



# Manual of Standard Tibetan

Language and Civilization

Introduction to Standard Tibetan (Spoken and Written)  
Followed by an Appendix on Classical Literary Tibetan

by

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## Foreword

When I began to study the Tibetan language, during a visit to Nepal in 1970, suitable texts for beginners were few and far between. At first I located a tattered copy of the Rev. Bruce Hannah's ancient Tibetan grammar in a used book stand, and found to my dismay that the good pastor's illustrations of the language were entirely drawn from missionary translations of Bible stories. Not exactly the thing for a late-sixties dharma bum! A local shopkeeper, no doubt very much amused by my efforts to communicate on this basis, took pity and provided me with a small textbook published in the Punjab, that taught me how to order tea using a level of speech suitable only for small children, household domestics, and Khampa hillbillies. This proved to be quite adequate for the *chang*-stalls of Bodh Nath, but little more. Finally, I had the good fortune to borrow a copy of George Roerich's *Textbook of Colloquial Tibetan* and, given the general absence of technology in Kathmandu at the time, eagerly set about transcribing the entire book by hand. Though by no means ideal, the exercise proved to be a useful apprenticeship. It was only after I returned to the United States the following year that I was able to avail myself of the texts by Chang and Shefts, and by Goldstein and Normang, works that marked the first efforts to adapt modern methods of language pedagogy to the requirements of Tibetan language instruction.

In the three decades that have passed since, a substantial number of contributions both to Tibetan linguistics and to Tibetan language teaching have thoroughly transformed the lay of the land, and the would-be learner of Tibetan, far from having to struggle to gain access to the merest crumb, is now more likely to suffer from an embarrassment of riches. For those who are finding it difficult to make up their minds about which course to use, I do not hesitate to recommend Nicolas Tournadre and Sangda Dorje's excellent *Manual of Standard Tibetan*. Their collaboration represents the confluence of linguistic analysis of the first order with the stylistic sensibilities of a leading contemporary master of Tibetan composition. Both share a keen appreciation of an approach in which the learning of language and of culture must inform one another, with the result that this is one of those rare language textbooks that is a pleasure to read.

The *Manual of Standard Tibetan* emphasizes Modern colloquial Tibetan as spoken in and around Lhasa, but adhering to a register that is widely used and understood. The student who masters it should have little difficulty communicating in most communities where Tibetan is spoken. The rudiments of the literary language are also thoroughly introduced, making it possible to make rapid progress in either Classical Tibetan or Modern Literary Tibetan during the second year of study. The cultural background incorporated in the entertaining dialogues and texts given

throughout the book will prove invaluable to all who wish to enter the rich and endlessly fascinating sphere of Tibetan Civilization, whether they do so as scholars, casual visitors, or in connection with work in development or in commerce.

It is often said that learning a language begins one's exploration of an entire new world. Rare, however, is the language course that succeeds in conveying the sense of excitement and discovery thus promised. In the *Manual of Standard Tibetan* you will find yourself transported to monastery courtyards and to nomad camps; and, though Tibetan remains always a challenging language, requiring discipline and effort to learn, the rough journey in this case turns out to be a genuine delight.

Matthew T. Kapstein  
The University of Chicago  
June 2002



### *Welcoming the English edition*

The original idea of a manual of the Tibetan language, and its first dialogues, were developed between 1993 and 1995 by the teaching team at the Tibetan Section of INALCO: the Venerable Dakpo Rinpoche, Ngawang Dakpa, Heather Stoddard and Nicolas Tournadre. The actual writing of the Manual, with its detailed linguistic commentaries and its cultural annotations, was undertaken by Nicolas Tournadre and Sangda Dorje, whose scholarship in Modern and Classical Tibetan are internationally recognized. These two authors have achieved the remarkable feat of producing the first manual of Tibetan in which the structures and idioms of the vernacular language are analyzed and placed within the living context of Tibet today.

The Tibetan Section of INALCO is delighted to welcome the publication of this English edition, joining the second French edition.

Heather Stoddard  
Director of the Tibetan Section  
Institut National des Langues et Civilisations Orientales,  
Paris.



### *Supplementary materials for the Manual on the web*

The Tibetan and Himalayan Digital Library of the University of Virginia hosts a website ([www.thdl.org](http://www.thdl.org)) providing supplementary materials for the *Manual of Standard Tibetan*, as well as a broad variety of other curricular materials for learning Spoken and Literary Tibetan. From the home page, go to Education: Languages: Tibetan. The site will ultimately include videos of many of the dialogues in the Manual, video recordings of each chapter's vocabulary, supplementary drills and exercises, and testing procedures. It is constantly updated as new materials become available, so we invite everyone to consult it regularly, and teachers to consider participating by offering their own materials.



### *Acknowledgments for the French Edition*

This Manual would not have been possible without the collaboration of the teaching staff at the Tibetan section of INALCO (l'Institut National des Langues et Civilisations Orientales).

We would therefore first of all like to thank Heather Stoddard, the director of the section, who not only took part in the formulation of the Manual and the selection of illustrations, but also read and corrected a preliminary draft and made numerous valuable suggestions. We are very grateful to Mr. Ngawang Dakpa and the Ven. Dakpo Rinpoche (Jhampa Gyatso), who edited parts of the text and helped to formulate the content of the work. There is no doubt that this book would never have seen the light of day without their precious help.

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Anne-Marie Blondeau generously made available to us the thematic Tibetan-French dictionary that she had developed within the framework of URA (Research Unit) 1229 of the CNRS "Langues et cultures de l'aire tibétaine" (Languages and Cultures of the Tibetan Region).

We are indebted to Martine Mazaudon and Boyd Michailovsky for their linguistic expertise and their unfailing support and encouragement over the past ten years, and also to the laboratory of LACITO (CNRS), which has financed Nicolas Tournadre's research trips to Tibet, Ladakh and Bhutan since 1986.

We would like to express our gratitude to colleagues living in Tibet: Konchok Jiatso and Thupten Wangpo, both at the Tibetan Academy of Social Science, for helping us in the course of our linguistic research; to Tibet University, which appointed Sangda Dorje to teach Tibetan at INALCO in Paris for two years; and to Kesang Gyurme, previously professor at the Nationalities University in Beijing, who taught Tibetan at INALCO in 1989.

Very many thanks are due to Christophe Gigaudaut for preparing the maps, for the page-setting of the Manual and for developing the Tibetan font, to Jean-Marc Eldin who was responsible for the typesetting and lay-out of the Second French Edition and also to Laurent Venot (LACITO) for recording the CDs; to Ngawang Dakpa, Choepel Lama and Namgyel and Rigdzin Wangmo for lending us their voices; to Tenzin Lodrup for recording songs from Kham; to Philippe Dufourg for his contribution on Tibetan crafts; to Gérard Muguet, Lodreu Zangpo, Pierre Jutier, Karen Léotoing and Jhampa Jigme for all the help they have given us, especially in developing the illustrations and symbols.

And finally, we wish to thank the students at INALCO whose questions have helped to refine our teaching of this language.

Nicolas Tournadre and Sangda Dorje  
Paris and Lhasa, November 2002

### *Acknowledgments for the English edition*

This book is an English translation of the second French edition of Nicolas Tournadre and Sangda Dorje's *Manuel de tibétain standard* (Paris, l'Asiathèque, 2003). The second French edition, and this English edition, incorporate many improvements over the original version, including new recordings, additional summary tables, more detailed linguistic and cultural commentary, and information about Tibetan dialects. Various people have contributed to the production of this Manual, and we would like to express our gratitude to them here:

- Charles Ramble: It would have been hard to find anyone better suited to the task of translating this Manual into English than Charles Ramble, currently lecturer in Tibetan and Himalayan Studies at Oxford University. Aside from being an internationally recognized anthropologist, he has a remarkable knowledge of both Spoken and Literary Tibetan. Furthermore, having lived in France, he also has an excellent knowledge of French language and culture. I am deeply grateful to him for his meticulous translation.
- Matthew Kapstein for writing the foreword and offering support.
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- Travis McCauley, who was responsible for making the recordings presented on the accompanying CDs.
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- Marc Lieberman, who supported our project and put us in contact with Snow Lion Publications.
- Steven Rhodes of Snow Lion who patiently corrected the final version of the manuscript.

NT and SD  
Paris and Lhasa, April 2003

སློབ་དེབ་ཀྱི་དམིགས་ལུགས་ལྟུང་།

CD I • Tr. 2



The Aims of This Manual

༄༅། དེང་སང་འཛམ་གླིང་ཐོག་པོད་ཀྱི་རིག་གནས་ལ་དོ་  
 ལྷན་བྱེད་མཁན་རྗེ་མང་རྗེ་མང་དུ་འགྲོ་བཞིན་ཡོད་པས།  
 པོད་ཀྱི་རིག་གནས་ཐད་འཚོལ་བལྟ་དང་ཞིབ་འཇུག་བྱེད་  
 པའི་སློབ་མོ་འབྱེད་པ་ལ་མེད་དུ་མི་རུང་བའི་ལྗོངས་དང་པོ་དེ་  
 བོད་ཀྱི་སྐད་ཡིག་ཁོ་ན་ཡིན། དེས་ན་ད་ལྟོ་ཆར་པོད་ཀྱི་  
 སྐད་ཡིག་སློབ་མཁན་མཚོ་བཞི་སྤྱིར་ལྷན་དུ་བཞུགས་པ་  
 མཚོང་ཚོས་སྤྱི་ལུགས་པས། པོད་ཀྱི་སྐད་ཡིག་སློབ་སློབ་བྱེད་  
 པའི་སློབ་དེབ་ཀྱི་དགོས་མཁུ་རྗེ་ཆེར་འགྲོ་བཞིན་པར་  
 བརྟེན། ང་ཚོས་སློབ་དེབ་འདི་གསར་ཚུ་ལྷན་པ་  
 ཡིན། པོད་ཀྱི་སྐད་ཡིག་ལ་ཡིག་ཚུ་དང་ཁ་སྐད་བར་ལ་  
 ལྷན་པར་དེས་ཅན་ཡོད་ཁར་ཤར་བུ་དང་སྟོ་བྱང་བར་གྱི་  
 ལུས་སྐད་ལའང་ལྷན་པར་ཆེན་པོ་ཡོད་པས་ང་ཚོའི་སློབ་དེབ་  
 འདིར་དེང་དུས་སློབ་པའི་སྣ་སའི་སྐད་གཙོ་བོར་བཟུང་སྟེ་སྤྱི་  
 སྐད་ཅིག་ཏུ་གྲུབ་པའི་འབད་བཅོམ་ཅི་ལུས་བྱས་པ་ཡིན་པས་  
 སློབ་དེབ་འདི་བཞིན་པོད་སྐད་ཡིག་སློབ་མཁན་རྣམས་ཀྱི་  
 སྒོམས་པོ་བཟང་པོ་ཞིག་ཏུ་འགྱུར་བའི་སློབ་འདུན་ལུ་རྒྱ་  
 བཅས།

ལྷ་སར་ ༡༩༩༧ ལོའི་ཟླ་བ་ ༩ པར།

རྩོ་དགོན་གསང་བདག་རྗེ་དང་ཉི་སྐུ་ལྷ་ཡིས།

Interest in Tibet is currently increasing throughout the world. The indispensable key to the study and research of Tibetan culture is the spoken and written language. For some time now it has been possible to find students of Tibetan on all five continents, and the need for manuals of language instruction has therefore become all the more urgent. The present work is our contribution to meeting this demand. Literary Tibetan is significantly different from the spoken language, and there are marked variations in dialect from east to west and north to south. In this Manual we have therefore concentrated on presenting the standard spoken language, which is based on the dialect of Lhasa. It is our hope that this book will be a close companion to students of the Tibetan language.

Dhogonpa Sangda Dorje  
 and Nicolas Tournadre,  
 Lhasa, September 1997.

## *Preface*

Tibetan Civilization is rich and fascinating. Over the years both nomads and settled peoples of the high plateau have developed a culture that in many respects has a universal appeal. Apart from Tibetan Buddhist philosophy, the medicine, astrology, iconography, architecture, poetry, grammar and music of the Land of the Snows have all gained a reputation which extends far beyond the Himalayas. The impact of Tibetan Civilization has for centuries been felt in Central Asia. It has been influential in China, Mongolia, Buryatia, Nepal, northern India, and even in the European part of Russia, particularly in Kalmykia.

It is worth drawing attention to several little-known facts about Tibetan language and literature. Many Buddhist texts have survived only in Tibetan, while their Chinese and Indian versions have been lost. Tibetan language offers a route to Buddhism and an entry point to understanding this religious philosophy. Tibetan literature is extremely rich in this area, whether it be indigenous to Tibet, or coming from translations from Sanskrit or Chinese. Lamas, the keepers of a living tradition, continue to explain and elaborate these texts.

Whether lay or religious, the body of Tibetan literature is vast and the majority of texts have not yet been translated. It also manifests striking originality, a world rich in symbolism, and a poetic tradition of remarkable beauty. The Epic of Gesar, celebrated throughout Central Asia and rivalling Gilgamesh as one of the greatest epics of the world, is written in Tibetan. Modern Tibetan literature, although barely known, is very much alive. Contemporary texts, particularly poems and short stories, abound.

Finally, Tibet is at a crossroads between the Indian, Chinese and Mongol cultures. At the same time, besides Buddhism, it has seen the development of a religion unique to the area, Bön.

To sample these literary treasures or even just to address a monk, a yogin perched in a cave at 5,000 meters altitude or a Tibetan trader, or to talk to a nomad letting fly his sling over the turquoise lakes, you have to be able to speak the language of Milaräpa and Gesar, the vehicle of this culture.

This Manual is for all those who want to learn spoken and written Tibetan.

## Note

Tibetan contains a number of particular difficulties, mainly at the level of syntax<sup>1</sup> and semantics. One of the fundamental features of Tibetan verbs is that they distinguish systematically between intentional and unintentional actions. Moreover, the ubiquity of agentive (or “ergative”) constructions in which it is the agent, not the object, that is marked, sometimes creates the disconcerting impression that it is an entirely “passive” language. For example, the sentence “Lobzang drank the tea” would be translated into Tibetan as *lōpsang-ki' cha tūng-song*, which means literally “By Lobzang drank tea”.

Generally speaking, Tibetan syntax is very different from that of European languages, though it does bear certain resemblances to the syntax of Hindi, Mongol, Japanese and Korean. The word order “subject-object-verb”, which pertains also in subordinate clauses, often means that to understand a sentence we have to turn it “inside-out”, and work backwards from the end. This being said, Tibetan syntax is completely logical and accessible once a certain number of new rules and novel ideas have been taken on board.<sup>2</sup> This entails making a certain terminological investment, which will be quickly recouped in the form of easier progress and more thorough comprehension. The grammatical information has been presented as simply as possible in order to make the language accessible to anyone who has a reasonable grasp of English grammar.

Regarding pronunciation, the Manual uses a very readable transcription that employs no special signs, and which can be used without any knowledge of IPA (the International Phonetic Alphabet).

The problems presented by Tibetan (other than syntax) fall into two main categories: those relating to the oral and to the literary language. As far as oral Tibetan is concerned, the phonetic system and the system of auxiliary verbs are relatively complicated, but the main obstacles can be overcome by working through the exercises provided in each lesson, and by means of regular practice. For written Tibetan, the absence of any separation between words, as well as a very archaic spelling (comparable to that of English or French) make reading hard going at the beginning, but the difficulties are relatively minor and by no means insurmountable.

And finally, the good news: Tibetan verbs involve no agreement in gender, number or person (except the first person in certain cases). Furthermore, the declension of nouns is very easy: cases are formed by association with suffixes, and the basic term remains unchanged.

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1. Students often find that even though they may recognise every word in a sentence they still have no idea of the overall meaning. What they often lack is a grasp of the structures that underlie the organization of the sentence. We may well imagine the confusion of unprepared readers on being presented with a dozen or so subordinate clauses in a row or, even worse, “nested” inside one another like Russian dolls.

2. The familiar concepts of subject, object, transitivity, conjugation, declension and so on are not always very relevant in Tibetan, and don't always help us to grasp the peculiarity and genius of the language. Nevertheless, to simplify matters, the Manual will use these terms throughout, with appropriate modifications wherever necessary.

## Abbreviations

*	grammatically incorrect formulation	loc.	locative
abl.	ablative case	masc.	masculine
abs. or Ø	absolutive case	mod.	modal verb
adj.	adjective	Mong.	Mongol
adv.	adverb	n.	noun
arch.	archaic	pr.n.	proper noun
art.	article	NEG.	negation
aux.	auxiliary	obl.	oblique case
caus.	causative verb	part.	particle
Chin.	Chinese	f.i.p.	final interrogative particle
co.	connective, conjunction	pl.	plural
dat.	dative case	post.	postposition
dem.	demonstrative	pres.	present
det.	determinant	pron.	pronoun
dial.	dialectal	interr. pron.	interrogative pronoun
ego.	egophoric	quant.	quantifier
el.	elegant style	res.	resultative verb
erg.	ergative case	NP.	noun phrase
excl.	exclusive	VP.	verb phrase
exp.	expressive particle	ST.	Standard Tibetan
fem.	feminine	v.	verb
fig.	figurative	vol.	volitional verb
gen.	genitive case	(1)	present-future stem
H	honorific	(2)	past stem
h	humilific	(3)	imperative stem
HH	high honorific	[A]	participant in the absolutive case
hH	reciprocal honorific	T.A.C.	Tibetan Autonomous County
idiom.	idiomatic	T.A.P.	Tibetan Autonomous Prefecture
incl.	inclusive	T.A.R.	Tibetan Autonomous Region
interr.	interrogative	Tr.	track (CD)
inv.	non-volitional verb	[D]	participant in the dative case
L	literary language	[E]	participant in the agentive (or "ergative") case
lit.	literally		

*N.B.:* Bracketed words in the Tibetan text represent literary variants.

## Introduction

### 1. The Tibetan language

Tibetan belongs to the Tibeto-Burman family of languages. This group encompasses about two hundred and fifty languages, spoken mainly in the Himalayas, on the Tibetan plateau and in the vicinity of the Mekong and the Salween. Within this linguistic family there are only two ancient literary languages: Burmese (12th century) and Tibetan (7th century). While very different, the common parentage of these two languages means that they share certain characteristics of phonology, syntax and vocabulary.

The Tibeto-Burman group of languages is part of the Sino-Tibetan superfamily, which compares in size and diversity with the Indo-European family.<sup>3</sup> Apart from Tibeto-Burman, the Sino-Tibetan family includes the Karen and Chinese languages (comprising most importantly the languages of Wu, Xiang, Hakka, Mandarin, and Min). These groups of languages are however only distantly related.

With the exception of Burmese, Tibetan, both in terms of syntax and vocabulary, is entirely different from the other major languages of the region: Chinese, Hindi, Nepali, the Turkish languages (Uigur, Kazakh, Tatar, etc.) and Mongolian.

Tibetan in its various dialects is spoken over an area the size of Western Europe, stretching from Baltistan (Pakistan) in the west, to Sichuan (China) in the east. To the north, the linguistic range of Tibetan extends beyond Lake Kokonor (in the province of Qinghai, China). Its southern limits are the southern slopes of the Himalaya, encompassing the independent state of Bhutan, Sikkim (India), the high valleys of Mustang and Dölpo, and Solukhumbu (Nepal), the region of Everest inhabited by the Sherpas of Nepal.

### *The language presented in this Manual*

The language presented here is “Standard Tibetan” སྐད་ཀྱི་སྐད་ *spyi-skad* /cīkā’/.<sup>4</sup> It corresponds to the language spoken in Central Tibet in the region of Lhasa, as well as among the diaspora community. This language is a variety of the “Central Tibetan”<sup>5</sup> དབུས་སྐད་ *dbus-skad* /ūkā’/.

3. Remember that this Indo-European family includes such disparate languages as English, Greek, Russian, Persian, Hindi, French, Swedish, etc.

4. The literal translation of this term is “common language”. We also come across the term “unified language” (*gcig gyur skad*). Here we use “Standard Tibetan” (*spyi skad*), the term increasingly widely used. Strictly however, it would be more accurate to speak of “language in the process of standardization”. There is in fact neither a genuine academy of the Tibetan language, nor the political will to round off the process of standardization, which is nevertheless taking place naturally.

5. There are several varieties of “Central Tibetan”. There are peculiarities and linguistic variations between each valley, even between different villages in Central Tibet. However these differences are minimal and do not hinder communication. In this Manual the terms “Standard Tibetan” and “Central Tibetan” will be used interchangeably. In 1999, an important book called *Collective Work on the Common Tibetan Language* was published in Beijing, with the participation of many prominent scholars from all the regions of Tibet. This is the first major recognition of Standard Tibetan based on Lhasa dialect.



spoken around Lhasa, which has become the *lingua franca* among Tibetans. It allows Tibetans living in other regions of Tibet (Amdo, Kham, Ngari, etc), and indeed those residing in China, India, Nepal, Bhutan, Europe and North America, to communicate with one another whatever their native dialect ཡུལ་སྐད་ *yul-skad* /yü:kä'/.<sup>6</sup> The general term བོད་སྐད་ *bod-skad* /phö:kä'/, “Tibetan language”,<sup>7</sup> is also sometimes used to describe the *lingua franca*, as are འཕྲིན་སྐད་ *kha-skad* /khäkä'/ spoken language or བཤམ་སྐད་ *phal-skad* /phā:kä'/ “ordinary language” – which differentiates it from Literary Tibetan ཡིག་སྐད་ *yig-skad* /yikkä'/.

The term “Lhasa language” ལྷ་ས་ཤིང་སྐད་ *lha-sa'i-skad* /lhäsä: kä'/, often used to describe Standard Tibetan, will be avoided here as it has too narrow a meaning to be accurate. The language spoken in Tibet's capital includes peculiarities not found in villages just outside.

Conversely, a knowledge of Central or Standard Tibetan allows a clear understanding of the dialect གཙང་སྐད་ *gtsang-skad* /tsāngkä'/ spoken in the province of Tsang, of which the main town is Zhikatse. On the basis of this similarity, the term དབུས་གཙང་སྐད་ *dbus-gtsang skad*, /ütsang kä'/, is sometimes used to refer to this group of dialects.

It is possible to write Standard Spoken Tibetan and preserve the orthography inherited from Literary Tibetan. For the rare words not found in the literary language a new orthography is adopted. This is the written language presented in the Manual.

### *Literary Tibetan*

There is however another form of Tibetan used by educated people: Literary Tibetan, ཡིག་སྐད་ *yig-skad* /yikkä'/ or ཡིག་རྩོམ་བོད་ཡིག་ *yig-rtsom bod-yig* /yiktsom phöyi'/. This is considered more prestigious and is common to scholars of all regions of Tibet, as well as the countries where Vajrayana Buddhism is established. Literary and Standard (or Central) Tibetan share the same basic grammar and are very similar lexically, to the extent that with a knowledge of one it is possible to read the other without too much difficulty.<sup>8</sup>

6. It should be noted that some intellectuals from Amdo and even from Kham are reluctant to learn the current “Standard Tibetan”, based on Central Tibetan. They would prefer a common language not entirely derived from the latter. Unfortunately such a language does not exist. When Amdowas or Khampas meet natives of Tsang or Central Tibet they have no other option, if they don't know “Standard Spoken Tibetan”, but to converse in Chinese or English (depending on the country in which they find themselves), or indeed to write in Literary Tibetan, which is common to all Tibet but is not a spoken language. At Tibetology conferences throughout the world (in China, Europe, India and the United States), speakers normally use Standard Tibetan whatever their dialect of origin.

7. This usage has the disadvantage of being used also to describe the other dialects.

8. Many Tibetans, as well as some non-Tibetans consider that only Literary Tibetan has a true grammar. Educated Tibetans are mildly disparaging of their spoken language, which they consider “vulgar” or “ordinary” (Tib. *phal-skad*). Only classical Literary Tibetan is well regarded enough to be “blessed” with a grammar. Linguists oppose such claims as false, and for non-specialists, it is worth stressing that Standard Spoken Tibetan does indeed possess a grammar. While fundamentally similar to that of literature, the grammar of the spoken language contains certain peculiarities. Examples include the working of auxiliaries and the way in which they are used with different connectives, or evidentials (or “mediatory moods”, see the Glossary) which are one of the characteristics unique to the oral language. The literary and oral registers are better regarded as two poles. Some works in Literary Tibetan reveal the influence of the spoken language, while the reverse is also true: letters written in the vernacular contain literary features. The difference between the two registers is greater than in the case of spoken and literary *English*.

In contrast to Standard or Central Tibetan, Literary Tibetan is not normally used for conversation. However, some lamas or lay intellectuals use a form of expression which is virtually Literary Tibetan, referred to as the “speech of the learned” མཁས་པའི་ཁ་སྐད་ *mkhas-pa'i kha-skad* /khāpā: khākä'/. There is therefore a real diglossia in their speech.

It is possible to identify in Literary Tibetan, depending on period and region, different types, styles and registers, each belonging to one of three broad categories: Old Tibetan (7<sup>th</sup> to 11<sup>th</sup> century), Classical Literary Tibetan (12<sup>th</sup> to 19<sup>th</sup> century) and Modern Literary Tibetan<sup>9</sup> (20<sup>th</sup> century). It should be noted that Modern Literary Tibetan is still very conservative<sup>10</sup> in its grammar, such that a non-specialist can read texts going back as far as the 12<sup>th</sup> century and even beyond. In its vocabulary, on the other hand, Modern Literary Tibetan has a large stock of neologisms, relating mainly to technical inventions.

The current manual focuses on Standard Spoken Tibetan and its written form. Literary Tibetan is briefly presented in Appendix 1, where the main differences from the spoken form are noted.

There are nevertheless some words in standard Tibetan which do not have a literary form, or where the pronunciation is notably different from that in Literary Tibetan. In these cases, a spelling which reflects Standard Tibetan is given, followed in brackets by the Literary Tibetan word.

### *The language of Dharma*

The term མོས་སྐད་ *chos-skad* /chōkă'/, “language of Dharma”, refers to the language of the religion and philosophy. However this does not mean that liturgical and philosophical languages have a separate grammar. Chōkă' is in fact pure Literary Tibetan, using a philosophical terminology that is specific to Dharma. Classical Tibetan is used as the liturgical language outside the Tibetan-speaking world in Mongolia and in the Russian Federation in Buriatia, Tuva and in Kalmykia. It is also sometimes used by various ethnic groups of Nepal such as Tamangs, Manangis, Lepchas, Gurungs, etc.

Oral teachings are normally given in the vernacular language, usually Spoken Standard Tibetan, fully complemented with quotations in Literary Tibetan.<sup>11</sup>

9. Modern Literary Tibetan includes the language of journalism (*gsar-shog gi skad-yig*), as well as modern biographies (*mam-thar*), scientific texts and novels.

10. To this extent, Tibetan is comparable to Hebrew or Persian. By contrast, other languages such as French, English and Chinese have evolved much more rapidly. In these languages, writings from the fifteenth century are effectively accessible only to specialists.

11. It is sometimes said that some lama has been giving teachings in a Kham or Amdo dialect. In fact this happens when lamas are at home but it is rare, when they teach Dharma outside their native region. In that case they use the Standard Spoken language mixed with Literary Tibetan, and pronounce the words with an accent of their native dialect. We wouldn't say that a native of Cardiff or Aberystwyth was speaking Gaelic if he was conversing in English with a Welsh accent.

The term *chōkā'* is sometimes also used for political reasons in order to avoid mentioning the word "Tibetan", which refers to a nation and may therefore be less than ideal in a religious context. Finally, one occasionally hears the term *chōkā'* used to refer to the common language spoken in large monasteries that house monks of diverse regional provenance.

### *Levels of language*

As in Literary Tibetan, there are several registers of politeness in Spoken Tibetan. The basic difference is between a form of polite speech ཞེ་སྐྱེ་ *zhe-sa* /sh̥esa/ and ordinary speech, སྐད་ དུས་མ་ *skad dkyus-ma* /kã' kyūma/. The polite form means using honorific (H) expressions for the 2nd and 3rd persons and humilific (h) expressions for the 1st person. ཞེ་སྐྱེ་ /sh̥esa/ is expressed mainly through personal pronouns, nouns, verbs and their auxiliaries. In this Manual, the honorific is identified with a capital H and the humilific term with a small h. The honorific forms are only specified when they are used in everyday speech.<sup>12</sup>

### *Slang and "secret languages"*

In Tibet, as in most other parts of the world, there are cryptic language codes corresponding to "argots", slang usages or languages of guilds, known as ལོག་སྐད་ *logs skad* /lokkã'/. In Lhasa, certain artisanal associations, such as carpenters, use special argots. In cities, too, some youth sub-cultures have also developed their own sociolects.

The term /lokkã'/ has a secondary meaning of "isolated" language, usually a Tibeto-Burman language that is close to, but mutually incomprehensible with, Tibetan. These languages are sometimes also referred to as "secret languages" གསང་བའི་སྐད་ *gsang ba'i skad* /sāngwä kã' / or "languages of the Dakinis (celestial goddesses)" མཁའ་འགྲོ་མའི་སྐད་ *mkha'-'gro ma'i skad* /khāndromä kã'.

An example of this is the language of Basum, which is spoken in Kongpo about four hundred kilometers from Lhasa by fewer than three thousand people. There are some twenty "isolated" languages spoken on the high plateau by populations that are either Tibetan or else have been assimilated to Tibetan culture.

### *The main Tibetan dialects*

There are dozens of Tibetan dialects spread over five countries: China, Bhutan, Nepal India and Pakistan. The Tibetan dialects are derived from Old Tibetan and are closely related to Literary Tibetan.

The term *dialects* is used in the present work, though there is no mutual understanding between some of the dialects and they might as well be called *languages*. The main reason why

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12. For further details, see also Appendix 3, which deals with the honorific register.

we speak of dialects is that they traditionally share Classical Tibetan as their literary language<sup>13</sup>. The expression “Tibetan dialects” to denote closely related languages that share a common literary language is analogous to the traditional terms of “Arabic dialects” or “Chinese dialects”. We will list below the main dialects and their location within each country (see also the map of the dialects, on plate II).

in China:

- དབུས་སྐད་ *dbus skad* /ūkä'/ in Lhasa Prefecture, Tibetan Autonomous Region.
- གཙུང་སྐད་ *gtsang skad* /tsāngkä'/ in Zhikatsé Prefecture, T.A.R.
- ཀོང་པོ་སྐད་ *kong-po 'i skad* /kōngpö: kã'/ in Nyingthri Prefecture, T.A.R.
- སྟོད་སྐད་ *stod skad* /tōkä'/ in Ngari Prefecture, T.A.R., and in Nepal.
- ལྷོ་ཁའི་སྐད་ *lho-kha 'i skad* /lhökä: kã'/ in Lhokha Prefecture, T.A.R.
- ཧོ་སྐད་ *hor-skad* /hörkä'/ in Nagchu Prefecture, T.A.R.
- ཁམས་སྐད་ *kham-skad* /khāmkä'/. Kham dialects are spoken in Chamdo Prefecture (T.A.R.), Kandze T.A.P. (Sichuan), in Yushu T.A.P. (Qinghai), and Dechen T.A.P. (Yunnan). Some Kham dialects are also spoken in Gannan Prefecture (Gansu, Choni County) and even in Ngari Prefecture (T.A.R., Gertse County).
- ཨ་མདོའི་སྐད་ *a-mdo 'i skad* /āmtö: kã'/. Amdo dialects are spoken around Kokonor Lake, in Tshochang T.A.P., North of the Lake, (Qinghai, Haibei), Tsholho T.A.P., South of the Lake (Qinghai, Hainan), Tshonup T.A.P., West of the Lake (Qinghai, Haixi), in Tshoshar Prefecture, East of the Lake (Qinghai, Haidong). They are also spoken in Golok T.A.P. (Qinghai, guoluo), to the south of the Yellow River, in Malho T.A.P. (Qinghai Huangnan), in Kanlho T.A.P. (Gansu, Gannan) in Ngapa T.A.P. (Sichuan, Aba). Amdo dialects are also spoken by some nomads (*drogpa*) of Kandze Prefecture.

in Bhutan:

- རྫོང་ཁ་ *rdzong-kha* /tsongka/ or འབྲུག་སྐད་ *'brug skad* /trukkä'/, Dzongkha (lit: “the language of the fortresses”), the national language of Bhutan is spoken in the twenty districts of Bhutan, but only in eight districts as a native language: Thimphu, Paro, Punakha, Wangdi Phodra, Garsa, Hâ, Dhakarna and Chukha (for more details, see Driem, 1998.)

In Bhutan, one finds other Tibetan dialects such as:

- རྩོད་ཅང་ཅཱ་ཁ་ *khyod-ca nga-ca kha* /khyōcha ngācha khā/ is spoken in Lhüntsi and Monggar districts.
- ལ་ཁ་ *la-kha* /laka/. Lakha is spoken in Wangdi Phodra district.

13. The only exception is the Balti dialect. Balti people in Pakistan were Buddhists until their conversion to Islam in the sixteenth century. Before that date, they also used Classical Tibetan as their literary language.

- མེ་རག་སག་མེང་བློ་སྐྱོད་ *me-rag sag-steng* 'brog skad /mera' sākteng trokkä'/. This dialect is spoken by yakherds in Trashigang district. It is called འབྲོག་ཁ་ /bjokha/ in Dzongkha.
- དུར་གྱི་བློ་སྐྱོད་ *dur-gyi* 'brog-skad /thurki trokkä'/. This dialect referred locally as Brokkat is spoken by yakherds in Bhumthang district.

in Nepal:

- གཤམ་པའི་སྐད་ *shar-pa'i skad* /shārpā: kā'/. The Sherpa dialect is found in the area near the Jhomolangma and the Ghangchendzönga ridges mainly in the following districts Solokhumbu, Taplejung, Sankhuwa-Sabha, Dolakha and Sindupalchok. It is also spoken in the Tibetan Autonomous Region in Dram County.
- གདོལ་པོའི་སྐད་ *gdol-po'i skad* /tö:pö: kā'/. The Dölpo dialect is found in Dolpa district.
- གློ་སྐད་ *glo skad* /lökā'/. The Lokā or Mustangi dialect is found in Mustang district.
- གྲོགས་པའི་སྐད་ *grogs pa'i sgo la'i skad* /throkpā kolā: kā'/. The Dhrogpai Gola dialect is spoken in Taplejung district.

in India:

- འབྲས་ལྗོངས་སྐད་ *'bras-ljongs skad* /trāncong kā'/. The Dränjong dialect or Sikkimese is spoken in the state of Sikkim.
- ལ་དྭགས་སྐད་ *la-dwags skad* /lata' kā'/. Ladakhi is spoken in Ladakh district and Zangskar Tehsil of Kargil district in the state of Jammu and Kashmir.
- ཕུ་རིག་སྐད་ *pu-rig skad* /pūri' kā'/. Purik dialect is spoken in Kargil Tehsil of Ladakh district in the state of Jammu and Kashmir.
- སྤི་ཁྱིའི་སྐད་ *spiti'i skad* /pīti: kā'/. Spiti dialect is spoken in the district of Lahul and Spiti in the state of Himachal Pradesh.
- ལ་ལུ་སྐད་ *la-hul skad* /lahü: kā' / or གཤམ་གྱི་སྐད་ *gar-shwa skad* /kharsha kā'/.  
The Lahuli dialect locally called Gharsha dialect is spoken in the district of Lahul and Spiti (Himachal Pradesh).
- ཉམ་སྐད་ *nyam skad* /nyam kā'/. Nyamkat dialect is located in the district of Upper Kinnaur (Himachal Pradesh).

in Pakistan:

- སྐལ་ཁྱིའི་སྐད་ *sbal-ti'i skad* /pā:ti: kā'/. Balti dialect is spoken in Baltistan and Ghanche districts in the Northern Areas of Pakistan.

It is possible to regroup the dialects in the following groups:<sup>14</sup>

14. This is a tentative classification. For some dialects such as Sherpa or Mustangi, further research is needed to establish their affiliation.

**The Ü-Tsang group:** Ü, Lhokha, Kongpo, Tsang, Tö.

The Tö subgroup of Ü-Tsang includes dialects from Ngari and Zhikatsé Prefectures in the T.A.R. as well as various dialects spoken in northwestern Nepal (Limi, Mugu, Dolpo, Mustangi and Nubri) and northeastern Nepal (Lhomi, Dhrotpai Gola and Walungchung Gola).

**The Kham-Hor group:** Central Kham (Derge and Chamdo area), Southern Kham (Dechen area), Northeastern Kham (Yüshu, Nangchen area), Northeastern Kham (Thewo, Choni), and Hor (Nagchu area).

**The Amdo group:** North Kokonor Amdo (Kangtsa, Chilen, etc.), West Kokonor Amdo (Dulan, Nagormo, etc.), Southeast Kokonor Amdo (Chentsa, Thrika, Hualong, etc.), South Gansu Amdo (Labrang, Luchu, etc.), Golok Amdo (Machen, Matö, Gade, etc.), Ngapa Amdo (Ngapa, Dzorge, Dzamthang, etc.) and Kandze area Amdo spoken by some *drogpa* tribes.

**The Dzongkha-Sikkimese group:** Dzongkha, Lakha, Chochangacha, Sikkhimese, Merak Sakteng Drogpa, Dur Drogpa.

**The Ladakhi-Balti group:** Ladakhi, Balti, Purik.

**The Lahul-Spiti group:** Lahul, Spiti, Nyamkat.

**The Sherpa-Jirel group:** Solu Sherpa, Khumbu Sherpa, Jirel (all spoken in northeastern Nepal).

**The Kyirong-Kagate group:** Kyirong (spoken in Kyirong County, T.A.R.), and Kagate, Tsum, Langtang, and Yolmo (sometimes called Helambu Sherpa), all spoken in northeastern Nepal<sup>15</sup>.

Mutual comprehension is generally good between the dialects of the Ü-Tsang group and Standard Tibetan. On the other hand, with the dialects of the other groups, communication is severely limited if their speakers know absolutely no Standard or Literary Tibetan: Of these the furthest removed from Central Tibetan are the dialects of Ladakh, Balti and Amdo, which did not develop tones.

Nomad-pastoralists, from whichever region (Ngari, Nagchu, Kham, etc.) have a particular speech referred to as རྩོག་སྐད་ *'brog skad* /trökkä'/, as distinct from the speech of sedentary agriculturalists, which is described as རྩོག་སྐད་ *rong skad* /röngkä'/.<sup>16</sup>

15. I am grateful to Roland Bielmeier who provided valuable information on dialects of Nepal and Pakistan. (personal communication, February 2003).

16. The word *rong-pa* refers to farming communities in the low-lying valleys, as opposed to the nomads. Tibetans in Nepal use the term to denote the ethnic groups of the middle hills.

Amongst the populations bordering Tibet, many people speak Tibetan. Two examples are the populations of Gyarong རྒྱལ་རྩོད་ *rgyal-rong* /kyä:rong/ and Minyak མི་ཉག་ *mi-nyag* /minyäk/ in Sichuan.<sup>17</sup>

It should be noted finally that within the Tibetan-speaking world, most educated people in the cities speak at least one or even two languages apart from their native Tibetan language: Chinese, Hindi-Urdu, Nepali or English depending on the country where they live.

## 2. Pronunciation and transcription

Phonological transcription<sup>18</sup> of Tibetan words will be provided up to Lesson 20. Before tackling the alphabet, it would be a good idea to get to grips with the Tibetan phonological system, and we shall therefore begin with a brief presentation of the pronunciation of sounds. For further details, refer to the basics of phonology given in Appendix 2.

The 28 consonants in Tibetan are: k, ky, ' , p, t, tr, ts, c, s, r, sh, l, m, n , ng, ny, w, y and the aspirates kh, khy, ph, th, thr, tsh, ch, rh, lh, h. The eight vowels are: a, ä, e, o, ö, u, ü, i.

Each of these sounds will now be presented.

### *The consonants*

We suggest that you make use of the CD when reading the explanations given here.

All the sounds presented here are illustrated in Appendix 2 with corresponding recordings.

- /k/ with a high tone<sup>19</sup> is pronounced like the *k* of *poker* or *skull*; with a low tone like the *g* of *gasp* and, in other cases, somewhere between a *k* and a *g*. Thus /kā/ is pronounced *ka*, while /k̄a/ is pronounced *ga*, and /ka/ falls somewhere between *ka* and *ga*. At the end of a word (and sometimes within a word), the pronunciation of the *k* is very weak, corresponding to a barely audible glottal stop.<sup>20</sup>
- /kh/ corresponds to an aspirated *k*, rather like the *c* of *cull* or *curb*. Aspiration involves breathing out sharply while uttering the consonant.

17. The inhabitants of both Gyarong and Minyak consider themselves as Tibetans and they usually speak Tibetan. However, in neither case is the native language a Tibetan dialect, although Tibetan is used by both as the literary language.

18. Phonetic transcription of Tibetan words would be very complex and unreadable for non-specialists. The system used in this Manual is therefore both a simple and largely phonological one that will enable readers to know the pronunciation of words and to predict their contextual variations by means of standard keyboard signs.

19. High and low tones are indicated by a line above and below the vowel respectively. Further information on tones is provided below.

20. The glottal stop will be indicated by an apostrophe.

• /ʔ/ The apostrophe<sup>21</sup> corresponds to a glottal stop. The sound is produced by starting to say a *k* but stopping abruptly before expelling the air. Sometimes this is heard just as a tone or a lengthening of the preceding vowel. The effect is similar to the ending of the word *what* spoken in a South London accent [wɒʔ], or in the middle of the American exclamation “uh-oh!”

• /ky/ with a high tone corresponds to a slightly “moist” *k*, i.e., as if it were followed by a short *i*. Thus /kyu/ is pronounced like the *cu* in *cute*. In other cases (when in an unstressed position), /ky/ is pronounced somewhere between *ky* and *gy*.

• /khy/ is pronounced like /ky/, but aspirated and always voiceless.

• /tr/ is very similar to the English *tr*, particularly when followed by rounded vowels such as /o, u/. When it is followed by non-rounded vowels, the pronunciation differs from English in that the lips are drawn back. When it carries a high tone, /tr/ is pronounced like the *tr* in *metropolitan*; when it carries a low tone, it is pronounced like the *dr* in English *drew*, and in other cases somewhere between a *tr* and a *dr*.

• /thr/ is pronounced similarly to /tr/, but aspirated and always voiceless, as in *true*.

• /t/ is pronounced with a high tone like the *t* in *stop*, with a low tone like the *d* in *debt*, and in other cases somewhere between *t* and *d*.

• /th/ is similar to *t* but aspirated. It corresponds roughly to the *t* of *top*.

• /p/ with a high tone is pronounced like the *p* in *spit* or *depot*, and with a low tone like the *b* in *bit*; and in other cases it falls somewhere between *p* and *b*.

• /ph/ is pronounced like *p*, but aspirated. It corresponds to the *p* in *pit* or *pot*.

• /c/ with a high tone is similar to the *ch* of *chair*, or the Italian *ciao*, but with less aspiration and more “moist”. With a low tone /c/ is similar to the *j* of *journey* but, again, more “moist”. The rest of the time it is pronounced somewhere between *ch* and *j*.

• /ch/ is pronounced like the *ch* in *chair*.

21. In certain rare cases, the apostrophe appears after a nasal to indicate a falling tone.



- /ts/ with a high tone is pronounced like the *ts* of *patsy*, or the *z* in *Mozart*, and with a low tone like the *dz* in *adze*.
- /tsh/ is pronounced like *ts*, but aspirated.
- /sh/ corresponds to the *sh* of *show*, but is “moistened”. It is equivalent to the Chinese sound *xi* in pinyin transcription.
- /r/ can be pronounced in two different ways. The first corresponds to a rolled *r*, similar to that in the Spanish *cara* or Russian *gora* or the British rolled *r*. The second is quite close to the English *r* in *raw*, but pronounced with the lips drawn back (and not rounded). It is virtually the same as the Chinese pinyin *r* in *rou*. At the end of a word or syllable, the *ra* is barely audible and most of the time becomes a lengthening of the preceding vowel, similar to the *r* of *better*.
- /rh/ is approximately like the *s* in *sugar*, but lightly aspirated, with the point of the tongue curled back, touching the alveolar ridge (upper gums) and the lips retracted. This sound is noted in the transcription as /rh/ for two reasons: first, because it is written in Tibetan as an *h* with an *r* subjoined. Secondly, because at the beginning of the second syllable, the sound is normally pronounced as an /r/.
- /s/ is similar to the *s* of *sit*.
- /l/ is similar to the *l* of *lap* or *low*. At the end of a word or syllable, the *l* is barely pronounced and normally becomes a lengthening of the preceding vowel.
- /lh/ corresponds to a heavily-aspirated *l*.
- /h/ corresponds to the *h* in *holy* or *hello*.
- /m/ corresponds to the *m* of *me*.
- /n/ corresponds to the *n* of *nut*. At the end of a word, the sound is lightly pronounced and generally becomes a nasalization of the preceding vowel, similar, though a little more pronounced, than the *n* in the French *main* or *sain*.
- /ny/ is equivalent to the *neu* of *neutral*.
- /ng/ is equivalent to the *ng* of *king* or *song*. In some English dialects, the nasal velar also occurs within a word, as in “singer”. In Tibetan, this sound appears not only at the end of a word or syllable, but also at the beginning – contrary to most European

languages. At the end of the word or syllable, /ng/ also nasalizes the preceding vowel. Thus the pronunciation of /la<sup>̃</sup>ng/, /te<sup>̃</sup>ng/ and /lo<sup>̃</sup>ng/ is quite similar to that of the French words *langue*, *dingue* and *longue*.

- /w/ corresponds to the *w* in *we*.
- /y/ corresponds to the *y* of *year* or *young*.

### Vowels

The eight Tibetan vowels /a, e, ä, o, ö, u, ü, i/ are relatively straightforward, the vowel system being similar to that in French and German.

- /a/ is an open central vowel, similar to the *a* in *am* or *ram*. Apart from when it is stressed, it tends to be pronounced like a central vowel *a*, similar to the English article *a*.
- /ä/ corresponds to the vowel sound in *share*, or the *è* of the French *père*.
- /e/ corresponds to *é* of the French *été* or the *ee* of the German *See*. When the vowel is followed by a consonant (closed syllable), it is pronounced like an /ä/.
- /ö/ corresponds to the sound *eu* in French or the German *ö*.
- /o/ corresponds to the sound *o* in the word *so*. When the syllable is closed, the sound is normally pronounced more openly, as in *sock*.
- /u/ corresponds to the sound *oo* in the word *cool* or the *u* in *rune*.
- /ü/ corresponds to the sound *u* in the French word *rue*, or the *ü* in the German *Bücher*.
- /i/ corresponds to the *ee* in *see*.

### Tones

Phonologically, standard Tibetan has only two tones: high and low. The tone is only important for the first syllable of a word. Thus, for polysyllabic words, the tone will be marked only for the first syllable, while the following syllables are atonal. To the extent that there is only one tone per word, and it falls on the first syllable, tones can be a good criterion for distinguishing words in Standard Tibetan.

It is important to be able to hear the tones, since this makes it possible to distinguish between a large number of words. In the transcription, the high and low tones are marked by a bar respectively above and below the vowel.

Ex.: /nga/ “T”, /ngā/ “five” or “drum”, /la<sup>̄</sup>ng/ “to get up”, /la<sup>̄</sup>ng/ “to lift up”, /sā<sup>̄</sup>/ “to eat”, /sā<sup>̇</sup>/ “to kill”(past tense), /shā<sup>̄</sup>mo/ “hat”, /shā<sup>̇</sup>mo/ “mushroom”, etc.

### Tone contour

In monosyllabic words, high and low tones are pronounced with different “contours” or “shapes” (flat or modulated), depending on the final consonant of the syllable. We can distinguish four types: high flat, high falling, low flat (rising) and low rising-falling.

While the level of tones (high or low) is essential for understanding and producing sounds, the contours are secondary and can be ignored without hindering communication. Thus, the following paragraphs are for information only, and can be skipped by readers without impeding the process of learning the language.

The high tone is flat or slightly falling if the syllable ends with a vowel or with the nasals (n, m, ng). For example: /sā/ “earth”, /chāng/ “beer”, /chū/ “water”, /sāng/ “scales (for weighing)”, /khām/ “piece”.

- The high tone is falling<sup>22</sup> if the syllable ends with the consonant p, a glottal stop ' , or the nasals n', m', ng'. For example: /sā'/ “to kill”, /shū'/ “strength”, /thāp/ “hearth, stove”, /khām'/ “Kham” (a region of Tibet), /sāng'/ “to become enlightened”.
- The low tone is flat (slightly rising)<sup>23</sup> if the syllable ends in a vowel or with the nasals (n, m, ng). For example: /ngā/ “I”, /sā/ “to eat”, /lāng/ “to get up”, /khāng/ “full, one”.
- The low tone is rising followed by a short fall<sup>24</sup> if the syllable ends with the consonants p or ' or with the nasals (n', m', ng').<sup>25</sup> For example: /shu'/ “to sit down” /sā'/ “to eat”(past tense), /lāng'/ “to get up (past tense)”, /khāng'/ “snow”.

*Note:* After the final nasals *n*, *m*, *ng*, the apostrophe is used to indicate a modulated tone rather than a glottal stop. This comes from an *s*<sup>26</sup> (*yang-jug*) which was formerly pronounced, but which is now only written. Thus /khām'/ “Kham, Eastern Tibet” /sāng'/ “fumigation”, /sūng'/ “to say”(H) are pronounced with a sharply falling high tone.

### Aspiration

Aspiration can only occur at the beginning of a word, on a high or a low tone. It never occurs in the middle of a word.

It is nevertheless possible to distinguish many words according to aspiration, by comparing the following two series: /p, t, tr, ky, k, ts, c, l, r/ and /ph, th, thr, khy, kh, tsh, ch, lh, fh/.

22. The fall is very abrupt: 52.

23. Slightly rising: 12.

24. The configuration is 132.

25. After nasals, the apostrophe denotes a tone: see above.

26. Less frequently, it can be a *da drag*, or adjoined *d*: see the following section.

### *The relationship between tone, aspiration and voicing*

It is important to note the following rule: aspirated consonants are always voiceless while **non-aspirated consonants are voiceless when they carry a high tone but voiced with a low tone.**

Aspiration is strong with a high tone and weaker with a low tone. In the case of a low tone, a difference in voicing goes with the difference between aspirated and non-aspirated sounds: aspirated voiceless versus non-aspirated voiced.

Finally, it should be noted that a non-aspirated high tone is pronounced higher than an aspirated high tone.

*Ex.:* **(high tone):** /kāŋpa/ “leg, foot”, /khāŋpa/ “house”, /tā/ “horse”, /thā/ “end”, /tsōkpa/ “dirty”, /tshōkpa/ “group, association”, /pākpa/ “skin”, /phākpa/ “pig”,  
**(low tone):** /tā/ “arrow”, /thā/ “now”, /pū/ “insect”, /phū/ “son”, /ce/ “to forget”, /che/ “to do”, /cā/ “rainbow”, /chā/ “bird”, /kō/ “head”, /khō/ “to hear”.

The combined oppositions of aspiration and tone allow the following series to be identified; it is important to be able to hear the differences and to train yourself to reproduce them:

**nonaspirated high tone (voiceless) versus aspirated high tone (voiceless).**

**nonaspirated low tone (voiced) versus aspirated low tone (voiceless).**

*Ex.:* /tā/ “horse”; /thā/ “end”; /thā/ “now”; /tā/ “arrow”  
 /tāŋ/ “to send”; /thāŋ/ “plain”; /thāŋ/ “and”; /tāŋ/ “tune”  
 /pū/ “hair”; /phū/ “bottom”; /phū/ “son”; /pū/ “insect”  
 /cā/ “letter ca”; /chā/ “pair”; /chā/ “bird”; /cā/ “rainbow”  
 /pār/ “photo”; /phār/ “over there”; /phār/ “between”; /pār/ “to be lit”  
 /kō/ “yak hide”; /khō/ “he”; /khō/ “to understand”; /kō/ “head”

### *Geminates*

There are sometimes double letters in phonological notation. These are not pronounced as double or long. Double letters in Tibetan only change the length of the preceding vowels (compare English *fiber* and *fibber*) and the tone contour, both of which can be overlooked in the early stages of learning Tibetan.

Thus the words /lāppa/ “instruction”; /lāpa/ “employee” are pronounced identically, except for lengthening of the vowel and a lightly falling tone on the first syllable of /lāppa/.

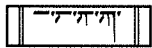
### *Stress*

In Tibetan, the stress normally falls on the first syllable of polysyllabic words,<sup>27</sup> but the accentuation is weak and not very noticeable (by contrast with English, Italian or Russian). Accentuation therefore poses little problem in Tibetan. Nevertheless, it is worth noting that grammatical suffixes (plural, case, conjunctions, nominalization, etc.) are generally atonal and attached to the preceding word. This has implications for the segmentation of phrases, rhythm and intonation.

Tibetan poetry relies entirely on metre and doesn't rhyme, and in this context stress is therefore essential.

#### ***Summary of the essential rules of pronunciation***

- 1. Tones are only distinctive for the first syllable of words.
- 2. With a low tone, nonaspirated initial consonants are voiced (or are partially voiced):  
p = [b], k = [g], t = [d] tr = [dr], ts = [dz].
- 3. Aspirated consonants are always voiceless.
- 4. There is no aspiration in the second syllable.
- 5. The consonants /k, p, r, l/ "weaken" at the end of a syllable or word, and are sometimes barely pronounced.
- 6. The final nasals /ng, n/ are weakly pronounced and cause a nasalization of the preceding vowel.



### ***Exercises***

- 1) *Practice pronouncing and listening to the differences between the following words:*

/kā/, /kyā/, /cā/, /trā/, /tā/

/kō/, /kyō/, /cō/, /trō/, /tō/

/kū/, /kyū/, /cū/, /trū/, /tū/

/kī/, /kyī/, /cī/, /trī/, /tī/

/kē/, /kyē/, /cē/, /trē/, /tē/

---

27. As opposed to French, for example, where the weak stress falls on the last syllable.

**2) Do the same with the aspirated series:**

/khā/, /khyā/, /chā/, /thrā/, /thā/

/khō/, /khyō/, /chō/, /thrō/, /thō/

/khū/, /khyū/, /chū/, /thrū/, /thū/

/khī/, /khyī/, /chī/, /thrī/, /thī/

/khē/, /khyē/, /chē/, /thrē/, /thē/

**3) Do the same with the nasal series:**

/nā/, /ngā/, /nyā/

/nō/, /ngō/, /nyō/

/nū/, /ngū/, /nyū/

/ne/, /nge/, /nye/

/ni/, /ngi/, /nyi/

**4) Learn to pronounce the high/low tones, and to hear the difference between them:**

/nā/, /nā̄/, /mā/, /mā̄/, /ngā/, /ngā̄/, /nyā/, /nyā̄/

/yā/, /yā̄/, /sā/, /sā̄/, /shā/, /shā̄/, /lā/, /lā̄/

/wā/, /wā̄/.

**5) Learn to pronounce the high and low tones and aspirated sounds by differentiating the following series. Repeat the same exercise with each of the four different vowels:**

/kā/, /khā/, /kha/, /ka/

/kyā/, /khyā/, /khyā/, /kyā/

/cā/, /chā/, /cha/, /ca/

/trā/, /thrā/, /thra/, /tra/

/pā/, /phā/, /pha/, /pa/

/tsā/, /tshā/, /tsha/, /tsa/

6) Learn to pronounce and hear the difference between the following series, with and without glottal stops:

/āra/, /āra'/; /tā/, /tā'/; /thū/, /thū'/; /ra/, /ra'/; /chā/, /chā'/; /lo/, /lo'/; /lō/, /lō'/; /shu/, /shu'/; /shī/, /shī'/; /lhā/, /lhā'/; /sā/, /sā'/; /sa/, /sa'/; /sō/, /sō'/; /khā/, /khā'/; /kü/, /kü'/; /thō/, /thō'/; /nā/, /nā'/; /cī/, /cī'/; /chā/, /chā'/; /mā/, /mā'/; /mī/, /mī'/; /tshō/, /tshō'/; /tsō/, /tsō'/; /rī/, /rī'/; /lū/, /lū'/; /shā/, /shā'/; /sho/, /sho'/; /yā/, /yā'/; /yō/, /yō'/; /yū/, /yū'/; /me/, /me'/.

7) Pronounce clearly the high and low tones in the following pairs:

/ngā/ “I”, /ngā/ “five” or “drum”; /sā/ “earth”, /sa/ “to eat”; /ṅang/ “in”, /nāng/ “to give”; /ṅang/ “to get up”, /lāng/ “to lift up”; /nyā:/ “to lie down”, /nyā:/ “to lay down”; /nye/ “to hit”, /nye/ “to find”; /sō/ “tooth”, /so/ “to make”; /sā/ “to eat”, /sā/ “to kill”; /ma/ “mother”, negation, /mā/ “wound”; /ser/ “to say”, /sēr/ “gold”; /rä:/ “to be torn”, /rā:/ “to tear”; /la/ “pass”, /lā/ “to rent”; /shamo/ “hat”, /shāmo/ “mushroom”; /shu/ “to sit down”, /shū/ “strength”; /shokpa/ “morning”, /shōkpa/ “wing”; /tha/ “now”, /thā/ “end, edge”; /thangpo/ “first”, /thāngpo/ “in good health”; /thön/ “meaning”, /thōn/ “to go out”; /chang/ “north”, /chāng/ “beer”; /shika/ “estate”, /shīka/ “temperament”.

8) Pronounce clearly the aspirated sounds in the following pairs:

**High tone:** /kāngpa/ “leg, foot”, /khāngpa/ “house”; /kāwa/ “pillar”, /khāwa/ “snow”; /tā/ “horse”, /thā/ “end”; /tsōkpa/ “dirty”, /tshōkpa/ “group, association”; /pākpa/ “skin”, /phākpa/ “pig”; /kā/ “to stop”, /khā/ “sort”; /pū/ “hair”, /phū/ “bottom”; /cā/ “to cut”, /chā/ “to be cut”; /cā/ “to break”, /chā/ “to be broken”; /tōngpa/ “empty”, /thōngpa/ “to see”; /pār/ “photo”, /phār/ “over there”; /cū/ “ten”, /chū/ “water”; /tsē/ “summit”, /tshē/ “life”; /tsā/ “vein, grass”, /tshā/ “salt”; /tsām/ “just, about”, /tshām/ “limit”; /lā/ “to rent, soul”, /lhā/ “divinity”; /lō/ “lung”, /lhō/ “south”; /lūng/ “air”; /lhūng/ “to fall”.

**Low tone:** /ta/ “arrow”, /tha/ “now”; /ka/ “to like”, /kha/ “letter ga”; /pu/ “insect”, /phu/ “son”; /cē/ “to forget”, /chē/ “to do”; /ca/ “rainbow”, /cha/ “bird”; /par/ “to be lit”, /phar/ “between”; /cū/ “to grasp”, /chū/ “policy, strategy”; /ko/ “head”, /kho/ “to listen”.

### 3. Tibetan writing

The Tibetan alphabet consists of thirty letters corresponding to consonants<sup>28</sup> which are pronounced with the vowel *a* by default. The vowels *i*, *u*, *e* and *o* are marked as accents (diacritical signs) written above or below these letters. Written Tibetan བོད་ཡིག་ *bod-yig* /phöyi/<sup>29</sup> is derived from Devanagari writing (more specifically from the Gupta variant of this, once used in northern India), and bears some similarities to written Burmese and other alphabets of Southeast Asia, which also derive from Devanagari. It was created in the seventh century, during the First Diffusion of Buddhism in Tibet. According to Tibetan tradition, King Songtsän Gampo (*Srong-btsan sGam-po*), an emanation of the bodhisattva Avalokiteśvara, dispatched to India his minister Thönmi Sambhota, himself an emanation of the bodhisattva Mañjusri, with the aim of establishing a permanent alphabet, which would allow the translation of Buddhist texts in particular. This story does not rule out the possibility that a writing system could have existed in Tibet before the seventh century, but it is from this date that written Tibetan began to flourish on the high plateau.

The Tibetan alphabet

CD I • Tr. 3-4



Table 1

The thirty consonants and their pronunciation གསལ་བྱེད་སྐུམ་བུ།

ཀ	kā	ཁ	khā	ག	khā	ང	ngā
ཅ	cā	ཆ	chā	ཇ	chā	ཉ	nyā
ཏ	tā	ཐ	thā	ད	thā	ན	nā
པ	pā	ཕ	phā	བ	phā	མ	mā
ཙ	tsā	ཏ	tshā	ཇ	tshā	ཡ	wā
ཞ	shā	ཟ	sā	ར	ā	ལ	yā
ར	rā	ལ	lā	ཤ	shā	ས	sā
ཧ	hā	ཨ	ā				

28. These thirty letters include two vowels and two semi-vowels. The vowel ā is in fact a consonant by origin, as revealed by its pronunciation as a glottal fricative [h] or nasal in certain contexts (see the appendix on phonology).

29. The term *bod-yig* means primarily “written Tibetan”, but by extension it refers also to “Tibetan literature”. The word “alphabet” in Tibetan is like our own (alpha-beta), formed from the first two letters: *ka-kha*.





### Notes on the alphabet

Unlike the Greek, Hebrew or Arabic alphabets, Tibetan letters, apart from the vowels, do not have a name. Each letter, however, has a precise symbolism in Tibetan Buddhism. The alphabet is read by pronouncing each letter with the vowel A, which is implicit. Following the Indian tradition, the letters come in an order reflecting the phonology of the language; they are presented by series according to their locus of articulation. For the first four series (ka, ca, ta, pa), the order follows the progress of articulation from the back of the mouth (velars) to the edge of the lips (labials), via the palate (palatals) and teeth (dentals), after which there is the series of affricates (sounds consisting of an plosive followed by a fricative).

1) ཀ k̄a velars 2) ཅ c̄a palatals 3) ཏ t̄a dentals 4) པ p̄a labials 5) ར ts̄a affricates (dentals).

The remaining letters do not correspond to a clear phonological order. Regarding the first five series, we note that the first letter of each series is voiced with a high tone, the second is also a high tone but aspirated, the third is a low tone lightly aspirated,<sup>30</sup> and the fourth is a nasal corresponding to the place of articulation of the three preceding letters.

The vowel markers are written above and below the consonants.

The I, the E and the O are written above the letter, while the U is written below. The A is not marked, but is implicit. When the Tibetan language was first written as this alphabet of thirty letters, there were no tones.<sup>31</sup> Over time, the convergence of voiced and voiceless consonants has created tonal oppositions. As we have seen, Standard Tibetan has two tones important enough to identify and distinguish. However, **tones are not marked with special signs**, and must be deduced from the radical letter. Most radicals are associated with a distinct high or low tone. The nine original voiced consonants ཀ'kha, ཅ'cha, ཏ'tha, པ'pha<sup>32</sup>, ར'tsha, འ'ā<sup>33</sup>, ལ'sha, ཟ'sa, ཨ'wa, are always pronounced with a low tone, whereas fourteen sounds, the voiceless ཀ'k̄a, ཅ'c̄hā, ཏ't̄hā, པ'p̄hā, ར'ts̄hā, འ'shā, ཟ'sā, ཨ'hā and the vowel ཨ'ā, always carry a high tone.

However, seven letters that usually carry a low tone shift to a high tone when they figure in certain combinations (when they are prefixed or superscribed): these are the four nasals ཏ'nga, ལ'nyā, ལ'na, ཨ'mā, and the letters ཨ'yā, ར'ra, ཨ'la.

30. This sound corresponds to an old voiced consonant which is still pronounced as such in many dialects. The Wylie transliteration therefore writes a voiced consonant *g, j, d, b*. See the table on the following page.

31. The dialects of Ladakh, Baltistan and Amdo have never developed a tonal system.

32. This consonant is an exception to the general rule insofar as it carries a high tone when it appears with certain combinations involving a prefixed letter.

33. The letter 'a *chung* yields a low tone but also generates a labialization in front of back vowels *a, o*. Thus /oma/ "milk" is usually pronounced [woma].

*Transliteration and phonological transcription*

Table 2

The thirty consonants: transliteration and pronunciation

ཀ	ka	kā	ཁ	kha	khā	ག	ga	għa	ང	nga	ngā
ཅ	ca	cā	ཆ	cha	chā	ཇ	ja	chā	ཉ	nya	nyā
ཏ	ta	tā	ཐ	tha	thā	ད	da	thā	ན	na	nā
པ	pa	pā	ཕ	pha	phā	བ	ba	phā	མ	ma	mā
ཅ	tsa	tsā	ཆ	tsha	tshā	ཇ	dza	tshā	ཉ	wa	wā
ཞ	zha	shā	ཟ	za	sā	འ	'a	ā	ཡ	ya	yā
ར	ra	rā	ལ	la	lā	ཤ	sha	shā	ས	sa	sā
ཧ	ha	hā	ཨ	a	ā						

The four vowels

ཨ	i	ī	ཨ	u	ū	ཨ	e	ē	ཨ	o	ō
---	---	---	---	---	---	---	---	---	---	---	---

*Transliteration*

In European, Japanese, and Chinese works that deal with Tibetan culture, or whenever (for typographical reasons) the Tibetan script can't be used, a system of romanized transliteration may be employed.

The principle of transliteration is that each letter of the Tibetan alphabet corresponds to one or more Roman letters. While transliteration enables the reader to recognize the Tibetan spelling of a word and, to a certain extent, its archaic pronunciation, it gives *no straightforward indication of how it is pronounced* in Modern Central Tibetan.<sup>34</sup> It may be noted that while spelling is standard throughout the Tibetan-speaking world (Ü, Tsang, Tö Ngari, Ladakh, Amdo, Kham, Bhutan, etc.), texts are read with different pronunciation according to the regional provenance of the reader.

34. There are numerous differences between Central Tibetan and Old Tibetan (which provided the basis for the current system of spelling), especially in the case of consonant clusters. As far as the pronunciation of individual letters is concerned, however, the only difference lies in the fact that the voiced plosives of Old Tibetan have produced low tones, while voiceless plosives have produced high tones. It is interesting to note that the spelling of Modern Tibetan is at least as archaic as that of modern French and in some cases, English. Tibetan spelling represents the way in which the language was pronounced around the eighth century, whereas that of English corresponds to its pronunciation around the fifteenth. Certain archaic dialects of Baltistan, Ladakh and Amdo have retained a pronunciation close to the written form.

This Manual will make use of the Wylie system of transliteration (the simplest and most commonly used), presented in Table 2. Transliterated renderings will be presented in *italics*. Transliteration of polysyllabic words will use the following conventions:

- Syllables within a word will be linked by a hyphen. Grammatical morphemes (case markers and connectives) attached to words will be preceded by the sign +. For example: *dge-rgan+gyis* “by the teacher”.
- The letter *y* preceded by a prefix will be distinguished from the subscript *y* by a full stop after the prefix. For example: གཡག་ *g.yag* “yak” and གྱར་ *gyar* “to be separated”.

### Phonological transcription

The transcription that figures in this Manual in **roman letters** (and sometimes between oblique strokes) reproduces the pronunciation of Standard Tibetan or Central Tibetan.<sup>35</sup> This is the transcription that was presented in the last chapter. Although it gives no indication of the spelling of words, it is all the more useful insofar as spelling is often very far removed from pronunciation. However, by applying a few simple rules, you will be able to deduce the pronunciation from the orthographic presentation. Note that there are certain exceptions (see Appendix 1, section 2.1). Moreover, there are a few rare words in the spoken language with no written form.<sup>36</sup> The literary pronunciation of words will be indicated by the sign (L).

*Note:* When there is a slight disparity between current and literary pronunciation, in the absence of a written Standard form, the word will be written in Literary Tibetan, but the transcription will reproduce the colloquial form.<sup>37</sup>

- The following convention will be used for the transcription of polysyllabic words: syllables of the same word will be joined without any hyphen, while grammatical morphemes (case markers and connectives) attached to the word will be preceded by a hyphen. For example: *keḡän-ki* “by the teacher”.

35. It also makes it possible to grasp the pronunciation of Tibetan in the province of Tsang, which is very close to that of Central Tibet, and certain basic rules of correspondence make it possible to shift from one to the other. By contrast, the phonological systems that obtain in Ladakh, Zangskar, Ngari, Amdo, Kham and Bhutan (in the case of Dzongkha) are different from the one presented here. For example, in Amdo and Kham, there are sounds such as [x] (the Spanish jota) and [ʃ], the French or German *r*, [ʒ] (the French *j*) and [z] (the English *z*). These sounds are all *absent* in Standard Tibetan (ST). In Dzongkha there are also sounds such as [ptʃ] (*pch* in English) and [bdʒ] (*bj*), which are also absent in ST. Since all these dialects share the same literary language, the way in which texts are read varies considerably according to the regional provenance of the speaker. The fact that the same letter can be pronounced in several different ways is not a unique feature of Tibetan. The same is true of Latin and the Romance languages derived from it. For example, *ch* is pronounced as [ʃ] in French (as in *Chine*) but [k] in Italian (as in *chiuso*) and [tʃ] *ch* in Spanish (as in *China*); *g* is pronounced [ʒ] in French (as in *gens*), [x] in Spanish (as in *gente*) and [dʒ] in Italian (as in *giorno*). The same phenomenon may be observed in Chinese, where the pronunciation of a single character varies from one dialect to another.

36. By contrast, a number of words from Literary Tibetan are not used in the colloquial language.

37. The literary pronunciation can always be deduced from the spelling.

### Orthography of Tibetan words within the English text

When presenting Tibetan words in scientific publications in English (or other languages), most authors use Wylie transliteration which renders the Tibetan orthography but does not provide the actual pronunciation in Standard Tibetan. For non-specialists, a transcription system of the pronunciation is more appropriate. However, until now there is a considerable variation between the various authors. For the sake of standardization, we propose in this Manual a system of phonetic transcription that is simple and directly derived from the Wylie transliteration. It is presented in Appendix 7. It will be used to transcribe the Tibetan words that occur in the lessons as well as on the maps<sup>38</sup>.

### The syllable

The thirty basic letters of the alphabet may be combined to produce other sounds. Certain letters may be “stacked up” within a syllable, which is the main unit when reading.

Syllables ཚཱི་འབྲུ་ /tshīngtru/<sup>39</sup> are easy to identify in written Tibetan: each syllable is marked off from its neighbours by an intersyllabic dot ' called ཚཱི་འ /tshā'/. Thus the syllables, which are connected to one another by these dots, are strung together like beads on a thread without any spaces between words or even, in many cases, between clauses.

### A syllable may contain from one to seven letters

The simplest syllable consists of a single radical letter, while the most complex comprises seven letters in the following combination: a prefix, a superscript, a radical, a subscript, a vowel-accent, a first suffix and a second suffix.<sup>40</sup> Even if there is theoretically a very large set of possibilities, the actual number of complex syllables is relatively limited.<sup>41</sup>

A full list of possible combinations is provided in Appendix 6.

38. The problem of multiple renderings is due not only to constant variation (sometimes even on the part of the same author) but often to a lack of consistency. For example, these renderings rarely distinguish the pronunciation of the *g* in words such as *dga'-ldan* and *gangs-ljongs*; in fact the first is a low-toned voiced velar whereas the second is a slightly aspirated low-toned voiceless velar. In this Manual they will be presented respectively as *gandän* and *ghangjong*. The letter *k* represents high-toned velars (always voiceless) that appear for example in the words *khang-bdag* and *rkang-gling*, which will be rendered respectively as *khangdak* and *kangling*.

39. The term *tshig 'bru* literally means “word grain or unit”. Other expressions are also sometimes used, such as *tsheg-bar* which literally means “[that which is] between the dots”, and *tsheg-khyim* “household [of letters between] the dots”, as well as *yig-'bru* “seed letter”. The latter is also used in tantric rituals: the “seed syllable” enables the practitioner to produce the divinity in the course of the “generation” phase of meditation.

40. This Manual will use the usual terminology of “first suffix” and “second suffix”. These should, however, be regarded as syllable-finals, and not as suffixes in the usual sense of the term.

41. For example, of the radicals that can take superscripts and subscripts (that is, all except 'a, ya, la, a) only *ka, ga, pa, ba, ma* and *tsa* can have both at once. And even among these, only certain combinations of superscripts and subscripts are possible. The consonant *k* takes three superscripts: *rk, sk* and *lk*, and all four subscripts: *kr, ky, kl* and *kW*, but the combinations *lky, rkr* and *lkr* are never encountered. Certain prefixes and subscripts are also incompatible; for example, although *k* may be prefixed by the letter *ba*, the combination *blka* does not exist.

### *Syllabic structure in detail*

A syllable consists of:

- a radical letter མིང་གཞི་ (*ming-gzhi*), corresponding to one of the thirty consonants.

And possibly:

- a vowel accent (or diacritical mark) དབྱངས་ (*dbyangs*) placed above or below the basic consonant. There are four vowel accents, and the A is implied by default.
- a superscribed letter མགོ་ཅན་ (*mgo-can*) placed immediately above the radical. There are three superscribed consonants.
- a subscribed letter འདོགས་ཅན་ (*'dogs-can*) placed immediately below the radical. There are four subscribed consonants.
- a prefixed letter སྟོན་འཇུག་ (*sngon-'jug*) placed immediately before the radical letter. There are five prefixed consonants.
- a first suffix རྗེས་འཇུག་ (*rjes-'jug*) placed immediately after the radical. There are ten first suffixes.
- a second suffix ཡང་འཇུག་ (*yang-'jug*) placed immediately after the first suffixed consonant. There are two second suffixes.

### *The principles of spelling*

The traditional Tibetan procedure for learning to read involves spelling out loud (*sbyor klog*) over the course of weeks or even months before coming to the stage of word pronunciation (*bsdus klog*). Young Tibetans spell entire texts aloud, and only begin to read directly when they have thoroughly mastered the technique of spelling.

As a general rule, when a syllable contains several letters, they are spelled out in the following order: prefix, superscript, radical, subscript, vowel, first suffix, second suffix.<sup>42</sup> In other words, the letters are spelled out horizontally from left to right and vertically from top to bottom (except in the case of superscribed vowels, which are pronounced after the subscribed consonant).

### *The simple radical*

In many cases, the simple radical, with or without a vowel, is sufficient to constitute a word, as the following examples illustrate:

ས་ sa /sā/ “earth”, “place”, ར་ ra /rā/ “goat”, ལ་ la /lā/ “pass”, ཇ་ ja /chā/ “tea”, ཇ་ cha /chā/ “pair”, ཉ་ na /nā/ “to be ill”, མ་ ma /mā/ “negation”, ཇ་ za /sā/ “to eat”, ཇ་ sha /shā/ “meat”, ཏ་ nga /ngā/ “I”, ཉ་ nya /nyā/ “fish”, ཏ་ kha /khā/ “mouth”.

42. These various letters are described in the next section, which deals with the syllable.

ས་ so /sō/ “tooth”, ལ་ su /sū/ “who”, ཁོ་ kho /khō/ “he”, ཉོ་ nyo /nyo/ “to buy”, མི་ mi /mi/ “man”, མེ་ me /me/ “fire”, ཞོ་ zho /sho/ “yogurt”, ཤི་ shi /shī/ “to die”, རི་ ri /ri/ “mountain”, ལོ་ lo /lo/ “year”, རེ་ re /re/ “each”, རོ་ ro /ro/ “corpse”.

Spelling a simple consonant and a vowel accent entails pronouncing the consonant followed by the name of the vowel.

Ex.: ས་ s̄a n̄a r̄o s̄o, ལ་ l̄a n̄a r̄o l̄o, ས་ ph̄a sh̄apkyu ph̄y, ལ་ s̄a sh̄apkyu s̄ū, རི་ r̄a kh̄i ku r̄i,  
མི་ m̄a kh̄i ku mi, མེ་ m̄a t̄rengpu me, རི་ th̄a t̄rengpu th̄e.

### Subscripts, superscripts

There are four subscribed and three superscribed consonants. Certain letters involve ligatures or *sandhi* when they are combined, and in this case the shape of the letters is modified.

#### The four subscribed consonants འདྲེན་ཅན་བཞི་ /tokcän shi/

These are: ཡ་ ya, ར་ ra, ལ་ la, ལ་ wa.

When these letters are subscribed, their shape is more or less modified as follows:

	ya		ra		la		wa
---	----	---	----	---	----	---	----

They are known respectively as ཡ་བཏགས་ yata' (“attached” ya), ར་བཏགས་ rata' (“attached” ra), ལ་བཏགས་ lata' (“attached” la), ལ་བཏགས་ watur (“corner” wa).

- The 7 consonants that may be combined with a subscript ya are:

ཀྱ་	kyā	ཁྱ་	khyā	གྱ་	khyā	ང་	—
ཅ་	—	ཆ་	—	ཇ་	—	ཉ་	—
ཉ་	—	ལ་	—	ཏ་	—	ཕ་	—
ཕྱ་	cā	ཕྱ་	chā	ཇྱ་	chā	ལྱ་	nya
ཅ་	—	ཆ་	—	ཇ་	—	ཉ་	—
ཞ་	—	ཏ་	—	ཐ་	—	ཕ་	—
ར་	—	ལ་	—	ལ་	—	ལ་	—
ཏ་	—	ལ་	—	ལ་	—	ལ་	—

The seven letters with a subscript ya all produce palatal consonants viz, palatal plosives ky; palatal affricates c (“ch”); and the palatal nasal ny (like the “nio” of “onion”).

On rare occasions you may encounter the combination ཉྱ་ hyā, which is used to transcribe words from other languages, especially Sanskrit.

To spell a syllable containing a subscripted letter, first pronounce the radical, then the subscript followed by the sound འདྲེས་/tā/ (which means “attached”), and then conclude with the result of the combination.

Ex.: ཀྱ་ kā yāta' kyā, ཁྱ་ khā yāta' khyā, ཀྲ་ khā yāta' khyā, རྩ་ pā yāta' cā, རྩ་ phā yāta' chā, རྩ་ phā yāta' chā, རྩ་ mā yāta' nyā, འདྲེས་འདྲེས་འདྲེས་ khā yāta' khyā khiku khyī.

• The 13 consonants with a subscript *ra*:

ཀྱ་	trā	ཁྱ་	thrā	ཀྲ་	thra	འ	—
ཅ་	—	ཅ་	—	ཅ་	—	ཉ་	—
ཉ་	trā	ཉ་	thrā	ཉ་	thra	ཉ་	—
ལ་	trā	ལ་	thrā	ལ་	thra	ལ་	mā
ཅ་	—	ཅ་	—	ཅ་	—	ཅ་	—
ཉ་	—	ཉ་	—	ཉ་	—	ཉ་	—
ར་	—	ར་	—	ར་	shā	ར་	sā
རྩ་	rhā	རྩ་	—				

The subscript *ra* produces a significant change in the pronunciation of the radical letters. The velars *ka*, *kha*, *ga*, the dentals *ta*, *tha*, *da*, the labials *pa*, *pha*, *ba* and the fricative *sa* (in certain cases) become the retroflex plosives /tr/. The *ha*, too, is modified, and is pronounced as a retroflex fricative /rh/, but this sound occurs in only a few words. The subscript *ra* does not alter the pronunciation of the radicals *sha*, *ma* (but generates a high tone on mā).

The radical *sa* with a subscript *ra* is always pronounced sā when reading. In conversational Tibetan, however, there are two ways of pronouncing the combination depending on the word involved: /s/ or /tr/.<sup>43</sup> Another pronunciation, /rh/, appears in certain dialects (Tsang, Hor, Amdo, Ladakhi, etc.).

Ex.: སྩ་གཞུང་ sīshung, སྩ་མོ་ sōmo, སྩ་ sā, སྩ་མ་ trānma, sānma (L); སྩ་ trāp, sāp (L); སྩ་པོ་ trāppo, sāppo (L); མེ་སྩེག་ meṭra', meṣe' (L); སྩ་མ་ trām, sām (L); སྩ་ trūng, sūng (L).

A combination containing a subscript *ra* is spelled by pronouncing the radical, followed by *rata'*, and finally the outcome of the combination.

ཀྱ་ kā rata' trā; ཁྱ་ khā rata' thrā; ཀྲ་ khā rata' thra; ཉ་ tā rata' trā; རྩ་ thā rata' thrā; རྩ་ thā rata' thra; རྩ་ pā rata' trā; རྩ་ phā rata' thrā; རྩ་ phā rata' thra; རྩ་ mā rata' mā; རྩ་ shrā rata' shā; རྩ་ sā rata' sā; རྩ་ hā rata' rhā.

43. This variant appears in colloquial Tibetan, but is not pronounced when reading.



*Note:* In exceptional cases, the combination *br* is pronounced /pr/ and not /tr/, when it appears in the second syllable of certain words: ལྷ་བྱང་ *bla-brang* /lāprang/,<sup>44</sup> ཨ་བྱ་ *a-bra* /āpra/, ལྷོ་བྱ་ *lho-brag* /lhōpra/, ལྷ་བྱིས་པ་ *lha-bris-pa* /lhāpripa/.

• The 6 consonants with a subscript *la*:

ལྷ་	lā	ལྷ་	—	ལྷ་	lā	ལྷ་	—
ཙ་	—	མ་	—	ལྷ་	—	ལྷ་	—
ཏ་	—	ལྷ་	—	ལྷ་	—	ལྷ་	—
པ་	—	ལྷ་	—	ལྷ་	lā	ལྷ་	—
ཙ་	—	མ་	—	ལྷ་	—	ལྷ་	—
ལྷ་	—	ལྷ་	ta	ལྷ་	—	ལྷ་	—
ལྷ་	lā	ལྷ་	—	ལྷ་	—	ལྷ་	lā
ལྷ་	—	ལྷ་	—				

The combinations that contain a subscript *la* all produce the sound *lā* with the exception of ལྷ་ *zla* which is pronounced *ta*.

Spelling out a combination comprising a radical and a subscript *la* entails first of all pronouncing the consonant, then *la(p)ta'*, and finally the result of the combination, as follows:

ལྷ་ *kā lata' lā*, ལྷ་ *kha lata' lā*, ལྷ་ *pha lata' lā*, ལྷ་ *ra lata' lā*, ལྷ་ *sā lata' lā*, ལྷ་ *sa lata' ta*.

*Note:* When occurring as a second syllable in some words, ལྷ་ *zla* produces a nasalization and is pronounced *nta*. See Appendix 1, section 1.1.

• The 16 consonants with a subscript *wa*:

ལྷ་	kā	ལྷ་	khā	ལྷ་	khā	ལྷ་	—
ཙ་	cā	མ་	—	ལྷ་	—	ལྷ་	nya
ཏ་	tā	ལྷ་	—	ལྷ་	thā	ལྷ་	—
པ་	—	ལྷ་	—	ལྷ་	—	ལྷ་	—
ཙ་	tsā	ལྷ་	tshā	ལྷ་	—	ལྷ་	—
ལྷ་	sha	ལྷ་	sa	ལྷ་	—	ལྷ་	—
ལྷ་	ra	ལྷ་	la	ལྷ་	shā	ལྷ་	sā
ལྷ་	hā	ལྷ་	—				

In some words, the subscript *wa* is attached to a subscript *ra*. This is illustrated by the syllable ལྷ་ *thra* in ལྷ་ཚང་ *thratsang* “monastic college” or ལྷ་བྱ་ *lōpra* “school”.

44. It is as if there were a “resyllabification” going on. For example, the *b* which belongs to the second syllable *brang* is treated in the spoken language as if it were the final consonant of the first syllable. In Standard Spoken Tibetan, the pronunciation /pr/ never occurs at the beginning of a word.

Nowadays the *wasur* (lit. “corner *wa*”) does not change the sound of the radical to which it is attached, and consequently even scholars frequently forget to write it. In the past it probably corresponded to a labialization resulting in a slight lengthening, but these features have vanished and the *wasur* is now just a vestigial spelling. However, it is currently used in the transcription of foreign words such as *swa-sti* and *tun-hwang* (i.e., Dunhuang).

To spell out the combination of a consonant with a subscript *wasur*, first pronounce the radical, then *wasur*, and finally the overall result:

Ex.: མ་ tshā *wasur* tshā, ར་ ra *wasur* ra.

• The subscript ‘*a chung*’

In the case of certain rare modern Tibetan words, as well as a few loanwords and mantras, the ‘*a chung*’ appears as a subscribed letter. The subscript ‘*a chung*’ has the effect of lengthening the vowel.

Ex.: པ་ལགས། pā:la’

Table 3

Pronunciation of the subscribed letters འདོགས་ཚན་གྱི་རིུ་མིག་

combinations with a subscript “ya”						
ཀྱ	ཕྱ	ཁྱ	ཅྱ	ཇྱ	ཉྱ	ལྱ
kyā	khyā	khyā	cā	chā	chā	nyā
combinations with a subscript “ra”						
ཏྱ	ཐྱ	ཏྱ	ཏྱ	ཏྱ	ཏྱ	ཏྱ
trā	thrā	thra	trā* <sup>45</sup>	thrā*	thra	thra
ཏྱ	ཏྱ	ཏྱ	ཏྱ	ཏྱ	ཏྱ	ཏྱ
trā	thrā	thra	mā	shā* <sup>46</sup>	sā	rhā
combinations with a subscript “la”						
ལྱ	ལྱ	ལྱ	ལྱ	ལྱ	ལྱ	ལྱ
lā	lā	lā	lā	lā	lā	ta
combinations with a subscript “wa”						
ཀྱ	ཕྱ	ཁྱ	ཅྱ	ཇྱ	ཉྱ	ལྱ
kā	khā	kha	cā	nyā	tā	thā
མྱ	ཤྱ	སྱ	རྱ	ལྱ	ཤྱ	མྱ
tshā	shā	sā	ra	lā	shā	sā

**The three superscribed consonants** མགོ་ཚན་གསུམ་ /kocän süm/:

རྱ ra      ལྱ la      སྱ sā

They are known as རྱ་མགོ་ rānko (“head” ra), ལྱ་མགོ་ lānko (“head” la), སྱ་མགོ་ sānko (“head” sa).

45. Combinations followed by an asterisk are used only in mantras or foreign loanwords.

46. This combination is spelled shā, but it is pronounced shrā in mantras.

The three superscribed letters *ra*, *la* and *sa* have two effects:

- They raise the tone of the nasals
- They cause the low-toned consonants *kh<sub>a</sub>*, *ch<sub>a</sub>*, *th<sub>a</sub>*, *ph<sub>a</sub>*, *tsh<sub>a</sub>* to lose their aspiration, so that they are pronounced *k<sub>a</sub>*, *c<sub>a</sub>*, *t<sub>a</sub>*, *p<sub>a</sub>*, *ts<sub>a</sub>*. This alteration is often accompanied by partial or complete voicing, that is, the consonants become closer to the corresponding voiced sounds: [g<sub>a</sub>, dz<sub>a</sub>, d<sub>a</sub>, b<sub>a</sub>, dz<sub>a</sub>.]

*Note:* Even though the letters may be partly or wholly voiced, this will not be indicated in the transcription, which will be as follows: *k<sub>a</sub>*, *c<sub>a</sub>*, *t<sub>a</sub>*, *p<sub>a</sub>*, *ts<sub>a</sub>*, since it is only the low tone and the lack of aspiration that are relevant. As a general rule, speakers of European languages at first have difficulty in picking up the tones and hear them instead as the corresponding voiced sounds: [g<sub>a</sub>, dz<sub>a</sub>, d<sub>a</sub>, b<sub>a</sub>, dz<sub>a</sub>]. By contrast, speakers of Standard Tibetan perceive a low tone and a lack of aspiration. The fact that the sound is more or less voiced (between *k<sub>a</sub>* and *g<sub>a</sub>*, *t<sub>a</sub>* and *d<sub>a</sub>*, *p<sub>a</sub>* and *b<sub>a</sub>*), or even completely voiced, is not a determining factor. Indeed, Tibetan speakers have difficulty in distinguishing between “brick” and “prig”, “gut” and “cut”, “battle” and “paddle”, and so forth.

Historically, the superscribed letters were pronounced in Central Tibet, and their disappearance resulted in the emergence of tones. In some Amdo dialects, and especially in those of Baltistan and Ladakh, the superscripts are still pronounced, or else have left phonetic traces. These dialects have never developed tones.

To spell combinations involving superscribed consonants, begin with the top letter and then go on to the one below followed by འདྲེས་/tā'/ (meaning “attached”), and finally the result of the combination.

- The 12 consonants with a superscript *ra*:

In Central Tibetan, while the superscribed *ra* has no effect on the actual pronunciation of the radical, it does modify tone and aspiration.<sup>47</sup>

ཀ'	kā	ཁ'	—	ཁ'	k <sub>a</sub>	ཀ'	ngā
ཅ'	—	ཅ'	—	ཅ'	c <sub>a</sub>	ཅ'	nyā
ཏ'	tā	ཏ'	—	ཏ'	t <sub>a</sub>	ཏ'	nā
པ'	—	པ'	—	པ'	p <sub>a</sub>	པ'	mā
ཅ'	tsā	ཅ'	—	ཅ'	ts <sub>a</sub>	ཅ'	—
ཞ'	—	ཞ'	—	ཞ'	—	ཞ'	—
ཎ'	—	ཎ'	—	ཎ'	—	ཎ'	—
ཏ'	—	ཏ'	—	ཏ'	—	ཏ'	—

*Ex. of spellings:* ཀ' ར་ ཀ་ཏ་འ' k<sub>a</sub>, ཀ' ར་ ཀ་ཏ་འ' ngā.

*Note:* In some rare cases, the superscript *r* of the second syllable of a word is pronounced.

47. It may be noted in passing that in certain Amdo dialects and in Ladakhi the superscript *ra* is in fact pronounced.

Ex.: ཀ་རྒྱལ་ ka-rgyug /kārkyu/ “tent pole”, མི་རྩོད་ mi-rgod /mirkö/ “yeti”,  
 རྩོད་ལྷོ་ nga-rgyal /ngarkyā:/ “pride, aggression”, རྩོད་རྗེ་ rdo-rje /torce/ “vajra” (first name).

- The 10 consonants with a superscript *la*:

The superscript *la* has much the same effect on pronunciation as the superscript *ra*, in that it primarily alters tone or aspiration.<sup>48</sup>

ཀ་	kā	ཁ་	—	ཀ་	kā	ཀ་	ngā
ཅ་	cā	ཅ་	—	ཅ་	cā	ཅ་	—
ཏ་	tā	ཏ་	—	ཏ་	tā	ཏ་	—
ཕ་	pā	ཕ་	—	ཕ་	pā	ཕ་	—
ཅ་	—	ཅ་	—	ཅ་	—	ཅ་	—
ཞ་	—	ཞ་	—	ཞ་	—	ཞ་	—
ཏ་	—	ཏ་	—	ཏ་	—	ཏ་	—
ཏ་	lhā	ཏ་	—				

Ex. of spellings: ཏ་ཏ་ la tāta' tā, ཏ་ཏ་ la hāta' lhā

Note: In some rare cases, the superscript *l* of the second syllable of a word produces a nasal n or m. This occurs in the combinations *lt*, *ld*. See Appendix 1.

Ex.: ད་ཏ་ da-lta /thanta/ “now”, དགའ་ལྷོ་ dga'-ldan /kantän/ “Gandän (monastery)”

- The 11 consonants with a superscript *sa*:

The effect of the superscript *sa* is, likewise, essentially on tone or aspiration.<sup>49</sup>

ཀ་	kā	ཁ་	—	ཀ་	kā	ཀ་	ngā
ཅ་	—	ཅ་	—	ཅ་	—	ཅ་	nyā
ཏ་	tā	ཏ་	—	ཏ་	tā	ཏ་	nā
ཕ་	pā	ཕ་	—	ཕ་	pā	ཕ་	mā
ཅ་	tsā	ཅ་	—	ཅ་	—	ཅ་	—
ཞ་	—	ཞ་	—	ཞ་	—	ཞ་	—
ཏ་	—	ཏ་	—	ཏ་	—	ཏ་	—
ཏ་	—	ཏ་	—				

Ex. of spellings: ཏ་ཏ་ sā nāta' nā, ཏ་ཏ་ sā phata' pā.

48. In Ladakhi and Balti the superscript *la* is still pronounced as *l*.

49. However, in certain dialects such as those of Ladakh and Baltistan, the “s” is clearly heard (for example *stag* [stak]), while in Amdo it may be pronounced as a fricative or an aspirate, for example *sta* [stak] or [htak].

Table 4

Pronunciation of superscribed letters མགོ་ཚན་གྱི་རེ་འུ་མིག

Simple letters	Letters with superscripts
<i>compatible radicals</i>	<i>with superscript "ra"</i>
	(pronunciation identical)
ཀ་ ཏ་ ཅ་ kā tā tsā	ཀ་ ཏ་ ཅ་ kā tā tsā
	(loss of aspiration)
ཀ་ ཅ་ ད་ པ་ ཅ་ kha cha tha pha tsha	ཀ་ ཅ་ ད་ པ་ ཅ་ ka ca ta pa tsa
	(shift to high tone)
ང་ ཉ་ ན་ མ་ nga nya na ma	ང་ ཉ་ ན་ མ་ ngā nyā nā mā
<i>compatible radicals</i>	<i>with superscript "la"</i>
	(pronunciation identical)
ཀ་ ཅ་ ཏ་ པ་ kā cā tā pā	ཀ་ ཅ་ ཏ་ པ་ kā cā tā pā
	(loss of aspiration)
ཀ་ ཅ་ ད་ པ་ kha cha tha pha	ཀ་ ཅ་ ད་ པ་ ka ca ta pa
	(shift to high tone)
ང་ ཉ་ nga hā	ཉ་ ngā lhā
<i>compatible radicals</i>	<i>with superscript "sa"</i>
	(pronunciation identical)
ཀ་ ཏ་ པ་ ཅ་ kā tā pā tsā	ཀ་ ཏ་ པ་ ཅ་ kā tā pā tsā
	(loss of aspiration)
ཀ་ ད་ པ་ kha tha pha	ཀ་ ད་ པ་ ka ta pa
	(shift to high tone)
ང་ ཉ་ ན་ མ་ nga nya na ma	ང་ ཉ་ ན་ མ་ ngā nyā nā mā

It is possible to associate a superscript (*ra*, *sa*) and a subscript (*ra*, *ya*). The number of such combinations is in fact very limited as appears from the Table 5 below.

Table 5

Pronunciation of stacked letters (subscripts and superscripts) བརྟེན་མེད་ཡིག་

radical with superscript "ra" and subscript "ya"					
ཀྱ	kyā	ཀྱ	kyā	ཀྱ	nyā
radical with superscript "sa" and subscript "ya"					
ཀྱ	kyā	ཀྱ	kyā	ཀྱ	cā
				ཀྱ	ca
				ཀྱ	nyā
radical with superscript "sa" and subscript "ra"					
ཀྱ	trā	ཀྱ	trā	ཀྱ	trā
				ཀྱ	trā
				ཀྱ	mā

**The ten "first suffixes"** རྩམ་འཇུག་/cencu'/:

ཀྱ kha, ཀྱ nga, ཀྱ tha, ཀྱ na, ཀྱ pha, ཀྱ ma, ཀྱ a, ཀྱ ra, ཀྱ la, ཀྱ sā are the ten consonants that may figure as "first suffixes". There are very few final consonants by comparison with radicals. This situation is confirmed by the traditional presentation of the alphabet, inasmuch as only one third of the letters may appear at the end of a syllable or a word, whereas any of the thirty may feature as an initial or "radical" (*ming-gzhi*).

It should be remembered that none of these letters is voiced, and that the pronunciation of some of them varies according to the context (see the discussion of phonology in Appendix 2, and listen to the CD).

• ཀྱ: k or '.

Ex.: སོག་པོ་ sog-po /sōkpo/ "Mongol", ཐུག་པ་ thug-pa /thūkpa/ "noodles",  
ལག་པ་ lag-pa /lakpa/ "hand", ལུག་ lug /lū/ "sheep", ལུག་ lug /thū/ "poison".

• ཀྱ: ng. This usually causes a nasalization of the preceding vowel.

Ex.: མིང་ ming /mṅ/ "name", རྩམ་ rang /rṅ/ "self, really".

• ཀྱ: n. In general, the *n* causes a nasalization of the preceding vowel, and also has the effect of an *umlaut* on the vowels /a, o, u/ which become respectively /ä, ö, ü/.

Ex.: ཡིན་ yin /yṅ/ "I am", ལན་ lan /län/ "reply, message", ཡོན་ཏན་ yon-tan /yöntän/ "qualities, excellence".

- མ: m

Ex.: ལམ lam /lam/ “way, road”, རྩམ dom /thom/ “bear”, ཡུམ yum /yum/ “mother”(H).

- །: p

Ex.: ཁམ khab /khāp/ “needle”, ཐོབ་ཐང་ thob-thang /thōptang/ “right, share”,  
དེབ་ deb /thep/ “book”.

- ར / ལ: are not pronounced.

They do, however, create the effect of an *umlaut* on the vowels /a, o, u/ which become respectively /ä, ö, ü/. At the end of a word, they produce a glottal stop (‘) Ex.: འོད་ཟེར་ ‘od-zer /öser/ “sunray”, དུས་ཚོད་ dus-tshod /thütsö/ “time”, ལུས་ lus /lü/ “body”.

*Note:* The fact that the final *s* and *d* become silent is precisely analogous to what happens in French. In the case of the latter, too, the dental plosives *t*, *d* and *s* are commonly not pronounced at the end of a word, even though they are still written. Compare the following French, English and Tibetan examples:

*French:* beret, pied, nid, tas, pas.

*American English:* Arkansas, beret.

*Tibetan:* འོད་ od /ö/ “light”, རེད་ red /re/ “to be”, ལས་ las /lä/ “karma”, རས་ ras /rä/ “cotton”, “cloth”.

- ར: is either pronounced r or produces a lengthening of the vowel (marked as:)

Ex.: མར་ mar /mar/ (or ma:), “butter; below”, སེར་པོ་ ser-po /sērpo/ (or sē:po) “yellow”,  
ཕོར་པ་ phor-pa /phōrpa/ (or phō:pa) “(wooden) bowl”.

- ལ: produces a lengthening (marked as:) and has the effect of an *umlaut* on the preceding vowels, /a, o, u/ which become respectively /ä, ö, ü/. When a speaker is articulating carefully in a literary register, the // may be heard.

Ex.: ཕ་ཡུལ་ pha-yul /phāyü:/ (or phāyül) “native land”, བལ་པོ་ bal-po /phä:po/ (or phälpo) “Nepalese”, ཤེལ་ shel /shē:/ (or shēl) “crystal”, རིལ་བུ་ ril-bu /ri:pu/ (or rilpu) “pill”.

- ལ: the presence of this suffix has no effect on pronunciation.<sup>50</sup>

Ex.: མེ་མདའ་ me-mda‘ /mēnta/ “gun”, བཀའ་མཁའ་ nam-mkha‘ /nāmka/ “sky”.

50. After consulting the *lotsawa* (the great translators of Buddhist texts) King Trisong Detsän issued an edict aimed at reforming spelling. Previously, most words ending in a vowel carried a final ‘a. For example, “mountain” was written རིའ་ ri’.

The letter ། 'a chung may carry a vowel.

As a suffix, the letter ། may carry the vowel *i* or *u* (and in rare cases *e* or *o*). In this case the syllable contains two vowels, which are written as follows:

ཨེ་ /ä:/ ཨི་ /i:/ ཨུ་ /ü:/ ཨེ་ /e:/ ཨོ་ /ö:/ ཨོ་ /ao/, etc.

ཨུ་ /au/ ཨེ་ /eu/ ཨི་ /iu/ ཨོ་ /ou/ ཨུ་ /u:/

The addition of the vowel *i* results in a lengthening in the case of all preceding vowels, and moreover has the effect of an *umlaut* on /a,o,u/, which become respectively /ä, ö, ü/.

Ex.: རྩེ་ /chiu/ “fledgling, little bird”, ཀམ་ /khai/ “amulet box”, སུ་ /sü:/ “whose”,  
ཁོང་ཚོ་ /khōngtsö:/ “their”, ལེ་ /leu/ “chapter supplementary”,  
ཤེ་པར་བྱེ་ /shē'-par-chao/ “Should be known” (L).

### The two secondary suffixes ཡང་ལུག་ /yangcu'/:

These suffixes are ས་ sā and ཅ་ tha.<sup>51</sup>

The suffix ས་ appears after the first suffixes ཀ་ kha, ཅ་ nga, ཤ་ pha, མ་ ma. Although it never alters the pronunciation of the preceding consonant, when it is appended to nasals it transforms the flat tone into a contour tone. For example, compare ཁམ་ kham /khām/ “piece” and ཁམས་ kham /khām/ (the name of an eastern Tibetan region), or གང་ gang /khang/ “full” and གངས་ gang /khang/<sup>52</sup> “snow”, གས་ gsang /sāng/ “secret” and བས་ bsang /sāng/ “to purify (past)”, ལང་ lang /ang/ “to rise (present)” and ལངས་ lang /ang/ “to rise (past)” (see the description of the tones in section 2).

The archaic suffix ཅ་ known as ད་ཀྱི་ da-drag corresponds to an appendage that may appear in certain words: རྩེ་ཅ་ gyur(d) /kyur/ “to be transformed”, བསྐྱོད་ bskor(d) /kōr/ “to turn”, བསྟན་ bstan(d) /tān/ “to teach”.

The letter gradually disappeared from the tenth century onward, following a decree of King Rālpachän aimed at simplifying the conventions of spelling. However, even though it is invisible, it still exerts an influence in both speaking and writing. In the former case it may have an effect on the tone. For example རྩེ་ phyin is not pronounced /chīn/ but /chīn'/, with a falling tone, because it used originally to be written རྩེ་ཅ་ phyin(d). In writing, it affects the spelling of particles and suffixes to the extent that these agree not with the last letter of the preceding syllable but with the *da-drag*.

Ex.: བསྟན་ཀྱང་ “even though it had been shown that...” bstan(d)+kyang /tān'-kyang/ and not \*bstan+yang; /tān'-yang/, བསྐྱོད་ཅིང་ “while turning, as he/she was turning” bskor(d)+cing

51. Traditionally, the suffix *d* is generally presented before the suffix *s*. This order has been reversed here because the former, which was used in Old Tibetan, has disappeared in the classical language.

52. Remember that after a nasal, the apostrophe indicates not a glottal stop but a falling tone.





**The five prefixes** ལྷོ་འཇུག་ /ngõncu'/:

The five consonants that can immediately precede the radical in a syllable are:

ཀ་ kha ཅ་ cha ས་ pha མ་ ma འ་ a

- The prefix ཀ་ kha may occur before the letters ཅ་ cā, ཉ་ nya, ཇ་ tā, ཅ་ thā, ཅ་ na, ཅ་ tsā, ཅ་ sha, ཅ་ sa, ཅ་ shā, ཅ་ sā, ཅ་ ya.
- The prefix ཅ་ cha may appear before the letters ཀ་ kā, ཀ་ kha, ས་ nga, ས་ pā, ས་ pha, མ་ mā.
- The prefix ས་ pha may appear before the letters ཀ་ kā, ཀ་ kha, ས་ nga, ཅ་ cā, ས་ cha, ཉ་ nya, ཇ་ tā, ཅ་ thā, ཅ་ na, ཅ་ tsā, ས་ tshā, ཅ་ sha, ཅ་ shā, ཅ་ sā, ཅ་ sa.
- The prefix མ་ mā may appear before the letters ཀ་ khā, ཀ་ kha, ས་ nga, མ་ chā, ས་ cha, ཉ་ nya, ཅ་ thā, ཅ་ thā, ཅ་ na, མ་ tshā, ས་ tshā.
- The prefix འ་ a may appear before the letters ཀ་ khā, ཀ་ kha, མ་ chā, ས་ cha, ཅ་ thā, ཅ་ thā, ཅ་ phā, ས་ pha, མ་ tshā, ས་ tshā.

The five prefixes are usually **silent**<sup>54</sup> but they play a crucial role in the production of tones and the neutralization of aspiration: when they carry a prefix, the five radicals ཀ་ kha, ས་ cha, ཅ་ thā, ས་ pha, ས་ tshā lose their aspiration and are pronounced respectively: ka, ca, ta, pa, tsa.<sup>55</sup>

Ex.: འཇུག་ tu', འཇུག་ ca, མཇུག་ tsö'.

When the four nasal consonants carry a prefix, they shift to a high tone: ས་ nga, ཉ་ nya, ཅ་ na, མ་ mā are pronounced respectively: ngā, nyā, nā, mā.

Ex.: ས་ ngā, མ་ mā, ཅ་ mā, ཅ་ nā, ཅ་ nyā.

When ཅ་ ya is prefixed it shifts to a high tone /yā/.

Ex.: ཅ་ yā'

- Pronunciation of prefixes in exceptional cases:

As we have seen, the five prefixes are not pronounced, and only have an effect on tone and aspiration. However, *the prefixes of the second syllable* within certain words may be pronounced. Those most likely to be pronounced are: མ་ mā and འ་ a, which produce a nasalization between the syllables: *n*, *m* or *ng*. The other prefixes only affect pronunciation in rare cases.

- In certain words the prefix ཀ་ kha produces the sound /k/ or even the sound /p/.

54. These prefixes are the vestiges of an ancient pronunciation that is still preserved in several dialects (particularly in Amdo). Even in Central Tibetan they are still pronounced in certain words (see below).

55. Remember that while non-Tibetan-speakers generally perceive these sounds as being voiced rather than voiceless, for Central Tibetans the important feature is that the consonant is unaspirated and carries a low tone. The fact that it is more or less voiced is regarded as a secondary feature!

Ex.: བཅུ་གསུམ་ cu-gsum /cūksum/ “thirteen”, ཨ་གསར་ a-gsar /āksar/ “infatuation”,  
ས་གདན་ sa-gdan /sāptān/ “rug”, ཁ་གཙོ་མ་ལོ་མ་ལོ་ kha-gcod /khāpcō/ “lid”.

- The prefix ཐ phā produces the sound /p/.

Ex.: ལྷོ་བཟང་ blo-bzang /lōpsang/<sup>56</sup> (first name), བཅོ་བརྒྱད་ bco-brgyad /cōpkyā/ “eighteen”,  
བཞི་བཅུ་ bzhi-bcu /shipcu/ “forty”, བཅུ་བདུན་ bcu-bdun /cūptün/ “seventeen”.

- The prefix ཏ thā modifies pronunciation only in དབའ་ dba’, དབ་ dbya and དབ་ dbra. In all three cases, the combination db is not pronounced but produces a high tone.

དབའ་ is pronounced /wā/ with the vowel A, whereas in the case of other vowels the semi-vowel (or glide) w disappears, leaving དབ་ /ō/, དབ་ /ē/, དབ་ /ū/, དབ་ /ī/. དབ་ is pronounced /rā/ and དབ་ as /yā/.

Ex.: དབང་ /wāng/ “power”, དབ་ /ū/ “head (H)”, དོར་ /ōr/ “to transport, to shift”,  
དཔེན་ /ēn/ “remote place”, དབས་ /rā:/ “to tear”, དབྱར་ཁ་ /yārka/ “summer”,  
དབྱིན་ཇི་ /yīnci/<sup>57</sup> “English”, དབྱེ་བ་ /yēwa/ “difference”, དབྱིབས་ /yīp/ “shape”.

- The prefixes མ ma and འ a often produce a nasal sound /m, n or ng/.<sup>58</sup>

Ex.: མི་འདྲག་ mintu’ “there is not”, ལྷུ་མཚན་ kyumtsān “reason”, etc.

When spelling out a syllable that contains a prefix, the prefix in question is followed by the syllable འོ་ག་ /o’/. Thus in the case of the syllable དཀར་ in which the prefix is the ཏ, the spelling is: དའོ་ག་ར་དཀར་ thao’ kā rā kār. (It may be mentioned in passing that in Kham and Amdo the procedure is different: while the prefix is not marked, the suffix is followed by བཞག་ /sha’/. Thus the same word would be spelled: དཀར་བཞག་དཀར་ thā kār-shā’ kār.)

Ex.: བཞི་ phao sha khiku = shi, དབ་ thao wa shapkyu = ū

Note: The radical letter (*ming-gzhi*) is easy to identify within a syllable, insofar as it is the letter that takes the vowel and the affixes (i.e., the superscripts and subscripts).

Ex.: བཟོས་ bzos /sō’/ “to make” (past), དགེ་འདུན་ dge-‘dun /kentün/ “monastic community, monk”,  
བསྐོར་ bskor /kōr/ “to turn”, ལྷུབ་ /thrup/ “to be fulfilled”, འགོ་ ‘gro /tro’/ “to go”, འཇིག་རྟེན་ ‘jig-  
rten /cīkten/ “the world”, ལྷག་ stag /tā’/ “tiger”.

When the vowel is an A (i.e., implied by default), and there is neither a superscript nor a subscript on the radical, there is chance of ambiguity. The problem may be circumvented by following these rules concerning the identification of the radical:

56. This may also be pronounced lōsang.

57. The semi-vowel y sometimes disappears before an i. For example, /yīnci/ is also pronounced /īnci/.

58. See also Appendix 1.

a) In a two-letter syllable, the radical is *the first*.

Ex.: མང་ mang, ཐག་ tha', ཐང་ thang, ཐམ་ tham, ཐཎ་ thän, ཐང་ khang.

b) In a syllable of three letters where there is no suffix ས་ sa, the radical is the second.

Ex.: ཐག་ཀ་ ka, མང་ཀ་ ngä, བསང་ sāng, བཟང་ sang.

c) In a syllable of three letters with the suffix ས་ sa, there are two possibilities. In most cases, the radical is the first:

Ex.: ཐངས་ khang', བཟས་ phap.

However, where the first letter could qualify as a prefix, the radical may be the second:

མངས་ can be read as either /mang'/ or /ngä'/; ཐབས་ can be read as either /thap/ or /wä'/; ཐངས་ can be read as either /thang'/ or /ngä'/; ཐགས་ can be read as either /tha'/ or /kä'/.

Words that carry this ambiguity are rare (there are fewer than ten), and their structure may be deduced from the context. The ambiguity is sometimes disposed of altogether by adding a wasur to the radical: ཐགས་ can only be read as /tha'/.

d) In a syllable of four letters, the radical is always the second:

Ex.: ཐམངས་ māng', བསངས་ sāng', བཟམས་ tam'.

Table 7

## Pronunciation of Prefixed Letters (with simple radicals)

མིང་གཞི་ལ་སྐྱུར་བའི་སྒྲོན་འཇུག་གི་རྟེན་མིག་

Prefix ག	identical pronunciation གཙ—'    གཏ—'    གཙ—'    གཞ—'    གཟ—'    གཤ—'    གས—' cā      tā      tsā      sha      sa      shā      sā
	modified pronunciation གད—' (loss of aspiration.)    གཏ—'    གན—'    གཡ—' (shift to high tone) ta                                      nyā      nā      yā
Prefix ད	identical pronunciation དཀ—'    དཔ—' kā      pā
	modified pronunciation དག—' (loss of aspiration)    དང—'    དམ—'    དབ—' (shift to high tone) ka                                      ngā      mā      wā
Prefix བ	identical pronunciation བཀ—'    བཙ—'    བཏ—'    བཙ—'    བཞ—'    བཟ—'    བཤ—'    བས—' kā      cā      tā      tsā      sha      sa      shā      sā
	modified pronunciation བག—'    བད—' (loss of aspiration) ka      tā
Prefix མ	identical pronunciation མཀ—'    མཆ—'    མཤ—'    མཚ—' khā      chā      thā      tshā
	loss of aspiration མག—'    མང—'    མད—'    མཇ—' ka      ca      ta      tsa
	shift to high tone མང—'    མཏ—'    མན—' ngā      nyā      nā
Prefix འ	identical pronunciation འཀ—'    འཆ—'    འཤ—'    འཕ—'    འཚ—' khā      chā      thā      phā      tshā
	loss of aspiration འག—'    འང—'    འད—'    འབ—'    འཇ—' ka      ca      ta      pa      tsa

Table 8

Pronunciation of prefixed letters with stacked consonants

འདོགས་ཅན་དང་མགོ་ཅན་བརྟེན་ཡིག་བཅས་ལ་སྐྱར་བའི་སྣོན་འཇུག་གི་རྟེན་མིག་

Prefix ད	དཀྱ་ དཀྱ་ དཔྱ་ དབྱ་ དསྱ་
	kyā kya cā yā nyā
Prefix ར	རྒྱ་ རྒྱ་ རཔྱ་ རབྱ་
	trā tra trā rā
Prefix བ	བཀྱ་ བཀྱ་ བངྱ་ བརྱ་ བནྱ་ བཏྱ་ བདྱ་ བནྱ་
	kā ka ngā ca nyā tā ta nā
	བཏྱ་ བཏྱ་
	tā ta
	བསྐྱ་ བསྐྱ་ བསྐྱ་ བསྐྱ་ བསྐྱ་ བསྐྱ་ བསྐྱ་ བསྐྱ་
	kā ka ngā nyā tā ta nā tsā
	བཀྱ་ བཀྱ་ བཀྱ་ བཀྱ་ བཀྱ་
	kyā kya trā tra sā
བལྱ་ བལྱ་ བལྱ་ བལྱ་ བལྱ་	
lā lā lā lā ta	
བཀྱ་ བཀྱ་ བཀྱ་ བཀྱ་ བཀྱ་ བཀྱ་	
kyā kya kyā kya trā tra	
Prefix མ	མཀྱ་ མཀྱ་ མཐྱ་ མཐྱ་
khyā kya thrā tra	
Prefix འ	འཀྱ་ འཀྱ་ འཔྱ་ འབྱ་
	khyā kya chā ca
Prefix འ	འཐྱ་ འཐྱ་ འཏྱ་ འཐྱ་ འཐྱ་
	thrā tra trā thrā tra

**Combinations used for transliterating Sanskrit:**

- The 6 reversed letters འོག་པ་བྱུག་:

These letters are marginal, and don't feature in the basic alphabet of thirty letters. They correspond to the retroflexes in the Sanskrit alphabet, and are used principally to transcribe text or mantras. In transliteration they appear as capitals or, in certain conventions, as lower-case letters with a diacritical dot beneath them.

འོ	ཐོ	དོ	ཎོ	ཤོ	མོ
Ta trā	Tha thrā	Da thrā	Na nā	Sha khā/shā	kSha khyā

The Sanskrit sounds corresponding to *Na* (nasal retroflex), *kSha* and *Sha* do not exist in Tibetan, and are respectively pronounced: nā, khā (or shā), khyā.

Ex.: མོ་ཉི་ /māni/ “jewel” is pronounced simply /māni/ and not with a retroflex n as /māni/.

The three retroflexes *T*, *Th* and *D* are phonetically interchangeable with the combinations *kr*, *chr* and *gr*. In Modern Tibetan, they are used only to represent the retroflex sounds of certain loanwords. For example, མོ་འོ་ /mōtra/, “car”, borrowed from the English *motor* (the English *t* is treated as a retroflex by Tibetans) and “dollar”, which is written འོ་ལ་འོ་ *Do-lar* /throlar/.

To spell combinations that contain a reversed letter, pronounce the letter followed by lo' (meaning “reversed”), and then the result of the combination.

Ex.: འོ་ཐོ་ལོ་ འོ་ thrā.

- The five subscript *ha* or “thick” consonants མཐུག་པོ་ལྔ་:

The following combinations, which contain a subscript *ha*, are used primarily for transcribing text or mantras from Sanskrit. These borrowed sounds do not belong to the Tibetan phonological system.

མོ་	དམོ་	ཐོ་	མོ་	མོ་
gha ghā	dzha dzhā	dha dhā	bha bhā	Dha drhā

In contemporary usage they are employed in the transcription of foreign names: *bhom-bhe* “Bombay” or *dha-ram-sa-la* “Dharamsala”. To spell out these combinations, begin with the top consonant followed by hāta', and finally the overall combination.

Ex. of spellings: མོ་ ཐོ་ མོ་ཐོ་ hāta' dha, མོ་ ཐོ་ མོ་ཐོ་ hāta' bhā.

And finally, there is the combination མོ་ *hph*, pronounced fā, to transcribe the sound *f*, which doesn't exist in Tibetan but does appear in Chinese and English words.

### Words

In ancient Literary Tibetan, words are usually monosyllabic, whereas words of two syllables are most common in Modern Central Tibetan.

### Compound words

Some polysyllabic words cannot be analysed. For example, the words ཞི་མི་ *zhi-mi* /shimi/ “cat”, མེ་ལོང་ *me-long* /melong/ “mirror”, ལྷ་རེ་ *sta-re*/tāre/ “axe”, རི་མོ་ *ri-mo* /rimo/ “drawing”, and ཚ་ལུ་མ་ *tsha-lu-ma* /tshāluma/ “orange” cannot be broken down into syllables with an independent meaning (or if they can, then the syllables have nothing to do with the overall meaning of the word in question). In many cases, however, words may be analysed, so that each syllable has a meaning that contributes to the general sense. This is true for example of the words:

དམག་མི་ *dmag-mi* /mā'mi/ “soldier” (lit.: “war man”), གངས་རི་ *gangs-ri* /khangri/ “snow-capped mountain” (lit.: “snow-mountain”), མེ་རོ་ *me-ro* /mero/ “embers” (lit.: “fire corpse”), དངུལ་ཁང་ *dngul-khang* /ngū:kang/ “bank” (lit.: “money house”), གནམ་གྲུ་ *gnam-gru* /nāmtru/ “aeroplane” (lit.: “sky ship”), ལྷ་ཚོད་ *chu-tshod* /chūtsö/ “hour, watch” (lit.: “water measure”<sup>59</sup>), བཞི་བཅུ་ *bzhi-bcu* /shīpcu/ “forty” (lit.: “four-ten”).

Even though each syllable constitutes a semantic unit, it is important to think of these compositions as integral words, and not just as a juxtaposition of two distinct words. For example, from a semantic point of view, the etymology is by no means always obvious (as in the case of “fire corpse” or “water measure”); and from a phonological perspective, these words function as a unit, since they carry only one tone. The pronunciation of a word is therefore not the result of treating the component syllables in isolation. For example: བཞི་བཅུ་ *shīpcu* “forty” is not the same as བཞི་ *shī*+ བཅུ་ *cū*.

### Spelling aloud of compound words

When a word consists of several syllables, each of the latter is pronounced to give the intermediary result, and then the overall combination is pronounced at the end.

Ex.: བཞི་བཅུ་ *phao sha khiku shi / phao cā shapkyu cū=shīpcu*

### Phonology of syllables within a word

It should be remembered that it is only the first syllable of a word that carries a tone. Syllables within a word **carry neither tone nor aspiration**.<sup>60</sup> Furthermore the syllables བ་ *pha* and བོ་ *pho* (including when followed by a case particle) are pronounced respectively *wa* and *wo* when they do not appear at the beginning of a word.

Ex.: རྩ་བ་ *tawa* (and not *tapha*) “moon”, ལྷོ་བྲ་བ་ *lōptrawa* “student”, རྩ་བོ་ *tāwo* “spouse”, ལྷོ་ལྷོ་ *lhōlö* (and not *lhōlhö*) “relaxed”.

59. The etymology refers to the ancient water clock.

60. Even if Tibetan spelling uses an aspirated consonant.



*Isolating words when reading*

Since written Tibetan does not separate words from one another by blanks or any other sign, before acquiring a substantial vocabulary it is not always easy to identify them and separate them off from one another. The task may be made easier by picking out grammatical particles such as plurals, conjunctions and case markers, which always follow the words with which they are associated, and therefore indicate where they end.

At the beginning, when reading and trying to recognize words, you may encounter certain ambiguities: a syllable could be identified as the second syllable of a previous word or as the first syllable of the word that follows. These problems are solved to a large extent by context and with experience. The interpretation you choose has certain obvious consequences for meaning and pronunciation: the existence of tone (and perhaps aspiration) when the syllable is the first in a word, or their absence when the syllable occurs later. (For more details see Appendix 8.)

*Summary of rules concerning the pronunciation of letters*

In the pronunciation of Modern Central Tibetan, the radicals, subscripts, first suffixes and vowels play a crucial part, whereas the prefixes and superscripts have only a minimal influence. In other words, everything that precedes the radical is generally of secondary importance from the point of view of pronunciation.

- With the exception of the *wa*, the subscript consonants alter the pronunciation of the radical:

The subscript *ra* produces the series of retroflexes: /tra/ (etc.).

The subscript *ya* produces the series of palatal plosives: /kya/ (etc.) /ca/ (etc.) and /nya/.

Combinations involving the letter *la* are pronounced /la/ at the expense of the radical (except in the case of *zl*).

- The three superscript consonants *ra*, *sa* and *la*, as well as the prefixed consonants *ga*, *ba*, *ma* and 'a (i.e., all but *da*) affect only the tone and aspiration of the radical.

- Tones are not marked by special signs, but must be deduced from the radicals and affixes. It is important to distinguish between the following sets:

Table 9

Phonological oppositions in Tibetan<sup>61</sup>

CD I • Tr. 5-7



high unaspirated		high aspirated		low aspirated		low unaspirated	
ཀ	kā	ཁ	khā	ག	kh̥a	ཀ	(N)ka
ཁ	kyā	ཁ	khyā	ཁ	khyā	ཁ	(N)kyā
ཅ/ཅ	cā	ཅ/ཅ	chā	ཅ/ཅ	chā	ཅ/ཅ	(N)cā
ཇ/ཇ	trā	ཇ/ཇ	thrā	ཇ/ཇ/ཇ	thra	ཇ/ཇ/ཇ	(N)trā
ཏ	tā	ཏ	thā	ཏ	thā	ཏ/ཏ	(N)tā
པ	pā	པ	phā	པ	phā	པ	(N)pā
ཅ	tsā	ཅ	tshā	ཅ	tshā	ཅ	(N)tsā
ག	shā	ག	rhā			ག	shā
ལ	lā	ལ	lhā			ལ	lā
ཨ	ā	ཨ	hā			ཨ	ā
ང	ngā					ང	ngā
ཉ	nyā					ཉ	nyā
ན	nā					ན	nā
མ	mā					མ	mā
ས	sā					ས	sā
ར	rā					ར	rā
ཡ	yā					ཡ	yā
འ	wā					འ	wā

### Punctuation

This Manual will use three punctuation marks taken from Literary Tibetan (see the Appendices): the simple bar: | known as ལྷོང་གདོད་ *rkyang-shad* or ཚེག་རིང་ *tsheg-ring* which corresponds more or less to a comma or a full stop; the double bar: || called ཉིས་གདོད་ *nyis-shad*, which usually marks the end of a section and can be represented by a full stop; and the sign ཡིག་འགོ་ *yig-'go* or དབུ་འཕྲུང་ *dbu-'khyud*, which marks the beginning of a text or of a page (see Appendix 1, section 2.6).

61. In this table, it would of course be possible to give orthographic variations with prefixes or superscripts for unaspirated and aspirated high tones and unaspirated low tones that would be equivalent in phonetic terms. See also the list of homophones in Table 10 in Appendix 6.

Note: While the phoneme /r/ is associated with /r/ from a phonological point of view, it is included in this series because it is phonetically close to /sh/.

The fourth column, corresponding to unaspirated consonants before low-tone vowels, has two variations: one prenasalized, marked with a *N* in brackets, and the other with no prenasalization. The brackets indicate that certain speakers (especially younger people) do not pronounce the prenasalizations.

Question marks and brackets will be used in the exercises. These two punctuation marks have been borrowed from European languages, and although they are used in some modern works, they never occur in classical texts.

### *Using the dictionary*

Dictionary entries follow the alphabetical order of the thirty letters of the alphabet and the five vowels *a, i, u, e, o*.

To find a word in the dictionary, begin by locating the *radical letter* of the first syllable according to alphabetical order.

Then, if relevant, look for the *initial consonant cluster* (subscript, superscript and prefix), according to the procedure outlined below, then the *vowel* and finally the *suffixes*.

### *To summarize:*

- 1) Radical letter or initial consonant cluster (see below)
- 2) Vowel
- 3) Suffixed letter(s)

*Note:* The subscript *wa* is to be found in dictionaries *after* the vowels: *a, i, u, e, o, w*.

If the word is polysyllabic, the order of appearance of the second and following syllables follows the same principles.

As for the *initial consonants in a syllable*, entries in the dictionary are classified under each radical according to the following system:

- 1) Radicals without superscripts or prefixes
  - a) without subscripts, b) with subscripts.

The following sequence illustrates the order of appearance in the dictionary.

*Ex.:* ག་རེ་ གངས་ གི་ གིས་ གུང་ གེ་སང་ གོ་ གུ་ གུང་ གུར་ གུང་མོ་ གུངས་ གླ་ གླང་

- 2) Radicals with prefixes (but without superscripts)
  - a) without subscripts, b) with subscripts.

*Ex.:* དགའ་ དགུ་ དགོ་བ་ དགོས་ དག་ དགམས་ དགོགས་ མགུང་ མགོགས་

- 3) Radicals with superscripts (but without prefixes)
  - a) without subscripts, b) with subscripts.

*Ex.:* གཅ་ གོང་པོ་ གུ་ གུ་མ་ གུང་ལུ་ གླ་ གླུག་ གོང་མོ་ གུར་ གླ་

4) Radicals with superscripts and prefixed by the letter B

a) without subscripts, b) with subscripts.

Ex.: བཀའ་ བརྒྱ་ བསྐྱེལ་ བསྐྱེད་ བསྐྱེགས་ བསྐྱེགས་

By making frequent use of the dictionary you will become familiar with the order without having to memorize these rules.

Since the vocabulary of Literary Tibetan is different from that of Spoken Tibetan, make sure to choose a dictionary that suits your purposes. For the spoken language, the most complete dictionaries are Melvyn Goldstein's *New Tibetan-English Dictionary of Modern Tibetan* and *English-Tibetan Dictionary of Modern Tibetan* (see Bibliography). For Literary Tibetan, there are the *Tibetan-English Dictionary* of Sarat Chandra Das, H.A. Jäschke's *Tibetan-English Dictionary* and George Roerich's *Tibetan-Russian-English Dictionary with Sanskrit Equivalents*. From the first year on you may find it helpful to consult the *Large Tibetan-Tibetan-Chinese Dictionary* (*Bod-rgya tshig-mdzod chen-mo*).

### *The different styles of writing*

The many styles of writing Tibetan may be grouped into two main categories: “capital letters” དབུ་ཅན་ ūcān (lit. “with a head”),<sup>62</sup> used mainly for the purposes of printing, and དབུ་མེད་ ūme' (lit. “without a head”), which includes the various cursive and ornamental styles.

The first of these – which is the one we shall use in this Manual – is standard throughout the various countries and regions of Tibetan culture, from Amdo to Bhutan, Ladakh to Kham and in the liturgical texts of the Mongols, Buryats and Kalmyks. The cursive script, by contrast, varies considerably from one region to another. Central Tibetan cursive is slightly different from that of Kham or Bhutan. In Amdo it is very little used at all, and people tend to write in ūcān.

Among the most important cursive styles are ཚུགས་ཡིག་ tshū'yi', འབྲུ་ཚེ་ trutsa, the usual handwriting style འཕྲུག་ཡིག་ khyū'yi', and the decorative འཕྲུ་ཚེ་ läntsa, which is used for Sanskrit.

### *The structure and pagination of traditional books*

Until the 1950s, there were hardly any books in Tibet apart from the traditional *pecha* (*dpecha*), consisting of unbound rectangular pages block-printed or handwritten on both sides. Usually, the front of the page (recto) bears a sign (*dbu-khyud*), and the first line is indented. The page number is written in letters in a vertical strip in the left-hand margin (usually on the recto face). The corresponding place on the verso side often carries an abridged title of the work. In Tibetan, the recto side is called *gong-ma*, “upper”, while the verso side is called *og-ma*, “lower”.

62. In Amdo and Kham, the terms ཡིག་དཀར་ “white letters” and ཡིག་ནག་ “black letters” are used instead of ūcān and ūme'.

Cursive and ornamental styles

འཕྱུག་ཡིག་ khyū'yi' style

ཀའལགལ།	མའལལལ།	ཁའལལལ།
ཡའལལལ།	ཙའལལལ།	ལའལལལ།
རའལལལ།	ཅའལ།	འའལལལལལ།

འཕྱུག་ཡིག་འཕྱུག་ཡིག་

འབྲུ་ཚ་ trutsa style

ཀའལགལ།	མའལལལ།	ཁའལལལ།
ཡའལལལ།	ཙའལལལ།	ལའལལལ།
རའལལལ།	ཅའལ།	འའལལལལལ།

འཕྱུག་ཡིག་འཕྱུག་ཡིག་

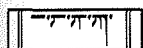




The volume number is also shown in the margin by a letter of the Tibetan alphabet: from *ka* (1) to *a* (30), then from *ki* (31) to *i* (60), from *ku* (61) to *u* (90), from *ke* (91) to *e* (120) and finally from *ko* (121) to *o* (150). These cardinal numbers may be transformed into ordinal numbers by adding the suffix *pa*. Thus *ka-pa* signifies “volume 1”, and *khi-par* “in volume 32”.

The exact organization and structure of the text depends on the genre of literature involved, but the following layout is fairly typical of all genres:

- Title page
- Invocation
- The text proper
- A colophon at the end which contains the name of the author and perhaps the sponsor and the scribe, as well as the place and circumstances of the text’s production. Most *pecha* deal with traditional subjects (Buddhism, philosophy, religious biography, medicine, grammar, history, etc.), but in recent decades have also tended to be concerned with more modern issues. Nevertheless, most books (including religious works) – both in Tibet proper as well as in the diaspora community – are now produced in European format. Western-style books are called *thep* (*deb*).



#### Exercises:

1. Practice writing the letters of the Tibetan alphabet.
2. Read aloud the letters of the alphabet and visualize them.
3. Pronounce the letters of the alphabet with special attention to the tones.
4. Read the following words and write them out in phonological transcription:

ཀ་ “mouth”, ཁ་ “I”, ཁེ་ “pair”, ཇ་ “tea”, ཉ་ “fish”, ཏ་ “now”, ཏཱ་ “to be ill”, འ་ “cow”, མ་ “mother”, མཚ་ “salt”, ར་ “goat”, ལ་ “pass”, འཇ་ “meat”, ས་ “place”, ཟ་ “to eat”, མི་ “man”, རི་ “mountain”, འཇི་ “to die”, ཏེ་ “to weep”, ལཱ་ “water”, སུ་ “breath”, སུ་ “son”, འཇུ་ “whistle”, སུ་ “who”, རེ་ “that”, མེ་ “fire”, མེ་ “life”, རེ་ “he”, རེ་ “face”, ཉེ་ “to buy”, མེ་ “male”, མེ་ “female”, འཇེ་ “yogurt”, མེ་ “to make”, རེ་ “corpse”, མེ་ “year”, འཇེ་ “dice”, མེ་ “tooth”.





12. Write out the words in Exercise 11 in phonological transcription.

13. Read the following series, being careful to distinguish high and low tones and aspiration.

CD I • Tr. 10



ཀྱ། མཐལ། ད། མདལ། བཏང། ཐང། དང། མདངལ། ལྷ། ལྷ། ལྷ། ལྷ།  
 ཅ། ཇ། ལྷ། ལེལ། སར། སར། བར། ལབར། ཀྱ། ཀྱ། ཀྱ། མྱ།  
 བཏང། ཐང། དང། བཏང།

## First Part

# THE LESSONS

The Manual includes 41 lessons, organized as follows: First, the grammar aims presented in the lesson are summarized in a frame. This is followed by the Tibetan text, comprising a dialogue or short narrative. A phonetic transcription is included for the texts through Lesson 20, to aid the student in reading and pronunciation. Recordings of all the texts are provided on the accompanying CD. Each text is followed by a list of new vocabulary, the grammatical lessons, and relevant exercises. Some chapters include comments on elements of Tibetan civilization.



## “What’s this?”

Grammar aims བད་སློབ་རིག་པའི་དམིགས་ཚད།

- Word order.
- The verb “to be” རེད་ re’.
- The demonstratives འདི་ ི་ རེ་ the ས་གི་ phāki.
- The interrogative pronoun ག་རེ་ khare.
- The honorific.

འདི་ག་རེ་རེད།

ti khare rä’



## 1.1 Dialogue རྒྱ་བ་རྒྱེས་ལམ། (thriwa thriän)

CD I • Tr. 11-12



༄། ས་བཀྲ་ལ་ལྷ་དུས།

“Looking at the map”

ཉི་མ་ :	འདི་	ག་རེ་	རེད།	
nyima	ti	khare	rä’	What’s this?
ཟླ་བ་ :	འདི་	བོད་	རེད།	
tawa	ti	phö’	re’	This is Tibet
ཉི་མ་ :	འདི་	ལྷ་ས་	རེད།	
nyima	ti	lhāsa	re’	This is Lhasa
ཟླ་བ་ :	དེ་	གཞིས་ཀ་རྩེ་	རེད་པས།	
tawa	the	shikatse	re’-pä’	Is that Zhikatse?
ཉི་མ་ :	ལགས་རེད་	གཞིས་ཀ་རྩེ་	རེད།	
nyima	la’ re’	shikatse	re’	Yes, that’s Zhikatse

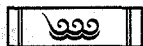
ཀའ་གསལ་བའ་
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## 1.2 Vocabulary ཚིག་གསལ་བའ་ (tshīksar)

འདི་ t̥i	(det. pron.) this, this one, <i>proximal dem.</i>
དེ་ the	(det. pron.) that, that one, <i>medial dem.</i>
ཕ་གི་ phāki	(det. pron.) that, that one over there <i>distal dem.</i>
འདདི་ t̥ä: འདིར་ t̥ir (L)	(adv.) here
དེར་ theṛ	(adv.) there
ཕ་གའི་ phākā ཕ་གིར་ phākir (L)	(adv.) over there
ག་རེ་ khare	(interr. pron.) what?
བོད་པ་ phö'pa	(n., adj.) Tibetan (person)
པས་ pä'	(part.) <i>final interrogative particle</i>
ལགས་ l̥ä'	(part.) mark of politeness, after names or before "yes" and "no"
དེབ་ thep རྒྱག་དེབ་ chā'tep (H)	(n.) book (Western style)
དཔེ་ཆ་ pēca རྒྱག་དཔེ་ (H) chā'pe	(n.) <i>pecha</i> , Tibetan-style book
སྐུ་གུ་ nyūku རྒྱག་སྐུ་ chā'nyu' (H)	(n.) pen
སྐུག་མ་ nyūkma (H)	(n.) bamboo
དཀར་ཡོལ་ kāryö: ཞལ་དཀར་ shā:kar (H)	(n.) cup
ཕོར་པ་ phörpa	(n.) wooden bowl
ས་བཟུ་ sāptra	(n.) map
ཇ་ chā གསོལ་ཇ་ sō:ca (H)	(n.) tea
ཆང་ chāng མཚོན་ཆང་ chō:cang (H)	(n.) <i>chang</i> , local beer usually made from barley
ཉི་མ་ nyīma	(n.) sun, day
ཟླ་བ་ t̥awa	(n.) moon, month
འཇམ་ལྗེང་ tsamling	(n.) world
ཤོག་གུ་ shū'ku རྒྱག་ཤོག་ chāksho' (H)	(n.) paper
སྐག་ཚ་ nāktsa རྒྱག་སྐག་ chā'na' (H)	(n.) ink
སློབ་ཚན་ l̥öptsän	(n.) lesson
རེད་ re' (rä' with interrogative pronouns)	(aux.) to be

Proper nouns

བོད་ phö'	Tibet
གཞིས་ཀ་ཚེ་ shikatsé	Zhikatsé, Tibet's second city
ལྷ་ས་ lhāsa / lhā:sa <sup>63</sup>	Lhasa, capital of Tibet
ཉི་མ་ nyima	Nyima
ལྷོ་བ་ tāwa	Dawa



## 1.3 Remarks འགྲེལ་བཤད། (tre:shā')

## 1.3.1 Word order

In both Spoken and Literary Tibetan, **the verb always comes last in a clause**. This applies to the verb not only in the main clause but also in subordinate clauses (relative, causal, complementary, etc.). The simple sentence may be broken down into three components: a subject noun phrase, an object noun phrase and the verb complex (or predicate).<sup>64</sup>

**Usual word order is “subject – object – verb” (SOV).** However, the object may precede the subject (OSV) in order to give special emphasis to the latter, or in the case of certain questions. The emphasis is accompanied by a particular stress on the element that is being emphasized, and by a rising intonation.

Compare:

འདི་	དེ་བ་	རེད།	དེ་བ་	འདི་	རེད།
t̥i	thep	re'	thep	t̥i	re'
this	book	to be	book	this	to be
“This is a book”			“It’s this book.”		

**The only indispensable element in the sentence is the verb;** the subject and object may be implied or omitted. The verb exhibits **no agreement** in terms of:

- gender
- number
- person

63. This variant represents the way in which the people of Lhasa themselves pronounce the word.

64. Even though the notions of “subject” and “object” are not really appropriate in the case of languages such as Tibetan, these terms have been retained in this book for the sake of convenience.

There is no distinction between the active and the passive voice. The neutrality of the verb and its lack of orientation mean that passive transformations are impossible.

It is only the case particles that make it possible to distinguish between the agent and the person or thing that is acted upon<sup>65</sup>

### 1.3.2 The auxiliary verb རེད་ re' and its negation མ་རེད་ mare'

The auxiliary re' is similar to the verb "to be" in English. It can function either as an autonomous linking verb (or "copula"), or as the auxiliary of another verb. This is comparable to the English "to be" or the French "être", which are both copulas (e.g., "he is mad", "il est fou") and auxiliaries (e.g., "he is working", "il est arrivé"). Likewise, in the following Tibetan sentences re' is a copula in the first and an auxiliary (associated with nominalizer pa) in the second:

- |    |                 |                  |                                     |
|----|-----------------|------------------|-------------------------------------|
| a) | ཁོང་སློན་པ་རེད། | khōng nyōnpa re' | "he is mad"                         |
| b) | ཁོང་ཕེབས་པ་རེད། | khōng phēp-pare' | "he came" (literally, "he is come") |

As a copula, re' expresses the nature or the essential quality of the subject. Note that re' « to be » is used to express people's age (see also 6.4), just as in English.

The verb རེད་ re' is generally pronounced rä' (with a more open vowel) in sentences that have an interrogative pronoun. However, the Tibetan spelling remains unaffected.

Questions are constructed by using the final interrogative particle པ་ pa (see Lesson 2): རེད་པས། re'-pä' "is it?", མ་རེད་པས། mare'-pä' "isn't it?"

Like other auxiliaries, the verb re' and its negation mare' are used to signify "yes" and "no". They may be preceded by the polite marker ལགས་ la'.

### 1.3.3 The demonstratives འདི་ t̄i, དེ་ the, ས་གོ་ phāki

The demonstratives function both as adjectives and as pronouns. As adjectives, they always come after the noun (or after the noun phrase), and carry a case or plural marker as appropriate.

- Ex.: འདི་ག་རེ་རེད། t̄i khare rä' "What is this?" ("This is what?")  
 མོག་གུ་འདི་ག་རེ་རེད། shūkku t̄i khare rä' "What is this paper?"  
 མོག་གུ་འདི་ཚོ་ག་རེ་རེད། shūkku t̄intso khare rä' "What are these papers?"

The demonstratives འདི་ t̄i (proximal), དེ་ the (medial) and ས་གོ་ phāki (distal) denote three degrees of removal: nearby, distant and far-off, corresponding to the English expressions "here", "there" and "over there".

65. The neutrality of Tibetan verbs can be illustrated by comparison with nouns, which are intrinsically neither active nor passive. Thus the sentences "Lobzang corrected the book" or "The book was corrected by Lobzang" might be rendered as "(there was) a correction (of) the book by Lobzang".

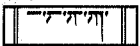
The demonstratives *t̄i*, *th̄e* and *phāki* function as pronouns and adjectives. When used as adjectives, demonstratives always come after the noun (or after the noun phrase); they are given a case particle and, where appropriate, a plural particle.

The demonstratives *t̄i* and *th̄e* are employed not only to draw attention to something/ point out/ show something (deictic function), but also to refer to elements previously mentioned (anaphoric function) in a text or conversation. The expression *phāki*, however, is used only to indicate spatial distance.

The demonstrative *t̄i* is linked to the present moment; *th̄e*, on the other hand, is associated with the past or the future, and with the notions of “the beyond” and the invisible.

Ex.: ངས་དེ་ལྟུང་པ་ཡིན།	ngä' th̄e shü'-payin	“I said that”
ངས་འདི་ལྟུང་གི་ཡིན།	ngä' t̄i shü'-kiyin	“I'll say this”
མ་འདི་	l̄o t̄i	“this year” (present)
མ་དེ་	l̄o th̄e	“that year” (past or future)
དེབ་འདི་	th̄ep t̄i	“this book”
དེབ་དེ་	th̄ep th̄e	“that book”
དེབ་ཕ་གི་	th̄ep phāki	“that book over there”

The demonstratives འདི་ *t̄i*, དེ་ *th̄e*, ཕ་གི་ *phāki* are used to form the adverbs འདིར་ *t̄ir*, དེར་ *th̄er*, ཕ་གིར་ *phāk̄ir* “here, there, over there”. In the spoken language they have undergone a small variation in their pronunciation འདི་ *t̄ä*: (འདིར་), ཕ་གི་ *phāk̄ä*: (ཕ་གིར་)



## 1.4 Exercises ལྷོ་མཚན། (congtsän)

### 1.4.1 Translate into Tibetan:

- |                    |                             |
|--------------------|-----------------------------|
| 1. What's this?    | 5. Is this tea?             |
| 2. This is a book. | 6. It's chang.              |
| 3. What's that?    | 7. What's that over there?  |
| 4. That's a pecha. | 8. That's Lhasa over there. |

### 1.4.2 Transliterate the dialogue at the beginning of this lesson.

### 1.4.3 Translate into English:

- ༡) འདི་ག་ཅེ་རེད།
- ༢) འདི་དགའ་ལོ་ལ་རེད་པས།
- ༣) དེ་ཆང་རེད།
- ༤) ཕ་གི་དབེ་ཆ་རེད་པས།



- 4) འདི་ས་བཟླ་རེད་པས།
- 5) འདི་ཉི་མ་རེད།
- 6) འདི་འཇམ་གླིང་རེད།
- 7) བ་གི་ཟླ་བ་རེད་པས།
- 8) བ་གི་ཟླ་བ་རེད།

1.4.4 Read the sentences in the preceding exercise and mark the high and low tones as follows:

འདི་            དཀར་ལོལ་            རེད་པས།

1.4.5 Complete the following sentences using words you have learned:

- 1) འདི་ ( ) རེད་པས།
- 2) འདི་ ( ) རེད།
- 3) བ་གི་ ( ) རེད་པས།

- 4) བ་གི་ ( ) རེད།
- 5) རེ་ ( ) རེད་པས།
- 6) རེ་ ( ) རེད།

# “Who’s that ?”

Grammar aims བརྗེས་ཐོན་རིག་པའི་དམིགས་ཚད།

- the interrogative particles ཅས་ ngä' གས་ kã' བས་ pä'.
- the plural marker ཚོ་ tshō.
- gender
- the interrogative pronoun ལྷོ་ sū.

ཁོང་སུ་རེད།

khōng sū rä'



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## 2.1 Dialogue གྲི་བ་གྲིས་ལན། (thriwa thriän)

ཉི་མ་ :	ཁོང་	སུ་	རེད།	
	khōng	sū	rä'	Who's that?
ཟླ་བ་ :	ཁོང་	ལྷོ་བ་ཟང་	རེད།	
	khōng	lōsang	re'	That's Lobzang.
ཉི་མ་ :	ཚོ་རེད་	སུ་	རེད།	
	tshēring	sū	rä'	Who's Tshering?
ཟླ་བ་ :	ཚོ་རེད་	ཁོང་	རེད།	
	tshēring	khōng	re'	That's Tshering.
ཉི་མ་ :	ཁོང་ཚོ་	སུ་	རེད།	
	khōngtso	sū	rä'	Who are they?
ཟླ་བ་ :	ཁོང་ཚོ་	སློབ་གྲྲ་བ་ (སློབ་གྲྲ་བ་)	རེད།	
	khōngts	lāptrawa	re'	They're students.
ཉི་མ་ :	ལྷོ་བ་ཟང་	དགེ་ཚུན་	རེད་པས།	
	lōsang	kekän	re'-pä'	Is Lobzang a teacher?

མ་པ་ :	དགེ་ལྡན་	མ་རེད།	
	kekän	mare'	No, (he) isn't a teacher.
	སྦྲང་གྲྭ་བ་ (སྦྲང་གྲྭ་བ་)	རེད།	
	lāptrawa	re'	He's a student.

## ཀ་ལ་ག་ང་།

### 2.2 Vocabulary ཚོག་གསལ་། (tshiksar)

ཁོང་ khōng (H)	(pron.) he, she
ཁོང་ཚོ་ khōngtso (H)	(pron.) they (masc. and fem.)
ཁོ་ khō	(pron.) he
ཁོ་རང་ཚོ་ khōrangtso	(pron.) they
མི་ mṑ	(pron.) she
ཚོ་ tshō /-tso	(part.) plural marker
འདི་ཚོ་ t̥i(n)tso	(det., pron.) these, proximal dem.
དེ་ཚོ་ the(n)tso	(det., pron.) those, medial dem.
པ་ཚོ་ phātso	(det., pron.) those (over there), distal dem.
སུ་ sū	(interr. pron.) who?
མ་ ma	(part.) negation
སྦྲང་གྲྭ་བ་ lāptrawa སྦྲང་གྲྭ་བ་ lōptrawa (L)	(n.) student, pupil
སྦྲང་གྲྭ་ lāptrā སྦྲང་གྲྭ་ lōptrā (L)	(n.) school
དགེ་ལྡན་ kekän ལྡན་ལགས་ känla'(H)	(n.) master, teacher
ལྡན་ལགས་ känla' (H)	(n.) Sir (term of address)
ལ་མ་ lāma	(n.) lama, teacher, master
གྲྭ་བ་ thrapa དགེ་འདུན་པ་ kentünpa (H)	(n.) monk
སྦྲུ་ཞོག་ kūsho' (H) སྦྲུ་ཞབས་ kūshap (L, H)	(n.) Sir; Venerable (of monks)
ཚོས་ལགས་ chōla' (H)	(n.) Venerable (of nuns)
ཡ་ནེ་ āni <sup>66</sup> ཇེ་བཙུན་མ་ cetsünma (H)	(n.) nun
འཕྲོག་པ་ trokpa	(n.) nomad, pastoralist

66. This word is also used to mean "paternal aunt".

དྲུང་ཡིག་ thrungyi'	(n.) secretary
ཞིང་པ་ shingpa	(n.) farmer
ཚགས་པར་ tshākpar	(n.) newspaper
ལྷ་མོ་ shāmo དབུ་ལྷ་ ūsha (H)	(n.) hat
རྒྱུ་ཀྱུག་ kūpkya' རྩལ་ཀྱུག་ shāpkya (H)	(n.) chair
ཚག་ཚེ་ or ཚུག་ཚེ་ cōktse གསོལ་ཚག་ sō:co' (H)	(n.) table
འཛིན་གྲ་ tsintra	(n.) class

*Proper nouns*

ལོ་བཟང་ lō(p)sang	Lobzang <sup>67</sup>
ཚེ་རིང་ tshering	Tshering



## 2.3 Remarks འགྲེལ་བཤད། (tre:shā')

## 2.3.1 The final interrogative particles བས་ -pā', དས་ -ngā' གས་ -kā'

Interrogative sentences end with a **final interrogative particle** (f.i.p.),<sup>68</sup> the precise form of which is determined by the last letter of the preceding auxiliary.<sup>69</sup>

after ཅ་ nga	>	དས་ ngā'
after ཀ་ kha	>	གས་ kā'
in all other cases	>	བས་ pā'

Ex.: ཡིན་པས་ yin-pā', རེད་པས་ re'-pā', ཡོད་པས་ yō'-pā', སོང་དས་ sōng-ngā', ལྷོང་དས་ nyong-ngā', རླུང་དས་ chung-ngā', འདྲེན་གས་ tu'-kā'.

Final interrogative particles are not used with the copulas and auxiliaries mentioned above when a sentence already contains an interrogative pronoun (such as khare “what”, sū “who”, etc.).

67. Tibetan names often consist of two juxtaposed names. In Central and Western Tibet and in Khams names usually consist of four syllables, whereas in Amdo they tend to have three. People of aristocratic origin may also use a family name, and nomads too often make use of clan names. Among farming communities, there seems to be a historical trend whereby clan names are disappearing and individuals are identified instead by the name of the household in which they were born. In the vast majority of cases, Tibetan personal names have an obvious meaning. Thus Lobzang means “Excellent Mind”, Tshering means “Long Life”, Nyima means “Sun”, Dawa “Moon” and Lhagpa “Mercury”; the last three also denote the days of the week Sunday, Monday and Wednesday respectively, and are applied to people as appropriate to the day on which they were born. Dorje means “Vajra” or “Diamond”, Thubtän “Buddhist Doctrine”, Rinchen Kyi “Precious-Joyous”, Dhöndrup Gyäl “Victorious One Who Achieves His Aims”, and so forth. While the majority of names are gender-neutral, there are a few that are either specifically masculine (e.g., Dorje) or feminine (e.g., Drölkar).

68. Tibetan final interrogative particles may be compared to Burmese /'la/ and Chinese /ma/.

69. From a historical point of view, the interrogative particles *ngas* and *gas* probably correspond to variants of the particle *pas*. The phonological assimilation rule is explained in Appendix 1, section 1.

However, with the verb *yin*, a final interrogative particle *pa* is sometimes used. If there is no interrogative pronoun in the question, the sentence ends with *yin-pä*, the interrogative form of the verb *yin*; if the question does contain an interrogative pronoun, the sentence ends in *yin-pa* or *yin*.

Ex.: བྱིད་རང་དགེ་ལྷན་ཡིན་པས་ khyērang kekān *yin-pä* "Are you a teacher?"  
 ལུ་ཡིན་པ་ sū *yin-pa* = ལུ་ཡིན་ sū *yin* "Who are you?"

Interrogative pronouns are usually placed directly before the verb. The pronoun *khāre* means both "what" and "which", and corresponds to the literary forms ཅི་ *cī* and གང་ *khāng* (it is in fact derived from the latter). The interrogative pronouns *khāre* "what" and *sū* "who" may be doubled (ག་རེ་ག་རེ་ *khāre khāre*, ལུ་ལུ་ *sūsu*) to elicit an enumeration in the reply or to mean "what types of...?" or "what kinds of...?"

### 2.3.2 Number and the plural marker ཚོ་ *tshō* /-tso

Number is never marked on verbs, adjectives or the majority of nouns. Plurality is usually implied either by context, or by quantifiers such as མང་པོ་ *māngpo* "many", ཚང་མ་ *tshāngma* "all", ཁ་ཤས་ *khāshā* "some, certain", གཉིས་ *nyi* "two", etc.

However, there is a plural marker ཚོ་-tso,<sup>70</sup> which appears with demonstratives and personal pronouns: འདི་ཚོ་ *tītso* "these", དེ་ཚོ་ *thetso* "those", ཡོད་ཚོ་ *phātso* "those, those over there", རྒྱང་ཚོ་ *khōngtso* "they", etc.

The marker -tso by itself is used with nouns denoting people only when the people in question are specified/defined: ཡ་མ་ཚོ་ *āma-tso* "the mothers", དགེ་ལྷན་ཚོ་ *kekān-tso* "the teachers", ལྷོ་བ་གྲུ་བ་ཚོ་ *lōptrawa-tso* "the students", etc. (but not \*mothers, \*teachers, etc.). The non-specific plural is not marked with the plural particle: ཡ་མ་ *āma* "mothers", དགེ་ལྷན་ *kekān* "teachers".

This suffix is not used with animals or inanimate objects: \* ལུ་ཚོ་ *lu'-tso* "[the] sheep", \* ཚོག་ཅེ་ཚོ་ *cōktse-tso* "[the] tables", \* བང་ཀ་ཚོ་ *thāngka-tso* "[the] *thangkās*".

Consequently, unambiguous renderings of the plural / indications of plurality require the use of demonstratives: ལུ་དེ་ཚོ་ *lu' thetso* "those sheep", ཚོག་ཅེ་དེ་ཚོ་ *cōktse thetso* "those tables".

Number is only marked once per noun or noun phrase; the marker, which is placed at the end of the group, is therefore never redundant.

Ex.: ལུ་མོ་ཚུང་ཚུང་དེ་ཚོ་ *phūmo chūncung thetso* "those little girls"  
 གངས་རི་མཐོ་པོ་དེ་ཚོ་ *khāngri thōpo thetso* "those high snow-mountains"  
 ཡ་མ་གཞོན་པ་ཚོ་ *āma shōnpa-tso* "the young mothers"  
 རོགས་པ་གཞན་པ་ཚོ་ *rokpa shānta'-tso* "the other companions"

N.B.: the following demonstratives also occur in conversation:

70. When the marker is not accentuated it is pronounced without aspiration: -tso.

འདི་གུང་ tikyä' "these" (nearby), དེ་གུང་ thekyä' "those" (distant)  
 འདི་གུང་འདི་ tikyä' ti "all these", དེ་གུང་དེ་ thekyä' the "all those"

These last two expressions are used to make a selection from a group.

Ex.: དེ་འདི་གུང་འདི་ thep tikyä' ti "all these books" (and not the others)

### 2.3.3 Gender

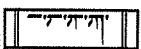
**Grammatical gender (masculine, feminine, neuter) does not exist in Tibetan.**

Articles, demonstratives, adjectives and verbs are therefore invariable with respect to gender. Male and female sex are, however, sometimes marked within the lexicon (by distinct words) or else by means of suffixes (pa or po for the male and ma or mo for the female) in the case of certain pronouns and substantives denoting animate beings.

Ex.: གཡལ་ yā' "yak" (male), འབྲི་ trj "yak-cow", ཉི་ tā "horse" (generic), རྒྱུ་མ་ kōma "mare", བུ་ phu "boy", བུ་མོ་ phūmo "girl", ཁམས་པ་ khāmpa "man from Kham", ཁམས་མོ་ khāmmo "woman from Kham", རྣལ་འབྱོར་པ་ nā:corpa "yogin", རྣལ་འབྱོར་མ་ nā:corma "yogini", མཚོ་ tso "yak/cow hybrid", མཚོ་མོ་ tso mo "female dzo"

*N.B.:* some pronouns make no distinction between "he" and "she":

ཁོང་ལྷག་པོ་རེད། khōng chūkpo re' "He/she is rich."



## 2.4 Exercises ལྷོ་ཚན།

### 2.4.1 Translate into Tibetan:

1. This isn't a chair, it's a table.
2. This is a pecha, it isn't a book.
3. These are nuns, they aren't monks!
4. Who is the teacher?
5. Is he a lama?
6. No, he's a monk.
7. Are those nomads over there?
8. No, those are farmers.
9. He is a secretary.
10. She is a teacher.

### 2.4.2 Transliterate the dialogue at the beginning of this lesson.

## 2.4.3 Translate into English:

- 1) འདི་ཚོ་སྲུ་རེད།
- 2) འདི་ཚོ་གྲུ་བ་རེད།
- 3) བ་ཚོ་སྲུ་རེད།
- 4) བ་ཚོ་སྦྲོལ་གྲུ་བ་རེད།
- 5) བ་གི་སྲུ་རེད།
- 6) བ་གི་སྦྲོ་བཟང་རེད།
- 7) དེ་ཚོ་དབ་རེད་པས། དབ་མ་རེད། དཔེ་ཆ་རེད།
- 8) འདི་རྒྱབ་ཀྱིས་རེད་པས། རྒྱབ་ཀྱིས་མ་རེད། ཚོག་ཚེ་རེད།
- 9) དགེ་ལྡན་དེ་ཚོ་སྲུ་རེད།
- 10) འདི་ཇ་རེད་པས། ཇ་མ་རེད། ཆང་རེད།
- 11) བ་གི་དཀར་ཡིལ་རེད་པས། དཀར་ཡིལ་མ་རེད། ཕོར་བ་རེད།

## 2.4.4 Read the sentences above and mark the high and low tones.

## 2.4.5 With the use of your dictionary, find ten words containing the following honorific prefixes: phyag "hand", dbu "head", ljags "tongue", thugs "mind", sku "body".

## 2.4.6 Give the plural of the following words using the markers ཚོ་ or དེ་ཚོ་:

སྒྲིག་གུ། དཀར་ཡིལ་། སྦྲོལ་ཚན་། ཁོང་། འབྲོག་པ་། སྦྲོལ་གྲུ་།

# “The telephone”

Grammar aims བད་སྤྱོད་རིག་པའི་དམིགས་ཚད།

- personal pronouns.
- the verb ཡིན་ yin and “egophoric” verbs.
- the rule of anticipation.
- the place of adjectives.
- the existential verb འདུག་ tu’.

ཁ་པར།

khāpar



## 3.1 Dialogue རྒྱ་བ་རྒྱུ་ལན།

CD I • Tr. 15-16



ལྷོ། ཐིང་ཐིང་ཐིང་ཐིང།

“Dring! Dring!...”

ལྷོ་བཟང་ : ལོ་ཚོ་ (ལགས་)  
lo:

རྩོ་རྩེ་ : བརྒྱ་ཤིས་བདེ་ལེགས།  
trāshi' tele'

ལྷོ་བཟང་ : བརྒྱ་ཤིས་བདེ་ལེགས།  
trāshi' tele'

རྩོ་རྩེ་ : ཐུབ་བསྟན་ལགས་ ཡིན་པས།  
thūptān-la' yin-pā

ལྷོ་བཟང་ : ལགས་མན་ (མིན་) རྒྱུ་རང་ ལྷོ་ ཡིན་པ།  
la' mān, khyērang sū yin-pa

རྩོ་རྩེ་ : ང་ རྩོ་རྩེ་ ཡིན། རྒྱུ་རང་ ལྷོ་ ཡིན་ན་ (ནམ) །  
nga torce yin, khyērang sū yin-na

ལྷོ་བཟང་ : ཨ་ལའི། དགོངས་དག རྩོ་རྩེ་ལགས་ ང་ ལྷོ་བཟང་ ཡིན།  
ālā: kongta' torce-la', nga lōsang yin,

སྐྱ་གཟུགས་ བདེ་པོ་ ཡིན་པས།  
kūsu' tepo yin-pā



ལྷོ་ལྷོ་ :	ལགས་ཡིན། la' yin,	ཐུབ་བསྟན་ལགས་ thūptän-la'	འདྲག་གས། tu'-kä'
ལྷོ་བཟང་ :	ལགས་ la'	མི་འདྲག mintu'	
ལྷོ་ལྷོ་ :	འོན་ ona	ཐུགས་རྗེ་ཚེ་ thūkce chē,	རྗེས་མར་མཇལ་ཡོང་། cemar cā:-yong
ལྷོ་བཟང་ :	རྗེས་མར་མཇལ་ཡོང་། cemar cā:-yong		

### Translation

Lobzang	—	Hello?
Dorje	—	Hello (formal)
Lobzang	—	Hello (formal)
Dorje	—	Is that Thubtän?
Lobzang	—	No, who are you?
Dorje	—	I'm Dorje, and you?
Lobzang	—	Ah, sorry, Dorje, I'm Lobzang. How are you?
Dorje	—	I'm fine, thanks. Is Thubtän there?
Lobzang	—	No, he isn't.
Dorje	—	Well, thanks. See you later.
Lobzang	—	Bye, see you later.

### གཞུགས་པའི་

### 3.2 Vocabulary ཚིག་གསལ་

རང་ rang	(pron.) same, you
ན་ na/ནམ་ nam (L)	(part.) final interrogative particle
ཨ་ཡའི་ ālä:	(exp.) ah!
འོན་ ona	(exp.) well, well then
མི་ mi	(n.) man, person
ལམ་ལག་ lamka' ལམ་ lam (L)	(n.) road, path, way
སེམས་ sēm' ཐུགས་ thū' (H)	(n.) mind, spirit
གཟུགས་པོ་ sykpo རྒྱ་གཟུགས་ kūsu' (H)	(n.) body
དགོངས་དག་ kongta'	(n.) sorry
ཐུགས་རྗེ་ཚེ་ thūkce chē	(n.) thank you
རྗེ་མིག་ temi' ཕྱག་རྗེ་ chānte (H)	(n.) key

ཁ་པར་ khāpar ཞལ་པར་ shā:par (H)	(n.) telephone
རྗེས་མར་ cemar	(adv.) later, afterwards
རིང་པོ་ ringpo	(adj.) long
ལྔ་ལྔ་ thūngtung	(adj.) short
གཟུགས་པོ་རིང་པོ་ sukpo ringpo	(adj.) tall
གཟུགས་པོ་ལྔ་ལྔ་ sukpo chūngcung	(adj.) short
ལྔ་ལྔ་ chūngcung	(adj.) small
ཚོན་པོ་ chēnpo	(adj.) big
བདེ་པོ་ tepo	(adj.) well, fine
དཀར་པོ་ kārho	(adj.) white
ནག་པོ་ nakpo	(adj.) black
རྗེས་མ་ cema	(adj.) next, following
བཀྲ་ཤིས་བདེ་ལེགས་ trāshi tele'	(idiom.) hello, greetings
རྗེས་མར་མཇལ་ཡོང་ cemar cā:yong	(idiom.) see you later
སྐྱ་གཟུགས་བདེ་པོ་ཡིན་པས་ kūsu' tepo yin pä'	(idiom.) how are you?
ཡིན་ yin	(aux.) to be, <i>egophoric</i>
མན་ mǎn མིན་ min (L)	(aux.) not to be, <i>egophoric</i>
འདུག་ tu'	(aux.) there is, to have, to be, <i>testimonial</i>
མི་འདུག་ mintu'	(aux.) there isn't, not to have, not to be, <i>testimonial</i>
མི་ mi	(aux.) <i>negation</i>

**Proper nouns**

ཐུབ་བསྟན་ thūptän

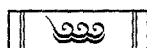
Thubtän

དོར་ཇེ་ torce

Dorje

## Personal pronouns

1 <sup>st</sup> person	2 <sup>nd</sup> person	3 <sup>rd</sup> person
ང་ nga “I”	ཁྱེད་རང་ khyērang “you” (H)  ཁྱེད་ khyō “you”  རང་ rang “you”	ཁོང་ khōng “he”, “she” (H)  མོ་ mo “she”  ཁོ་ khō “he”
ང་ཚོ་ nga(n)tso “we”	ཁྱེད་རང་ཚོ་ khyērangtso “you” (H)  ཁྱེད་རྣམ་ཚོ་ khyēnamtso “you” (HH)	ཁོང་ཚོ་ khōngtso “they” (H)  ཁོང་རྣམ་ཚོ་ khōngnamtso “they” (HH)
ང་གཉིས་ nganyi' “we two”	ཁྱེད་རང་ཚོ་ khyōrangtso “you” (pl.)  ཁྱེད་རང་གཉིས་ khyōrangtso “you two”  ཁྱེད་རང་གཉིས་ khyērangnyi' “you two” (H)	ཁོ་རང་ཚོ་ khōrangtso “they”  ཁོ་གཉིས་ khūnyi' “those two”  ཁོང་གཉིས་ khōngnyi' “those two” (H)



## 3.3 Remarks འགྲེལ་བཤད།

## 3.3.1 Personal pronouns

There are three registers of personal pronouns: ordinary, honorific and high honorific. In Literary Tibetan, as well as in some dialects (Tsang), a humilific form (*bdag*) is used for the first person. This form is not used in Standard Spoken Tibetan.

In Literary Tibetan and in certain dialects (including Kham and Mustang), there are distinct forms for the **exclusive** (“us, not including you”) and **inclusive** (“us, including you”) first person plural. This opposition, too, is absent in Standard Tibetan.

For the second person, it is safest to use the honorific form ཁྱེད་རང་ khyērang / ཁྱེད་རང་ཚོ་ khyērangtso and ཁོང་ / ཁོང་ཚོ་ khōng/khōngtso. The ordinary forms རང་ rang “you”, ཁོ་ khō “he”, ཁོ་རང་ khōrang “he” and མོ་ mo or མོ་རང་ morang “she” imply familiarity. The forms ཁྱེད་ khyō and ཁྱེད་

འདྲ་ཚོ་ khyōrangtso “you” carry pejorative connotations in Standard Tibetan, whereas they are the normal terms in Literary Tibetan and certain dialects (Kham, Hor, Amdo).

In Standard Tibetan and many other dialects, as well as in Literary Tibetan, there is a special dual form for both personal pronouns and demonstratives: ང་གཉིས་ nganyi’ “we two”, བྱིད་འདྲ་གཉིས་ khyerangnyi’ “you two”, ཁོ་གཉིས་ khūnyi’ “the two of them” དེ་གཉིས་ thenyi’ “those two”.

### 3.3.2 “Egophoric” (rang ngos) auxiliary verbs

Certain auxiliary verbs are associated only with **the first person** (singular or plural), irrespective of the function of that person in the sentence, i.e., as subject, object or complement. The use of an “egophoric”<sup>71</sup> auxiliary expresses the speaker’s knowledge or personal intention, often directly implied in the event that is being described. Whereas this type of auxiliary does not occur in Classical Literary Tibetan, it plays an important role in the spoken language. The egophoric auxiliaries (and copulas) are:

ཡིན་ yin, ཡོད་ yō’, ལུང་ chung, ལྱོད་-nyong, དགོས་ ko’.

In contrast, all the remaining auxiliaries are neutral with respect to person:

རེད་ re’, འདུག་ tu’, ཡོད་རེད་ yō:re’, མོང་-song, བཞག་-sha’

Ex.: ང་རྗེ་ཡིན།	nga tōrce yin	“I am Dorje.”
ང་དགའ་པོ་བྱུང་།	nga kapo chung	“I was happy.”
ངར་དེབ་མང་པོ་ཡོད།	ngar thep mangpo yō’	“I have many books.”
ང་ནག་ཚུར་འགོ་ལྱོད་།	nga nakcur tro-nyong	“I have been (lit. gone) to Nagchu.”
ཡི་གེ་མང་པོ་བཏང་བ་ཡིན།	yike mangpo tāng-payin	“[I] sent many letters.”

In all the above sentences, it is possible to dispense with the pronoun nga, “I”, in view of the fact that the first person is indicated by the auxiliary (or the copula).

In the following sentences, the egophorics do not agree with the subject but with a complement:

ཞེ་མིག་འདི་ངའི་ཡིན།	temi’ ti ngā: yin	“This key is mine!”
ཁོང་ངའི་ནང་ལ་ཕེབས་གྱི་ཡོད།	khōng ngā: nang-la phēp-kiyō’	“He [generally] comes to my place.”
ངའི་བུ་ཚོ་སློབ་གྲྭ་ལ་འགོ་གི་ཡོད།	ngā: phumo lāpra-la tro-kiyō’	“My daughter goes to school.” (cf. English “I’ve got my daughter in school.”)
ཁོང་གིས་ངར་ཡི་གེ་བཏང་བྱུང་།	khōng-ki’ ngar yike tāng-cung	“He sent me a letter.”

71. Etymologically, “egophoric” signifies “bearer of ‘I’ or ‘ego’”.

འདི་བྱིད་རང་གི་གསོལ་ཇ་ཡིན།    t̥i khyērang-ki sō:ca yin    “This is your tea (the tea that I made for you or that I intend you should drink).”

When the first person appears as an oblique complement (other than as a subject or object), the use of an egophoric auxiliary usually stresses the personal intention or the certainty of the speaker. Where there is no such emphasis, egophoric auxiliaries may always be replaced by neutral auxiliaries. For example, some of the above sentences may be rephrased as follows:

ཇེ་མིག་འདི་ངའི་རེད།    temi' t̥i ngā: re'    “This key is mine.”  
 ངའི་བུ་མོ་སློབ་གྲྭ་ལ་འགྲོ་གི་ཡོད་རེད།    ngā: phumo läpra-la tro-kiyo:re'    “My daughter goes to school.”  
 འདི་བྱིད་རང་གི་ཇ་རེད།    t̥i khyērang-ki cha re'    “This is your tea (this is the tea that's yours).”

Whereas egophoric auxiliaries need not always be used with the first person, it is incorrect to use egophorics in statements that neither contain the first person nor express the speaker's personal involvement.

Finally, it should be noted that egophoric forms are used only when an auxiliary verb occurs in the main clause, but usually not in subordinate clauses.

For the time being, the important thing to remember is that the auxiliary ཡིན་ yin is used mainly for the first person, whereas the auxiliary རེད་ re' is used for the second and third persons.

### 3.3.3 The existential verb འདུག་ tu' and its negation མི་འདུག་ mintu'

The verb tu', which depending on context may mean “to have” or “there is” or “to be”, implies that the speaker is or has been a direct witness to whatever he or she is asserting. The verb will be described in detail in Lesson 6.

### 3.3.4 The rule of anticipation

In the case of interrogative sentences that directly concern the person being addressed (that is, sentences containing second-person pronouns), the questioner must anticipate an answer containing an “I” or a “we” by making advance use of an egophoric auxiliary in the question itself.

Ex.: — བྱིད་རང་བདེ་ཕོ་ཡིན་པས།    khyērang t̥epo yin-pä    “Are you well?”  
 — ང་རང་བདེ་ཕོ་ཡིན་/ མིན།    ngarang t̥epo yin/ min    “I'm well / not well.”

This exchange might be rendered literally in English as “Am you well?”, since the anticipated reply, whether positive or negative, is “I am well/ not well”.

The rule of anticipation operates in a similar way, but with a reverse result, when the speaker is asking a question about him— or herself. In this case, since the reply will of course contain a “you”, the rule requires that the first person be represented by a neutral, not egophoric, auxiliary.

Ex.: — ང་ལྷོན་པ་རེད་པས།      nga nyōnpa re’-pä’      “Am I mad?”  
— ལྷོན་རང་ལྷོན་པ་(མ་)རེད།      khyērang nyōnpa (ma) re’      “You are (not) mad!”

A more literal English rendering of this exchange would be:

— “Are I mad?”  
— “You are(n’t) mad.”

This “anticipatory mood” is a distinctive feature of Tibetan. It appears not only in Standard Tibetan but in all other Tibetan dialects too, though not in the classical literary language.

### 3.3.4 *The place of adjectives*

In the spoken language, adjectives always come after the nouns they describe, and may be followed by determinants such as articles and quantifiers: N. + Adj. + Art.

Although adjectives are invariable they have a long and a short form, a subject which will be addressed in Lesson 17.

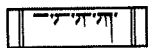
Constructions involving an attributive adjective bear a superficial resemblance to constructions with a predicate adjective.

ལྷོ་གུ་ནག་པོ་རེད།      nyūku nakpo re’      “The pen is black”, or “(This) is a black pen”

The ambiguity may be avoided by using a demonstrative. Compare:

ལྷོ་གུ་འདི་ནག་པོ་རེད།      nyūku ti nakpo re’      “This pen is black.”

འདི་ལྷོ་གུ་ནག་པོ་རེད།      ti nyūku nakpo re’      “This is a black pen.”



### 3.4 Exercises ལྷན་སྐབས་

#### 3.4.1 Translate into Tibetan:

- |                              |                           |
|------------------------------|---------------------------|
| 1. This key is big.          | 6. Is Nyima there?        |
| 2. Who is this great lama?   | 7. There are no big cups. |
| 3. What is this little book? | 8. Is Dorje well?         |
| 4. Is there any tea?         | 9. Lobzang is short.      |
| 5. There isn't any paper.    |                           |

#### 3.4.2 Transliterate the dialogue at the beginning of this lesson.

#### 3.4.3 Translate into English:

- |                              |                              |
|------------------------------|------------------------------|
| ༡) དཀར་ཡི་ལ་འདི་ཚུང་ཚུང་རེད། | ༦) ལྷན་སྐབས་འདུག་གས།         |
| ༢) དེ་ལ་འདི་ཚོ་ཚེན་པོ་རེད།   | ༧) འཇམ་གླིང་ཚུང་ཚུང་རེད།     |
| ༣) ལྷན་ཚེན་པོ་མི་འདུག།       | ༨) རོག་གུ་དཀར་པོ་མི་འདུག་གས། |
| ༤) ཚེན་ཚེན་འདི་རིང་པོ་རེད།   | ༩) ལམ་ཁག་འདི་ལྷང་ལྷང་རེད།    |
| ༥) ལྷ་མོ་དེ་ཚོ་ཚེན་པོ་རེད།   |                              |

#### 3.4.4 Read the above sentences and mark the high and low tones.

#### 3.4.5 Rewrite the sentences in Exercise 3.4.3 in the honorific form.

#### 3.4.6 Complete the following sentences with affirmative or interrogative auxiliaries as appropriate: ཡིན་; ཡིན་པས་; རེད་ or རེད་པས་:

- |                               |                                |
|-------------------------------|--------------------------------|
| ༡) ལྷན་རང་དུང་ཡིག་ ( )?       | ༧) ང་བདེ་པོ་ ( )!              |
| ༢) ལྷན་རང་ཚོ་སློབ་གྲྭ་བ་ ( )? | ༨) ལྷན་རང་དོ་རྗེ་ལགས་ ( )?     |
| ༣) ཁོང་ཚོ་དགེ་རྒན་ ( )?       | ༩) མ་རེད། དོ་རྗེ་ལགས་ཁོང་ ( )! |
| ༤) ང་རང་ཚོ་འགྲོག་པ་ ( )!      | ༡༠) ཁོང་གཟུགས་པོ་རིང་པོ་ ( )?  |
| ༥) ང་རང་དགེ་རྒན་ ( )?         | ༡༡) ཁོང་གཟུགས་པོ་ཚུང་ཚུང་ ( )! |
| ༦) ཁོང་ཚོ་བདེ་པོ་ ( )?        |                                |

## “Come in!”

## ཡར་ཕེབས།

yar phēp

**Grammar aims** བཅད་སློབ་རིག་པའི་དམིགས་ཚད།

- General presentation of cases.
- The genitive case: ཀི་ -ki and its variants.
- The absolutive case.
- The imperative mood with the verb alone.



CD I • Tr. 17-18



## 4.1 Dialogue འདྲི་བ་དྲིས་ལན།

སློལ་དཀར་ : འདི་ ངའི་ ཁང་པ་ རེད། ཡར་ཕེབས།  
trö:kar      t̥i      ngä:      khāngpa      re',      yar phēp

སློ་བཟང་ : ཁོང་ སུ་ རེད།  
lōsang      khōng      sū      rä'

སློལ་དཀར་ : ངའི་ སུ་ལགས་ རེད། སུ་ལགས། ཁོང་ ངའི་ གྲོགས་པོ་ སློ་བཟང་ལགས་ རེད།  
ngä:      pāla'      re',      pāla',      khōng ngä:      throkpō      lōsang-la'      re',  
བཀྲ་ཤེས་ལགས་ཀྱི་ སུ་ རེད།  
trāshi-la'-ki      phu re'

པ་པ་ : ཡར་ཕེབས། བཞུགས་གདན་འདགས།  
papa      yar phēp,      shutānca'

སློ་བཟང་ : ཐུགས་རྗེ་ཚེ།  
thūkce chē

སློལ་དཀར་ : འདི་ ངའི་ ཡ་མ་ལགས་ རེད།  
t̥i      ngä:      āma-la'      re'

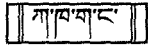
ཡ་མ་ : ཕུག་ཕེབས་གནང་བྱུང་།  
ama      chāpe' nāng-cung

སློ་བཟང་ : བཀྲ་ཤེས་བདེ་ལེགས།  
trāshi tele'



## Translation

Drölkar	—	This is our house. Come in!
Lobzang	—	Who is it?
Drölkar	—	It's my father. Father, this is my friend Lobzang. (He)'s Trashi's son.
Father	—	Come in, sit down.
Lobzang	—	Thank you.
Drölkar	—	This is my mother.
Mother	—	Welcome.
Lobzang	—	How do you do?



## 4.2 Vocabulary ཚོག་གསལ་།

ཁང་པ་ khāngpa	གཟིམ་གཤམ་ simsha' (H)	(n.) house	
ཞིང་ཁ་ shingka		(n.) field	
སུག་བསྐལ་ tu'ngä:		(n.) suffering	
བདེ་བ་ tewa		(n.) happiness	
པ་པ་ pāpa	པ་པ་ལགས་ pāla' (H)	(n.) father	
ཡ་མ་ āma	ཡ་མ་ལགས་ āma-la' (H)	(n.) mother	
དཔོན་པོ་ pōnpo		(n.) leader, master, boss	
ཞྱོགས་པོ་ throkpo		(n.) friend (masc.)	
ཞྱོགས་མོ་ throkmo		(n.) friend (fem.)	
ཕ་ phyu	སྲས་ sā'(H)	(n.) son	
ཕུ་མོ་ phumo	སྲས་མོ་ sāmo (H)	(n.) daughter	
སྐུ་ལུ་ pūku	སྐུ་ལུ་ thrūku (L)	ཡ་བ་ āwa (H)	(n.) child
རྙིང་པ་ nyīngpa		(adj.) old (object)	
གསར་པ་ sārpa		(adj.) new	
ལས་སྣང་པོ་ lä' läpo		(adj.) easy	
དཀའ་ལས་ཁག་པོ་ kālā' khākpo		(adj.) difficult	
ཡར་ yar		(adj.) upwards	
མར་ mar		(adj.) downwards	
འགྲོ་ tro(1) / རྩིན་ chīn (2) / རྩུགས་ kyū' (3) <sup>72</sup>		(v.) [vol., A] to go	

72. Remember that the numbers in brackets correspond to the forms of the present-future (1), the past (2) and the imperative (3). Literary Tibetan uses certain verb forms that have disappeared from the spoken language. As we shall see later, "inflected" verbs of this sort are rather uncommon in Standard Tibetan. When the infinitive of a verb that has several forms in oral Tibetan is cited, the present-future form will be given. Contrary to usual practice, the form in which infinitives are cited here will not contain the nominalizing particle *pa*, since this adds nothing to the reader's understanding.

ཕེབས་ phēp (H)	(v.) [vol., A] to go, to come
ཡོང་ yong (1, 2) / ཤོག་ shō' (3)	(v.) [vol., A] to come
ཡར་ཤོག་ yar shō' ཡར་ཕེབས་ yar phēp (H)	(v.) [vol., A] come in!
བཞད་ tḥé' (1, 2) / རྫོང་ tō' (3)	(v.) [vol., A] to stay, sit
བཞུགས་ shu' (H)	(v.) [vol., A] to stay, sit
མར་བཞད་ mar tḥé' མར་བཞུགས་ mar shu' (H)	(v.) [vol., A] to sit down
བཞུགས་གནང་འཇགས་ shu'tänca' (HH)	(idiom.) please take a seat
ཕུག་ཕེབས་གནང་བྱུང་ chā'pe' nāngcung	(idiom.) welcome!

### Proper nouns

རྫོལ་དཀར་ trō:kar	Drölkar
བཏཱ་ཤེས་ trāshi'	Trashi



### 4.3 Remarks འགྲེལ་བཤད།

#### 4.3.1 General remarks on cases

Both the spoken and literary languages contain case-marking particles that specify the function of a noun within a sentence.

There are six cases: the absolutive (unmarked), the agentive *gis*, the genitive *gi*, the oblique *la*, the ablative *nas* and the associative *dang*. The following lessons will discuss each one in turn.

In English, these cases are represented by prepositions such as “to”, “of”, “in”, “by”, or “for”, or else are not translated at all.

The system of cases in Tibetan is quite distinct from that of European languages such as Latin, Greek, German and Russian, for a number of reasons:

- First of all, contrary to the case of these languages, the form of **the noun itself remains invariable**.<sup>73</sup> Instead, it makes use of particles or **suffixes that vary in form**. For example, some Tibetan case suffixes vary according to the final letter (or sound) of the preceding word.

- Literary Tibetan and to a lesser extent the spoken language show some features of agglutinative morphology. That is, the case suffixes and the other grammatical suffixes are added on in a series. For example, the plural is marked by a suffix distinct from case (unlike Latin or Russian, where they are blended together with each other and often with the noun stem). In the following

73. There are no exceptions to this rule in the written language, and very few in Spoken Tibetan.

sentences in Literary Tibetan, the head nouns *lus* “body” and *mkhas-pa* “learned” are followed by three suffixes including a plural marker and then a case marker (genitive or agentive):

མཁས་པ་རྣམས་ཀྱིས་ཀྱང་	མ་གཟིགས་
khāpa-nam-kyi'-kyang	ma si'
learned-plural-agentive-additive	negation see (H)

“Even the learned ones have not seen (it).”

ལུས་ཅན་དག་གི་	ལས་
lū'-cān-ta'-ki	lä'
body-possession suffix-plural-genitive	karma

“The karma of those who have a body...”

• Cases markers in Tibetan have a range of functions that are not confined to the noun, but *also relate to the verb*. Thus all case markers have two basic functions: a **case-related function** and a **connective function**<sup>74</sup> (See the discussion on the ablative case in Lesson 9, and Appendix 1, section 3.3). When they follow a noun or noun phrase, they mark case, indicating the role of that noun or noun phrase in the clause or sentence. When the same forms are used after a verb or a clause, they serve as a connective function, indicating how two clauses are related (e.g., coordination, subordination, etc.).

The following are the main case-related and connective functions:

གིས་ -ki', the **agentive** case, traditionally referred to as ཅེད་སྒྲ་ /chetra/, literally “agent-sound”, indicates the agent of the action (“by”), the instrument (“with”), the cause (“because of”, “by”), and the manner (“with”); this form also marks causal subordinate clauses, in which case it may be translated by “since”, “because”, etc.

གི་ -ki, the **genitive** case, traditionally referred to as འབྲེལ་སྒྲ་ /tre:tra/, literally “link-sound”, designates the complement of the noun, and is translated by “of”; this form may also correspond to the conjunction “but” (L), when it is used to link clauses.

74. Our presentation of case does not reflect the Tibetan grammatical tradition which is based on Sanskrit, a sacred language for Tibetans (Sanskrit is an Indo-European language entirely different in its structures from the Tibeto-Burman languages). The Tibetan tradition usually mentions eight cases corresponding to the eight Sanskrit cases in the following order: 1<sup>st</sup> case: *ngo-bo-tsam* ‘absolute’ (Ø), 2<sup>nd</sup> case: *las-su bya-ba* ‘accusative’ (*la* or its variants), 3<sup>rd</sup> case: *byed-sgra* ‘agentive’ or ‘instrumental’ (*gis* and its variants), 4<sup>th</sup> case: *dgos-ched* ‘dative’ (*la* or its variants), 5<sup>th</sup> case: *byung-khungs* ‘ablative’ (*nas* or *las*), 6<sup>th</sup> case: *brel-sgra* ‘genitive’ (*gi* or its variants), 7<sup>th</sup> case: *gnas-gzhi* ‘locative’ (*la* or its variants), 8<sup>th</sup> case: *bod-sgra* ‘vocative’ (Ø).

ལ་ -la, the **oblique** (or dative-locative) case, traditionally referred to as ལ་དོན་ /latön/ literally “meaning of ‘to’”, indicates the person or goal to which an action is directed, as well as place and direction, and corresponds to the English prepositions “to”, “at” or “in”; this form may also mark a subordinate purpose clause, where it is translated as “to” or “in order to”.

∅ the **absolutive** case, traditionally referred to as རོ་བོ་ཙམ་ /ngowotsam/, literally “just the essence”, or “the meaning in essence”, is the unmarked case. It denotes the patient, i.e., the person or thing that undergoes the action (in the case of transitive verbs), and the single participant (in the case of intransitive verbs).

ནས་ -nä', the **ablative** case, traditionally referred to as འབྱུང་ཁུངས་ཀྱི་སྐྱོད་ /cungkung-ki tra/, literally “sound of the source”, indicates provenance (“from”); this form also marks causal or temporal subordinate clauses, where it may be translated by “because” or “after”, or simply by “and”. Another ablative marker ལས་ -lä' is also used in Literary Tibetan. However, this form is restricted to the use as a comparative marker in the spoken language.

དང་ -tang, the **associative** case, traditionally referred to as དང་སྐྱོད་ /thangtra/<sup>75</sup>, literally “sound of ‘with’”, has the sense of “with”, “against” or “from”; when it links clauses, this form may also mean simply “and”, and may function as a temporal connective meaning “as soon as” (literary).

• There is no agreement on the basis of function within the elements of a noun group or noun phrase: **the case marker appears just once, at the end of the noun phrase**, and there is consequently no redundancy.

For example, if the noun is not followed by any qualification such as adjectives, demonstratives and so forth, the case particle is suffixed directly:

དོན་པོ་ལས་ pönpo' “by the leader” (agentive)

དོན་པོ་ལ་ pönpo-la “to the leader” (dative)

But if the noun is qualified, the final element of the noun group is followed by a case particle:

དོན་པོ་ཚོ་འདི་གཉིས་ཀྱིས་ pönpo chēnpo t̥jnyl'-ki “by these two great leaders”

དོན་པོ་ཚོ་འདི་གཉིས་ལ་ pönpo chēnpo t̥jnyl'-la “to these two great leaders”

The case may be omitted in the literary language (mainly in order to preserve the metre in poetic writing) as well as in the spoken language, in circumstances that will be discussed below.

75. In traditional grammars, *dang* is not considered to be a case (*rnam-dbye*) but a particle (*tshig-phrad*). See Lesson 9.3.3 and Appendix 1, section 3.3 for an explanation of why it is treated as a case in this Manual.

## 4.3.2 The genitive གི་

Traditional grammars refer to this marker as *'brel-sgra* (lit. link sound, relation sound), and it is commonly translated in English as “of”.

The genitive has several variant forms depending on the final letter of the preceding word. These variants are: གི་ *gi*, གྱི་ *gyi*, ཀྱི་ *kyi*, འི་ *i*:

• after a vowel and འ་ <i>a</i>	>	འི་ <i>i</i>	/:/
• after གྱི་ <i>g</i> , འ་ <i>ng</i>	>	གི་ <i>gi</i>	/khi/Δ <sup>76</sup>
• after འ་ <i>d</i> , འ་ <i>b</i> , འ་ <i>s</i> and the <i>da-drag</i> འ་ <i>d</i>	>	ཀྱི་ <i>kyi</i>	/kyi/Δ
• after འ་ <i>n</i> , འ་ <i>m</i> , འ་ <i>r</i> , འ་ <i>l</i>	>	གྱི་ <i>gyi</i>	/khyi/Δ

In Classical Tibetan, vowels and the letter ‘a may be followed by the variant འི་ *yi* /*yi*/; this is especially true in poetry, to suit the requirements of the metre.

The three particles གི་ /*khi*/, ཀྱི་ /*kyi*/, གྱི་ /*khyi*/ are pronounced in exactly the same way in conversation, as an unstressed syllable: /-ki/. The addition of the variant ‘i to the vowel produces a lengthening of the latter in speech; in the case of /a, u, o/, the result is equivalent to the addition of an umlaut: a+‘i > /ä:/, u+‘i > /ü:/, o+‘i /ö/, e+‘i > /e:/, i+‘i > /i:/.

Ex.: ཉི་མ་ / <i>nyima</i> / “sun”	>	ཉི་མའི་ / <i>nyimä</i> /
རི་མོ་ / <i>rimo</i> / “water”	>	རི་མོའི་ / <i>rimö</i> /
ཚུ་ / <i>chü</i> / “water”	>	ཚུའི་ / <i>chü</i> /
མི་ / <i>mi</i> / “man, person”	>	མིའི་ / <i>mi</i> /
མེ་ / <i>me</i> / “fire”	>	མེའི་ / <i>me</i> /
མདའ་ / <i>ta</i> / “arrow”	>	མདའའི་ / <i>tä</i> /
དགོ་ཚུ་ / <i>kekän</i> / “teacher”	>	དགོ་ཚུ་གྱི་ / <i>kekän-ki</i> /
ཚུ་ལགས་ / <i>känla</i> / “teacher (H)”	>	ཚུ་ལགས་གྱི་ / <i>känla'-ki</i> /
བྱང་ཡིག་ / <i>thrungyi</i> / “secretary”	>	བྱང་ཡིག་གི་ / <i>thrungyi'-ki</i> /

The genitive is used not only to form noun complements, possessive pronouns and adjectives, but also relative clauses. In this case, it may be translated by a relative pronoun such as “that”, “who”, “where”, etc. The complement that is marked by the genitive always precedes the noun to which it refers.

Ex.: ངའི་སྐྱོགས་པོ་	ngä: throkpo	“my friend” (lit. “the friend of me”)
ཁོང་གི་ཕྱག་ལྗེ་	khōng-ki chā'nyu'	“his pen” (lit.: the pen of him)
བཀྲ་ཤིས་ལགས་གྱི་བུ་	trāshi'-la'-ki phyu	“Tashi's son”
ལྷ་མའི་སྐྱོབ་མ་	lāmā: lōpma	“the lama's disciple”

76. Pronunciations followed by the symbol Δ correspond to a literary register or an accentuated reading of the particle. Because case particles are unstressed when read under normal conditions, their tone and aspiration are irrelevant.

གཞུང་གི་ལས་བྱེད་པ་	shung-ki läcepa	“government civil servant”
དགེ་རྒན་གྱི་དེབ་	kekän-ki thep	“the teacher’s book”
དེབ་ནང་ལ་ཡོད་པའི་པར་	thep nang-la yö'-pä: pä	“the photo that’s in the book”

#### 4.3.3 The absolutive case

The absolutive is marked by the absence of any overt case particle: it is morphologically void.<sup>77</sup> Because it lacks a formal mark, the absolutive in Tibetan isn’t always easy to identify at first. Remember that a case marker is always to be found at the end of any noun group (or phrase).

The absolutive indicates the grammatical **role of patient**. This role typically refers to the animate or inanimate participant that undergoes or suffers a given action performed by an agent (in the case of transitive verbs),<sup>78</sup> or a single participant in a process (in the case of intransitive verbs).

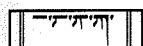
In syntactic or relational terms, it designates both the object of a transitive verb and the subject of an intransitive verb.

Ex.: ཇ་འཇུངས་ cha thüng’ “Drink the tea”, ཇ་ཚ་ཕོ་འདུག་ cha tshāpo tu’ “The tea is hot”

In both these examples, the “tea” (cha) is in the absolutive case. However, in the first sentence it is a direct object, while in the second it is the subject of the verb. By contrast, the subject of a transitive verb is marked by the agentive case (see Lesson 8).

#### 4.3.4 The imperative with the verb alone

The imperative mood may be formed by means of a verb without an auxiliary. In most cases, as we shall see (Lesson 9), verbs in the imperative mood are followed by “jussive” particles (see Lesson 19). Moreover, some verbs have a special form (an inflection) to mark the imperative.



### 4.4 Exercises ལྷོ་བ་ཚན།

#### 4.4.1 Translate into Tibetan:

1. There are some old books.
2. This is my cup.
3. That’s your hat.
4. That’s his new girlfriend.

77. Unlike the other cases which are overtly marked by a particle, the absolutive is not distinguished by any formal marker.

78. The role of patient also includes the experiencer of an emotion.

5. That small boy is hers.
6. This lesson is easy.
7. That's our field over there.
8. Isn't that man your friend?
9. Is this the key to the house?
10. This person is their mother.

4.4.2 *Transliterate the dialogue at the beginning of this lesson.*

4.4.3 *Translate into English:*

- ༡) མི་གསར་པ་འདི་སྲུ་རེད།
- ༢) རྒྱུ་རང་གི་གྲོགས་པོ་རེད་པས།
- ༣) སྲུ་གུ་དེ་ཚོ་བག་ཤིས་ལགས་ཀྱི་རེད།
- ༤) ཁོང་ང་རང་གི་གྲོགས་པོ་རྗེང་པ་རེད།
- ༥) སློབ་ཚན་འདི་དཀའ་ལས་ཁག་པོ་རེད།
- ༦) འདི་ངའི་སྲུ་གུ་མ་རེད།
- ༧) འདི་ཁོང་གི་ཕུག་སྲུག་རེད།
- ༨) ལམ་ཁག་པ་གི་གསར་པ་རེད།

4.4.4 *Make a phonological transcription of the sentences in the last exercise.*

4.4.5 *Complete the sentences using the appropriate form of the genitive.*

- ༡) མོ་རང་ང་ ( ) འུ་མོ་རེད།
- ༢) འདི་རྒྱུ་རང་ ( ) དབུ་ལྷ་རེད་པས།
- ༣) དེ་ཚོ་སློབ་པ་ ( ) ཞིང་ཁ་རེད།
- ༤) འདི་པ་ལགས་ ( ) སྲུ་གུ་རེད།
- ༥) ཁོང་ ( ) ཁང་པ་གསར་པ་དེ་རེད།
- ༦) འདི་དགེ་ལུགས་ ( ) དེབ་རེད།
- ༧) འདི་བོད་ ( ) ས་བག་རེད།
- ༨) པ་གི་རྩོ་རྩེ་ལགས་ ( ) གཞིམ་ཤག་རེད།
- ༩) ར་འདི་སྲུ་ ( ) རེད།

# “I have many books”

**Grammar aims** བཞུ་སྒྲིབ་རིག་པའི་དམིགས་ཚད།

- The oblique case ལ་ -la.
- Evidential moods.
- The connective ཡང་ yang “also”.
- The existential verbs ཡོད་རེད་ yō:re' and ཡོད་ yō'.

## དེ་བ་མང་པོ་ཡོད།

theṅ mangpo yō'



CD I • Tr. 19-20



### 5.1 Dialogue གྲིབ་གྲིས་ལན།

- ལྷོ་བ་ཟུང་པོ་ : དེ་བ་ཡོད་པས།  
 ལྷོ་བ་ལྟན་པོ་ : དེ་བ་མང་པོ་ཡོད།  
 ལྷོ་བ་ཟུང་པོ་ : བོད་ཡིག་རེད་པས།  
 ལྷོ་བ་ལྟན་པོ་ : མང་ཆེ་བ་བོད་ཡིག་རེད། ད་དུང་སྐྱུ་ཡིག་དང་དབྱིན་ཇི་ཡི་གེ་ཡི་(ཡང་) ཡོད།  
 ལྷོ་བ་ཟུང་པོ་ : དེ་བ་འདི་ག་རེ་རེད།  
 ལྷོ་བ་ལྟན་པོ་ : འདི་ཨ་མེ་རི་ཀའི་དུས་དེ་བ་རེད།  
 ལྷོ་བ་ཟུང་པོ་ : ཨ་མེ་རི་ཀར་གཡམ་དང་བྱ་རྒྱུན་ཡོད་རེད་པས།  
 ལྷོ་བ་ལྟན་པོ་ : གཡམ་ཡོད་མ་རེད། ཡིན་ནའི་(ཡིན་ན་ཡང་) བྱ་རྒྱུན་ཡོད་རེད། ཉ་དང་ལྷག་དང་བ་  
 ལྷག་ས་ཡི་(ཀྱང་) ཡོད་རེད།  
 ལྷོ་བ་ཟུང་པོ་ : རི་མཚོ་པོ་ཡོད་རེད་པས།  
 ལྷོ་བ་ལྟན་པོ་ : ཡོད་རེད།  
 ལྷོ་བ་ཟུང་པོ་ : ལ་དུགས་ལ་གཡམ་འདུག་གས།  
 ལྷོ་བ་ལྟན་པོ་ : ལ་དུགས་ལ་གཡམ་འདུག ད་དུང་ཟངས་དཀར་དང་འབྲས་སྒྲོངས་དང་འབྲུག་  
 ལྷག་ས་ལ་འདུག བོད་རིགས་ཀྱི་ལྷང་བ་མང་ཆེ་བ་ལ་ཡོད་རེད།  
 ལྷོ་བ་ཟུང་པོ་ : ལ་དུགས་ལ་ར་དང་། ལྷག་དང་། བོད་གྲུ་(བོད་ལྷ་) ལ་སོགས་ལ་འདུག་གས།  
 ལྷོ་བ་ལྟན་པོ་ : འདུག མང་པོ་འདུག



**Pronunciation**

- thep yō'-pä'
- thep mangpo yō'
- phöyi' re' pä'
- mang chēwa phöyi' re', thatung kyayi'-tang yinci: yike yā: yō'
- thep t̄i khare rä'
- t̄i āmerikā: thūtep re'
- āmerikar ya'-tang chakö' yō:re'-pä'
- yā' yō:mare' yin-nā: chakö' yō:re', tā-tang lu'-tang phacu' yā: yō:re'
- r̄i thōpo yō:re'-pä'
- yō:re'
- l̄ata'-la yā' tu'-kā'
- l̄ata'-la yā' tu' thatung sangkar-tang trancong-tang tru'yü:-la tu'. phōri'-ki lungpa mang chēwa-la yō:re'
- l̄ata' ra-tang lu'-tang phongku lasokpa tu'-kā'
- tu' mangpo tu'

**Translation**

- Lobzang — Have you got any books?  
 Drölkar — Yes, I have many books.  
 Lobzang — Are they in Tibetan?  
 Drölkar — Most are in Tibetan, but I also have some in Chinese and in English.  
 Lobzang — What's this book?  
 Drölkar — This is an American magazine.  
 Lobzang — Are there yaks and vultures in America?  
 Drölkar — There aren't any yaks, but there are vultures. There are also horses, sheep and cows.  
 Lobzang — Are there any high mountains?  
 Drölkar — Yes, there are.  
 Lobzang — And in Ladakh, are there yaks?  
 Drölkar — Yes, there are in Ladakh, and in Zangskar, Sikkim and Bhutan, too, as well as in most of the regions inhabited by ethnic Tibetans.  
 Lobzang — In Ladakh, are there goats, sheep, donkeys and so on?  
 Drölkar — Yes, plenty.

ཀ་ལ་ག་ང་།
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## 5.2 Vocabulary ཚེན་གསལ།

ཡི་གེ་ yike ཕྱག་ཐིམ་ chā'ri' (H)	(n.) letter, mail <sup>79</sup>
རྩལ་དེབ་ thūtep	(n.) magazine
བོད་ཡིག་ phöyi'	(n.) Tibetan (written)
བོད་སྐད་ phökä'	(n.) Tibetan (oral)
བོད་རིགས་ phöri'	(n.) Tibetan (ethnic group)
ལྷོ་ཡིག་ kyayi'	(n.) Chinese (written)
དབྱིན་ཇི་ yīnci	(n.) English
ལུང་པ་ lungpa	(n.) country, valley
པ་ལྷམ་ phāyü:	(n.) natal land
རྩ་ ra	(n.) goat
ལུག་ lu'	(n.) sheep
རྩ་ tā ཚེབས་པ་ chīppa (H)	(n.) horse
བྱ་ཚྭ་ chākö'	(n.) vulture
བོང་གུ་ phungku བོང་བྱ་ phongpu (L) <sup>80</sup>	(n.) donkey
གཡག་ yā'	(n.) yak
མཚོ་ tso	(n.) dzo, yak-cow crossbreed
བ་ཕྱགས་ phacu'	(n.) cow
མང་ཆེ་བ་ mang chēwa	(n.) most, the majority
ད་དྲན་ thatung	(n.) still, furthermore, yet
རི་ ri	(n.) hill, mountain
མང་པོ་ mangpo	(adj., adv.) many
ཉུང་ཉུང་ nyungnyung	(adj., adv.) few
མཚོ་པོ་ thōpo མཚོན་པོ་ thōnpo (L)	(adj.) high
དམའ་པོ་ māpo	(adj.) low
སྙན་པོ་ nyānpō	(adj.) pleasant to hear, interesting
སྙིང་རྩེ་པོ་ nyīng cepo	(adj.) pretty, nice

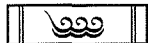
79. The non-honorific form denotes both a letter of the alphabet as well as a postal letter. The honorific form, however, refers only to the latter.

80. The difference in pronunciation between the familiar and literary registers is explained in Appendix 1, section 1.

ཡག་པོ་ yakpo	(adj.) good
སྐྱུག་ཚག་ tukca'	(adj.) bad, wicked
ཡིན་ནའི་ yinnä: ཡིན་ན་ཡང་ yinnayang (L)	(adv.) but
ལ་སོགས་པ་ lasokpa	(locution) <i>et cetera</i> , and so forth
ཡང་ (y)ṅṅ ཡང་ yang (L)	(co.) also
དང་ -tang	(co.) and
ཡོད་ yö'	(aux.) to have, <i>egophoric</i>
མེད་ me'	(aux.) not to have, <i>egophoric</i>
ཡོད་རེད་ yo:re'	(aux.) there is/ are, to have, <i>assertive</i>
ཡོད་མ་རེད་ yo:mare'	(aux.) there isn't/ aren't, not to have, <i>assertive</i>

### Proper nouns

ལྷ་ནག་ kyana'	China
ལྷ་གར་ kyakar	India
འབྲུག་ཡུལ་ tru'yü:	Bhutan
ལ་དྲུགས་ lata'	Ladakh (India)
ཟངས་དགར་ sangkar	Zangskar (India)
འབྲས་ལྗོངས་ trāncong	Sikkim (India)
ཡུ་རོབ་ yurop	Europe, European
ཨ་མེ་རི་ཀ་ āmerika	America, American



### 5.3 Remarks on grammar འགྲེལ་བཤད།

#### 5.3.1 The oblique case ལ་ -la

The oblique particle *la* has two main case-related functions: as the locative and as the dative. In Spoken Tibetan there are two variants,<sup>81</sup> depending on the final letter of the preceding word. These markers are: ལ་ *la*, འ་ -r:

- After vowels or འ་ 'a > འ་ -r /-r/
- After all endings (consonants or vowels) > ལ་ *la* /la/

81. In Literary Tibetan, there are seven forms. See Appendix 1, section 3.3.

In the conversational register, the particle *la* is sometimes pronounced ལ་ཡ་/laya/ or even ཡ་/ya/. Note also that the variant *-r* is rarely used with monosyllabic words for the dative (except in the case of personal pronouns, as well as demonstrative and interrogative adjectives).

Thus རི་ལ་rī-la “to the mountain” is used in preference to རིར་ rī-r, and བུ་ལ་ phy-la “to the boy” in preference to བུར་ phy-r.

• The locative is used to mark complements of place (with or without movement) or time (date, time), and is generally translated by English “at”, “to”, “in” or “on”.

Ex.: ལ་དུགས་ལ་	lata'-la	“to/ in Ladakh”
ཡ་མི་རི་ཀར་	āmerikar	“to/ in America”
རྒྱ་གར་ལ་	kyakar-la	“to/ in India”
ཚུ་ཚོད་གཉིས་པར་	chütsö' nyīpar	“at two o'clock”
ཚེས་པ་བཅའ་ལྔར་	tshēpa cōngar	“on the fifth [of the month]”
དགུན་ཁར་	kūnkar	“in winter”

• The dative is used to indicate the grammatical role of **goal**, i.e., the person or thing to which the action is directed, or the owner of something in possessive constructions. This particle corresponds to English “to”, or else is not translated at all. It is also used to form adverbs.

Ex.: ཁོང་གིས་སློབ་ཐུང་ལ་ཡི་གེ་བཏང་སོང་། khōng-ki' lōpsang-la yīke tāng-song  
“He sent a letter to Lobzang.”

ཁོང་ལ་དངུལ་ཡོད་རེད། khōng-la ngü: yo:re' “He has money.”

གསལ་པོ་ sā:po “clear” > གསལ་པོར་ sā:por “clearly”

As we have just seen, possessive constructions in Tibetan are formed with the dative: Subject (dat.) + Object (abs.) + Verb. This structure follows the pattern: [to X there is Y], and may be translated literally as “to him there is money”.<sup>82</sup> It has exactly the same form as constructions of existence.

Thus the sentence ལློ་བ་གྲུ་ལ་དེ་ལ་འདུག་ lāpra-la thep tu'may mean both “There are books at the school” and “The school has books”.

*N.B.*: Be careful not to confuse this construction with the genitive:

ལློ་བ་གྲུ་འི་དེ་ལ་འདུག་ lāprä: thep tu' “There are (some of) the school's books.”

82. The same structure is used in Russian, Hebrew and numerous other languages that lack a lexical verb “to have”.

### 5.3.2 Evidential moods

These moods are conveyed by auxiliary verbs (or by copulas), and have the function of specifying **the source of information** on which a statement is based. There are basically four moods:<sup>83</sup> egophoric, testimonial, assertive and inferential. These four moods are used with any statement that conveys an information.

The assertive auxiliary verbs *re'* and *yo:re'* specify that the information being transmitted may be **a general truth** or **a specific fact**, and is something that is considered by the speaker to be **certain**. In general, the assertive implies that the speaker is letting it be known that while the assertion is certain, he or she has not personally witnessed it. Typically, the information has been obtained second-hand from some other source (reported speech, a book, the radio, etc.) or else forms a part of the speaker's general knowledge.

However, it may happen that even though the speaker can personally testify to the validity of the assertion, he or she may use the assertive in order to present the statement as an objective or well-known fact.

*N.B.:* The assertive mood should not be confused with the marker of reported speech, which may be used in combination with any of the four moods (see Lesson 15) and implies a measure of uncertainty (cf. "it would seem that...").

Testimonial or "sensorial" auxiliaries such as *tu'* signify that the speaker has **personally observed** the fact or event he or she is reporting. The evidence is usually derived from the senses, most commonly sight or hearing, but occasionally also from the other three, as in the case of a pain suffered by the speaker.<sup>84</sup> In other words, the speaker is, or has been, a direct witness to what he or she is describing. Thus in Lesson 5, the use of the testimonial *tu'* suggests that Drölkar has actually been to Ladakh and witnessed the things she is talking about. The assertive and testimonial moods could be described as respectively objective and subjective, but as far as the speaker is concerned they are equally certain.

The egophoric mood is linked to **personal knowledge** or intention on the speaker's part, and has been described above (see 3.4).

Finally, the inferential mood (see 10.4) indicates that the basis of the speaker's assertion is an **inference or a conclusion that is being drawn** from the traces or the present results of a past action.

*N.B.:* Auxiliary verbs almost always come after the main clause, at the end of the sentence. On rare occasions they may be placed after subordinate clauses.

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83. These moods are essential in Central Tibetan, and appear in different forms in several other Tibetan dialects (Dzongkha, Ladakhi, Kham, Amdo, Sherpa, etc.). However, they are practically nonexistent in Literary Tibetan.

84. Or by the original source of the assertion in the case of reported speech.

### 5.3.3 The connective ཡང་ yang "also"

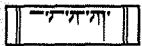
In Spoken Tibetan, ཡང་ yang is pronounced ཡའི་ (y) ä:. In Literary Tibetan, this connective has three possible forms, depending on the last letter of the preceding syllable.

- after the consonants ང་ ཅ་ ས་ ར་ ལ་ > ཡང་ yang
- after the consonants ག། ད། བ། ས། and the da-drag > གྲུང་ kyāng
- after vowels and འ་ > འང་ āng / ཡང་ yang

It also appears in the expression ཡིན་ན་ཡང་ yinnayang, meaning "but, nevertheless", and pronounced ཡིན་ནའི་ yinnä: in Spoken Tibetan.

### 5.3.4 The existential verbs ཡོད་པའི་ yō:re' and ཡོད་ yö'

These are generally translated by the verbs "to have" or "there is/ are", or "to be". The assertive verb yō:re' indicates information that is certain (see 5.3.2) and is used for the second and third persons singular and plural. The egophoric verb yö' refers to information that directly concerns the speaker (see 5.3.2) and is used only with the first person singular and plural. Its application will be described in detail in Lesson 6.



## 5.4 Exercises ལྷོ་བ་ཚན།

### 5.4.1 Translate into English:

- ༡) བོད་ལ་རི་མཚོ་པོ་མང་པོ་ཡོད་རེད།
- ༢) མི་དེ་ཚོར་སྤྱད་བསྐྱེད་མང་པོ་ཡོད་རེད།
- ༣) ལྷང་པ་དེར་གཡམ་མང་པོ་འདུག
- ༤) ཚོག་ཚོ་འདི་དམའ་པོ་རེད།
- ༥) སྐད་འདི་སྟན་པོ་འདུག
- ༦) རི་པ་གི་མཚོ་པོ་འདུག
- ༧) ལྷོ་བ་བཟང་གི་གྲོགས་མོ་སྟོང་ཇི་པོ་འདུག
- ༨) ཁོང་ལ་ཡ་ལྷ་འདུག

### 5.4.2 Rewrite the above sentences, first in the interrogative, then in the negative.

### 5.4.3 Read the sentences in 5.4.1 and mark the high and low tones.

## 5.4.4 Translate into Tibetan:

1. This teacher has many students.
2. There aren't many schools in Tibet.
3. Are there any white yaks?
4. Are there any vultures in Europe?
5. This monk has many *pecha*.
6. Have you got any tea?
7. The white house is pretty.

## 5.4.5 Complete the sentences using the appropriate form of the oblique: ལ་ or ར་:

- ༡) ཁོང་ལྷ་ས་ ( ) ཡོད་རེད།
- ༢) བྱིད་རང་ ( ) ལྷ་གྲུ་ཡོད་པས།
- ༣) འཕྲོག་པ་ ( ) ལྷག་མང་པོ་འདུག
- ༤) གཞིས་ཀ་ཚེ་ ( ) བཟ་ཞིས་ལྷན་པོ་དགོན་པ་ཡོད་རེད།
- ༥) ཁོང་གི་ཨ་མ་པོད་ ( ) ཡོད་རེད།
- ༦) ལྷོ་བཟང་ ( ) ལྷོགས་པོ་གསར་པ་མང་པོ་འདུག



## 5.5 Civilization རིག་གཞུང་།

The main cities and towns of Tibetan culture.<sup>85</sup>

ལྷ་ས་ lhāsa	Lhasa (T.A.R.)
ཚེ་བང་ tsētang	Tsethang (T.A.R.)
ཆབ་མདོ་ chāmto	Chamdo (T.A.R.)
ལྷོ་གྲུ་མདོ་ kyēkunto	Kyegundo (Qinghai)
དར་ཚེ་མདོ་ thartsento	Dhartsendo (Sichuan)
མ་ཚེན་ mācen	Machen (Qinghai)
རེབ་ཀོང་ repkong	Rebkong (Gansu)
ང་པ་ ngāpa	Ngapa (Sichuan)
ལེ་ or ལེ་ lē	Leh (Ladakh, India)
བཀའ་ལྷོན་ལྷག་ kālönpu'	Kalimpong (India)

85. In some cases, even though Tibetan culture may not be the dominant one, it occupies an important place. This is particularly true of towns that are not located in Tibet, such as Thimpu (the capital of Bhutan) and Darjeeling (India).

ལྷོ་ལྷོ་བོ་ལྷོ་ lōmōntang'

ཉིང་ཁྱི་ nyintri

ལྷོ་རྩ་ས་ལ་ tharāmsala

ཤི་ཁྱི་ལྷོ་ shikātse

ལྷོ་ལྷོ་ kyantse

ལྷོ་ལྷོ་ nākcu

ལྷོ་ལྷོ་ patang

ལྷོ་ལྷོ་ chāpca

ལྷོ་ལྷོ་ terke

ལྷོ་ལྷོ་ lāprang

ལྷོ་ལྷོ་ torceling

ལྷོ་ལྷོ་ kangto'

ལྷོ་ལྷོ་ thīmpu

Lo-Mönthang (Mustang, Nepal)

Nyingthri (T.A.R.)

Dharamsala (India)

Zhikatse (T.A.R.)

Gyantse (T.A.R.)

Nagchu (T.A.R.)

Bathang (Sichuan)

Chabcha (Qinghai)

Derge (Sichuan)

Labrang (Gansu)

Darjeeling or Dorjeling (India)

Gangtok (Sikkim, India)

Thimphu (Bhutan)



# “Family photo”

## ནང་མིའི་པར།

nangmi: pār

**Grammar aims** བད་སྐྱོད་རིག་པའི་དམིགས་ཚད།

- The singular indefinite article; ཅིག་ ci.
- The importance of the situation in communication.
- The essential and existential verbs རེད་ re', ཡོད་ཅེད་ yo:re', འདུག་tu'.
- The interrogative pronoun ག་པར་ khapar.



### 6.1 Dialogue རྒྱ་བ་དྲིས་ལན།

CD I • Tr. 21-22



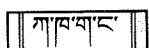
- མཁ་བཟང་: ཡོ། ཕ་གའི་(ཕ་གིར་) པར་ཅིག་འདུག།
- ལྷོ་ལ་དཀར་: ཕ་གི་ངའི་པར་རེད།
- མཁ་བཟང་: པར་གཞན་དག་ཡོད་པས།
- ལྷོ་ལ་དཀར་: ང་ཚོའི་ནང་མིའི་པར་ཡོད།
- མཁ་བཟང་: ག་པར་ཡོད་རེད།
- ལྷོ་ལ་དཀར་: ཕ་གའི་(ཕ་གིར་) ཡོད་རེད།
- མཁ་བཟང་: འདི་སྲུ་རེད།
- ལྷོ་ལ་དཀར་: མི་གཞོན་གཞོན་དེ་ངའི་རྩོམ་ལགས་རེད། འདི་ངའི་འོག་མ་རེད། འོ། འདི་ངའི་རྩོམ་ལགས་རེད་བཞག།
- མཁ་བཟང་: རྒྱུད་རང་ལ་པར་ཆས་ཡོད་པས།
- ལྷོ་ལ་དཀར་: ངར་པར་ཆས་མེད། སློམ་ལགས་ལ་ཡོད་རེད།

**Pronunciation**

- ō, phākā: pār ci' tu'
- phāki ngā: pār re'
- pār shānta' yō'-pā'
- ngatsō: nangmi: pār yō'
- khapar yō:rā'
- phākā: yō:re'
- ti sū rā'
- mi shōnshōn the ngā: chola' re' ti ngā: okma re'. ō, ti ngā: mōla' re'-sha'
- khyērang-la pārcā' yō'-pā'
- nga-r pārcā' me', pōla'-la yō:re'

**Translation**

- Lobzang — Oh, there's a photo over there.  
 Drölkar — It's a photo of me.  
 Lobzang — Have you got any other photos?  
 Drölkar — I have photos of my family.  
 Lobzang — Where are they?  
 Drölkar — [They're] over there.  
*(looking at the photos)*  
 Lobzang — Who's this?  
 Drölkar — This young man is my elder brother; this is my little sister. Look! This is Grandmother.  
 Lobzang — Have you got a camera?  
 Drölkar — I haven't got a camera, but my Grandfather has one.

**6.2 Vocabulary ཚིག་གསལ།**

ཅིག་ ཅི་ (L) བིག་ (ཤིག་)	(art.) a, one
པར་ pār ལྷུ་པར་ kūpar(H)	(n.) photo
རིམ་ rimo	(n.) drawing
པར་ཚས་ pārcā'	(n.) camera
ནང་མི་ nangmi	(n.) family, family member
ག་པར་ khapar	(interr. pron.) where?
གཅིག་ ཅི་	(adj.) one
གཞན་དག་ shānta'	(adj.) other, another

གཞོན་གཞོན་ shōnshōn	(adj.) young
རྒྱན་ལོགས་ känko' བགྲེས་སྲོང་ tresong (H)	(adj.) old, elderly (person)
སྔ་མ་ ngānma སྔོན་མ་ ngōma (L) སྔ་མ་ ngāma (L)	(adv., adj.) before, past, previous(ly)
རེད་བཞག་ re'-sha'	(aux.) to be, <i>revelatory mood</i>

The main kinship terms

སྤྱན་སྤྱུ་ pīnkyā' སྤྱུ་མཚེད་ kūmce' (H)	relative, sibling, cousin
མོ་མོ་ mōmo མོ་ལགས་ mōla' (H)	grandmother, elderly woman
སྤྱུ་པོ་ pōwo སྤྱུ་ལགས་ pōla' (H)	grandfather, elderly man
ཚ་པོ་ tshāwo སྤྱུ་ཚོ་ kūtsa (H)	nephew, grandson
ཚ་མོ་ tshāmo སྤྱུ་ཚོ་ kūtsa (H)	niece, granddaughter
ཡ་མ་ āma ཡ་མ་ལགས་ āma-la' (H)	mother
ཡུ་མ་ yūm (H)	mother (of someone else)
པ་པ་ pāpa པ་ལགས་ pāla' (H)	father
ཡའ་ yāp (H)	father (of someone else)
སྤྱ་སྤྱུ་ pūku སྤྱ་སྤྱུ་ thrūku (L) ཡ་ལ་ āwa (H)	child
བུ་ phu སྤྱས་ sā' (H)	son
བུ་མོ་ phūmo སྤྱས་མོ་ sāmo (H)	daughter
པ་གཅིག་མ་གཅིག་ phāci' māci'	brother/sister (same parents)
ཡ་ལྷག་ āca' ཡ་ཅེ་ āce (L)	elder sister, wife, Madam
ཙ་ཙག་ cōco' རྩོ་ལགས་ chola' (H)	elder brother
འོག་མ་ ōkma རྩོ་ལགས་ ōla' (H)	younger brother/sister
གཅུང་མོ་ cūngmo (L)	younger sister
གཅུང་པོ་ cūngpo (L)	younger brother
གཅེན་པོ་ cēnpo (L)	elder brother
གཅེན་མོ་ cēnmo (L)	elder sister
ཡ་ནེ་ āni	paternal aunt
སྤྱ་མོ་ sūmo	maternal aunt
ཡ་ཁ་ āku	paternal uncle
ཡ་ལང་ āshang	maternal uncle
མནའ་མ་ nāma བག་མ་ phakma	bride, daughter-in-law
མག་པ་ makpa སྤྱ་བག་ kūpa' (H)	groom, son-in-law
རྒྱ་པོ་ tāwo སྤྱ་རྒྱུ་ kūnta (H)	husband, wife, spouse



### 6.3 Remarks འགྲེལ་བཤད།

#### 6.3.1 The singular indefinite article ཅིག་ ཅི་

Articles are not generally used in Tibetan.

Ex.: According to the context or the situation, ལྷུ་གུ་ཡོད་པས། nyūku yō'-pā' may mean "Have you got a/ the/ any pen(s)?"

However, this statement ought to be slightly modified: first, as we saw earlier, the use of the plural marker -tso implies that the (human) noun so qualified is definite, and that it should be preceded in the English translation by the use of the (plural) definite article 'the'. Secondly, Tibetan does indeed have a singular indefinite article ཅི་ that is placed after the noun, but this is used only when the noun is specific:

Ex.: དགོ་ཚུན་ཅིག་ kekän cī "a (certain) teacher", ལྷོ་གྲུ་བ་ཅིག་ lōptra wa cī "a (certain) student" but not when the noun is generic:

Ex.: ཁོང་དགོ་ཚུན་རེད་ khōng kekän re' "he is a teacher", but ཁོང་དགོ་ཚུན་ཅིག་རེད། khōng kekän cī re' "He's one (of the) teacher(s)"

The form of the indefinite article ཅིག་ ཅི་ "a" should not be confused with that of the cardinal number "one" གཅིག་ ཅི་, although the pronunciation of the two is the same. In Literary Tibetan, the indefinite article has three variants -ཅིག་, ཞིག་, ཤིག་- depending on the final letter of the preceding word.

- |  |   |           |       |
|--|---|-----------|-------|
| • after ག g, ད d, བ b, and the da-drag           | > | ཅིག་ cig  | /cī/  |
| • after vowels and འ 'a, ར ng ཅ n, མ m, ར r, ལ l | > | ཞིག་ zhig | /shi/ |
| • after ས s                                      | > | ཤིག་ shig | /shī/ |

In the spoken language, only the form ཅིག་ ཅི་ is used.

Finally, the demonstrative དེ་ the is often used in much the same way as a (specific) definite article in the European languages.

Ex.: དེ་གསར་བ་དེ་ག་པར་འདུག་ thep sārpa the khapar to' "Where is that/ the new book?"  
 ལྷོ་བཟང་གི་སྤུན་སྤུ་དེ་ཁོང་རེད། lōsang-ki pīnkya' the khōng re' "He's the brother of Lobzang."

#### 6.3.2 The importance of situation and context

In languages in general, statements are rooted in a given situation or context. Tibetan is particularly sensitive to situation and environment, as well as the sources of information on which a speaker's assertions are based. It would be therefore appropriate to speak of a "situational grammar". For example, we have seen the use of evidential or "mediatory" auxiliaries (see 5.4) which reveal whether or not the speaker directly witnessed whatever he or she is stating to be the case.

When a statement cannot be immediately associated with a concrete situation of communication, Tibetans tend not to accept it or to find it strange. One consequence of this attitude is a reluctance to present verbs in a series of conjugations. For example, when the verb “to be” is “mechanically” conjugated – “I am a student”, “you are a student”, etc., Tibetan speakers will accept the first person without any trouble but often stop short at the second, since the absence of a marked intonation makes it difficult for them to imagine a situation in which they would be telling someone, “You’re a student!” since the addressee is obviously in a better position than they are to know this.

### 6.3.3 Essential and existential verbs

Tibetan has several stative verbs or copulas corresponding to the verbs “to be” and “to have” in European languages. Two main categories may be distinguished: essential copulas, which denote an essential quality of the person or thing; and existential copulas, which express the existence of a phenomenon or a characteristic with the implication of an evaluation by the speaker.<sup>86</sup> Furthermore, these “essential” and “existential” stative verbs are associated with various evidential moods, as we shall see presently.

Note that they may be used for both the present and the past.<sup>87</sup>

A) The essential copulas: རེད་ re', ཡིན་ yin, རེད་བཞག་ re'-sha'

These express the nature or essence of the subject (equative meaning), or else an inherent quality of it (attributive meaning). They differ only in terms of the evidential mood that they convey (assertive, egophoric, testimonial, etc.).

• The “assertive” copula རེད་ re' and its negation མ་རེད་ mare'.

The copula re' is usually translated by the verb “to be”, and corresponds to an objective assertion or affirmation (see 5.4). The attribute of the subject, which immediately precedes the verb, may be a substantive (equative meaning) or an adjective (attributive meaning). Age is also expressed with the use of re'.

Ex.: འདི་ཐུབ་བསྟན་རེད།	ti thūptän re'	“This is Thubtän.”
ཁོང་འགྲོག་པ་མ་རེད།	khōng trokpa mare'	“He isn't a nomad.”
ཉི་མ་ལོ་བདུན་རེད།	nyima lo tūn re'	“Nyima is seven.”
མོ་རང་སྤྱིང་རྩེ་ལོ་རེད།	morang nyīngcepo re'	“She's pretty.”
ཁོ་རང་སྒྲོན་པ་མ་རེད།	khōrang nyōnpa mare'	“He isn't mad.”
ཁོང་སེམས་བཟང་ལོ་རེད།	khōng sēm' sangpo re'	“He's kind.”

In rare cases, re' may also be used to express an essential property or an inalienable possession of the subject, in which case it corresponds to the English “to have”.

86. The distinction between existential and essential is similar to the difference between the verbs *ser* and *estar* in Spanish.

87. The present and the past have the same form, with the meaning depending on the context. However, as we shall see in Lesson 10.4, this applies only to the past imperfective: for the perfective past, there are specific forms.

Ex.:	ཁོང་ཡོན་ཏན་ཚེན་པོ་རེད།	khōng yōntān chēnpō re'	“He has great qualities.”
	མོ་རང་མིག་ཚུང་ཚུང་རེད།	mōrang mī <sup>88</sup> chūngcung re'	“She has small eyes.”
	ཁོང་ཡ་མཚོག་ཚེན་པོ་རེད།	khōng āmco' chēnpō re'	“He has big ears.”

- The “egophoric” copula: ཡིན་ yin and its negation མིན་ mñ.

The copula yin functions as an essential stative verb, normally associated with the first person (see 3.4), and is generally translated by “I am”. The attribute of the subject may be a substantive (equative sense) or an adjective (attributive sense).

Ex.:	ང་སུབ་བསྟན་ཡིན།	nga thūptān yin	“I am Thubtān.”
	ང་འཕྲོག་པ་ཡིན།	nga trokpa yin	“I am a nomad.”
	ང་བདེ་པོ་ཡིན།	nga tepo yin	“I am fine.”

In rare cases, they may express an intention or an insistence on the part of the speaker.

Ex.:	ཁྱེད་རང་གི་ཇ་ཡིན།	khyērang cha yin	“It’s your tea [that I’m intending to give you].”
	དེ་ངའི་ལྗེ་མིག་ཡིན།	the ngā: temi' yin	“That’s my key.”

- The “revelatory” copula རེད་བཞག་ re'-sha' and its negation རེད་མི་འདུག་ re'-mintu'.

The copula re'-sha' functions like an essential stative verb, implying that the speaker has just discovered or become aware of whatever he or she is asserting. It may often be translated by the verb “to be” preceded by some exclamation such as “Why!” or “Hey!”

Ex.:	སུབ་བསྟན་རེད་བཞག།	thūptān re'-sha'	“Hey! It’s Thubtān.”
	འཕྲོག་པ་རེད་མི་འདུག།	trokpa re'-mintu'	“No, he isn’t a nomad.”
	སྟོན་པ་རེད་བཞག།	nyōnpa re'-sha'	“Why, he’s mad! [I’ve just realized it]”

#### B) The existential copulas འདུག་ཏུ་, ཡོད་རེད་ yō:re' ཡོད་ཡོད་

These verbs express existence, location, or a circumstantial feature of the subject, often implying an evaluation on the speaker’s part. These various stative verbs differ only in terms of the evidential mood that they convey (assertive, testimonial, egophoric, etc.).

- The “assertive” copula ཡོད་རེད་ yō:re' and its negation ཡོད་མ་རེད་ yō:mare'.

There are two other ways of writing ཡོད་རེད་ yō:re', but the pronunciation is the same in each case: ཡོག་རེད་ or ཡོའ་རེད་, as well as a literary form ཡོད་བ་རེད་ yōpare'.<sup>89</sup> The negative form of the auxiliary is ཡོད་མ་རེད་ yō:mare', for which there are also two other written forms: ཡོག་མ་རེད་ and ཡོའ་མ་རེད་ yō:mare', as well as a literary form ཡོད་བ་མ་རེད་ yōpa mare'.

88. Note that *mig* is pronounced with a high tone. It is an exceptional case since the radical *m* does not have any prefixed or subscribed letter.

89. The variant *yod-red* has been retained here because it is the one most commonly used in contemporary writing. Moreover, the spelling is based on the etymology of the expression: *yod-red* is in fact derived from *yod-pa-red*, whereas the forms *yog-red* and *yo'o-red* are purely phonetic.

The copula *yo:re'* implies a definite assertion or affirmation by the speaker. According to the context, it may be translated as “there is/are” (existential sense) or “to be at (a certain location)” (situational sense), or by the verb “to have” (possessive sense).

Ex.: བོད་ལ་གནམ་གྲུ་ཡོད་རེད།	phö'-la nāmtru yo:re'	“There are aeroplanes in Tibet.”
ཐུབ་བསྐྱེད་འདེའི་(འདིར་)ཡོད་རེད།	thūptän tä: yo:re'	“Thubtän is here.”
ཁོང་ལ་དེབ་མང་པོ་ཡོད་རེད།	khōng-la thep māngpo yo:re'	“He has many books.”
ཚེ་རིང་ལ་མོ་ཁ་ཡོད་རེད།	tshēring-la moṭra yo:re'	“Tshering has a car.”
སྔ་མ་བོད་ལ་གནམ་གྲུ་ཡོད་མ་རེད།	ngāma phö'-la nāmtru yo:mare'	“In the past, there were no aeroplanes in Tibet.”
དེ་དུས་ཚེ་རིང་ལ་མོ་ཁ་ཡོད་རེད།	thetü' tshēring-la moṭra yo:re'	“At that time, Tshering had a car.”

Remember that constructions expressing possession are identical to existential constructions.

The copula *yo:re'* may also be translated by some form of the verb “to be” (attributive sense). This requires that the attribute of the subject that precedes the verb should be a qualifying adjective.

Ex.: འདི་སྤྱིང་རྗེ་པོ་ཡོད་རེད།	tj nyīngcepo yo:re'	“This is pretty.”
འདི་གསལ་པོ་ཡོད་རེད།	tj sā:po yo:re'	“This is clear.”
འདི་ཚ་པོ་ཡོད་རེད།	tj tshāpo yo:re'	“This is hot.”

It may not, however, be used with a noun: \* ཁོང་རྒྱ་མི་ཡོད་རེད། khōng kyami yo:re' “He is Chinese”.

- The testimonial copula: འདྲེན་ཏུ་' and its negation མི་འདྲེན་ mīntu'

This copula indicates a past or present testimony on the speaker's part. In English, it is translated by the same expressions as for *yo:re'*, i.e., according to context as “there is/are” (existential sense), “to be at” (situational sense), “to have” (possessive sense), or by the verb “to be” (attributive sense). The latter applies only when the verb is preceded by a qualifying adjective. Thus the only difference between *tu'* and *yo:re'* lies in the different evidential moods they express (these moods have been described above). The translation of the following phrases would therefore be exactly the same as those given above:

Ex.: བོད་ལ་གནམ་གྲུ་འདྲེན།	phö'-la nāmtru tu'	“There are aeroplanes in Tibet.”
ཐུབ་བསྐྱེད་འདེའི་(འདིར་) འདྲེན།	thūptän tä: tu'	“Thubtän is here.”
ཁོང་ལ་དེབ་མང་པོ་འདྲེན།	khōng-la thep māngpo tu'	“He has many books.”
འདི་སྤྱིང་རྗེ་པོ་འདྲེན།	tj nyīngcepo tu'	“This is pretty.”

འདི་གསལ་པོ་འདུག                      t̥i sã:po t̥u'                      "This is clear."  
 འདི་ཚ་པོ་འདུག                      t̥i tshāpo t̥u'                      "This is hot."

However, exactly as in the case of the assertive copula, it is impossible to say: \* ཁོང་རྒྱ་མི་  
 འདུག khōng kyami t̥u' "He is Chinese".

• The "egophoric" copula ཡོད་ yō' and its negation མེད་ me'

This copula is always associated with the first person, and is generally translated as "I have" (possessive sense), or as "I am (at)" (locative sense). In certain rare cases, it may also indicate a personal or intimate acquaintance by the speaker, and should accordingly be translated by the verb "to be".

Ex.: དེབ་མང་པོ་ཡོད།                      thep mangpo yō'                      "I have many books."  
 རྒྱ་ནག་ལ་ཡོད།                      kyana'-la yō'                      "I am in China."  
 ཇ་འདི་ཞིམ་པོ་ཡོད།                      cha t̥i shimpo yō'                      "This tea is good (in my opinion)."

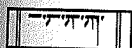
The copulas

affirmative	interrogative (without pronoun)	interrogative (with pronoun)	negative	negative interrogative
ཡིན་ yin	ཡིན་པས་ yin-pä'	ཡིན་ / ཡིན་པ་ yin/ yin-pa	མིན་ mān	མིན་པས་ mān-pä'
རེད་ re'	རེད་པས་ re'-pä'	རེད་ rä'	མ་རེད་ mare'	མ་རེད་པས་ mare'-pä'
རེད་པའགས་ re'-sha'	རེད་འདུག་གས་ re'-tu'-kä'	རེད་འདུག་ rä'-to'	རེད་མི་འདུག་ re'-mintu'	རེད་མི་འདུག་གས་ re'-mintu'-kä'
ཡོད་ yō'	ཡོད་པས་ yō'-pä'	ཡོད་ yō'	མེད་ me'	མེད་པས་ me'-pä'
འདུག་ tu'	འདུག་གས་ tu'-kä'	འདུག་ to'	མི་འདུག་ mintu'	མི་འདུག་གས་ mintu'-kä'
ཡོད་རེད་ yo:re'	ཡོད་རེད་པས་ yo:re'-pä'	ཡོད་རེད་ yo:rä'	ཡོད་མ་རེད་ yo:mare'	ཡོད་མ་རེད་པས་ yo:mare'-pä'

Remark: When used with interrogative pronouns, the copulas (and the corresponding auxiliaries) རེད་ re', ཡོད་རེད་ yo:re', འདུག་ tu' are pronounced with an opened vowel རེད་ rä', ཡོད་རེད་ yo:rä', འདུག་ to'. However, this small phonetic variation is not traditionally recorded in Tibetan orthography.

Ex.: འདི་ག་རེ་རེད།                      t̥i khare rä'                      "What is it?"  
 མི་ག་ཚོད་འདུག་                      mi khatsō' to'                      "How many people are there?"





6.4 Exercises ལྷོ་བ་ཚན་

6.4.1 Translate into English:

- ༡) སེམས་ག་པར་འདུག
- ༢) བྱིད་རང་གི་ནང་མི་ག་པར་ཡོད།
- ༣) ང་རང་ཚོའི་ལྗེ་མིག་ག་པར་འདུག -> ལྷོ་བ་པ།
- ༤) ཡ་གིར་ཁང་པ་ཚེན་པོ་ཅིག་འདུག
- ༥) ཡ་གིར་མི་ཅིག་འདུག

6.4.2 Replace the indefinite article with the form required in literary usage.

- ༡) མི་ཅིག
- ༢) རི་མོ་ཅིག
- ༣) པར་ཆས་ཅིག
- ༤) རི་ཅིག
- ༥) དེབ་ཅིག
- ༦) ཁང་པ་ཚེན་པོ་ཅིག
- ༧) དགོ་ཚུན་ཅིག
- ༨) གཡམ་ཅིག
- ༩) བྱ་ཚོད་ཅིག
- ༡༠) དཀར་ལོལ་ཅིག
- ༡༡) ཚགས་པར་ཅིག
- ༡༢) ལམ་ཁག་ལུང་ལུང་ཅིག

6.4.3 Translate into Tibetan:

1. It's his (paternal) uncle.
2. He is in Zhikatse.
3. He used to be in Lhasa.
4. In the past, were there many monks in Tibet?
5. Yes, there were many.
6. Dorje used to be a teacher.

6.4.4 Rewrite these sentences in the testimonial mood:

- ༡) ལྷོ་བ་པ་ལ་མི་མང་པོ་ཡོད་རེད།
- ༢) ལྷོ་བ་པ་ལ་ཡང་མི་མང་པོ་ཡོད་རེད་པས།
- ༣) ཁོང་ལ་གཡམ་མང་པོ་ཡོད་རེད།
- ༤) བོད་ལ་ཁང་པ་མཚན་པོ་ཡོད་རེད་པས།
- ༥) ལྷོ་བ་པ་ལ་པར་ཚན་པོ་ཡོད་མ་རེད།

# “Where did you go ?”

## ག་པར་ཕེབས་པ།

**Grammar aims** བདམས་སྐོར་རིག་པའི་དམིགས་ཚད།

- Word order and postpositions.
- The past tense auxiliaries: བ་རེད་ pare', བ་ཡིན་ payin, སོང་ song.
- The essential and existential verbs “to be” “to have” in the past.
- The cardinal and ordinal numbers.



### 7.1 Dialogue དྲི་བ་དྲིས་ལན།

CD I • Tr. 23-24



ཟླ་བ་: བྱིད་རང་ཁའི་ས་(ཁ་སང་)ག་པར་ཕེབས་པ།

ཉེ་མ་: ཁའི་ས་(ཁ་སང་)མྱིང་གར་ཕྱིན་པ་ཡིན།

ཟླ་བ་: ལུ་མཉམ་པོ་ཕེབས་པ།

ཉེ་མ་: ལུ་གུ་ཚོ་(ལུ་གུ་ཚོ་)མཉམ་པོ་ཕྱིན་པ་ཡིན།

ཟླ་བ་: ལྷོ་ལ་དཀར་ལགས་ཕེབས་སོང་ངས།

ཉེ་མ་: ཁོང་ནང་ལ་བཞུགས་སོང་།

ཟླ་བ་: ཨ་མ་ལགས་ནང་ལ་བཞུགས་པ་རེད་པས།

ཉེ་མ་: མ་རེད། མྱིང་སྐོར་ལ་ཕེབས་པ་རེད།

ཟླ་བ་: མྱིང་ག་དེའི་ནང་ལ་ག་རེ་འདུག།

ཉེ་མ་: མྱིང་གའི་ནང་ལ་མེ་ཉིག་དང་ཆུ་འཛིང་མང་པོ་འདུག།  
རྗེ་པོ་ཞི་དྲགས་འདུག།

ཆུའི་ནང་ལ་ཉ་མང་པོ་འདུག།

ཉ་དེ་ཚོ་སྤིང་།

**Pronunciation**

- khyērang khāsa khapar phēp-pa
- khāsa līngkar chīn-payin
- sū nyāmpo phēp-pa
- pūku-tso nyāmpo chīn-payin
- trō:kar-la' phēp-song-ngā'
- khōng nang-la shu'-song
- āmala' nang-la shu'-pare'-pā'
- mare', līngkor-la phēp-pare'
- līngka the: nang-la khare to'
- līngkā: nang-la meto'-tang chūtsing mangpo tu', chū: nang-la nya mangpo tu'. nya thetso nyīng cepo shetra' tu'.

**Translation**

- Dawa — Where did you go yesterday?  
 Nyima — Yesterday, I went to the park.  
 Dawa — Who did you go with?  
 Nyima — I went with the children.  
 Dawa — Has Drölkar come?  
 Nyima — She stayed at home.  
 Dawa — Did [your] mother stay at home?  
 Nyima — No, she went on a circumambulation of the Lingkor.  
 Dawa — What was in the park?  
 Nyima — In the park there were flowers and many ponds. In the water, there were lots of fish. Those fish were very lovely.

ཀམ་གཤམ་
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**7.2 Vocabulary** ཚོག་གསལ།

ཚུ་ chū    ཚབ་ chāp (H)	(n.) water
ཉ་ nya	(n.) fish
འབྲ་ pu	(n.) insect
ལྷིང་ག་ līngka    བཞུགས་ལྷིང་ shukling (H)	(n.) park
ལྷིང་རྒྱོང་ līngkor	(n.) circular pilgrimage route
མེ་ཏྲོག་ meto'	(n.) flower
ཚུ་འཛིང་ chūtsin	(n.) pond, reservoir
ཕྱི་ལོགས་ chīlo'	(n.) outside

ནང་ལོགས་ nanglo'	(n.) inside
ནང་ལ་ nang-la	(n.) at home
ནང་ nang	(post.) in
ལོག་ འུ'	(post.) under
ལྷང་ kang	(post.) on
གཡོན་ yōn	(post.) left
གཡས་ yā'	(post.) right
མདུན་ tūn	(post.) in front of
ལྱུབ་ kyap	(post.) behind
འཕྲིས་ thri'	(post.) near, beside
ཚོད་ kōr	(post.) concerning, about
ལྗང་ཁ་ cangku	(adj.) green
སྣན་པོ་ ngōnpo	(adj.) blue, green (grass, crops)
དམན་པོ་ mārpo	(adj.) red
སེད་པོ་ sērpo	(adj.) yellow
ཁའི་ས་ khāsa ཁ་སང་ khāsang (L)	(adv.) yesterday
མཉམ་པོ་ nyāmpo ལྷན་ལྷས་ lhānkyä' (H)	(adv.) with
ཞེད་གས་ shetra'	(adv.) very
ཉལ་ nyä: གཟིམ་ sim (H)	(v.) [vol., A] to sleep, lie down
སྐྱེ་ kyē འབྲུངས་ thrūng' (H)	(v.) [inv., A] to be born
སོང་ song	(aux.) <i>testimonial past</i>
པ་ཡིན་ payin	(aux.) <i>volitional egophoric past</i>
པ་རེད་ pare'	(aux.) <i>assertive past</i>



### 7.3 Remarks འགྲེལ་བཤད།

#### 7.3.1 Word order and postpositions

As we have seen above, basic word order in Tibetan is Subject-Object-Verb. As is often the case in languages with this SOV word order, there are no prepositions but postpositions. The head nouns of relative clauses are usually placed after the relative clause. Moreover, the main clause, which goes at the end of the statement, is always placed after the subordinate clause (object, causal, etc.). The main information is therefore almost always deferred to the end of the sentence.

Word order within a noun phrase is as follows: the substantive head comes first, followed by the qualifying adjective, the article (or demonstrative adjective), the plural marker and the

case. The case particle takes last place in the the noun phrase (although it may happen that the case marker is followed by the topicaliser *ni*).

Noun + [Adj. + Det.+ Pl.] + Case

Ex.: ཐུ་མོ་      ལྷིང་རྗེ་པོ་      དེ་ཚོར་  
 phumo      nyīngcepo      thetso+r      “to those pretty girls”  
 girl      pretty      those+Dative

In Tibetan, then, there are no prepositions but only postpositions: the equivalents of “in”, “on”, “with”, and so on all follow the noun to which they relate. We don't say “in the water” but “water in”; not “on the table” but “table on”.

Postpositions are always followed by a case particle, usually the locative case (but also sometimes other cases such as the genitive or the ablative). They also command the genitive, which is inserted between the noun group and the postposition. The structure of the prepositional phrase is therefore:

Noun<sup>90</sup> + [Gen.: གི་] + Postposition + Loc. ལ་

E.g., “water of inside-in”, which would correspond to the English word order “in [the inside of] the water”.

*Note:* The postpositions are all clearly derived from substantives. They generally require that the preceding noun (or noun group) be followed by a genitive particle. While the genitive is always used when the preceding word ends in a vowel, its use is optional with certain postpositions when the preceding word ends in a consonant. This is particularly the case with: བྱང་ nang “in”, ཀླང་ kang “on”, ལྷིང་ kyap “behind”, མཐུན་ tün “in front of”.

Ex.: ལྷིང་གའི་      བྱང་ལ་  
 līngkā:      nang-la      “in the park”  
 park+Gen.    in+Loc.

དེབ་(ཀྱི་)      བྱང་ལ་  
 thep-(ki)      nang-la      “in the book”  
 book +Gen.    in+Loc.

Ex.: ཚོག་ཅེའི་འོག་ལ་ cōktse: ཉེ་-la “under the table”, འཛོམ་ལྷིང་བྱང་ལ་ tsamling nang-la “in the world”, ལྷོཔ་ཚན་བྱང་ལ་ lōptsän nang-la “in the lesson”, ལློག་གྲུའི་འཕྲིལ་ལ་ lāpträ: thrī'-la “next to the school”

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90. Or noun phrase.

7.3.2. The past tense

The past tense<sup>91</sup> is formed by placing after the verb the expressions བ་རེད་'pare' (assertive), བ་ཡིན་'payin (intentional egophoric) or ལོང་'song (testimonial).

In English these forms can be translated by the past or sometimes by the present perfect.

The forms བ་ཡིན་'payin/ བ་རེད་'pare' are composed of the suffix བ་'pa followed by the essential copula རེད་'re' or ཡིན་'yin. The intentional form payin may only be used with volitional<sup>92</sup> verbs in the first person.

In interrogative sentences which contain no interrogative pronoun (where, who, why, what, etc.), the egophoric form བ་ཡིན་'payin is replaced by བས་'pä'; in sentences where there is an interrogative pronoun, བ་ཡིན་'payin is replaced by བ་'pa .

The auxiliary བ་རེད་'pare' is used in narratives and stories, which is why it is sometimes described as the "narrative past". The various forms are presented in the following table.

Ex.: ང་	ནང་ལ་	བསྐྱད་བ་ཡིན་	
nga	nang-la	tä'-payin	"I stayed at home"
I	in+Loc.	stay-Past + egophoric	
ཉི་མ་	ནང་ལ་	བསྐྱད་བ་རེད་	
nyima	nang-la	tä'-pare'	"Nyima stayed at home"
Nyima	home + Loc.	stay-Past + assertive	
ཉི་མ་	ནང་ལ་	བསྐྱད་ལོང་	
nyima	nang-la	tä'-song	"Nyima stayed at home"
Nyima	home + Loc.	stay-Past + testimonial	

= same as 259

Table: the past tense

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
བ་ཡིན་ payin	བ་ཡིན་བས་'/payin-pä བས་'pä'	བ་ pa	མ་ + V Δ ma + V	མ་ + V + བས་' ma + V + pä'
ལོང་ song	ལོང་ངས་' song-ngä'	ལོང་ song	མ་ལོང་ masong	མ་ལོང་ངས་' masong-ngä'
བ་རེད་ pare'	བ་རེད་བས་' pare'-pä'	བ་རེད་ parä'	མ་ + V བ་རེད་ Δ ma + V pare'	མ་ V བ་རེད་བས་' ma + V pare'-pä'

91. As we shall see in Lesson 10.4, this is the perfective past.

92. I.e., verbs in which it is implied that the subject has control over the action. This class of verbs is described in Lesson 8.

*N.B.:* The negative forms that are marked in the table with a  $\Delta$ : མ་མཐོན་པ་རེད་ or མ་མཐོན་པ་འདོད་ 'pare', as well as the corresponding negative interrogative forms, are rarely used, and other forms are usually preferred (see the perfect tense-aspect in Lesson 10). The simple past forms may be used to emphasize the subject's refusal to perform the action: "I / he didn't go (even though I/he was supposed to)".

Ex.: ཉི་མ་	མ་ཐྱིན་པ་རེད་	
nyima	ma chīn-pa-re'	"Nyima did not go"
ང་	མ་ཐྱིན་	
nga	ma chīn	"I did not go"

### 7.3.3 The essential and existential verbs "to be" and "to have" in the past

The forms of the imperfective are equivalent to those of the present (see 6.3). For the perfective<sup>93</sup> past however, there are special forms. The following full verbs are used in the construction of the (perfective) past: ཆགས་ chā' "to become", རྩེད་ che' "to do", བཞད་ tā' "to stay", རྒྱུ་ chung "to happen, to obtain". All these verbs correspond to the (perfective) past tense of the verbs ཡིན་ "to be" and ཡོད་ "to have". For the sake of convenience, we may distinguish between essential and existential statements.

#### A) Essential statements

• When the complement of the subject is a substantive (equative meaning), Tibetan uses the verb: རྩེད་ che' "to do" (in the past stem<sup>94</sup>: རྩེད་ chä') or the verb ཆགས་ chā' followed by past auxiliaries (in association with the various evidential moods: assertive, testimonial, egophoric).

Ex.: ཁོང་སློན་པ་ཆགས་པ་རེད།	khōng nyōn pa chā'-pare'	"He became crazy." (assertive)
ཁོང་སློན་པ་ཆགས་སོང་།	khōng nyōn pa chā'-song	"He became crazy." (testimonial)
ཁོང་ཨམ་ཚེ་བྱས་པ་རེད།	khōng āmci chä'-pare'	"He became a doctor."
ང་ཨམ་ཚེ་བྱས་པ་ཡིན།	nga āmci chä'-payin	"I became a doctor."

*Note:* In the case of the imperfective past, the same form as the present is used:

Ex.: དེ་དུས་ཁོང་ཨམ་ཚེ་རེད།	thetü' khōng āmci re'	"He was a doctor" (lit. "at that time he is a doctor").
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#### B) Existential statements

• Possession and existence are constructed with the use of the verb རྒྱུ་ chung in the (perfective) past tense (in association with the various evidential moods: assertive, testimonial, egophoric).

93. The notions of perfective and imperfective aspects are explained in 10.4. Here we need only bear in mind that the imperfective past forms are equivalent to the present.

94. About the verb stems, see Lesson 10.

Ex.: མོ་རང་ལ་མཚེ་མ་བྱུང་པ་རེད།	morang-la tshēma chung-pare'	"She had twins."
ཁོང་ལ་དངུལ་བྱུང་པ་རེད།	khōng-la ngū: chung-pare'	"He got some money."
རྣམས་ཁྱེད་ལ་རེད།	nyōktra chung-pare'	"There were some problems."
རྣམས་ཁྱེད་སོང་།	nyōktra chung-song	"He had (or, there were) problems." (testimonial)
ངར་རྣམས་ཁྱེད་ལ།	nga: nyōktra chung	"I had problems." (egophoric)

• When the complement of the subject is an adjective, the verb རྱུང་ chung in the (perfective) past is also used (in association with the various evidential moods: assertive, testimonial, egophoric).

Ex.: ལས་སླ་པོ་བྱུང་པ་རེད།	lā' lāpo chung-pare'	"It was easy."
སྤྱིད་པོ་བྱུང་སོང་།	kyīppo chung-song	"It was pleasant." (testimonial)
སྤྱིད་པོ་བྱུང་།	kyīppo chung	"It was pleasant (for me)." (egophoric)

• To convey a locative meaning, the verb བསྐྱད་ tṣā' "to stay", or its honorific བཞུགས་ shu' is used in the (perfective) past (in association with the various evidential moods: assertive, testimonial, egophoric).

Ex.: ཁོང་ལྷ་སར་ལོ་གསུམ་བཞུགས་པ་རེད།	khōng lhāsar lo sūm shu'-pare'	"He has been in Lhasa for three years." (lit. stayed)
ང་ལྷ་སར་ལོ་གསུམ་བསྐྱད་པ་ཡིན།	nga lhāsar lo sūm tṣā'-payin	"I have been in Lhasa for three years." (lit. stayed)

*Note:* In the case of the imperfective past, the same form as the present is used:

Ex.: དེ་དུས་ཁོང་ལྷ་སར་ཡོད་རེད།	thetü' khōng lhāsar yo:re'	"At that time he was in Lhasa." (lit. is in Lhasa)
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### 7.3.4 The cardinal and ordinal numbers

Numbers come after the noun. Unlike Burmese, Chinese and several other Asian languages, Tibetan has no classifiers.

༠ ལྷན་ཀོར་ lākōr "zero"	༡ གཅིག་ cī "one"	༢ གཉིས་ nyi' "two"	༣ གསུམ་ sūm "three"	༤ བཞི་ shī "four"
༥ ལྔ་ ngā "five"	༦ དྲུག་ thru' "six"	༧ བདུན་ tūn "seven"	༨ བརྒྱད་ kyā' "eight"	༩ དགུ་ ku "nine"



༡༠	བཅུ་ cū “ten”	༡༥	བཅོ་ལྔ་ cōnga “fifteen”
༡༡	བཅུ་གཅིག་ cūci “eleven”	༡༦	བཅུ་དྲུག་ cūtru “sixteen”
༡༢	བཅུ་གཉིས་ cūnyi “twelve”	༡༧	བཅུ་བདུན་ cūptün “seventeen”
༡༣	བཅུ་གསུམ་ cūksun “thirteen”	༡༨	བཅོ་བརྒྱད་ cōpkyā “eighteen”
༡༤	བཅུ་བཞི་ cūpshi “fourteen”	༡༩	བཅུ་དགུ་ cūrku “nineteen”

Between 20 and 90, each set of ten makes use of a special particle:

ཙ་	སོ་	ཞེ་	ང་	རེ་	དོན་	གུ་	མོ་
tsā (20)	sō (30)	shē (40)	nga (50)	re (60)	thön (70)	khyā (80)	khō (90)

Remembering these particles is made easier by the fact that, with the exception of tsā, they are all derived from the term for the set of ten in question. For example, sō, the particle for the thirties, is derived from sūm “three”. The same is true of the forties, where shē is a modification of shi “four”, and so on.

༡༠	ཉི་ཤུ་ nyishu “20”.			
༡༡	ཉི་ཤུ་ཙ་གཅིག་ nyishu tsāci “21”	>	༡༩	ཉི་ཤུ་ཙ་དགུ་ nyishu tsāku “29”
༡༢	སུམ་ཙ་ sūmcy “30”			
༡༣	སུམ་ཙ་སོ་གཅིག་ sūmcy sōci “31”	>	༡༩	སུམ་ཙ་སོ་དགུ་ sūmcy sōku “39”
༤༠	བཞི་བཅུ་ shijpcu “40”			
༤༡	བཞི་བཅུ་ཞེ་གཅིག་ shijpcu shēci “41”	>	༤༩	བཞི་བཅུ་ཞེ་དགུ་ shijpcu shēku “49”
༥༠	ལྔ་བཅུ་ ngāpcu “50”			
༥༡	ལྔ་བཅུ་ང་གཅིག་ ngāpcu ngāci “51”	>	༥༩	ལྔ་བཅུ་ང་དགུ་ ngāpcu ngāku “59”
༦༠	དྲུག་ཙ་ thrukcu “60”			
༦༡	དྲུག་ཙ་རེ་གཅིག་ thrukcu reci “61”	>	༦༩	དྲུག་ཙ་རེ་དགུ་ thrukcu reku “69”
༧༠	བདུན་ཙ་ tūncu “70”			
༧༡	བདུན་ཙ་དོན་གཅིག་ tūncu thōnci “71”	>	༧༩	བདུན་ཙ་དོན་དགུ་ tūncu thōnku “79”
༨༠	བརྒྱད་ཙ་ kyācu “80”			
༨༡	བརྒྱད་ཙ་གུ་གཅིག་ kyācu khyāci “81”	>	༨༩	བརྒྱད་ཙ་གུ་དགུ་ kyācu khyāku “89”
༩༠	དགུ་བཅུ་ kupcu “90”			
༩༡	དགུ་བཅུ་མོ་གཅིག་ kupcu khōci “91”	>	༩༩	དགུ་བཅུ་མོ་དགུ་ kupcu khōku “99”

བརྒྱ kya “hundred”: རྗེ་ག་བརྒྱ་ chikkya “one hundred”, ཉིས་བརྒྱ་ nyikya “two hundred”, སུམ་བརྒྱ་ sūmkya “three hundred”.

Between 100 and 199, the number “hundred” is followed by the connective ཏང་ thang (-tang) “and”<sup>95</sup>.

Ex: བརྒྱ་དང་ལྗེ་བཅུ་ kya-tang ngāpcu “150”

སྟོང་ tōng “thousand”: རྗེ་ག་སྟོང་ chiktong “one thousand”, ཉིས་སྟོང་ nyitong “two thousand”, སུམ་སྟོང་ sūmtong “three thousand”.

ཁྲི་ thrī “ten thousand”: རྗེ་ག་ཁྲི་ chiktri “one myriad”, ཉིས་ཁྲི་ nyitri “twenty thousand (two myriad)”, སུམ་ཁྲི་ sūmtri “thirty thousand”.

འབུམ་ pum “a hundred thousand”: རྗེ་ག་འབུམ་ chikpum “one (unit of a) hundred thousand”, ཉིས་འབུམ་ nyipum “two hundred thousand”, སུམ་འབུམ་ sūmpum “three hundred thousand”.

After “million”, the numbers are treated as substantives and must be followed (not preceded) by the number of units.

ས་ཡ་ sāya “million”: ས་ཡ་གཅིག་ sāya cī “one million”, ས་ཡ་གཉིས་ sāya nyī “two million”, etc.

བྱེ་བ་ chewa “ten million”: བྱེ་བ་གཅིག་ chewa cī “(one unit of) ten million”, བྱེ་བ་གཉིས་ chewa nyī “twenty million”, etc.

དུང་ཕུར་ thungcur “hundred million”: དུང་ཕུར་གཅིག་ thungcur cī “one (unit of a) hundred million”, དུང་ཕུར་གཉིས་ thungcur nyī “two hundred million”, དུང་ཕུར་བཅུ་ thungcur cū “one billion”.

From a hundred up to a hundred thousand, units may be placed afterwards, and the number is therefore treated syntactically as a substantive. In the case of “thousand”, the suffix རྟག་ thra' is added.

Ex: སྟོང་ཕྲག་གཉིས་ tōngtra' nyī “two thousand”, ཁྲི་གསུམ་ thrī sūm “thirty thousand”  
འབུམ་གསུམ་ pum sūm “three hundred thousand”

From one hundred up, when there is a zero in the tens, hundreds or any higher column, as in 108 or 1015, the column name (10, 100, etc.) is followed by མེད་ me' “without”. This expression is optional.

Ex: རྗེ་ག་སྟོང་བཞི་བརྒྱ་བཅུ་མེད་བདུན་ chiktong shipkya (cūme') tūn “1407”  
རྗེ་ག་སྟོང་བརྒྱ་མེད་བཅུ་དྲུག་ chiktong (kyame') cūtru' “1016”

Note: The numbers 1, 2, 3 and 10 are spelled differently according to the other numbers with which they are combined, as in the case of 15 (10+5), 18 (10+8), 20 (2x10), 30 (3x10), etc.

95. Between 200 and 999 dang is optional and usually dropped.

The written variants represent a formalization, from the classical period, of different pronunciations of the numbers in question.

- བཅུ' bcu /cū/ > བཙ' /cō/ in བཙ'ལ' /cōnga/ "15" and /cō/ in བཙ'བཙུད' /cōpkyä/ "18"
- བཅུ' bcu /cū/ > ལུ' /shū/ in ཉི'ལུ' /nyishu/ "20"
- བཅུ' bcu /cū/ > ཅུ' /cū/ in ལུམ'ཅུ' /sūm'cu/ "30" and in ལུག'ཅུ' /thrukcu/ "60", etc.
- གཅིག' gcig /ci'/ > ཆིག' /chi'/ in ཆིག'སྤོང' /chiktong/ "1000"
- གཉིས' gnyis /nyī'/ > ཉི' /nyi/ in ཉི'ལུ' /nyishu/ "20"
- གཉིས' gnyis /nyī'/ > ཉིས' /nyi'/ in ཉིས'སྤོང' /nyitong/ "2000"
- གསུམ' gsum /sūm/ > ལུམ' /sūm/ in ལུམ'ཅུ' /sūm'cu/ "30"

Note that round tens and hundreds may be followed by ཐམས་པ་ thāmpa.

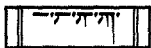
Ex.: བཙུ'ཐམས་པ་ kyā thāmpa "a hundred", ལུམ'ཅུ'ཐམས་པ་ sūm'cu thāmpa "thirty".

Ordinal numbers present no difficulties. With the exception of "first", which has a special radical, they are formed simply by adding the suffix pa.

Ex.: དང་པོ' thangpo "first", གཉིས་པ་ nyīpa "second", གསུམ་པ་ sūmpa "third", བཅུ་པ་ cūpa "tenth", བཅུ་གཅིག་པ་ cūcikpa "eleventh", etc.

The percentages and fractions are formed by using the word ཆ་ cha "part". Thus

Ex.: One hundred percent	བཙུ'ཆ་བཙུ'	kyāca kyā	"100%"
Fifty percent	བཙུ'ཆ་ལྔ་བཅུ'	kyāca ngāpcu	"50%"
One third	གསུམ'ཆ་གཅིག'	sūmca cī'	"1/3"
Three quarters	བཞི'ཆ་གསུམ'	shīca sūm	"3/4"



## 7.4 Exercises ལྷོང་ཚན།

7.4.1 Rewrite the dialogue at the beginning of this lesson in the non-honorific register.

7.4.2 Translate into Tibetan:

1. The field is behind the house.
2. The key is on the table.
3. The camera is on the chair.
4. They are at school.
5. There are two schools.
8. The teacher is fifty-nine years old.
9. The school is beside the road.
10. Bhutan is next to Tibet.
11. Lobsang has six horses.
12. Nyima has twenty dzo.

- 6. They have thirty yaks.
- 7. Dawa is twenty-two years old.
- 13. There are insects on the flower.

7.4.3 Complete the sentences using the appropriate form: མོང་, པ་, བས་ or མོང་ངས་.

- ༡) མཁོ་ལགས་སློབ་གར་ཕེབས་ ( )?
- ༢) མོང་རྒྱ་གར་ལ་ཕྱིན་ ( )!
- ༣) བྱིད་རང་ཁ་སྐྱོ་ག་པར་ཕེབས་ ( )?
- ༤) ཉི་མ་སློབ་གར་ཕེབས་ ( )?
- ༥) ཁ་སྐྱོ་ཁོ་ག་པར་ཕྱིན་ ( )?
- ༦) བྱིད་རང་སློབ་གར་སྐྱོ་མ་ཉམ་པོ་ཕེབས་ ( )?
- ༧) བྱིད་རང་ཁ་སྐྱོ་ག་པར་བཞུགས་ ( )?
- ༨) ཁ་སྐྱོ་བྱིད་རང་སློབ་གར་ཕེབས་ ( )?

7.4.4. Rewrite the following sentences in the assertive mode (using the auxiliaries 'yo:re' and 'pare' as appropriate).

- ༡) མོང་གི་ནང་ལ་སྐྱ་གུ་མང་པོ་འདུག
- ༢) མེ་བ་ལགས་སློབ་གར་ཕེབས་མོང་།
- ༣) བོད་ལ་གཡག་མང་པོ་འདུག
- ༤) བོད་ལ་རྟ་ཡང་མང་པོ་འདུག་གས།
- ༥) མོང་ལྟ་སར་མི་འདུག་གས།
- ༦) མོག་གུའི་མེ་ཉྱ་དེ་ཚོ་རྒྱུ་རྗེ་པོ་འདུག

7.4.5 Write out these numbers in full in Tibetan:

- ༡༩      ༣༧      ༣༥      ༧༩      ༥༧      ༤༤      ༧༡      ༤༩  
 ༧༩      ༡༠༤      ༡༧༥༧      ༣༡༩༤      ༥༧༤༠      ༡༥༧༩༡

7.4.6 Translate into English:

ང་ཚོ་ལ་སྐྱེས་པ་རེད།      བྱིད་རང་ག་པར་འཁྲུངས་པ་རེད།      འདི་མོང་གི་པར་ཚས་རེད།      མོ་བཟང་ལ་མེ  
 རི་ཀར་སྐྱེས་པ་རེད།      མོ་ལ་དཀར་ལགས་རྒྱ་ནག་ལ་འཁྲུངས་པ་རེད།      བྱིད་རང་རྒྱ་གར་ལ་སྐྱེས་པ་རེད་པས།      རྒྱ་ནག་  
 ལ་མི་དུང་ཕུར་བུ་གཉིས་ཡོད་རེད།      ལྟ་སར་མི་འདུག་གཉིས་ཡོད་རེད།

# “Invitation to a meal”

## གསོལ་ཚིགས་བཏང་བ།

**Grammar aims** བཅོམ་སྐྱོད་རིག་པའི་དམིགས་ཚད།

- Classes of verbs.
- The agentive case གིས་ '-ki'.
- The future auxiliaries: གི་རིད་ '-kire', གི་ཡིན་ '-kiyin'.
- The future forms of the verbs “to be” and “to have”.
- The past tense receptive egophoric auxiliary: ལྱུང་ '-cung'.
- The interrogative pronoun ག་གི་ khaki.



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### 8.1 Dialogue རྒྱ་བ་དྲིས་ལན།

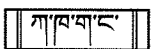
- ཨ་མ་ : ཞལ་ལག་མཉེས་པོ་གནང་གོ།
- མོ་བཟང་ : ཟུགས་རྗེ་ཆེ། དེ་འདྲའི་ཕྱོད་པ་ཆེ་བ་ལ་ཨ། བྱིད་རང་གིས་བཞོས་གནང་པས།
- ཨ་མ་ : ངས་སྡེ་ཁ་གཅིག་བཞོས་པ་ཡིན།
- མོ་བཟང་ : ག་གི་བཞོས་གནང་པ།
- ཨ་མ་ : འདི་ངས་བཞོས་པ་ཡིན། འདི་ཚོ་བྱ་མོས་བཞོས་པ་རེད།
- མོ་བཟང་ : དངོས་གནས་སློལ་པོ་ཞེ་དྲགས་འདུག།
- ཨ་མ་ : ཞལ་ལག་ཡག་པོ་བྱུང་མ་སོང་། དགོངས་པ་མ་ཚོམས། བྱིད་རང་ག་རེར་མཉེས་པོ་ཡོད།
- མོ་བཟང་ : ཤ་བག་མེད། ཤ་ཚོག་ཚོག་ ཤ་འབྲས། ད་དུང་སྐྱུར་ར་(སྐྱུར་བ་)ཚོག་ཚོག་ཡའི་(ཡང་)དགའ་པོ་ཡོད།
- ཨ་མ་ : འོ་ན་སང་ཉིན་སྐྱུར་ར་ཚོག་ཚོག་བཞོ་གི་ཡིན་ད།
- ཀུ་མོ་ : ལྷ་མོ་ལགས་སང་ཉིན་མེབས་ཀྱི་རེད་པས།
- ཨ་མ་ : ཁའི་ས་(ཁ་སང་)མེབས་བྱུང་། སང་ཉིན་མེབས་ཀྱི་མ་རེད།
- ཀུ་མོ་ : ཨ་ཁྱ་ལགས་མཇལ་བྱུང་ངས།
- ཨ་མ་ : མཇལ་བྱུང་།
- མོ་བཟང་ : ང་དགོངས་པ་ཞུ་གི་ཡིན། ཟུགས་རྗེ་ཆེ། དེ་རིང་སྐྱིད་པོ་ཞེ་དྲགས་བྱུང་། མགྲོགས་པོ་མཇལ་ཡོང་།  
(ཟླ་པ་)

### Pronunciation

- shā:la' nyēpo nāngko
- thūkce chē thentrā: thro<sub>w</sub>a chēwala a ! khyērang-ki' sō' nāng-pā'
- ngā' nēka cī' sō'-payin
- khaki sō' nāng-pa
- (tī ngā' sō'-payin, tīntso phumō' sō'-pare'
- ngōnā', trōpo shetra' tu'
- shā:la' yakpo chung-masong, kongpa ma tshōm, khyērang kharer nyēpo yō'
- shā phaklep shā momo' shāmtrā', thatung chūr<sub>r</sub>a momo' yā: kapo yō'
- ona sāngnyin chūr<sub>r</sub>a momo' so-kiyin-ta
- sōmo-la' sāngnyin phēp-kire'-pā'
- khāsa phēp-cung, sāngnyin phēp-kimare'
- āku-la' cā:-cung-ngā'
- cā:-cung
- nga kongpa shu-kiyin thūkce chē, thering kyīpo shetra' chung, kyokpo cā:-yong

### Translation

- Mother — Bon appetit!
- Lobzang — Thanks, it's very good (lit. "such a great taste!"). Was it you who made it?
- Mother — I made one of the dishes.
- Lobzang — Which one did you make?
- Mother — I made this one, and my daughter made these.
- Lobzang — It's really excellent!
- Mother — The meal wasn't good – our apologies. What [kind of food] do you like?
- Lobzang — Bread with meat stuffing, meat momos, and meat stew with rice [and potatoes]; I also like cheese momos.
- Mother — Well then, tomorrow I shall make cheese momos.
- Daughter — Will our aunt come tomorrow?
- Mother — She came yesterday. She won't come tomorrow.
- Daughter — Did you see (lit. meet) our uncle?
- Mother — Yes, I saw him.
- Lobzang — I shall take my leave, thank you. I've had a very pleasant day (lit. today was very pleasant [for me]). See you soon!



### 8.2 Vocabulary རྩོམ་གསལ་

ག་མི་ khaki

(interr. pron.) which?

ཨ་ཨ་ la-a

(part.) interjection after an adjective

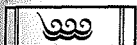
དྲ་ཐ།	(part.) expressive particle
མ་བྱུན་ macän	(n.) cook
ཐང་གོ་ pāngko ཐྲང་པོ་ trāngpo (L)	(n.) beggar
ཡེམ་ཚེ་ āmci, ēmci	(n.) doctor
ནད་གཡོག་ nāyo'	(n.) nurse
བག་ལེབ་ pha'lep བཞེས་བག་ shepa'(H)	(n.) bread
ཕུར་བ་ chūrpa ཞིབ་ཕུར་ shijpcur (H)	(n.) cheese
ག་ shā གསོལ་དགུམ་ sō:trum (H)	(n.) meat
མོག་མོག་ mo'mo' བཞེས་མོག་ shemo' (H)	(n.) momo, meat ravioli or dumplings
ཚམ་པ་ tsāmpa གསོལ་ཞིབ་ sō:ship (H)	(n.) tsampa, roasted barley flour
འབྲས་ trā' བཞེས་འབྲས་ shentrā' (H)	(n.) rice
ག་བག་ལེབ་ shāpa'lep	(n.) bread with meat stuffing
ཐུག་པ་ thūkpa བཞེས་ཐུག་ shetu' (H)	(n.) noodles, noodle soup
ག་འབྲས་ shāmtrā'	(n.) meat stew with rice [and potatoes]
ཁ་ལག་ khāla' ཞལ་ལག་ shā:la' (H)	(n.) meal, food
གསོལ་ཚེགས་ sō:tsi' (H)	(n.) meal
སྒྲེལ་ nēka	(n.) sort, kind
ཐོབ་ throwa རྒྱགས་ཐོ་ caktro (H)	(n.) taste
འཇི་དེབ་ tritep	(n.) exercise book
མུན་ mǎn གསོལ་མུན་ sō:mǎn (H)	(n.) medicine
ཚིག་ tshī'	(n.) word
ཚིག་མཛོད་ tshintsö'	(n.) dictionary
ཚིག་གྲུབ་ tshiktrup	(n.) sentence
ཆེ་བ་ chēwa	(adj.) very big, bigger <sup>96</sup>
ཆུང་བ་ chūngwa	(adj.) very small, aller
མགྲོགས་པོ་ kyokpo ལྷོལ་པོ་ tsō:po (H)	(adj., adv.) fast, quickly
ག་ལེག་ལེ་ khale khale	(adj., adv.) slow, slowly
ལྗིད་པོ་ kyīpo ལྗོ་པོ་ trōpo (H)	(adj.) pleasant, happy
ཞིམ་པོ་ shimpo ལྗོ་པོ་ trōpo (H)	(adj.) delicious
ཞལ་ལག་མཉེས་པོ་གནང་གོ་ shāla' nyēpo nāngko	(idiom.) bon appetit
དགོངས་པ་མ་ཚེམས་ kongpa ma tshōm	(idiom.) excuse me

96. See Lesson 17. When followed by a suffix (comparative, superlative, etc.), the short form of the adjective must be used.

སང་ཉིན་ sāngnyin	(adv.) tomorrow
དེ་རིང་ thering	(adv.) today
དེ་འདྲ་ theutra	(adv.) so, such, thus
དངོས་ནས་ ngōñä'	(adv.) really
དགའ་པོ་ kapo མཉེས་པོ་ nyēpo (H)	(adj.) happy
དགའ་ ka མཉེས་ nyē' (H)	(v.) [inv., AD] to like
བཟོ་ so (1) / བཟོས་ sō' (2,3)	(v.) [vol., EA] to make, to do
ཐུག་ thū' མཇལ་ cä: (H)	(v.) [inv., EA] to meet
སྤྲད་ trā' གནང་ nāng (H)	(v.) [vol., EA] to give, pass
ཉེན་ tēr	(v.) [vol. EA] to make a gift of
གསོལ་རས་+ གནང་ sō:rä' nāng (H)	(v.) [vol., EA] to make a gift of
ཁ་ལག་+ བཟོ་ khāla' so	(v.) [vol., E] to prepare a meal
ལྱུང་ chung	(v.) [inv., A] to occur, happen – (aux.) <i>receptive</i>
ཆགས་ chā'	(v.) [inv., A] to become
ལུ་ shü(1) / ལུས་ shü' (2-3) (h)	(v.) [vol., EA] to take (v.) - [vol., EDA] to say, ask, – <i>verbalizer</i>
ཕུལ་ phū: (h)	(v.) - [vol., EDA] to offer, give, – <i>verbalizer</i> <sup>97</sup>
འབྲི་ tri' (1) / བྲིས་ thri'(2,3)	(v.) [vol., EA] to write
མོག་ lo' ལྡགས་མོག་གནང་ calo' nāng (H)	(v.) [vol., EA] to read
བྱེད་ che' (1,3) / བྱས་ chä' (2)	(v.) - [vol., EA] to do, act, – <i>verbalizer</i>
གནང་ nāng (H)	(v.) - [vol., EDA] to give, do, – <i>verbalizer</i>
བཏང་ tāng	(v.) - [vol., EDA] to send, – [vol., EA] to let by, – <i>verbalizer</i>
དགོངས་པ་+ ལུ་ kongpa shü (h)	(v.) - [vol., E] to take leave

97. In Literary Tibetan, certain verbs such as *phul*, *klog*, *btang*, etc. have several variants according to tense, but these have become invariable in the spoken language. See Appendix 1, section 10.





### 8.3 Remarks on grammar འགྲེལ་བཤད།

#### 8.3.1 Classes of verbs

Tibetan verbs fall into two main classes: **volitional verbs** and **non-volitional verbs**. The first group are concerned with controllable actions, and are compatible with intentional auxiliaries such as -payin (see 10.4) and “jussive” suffixes that convey an order or a suggestion (such as -ta or sh). Moreover, these verbs sometimes have a special inflected form for the imperative.

The verbs in the second class imply non-controllable processes which do not depend on the subject’s volition, and are compatible with neither intentional auxiliaries nor imperative markers. With non-volitional verbs, non-intentional auxiliaries such as -cung or -song must be used. In this Manual, volitional verbs are marked as “[vol.]”, while non-volitional verbs are identified as “[inv.]”

Ex. of volitional verbs:

བརྟམ་བ་ཡིན། tā'-payin “I looked.”

ལྟོ་ཞིག་ tō'-sh “Look!”

ཉལ་བ་ཡིན། nyä:-payin “I went to bed.”

ཉལ་ཞིག་ nyö:-sh “Go to bed! Lie down!”

Ex. of non-volitional verbs:

མཐོང་བྱུང་། thōng-cung “I saw.”

བྱ་བྱུང་། thra'-cung “I recovered.”

Thus the following forms are incorrect because they combine a non-volitional verb with an intentional auxiliary: \* མཐོང་བ་ཡིན། thōng-payin, \* བྱ་བ་ཡིན། thra'-payin; so, too, are the following imperatives:<sup>98</sup> \* མཐོང་ཞིག་ thōng-sh, \* བྱ་ཞིག་ thra'-sh.

The grammar of European languages does not make the opposition volitional / non-volitional. However in their vocabulary, they do differentiate between *hear*, *see* (non-volitional) and *listen*, *look* (volitional).

As in other languages, a distinction is made between **transitive verbs** (or polyvalent verbs)<sup>99</sup> and **intransitive verbs** (or monovalent verbs). Transitive verbs require an object, whereas intransitive verbs do not.

Ex.: ལྟོ་ tā “to look” and མཐོང་ thōng “to see” are transitive whereas ཉལ་ nyä: “to go to bed, to lie down” and བྱ་ /thra'/ “to recover (from an illness)” are intransitive.

In this Manual, whether a verb is transitive or intransitive will be indicated indirectly: for each verb, the case required for the subject and, where relevant, for the direct or indirect object

98. With some non-volitional verbs which imply a certain degree of control, such as “lose” or “fall asleep”, the imperative forms are also possible.

99. In order to avoid the linguistically problematic notion of “subject” in Tibetan, verbs may be defined according to their valency, e.g., the number of participants they require. See the Glossary of linguistic terms.

will be specified. Thus if an object is required, the verb must be a transitive one (see 8.3.2 below, “The ergative construction”, as well as section 9.3).

There are, then, altogether four basic classes of verbs: non-volitional intransitive, volitional intransitive, non-volitional transitive and volitional transitive.

In the case of transitive verbs, a distinction may be made between those which require two participants (bivalent verbs) and those which require three (trivalent verbs).

### Summary of the four categories

	Volitional བྱ་ཚིག་རང་དབང་ཚན་	Non-volitional བྱ་ཚིག་གཞན་དབང་ཚན་
Transitive བྱ་ཚིག་ཐ་དང་པ་	ལྟོ་ /tā/ “look” ཉན་ /nyän/ “listen” བཟོ་ /so/ “make”	མཐོང་ /thōng/ “see” མོ་ /kho/ “hear” ཉ་མོ་ /hā kho/ “understand”
Intransitive བྱ་ཚིག་ཐ་མི་དང་པ་	ཉལ་ /nyä:/ “lie down” ལང་ /lang/ “get up” འགོ་ /tro/ “go”	ན་ /nā/ “be sick” ཤི་ /shī/ “die” དྲག་ /thra/ “recover”

### 8.3.2 The agentive གིས་ /-ki/

Traditional grammars refer to this mark as *byed-sgra* (lit. agent-sound). The agentive is formed by adding an ‘s’ to the genitive. The variants follow the same pattern as in the case of the genitive: གིས་ *gis*, གྱིས་ *gyis*, ཀྱིས་ *kyis*, ས་ *s*.

- after vowels and ། ‘a > ས་ *s* /-’/
- after གྱ ག, རྩ རྩ ng > གིས་ *gis* /khi’/Δ
- after རྩ རྩ d, རྩ རྩ b, རྩ རྩ s and the *da-drag* > ཀྱིས་ *kyis* /kyi’/Δ
- after རྩ རྩ n རྩ རྩ m, རྩ རྩ r, རྩ རྩ l > གྱིས་ *gyis* /khyi’/Δ<sup>100</sup>

In Classical Tibetan, vowels may also be followed by the variant ཡིས་ *yis* /yi’/, or even by the more archaic form རིས་ *is* /-’/.

In conversation, the three particles གིས་ /khi’/, ཀྱིས་ /kyi’/, གྱིས་ /khyi’/ are pronounced in exactly the same way, as an unstressed syllable: /-ki’/. Remember that adding the variant ‘s’ produces a glottal stop (or a modulated tone) in the pronunciation, and that in the case of /a, u, o/, an umlaut

100. Pronunciations followed by the symbol Δ correspond to a literary register or an accentuated reading of the particle. Because case particles are unstressed when read under normal conditions, their tone and aspiration are irrelevant.

is effectively added: a+s > /ä/, u+s > /ü/, o+s > /ö/. The vowels /e,i/ do not change: e+s > /e/, i+s > /i/.

Ex.: ཉི་མ་ /nyima/ “sun”	>	ཉི་མས་ /nyimä/
རི་མོ་ /rimo/ “drawing”	>	རི་མོས་ /rimö/
ཆུ་ /chü/ “water”	>	ཆུས་ /chü/
མི་ /mi/ “man, person”	>	མིས་ /mi/
མེ་ /me/ “fire”	>	མེས་ /me/.
མདའ་ /tä/ “arrow”	>	མདའས་ /tä/.
དགེ་ལྡན་ /kekän/ “teacher”	>	དགེ་ལྡན་གྱིས་ /kekän-ki/
ལྷན་ལགས་ /känla/ “teacher (H)”	>	ལྷན་ལགས་གྱིས་ /känla'-ki/
རྒྱུང་ཡིག་ /thrungyi/ “secretary”	>	རྒྱུང་ཡིག་གིས་ /thrungyi'-ki/

- The agentive particle has two case-related functions: the ergative and the instrumental.<sup>101</sup>

The ergative function is used to mark the grammatical **role of agent**. In transitive clauses, this role typically matches the semantic agent or causer who performs an action on a patient, but also includes the agent of “mental” and “verbal” actions and the perceiver of a sensation. However, it does not refer to the experiencer of an emotion, which is marked as the patient (the absolutive or zero case). In syntactic or relational terms, the agentive particle generally marks the **subject of transitive verbs** governing an ergative construction. Most transitive verbs require an ergative construction but some non-volitional transitive verbs require other constructions (affective or possessive, see Lesson 9.3).

**Ergative constructions** may seem strange at first, to the extent that they work in the opposite way to accusative constructions in European languages (except Basque). However, even though ergative constructions are not familiar to speakers of European languages, they are as logical as accusative constructions. As discussed in Chapter 4, the main point is that all languages need a mechanism or device to distinguish “who does what to whom”, or, in other words, to distinguish between the subject and the object of a transitive verb. In accusative European languages, as well as in Chinese, it is not the subject that is marked, but the object, either by using a distinct accusative case marker (as in Latin and Russian), or by opposition in the sentence, i.e., being placed after the verb (as in French, English and Chinese)<sup>102</sup>. In English, for example, word

101. In traditional grammars, the first is referred to as the particle of “the main agent” (*byed-pa-po gtsö-bo*), while the second is referred to as the particle of “the secondary agent” (*byed-pa-po phal-ba*).

102. We may compare the same transitive statement in five different languages, which all operate according to an accusative model.

Latin:	ego	<u>ill+um</u>	<u>libr+um</u>	legi
Russian:	ja	<u>ët+u</u>	<u>knig+u</u>	procël
	I + Nomin.	this + Accus.	book + Accus.	read (past)
Chinese:	wo	kan-guo	<u>zhe+ben</u>	<u>shu</u>
French:	j'ai	lu	<u>ce</u>	<u>livre</u>
English:	I	read	<u>this</u>	<u>book</u>

order is used to distinguish between ‘the policeman killed the fugitive’ and ‘the fugitive killed the policeman’.

Tibetan chooses to mark not the object, but subject of the transitive verb, by using a distinct case marker – the ergative. It is called བྱེད་སྐྱུ་གཙོ་བོ་ *byed sgra gtso bo* “main ergative” in the traditional grammars.

A subject that is marked by the ergative is almost always a human or other animate. The object lacks an overt formal marker ( $\emptyset$ ); in linguistic terminology this is known as the “absolute”, and in traditional Tibetan grammars as རོ་བོ་ཙམ་ *ngo-bo-tsam*, “just (the word) in the absolute”.

Here are some examples:

S (erg.)	O (abs.)	V(ergative construction)	
ངས་	དེབ་	བཞུས་པ་ཡིན།	
<i>nga-s</i>	<i>deb + <math>\emptyset</math></i>	<i>bltas-payin</i>	“I read the book.”
ngä’	thep	tä’-payin	
I + Erg.	book + Abs.	read-past	

In Basque, the only ergative language of Europe, the structure is similar:

S (erg.)	O (abs.)	V	
ni-k	liburu-a- $\emptyset$	irakurri d-u-t	
I + Erg.	Book-def + Abs.	Read Abs-Aux-Erg	
ལ་མས་	གསོལ་ཇ་	མཚོད་སོང་།	
<i>lāmā’</i>	<i>sō:ca</i>	<i>chō’-song</i>	“The lama drank the tea.”
lama + Erg.	tea (H) + Abs.	drink (H)-past	
ཚེ་རིང་གིས་	ཉ་	ནྟེས་པ་རེད།	
<i>tshēring-ki’</i>	<i>tā</i>	<i>nyö’-pare’</i>	“Tshering bought the horse.”
Tshering+Erg.	horse + Abs.	buy -past	

Verbs that take the ergative construction will be identified as: E(rgative) A(bsolute).

Ex.: ཉོ་ “to buy” [vol., EA]

It should be noted that there is also an **indirect ergative** in which the subject is in the ergative and the object in the dative (indirect object).

S (erg.)	O (dat.)	V (mixed construction)	
ཚེ་རིང་གིས་	ཉ་ལ་	བཞུས་པ་རེད།	
<i>tshēring-ki’</i>	<i>tā-la</i>	<i>tā’-pare’</i>	“Tshering looked at the horse.”
Tshering + Erg.	horse+Dat.	look-past	

Verbs governing this type of construction will be identified as: E(rgative) D(ative).

Ex.: ཉོ་ “to look (at)” [vol., ED]

This construction appears mainly with compound verbs (which usually have three syllables), such as ཐོན་མཁུ་བྱེད་ thonang che' "to be interested (in)", གཤམ་གཤམ་བྱེད་ sapsap che' "to be careful (of)", ཁ་པར་བཏང་ khāpar tāng "to make a phone call (to)", ཡིད་ཚེས་བྱེད་ yice' che' "to have faith (in)".

The ergative also appears with verbs involving three participants (ditransitive):

S (erg.)	O indirect (dat.)	O (abs.)	V
ང་ཚོས་	ཁོང་ལ་	ཕྱག་དེབ་ཅིག་	ཕྱུལ་པ་ཡིན།
ngatsö'	khōng-la	chātep cī'	phū:-payin
we + Erg.	he + Dat.	book a + Abs.	give (h)-past

"We gave him a book."

Verbs that take this type of construction will be noted as: E(rgative) D(ative) A(bsolute).

Ex.: ཕུལ་ "to offer" [vol., EDA]

In exceptional cases, the ergative may also be used to mark the agent of volitional intransitive verbs, especially verbs of movement (see Lesson 27). The effect of the ergative in this case is to emphasize the agent or his/her volition.

• The instrumental is used to convey three main meanings: the instrument or implement; the manner; the cause. It may be used either with an agent (explicit or implicit) or without one.

Ex.: མྲན་            འདི་ཚོ་            ཚ་མྲན་གྱིས་            བཟོས་པ་རེད།  
mān            titso            tsāmān-ki'            sō'-pare'

"These medicines are made with medicinal herbs."

ཁོས་            རི་མོ་            འདི་            ས་སྐྱུག་གིས་            བྲིས་སོང་།  
khō'            rimo            ti            sānyu'-ki'            thri'-song

"He drew this picture with chalk."

ལུག་རྗེས་            བྱི་            དབུག་པས་            བརྒྱབ་སོང་།  
luktsi'            khyī            yūkpa'            tung-song

"The shepherd hit the dog with a stick."

ཁོ་            མྲན་གྱིས་            དྲག་སོང་།  
khō            mān-ki'            thra'-song

"He got better thanks to the medicine."

### 8.3.3 Future auxiliaries

The future is formed by placing after the verb the particles: གི་རེད་ kire' (assertive) or གི་ཡིན་ kiyin (intentional egophoric). These are composed by adding the essential copula re' or yin to the suffix གི་ ki. In written Tibetan, གི་ki has several possible variants according to the final consonant of the preceding syllable. The pattern of these variants is the same as in the case of the genitive (see 4.3.2) except for vowels and the letter 'a':

- after vowels and འ 'a, ག g, ར ng > གི gi /khi/
- after ད d, བ b, ས s and the second crypted suffix ད d > གྱི kyi /kyi/
- after ན n, མ m, ར r, ལ l > གྱི gyi /kyi/

In Spoken Tibetan, the suffix is pronounced ki in all cases.

The intentional form kiyin may be used only with volitional verbs in the first person. In interrogative sentences, the egophoric form གི་ཡིན་ kiyin is replaced by གས་ kã' if the statement contains no interrogative pronoun, and by གྱི ka otherwise.

The different forms are given in the following table:

#### The future auxiliaries

affirmative	interrogative (without pronoun)	interrogative (with pronoun)	negative	negative interrogative
གི་ཡིན་ kiyin	གི་ཡིན་པས་ kiyin-pã'	གས་ ka	གི་མིན་ kimän	གི་མིན་པས་ kimän-pã'
གི་རེད་ kire'	གི་རེད་པས་ kire'-pã'	གི་རེད་ kire'	གི་མ་རེད་ kimare'	གི་མ་རེད་པས་ kimare'-pã'

- Ex.: སང་ཉིན་མོག་མོག་བཟོ་གི་ཡིན། sāngnyin momo' so-kiyin "Tomorrow I shall make momos."  
 སང་ཉིན་མོག་མོག་བཟོ་གི་རེད། sāngnyin momo' so-kire' "Tomorrow he/she will make momos."

#### 8.3.4 The future forms of the verbs "to be" and "to have"

The copulas གཤམ་, གཤམ་, གཤམ་, etc. are not used in future constructions. Instead, the future forms of the full verbs ཆགས་ chã' "to become", རྱེད་ che' "to do", ཡོང་ yong "to come"<sup>103</sup> and བཞུད་ tä' "to stay" are used. A distinction may be made between essential and existential statements.

##### A) Essential statements

• When the complement of the subject is a substantive (equative sense), Tibetan uses the following verbs: ཆགས་ཀྱི་རེད་ chã'-kire' or རྱེད་ཀྱི་རེད་ che'-kire'.

- Ex.: ཁོང་ཡི་ཆེ་བྱེད་ཀྱི་རེད། khöng āmci che'-kire' "He/she will be a doctor."  
 མོ་རང་ནང་གཞོན་ཆགས་ཀྱི་རེད། morang näyo' chã'-kire' "She will be a nurse."

• When the complement of the subject is an adjective, the following verbs are used: ཆགས་ཀྱི་རེད་ chã'-kire' or ཡོང་གི་རེད་ yong-kire'.

103. Note that yong may also mean "to be appropriate".

Ex.: ལས་སླ་པོ་ཡོང་གི་རེད།	lā' lāpo yong-kire'	"It will be easy."
སྲིད་པོ་ཚགས་ཀྱི་རེད།	kyippo chā'-kire'	"It will be pleasant."

• If the gradual process of the future is to be stressed, the form ཚགས་ཡོང་གི་རེད་ is also used:

Ex.: ལྗང་པོ་ཚགས་ཡོང་གི་རེད་	ngōnpo chā' yong-kire'	"It will turn blue."
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### B) Existential statements

A distinction may be made between expressions of situation, of existence and of possession.

• The verb "to be" in the sense of "to be located at" (situational sense) is translated by the future of the verb "to stay" བསྐྱད་ tḥä', or its honorific form བཞུགས་ shu':

Ex.: ར་ནང་ལ་བསྐྱད་གྱི་ཡིན།	nga nang-la tḥä'-kiyin	"I shall be (or stay) at home."
ཁོང་གྱུ་ལ་བཞུགས་གྱི་རེད།	khōng kyā:sar shu'-kire'	"He will be (or stay) in the capital."

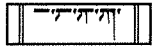
• Possession and existence are expressed by using the future form of the verb ཡོང་ yong.

Ex.: མོ་ལ་མཚེ་མ་ཡོང་གི་རེད།	mōla tshēma yong-kire'	"She will have twins."
ཁོང་ལ་དངུལ་ཡོང་གི་རེད།	khōng-la ngū: yong-kire'	"He will have money."
རྣམས་ཀྱི་ཡོང་གི་མ་རེད།	nyōktra yong-kimare'	"He won't have any problems."

### 8.3.5 The receptive egophoric past tense auxiliary རྒྱུད་ chung/-cung

The "receptive" auxiliary -cung is used only in the past tense. This auxiliary is associated with the first-person pronoun, whether this be the subject ("I"), the object ("me"), the indirect ("to me") or an adverbial ("at my place", etc.).

Ex.: ར་ན་རྒྱུད།	nga na-cung	"I fell ill."
ཁོས་ང་ལ་ཁ་པར་བཏང་རྒྱུད།	khō' nga-la khāpar tāng-cung	"He phoned me."
ཨ་ཁུ་ལ་མཇུག་པུ་རྒྱུད།	āku-la' cā: -cung	"I met our uncle."
ཁོང་ངའི་རྩ་ལ་ཕེབས་རྒྱུད།	khōng ngā:tsā-la phēp-cung	"He came to my place."



8.4 Exercises ལྷོང་ཚན།

8.4.1 Fill in the brackets using the appropriate future form གི་རེད། གི་རེད་པས། གི་ཡིན། ག ལས། (remember to use the proper form of the suffix གི་):

- 1) སང་ཉིན་ང་པོ་ཉ་ལར་འགོ་ ( )!
- 2) བྱིད་རང་ག་ཟེམ་ཤག་ལ་བཞུགས་ ( )?
- 3) ཁོང་སང་ཉིན་སློབ་གྲུར་ཕེབས་ ( )?
- 4) བྱིད་རང་སང་ཉིན་སློབ་གར་ཕེབས་ ( )?
- 5) སློ་བཟང་ཨ་མེ་དེ་ཀར་བཞུགས་ ( )?
- 6) སང་ཉིན་མོ་རང་མོག་མོག་བཟོ་ ( )!
- 7) ངས་ཡི་གེ་འབྲི་ ( )!
- 8) ཁོང་གིས་ཕྱག་བྲིས་གནང་ ( )?
- 9) ང་ལྟ་སར་བསྐྱད་ ( )!
- 10) བྱིད་རང་སང་ཉིན་ག་པར་ཕེབས་ ( )?
- 11) དེབ་འདི་སྲུ་ལ་སྲུད་ ( )?

8.4.2 Rewrite sentences 1-9 from Exercise 8.4.1 in the negative.

8.4.3 Complete the sentences using the appropriate form of the genitive or the agentive.

- 1) འདི་སྲུ་ ( ) བཟོས་པ་རེད།
- 2) འདི་རྒྱུ་ ( ) བཟོས་གནང་པ་རེད།
- 3) འདི་བྱིད་རང་ ( ) བཟོས་གནང་པས།
- 4) འདི་བྱིད་རང་ ( ) དེབ་རེད་པས།
- 5) ང་ ( ) ཁོང་ལ་ཕྱག་དེབ་ཅིག་སྲུལ་པ་ཡིན།
- 6) ཁོང་ ( ) ང་ལ་མེ་ཏོག་གནང་བྱུང་།
- 7) དཀར་ཡོལ་འདི་སྲུ་ ( ) རེད།
- 8) ལམ་ཁག་གངས་ ( ) འགག་པ་རེད།

8.4.4 Translate into English:

- 1) ལྷོ་གུ་དང་སྤག་ཚ་སྲུད་བྱུང་།
- 2) ངས་ཁོང་ལ་ཞུས་པ་ཡིན།
- 3) ལྷོ་བ་ལགས་ཀྱིས་ང་ལ་ཕྱག་བྲིས་ཅིག་གནང་བྱུང་།
- 4) ང་དགའ་པོ་ཞེ་དྲགས་བྱུང་།
- 5) ལྷོ་པོ་བྱུང་སོང་ངས།
- 6) ཁོང་གི་ཡིར་ཕེབས་ཀྱི་རེད་པས།

8.4.5 Translate into Tibetan:

1. The cook made bread with meat stuffing.
2. I met your mother.
3. The doctor gave me some medicine.
4. His older brother loves chang.
5. My younger sister gave me a pen.
6. He wrote three words.





**Pronunciation**

- t̥ɔrce-la', chā'pe' nāng-cung,
- la' yō', kūkyi: sā:tang
- khōngtso khaṇā' phēp-parā'
- khōngtso kyā:kāp tramintra-nā' phēp-pare'
- t̥ɔrce'-la', khōng khaṇā' rā', yīnci-nā' re'-pā'
- māre', khōng āmerika-nā' re'
- khyērang-ki tshān-la khare shu-kiyō'
- ngā: mīng-la cō:n ser-kiyō'
- trāshi tele', ngā: mīng-la lōsang ser-kiyō'
- khōngtso khaṇā' yin-na
- khōngtso phārānsi-nā' re', tshān-la mari-tang kārolin shu-kiyo:re'. khūnyi' nyjhong-nā' re' tshān-la yūko-tang makoto shu-kiyo:re', khōng çarmān-nā' re', tshān-la hānsi, khōng kyami re' hōngkong-nā' re', tshān-la wāng shu-kiyo:re', khūnyi' ūrusu-nā' re', māsha-tang tānya shu-kiyo:re'. khōngtso phā:yü:-tang kyakar-nā' re' tshān-la ramesh-tang sūnita shu-kiyo:re'. khōngtso tru'yü:- tang sō'yü:- nā' re' khōngtso-r phöpā: mīng yo:re' lhākpa kyap-tang ngawang t̥ɔrce shu-kiyo:re'
- phö'-la nyima khatsö' shu'-kirä'
- tüntra' cī'-ts shu'-kire'

**Translation**

- |         |   |
|---------|---|
| Lobzang | — Dorje, welcome.   |
| Dorje   | — Thanks, how are you? (Is the mandala of your body clear?)   |
| Lobzang | — Where are they from?  |
| Dorje   | — They are (have come) from various countries.  |
| Lobzang | — Tell me Dorje, where's he from? Is he from England?   |
| Dorje   | — No, he's from America.  |
| Lobzang | — What's your name?   |
| John    | — My name's John.   |
| Lobzang | — How do you do, my name's Lobzang. And where are they from?  |
| Dorje   | — They're French, and they're called Marie and Caroline. They're Japanese and they're called Yuko and Makoto. He's German, and he's called Hans. He's Chinese; he comes from Hong Kong and he's called Wang. They come from Russia and they're called Masha and Tania. Those come from India and Nepal. They're called Ramesh and Sunita. They come from Bhutan and Mongolia, and they have Tibetan names: Lhakpa Gyap and Ngawang Dorje. |
| Lobzang | — How long (how many days) are they going to stay in Tibet?   |
| Dorje   | — About a week.   |

གཞི་བའི་
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## 9.2 Vocabulary ཚོག་གསལ།

མིང་ ming	མཚན་ tshān (H)	(n.) name
རྒྱལ་ཁབ་ kyä:kap		(n.) state, country
བདུན་ཟག་ tūntra'		(n.) week
གནས་ khanä'		(pron.) from where?
ག་ཚད་ khatsä'	ག་ཚོད་ khatsö' (L)	(pron.) how much, how many?
ཙ་ ts/ ཙམ་ tsām (L)		(part.) about
བར་དུ་ phartu		(post.) up to
འདྲ་མི་འདྲ་ tramintra		(adj.) various
སྐྱ་དྲིལ་གསལ་དུངས་ kūkyi: sā:tang		(idiom.) how are you?
ཟེན་ ser ལུ་ shu (h)		(v.) [inv., DA] to call, to be called, named
ཞེད་ she'		(v.) [inv., AD] to be afraid

## Names of countries:

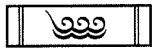
Country		Inhabitants	
རྒྱ་ནག་ kyana'	China	རྒྱ་མི་ kyami	Chinese
ཀྲུང་གོ་ trūngko	PRC	ཀྲུང་གོའི་མི་ trūngkö: mi	member of the PRC
རྒྱ་གར་ kyakar	India	རྒྱ་གར་བ་ kyakarra	Indian
མོག་ཡུལ་ sō'yü:	Mongolia	མོག་པོ་ sōkpo	Mongol
བལ་ཡུལ་ phä:yü:	Nepal	བལ་པོ་ phä:po	Nepalese
འབྲུག་ཡུལ་ tru'yü:	Bhutan	འབྲུག་པ་ trukpa	Bhutanese
ཏཱ་བྷིག་ tāsi'	Persia, Iran	ཏཱ་བྷིག་གི་མི་ tāsi'ki mi	Iranian
ལུ་རུ་སུ་ ūrusu	Russia	ལུ་རུ་སུའི་མི་ ūrusü: mi	Russia
འབར་མ་ parma	Burma, Myanmar	འབར་མའི་མི་ parmä: mi	Burmese
པ་གི་སི་ཏན་ pākisitān	Pakistan	པ་གི་སི་ཏན་གྱི་མི་ pākisitānki mi	Pakistani
ཉི་ཧོང་ nyihong	Japan	ཉི་ཧོང་གི་མི་ nyihongki mi	Japanese
ཨི་ཏ་ལི་ itali	Italy	ཨི་ཏ་ལིའི་མི་ itali: mi	Italian
སུད་སི་ sūsi	Switzerland	སུད་སིའི་མི་ sūsi: mi	Swiss
འཇར་མན་ cārmān	Germany	འཇར་མན་གྱི་མི་ cārmānki mi	German
པ་རན་སི་ phārānsi	France	པ་རན་སིའི་མི་ phārānsi: mi	French

དབྱིན་ཇི་ yīnci	England	དབྱིན་ཇི་མི་ yīnci: mi	English
ཨ་མེ་རི་ཀ་ āmerika	America	ཨ་མེ་རི་ཀ་བ་ āmerikawa	American <sup>104</sup>

The spelling of country names that have no standard written form reproduces the English or Chinese pronunciation.

*Some languages:*

ཧྱི་གར་སྐད་ kyakar kā'	Hindi	ཧྱི་སྐད་ kyākā'	Chinese
བལ་པོའི་སྐད་ phä:pö: kā'	Nepali	སོག་པོའི་སྐད་ sōkpö: kā'	Mongol
འབྲུག་པའི་སྐད་ trukpä: kā'	Bhutanese	འབར་མའི་སྐད་ parmä: kā'	Burmese
ཏ་རིག་གི་སྐད་ tāsi'-ki kā'	Persian	ཉི་ཧོང་སྐད་ nyihong kā'	Japanese
ཡུ་རུ་སུའི་སྐད་ ūrusü: kā'	Russian	ཨ་རབ་སྐད་ ārap kā'	Arabic
དབྱིན་ཇིའི་སྐད་ īnci: kā'	English	སེ་པན་སྐད་ sēpän kā'	Spanish
ཕ་རན་སིའི་སྐད་ phārānsi: kā'	French	འཇར་མན་སྐད་ carmän kā'	German
ཨི་ཏ་ལིའི་སྐད་ itali: kā'	Italian		



### 9.3 Remarks འགྲེལ་བཤད།

#### 9.3.1 Verb constructions

The ergative construction (see 8.4) is used by the following class of verbs:

##### A) All volitional transitive verbs:

- Verbs of action (e.g., བཟོ་འདྲུག་ “to make”), verbs of speech (e.g., ལབ་ lap “to speak”), etc.
- Several verbs that are formed with the use of the transitive verbalizers<sup>105</sup> བཏང་ tāng “to send” (e.g., བསམ་སྒོ་བཏང་ sāmlo tāng “to think, reflect”), སྤྱོད་ che’ “to do” (e.g., སེམས་ཁྲུལ་སྤྱོད་ sēmträ: che’ “to worry”, གཟབ་གཟབ་སྤྱོད་ sapsap che’ “to be careful”), etc.

##### B) Non-volitional transitive verbs:

- Certain verbs of perception (e.g., མཐོང་ thōng “to see”, གོ་ khog “to hear”).
- Certain psychological verbs (e.g., བསམ་ sām “to think”, བརྗེད་ ce’ “to forget”).

Verbs that require the particle ki' will be referred to as “ergative verbs”.

104. The abbreviated form ཨ་རི་ āri is often used.

105. Verbalizers are “meaning-free” verbs such as “to do” which are combined with nouns to create a wide range of verbs. See Lesson 14.

Unlike volitional transitive verbs, which only govern ergative constructions, non-volitional transitive verbs may take several different kinds of constructions. Depending on the circumstances, non-volitional transitive verbs may require: the *ergative* construction, the *affective* construction and the *possessive* construction.

With non-volitional verbs, **ergative constructions** are identical to what we have already seen for volitional verbs: the subject is in the ergative case, while the object is in the absolutive.

S (Erg.)	O (Abs.)	V(ergative construction)
ཚེ་རིང་གིས་	ཉ་	མཐོང་པ་རེད།
tshēring-ki'	tā	thōng-pare'

“Tshering saw the horse.”

Verbs that govern this type of construction will be identified as: inv(oluntary), E(rgative) A(bsolutive).

Ex.: མཐོང་ “to see” [inv., EA]

In **affective constructions**, the subject is in the absolutive and the object in the dative. The construction is governed mainly by verbs of feeling such as དགའ་ཀ་ “to like”, ཞེད་ she\_ “to be afraid”, ཚིག་པ་བ་ tshikpa sa “to get angry”, ཉ་ལས་ hā lā “to be amazed”, etc.

S (Abs.)	O (Dat.)	V (affective construction)
ཚེ་རིང་	ཉ་ལ་	ཞེད་པ་རེད།
tshēring	tā-la	she'-pare'

“Tshering was afraid of the horse.”

Verbs that govern this sort of construction will be identified as: inv(oluntary), A(bsolutive) D(ative).

Ex.: ཞེད་ “to be afraid” [inv., AD]

In **possessive constructions**, the subject is in the dative and the object in the absolutive. They are governed mainly by verbs relating to belonging or acquisition, such as ཐོབ་ thōp “to get”, རག་ཀ་ ra\_ “to find, acquire”, རྱེ་ kyē\_ “to be born”, མི་ལམ་བཏང་ mīlam tāng “to dream”, etc.

S (Dat.)	O (Abs.)	V (possessive construction)
ཚེ་རིང་ལ་	ཉ་	བརྟེན་པ་རེད།
tshēring-la	tā	nyē'-pare'

“Tshering found the horse.”

Verbs governing this kind of construction will be identified as: inv(oluntary), D(ative) A(bsolutive).

Ex.: བརྟེན་ “to find” [inv., DA]

### 9.3.2 The ablative བས་ -nä'

- This invariable case-particle indicates spatial or temporal provenance.

Ex.: ལྷ་ས་ནས་ཆབ་མདོ་བར་དུ། lhāsa-nä' chāmto phartu “from Lhasa to Chamdo”  
 ལྷ་ཚོད་གསུམ་པ་ནས་ལྲ་པ་བར་དུ། chütsö' sūmpa-nä' ngāpa phartu “from three to five o'clock”

N.B.: The ablative is often associated with verbs indicating acquisition, such as བརྟེན་ nyē' “to find”, ཉོ་ nyö “to buy”, རོབ་ thöp “to obtain”, གཡར་ yār “to borrow”, རག་ rā' “to get, find”, and verbs of movement such as འགྲོ་ tro “to go”.

Ex.: ཁྲོམ་ནས་ཉོས་པ་རེད། thröm-nä' nyö'-pare' “bought from the market”  
 ལམ་ཁག་ནས་བརྟེན་བྱུང། lamka'-nä' nyē'-cung “I found it on [lit. from] the road”  
 འདི་ནས་འགྲོ། ti-nä' tro “go through [lit. from] here”

- When it follows an animate being, the ablative may also assume the role of the ergative, and thus becomes a marker for the **agent of the action**. Used in this way, it is the same as the agentive case. While this usage is common in Literary Tibetan, it is rare in the spoken language.

Ex.: རིན་པོ་ཆེ་ནས་བཀའ་སློབ་གནང་སོང། rinpoche-nä' kālop nāng song  
 “Rinpoche<sup>106</sup> gave a teaching.”

གཞུང་ནས་ཁོང་ལ་ཕོགས་གཞི་རྒྱུ་གི་འདུག་ shūng-nä' khōng-la phō' khatsö' kyā'-kitu'  
 “What (lit. how much) salary does the government give him?”

- The particle -nä' may be used in the composition of postpositions and adverbs.

Ex.: རོག་ནས་thō'-nä' adverbializer, “in an X way”, མོ་ནས་ko-nä' adverbializer “in an X way”,  
 ཁྱོད་ནས་khyōn-nä' “absolutely (not)”, ཚ་བ་ནས་tsāwa-nä' “absolutely (not)”, etc.

As in the other cases, the particle -nä' may function as a **subordinating conjunction**. When used in this way it means “after”, “then”, “because”, or it may be used to form gerundives (see 14.4).

### 9.3.3 The associative case དང་ thang/ -tang.

- This particle, which we have met earlier, is used mainly as a coordinating conjunction (or connective) meaning “and”; however, it also corresponds to a case, the **associative**, which is generally translated as “with” or “against”, or else is not translated at all. In the spoken language, this case-related function is little used (for the literary language, see section 3.3 in Appendix 1).

106. A title, accorded to certain lamas, meaning “precious”.

- The particle -tang is usually unstressed, and attached to the preceding word. However, on certain occasions it is stressed, in which case it is pronounced: thang.

Contrary to normal practice in the European languages and in Chinese, Tibetan inserts a pause (when one is required) *after*, not *before*, the conjunction. In fact, the particle -tang is often followed by a punctuation mark, the *kyang-shad*, which indicates a pause.

Ex.: བུ་ལགས་དང་། ཡ་ཕུ་དང་། ཡ་ཚེ། pāla'-tang āku-tang āni “the father, the uncle and the aunt”

To reproduce the Tibetan rhythm, we would have to say: “the father and... the uncle and... the aunt”.

- The conjunction -tang is distributive with respect to case and number. This means that the noun group which precedes it has no number or case marker: these markers appear only once, at the end of the whole group. Thus in the following examples, the plural marker appears only once.

Ex.: ཡ་མ་དང་སྲུ་གུ་ཚོ། āma-tang pūkutso “the mother and the children”  
(Tibetan would not say: ཡ་མ་ཚོ་དང་སྲུ་གུ་ཚོ། āmatso-tang pūkutso.)

In the following examples, the case marker appears only once:

Ex.: བུ་དང་བུ་ཚོ་ཚོར་ལག་རྟགས་སྤྲད་པ་རེད། phu-tang phumotso-r lakta' trā'-pare'  
“(They) gave presents to the boys and (to the) girls.”

ཚེ་རིང་དང་ལོ་བཟང་གིས་ཡ་རག་བུའངས་སོང། tshering-tang lōsang-ki' āra' tūng'-song  
“Tshering and Lobzang drank some alcohol.”

• In the spoken language, the associative case applies to a very limited number of verbs. Furthermore, it may sometimes be replaced by other cases such as the absolutive or the oblique. Here are some verbs that still take this case in oral usage:

མཐུན་པོ་ thūnpo “to get on with”, འགལ་ kḁ: “to break (a law)”, བཞེ་ ce' “to exchange (for)”  
འཇོ་ nor “to mistake (for)”, ཁག་ཁག་བྱེད་ khā'ka' che' “to separate (from)”, and certain adverbial constructions: མཉམ་པོ་ nyāmpo “with”, etc.

Ex.: ཅམ་པ་དང་བཞེ་གི་ཡོད། tsāmpa-tang ce'-kiyö'  
“I exchange it for tsampa.”

ཚེ་རིང་ལོ་བཟང་དང་མཐུན་པོ་འདུག། tshering lōsang-tang thūnpo tu'  
“Tshering gets on well with Lobzang.”

ངས་མོ་དང་ཁག་ཁག་བྱེད་གྱི་ཡིན། ngā' mo-tang khā'ka' che'-kiyin  
“I'm going to separate from her.”

### 9.3.4 Present tense auxiliaries

The present tense is formed by placing after the verb the particles: གི་ཡོད་རེད་ *kiyo:re'* (assertive), གི་འདུག་ *kitu'* (testimonial) and གི་ཡོད་ *kiyö'* (egophoric). These are formed by adding an existential copula to the suffix གི་. The resulting auxiliaries have the same evidential value as the existential copulas. In modern conversational usage, the form གི་འདུག་ *kitu'* is often abbreviated to གིས་ *ki'*.

In English, these forms may be translated either by the progressive or the simple present depending on the context.

The various forms are presented in the following table:

#### The present tense auxiliaries

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
གི་ཡོད་ <i>kiyö'</i>	གི་ཡོད་པས་ <i>kiyö'-pä'</i>	གི་ཡོད་ <i>kiyö'</i>	གི་མེད་ <i>kime'</i>	གི་མེད་པས་ <i>kime'-pä'</i>
གི་འདུག་/གིས་ <i>kitu'/ki'</i>	གི་འདུག་གས་ <i>kitu'-kä'</i>	གི་འདུག་ <i>kito'</i>	གི་མི་འདུག་ <i>kimintu'</i>	གི་མི་འདུག་གས་ <i>kimintu'-kä'</i>
གི་ཡོད་རེད་ <i>kiyo:re'</i>	གི་ཡོད་རེད་པས་ <i>kiyo:re'-pä'</i>	གི་ཡོད་རེད་ <i>kiyo:rä:</i>	གི་ཡོད་མ་རེད་ <i>kiyo:mare'</i>	གི་ཡོད་མ་རེད་པས་ <i>kiyo:mare'-pä'</i>

Ex.: ང་ཁ་ལག་བཟོ་གི་ཡོད། *nga khāla' so-kiyö'*

“I am preparing the meal.” or “I prepare the meal.” (egophoric)

ང་ཡི་གེ་འབྲི་གི་ཡོད། *nga yike tri-kiyö'*

“I am writing a letter.” or “I write letters.” (egophoric)

ལོ་སང་ཁ་ལག་བཟོ་གི་ཡོད་རེད། *lōsang- khāla' so-kiyo:re'*

“Lobzang prepares food.” or “Lobzang is preparing food.” (assertive)

ལོ་སང་ཁ་ལག་བཟོ་གི་ (འདུག) *lōsang- khāla' so-kitu'*

“Lobzang is preparing food.” or “Lobzang prepares food.” (testimonial)

དོ་རྗེ་ཡི་གེ་འབྲི་གི་ཡོད་རེད། *torce yike tri-kiyo:re'*

“Dorje writes letters.” or “Dorje is writing a letter.” (assertive)

དོ་རྗེ་ཡི་གེ་འབྲི་གི་ (འདུག) *torce yike tri-kitu'*

“Dorje is writing a letter.” or “Dorje writes letters.” (testimonial)





9.4.5 Translate into English:

བྱིད་རང་ག་པར་ཕེབས་གང་ཡར་འགྲོ་གི་ཡིན། བྱིད་རང་ག་ནས་ཡིན་པ། ང་གཞིས་ག་ཚེ་ནས་ཡིན།  
 ལྷ་གསུགས་བདེ་པོ་ཡིན་པས། བདེ་པོ་ཡིན། ལྷགས་རྗེ་ཚེ། བྱིད་རང་ག་ནས་ཕེབས་པ། ང་ལྷ་གར་ནས་ཡོང་བ་ཡིན།  
 བྱིད་རང་ལ་པར་ག་ཚོད་ཡོད། ངར་པར་གསུམ་ཡོད།

9.4.6 Complete the following sentences by inserting the appropriate case particles in the brackets.

- ༡) ངའི་ལྷོགས་པོ་ ( ) ག་འབྲས་ ( ) དགའ་པོ་ཡོད་རེད།
- ༢) ལྷོ་བཟང་ ( ) པར་ཆས་ཅིག་ ( ) འདུག
- ༣) བྱིད་རང་གི་མིང་ ( ) ག་རེ་ ( ) ཟེར་གྱི་ཡོད།
- ༤) ལྷོ་ལ་དཀར་ ( ) གཡག་ ( ) ཞེད་སོང་།
- ༥) ལྷོ་བཟང་ ( ) ཡི་གེ་ ( ) བྲིས་སོང་།

# “What are you doing these days?”

## དེང་སང་ག་རེ་བྱེད་གྱི་ཡོད།

**Grammar aims** བརྗེད་རིག་པའི་དམིགས་ཚད།

- The notion of verb aspect.
- Verb inflection.
- Auxiliary verbs and the system of tenses.
- The past (perfect) tense auxiliaries: ཡོད་ -yö'; བཞག་ -sha' (or འདུག་ -tu'), ཡོད་རེད་ -yö:re'.
- The interrogative pronoun ག་དུས་ khatü'.
- Alternative interrogative forms.



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### 10.1 Dialogue གྲི་བ་དྲིས་ལན།

ཏྲུ་ཞེ་ :	སློབ་བཟང་ལགས་བཞུགས་འདུག་གས།	
ལྷན་ལ་དཀར་ :	ལགས་བཞུགས་བཞག་ ཡང་ཆེབས་སྐྱུར་གནང་གོ།	སློབ་བཟང་ལགས། འདའི་(འདིར་)ཅིག་ཕེབས་སོང་།
ལྷན་བཟང་ :	ཡོ། རྫོག་རེད་ལ། བདེ་པོ་ཡིན་པས།	
ཏྲུ་ཞེ་ :	བདེ་པོ་ཡིན། བྱིད་རང་།	
ལྷན་བཟང་ :	བདེ་ཐག་ཚོད། དེང་སང་ག་རེ་བྱེད་གྱི་ཡོད།	
ཏྲུ་ཞེ་ :	སློབ་གྲུར་(སློབ་གྲུར་)འགོ་གི་ཡོད།	
ལྷན་བཟང་ :	གུང་སང་ག་དུས་རེད།	
ཏྲུ་ཞེ་ :	ཟླ་བ་རྗེས་མ་རེད།	
ལྷན་ལ་དཀར་ :	གསོལ་ཇ་བཀུག་ཀ། ཁོ་མི་བཀུག་ཀ།	
ཏྲུ་ཞེ་ :	གསོལ་ཇ་གང་ལྟ་གི་ཡིན།	
ལྷན་བཟང་ :	ཆང་འཕྱང་གི་མན་(མིན་)པས།	
ཏྲུ་ཞེ་ :	ལགས་མན། ཆང་འཕྱང་གི་མན་(མིན་)།	
ལྷན་བཟང་ :	ཨ་མ་ལགས་མཚོད་ཆང་མཚོད་གྱི་རེད་པས།	
ཏྲུ་ཞེ་ :	ཁྱོད་ནས་མཚོད་གྱི་མ་རེད།	

**Pronunciation**

- lōsang-la shu'-tu'-kā'
- la' shu'-sha' yar chīpk̄yur nāngko, lōsang-la' t̄ā: cī' phēp-song
- ō t̄orce rē'-wa, tēpo yinpā
- tēpo yin, khyērang?
- tē thāk̄cō' thēngsang khare che'-kiyō'
- lāptrar trō-kiyō'
- khungsang khatü' rä'
- tawa cemar rē'
- sō:ca kyā'-ka khōpi kyā'-ka
- sō:ca khang shu-kiyin
- chāng thūng-kimān-pā
- la' m̄an, chāng thūng-kimān
- āmala' chōcang chō'-kire'-pā'
- khyōnā' chō'-kimare'

**Translation**

- |         |   |  |
|---------|---|--|
| Dorje   | — | Is Lobzang there (lit.: has he stayed)?                  |
| Drölkar | — | Yes, he's here. Please come in. Lobzang, someone's come! |
| Lobzang | — | Oh, it's Dorje, isn't it? How are you?                   |
| Dorje   | — | Fine, and you?   |
| Lobzang | — | Very well indeed. What are you doing these days?         |
| Dorje   | — | I'm going to school.                                     |
| Lobzang | — | When are the holidays?                                   |
| Dorje   | — | Next month.  |
| Drölkar | — | Shall I bring some tea or coffee?                        |
| Dorje   | — | I'll have a cup of tea.                                  |
| Lobzang | — | Won't you have some <i>chang</i> ?                       |
| Dorje   | — | No thanks, I won't have any <i>chang</i> .               |
| Lobzang | — | Will your mother have some <i>chang</i> ?                |
| Dorje   | — | No, she never drinks                                     |

ཀུང་སང་།

**10.2 Vocabulary** རྒྱུ་སང་།

- |                         |                       |                         |
|-------------------------|-----------------------|-------------------------|
| ཀུང་སང་ khungsang       | ཀུང་སང་ khungsang (L) | (n.) holidays, vacation |
| བདེ་ཐག་ཚོད་ tē thāk̄cō' |                       | (n.) very well indeed   |
| དེང་སང་ thēngsang       |                       | (n.) these days         |
| ཁོ་མི་ khōpi            |                       | (n.) coffee             |

ལས་ཀ་ lāka ཕྱག་ལས་ chā'lä' (H)	(n.) work
ཀ་ khang	(class.) one, a unit
ཅིག་ ཅི་	(pron.) someone
ཀ་དུས་ khatü'	(pron. interr.) when?
ག་ ka	(part.) "alternative" particle
འདྲེ་ རྩེ་ འདྲིན་ tir (L)	(adv.) here
ཉོན་ནས་ khyönnä'	(adv.) not at all, never. (+ neg.)
ཐག་ཚོད་ thā'cö'	(suff.) very, really <sup>107</sup>
ཡར་ཚེབས་སྐྱུར་གནང་གོ་ yar chīpkyur nāng-ko (HH)	(idiom.) come in!
མེད་པ་ re'-pa, re'-wa	(aux.) isn't it, isn't that so?
བ་ sa (1) / བཟས་ sä' (2) / སོ་ so (3)	(v.) [vol., EA] to eat
འཇུང་(1) thūng / བཏུངས་tūng'(2) / འཇུངས་thūng'(3)	(v.) [vol., EA] to drink
མ་ཚོད་ chö' (H)	(v.) [vol., EA] to eat, drink
ལེན་ len བཞེས་ she' (H)	(v.) [vol., EA] to take
བཏུག་ kyā'	(v.) [vol., EA] to bring
སློབ་སྦྱོང་ + རྩེད་ lōpcong che'	(v.) [vol., EA] to study
ལས་ཀ་ + རྩེད་ lāka che'	(v.) [vol., E] to work
སྦྱངས་ cang'	(v.) [vol., EA] to learn
བསྐྱབས་ läp	(v.) [vol., EA] to teach



### 10.3 Remarks འགྲེལ་བཤད།

#### 10.3.1 The notion of verb aspect

The notion of aspect is essential for learning the system of verb "tenses" in most of the world's languages. In view of the importance of aspect in Tibetan, it may be good to have a working definition of the term, following a reminder of what we mean by "tense".

Tense is defined most immediately with respect to the moment of speech utterance. Whatever precedes this moment is the past; everything that coincides with it is the present; and whatever follows it is the future.

Aspect is concerned primarily with whether the action has or has not been completed with respect to a given point of reference (past, present or future). According to the chosen perspective, the process is regarded as **perfective**, that is completed, or else as **imperfective**, meaning that it is still going on or is a habitual event. (In either case the point of reference need not be the

107. This is an adjectival suffix. The category is dealt with in Lesson 17.

present.) This explains why, in many languages, the imperfective bears a strong resemblance to the present: both the present and the imperfective past are non-completed.<sup>108</sup> The action is regarded as still going on, and is seen as being incomplete from a given point of reference (respectively, the present and the future). In Tibetan, the present and the imperfective past are identical, whereas the perfective past is entirely different (see Lesson 6.4).

Only context makes it possible to distinguish between the present and the past imperfective. For example, the sentences below convey a present meaning.

Ex.: རྒྱལ་མཚན་ལགས་ཡི་མ་ཚེ་རེད།	kyäntsän-la' ēmci re'
	“Gyāntshän is a doctor.”
ཁོང་ཉམས་ལེན་མང་པོ་བྱེད་གྱི་ཡོད་རེད།	khōng nyāmlen māngpo che'-kiyo:re'
	“He practices a lot.” <sup>109</sup>
ཁོང་ལྷ་སར་ཡོད་རེད།	khōng lhāsar yo:re'
	“He is in Lhasa.”
ཚེ་རིང་དཔེ་མཛོད་ཁང་ནང་ལ་ལས་ཀ་བྱེད་གྱི་ཡོད་རེད།	tshēring pēntsökang nang-la läka che'-ki yo:re'
	“Tshering works in the library.”

However, if each of these sentences were preceded by དེ་དུས་ thetū' (“at that time”) or ལྷན་མ་ ngāma, they would correspond to the past imperfective (without any transformation of the verb).

Ex.: དེ་དུས་རྒྱལ་མཚན་ལགས་ཡི་མ་ཚེ་རེད།	thetü' kyäntsän ēmci re'
	“At that time, Gyāntshän was a doctor.” (same as: Gyāntshän is a doctor)
དེ་དུས་ཁོང་ལྷ་སར་ཡོད་རེད།	thetü' khōng lhāsar yo:re'
	“At that time he was in Lhasa.” (same as: is in Lhasa)
དེ་དུས་ཁོང་ཉམས་ལེན་མང་པོ་བྱེད་གྱི་ཡོད་རེད།	thetü' khōng nyāmlen māngpo che'-kiyore'
	“At that time, he used to practice a lot.” ( same as: He practices a lot)
ལྷན་མ་ཚེ་རིང་དཔེ་མཛོད་ཁང་ནང་ལ་ལས་ཀ་བྱེད་གྱི་ཡོད་རེད།	ngāma tshēring pēntsökang nang-la läka che'-ki yo:re'
	“Before, Tshering worked / used to work in the library.”

“Perfective” means that an action is regarded as being finished (from a present, past or even future point of reference).<sup>110</sup>

108. In English for example, the progressive formed with the present participle “ing” and the auxiliary “be” corresponds to an imperfective aspect. The progressive past, present and future are all formed with the same present participle. I.e.: was practic-ing, is practic-ing and will be practic-ing.

109. In the present and the future, the mark for the agent is often left out. See the “remarks” section in Lesson 12.

110. More precisely, with the imperfective aspect, no limit of the process is overstepped or reached, while with the

The last two examples become in the perfective past:

Ex.: ཁོང་གིས་ཉམས་ལེན་མང་པོ་བྱས་པ་རེད།	khōng-ki' nyamlen mangpo chä'-pare'
	“He practiced a lot.”
ཚེ་རིང་གིས་དཔེ་མཛོད་ཁང་ནང་ལ་ལས་ཀ་བྱས་པ་རེད།	tshēring-ki' pēntsökang nang-la läka chä'-pare'
	“Tshering worked in the library.”

• The perfective aspect may be subdivided into perfect and aorist (or non-perfect). The perfect signifies that the effects of an action performed in the past are still relevant at the moment the statement is made, while in the case of the aorist, the past action being referred to bears no relationship to the present moment.<sup>111</sup>

In Tibetan, as in English, there is a grammatical opposition between aorist and perfect.

In English, the aorist is marked by the preterite while the perfect is marked by the “present perfect”.<sup>112</sup>

Ex.: ཁ་ལག་བཟོས་ཡོད།	khāla' sō'-yö'
	“I’ve prepared the meal.” (it’s ready, we can eat)
ཁ་ལག་བཟོས་པ་ཡིན།	khāla' sō'-payin
	“I prepared the meal.” (last time, some time ago, etc.)

The perfect aspect will be described in detail below in 10.3.3.

### 10.3.2 Verb inflection

In Classical Tibetan many verbs have up to four different root forms (see Appendix 1). Spoken Tibetan makes indiscriminate use of verb stem forms that correspond to the “future” and the “present” in Literary Tibetan, and at the most only distinguishes between two tenses: the **past** and the **present-future**. While some verbs also have a distinctive imperative stem, in most cases this stem resembles either the present-future or the past. Very often, the verb is quite simply **invariable** (see Appendix 1, section 3.6).

perfective the final limit (or sometimes the initial limit) has been reached. The above definition is based on D. Cohen’s theory in *l’Aspect verbal* (1989). Let us quote here also Comrie’s definition of these aspects: “The imperfective pays essential attention to the internal structure of the situation”. “Perfectivity indicates the view of a situation as a single whole” Comrie (1987: 16).

The French imparfait, Spanish imperfecto, Russian imperfective (*nesoveršennyj vid*), the English progressive all bear the basic features of the imperfective, while the French passé composé, the Russian perfective (*soveršennyj vid*), the Spanish preterito all bear the basic features of the perfective. The English preterite however is neutral and may be translated depending on the context either by perfective or imperfective forms in other languages.

111. The opposition between the perfect and the aorist in Tibetan corresponds to the opposition we find in literary French between the passé composé and the passé simple; in English between the present perfect and the preterite, and in Spanish between the preterite and the pasado compuesto “composed past”.

112. In Tibetan, however, this opposition is not as pervasive as in English. The simple past perfective may convey both perfect and aorist meanings in the absence of specific perfect form.

The large number of invariable verbs means that inflection is practically obsolete in the spoken language. Tenses are formed by using a system of auxiliaries. In this Manual, the present-future stem form will be marked by the number (1), the past by (2) and the imperative by (3).

### 10.3.3 The perfect auxiliaries

ཡོད་རེད་ *yo:re'*, བཞག་ *sha'* (or འདུག་ *tu'*) and ཡོད་ *yo'* are directly connected to the past tense form of the main verb. These auxiliaries respectively represent the three evidential moods: assertive, inferential and egophoric.

Ex.: ཁང་བ་གསར་བ་མང་པོ་བརྒྱབ་ཡོད་རེད།  
 ཁང་བ་གསར་བ་མང་པོ་བརྒྱབ་བཞག།  
 ངས་ཇ་བཟོས་ཡོད།

khāngpa sārpa mangpo kyap yo:re'  
 "Many new houses have been built."  
 khāngpa sārpa mangpo kyap-sha'  
 "Look! Many new houses have been built."  
 ngā' cha sō'-yö'  
 "I've made the tea."

The range of the perfect forms is presented in the following table:

#### The perfect tense auxiliaries

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
ཡོད་ yo'	ཡོད་པས་ yo'-pä'	ཡོད་ yo'	མེད་ me'	མེད་པས་ me'-pä'
བཞག་ / འདུག་ sha'/tu'	འདུག་གས་ tu'-kä'	འདུག་ to'	མི་འདུག་ mintu'	མི་འདུག་གས་ mintu'-kä'
ཡོད་རེད་ yo:re'	ཡོད་རེད་པས་ yo:re'-pä'	ཡོད་རེད་ yo:rä'	ཡོད་མ་རེད་ yo:mare'	ཡོད་མ་རེད་པས་ yo:mare'-pä'

#### • The inferential perfect.

The auxiliary བཞག་ *bzhag* /sha'/ is sometimes spelled *shag* ཤག་ /shā'/, but here we shall use the former spelling for etymological reasons: the word is derived from the verb *bzhag*, which means "to put, leave".

As a general rule, the use of the form -sha' (or its variant tu') implies that the speaker is making an "inference" or a deduction in discovering the result or the enduring traces of a past action. Most of the time, the inferential mode may be translated into English by adding "Look!", "My!" or "Why!" to the beginning of a statement in the past tense. In the example given above, it's upon discovering a construction site in a sector of Lhasa that the speaker says "Why, they've



built a lot of new houses!” In certain contexts, the form -sha’ may have another, purely resultative connotation: the speaker may use it to emphasize the enduring presence of a past action, even if he or she has been able to see not just these traces but the entirety of the action that is being described.

Ex.: ལོ་བཟང་ལགས་འདྲིན་བཞུགས་བཞག      “Lobzang is here (lit. has stayed here).”

In this statement, the speaker has just discovered Lobzang’s presence either by seeing him directly or from various clues (his hat, for example). Alternatively, he might have been aware of his presence for some time but is emphasizing the fact that he is *still* around.

- The assertive perfect

The assertive perfect refers to a past action or event with current relevance. Its evidential function is to convey certainty though the speaker does not claim to have personally witnessed the event.

Ex.: ཁང་བ་གསར་བ་མང་པོ་བརྒྱབ་ཡོད་རེད།      khāngpa sārpa māngpo kyap yo:re’  
“Many new houses have been built.”

- The egophoric perfect

Unlike the inferential perfect (and to a certain extent the assertive perfect), the egophoric perfect auxiliary is not widely used. The use of this auxiliary is a complex matter, and it is restricted to a small class of volitional verbs. For example, with the non-volitional verbs ཅོ་ na “to be sick” or མཐོང་ thong “to see”, the egophoric perfect aspect may not be used. Even some volitional verbs such as ཟེ་ “eat”, ལྟོ་ “look” are not compatible with the egophoric perfect. In this case, one must instead use the perfective forms.

Ex.: ང་ན་བྱུང། nga na-cung “I fell ill, I have fallen ill.”  
and not \* ང་ན་ཡོད།

ངས་མཐོང་བྱུང། ngä’ thōng-cung “I saw, I have seen.”  
and not \* ངས་མཐོང་ཡོད།

ངས་ཁ་ལག་བཟས་པ་ཡིན། ngä’ khāla’ sä’-payin “I ate, I have eaten the food.”  
and not \* ངས་ཁ་ལག་བཟས་ཡོད།

ང་ཕྱིན་པ་ཡིན། ngä chīn-payin “I have gone (there).”  
and not \* ང་ཕྱིན་ཡོད།

However with some volitional verbs<sup>113</sup> such as བཟོ་ “prepare”, འབྲི་ “write”, ལྷོད་ “stay”, etc. the egophoric aspect frequently occurs.

Ex.: ངས་ཁ་ལག་བཟོས་ཡོད།      ngä’ khāla’ sō’ yō’ “I have prepared the food.” (the food is here, ready)  
ངས་ཡི་གེ་བྲིས་ཡོད།      ngä’ yike thri’-yō’ “I have written the letter.” (the letter is here)

113. In most cases, the compatibility of the perfect depends on whether the object of the transitive verb (or the subject of an intransitive verb) exists objectively after the completion of the action and is still present.

ང་ནང་ལ་བསྐྱེད་ཡོད། nga nang-la tã'-yö' "I have stayed at home." (I am still there)

*Note:* The negative forms of the egophoric and assertive perfect auxiliaries are more widely used than the affirmative forms. They are often even preferred to the simple perfective, and may occur with non-volitional verbs. Thus, negation in the past tense blurs the distinction between the perfect and perfective aspects.

For example, ང་ཕྱིན་མེད། "I haven't gone" is more commonly heard than ང་མ་ཕྱིན།, and similarly, ཁོང་མེད་པ་ཡོད་མ་རེད། "He hasn't gone" rather than ཁོང་མ་མེད་པ་པ་རེད།.

Nevertheless, perfective forms may be used to emphasize the subject's refusal to perform the action: ང་(ངས་)མ་ཕྱིན། "I didn't go (even though I was supposed to)."<sup>114</sup>. [deontic modality]

#### 10.3.4 Auxiliary verbs and the system of tenses

Tense-aspects are formed by combining two kinds of marker: verb inflection, as described above, and the use of a system of final auxiliaries. In view of the large number of invariable verbs, oral Tibetan makes extensive use of these auxiliaries. The latter indicate both the **tense-aspect** and the **evidential nature** of a given statement, which thereby reveals the source of information from which its authority is derived.

As far as tense-aspect is concerned, Tibetan distinguishes: future, present (similar to the imperfective past), perfective past and perfect.

*Reminder:* auxiliaries usually go after the main verb, i.e., at the end of the sentence and only rarely within subordinate clauses.

The system of auxiliary verbs is summarized in Table 3 of Appendix 6.

#### 10.3.5 Auxiliary verbs and evidential modalities

Auxiliaries have the same evidential categories as copulas (see 5.3 and 6.3): testimonial, assertive, egophoric and inferential.

##### A) The assertive

The assertive corresponds to a definite item of information, or else a historical or general truth (see Lesson 5.3). This mood may be used in all the tenses: future གི་རེད།, present གི་ཡོད་རེད། and past བ་རེད།. Note that the present includes forms similar to the future that denote a habitual state of affairs or a general truth (see Lesson 24.3).

*Ex.:* གངས་བཟང་གི་རེད། khang' tãng-kire' "It's going to snow."

114. The ergative case is sometimes used with intransitive volitional verbs in order to put an emphasis on the subject. (see Lesson 12).

གངས་བཏང་པ་རེད།	khang' tāng-pare'	"It's snowed." or "it snowed." (a definite fact)
ལྷ་སར་གངས་མང་པོ་བཏང་གི་ཡོད་མ་རེད།	lhāsar khang' mangpo tāng-kiyo:mare'	"In Lhasa, it doesn't snow much." (general fact)
ཁོས་རི་མོ་སློང་རྗེ་པོ་ཅིག་བྲིས་པ་རེད།	khō' rimo nyīng cepo cī' thri'-pare'	"He drew a pretty picture." (definite fact).
༡༩༦༩ ལོར་མིས་ལྷ་བའི་སྐང་ལ་གོམ་པ་བརྒྱབ་པ་རེད།	chiktōng kupkya thrukcu reku lor mi' tawā: kang-la kompa kyap-pare'	"In 1969, man walked on the moon." (historical fact)

## B) The testimonial

The testimonial specifies that the speaker is personally a witness to what he or she is stating to be the case. The authority is usually visual, but may also be aural or derived from any of the other senses (touch, smell or taste). This mood appears only in the present with གི་འདུག། and in the past with སོང་།. It does not appear in future constructions because of the impossibility of witnessing what hasn't already happened!

Ex.: གངས་བཏང་སོང་།	khang' tāng-song	"It snowed." (I saw it snowing)
གངས་བཏང་གི་འདུག།	khang' tāng-kitu'	"It's snowing." (I can see it snowing)
རི་མོ་སློང་རྗེ་པོ་ཅིག་བྲིས་སོང་།	rīmo nyīng cepo cī' thri'-song	"He drew a pretty picture." (I saw him drawing it)

With volitional verbs and most non-volitional verbs, the testimonial mood is used *essentially for the second and third persons* (singular and plural), except in special instances of self-observation (looking in the mirror, dreaming, watching a video recording of oneself, etc.) or performing involuntary actions.

Ex.: ང་ཚོར་སྐྱེས་གར་འགོ་གི་འདུག།	nga norpu līngkar tro-kitu'	"I'm going to the Norbu lingka." (I see myself going there in a dream, in a film, etc.)
ངས་ག་བཟས་སོང་།	ngā' shā sā'-song	"(Dammit) I've eaten meat."
ངས་འབྲུ་བསད་སོང་།	ngā' pu sā'-song	"I've killed an insect." (accidentally)

These sentences are usually constructed with intentional auxiliaries.

On the other hand, when the testimonial mood is associated with certain non-volitional verb forms, particularly of perception (such as གོ་ khō to hear, མཐོང་ thōng to see, རྩ་ nā to be ill, etc.) and affect (such as དགའ་ kā love, ཞེད་ she' fear), it appears naturally with the first person, and more rarely with the second and third (in which case reported or inferential speech is preferred). The perception of *certain feelings or sensations is accessible only to the speaker*. We refer to this as the endopathic function of the testimonial mood.

Ex.: ང་ན་གི་འདུག།	ngā nā-kitu'	"I'm ill, I'm in pain." (I feel it)
ངས་དྲན་གྱི་འདུག།	ngā' thrān-kitu'	"I remember!" (I can testify to it)

ང་སྲོད་ཁོག་རྫོགས་ཀྱི་འདུག	nga thröko' tō'-kitu'	“I'm hungry.” (I feel hunger)
*ཁོ་ན་གི་འདུག	khō nā-kitu'	
*ཁོ་སྲོད་ཁོག་རྫོགས་ཀྱི་འདུག	khō thröko' tō'-kitu'	

The last two sentences are normally not acceptable because the speaker cannot have direct access to this sort of information – that is, he cannot perceive the state of pain or hunger experienced by the sufferer.<sup>115</sup> The two sentences would be correctly expressed, using the inferential mood (explained immediately below), as:

ཁོ་ན་བཞག	khō nā-sha'	“He's ill, he's in pain.”
ཁོ་སྲོད་ཁོག་རྫོགས་བཞག	khō thröko' tō'-sha'	“He's hungry.”

The statement in each case corresponds to an inference based on an observation of the sufferer's symptoms.

### C) The inferential

The inferential mood བཞག་ implies that the authority for what is said is derived from the enduring traces or results of a past action. Even if the speaker has not taken part in the event being described, he or she considers it to be definitely factual.

Ex.: གངས་བཏང་བཞག	khang' tāng-sha'	“Look, it's snowed!” (I can see the traces)
རི་མོ་སྤོང་རྗེ་པོ་ཅིག་བྲིས་བཞག	rīmo nyīng cēpo cī' thri'-sha'	“He's drawn a pretty picture.” (I've just come across it)
དར་རྩྭ་གསལ་གསལ་བ་མང་པོ་བཙུགས་བཞག	tharco' sārpa māngpo tsū'-sha'	“They've put up a lot of prayer-flags.”
སྲོས་མང་པོ་སྲུང་བཞག	pō' māngpo pār-sha'	“(Look!) they've burned a lot of incense.” (we can smell it, and see the ash)

The inferential is rarely used with the first person. However, it may be used when the subject has not been aware of performing the action and only later has discovered he actually did it.

Ex.: ངས་འདྲུ་བསད་བཞག	ngä' pu sā'-sha'	“Why, I've killed an insect.”
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### D) The egophoric

Remember that the term “egophoric” refers to auxiliaries that are used only with the first person, whatever the role of the latter may be in a given sentence (subject, object, indirect object,

115. The Japanese language has similar restrictions regarding the endopathic function.

complement). The final auxiliaries include several kinds of egophorics: intentional, receptive, habitual, experiential (see Lesson 15) and allocentric (see Lesson 23).

• Intentional egophoric

These imply that the subject-speaker is performing an action **deliberately** and may be used only with volitional (or controllable) verbs. The intentional auxiliaries are: གི་ཡིན་ -kiyin(future), གི་ཡོད་ -kiyö' (present), པ་ཡིན་ -payin (perfective), ཡོད་ -yö' (perfect).

Ex.: ངས་རྩམ་པ་ཉེ་གི་ཡིན།	ngä' tsāmpa nyö-kiyin	“I’ll buy some tsampa.”
ངས་རྩམ་པ་ཉེས་ཡོད།	ngä' tsāmpa nyö'-yö'	“I’ve bought some tsampa.” (perfect)
ངས་རྩམ་པ་ཉེས་པ་ཡིན།	ngä' tsāmpa nyö'-payin	“I bought some tsampa.” (perfective)
ང་ལྷོ་ར་གྲུ་སྤྱིང་ཁར་འགྲོ་གི་ཡོད།	nga norpu lingkar tro-kiyö'	“I go (or I am going) to the Norbu lingkha palace.” (now or habitually)
ངས་ཤ་བཟས་པ་ཡིན།	ngä' shā sā'-payin	“I ate some meat.”
ངས་འབྲུ་བསད་པ་ཡིན།	ngä' pu sā'- payin	“I’ve killed an insect.” (intentionally)

• The receptive egophoric

The “receptive” (non-intentional) auxiliary རྒྱུད་ chung, which is used only in the perfective past, implies that the subject-speaker has undergone the action, perceived it (involuntarily) or has been the recipient of it. This auxiliary is associated with the first person pronoun, whether as a subject (“I”), direct object (“me”), indirect object (“to me”) or adverbial (“at my place”, etc.). It may also signify that the action is directed (actually or metaphorically) towards the speaker. Thus we can’t say: \* ངས་བརྒྱུད་ལྷོད་། “I’ve lost (it)” but rather ངས་བརྒྱུད་སོང་། since the verb “to lose” implies a “distancing” from the speaker.

Ex.: ང་ན་རྒྱུད།	ngä na-cung	“I fell ill.”
ཞེས་ང་ལ་ཁ་པར་བཏང་རྒྱུད།	khö' nga-la khāpar tāng-cung	“He phoned me.”
ངས་འཇའ་གསུམ་མཚོང་རྒྱུད།	ngä' ca sūm thōng-cung	“I saw three rainbows.”
ཞོང་གིས་ང་སྤྱན་ཁང་ལ་བེད་རྒྱུད།	khōng-ki' nga mānkang-la thrī'-cung	“He took me to the hospital.”

It is sometimes possible to replace the receptive egophoric auxiliary by the testimonial as shown below, with a subtle distinction in their meaning.

Ex.: ངས་ཉེ་གི་རྒྱུད།	ngä hā khö-cung	“I understood.” or “I have understood.”
ངས་ཉེ་གི་སོང།	ngä hā khö-song	“I have understood.” (just right now)

The use of *cung* indicates that the verbal action (or process) may have happened some time before the moment of speech, while the use of the testimonial *song* suggests that it has just happened just now.

• The habitual egophoric

The auxiliary གི་ཡོད་ kiyö' is used with reference to habitual facts that involve the speaker.

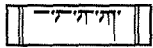
Ex.: ང་ན་གི་མེད།	nga na-kime' "I'm never ill."
སྔན་མ་ང་ཡག་པོ་མཐོང་གི་ཡོད།	ngāma nga yakpo thōng-kiyö' "Previously, I used to see well."
ངའི་བུ་མོ་སློབ་གྲུ་ལ་འགྲོ་གི་ཡོད།	ngä: phumo läptrar tro-kiyö' "My daughter goes to school."
ཁོང་ངའི་ནང་ལ་ཡང་སེ་མེབས་གྱི་ཡོད།	khōng ngä: nang-la yangse phē'-kiyö' "He often comes to my place."

### 10.3.6 Questions with alternative interrogative

Questions involving alternatives, such as "Would you like this or that?", are formed by placing the final interrogative particle ། -ka (for the future) and ། -pa (for the past) after each of the alternative sentences.

Ex.: གསོལ་ཇ་བཀྲག་ག། ཁོ་མི་བཀྲག་ག།	sō:ca kyā'-ka khōpi kyā'-ka "Shall I bring you tea or coffee?"
ཆམ་ཆམ་ལ་མེབས་ག། རྩ་ལ་བཞུགས་ག།	chāmcam-la phēp-ka nang-la shu'-ka "Will you go for a stroll or will you stay in?"

This formulation is sometimes referred to as a **consultative construction**.



## 10.4 Exercises ལྷོང་ཚན།

### 10.4.1 Rewrite the following sentences in the inferential perfect.

- |                                   |                                 |
|-----------------------------------|---------------------------------|
| ༡) ཡ་མས་མོག་མོག་བཞོས་པ་རེད།       | ༤) ཁོང་གིས་ཡི་གེ་བྲིས་པ་རེད་པས། |
| ༢) རྫོ་རྗེས་ཁ་ལག་མང་པོ་བཟས་པ་རེད། | ༥) རྫོ་རྗེ་གྲོང་ཁར་ཕྱིན་པ་རེད།  |
| ༣) ཁོས་ཆང་བཀུངས་པ་རེད།            |                                 |

### 10.4.2 Rewrite the above sentences in the negative.

### 10.4.3 Translate into Tibetan:

- How are you? Please sit down, have some tea.
- I won't have any tea. I'll drink some chang.
- Are you working a lot these days? — No, I'm not working much.
- Have you eaten? — Yes, I've eaten, thank you.

10.4.4 Answer the following questions in the negative, as follows:

- |  |   |                        |
|--|---|------------------------|
| ཁྱེད་རང་ཚོ་ག་ཚོ་ག་བཟོ་གས།                    | > | ང་ཚོ་ག་ཚོ་ག་བཟོ་ག་མིན། |
| 1) ཁོང་ཚོས་ཆང་བཏུངས་ཤིང་ངས།                  | > | .....                  |
| 2) རྩི་ལྷོ་བ་གྲུ་འགྲོ་གི་ཡོད་ཅིང་པས།         | > | .....                  |
| 3) ཁ་ས་ཁྱེད་རང་ཆང་བཏུངས་པས།                  | > | .....                  |
| 4) ལྷོ་བཟང་ལགས་གསོལ་ཇ་མཚོད་ཀྱི་ཅིང་པས།       | > | .....                  |
| 5) ལུང་ལ་ཉ་འདུག་གས།                          | > | .....                  |
| 6) ལྷོ་ལ་མ་ལགས་ཀྱིས་ལུང་ལག་བཟོས་གནང་འདུག་གས། | > | .....                  |
| 7) ཁྱེད་རང་དེང་སང་སྤོང་གར་ལེབས་ཀྱི་ཡོད་པས།   | > | .....                  |

# “Pilgrimage”

## གནས་མཇལ།

**Grammar aims** བཅའ་སྲོད་རིག་པའི་དམིགས་ཚད།

- The auxiliaries of probability
  - ཡོད་པ་འདྲ་ yöpatra, ཡོད་ཀྱི་རེད་ yökire', ཡོད་ས་རེད་ yösare'.
  - ཡིན་པ་འདྲ་ yinpatra, ཡིན་ཀྱི་རེད་ yinkire', ཡིན་ས་རེད་ yinsare'.
- Nominalizing suffixes
- The nominalizers ཡག་ -ya' and རྩུ་ -kyu.
- The connective: V+ ཚང་ -tsang “because”.
- Presentations of secondary verbs.
- The modal verbs ལྷོ་ thüp, སྲིད་ si' “to be able”

༄། ལུང་པ་རེ་རེར་སྐད་ལུགས་རེ་རེ། ལྷ་མ་རེ་རེར་ཚོས་ལུགས་རེ་རེ།

“Each valley has its dialect, each lama has his religion.” (proverb)



CD I • Tr. 31-32



### 11.1 Dialogue གྲིབ་གྲིབ་ལན།

ལྷོ་པ་མང་ : རྫོང་འགས་ལྷོ་བ་སྐྱེ་མ་ (ལྷ་མ་) རྒྱུད་རང་ག་པར་ཕེབས་པ།

རྫོང་ : ད་གནས་མཇལ་ལ་ཕྱིན་པ་ཡིན།

ལྷོ་པ་མང་ : གཙང་གནས་ལ་ཕེབས་པ། ལྷོ་གནས་ལ་ཕེབས་པ།

རྫོང་ : དུས་ཚོད་མང་པོ་མེད་ཚང་གཙང་གནས་དང་ལྷོ་གནས་ལ་འགོ་ལྷོ་ལ་བྱུང་།

ལྷོ་པ་མང་ : འོ་ན་ག་པར་ཕེབས་པ།

རྫོང་ : ལྷོ་ས་དང་ལྷོ་སའི་ཉེ་སྐོར་ལ་ཕྱིན་པ་ཡིན།

ལྷོ་པ་མང་ : དེའདྲམ་ཁྱེད་ལ་མཇལ་རྒྱུ་མང་པོ་ཡོད་པ་འདྲ།

རྫོང་ : མང་པོ་ཞེ་དུགས་འདུག གཙོ་པོ་ལྷོ་སའི་རྫོ་ཁང་དང་སེ་ར། འབྲས་ཐུངས། དགའ་ལྷན་དང་ཚེ་པོ་  
བྲང་། རོར་བུ་སྐྱོང་ཁ། ད་ག་ནང་བཞིན་ལྷོ་སའི་ཉེ་འདབས་ལ་དགོན་པ་རྒྱུ་རྒྱུ་མང་པོ་མཇལ་  
ཡག་(རྒྱ) འདུག

ལྷོ་པ་མང་ : དགའ་ལྷན་ལ་ག་འདུས་ཟེ་ཕེབས་པ།

རྫོང་ : རོགས་པོའི་མོ་ཉའི་ནང་ལ་ཕྱིན་པ་ཡིན།

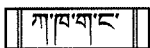


## Pronunciation

- ṭoṛce-la' ṭawa ngāma khyērang khapar phēp-pa
- nga nāncä:-la chīn-payin
- tsāngnä'-la phēp-pa, lhōnä' la phēp-pa
- thūtsö' mangpo me'-tsang, tsāngnä'-tang lhōnä' tṛo thūp-macung
- ona khapar phēp-pa
- lhāsa-tang lhāsä: nyekor-la chīn-payin
- ū khū:-la cā:-kyu mangpo yōpatra
- mangpo shetra' tu', tsōwo lhāsä: chō:kang, sēra, trāpung, kantän-tang tsē phōtrang norpu līngka thaka nangshing, lhāsä: nyentap-la kōmpa chūngcung mangpo cā:-ya' (kyu) tu'
- kantän-la khanträs phēp-pa
- throkpö: moträ: nang-la chīn-payin

## Translation

- |         |   |  |
|---------|---|--|
| Lobzang | — | Dorje, where did you go last month?  |
| Dorje   | — | I went on pilgrimage.  |
| Lobzang | — | The Tsang pilgrimage or the Lhokha pilgrimage?   |
| Dorje   | — | Because I didn't have much time, I couldn't go to either Tsang or Lhokha.  |
| Lobzang | — | So where did you go?   |
| Dorje   | — | I went to Lhasa and the area around Lhasa.   |
| Lobzang | — | There must be a lot of places to visit in Central Tibet.   |
| Dorje   | — | Very many indeed! Mainly, the Jhokhang <sup>116</sup> of Lhasa, the monasteries of Sera, Gandän and Dräpung, the Potala Palace and the gardens of the Norbu līngkha. There are also many small monasteries to visit in the Lhasa surroundings. |
| Lobzang | — | How did you go to Gandän?  |
| Dorje   | — | I went in [my] friend's car.   |



### 11.2 Vocabulary ཚིག་གསལ།

- |                             |                        |
|-----------------------------|------------------------|
| གཙོ་བོ་ tsōwo               | (adj.) main            |
| ད་ག་ནང་བཞིན་ thaka nangshin | (adv.) in the same way |
| གནས་མཇུག་ nāncä:            | (n.) pilgrimage        |

116. The main temple of Lhasa is generally written as “Jokhang”. This corresponds to the Tibetan spelling of the word rather than to its pronunciation. The spelling used here is intended to represent the pronunciation.

As a general rule, the spelling of Tibetan words in European writing varies not only from one language to another, but also from one writer to another within the same language. Moreover, the conventions themselves are often not based on a consistent logic. Thus the conventional spelling “Jokhang” is based on Tibetan orthography, while renderings such as “losar”, “yak”, “Bharkor” are derived from the pronunciation (the orthography is respectively lo-gsar, g.yag, bar-skor). In this Manual, the spelling of Tibetan names follows their pronunciation, according to the rules set out in Appendix 7.

གནས་རི་ nāri	(n.) sacred mountain
རུས་ཚོད་ thütsö'	(n.) time
ཉེ་སྐོར་ nyekor	(n.) surroundings
ཉེ་འདབས་ nyentap	(n.) vicinity, environs
དགོན་པ་ kōnpa, kōmpa	(n.) monastery
ཕོ་སྤང་ phōtrang	(n.) palace
མོ་ཁ་ motra སེབས་ཁོ་ phēptro (H)	(n.) car
ལྷངས་ལུ་ལོ་ lāngkor (L)	(n.) car
ཡག་ ya'	(part.) nominalizer
ལྷུ་ kyu	(part.) nominalizer
ག་འདྲས་ཟེ་ khañträs	(pron.) how?
ཅང་ tsāng/ -tsang	(co.) because
ཡོད་པ་འདྲ་ yōpatra	(aux.) there probably is/are
ལུ་བ་ thūp	(v. mod.) to be able

### Proper nouns

ལྷོ་གནས་ lhōnä'	Lhokha pilgrimage
གཙང་གནས་ tsāngnä'	Tsang pilgrimage
ཕོ་སྤང་ tsē phōtrang	"Summit Palace", another name of the Potala, residence of the Dalai Lamas
ནོར་བུ་ལྷིང་ཁ་ norpu līngka	Norbu lingkha, summer palace of the Dalai Lamas
ཇོ་ཁང་ chö:kang	Jhokhang (main temple of Lhasa)
དབུས་ཁུལ་ ཕུ་ khū:	Region of Central Tibet
སེ་ར་ sēra	Sera, a major monastery north of Lhasa
འབྲས་ལྷུངས་ trāpung'	Drāpung, major monastery west of Lhasa
དགའ་ལྷན་ kantän	Gandän, major monastery 30 km east of Lhasa



### 11.3 Remarks འབྲེལ་བཤད།

#### 11.3.1 Auxiliaries of probability

In addition to final auxiliary verbs that convey various tenses and evidential moods, there is also a set of "epistemic" final copulas and auxiliaries that express different degrees of **certainty** or **probability**. These correspond to the epistemic adverbs of European languages, such as "perhaps", "probably", "apparently" and to modal verbs such as "must", "may", "can", etc. A distinction may be drawn between, on the one hand, stative verbs or copulas that figure as independent verbs and, on the other hand, auxiliary verbs that (like evidential auxiliaries) go at the end of the sentence after the main verb. These auxiliaries are also associated with different tense-aspects, and for the most part involve the same verbs as the evidential auxiliaries, but combined in a

different way (see Table 6 of Appendix 6, which summarizes the use of these auxiliaries in relation to tense-aspect).

#### A) Epistemic copulas

Tibetan contains an important set of epistemic stative verbs (or copulas). These do not vary according to tense-aspect. As in the case of declarative stative verbs, a distinction is drawn between existential and essential epistemic copulas. The former are derived from the verb *yö'* and the latter from the verb *yin*.

##### • The existential copulas:

	ཡོད་པ་འདྲ་ <i>yöpatra</i>	ཡོད་ཀྱི་རེད་ <i>yökire'</i>	ཡོད་ས་རེད་ <i>yösare'</i>
<i>and the negatives:</i>	མེད་པ་འདྲ་ <i>mepatra</i>	ཡོད་ཀྱི་མ་རེད་ <i>yökimare'</i>	ཡོད་ས་མ་རེད་ <i>yösamare'</i>

##### • The essential copulas:

	ཡིན་པ་འདྲ་ <i>yinpatra</i>	ཡིན་ཀྱི་རེད་ <i>yinkire'</i>	ཡིན་ས་རེད་ <i>yinsare'</i>
<i>and the negatives:</i>	མིན་པ་འདྲ་ <i>mänpatra</i>	ཡིན་ཀྱི་མ་རེད་ <i>yinkimare'</i>	ཡིན་ས་མ་རེད་ <i>yinsamare'</i>

These copulas express a high degree of probability and according to the context may be translated by the use of adverbs such as “surely”, “probably” or the modal verb “must”.

<i>Ex.:</i>	མི་མང་པོ་ཡོད་པ་འདྲ།	<i>mi māngpo yöpatra</i>	“There must be a lot of people.”
	འཕྲོག་པ་ཡོད་ཀྱི་རེད།	<i>trokpa yökire'</i>	“There must be some nomads.”
	ཁོང་རྒྱ་མི་ཡིན་ཀྱི་རེད།	<i>khōng kyami yinkire'</i>	“He must be Chinese.”

There is a slight difference between the auxiliaries formed with *འདྲ་ tra* and those formed with *རེད་ re'*. The former suggests that the speaker's inference is based on his direct observation of the evidence, while the latter indicates that the speaker's inference is based on logic or on factual information not borne out by observation.

Other auxiliaries such as *ཡོད་འགོ་ yötro*, *པ་ཡོད་ payö*, *ཨ་ཡོད་ ayö* are presented in Lessons 18, 28 and 29.

#### B) The epistemic auxiliaries

These auxiliaries are effectively similar to copulas and may also be translated by the same devices. How they are used depends on the tense of the verb.

See the tables in Appendix 6.

<i>Ex.:</i>	འགྲིག་གི་ཡོད་པ་འདྲ།	<i>tri'-kiyöpatra</i>	“It must be all right.”
	ཁོང་ཕེབས་ཀྱི་ཡོད་ས་རེད།	<i>khōng phēp-kiyösare'</i>	“He will probably come.”
	སྐྱག་རྩལ་བཤད་ཀྱི་ཡོད་ཀྱི་རེད།	<i>kyāktsün shä'-kiyökire'</i>	“[he/she] probably lies.”

### 11.3.2 Nominalizers

In Tibetan, any verb may be followed by a nominalizing suffix or “nominalizer”. Nominalization converts a verb or even an entire clause into a noun (or rather a noun phrase). It is an important and complex feature of Tibetan grammar.

The commonest suffixes are: ་པ་ pā; ལྟུ་ kyu, མཁན་ khān, ་ས་ sā, རྟོགས་ tāng, ལྷུ་ tshū, སློལ་ sō, ཡག་ ya' (\*L) and འགྲོག་ nkyo' (\*L)<sup>117</sup>.

Most of these suffixes are used for three main purposes:

- They form **nominal clauses**<sup>118</sup> functioning like any noun phrase as subject, object, complement, etc. The nominalized verb (or the proposition) becomes the head of the noun phrase: i.e., it operates as a *noun* and may be followed by a demonstrative and a case marker (see 11.3.3 below and Lessons 18, 20, 25, 40).
- They form **relative clauses**<sup>119</sup> functioning as modifiers of noun phrases like an adjective (see Lesson 26).
- Finally, it may be noted that most of these nominalizers may combine with final auxiliary verbs to form **inflectional endings**: ་པ་ཡིན་ pā+yin (see Lesson 7.3.2), མཁན་ཡིན་ khān+yin (see Lesson 20.3.1), ལྟུ་ཡིན་ kyu + yin and ཡག་ཡིན་ ya'+yin (see Lesson 28.3.1), etc.

### 11.3.3 The nominalizers ཡག་ ya' and ལྟུ་ kyu

The suffixes ya' and kyu are associated only with the present-future form of the verb.

Ex.: ལྷུ་ཡག་ shū-ya' but not \* ལྷུ་ཡག་ཡིན་ shū'-ya'  
 རྩ་ཡག་ sã-ya' but not \* རྩ་ཡག་ཡིན་ sã'-ya'  
 བཏུ་ཡག་ tā-ya' but not \* བཏུ་ཡག་ཡིན་ tā'ya'

The suffix ཡག་ -ya', which is sometimes spelled ཡས་ -yā', does not occur in Literary Tibetan, which instead uses the nominalizer ་པ་ pa. The form ལྟུ་ -kyu, on the other hand, is used both in Spoken Tibetan and in the literary language.

- The functions of ཡག་ ya'

Verbs followed by the nominalizer ya' indicate the present, future or imperfective past depending on the context. Furthermore, they often convey a sense of obligation (deontic sense).

The nominalizer ya' is used to form nominal and relative clauses. A distinction needs to be made between two functions:

117. All these nominalizers are used in Literary Tibetan with the exception of ya' and nkyo'. The latter is used exclusively in a familiar register, and despite the frequency of its occurrence doesn't figure in grammars. The spelling given here is purely phonetic. All the other suffixes are clearly derived from nouns and have kept a grammatical role linked with their original meaning.

118. In English, nominal clauses correspond to *that*-clauses, *ing*-clauses and infinitive clauses. See 11.3.3.

119. In English, relative clauses are introduced by *wh*-pronouns or *that* (including zero-*that*). See 26. 3.1.

The nominalizer indicates the **grammatical patient** of the verbal action (the object of a transitive verb or the subject of an intransitive verb) in the present and future.<sup>120</sup>

འབྲི་ཡག་ “that (which) needs to be written, that (which) one writes”, འབྲུལ་ཡག་ (L.: འབྲུལ་ཡག་) “that (which) is to be offered, that (which) one offers”, མཇུག་ཡག་ “that (which) is to be visited, that one visits”, བཟོ་ཡག་ “that (which) is to be built, that (which) one builds”.

Ex.: དགའ་ཡོལ་བཟུ་ཡག་དེ་ཚོ་ག་པར་ཡོད་རེད། “Where are the cups to be washed?”  
 ཅ་ལག་བྱིར་ཡག་དེ་ཚོ་ཡ་གོར་འདུག། “The things (that have) to be taken are over there.”  
 ཕྱག་དེབ་ཕྲུལ་ཡག་(འབྲུལ་ཡག་)འདི་བྱིར་ཡོད་པས། “Have you brought the book that we’re going to present?”

The suffix also operates as a neutral nominalizer: it nominalizes the **entire clause**.

In this case, the suffix is not oriented towards any grammatical role and nominalizes the entire clause. From a syntactic point of view, the nominalized verb functions as a head noun and may be translated in English by a verb in the infinitive, by an *ing*- clause, a *that*- clause or even by a noun: འབྲི་ཡག་ “(the fact of) writing”, ཕྲུལ་ཡག་(L.: འབྲུལ་ཡག་) “(the fact of) offering”, མཇུག་ཡག་ “(the fact of) visiting”, བཟོ་ཡག་ “(the fact of) constructing, construction”.

Ex.: དེབ་བྱིར་ཡག་བརྗེད་བཞག། “I’ve forgotten to bring the book.”  
 ལྷོབ་སྤྱོད་བྱེད་ཡག་དེ་གལ་ཚེན་པོ་རེད། “Studying is very important.”  
 དགོན་པ་ཚུང་ཚུང་མང་པོ་མཇུག་ཡག་འདུག། “There are many small monasteries to visit.”

Only the syntactic context allows one to distinguish between the neutral nominalizer and the patient-centered nominalizer.

• The functions of ལྷོ་ kyu

Verbs followed by the nominalizer -kyu correspond to the future or the imperfective, often with a sense of obligation. The functions of the nominalizer -kyu are analogous to those of -ya', though it has more formal, and rather literary, overtones.

Ex.: དེབ་བྱིར་ལྷོ་བརྗེད་བཞག། “I’ve forgotten to bring the book.”  
 དགོན་པ་ཚུང་ཚུང་མང་པོ་མཇུག་ལྷོ་འདུག། “There are many small monasteries to visit.”

11.3.4 The conjunction ཚང་ -tsang “because”, “since”, “for”

This very common conjunction is suffixed directly to the verb or to certain auxiliaries. It appears in the following combinations: ཡིན་ཚང་ yin-tsang, ཡོད་ཚང་ yö'-tsang. However, the following combinations are incorrect: \*རེད་ཚང་ re'-tsang, \*ཡོད་རེད་ཚང་ yö:re'-tsang, \*འདུག་ཚང་ tu'-tsang.

Ex.: དུས་ཚོད་མང་པོ་མེད་ཚང་ང་འགོ་ཐུབ་ཀྱི་མ་རེད།  
 “Since I haven’t got much time I won’t be able to go there.”

120. From a syntactic point of view, the nominalized verb functions here as a head noun or as a modifier of the head noun and may often be translated in English by using a relative clause (see also Lesson 26) as the examples show.

ངས་རྒྱ་གར་སྐད་ཡག་པོ་མ་ཤེས་ཅང་དཀའ་ལས་ཁག་པོ་བྱེད་ས་རེད།

“That may be difficult because I don’t speak Hindi well.”

ད་རེས་ང་ཡུ་རོབ་ལ་འགྲོ་ཡག་ཐབས་དང་པོ་ཡིན་ཅང་རྒྱུ་ཞེད་གས་མེད།

“I’m not very sure, as this is the first time I’ve been to Europe.”

### 11.3.5 Secondary verbs

There are about twenty or so “secondary” verbs that go between the principal and auxiliary verb: **principal V + secondary V + AUX.**

Most of these verbs are **modal verbs**

དགོས་ ko’ “to need, want, have to”, ལྱབ་ thūp “to be able”, སྲིད་ si’ “to be possible”, ཚོག་ chō’ “to be allowed”, ཤེས་ shē’ “to know”, ལུས་ nū’ “to dare”, འདོད་ tō’ “to want, wish”, རྟོན་འདོད་ nyīngtō’ “to wish”, བསམ་ sām “to think”, ཅིས་ tsī’ “to intend, plan”.

There are also a number of “tense-aspect” verbs:

ཚར་ tshār “to finish”, བཞན་ tšä’ “to stay”, རན་ rān “to be time to”, འགོའ་ (གྲབས་) trō’ “to be about to”, ཚོག་ཚོག་ chō’co’ “to be ready to”, རྒྱང་ lōng “to have the time to”, as well as the directional verbs ཡོང་ yōng “to come”(action towards) and འགོ་ trō’ “to go” (action away from).

As in English, the modal verbs are defective<sup>121</sup> insofar as they are not compatible with certain auxiliary verbs. Their compatibility will be examined as they are introduced in the course of the lessons.

### 11.3.6 The modal verbs ལྱབ་ thūp “to be able”, “can”, སྲིད་ si’ “to be possible”, “may”.

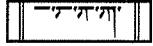
When combined with modal verbs, the main verb must be in the present-future. The past form is incorrect.

Ex.: ཚོག་དྲ་ཡོང་སྲིད་ཀྱི་རེད། “There may be problems (later).”  
 མོ་ལགས་ལང་ལྱབ་ཀྱི་མི་འདུག། “This grandmother can’t get up.”  
 ས་ཁུལ་དེར་འགོ་ལྱབ་མ་བྱུང་། “I couldn’t go to that area.”

(In this case it would be incorrect to say \* ས་ཁུལ་དེར་ཕྱིན་ལྱབ་མ་བྱུང་།)

ལྱབ་ thūp is compatible with most non-intentional auxiliaries: ལྱབ་ཀྱི་རེད་ thūp-kire’, ལྱབ་ཀྱི་ཡོད་ thūp-kiyo:re’, ལྱབ་ཀྱི་ཡོད་ thūp-kiyö’, ལྱབ་བྱུང་ thūp-cung, ལྱབ་སོང་ thūp-song, ལྱབ་པ་རེད་ thūp-pare’, ལྱབ་བཞག་ thūp-sha’, ལྱབ་ཡོད་རེད་ thūp-yo:re’. It is usually incompatible with the following egophoric auxiliaries \*ལྱབ་ཡོད་ thūp-yö, \*ལྱབ་པ་ཡིན་ thūp-payin \*ལྱབ་ཀྱི་ཡིན་ thūp-kiyin. The compatibility of སྲིད་ si’ with auxiliary verbs is relatively restricted. As a rule, only the forms སྲིད་ཀྱི་རེད་ si’-kire’ and སྲིད་པ་རེད་ si’-pare’ are encountered.

121. For example, the modal verbs have no infinitives (\*to can, \*to may, \*to must), and they cannot be conjugated (\*he cans, \*he mays, \*he musts).



### 11.4 Exercises ལྷན་ཁྲིམས་

#### 11.4.1 Translate into English:

- 1) རྒྱུ་རང་ཁ་ས་ག་རེ་གནང་པ།
- 2) རྒྱུ་རང་སློབ་གྲུ་ལེབས་པས།
- 3) ཁོང་ཚོ་གནས་མཇལ་ལ་ཕེབས་པ་རེད།
- 4) ཁོ་ལྷན་གསལ་ག་འདུས་ཟེ་ཕྱིན་པ་རེད།
- 5) ཟླ་བ་ལྷན་གསལ་སློབ་སྦྱོང་བྱེད་གྱི་ཡོད་རེད།
- 6) ཁོང་ནང་ལ་བཞུགས་མི་འདུག ག་པར་ཐེག་པ་རེད།
- 7) རྩོམ་ལུ་ལས་ཀ་མང་པོ་ཡོད་གྱི་རེད།
- 8) ཁ་ལག་ཟ་ཡག་འདུག་གས།
- 9) དེ་ལྟ་ཡག་ཡོད་པས།
- 10) ལམ་ཁག་ཡག་པོ་མེད་ཅང་འགོ་ལྷན་གྱི་མ་རེད།
- 11) ལྷན་བཟང་གི་ནང་ལ་དཔེ་ཆ་མང་པོ་ཡོད་གྱི་རེད།

#### 11.4.2 Reply to these questions as follows:

Q: རྒྱུ་རང་དགོན་པར་ཕེབས་པས།

R: དགོན་པར་འགོ་ལྷན་མ་བྱུང་།

- 1) ཁོང་གིས་ཞལ་ལག་བཟོས་གནང་སོང་ངས།
- 2) ཁོང་ཚོ་སློབ་ཤིན་པོད་ལ་ཕེབས་སོང་ངས།
- 3) ལྷན་བཟང་གིས་ལས་ཀ་བྱས་ཡོད་རེད་པས།
- 4) རྒྱུ་རང་ཞལ་ལག་མཚོན་པས།

#### 11.4.3 Translate into Tibetan:

1. The lama has a nice car.
2. When will you leave for India?
3. There are many monasteries to visit over there.
4. Have you got some time?
5. In Tibet there are sacred mountains.
6. How will you travel to Peking?
7. How many months will you stay there?
8. Did the teacher have a camera?



### 11.5 Civilization རིག་གཞུང་།

#### The main mountains of Tibet

གངས་ཉི་མེ་ khang' tise

རྩོམ་སྐང་མ་ chomo lāngma

གཉན་ཚེན་ཐང་གླ་ nyāncen thāngla

ཡར་ལྷ་ཤམ་པོ་ yarla shāmpo

མ་ཚེན་ཤོམ་ར་ mācen pōmra

ཨ་མྱེས་མ་ཚེན་ āmnye' mācen

རྩོམ་ལྷ་རི་ chomo lhāri

ཤེས་ཤ་ཐང་མ་ shīsha pāngma

གངང་ལ་ tangla

གངས་ཚེན་མཚོ་དྲ་ khangcen tsōnga

གངས་དགའ་རི་པོ་ khāngkar riwo

Kailash

Jhomo langma (Everest)

Nyāncen thangla

Yarla shampo

Machen pomra

Amnye machen

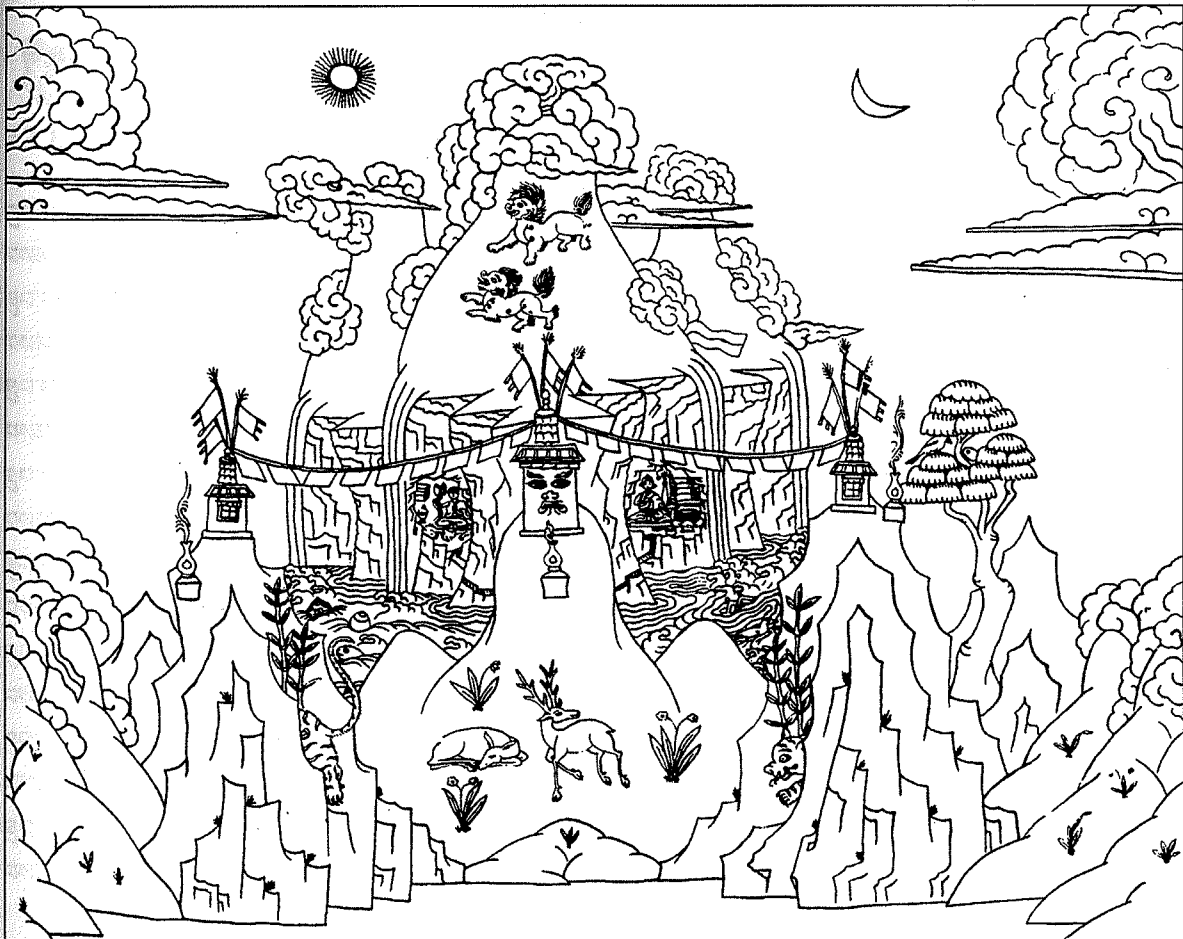
Jhomo lhari

Shisha pangma

Dangla

Ghangchen dzōnga (Kanchenjunga)

Ghongkar riwo



Pilgrimage



*The main lakes of Tibet*

ཡང་འབྲོག་གཡུ་མཚོ་	ya:mtro yūmtso	Yamdro yumtsho
མཚོ་སྐྱོན་པོ་	tshō ngōnpo	The Blue Lake, Qinghai (Chin.), Kokonor (Mong.)
མཚོ་མ་པམ་	tshō mapam	Manasarowar
གནམ་མཚོ་ཕྱག་མོ་	nāmtso chūkmo	Namtsho, Heaven Lake
ལྷ་མོ་འི་ལྷ་མཚོ་	lhāmö: lātso	Lhamo latsho

*The main rivers of Tibet*

Some of the greatest rivers of Asia rise in Tibet and cross much of the high plateau (for example the Mekong, of which more than a thousand kilometers are in Tibet).

ཡང་ལྷངས་གཙང་པོ་	yarlung tsāngpo	Brahmaputra
རྩ་མཚོ་གཤམ་འབབ་	tāco' khāpap	alternative name of the Brahmaputra
ཤིང་གོ་ཁ་འབབ་	sēnge khāpap	Indus (Chin. Shiquanhe)
ལྷང་ཆེན་ཁ་འབབ་	lāngcen khāpap	Sutlej (Chin. Xiangquanhe)
མ་ཚུ་	mācu	Yellow River (Chin. Huanghe)
རྩ་ཚུ་	tsācu / tsācu	Mekong (Chin. Lancangjiang)
འབྲི་ཚུ་	trīcu	Blue River (Chin. Changjiang)
ལྷ་མོ་རྩལ་ཚུ་	kyāmo ngūcu	Salween (Chin. Nüjiang)
ལྷིང་ཚུ་	kyīcu	Kyichu ("River of Happiness") or ལྷ་མའི་གཙང་པོ་ Lhasa River

# “The football match”

## རྟེན་འགྲུབ་ལྷན་ཁྲིམས་

**Grammar aims** བརྒྱུད་རིག་པའི་དམིགས་ཚད།

- The complement of verbs of motion: གར་-ka:.
- The time.
- Omitting the ergative case.
- Omitting the subject.
- The various meanings of གཅིག་ ཅེ་.



CD I • Tr. 33-34



### 12.1a Dialogue རྒྱ་བ་རྒྱུས་ལན།

- ཐུབ་བསྟན་ : ག་པར་འགོ་ག  
 བསམ་གཏན་ : སློ་ལོ་བརྟུ་གར་འགོ་གི་ཡིན།  
 ཐུབ་བསྟན་ : ག་པར་ཡོད་རེད།  
 བསམ་གཏན་ : སློ་སློང་ཁར།  
 ཐུབ་བསྟན་ : ཁ་གཏད་སྲུ་དང་སྲུ་རེད།  
 བསམ་གཏན་ : ད་ཚེའི་སྐབ་གྱུ་(སློབ་གྱུ་)དང་གོང་ཁྱེར་ལྷ་སའི་འུ་ཁག་རེད།  
 ཐུབ་བསྟན་ : ཡོ། བྱས་ན་རྟེན་མོ་ཚེན་པོ་ཡོད་རེད། ཚུ་ཚོད་ག་ཚོད་ལ་འགོ་ཚུགས་གྱི་རེད།  
 བསམ་གཏན་ : ཚུ་ཚོད་གཉིས་པར་ཚུགས་གྱི་རེད།  
 ཐུབ་བསྟན་ : བྱས་ན་གེལ་བ་མི་འདུག།  
 བསམ་གཏན་ : ར་གང་འཐུང་གར་འགོ་  
 ཐུབ་བསྟན་ : འོང་རེད།  
 བསམ་གཏན་ : ཁྱེད་རང་གི་རྟེན་ག་རེལ་(རྟེན་འགོར་) ག་པར་བཞག་ཡོད།  
 ཐུབ་བསྟན་ : སློན་ཚུལ་ཁང་གི་མདུན་ལ་བཞག་ཡོད།  
 བསམ་གཏན་ : ཐ་མག་ཉི་གི་ཡིན། དངུལ་གཅིག་གཡར་ད་(དང་)།  
 ཐུབ་བསྟན་ : ཡིན་དེ་ཡིན། འདའི་(འདིར་) ཡོད།  
 བསམ་གཏན་ : ད་ཚུ་ཚོད་གཉིས་པ་ཟིན་པར་སྐར་མ་བཅུ་རེད། ད་གཉིས་མགྲོགས་པོ་འགོ་

**Pronunciation**

- khapar tro-ka ?
- pōlo tā-kar tro-kiyin
- khapar yo:rä' ?
- pōlingkar
- khāptä' sū-tang sū rä'
- ngatsö: läptra-tang throngkyer lhäsä: ryka' re'
- o chä'-na tāmō chēnpo yo:re' chütsö' khatsö'-la ko tshü'-kirä'
- chütsö' nyīpar tshü'-kire'
- chä'-na thrella mīntu'
- cha khang tūng-kar tro
- ong re'
- khyērang-ki tāngkari: khapar sha'-yö'
- māntsikang-ki tūn-la sha'-yö'
- thāma' nyō-kiyin ngū: cī' yār-ta
- yin-ta yin, tä:-yö'
- tha chütsö' nyīpa simpar kārma cū re' nganyi' kyokpo tro

**Translation**

- |         |   |   |
|---------|---|---|
| Thubtän | — | Where are you going?  |
| Samtän  | — | I'm going to watch a football match.                        |
| Thubtän | — | Where?  |
| Samtän  | — | At the Polingkha Stadium.                                   |
| Thubtän | — | Who's playing who? (The opponents are who and who?)         |
| Samtän  | — | Our school and the Lhasa city team.                         |
| Thubtän | — | Ah, that's going to be a big show! What time does it start? |
| Samtän  | — | It starts at two o'clock.                                   |
| Thubtän | — | So we have time (there's no hurry).                         |
| Samtän  | — | Let's go and have some tea.                                 |
| Thubtän | — | Sure.   |
| Samtän  | — | Where have you left your bike?                              |
| Thubtän | — | I've left it in front of the traditional medicine hospital. |
| Samtän  | — | I'll go and buy some cigarettes. Lend me a bit of money.    |
| Thubtän | — | Yes, of course.   |
| Samtän  | — | It's ten to two – let's go quickly!                         |



## 12.1b Text ཚུམ་ཡིག

CD I • Tr. 35-36



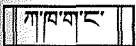
## ངའི་གྲོགས་པོ་དྲོ་རྗེ།

༭། འུ་དྲོ་རྗེ་ལོ་བརྒྱད་རེད། ཁོང་གི་ནང་གྲོང་གསེབ་ལ་ཡོད་རེད། ད་ལྟ་ཁོང་ལྷ་སར་ཁོང་གི་ཨ་ཁུ་ལགས་ཀྱི་ཁང་  
 པར་བསྐྱད་ཡོད་རེད། ཁོང་ལྷ་སར་སློབ་སྦྱོང་གི་ལོ་གཅིག་ཕྱིན་པ་རེད། ཁོང་སློབ་གྲྲར་འགོ་གི་ཡོད་རེད། དབྱུང་ཁ་དང་དགུན་ཁ་གུང་  
 སང་སྐྱོ་བ་གཅིག་ཅེས་ཡོད་རེད། གུང་སང་ལ་ཁོང་གྲོང་གསེབ་ལ་དུ་ལགས་དང་ཨ་མ་ལགས་མཇལ་གར་འགོ་གི་ཡོད་རེད།

## Translation

## “My friend Dorje”

The boy Dorje is eight years old. His home is in the countryside. Now he stays at his uncle's home in Lhasa. It's been one year since he came to Lhasa. He goes to school. In summer and winter there is a holiday of about one month. During the holiday he goes to meet his father and mother.



## 12.2 Vocabulary ཚུམ་གསར།

གཞུང་ཚབ་ཁང་ shungtsap kang	(n.) embassy
དངུལ་ཁང་ ngü:kang	(n.) bank
ཆང་ཁང་ chāng kang	(n.) bar
དཔེ་མཛོད་ཁང་ pēntsökang	(n.) library
ཕུག་ཁང་ trak kang	(n.) post office
འདུ་ཁང་ tukang	(n.) assembly hall of a monastery
སྨན་ཁང་ mānkang	(n.) hospital
མགོན་ཁང་ trönkang	(n.) hotel
པར་ཁང་ pārkang	(n.) printers
ཚོང་ཁང་ tshōngkang	(n.) shop, store
ཇ་ཁང་ chakang	(n.) teashop
འགྲེམ་སྟོན་ཁང་ tremtōnkang	(n.) museum
སྒྲ་ཁང་ trākang སྒྲ་བཞུར་ཁང་ trāsharkang (L)	(n.) hairdresser
ལྷ་ཁང་ lhākang	(n.) shrine, chapel
སློབ་གར་ཁང་ tōkarkang	(n.) theatre
ཐིམ་སེལ་ཁང་ thrīm kang	(n.) courthouse
སློབ་བརྟན་ཁང་ lō'nyānkang	(n.) cinema
སྐྱ་ཁང་ sakang	(n.) restaurant.
སློབ་ཁང་ lōkkang	(n.) hydroelectric plant

ལྷོ་བ་གྲུ་འབྲིང་བ་	löptra trjüngga	(n.) secondary school
ལྷོ་བ་གྲུ་ཆེན་མོ་	löptra chēnmo	(n.) university
ལྷོ་བ་གྲུ་ཚུང་ཚུང་	löptra chüngcung	(n.) primary school
ཀང་ག་རིལ་	kāngkari:, tāngkari	(n.) bicycle
ཤག་ཤག་	pakpa'	(n.) motor cycle
ཐ་མག་	thāma'	(n.) cigarette, tobacco
བཞེས་ཐག་	sheta' (H)	(n.) football
ཀང་ཅེད་སློ་ལོ་	kāngtse pōlo	(n.) ball
སློ་ལོ་	pōlo	(n.) money, silver
དངུལ་	ngü: རྒྱག་དངུལ་	chā'ngü: (H)
སྐར་མ་	kārma	(n.) star, minute
སྐར་ཆ་	kārca	(n.) second
ཕྱིད་ཀ་	chēka	(n.) half
ཚུ་ཚོད་	chütsö' རྒྱག་ཚོད་	chā'tsö' (H)
ཉུང་མོ་	tāmo གཟིགས་མོ་	sikmo (H)
རུ་ཁག་	ruka'	(n.) team, brigade
ཉེ་བ་	tāwa	(n.) doctrine, vision
ཁ་གཏད་	khāptä'	(n.) opponent, adversary
ཟིན་པར་	sinpar	(n.) to (telling time)
གྲེལ་བ་	thrella ལུགས་གྲེལ་	thüktre: (H)
གྲོང་ཁྱིམ་	throngkyer	(n.) town, city
ཉེ་	tā (1) / བཞེས་པཱ་	(2) / ཉེས་
		tō' (3)
ཉོ་	nyo (1) / ཉོས་	nyö' (2,3)
གཟིགས་	si' (H)	(v.) – [ vol., ED] to look at – [ vol., EA] to read (མེད་) [vol., EA] to buy (v.) – [ vol., EA] to buy – [vol., ED] to look at – [inv., EA] to see (v.) [vol., EA] to sell (v.) [vol., EA] to put, place (v.) [vol., EDA] to lend, borrow (v.) [vol. EDA] to lend, borrow (v.) [inv., A] to begin (v.) [vol., EA] to begin (v.) [vol., EA] to end (idiom.) and so
འཚོང་	tshōng (1) / བཙོང་	tsōng(2,3)
བཞག་	shā'	
གཡར་	yār	
གཡར་གནད་	yār nāng (H)	
འགོ་ཚུགས་	ko tshū'	
འགོ་བཙུགས་	ko tsū' དབུ་བཙུགས་	ū tsū' (H)
ཚར་	tshār	
བྱས་ན་	chā'-na	
<b>Proper nouns</b>		
སློ་མྱིང་ཁ་	pōlingka	“Polingkha” Stadium
མེན་ཅིས་ཁང་	māntsikang	Māntsikhang, hospital of traditional medicine in Lhasa



### 12.3 Remarks འགྲེལ་བཤད།

#### 12.3.1 The suffix གན་ -kar

This verb suffix, which may be spelled either གག་ -ka' or གན་ -kar, occurs only in Spoken Tibetan. It is used to introduce the complement of a verb of motion. The verb to which this suffix is attached must be in the present-future stem. It is translated by the English infinitive. We must therefore say ཉེ་གན་ tã-kar, "to watch", and not \*བཞུགས་གན་ tã'-kar. In Literary Tibetan, this suffix is replaced by the forms པར་ p̄ar and བར་ w̄a.

Ex.: སྤོ་ལོ་ཉེ་གན་འགྲོ་གི་ཡིན།

pōlo tã-kar tro ki-kiyin

"I'm going to watch the soccer match."

ཁོང་ཁྱོད་ལ་ལ་བཞེས་ཚལ་གཟིགས་གན་ཤེབས་སོང།

khōng thrōm-la shetsä: si'-kar phēp-song

"He has gone to buy vegetables in the market (H)."

ཟླ་བ་བྱེད་རང་མཇལ་གན་བཅར་གྱི་རེད།

tāwa khyērang cä:-kar cār-kire'

"Dawa will come to see you (H)."

#### 12.3.2 Time

When telling time, complete hours are expressed by means of ordinal numbers. "It's one o'clock" in Tibetan literally means "It's the first hour", and "It's two o'clock" means "It's the second hour", and so on. However, when minutes are involved, cardinal numbers are used, except in the case of one o'clock.

མུ་ཚོད་ག་ཚོད་རེད། chütsö' khatsö' rä'

"What's the time?"

མུ་ཚོད་དང་པོ་རེད། chütsö' thangpo re'

"It's one o'clock."

མུ་ཚོད་དང་པོ་དང་བྱེད་ཀ་རེད།

"It's half past one."

མུ་ཚོད་གཉིས་པ་ཟིན་པར་སྐར་མ་བཅོ་ལྔ་རེད།

"It's a quarter to two."

མུ་ཚོད་གཉིས་པ་ཉག་ཉག་རེད།

"It's exactly two o'clock."

མུ་ཚོད་གཉིས་དང་སྐར་མ་བཅོ་ལྔ་རེད།

"It's a quarter past two."

མུ་ཚོད་གཉིས་དང་བྱེད་ཀ་རེད།

"It's half past two."

ཕྱག་ཚོད་ག་ཚོད་ལ་ཤེབས་གྱི་རེད།

"At what time will he come?"

མུ་ཚོད་ལྔ་པ་དུག་པ་ལ་ཤེབས་གྱི་རེད།

"He'll come at five or six o'clock."

## 12.3.3 Omitting the ergative

The particle *ki'* must be used with “ergative” verbs<sup>122</sup> in the perfective past. However, the particle is often omitted in the present (or past imperfective) and future.

- Ex.: རང་ག་རེ་བྱེད་གྱི་ཡོད། rang khare che'-kiyö' “What are you doing?”  
 ཡ་མ་ལགས་མཚོད་ཆང་མཚོད་གྱི་རེད་པས། āma-la' chōcang chō'-kire'-pā' “Will your mother have some beer?”

However, it reappears if the speaker is either stressing the agent or if the latter is being contrastively emphasized.

- Ex.: ཁོང་གསོལ་ཇ་བཟོ་གི་ཡོད་རེད། khōng sō:ca so-kiyo:re' “He’s making tea.”  
 ཁོང་གིས་གསོལ་ཇ་བཟོ་གི་ཡོད་རེད། khōng-ki' sō:ca so-kiyo:re' “He’s making the tea.” (I’m making momos)

In cases where the ergative marker is omitted, the agentive function is simply indicated by word order: the grammatical agent<sup>123</sup> comes first, while the patient figures just before the verb.

- Ex.: ང་ཁྱེད་རང་དྲན་གྱིས། nga khyērang thrän-ki' “I remember you.”<sup>124</sup>  
 ཁྱེད་རང་ང་དྲན་གྱི་འདུག་གས། khyērang nga thrän-kitu'-kā' “Do you remember me?”

In both these examples the agentive particle could of course be inserted; this would have the effect of emphasizing the agent.

ངས་ཁྱེད་རང་དྲན་གྱིས། ngä' khyērang thrän-ki' “I remember you.”

When the agent is shifted to occupy the position just before the verb, it usually carries a case marker.

ཁྱེད་རང་ངས་དྲན་གྱིས། khyērang ngä' thrän-ki “You, I remember.”

The ergative marker is not usually used with volitional intransitive verbs (notably verbs of motion), but it may appear with verbs in this category if the subject is being emphatically contrasted with another.

- Ex.: ང་གནས་མཇལ་ལ་ཕྱིན་པ་ཡིན། nga nāncä:-la chīn-payin “I went on a pilgrimage.”  
 ངས་གནས་མཇལ་ལ་ཕྱིན་པ་ཡིན། ngä' nāncä:-la chīn-payin “I went on a pilgrimage.” (They went trading)

122. See Lesson 8.

123. I.e., the subject of a transitive ergative verb.

124. This is also the usual way of saying “I miss you!”

By contrast, it should be remembered that the ergative never occurs with non-volitional intransitive verbs.

• The functions of agent and possessor

When the agent (marked with the ergative) and the possessor of an object (marked with the genitive) refer to the same person in a single sentence (in which case they are coreferential), in most cases only the possessor is mentioned. For example, in the following sentence, the owner of the bicycle and the agent of the verb “to put” are the same person, and therefore only the genitive case appears, without the agentive.

Ex.: རྒྱུད་རང་གི་རྐང་ག་རིལ་ ག་པར་བཞག་ཡོད། “Where did (you) put your bicycle?”

The use of the ergative instead of the genitive is possible, but this would place the stress on the action and not on ownership.

Ex.: རྒྱུད་རང་གིས་རྐང་ག་རིལ་ ག་པར་བཞག་ཡོད། “Where did you put (the/ your) bicycle?”

The use of both agent and possessor would be very odd:

▲ རྒྱུད་རང་གིས་རྒྱུད་རང་གི་རྐང་ག་རིལ་ ག་པར་བཞག་ཡོད།

#### 12.3.4 Omitting the subject

In both Spoken and Literary Tibetan, the subject is often omitted. In the preceding lessons we have encountered numerous sentences without any subject being specified.

Ex.: རྩོན་ནས་མཚོན་གྱི་མ་རེད།      “(She) never drinks.”  
དབྱིན་ཇི་ནས་རེད་པས།      “Is (he) from England?”

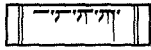
It is often the case that the auxiliary or the interrogative particle indicates whether the subject is the first, second or third person, but in many instances context is our only clue. Thus in another context the last sentence might mean “Am I from England?”

#### 12.3.5 The pronoun གི་ “someone, something”

The number གི་ “one” has several meanings. We have already come across (in Lesson 10) the pronominal use of གི་. It means both “someone” and “something”. On the other hand, in certain contexts, གི་ means “once” or “a little”.

Ex.: འདིར་གཅིག་ཕེབས་སོང་།      “Someone came here.”  
དངུལ་གཅིག་གཡར་དང་།      “Lend me a little money.”  
ང་རང་ཁོ་དང་གཅིག་འཛིང་གི་ཡིན།      “I’m going to have a bit of a quarrel with him.”





12.4 Exercises ལྷོང་ཚན།

12.4.1 Translate into English:

༄༅། ད་ལྟ་ཚུ་ཚོང་ག་ཚོང་རེད།	ཚུ་ཚོང་ལྷ་དང་བྱེད་ཀ་རེད།	ཚུ་ཚོང་ག་ཚོང་ལ་ཕེབས་ག	ཚུ་ཚོང་དགུ་པ
ཟིན་པར་སྐར་མ་བཅུ་ལ་ཡོང་གི་ཡིན།	ཁྱེད་རང་སློབ་བརྟན་གཟིགས་ཡག་ལ་མཉེས་པོ་ཡོད་པས།	དེ་ལ་འདྲི་ངས་ཉོས་པ་ཡིན།	དེ་ལ་འདྲི་སྤྲུམ་
ཉོས་པ་རེད།	བཀྲ་ཤིས་ལགས་ཕྱག་ལས་གནང་གར་ཕེབས་སོང་ངས།	དེ་ལ་འདྲི་ངས་ཉོས་པ་ཡིན།	ཕྱག་ལས་གནང་
གར་ཕེབས་མ་སོང་།	གཟིགས་མོ་གཟིགས་གར་ཕེབས་སོང་།	ང་པོ་ལོ་བརྟ་ཡག་ལ་དགའ་པོ་ཡོད།	སློབ་མ
ལགས་གསོལ་གུམ་གཟིགས་གར་ཕེབས་སོང་ངས།	ཁྱེད་རང་ལ་དདུལ་ག་ཚོང་ཡོད།		

12.4.2 Translate into Tibetan:

1. They are in the restaurant.
2. Dorje has gone to the bank.
3. I went to have (lit. drink) some tea.
4. Nyima stayed in hospital.
5. Behind the hospital there is a library.
6. They bought some tsampa (ground roasted barley).
7. Now it's half past four; we have to get up!
8. Will you come to the show? What time is the show? At a quarter to nine.
9. There are many hotels in Lhasa.
10. Where is the post office?

12.4.3 Read and translate Text 12.1.b of this lesson.

12.4.4 Insert the appropriate verb suffix ཡག་(ལ་) or གར་.

- |   |  |
|---|--|
| ༡) ཁོང་སློབ་ཚན་ལྟ་ ( ) ཕྱིན་པ་རེད།          | ༥) ཕྱི་རྒྱལ་གྱི་མི་དེ་ཚོ་རི་འཛེགས་ ( ) དགའ་པོ་ཡོད་པ་འདྲ། |
| ༢) རྗེ་རྩེ་པོ་ལོ་ལྟ་ ( ) དགའ་པོ་ཡོད་རེད།    | ༦) བཀྲ་ཤིས་མར་ཉོ་ ( ) ཕྱིན་སོང་།                         |
| ༣) ཁོང་གར་རིལ་གཞོན་ ( ) དགའ་པོ་ཡོད་རེད།     | ༧) ཁོང་ཚོ་སླ་མ་མཇལ་ ( ) ཕེབས་སོང་།                       |
| ༤) གནམ་གུརི་སྐྱ་ལོ་ཉོ་ ( ) ལས་སླ་པོ་མི་འདུག | ༨) རྗེ་རྩེ་གར་ལ་སྤྱན་སྐྱུ་ཕྱག་ ( ) ཕྱིན་པ་རེད།           |

12.4.5 Write a phonological transcription of Text 12.1b.



**Pronunciation**

- si'-ta tinträ' tsepo !
- thaka rang hīmalayā: rīkyü' yinpatra
- la' re' lhōkā: nāmtang-la lēp tro:-yo:re'
- ō lēp-song
- khale phēp-ko
- thūkce chē khale shu'
- kūsho', chā'pe' nāng-cung
- khanā' phēp-pa. khyērang-ki chākkyer khapar yō'
- phāransi-nā' yong-payin la'kyer tā: yō'
- thūkce chē khale phēp
- la'-so khale shu'
- kūsho' chāpe' nāng chākkyer ngar tān-ro'nang kūcā'-la tā-ts chā'-na trī'-kire'-pā'
- yin-ta yin ngā: cāla' tshāngma tā: yō'. si'-ro'nang
- thūkce chē. thā, khā kyōn-ro'nang.

**Translation**

- |                    |   |  |
|--------------------|---|--|
| Lobzang            | — | Look, It's so beautiful!   |
| Michel             | — | Isn't it just! That's probably the Himalayan Range.  |
| Lobzang            | — | Yes, we're about to arrive at Lhokha Airport.  |
| Michel             | — | Oh! We've arrived.   |
| Pilot              | — | Goodbye.   |
| Michel and Lobzang | — | Thank you, goodbye (lit. stay slowly).   |
| Frontier policeman | — | Welcome. Where have you come from? (Where's) your passport, please?  |
| Michel             | — | I've come from France. Here's my passport.   |
| Frontier policeman | — | Thank you, goodbye.  |
| Michel             | — | Lovely, thank you.   |
| Customs official   | — | Welcome, gentlemen. Show me your passports, please. May I take a look at your luggage please? (If I take a brief look at your luggage will that be all right?) |
| Michel             | — | Certainly, all my things are in here! Please take a look.  |
| Customs official   | — | Thank you. Now close them please.  |

ཀུམ་ལང་།

**13.2 Vocabulary** ཚོག་གསལ།

ལྷོ་ལོ་ལོ་ kūsho' ལྷོ་ལོ་ལོ་ kūshap (L)

(n.) sir

ལྷོ་ལོ་ kūngo

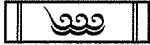
(n.) Your Excellency

ལས་བྱེད་པ་ lācepa	(n.) official, civil servant
ཁ་ལོ་པ་ khālopa	(n.) driver, pilot
དམག་མི་ mā'mi	(n.) soldier
ལག་ཁྱེར་ lakkyer རྒྱག་ཁྱེར་ chākkyer (H)	(n.) permit, passport
རི་རྒྱུད་ rikyü'	(n.) mountain range
གནམ་གྲུ་འབབ་ཐང་ nāmtru paptang	(n.) airport
གནམ་ཐང་ nāmtang	(n.) airport
འབབ་ཚུགས་ paptsu'	(n.) station
སྒྲི་ kō གཟིམ་སྒྲི་ simko (H)	(n.) door
རྒྱུད་ kyü'	(n.) chain, range, <i>tantra</i>
ཅ་ལག་ cāla' ལྷ་ཆས་ kūcā' (H)	(n.) things, belongings
གནམ་གྲུ་ nāmtru	(n.) aeroplane
རི་མི་ rili མེ་འཁོར་ mekor (L)	(n.) train
གྲུ་གཟིངས་ thrusing'	(n.) boat
ཐང་ཕུར་གནམ་གྲུ་ thāpur nāmtru	(n.) helicopter
ལྷོ་སྤྱོད་རྒྱངས་འཁོར་ cīcō' lāngkor	(n.) bus
མཇེས་པོ་ tsepo	(adj.) beautiful
མདོག་ཉེས་ to'nye'	(adj.) ugly
དག་རང་ thaka rang	(adv.) really, absolutely
ཡིན་དུ་ཡིན་ yin-ta-yin	(adv.) of course, certainly
གལ་སྲིད་ khāsi'	(co.) if
ཚང་མ་ tshāngma	(quant.) all
འགོ་འོ་ tro: གྲུབས་ thrap (L)	(aux.) to be about to
རོགས་གནང་ ro'hang (H)	(aux.) <i>imperative</i>
སློབས་ lēp	(v.) [inv., A] to arrive
འགྲིག་ tri'	(v.) [inv., A] to be all right
བསྟན་ tān	(v.) [vol., EA] to show
རྒྱག་(1) kyā' / བརྒྱབ་ (2) kyap / རྒྱབ་ kyop(3)	(v.) [vol., EA] – to make, do – <i>verbalizer</i>
བཟོན་ kyōn (H)	(v.) [vol., EA] – to make, do – <i>verbalizer</i>
ཁ་ཕྱེ་ khā chē ལལ་ཕྱེ་ shā: chē (H)	(v.) [vol., EA] to open (objects)
ཁ་རྒྱག་ khā kyā' ཁ་བརྒྱན་ khā kyōn (H)	(v.) [vol., EA] to close (objects)
སྒྲི་ཕྱེ་ kō chē གཟིམ་སྒྲི་ཕྱེ་ simko chē (H)	(v.) [vol., EA] to open (a door)
སྒྲི་རྒྱག་ kō kyā' གཟིམ་སྒྲི་བརྒྱན་ simko kyōn (H)	(v.) [vol., EA] to close (a door)
ག་ལེ་ཕེབས་ khāle phēp	(idiom.) goodbye (to someone leaving)
ག་ལེ་ལྷགས་ khāle shü'	(idiom.) goodbye (to someone staying)

**Proper nouns**

དི་མ་ལ་ཡ་ hīmalaya

Himalaya



### 13.3 Remarks འགྲེལ་བཤད།

#### 13.3.1 The conditional

Tibetan has no specific verb mood to express the conditional. The conditional is formed by adding the particle ཅོ་ -na “if” to the verb in the subordinate clause or to its auxiliary. The particle -na is combined with auxiliaries in the following cases: ཡོད་ན་ཡེ་ཏོ་-na, འདུག་ན་ tu་ཏོ་-na, ཡིན་ན་ yin-na, but the following combinations are incorrect: \*རེད་ན་ re་ཏོ་-na and \*ཡོད་རེད་ན་ yo:re་ཏོ་-na.

The protasis (the “if” clause) may be preceded by the expression གཤམ་སྲིད་ khā:si'. There are basically three types of constructions, corresponding respectively to the present, past and “future” conditional.

• The **present conditional** expresses a situation that has not occurred, but that remains a possibility at the time the statement is made; or else a pure hypothesis, about the likelihood of which the statement has nothing to say. In this case the verb in the subordinate clause appears in the past tense optionally followed by the past auxiliary བ་ཡིན་<sup>125</sup> and the main clause verb is in the future tense. The structure may be represented as follows:

གཤམ་སྲིད་ [...] V (past) + ཅོ་ [...], V + AUX (future)

གཤམ་སྲིད་ [...] V (past) + བ་ཡིན་ན་ [...], V + AUX (future)

These constructions, which translate both the conditional and indicative moods of English, are by far the most commonly used in Tibetan to formulate conditionals. They are also sometimes used to express past and future conditionals.

Ex.: ཅི་རིལ་ཚང་མ་བཟུམ་ན་གྲོད་ཁོག་ན་གི་རེད། chiri: tshāngma sā'-na thröko' na-kire'  
“If he ate all the sweets, he would have a stomach ache.”

ཅི་རིལ་ཚང་མ་བཟུམ་བ་ཡིན་ན་གྲོད་ཁོག་ན་གི་རེད། chiri: tshāngma sā'-payin-na thröko' na-kire'  
“If he ate all the sweets, he would have a stomach ache.”

སྐམ་ལ་སྐྱོ་ལྷགས་བརྒྱབ་ན་ཅ་ལག་བརྒྱག་གི་མ་རེད། kam-la koca' kyap-na cāla' lā'-kimare'  
“If you close the box with a padlock, the things won't be lost.”

ཁྱེད་རང་གིས་མོ་ཏྲ་བཙོང་ན་ངས་ཉོ་གི་ཡིན། “If you were to sell your car, I'd buy it.”

125. The auxiliary *pa-yin* may be used with any verb class (volitional or non-volitional), although sometimes other auxiliaries such as *byung-na* or *song-na* may also be used. There is a slight difference between the two constructions: when the verb is followed by the auxiliary *pa-yin*, it can indicate a mere hypothesis, a general statement which is not linked to the ongoing situation.

On the other hand, the present conditional is often used to translate polite requests with the verb “can” or “may” (lit. would it be all right if...).

Ex.: འདི་འདྲམ་བྱས་ན་འགྲིག་གི་རེད་པས། “May I do that?”  
 བྱིད་རང་དོ་དགོངས་འདིར་གཟུང་ན་འགྲིག་གི་རེད། “You can sleep here tonight.”

Finally, there is another construction involving the present conditional: The subordinated conditional clause is followed by the perfect auxiliary. The meaning differs from the above construction only in terms of verb aspect.

གཤམ་སྲིད་ [...] V (past) + ཡོད་ན་ [...], V + AUX (future)

Ex.: བྱི་རིམ་ཚང་མ་བཟམ་ཡོད་ན་གྲོད་ཁོག་ན་གི་རེད། chiri: tshāngma sã'-yö'-na thröko' na-ki:re'  
 “If he has eaten all the sweets, he will have a stomach ache.”

• The **past conditional** expresses a possibility that could have been envisaged in the past, but that did not actually occur. The verb in the subordinate clause is usually in the past tense-aspect (perfect or perfective); the main verb is usually in the past and is followed by the perfect auxiliary or auxiliaries of probability.<sup>126</sup>

གཤམ་སྲིད་ [...] V (past) + ཡོད་ན་ [...] V + ཡོད་རེད་ / བ་ཡོད་

གཤམ་སྲིད་ [...] V (past) + བ་ཡོན་ན་ [...] V + ཡོད་རེད་ / བ་ཡོད་

Ex.: བྱི་རིམ་ཚང་མ་བཟམ་ཡོད་ན་གྲོད་ཁོག་ན་ཡོད་རེད། chiri: tshāngma sã'-yö'-na thröko' na-yo:re'  
 “If (he) had eaten all the sweets, he would have had a stomach ache.”

The perfective is also sometimes used:

བྱི་རིམ་ཚང་མ་བཟམ་པ་ཡོན་ན་གྲོད་ཁོག་ན་ཡོད་རེད། chiri: tshāngma sã'-payin-na thröko' na-yo:re'  
 idem.

Ex.: མཁ་ལ་སྒོ་ལྷགས་བརྒྱབ་ཡོད་ན་ཅ་ལག་བརྒྱག་ཡོད་མ་རེད། kam-la koca' kyap-na cāla' lā'-yo:mare'  
 “If the box had been padlocked, the things wouldn't have been lost.”

Or: མཁ་ལ་སྒོ་ལྷགས་བརྒྱབ་ཡོད་ན་ཅ་ལག་བརྒྱག་པ་མེད། kam-la koca' kyap-na cāla' lā'-pame' idem.

Ex.: བྱིད་རང་གིས་མོ་ཉ་བཙོང་ཡོད་ན་ངས་ཉོས་ཡོད་རེད། “If you'd sold your car, I'd have bought it.”

Or: བྱིད་རང་གིས་མོ་ཉ་བཙོང་ཡོད་ན་ངས་ཉོས་པ་ཡོད། idem.

• The **future conditional** expresses a future possibility. In this case, the verbs of the subordinate and main clauses are both in the future. This construction is not very commonly used, and it is usually replaced by the present conditional.

126. The auxiliaries -payö' / patu' are discussed in Lesson 28.

གལ་སྲིད་ [...] V (present-future) + AUX (future) + ཅོ་ [...] V + AUX (future)

Ex.: བྱིད་རང་གིས་མོ་ཏེ་ཚོང་གི་ཡིན་ན་ངས་ཉོ་གི་ཡིན། “If you sell (lit. will sell) your car, I’ll buy it.”

### 13.3.2 The imperative suffix རོགས་གནང་ ro'ngang

This suffix may be attached to any volitional verb, preferably an honorific one, to formulate a request or a polite command.

Ex.: གཟུགས་རོགས་གནང་། si'-ro'ngang “Look.” or “Buy.”  
 ལ་བཀོན་རོགས་གནང་། khā kyön-ro'ngang “Close it.”  
 སེབས་རོགས་གནང་། phēp-ro'ngang “Come.”

### 13.3.3 The constructions “to be about to” and “to have just”.

These two constructions are expressed by placing འགྲོའི་tro:, which is derived from the literary form གྲལས་thrap, after the main verb.

To say “to be about to”, Tibetan uses the existential auxiliaries yore', tu', yö': འགྲོའི་ཡོད་ tro:-yö' (ego), འགྲོའི་འདུག་ tro:-tu', འགྲོའི་ཡོད་རེད་ tro:-yo:re'.

“To have just” is expressed by using the essential auxiliaries re' or yin: འགྲོའི་ཡིན་ tro:-yin (ego), འགྲོའི་རེད་ tro:-re'.

And finally, the verb འགྲོའི་tro: (or its literary form གྲལས་thrap) may be followed by the verb “to do” ཅིད་che' to mean “all but” or “almost”.

Ex.: བྱིད་རང་ཞལ་ལག་མཚོན་འགྲོའི་ཡོད་པས། “Are you about to eat?”  
 ཁོང་ཚུ་འདིའི་ནང་ལ་ཞི་འགྲོའི་བྱས་པ་རེད། “He almost died in this river.”  
 གནམ་ཐང་ལ་སླེབས་འགྲོའི་ཡོད་རེད། “We’re about to arrive at the airport.”  
 ང་འབྲུག་ཡུལ་ནས་ཡོང་འགྲོའི་ཡིན། “I’ve just come from Bhutan.”

## || རྒྱ་སྐད་ཀྱི་སློབ་ཐོག་ ||

### 13.4 Exercises སློབ་ཐོག་

#### 13.4.1 Translate into English:

- 2) བ་གི་སྒོ་བཟང་ལགས་ཡིན་པ་འདྲ། མ་རེད། བ་གི་དྲོ་རྩེ་རེད།
- 3) འདི་དྲོ་རྩེ་ཡི་གེ་ཡིན་པ་འདྲ། ལགས་རེད། འདི་ཁོང་གིས་བྲིས་པ་རེད།
- 3) བྱ་ལགས་ལྷ་སར་སླེབས་འགྲོའི་ཡོད་རེད་པས། ལགས་རེད་སླེབས་འགྲོའི་ཡོད་རེད།
- 4) བྱིད་རང་གི་ཕྱག་དེབ་དེ་ངར་ཅིག་བཞུན་རོགས་གནང་།
- 4) གཉིས་དང་བདུན་བརྗོལས་པས་དགུ་རེད།

- ༤) བཞི་བཅུ་ཞེ་ལྔ་དང་བཅུ་བཞུ་མཐའ་པས་ང་བཅུ་ང་ལྔ་རེད།
- ༥) བཅུ་ནས་གཅིག་འཐེན་པས་དགུ་རེད།
- ༦) རྒྱ་ལྗེ་རེ་བཞི་ནས་སྐུ་ལྗེ་ལྔ་འཐེན་པས་ཉི་ཤུ་ཅུ་དགུ་རེད།
- ༧) བདུན་ཅུ་དོན་བརྒྱད་ནས་བཙོ་ལྔ་འཐེན་པས་དྲུག་ཅུ་རེ་གསུམ་རེད།
- ༨) གསུམ་དང་ལྔ་བཞུ་མཐའ་པས་བརྒྱད་རེད།

13.4.2 Rewrite the sentences according to the example given.

- ཁྱེད་རང་བོད་ལ་ཕེབས་རོགས་གནང་། > བོད་ལ་ཕེབས་ན་ཡག་པོ་ཡོད་རེད།
- ༡) ལྷ་ཁོལ་མ་མཚོད་རོགས་གནང་། > .....
- ༢) བོད་སྐད་སློབ་སྦྱོང་གནང་རོགས་གནང་། > .....
- ༣) ཞིང་ཉོག་མང་པོ་མཚོད་རོགས་གནང་། > .....

13.4.3 Complete the following sentences using the appropriate auxiliaries.

- ༡) ད་ལྟ་མོག་མོག་མ་བཟས་ན་གོད་ཁོག་སྟོགས་( )།
- ༢) ཁྱེད་རང་གི་ཁང་པ་ཚོང་གི་ཡིན་ན་ངས་ཉེ་( )།
- ༣) ཁྱེད་རང་ཕྱག་ལས་ལ་མ་ཕེབས་ན་ང་ཡང་འགྲོ་( )།
- ༤) ལྷ་པོ་ཕྱིན་ཡོད་ན་སླེབས་( )།
- ༥) སློབ་སྦྱོང་མ་བྱས་ན་ཡོན་ཏན་ཤེས་( )།
- ༦) ང་དེ་དུས་སློབ་སྦྱོང་ཡག་པོ་བྱས་ཡོད་ན་ད་ལྟ་མཁས་པ་ཆགས་( )།

13.4.4 Complete the following sentences using the appropriate auxiliaries.

- ༡) ཁོང་ད་ལྟ་རང་བོད་ནས་ཕེབས་འགྲོའོ་( )།
- ༢) ཁོང་གཉིས་བདུན་ཕྱག་སྐྱེན་མ་ཚང་ས་བརྒྱབ་འགྲོའོ་( )།
- ༣) སྐར་མ་ལྔ་སྐུགས་རོགས་གནང་། ཁྱེད་ལགས་ཕེབས་འགྲོའོ་( )།
- ༤) ང་ཁྱེད་རང་ནང་ལ་ཡོང་འགྲོའོ་( )།

13.4.5 Translate into Tibetan:

- 1. The pilot of the aeroplane is Tibetan.
- 2. They've just arrived at the station.
- 3. There are some helicopters at the airport.



4. There are a lot of soldiers on the train.
5. If you haven't got a permit, you won't be able to go there.
6. If you go to Gandän monastery, you'll meet his brother.



### 13.5 Civilization རིག་གཞུང་།

#### Administrative Tibet

Situated in the southwest of the People's Republic of China, the Tibet Autonomous Region, the Tibetan Autonomous Prefectures and the Tibetan Autonomous Counties comprise a vast territory of over 2 200 000 km<sup>2</sup>. The Tibetan Autonomous Prefectures are located within the Chinese provinces of Qinghai, Sichuan, Gansu and Yunnan.

#### The Tibet Autonomous Region

- བོད་རང་སྐྱོང་ལྗོངས་ phö' rangkyong cōng (*Chin.* xizang zizhiqu)

1 138 400 km<sup>2</sup> (excluding NEFA or Arunachal Pradesh, a border region under Indian control but claimed by the PRC). Apart from Standard Tibetan, the dialects spoken in the T.A.R. include those of Ü, Tsang, Tö Ngari and Kham. (དབུས་སྐད། ũkä', གཙང་སྐད། tsāngkä', ཉིང་སྐད། tōkä', འཕམས་སྐད། khāmkä').

The T.A.R. is subdivided into six prefectures and one municipality: Lhasa Municipality ལྷ་ས་གྲོང་ཁྱེར་ (lhāsa throngkyer), Zhikatsé Prefecture གཞིས་ཀ་རྩེ་ས་ཁུལ་ (shikatse sākü:), Lhokha Prefecture ལྷོ་ཁ་ས་ཁུལ་ (lhōka sākü:), Chamdo Prefecture ཆབ་མདོ་ས་ཁུལ་ (chāmto sākü:), Nagchu Prefecture ཉག་ཅུ་ས་ཁུལ་ (nākcu sākü:), Ngari Prefecture འངའ་རིས་ས་ཁུལ་ (ngāri' sākü:), and Nyingthri Prefecture ཉིང་ཁྲི་ས་ཁུལ་ (nyintri sākü:)

#### The Chinese province of Qinghai (མཚོ་སྐོན། tshō ngōn)

The Tibetan areas of Qinghai cover a total of 723 600 km<sup>2</sup>.

- Golok Tibetan Autonomous Prefecture

མགོ་ལོག་བོད་རིགས་རང་སྐྱོང་ཁུལ་ kolo' phōri' rangkyong khū: (*Chin.* guoluo zangzu zizhizhou). Various Amdo dialects (ཨ་མདོ་སྐད། āmto kā') are spoken in this area.

- Kyegundo Tibetan Autonomous Prefecture

ལྷུ་དུ་མདོ་(ཡུས་ལུ) བོད་རིགས་རང་སྐྱོང་ཁུལ་ kyēkunto (or yūshu) phōri' rangkyong khū: (*Chin.* yushu zangzu zizhizhou). Various Kham dialects (འཕམས་སྐད། khāmkä') are spoken.

- Tibetan Autonomous Prefecture of the South of the Yellow River

མ་ལྷོ་བོད་རིགས་རང་སྐྱོང་ཁུལ་ mā lhō phōri' rangkyong khū: (*Chin.* huangnan zangzu zizhizhou). Various Amdo dialects (ཨ་མདོ་སྐད། āmto kā') are spoken in this area.

- Tibetan Autonomous Prefecture of North of the Lake (Kokonor)

མཚོ་བྱང་བོད་རིགས་རང་སྐྱོང་ཁུལ་ tshō chāng phöri' rangkyong khū:. (*Chin.* haibei zangzu zizhizhou). Various Amdo dialects (ཡ་མདོ་སྐད་ āmto kā') are spoken in this area.

- Mongol and Tibetan Autonomous Prefecture of the West of the Lake (Kokonor)

མཚོ་ལྷོ་བོད་རིགས་དང་སོག་རིགས་རང་སྐྱོང་ཁུལ་ tshō nyp phöri'-tang sō'ri' rangkyong khū:. (*Chin.* haixi mengguzu zangzu zizhizhou). Various Amdo dialects (ཡ་མདོ་སྐད་ āmto kā') are spoken in this area.

- Mongol and Tibetan Autonomous Prefecture of the South of the Lake (Kokonor)

མཚོ་ལྷོ་བོད་རིགས་རང་སྐྱོང་ཁུལ་ tshō lhō phöri' rangkyong khū:. (*Chin.* hainan zangzu zizhizhou). Various Amdo dialects (ཡ་མདོ་སྐད་ āmto kā') are spoken in this area.

This province also contains a number of Tibetan townships (བོད་རིགས་སྐོང་ཚོ་ phöri' throntso, *Chin.* zangzu xiang) attached to Chinese counties or autonomous counties of other nationalities (Hui, Salar, Tu).

- Region East of the Lake (Kokonor)

མཚོ་ཤར་ཁུལ་ tshō shār khū:. (*Chin.* Haidong). Although this area, around the city of Xining, has a population of some 200,000 Tibetans as well as a number of other ethnic groups, it has no autonomous status. Various Amdo dialects (ཡ་མདོ་སྐད་ āmto kā') are spoken in this area.

### The Chinese Province of Gansu (ཀན་སུཅུ་ kānsu)

The Tibetan areas of Gansu cover a total of 45 625 km<sup>2</sup>.

- The Tibetan Autonomous Prefecture of the South of Gansu.

ཀན་སུཅུ་བོད་རིགས་རང་སྐྱོང་ཁུལ་ kān lhō phöri' rangkyong khū: (*Chin.* gannan zangzu zizhizhou). (39 825 km<sup>2</sup>). Various Amdo dialects (ཡ་མདོ་སྐད་ āmto kā') are spoken in this area.

- The Tibet Autonomous County of Pari

དཔལ་རིས་བོད་རིགས་རང་སྐྱོང་རྫོང་། pā:ri' phöri' rangkyong tsong: (*Chin.* tianzhu zangzu zizhixian) (5 800 km<sup>2</sup>). Amdo dialect (ཡ་མདོ་སྐད་ āmto kā') is spoken in this area.

This province also contains a number of Tibetan townships (བོད་རིགས་སྐོང་ཚོ་ phöri' throntso, *Chin.* zangzu xiang) attached to Chinese counties.

### The Chinese Province of Sichuan (སི་ཁོན་ sītrön)

The Tibetan areas of Sichuan cover a total of 247 530 km<sup>2</sup>.

- Ngapa Tibetan Autonomous Prefecture.

ང་པ་(ང་བ)བོད་རིགས་རང་སྐྱོང་ཁུལ་ ngāpa phöri' rangkyong khū: (*Chin.* aba zangzu zizhizhou) (83 201 km<sup>2</sup>). Dialects of Amdo (ཨ་མདོ་སྐད་ āmto kā') and Kham (ཁམས་སྐད་ khāmkä') as well as Gyälrong language (ཧྲེ་རྫོང་སྐད་ kyä:rong kā') are spoken in this area.

- Kanze Tibetan Autonomous Prefecture

དཀར་མཛེས་བོད་རིགས་རང་སྐྱོང་ཁུལ་ kântse phöri' rangkyong khū: (*Chin.* ganzi zangzu zizhizhou) (151 082 km<sup>2</sup>). Dialects of Kham (ཁམས་སྐད་ khāmkä') as well as Gyälrong language (ཧྲེ་རྫོང་སྐད་ kyä:rong kā') are spoken in this area.

- Mili Tibetan Autonomous County

མྱི་ལི་བོད་རིགས་རང་སྐྱོང་རྫོང་། mīli phöri' rangkyong tsong (*Chin.* muli zangzu zizhixian). (13 246 km<sup>2</sup>). Various Kham dialects (ཁམས་སྐད་ khāmkä') are spoken in this area.

This province also contains Tibetan townships attached to Chinese counties, and an autonomous county of the Yi nationality.

### The Chinese province of Yunnan (ཡུན་ནན་yünnän)

- Dechen Tibetan Autonomous Prefecture

བདེ་ཆེན་བོད་རིགས་རང་སྐྱོང་ཁུལ་ tēcen phöri' rangkyong khū: (*Chin.* diqing zangzu zizhizhou) (23 870 km<sup>2</sup>). Various Kham dialects (ཁམས་སྐད་ khāmkä') are spoken in this area.

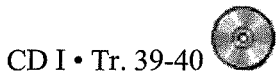
(See map *Tibetan administrative areas*)

# “The Banagzhöl Area”

## སྐྱ་ནག་ཞོལ།

**Grammar aims** བརྗེས་སྤོང་རིག་པའི་དམིགས་ཚད།

- The verbalizers རྩེད་che' རྒྱག་ kyā' བཏང་tāng.
- The connective བས་-nä'.
- The construction V+ བ་དག་-pataka.



### 14.1 Dialogue རྒྱ་བ་རྒྱུས་ལན།

- སློབ་ཚན་ : རིག་ཤོག་ སྐྱ་ནག་ཞོལ་བར་དུ་ག་ཚེད་བྱེད་ག།
- རིག་ཤོག་ : སྐྱ་ར་མོ་བདུན།
- སློབ་ཚན་ : འོ་ཡོང་ང།
- མི་ཤེལ་ : སློབས་འགྲོའོ་(གྲབས་)ཡོད་རེད་པས།
- སློབ་ཚན་ : སློབས་འགྲོའོ་འདུག་ ཐག་ཉེ་པོ་རེད།
- མི་ཤེལ་ : ད་ག་བར་རེད།
- སློབ་ཚན་ : འདའི་(འདྲིར་)རེད། ངའི་ཨ་མའི་ཁང་པ་འདྲི་རེད།
- མི་ཤེལ་ : ལགས་སོ། འདའི་སྐྱ་ར་མོ་བདུན་ཡོད།
- རིག་ཤོག་ : རྒྱགས་ཆེ་གནང་། བཞུགས་གདན་འཇགས་གོ།
- ཨ་མེ་ : རྒྱག་མེབས་གནང་བྱུང་།
- སློབ་ཚན་ : ལགས་ཡོད། ཨ་མེ་ལགས་སྐྱ་གཞུགས་བདེ་པོ་ཡིན་པས།
- ཨ་མེ་ : བདེ་པོ་ཡིན།
- སློབ་ཚན་ : ངའི་སྐྱ་གས་པོ་མི་ཤེལ་རེད། ཁོང་པ་རན་སི་ནས་རེད། བོད་སྐད་དང་བོད་ཀྱི་ཤེས་རིག་སློབ་སྦྱོང་གནང་གི་ཡོད་རེད། ང་གཉིས་ཉེ་མ་ཁ་ཤས་བསྐྱད་ས་ཡོད་པས།
- ཨ་མེ་ : བཞུགས་ས་ཡོད། ཨ་ལའི། ཡར་ཕེབས། ཁོང་ལྷ་སར་ཕེབས་ནས་ག་ཚེད་ཐང་(ཕྱིན་)སོང་།
- སློབ་ཚན་ : སློབས་པ་ད་ག་རེད། ང་གཉིས་གཟའ་ཉི་མ་བར་དུ་བསྐྱད་ན་འགྲིག་གི་རེད་པས།
- ཨ་མེ་ : འགྲིག་གི་རེད།

### Pronunciation

- r̄iksho, paṅakshō: phartu khatsō' che'-ka
- kormo tūn
- o yong-nga
- lēp tro: yo:re'-pä'
- lēp tro tu' thā' nyepo re'
- tha khapar rä'
- tä: re' ngä: āni: khāngpa ti re'
- la'-so tä: kormo tūn yō'
- thūkce nāng shutānca-ko
- chāpe' nāng-cung
- la' yō' āni-la' kūsu' tepo yin-pä'
- tepo yin
- ngä: trokpo miše: khōng phārānsi-nä' re' phökä'-tang phö'-ki sheri' lōpcong nāng-kiyo:re'. nganyi' nyima khāshā' tä'-sa yō'-pä'
- shu'-sa yō' ālā yar phēp. khōng lhāsar phēp-nä' khatsō' thā'-song
- lēp-pataka re' nganyi' sa nyima phartu tä'-na tri'-kire'-pä'
- tri'-kire'

### Translation

- Lobzang — *Rickshaw!* How much is it (lit. will you make it) up to Banagzhöl?  
 The *rickshaw* — Seven *gormo*.  
 Lobzang — That's fine.  
 Michel — Are we about to arrive?  
 Lobzang — Yes, we're nearly there, it's very close.  
 Michel — Where is it?  
 Lobzang — It's here. Here's my aunt's house.  
 Michel — Well then, here's seven *gormo*.  
 The *rickshaw* — Thanks, goodbye!  
 Aunt — Welcome!  
 Lobzang — Thank you. How are you, Auntie?  
 Aunt — I'm fine.  
 Lobzang — This is my friend Michel. He's French. He's studying Tibetan language and culture. Have you got a room where we can stay for a few days?  
 Aunt — Yes, I have a room. But come in! How long has he been in Lhasa? (lit. since he arrived how much [time] has passed)  
 Lobzang — He's just arrived. Can we stay until Sunday (lit. if we stay will that be all right)?  
 Aunt — Yes, that will be fine.

ཀུན་གཤིས་
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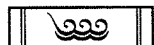
## 14.2 Vocabulary ཚོག་གསལ།

མོ་ར་མོ་ kormo	(n.) <i>gormo</i> , currency unit
རིག་ཤོག་ riksho'    སའན་ལུན་ sānlün (ch.)	(n.) <i>rickshaw</i>
པ་ད་ཀ་ pataka	(aux.) just
ས་ sā	(n.) earth, place
བསྐད་ས་ tā'-sa    བཞུགས་ས་ shu'-sa (H)	(n.) room, place
གཟའ་ sṣa	(n.) planet
གཟའ་ཉི་མ་ sṣa nyīma	(n.) Sunday
གཟའ་ལྷ་པ་ sṣa tāwa	(n.) Monday
གཟའ་མིག་དམར་ sṣa mīkmar	(n.) Tuesday
གཟའ་ལྷག་པ་ sṣa lhākpa	(n.) Wednesday
གཟའ་ལུ་ར་པུ་ sṣa phūrpu	(n.) Thursday
གཟའ་པ་སངས་ sṣa pāsang	(n.) Friday
གཟའ་སྤེན་པ་ sṣa pēnpa	(n.) Saturday
ཟླ་བ་དང་པོ་ tāwa thāngpo	(n.) January
ཟླ་བ་གཉིས་པ་ tāwa nyīpa	(n.) February
ཟླ་བ་གསུམ་པ་ tāwa sūmpa	(n.) March
ཟླ་བ་བཞི་པ་ tāwa shīpa	(n.) April
ཟླ་བ་ལྔ་པ་ tāwa ngāpa	(n.) May
ཟླ་བ་དྲུག་པ་ tāwa thrukpa	(n.) June
ཟླ་བ་བདུན་པ་ tāwa tūnpa	(n.) July
ཟླ་བ་བརྒྱད་པ་ tāwa kyāpa	(n.) August
ཟླ་བ་དགུ་པ་ tāwa kupa	(n.) September
ཟླ་བ་བརྒྱུ་པ་ tāwa cūpa	(n.) October
ཟླ་བ་བརྒྱ་གཅིག་པ་ tāwa cūcikpa	(n.) November
ཟླ་བ་བརྒྱ་གཉིས་པ་ tāwa cūnyīpa	(n.) December
པོ་ད་ཟླ་ phōnta	(n.) month (lunar calendar)
ལྷོ་ཟླ་ cīnta	(n.) month (international calendar)
ལྷོ་མོ་ cīlo	(n.) year (international calendar)
ཚེས་པ་ tshēpa	(n.) date
ཚང་ས་ chāngsa    བྱུང་ས་ thrūngsa(H)	(n.) marriage
བསམ་ལྡོ་ sāmlō    དགོངས་པ་ kongpa (H)	(n.) thought, idea
ཐག་ཉེ་པོ་ thā' nyēpo	(adj.) close, near
ཐག་རིང་པོ་ thā' rīngpo	(adj.) far, distant
ཁ་ཤས་ khāshā'	(adj.) some, several
བསམ་ལྡོ་ sāmlō	(v.) [inv., EA] to think
བསམ་ལྡོ་ + བཏང་ sāmlō tāng	(v.) [vol., E] to think, ponder

དགོངས་སྲིད་ + བཞེས་ kōngpa she' (H)	(v.) [vol., E] to think, ponder
ཚངས་སྲིད་ + རྒྱུག་ chāngsa kyā'	(v.) [vol., E] to marry
པར་ + རྒྱུག་ pār kyā'	(v.) [vol., ED] to photograph
བཞུགས་གདན་འཇགས་གོ་ shuktānca'-ko	(idiom.) goodbye!
ཡོང་ང་ yongnga	(idiom.) all right, fine
ཐུགས་ཚེག་ནང་ thūkce nāng	(idiom.) thank you

### Proper nouns

མི་ཤེལ་ miṣhe:	Michel
མིག་དམར་ mīkmar	Mars
ལྷགས་པ་ lhākpa	Mercury
ཕུར་ཕུ་ phūrpu	Jupiter
པ་སངས་ pāsang	Venus
ཤེན་པ་ pēnpa	Saturn



## 14.3 Remarks འགྲེལ་བཤད།

### 14.3.1 Compound verbs and verbalizers

In Spoken Tibetan, compound verbs are more common than simple verbs (verbs comprising only one syllable). For the most part, these consist of a noun and a “verbalizer”. Verbalizers (Tibetan: *bya-tshig stong-pa*) are verbs that do not convey a specific meaning or else mean “to do” in a general sense. Compound verbs of this sort generally comprise two or three syllables, but some contain up to five.

The **three basic verbalizers** are: སྤྱད་ che' / གནང་ nāng (H) “to do, act”, རྒྱུག་ kyā' / བསྐྱེན་ kyōñ (H) “to make” and བཏང་ tāng / བཏང་གནང་ tāng-nāng (H) “to send, do”.<sup>127</sup>

Other verbalizers – some of them used only rarely – include: བཟོ་ sō “to make”, ལྷི་ shü (h) “to say, to take”, བཞེས་ she' “to take”, བསྐྱངས་ lāng' “to lift”, ལང་ lang “to get up”, འགྲོ་ trō “to go”, ཤོར་ shōr “to let go”, ཐེཔ་ thēp “to be caught or hit”, འཁོར་ khōr “to circulate”, etc.

• The choice of verbalizer is determined partly by whether the verb is volitional or non-volitional. The verbalizers shōr, trō, lang and thēp are used in the formation of non-volitional verbs.

Ex.: མགོ་སྐྱོར་བཏང་	“to deceive”	མགོ་འཁོར་ཐེཔས་	“to be deceived”
ཁོང་ཁོ་བསྐྱངས་	“to make angry”	ཁོང་ཁོ་ལང་	“to get angry”

127. Losang Thonden, *Modern Tibetan Language* (1986), volume 2, provides a substantial list of compound verbs involving these three verbalizers.

ཡར་རྒྱས་བཏང་	“to improve”	ཡར་རྒྱས་འགྲོ་	“to be improved”
མེ་མདའ་རྒྱག་	“to shoot”	མེ་མདའ་ཐེབས་	“to be hit (by a bullet)”
མིག་ཚུ་བཏང་	“to shed tears”	མིག་ཚུ་གྲོར་	“to burst into tears”
རྒྱག་དྲི་བཏང་	“to fart (intentionally)”	རྒྱག་དྲི་གྲོར་	“to fart (accidentally)”
གཟིན་པ་བཏང་	“to urinate (intentionally)”	གཟིན་པ་གྲོར་	“to wet oneself “
བསམ་སྒྲོ་བཏང་	“to ponder”	བསམ་སྒྲོ་འཁོར་	“to have an idea”
སྒྲུག་པ་སྒྲུག་	“to (make oneself) vomit”	སྒྲུག་པ་གྲོར་	“to vomit”

• The honorifics of compound verbs are formed by putting both the verbalizer and the preceding noun in the honorific.

Ex.: ཆང་ས་རྒྱག་	“to marry”	ཁྱུང་ས་བསྐྱོན་	“to marry” (H)
ལས་ཀ་བྱེད་	“to work”	ཕྱག་ལས་གནང་	“to work” (H)

• Compound verbs retain a certain syntactic flexibility: the noun can be separated from the verbalizer by an adverb or a negation, and may also be marked by a complement:

Ex.: བསམ་སྒྲོ་མང་པོ་བཏང་དགོས་རེད།	“(We) have to give it a lot of thought.”
བྱ་མོས་གཞས་སྐྱོན་པོ་ཅིག་བཏང་སོང་།	“The girl sang a lovely song.”
གཟབ་གཟབ་མ་བྱས་ན་ཉེན་ཁ་འདུག།	“If you’re not careful, it’s risky.”

• The semantics of a verb offer no clue as to the verbalizer that should be used. As a general rule, compound verbs take only one verbalizer.

Ex.: ལས་ཀ་བྱེད་ “to work”	but not	*ལས་ཀ་བཏང་ or *ལས་ཀ་རྒྱག་
ཆང་ས་རྒྱག་ “to marry”	but not	*ཆང་ས་བྱེད་ or *ཆང་ས་བཏང་

In certain cases, however, there is a choice of which verbalizer may be used:

Ex.: བེད་སྤྱོད་བཏང་ or བེད་སྤྱོད་བྱེད་	“to use”;	འགྲུལ་སྤྱོད་བརྒྱབ་ or འགྲུལ་སྤྱོད་བྱེད་	“to move”
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In some exceptional instances, different verbalizers may be used, yielding a different meaning in each case.

Ex.: སྐད་བཏང་ “to call”	but	སྐད་རྒྱག་ “to shout”
མེ་རྒྱག་ “to set fire”	but	མེ་བཏང་ “to light, make a fire”
ལན་རྒྱག་ “to reply”	but	ལན་བཏང་ “to send a message”

• Like all verbs, verbalizers must be followed by auxiliaries. Here is a list of the “conjugations” (in all the tense-aspects and moods) with the auxiliaries we have encountered so far. Knowing all these forms will enable you to conjugate most verbs in Standard Tibetan.



Verbalizer བཏང	Verbalizer རྒྱག་	Verbalizer བྱེད་
བཏང་(གཏོང་)གི་ཡིན།	རྒྱག་གི་ཡིན།	བྱེད་ཀྱི་ཡིན།
བཏང་(གཏོང་)གི་རེད།	རྒྱག་གི་རེད།	བྱེད་ཀྱི་རེད།
བཏང་(གཏོང་)གི་ཡོད།	རྒྱག་གི་ཡོད།	བྱེད་ཀྱི་ཡོད།
བཏང་(གཏོང་)གི་འདུག།	རྒྱག་གི་འདུག།	བྱེད་ཀྱི་འདུག།
བཏང་(གཏོང་)གི་ཡོད་རེད།	རྒྱག་གི་ཡོད་རེད།	བྱེད་ཀྱི་ཡོད་རེད།
བཏང་པ་ཡིན།	བརྒྱབ་པ་ཡིན།	བྱས་པ་ཡིན།
བཏང་བྱུང།	བརྒྱབ་བྱུང།	བྱས་བྱུང།
བཏང་སོང།	བརྒྱབ་སོང།	བྱས་སོང།
བཏང་པ་རེད།	བརྒྱབ་པ་རེད།	བྱས་པ་རེད།
བཏང་ཡོད།	བརྒྱབ་ཡོད།	བྱས་ཡོད།
བཏང་བཞག།	བརྒྱབ་བཞག།	བྱས་བཞག།
བཏང་ཡོད་རེད།	བརྒྱབ་ཡོད་རེད།	བྱས་ཡོད་རེད།

*Note:* The egophoric auxiliaries and the perfect auxiliaries are not compatible with all verbs. For example, for a verb such as རྒྱད་བཏང་ “to call”, depending on context it is possible to use either the intentional auxiliary or the receptive auxiliary: རྒྱད་བཏང་པ་ཡིན། “I called”, རྒྱད་བཏང་བྱུང། “I was called, (someone) called me”. On the other hand, for a non-volitional verb such as མི་ལམ་བཏང། “to dream”, the intentional auxiliary is incorrect \* མི་ལམ་བཏང་པ་ཡིན། and instead the receptive auxiliary must be used མི་ལམ་བཏང་བྱུང།.

• Some verbs can take a complement in the form of a direct or an indirect object, whereas others cannot. The verbalizer gives no indication as to whether a verb is “transitive” or “intransitive”. The following verbs all take an object:

- Ex.:*
- ཁོས་(རྒྱ་སྐད་)སློབ་སྦྱོང་བྱས་པ་རེད། “He studied (Chinese).”
  - ཁོས་(མཚོག་ལས་འཁུལ་འཁོར་)བེད་སྦྱོང་བྱས་པ་རེད། “He used (the computer).”
  - དགེ་ཚུན་གྱིས་(སློབ་མ་)རྒྱད་བཏང་སོང། “The teacher called (the student).”
  - ང་ལ་(བྱེད་རང་)མི་ལམ་བཏང་བྱུང། “I dreamed (about you).”
  - དགེ་ཚུན་གྱིས་(གནས་ཚུལ་)ངོ་སྤྲོད་ལུས་སོང། “The teacher presented (the situation).”
  - ཁོང་གིས་(ཚོས་)ཉམས་ལེན་ཞེ་སྟེ་ཅིག་བྱེད་ཀྱི་འདུག་ག། “He practices (the Dharma) a lot!”

Unlike the verb “to study”, the verb “to work” is not transitive, and one can not say: \*ཁོས་(ཤིང་)ལས་ཀྱི་བྱས་པ་རེད། “He worked the wood.”

*Note:* Several “intransitive” compound verbs take an ergative construction, whereas in the case of “simple” verbs this construction occurs only with transitive verbs. This may be explained

by the fact that the noun that precedes the verbalizer can be analyzed as an “internal” object. In other words, the verbalizer acts as if it were an autonomous transitive verb.

14.3.2 The connective ཅས་ nā' / -nā'

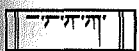
This particle, which is the same as that used to form the ablative case, is placed after the verb in a temporal or causal subordinate clause to link it with a following clause. It is always placed *directly* after the verb, and may not be preceded by an auxiliary. The marker -nā' is translated, according to the context, by the conjunctions “and” or “then”, or else by “after” or “since”.

- Ex.: ཁ་ལག་བཟུང་ནས་ཡོང་གི་ཡིན། “I’ll come after I’ve eaten.”  
 ལྷ་སར་ཕྱིན་ནས་ག་ཚེད་ཕྱིན་སོང་། “How long has he been in Lhasa?”  
 (lit. since he came to Lhasa how much [time] has passed)  
 ལྷ་པོ་ལང་ནས་སློབ་གྲུ་འགོ་གི་ཡོད། “I get up early and go to school.”

14.3.3 The construction V (past) + བ་དག་ -pataka

The expression -pataka is derived from the form བ་དེ་ག་ -pateka, which consists of the nominalizer བ་ and the demonstrative དེ་ག་ “just that” or “just there”. This expression, which is always attached to a verb in the past tense, means “to have just” or “as soon as”. In Literary Tibetan, it is replaced by མ་ཐག་ -matha' or བ་དང་ -patang.

- Ex.: ཁ་ལག་བཟུང་བ་དག་ཡོང་བ་ཡིན། “I came as soon as I’d eaten.”  
 ཚེ་རིང་སླེབས་བ་དག་རེད། “Tshering has just arrived.”  
 ང་ཚོས་གྲུ་ནང་ལ་སླེབས་བ་དག་ཇ་ཚེ་པོ་བཏུངས་བ་ཡིན།  
 “As soon as we got into the tent, we drank some hot tea.”  
 རྫོང་ཁང་གཟུང་སློབ་ཕྱི་བ་དག་རེད། “The Jhokhang has just been opened.”



14.4 Exercises སློབ་ཚན།

14.4.1 Translate into English:

ཁོང་རྒྱ་གར་ལ་ཕྱིན་འགྲོའི་རེད་པས། ལགས་རེད། ཁོང་ཕྱིན་ནས་ཉི་མ་མང་པོ་ཕྱིན་མ་སོང་། ཁོང་གི་ཁང་པ་རྫོང་པ་རེད་  
 པས།མ་རེད། ཁོང་ཁང་པ་བརྒྱབ་འགྲོའི་རེད། བྱིད་རང་འདིར་ཕྱིན་པས། ལགས་ཡིན། ང་སླེབས་  
 བས་ཐོག་པ་གཅིག་ཕྱིན་སོང་། དགོན་པ་འདི་ཞིག་གསོ་བྱས་འགྲོའི་རེད་པས། ལགས་རེད། ཞིག་གསོ་བྱས་ནས་ཞེ་དྲགས་  
 ཕྱིན་མ་སོང་། བྱིད་རང་འདིར་ཕྱིན་ནས་སྐར་མ་ག་ཚེད་ཕྱིན་སོང་། ང་ད་ལྟ་སླེབས་བ་དག་ཡིན། ང་ཚོ་ཁ་ལག་བཟུང་  
 བ་དག་ཐོམ་ལ་འགོ་གི་ཡིན།

14.4.2 Learn the “conjugations” of the three basic verbalizers བཏང་ tāng, སྱེད་ che' and རྒྱལ་ kya' (see section 14.3.1). Conjugate the verbs མོས་སྦྱང་བྱེད་ “to study”, མོས་རྒྱལ་ “to close”, ཚང་ས་རྒྱལ་ “to marry” and བསམ་མོས་བཏང་ “to ponder” in all the tense-aspects and moods that have been covered so far.

14.4.3 Rewrite the following sentences in the honorific:

- ༡) མོ་བཟང་བཟོ་གུའི་ནང་ལ་ལས་ཀ་བྱེད་གྱི་ཡོད་རེད།
- ༢) རྗེ་མོ་ཉ་བཏང་གི་ཡོད་རེད།
- ༣) ཁོ་ཚང་ས་བརྒྱལ་པ་རེད།
- ༤) ཁོས་ཁང་པ་གསར་པ་བརྒྱལ་པ་རེད།
- ༥) ཁོ་སྦྱང་གུ་ཚེན་མོའི་ནང་ལ་སྦྱང་བྱེད་གྱི་ཡོད་རེད།
- ༦) ཁོས་བསམ་མོས་བཏང་སོང་།
- ༧) རྗེ་མོས་པར་བརྒྱལ་སོང་།

14.4.4 Translate into Tibetan:

1. She is going to study Tibetan at the university from May to September.
2. Drölkar got married in February.
3. Lobzang photographed the monastery.
4. Trashi came on the 11th of June.
5. Do you work on Sundays?
6. He will be in Peking from April to October.
7. They went to China to take photos.
8. He met Dorje in Delhi in November.
9. She'll come back to Lhasa in July.



## 14.5 Civilization རིགས་གཞུང་།

### *Tibetan astrology and the lunar calendar.*

In Tibet, astrology and divination are still an important part of everyday life. Tibetans often prefer to mention their natal sign rather than their year of birth according to the international calendar, and traditional festivals are situated in terms of the lunar calendar. Astrologers are still frequently consulted for weddings and for the appropriate form of funerals (see Lesson 35.5). Almanacs, or *loto* (*lo-tho*), containing correspondences between the international and native calendars, are regularly used.

Tibetan astrology<sup>128</sup> involves five elements and twelve animals:

ཤིང་ shīng “wood”, མེ་ me “fire”, ས་ sā “earth”, ལྷགས་ cā “iron”, ལྷ་ chū “water”.

Each of these elements may be associated with a masculine ཕ་ phō or feminine མ་ mō gender. The twelve animals are:

ཡལ་ yō “hare”, འབྲུག་ trü “dragon”, སྦྲུལ་ trü: “snake”, ཉ་ tā “horse”, ལུག་ lu’ “sheep”, སྤྲེལ་ trē: “monkey”, ཇུ་ cha “bird”, བྱི་ khyī “dog”, ཕག་ phā’ “pig”, སྤྱི་ chī “rat”, ལྷང་ lāng “ox”, ཉག་ tā “tiger”.

For the calendar, Tibetans use a cycle of twelve years corresponding to the list of twelve animals. In association with each of the five elements they constitute a major cycle of sixty years.

For example: མེ་ཡལ་མ་ me yō’ lo “fire hare year”, ས་འབྲུག་མ་ sā trü’ lo “earth dragon year”, ས་སྦྲུལ་མ་ sā trü: lo “earth snake year”, ལྷགས་ཉ་མ་ cā’ tā lo “iron horse year”, etc.

<i>Year</i>	<i>animal</i>	<i>element</i>
2000	Dragon	Iron
2001	Snake	Iron
2002	Horse	Water
2003	Sheep	Water
2004	Monkey	Wood
2005	Bird	Wood
2006	Dog	Fire
2007	Pig	Fire
2008	Rat	Earth
2009	Ox	Earth
2010	Tiger	Iron
2011	Hare	Iron
2012	Dragon	Water

A Tibetan month usually contains thirty lunar days. The first day of the month corresponds to the new moon, and the fifteenth day to the full moon. The Tibetan New Year (see Lesson 36) shifts between the beginning of February and the beginning of March depending on the year.

མྱེད་རང་གི་མ་ཉག་སྤྱི་ལོ་ལྟ་པ་མཁའ་རྩ་ “What is your (animal) birth sign?”

128. Tibet has two astrological systems: naktsi (*nag-rtsis*), also called jungtsi (*byung-rtsis*), which is of Chinese origin and used mainly for divination, and kartsi (*dkar-rtsis*), also spelled *skar-rtsis*, which comes from India and is used for calendrical computation. The influence of divination and rituals in the Bön religion has also undoubtedly played an important part in the development of Tibetan astrology.


# “Lobzang’s house”

## ལྷོ་བ་བཟང་གི་ཁང་པ།

**Grammar aims** བཟང་ལྷོ་བ་རིག་པའི་དམིགས་ཚད།

- Reported speech.
- The experiential auxiliary ལྷོང་ nyong.



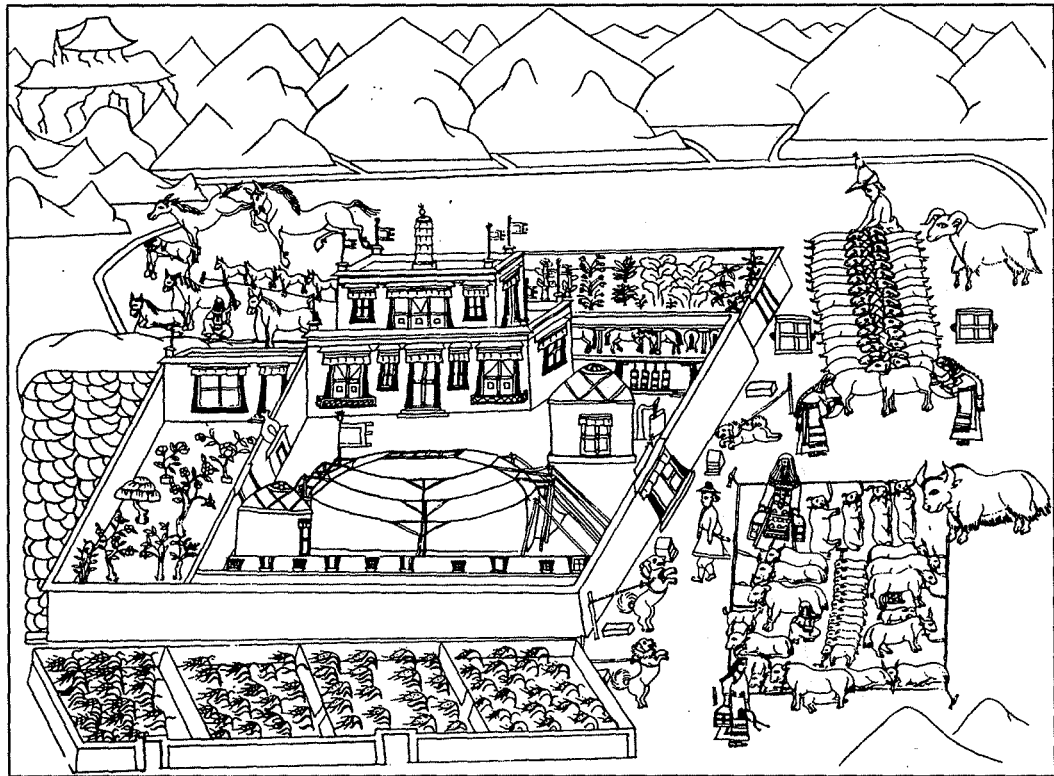
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### 15.1 Dialogue གྲིབ་གྲིབ་ལམ།

- ལྷོ་བ་ : ལྷོ་བ་བཟང་གི་ཁང་པ་ག་པར་ཡོད་རེད།  
 ཉེ་མ་ : ལྷོ་བ་འདི་སྤྱིད་ཚུ་པར་ལྷོ་བ་གི་ཁང་ག་མེད་ལ་ཡོད་རེད།  
 ལྷོ་བ་ : གྲིབ་ལ་ཡོད་རེད་པས།  
 ཉེ་མ་ : ལགས་རེད།  
 ལྷོ་བ་ : གྲིབ་ལ་མི་ཚང་ག་ཚོད་ཡོད་རེད།  
 ཉེ་མ་ : མི་ཚང་མེས་པ་ཉེ་གུ་ལྷག་ཅ་ (ལྷག་ཅམ་) ཡོད་རེད་ཟ (ཟེར་གྱི་འདུག)  
 ལྷོ་བ་ : པ་གི་ར་ཚོར་ཁང་ཡོད་རེད་པས།  
 ཉེ་མ་ : ཚུང་ཚུང་གཅིག་ཡོད་རེད།  
 ལྷོ་བ་ : ལྷོ་བ་གྲུ་ (ལྷོ་བ་གྲུ་) ཡོད་རེད་པས།  
 ཉེ་མ་ : ལགས་ཡོད་རེད། དམངས་བཅུགས་ལྷོ་བ་གྲུ་ (ལྷོ་བ་གྲུ་) གཅིག་ཡོད་རེད།  
 ལྷོ་བ་ : དགོན་པ་ཡོད་རེད་པས།  
 ཉེ་མ་ : ཡོད་རེད། ཚོ་མཚོག་སྤྱིང་དགོན་པ་ཟེར་གྱི་རེད།  
 ལྷོ་བ་ : ལྷོ་བ་རང་མེད་ལ་ལྷོ་བ་རང་།  
 ཉེ་མ་ : འགྲོ་ལྷོ་བ་།

### Pronunciation

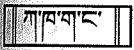
- lōpsang-ki khāngpa khapar yō:rä'
- lhäsä: kyīcu phāco'-ki throngsep-la yō:re'
- thrip-la yō:re'-pä'
- la' re'
- thrip-la mītsang khatsö' yō:rä'
- mītsang thēmpa nyīshu lhāks yō:re'-sa
- phākā: tshōngkang yō:re'-pä'
- chūngcung cī' yō:re'
- läptra yō:re'-pä'
- la' yō:re' māngtsu' läptra cī' yō:re'
- kōmpa yō:re'-pä'
- yō:re' tsēco'ling kōmpa ser-kire'
- khyērang phēp-nyong-ngä'
- trō-nyong



*Home of a well-to-do Tibetan family*

## Translation

- Dawa — Where's Lobzang's house?  
 Nyima — It's in a village on the other side of the Lhasa River.  
 Dawa — Is it in Dhrip?  
 Nyima — Yes.  
 Dawa — How many families are there in Dhrip?  
 Nyima — There are said to be more than twenty households.  
 Dawa — Is there a shop over there?  
 Nyima — There's a small one.  
 Dawa — Is there a school?  
 Nyima — Yes, there's a community school.  
 Dawa — Is there a monastery?  
 Nyima — Yes, there's Tshechogling Monastery.  
 Dawa — Have you ever been (lit. gone) there?  
 Nyima — Yes, I've been there.



## 15.2 Vocabulary ཚོག་གསལ་

ལྷོ་བ་ lhāks	ལྷོ་བ་ཙམ་ lhāktsam (L)	(adv.) a little more
མི་ཚང་ mītsang		(n.) family
ཐེམ་པ་ thēmpa		(n.) household
ཁྱིམ་ཚང་ khyīmtsang		(n.) family
ཚོང་པ་ tshōngpa		(n.) shopkeeper, businessman
ཚུན་ tshūr		(n.) towards oneself, this way, hither
ཕར་ phār		(n.) away, thither
ཁྱིམ་མཚེས་ khyīmtse'		(n.) neighbour
ཕྱོགས་ chō'		(n.) direction, side
གྲོང་གསེབ་ throngsep		(n.) village
དམངས་བཙུགས་སློབ་གྲྭ་ māngtsu' läpra		(n.) community school
ཚུ་ chū		(n.) river, stream
གཙང་པོ་ tsāngpo		(n.) river
ཟེ་ sa	ཟེར་ ser (L)	(aux.) it is said, hearsay, end of quotation
ཟེ་ s		(part.) end of quotation
སྟོང་ nyong	སྟེང་ nyang'	(v.) [vol. EA] to taste, try
		(aux.) experiential
ཟེར་གྱི་ཟེ་ serkisa		(idiom.) it seems that X has said, hearsay

## Proper nouns

ཧྲིཔ་ thrip	Dhrip (name of a village)
ཀྱི་ཅུ་ kyīcu	Kyichu, "Happy River"
ཚེ་མཚོག་སློབ་ལྷོང་ tshēco'ling	Tshechogling (name of a monastery)



### 15.3 Remarks འགྲེལ་བཤད།

#### 15.3.1 Reported speech.

Reported speech is indicated by the marker ཟེ་ /s/ which corresponds to closing quotation marks. This marker /s/, derived from the verb ཟེར་ /ser/ “to say”, is used for both direct and indirect speech.<sup>129</sup> There is a special form ཟེ་ /sa/ to convey hearsay. The distinguishing feature of reported speech in Tibetan is that it is inserted between the author of the quotation and the verb of speech. When Tibetans read or quote a text, they often conclude the citation with an /s/ to make it clear that these were not their own words.

#### • Direct speech

Reported speech begins by first mentioning the source (the speaker) and then, where applicable, the intended recipient (the addressee), respectively in the ergative and dative cases. The quotation is concluded by the sound /-s/, which corresponds to closing quotation marks, followed immediately by a verb of speech. Direct speech reproduces a statement in the original words. Note that quotation marks are actually used in certain modern writings, whereas traditional Tibetan literature uses no punctuation at all.

source + གིས་ [+goal + ལ་]: “citation” + ཟེ་ + verb of speech

Ex.: ཀན་ལགས་ཀྱིས་ ལྷོ་བ་གྲ་བ་ཚོར་ང་ལམ་སང་ཚུར་ཡོང་གི་ཡིན་ཟེ་གསུངས་སོང་།

känla'-ki' läptra-wa-tsor nga lamsang tshür yong-kiyin-s sūng-song

The teacher said to the students, “I’ll come back immediately.”

ཁོང་གིས་ ང་ཡིམ་ཆེ་ཡིན་ཟེ་ལབ་སོང་།

khōng-ki' nga āmci yin-s lap-song

He said, “I’m a doctor.”

ཁོང་གིས་ དཔལ་ལྷན་ཡིམ་ཆེ་རེད་ཟེ་ལབ་སོང་།

khōng-ki' pāntān āmci re'-s lap-song

He said, “Pāndān is a doctor.” or He said that Pāndān was a doctor.<sup>130</sup>

ཁོང་གིས་ང་ལ་ རྒྱུད་རང་ཡིམ་ཆེ་མ་རེད་ཟེ་གསུང་བྱུང་།

khōng-ki' ngala khyērang āmci mare'-s sūng-cung

He said to me, “You’re not a doctor!”

129. These categories are not always relevant. For certain statements there is only one type of discourse, and they may therefore be translated into European languages by either direct or reported speech. However, as we shall see below, it is sometimes possible to distinguish between direct and “hybrid” indirect speech.

130. In this case only one form of reported speech is possible.



དོན་གྲུབ་གྱིས་ང་ལ་ཡི་གེ་འབྲུག་མ་བྱུང་བེ་ལབ་པ་རེད།

thöntrup-ki' nga-la yjke cor macung-s lap-pare'

Dhöndrup said, "I didn't receive the letter."

ཆེ་རིང་གིས་ངས་ཡི་གེ་བཏང་པ་ཡིན་ཟེ་ལན་བརྒྱབ་སོང་།

tshering-ki' ngā' yjke tāng-payin-s län kyap-song.

Tshering replied, "I sent the letter."

• "Hybrid" reported speech.

If it happens that the source of a quotation is the same person as someone who is mentioned in it, or else is the actual speaker, Tibetans prefer to substitute "hybrid" reported speech for direct speech. For example, in the statement "He said 'I'm a doctor'", the two pronouns "he" and "I" refer to the same person (and are therefore "coreferential"). The same is true of the statement "He said to me, 'You're not a doctor!'" in which the pronouns "me" and "you" are coreferential. In such cases, Tibetan generally uses a particular form of reported speech that has the following features:

- A. The pronouns<sup>131</sup> of the original quotation and the register (honorific, humilific or ordinary) are **reformulated** to suit the speaker's current situation. This is similar to the reported speech of European languages.
- B. By contrast, when the first person pronoun "I", "me", etc. appears in the original citation, the **egophoric** auxiliary (*yin*, *byung*, etc.) that is associated with it is preserved in the "hybrid" reported speech.
- C. Once a sentence has been transformed into reported speech, if it contains coreferential nouns or pronouns one of the two forms is **dropped**.

"quotation + AUX (ego)" + ཟེ་ + verb of speech

For example, the sentence "He said, 'I'm a doctor'" is transformed into the hypothetical stage A): \* ཁོང་གིས་ཁོང་ཨོམ་ཆེ་ཡིན་ཟེ་ལབ་སོང་། khōng-ki' khōng āmci yin-s lap-song. Following the rule set out in B), the sentence preserves the egophoric auxiliary *yin*; and as a result of eliminating the first pronoun, we end up with: ཁོང་ཨོམ་ཆེ་ཡིན་ཟེ་ལབ་སོང་། khōng āmci yin-s lap-song "He said he was a doctor."

Here are some other examples of indirect reported speech:

Ex.: ཁོང་གིས་ང་ཨོམ་ཆེ་མ་རེད་ཟེ་གསུང་བྱུང་། khōng-ki' nga āmci mare'-s sūng-cung  
"He told me I wasn't a doctor."

131. The pronouns "I" and "you" and, more generally, the "deictics", that is, words connected to the statement like the adverbs "here" and "now", as well as demonstratives such as "that" which can only be interpreted in relation to the context of the dialogue.

དོན་གྲུབ་གྱིས་ཡི་གེ་འབྲོར་མ་འབྲུང་བེ་ལབ་པ་རེད། thöntrup-ki' nga-la yike cor-macung-s lap-pare'  
 “Dhöndrup said he hadn't received a letter.”

*Note:* In this case, the subject could also be in the dative.

*Ex.:* མཁོ་ལགས་ལམ་སང་ཚུར་ཕེབས་གྱི་ཡིན་ཟེ་གསུངས་སོང་།|känla'-ki' lamsang tshūr phē'-kiyin-s sūng-song  
 “The teacher said he would come back immediately.”

ཆེ་རིང་གིས་ཡི་གེ་བཏང་པ་ཡིན་ཟེ་ལན་བརྒྱབ་སོང་། tshēring yike tāng-payin-s län kyap-song  
 “Tshering replied that he'd sent the letter.”

•“Hearsay” is formulated directly without introducing a speaker, citing and closing the assertion with the marker ཟེ' -sa “it is said that”, or ཟེར་གྱི་ཟེ' -serkisa. “X is said to have said that...”, “X allegedly said that...”

*Ex.:* ཁོང་ཡི་མ་ཆེ་རེད་ཟེ། khōng āmci re'-sa  
 “They say he's a doctor.”

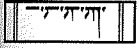
བོད་ལ་གསེར་མང་པོ་ཡོད་རེད་ཟེ། phö'-la sēr mangpo yo:re'-sa  
 “There's said to be a lot of gold in Tibet.”

བག་ཤིས་ལགས་ཀྱི་གར་ལ་ཕེབས་པ་རེད་ཟེར་གྱི་ཟེ། trāshi'-la' kyakar-la phē'-pare serkisa  
 “Apparently he said that Trashi had gone to India.”

### 15.3.2 The experiential auxiliary ལྟོང་ nyong

This signifies that the subject has already, at least once, experienced the action to which nyong refers. The verb preceding the auxiliary nyong must be in the present tense. When nyong isn't followed by anything, the implication is egophoric. In this case, it is used with the first person, which may be either the subject or the direct or indirect object. In other cases, nyong again becomes a full verb and must be followed by an assertive past auxiliary: ཡོད་རེད། yo:re', པ་རེད། pare'. In English it may be translated by “has/have ever...”

<i>Ex.:</i> ང་འབྲུག་ཡུལ་ལ་འགོ་ཚུང་།	nga tru'yü:-la tro-nyong “I've been (lit. gone) to Bhutan.”
ཁོས་ང་བརྒྱབ་སོང་།	khō' nga tung-nyong “He has (previously) hit me.”
ཁོང་ངའི་ཆ་ལ་ཕེབས་ཚུང་།	khōng ngā: tsā-la phē'-nyong “He's been (lit. come) to my place.”
ཁོང་འབྲུག་ཡུལ་ལ་ཕེབས་ཚུང་ཡོད་རེད།	khōng tru'yü:-la phēp-nyong-yo:re' “He has been (lit. gone) to Bhutan.”



### 15.4 Exercises སློབ་ཚན།

#### 15.4.1 Translate into Tibetan:

1. He's never eaten momos.
2. She has drunk Tibetan tea.
3. I have been (lit. gone) to India.
4. I've never done anything like that.
5. This nomad has never been in (lit. got into) a car.
6. He has travelled by aeroplane.
7. Dorje said there was no problem.
8. They say the road isn't good.

#### 15.4.2 Change the following sentences into indirect speech.

- ༡) ཁོང་གིས་ང་ལྷ་བ་གཉིས་པའི་ནང་ལ་བོད་ལ་འགྲོ་གི་ཡིན་ཟེ་གསུང་བུང་།
- ༢) ཁོང་གིས་ངས་ཡི་གེ་ཤེས་གྱི་མེད་ཟེ་གསུང་གྱི་འདུག
- ༣) རྡོ་རྗེ་ངས་ཕ་གིར་ཕྱིན་པ་ཡིན་ཟེ་ལབ་སོང་།
- ༤) བཀའ་ཤིས་གྱིས་ངས་ཁ་ལག་བཟོས་པ་ཡིན་ཟེ་ལབ་སོང་།

#### 15.4.3 Translate into English:

- ༡) བྱིད་རང་བོད་ཇ་འཐུང་ལྗོངས་ངས།
- ༢) ཁོང་གིས་གཡག་མཐོང་མ་ལྗོངས་ཟེ་གསུངས་སོང་།
- ༣) ང་རང་ཚོ་གངས་དེན་པོ་ཆེ་ལ་འགྲོ་ལྗོངས་།
- ༤) ལྷོ་བཟང་ལས་ཀ་བྱས་ནས་ཁོ་མ་ལ་ཕྱིན་པ་རེད།
- ༥) ཁ་ལག་བཟས་ནས་ལས་ཀ་བྱེད་གར་ཕྱིན་སོང་།
- ༦) ཁོང་མཚོད་ཆང་བཞེས་ནས་གཟིམ་གར་ཕེབས་སོང་།
- ༧) ལྷན་མོ་བལྟས་ནས་ཇ་ཁང་ལ་ཕྱིན་པ་རེད།
- ༨) ཁོང་བལ་ཡུལ་ལ་ཕེབས་ཐུབ་གྱི་མ་རེད་ཟེ་གསུང་གིས།

# “Lobzang’s house” (continued)

## ལྷོ་བ་བཟང་གི་ཁང་པ།

སྲ་མའི་འཕྲོས།

Grammar aims བཅད་སློབ་དེག་པའི་དམིགས་ཚད།

- The modal verb དགོས་ kō “to have to”.
- The interrogative pronoun “why”.

༄། མིས་རྒྱ་བཟོས་པ་ལས། རྒྱས་མི་བཟོས་པ་མིན།།

“It’s not the fortune that makes the man, but the man that makes the fortune.” (proverb)



CD I • Tr. 43-44



### 16.1 Dialogue རྒྱ་བ་དྲིས་ལན།

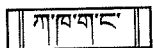
- སློལ་དཀར་ : བཀྲ་ཤིས་ལགས། གཟིགས་ད་(དང་)། འུ་དང་ཕྱི་རྒྱལ་ཅིག་ཡོང་གིས། (ཡོང་གི་འདུག)
- བཀྲ་ཤིས་ : ཡ་ལའི།
- སློལ་དཀར་ : བཀྲ་ཤིས་བདེ་ལེགས། སྤུ་ལགས། ཁོང་ངའི་ཕྱོགས་པོ་མི་ཤེལ་རེད།
- བཀྲ་ཤིས་ : ཕྱག་ཤེལ་ལཱ་ལ་བྱུང་། བཞུགས་ད། བོད་སྐད་མཁུན་གྱི་ཡོད་པས།
- སློལ་དཀར་ : ལགས། ཤེན་(ཤེས་)གི་ཡོད།
- བཀྲ་ཤིས་ : དེ་མིང་ལ་བཀྲ་ཤིས་ཟེར་གྱི་ཡོད། འདི་ངའི་རྒྱ་པོ་ཡིན། མིང་ལ་སློལ་དཀར་ཟེར་(ཟེར་)འདི་ངའི་འུ་  
རྒྱུ་བ་ཡིན། ཁྱེད་རང་ག་ནས་ཡིན་པ།
- སློལ་དཀར་ : དཔལ་རི་སི་ནས་ཡིན།
- བཀྲ་ཤིས་ : དཔལ་རི་སི་རྒྱལ་ས་རེད་པ།
- སློལ་དཀར་ : ལགས་རེད་པ་རན་སེའི་རྒྱལ་ས་རེད། འདི་ནས་རྒྱ་ས་ཐག་རིང་པོ་རེད་པས།
- བཀྲ་ཤིས་ : མ་རེད། ཀླང་ཐང་ལ་རྒྱ་ཚོད་ཅིག་ཙ་(ཙམ)རེད། ཡ་ནི། རྒྱ་ས་ནས་དཔལ་རི་སི་བར་དུ་གནམ་གུའི་  
ནང་ལ་རྒྱ་ཚོད་ག་ཚོད་འགྲོ་དགོས་རེད།
- སློལ་དཀར་ : རྒྱ་ཚོད་བཅུ་གཉིས་འགྲོ་དགོས་རེད།
- བཀྲ་ཤིས་ : ཡ་ཙོ། ཐག་རིང་པོ་ཞེ་པོ་ཅིག་རེད། འདི་ང་ཚོའི་ཁང་པ་རེད། པ་རན་སེའི་ཁང་པ་འདི་འདུས་  
ཡོད་གྱི་མ་རེད།

**Pronunciation**

- trāshi'-la' si'-ta phy-tang chīkyā: cī' yong-ki'
- ālä'
- trāshi tele' pāla' khōng ngā: throkpō mishe: re'
- chāpe' nāng-cung shu'-ta phökā' khyēn-kiyō'-pā'
- la' shēn-kiyō'
- ngā: mīng-la trāshi' ser-kiyō'. tī ngā: tawo yin. mīng-la trō:kar sa. tī ngā: phy chūngwa yin khyērang  
khanā' yin-pa
- pāris-nā' yin
- pāris kyā:sa re'-wa
- la' re' phāransi: kyā:sa re'
- tīnā' lhāsa thā' rīngpo re'-pā'
- ma-re' kāngtang-la chūtsō' cī'-ts re' āni lhāsa-nā' pāris phartu khātsō' trō korā'
- chūtsō' cūnyi' trō kore'
- ātsi thā' rīngpo shepoci' re'. tī ngātsō: khāngpa re', phārānsir khāngpa tīntrā' yō'-kimare'

**Translation**

- Drölkar — Look Trashi, our son and a foreigner are coming!
- Trashi — Aha.
- Lobzang — Hello Dad. This is my friend Michel.
- Trashi — Welcome. Have a seat. Do you speak Tibetan?
- Michel — Yes, I do.
- Trashi — My name's Trashi. This is my wife. She's called Drölkar. He's my youngest son. Where are you from?
- Michel — I come from Paris.
- Trashi — It's a capital city, isn't it?
- Michel — Yes, it's the capital of France. Is Lhasa far from here?
- Trashi — No, ten minutes on foot. How long does it take (lit. does one have to go) by plane from Lhasa to Paris?
- Michel — It takes (lit. one has to go) twelve hours.
- Trashi — Wow! That's really far! Here's our house. There can't be any houses like this in France!

**16.2 Vocabulary རྩོམ་གསལ་**

ཕྱི་ལྷ་མོ་ chīkyā:

(n.) foreigner

ཀང་ཐང་ kāngtang

(n.) on foot

ལྷ་ལྷ་མོ་ kyā:sa

(n.) capital

ཨ་ཙི་ ātsi	(part.) wow, fancy that!
ཨ་ཚ་ ātsa	(part.) ouch (that's hot)!
ཨ་ཚུ་ ācu	(part.) ouch (that's cold)!
ཨ་རོ་ āro	(part.) oh! ow!
ཨ་མ་མ་ āmama	(part.) good heavens!
ཨ་ནི་ āni དེ་ནས་ thenä' (L)	(co.) so, and then...
ཨ་ཙ་ ōts ཨ་ལུ་ཙམ་ āutsam (L)	(part.) quite
ཞེ་པོ་ཅིག་ shepoci'	(adv.) very, extremely
ཞེས་ shēn, shē' (L) མཐུན་ khyēn (H)	(v.) [inv., EA] to know
ངོ་ཞེས་ ngo shēn ངོ་མཐུན་ ngo khyēn (H) ཞལ་འཚོར་ shā: tshōr (h)	(v.) [inv., EA] to know (someone)
དགོས་ ko', kö' (L)	(v.) [inv., DA] to need
	(aux.) to have to
སྐྱ་མཐུན་ kūci	(idiom.) please

### Proper nouns

དཔལ་རི་སི་ pāris	Paris
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### The human body

གཟུགས་པོ་ sukpo སྐྱ་གཟུགས་ kūsu' (H)	body
མགོ་ kō དུལ་ ū (H)	head
སྐྱ་ trā དུལ་སྐྱ་ ūtra (H)	hair
དཔལ་སྐོ་ pā:ko' དཔལ་སྐོ་ trā:ko' (L)	forehead
མིག་ mī' སྐྱུན་ cān (H)	eye
སྐྱ་གུག་ nāku' སྐྱ་ nā (L) ཤངས་ shāng' (H)	nose
མཚུ་ཉི་ chūto	lip
ཨ་མཚོག་ āmco' ཚ་བ་ nāwa (L) སྐྱ་མཚོག་ nyāncō' (H)	ear
ཁ་ khā ཞལ་ shā: (H)	mouth
ཚི་ cē ལྗགས་ ca' (H)	tongue
གདོང་ tong ཞལ་རས་ shā:rā' (H)	face
སོ་ sō ཚེམས་ tsēm' (H)	tooth
མིད་པ་ mijpa	throat
བུ་མ་ numa	breast
བང་ཁོག་ phāngko' བྲང་ཁོག་ thrāngko' (L)	chest
ལག་པ་ lakpa ཕྱག་ chā' (H)	hand
མཚུག་གུ་ tsuku ཕྱག་མཚུག་ chāktsu' (H)	finger
སྙིང་ nyīng མགུལ་སྙིང་  kŭ:nying (H)	heart
སྐྱ་བ་ lōwa	lung
མཚིན་པ་ chīnpa	liver

ཕོ་བ་	phōwa	belly	
ཐོད་ཁོག་	thrōko' གསེལ་ཐོད་	sō:trō' (H)	stomach
ལྗང་བ་	kā:pa ལྗང་ལྗང་	kūtō' (H)	back
ལྗང་བ་	kēpa ལྗང་ལྗང་	kūke' (H)	waist
ལྗང་བ་	tū མོ་མཚན་	mōtsän (L)	female sex
ལྗང་བ་	likpa ཕོ་མཚན་	phōtsän (L)	male sex
རྩེ་བ་	kāngpa རབས་	shap (H)	leg, foot
ཚིགས་	tshī'	joint	
སྐྱུ་མོ་	pūmo	knee	



### 16.3 Remarks འགྲེལ་བཤད།

#### 16.3.1 The modal verb དགོས་ kō

The verb དགོས་ kō “to need, to have to” is used both as either the main verb of a sentence or as modal verb. Finally, it is also used as an auxiliary in future tense constructions (see Lesson 23.3.2).

Like many other languages, Tibetan has certain defective (or irregular) modal verbs. This is the case with verb དགོས་ kō', insofar as there are certain restrictions about how it can be combined with auxiliaries. As a main verb it means “to need” or “to want”, and occurs only with the following auxiliaries.<sup>132</sup>

Egophoric	དགོས་ཡོད་	kō'-yō' “I need”	neg.: དགོས་མེད་	kō'-me'
	དགོས་	kō' “I want”	neg.: མི་དགོས་	mi-kō'
Testimonial	དགོས་འདུག	kō'-tu' “you, he need(s)”	neg.: དགོས་མི་འདུག	kō'-mintu'
Assertive	དགོས་རེད་	kō'-re' “you, he need(s)”	neg.: དགོས་མ་རེད་	kō'-mare'

The suffix ki may be inserted between the modal and the auxiliary: དགོས་(ཀྱི་)ཡོད། དགོས་(ཀྱི་)འདུག དགོས་(ཀྱི་)རེད།, but it is usually dropped in conversation. As shown above, the verb may occur alone without auxiliary དགོས་ kō', མི་དགོས་ mi-kō'<sup>133</sup> and may then be best translated as “I (do not) want”, while with the auxiliary it may be translated as “need”.

The subject of དགོས་ kō' used as a main verb must be in the dative and the object in the absolutive.<sup>134</sup>

132. The various tenses (future, present, past) have to be deduced from the context.

133. The negation is not pronounced mi as expected but mu.

134. In terms of grammatical roles, the beneficiary comes first and the patient second.

- Ex.: ངར་ཁ་བཏགས་དགོས་ཡོད། “I need offering-scarves.”  
 ངར་ཇ་མི་དགོས། “I don’t want any tea.”  
 ཁོང་ལ་ཆབ་དགོས་གནང་གི་འདུག “He needs/ wants water (H).”

See also the modal verb འདོད་ “to want, desire” in 26.3.2.

As a modal verb it means “to have to, need” or even “must”,<sup>135</sup> and goes with the following auxiliaries:

Future:	Assertive	དགོས་ཀྱི་རེད་ ko'-kire'
Present:	Egophoric	དགོས་(ཀྱི་)ཡོད་ ko'-(ki)yö'
	Testimonial	དགོས་(ཀྱི་)འདུག ko'-(ki)tu'
Past (perfective):	Assertive	དགོས་(ཀྱི་)རེད་ ko'-(ki)re'
	Egophoric	དགོས་བྱུང་ ko'-cung
	Testimonial	དགོས་བྱུང་སོང་ ko'-cungsong
	Assertive	དགོས་བྱུང་པ་རེད་ ko'-cungpare'

It is conjugated in the same way as predicative adjectives such as དགའ་པོ་ “like, be fond of”. The forms \*དགོས་སོང་, \*དགོས་བཞག and \*དགོས་པ་རེད་ are usually not acceptable.

The subject’s case depends on the main verb.

- Ex.: རྒྱང་ཤེལ་བསྐྱམས་དགོས་རེད། “(We) have to take binoculars.”  
 ང་ཁ་བཏགས་ཉོ་དགོས་ཡོད། “I have to buy offering-scarves.”  
 ངས་དངུལ་སྤྲད་དགོས་བྱུང་། “I had to pay (for it).”  
 ཁོང་རེ་ཡིའི་ནང་ལ་ཕེབས་དགོས་བྱུང་སོང་། “He had to take the train.” (H)

### 16.3.2 The interrogative pronoun “why”.

Tibetan has several expressions that mean “why”: ག་རེ་ཡིན་ནམ་ khare yinna, ག་རེ་བྱས་ནས་ khare chä'-nä'.

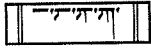
- Ex.: ཁོང་ཞེད་ཀྱི་འདུག་ག་རེ་ཡིན་ནམ་ “He’s afraid; why?”  
 ང་རྒྱང་པ་ན་གིས་ག་རེ་ཡིན་ནམ་ “My leg’s hurting; (I wonder) why?”  
 ག་རེ་བྱས་ནས་བྱ་གི་ཡོད། “Why are you crying?”  
 ག་རེ་བྱས་ནས་ངོ་གཞུས་པ། “Why did you throw stones?”

135. In Tibetan, unlike European languages, modal verbs such as *thub* “can”, *dgos* “need, must”, *chog* “may” do not have an epistemic function and may not indicate probability or certainty (as in “he may be there, he must be there, etc.”). There is a special set of auxiliaries devoted to this function (see 11.3.1) as well as the modal epistemic verb *srid* “may”.



There is also the formulation: V+ བྱེད་ག་ -nä khare che'-ka or V+ བྱས་ག་རེ་བྱེད་ག་ -cä khare che'-ka. It may be translated as "What do you mean by + *gerundive*". It often figures in reproaches:

Ex.: དཀར་ཡིལ་བཅག་ནས་ག་རེ་བྱེད་ག་ "Why did you break the cup?"  
 རྩོམ་གྲུས་ནས་ག་རེ་བྱེད་ག་ "Why did you throw stones?"  
 ལས་ག་མ་བྱས་པ་བྱས་ག་རེ་བྱེད་ག་ "Why didn't you do any work?"



## 16.4 Exercises ལྷོང་ཚན།

### 16.4.1 Translate into English:

- |                                    |  |
|------------------------------------|--|
| 1) ལམ་ཁག་ག་ནས་འགྲོ་དགོས་རེད།       | 6) བར་ག་ཚད་རྒྱག་དགོས་རེད།                |
| 2) ལ་མཚོ་པོ་ཅིག་རྒྱག་དགོས་རེད།     | 7) ཚོགས་འདུར་ང་ཚོ་ཚང་མ་འགྲོ་དགོས་རེད་པས། |
| 3) ག་དུས་ལེན་གར་ཡོང་དགོས་རེད།      | 8) ཁྱིམ་ལ་ཕེབས་ནས་ག་རེ་གནང་ག།            |
| 4) དངུལ་སྤྲད་དགོས་མ་རེད།           | 9) ང་ལྷན་ཁང་ལ་འགྲོ་དགོས་ཡོད།             |
| 5) ཁོང་ལམ་སང་ཕེབས་དགོས་བྱུང་པ་རེད། | 10) ལྷ་སེ་ཉོ་དགོས་མ་རེད་པས།              |

### 16.4.2 Translate into Tibetan:

1. "Why do you have to go the bank?" "Because I need a lot of money."
2. Why did he go to India?
3. They need horses.
4. "Do you know Nyima?" "Yes, I know him well."
5. There are a lot of foreigners in the capital.

# “In the kitchen”

## ཐབ་ཚང་ནང་ལ།


**Grammar aims** བད་སྲོད་རིག་པའི་དམིགས་ཚད།

- Adjectival suffixes.
- The present continuous V+ བའི་སྐབས་ཡིན་ or རེད་

༭། དགོན་པའི་བྱི་ལ་བལྟས་ན་སྐྱ་མའི་བླ་མའི་སྐྱུ་ལ་ཕོག་ཡོང་།།

“If you strike a monastery dog, you’ll hurt the lama’s heart.” (proverb)<sup>136</sup>



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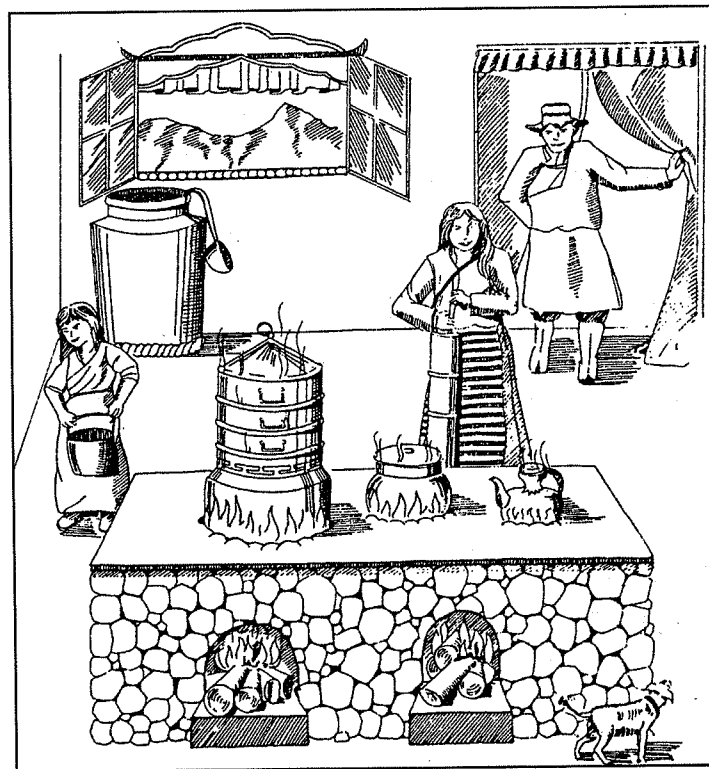
### 17.1 Dialogue རྒྱ་བ་དྲིས་ལན།

- བཀྲ་ཤིས་ : ཡར་ཚེབས་རྒྱུར་གནང་གོ།  
 མི་ཤེས་ : ལགས་སོ། གཟེམ་ཁང་སྤོ་པོ་ཞེ་དྲགས་འདུག་ག།  
 བཀྲ་ཤིས་ : ཡོ་ཙ་ཡོད།  
 མི་ཤེས་ : འདི་ག་རེ་རེད།  
 བཀྲ་ཤིས་ : འདི་ཐབ་ཚང་རེད། ཁོང་ངའི་སྤྱིད་དམན་རེད།  
 ཡ་ལྷག་ : བཀྲ་ཤིས་བདེ་ལེགས།  
 མི་ཤེས་ : བཀྲ་ཤིས་བདེ་ལེགས། ཐབ་ཚང་ཡག་པོ་ཅིག་འདུག། ཁོང་ག་རེ་གནང་གི་ཡོད་རེད།  
 བཀྲ་ཤིས་ : ཁོང་གསོལ་ར་བཟོ་གི་ཡོད་རེད།  
 མི་ཤེས་ : འདི་ག་རེ་རེད།  
 བཀྲ་ཤིས་ : འདི་མོག་ཀྱང་རེད།  
 མི་ཤེས་ : བྱ་མོ་རྒྱུ་རྒྱུ་དེ་ལུ་རེད།  
 བཀྲ་ཤིས་ : དེ་ང་གཉིས་ཀྱི་བྱ་མོ་ཡིན།  
 མི་ཤེས་ : ཡོ། ཐབ་ཀྱི་འཁྲིས་ལ་བྱི་རྒྱུ་རྒྱུ་ཅིག་འདུག།

136. The moral of the proverb is that we should look after our friends’ friends.

### Pronunciation

- yar chīpkyur nāngko
- la'-so s̄imkang trōpo shetra' tu'-a
- ōts yō'
- t̄i khare rā'
- t̄i thāptsang re' khōng ngā: kyēmān re'
- trāshi tele'
- trāshi tele' thāptsang yakpo cī' tu' khōng khare nāng-kiyo:rā'
- khōng sō:ca so-kiyo:re'
- t̄i khare rā'
- t̄i moktru re'
- phumo chūngcung the sū rā'
- the nganyi'-ki phumo yin
- o thāp-ki thrī'-la khyī chūngcung cī' tu'.



*Traditional Tibetan kitchen*

## Translation

- Trashi — Please come in.  
 Michel — Oh, this room is very nice!  
 Trashi — It's not bad.  
 Michel — What is it?  
 Trashi — It's the kitchen. This is my wife.  
 The wife — Hello.  
 Michel — Hello. The kitchen is lovely. What is she making?  
 Trashi — She's making tea.  
 Michel — What's this?  
 Trashi — This is a *momo* steamer.  
 Michel — Who's that little girl?  
 Trashi — That's our daughter.  
 Michel — Oh, there's a little dog next to the stove!

## ཀ་ལ་ག་ང་།

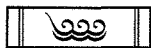
## 17.2 Vocabulary ཚོག་གསལ།

སྐྱོད་དམན་ kyēmän	(n.) woman, wife
ཁྱོ་ག་ khyōka	(n.) husband
ཐབ་ཚང་ thāptsang གསོལ་ཐབ་ sō:tap (H)	(n.) kitchen
མོག་གུ་ moktru	(n.) steamer
ཇ་དམ་ çatam	(n.) thermos
མདོང་མོ་ tongmo གསོལ་མདོང་ sō:tong (H)	(n.) tea churn
ཤེལ་དམ་ shē:tam	(n.) bottle
ཁང་བ་ khāngpa གཟིམ་ཁང་ simkang (H)	(n.) room
ཐབ་ thāp	(n.) stove, oven
སློག་ཐབ་ lōktap	(n.) electric oven, heater
ཉི་འོད་ཀྱི་ཐབ་ nyiwō ki thāp	(n.) solar heater
དུ་ཡང་ hāyang	(n.) aluminium pan
ཚལ་སྐང་ tshā:lang	(n.) frying pan
ཁོག་མ་ khōkma	(n.) pot
ཐུར་མ་ thūrma	(n.) spoon
གྱི་ thri	(n.) knife
ཀང་དྲ་ kāntra	(n.) fork
ཁྱོ་ག་ kyō'	(n.) ladle
ཁོ་ཚེ་ khōtse	(n.) chopsticks
ཁོག་ཉིར་ khōktir	(n.) teapot, kettle
ཁྱི་ khyī	(n.) dog
ཞི་མི་ shimi ཁྱི་ལ་ chila (L)	(n.) cat
ཁ་ལག་ + བཟོ་ khāla' sō	(v.) [vol., E] to prepare food
གསལ་པོ་ sā:po	(adj.) bright, clear

གཙང་མ་ tsāngma	(adj.) clean
བཙོག་པ་ tsōkpa	(adj.) dirty

*Tibetan wildlife*

རི་གོང་ rikong	རི་བོང་ rjpong (L.)	rabbit	ཡ་བྱ་ āpra	pica (tailless mouse-hare)
ཡོས་ yō'		hare	སྐམ་ sām	otter
ཕྱི་ཕི་ chīpi	ཕྱི་བ་ chīwa (L.)	marmot	ཙུ་ཙུ་ tsitsi	mouse, rat
ཙུ་ཙུ་གླང་པོ་ tsitsi kangpo		bat		
བྱ་ཚྭ་ chakō'		vulture	བྱ་སྐྱུང་འཕྱུང་ chatrungtrung	crane
བྱ་ཐྱག་ chapla'		eagle	ཕིང་ལྷུ་ར་མ་ pīngkyuma	kite
འགོང་ trong		wild yak	རྒྱང་ kyāng	wild ass
གཙོང་ tsō'		antelope	ལྷ་བ་ lāwa	musk deer
གཉེན་ nyān		argali	གནའ་བ་ nāwa	blue sheep
		(wild sheep)		
བ་མེན་ phāmen		takin	ཚླ་བ་ kōwa	gazelle
ཤ་བ་ shāwa		deer	ལྷ་མོ་ wāmo	fox
སྐྱུང་གི་ cāngki		wolf	རྒྱུ་མོང་ thremong	brown bear
དོམ་ thom		bear	ཕྱི་ལ་དོམ་ chīlatom	panda
ཕྱིའུ་ piū	ཕྱིའུ་ trēu (L.)	monkey	གཡི་ yī	lynx
ཉག་ tā'		tiger	གཟིག་ si'	leopard
སྐང་ནག་ pangna'		fly	སྐང་ནག་ trangna' (L)	fly
སྐང་ནོར་བུ་ pangnorpu		bee	སྐང་ནོར་བུ་ trangnorpu(L)	bee
ཚློག་མ་ throkma		ant	རྩ་མ་ tom	spider
སྐྱིག་པ་ར་ཙ་ tikparatsa		scorpion	ལྷུ་ལ་ trü:	snake
སྐལ་པ་ pā:pa		frog		

**17.3 Remarks** འགྲེལ་བཤད།**17.3.1 Adjectival suffixes**

Generally speaking, Tibetan adjectives strongly resemble verbs and may even be “conjugated” with certain auxiliary verbs. Adjectives usually consist of a radical and a suffix, or else a reduplicated radical.

There are a number of suffixes that specify the degree of the adjective: རོ་ -po positive, ས་ pa comparative, ཚོ་ -shö' superlative (see Lessons 21 and 22) and intensive, ས་ལ་ -pala admirative, བྱ་གས་ -tra' excessive, ཙམ་ -tsam attenuative, ཐག་ཚོང་ thākō' or སའི་ -sä: intensives, as well as interrogative suffixes: ལོ་ -lō' and expressive suffixes (see Lesson 31).

• The long or “positive” form of adjectives

The positive form of adjectives is formed by using སྔ་ po, སུ་ pa, མོ་ mo, མ་ ma or by doubling up the radical, which represents a long form of the adjective.

The short form is the monosyllabic root of the adjective. In the case of double forms, the short form is the first, unpeated, syllable, while in the case of adjectives consisting of a radical and a suffix, the latter is simply dropped. An important exception to this rule is the adjective ཆེན་ སྔ་ chēn+po “big”, of which the short form is ཆེ་ chē and not chēn.

Ex.: རྒྱུད་སྔ་ kyīppo “pleasant”, དཀར་སྔ་ kārpo “white”, གསལ་སྔ་ sā:po “clear”, མང་སྔ་ māngpo “many”, སྔོང་སྔ་ tōngpa “empty”, བཙོག་སྔ་ tsōkpa “dirty” གཙང་མ་ tsāngma “clean”, གསར་སྔ་ sārpa “new”, རྩིང་སྔ་ nyīngpa “old”, མངར་མོ་ ngārmo “sweet”, གྲང་མོ་ thraṅgmo “cold”, ལུང་ལུང་ thūngtung “short”, ཆུང་ཆུང་ chūngcung “small”, ལེབ་ལེབ་ leplep “flat”, སྒྲོང་སྒྲོང་ kōrkor “round, circular”, རིལ་རིལ་ ri:ri: “spherical, cylindrical”, ཐང་ཐང་ thāngtang “healthy”, ཉུང་ཉུང་ nyungnyung “few”, སོབ་སོབ་ sōpsop “soft”, ལྷོད་ལྷོད་ lhōlō “relaxed”, etc.

Certain adjectives are formed by means of an expression comprising a substantive followed by an adjective such as ཚ་སྔ་ tshāpo “hot” (often pejorative), ཆེན་སྔ་ chēnpo “big”, བདེ་སྔ་ tēpo “well”, འདྲ་སྔ་ thōpo “shape, appearance”, etc.

Ex.: སེམས་བཟང་སྔ་ sēm sāngpo “kind”, ལག་པ་དམ་སྔ་ lakpa thāmpo “greedy”, ལུས་གཏོགས་ཚ་སྔ་ chūto’ tshāpo “curious”, གཡོ་སྐྱས་ཚ་སྔ་ yōkyü’ tshāpo “hypocritical”, ཉམ་པ་ཚ་སྔ་ hāmpa tshāpo “arrogant, brutal”, ཞེད་སྐྱང་ཚ་སྔ་ shenang tshāpo “scary, terrible”, བག་ཉེ་སྔ་ thā’ nyēpo “close, near”, མངོན་གསལ་དོད་སྔ་ ngōnsā: thōpo “manifest, obvious”, ལྷ་བཟོ་དོད་སྔ་ tēso thōpo “superb”, གཙང་སྔ་ལྷ་དོད་སྔ་ tsāngtra thōpo “impeccable”, ལྷོ་ཁོག་ཆེན་སྔ་ lōko’ chēnpo “brave”, ལྷ་བས་བདེ་སྔ་ tāp tēpo “convenient”.

• Short forms of adjectives

All adjectival suffixes are attached to the short form of the adjective, which hardly ever appears alone.

Ex.: ཆུང་ཆུང་ chūngcung “small” > ཆུང་བ་ chūngnga “smaller”, ཆུང་དྲགས་ chūngtra’ “too small”, ཆུང་ལོས་ chūnglō’ “how small?”, ཆུང་གྲོས་ chūngshō’ “the smallest”, ཆུང་ཅམ་ chūngtsam “a bit small”, ཆུང་བ་ལ་ chūng-ngala “how small!”, etc.

• Excessive: དྲགས་-tra’ “too”

This suffix is placed directly after the short form of the adjective, and can be translated by “too”.

Ex.: ལྷི་སྔ་ cipo “heavy”	>	ལྷི་དྲགས་ citra’ “too heavy”
ཉུང་ཉུང་ nyungnyung “few”	>	ཉུང་དྲགས་ nyungtra’ “too few”
ཆེན་སྔ་ chēnpo “big”	>	ཆེ་དྲགས་ chētra’ “too big”

- The interrogative: ལོས་ -lō' "how..."

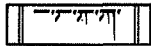
This suffix is used to ask quantitative questions like "how big?", "how heavy?", etc.).

Ex.: ལྗེ་པོ་ cipo "heavy"	>	ལྗེ་ལོས་ cjlō' "how heavy?"
ཆེན་པོ་ chēnpo "grand"	>	ཆེ་ལོས་ chēlō' "how big?"
ཐག་རིང་པོ་ thā' ringpo "far"	>	ཐག་རིང་ལོས་ thā' ringlō' "how far?"

### 17.3.2. The present continuous V+ པའི་སྐབས་ཡིན་ or རེད་

The continuous is more restricted than the English progressive, and signifies that the subject is actually in the process of carrying out an activity. (In English, by contrast, we might say "I'm writing a letter" even when we have taken a break from doing so.) The present continuous is formed by taking the past tense form of the main verb and adding སྐབས་ (lit. "on") followed by the appropriate auxiliary.

Ex.: ང་ཡི་གེ་བྲིས་པའི་སྐབས་ཡིན།	"I'm (in the process of) writing a letter."
ཁོང་ཕྱག་ལས་གནང་པའི་སྐབས་རེད།	"He's (in the middle of) working."



## 17.4 Exercises ལྷོང་ཚན།

### 17.4.1 Translate into English:

- ༡) འདི་ནས་ལྷ་ས་ཐག་ཉེ་ལོས་འདུག།
- ༢) བྱི་རྒྱུང་རྒྱུང་འདི་ཡབ་སོ་རེད་པས།།
- ༣) དེབ་འདི་དཀའ་ལས་ཁག་དྲགས་འདུག ངས་ལྟ་ཐུབ་གྱི་མི་འདུག།
- ༤) རི་འདི་མཐོ་དྲགས་པ་རེད། ང་རང་ཚོ་འཛོགས་ཐུབ་གྱི་མ་རེད།།
- ༥) གསོལ་ཚོགས་ལ་ལྷགས་ཚེ་རྒྱང་དྲགས་མི་འདུག་གས།།
- ༦) ཁ་པར་བཏང་ཡག་ལས་སྐྱ་པོ་འདུག།
- ༧) དཔེ་ཆ་འདི་ལྗིད་དྲགས་བཞག།
- ༨) འཕྲོང་མཐོང་ཡག་ལས་སྐྱ་པོ་མི་འདུག།
- ༩) བྱང་ཐང་ལ་རྒྱང་དང་གཙོད་མང་པོ་ཞེ་དྲགས་ཡོད་རེད།།
- ༡༠) མི་འདི་སྐྱག་རྒྱན་ཚེ་པོ་ཡོད་རེད།།

17.4.2 Translate into Tibetan:

1. The kitchen is very clean.
2. The tea is too hot.
3. The children are very dirty.
4. The car is too small.
5. That mountain over there is very high.
6. This sentence is very clear.
7. How far away is the monastery? You have to walk for four hours.
8. This lesson is too easy. It isn't very difficult to learn Tibetan.
9. The knife is too big.
10. It's a very good school.




# “How many rooms are there?”

## ཁང་མིག་ག་ཚོད་ཡོད་རེད།

**Grammar aims** བརྗེས་ཐོན་རིག་པའི་དམིགས་ཚད།

- The nominalizer ས་ sā.
- The auxiliaries of probability:
  - མིན་འགྲོ་ māntro ཡིན་འགྲོ་ yintro.
- Adverbial constructions with ལྷན་ chä'.



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### 18.1 Dialogue གྲི་བ་དྲིས་ལན།

མི་ཞེས་: འདའི་(འདིར་)ག་རེ་རེད། ཉལ་ཁང་མན་འགྲོ་ (མིན་འགྲོ་)

བཀྲ་ཞེས་: འདི་ང་ག་ཉིས་ཀྱི་ ཉལ་ཁང་ཡིན། ང་དེ་ནས། འདི་སྐྱ་གུ་ཚོའི་(སྐྱ་གུ་ཚོའི་)ཉལ་ས་རེད། འདི་ལྷུས་ཁང་  
 རེད། འདི་མཚོད་ཁང་རེད། ང་དེ་ནས། འདའི་ཁང་པ་སྟོང་པ་ཅིག་ཡོད། བྱེད་རང་དོ་དགོངས་འདའི་  
 གཟིམ་ན་འགྲིག་གི་རེད། བྲེལ་བ་མེད་ན་ཉི་མ་ཁ་ཤས་བཞུགས།

མི་ཞེས་: ལགས་ལྷགས་ཚེ་གནང་། བྲེལ་བ་ཞེ་དྲགས་མེད། ཉི་མ་ག་ཉིས་གསུམ་བསྟན་(སྟོད་)ཀྱི་ཡིན། འདི་  
 ཚོམ་ཚེན་རེད་པས།

བཀྲ་ཞེས་: ལགས་རེད།

མི་ཞེས་: སྟོམ་པས་ཁང་མིག་ག་ཚོད་ཡོད་རེད།

བཀྲ་ཞེས་: ཁང་མིག་དྲུག་ཡོད། ང་པར་མེབས། གསོལ་ཇ་མཚོད། རྟོད་རྟོད་བྲུས་བཞུགས་དོ།

## Pronunciation

- tä: khare rä', nyä:kang män-tro
- ti nganyi'-ki nyä:kang yin tha thenä' ti pükutsö: nyä:-sa re' ti thrükang re'. ti chökang re'. tha thenä' tä: khāngpa tōngpa ci' yö'. khyērang thokong tä: sim-na tri'-kire'. thrella me'-na nyima khāshā' shu'
- la' thükce nāng thrella shetra' me' ; nyima nyi' sūm tä'-kiyin. ti tshōmcen re'-pä'
- la' re'
- tompä' khāngmi' khatsö' yo:rä'
- khāngmi' thru' yö', tha phār phēp sō:ca chō'; lhölö'-chä' shu'-to.

## Translation

- Michel — What's this? Maybe it's a bedroom.  
 Trashi — It's our bedroom. That's the room where the children sleep. That's the bathroom. That's the shrine room. Then there's an empty room. You can sleep here tonight. If you're not in a hurry, stay a few days.  
 Michel — Yes, thank you. I'm not in a great hurry. I'll stay for two or three days. Is this the living room?  
 Trashi — Yes.  
 Michel — How many rooms are there altogether?  
 Trashi — There are six rooms. Come in. Have some tea. Let's sit here quietly.

## ཀུམ་ཁང་།

### 18.2 Vocabulary ཚོག་གསུམ།

ཉལ་ཁང་ nyä:kang	གཟིམ་ཁང་ simkang (H)	(n.) bedroom
ཉལ་ས་ nyä:sa	གཟིམ་ས་ simsa (H)	(n.) sleeping place, bedroom
ཉལ་ཁྱི་ nyä:tri	གཟིམ་ཁྱི་ simtri (H)	(n.) bed
ཁྱི་ thri	བཞུགས་ཁྱི་ shuktri (H)	(n.) throne
ཉལ་ཆས་ nyä:cä'		(n.) sheet, bedclothes
བཙུག་ཁུ་ tshüktru	གཟིམ་ཁུ་ simtru (H)	(n.) big woollen blanket
ལྷས་མགོ་ ngäko		(n.) pillow
ཁུ་ཁང་ thrukang		(n.) bathroom
གསང་སྦྱང་ sāngcö'	གཟིམ་སྦྱང་ simcö' (H)	(n.) toilet
ཁང་མིག་ khāngmi'		(n.) room
ཚོམ་ཚོན་ tshōmcen		(n.) living room
མཚོན་འོ་མས་ chōshom		(n.) altar
མཚོན་ཁང་ chökang		(n.) shrine room, chapel
ཚོགས་ཀས་ shokkä'	ཚོགས་པ་ shokpa (L)	(n.) morning
དགོངས་དག་ kongta'		(n.) evening
དོ་དགོངས་ thokong		(n.) this evening
མདང་དགོང་ tangkong		(n.) last evening

ཁ་སང་ khāsang	ཁ་སང་ khāseng (L)	(n.) a few days ago
སང་དགོང་ sāngkong		(n.) tomorrow evening
སང་ཞེ་གས་ sāngsho'		(n.) tomorrow morning
ཁེ་ཉིན་གའ་ khēnyinka		(n.) the day before yesterday
གནངས་ཉིན་གའ་ nāngnyinka		(n.) the day after tomorrow
གཞེས་ཉིན་ shenyin		(n.) in three days
ད་ལོ་ thalo		(n.) this year
རྒྱུ་སང་ thūsang		(n.) next year
ཟླ་ཉིན། tanyin	ན་ཟླ་ naning(L)	(n.) last year
སྟོང་པ་ tōngpa		(adj.) empty
གང་ khang		(adj.) full
དམ་པོ་ thampo		(adj.) tight
སྐྱོད་སྐྱོད་ lhōiō		(adj.) relaxed, calm
སྟོང་པས་ tōmpä'		(adv.) altogether, in total
འཇུ་ thrū (1)/བཀྲུས་ trū' (2,3)		(v.) [vol., EA] wash
གཟུགས་པོ་ + བཀྲུས་ sukpo trū'		(v.) [vol., E] to have a wash
སྐྱ་གཟུགས་ + བསེལ་ kūsu' sī: (H)		(v.) [vol., E] to have a wash



### 18.3 Remarks འགྲེལ་བཤད།

#### 18.3.1 The nominalizer ས་ sã

Lesson 11 introduced nominalizers that transform a verb (or an entire clause) into a noun phrase. Like other nominalizers, this one can form nominal clauses as well as relative clauses (see Lesson 26).

The verb to which the suffix *-sa* is attached appears in the present-future stem form, but it may be used in the context of the past, present or future.

Ex.: ལུ་ས་ shu-sa but not \* ལུ་ས་ས་ shü'-sa  
 ཟེ་ས་ sã-sa but not \* ཟེ་ས་ས་ sã'-sa  
 བཏྟ་ས་ tā-sa but not \* བཏྟ་ས་ས་ tā'-sa

The nominalizer *-sa* relates to the **location** or the **goal** of the verbal action.<sup>137</sup>

Ex.: འབྲི་ས་ “the place where one writes, or upon which one writes”, ཡུལ་ས་ (འབྲུལ་ས་) “the place where one makes an offering, the person to whom one makes an offering”, ལུ་ས་ “the person to whom one speaks, the place where one speaks”, ཉལ་ས་ the place where one sleeps”, འགྲོ་ས་ “the place towards which one goes, the trail”.

137. In other words, the suffix indicates locative adverbials and indirect objects.

Formulations with *-sa* are very common in Tibetan, and may sometimes be translated by nouns in European languages.

*Ex.:* འདིར་བསྐྱད་ས་ (སྐྱོད་ས་) འདུག་གས། tā: t̤á'-sa tu'-k̤á' "Is there a room here?"  
 ལྷུམ་ལྷུག་ས་ག་པར་འདུག་ nūm lūk-sa khāpar tu' "Where's the gas station?"  
 སྤ་སེ་ཉོ་ས་པ་གིར་འདུག་ pāse nyo-sa phākā: tu' "The ticket office is over there."  
 འདི་ཇ་འཐུང་ས་རེད་པས། ti chā thūng-sa re'-pā' "Is that a teashop?" or "Is that a teacup?"

In these examples, the four substantives "room", "gas station", "ticket office" and "teacup" would be translated literally as "sitting place", "gasoline pouring place", "ticket buying place" and "tea drinking place".

The nominalizer *-sa* provides no clues about the tense-aspect of the event, which has to be deduced from the context.

### 18.3.2 Auxiliaries of probability

We have already met some epistemic auxiliaries in Lesson 11. They imply that the speaker regards his or her assertion as a probability, not a certainty.

The auxiliaries ཡིན་འགོ་ yintro, ཡོད་འགོ་ yötro, are based on the verbs ཡིན་ yin and ཡོད་ yö', which correspond respectively to essential and existential formulations. They are used either as copulas (linking verbs) or as auxiliaries and occur in the same position as ཡིན་ yin and ཡོད་ yö', (see Table 6 in Appendix 6).

They may be translated in English by the adverb "probably". Their negative counterpart མེད་འགོ་ metro, མིན་འགོ་ mǎntro<sup>138</sup>, express a similar meaning with a slightly weaker probability<sup>139</sup>, but they occur more frequently than the positive auxiliaries.

<i>Ex.:</i> ཉལ་ཁང་མན་འགོ་ (མིན་འགོ་)	nyä:kang mǎntro
	"That's maybe the bedroom."
ཉལ་ཁང་ཡིན་འགོ་	nyä:kang yintro
	"That's probably the bedroom. It must be the bedroom."
ལུག་ག་ཉོ་ས་ཡོད་འགོ་	luksha nyo-sa yö'-tro
	"There's probably a place to buy mutton."
གསོལ་མར་ཉུང་དྲག་པ་མེད་འགོ་	sō:mar nyung-tra'-pa metro
	"Maybe there isn't enough butter."
ཁོང་ཇ་ཁང་ལ་ཕེབས་པ་མིན་འགོ་	khōng chakang-la phēp-pa mǎntro
	"He may have gone to the teashop."

138. With a rising intonation.

139. In English it corresponds rather to "maybe" than to "probably", but the meaning also depends on the intonation.

ཕྱག་དཔེ་འདི་ཚན་ལགས་ལ་མེད་འགྲོ།  
 chā'pe t̥i k̥änla'-la metro  
 "The teacher may have this book (*pecha*)"

*Note:* The negative forms མེད་འགྲོ་ metro and མིན་འགྲོ་ m̥antro are usually used in a positive sense, as the above examples indicate. However, exceptionally, with a falling intonation, they may also express a negative judgement corresponding to "probably not", in which case they are similar to མེད་པ་འདྲ་ me-patra and མིན་པ་འདྲ་ m̥anpatra are (see Lesson 11).

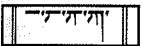
Ex.: ཕྱག་དཔེ་འདི་ཚན་ལགས་ལ་མེད་འགྲོ།  
 chā'pe t̥i k̥änla'-la metro  
 "The teacher probably doesn't have this book (*pecha*)."

18.3.3 Adverbs with ཅུས་ chä'

Adjectives can be transformed into adverbs by the addition of the suffix chä', which is derived from the verb "to do", as the following example shows:

སྲིད་པོ་ kyippo "pleasant" > སྲིད་པོ་ཅུས་ kyippo-chä' "pleasantly".

Ex.: ལྷོད་ལྷོད་ཅུས་བཞགས་དོ། "Let's sit here quietly."



18.4 Exercises མེད་ཚན།

18.4.1 Insert the appropriate nominalizer: ས་, ཚུ་ or ཡག་:

- ༡) རྒྱུ་རང་ལས་ཀ་བྱེད་(        )ག་པར་འདུག
- ༢) རྒྱུ་རང་ལས་སྐད་ཆ་འདི་(        )མང་པོ་འདུག་གས།
- ༣) བོད་ཡིག་སློབ་སྦྱོང་བྱེད་(        )གལ་ཆེན་པོ་རེད།
- ༤) ཉ་ཚུག་(        )དེ་ག་པར་འདུག
- ༥) འདིར་འཐུང་(        )ག་རེ་ཡོད་རེད།

18.4.2 Insert the appropriate auxiliary ཡིན་འགྲོ་ or ཡོད་འགྲོ་:

- ༡) རྒྱུ་རང་ལས་བཞགས་མི་འདུག ལས་ཁུངས་ལ་ཕེབས་པ་(        )།
- ༢) རྒྱུ་རང་ལས་སྐད་གྲུ་ཡོད་པས། ང་ལ་མེད། རྒྱུ་རང་ལས་(        )།
- ༣) བཟུ་ཤིས་ལགས་གུང་ལོ་ལམ་མེད་པ་(        )།
- ༤) ལྷོ་བ་ཆང་ལ་དགའ་པོ་(        )།

## 18.4.3 Translate into English:

- ༡) གོང་གསེབ་འདིའི་ནང་ལ་ཚོང་ཁང་གཅིག་ཡོད་འདྲོ
- ༢) ཁོང་རྣམ་ཀུན་ལས་ཀྱང་འགོ་གི་ཡོད་འདྲོ
- ༣) ཁོང་ནང་ལ་བསྐྱད་མེད་པ་མིན་འདྲོ
- ༤) ཁོང་གི་ནང་ལ་ཞི་མི་ཡོད་འདྲོ
- ༥) ཁོང་ད་ལྟ་གཟིམ་ཤག་ལ་བཞུགས་ཡོད་འདྲོ
- ༦) ལྷོ་ལ་མ་ལགས་སློ་བཟང་ལགས་ཀྱི་གྲོགས་མོ་རེད་པས། མིན་འདྲོ་ངས་གསལ་པོ་ཞེས་ཀྱི་མེད།
- ༧) རྩོམ་ལགས་དེ་རིང་ཕྱག་ལས་ལ་ཕེབས་མི་འདུག
- ༨) ཁོང་སྐྱུང་པ་མིན་འདྲོ
- ༩) གསོལ་ཇ་འདི་ཡག་པོ་བྱུང་མི་འདུག



## 18.5 Civilization རིགས་གཞུང་།

*Tibetan carpets*

In Tibetan cultural areas, as in most Central Asia, carpets are one of the first items of furniture a family would try to get after settling in. Bed carpets, called ཁྱ་གདན་ *khabdän*, cover the beds where Tibetans sleep or sit (often cross-legged) during the day.<sup>140</sup> Usually there is also a carpet-covered cushion as a back-rest.<sup>141</sup> Floor rugs called ས་གདན་ *sabdän*, though rarer, may still be found. Besides the ubiquitous bed-carpet, Tibetans traditionally weave specially shaped saddle-carpet; pillar carpets (very good examples in some palaces of the Norbulingkha, in Samding Monastery, Nagartse, Lhokha); monastery assembly-hall carpets called ཚོགས་གདན་ *tshogdän*, long and narrow to accommodate a row of monks; and བྱི་གདན་ *thridän*, throne-fitting seat-and-back carpets for the highest lamas.

The history of Tibetan rugs is very patchy, because very few antique items have made it to modern times. During the period of the Empire, between the eighth and ninth centuries, Tibetans controlled the Silk Road and were thus exposed to Turkish, Persian, and Chinese cultures.

Despite these influences, Tibetan carpets have retained their distinctive features. First the Tibetan knot (referred to as the Senna loop), is different from the two most widely-used knots, the Turkish and Persian. Patterns and colours are also very different and have a characteristic and unmistakable Tibetan personality. There is usually no border on Tibetan carpets, and the central design is simple compared to the complex motifs of Persian carpets. Patterns are much less

140. The commonest size is 175 cm x 85 cm (approximately 6 x 3 ft.).

141. These measure approximately 67cm x 45 cm, 2 x 1.5 ft.

stylized and include motifs that are indigenous (the eight auspicious signs, the dorje, snow lions, clouds, etc.), Chinese-inspired (dragons, phoenixes, bats, peonies) or Turkmeni-inspired (“gul” or stylized flower). “Tiger carpets” are very specific to Tibet; once probably power symbols, they imitate tiger skins, either displaying head and limbs or else merely reproducing the stripes.

Tibetan carpet weaving has undergone several innovations since the 1960’s, when it became one of the main occupations for Tibetan refugees in Nepal. Tibetans had never woven carpets for export markets, and they had now to adapt to Western tastes. In the mid-1980s, the authorities of the Tibet Autonomous Region and Prefectures started to promote carpet weaving as one of the rare industries that did not require energy or major investment, and for which raw material was locally available. The main production centers are in Lhasa, Gyantse, and Zhikatse. Tibetan wool is valued as one of the best in the world for its high lanoline content. Weaving was primarily an activity of women and a cottage industry, but large factories of more than twenty looms now occupy a major share of the market.

Don’t step on a carpet depicting a religious character, or even the Potala, a very common motif on tourist souvenirs – Tibetans would not appreciate it! Use it as a wall hanging or buy flowery carpets instead.


# “The post office”

## སྐྱབ་ཁང་།

**Grammar aims** བད་སྤྱོད་རིག་པའི་དམིགས་ཚད།

- Imperative markers.
- The modal verb ཚོག་ chō ‘to be allowed; may’.



CD I • Tr. 49-50 

### 19.1 Dialogue གྲི་བ་དྲིས་ལན།

- མི་ཞེས་ :                    རྫོ་བཟང་ལགས།    འདའི་(འདིར་)སྐྱབ་ཁང་ཡོད་རེད་པས།    ང་ཡི་གི་ཁ་གསལ་བཏང་  
(གཏོང་)དགོས་ཡོད།
- རྫོ་བཟང་ :                    འདའི་སྐྱབ་ཁང་ཡོད་རེད།    ང་གཉིས་ད་ལྟ་ལྟན་རྒྱས་ལེབས་དོ།    སྐྱབ་འཛིན་རྒྱར་  
གནང་ཡོད་པས།
- མི་ཞེས་ :                    སྐྱབ་འཛིན་རྒྱར་ཡོད།    ཡིག་སྐོགས་ནང་ལ་པར་རྒྱག་ན་འགྲིག་གི་རེད་པས།
- རྫོ་བཟང་ :                    འགྲིག་གི་རེད།
- མི་ཞེས་ :                    དེའི་ཚོར་ལ་རྫོ་ཁང་དང་སྐོམ་ལ་ལེབས་ན།
- རྫོ་བཟང་ :                    འོ་ཡོང་ང་།
- མི་ཞེས་ :                    རྫོ་ཁང་ལ་ཐད་(ཐོག་)ན་ཁ་བཏགས་དང་མཚོང་མི་བསྐྱམས་དགོས་རེད།
- རྫོ་བཟང་ :                    ཁ་བཏགས་སྐོམ་ནས་ཉམ་ཚོག་གི་རེད།
- མི་ཞེས་ :                    འོ་ན་ལེབས་དོ།
- རྫོ་བཟང་ :                    ཁ་བཏགས་རེ་རེར་ག་ཚོང་རེད།
- ཁ་བཏགས་འཚོང་མཁན་ :                    ཁ་བཏགས་ག་རེ་གཟིགས་ག
- རྫོ་བཟང་ :                    ཡ་ལེ་ཉེ་གི་ཡིན།
- ཁ་བཏགས་འཚོང་མཁན་ :                    ཡ་ལེ་རེ་རེར་སྐོར་མོ་བཞི་རེད།

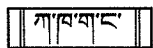


### Pronunciation

- lōpsang la' tā: trakang yo:re'-pä' nga yjke khāshā' tāng ko-yö'
- tā: trakang yo:re' nganyi' thanta lhānkyā' phēp-to trantsin çar nāng-yö'-pä'
- trantsin çar-yö'. yjko' nang-la pār lū'-na trj'-kire'-pä'.
- trj'-kire'
- the: shor-la chō:kang-tang thrōm-la phēp-na
- o yong-nga
- chō:kang-la thā'-na khāta'-tang chōme' nām' ko-re'
- khāta' thrōm-nā' nyö' chō'-kire'
- ona phēp-to
- khāta' rerer khatsö' rä'
- khāta' khare sī'-ka
- āshi nyo-kiyin
- āshi rerer kormo shj re'

### Translation

- |                          |  |
|--------------------------|--|
| Michel                   | — Lobzang, is there a post office here? I have to send some letters.                                     |
| Lobzang                  | — Yes, there is a post office. Let's go together. Have you already stuck the stamps on?                  |
| Michel                   | — Yes, I've stuck the stamps on. Can we put photos in the envelope?                                      |
| Lobzang                  | — Yes, it's possible.  |
| Michel                   | — Yes, and what about making a round of the Jhokang and the market on the way?                           |
| Lobzang                  | — All right.   |
| Michel                   | — If we go to the Jhokhang, we have to take offering scarves ( <i>khatak</i> ) and butter for the lamps. |
| Lobzang                  | — We can buy the <i>khatak</i> in the market.  |
| Michel                   | — Fine, let's go.  |
| Lobzang                  | — How much does each <i>khatak</i> cost?   |
| The <i>khatak</i> vendor | — Which <i>khatak</i> do you want to buy?  |
| Lobzang                  | — I'd like to buy a top-quality <i>khatak</i> ( <i>ashi</i> ).   |
| The <i>khatak</i> vendor | — <i>Ashi khatak</i> cost four <i>gormo</i> each.  |



### 19.2 Vocabulary ཚོག་གསལ།

- |                      |                       |
|----------------------|-----------------------|
| དཀོན་གཤམ་ kōnnyer    | (n.) temple caretaker |
| ཚོ་སྤུང་ kosung      | (n.) caretaker        |
| སྤྱག་འཛིན་ trangsins | (n.) stamp            |
| ཡིག་སྐོག་པ་ yjko'    | (n.) envelope         |

པ་མེ་ pās	(n.) ticket
ཁ་བཏགས་ khāta'    མཚལ་དར་ cā:tar (H)	(n.) <i>khatak</i> , silk scarf
ཁྲོམ་ thröm	(n.) market
ཨ་ཤི་ āshi	(n.) superior quality <i>khatak</i>
རེ་རེ་ rere	(adj.) each
མར་ mar    གསོལ་མར་ sō:mar (H)	(n.) butter
མར་མེ་ mar-me    མཚོན་མེ་ chōme	(n.) butter lamp
དེའི་ཞོར་ལ་ the: shor-la	(n.) by/on the way
ཁ་པར་ + བཏང་ khāpar tāng	(v.) [vol., ED] to telephone
ཞལ་པར་ + སུལ་ shā:par phū: (h)	(v.) [vol., ED] to telephone
ཞལ་པར་ + གནང་ shā:par nāng (H)	(v.) [vol., ED] to telephone
འཕྱོར་ cor	(v.) [inv., DA] to receive
ཁྱེར་ khyēr    བསྐྱམས་ nām' (H)	(v.) [vol., EA] to take, take away
ཕུར་ car	(v.) [vol., EA] to stick
ཐང་ thā'    ཐེག་ thē' (L)	(v.) [vol., A] to go
ལྷག་ lū'	(v.) [vol., EA] to pour, put.



### 19.3 Remarks འགྲེལ་བཤད།

#### 19.3.1 Imperative markers

We have already seen (in Lesson 10) that some volitional verbs have an imperative form.

Ex.: ཉན་ nyän	>	ཉོན་ nyön	“Listen”	ཟེ་ sa	>	ཟོ་ so	“Eat”
ལང་ lang	>	ལོངས་ long	“Get up”	ཡོང་ yong	>	ཤོག་ shō	“Come”

These forms are not used for the negative imperative, which instead takes the present-future form.

Ex.: མ་ཉན། mā nyän “Don’t listen”, མ་ཟ། mā sa “Don’t eat”, མ་ཡོང། mā yong “Don’t come”.

However, there are many verbs that have no special form to denote the imperative. In such cases, the verb may be used by itself.

Ex.: གསོལ་ཇ་མཚོན། sō:ca chō “Have some tea”, ཕར་ཕེབས། phār phē “Go over there”.

In most cases, the imperative (command) and optative (wish) moods are formed by using particles.

The main particles are: ཇོ་ -to, དང་ -ta, ཨ་ -a, ཐེག་ -shi, ཤོག་ - sho' and the construction རོགས་ གནང་ ro' nang.

- The particle དོ -to

This particle is used to form the first person plural imperative: the exhortative.

Ex.: ཐེབས་ དོ། phēp-to “Let’s go.”, བཞུགས་ དོ། shu'-to “Let’s sit down.”

Apart from -to, which is used to form the first person imperative, the other markers all indicate the second person singular or plural imperative, and differ from one another only in terms of nuance or register.

- The expression རོགས་གནང་ ro'nang

This is the most polite form in which to phrase a command or a request. It is used only with honorifics, and takes the present-future (not the imperative) form of the verb.

Ex.: ཐེབས་རོགས་གནང། phēp-ro'nang “Please go” or “Please come”  
 གསུངས་རོགས་གནང། sūng-ro'nang “Please say”  
 བཞུགས་རོགས་གནང། shu'-ro'nang “Please stay”  
 མཚོད་རོགས་གནང། chō'-ro'nang “Please eat”  
 བཀག་རོགས་གནང། kā-ro'nang “Please stop” (the car, the dog, etc.)  
 ལྟ་རོགས་གནང། shu-ro'nang “Please ask.”

Note: There is also the non-honorific version རོགས་བྱེད་ ro'ce'.

- The particles དང་ -tang and ཞིག་ -shi'

These very common particles have exactly the same meaning as the expressions described above, but are less formal. In conversation they are pronounced respectively -ta and -sh. They may be used with both honorific and non-honorific forms.

Ex.: གསུངས་དང། sūng-ta “Say it”, ཐེབས་དང། phē'-ta “Go”, ཐེབས་ཞིག་ phē'-sh “Go”, བཞུགས་ཞིག་ shu'-sh “Sit down”, བཞུགས་དང། shu'-ta “Sit down”, མོ་དང། so-ta “Eat”, ཉན་དང། nyön-ta “Listen”, ལབ་དང། lap-ta “Speak”, ལྟ་ཞིག་ tō'-sh “Look”.

- The particle ཡ་ -a

This particle, too, is very common, and may also be used with both honorific and ordinary forms. It conveys a sense of urgency or danger, or implies a greater degree of coercion.

Ex.: བེམས་ཐལ་མ་བྱེད་ཡ། sēmträ: ma che'-a “Don’t worry!”  
 གཟབ་གཟབ་གནང་ཡ། sāpsap nāng-a “Be careful!”  
 མ་ལབ་ཡ། ma lap-a “Just don’t talk!”

- The particle ཞོག་ - sho'

This form, which is less common, is also used with both honorific and non-honorific formulations. It conveys immediacy, and implies that the person addressed is hesitant to do what he or she is being told. It may be translated by "Go on!"

- Ex.: གསུངས་ཞོག་ sūng'-sho' "Go on, say it!"  
 མེབས་ཞོག་ phē'-sho' "Come here, will you!"  
 ཉམ་ཞོག་ nyö'-sho' "Go on, buy it!"

- The expression བར་བྱེད་ -par che'

We have seen above (8.3) that non-volitional verbs cannot take an imperative. However, the verb may be followed by the expression -par che' which means "to see to it that".

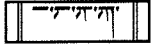
- Ex.: མ་བརྗེད་པར་བྱེད་ལ། ma ce'-par che'-a "Don't forget!" (see to it that you don't forget)  
 སྤུ་གུ་མ་ཞོར་པར་བྱེད་ད། pūku ma shōr-pa che'-ta "Don't lose the child!"

### 19.3.2 The modal verb ཚོག་ chō' "to be allowed, may, can"

Like other modal verbs, this one goes after the main verb and before the auxiliary. The tense of the main verb may be the present-future or the past – either will do. The verb ཚོག་ chō' is used mainly in with the future auxiliaries: ཚོག་གི་རེད་ chō'-kire' for future and present situations. However, other auxiliaries are sometimes used: ཚོག་གི་འདུག་ chō'-kitu' (testimonial present), ཚོག་གི་ཡོད་རེད་ chō'-kiyo:re' (assertive present). The combinations ཚོག་པ་རེད་ chō'-pare', ཚོག་སོང་ chō'-song, and ཚོག་བཞག་ chō'-sha' are sometimes used in the past, but of course the modal verb ཚོག་ chō' never occurs with intentional egophoric auxiliaries \*ཚོག་པ་ཡིན་ chō'-payin' or \*ཚོག་གི་ཡིན་ chō'-kiyin'.

The verb ཚོག་ chō' has two meanings: The first, and more usual meaning, is "to be allowed", "may"; secondly, it can also have the meaning "to be able, can" in which case it can be replaced by བྱ་བ་ thūp.

- Ex.: ཁ་བཏགས་ཁྲོམ་ནས་ཉམ་ཚོག་གི་རེད། khāta' thrōm-nā' nyö' chō'-kire'  
 "We can buy khatak in the market."  
 ལྷ་ཁང་ནང་ལ་པར་བརྒྱབ་ཚོག་གི་རེད་པས། lhākang nang-la pār kyap chō'-kire'-pä'  
 "Are we allowed to take photos inside the temple?"



### 19.4 Exercises ལྷོང་ཚན།

#### 19.4.1 Translate into Tibetan:

1. Let's go and eat in a Tibetan restaurant!
2. The post office is going to close soon.
3. That's where we bought some thangka.
4. Don't smoke in front of elderly people!
5. Are we allowed to go to that area?
6. Can I make a phone call? (lit. if I telephone will that be all right?)
7. It is not permitted to read this book.

#### 19.4.2 Complete the sentences with the appropriate modal verb: ཚོག་ or ལུབ་.

- ༡) དཔེ་མཚན་ཁང་ནང་ལ་ཐ་མག་འཐེན་( )གི་མ་རེད།
- ༢) ཚོ་ལགས་འདི་འགོ་( )གི་མི་འདུག།
- ༣) ཡིག་སྐོགས་ནང་ལ་པར་ལྷུག་( )གི་རེད།
- ༤) ལྷོ་གར་དང་བལ་ཡུལ་ལ་སྐང་ག་བཟམ་( )གི་མ་རེད།
- ༥) ཁ་ལག་མང་དྲགས་བཞག་ང་ཟ་( )གི་མ་རེད།

#### 19.4.3 Translate into English:

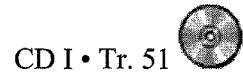
- ༡) འདི་ནས་ཁ་པར་བཏང་ཚོག་གི་རེད།
- ༢) བོད་ནས་ལྷོ་གར་ལ་ཕྱིན་ཚོག་གི་རེད་པས།
- ༣) འགྲོང་བསད་ཚོག་གི་མ་རེད།
- ༤) ལྷོ་འདི་འགྲོང་ཚོག་གི་མ་རེད།
- ༥) དགོན་པའི་ནང་ལ་བཟད་ཚོག་གི་རེད་པས།
- ༦) ཚོག་འདི་ལབ་ཚོག་གི་མ་རེད།

# “Asking the way”

## ལམ་ཁག་འདྲི་བ།

**Grammar aims** བརྗོད་པའི་དམིགས་ཚད།

- The nominalizer མཁན་ khän.



### 20.1 Dialogue དྲི་བ་དྲིས་ལན།

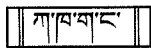
- བཟུང་འཇོག་པོ་ : ལ་ལྷག་ལགས། གཙུག་ལག་ཁང་ལ་འགྲོ་སྲིད་པ་ལྟར་རེད།
- ལ་ལྷ་ཅིག་ : འདི་ནས་མར་ཤར་རྒྱག་ལེབས། མ་གྱིར་ལམ་ཁག་བཞི་མདོ་ཁ་ལ་སློབས་སོང་ན་བྱང་ངོས་ལ་ལེབས་དགོས་པ་རེད། དེ་ནས་མི་ལ་དྲིས་གནང་ན་མིས་ལམ་ཁག་བཟུང་གི་རེད།
- བཟུང་འཇོག་པོ་ : ལེ་སྟེ། (ལགས་ལོ་) ལྷགས་རྗེ་ཚེ།
- བཟུང་འཇོག་པོ་ : ལྷག་ལགས། གཙུག་ལག་ཁང་ལ་འགྲོ་སྲིད་པ་ལྟར་རེད་པས།
- ལ་ལྷ་ཅིག་ : རེད་རེད། འདི་ནས་ཡར་ཤར་རྒྱག་ལེབས་ད། བར་སྐོར་ནང་ལ་སློབས་གི་རེད། བར་སྐོར་ནང་ལ་བསློབས་ན་གཙུག་ལག་ཁང་ག་པར་རེད་ཟེ་དྲིས་གནང་དང་། མིས་བཟུང་གི་རེད།
- བཟུང་འཇོག་པོ་ : ལྷགས་རྗེ་ཚེ།
- བཟུང་འཇོག་པོ་ : ལྷ་ལོག་(སློབས་)གཙུག་ལག་ཁང་ག་པར་རེད།
- ལ་ལྷ་ཅིག་ : སར་ཙམ་དག་རེད། (སར་ཙམ་དེ་གར་རེད།) ང་ལ་འགྲོ་མཁན་ཡིན། མཉམ་པོ་ལེབས་དོ།

### Pronunciation

- āca'-la' tsūklakang-la tro-sa khaṅā' rā' ?
- ti-nā' maṅ shārkyā phēp. maḱir lamka shimtoka-la lēp-song-na changngö'-la phēp ko-re' thenā' mi-la tri nang-na mi' lamka tān-kire'
- lase thūkce nāng. kṅla' tsūklakang-la tro-sa ti-nā' re'-pā' ?
- re' re' ti-nā' yaṅ shārkyā phēp-ta. pharkor nang-la lēp-kire'. pharkor nang-la lēp-na tsūklakang khapar re'-s trinang-ta. mi' tān-kire'
- thūkce chē.
- kūsho', tsūklakang khapar rā' ?
- phāts thakar re'. nga yā: tro-ngān yin nyāmpo phēp-to

### Translation

- Tändzin — Excuse me Madam, which is the way to the Jhokhang?  
 A woman — This way, straight! When you reach the crossroads, you have to go north. Then if you ask the way, people will show you.  
 Tändzin — Fine, thank you.  
 Tändzin — Sir, the Jhokhang Temple, is it this way?  
 A man — Yes, yes. Go straight along here. You'll get to the Bharkor (the circumambulation route around the great temple). When you get to the Bharkor, ask where the great temple is. People will show you.  
 Tändzin — Thank you.  
 Tändzin — Your reverence, where is the great temple?  
 A monk — It's just over there. I'm going there too. Let's go together.



### 20.2 Vocabulary མཚོན་གསལ་

ཤར་རྒྱལ་ shārkyā'	(adj., adv.) direct, straight
ཡ་གེར་ yakä:, yakir (L)	(n.) up there
མ་གེར་ makä, makir (L)	(n.) down there
བཞི་མདོ་ཁ་ shimtoka	(n.) crossroads
ལུབ་ nup	(n.) west
ལྷོ་ lhō	(n.) south
ཤར་ shār	(n.) east
བྱང་ chang	(n.) north
ལུབ་ཕྱོགས་ nupco'	(n.) western
ལྷོ་ཕྱོགས་ lhōco'	(n.) southern
ཤར་ཕྱོགས་ shārco'	(n.) eastern
བྱང་ཕྱོགས་ changco'	(n.) northern
བྱང་ངོས་ changngö'	(n.) northwards
ཕན་ཚམ་ད་གར་ phā:ts thakar	(n.) just there
མཁའ་ khān, -ngän	(n.) <i>nominalizer</i>
སྐད་ཆ་ kāca བཀའ་མོལ་ kāmö: (H)	(n.) speech
འདྲི་བ་ triwa བཀའ་འདྲི་ kāntri (H)	(n.) question
སྐད་ཆ་ + དྲིས་ kāca thri'	(v.) [vol., ED] to ask
བཀའ་འདྲི་ + གནང་ kāntri nāng (H)	(v.) [vol., ED] to ask
བཀའ་འདྲི་ + ལུ་ kāntri shu (h)	(v.) [vol., ED] to ask
སྐད་ཆ་ + བཤད་ kāca shā'	(v.) [vol., ED] to converse, discuss
བཀའ་མོལ་ + ལུ་ kāmö: shu (h)	(v.) [vol., ED] to converse, discuss
བཀའ་མོལ་ + གནང་ kāmö: nāng (H)	(v.) [vol., ED] to converse, discuss

ལབ་ lap

(v.) [vol., EDA] to say

གསུངས་ sūng' (H)

(v.) [vol., EDA] to say

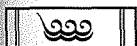
*Proper nouns*

གཙུག་ལག་ཁང་ tsūklakang

Jhokhang (other name of the great temple of Lhasa)

བར་སྐོར་ pharkor

Bharkor (section of Lhasa around the Jhokhang)



## 20.3 Remarks འགྲེལ་བཤད།

## 20.3.1 The nominalizer མཁན་ khän / -ngän

In a more formal register, this nominalizer is pronounced -(n)khän,<sup>142</sup> whereas in conversation it is usually pronounced as འན་ -ngän, and even ཉན་ -nyän. The verb to which it is attached takes the present-future.

Ex.: ལུ་མཁན་ shu-ngän, *but not* \*ལུས་མཁན་ shü'-ngän

ཟ་མཁན་ sa-ngän, *but not* \*བཟས་མཁན་ sã'-ngän

རྟ་མཁན་ tā-ngän, *but not* \*བརྟས་མཁན་ tã'-ngän

Like other nominalizers, it can form nominal clauses as well as relative clauses (see Lesson 26). This nominalizer prototypically indicates the **agent** of the verbal action, but also extends to the subject of transitive verbs and even (in most cases) to the subject of intransitive verbs.

Ex.: འབྲི་མཁན་ tri-ngän “the person who writes, the writer”, ལུ་མཁན་ shu-ngän “the person who is speaking, the speaker”, ཟ་མཁན་ sa-ngän “the person who is eating”, ཚོང་མཁན་ tshōng-ngän “the person who is selling, the vendor”, མི་ལམ་བཏང་མཁན་ mīlam tāng-ngän “the dreamer”, ཉལ་མཁན་ nyä:-ngän “the person who is sleeping, the sleeper”.

Formulations with -ngän may sometimes be translated by terms for agents in European languages. In English, the suffix *-er* or the name of a profession often best conveys the sense of this nominalizer.

Ex.: ཁོང་བག་ལེབ་བཟོ་མཁན་རེད།

khōng phaklep so-ngän re'

“He’s a baker.” (lit. he’s a bread-maker)

142. The nasal that is noted here, “(n)” (see Appendix 1, section 1), is a velar nasal (a homorganic nasal of the following consonant). It is the one that appears most frequently, except when the verb ends in the consonant p. This nasal, which is preserved in Tibetan spelling, is the source of two current pronunciations: ngän (a velar nasal) and nyän (a palatal nasal). As far as the written form is concerned, the traditional spelling *mkhan* will be retained, since *nyan* and *ngan* never appear in writing.



ང་རང་ཚོའི་སློག་པ་པོ་རྒྱ་མི་དེ་སློག་བརྟན་བཟོ་མཁན་རེད།  
 ngarangsö: thro<sub>k</sub>po kyami the löknyän so<sub>-</sub>ngän re'  
 "Our Chinese friend is a film-maker."

ཐ་མག་འཐེན་མཁན་འདི་སུ་རེད།  
 thāma' thēn-ngän t̥i sū rä'  
 "Who's the person who's smoking?" or "Who's the smoker?"

མོ་ཏ་ནག་པོ་ཡོད་མཁན་དེ་རྫོང་དཔོན་གཅིག་རེད།  
 mo<sub>t</sub>ra nakpo yö'-ngän the tsoṅpön cī' re'  
 "The person who has the black car is the mayor of a district", or "The owner of the black car is..."

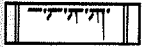
In certain cases, verbs that are nominalized with -ngän are practically the same as conjugated verbs. For example, the sentence: ང་ཡི་(ཡང་)འགོ་མཁན་ཡིན། nga yä: tro<sub>-</sub>ngän yin "I'm also going", which literally means: "I'm also a goer" is similar to: ང་ཡི་(ཡང་)འགོ་གི་ཡིན། nga yä: tro<sub>-</sub>kiyin *idem*.

• Remarks on the tense of nominalized verbs.

The nominalizer -ngän, as we have seen, marks the subject of both transitive and intransitive verbs. In the former case, the tense-aspect of the verb is unspecified, and must be deduced from the context. Thus the sentence "Who is the person who is smoking (or who smokes)" could just as well be translated by the imperfective past as "Who is the person who was smoking? (or who used to smoke?)" or the past perfective, "Who is the person who (has) smoked."

By contrast, when the nominalizer is used with an intransitive verb, it indicates the **present** or the **future** (or else the imperfective past). To indicate the past (perfective) corresponding to the English perfect or preterite, Tibetan uses another nominalizer: །-pa.

Ex.:	འགོ་མཁན་	tro <sub>-</sub> ngän	"the person who is going, goes, will go, was going"
	བསྐྱོད་མཁན་	tä'-ngän	"the person who is staying, who stays, will stay, was staying"
	ཕྱིན་པ་	chīn-pa	"the person who went, has gone"
	བསྐྱོད་པ་	tä'-pa	"the person who stayed, has stayed"



20.4 Exercises ལྷོ་བ་ཚན།

20.4.1 Translate into English:

- ༡) བཞུགས་པའི་མི་ཚང་ལ་འགྲོ་ས་འདི་ནས་རེད་པས། — རེད་རེད། འདི་ནས་ཕར་ཕྱིན་ནས་ལྷོ་ག་བརྟན་ཁང་ཡོད་ས་འདི་ནས་གཡོན་པོ་ལ་ཕྱིན་ནས་ལྷོ་བས་ཀྱི་རེད།
- ༢) ཨ་ལུག་ལགས། ལྷོ་བ་ཚན་ཁང་ག་པར་ཡོད་རེད། — གཞུགས་ལག་ཁང་གི་མཇུག་ནས་མར་ཚམ་ཕྱིན་ནས་ལྷོ་བ་ཚན་ཁང་ཡོད་རེད། ལྷོ་བ་ཚན་ཁང་ལྷོ་བ་ཚན་ཁང་ལྷོ་བ་ཚན་ཁང་ཡོད་རེད།
- ༣) དེ་སང་ཡང་དེ་འདྲས་བྱེད་མཁན་ཡོད་རེད་པས།
- ༤) ཁ་པར་ལེན་མཁན་མི་འདུག
- ༥) འབས་ཐོ་རྒྱལ་མཁན་ཚོས་སྐོར་སྐོར་བྱེད་ཀྱི་ཡོད་རེད།

20.4.2 Translate into Tibetan:

- 1. Who is the person who's talking to Tshering?
- 2. In Tibet, there are not many people who drive cars.
- 3. I know the person who works in the library.
- 4. Are there people whom we can ask?
- 5. This is the place where books are kept.

20.4.3 Complete the following sentences

with the appropriate nominalizer: ས་ ཡག་ མཁན་.

- ༡) མི་འདི་ལྟར་ ( ) ལྷོ་བ་ཚན།
- ༢) ལྷོ་བ་ཚན་གནང་ ( ) ག་པར་རེད།
- ༣) ཁ་པར་གསལ་ཚོང་ ( ) དེ་ལ་སྐད་ཆ་དྲིས་ད།
- ༤) ལྷོ་བ་ཚན་གནང་ ( ) གཞུགས་ལག་ཚེ་རེད་པས།
- ༥) དེ་སང་ཁ་པར་བཞུགས་ ( ) ལྷོ་བ་ཚན།
- ༦) ལྷོ་བ་ཚན་ལ་ཚ་ལག་འཚོང་ ( ) ཡོད་པས།

# “Tibetan tea or sweet tea?”

## བོད་ཇ་ཡང་ན་ཇ་མངར་མོ།

*Grammar aims* བརྗོད་རིག་པའི་དམིགས་ཚད།

- Superlative constructions.
- Comparative constructions of equality.
- The construction མ་གཏོགས་ mato' "except", "unless".



### 21.1 Dialogue རྟོགས་ལན།



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- སློབ་ཚན་ : མི་ཤེལ་ལགས། ང་གཉིས་ཕྱན་ལ་(སློབ་ལ་)ཇོ་ཁང་ལ་མཚོང་མཇལ་ལ་ཅིག་ཤེལ། དེ་ནས་ཁྱེད་ལ་ཅིག་  
 ཤེལ་སྐད།  
 མི་ཤེལ་ : ཕྱན་ལ་གསོལ་ཇ་གཅིག་མཚོང་གས།  
 སློབ་ཚན་ : འོ་ཡོང་། མ་གཏོགས་ཇོ་ཁང་ཡོད་ཅིང། དེས་གསོལ་ཇ་བོད་ཇ་དང་ཇ་མངར་མོ་གཉིས་ཀ་ཡོད་ཅིང།  
 མི་ཤེལ་ : ཇ་ཞིམ་པོ་འདུག།  
 སློབ་ཚན་ : ཇོ་ཁང་གི་གཞིམ་སྒོ་ཕྱེ་ཡོད་ཅིང། མགྲོགས་པོ་ཕྱི་ན་ན་མ་གཏོགས་མི་མང་པོ་ཞིང་གས་ཡོང་  
 མི་ཤེལ་ : ལགས་སོ། ལམ་ཁག་ག་ནས་ཤེལ་ག།  
 སློབ་ཚན་ : ལམ་ཁག་ཐག་ཉེ་ཤོས་འདི་ནས་རེད། ང་ཚོ་འདི་ནས་ཤེལ་དོ།  
 མི་ཤེལ་ : ཡ་ལའི། ཇོ་ཁང་ཕྱི་ཕྱོད་བྱང་ནང་བཞུག་མཐོཔོ་རང་མི་འདུག།  
 སློབ་ཚན་ : ཇོ་ཁང་གཞིམ་སྒོ་ཕྱེ་པ་དག་རེད། ང་རང་ཚོ་ཕྱན་ལ་ཇོ་ཁང་ལ། དེ་ནས་ཐོག་ཀར་ཤེལ་ན་ལྟ་སའི་  
 མི་ཤེལ་ : མོང་ཕྱིར་གྱི་གཡས་གཡོན་ཁག་གཅིག་གཞིགས་གྱི་རེད།  
 སློབ་ཚན་ : མཚོང་ཁང་ནང་ལ་ག་རེ་ཕུལ་དགོས་རེད།  
 མི་ཤེལ་ : མཚོང་མི་དང་ཁ་ཁ་ཁྲགས་ཕུལ་དགོས་རེད།

### Translation

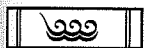
- Lobzang — Michel, let's go to the Jhokhang first. After that would you like to go to the market?  
 Michel — Would you like to have some tea first?  
 Lobzang — Sure. There's a restaurant down there. They have both Tibetan tea and sweet tea there.  
 Michel — The tea's delicious!  
 Lobzang — Let's go! The temple doors have been opened. If we don't go there quickly there'll be a lot of people (lit. a lot of people will come).  
 Michel — Fine. Which way is it?  
 Lobzang — The shortest route is through here. Let's go that way.  
 Michel — Oh! The Jhokhang really isn't as high as the Potala.  
 Lobzang — The doors have just opened. Let's go first and pray in front of the Lord (lit. meet the Lord). After that, if we climb up onto the roof, we'll see a part of the area of Lhasa city.  
 Michel — What should we offer inside the chapels?  
 Lobzang — Butter for the lamps, and *khatak*.

### ཀུའུ་གུ་འུ་

#### 21.2 Vocabulary ཚོག་གསུམ།

ཇ་མང་ར་མོ་	cha ngārmo	(n.) sweet milk tea
ཕོད་ཇ་	phōca	(n.) Tibetan tea
ཇ་སྤྱབ་མ་	cha sūpma / sūma	(n.) Tibetan tea (lit. "churned tea")
ཇ་ཐང་	chatang	(n.) black tea
འོ་ཇ་	oca	(n.) salted milk tea
འོ་མ་	oma ཆབ་ཚོ་	chāpsho (H)
མ་	tshā ལྷགས་མ་	caḳtsa
ཡ་རག་	āra' བཞིས་རག་	(H)
ཕྱི་རག་	pira'	(n.) beer
གཅིག་	cī'	(n.) a little, once
གཞུག་ལ་	shu'-la	(post., co.) after
རྗེས་ལ་	ce'-la	(post., co.) after
མ་གཏོགས་	matō'	(n.) except, unless
གཉིས་ཀ་	nyīka གཉིས་ཆ་	nyīca
ནང་བཞིན་	naṅgshin	(n.) like
རང་	rang	(adv.) really
ཁག་	khā'	(n.) sort, kind
གཡས་གཡོན་	yä'yön	(n.) to left and right, around
ཚོག་ཀ་	thōkka	(n.) roof
མཚོང་མཇལ་ལ་ཕེབས་	chōncā:-la phe'	(idiom.) to go to the temple
ཡང་ན་	yangna ་ལམ་	ām (L)
		(co.) or

མངར་མོ་ ngārmo	(adj.) sweet
སྐུར་མོ་ kyürmo	(adj.) sour
ཁ་ཉིག་ khāti'	(adj.) bitter
ཚུ་ཡོད་པ་ tshā yōpa	(adj.) salty
ཚུ་ཁྱ་ tshāku	(adj.) (too) salty



### 21.3 Remarks འགྲེལ་བཤད།

#### 21.3.1 Superlative constructions

These are formed with the superlative form of the adjective. Remember that the latter consists of adding the suffix ཤོས་ -shö' to the short form of the adjective. In the case of relative superlative constructions, the comparison must be introduced by means of the adverb བླང་ནས་ nangnä' "among, out of", preceded by the genitive.

Ex.: རྩོམ་གྱི་སྐོར་མཐོ་མཐོ་ལྗང་གི་རི་མཚོ་ཤོས་རེད།

"Jhomolangma is the highest mountain in the world."

དགོན་པའི་བླང་ནས་འབྲས་སྐྱེས་ཆེ་ཤོས་རེད།

"Dräpung is the biggest of the monasteries."

དེའི་འདི་ཡག་ཤོས་རེད།

"This book is the best."

བོད་ཀྱི་ཚུ་རིང་ཤོས་ཡར་ལྷང་གཙང་པོ་རེད།

"The Brahmaputra is the longest river in Tibet."

བོད་ཀྱི་དགོན་པ་རྒྱུ་ཤོས་བསམ་ཡས་རེད།

"Samyā is the oldest monastery in Tibet."

མི་ཆེ་གཅིག་གི་བླང་ནས་དེ་རིང་སྐྱིད་ཤོས་རེད།

"Today is the finest day of my life."

མེ་ཉིག་དེ་ཚོའི་བླང་ནས་འདི་སྐྱེས་ཇེ་ཤོས་རེད།

"This is the most beautiful of these flowers."

#### 21.3.2 Comparative constructions of equality

These constructions require the use of བླང་བཞིན་ nangshin "like", "as much as", "as", which goes after the term being compared.

Ex.: རྩོ་ཁང་ཚེ་ཕོ་བྲང་ནང་བཞིན་མཚོ་པོ་མི་འདྲག "The Jhokhang isn't as high as the Potala."

བུ་མོ་འདི་ཡ་མ་ནང་བཞིན་མཚོ་པོ་འདྲག "This girl is as beautiful as her mother."

**21.3.3 Constructions with མ་གཏོགས་ mato' "except", "unless", "apart from", "only".**

The expression mato' may be used after a noun. In conversation, the expression མ་བཞིན་ mashin also occurs with a similar meaning.

- Ex.: ཚམ་པ་མ་གཏོགས་གཞན་དག་ཟ་ཡག་ཡོད་མ་རེད། "There's nothing else to eat apart from tsampa."  
 ས་ཁུལ་འདིར་འགྲོག་པ་ཁ་གསལ་མ་གཏོགས་མི་འདུག། "There are only some nomads in this region."  
 བསྐྱེད་ས་གཅིག་མ་གཏོགས་མི་འདུག། "There's only one place."  
 ངའི་སེམས་ནང་ལ་རང་མ་བཞིན་མེད། "There's nobody but you in my heart."

The expression mato' may also be used after a verb, to produce the following construction:

V(past) + ཅ་མ་གཏོགས་ na mato'

- Ex.: མགྲོགས་པོ་ཐང་ན་མ་གཏོགས་གནམ་གུ་རྗེས་ཟིན་གྱི་མ་རེད།  
 "If you don't hurry, you won't catch the plane."  
 བྱིད་རང་གཟབ་གཟབ་བྱས་ན་མ་གཏོགས་ཅ་ལག་བསྐྱེད་འགྲོ་གི་རེད།  
 "Be careful or you'll lose your things."  
 ཁོང་ཚོར་ལག་འཁྲུང་ཡོད་ན་མ་གཏོགས་ཕེབས་ཚོག་གི་མ་རེད།  
 "They'll only be able to go if they have permits."

འཇགས་ཀྱི་སྐབས་ཀྱི་སྒྲིག་ཁྲིམས་ཀྱི་ལུང་ལྡན་གྱི་ལཱ་

**21.4 Exercises ལྷོང་ཚན།**

**21.4.1 Translate into English:**

- 1) ཐོད་ནི་འཇམ་སྐྱིང་ཐོག་ལ་ས་མཚོ་ཤོས་རེད།
- 2) བྱིད་ཚོའི་འཛིན་གུའི་ནང་ལ་སློབ་གྲྭ་བ་ཡག་ཤོས་སུ་རེད།
- 3) སློབ་གྲྭ་ཚེན་མོར་འགྲོ་བྱུང་མཁན་ཁ་གསལ་མ་གཏོགས་ཡོད་མ་རེད།
- 4) ང་རང་ཚོའི་འཛིན་གུའི་ནང་ལ་སློབ་གྲྭ་གྲག་ཡག་ཤོས་ཁོང་རེད།
- 5) ལྷོ་མོ་འདི་ང་ལ་ཆེད་དུ་བཞག་བཞག།
- 6) ལྷང་པ་འདི་སྐྱིད་ཤོས་རེད།
- 7) གྲྭ་པ་མང་ཤོས་འབྲས་སྐྱེད་ས་དགོན་པ་རེད།
- 8) ར་ལ་ཅི་ནི་མང་དུ་གསལ་བཞག།
- 9) བྱིད་རང་མགྲོགས་པོ་ཕེབས་ན་མ་གཏོགས་རི་མི་རྗེས་ཟིན་གྱི་མ་རེད།
- 10) ཁོ་རང་ལ་དགོས་ཡག་མ་གཏོགས་ལྷ་གི་མ་རེད།

## 21.4.2 Translate into Tibetan:

1. Are there many people who offer butter and khatak?
2. Which way does one go to get to Nepal?
3. Tibetans are the greatest consumers of butter in the world!
4. The horses of Kham are the finest.
5. Lhasa is Tibet's biggest city.
6. Where's the nearest hospital?
7. In the countryside, they drink only Tibetan tea.
8. We ought to hurry or it will be closed.



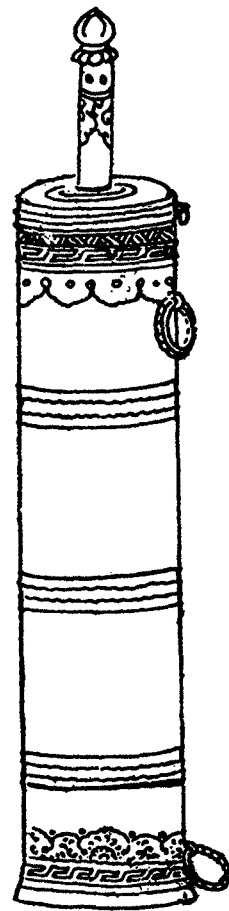
## 21.5 Civilization རིག་གཞུང་།

*Tibetan tea*

The first step in making Tibetan tea (also called butter tea or churned tea) is to prepare plain green tea. There are two ways of doing this. In towns, people usually boil the tea-leaves three times. After each occasion the tea is strained and stored in a container. The concentrate may be kept for several days, and when required a ladleful of it is poured into boiling water. The other method, which is more typical of rural areas, consists of making a fresh brew on each occasion. In either case, the next step consists of pouring the tea into a churn, adding some salt, a large quantity of butter and perhaps some milk. The mixture is churned briskly and the final product served hot. Contrary to common supposition, Tibetans prefer not to use rancid butter to make the tea, and will only use it in the absence of fresh butter.

For anyone who is unfamiliar with it, this beverage is more like soup than tea. The drink is ideal on the high Tibetan plateau and in the Himalaya, because it is both very warming and has a high nutritional content.

Other kinds of tea are also to be found in Tibet: sweet milk tea, of Indian provenance, is drunk mainly in cities, while salted milk tea is drunk principally by herders in Amdo. Finally, it may be noted that Tibetans don't drink only tea! They also appreciate *chang*, a mildly (and sometimes very) alcoholic barley-based beer. The commonest variety is mild, whitish-coloured and quite thick, with a taste and alcohol content somewhat reminiscent of cider. Fermented barley is also sometimes distilled to make the stronger *arak*.

*Tibetan churn*



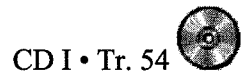


Translation

- Michel — Are there this many worshippers every day?
- Lobzang — Certainly! On holy days there are even more than this! Among the worshippers there are many pilgrims from all over – Ngari, Tsang, Lhokha, the Mön region, Kongpo, Dhagpo, Kham, Amdo, Nagchu and so on.
- Michel — What if we make a circuit of the Bharkor?
- Lobzang — Good idea (quite so). It's after midday. Let's have lunch.
- Michel — The sun's very hot! I'm going to buy a hat. How much is this white hat? (lit. what is the price).
- Hat seller — Twenty *gormo*.
- Michel — Oh, thanks!
- Lobzang — Madam, we'll have something simple today.
- Waitress — We've got *momos*, meat stew (with rice and potatoes), noodle soup, and I can make you whatever vegetables you'd like to order.
- Lobzang — Fine, so [we'd like] *momos* and sour pink radish; then please give us some sweet milk tea.
- Waitress — Very good.
- Lobzang — This is just the right amount of food today.
- Michel — It's half past two. What about taking a walk along the River of Happiness?
- Lobzang — We ought to settle up (do the accounts). How much was the food?
- Waitress — Thirty *gormo*.
- Michel — That's very cheap!



22.1b Text ཚུ་ཐང་གི་དབང་པོ།



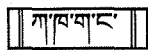
ཚུ་ཐང་གི་དབང་པོ།

༄༅། ཚུ་ཐང་སྐང་ལ་འབྲུ་བསེ་ལེ་པད་གོག་ཅིག་ཡོད་རེད། ཁོས། ཚུ་ཐང་འདིའི་སྐང་ལ་ང་ལས་སྟོབས་ཆེ་བ་སུ་ཡོད་  
 རེད་ཟེ་ཡང་ཡང་བཤད་གྱི་ཡོད་རེད། ཉི་མ་ཅིག་འབྲུ་གྲོག་མ་ཅིག་གིས། སྟོབས་ཆེན་ལགས། བྱིད་རང་ལས་སྟོབས་  
 ཆེ་བ་སེམས་ཅན་གཡག་ཟེར་མཁན་ཅིག་འདུག་ཟེ་ལབ་པ་རེད། བསེ་ལེ་པད་གོག་གིས། གཡག་ཟེར་མཁན་འདི་ག་པར་  
 འདུག ང་རང་ཁོ་དང་གཅིག་འཛིང་གི་ཡིན་ཟེ་བཤད་པ་རེད། དེ་ནས་ཁོས་གྲོག་མ་དང་མཉམ་དུ་གཡག་ཡོད་ས་དེར་  
 སྐྱབས་ནས་གྲོག་མ་དེས། གཡག་པ་གིར་འདུག ཅག་པོ་ཆེན་པོ་དེ་གཡག་རེད་ཟེ་ལབ་པ་རེད། བསེ་ལེ་པད་གོག་  
 གིས་མགོ་ཡར་བཀུག་ནས་པ་གིར་རི་མ་རེད་པས་ཟེ་ལབ་པ་རེད། དེ་ནས་གཡག་དེ་ཚུར་ཡོང་ནས་བསེ་ལེ་པད་གོག་ལ་དོག་རྩིས་  
 ཉིག་ཙ་(ཉིག་ཙམ་)ཐེབས་པ་རེད། བསེ་ལེ་པད་གོག་ཞིད་ཐག་ཆོད་ནས་ཁོ་རང་གི་བཟང་སར་ལོག་ཕྱིན་པ་རེད། གཡག་  
 གིས་བརྩིས་ཅང་གཞུགས་པོའི་ཕྱི་ལྷགས་ཉིག་ཙ་(ཉིག་ཙམ་)རལ་ཡོད་རེད། དྲི་མ་ཡའི་(ཡང་)ཁ་གི་ཡོད་རེད། འབྲུ་  
 ཚུང་ཚུང་དེ་ཆོས། ཡ་པོ་སྟོབས་ཆེན་ལགས། བྱིད་རང་ག་རེ་གནང་སོང་ཟེ་དྲིས་པ་རེད། ཁོས་ང་དེ་རིང་གཡག་  
 དང་འཛིང་ནས་པགས་ཆག་དེ་ཡའི་ཉིག་ཙ་(ཉིག་ཙམ་)རལ་སོང་། ཚུལ་ཁྱེམས་གྱི་དྲི་མ་ཡའི་ཉིག་ཙ་(ཉིག་ཙམ་) དོན་སོང་ཟེ་  
 ལབ་པ་རེད།

## Translation

## “The hero of the grassland”

[Once upon a time] on the grasslands, there was a beetle. He would always ask, “On these grasslands, is there anybody stronger than me?”. One day, an ant told him, “Oh, big boy, there is an animal called the yak who is stronger than you.” The beetle then asked, “Where is the one called the yak? I am going to fight a little with him!”. So he went with the ant to the place where the yak was staying. The ant said, “The yak is over there. That big black thing is the yak.” The beetle raised his head and asked, “isn’t it a mountain?”. A little while later, the yak came toward them and slightly crushed the beetle. He got extremely scared and came back home. Since the yak had stepped on him, the carapace on his body was a little torn, and he exuded a bad smell. The other bugs asked him “Hey, big boy, what happened to you?”. He answered, “Today, I went to fight with the yak and my *pagtsak* (sheepskin coat) got a bit torn. And what’s more, I’m emitting the odor of sanctity.”



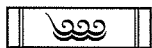
## 22.2 Vocabulary ཚིག་གསུང་།

འཚམ་འཚམ་ chāmcam	(n.) stroll
ལྷོ་ར་ kōrra ལྷོ་ར་བ་ kōrwa (L)	(n.) tour, circuit
གནས་ལྷོ་ར་བ་ nākorra (L)	(n.) pilgrim
མོང་ khong	(n.) price
མང་ཉུང་ māngnyung	(n.) quantity
ཉིན་ལྷན་ nyintar	(n.) every day
ཉིན་ལྷན་རེ་བཞིན་ nyintar reṣhin	(n.) every day
ལོ་ལྷན་རེ་བཞིན་ lotar reṣhin	(n.) every year
གནམ་གཤིས་ nāmshi'	(n.) weather, climate
རྣམས་ tōp	(n.) strength
སེམས་ཅན་ sēmcan	(n.) “sentient beings”, animals
དཔའ་བོ་ pāwo	(n.) hero
གསོལ་ཚིགས་ sō:tsi' (H)	(n.) meal
འགྲམ་ tram	(n.) by, edge, bank
ཚལ་ tshā: བཞིས་ཚལ་ shetsā: (H)	(n.) vegetable
སོན་ལ་ཕུག་ sōnlapu'	(n.) sour pink radish
བསེལ་བ་དག་གི་ sēlepäko'	(n.) beetle
ཙ་ཐང་ tsātang	(n.) grassland
ཕྱི་ཕྱགས་ chīpa'	(n.) shell
པགས་པ་ pākpa	(n.) skin
པགས་ཚག་ pāktsa'	(n.) sheepskin clothing

ཅི་དག་ cīta'	(part.) et cetera
ཉེག་ཚ་ tē(t)s    ཉོག་ཚམ་ tōktsam	(adv.) a little
ཉག་ཉག་ tākta'	(adj.) precisely
སྤབས་བདེ་པོ་ tāp tepo	(adj.) simple, convenient
གོང་ཆེན་པོ་ khong chēnpō	(adj.) expensive
གོང་ཁེ་པོ་ khong khēpo	(adj.) cheap
ཚ་པོ་ tshāpo	(adj.) hot
གྲང་ཚོ་ thrangmo	(adj.) cold
འབྲུག་ khyā'    སླུ་བསེལ་ kū sī: (H)	(v.) [inv. A] to feel cold
བརྗོལ་ ngō'	(v.) [vol., EA] to fry
མངགས་ ngā'	(v.) [vol., EDA] to order
བཀའ་མངགས་ + གནང་ kānga' nāng (H)	(v.) [vol., EDA] order
བཀྲགས་ trā'    བསྟེགས་ sē' (L)	(v.) [vol., EA] to grill
བཙོས་ tsō'	(v.) [vol., EA] to cook, boil
ཕྱིས་ + ཐྱུག་ tsī' kya'	(v.) [vol., EA] to count, calculate
སྐོར་ར་ + ཐྱུག་ kōrra kyā'	(v.) [vol., ED] to make a circuit
འཇིང་ tsing	(v.) [vol., EA] to fight
ཇིས་ tsj'	(v.) [vol., ED] to crush
རལ་ rä:	(v.) [inv., A] to tear, be torn
ཐོན་ thön	(v.) [vol., A] to go out
ཐོན་ thön	(v.) – [inv., A] to go out
	– [vol., A] to depart, produce
ཚེས་བཟང་དུས་བཟང་ tshēsang thūsang	(idiom.) auspicious day

### Proper nouns : Regions of Tibet

ཁམས་ khām'	Kham	མོན་པ་ mōnpa	Mön
ཨ་མདོ་ āmtō	Amdo	དུགས་པོ་ thakpo	Dhagpo
མངའ་རིས་ ngāri	Ngari	གོང་པོ་ kōngpo	Kongpo
གཙང་ tsāng	Tsang	ནག་ཚུ་ nakcu	Nagchu
ལྷོ་ཁ་ lhōka	Lhokha		



## 22.3 Remarks འགྲེལ་བཤད།

### 22.3.1 Comparative constructions of superiority

Comparative constructions are formed by taking the comparative (short) form of an adjective and adding the suffix །པ་ pa. The standard of comparison is followed by །ལས་ -lä'. The markers -lä' and -nä' are the two forms of the ablative that are used in Literary Tibetan, but in the spoken

language it is only -nā' that denotes the ablative, whereas -lā' is reserved for comparative constructions.

Ex.: འདི་ལས་མང་ང་(མང་བ་) འདྲག	“There is more than that.”
ཆང་སླི་རག་ལས་ཞིམ་པ།	“Chang is better than beer.”
དེབ་དེ་འདི་ལས་ཡག་ག (ཡག་པ།)	“That book is better than this one.”
གཡག་མཛོ་ལས་ཆེ་བ་འདྲག་གས།	“Are yaks bigger than dzo?”
གཡག་མཛོ་ལས་ཆེ་བ།	“Yaks are bigger than dzo!”

The auxiliary འདྲག་ is optional in declarative comparative sentences, whereas it is obligatory in negative and interrogative sentences.

Note that the position of the item being compared is not fixed; it may also come first: སླི་རག་ལས་ཆང་ཞིམ་པ། “Compared with beer, *chang* is better.”

When the adjective is an attribute of the subject, another construction is also commonly used: the short form of the adjective is followed by the auxiliary གི་རེད། -kire'.

Ex.: འདི་ལས་མང་གི་རེད།	“There is more than this.”
ཆང་སླི་རག་ལས་ཞིམ་གྱི་རེད།	“Chang is better than beer.”
གཡག་མཛོ་ལས་ཆེ་གི་རེད།	“Yaks are bigger than dzo.”
ལྷ་ས་ལེ་ཅིང་ལས་བསིལ་གི་རེད།	“It's colder in Lhasa than in Peking.”
སྤྲ་ལོ་བཞོན་ན་ཡག་གི་རེད།	“It's better to ride a nalo (gentle, hornless yak).”
གནམ་གྲུའི་ནང་ལ་བཏང་ན་གོང་ཆེ་གི་མ་རེད་པས།	“Won't it cost more to send it by air?”

• Tibetan has no special constructions for marking comparatives of inferiority. “Less than” is expressed simply reversing the order of comparison or by using an opposite adjective.

For example, to translate the expression “He is less poor than I am”, Tibetan would say:

ང་ཁོང་ལས་སྤོ་གི་རེད། “I'm poorer than him.”

or

ཁོང་ང་ལས་ལྷག་གི་རེད། “He's richer than me.”

or according to the context

ཁོང་ང་ལས་སྤོ་བ་ཡོད་མ་རེད། “He isn't poorer than me.”

*The comparative and superlative forms of adjectives*

Positive	Comparative	Superlative
གསར་བ་ “new”	གསར་ར་ གསར་བ་(L) <sup>143</sup>	གསར་ཤོས་
སྐྱག་ཅག་ “bad”	སྐྱག་ག་ སྐྱག་ས་ (L)	སྐྱག་ཤོས་
མང་པོ་ “many”	མང་ང་ མང་བ་ (L)	མང་ཤོས་
ཉུང་ཉུང་ “few”	ཉུང་ང་ ཉུང་བ་ (L)	ཉུང་ཤོས་
རིང་པོ་ “long”	རིང་ང་ རིང་བ་ (L)	རིང་ཤོས་
ཚུང་ཚུང་ “small”	ཚུང་ང་ ཚུང་བ་(L)	ཚུང་ཤོས་
ཆེན་པོ་ “big”	ཆེ་བ་	ཆེ་ཤོས་
སྐྱིད་པོ་ “pleasant”	སྐྱིད་པ་	སྐྱིད་ཤོས་ སྐྱིད་ཤོས་(L)
གསལ་པོ་ “clear”	གསལ་ར་ གསལ་བ་ (L)	གསལ་ཤོས་
ཆུན་འཕྲོགས་ “elderly”	ཆུན་ས་	ཆུན་ཤོས་
མངར་མོ་ “sweet”	མངར་ར་ མངར་བ་(L)	མངར་ཤོས་
བསིལ་པོ་ “cool”	བསིལ་ར་ བསིལ་བ་(L)	བསིལ་ཤོས་

- The construction ལས་ལྟ་ + V: “more than”

The marker ལྟ་ may also precede a verb, in which case it is translated as “more than”.

Ex.: སྐར་མ་ཉི་ཤུ་ཙམ་ལས་འགོར་གྱི་མ་རེད།

“That won’t take more than twenty minutes.”

དེ་དུས་ཁོང་དགུང་ལོ་བརྒྱད་ལས་ཕེབས་ཡོད་མ་རེད།

“At that time he wasn’t more than eight years old.”

### 22.3.2 The enumerative connective བྱས་ chä’

When objects are being enumerated, the connective བྱས་ chä’, derived from the verb “to do”, is commonly interposed between the items in the series.

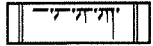
Ex.: སྐྱགས་བྱས། ལུག་ཤ་བཙོས་བྱས། དེ་ནས་ཞོ་བུང་ན་འགྲིག་གི་མིན་འགོ།

“Kneaded tsampa, boiled mutton; then with some yogurt, that should be enough.”

ཤ་འབྲས་གཅིག་བྱས། བཞེས་སྐྱག་གཅིག་བྱས། ཨ་ཅི་མོག་མོག་གནང་རོགས་གནང་།

“Please give us one stew, one soup, and some momo.”

143. The rule concerning changes in the pronunciation of the suffix in the spoken language is explained in section 1.1 of Appendix 1.



## 22.4 Exercises སློབ་ཚན།

### 22.4.1 Translate into English:

- ༡) བསྐྱོན་འཛིན་ལགས་ང་ལས་ཆེ་གི་རེད།
- ༢) ང་རང་ཚོའི་ནང་ནས་དོ་རྩེ་སློ་ལོ་མཁས་ཤོས་རེད།
- ༣) ཇ་ལས་ཚང་ཞིམ་གྱི་རེད།
- ༤) གཞི་ཀ་ཕྱེ་ལས་ལྷ་ས་མི་མང་གི་རེད།
- ༥) ཁོང་ང་ལས་ལོ་ཚུང་གི་རེད།
- ༦) རྩོད་ཐུང་འདི་ཁྱེད་རང་ལ་ཚུང་དྲགས་འདུག་གས། ཚུང་དྲགས་མི་འདུག་ ཉག་ཉག་འདུག་
- ༧) མ་བྱུན་འདི་གཉིས་ནང་ནས་ཀླན་པ་ཡག་ག་ཡོད།
- ༨) ཡམ་ཆེ་ལས་ཀའི་ནང་ནས་ཡག་ཤོས་ཅིག་རེད།

### 22.4.2 Translate into Tibetan:

1. He's made a trip around the world.
2. Have you ever made the circumambulation of Kailash?
3. We'd like some stew, some momo and one soup.
4. The black hat is nicer than the green hat.
5. This car is bigger than Lobzang's.
6. Tändzin is stronger than Nyima.
7. These pilgrims come from all over Tibet.
8. Sheep are cheaper than yaks.
9. Cars are very expensive in China.
10. Butter isn't cheap in Tibet.

22.4.3 Conjugate the verbs བར་རྒྱུག་ ལས་ཀ་བྱེད། ཅེས་རྒྱུག་ ཁ་བར་བཏང་། in all the tense-aspects and moods that you know (same as Exercise 14.4.2, but adding the experiential auxiliary: བཏང་(གཏོང་) ལྱོད་། རྒྱུག་ལྱོད་། བྱེད་ལྱོད་།).

# “Shopping”

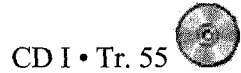
## ཉོ་ཆ་རྒྱག་པ།

**Grammar aims** བཅ་སློབ་རིག་པའི་དམིགས་ཚད།

- The suffix ཙམ་ -tsam.
- The allocentric future with དགོས་ ko, ཚོག་ chō' or ཡོང་ yong.

༭། འདྲ་པོ་འདྲ་པོ་ལྷ་སའི་སྐྱམ་ལ་ཡོད།།

“There are things like these in Lhasa market!”  
(proverb)



### 23.1 Dialogue རྒྱུ་བཞུགས་ལཱ།

- སློབ་པ་ལྷན་པོ་ : ལ་ལྷག་ལགས། གུ་ལུར་ག་ཚོད་རེད།
- སློབ་པ་ལྷན་པོ་ : གུ་ལུ་རྒྱ་མར་སློབ་མོ་བཞི་རེད། ག་ཚོད་གཟིགས་ག
- སློབ་པ་ལྷན་པོ་ : རྒྱ་མ་གང་ཉོ་གི་ཡིན།
- སློབ་པ་ལྷན་པོ་ : རྒྱ་མ་དོ་གཟིགས་ན་རྒྱ་མ་རེ་རེར་སློབ་མོ་གསུམ་གསུམ་ལ་སྤུལ་ཚོག
- སློབ་པ་ལྷན་པོ་ : རེ་ཡོང་ང་། རྒྱ་མ་དོ་ཉོ་གི་ཡིན།
- སློབ་པ་ལྷན་པོ་ : ལགས་སོ། རྒྱ་མ་དོ་ཀེར་ཀེར་ཡོད།
- སློབ་པ་ལྷན་པོ་ : འདའི་(འདིར་) སློབ་མོ་དུག་ཉག་ཉག་ཡོད།
- སློབ་པ་ལྷན་པོ་ : གཞན་དག་གཟིགས་ཀྱི་མིན་པས། བཞིས་ཁམ་གཟིགས། ཡག་པོ་ཞི་དུག་ཡོད།
- སློབ་པ་ལྷན་པོ་ : ག་ཚོད་རེད།
- སློབ་པ་ལྷན་པོ་ : མང་ཙམ་(མང་ཙམ་) གཟིགས་ན་གོང་ཁེ་ཙམ་སྤུལ་ཚོག
- སློབ་པ་ལྷན་པོ་ : ག་ཚོད།
- སློབ་པ་ལྷན་པོ་ : རྒྱ་མར་སློབ་མོ་བཞི་བཞི་གནང་།
- སློབ་པ་ལྷན་པོ་ : རྒྱ་མར་སློབ་མོ་གསུམ་གསུམ་ལ་བཀོལ་ན་རྒྱ་མ་དོ་ཉོ་གི་ཡིན།
- སློབ་པ་ལྷན་པོ་ : ལགས་སོ། ད་སྤུལ་ཚོག

## Translation

- Lobzang — Madam, how much do apples cost?  
 Vendor — Four *gormo* a pound. How many will you buy?  
 Lobzang — I'll buy a pound.  
 Vendor — If you buy two pounds, I'll give them to you for three *gormo* a pound.  
 Lobzang — Fine, I'll take two pounds.  
 Vendor — Well then, here's exactly (lit. I have [the scale] upright on) two pounds.  
 Lobzang — Here's six *gormo* precisely.  
 Vendor — Aren't you going to buy something else? Buy some peaches; I have some very nice ones.  
 Lobzang — How much?  
 Vendor — If you buy quite a few I'll give you a better price.  
 Lobzang — How much?  
 Vendor — Four *gormo* a pound.  
 Lobzang — If you make it three *gormo* a pound I'll buy two pounds.  
 Vendor — All right, I'll give them to you [for that].

ཀུའུ་ཤེ་ཤུ་
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## 23.2 Vocabulary ཚོག་གསལ་།

ཀུ་ཤུ་ kūshu	བཞིས་ཤུ་ sheshu (H)	(n.) apple
ཁམ་བུ་ khāmpu	བཞིས་ཁམ་ shekam (H)	(n.) peach
མངའ་རིས་ཁམས་བུ་ ngāri khāmpu		(n.) apricot
རྒྱན་འབྲུམ་ küntrum		(n.) grape
རྟ་ཁ་ tāka		(n.) nut
ཀེ་ར་ kēra		(n.) banana
ཚ་ལུ་མ་ tshāluma		(n.) orange
མེ་འབྲུ་ sēntru		(n.) rose-hips; pomegranate
ཤིང་རྟོག་ shīngto'		(n.) fruit
རྟོ་མ་རྟོ་ trōmatro		(n.) tomato
ལྗོ་མ་ throma		(n.) potentilla tubers
ཞོག་ཁོག་ shoko'	བཞིས་ཞོག་ shesho' (H)	(n.) potato
སོ་མོ་སྟོན་པོ་ sōlo ngōnpo		(n.) capsicum, green pepper
ལ་ལུག་ lapu'		(n.) radish
ཚག་གི་ tshāksha		(n.) yak meat
ལུག་གི་ luksha		(n.) mutton
ལྷང་གི་ lāngsha		(n.) beef
བྱ་གི་ chasha		(n.) chicken (meat)
ཕག་གི་ phāksha		(n.) pork
ཉ་གི་ nyasha		(n.) fish (to eat)
དུག་སྟོག་ thuklo'	ནམ་བཟའ་ namsa	(n.) clothing
གོས་ལུང་ khötung		(n.) trousers, pants
ལུ་པ་ chūpa		(n.) traditional robe



རྟོག་ཐུང་ tōtung	སླ་རྟོག་ kütö' (H)	(n.) shirt
འོག་འཇུག་ ཉ་ncu'	སླ་འཇུག་ kūncu'	(n.) ladies' blouse
ལྷ་གོ་ (l)hāmko	ལྷ་གོ་ལྷ་མོ་ shapca'	(n.) boot
འཇུག་རྟོ་ curta		(n.) shoe
ཚོ་རིང་སློབ་ཁོ་ལོ་ལས་ tshēring kīnkor/kīnkep		(n.) tall, fur-rimmed Tibetan hat
མ་ལྷ་ washa		(n.) foxfur hat
སློ་རགས་ kēra'		(n.) belt
རྒྱ་མ་ kyama		(n.) pound, 500 g, hand-held scale
དོ་ tho		(class.) two units
ཀེར་ཀེར་ kērker		(n.) upright
བཞི་བཞི་ shi shi		(n.) four each
ཚོག་ chō'		(aux.) future
ཉོ་ཚ་ + རྒྱག་ nyopca kya'		(v.) [vol., E] to do the shopping



### 23.3 Remarks འགྲེལ་བཤད།

#### 23.3.1 The suffix ཚམ་ -tsam

This suffix, which we have already encountered, may be used with adjectives (in their short form) as well as with substantives, numbers and verbs. In the conversational register, the suffix ཚམ་ -tsam is usually pronounced ཚ་ -ts. Its meaning varies according to context:

- After an adjective, it means “a little”, or “a little more”.

Ex.: མང་ཚམ་ “a little more”, བོད་ཁེ་ཚམ་ “a little cheaper”, མགྲོགས་ཚམ་ “a little faster”, དམར་ཚམ་ “a little red”, ལྷག་ཚམ་ “a few more”, སྤྱི་ཚམ་ “a little earlier (or early)”.

- After a number, it means “about”.

Ex.: མི་བརྒྱ་ཚམ་ “about 100 people”, སློར་མོ་འབུམ་གཉིས་ཚམ་ “about two hundred thousand gormo (yuan)”, སྐར་མ་བཅོ་ལྔ་ཚམ་ “about a quarter of an hour”.

- After a noun, a verb or a nominalized verb, depending on context this suffix may mean “only”, “simply”, “mere”, “just”, “almost”.

Ex.: མིང་ཚམ། “only the name, purely nominal”  
 ཁོང་ཕེབས་པ་ཚམ་གྱིས་རྟོག་ཁྱོད་བཟོས་མོང། “The mere fact that he came created problems.”  
 ལག་པ་ཐུག་པ་ཚམ་གྱིས་ན་ཚ་གཏང་གིས། “Just touching it with my hand makes it hurt.”  
 ཁོ་རང་མ་ཤི་ཚམ་བརྒྱུད་པ་རེད། “He was beaten almost to death.”  
 མགོ་ནས་རྗེང་པར་མ་སློབས་ཚམ་བར་བྲ། “Almost from head to foot.”

- The suffix also appears in certain adverbial formulations such as: ཡང་ཚ་ ōts “quite, not bad”, སར་ཚ་དགར་ phā:ts thakar “just there”.

23.3.2 *The allocentric future*: དགོས་ kṑ, ཚོག་ chō' or ཡོང་ yong

The “allocentric” future implies that the speaker intends to perform the action on behalf of his interlocutor. It can be used only in *the first person* singular (and occasionally plural) with volitional verbs. In this context the verbs དགོས་ kṑ and ཚོག་ chō' have practically the same meaning. The form chō' is used in a rather more formal register.

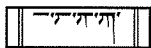
- With this type of future, the verb stem must be in the past tense.

Ex.: ངས་ལྟུ་ཚོག་ “I’ll tell him (for you).”      *but not* \* ངས་ལྟུ་ཚོག  
 ངས་བཟོས་དགོས་ “I’ll make it (for you).”      *but not* \* ངས་བཟོ་དགོས།  
 ངས་རྩམ་པ་ཉོས་དགོས་ “I’ll buy some tsampa (for you).”  
 ངས་ཡི་གེ་འདི་ལམ་སང་སྐྱུག་ཁང་ལ་སྒྲུག་དགོས། “I’ll post this letter (for you) straight away.”  
 ངས་སྤུལ་ཚོག་ “I’ll give it to you” = ངས་སྤུལ་དགོས། *idem*.

- If the subject is stated, it must be in the ergative even if it is used with intransitive volitional verbs:

Ex.: ངས་ཕྱིན་དགོས། “I’ll go there (for you).”      *but not* \* ང་ཕྱིན་དགོས།  
 ངས་ཡོང་དགོས། “I’ll come (for you).”      *but not* \* ང་ཡོང་དགོས།  
 ངས་བཞུད་དགོས། “I’ll stay (for you).”      *but not* \* ང་བཞུད་དགོས།

- The auxiliary yong is used when the action implies movement: ངས་ཉོས་ཡོང་། “I’ll go and buy it” is therefore equivalent to ངས་ཉོ་གར་ཕྱིན་དགོས།.



## 23.4 Exercises ལྷོང་ཚན།

### 23.4.1 *Translate into English:*

- ༡) མོ་ཉ་ངས་བཏང་དགོས།
- ༢) ཡ་ལྷ་ངས་བཏུས་དགོས།
- ༣) རྩོད་ལེན་(ལྷང་)དགོས།
- ༤) རྒྱུ་རང་ཕྱག་ལས་འདི་གནང་མ་ཐུབ་ན་ངས་ཕྱག་རྒྱས་ལྟུ་དགོས།
- ༥) རྒྱུ་རང་ཚོ་དགའ་པོ་ཡོད་ན་ངས་གཞས་བཏང་དགོས།
- ༦) ངས་རྩམ་པ་ཉོག་ཅམ་སྤུལ་ཚོག་ མོ་མོ་ཉི་བརྟུ་ཉག་ཉག་ཡོད།

23.4.2 Translate into Tibetan:

1. Sit down, I'll do it!
2. How many pounds do you want?
3. I'd like a pound of peaches.
4. There are many kinds of apples in Tibet.
5. The Tibetans number about six million.
6. Can you drive a little faster?
7. You have to walk about a quarter of an hour from here.



Translation

When the spring comes, a lot of Lhasans go to the banks of the River of Happiness. Some wash clothes, other picnic. According to Tibetan custom, people play games, sing opera songs, play dice, eat *tsampa* dough and dried meat, bread with meat stuffing, *momos* or *bhagtsamarkhu*, and so on. This is how people spend their time pleasantly.

- Drölkar — Lobzang, what a pity, we could surely have had lunch here.
- Lobzang — Tomorrow the weather will be fine. Let’s come and eat here!
- Drölkar — But what would you like to eat?
- Lobzang — Tsampa dough and boiled mutton. And with some yogurt, that should be enough.
- Drölkar — Absolutely. There must be a place where we can buy some mutton near the bridge.



24.1b Text ཚུམ་ཡིག

ཡིན་ཚུང་དང་ཚུ་བན་གྱི་སྐྱེང་།

༄། ལུན་མ་ཡིན་ཚུང་ཅིག་ཡོད་རེད། ཉི་མ་ཅིག་ཁོང་ཚུ་ལེན་གར་འགོ་དུས་གཟུབ་གཟུབ་མ་བྱས་ཅང་ལམ་ཁག་ལ་  
 འདྲེད་དར་ཤོར་ནས་ཚུ་བན་ཆག་པ་རེད། ཁོང་གི་སེམས་ལ་ཤག་ལ་ལོག་ཕྱིན་པ་ཡིན་ན་ཚུ་བན་མེད་ཅང་ཀན་ལགས་ཀྱིས་བཀའ་  
 བཀོན་གནང་གི་རེད། ག་རེ་བྱེད་དགོས་ཡིན་ན་བསམས་ནས་སེམས་ཁྲལ་ཆེན་པོ་བྱུང་པ་རེད། དེ་ནས་ཁོང་གིས་ཐབས་  
 ཤེས་ཅིག་དུན་བྱས་ཤག་ལ་ལོག་ནས་ཀན་ལགས་ལ། ཀན་ལགས། བྱམ་པ་དངོས་པོ་རེད། ཉུག་པ་རེད་ཟེ་བཀའ་འདྲི་ལྷན་  
 བས་ཀན་ལགས་ཀྱིས་བྱམ་པ་དངོས་པོ་རེད་ཟེ་གསུངས་པ་རེད། ཡང་ཡིན་ཚུང་གིས། ཀན་ལགས་བྱམ་པ་འཇིག་རྒྱ་ཡོད་  
 རེད་པས་ཟེ་བཀའ་འདྲི་ལྷན་པས། ཀན་ལགས་ཀྱིས། ལྷགས་པ་རང་རེད། བྱམ་པ་དངོས་པོ་ཡིན་པས་འཇིག་རྒྱ་  
 ལོས་ཡོད་ཟེ་གསུངས་པ་རེད། ཡིན་ཚུང་གིས། ཀན་ལགས་ད་རང་རང་ཚོའི་ཚུ་བན་དེ་ཆག་སོང་ཟེ་ལྷན་པ་རེད།  
 ཀན་ལགས་ཀྱིས་ལན་ག་གའི་(གང་ཡང་)མ་གསུངས་པ་རེད།།

Translation

“The story of the little monk and the water pot”

Once, there was a little monk. One day, while he was fetching water, he was not careful and slipped on the road, breaking the water jug. He thought that if he were to return to his cell, since he had no more jug, the master would scold him. He was very worried and thought about what he should do. Then he remembered a way and returned to the cell. He asked the master: is a vase an object [an impermanent compound form] or is it permanent? The master answered: it is an object. Then the little monk asked if the vase could be destroyed. The master answered “Completely stupid! Since the vase is an object, it can certainly be destroyed. The little monk said, “Master, this morning I broke our water jug (lit.: our water jug was broken).” The master had no answer to that.

ཀ་ལ་ག་ང་
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## 24.2 Vocabulary ཚིག་གསལ།

ལྷ་ས་བ་ lhāsa wa	(n.) Lhasan, inhabitant of Lhasa
དྲིག་པ་ thrakpa/threkpa	(n.) dirt
དྲང་འཇུ་ thrangtru དྲིག་འཇུ་ threktru (L)	(n.) washing (clothes)
དབྱིད་ཀ་ cika	(n.) spring
དབྱུང་ག་ yarka	(n.) summer
དུག་ག་ kunka	(n.) winter
ཉེན་ཀ་ tönka	(n.) autumn
ནམ་དུས་ namtū'	(n.) season
ད་རང་ tharang	(n.) this morning
སྤག་པ་ pā'	(n.) tsampa dough
ཞོ་ sho གསོལ་ཞོ་ sō:sho (H)	(n.) yogurt
ལུགས་སྲོལ་ lüksö:	(n.) tradition, custom
ཤ་སྐམ་པོ་ shā kāmpo	(n.) dried meat
བག་ཅ་མར་ཁུ་ phaktsamarku	(n.) <i>bhaktsamarku</i> , food made of flour, cheese, melted butter and molasses
ཉིན་གུང་ nyinkung	(n.) midday
ཟམ་པ་ sampa	(n.) bridge
ལུམ་པ་ phumpa	(n.) vase
ཚུ་བན་ chūpān	(n.) pan, pot, water vessel
ཤག་ shā'	(n.) cell (monk)
རྣམ་ཐང་ nāmtar	(n.) biography, hagiography, operatic libretto
ཅི་དག་ cīta' སོ་གས་ sō' (L)	(n.) et cetera
སེ་ར་ sēra	(n.) hail
ཆར་པ་ chārpa	(n.) rain
གངས་ khang'	(n.) snow
ཉིན་རྒྱུང་ incung	(n.) young monk
བྱས་ chā'	(co.) <i>punctuates a series</i>
དུས་ thū'	(co) when
དྲིག་འཇུ་ + ལྷག་ thrangtru kya'	(v.) [vol., E] to wash clothes
འགམས་ kam	(v.) [vol., EA] to eat powdered food ( <i>tsampa</i> , etc.)
བལྟགས་ ta'	(v.) [vol., EA] to lick; to eat (yogurt)
གཞས་ + བཏང་ shā' tāng	(v.) [vol., E] to sing
སྐྱིད་པོ་ + བཏང་ kyīppo tāng	(v.) [vol., E] to have a pleasant time
ཤར་ shār	(v.) [inv., A] to rise, to appear

འདྲེན་རྒྱུ་ + ཤོར་	tre tar shōr	(v.) [inv., A] to slide, slip
སེམས་ཁྲུལ་ + རྱིན་	sēmträ: che'	(v.) [vol., E] to be worried
གཟབ་གཟབ་ + རྱིན་	sapsap che'	(v.) [vol., A] to be careful
ལོག་	lo'	(v.) [vol., A] to turn back
ཤོ་ + རྒྱལ་	shō kyā'	(v.) [vol., E] to play dice
ཚེད་མོ་ + ཚེ	tsēmo tsē	(v.) [vol., E] to have fun, joke
ཚེ	tsē	(v.) [vol., EA] to play
སེ་ར་ + བཏང་	sēra tang	(v.) [inv., A] to hail
ཆར་པ་ + བཏང་	chārpa tang	(v.) [inv., A] to hail
གངས་ + བཏང་	khang' tang	(v.) [inv., A] to snow
གཤེག་གཤེག་ + བཏང་	shēshe tāng	(v.) [vol., EA] to tell off, reprimand
བཀའ་ + བརྒྱུན་ (H)	kā kyōn	(v.) [vol., EA] to reprimand
མྱིང་ག་ + བཏང་	līngka tāng	(v.) [vol., E] to picnic



### 24.3 Remarks འགྲེལ་བཤད།

#### 24.3.1 Temporal connectives

“Subordinating conjunctions” or “temporal connectives” are usually attached directly to the verb or to its nominalized form. Each connective takes the present-future or past form of the verb.

- The connectives ཏུས་ thü'/'-tü' “when, while”, ལུལ་རིང་ཀར་ - shü:ringka “during”.

These connectives go directly after the verb. They are always associated with the present-future form.

Ex.: མྱིང་ག་བཏང་(གཏོང་)ཏུས་ཚེད་མོ་ཚེག་རེད།

“When they picnic, they have fun.”

ཁོ་རང་རྒྱ་ནག་ལ་བསྐད་(སྐྱོད་)ཏུས་ཕྱི་ལོ་ལ་བཟུང་པ་རེད།

“While he was living in China, he ate dog-meat.”

ལུབ་བསྐྱེད་ལགས་པེ་ཅིང་ལ་བཞུགས་ཏུས་རྒྱ་མིའི་གསོ་བ་རིག་པ་ལ་སློབ་གཉེན་གནང་པ་རེད།

“While he was living in Peking, Thubtän studied Chinese medicine.”

མོག་མོག་བཟོ་ལུལ་རིང་ཀར་སྐད་ཆ་མང་པོ་བཤད་སོང་།

“They talked a lot while they were making momos.”

ཤིང་རྒྱུ་ཉི་ལུལ་རིང་ཀར་ཏང་ག་རིལ་རྒྱ་མ་ལ་ཤོར་སོང་།

“Our bicycle was stolen while we were buying fruit.”

- The connectives སྐབས་ལ་ kāp-la “at the time, when, while”, རིང་ལ་ ring-la “while”, ཞོར་ལ་ shor-la “on the occasion of, by/on the way”.

These are always associated with the past form of the verb. The verb that precedes these connectives must be nominalized by the suffix -pa and followed by the genitive case.

Ex.: ང་རྒྱ་གར་ལ་ཡོད་པའི་སྐབས་ལ་གནས་མཇལ་ལ་མང་པོ་བྱིན་པ་ཡིན།  
 “While I was in India I went on a lot of pilgrimages.”

ངས་པར་ཆས་ཉོས་པའི་སྐབས་ལ་ཡག་ཉེས་སྐད་ཆ་དྲིས་པ་ཡིན།  
 “When I bought the camera, I asked about its quality.”

ཁོང་བོད་ལ་ཕེབས་པའི་ཞོར་ལ་བལ་ཡུལ་ལ་ཕེབས་སོང་།  
 “He passed through Nepal on his way to Tibet.”

ཁོང་ཕྱག་ལས་གནང་བའི་རིང་ལ་རྒྱང་འཕྲིན་སྐད་ཚེན་པོ་བཏང་(གཏོང་)རྒྱ་ཡོད་མ་རེད།  
 “We shouldn’t have the radio on too loudly while he’s working.”

24.3.2 The auxiliary of general or habitual truth: གི་རེད་ -kire'

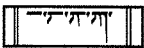
Tibetan very commonly uses the future to indicate a habitual action or process. It is only from the context that we can determine whether it signifies the future or the generic present (also called ‘gnomic’).

Ex.: རྒྱ་གར་དང་རྒྱ་ནག་ལ་འབྲས་བུ་བྱི་རེད།  
 “Rice is grown (lit. will be grown) in India and China.”

བོད་ལ་མང་ཆེ་བ་བྱ་གཏོར་རྒྱག་གི་རེད།  
 “In Tibet, most people practise (lit. will practise) sky burial.”

ཁ་ཤས་ཀྱིས་སྐང་ག་བཏང་གི་རེད།  
 “Some people have (lit. will have) picnics.”

དབྱིད་ཀ་ཤར་དུས་ལྷ་ས་བ་མང་པོ་སྐྱིད་ཆུའི་འགམ་ལ་འགོ་གི་རེད།  
 “When the spring comes, a lot of people go (lit. will go) to the banks of the Kyichu River.”



24.4 Exercises ལྷོ་བ་ཚན།

24.4.1 Translate the following recipe for bhagtshamarkhu:

༄༅། བག་ཚ་མར་ཁུ་ནི་བོད་རིགས་ཀྱི་ཁ་ལག་ཅིག་རེད། ལྷོ་ཞིབ་བཞེས་ནས་དོག་དོག་ཆུང་ཆུང་སྤན་མ་ལས་ཆེ་ཙམ་  
 བཅོས་ནས་ཆུ་ཁོལ་ནས་བཙོས་པའི་རྗེས་ལ་ཆུའི་ནང་ནས་ཆུར་བཏོན་ནས་དེའི་ནང་ལ་མར་ཁུ་དང་། འུ་རམ། ལྷོ་ཞིབ་  
 བརྒྱབ་ན་བག་ཚ་མར་ཁུ་ཆགས་པ་རེད།



24.4.2 Tell the story in 24.1b in your own words  
and answer the following questions:

- 1) ཡིན་ཚུང་ག་རེ་བྱེད་གར་ཕྱིན་པ་རེད།
- 2) ཡིན་ཚུང་ག་རེ་བྱས་ནས་ཞེད་པ་རེད།
- 3) ཡིན་ཚུང་གིས་ཐབས་ཤེས་ག་རེ་དྲན་པ་རེད།
- 4) མི་རྟག་པ་ཟེར་ཡག་དེ་ག་རེ་རེད།
- 5) ཚན་ལགས་ཀྱིས་གཤེག་གཤེ་བཏང་གནང་སོང་ངས།

24.4.3 Translate into English:

- 1) བོད་ལ་དགེ་འདུན་པས་གསོལ་གྱིས་མཚོད་གྱི་རེད་པས།
- 2) དགུན་ཁར་སྐྱོང་ག་བཏང་གི་རེད་པས།
- 3) ཁ་ལག་ཟ་དུས་སྐད་ཆ་མང་པོ་བཤད་གྱི་མ་རེད།
- 4) ད་ལོ་ཆར་པ་མང་པོ་བཏང་སོང་།
- 5) བོད་ལ་སེར་ཡང་སེ་བཏང་གི་རེད།

24.4.4 Translate into Tibetan:

1. Tibetans like to picnic in spring and summer.
2. The weather's very nice today; let's go to the river-bank.
3. When they play, they drink a lot of chang.
4. It's going to snow tomorrow.
5. When it rains, the roads are not good.
6. It isn't cold in Lhasa in autumn.

“The picnic”  
(continued)

སྤྱིང་ག་ག་ཉོང་བ།  
སྤ་མའི་འཕྲོས།

Grammar aims བདེ་སྤྱིང་རིག་པའི་དམིགས་ཚད།

- The nominalizer པ་ -pa.
- The topicalizer བྱི་ -ni.



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25.1 Text ཚུམ་ཡིག

༄། དེའི་སང་ཉེན་ཁོང་ཚོས་ག་དང་། ཞོ་ཉོས་པ་རེད། དེ་ནས་ཟམ་པའི་སྤང་ནས་ཕར་སྤྱིང་ཚུའི་ཕར་སྤྱོད་ལ་སྤྱིན་པ་རེད།



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Dialogue གྱི་བ་དྲིས་ལན།

- སྤོ་བཟང་མོ་: ཁའི་ས་ (ཁ་ས་) དུས་ཚིག་ཡིན་ཅང་དར་སྤྱོད་གསར་པ་ཚོན་མདོག་འདྲ་མི་འདྲ་མང་པོ་འཐེན་བཞག་  
བྱས་ཅང་འཆའ་ལྷག་པ་ནང་བཞིན་འདུག བསང་མང་པོ་བཏང་བཞག ལྷལ་ག་ས་ག་ལ་བསྐྱད་  
བཞག
- སྤོ་ལ་དགའ་མོ་: དེ་རིང་འདའི་ (འདིར་) ཡོང་པ་ཡག་པོ་བྱུང་བཞག
- སྤོ་བཟང་མོ་: གདན་གཅིག་འདའི་རྒྱལ། གདན་ཅིག་ཕར་སྤྱོད་ནས་བརྒྱབ་ན་བསྐྱད་ས་ (སྤོང་ས་) ལྷལ་ཡངས་པོ་ཡོང་ང་།
- སྤོ་ལ་དགའ་མོ་: ཡ་ཤ། ཅིག་ཅི་མི་འདུག
- སྤོ་བཟང་མོ་: གའི་ (གང་ཡང་) རྱིང་གྱི་མ་རེད། ཕ་གིར་རྩོ་གྲུ་བཞི་ཡག་པོ་གཅིག་འདུག ཅིག་ཅི་བྱས་ན།
- སྤོ་ལ་དགའ་མོ་: འོ་ཏྲག་ཏྲག་རེད། ངས་ལེན་ (ལྷང་) དགོས།
- སྤོ་བཟང་མོ་: ར་དམ་ཡོད་ཅང་མེ་བཏང་ (གཉོང་) དགོས་མེད། ད་སྤོང་སྤོང་བྱས་ལྷགས་ཤིག

### Translation

The following day, they bought some meat and yogurt, and then crossed the bridge to the opposite bank of the River of Happiness.

- Lobzang — Because there was a festival yesterday, a lot of new prayer-flags of different colours have been hung up. That's why it's as if there were a rainbow. A lot of fumigation (with aromatic plants) has been performed – the leftovers are all over the place.
- Drölkar — It's good that we came here today.
- Lobzang — Put one rug here, and if you put one on the other side, there'll be plenty of room to sit down.
- Drölkar — Oh, we haven't got a table!
- Lobzang — That doesn't matter. There's a nice square stone over there – what if we use that as a table?
- Drölkar — Good idea. Let me go and fetch it.
- Lobzang — Since we have a thermos, we don't need to light a fire. Now, let's relax.

### ། ཀ་ལ་ག་ང་ །

#### 25.2 Vocabulary ཚོག་གསལ།

ཅི་དག་ cīta'	(n.) et cetera
དེའི་སང་ཉིན་ the: sāngnyin	(n.) the following day
དུས་ཚེན་ thücen	(n.) festival
དར་ལྷོགས་ tharco'	(n.) prayer flag
ལྷུང་ཏི་ lüngta	(n.) "wind horse"
ཚོན་མདོག་ tshōnto'	(n.) colour
འཇའ་ ca	(n.) rainbow
གདན་ tān བཞུགས་གདན་ shyktān (H)	(n.) rug, carpet
མེ་ me ལུགས་མེ་ shykme (H)	(n.) fire
ལུས་ shü:	(n.) remains, leftovers, traces
རྩ་ to	(n.) stone, rock
རྩ་བཞི་ thrypshi	(n.) square
ལྗི་ ni	(part.) topicalizer
གུ་ཡངས་པོ་ khu yangpo	(adj.) wide, spacious
དོག་པོ་ thokpo	(adj.) narrow
གས་གལ་ khasa khala	(adv.) everywhere
གཞི་ khä: གང་ཡང་ khangyang (L)	(adv.) nothing
བསང་ + བཏང་ sāng tāng	(v.) [vol., E] to perform fumigations
མེ་ + བཏང་ me tāng	(v.) [vol., E] to light a fire
ལྷག་ su'	(v.) [inv., A] to be attached, planted (Here used metaphorically about the rainbow)
འཐེན་ thēn	(v.) [vol., EA] to pull, draw, drag

གཞི་བྱེད་གྱི་མ་རེད་ khä: che'-kimare'

(idiom.) It doesn't matter, no problem

གཞི་གནང་གི་མ་རེད་ khä: nāng-kimare' (H)

(idiom.) It doesn't matter, no problem



### 25.3 Remarks འགྲེལ་བཤད།

#### 25.3.1 The nominalizer །པ་ -pa

Historically speaking, of the nominalizing suffixes (see 11.4, 18.4 and 20.4), the suffix -pa occupies an essential place to the extent that it is the basic marker of nominalization in Literary Tibetan. In Standard Spoken Tibetan, however, it has far fewer functions.

In Literary Tibetan, the suffix །པ་ -pa sometime appears in the variant form:<sup>144</sup> །བ་ -wa.

• After the consonants ག་ ད་ ར་ བ་ མ་ ས་ དྲག་ །པ་ > །བ་

• After vowels and the consonants ང་ འ་ ར་ ལ་ > །བ་

In the spoken language, this rule is not followed, and the form -pa is used in all contexts.<sup>145</sup>

In colloquial speech, the suffix \*འཕྱོག་ -nkyo' sometimes replaces -pa, but this suffix is never written, and has no known spelling.

The suffix -pa is associated only with the past tense form of the verb, and refers to a past perfective action.

Ex.: ལྟས་པ་ but not \* ལྟ་པ་, བཟས་པ་ but not \* ཟ་པ་.

A nominalized verb may be followed by a demonstrative, an indefinite article or other determinants such as any substantive.

Ex.: གསུངས་པ་དེ་ཚོ། “Those that [you] mentioned.”

The suffix -པ་pa has two essential functions<sup>146</sup>:

• It denotes prototypically the **grammatical patient** of the verbal action in the perfective past. That is, it refers to the direct object when it is used with a transitive verb or the subject when it is used with an intransitive verb.<sup>147</sup> It may be translated in English by using a relative clause or a past participle (for more details about the relative clause, see Lesson 26).

144. But be careful! This modification applies only to verb suffixes, and not to suffixes with other functions such as noun or adjective suffixes. Thus Standard Tibetan says *khang-pa* “house” and *stong-pa* “empty”, not *khang-ba* and *stong-ba*.

145. Some speakers do, however, follow the rule. In this case, they apply the phonological rule of omitting the bilabial /w/ described in section 1.1 of Appendix 1: nang-wa > nang-nga, phül-wa > phül-la, tshar-wa > tshar-ra.

146. In the same way as the nominalizer ལྡག་པ་'ya', see Lesson 11.

147. From a syntactic point of view, the nominalized verb functions here as a head noun or as a modifier of the head noun.

Ex.: བཅོས་པ་དེ་ “that which has been built”	བྲིས་པ་ “that which has been written”
དུགས་པ་ “that which has been washed”	བསྟན་པ་ “[the person] who lived, sat”
ཡོང་པ་ “[the person] who came”	བྱས་པ་ “[the person] who cried”
ཉལ་པ་ “[the person] who went to bed”	

However, it also extends to the subject of transitive benefactive verbs: ཡོང་པ་ “[the person] who has”, མོབ་པ་ “[the person] who has obtained”.

- The suffix *-pa* may also be neutral and nominalize **the entire clause**.

In this case, the suffix is not oriented towards any grammatical role and nominalizes the entire clause. From a syntactic point of view, the nominalized verb functions as a head noun and may be translated in English by a verb in the infinitive, an *-ing* clause, a *that* clause or even by a noun.

Ex.: ཡང་དང་པོ་མོབ་པ་དེར་ང་དགའ་པོ་བྱུང་	“The fact that she took first place made me happy.”
ཐོན་སྐད་ཤེས་པ་དེ་གལ་ཆེན་པོ་རེད་	“It’s very important to know Tibetan.” or “Knowledge of Tibetan is very important.”
མགོ་ལ་སྐྱ་འཇུག་ཐུབ་པ་དེ་རང་རེད།	“To be able to plant hair on the head is incredible!”

It is only from the context that we can distinguish between the two functions described above, as the following examples show:

Ex.: ད་གིན་ཡོང་པ་དེ་སྲུ་རེད། “Who’s the person who came a short while ago?”
དེ་རིང་འདིར་ཡོང་པ་ཡག་པོ་བྱུང་བཞག “It was a good thing/ idea [for us] to come here today!”

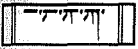
What is being nominalized in the first case is the verb “to come” modifying the head noun “this one”, and in the second the clause “we came here today”.

### 25.3.2 The topicalizer ཅི་ -ni

This particle is very common in Literary Tibetan, but less so in the spoken language. It is used to emphasize a group of words preceding it, or else it “thematizes” something – that is, it introduces the topic that is about to be developed. In English, when the thematization concerns the object, the marker ཅི་ -ni may be rendered by moving the object to the beginning of the sentence and emphasizing it with some expression such as “as for” or “regarding”. Sometimes it may even be left untranslated.

Ex.: བང་ག་དན་ཅི་སྐྱེད་དམན་ཚང་མས་གོན་གྱི་རེད། “As for aprons, all women wear them.”
མེ་ཅི་བཏང་(གཏོང་)དགོས་མེད། “As for a fire, we don’t need to light one.”

འབྲུག་



## 25.4 Exercises ལྷོ་བ་ཚན་

25.4.1 Choose the appropriate nominalizer བ་ -pa or ཡག་ -ya':

- ༡) མོས་བྱང་ལུ་ (        ) འདི་ག་པར་འདུག
- ༢) ལ་ལག་བཞེས་ (        ) དེ་ཞིམ་པོ་འདུག
- ༣) རས་ཉོས་ (        ) དེ་འདི་རེད།
- ༤) ལ་ལག་བཞེས་ (        ) དེ་སྤྲུལ་བཞེས་པ་རེད།
- ༥) ལའི་ས་ཕྱིན་ (        ) དེ་ཡག་པོ་བྱང་བཞག

25.4.2 Translate into English:

- ༡) ང་ཅི་ཁྱོད་ནས་འགོ་གི་མིན།
- ༢) རྒྱུད་རང་ལ་དུས་ཚོད་ནི་འདུག མོ་སྐབས་ནི་འདུག དངུལ་ནི་འདུག ད་ཕྱིད་རང་ལ་གཞན་དག་ག་རེ་དགོས་ཀྱི་འདུག
- ༣) ངས་ནི་མ་བྱས། ཁོང་གིས་ནི་བྱས་མ་སོང་། ད་སྤྲུལ་བྱས་པ་རེད།
- ༤) ཞལ་པར་གནང་པ་ཡག་པོ་ཞི་དྲགས་བྱང་།

25.4.3 Translate into Tibetan:

1. The song he sang is very lovely.
2. Did you read the letter that she wrote?
3. It was a mistake to have spoken about it.
4. There are prayer flags on the houses.
5. Where are they going to picnic?
6. Many fumigation rituals (lit. much fumigation) are performed during festivals.



## 25.5 Civilization རིག་གཞུང་།

## • Picnics

Picnics practically have the status of a national sport in Tibet. As soon as the weather begins to warm up in the first few days of spring, Tibetans like to go picnicking or camping – perhaps returning to the lifestyle of their nomadic ancestors. Picnics may last several days. For such

occasions people take food supplies and flasks of tea, rugs, a stove, a table and a tent – not forgetting, of course, various games and musical instruments. Favorite picnic spots are grassy stream-banks under willow trees. In Lhasa, during the summer Zhotön festival, the offices are closed and many civil servants join the crowds to picnic in the gardens of the Norbu Lingkha, the summer residence of the Dalai Lamas.

- *Fumigation offerings*

Tibetans often perform fumigation rituals to divinities and to the Buddhas. This involves burning branches of juniper or other aromatic plants. Censers for this purpose are located on rooftops, near monasteries and on mountain passes.

# “Pilgrimage in Lhoka”

## ལྷོ་གནས་ཀྱི་སྐོར།

**Grammar aims** བར་སྐྱོད་རིག་པའི་དམིགས་ཚད།

- Relative clauses.
- The modal verb འདོད “to want”.



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### 26.1 Dialogue དྲི་བ་དྲིས་ལན།

༡༡། བོད་པ་གཅིག་དང་ཨ་མེ་རི་ཀའི་མི་གཉིས་བོད་ཀྱི་གནས་མཇལ་སྐོར་ལ་བཀའ་ཚོལ་གནང་བ།

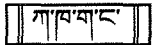
- སྐྱོ་བཟང་ : བྱིད་རང་ཚོ་བོད་ལ་ཕེབས་འདོད་ཡོད་པས།  
 འཇིམ་ : ད་བོད་ལ་འགོ་འདོད་ཚེན་པོ་ཡོད།  
 ཨ་རིག་ : ད་ཡའི་འགོ་སྤོང་འདོད་གིས་(གི་འདུག) ཡིན་ནའི་(ཡིན་ནའང་) ཚོག་མཚན་རག་ཁག་པོ་རེད།  
 སྐྱོ་བཟང་ : གལ་སྲིད་བོད་ལ་ཐེངས་གཅིག་ཕེབས་ཐུབ་ན་ལྷོ་ཁར་གནས་མཇལ་ལ་ཕེབས་དགོས་རེད།  
 འཇིམ་ : ལྷོ་ཁར་གནས་མཇལ་རྒྱ་མང་པོ་ཡོད་རེད་པས།  
 སྐྱོ་བཟང་ : མང་པོ་ཞེ་དྲགས་ཡོད་རེད། བོད་ཀྱི་མཁར་གྱི་ཚོག་མ་ཡུམ་ལྷ་སྐྱང་ཡོད་རེད། བོད་ཀྱི་དགོན་པ་རྙིང་  
 མོས་བསམ་ཡས་ཡའི་(ཀྱང་)ལྷོ་ཁར་ཡོད་རེད།  
 ཨ་རིག་ : དེ་ཚོ་བརྒྱབ་ནས་ལོ་ག་ཚོད་ཕྱིན་ཡོད་རེད།  
 སྐྱོ་བཟང་ : བསམ་ཡས་ལ་ཆ་བཞག་ན་ལོ་ཚེག་སྤོང་ཉིས་བརྒྱ་ལྷག་ཙ་(ལྷག་ཙམ་) ཕྱིན་པ་དང་ཡུམ་ལྷ་སྐྱང་ལ་ཆ་བཞག་ན་  
 ལོ་ཉིས་སྤོང་ལྷག་ཙ་ཕྱིན་པ་རེད།  
 འཇིམ་ : དེ་མིན་པ་ཡོད་རེད་པས།  
 སྐྱོ་བཟང་ : ད་དུང་འཕྲོངས་རྒྱས་ལ་བོད་ཀྱི་རྒྱལ་པོའི་བང་སོ་དང་རི་པོ་བདེ་ཚེན་ཟེར་མཁན་(ཟེར་བའི་) དགོན་པ་ཚེན་པོ་  
 ཅིག་དང་། ག་ཕྱི་ལ་སྤྱིན་སྤོང་སྤོང་ཟེར་མཁན་(ཟེར་བའི་) དགོན་པ་ཚེན་པོ་ཅིག་ཡོད་རེད། དེ་མིན་  
 ག་ས་ག་ལ་དགོན་པ་མང་པོ་ཞེ་དྲག་ཡོད་རེད། ཡིན་ནའི། ཚང་མ་ངས་ཤེས་ཀྱི་མེད།



## Translation

A Tibetan and two Americans are discussing pilgrimage in Tibet.

- Lobzang — Do you want to go to Tibet?  
 Jim — Yes, I want very much to go to Tibet.  
 Eric — I also want to go, but it's difficult to get permission.  
 Lobzang — If you are able to go to Tibet one day, you should do the Lhokha pilgrimages.  
 Jim — Are there lots of pilgrimage places to visit in Lhokha?  
 Lobzang — There are very many indeed. There's the first castle of Tibet, Yumbulagang. Tibet's oldest monastery, Samyā, is also in Lhokha.  
 Eric — How long is it since they were built?  
 Lobzang — In the case of Samyā, for example, over 1,200 years. As for Yumbulagang castle, more than two thousand years.  
 Jim — What else is there?  
 Lobzang — In addition to those, in Chonggyā there are the tombs of the Tibetan kings, as well as the great monastery called "Riwodechen". In Dhrachi, there's also a big monastery called "Mindröling". Apart from that, there are plenty of monasteries everywhere, but I don't know them all.



## 26.2 Vocabulary ཚོག་གསལ་

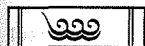
འདོད་པ་ tōpa ལུགས་འདོད་ thū'ntö' (H)	(n.) desire, wish
ཚོག་མཚན་ chōkcän	(n.) permit, permission
ཐེངས་མ་ thēngma	(n.) time, occasion
ཐོག་མ་ thōkma	(n.) first
བང་སོ་ phangso	(n.) tomb
མཁར་ khār	(n.) castle
རྒྱལ་པོ་ kyä:po	(n.) king
དེ་མིན་པ་ the minpa	(adv.) apart from that
སྙིང་འདོད་ nyīngtö' ལུགས་འདོད་ thū'ntö' (H)	(v.) [mod] to wish, want
འདོད་ tō'	(v.) [mod] to want
རག་ ra'	(v.) [inv., DA] to get, obtain
ལ་ཚེ་བཞག་ན་ la chā shä'-na	(idiom.) for example

## Proper nouns

ལྷ་ཕྱི་ thraci	Dhrachi
མིན་ལྷོ་ལ་མིང་ mintröling	Mindröling
རི་སོ་བདེ་ཚེན་ riwo tecen	Riwodechen
འཕྱོངས་རྒྱལ་ chōngkyä'	Chonggyä
བསམ་ཡས་ sāmyä'	Samyā
ཡུམ་བུ་ལྷ་སྤང་ yūmpulakang	Yumbulagang

## Religions and ideologies

ཚོས་ལུགས་ chölu'	religion
ཁ་ཚེ་ khāce	Muslim
ཡེ་ཤུ་ yeshu	Christian
ཧིན་དུ་ hīntu	Hindu
ཤི་པ་ chīpa	Hindu
ནང་པ་ nangpa	Buddhist
ཚོས་ chō'	Dharma
ནང་པའི་ཚོས་ nangpā: chō'	Buddhism, Dharma
ནང་པ་སངས་རྒྱས་པའི་ཚོས་ nangpa sāngkyāpā: chō'	Buddhism
ཐེག་པ་ཆེན་པོ་ thēkpa chēnpo	Mahāyāna Buddhism
ཐེག་པ་ཆུང་བ་ thēkpa chūngu	Hinayāna Buddhism
རྩ་རྒྱུ་ཐེག་པ་ torce thēkpa	Vajrayāna Buddhism
བོན་ phön	<i>Bön</i> , one of the religions of Tibet <sup>148</sup>
བོན་པོ་ phönpo	<i>Bönpo</i> , follower of <i>Bön</i>
ཚབ་མིན་ chāpsi'	politics
གུང་ཁབ་རིང་ལུགས་ khungrän ringlu'	communism
སྤྱི་ཚོགས་རིང་ལུགས་ citsō' ringlu'	socialism
གུང་ཁབ་ཏང་ khungrāntang	communist party
རིག་གནས་གསར་བཛེ་ riknä' sārcē	Cultural Revolution
མ་རྩའི་རིང་ལུགས་ matsä: ringlu'	capitalism



## 26.3 Grammar remarks འགྲེལ་བཤད།

## 26.3.1 Relative clauses

As a general rule, we can agree with the observation by the linguist Émile Benveniste that “however [a relative clause] may be attached to its head noun [...] it acts like a ‘determinate syntactic adjective’”.

Tibetan forms relative clauses by nominalizing the verb. Thus, instead of relative pronouns such as we use in English, Tibetan uses nominalizers (see Lessons 11, 18, 20 and 25) that follow the verb of the relative clause. Relative clauses are formed by using the following nominalizers:

པ་ pa;<sup>149</sup> ཡག་ ya'; ལྷུ་ kyu; མཁན་ kän; ས་ sa.

fn:

148. According to Tibetan, *Bön* was the pre-Buddhist religion of the country. In Western writings it is still sometimes erroneously identified with shamanism.

149. Remember that the marker nkyo' is also used instead of pa in colloquial language.

The construction of relative clauses is a rather complicated matter in Standard Tibetan grammar, insofar as the nominalizer that is used depends not only on the function of the head noun with respect to the verb of the relative clause (subject, object, indirect object, instrument, etc.), but also on the tense<sup>150</sup> and, in some cases, even the class of the verb.

The following table offers a summary of the uses of nominalizers that operate as “relative pronouns.”

“Relative pronouns”

Functions of the head noun	Nominalizers (“relative pronouns”)
Subject of an intransitive verb: “who, which”	མཁན་ -ngän (present, future) ལ་ -pa (past) རྩེ་ -kyu Δ (future) <sup>151</sup>
Subject of a transitive verb: “who, which”	མཁན་ -ngän (all tenses) ལ་ -pa Δ <sup>152</sup>
Direct object: “that, whom” or adverbial complement of tense: “when”	ཡག་ -ya' (present, future) ལ་ -pa (past) རྩེ་ -kyu Δ (future)
Indirect object: “to whom, to which” or place “where”	ས་ -sa (all tenses) ལ་ -pa Δ <sup>153</sup> (past)
Adverbial: instrument, cause or manner: “with which, whom”	ཡག་ -ya' (all tenses)
<i>N.B.:</i> The triangle in this case denotes forms that occur only rarely.	

In Standard Tibetan, relative clauses usually go before the head noun. Thus the nominalizer is generally (though not always) followed by the genitive, which connects the relative clause to its head noun. This being said, it does sometimes happen that relative clauses go after the head noun, as in the case of European languages, and in such cases the genitive is not used. The demonstrative adjective ཅི་ the often follows the noun phrase, consisting of the head noun plus the relative.

Structure of preceding relative clause:

[ SN + SV + *nominalizer* + *genitive* ] + “head noun” + dem.

150. That is, both tense and aspect. Remember that the term “present” actually refers to the imperfective present and past, and that the term “past” denotes the perfective past (see Lesson 10).

151. This nominalizer, which is used only in the future, is often also used to indicate a necessity or an obligation.

152. For this function, the nominalizer is used only with benefactive verbs (see Lesson 10) in the past tense.

153. This nominalizer is used only with the perfective past when it denotes an adverb of place.

Structure of following relative clause:

[ SN ] + “head noun” + [ SV+ *nominalizer* ] + dem.

Examples of preceding relative clauses:

ཁྱེད་རང་གིས་ཉམས་པའི་སྟོང་ཐུང་གསར་པ་དེ་ག་པར་འདུག “Where’s the new shirt that you bought?”  
 སྐད་གྲགས་ཡོད་པའི་རི་དེ་ཚོ་ཐོད་ལ་ཡོད་རེད། “Those mountains that are famous are in Tibet.”

Examples of following relative clauses:

ཁྱེད་རང་གིས་སྟོང་ཐུང་གསར་པ་ཉམས་པ་དེ་ག་པར་འདུག “Where’s the new shirt that you bought?”  
 རི་སྐད་གྲགས་ཡོད་པ་དེ་ཚོ་ཐོད་ལ་ཡོད་རེད། “Those mountains that are famous are in Tibet.”

Following relative clauses are also referred to as “head-internal”, because the head noun appears inside the clause. If the verb comes after the head noun (in the example cited above, ཉམས nyö’, “to buy”, comes after the head noun སྟོང་ཐུང་ tötung “shirt”), the latter can precede the subject of the relative clause, and the head noun is embedded within the relative clause (as in the example ཁྱེད་རང་གིས་སྟོང་ཐུང་གསར་པ་ཉམས་པ་དེ་ག་པར་འདུག where སྟོང་ཐུང་ tötung “shirt” is preceded by the subject ཁྱེད་རང་གིས་ khyerang-ki’ “you”, which belongs to the relative, not the main, clause, “where is the new shirt?”).

It should be noted that in most cases the verb in the relative clause stands by itself, without an auxiliary, followed by the nominalizer. In certain rare instances, however, auxiliaries may be used to indicate the tense-aspect of the relative clause, in which case they must be followed by the nominalizer pa.

Ex.: V+བཞིན་པ་ shin-pa present progressive,  
 V+ གིན་བསྟན་པ་ kin tä’-pa present progressive, V+ཡོད་པ་ yö’-pa perfect.

Below are some illustrations of the different functions of the head noun. The nominalizers have been selected in accordance with the rules laid out above in the table.

• Subject (intransitive): “who, which”

In this case the nominalizer depends on the tense-aspect. For the present, the future and the imperfective past, the nominalizer མཁན་-ngän is used, whereas for the perfective, it is the form པ་-pa that is used.

Ex.: ཕྱི་ཀླུ་ལ་ལ་འགོ་མཁན་གྱི་དགེ་ཚུན་དེ་སུ་རེད།  
 “Who is the teacher who is going abroad?”

ཕྱི་ཀླུ་ལ་ལ་ཕྱིན་པའི་དགེ་ཚུན་དེ་སུ་རེད།  
 “Who is the teacher who went abroad?”

དེ་དུས་ཕྱི་ཀླུ་ལ་ལ་འགོ་མཁན་གྱི་དགེ་ཚུན་དེ་སུ་རེད།  
 “Who is the teacher who went (or used to go) abroad at that time?”

དེ་ཚོ་བོད་ནས་ཐོན་པའི་ས་གཞན་རེད།

“Those are carpets that have been produced in [lit. have come out of] Tibet.”

ཕྱི་རྒྱལ་ལ་འགོ་རྒྱུའི་དགེ་ལྷན་དེ་སུ་རེད།

“Who is the teacher who will be going to Tibet?”

• Subject (transitive): “who, which”

The subject of a transitive verb can always be marked by the nominalizer -ngän irrespective of the tense-aspect. However, in the case of benefactive verbs in the past tense, the nominalizer -pa is usually used.

Ex.: ཡི་གེ་ཞེས་མཁན་གྱི་འབྲོག་པ་ཉུང་ཉུང་རེད།

“Nomads who are literate are few.”

ཁ་སྐྱ་སྐྱ་བཏང་མཁན་གྱི་ཁམས་པ་དེ་ངོ་ཞེས་གྱི་ཡོད་པས།

“Do you know the Khampa who played the lute yesterday?”

འགྲན་སྐྱོན་ནང་ལ་ཡང་དང་པོ་ཐོབ་པའི་སློབ་བླ་བ་དེ་ངའི་ས་ཡུལ་གཅིག་པ་རེད།

“The student who took first place in the competition is from the same village as I am.”

• Direct object: “whom, that, which”

In this case the nominalizer depends on the tense-aspect. For the present, the future and the imperfective, the nominalizer *ya* is used, whereas the perfective past uses the nominalizer *pa*.

Ex.: བྱིད་རང་གིས་བཟོས་པའི་ཁ་ལག་ཞིམ་པོ་ཞེ་དྲག་འདུག

“The food that you have made is very good.”

ཁོང་གིས་ཞོན་ཡག་གི་རྟ་དེ་མགྱོགས་པོ་ཞེ་དྲགས་འདུག་ག

“The horse that he is riding is very fast.”

ངས་ད་ལྟ་སློབ་ཡག་གི་དབ་དེ་སྐྱོན་པོ་ཞེ་པོ་ཅིག་འདུག

“The book that I’m reading now is very interesting.”

• Adverbial complement of tense “when”

Ex.: ཁོང་ཕེབས་པའི་ཉི་མ་(ཉིན་མོ་) དེ་ངས་དྲན་གྱིས།

“I remember the day when he came.”

ཁོང་ཕེབས་ཡག་གི་དུས་ཚོད་གཏན་འཁེལ་མ་སོང་།

“The time at which he is to come hasn’t been confirmed.”

• Indirect object (in the dative) and adverbials of place: “to whom”, “to which”, “that”, “where”.

With adverbs of place, the tense-aspect of the relative clause may be specified. *Sa* is used to indicate the present, future and imperfective past (the “imperfect”), whereas *pa* is used for the perfective past. On the other hand, this distinction is not usually made with indirect objects or goals, and only the nominalizer *sa* is used, irrespective of the tense-aspect.

Ex.: དུག་སློག་སྒྲུག་སའི་སྐམ་འདི་ག་པར་འདུག

“Where is the trunk where the clothes are kept?”

དུག་སློག་སྒྲུག་སའི་སྐམ་འདི་ག་པར་འདུག

“Where is the trunk where the clothes were put?”

སྐང་ལ་བརྟན་འཕྲིན་བཞག་ཡོད་པའི་ལྗོག་ཙེ་ཚུར་བྱིར་ཤོག་ད།

“Bring the table on which the television was placed.”

སྐང་ལ་བརྟན་འཕྲིན་བཞག་སའི་ལྗོག་ཙེ་ཚུར་བྱིར་ཤོག་ད།

“Bring the table on which the television is kept.”

སྐབ་མ་ང་ཚོ་ཉུག་པར་འགོ་སའི་ཟུང་དེ་དང་སང་བསྐད་མི་འདུག

“The restaurant where we used to go before doesn’t exist any more.”

ཁོང་དགའ་སའི་བྱ་མོ་དེ་ཆང་ས་བརྒྱབ་ཚར་བཞག

“The girl he loved is already married.”

• Instrument, cause and purpose: “with which”, “for which”.

In order to situate a head noun in an instrumental, causal or purpose clause, the nominalizer *ya* is used irrespective of the tense-aspect. It should be noted that the head noun is marked in the same way whether it is a direct object or an instrument (or cause, etc.). The head noun may be taken as an instrument only if the verb is preceded by the direct object. Compare the following:

ངས་བརྒྱབ་ཡག་གི་ཤ་དེ་སྤུས་ཉམ་པ་རེད། “Who bought the meat that I’m cutting?”

ཤ་བརྒྱབ་ཡག་གི་གྲི་འདི་ཚྭ་པོ་མི་འདུག “The knife for cutting meat isn’t sharp.”

The following examples illustrate the instrumental and causal functions:

ནག་པང་ཕྱིས་ཡག་གི་རས་དེ་ག་པར་འདུག “Where’s the cloth for wiping the blackboard?”

ང་ཚོ་ཚོགས་འདུ་འཚོགས་ཡག་གི་རྒྱ་མཚན་འདི་རེད། “This is the reason why we’re holding a meeting.”

When the head noun of the relative clause denotes the substance of which the object is made, *ya* may be replaced by the nominalizer *kyu*: “with, of which”, “for.”

Ex.: ལྷ་སྐབ་བཟོ་རྒྱུའི་ཤིང་དེ་སྐམ་པོ་རེད།

“The wood for making the lute [of which the lute is made] is dry.”

ལྷ་པ་བཟོ་རྒྱུའི་སྐམ་བྱ་ག་ནས་རག་གི་རེད། “Where can we get the cloth for making the chuba?”

མོག་མོག་བཟོ་ཡག་གི་ཤ་འདི་དཔེ་ཞེས་པོ་འདུག “This meat for making momos is excellent.”

26.3.2 The modal verb འདོད་ཀྱི་

This verb, which means “to want”, requires the main verb to be in the present-future.

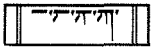
It appears only as a modal verb (and not as a main verb), and may be combined with the following auxiliaries. It functions in a similar way to the verb དགོས་ “need.”

- in the present: འདོད་ ཡོད་ (ego.), འདོད་འདུག་ or འདོད་ཡོད་རེད་
- in the past: འདོད་བྱུང་ (ego.), འདོད་བྱུང་སོང་ or འདོད་བྱུང་བ་རེད་
- in the future: འདོད་ཀྱི་ རེད་

The perfective past auxiliaries སོང་, པ་རེད་, བཞག་ may not directly follow the verb འདོད་  
 \*འདོད་སོང་ \*འདོད་པ་རེད་ \*འདོད་བཞག་

Ex.: ང་གངས་ཉི་མེད་འགོ་འདོད་ཡོད། “I want to go to Kailash.”  
 བྱེད་རང་ཚོ་སོད་ལ་ཕེབས་འདོད་ཡོད་པས། “Would you like to go to Tibet?”

However, the verb ལྷོད་འདོད་ and its honorific form ལྷགས་འདོད་ have a regular conjugation.



26.4 Exercises ལྷོད་ཚན།

26.4.1 Translate into English:

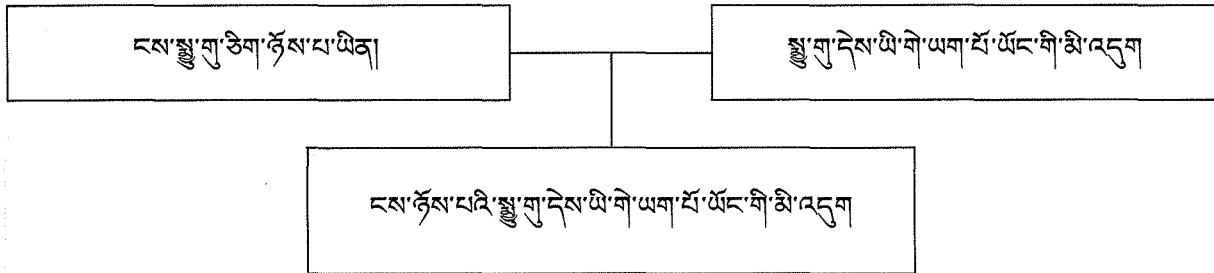
- ༡) ལམ་ཁག་བཟོ་མཁན་གྱི་བཟོ་པ་ཚང་མ་བལ་པོ་རེད་བཞག།
- ༢) མོ་ཏ་ཡོད་པའི་མི་ཅིག་གིས་ང་པར་སྐྱེལ་བྱུང་གྱི་རེད་པས།།
- ༣) ར་སྐྱབ་མ་ཟེར་ཡག་དེའི་ནང་ལ་ཚུ་དང་མར་རྒྱག་གི་ཡོད་རེད།།
- ༤) ངས་ད་ལྟ་སྐྱོག་བཞིན་པའི་དབེ་དེ་སྐྱན་པོ་ཞེ་པོ་ཅིག་འདུག།
- ༥) ཁོང་གིས་རྒྱག་བཞིན་པའི་ཁང་པ་དེ་མཚོང་བྱུང་ངས།།
- ༦) ཡི་གེ་འབྲི་སའི་ཤོག་གུ་བཅོང་ཡག་ཡོད་པས།།
- ༧) ཡི་གེ་བྲིས་པའི་ཤོག་གུ་ཚུར་གཡར་རོགས་གནང་།།
- ༨) ཁོང་གིས་ཁ་པར་བཏང་སའི་སྐྱེད་དམན་དེ་མགོན་ཁང་གི་བདག་པོ་རེད།།
- ༩) འཕྲོངས་རྒྱས་ཟེར་མཁན་ལུང་པ་འདི་སོད་ཀྱི་ལོ་རྒྱུས་ནང་ལ་གལ་ཚེན་པོ་ཞེ་དྲགས་རེད།།
- ༡༠) ལྷ་སར་འགོ་ཡག་གི་དུས་ཚོད་ག་དུས་ཡག་ག་རེད།།
- ༡༡) ལྷ་ལུང་དཔལ་གྱི་དོ་རྩེ་ཟེར་མཁན་གུ་པ་དེས་མདའ་བརྒྱབ་བྱས་སྐང་དར་མ་བསད་པ་རེད།།

26.4.2 Translate into Tibetan:

1. How many monasteries were destroyed?
2. Where is the first fortress of Tibet?

3. Have you visited the tombs of the Tibetan kings?
4. How long is it since Samyā was built?
5. Where are the books you bought?
6. I know the Khampa to whom he sold his car.
7. The momos you've made are excellent.

6.4.3 Create relative clauses according to the following example:



- |  |   |
|--|---|
| ༡) ང་ལ་མི་ཅིག་ཐུག་བྱུང་།                                 | ཁོང་གཟུགས་པོ་ཆེན་པོ་ཅིག་འདུག།               |
| ༢) ཆེ་རིང་གིས་སྟོན་བྱུང་ཅིག་ཉམ་པ་རེད།                    | དེ་ཆེ་དྲགས་བཞག།                             |
| ༣) ཁོང་གིས་གཞས་བཏང་སོང་།                                 | དེ་སྟན་པོ་ཞེ་དྲགས་འདུག།                     |
| ༤) ཀུན་བཟང་ལགས་ཀྱི་གཟིམ་ཤག་ལ་སྐྱུ་མགོན་ཅིག་<br>ཕེབས་བཞག། | དེ་ཁོང་གི་སྐྱུ་ཟླའི་སྐྱུ་མཆེད་རེད་ཟེར་གྱིས། |
| ༥) ཁ་ས་ང་ཚོས་ཟ་ཁང་ཁ་ལག་བཟས་པ་ཡིན།                        | དེ་ཞིམ་པོ་འདུག།                             |
| ༦) ད་ལྟ་ཁྱེད་རང་མི་ཅིག་དང་སྐད་ཆ་བཤད་སོང་།                | མི་དེ་སུ་རེད།                               |



# “Visiting the temple”

## མཚོན་མཇལ་གྱི་སྐོར།

**Grammar aims** བད་སློབ་རིག་པའི་དམིགས་ཚད།

• The modal auxiliaries of past and present:

past: ལྷ་བྱུང་'kyu chung, ལྷ་བྱུང་སོང་' kyu chungsong,  
ཡག་བྱུང་'ya' chung, ཡག་བྱུང་སོང་' ya' chungsong.

present: ལྷ་ཡོད་མ་རེད་' kyu yo:mare', ལྷ་མི་འདུག་' kyu mintu'.

ཨོ་མ་ཎི་པདྨེ་ཏཱྃ་

Mantra of Avalokiteśvara



CD I • Tr. 62



### 27.1 Dialogue རྒྱ་བ་རྒྱུས་ལན།

ལྷོ་བཟང་མོ་: ང་ལོག་ཡོང་དུས་ཁྱེད་རང་མི་འདུག། ག་པར་ཐེག་པ།

ལྷོ་ལ་མ་མོ་: ང་ཞོགས་གས་(ཞོགས་པ་) མཚོན་མཇལ་ལ་ཕྱིན་པ་ཡིན།

ལྷོ་བཟང་མོ་: མཚོན་ཐེག་བརྒྱུན་པས།

ལྷོ་ལ་མ་མོ་: ལྷ་ཁང་ཚང་མའི་ནང་ལ་མཚོན་ཐེག་བརྒྱུན་པ་ཡིན། རྫོ་ཤོའི་སྐུ་མདུན་ལ་གསེར་གུང་གཅིག་བརྗེས་པ་ཡིན།

ལྷོ་བཟང་མོ་: གསེར་སྐྱེམས་ཕུལ་(འབུལ་) ལྷ་བྱུང་མེད་འགྲོ།

ལྷོ་ལ་མ་མོ་: དཔལ་ལྷན་ལྷ་མོའི་སྐུ་མདུན་ལ་ལྷགས་སྐྱེམས་ཕུལ་པ་ཡིན།

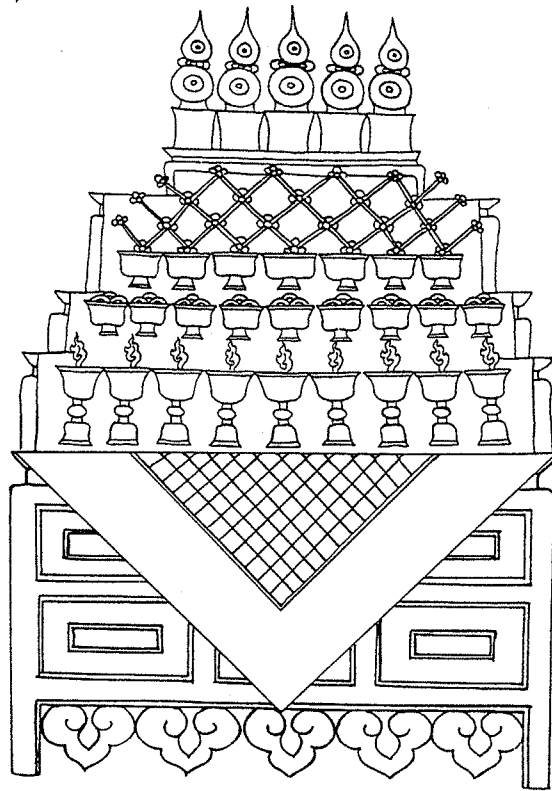
ལྷོ་བཟང་མོ་: ལྷན་ཤལ་བརྒྱུས་པས།

ལྷོ་ལ་མ་མོ་: ལྷན་ཤལ་ཁྱེད་ལྷ་བརྗེས་བཞག ཡིན་ནའི་(ཡིན་ནའང་) གཙུག་ལག་ཁང་གི་འགམ་ནས་ཉོས་བྱས། རྫོ་ཤོ་ལ་

ལྷན་ཤལ་ཕུལ་ནས་སྐོན་ལམ་ཡག་པོ་གཅིག་བརྒྱུན་པ་ཡིན།

### Translation

- Lobzang — When I came back you weren't there. Where did you go?  
 Drölma — This morning I went to the temple.  
 Lobzang — Did you make liquid butter offerings (in the butter lamps)?  
 Drölma — I made liquid butter offerings in the butter lamps of all the temples. In front of the Lord Jhowo I filled (lit. changed) a golden vessel.  
 Lobzang — You must have had an opportunity to make a *chang* offering.  
 Drölma — In front of the image of Pändän Lhamo, I made a *chang* offering.  
 Lobzang — Did you take some *khatak*?  
 Drölma — I forgot to take *khatak*. But I bought some in front of the great temple, and after offering a silk scarf I did indeed pray in front of the Lord.



The "five kinds of offerings" to the Triple Gem

ཀའ་གཤམ་

### 27.2 Vocabulary མཚོ་གཤམ་

- |   |                                  |
|---|----------------------------------|
| སྐྱུ་ཤམ་ nyānshā: (H)                           | (n.) <i>khatak</i> (for statues) |
| གཤམ་སྐྱུ་ཤམ་ sērkyem' ལྷགས་སྐྱུ་ཤམ་ ca'kyem'(H) | (n.) alcohol offering            |
| གཤམ་རྒྱུང་ sērkyung                             | (n.) golden butter lamp          |

སྔགས་པ་ ngākpa	(n.) tantric priest
ལྷ་བཟོ་བ་ lhāpsowa	(n.) sculptor
ལྷ་བྲིས་པ་ lhāpripa	(n.) <i>thangka</i> painter
སྟོང་པ་སྐྱོད་ tōmtān	(n.) corpse-cutter
སྤྱིན་བདག་ cīnta'	(n.) patron, benefactor
སྐྱུ་མ་དུན་ küntün (H)	(n.) presence, title of the Dalai Lama
ལྷ་ lhā	(n.) god, divinity
ལྷ་མོ་ lhāmo	(n.) goddess
མཁའ་འགྲོ་ khāntro	(n.) <i>ḍaka</i> (male celestial being)
མཁའ་འགྲོ་མ་ khāntroma	(n.) <i>ḍākinī</i> (female celestial being)
བརྟེན་ ce'	(v.) [vol., EA] to change
སྟོན་ལམ་ + ལྱག་ mōnlam kya'	(v.) [vol., E] to pray
མཚོད་ཐིག་ + ལྱག་ chōti' kya'	(v.) [vol., E] to make liquid butter offerings
བྱས། cä'	(co.) connective similar to ཅས། See Lesson 34

### Proper nouns

རྩ་པོ་ chowo	The Lord, Buddha image in the Jhokhang
རྩ་ཁང་ chö:kang, chökang (L)	The Jhokhang, the main temple in Lhasa where the Lord Buddha's statue is found
དཔལ་ལྷ་ལྷ་མོ་ päntän lhāmo	The goddess Pändän Lhamo

### Names of commonly represented buddhas, bodhisattvas, gods and saints

ཤཱཀ་སྐུ་བ་ shākya thūppa	The Buddha Śākyamuni
རྩྭ་རྩེ་འཚང་ torce chāng	Vajradhara
ཀུན་དུ་བཟང་པོ་ kuntu sṅngpo	Samantabhadra
སངས་རྒྱལ་སྐྱེན་མེད་ sāngkyä' mānla	Bhaiṣajyaguru (Medicine Buddha)
འོད་དཔག་མེད་ öpame'	Amitābha
བྱམས་པ་ champa	Maitreya
རྩྭ་རྩེ་སེམས་དཔའ་ torce sēmpa	Vajrasattva
བྱག་ན་རྩྭ་ chā'na torce	Vajrapāṇi
འཇམ་དཔལ་དབྱངས་ cāmpä: yāng'	Mañjuśrī
སྐྱུ་རས་གཟིགས་ cānrāsi'	Avalokiteśvara
ལྷོ་ལ་དཀར་ trö:kar	White Tara
ལུ་ཏུ་རིན་པོ་ཆེ་ kuru rinpoce	Padmasambhava
མི་ལ་རས་པ་ milarāpa	Milarāpa
རྩ་པོ་ཨ་ཏི་ཤ་ chowo ātisha	Atīśa
རྩྭ་རྩེ་ཁ་པ་ ce tsōngkapa	Tsongkhapa
ནག་པོ་ཆེན་པོ་ ṅakpo chēnpo	Mahākāla

### Names of Tibetan Buddhist sects

རྗོང་མ་པ་ nyīngmapa	Nyingmapa
བཀའ་བརྒྱུད་པ་ kākyüpa	Kagyüpa
ས་སྐྱ་པ་ sākyapa	Sakyapa
དགེ་ལུགས་པ་ kelukpa	Gelugpa



### 27.3 Remarks འགྲེལ་བཤད།

The past and present modal auxiliaries.

The suffixes ལྷོ་-kyu and ཡག་-ya' are combined with the auxiliaries ལྷོ་ and ཡོད་མ་རེད་ to make the following auxiliaries:

- Past: ལྷོ་ལྷོ་ kyu chung, ལྷོ་ལྷོ་སོང་ kyu chungsong,  
ཡག་ལྷོ་ ya' chung, ཡག་ལྷོ་སོང་ ya' chungsong.
- Present: ལྷོ་ཡོད་མ་རེད་ kyu yo:mare', ལྷོ་མི་འདུག་ kyu mintu'.

As we shall see below (Lesson 28), they may also be combined with the copulas ཡིན་ and རེད་ to form future modal auxiliaries.

All these auxiliaries have a modal sense, and may be translated in English by the modal verbs “to be able to”, “to have to.”

#### 27.3.1 The auxiliaries ལྷོ་ལྷོ་ kyu chung and ཡག་ལྷོ་ ya' chung

These mean, “to have had the opportunity to”, and “to have been able to.” The preceding verb must be in the present-future.

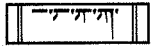
Ex.: ལ་བཏགས་ཕུལ་ལྷོ་(འབུལ་ལྷོ་) མ་ལྷོ་།	“I didn’t get a chance to offer a khatak.”
ཁོང་ལ་དཀའ་མོལ་ལྷོ་ལྷོ་སོང་ངས།	“Was he able to talk to her?”
ལྷོ་སྐོར་བྱེད་ཡག་ལྷོ་།	“I was able to do some sightseeing.”
གནས་མཇལ་ལ་འགྲོ་ལྷོ་ལྷོ་ངས།	“Have you been able to make a pilgrimage?”
གཞིད་ཉལ་ལྷོ་མ་ལྷོ་།	“I was unable to go to sleep.”

#### 27.3 The auxiliary ལྷོ་ཡོད་མ་རེད་ -kyu yo:mare', ལྷོ་མི་འདུག་ -kyu mintu'.

This auxiliary, which is always in the negative, means “to ought not.” The preceding verb goes in the present-future.

Ex.: སི་པན་མང་པོ་ཟ་རྒྱུ་ཡོད་མ་རེད།  
 འདི་འདྲེས་ལབ་རྒྱུ་ཡོད་མ་རེད།  
 རྒྱུ་རང་སེམས་ཁྲུལ་འདི་འདྲེས་བྱེད་རྒྱུ་མི་འདུག

“You shouldn’t eat a lot of chili!”  
 “You ought not to speak in that way!”  
 “You shouldn’t worry so!”



## 27.4 Exercises སློབ་ཚན།

### 27.4.1 Translate into Tibetan:

1. Have you had a chance to go to Bhutan?
2. Because I went to Lhasa, I had an opportunity to see the Potala.
3. He had the opportunity to go to the USA.
4. One should not sit on a book.
5. One should not kill insects.
6. One should not drink a lot of tea.

### 27.4.2 Translate into English

- |  |   |
|--|---|
| ༡) ཕྱག་རིས་བཏང་གནང་ཡག་ཁ་ཤས་འདུག                | ༤) བཟུ་གིས་ལགས་ལ་ཞལ་པར་གནང་རྒྱ་བྱུང་ངམ། |
| ༢) མོ་ཉའི་ནང་ལ་ལྷུག་ཡག་ཅ་ལག་མང་པོ་ཡོད་པས།      | ༥) ཁོང་ཚོགས་འདུ་འདི་ལ་ཕེབས་རྒྱ་མི་འདུག  |
| ༣) རྒྱུ་རང་ལ་ཕྱག་དབུལ་གཡར་གནང་རྒྱུ་ཡོད་པས།     | ༦) བ་དུས་ཚང་འཇུག་རྒྱུ་ཡོད་མ་རེད།        |
| ༧) ཁོང་ཚོར་བོད་པའི་ས་གནས་འཚོང་རྒྱུ་ཡོད་རེད་པས། | ༧) ཨ་གསར་བྱེད་རྒྱུ་ཡོད་མ་རེད།           |
| ༨) ཁོང་ལ་བཀའ་མོལ་ལྷ་རྒྱ་བྱུང་།                 | ༨) ལྷུག་རྒྱན་བཤད་རྒྱུ་ཡོད་མ་རེད།        |



## 27.5 Civilization རིག་གཞུང་།

### The religions of Tibet

Although religion occupies an important place in Tibetan life, it should not be thought that all Tibetans are religious. Some people, influenced by Western thought or Communism, are either agnostics or atheists. Nevertheless, to understand certain aspects of Tibetan culture and society some knowledge of *Bön*<sup>154</sup> (*bon*) and Buddhism is essential.

154. The term Bön is pronounced phön. When the word occurs in an English text, according to our roman transcription, it should thus be rendered as Bhön, however, the traditional form Bön is retained here. see Appendix 7).

- The *Bön* religion.

According to the *Bön* tradition, Mt. Tise (*gangs-ti-se*), called Kailash in the Hindu tradition, is regarded as the center of the world or the “navel of the earth” (*sa'i lte-ba*). This sacred mountain is situated in western Tibet, in the region of Ngari (*mnga'-ris*). The kingdom of Zhangzhung (*zhang-zhung*), which was annexed at the beginning of the seventh century by the emperor Songtsän Gampo (*srong-btsan sgam-po*), had its main center in the area of Tise, like the mythical land of Ölmo Lungring (*'ol-mo lung-ring*). This was the birthplace of Tönpa Shenrap Miwo (*ston-pa gshen-rab mi-bo*), “the Excellent Shen, the Teacher, the Leader of Men”, the founder of the *Bön* religion. It remains an open question whether this figure is historical or mythic, but in any event his name appears in numerous hagiographical texts and recitations, the oldest of which date back to the eleventh century. *Bönpo* teachings are concerned mainly with the origin of the world, as well as the appearance of living beings. They also deal with rituals of everyday life and the transition to the next life. The *Bönpo* teachings offer a vision of a purely Tibetan world and genuinely indigenous concepts, and are in this respect distinct from Tibetan Buddhism, which is of Indian origin. In the course of its evolution, the *Bön* religion adopted the concepts of *karma* and rebirth, which it borrowed from Buddhism, and organized its teachings according to a model known as “the nine ways of *Bön*” (*bon theg pa rim dgu*). From the time of its introduction into Tibet in the middle of the eighth century, Buddhism took pains to suppress *Bönpo* beliefs. Gradually but inexorably, the Tibetan people were converted to Buddhism. However, the process of conversion was not complete. In many parts of the country, including Central Tibet<sup>155</sup>, there are still *Bönpo* temples and monasteries. Most of these were destroyed before and during the Cultural Revolution, but some have been restored since 1980.

In the *Bönpo* communities that are scattered throughout Tibet, particular importance is accorded to rituals for mountain gods, whose origins go back to the myth of the first king, the founder of the Tibetan nation.

The *Bön* religion has undergone many influences, and has adopted numerous ideas from Tibetan Buddhism, to the extent that the great Gelugpa scholar Thuukän Chökyi Nyima (*thu'u bkwan chos-kyi nyi-ma*, 1723-1802) declared that it was not possible to make a clear distinction between the two religions. By contrast, the eminent British scholar David Snellgrove maintains that the *Bön* religion is the true religion of Tibet, since it has rejected nothing but has enriched itself through the acquisition of new elements.

- Buddhism

In its tantric form (“Vajrayāna”), Buddhism is a non-theistic religious philosophy (denying the existence of a creator God) that stresses the impermanence of the world and advocates belief in the law of cause and effect (*karma*) as well as reincarnation or rebirth. The purpose of the

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155. It is often claimed that *Bönpo* monasteries are to be found only in the border areas of Tibet.

Buddha's teaching, his "Dharma", is the recognition of the ultimate nature of the mind, and liberation from negative passions and emotions that constantly obscure our mental state. The methods used include reflection, introspection, meditation, prayer, the use of *mantra* (sacred formulae), ritual objects and *mudra* (symbolic gestures), as well as the practice of various yogas and psycho-physiological exercises.

There are four main schools of Tibetan Buddhism: the Nyingmapa (*rnying-ma-pa*), the Kagyüpa (*bka'-brgyud-pa*), the Sakyapa (*sa-skyapa*) and the Gelugpa (*dge-lugs-pa*). These four differ from one another largely with respect to the rituals they perform and the emphasis they place on certain practices, but they all subscribe to the same fundamental tenets.

The Tibetan form of the Dharma has certainly been influenced by *Bönpo* thought and ritual, something that explains its originality and uniqueness.

The monasteries of these different schools are populated by monks and nuns who have taken a range of vows, including those of chastity and abstinence from alcohol and other intoxicants. All the schools with the exception of the Gelugpa have a tradition of married priests. Revered teachers, whether married or celibate, who teach the Dharma are classified as lamas.

The successive lives of a great master constitute a lineage of the transmission of teachings. All the sects of Tibetan Buddhism have such lineages. Traditionally, following the death of such a teacher, qualified lamas search for the reincarnation of the master in the form of a young child. These reincarnations are known as *trülku* (*sprul-sku*), "emanation body". Venerated high masters of a lineage are given the title of *rinpoche*, which literally means "precious".

Daily religious practices, pilgrimages, circumambulation of sacred mountains and religious festivals constantly illustrate the remarkable religious conviction of ordinary Tibetans. Some practitioners even go so far as to *prostrate themselves* over the course of thousands of kilometers to visit the statue of the Buddha Sakyamuni located in the great temple of Lhasa.

Most of the six thousand monasteries and temples that existed before 1959 were destroyed either before or during the Cultural Revolution. However, since the beginning of the 1980s, many of the ruined buildings have been restored.

Apart from Buddhists and *Bönpo*, mention should be made of a small minority of Tibetan Muslims, comprising two quite distinct communities: the *Khache* (*kha-che*), originally from Kashmir, and the *Horpaling* (*hor-pa-ling*), who are of Chinese origin. The introduction of Islam dates to the eighteenth century, and there are two mosques in the old sector of Lhasa.

# “The car has broken down”

## མི་ཉེ་སྤྱོད་ཤོར་བ།


**Grammar aims** བརྗེས་ཤིག་པའི་དམིགས་ཚད།

- The future modal auxiliaries:  
 ལྷོ་ཡིན་ kyuyin, ལྷོ་རེད་ kyure',  
 ཡག་ཡིན་ -yayin, ཡག་རེད་ yare'.
- The auxiliaries of probability: བ་འདུག་ patu', བ་ཡོད་ payö'.
- The factitive construction: V+ཏེ་+འཇུག་.
- The construction: Adj (short form) +ཏེ་འགོ་ -ru tro / ཏེ་བཏང་ -ru tāng

༄༅། ཁོང་ཁོ་ལྟ་བུའི་སྐྱུག་བསྐྱེད་མེད། བཟོད་བཟོད་ལྟ་བུའི་བདེ་བ་མེད།།

“There is no suffering like anger, no happiness like patience.” (proverb)



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### 28.1a Dialogue རྟོག་པོ་ལྟེ་མེད་ཀྱི་སྐད་ཅེས་པའི་ལོ་རྒྱུས་ལྟར་།

- རྟོག་པོ་: ལྷོ་རེ་བྱས་མོང་།
- ལྷོ་བཟང་: མི་ཉེ་སྤྱོད་ཤོར་མོང་།
- རྟོག་པོ་: ད་ག་རེ་བྱེད་དགོས་རེད།
- ལྷོ་བཟང་: ལྷོ་ལ་གཅིག་ལྟ་གི་ཡིན།
- རྟོག་པོ་: ལྷོ་ལ་ག་པར་ཤོར་འདུག
- ལྷོ་བཟང་: ལྷོ་གི་མི་འདུག
- རྟོག་པོ་: ལྷོ་ལ་ལྷོ་གསལ་པ་མཚན་འགོ་ (མིན་འགོ་)
- ལྷོ་བཟང་: མ་རེད། ལྷོ་ལ་ལྷོ་གསལ་འདུག
- རྟོག་པོ་: ད་བཟོ་ལྷོ་གི་རེད་པས།
- ལྷོ་བཟང་: ལྷོ་ལ་མ་བཟོ་དེ་ན་བཟོ་ལྷོ་གི་མ་རེད།
- རྟོག་པོ་: ད་གང་དུག
- ལྷོ་བཟང་: ལྷོ་གི་(གང་ཡང་) ལྷོ་གི་མ་རེད། ལྷོ་ལ་ལྷོ་ག་དོ་དགོངས་འགོག་པའི་འཇུག་ལ་གནས་ཚད་གཡར་ལྷོ་རེད།



## Translation

- Dorje — What's happening? (What has happened?)  
 Lobzang — The car has broken down.  
 Dorje — What should we do now?  
 Lobzang — I'll take a look first.  
 Dorje — Where's the problem?  
 Lobzang — I don't know.  
 Dorje — Perhaps we've run out of petrol.  
 Lobzang — No, there's plenty of petrol.  
 Dorje — Are we going to be able to fix it?  
 Lobzang — If we can't find the problem, we can't fix it.  
 Dorje — What a drag!  
 Lobzang — It doesn't matter. If we can't fix it this evening, we can stay with the nomads.



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## 28.1b Text ཚུམ་ཡིག

ཉེ་ཚེས་བཟང་པོའི་སྐྱེད་ཀྱི་

༄༅། ལྷོ་གདོང་རྒྱལ་པོ་ཟེར་མཁན་གྱི་(ཟེར་བའི་)རྒྱལ་པོ་རན་པ་ཅིག་ཡོད་རེད། དེ་ལ་ཉེ་ཚེས་བཟང་པོ་ཟེར་མཁན་གྱི་  
 (ཟེར་བའི་)ལྷོ་ལྷོ་པོ་རིག་པ་ཅན་ཅིག་ཡོད་རེད། ལོ་གསར་རན་པའི་སྐབས་ལ་ཉེ་ཚེས་བཟང་པོས་ལྷོ་ལྷོ་པོ་གཞན་དག་ལྷམས་ལ་  
 ངས་ལོ་གསར་ཚེས་གཅིག་གི་ཉེ་མ་རྒྱལ་པོ་ཁྱི་སྐད་བརྒྱབ་ཏུ་(ཏུ)འཇུག་གི་ཡིན་ཟེ་བཤད་པ་རེད། ལྷོ་ལྷོ་པོ་དེ་ཚོས། རྒྱལ་  
 པོས་ཚེས་གཅིག་ལ་ཁྱི་སྐད་རྒྱག་སྲིད་གྱི་མ་རེད་ཟེ་ལབ་པ་རེད། ལོ་གསར་ཚེས་གཅིག་གི་(ཞོགས་གས་(ཞོགས་པ་)ཉེ་ཚེས་བཟང་  
 པོས་རྒྱལ་པོ་རིན་པོ་ཆེ། ང་ཚོའི་པོ་བྲང་གི་ཉེ་འགམ་ལ་འདོགས་ཁྱི་ཚེན་པོ་ཅིག་འཚོང་མཁན་འདུག ཁྱི་སྐད་ཡག་ག་ལ།  
 དཔེ་རང་རེད། ཅིག་ ཅིག་ ཅིག་ ཟེར་གྱི་འདུག དེ་སྐུས་གཟིགས་གནང་ནས་པོ་བྲང་རྒྱལ་པོ་ཚོའི་འགམ་ལ་བཏགས་  
 པ་ཡིན་ན་རམ་ཟེས་ཚེན་པོ་ཡོང་བ་འདུག་ཟེ་ལུས་པ་རེད། རྒྱལ་པོས་སྐྱགས་པ་རང་རེད། ཁྱི་སྐད་དེ་འདུས་ལ་རྒྱིག་པོ་ཟེར་  
 གྱི་མ་རེད་ཟེར་ལབ་པ་དང་། ཉེ་ཚེས་བཟང་པོས་རྒྱལ་པོ་ཁྱི་སྐད་ཡག་ཤོས་ག་འདུས་ཅིག་དགོས་རེད་ཟེ་བཤད་པ་རེད།  
 དེ་ནས་རྒྱལ་པོ་ཁྱི་སྐད་ལ་སྐུས་མོ་བཏགས་ལག་པ་གཉིས་ཅིག་ཅེས་ལྟེང་ལ་བཞག་ནས། འདུང་འདུང་འདུང་ཁྱི་སྐད་རྒྱིག་པོ་ཟེར་  
 བ་འདི་འདུས་ཅིག་དགོས་རེད་ཟེ་ལབ་པ་རེད།།

## Translation

“The story of Nyichö Zangpo”

[Once upon a time] there was an evil king called the King of Nedong. He had a clever minister called Nyichö Zangpo. Once, when they were about to celebrate the new year, he told the other ministers that he would be able to make the king bark on New Year's Eve. The ministers answered that it was impossible that the King would bark. On the first day of the new year, in the morning, Nyichö Zangpo [went to the king] and said, “Your Majesty [Precious King], at the doors of the palace somebody is selling a watchdog. This dog has an extraordinary bark, *tsik, tsik, tsik*. If we purchased it and chained it to the doors of the palace, it would be most impressive.” The king answered, “Stupid! Such a bark is not impressive!” Then kneeling on the throne and placing his hands on the table, the king said: “*Boong, boong, boong* – now *that* is what an impressive bark should be like.”

ཀ་ལ་ག་ང་
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## 28.2 Vocabulary ཚིག་གསལ།

སློབ་ kyōn	(n.) breakdown, problem fault
སླུམ་ nūm གཟིམ་སླུམ་ simnum (H)	(n.) oil, petrol
དྲོ་སླུམ་ tonum	(n.) petrol, gasoline
གནས་ཚང་ nātsang	(n.) lodging, hospitality
སློབ་པོ་ lōnpo	(n.) minister
ཐོ་ thri	(n.) throne
མོ་གསར་ losar	(n.) new year
ངན་པ་ ngānpa	(adj.) wicked
ལྷོགས་པ་ kūkpa	(adj.) dumb, stupid
རྒྱ་པོ་ tsikpo	(adj.) rich, impressive
སྤང་པོ་ cāngpo	(adj.) intelligent, clever
རིག་པ་ཅན་ rikpacān	(adj.) intelligent
ངམ་ཟེལ་ཆེན་པོ་ ngāmsi: chēnpo	(adj.) splendid, magnificent
གང་དྲག་ khangtra'	(idiom.) what a shame! what a drag!
བྱེད་ che' (1) བྱས་ chā' (2)	(v.) [inv., A] to happen
ཉམས་གསོ་ + བྱེད་ nyamso che'	(v.) [vol., EA] to repair, restore
གནས་ཚང་ + གཡར་ nātsang yār	(v.) [vol., E] to find lodging
སྐད་ + བྱེད་ kā' kya'	(v.) [vol., E] to shout
སླུས་གཟིགས་གནང་ pūsi' nāng (H)	(v.) [vol., E] to obtain, buy
བཞེད་ nyē'	(v.) [inv., DA] to find
བཅེད་ tsā:	(v.) [vol., EA] to look for
རྫོགས་ tso'	(v.) [inv., A] to be finished, to run out
ཉ་ + མོ་ hā kho བཤེན་ khyēn (H)	(v.) [inv., EA] to understand
མོར་ shōr	(v.) [inv., (E)A] – to escape, let go
	– verbalizer
བཏགས་ tā'	(v.) [vol., EA] to tie, fix
རན་ rān	(v.) [inv., A] to be time
བཟུག་ cū'	(v.) [vol., EA] to have done, to put



### 28.3 Remarks འགྲེལ་བཤད།

#### 28.3.1 The future modal auxiliaries:

ལྷོ་ཡིན་ kyuyin, ལྷོ་རེད་ kyure', ཡག་ཡིན་ ya'yin, ཡག་རེད་ -ya're'

These indicate the future, and are practically the same as -kiyin, -kire', but with more of a sense of obligation. The forms -kyuyin and -ya'yin are egophoric, whereas -kyure' and -ya're' are neutral. The verb that precedes the auxiliary should be in the present-future.

Ex.: དུས་སང་སློབ་གསར་པ་རྒྱག་ལྷོ་རེད།	“Next year, we have to build a new school.”
གནས་ཚང་གཡར་ལྷོ་རེད།	“We have to find accommodation.”
ལམ་སང་ཕེབས་ཡག་ཡིན་པམ།	“Do you have to leave immediately?”

In certain contexts, the forms ལྷོ་ཡིན་ kyuyin and ལྷོ་རེད་ kyure' may also imply that something that ought to have been done already has yet to be accomplished. In this case, it may be translated by “hasn't yet done X” or “has still to do X.” The verb preceding the auxiliary must be in the present-future.

Ex.: ང་ཁ་ལག་བྲལ་ལྷོ་ཡིན།	“I haven't eaten yet.” (I'm about to eat.)
ཁོང་ཡ་ཅེ་ལྷོ་མོ་ལྷོ་རེད།	“He has yet to go to the opera.”
ཁྱེད་རང་སྐྱུག་ཁང་ལ་ཕེབས་ལྷོ་རེད།	“You still have to go to the post office.”
ང་དེ་རིང་གི་ཚགས་པར་ལྷོ་ཡིན།	“I haven't yet read today's newspaper.”

*Note:* The suffixes ལྷོ་ kyü and ཡག་ ya' are usually interchangeable, but not in all cases. The differences between them may be summarized here. A distinction must be made between their function as nominalizing suffixes and as auxiliaries.

#### *Nominalizing suffixes:*

- the patient: ལྷོ་ kyü (future) and ཡག་ ya' (present or future)
- the instrument: ཡག་ ya' but not \* ལྷོ་ kyü
- the substance: ལྷོ་ kyü and ཡག་ ya'

#### *The auxiliaries:*

- “one should not”: ལྷོ་ཡོད་མ་རེད། kyuyomare' but not \*ཡག་ཡོད་མ་རེད། ya'yomare'
- “not yet”: ལྷོ་རེད། kyure' but not \*ཡག་རེད། ya're'
- the imminent future: ལྷོ་རེད། kyure' and ཡག་རེད། ya're'
- “to have had the opportunity”: ལྷོ་བྱུང་སོང་ kyü chungsong and ཡག་བྱུང་སོང་ ya' chungsong<sup>156</sup>.

156. In all four cases, the corresponding egophoric forms may also be used.

### 28.3.2 The auxiliaries of probability བ་འདུག་ patu', བ་ཡོད་ payö'

These two auxiliaries express a high degree of certainty and relate to a future event.

The speaker makes an inference from available evidence or from previous knowledge.

These auxiliaries may be translated by “undoubtedly” or “surely”, or by some such expression as “I think that.” The form བ་འདུག་ patu' is neutral, whereas བ་ཡོད་ payö' is egophoric, and implies an event about which the speaker is privy to certain information. The auxiliary may be translated in English by “from what I know”, or “I know that in principle....”

Ex.: ཁོས་གནམ་གྱི་རྗེས་ཟིན་བ་འདུག།

“He'll certainly arrive in time for his flight.”

ཡེས་ཆེ་ཅིག་བསྟེན་དགོས་བྱེད་བ་འདུག།

“It would surely be better to visit a doctor.”

དོ་དགོངས་ཆར་བ་བཏང་བ་འདུག་གས།།

“Do you think it will rain this evening?”

དོ་དགོངས་ཆར་བ་བཏང་བ་འདུག།

“It's probably going to rain this evening.”

ཁོང་སང་ཉིན་ཚོགས་འདུར་ཕེབས་བ་ཡོད།།

“I know he should be coming to the meeting tomorrow.”

### 28.3.3 The factitive construction

A verb is said to be “factitive” when its agent causes an action to be performed by another agent, or has the subject perform the action. In English, the factitive is often expressed by the auxiliary “to have” or “to make” (someone do something). The Tibetan factitive construction may also be translated by “to let” (someone do something).

The usual factitive construction is: V + འོ་ + འཇུག་ ru cu'.

A factitive transformation is made by placing after the verb the suffix ru, which corresponds to one of the (literary) forms of the oblique, followed by the verb འཇུག་ cu', the past tense of which is བཟུག་ cū'. In Literary Tibetan, the form of the oblique is modified according to the last letter of the preceding verb. In the spoken language, however, the particle may often be omitted altogether in the construction.

Ex.: སྐད་བརྒྱབ་[འོ་]འཇུག་ “to make shout”, སྐད་བརྒྱབ་ཏུ་འཇུག་ “to make shout” (L)

མོ་རང་གིས་ང་ལས་ཀ་བྱེད་[འོ་]འཇུག་གི་མི་འདུག་ “She doesn't let me work.”

ངས་ཁོང་ཡི་གེ་འབྲི་[འོ་]བཟུག་པ་ཡིན། “I made him write a letter.”

### 28.3.4 The construction: Adj (short form) + འཕྲོ་ལྟོ་འཕྲོ་ -ru tro / འཕྲོ་བཏང་ -ru tāng

This construction is used to form verbs from adjectives as follows:

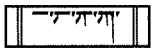
ཆེན་པོ་ chēnpo “big”	ཆེ་འཕྲོ་ལྟོ་ chē-ru tro “to grow, get bigger”	ཆེ་འཕྲོ་བཏང་ chē-ru tāng “to make bigger”
ཡག་པོ་ yakpo “good”	ཡག་འཕྲོ་ལྟོ་ ya'-ru tro “to get better”	ཡག་འཕྲོ་བཏང་ ya'-ru tāng “to improve, make better”

The past form of འཕྲོ་ལྟོ་ -ru tro is འཕྲོ་ལྟོ་འཕྲོ་ལྟོ་ -ru chīn.

In Literary Tibetan, the form that the oblique follows the usual rules.

Ex.: ཡག་འཕྲོ་བཏང་ yak-tu tāng (L)

རིང་པོ་ ringpo “long”	>	རིང་འཕྲོ་བཏང་ ringru tāng “to lengthen” རིང་འཕྲོ་བཏང་ ring-tu tāng (L)
ལྔ་ལྔ་ thūngtung “short”	>	ལྔ་འཕྲོ་བཏང་ thūng-ru tāng “to shorten” ལྔ་འཕྲོ་བཏང་ thūng-tu tāng (L)
མགྱོགས་པོ་ kyokpo “fast”	>	མགྱོགས་འཕྲོ་བཏང་ kyo'ru tāng “to accelerate” མགྱོགས་འཕྲོ་བཏང་ kyoksu tāng (L)
མཐོ་པོ་ thōpo “high”	>	མཐོ་འཕྲོ་བཏང་ thōru tāng “to make higher”



## 28.4 Exercises ལྷོ་ཚན།

### 28.4.1 Translate into Tibetan:

1. He made me work a lot.
2. I have yet to send the letter.
3. We're going to build a school.
4. He hasn't yet repaired the car.
5. We'll soon be crossing the pass.
6. We shouldn't make them wait too long.

28.4.2 Tell the story in 28.1b in your own words  
and answer the following questions:

- ༡) སློན་པོ་ཚོས་ག་རེ་བསམས་པ་རེད།
- ༢) སློན་པོ་རིག་པ་ཅན་གྱི་མཚན་ལ་ག་རེ་བྱ་གི་ཡོད་རེད།
- ༣) ཉེ་ཚེས་བཟང་པོས་རྒྱལ་པོ་ལ་ག་རེ་གནང་ཏེ་བཅུག་པ་རེད།

28.4.3 Translate into English:

- ༡) བས་ཁོང་ལས་ཀ་བྱེད་ཏེ་བཅུག་པ་ཡིན།
- ༢) བས་ལྟོད་ལུང་འདི་ཚོ་ཚོས་བྱ་རྒྱལ་ཏེ་བཅུག་པ་ཡིན།
- ༣) ཁོང་ཚོས་ང་ཚང་ཞེད་གསེང་འཕྱུར་བཅུག་བྱུང་།
- ༤) ང་ཚོས་ཁོང་ལྷན་འཇུག་གི་ཡིན།
- ༥) བད་པ་ཚོ་ངལ་གསོ་ཡག་པོ་རྒྱལ་ཏེ་འཇུག་དགོས་རེད།
- ༦) ཁོང་གིས་ང་ཚོར་སྐད་ཆ་བཤད་ཏེ་མ་བཅུག་པ་རེད།
- ༧) ཁའི་ས་གནས་གིས་གང་ཏེ་བྱིན་སོང་།
- ༨) ལྷ་སར་མི་འཕོར་ལོ་ལྟར་རེ་བཞུག་ཆེ་ཏེ་འགོ་གི་ཡོད་རེད།
- ༩) སློབ་གྲྲར་འགོ་མཁན་གྱི་སྐུ་གུ་མང་ཏེ་བྱིན་པ་རེད།
- ༡༠) དེང་སང་འཇོ་མེད་ལ་གནས་ཚུལ་སྐུག་ཏེ་སྐུག་ཏེ་འགོ་གི་འདུག་ག



## Translation

- Dorje — I doubt that there are any nomads near here.  
 Lobzang — Yes there are. There's a shepherdess over there. Ask her.  
 Dorje — How do you do, Miss?  
 Shepherdess — Fine, thank you Sir. What's happened? [Nomad dialect]  
 Dorje — The car has broken down. Is there a place nearby where we can spend the night?  
 Shepherdess — Yes, behind this hill there are several nomad tents (lit. hearths). If you go there and ask for lodging they'll put you up.  
 Dorje — How long will it take on foot?  
 Shepherdess — It's very close. If you walk quickly it won't take you more than twenty minutes.  
 Lobzang — So, this evening we're going to have to stay with (lit. go to) the nomads.  
 Dorje — Lock the car door properly, otherwise...!  
 Lobzang — It doesn't matter. There are only nomads in this area.  
 Dorje — But there are people who come through here in cars.  
 Lobzang — Ah, right!  
 Dorje — Let's go!

ཀའ་ལ་ག་ང་
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## 29.2 Vocabulary ཚོག་གསུང་།

ཙ་ལ་ tsā-la	(post.) at (the house of), near
ནས་ nā'	(co.) <i>gerundive</i>
ཡ་ཕོ་ āpo	(n.) nomad man
རི་འབྲུང་ rinpur	(n.) hill
ཐང་རི་ pāngri	(n.) alpine pasture
ཐག་རི་ thrakri	(n.) rocky mountain
གངས་རི་ khāngri	(n.) snow mountain
རྩ་རི་ tsari	(n.) slate mountain
ལ་ la	(n.) pass
ཏུང་ཚང་ thütsang	(n.) household, family
ས་མ་འཕྲོག་ sāmatro'	(n.) semi-cultivator, semi-pastoralist
ལུག་རྩི་ luktsi	(n.) shepherd, shepherdess
གོམ་པ་ + ལྷོག་ khōmpa kyā'	(v.) [vol., E] to walk
འགོར་ kor	(v.) [inv., A] to last, take (time)
ལ་ + ལྷོག་ la kyā'	(v.) [vol., E] to cross a pass
ཞེ་ཡོད་ ā yō'	(aux.) <i>dubitative</i>
ཅི་དོན་ཐལ་ cī re'-te <sup>157</sup>	(idiom., dial.) what's up?, what happened?
ཁམས་བཟང་ khāmsang	(idiom.) [nomad greeting] (lit. is your health good?)

157. In this Hor dialect as well as in most Kham dialects, the verb *red* /re'/ has a lexical meaning: "to happen". It might be the origin of the auxiliary *red* used in Standard Tibetan.





### 29.3 Remarks འགྲེལ་བཤད།

#### 29.3.1 The present gerundive V+ ཅས་'-nä'

As we have already seen, the particle -nä' has several functions with respect to case and conjunction. It is also used in forming the present gerundive of verbs (of whatever class), especially verbs of motion and stative verbs.

- Ex.: གོ་མ་པ་བརྒྱབ་ནས་ཡོང་བ་ཡིན། "I came on foot (came walking)."  
 ཏྲ་ཞོན་ནས་ཕྱིན་སོང་། "He went by horse (went riding a horse)."  
 ཏྲ་རྒྱལ་ནས་མེ་མདའ་བརྒྱབ་དགོས་རེད། "You have to shoot as you gallop."

The construction of the present gerundive with ཅས་'-nä' is ambiguous, insofar as it can also be understood as a past gerundive, implying that the two actions are consecutive. Thus the last example may also be translated as "You have to shoot after you've galloped." Only the context will reveal whether the tense is past or present.

#### 29.3.2 The construction V + གིན་'-kin + V + གིན་'-kin

The construction V + གིན་'-kin + V + གིན་'-kin conveys the sense of a present gerundive, that is, two actions that are taking place simultaneously.

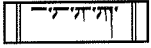
- Ex.: གཤམ་བཏང་གིན་གཏང་གིན་(གཏོང་གིན་གཏོང་གིན་)སོ་སོའི་ནང་ལ་ལོག་འགྲོ་གི་རེད།  
 "They'll go back home singing."

ལམ་ཁག་འགྲོ་གིན་འགྲོ་གིན་ཁ་ལག་བཟའ་ཡག་དེ་ཡག་པོ་ཡོད་མ་རེད།  
 "It isn't good to eat while you're walking."

#### 29.3.3 The auxiliaries of probability ཡ་ཡོད་'ā yō', ཡ་ཡིན་'ā yin, ཡ་ཡོང་' ā yong

These commonly-used auxiliaries (and copulas) indicate that the speaker has serious doubts about what he or she is asserting. These three auxiliaries consist of the interrogative particle ཡ་ ā (or ཡེ་ ē in Literary Tibetan) and the copulas yō', yin, or yong (cf. the examples below).

- Ex.: ཐག་ཉེ་སང་འགྲོག་པ་ཡ་ཡོད། "I doubt that there are nomads near here."  
 ཇ་སྐོལ་ཡོང་དུ་ཡ་ཡོད། "I doubt if there'll be time to make tea."  
 ཞམ་ཚེ་ཅིག་རག་ཡ་ཡོད། "I doubt that we'll find a doctor."



## 29.4 Exercises ལྷན་ཁྲིམས་

### 29.4.1 Translate into English:

- ༡) ཁོང་བོད་པ་ཨ་ཡིན།
- ༢) ཁོང་རྣམ་ཚོ་བོད་ལ་ཕེབས་གྱི་ཨ་ཡོད།
- ༣) ང་འགྲོ་དགོས་ཨ་ཡོད།
- ༤) རྒྱ་འཕྲིན་ཉན་གྱིན་ཉན་གྱིན་གཉིད་ཁྱུག་བཞག།
- ༥) བོད་ལ་ཞིང་པ་ཚོས་ཞིང་ཁའི་ནང་ལ་ལས་ཀ་བྱེད་གྱིན་བྱེད་གྱིན་གཞས་བཏང་གི་ཡོད་རེད།

### 29.4.2 Translate into Tibetan:

1. A lot of people smoke while they eat.
2. I doubt if there's a solution.
3. They recite prayers as they go around the temple.
4. Nyima falls asleep watching television.
5. I doubt if he's at home.

### 29.4.3 Modify the following sentences using the construction with གིན་-kin:

- ༡) ཁོང་བརྟན་འཕྲིན་བརྟན་པའི་སྐབས་ལ་ཁ་ལག་ཟ་གི་འདུག།
- ༢) བདེ་སྦྱིད་ལམ་ཁག་ལ་ཕྱིན་པའི་སྐབས་ལ་གཞས་བཏང་གི་འདུག།
- ༣) ཁོང་གིས་ལས་ཀ་བྱེད་དུས་ཁ་འདོན་སྒྲོན་གྱི་འདུག།
- ༤) རྒྱ་གར་བ་ཚོས་ཁ་ལག་ཟ་དུས་ཚུ་འཐུང་གི་འདུག།
- ༥) འོང་སྒོར་ལ་ཏྲ་རྒྱུག་ནས་མདའ་རྒྱུག་གི་འདུག།
- ༦) བརྟན་འཕྲིན་ཡི་གེ་འབྲི་དུས་ཐ་མག་འཐེན་གྱི་འདུག།


# “Approaching the tents”

## སླ་གུར་གྱི་ཉེ་འདབས་ལ་སླེབས་པ།


**Grammar aims** བད་སློང་རིག་པའི་དམིགས་ཚད།

- The adverbializer ཟེ:
  - ག་འདྲས་ khanträ' and ག་འདྲས་ཟེ་ khanträ's "how."
  - འདི་འདྲས་ tjinträ' and འདི་འདྲས་ཟེ་ tjinträ's "thus."
  - ད་ག་ thaka "the very" and ད་ག་ཟེ་ thakas "just like that."
- The modal expression: "to have no choice."
  - མ་ma + V + རང་rang + V.
  - མ་ma + V + ཀ་མེད་kāme' + V.

**Song** ལྷ། : གངས་ཉེ་ལེ། “Mount Kailash”

CD I • Tr. 66 



CD I • Tr. 67 

### 30.1 Dialogue རྒྱ་བ་རྒྱུས་ལན།

- རྒྱ་ལྷོ་ : ཡོ། གཟབ་གཟབ་གནང་ལ། ལྷན་ལ་འདི་ནས་སྐད་བཏང་ན་མ་གཏོགས་ཤར་རྒྱག་ཕྱིན་ན་ཁྱིམ་ས་  
རྒྱག་ཕྱི་མེད་ད།
- རྒྱ་བཟང་ : ཡ་མོ། ཁྱི་བཀག་རྒྱུ་གས་གནང་།
- འཕྲོག་མོ་ : གན། ཁྱི་བཀག་འོད།(ཡོད།) ཡར་ཤོག་ད།
- རྒྱ་ལྷོ་ : ཡའ་ ཡ་མ་ཁམས་བཟང་། ཡ་མོ་ཁམས་བཟང་།
- འཕྲོག་མོ་ : གན་ལགས་གཉིས་ཁམས་བཟང་། སླ་གུར་(སླ་གུར་)ནང་ལ་ཡར་ཕེབས།
- གཉིས་ཀ་ : ལྷགས་རྗེ་ཚེ།
- འཕྲོག་མོ་ : ཡའ་གན་འོ་མ་བཞེས།
- རྒྱ་ལྷོ་ : ལྷགས་རྗེ་ཚེ།
- འཕྲོག་མོ་ : ཁྱིད་གཉིས་ག་ནས་ཕེབས་པ།
- རྒྱ་ལྷོ་ : ང་གཉིས་སླ་ས་ནས་ཡོང་བ་ཡིན།
- འཕྲོག་མོ་ : ག་པར་ཕེབས་མཁན་ཡིན།

ལྷོ་བཟང་མོ་ བུ་ཚུ་ལ་འགོ་མཁུ་ཡིན། མོ་ཏ་སྐྱོན་གོ་ནས་བཟོ་ཐུབ་མ་བྱུང་། དོ་དགོངས་འདའི་(འདིར་)གནས་  
 ཚང་གཡར་རོགས་ཟེར་གར་ཡོང་བ་ཡིན།  
 འཕྲོག་མོ་ ཡིན་དེ་ཡིན་(ཡིན་དང་ཡིན་)འགྲིག་གི་རེད།  
 རྒྱུ་ལྷོ་ ཐུགས་ཆེ་གནང་། དེ་ལོ་དཀར་ཚུ་ག་འདྲས་འདུག  
 འཕྲོག་མོ་ ཡག་པོ་གདའ།(འདུག)<sup>158</sup>  
 ལྷོ་བཟང་མོ་ འཕྲོག་ཡག་ག་ཚོད་ཡོད།  
 འཕྲོག་མོ་ གཡག་བརྒྱད་བཅུ་དང་། འཕྲོག་པ་ལྟ་ལོད།  
 རྒྱུ་ལྷོ་ འཕྲོག་ཚང་མ་བཞོ་ཡག་ཡོད་རེད་པས།  
 འཕྲོག་མོ་ མང་ཆེ་བ་བཞོ་ཡག་འོད་ལེ་རེད།(ཡོད་རེད།)  
 རྒྱུ་ལྷོ་ ར་ལྷག་ཡོད་པས།  
 འཕྲོག་མོ་ ར་དག་བཅུ་དང་ལྷག་བརྒྱད་བཅུ་ཅེས་ཡོད།(ཡོད།)  
 ལྷོ་བཟང་མོ་ འདི་མེད་པ་(མེད་པ་) རེད་པས། ག་འདྲས་ཟེ་རྒྱག་དགོས་རེད།  
 འཕྲོག་མོ་ ཡོ་ལོ་ལྷོ་བས་མོང་། འདི་འདི་ལྟ་རེད། ཁོང་གན་ལྷོ་བཟང་དང་གན་རྒྱུ་རེད། ལྷོ་ས་ནས་འོང་  
 ལེ་རེད། (ཡོང་བ་རེད།)  
 ལྷོ་བཟང་མོ་ ཁམས་བཟང་།  
 ལྷོ་ གན་ཁམས་བཟང་།  
 ལྷོ་བཟང་མོ་ ག་པར་ཕྱིན་པ།  
 ལྷོ་ ལྷོ་པའི་ལྷོ་ས་མེར་ག་རྒྱག་གར་ཕྱིན་པ་ཡིན།  
 ལྷོ་བཟང་མོ་ ད་རེས་ངར་མེར་ག་ཉེག་ཅེ་(ཉེག་ཅམ་)བཙོང་ན་འགྲིག་གི་རེད་པས།  
 ལྷོ་ ཡིན་དེ་ཡིན།

Translation

Dorje — Be careful, if we go straight from here without calling out, the dogs will bite us!  
 Lobzang — Hello, Shepherd! Tie up (lit. stop) your dogs, please!

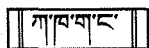
A nomad woman comes out of the tent...  
 The nomad — I've tied up the dogs, sir. Come in!  
 Dorje — How do you do, *ama* and *apo*?  
 The nomad — How do you do, gentlemen? Come into the tent.  
 Dorje and Lobzang — Thanks.  
 The nomad — Have some milk.  
 Dorje — Thanks.  
 The nomad — Where do you come from? (lit. where have you come from?)  
 Dorje — We've come from Lhasa.  
 The nomad — Where are you headed?  
 Lobzang — We're going to Nagchu, but the car broke down and we couldn't fix it. We came to ask if you could put us up for the night.  
 The nomad — Of course we can. That's fine.

158. The auxiliaries *gda'* as well as *le-red* and *'od-le-red*, which appear below, are used in the Nagchu area. These variants give some idea of the reality of communication in the Tibetan region, which comprises many dialects and varieties. However, these dialectal expressions don't hamper communication, because the nomad woman otherwise uses Standard Tibetan to express herself. In Tibetan, changes in verb auxiliaries are the most obvious indicator of dialectal differences (see Tournadre, 2001).

- Dorje — Thank you. How is the dairy production this year?  
 The nomad — It's good.  
 Lobzang — How many yaks and *dri* [yak-cows] have you got?  
 The nomad — Eighty yaks and fifty *dri*.  
 Dorje — Do all the *dri* give good milk?  
 The nomad — Yes, most of them give good milk.  
 Dorje — Have you got goats and sheep?  
 The nomad — I've got ninety goats and about eighty sheep.  
 Lobzang — This is a bellows, isn't it? How do you use it?

The nomad's son suddenly appears...

- The nomad — Ah, he's arrived. This is my son. These are Mr. Lobzang and Mr. Dorje. They've come from Lhasa.  
 Lobzang — Hello.  
 The son — Hello gentlemen.  
 Lobzang — Where did you go?  
 The son — I went to the top of the valley to collect mushrooms.  
 Lobzang — Could you sell me a few mushrooms?  
 The son — Certainly!



### 30.2 Vocabulary ཚོག་གསལ།

- མེར་གྱི་སེལ་མེ་མོ་ sērsha (n.) yellow mushroom  
 (*armillaria luteovirens*)  
 མེ་མོ་ shāmo (n.) mushroom  
 ཕྱི་ཕུ་ pipā ཕྱི་ཕུ་(L) (n.) bellows  
 ཕྱི་ཕུ་ pakur ཕྱི་ཕུ་(L) (n.) nomad black tent  
 ཕྱི་ pa ཕྱི་ tra (L) (n.) nomad black tent  
 རྒྱུ་ tri (n.) female yak  
 དཀར་མུ་ kārca (n.) the three dairy products (milk, yogurt and butter)  
 ལུང་པའི་ཕུ་ lungpā: phū (n.) upper end of a valley  
 ལུང་པའི་མདའ་ lungpā: ta (n.) lower end of a valley  
 ཕུ་ phū (n.) breath  
 ཡམ་པག་ āmpa' ཡམ་པག་ āmpa' (L) (n.) pocket of a *chuba*  
 ལུ་རྟོ་ urto (n.) slingshot  
 མེ་མོ་ melong (n.) mirror. Also denotes a silver or bronze disk bearing astrological signs  
 ཚབ་སྐེད་ chāpke' (n.) belt decorated with carved silver motifs  
 ལོ་སུང་ lōsung (n.) metal ornament of double-diamond shape, hung from the belt  
 བཞོ་འགྲེལ་ shonki: (n.) ornament shaped like in inverted "Y" (used for hanging the milk pot)

ཁབ་ལུབ་ khāpshup	(n.) hussif (sheath containing needles and thread)
མེ་ལྷགས་ meca'	(n.) flint and steel
ལེ་རེད་ -lere' (dial.) = ས་རེད་ -pare'	(aux.) assertive past
གདམ་ t̄a (dial.) = འདུག་ tu'	(aux.) there is, to have (testimonial)
འོད་ལེ་རེད་ òlere' (dial.) = ཡོད་རེད་ yore'	(aux.) there is, to have (assertive)
བཀག་ k̄a'	(v.) [vol., EA] to stop, block
ཚོང་ + རྒྱག་ tshōng kyā'	(v.) [vol., E] to do business
ཕུ་ + རྒྱག་ phū kyā'	(v.) [vol., ED] to blow
གཟབ་གཟབ་ + གནང་ sāpsap nāng	(v.) [vol., ED] to be careful
ས་ + རྒྱག་ sō kyā'	(v.) [vol., EA] to bite
རྒྱག་ tru'	(v.) [vol., EA] to collect
འོང་ ōng (dial.) = ཡོང་ yong	(v.) [vol., A] to come
སྐད་ + བཏང་ k̄ā' tāng གསུང་ + གནང་ sūng nāng (H)	(v.) [vol., EA] to call



### 30.3 Remarks འགྲེལ་བཤད།

#### 30.3.1 The adverbs ག་འདྲས་ཟེ་ khañträs and ག་འདྲས་ khañträ' "how."

- The literary form of ག་འདྲས་ khañträ' is གང་འདྲ་.

The suffix ཟེ་ s of the words ག་འདྲས་ཟེ་ khañträs, ད་ག་ཟེ་ thakas, འདི་འདྲས་ཟེ་ tñträs is sometimes also spelled སེ་<sup>159</sup> ག་འདྲས་སེ་, ད་ག་སེ་, འདི་འདྲས་སེ་.

- The form khañträ' is associated with nouns and adjectives.

Ex.: དེང་སང་ཁྱེད་རང་སྐྱེ་གཟུགས་ག་འདྲས་འདུག	"How's your health these days?"
ད་ལོ་དཀར་ཚུ་ག་འདྲས་འདུག	"How's the dairy production this year?"
ལྷོས་དང་། ཁོང་མགྱོགས་པོ་ག་འདྲས་འགྲོ་གི་འདུག	"Look! How quickly he's walking!"

- The form khañträs is associated with verbs. This adverbial form makes it possible to ask about the way in which an action is performed.

Ex.: ག་འདྲས་ཟེ་རྒྱག་དགོས་རེད།	"How should it be done?"
ཁོང་བོད་ནས་ག་འདྲས་ཟེ་ཕེབས་པ་རེད།	"How did he come from Tibet?"

159. The first spelling is preferred for etymological reasons: the "s" is in fact derived from the verb zer, "to say".

30.3.2 འདི་འདྲས་' t̄intrā and འདི་འདྲས་ཟེ་' t̄inträs

The forms t̄intrā and t̄inträs may both be translated by “like this” or “thus.” They differ in the same way as the pronouns khanträs and khantrā'. The form འདྲས་ཟེ་' t̄us is sometimes used instead of t̄inträs.

- Ex.: ལྷོ་ལུ་ལྷོ་འདྲས་སྤྱིང་རྩེ་པོ་རེད་བ། “Curly hair like that is nice, isn't it?”  
 འདྲས་ཟེ་རྒྱལ་དགོས་རེད། “It should be done like this.”  
 ཁོང་གིས་ཡི་གེ་འདི་འདྲས་ཟེ་འབྲི་གི་འདྲུག “He writes like this.”

30.3.3 ད་ག་' thaka, ད་ག་རང་' thaka rang, ད་ག་ཟེ་' thakas

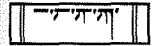
The forms thaka “the very, just” and thaka rang “the very same” are spelled respectively དེ་ག་' theka, དེ་ག་རང་' theka rang in Literary Tibetan. The difference between these and thakas “just like that” is the same as that between the sets discussed above

- Ex.: ད་ལྷོ་ཡག་ད་ག་རང་རེད། “That's just what I say.”  
 ད་ལྷོ་རང་ཚ་ལ་ད་ག་ཟེ་སྐད་ཆ་བཤད་གར་ཡོང་གི་ཡིན། “I'll drop by your place just to have a chat.”

30.3.4 The modal expression: “to have no choice”

The constructions མ་ལྟོ་' ma + V + རང་' rang + V and མ་ལྟོ་' kāme' mean that the subject has to perform an action and has no choice in the matter (deontic modality). They are commonly used in Spoken Tibetan. Both may be followed by the verb རེད་ཀྱེ་' re'

- Ex.: ད་རང་ག་ཟུགས་པོ་ཡག་པོ་མེད་ཅང་དགོངས་པ་མ་ལྟོ་རང་ལྷོ་རང་ལྷོ་རེད། “Since I'm not well, I have no option but to leave.”  
 མོ་ཀ་སློབ་ཤོར་ཅང་འབྲོག་པའི་ཚ་ལ་མ་ལྟོ་རློན་རང་ལྱིན། “Since the car broke down, we had no choice but to visit the nomads.”



30.4 Exercises ལྷོ་བ་ཚན།

30.4.1 Translate into English:

- ༡) ལྷོ་ལུ་ལྷོ་འདྲས་ཟེ་ཟེ་དགོས་རེད།
- ༢) ཁོང་གིས་ཀྲིས་པའི་དབ་དེ་ག་འདྲས་འདྲུག
- ༣) འདི་འདྲས་ཟེ་རྒྱལ་དགོས་རེད།
- ༤) ཚ་ལག་འདི་འདྲས་སུ་གང་ལ་ཡོད་མ་རེད།
- ༥) དུས་ཚེན་སྐབས་ལ་ཆང་མང་པོ་མ་འབྲུང་རང་འབྲུང་རེད།

- ༤) གཟུང་སློན་པའི་དགོང་དྲོ་ཚང་ཀ་ཞེ་དྲགས་ཡོད་ཅང་།
- ༥) བབས་ཚུག་གཅིག་གོམ་པ་བརྒྱབ་ནས་མ་འགྲོ་རང་འགྲོ་རེད།
- ༦) སང་ཞོགས་ཚུ་ཚོད་བདུན་པར་འཚོགས་འདུ་ཡོད་ཅང་སྲ་པོ་ནས་མ་ལངས་རང་ལངས་རེད།
- ༧) ཚ་སྐབ་དེ་ཁ་ཏིག་ཞེ་དྲགས་འདུག་ཡིན་ནའི། མ་འཐུང་ཀ་མེད་རེད།

30.4.2 Rewrite the sentences according to the example provided:

ཇ་མེད་ཅང་ཚུ་བཏུངས་པ་ཡིན། > ཚུ་མ་བཏུངས་རང་བཏུངས་རེད།

- ༡) བདེ་སྐྱིད་ལ་ཁང་པ་མེད་ཅང་། ཡ་ལྷའི་ཚ་ལ་བསྐྱད་པ་རེད།
- ༢) ང་ཁ་ལག་བཟོ་ཤེས་ཀྱི་མེད་ཅང་། ཟུ་ཁང་ལ་བཟས་པ་ཡིན།
- ༣) ཁོང་གིས་ལས་ཀ་ཡག་པོ་མ་བྱས་ཅང་འགོ་འཁྲིད་ཀྱིས་གཞེ་གཞེ་བཏང་པ་རེད།
- ༤) ཚང་མ་ལྷ་ཚུགས་བརྒྱབ་ཅང་། ངས་གཞས་བཏང་པ་ཡིན།

30.4.3 Translate into Tibetan:

1. We have to do this work.
2. We have to go to this kind of meeting.
3. I have to stay at home all day.
4. Dorje couldn't fix the car, and they had to lodge with nomads.
5. They produce diary items and hides.
6. In your place, who takes care of milking the *dri*?
7. Is this how you work the bellows?

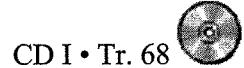


# “The Nomad Way of Life”

## འཕྲོག་པའི་འཚོ་བའི་བསྐོར།

**Grammar aims** བཅོམ་སྒྲིབ་རིག་པའི་དམིགས་ཚད།

- The constructions V+ དགོས་ལྗང་ kōcung and V+ དང་+V “of course”.
- The echo question: ཡས་ 'ä'.
- Expressive adjectives.

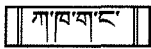


### 31.1 Dialogue གྲིབ་གྲིབ་ལམ།

ལྷོ་ལ་མ་ : ལྷུག་མེབས་གནང་བྱུང་། ལྷུ་ལས་ཁག་བྱུང་ངས།  
 ལྷོ་བཟང་ : ཡའོ་ཅ་བྱུང་།  
 ལྷོ་ལ་མ་ : ད་རེས་ཉི་མ་མང་པོ་འགོར་གནང་ཡག་ག་རེ་བྱས་སོང་།  
 ལྷོ་བཟང་ : མོ་ཁ་ལྷོ་ལ་མོར་སོང་། སེམས་ཁལ་བྱུང་ངས།  
 ལྷོ་ལ་མ་ : ཡོང་དགོས་བྱུང་། ཡ་མོ།  
 ལྷོ་བཟང་ : དགོང་དག་གཅིག་འཕྲོག་པའི་ནང་ལ་གནས་ཚང་གཡར་ནས་བསྐྱད་པ་ཡིན།  
 ལྷོ་ལ་མ་ : ལྷོ་གུར་(ལྷོ་གུར་)ནང་ལ་ཡས།  
 ལྷོ་བཟང་ : ཡིན་དགོས་བྱུང་། ལྷོ་གུར་ཚེན་པོ་ཞེ་པོ་ཅིག་(ཞིག་)འདུག ལྷོ་ཡར་འཇུག་དུས་ཀར་ལྷུག་(ཀ་ལྷུག་) གཅིག་ལ་གདོང་མོ་རག་འན་གཅིག་བཏགས་བཞག་བཞག ལྷོ་གུར་གྱི་དཀྱིལ་དེར་ཐབ་ཚེན་པོ་གཅིག་འདུག དེའི་ནང་ལ་མེ་དམར་སྟབ་སྟབ་འབར་གིས་(འབར་གི་འདུག) ད་ཚོ་ལྷོ་གུར་ནང་ལ་སློབས་པ་དག་ཚ་མོ་བ་སོབ་བྱས་བྱུང་། ལྷོ་གུར་གྱི་མཐར་ལྷགས་སྐྱམ་དང་། འབྲུ་དོ་པོ་བཙུགས་བཞག་བཞག ལྷོ་གུར་གྱི་ལྷུག་དེར་མཚོང་མོམ་ཅིག་འདུག དེའི་གཤམ་དེར་འཕོ་ལ་གདན་ཆ་གཉིས་བརྒྱབ་བཞག་བཞག དེའི་སྐར་ལ་ཁ་གདན་བྱ་འབྲུག་ཆ་ཅིག་(ཞིག་)བརྒྱབ་བཞག དོ་རྩེ་དང་གཉིས་དེའི་སྐར་ལ་བཞག་བྱུང་། འཕྲོག་མོ་སྟེར་བཅོ་དོད་པོ་ཅིག་འདུག མགོ་ནས་ཉིང་པར་མ་སློབས་ཅ་བར་དུ་དེའི་དང་གཡུ། ལྷོ་ལྷོ་ཅི་དག་མང་པོ་བཏགས་བཞག གོ་མ་པ་ལྷུག་དུས་ཤི་ལིག་ཤི་ལིག་ཟེར་གྱིས་(ཟེར་གྱི་འདུག) པགས་ཚགས་གྱི་གོང་གཤམ་དང་ལུ་དུང་ཅི་དག་ལ་གོ་སྐྱམ་དམར་པོ་དང་ལྷང་ལྷང་ལྷང་ལྷང་གྱུན་བཏང་ནས་དེས་འབྲེལ་འཇར་བྱས་པ་ནང་བཞིན་སྟེར་རྩེ་པོ་ཅིག་(ཞིག་)འདུག  
 ལྷོ་ལ་མ་ : ཡང་འཕྲོག་མོར་སེམས་པ་མོར་པ་འདྲ།  
 ལྷོ་བཟང་ : ཡང་མིག་སེར་ལང་པ་འདྲ།  
 མཉམ་དུ་ : ཉ་ཉ་ཉ།

### Translation

- Drölma — Welcome! Are you tired?  
 Lobzang — Yes, fairly.  
 Drölma — This time it took you several days. What happened?  
 Lobzang — The car broke down. Were you worried?  
 Drölma — Of course I was. And so?  
 Lobzang — One night we had to stay with some nomads.  
 Drölma — In a tent?  
 Lobzang — Of course! The tent was really big! As we went in there was a churn, with hoops of brass, tied to the tentpole. In the middle of the tent there was a big stove, with a nice fire blazing inside. As soon as we arrived inside the tent, there was a pleasant warmth. Inside the rim of the tent there were metal trunks and piled-up sacks of grain. At the far end of the tent there was an altar. At the foot of the altar were two pairs of mattresses, and on top they'd put a couple of rugs with designs of birds and dragons. That's where they put Dorje and me (for the night). The nomad woman looked really impressive. From head to foot she was covered in silver, turquoise, coral and that sort of thing. When she walked, she went *jingle jingle*. The hems of her sheepskin *chuba* and her sleeves were edged with green and red silk borders – as lovely as a rainbow.  
 Drölma — So, it looks as if you've fallen in love with a nomad!  
 Lobzang — And it looks as if you're jealous!  
 Drölma — Ha, ha, ha!



### 31.2 Vocabulary ཚེག་གསལ།

ཐུག་ pu'	(n.) innermost part
དགུན་ས་ künṣa	(n.) winter camp
དབུས་ས་ yārsa	(n.) summer camp
འཚོ་བ་ tshōwa	(n.) living
ག་ཤམ་ shām	(n.) below, further down
ཡས་ རྩ་	(part.) <i>questions that echo what's just been said</i>
རྩང་པ་ tīngpa	(n.) heel
གོང་ག་ཤམ་ khongsham	(n.) garment edge, hem
ཡིན་དགོས་བྱུང་ yinkocung	(n.) of course
ཚ་ chā	(n.) pair
ད་རེས་ thare	(n.) this time
གདོང་ཚོ་རག་ཤམ་ tongmo rakshān	(n.) brass-hooped churn
མཐའ་ thā	(n.) edge, rim
ལྷགས་སྐམ་ cākkam	(n.) metal trunk

འབྲུ་ trü	(n.) grain
ནོམ་ thopo	(n.) sack
ཀ་རྒྱལ་ kārkyu'	(n.) post, pole
ཁ་གདན་ khāptän	(n.) rug for mattresses
ས་གདན་ sāptän	(n.) floor rug
འབོལ་གདན་ pö:tän	(n.) flat square mattress
བྱ་འབྲུག་ chantru'	(n.) pattern with birds and dragons
ཉེར་བཟོ་དོད་པོ་ tērso thöpo ཉེ་བཟོ་དོད་པོ་ tāso thöpo (L.)	(adj.) superb, magnificent
ལྷུ་ཅུ་ chiru, churu	(n.) coral
གཡུ་ yü	(n.) turquoise
ལྷོས་ཤེལ་ pōshe:	(n.) amber
གཟི་ si	(n.) zi, onyx or agate ornament with spots or lines
དཀྱིལ་ kī:	(n.) centre
ཕུ་དུང་ phütung	(n.) sleeve
འཁོ་རྒྱམ་ konam	(n.) felt.
དམར་ལྷ་ལྷ་ mār lhāplap	(adj.) glowing, blazing
ཚ་སོབ་སོབ་ tshā sōpsop	(adj.) nice and warm
དངོས་འབྲེལ་ ngōntre:	(adv.) really, truly
མིག་སེར་ + ལང་ mikser lang	(v.) [inv., AD] to be jealous
འདོད་ཚགས་ + ལང་ tōca' lang	(v.) [inv., AD] to feel desire
སེམས་པ་ + རྟོན་ sēmpa shōr	(v.) [inv., AD] to fall in love
དཀའ་ལས་ + ཁག་ kālā' khā' ལྷུ་ལས་ + ཁག་ kūlā' khā' (H)	(v.) [inv., A ] to be tired
འབར་ par	(v.) [inv., A] to catch fire, burn
བརྗེགས་ tsī'	(v.) [vol., EA] to pile up
འཇུལ་ tsü:	(v.) [vol., A] to enter
ཕིད་ phī' ཕུད་ phü' (L)	(v.) [vol., EA] to take off
ཞེ་ཞིག་ཞེ་ཞིག་ shīlik shīli'	(idiom.) onomatopoeia
མགོ་ནས་རྗེིང་པར་ konä' tīngpar	(idiom.) from head to foot



### 31.3 Remarks འགྲེལ་བཤད།

#### 31.3.1 The construction V+ དགོས་བྱུང་ kōcung "of course"

There are two main ways of conveying the idea of "of course". We've already seen the very common construction ཡིན་དང་ཡིན་ yin-ta yin. Sometimes a verb other than yin may be used in the same construction: V+ ta +V. The same idea may be conveyed by using kōcung in association with a verb in the present-future.

Ex.: ངས་ཕྱག་རྒྱུག་འདི་བེད་སྤྱད་བྱས་ན་འགྲིག་གི་རེད་པས།  
 "May I use this pen?"

ཡིན་དང་ཡིན།བེད་སློང་གནང་རོགས་གནང་།

“Sure, go ahead.”

ཁྱེད་རང་སློབ་སློང་ཉུང་བཙོན་ཞེ་དྲགས་བྱེད་གྱི་འདུག་ག།

“My, you study very enthusiastically!”

བྱེད་དགོས་བྱུང་། སློབ་སློང་བྱེད་ཡག་དེ་གལ་ཆེན་པོ་རེད་པ།

“Studying is certainly very important.”

ཚོར་གྱི་འདུག་ན་ཡོ་བསྐང་གནང་རོགས་གནང་།

“If I make a mistake, please correct me.”

ལགས་སེ་ལྷ་དང་ལྷ།

“Certainly I will.”

དེ་ལ་ཅུམ་པ་རྒྱ་མ་བདུན་ཅུ་ཙམ་དགོས་གྱི་ཡོད་འགྲོ་འོ།

“Don’t you need 70 pounds of tsampa for that?”

དགོས་དང་དགོས།

“Of course you do!”

### 31.3.2 The echo question ཡས་ ླ'

When someone hasn't heard what the speaker has said, or wishes to make him repeat it, he can use the particle 'ä', which raises a question about the preceding word. In a similar situation English would use interrogative pronouns.

Ex.:	སླ་གུར་ནང་ལ་ཡས།	“In the tent?”
	ཡིན་དགོས་བྱུང་།	— Sure!”
	ཞལ་པར་སླེབས་སོང་། སེབས་རོགས་གནང་།	“There’s a phone call, come!”
	སྤ། ང་ཡས།	— Who? Me?”

### 31.3.3 Expressive adjectives and adverbs

#### A) Trisyllabic expressions

The short form of certain adjectives is associated with repeated syllables with an expressive meaning. This formulation is used especially with adjectives of colour.<sup>160</sup>

Ex.:	འཇམ་ཐིང་ཐིང་	cam thīngting	“quite calm”,
	སྣ་ཐིང་ཐིང་	ngō thīngting	“bright blue or green” (the grassland, the sky),
	དམར་ཐིང་ཐིང་	mār thīngting	“bright red” (blood),

160. In Dzongkha, the national language of Bhutan, most adjectives are formed on this pattern.

དམར་ལྷབ་ལྷབ་	mār lhāplap	“blazing, burning red” (fire),
ཚ་སོབ་སོབ་	tshā sōpsop	“warm as toast” (pleasant heat),
གྲང་སིལ་སིལ་	thrang sī:si:	“biting cold”
གཙང་རྩིལ་རྩིལ་	tsāng rhī:ri:	“clean as a whistle”.

There is another commonly-used adjectival construction:

Adj (long) + Adj (short) + རྒྱུད་ kyāng, which is used to form expressive constructions implying “completely” or “entirely”.

Ex.: གསར་པ་གསར་རྒྱུད་	sārpa sārkyang	“completely new”,
ཚ་པོ་ཚ་རྒྱུད་	tshāpo tshākyang	“really hot”,
དཀར་པོ་དཀར་རྒྱུད་	kārpo kārkyang	“pure white”,
སྐྱགས་པ་སྐྱགས་རྒྱུད་	kūkpa kūkkyang	“utterly stupid”.

### B) Quadrisyllabic expressions

Tibetan contains a number of adjectival and adverbial expressions consisting of four syllables.<sup>161</sup> The general pattern is that the first syllable is phonologically associated with the third, whereas the second is linked to the fourth, according to the pattern: XYX’Y.

Here are a few very common expressions:

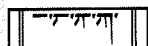
གང་བྱུང་མང་བྱུང་ khāngcung māngcung “anyhow”

ཐ་རེ་ཐོ་རེ་ thāre thōre “scatty, piecemeal”

ཚ་གེ་ཚི་གེ་ tshāke tshīke “nervous, shaky”

ཚབ་བེ་ཚུབ་བེ་ tshāppe tshūppe “hastily”

ཇ་རེ་ཇོ་རེ་ tshare tshore “messy”



## 31.4 Exercises སྒྲིབ་ཚན།

### 31.4.1 Translate into English:

- ༡) བྱུང་ཐང་སྒྲིབ་པ་སྒྲིབ་རྒྱུད་རེད་པས།
- ༢) སྐད་ཚུལ་འདི་འདྲེས་ལབ་ན་སྐྱགས་པ་སྐྱགས་རྒྱུད་རེད།
- ༣) ཐབ་ཚང་གཙང་མ་གཙང་རྒྱུད་རེད་བཞག།
- ༤) མོ་རང་གི་གདོང་པ་དམར་པོ་དམར་རྒྱུད་ཚགས་བཞག།

161. As a general rule, idiomatic expressions of four syllables are very common (see Sangye T. Naga and Tsepak Rigzin, *Tibetan Quadrisyllabics, Phrases and Idioms*, New Delhi, LTWA, 1994).

- 4) ཁོང་གང་བྱུང་མང་བྱུང་བྱེད་གྱིས།  
 6) གོང་བྱིར་ཚེན་པོ་འེ་ནང་ལ་མི་མང་པོ་ཚ་གེ་ཚེ་གེ་བྱེད་གྱི་ཡོད་རེད།  
 7) ཉི་མ་ཚ་དུས་པོད་པ་ཚོས་ཕུ་བྱུང་གཡས་པ་ཕུད་གྱི་རེད།

#### 31.4.2 Translate into Tibetan:

1. Nyima must have fallen in love.
2. Don't worry, I shan't come back too late.
3. Pema always wears an old sheepskin coat.
4. Tibetans often don't wear (take off) the right sleeve.
5. Where's Trashi's tent? — Trashi's tent? It's over there.
6. Do drogpa get up early? — They certainly do get up early!
7. In cities, people wear Western clothing.

#### 31.4.3 Translate the expression "of course" in the mini-dialogues below according to the example given:

ཁོང་ལ་གཟིམ་ཤག་ཡག་པོ་ཅིག་འདུག (ཡོད་དགོས་བྱུང་) ཁོང་ཚོང་པ་ཚེན་པོ་ཅིག་རེད།

- 2) རྫོང་གི་སྐམ་པོ་ཞི་དྲགས་ཚགས་བཞག ( ) ཁོང་ན་པ་རེད།  
 3) དེ་རིང་བྱིད་རང་གིས་ཞལ་ལག་མང་པོ་མཚོད་སོང་། ( ) བྱིད་རང་གིས་ཞལ་ལག་ཞིམ་པོ་ཞི་དྲགས་བཟོས་གནང་བཞག  
 4) ལྷོག་བརྟན་དེར་མི་མང་པོས་དགའ་པོ་བྱེད་གྱི་འདུག་ག ( ) ལྷོག་བརྟན་དེ་སྐད་གྲགས་ཚེན་པོ་རེད།  
 5) པོད་ལ་དགུན་ཁ་མི་མང་པོ་བགས་ཚགས་གོན་གྱི་འདུག ( ) པོད་ལ་གནམ་གཤིས་གང་མོ་ཡོད་རེད།



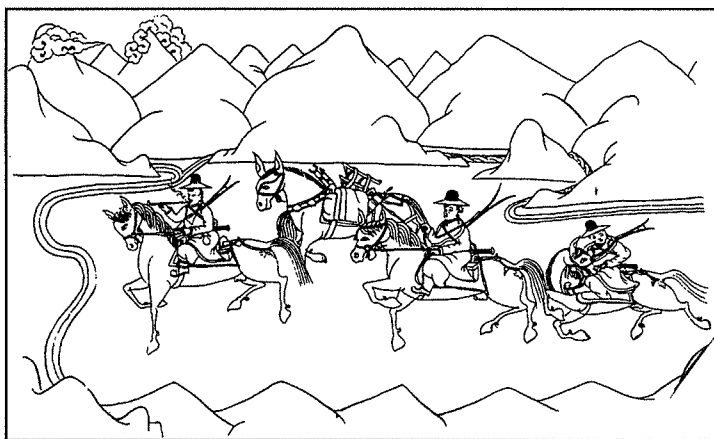
### 31.5 Civilization རིག་གཞུང་།

#### The drogpa.

Nomadic herders or *drogpa* traditionally live in big, black yak-hair tents called "ba". Although they are transhumant, they usually remain within a well-defined territory. Every *drogpa* family has a fixed abode, corresponding to a winter camp. This camp, usually situated at the lower end of a valley, is usually home to the older family members who no longer follow the young people on the annual circuit. In spring, the nomads move up to higher altitudes and set up summer camps.

The main activity consists of rearing yaks, sheep and goats. Wealthier nomads may also have several horses. They produce butter, cream, cheese and yogurt, and sell hides and wool. Certain *drogpa* families, the *tshapa*, organize caravans to collect salt from the great salt lakes in

the north and west of the country. The salt is then carried on the backs of sheep or yaks to farming communities, where it is sold or bartered for *tsampa* or other commodities. Since the late 1980s, the *drogpa* have become increasingly sedentarised, and are tending more to live in stone or mud-brick houses, which have the advantage of being relatively warmer, more weatherproof and less smoky. In many parts of Tibet, however, tents are still the year-round accommodation for nomads.



*A group of herders*

# “City life”

## གྲོང་ཁྱེར་གྱི་འཚོ་བ་སྐྱེལ་སྤངས།

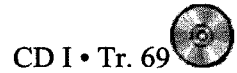
**Grammar aims** བརྗེས་ཐོག་འདི་དམིགས་ཚད།

- The nominalizer ཉངས་ -tang' : “the way of doing X”.
- Indirect questions.
- The secondary verb མོང་ long “to have the time”.

༄༅། ཟ་ཉངས་སྤྱད་ཉངས་འགྲོ་ཉངས་གསུམ་དྲིན་ཅན་པ་མའི་བསྐྱབ་བྱ་ཡིན།།

“Our way of eating, sitting and behaving is the education we receive from our loving parents.”

(proverb)



### 32.1 Dialogue དྲི་བ་དྲིས་ལན།

- ཤུལ་ : ལ་མ་ལགས།
- ལ་མ་ : ལ། སྐབ་གྱུ་(སྐོབ་གྱུ་)གྲོལ་མོང་ངས།
- ཤུལ་ : གྲོལ་མོང་། ཚེ་ལུ་མའི་ཁྱ་བ་མོང་པས།
- ལ་མ་ : མོང་རེད། འཇུག་སྐམ་ནང་ལ་སྐོས་དང་། རྫོང་གྲུང་བཙོག་པ་དེ་དེར་མ་བཞག་ ཁུས་སྐམ་ནང་ལ་སྐྱེག་གིག།
- ཤུལ་ : ལ། ལྷ་ལགས། རྫོང་གྲུག་པར་བརྟན་འཇིན་ནང་ལ་ འཇམ་གྲིང་དྲ་བའི་སྐོ་མའི་འགན་བཟུར་བརྟན་གྱི་རེད།
- ལ་མ་ : བད་ཀར་མོང་གི་རེད་པས།
- ཤུལ་ : རེད། ལྷ་སྐར་འཇིན་སྐྱེལ་ནས་བད་ཀར་བརྟན་གྱི་རེད།
- ལ་མ་ : མཚའ་མའི་མགན་སྐྱེར་རེད་པས།
- ཤུལ་ : རེད། ལང་དང་པོ་སུ་ཡིན་མིན་ དེ་རིང་ཉ་གོ་གི་རེད།
- ལ་མ་ : ཡིན་ནའི་(ཡིན་ནའང་) རྫོང་མོང་མེད། ད་ལྟ་ ཚོགས་འདུར་འགྲོ་དགོས་རེད། སྐོལ་མ་ལགས་འདི་མོ་ཉའི་
- ཤུལ་ : རྗེ་མིག་གཞིགས་བྱུང་ངས།
- ལ་མ་ : སྐྱ་ལབ་འཁོར་མོའི་སྐང་ལ་འདུག།



## Translation

- Son — Mother.  
 Mother — School's over?  
 Son — Yes. Is there some orange juice?  
 Mother — Yes. Look in the fridge. Don't leave your dirty shirt here. Put it in the washing machine.  
 Son — Father, there's the tennis world cup on television at six o'clock.  
 Father — Is it live?  
 Son — Yes, it's being broadcast live by satellite.  
 Father — Is it the final?  
 Son — Yes. Today we're going to know who the champion is.  
 Father — But I haven't got time to watch. I have to go to a meeting. Drölma, have you got my car keys?  
 Drölma — They're on the tape recorder.

## ། ཀ་ལ་ག་ང་ །།

## 32.2 Vocabulary ཚོག་གསལ་།

- |  |                                 |
|--|---------------------------------|
| འཚོ་བ་སྐྱེལ་སྤངས་' tshōwa kyē:-tang'   | (n.) lifestyle                  |
| སྤངས་' tāng'                           | (n.) way of, <i>nominalizer</i> |
| སྒྲ་ཕབ་འཁོར་ལོ་' trapap khōrlo         | (n.) tape recorder              |
| ཚོགས་འདུ་' tshōntu                     | (n.) meeting                    |
| ཚོགས་པ་' tshōkpa                       | (n.) group, party               |
| བརྟན་འཕྲིན་' nyāntrin                  | (n.) television                 |
| རྒྱུང་འཕྲིན་' lūngtrin                 | (n.) radio                      |
| ཁ་བ་' khūwa                            | (n.) juice, clear soup          |
| འབྲུག་སྐམ་' khyākham                   | (n.) refrigerator               |
| འགྲན་སྐྱོར་' trāntur                   | (n.) competition                |
| མཐའ་མའི་མགྲན་སྐྱོར་' thāmā: trāntur    | (n.) final                      |
| སྒྲུང་སྐྱར་' sūngkar                   | (n.) satellite                  |
| ལྷུས་སྐམ་' thrūkam                     | (n.) washing machine            |
| དྲ་བའི་སློ་ལོ་' thrawā: pōlo           | (n.) tennis                     |
| ཕིང་ཕང་སློ་ལོ་' phīngpang pōlo         | (n.) table tennis               |
| བསིལ་དྲེ་སློ་ལོ་' sī:trā: pōlo         | (n.) basketball                 |
| དྲ་བ་' thrawa                          | (n.) net                        |
| ཐད་ཀར་' thākār                         | (n.) direct                     |
| ལང་དང་པོ་' āng thangpo                 | (n.) number one, champion       |
| འབྲུག་འཁོར་' thrū:nkor                 | (n.) machine                    |
| སློག་ཁྲུང་འབྲུག་འཁོར་' lōklā' thrūnkōr | (n.) computer                   |
| ལྷུགས་པར་' cākpar                      | (n.) typewriter                 |
| སྐམ་སློག་' kāmlo'                      | (n.) generator                  |
| རྒྱུང་ཞེལ་' kyāngshe:                  | (n.) binoculars                 |

ཚེས་པ་ tsipa	(n.) accountant
ཚན་རིག་པ་ tshānrikpa	(n.) scientist
མགོ་འཕྲིད་ kotri དབུ་འཕྲིད་ ūtri (H)	(n.) manager, leader
བསྐོ་པ་ sopa	(n.) worker
མགར་པ་ karra	(n.) blacksmith
ཆེ་མོ་བ་ chēmowa	(n.) headmaster
རྩ་བསྐོ་བ་ topsowa	(n.) mason
གསལ་འགྲུར་འགོད་མཁའ་ sā:ngkyur kōngkān	(n.) journalist
གྲོལ་ thrö:	(v.) [inv., A] to finish
འཕྲིན་སྒྲུལ་ thrin kyē:	(v.) [vol., E] to broadcast
མོང་ long	(v. mod.) to have time
རན་ rān	(v. mod.) to be time (to)



### 32.3 Remarks འགྲུལ་བཤད།

#### 32.3.1 The nominalizer ལྟངས་ tāng' / -tang

Like other nominalizers, this one is directly suffixed to the verb, which goes in the present-future.

Ex.: ལབ་ལྟངས་ “way of speaking”, འབྲི་ལྟངས་ “way of writing”, ཟེ་ལྟངས་ “way of eating”, ལྟ་ལྟངས་ “way of looking, considering”.

The following forms, in which the verb is in the past, are incorrect:

\*བྲིས་ལྟངས་ \*བཟས་ལྟངས་ \*བལྟས་ལྟངས་

This nominalizer shows the way in which the action designated by the verb is performed.

Ex.: དེང་སང་བོད་ཀྱི་ཁང་པ་རྒྱག་ལྟངས་ལྟན་མ་དང་གཅིག་པ་མ་རེད།  
 “The way they build houses in Tibet today is not as it was in the past.”

བྱ་དང་བྱ་མོའི་ཕུ་པ་གོན་ལྟངས་ལོགས་ག་རེད།  
 “The way men and women wear the chuba is different.”

The nominalizer may also be translated by a noun.

Ex.: འཚོ་བ་སྒྲུལ་ལྟངས་ the lifestyle (lit.: the way of leading one’s life),  
 གཏོར་མ་བསྐོ་ལྟངས་ the production of tormas.

### 32.3.2 Indirect questions.

In order to form nominal interrogative clauses, one uses alternative constructions made of positive and negative copulas: ཡིན་མིན་ yin-män ཡོད་མེད་ yö'-me'

And after the main verb, the following auxiliaries:

- Future: V+ གི་ ཡིན་མིན་ -kiyinmin,
- Present: V+ གི་ ཡོད་མེད་ ki-yöme'
- Past: V+ ཡོད་མེད་ yöme'.<sup>162</sup>

These constructions are translated by clauses formed with “if” or “whether” or by interrogative pronouns “what”, “who”, etc.

<p>Ex.: ཡང་དང་པོ་སུ་ཡིན་མིན་ དེ་རིང་ཉ་གོ་གི་རེད།          ཁོང་ལ་རྒྱ་འཕྲིན་ཡོད་མེད་ ངས་ཤེས་གྱི་མེད།          ཁོང་ཚོ་མེ་བས་གྱི་ཡོད་མེད་མཁྱེན་བྱུང་ངས།          རྒྱ་གར་ལ་མེ་བས་ཡོད་མེད་ཁོང་ལ་དགའ་འདྲི་གནང་དང་།          སྐམ་ནང་ལ་ག་རེ་ཡོད་མེད་ ངས་ཤེས་གྱི་མེད།          ཁོང་བོད་པ་ཡིན་མིན་ ངས་ཉ་གོ་གི་མེད།</p>	<p>“Today we’ll know who the champion is.”          “I don’t know if he has a radio.”          “Do you know whether they’re coming?”          “Ask him if they’ve gone to India.”          “I don’t know what’s in the box.”          “I don’t know if he is Tibetan.”</p>
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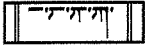
### 32.3.3 The secondary verbs མོང་ long “to have time”, and རན་ rän “to be time”

The verbs long and rän are “secondary verbs” (see Lesson 11) that take the same place as modal verbs. The main verb, which precedes them, should be in the present-future and not the past. In the present, the verb long is followed by the egophoric auxiliary ཡོད་ or the constative auxiliary འདུག།. In the past, the verb long is followed by the auxiliary ཟུང་ (egophoric) or ཟུང་སོང་ (constative), in the future by the auxiliary ཡོང་.

The verb རན་ rän is generally used in the past with the following past auxiliaries: རན་སོང་ or རན་བཞག། and རན་པ་རེད། and sometimes in the present: རན་གྱི་འདུག།

<p>Ex.: ང་ལ་ཇ་འཐུང་མོང་མེད།          ཡི་གེ་འདི་རྒྱུག་མོང་ཡོད་པས།          ཇ་སྐོལ་མོང་ད་ཨ་ཡོང་།          ང་ལས་བྱངས་ལ་འགྲོ་རན་སོང་།</p>	<p>“I haven’t got time to drink tea.”          “Have you got time to read this letter?”          “You probably haven’t got time to make tea.”          “It’s time I went to the office.”</p>
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162. The perfective form V + pa-yin + min is not used.



### 32.4 Exercises སློབ་ཚན།

#### 32.4.1 Translate into Tibetan:

1. I don't know if they have TV.
2. Do you know if they've gone to Peking?
3. They asked us if a lot of yaks had died.
4. I asked him if he'd ever been on a pilgrimage.
5. They don't like the way you talk.
6. Generally, they haven't got the same way of working as we have.
7. Could you look in the fridge to see if there's any orange juice?

#### 32.4.2 Translate into English:

- 1) ལྷ་སར་འགྲོ་མཁན་གྱི་མོ་ཏེ་ཡོད་མེད་སྐད་ཆ་དྲིས་པ་ཡིན།
- 2) ཁོང་གི་སེམས་ནང་ལ་ག་རེ་བསམ་གྱི་ཡོད་མེད་ངས་གསལ་པོར་ཤེས་གྱི་མེད།
- 3) ང་ཚོ་སློབ་གྲར་འགྲོ་རན་བཞག།
- 4) དགོང་དྲིའི་གཞི་ལ་ཚོགས་མཚོན་རན་འདུག་གས།
- 5) ཁོང་གི་བཀའ་མོལ་གནང་སྐབས་ལྷན་མཚར་པོ་འདུག།
- 6) ཁོང་གི་མོ་ཏེ་བཏང་(གཏོང་)སྐབས་ཉེན་ཁ་ཚེན་པོ་འདུག།
- 7) འཛིན་གྲུ་ག་ཚད་སྐབས་ཡོད་མེད་ང་ལ་གསུང་རོགས་གནང་།
- 8) བྱ་ཚུད་རང་ཨ་མ་ལགས་ཐད་གྱི་ཡོད་མེད་བཀའ་འདྲི་ལུས་ཤོག།
- 9) ཉི་མའི་སྐད་ཆ་བཤད་སྐབས་དེར་ང་དོགས་པ་ཟ་གི་འདུག།
- 10) ཁ་ལག་བཟོ་སྐབས་ཤེས་གྱི་མི་འདུག།
- 11) ཁོང་ཚོའི་བསམ་སློབ་བཏང་སྐབས་ལག་པོ་མི་འདུག་གས།
- 12) ཁོང་ནང་ལ་ཕེབས་ཡོད་མེད་ཏེ་གོ་མ་བྱུང་།
- 13) མི་དེ་གྲུ་པ་ཡིན་མེད་ཤེས་གྱི་མེད།
- 14) ཁོང་གི་སླ་ཟླ་ཡོད་མེད་ཤེས་མ་བྱུང་།

# “The harvest festival”

## འོང་སྐྱོར།

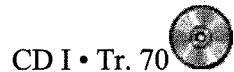
**Grammar aims** བརྗེས་སྐྱོད་རིག་པའི་དམིགས་ཚད།

- Omitting the verbal auxiliary.
- Expressive particles.
- Self-corrective and mnemonic particles.

༄། ཉེ་ལོ་ལ་རྒྱལ་ཤེད་ཡོད་ན་བྱང་ཐང་སྐོང་པ་རེད།།

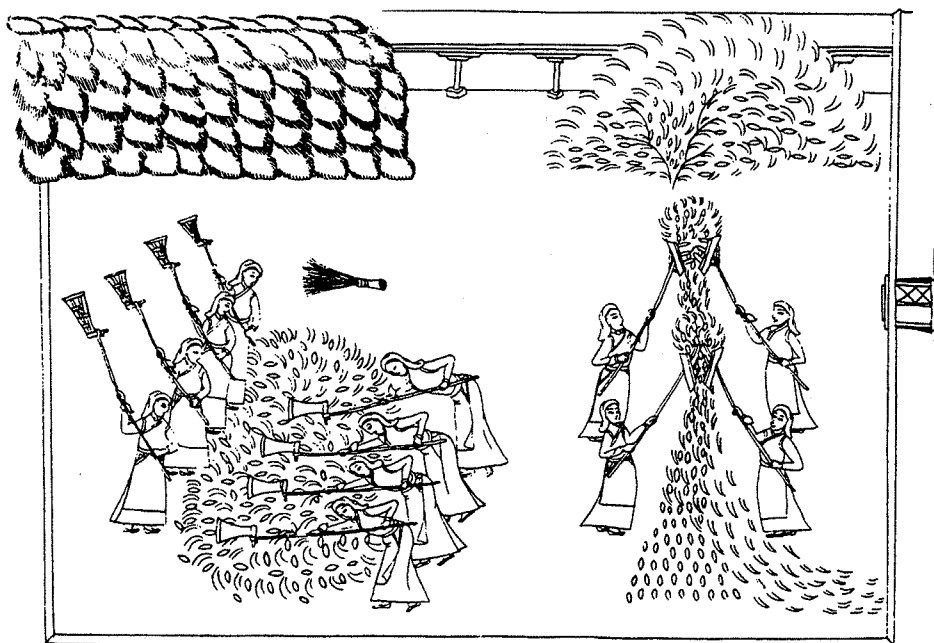
“If the stallion is strong, the whole Northern Plateau is empty.”

(proverb)



### 33.1 Dialogue དྲི་བ་དྲིས་ལན།

- དཔལ་འབྱོར་: ཨོ། རྫོ་བཟང་ལགས། ཁའི་ས་ཁའི་ཉིན་(ཁ་སང་ཁ་ཉིན་) རྒྱེད་རང་བཞུགས་མི་འདུག ག་པར་ཤེབས་པ།
- རྫོ་བཟང་: རྒྱ་ལུང་འོང་སྐྱོར་ལ་ཕྱིན་པ་ཡིན།
- དཔལ་འབྱོར་: ཨ་ལའི། རྒྱ་ལུང་འོང་སྐྱོར་འགྲུག་པོ་ཞེ་དྲགས་ཡོད་པ་འདྲ།
- རྫོ་བཟང་: དཔེ་རང་རེད།
- དཔལ་འབྱོར་: ཉེ་རྒྱལ་གི་རེད་པས།
- རྫོ་བཟང་: ཉེ་རྒྱལ་གི་རེད། ད་དུང་། ས་ལུང་གི་གཡོན་སྤྱོད་ལ་འབེན་གསུམ་འབང་འགྲིག (འབང་འགྲིག) བས་བཅུགས་ཡོད་རེད། ཉེ་རྒྱལ་བས་འབེན་གཅིག་ལ་གདུང་བཅུགས་གཅིག་ལ་མདའ་བཞུབ་གཅིག་ལ་མེ་མདའ་བཞུབ་དགོས་རེད།
- དཔལ་འབྱོར་: གསུམ་ཀར་བྱེད་ཐུབ་མཁན་འདུག་གས།
- རྫོ་བཟང་: མང་པོ་འདུག
- དཔལ་འབྱོར་: འོང་སྐྱོར་ལ་ཚོས་པོ་ཉི་མལ་པར་ཁྱེད་བྱས་འོང་གར་སྐྱོར་ར་(སྐྱོར་བ་) རྒྱལ་གི་རེད་ཟེར་གྱིས་(ཟེར་གྱི་འདུག) རེད་པས།
- རྫོ་བཟང་: རེད། རྒྱ་གསུང་རྒྱགས་རྟེན་མང་པོ་གདན་འདྲེན་ཞུས་ནས་འོང་གར་སྐྱོར་ར་རྒྱལ་གི་རེད།



*Threshing and winnowing*

**Translation**

- Pänjor — Oh! Lobzang, you haven't been around recently. Where did you go?  
 Lobzang — I went to the Chushur harvest festival.  
 Pänjor — The Chushur harvest festival must be lively!  
 Lobzang — It's amazing!  
 Pänjor — Are there horse races?  
 Lobzang — Yes, and what's more, to the left of the racecourse they'd set up three targets in a row. At a full gallop the riders have to stick a spear in the first, shoot an arrow into the second and fire at the third with a gun!  
 Pänjor — Are there many people who manage all three?  
 Lobzang — Yes, plenty!  
 Pänjor — Apparently they walk around the fields carrying religious books on their backs. Is that true?  
 Lobzang — Yes, they bring (lit. invite) a lot of supports of [the Buddha's] body, speech and mind and circumambulate the cultivated area.

། ཀ་ལ་ག་ང་ །

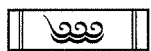
**33.2 Vocabulary** ཚིག་གསལ་།

- |           |           |                               |
|-----------|-----------|-------------------------------|
| འོང་སྐོར་ | ongkor    | (n.) ongkor. harvest festival |
| འོང་ག་    | ongka     | (n.) village fields           |
| འཕྲུག་པོ་ | thrūkpo   | (n.) lively, animated         |
| རྟ་རྒྱུག་ | tā(p)kyu' | (n.) horse race               |

འབེན་ pen	(n.) target
འབང་འགྲིག་ pangtri'    འབང་འགྲིག་ trangtri'(L)	(n.) line, row, queue
གདུང་ tung	(n.) spear
ས་ཤུར་ sāshur	(n.) course, pitch
གསུམ་གཤམ་ sūmka	(n.) all three
དཔལ་འབྱོར་ pāncor	(n.) wealth, economy
པོ་ཏི་ pōti	(n.) volume (book)
རྟེན་ tēn	(n.) support, base
སྐྱ་གསུང་ལུགས་ kū sūng thū'	(n.) body, speech and mind
སྐྱ་རྟེན་ kūrtēn	(n.) "body support" ( <i>thangka</i> , statue, etc.)
གསུང་རྟེན་ sūngten	(n.) "speech support" (scripture)
ལུགས་རྟེན་ thūkten	(n.) "mind support" (stupa)
ཁ་སྐད་ཀྱི་ khāsa khānyin	(adv.) recently, in recent days
རྒྱུ་ kyū'	(v.) [vol., E] to run
སྐད་ + བཏང་ kā' tāng	(v.) [vol., EA] to invite
གདན་འདྲེན་ + ལུ་ tāntren shū (h)	(v.) [vol., EA] to invite
བཙུགས་ tsū'	(v.) [vol., EA] to plant, insert, begin
མདའ་ + རྒྱུ་ tā kyā'	(v.) [vol., ED] to shoot arrows
མེ་མདའ་ + རྒྱུ་ mēnta kyā'	(v.) [vol., ED] to fire a gun
དཔེ་རང་རེད་ pē rang re'	(idiom.) it's amazing!

### Proper nouns

ཅུ་ཤུར་ chūshur	Chushur (village near Lhasa)
དཔལ་འབྱོར་ pāncor	Pānjor
བྱང་ཐང་ chāngtang	Jhangthang (Northern Plateau)



### 33.3 Remarks འགྲེལ་བཤད།

#### 33.3.1 Omitting the verbal auxiliary

As a general rule, the verb in the main clause requires an auxiliary. However, as we have already seen, the verb in subordinate clauses is usually followed directly by the *subordinator* or connective. Moreover, auxiliaries are not used in cases where a series of actions is being enumerated. An example of this is given in the dialogue for this lesson.

Ex.: འབེན་གཅིག་ལ་གདུང་བཙུགས། གཅིག་ལ་མདའ་བརྒྱབ། གཅིག་ལ་མེ་མདའ་བརྒྱབ་དགོས་རེད།

“(The riders) have to stick a spear into the first target, shoot an arrow into the second, and fire a gun at the third!”

In this example, the verbs མདའ་བརྒྱབ་ tā kyap “to shoot an arrow” and གདུང་བཙུགས་ tung tsū’ “to plant a spear” are not followed by auxiliaries. Only the last verb in the list has an auxiliary.

### 33.3.2 Expressive particles

We have already encountered a number of expressive particles. These are common in both Standard and Literary Tibetan. Some go at the beginning of a sentence and some at the end, after the verb.

Of those that go at the beginning, the commonest are: ཨ་ འ་ “Oh!” ཨ་ལའི་ ālā: “Well, well!”, ཨ་ཙི་ ātsi “Rats! Darn! Bugger!” ཨ་རོ་ āro “Ow!”, ཨ་ཚུ་ ācu “Oo, that’s cold!”, ཨ་ཚོ་ ātsa “Ouch, that’s hot!”, ཨ་ཁ་ ākha “What a shame!”, ཨ་མ་ āma “Oh Lordy (lit. O mother!)”

The particles that appear most frequently at the end of a sentence are: དེ་-ta and སྒྲ་pa (and their variants གེ་-ka, ར་-nga).

• དེ་-ta often implies that the speaker is not in agreement with the person to whom he’s speaking, or is emphasizing the surprising or threatening nature of the situation in question.

Ex.: འདི་དཔེ་རང་རེད་ད།	“It’s pretty amazing, huh?”
ཀླུ་མ་ཤོར་གྱི་རེད་ད།	“But you’ll be robbed!”
ཉེན་ཁ་ཡོད་རེད་ད།	“But there is some danger!”
རྒྱ་ཤོར་སོང་ད།	“Watch out, the horse has escaped!”

• སྒྲ་pa and its variants གེ་-ka, ར་-nga are subject to the same modifications<sup>163</sup> as the interrogative particles སྒྲ་-pā’, གེ་-kā’, ར་-ngā’ (see Lesson 2). Using these implies that the speaker is trying to elicit agreement with what he is saying, and they correspond to tag questions. The may therefore be translated in English by “isn’t that so?” or “don’t you think?” or conveyed by the intonation.

Ex.: བྱི་རང་གི་སྐྱུ་གུ་ཆེན་པོ་ཆགས་འདུག་ག།	“My God, how your child has grown!”
ད་ལྟ་སྤྱི་པོ་རེད་པ།	“It’s late now, isn’t it?”
སྤྱི་པོ་བྱུང་སོང་ང།	“It was very pleasant! Eh?”
ངས་བྱི་རང་ལ་ཞུས་བྱུང་ང།	“I told you, didn’t I?”
བྱི་རང་སློབ་སྦྱོང་རྒྱུ་བརྩོན་ཞེ་དྲགས་བྱེད་གྱི་འདུག་ག།	“You study really hard, don’t you?”

### 33.3.3 The “self-corrective” auxiliaries ཡིན་པ་རེད་, ཡོད་པ་རེད་ and ཡོད་པ་ཡིན་པ་རེད་

Lesson 6 introduced auxiliaries (or copulas) corresponding to the English verbs “to be” and “to have”. Apart from these, there are so-called “self-corrective” auxiliaries (or copulas) that are used much more rarely. They imply that the speaker has just realized that he was mistaken or that he was hitherto unaware of what he is asserting. Statements using these auxiliaries often begin with ཨ་ལའི་ ālā: “Well, well! Oh, I see!”

As in the case of other mediatory auxiliaries and copulas, a distinction may be made between “essential” and “existential”.

• The “self-corrective” essential verb ཡིན་པ་རེད་ yinpare’.

163. However in the allegro speech, they are all pronounced /wa/.



This is used instead of the auxiliary (or copula) *re'*.

Ex.: ཐུབ་བརྟན་ཡིན་པ་རེད།	thūptän yinpare'	“Ah, it’s Thubtän!” [I hadn’t realized]
འབྲོག་པ་ཡིན་པ་རེད།	trokpa yinpare'	“Oh, it’s a nomad.” [I hadn’t thought so]
ཡ་ལའི་སློབ་པ་ཡིན་པ་རེད།	älä: nyönpa yinpare'	“So, he’s crazy!” [I didn’t know that]

• The “self-corrective” existential verbs: ཡོད་པ་རེད་ *yöpare*<sup>164</sup>, ཡོད་པ་ཡིན་པ་རེད་ *yöpayinpare*'.

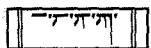
These are used instead of the copulas *tu'* and *yo:re'*. There is a subtle difference between the two. The verb *yöpayinpare'* is generally used following a modification or rectification made by the speaker’s interlocutor, whereas *yöpare'* is used after the speaker has just corrected himself or herself.

Ex.: ཁོང་རྒྱ་ནག་ལ་ཡོད་པ་ཡིན་པ་རེད།	“Ah, I didn’t know he was in China!”
སློལ་དཀར་ལ་སྐུ་གཉིས་ཡོད་པ་ཡིན་པ་རེད།	“So, Drölkar has two children!”
ཡ་ལའི། ཚེ་རིང་ལ་ཚོ་ཁྱ་ཡོད་པ་རེད།	“Well well, so Tshering has a car!”

### 33.3.4 The “mnemonic” auxiliary ཡིན་པ་ཡོད་ *yinpayö'*

Using this auxiliary implies that the speaker has only a vague recollection of what he is saying. It may be translated by “I seem to remember that...” or “I vaguely remember that...”.

Ex.: བོད་ཀྱི་འོང་སྟོན་བཟང་ཡག་དེ་ཟླ་བ་བརྒྱད་པའི་ནང་ལ་ཡིན་པ་ཡོད།	“[I seem to remember that] the harvest festival takes place in August.”
སློབ་ག་ཚེན་མོའི་ནང་ལ་དབྱུང་ཁའི་གུང་སང་གཟའ་འཁོར་བདུན་ཡིན་པ་ཡོད།	“[I vaguely recall that] the university summer vacation lasts seven weeks.”



## 33.4 Exercises སློབ་ཚན།

### 33.4.1 Translate into English:

- 1) ཡ་ལའི། ལྷ་སའི་དབྱུང་ཁའི་གནམ་གཤིས་ཚ་གུང་སྟོན་པོ་ཡོད་པ་རེད།
- 2) ར་ཚོའི་འཛིན་གྱར་སློབ་ག་ཉི་ཤུ་ཅུ་ཡོད་པ་རེད།
- 3) བསོད་ནམས་ལགས་གུང་སང་མ་གཉོགས་བརྟན་འཕྲིན་གཟིགས་ལོང་ཡོད་མ་རེད།
- 4) མདང་དགོང་ང་ཚོས་སློབ་བརྟན་ལྷ་ལོང་མ་བྱུང་།
- 5) རྒྱུ་རང་ཕེབས་རན་སོང་ན་ང་ལ་གསུངས་རོགས་གནང་། རས་ཕར་བསྐྱལ་དགོས།
- 6) ལྷན་ཚོར་བྱ་ལགས་བཞུགས་མི་འདུག ཚོགས་འདུན་ཐང་པ་ཡིན་པ་རེད།

164. This form should not be confused with its literary homonym, which has the same meaning as *yo:re'*.



“The Royal New Year Festival” ལྷ་པོ་ལོ་གསར་ kyä:pö: losar falls on the first day of *the first month*, which usually takes place in February. The occasion is celebrated by nearly all Tibetans.

The harvest festival, called འང་སྐོར་ ōngkor, which is held around the end of August or the beginning of September, as well as the ཏི་རྩལ་ tākyu’ “horse races” of the *drogpa*.

These *ongkor* festivals provide an occasion for a range of activities: horse races, yak races, archery, target shooting, wrestling, singing, music, folk dancing as well as a variety of games. The national drink, *chang*, inevitably flows freely on these occasions.

As for Lhasa, mention should be made of the “great ablution”, ཀར་མ་སྒྲུབ་ kārma töpa (festival of the *sdol-pa* constellation) which takes place in September.

— The following are the main Buddhist festivals and commemorations:

- “The Great Prayer” or མོན་ལམ་ཚེན་མོ་ mōnlam chēnmo, which is held on the fourth day of the *first month* (usually in February).
- “The Full Moon Offering” or བཙེ་ལྷ་མཚོན་པ་ chōnga chōpa, which is held on the fifteenth day (the full moon) of the *first month*. Huge statues of buddhas, bodhisattvas and various effigies made of butter used to be presented on the Bharkor.
- “The Great Offering” or ཚོགས་མཚོན་ཚེན་མོ། tshōkcō’ chēnmo, which is held on the twenty-first day of the *second month* of the lunar calendar (usually in March). It commemorates the death of the Great Fifth Dalai Lama. Its founder was the regent Sanggyā Gyatso.
- “The Buddha’s Parinirvana”, corresponding to the ས་ག་ཟེ་བ་ sāka tāwa festival, which falls on the full moon of the *fourth month*.
- “The General Fumigation for the World” or འཇམ་སྒྲིང་སྤྱི་བསང་ tsāmling cīsang at the full moon of the *fifth month*.
- “The Fourth Day of the *Sixth Month*” or འཇམ་མཚོན་མཚོན་མཚོན་ thrukpa tshē’ shj, which commemorates the day on which the Buddha first taught the Four Noble Truths.
- “The Yogurt Festival” or ལོ་སྟོན་ shōtön, on the thirtieth day of the *sixth month* at Drāpung, and then at the Norbu lingka on the first day of the seventh month.
- The commemoration of the “Descent from Paradise”, or ལྷ་བབས་དུས་ཚེན་ lhāpap thūcen, on the twenty-second day of the *ninth month*.
- The festival of the goddess Pāndān Lhamo དཔལ་ལྷ་མོ་ལྷ་མོ་ pālā: rītrō’, on the full moon of the *tenth month*.
- The festival of the Gandān Ngamchö (commemoration of Lord Tsongkhapa’s death) དགའ་ལྷ་མོ་ལྷ་མོ་ (རྗེ་ཙོང་ཁ་པའི་གཤེགས་མཚོན་) kantān ngāmchö, on the twenty fifth day of the *tenth month*. On this occasion butter lamps are placed on the roofs and in the windows of houses and monasteries. In pastoralists’ areas, people make a special soup called ལམ་ལྷག་ Ngam-thuk and offer butter lamps in memory of the cattle that have been slaughtered.

- In addition to the above, within the Tibetan lunar calendar the days of the new moon (the first day of each month), the first quarter (the eighth) and full moon (the fifteenth) are regarded as being particularly auspicious and are marked by special and more intensive religious performances.

In Bhutan and Tibet, so-called ཚེས་བཅུ་ tshē' cū ("Tenth Day") rituals are held in *dzong* and monasteries on different days. In Bhutan, the most important are those of Paro and Thimpu.

# “A visit to the doctor”

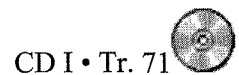
## ཡེམ་ཚེ་བསྟེན་པ།

**Grammar aims** བརྗོད་རིག་པའི་དམིགས་ཚད།

- The connective “before”: མ་ + V + ལོང་ལ་ / ma + V(past) + khong-la.
- The connective “after”: V + པའི་རྗེས་ལ་ V(past) + pä: ce’-la.
- The connective “after”: V + པའི་གཞུག་ལ་ V(past) + pä: shu’-la.
- The connective ལྷན་ chä’ “after”.

༄།། ཚུ་ཐོན་ནས་ཟམ་པ་བརྗོད། བད་དུག་ནས་ཡེམ་ཚེ་བརྗོད།།

“When you cross the river, you forget the bridge; and when you get better, you forget the doctor.”  
(proverb)



### 34.1 Dialogue རྒྱ་བ་དྲིས་ལན།

- སྟོན་པ་ : བྱིད་རང་ག་རེ་སྤྱང་གི་འདུག།
- བད་པ་ : ང་མགོ་དང་རྒྱ་བ་ལག་གི་ཚོགས་གཞི་ག་ས་ག་ལ་ན་གིས། (ན་གི་འདུག)
- སྟོན་པ་ : ཞལ་ལག་གི་ཕྱོ་བ་ལྷན་རྒྱན་བཅོམ་འདུག་གས།
- བད་པ་ : མི་འདུག ལྷོ་ཆས་ལ་ཕྱོ་བ་མེད་པ་དང་། རྟེན་ཅ་(རྟེན་ཅམ་)བཟམ་པ་ད་གར་སྤྱག་མེད་ལང་གིས།
- སྟོན་པ་ : ཞལ་གདངས་གནང་ད་(དང་)། ལྷགས་མར་རྒྱངས་གནང་ད། ཡོ། མགུལ་སྤྱང་གི་མི་འདུག་གས།
- བད་པ་ : ལྷོ་ཆས་མིག་དུས་(མིད་དུས་) མིད་པ་རྟེན་ཅ་ན་གིས།
- སྟོན་པ་ : ལྷག་བསྟན་རོགས་གནང་ད། ངས་ལྷག་ཅ་གཅིག་ལྷ་གི་ཡིན། བྱིད་རང་མགུལ་ཆམ་བཞེས་པ་རེད།  
ཉེ་མ་གསུམ་གྱི་གསོལ་སྟོན་ཡོད། འདི་ཚོ་བཞེས་ན་གཏན་གཏན་དུངས་གི་རེད།
- བད་པ་ : ཡེམ་ཚེ་ལགས། སྟོན་འདི་ཚོ་ག་འདུས་ཟེ་ཟ་དགོས་རེད།
- སྟོན་པ་ : རིལ་བུ་དམར་པོ་འདི་ཞོགས་གས་(ཞོགས་པ་)ཞལ་ལག་རྗེས་ལ་རིལ་བུ་གསུམ་ཚུ་ཁོལ་དྲོད་འཇམ་གྱིས་བཞེས་རྒྱ་  
དང་། དགོངས་དྲོ་མ་གཟིམ་གོང་ལ་ཐང་འདི་ཕྱིར་ནས་མཚོད་བྱས་གཟིམ་ཆས་དྲོ་པོ་བཞེས་ནས་གཟིམ་བྱས་  
རྒྱལ་ནག་དོན་པ་གནང་དགོས་རེད།
- བད་པ་ : ལྷགས་ཚེ་གནང་། བཞུགས་གདན་འཇགས་ཤོ།
- སྟོན་པ་ : ག་ལེར་ཕེབས།

## Translation

- Doctor — What seems to be the problem? (lit. with what are you ill?)  
 Patient — My head and the joints of all my limbs are hurting.  
 Doctor — Does your food taste as it usually does?  
 Patient — No, food has no taste. Right after I eat, I feel sick.  
 Doctor — Open your mouth and put out your tongue. Is your throat sore?  
 Patient — When I swallow anything, my throat hurts a little.  
 Doctor — Show me your arm. I'm just going to take your pulse. You've caught a cold. Here's some medicine for three days. If you take it, you'll certainly get better.  
 Patient — How should I take these medicines, doctor?  
 Doctor — You should take three of these red pills after breakfast in lukewarm boiled water. In the evening, before going to bed, you should make a decoction with this pill. Then after you've gone to bed, you should cover yourself with a warm blanket in order to sweat.  
 Patient — Thank you, goodbye.  
 Doctor — Goodbye.

གཞུག་གསུང་།
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## 34.2 Vocabulary ཚིག་གསུང་།

ནད་པ་ nāpa	(n.) patient
ནམ་རྒྱུན་ namkyün སྤར་རྒྱུན་ ngarkyün	(n.) usual, customary
སྒོ་ཚམ་ tō(p)cä'	(n.) food
རྒྱུང་ལག་ kāngla'	(n.) limb
ཚིག་སྒྲིབ་ tshikshi	(n.) joint
ཐང་ thāng	(n.) pill for decoctions
རླུང་ནག་ ngū:na'	(n.) sweat
རིལ་ཐུ་ ri:pu	(n.) pill
ཚ་སྐབ་ tsāmān	(n.) medicinal herb
གསོ་བ་རིག་པ་ sōwa rikpa	(n.) medicine
ཚ་ tsā རྩལ་ཚ་ chāktsa (H)	(n.) pulse, vein, nerve
གསེར་ཁབ་ sērkap	(n.) "golden needle", a type of acupuncture
མེ་བཙའ་ meṭsa	(n.) moxibustion
སྐབ་པ་ mānpa	(n.) doctor, physician
གཏན་གཏན་ tāntān	(adv.) certainly, surely
གཞི་ནས་ shinä'	(adv.) only now, from now on
རྩྱུང་འཇམ་ thrōncam	(adj.) warm
ན་ na རྩྱུང་ nyūng (H)	(v.) [inv., A] ill (to be)
རྒྱུག་མེར་ + ལང་ kyūkmer lang	(v.) [inv., A] to feel ill
རྒྱུག་པ་ + རོར་ kyūkpa shōr	(v.) [inv., A] to vomit
ཁ་ + གདངས་ khā tang	(v.) [vol., E] to open one's mouth
ཞལ་གདངས་ + གནང་ shā: tang nāng (H)	(v.) [vol., E] to open one's mouth

ཆམ་པ་ + ལྷན་ chāmpa kya'	(v.) [inv., E] to catch cold
མགུལ་ཆམ་ + བཞེས་ kṹ:cam she' (H)	(v.) [inv., E] to catch cold
ཏྲག་དཔྱད་ + རྩེད་ tākcä' che'	(v.) [vol., E] to examine
ཞིབ་འཇུག་ + རྩེད་ shimcu' che'	(v.) [vol., E] to do research
ཕྱིར་ tir	(v.) [vol., EA] to make a decoction
མིད་ mī'	(v.) [vol., EA] to swallow
དྲག་ thra' དུངས་'thang' (H)	(v.) [inv., A] to get better, recover



### 34.3 Remarks འགྲེལ་བཤད།

#### 34.3.1 The connective གོང་ལ་ khong-la “before”

This connective is associated with the verb in the past tense form. The verb itself must be preceded by a negation.<sup>165</sup>

Ex.: ང་མ་ཕྱིན་གོང་ལ་ལས་ཀ་འདི་ཡིན་གཅིག་མིན་གཅིག་ཚར་དགོས་རེད།

“I really must finish this work before going.”

ཁྱེད་རང་མ་གཟིམ་གོང་ལ་རིལ་བྱ་གསུམ་མཚོད་དགོས་རེད།

“You should take three pills before sleeping.”

#### 34.3.2 The connectives རྗེས་ལ་ ce'-la “after” and གཞུགས་ལ་ shu'-la “after”

These connectives accompany the verb in the past tense. Moreover, the verb is nominalized with the suffix །-pa and takes the genitive case.

Ex.: ཁོང་ཚོས་དགའ་ཚོལ་གནང་པའི་རྗེས་ལ་ཐག་གཅོད་གནང་པ་རེད།

“After holding a discussion, they reached a decision.”

དེབ་འདི་བཞུགས་པའི་གཞུགས་ལ་གནས་ཚུལ་གཞི་ནས་ཉ་གོ་པ་རེད།

“After reading this book, he understood the situation.”

#### 34.3.3 The connective བྱས་པ་ chā'

This has the same meaning as the ablative ཅས་ -nä' in its connective function (that is, when -nä' is used after a verb). This usage exists only in the spoken language.

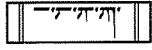
Ex.: ཁྱེད་རང་གཟིམ་བྱས་པུལ་ནག་དོན་པ་གནང་དགོས་རེད།

“After you go to bed, you have to sweat.”

ཁ་ལག་རྒྱས་པོ་ཞི་དྲགས་བཟས་བྱས་གནས་རྣམ་ཐར་བཏང་བྱས་བསྐད་ཀྱི་རེད།

“When they've eaten well, they sit and sing Tibetan operatic songs.”

165. The connective “before” is associated with the negation in various languages. This is the case for example in Literary French: “avant que + negation”.



### 34.4 Exercises ལྷོང་ཚན།

#### 34.4.1 Translate into Tibetan:

1. How long have you been ill?
2. I often have headaches.
3. After taking the medicine, he sweated heavily.
4. May I take (lit. look at) your pulse?
5. How should these pills be taken?
6. When she sees raw meat, she feels ill.
7. One should not drink tea before going to bed.

#### 34.4.2 Translate into English:

- ༡) ཁོང་ཆམ་པ་བརྒྱབ་ཚང་ཡོང་ལྱབ་གྱི་མ་རེད།
- ༢) ངས་དངུལ་གཡར་ནས་སྤག་སྤག་ཉེས་པ་ཡིན།
- ༣) གསོལ་ཇ་མ་མཚོད་གོང་ལ་ཇ་དམ་དུག་དུག་བཏང་རོགས་གནང་།
- ༤) ཁོང་ཚོ་གཞིས་ཀ་རྩེ་ལ་མ་ཕེབས་གོང་ལ་ང་ཚོས་དཀའ་མོལ་ལྷུ་དགོས་ཡོད།
- ༥) སློབ་གྲྭ་བ་ཚོས་གོང་གསེབ་མ་ཕྱིན་གོང་ལ་ཉེ་ཆ་མང་པོ་བརྒྱབ་སོང་།
- ༦) ཡི་གེ་མ་བྲིས་གོང་ལ་བསམ་སློལ་ལག་པོ་བཏང་དགོས་རེད།
- ༧) ང་ཚོ་རེ་དེའི་སྐང་ལ་ཉིན་གུང་ཞལ་ལག་བསྐྱམས་བྱས་ཕེབས་གས།
- ༨) ང་ཆམ་པ་བརྒྱབ་ཚང་གྲོ་བ་ཤོར་བཞག།

#### 34.4.3 Answer the following questions:

- ༡) བོད་སྐད་ག་རེས་བཟོ་གི་རེད།
- ༢) བོད་གྱི་གསོ་བ་རིག་པའི་ནང་ལ་སྐྱེན་པས་ནད་པ་ལ་ག་འདྲས་ཟེ་བཟག་དབྱེད་བྱེད་གྱི་རེད།
- ༣) བོད་སྐད་རིགས་ག་རེ་ག་རེ་ཡོད་རེད།





# “Illness”

## ན་ཚའི་སྐོར།

Grammar aims བཅ་སློབ་རིག་པའི་དམིགས་ཚད།

- Causative and resultative verb pairs.



CD II • Tr. 1

### 35.1a Dialogue གྲིབ་བྲིས་ལན།

དྲུག་ཇེ་མེ་ལ་ཕྱིན་ནས་ངའི་གྲམ་བུའི་ན་ཚ་དེ་བསྐྱབ་སོང་སྟེ་ད་དུག་ངོ་བཏུན་གིས། ཡིན་ནའོ། ཡེ་ཚེ་ཅིག་  
 བསྟེན་དགོས་བྱེད་པ་(བྱེད་པ་འདུག) དུགས་པོའི་བརྒྱུད་འདོམས་(འདི་པར་)ཡེ་ཚེ་གཅིག་རག་ཡོང་།  
 འདོམས་མེད་ནའི་(ན་འང་) ཚེ་ཐང་ལ་གཏན་གཏན་ཡོད་ཀྱི་རེད།

མཁོ་བཟང་མོ་ ཡོད་དེ་ཡོད། དེར་མི་དམངས་སྤྱོད་ཁང་དང་སྟེ་གྱི་སྤྱོད་ཁང་གཉིས་ཀ་ཡོད་རེད། ང་གཉིས་མོ་ཁ་  
 གཅིག་སྐྱབ་ན་ཡག་ག་མི་ཡོང་ངས།

དྲུག་ཇེ་མེ་ ད་ག་རང་རེད། ཟམ་པ་དེ་པར་དོན། ཞིང་སྤོང་པ་གིའི་འོག་ལ་བཞུགས་དོ། མོ་ཁ་ཅིག་མ་སྟེབས་  
 བར་དུ་ར་གཅིག་བསྟོལ་ག

མཁོ་བཟང་མོ་ ཡུལ། ར་སྐོལ་ཡོང་དེ་ཡོང་།

དྲུག་ཇེ་མེ་ ཡོད། པ་ནས་རྒྱུ་མོ་ཁ་ཅིག་ཡོང་གིས་(ཡོང་གི་འདུག)

མཁོ་བཟང་མོ་ ཡ་སྐྱབ་ལགས། ང་གཉིས་ཚེ་ཐང་པར་དུ་འཕྲིན་གནང་ཐུབ་པ་འདུག་གས། ངའི་རྟོགས་པ་འདི་  
 ཉིག་ཅ་(ཉོག་ཅམ་)བདེ་པོ་རང་མི་འདུག

ཁ་མོ་པ་ འོང་འགྲིག་གི་རེད། བདེ་པོ་མེད་ན་མོ་ཁའི་ནང་ལ་ཡར་ཤོག དོ་དགོང་ཚེ་ཐང་ལ་འབྱོར་གྱི་རེད།

Translation

- Dorje — I went to the hot springs, and that gave me another bout of rheumatism. It seems to be getting better now. Still, I'd better see a doctor, although there isn't likely to be one in this part of Dhangpo. Even if there isn't one here, there's bound to be one in Tsethang.
- Lobzang — Oh, for sure. Tsethang has both a public and a private hospital. Perhaps we should wait for a car.
- Lobzang — Good idea. Let's cross the bridge and sit under that tree. We can make some tea before a car comes.
- Lobzang — Oh, I doubt that there'll be time to make tea!
- Dorje — Hey, there's a car coming this way.
- Lobzang — Excuse me Miss, could you give us a lift to Tsethang? My friend isn't very well.
- The driver — Sure. If you're not feeling well, come on into the car. We'll be in Tsethang this evening.



35.1b Text ཚཱ་ཡིག

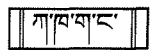
ཨ་ཁུ་སྟོན་པའི་སྐྱུང་།

༄༅། ཨ་ཁུ་སྟོན་པའི་ལུང་པའི་ནང་ལ་མི་ཚང་ལུག་པོ་ཅིག་ཡོད་པ་དང་། དེའི་བ་པའི་མགོ་ལ་སྐྱ་ཡོད་མ་རེད། ཨ་ཁུ་སྟོན་པས་ཁོ་ལ་མགོ་སྟོར་ཅིག་བཏང་དགོས་བསམ་ནས་ཉིན་ལྟར་མི་ཚང་དེའི་སྐོ་འགམ་ནས་ལུང་པའི་མདའ་ལ་འགོ་ཁག་བྱེད་གྱི་ཡོད་རེད། ཉི་མ་ཅིག་ལུག་པོ་དེས་ཨ་ཁུར་ལྷ་ཡེ་ཨ་ཁུ། བྱེད་རང་ཉིན་ལྟར་རེ་བཞིན་ལུང་པའི་མདའ་ལ་ག་རེ་གནང་གར་ཕེབས་གྱི་ཡོད་ཟེ་དྲིས་པ་རེད། ཨ་ཁུས་ལུང་པའི་མདའ་ལ་སྐྱུང་དམར་ར་(སྐྱུ་ཐེར་)མང་པོ་ཅིག་འདུག ངས་ཉི་མ་ཁ་ཁས་སྐྱ་བཅུག་ནའི། ད་དུང་བཅུགས་ཚར་མ་སོང་ཟེ་ལབ་པ་རེད། མི་དེའི་སེམས་ལ་མགོ་ལ་སྐྱ་འཇུགས་རྒྱ་ཡོད་པ་དེ་རིང་མ་གཏོགས་གོ་མ་མྱོང་། ཨ་ཁུ་སྟོན་པ་རིག་པ་ཅན་རང་རེད། མགོ་ལ་སྐྱ་འཇུག་བྱུང་བ་དཔེ་རང་རེད། ད་ཡག་པོ་བྱུང་བསམ་ནས་ཨ་ཁུ་སྐྱ་མཐུན་ང་ལ་ཡའི་སྐྱ་འཇུགས་རོགས་གནང་ཟེ་བཤད་ནས་ཨ་ཁུས་ལགས་སོ་ལྷ་དང་ལྷ། ངས་གནང་ཉིན་ཀར་ཞོགས་གས་བཅར་ཚོག་ཟེ་ལབ་པ་རེད། ཉི་མ་གཉིས་རྗེས་ལ་ཨ་ཁུས་ཁོང་ཚོའི་ནང་ལ་ཕྱིན་ནས་མི་ཚང་དེས་ཨ་ཁུར་གསོ་ལ་སྟོན་ཟབ་རྒྱས་ལྷན། ཨ་ཁུས་ཁ་ལག་བཟུང་ཚར་པའི་རྗེས་ལ། ཡབ་ཚེན་དབུ་བསེལ་གནང་རོགས་གནང་། དེ་ལྟལ་ལ་ངས་སྐྱུང་བུ་འདི་སྟོ་པོ་ཅིག་བཟར་གྱི་ཡིན་ཟེ་བཤད་ནས་སྐྱུང་བུ་འདོམ་པོ་ཅིག་བཏོན་ནས་བཟར་པ་རེད། པ་པས་ཨ་ཁུ། སྐྱུང་བུ་བཟར་ནས་ག་རེ་གནང་ག་ཟེ་དྲིས་པ་དང་། ཨ་ཁུས་སྐྱུང་བུ་རེ་རེ་བཅུག་པའི་ལུས་ལ་སྐྱ་རྒྱུ་རེ་རེ་བཅུག་དགོས་རེད་ཟེ་བཤད་པ་རེད། པ་པ་དེ་ཞེད་ཐག་ཚོད་བྱས་ཨ་ཁུ་ལགས། དེ་འདྲས་ཟེ་བཅུགས་ན་མི་ཤི་གི་མ་རེད་པས་ཟེ་ལབ་པ་རེད། ཨ་ཁུས། ཁ་ཁས་ཤི་བ་ཡའི་(ཡང་)ཡོང་གིས།(ཡོང་གི་འདུག) ཁ་ཁས་དྲག་པ་ཡའི་ཡོང་གིས། ཁ་ཁས་སྐྱ་འཇུགས་མི་དགོས་པ་གནང་རོགས་གནང་ཟེ་མར་ཀོག་སུལ་ནས་དགོངས་པ་ལྷ་ལྷ་ཡའི་ཡོང་གིས་ཟེ་བཤད་པ་རེད། མི་ཚང་དེའི་བ་པས། དང་ཡའི་མར་ཀོག་སུལ་ནས་དགོངས་པ་ལྷ་རྒྱ་རང་ཡིན་ཟེ་བཤད་ནས་ཨ་ཁུ་ལ་མར་ཀོག་ཅིག་སྐྱུང་པ་དང་། ཨ་ཁུས་དེ་བྱིར་ནས་ནང་ལ་སོག་ཕྱིན་པ་རེད།

## Translation

## “A story of Akhu Tönpa”

In Akhu Tönpa's valley there was a rich family. The father of this family was bald. Akhu Tönpa thought of a way to fool him. Every day he would pass in front of this family's door on his way to the lower end of the valley. One day the rich man asked him, “Hey, Akhu, why do you go to the lower end of the valley every day?” Akhu answered, “There are a lot of bald people in the lower end of the valley. I have been planting hair on their heads for a few days, but I haven't finished yet.” The rich man thought, “Until today, I've never heard about planting hair on heads. Akhu Tönpa is really clever. It is extraordinary to be able to plant hair. Well that is great!” Then, he asked: “Akhu, please could you plant hair on my head too?” Akhu answered, “Sure I will! I'll come the day after tomorrow.” Two days later, Akhu went to their house and the family served him an excellent meal. After he had eaten, Akhu told the father, “Father, please wash your head while I sharpen the awl.” Then he pulled out a big awl and began to grind it. The father asked Akhu, “Why are you sharpening the awl?” “I plant one hair in each of the spots where I stick the awl in,” he replied. The father got terribly frightened and asked, “If you stick the awl in like that, don't people die?” “Well some die, some recover and some abandon the idea and offer me (as compensation) a pat of butter.” The father of this family said, “I am also going to offer you a pat of butter.” He gave a pat of butter to Akhu, who took it back home with him.



## 35.2 Vocabulary ཚིག་གསལ་

ཁ་ལོ་པ་ khālopa	(n.) driver
མི་དམངས་ mimang	(n., adj.) people, public
མེར་ ker	(n.) private
གཞུང་ shung	(n.) government
སྲིད་གཞུང་ sishung	(n.) government
འདྲོ་པར་ topar འདྲི་པར་ tīpar (L)	(n.) over there
ཚུ་ཚན་ chütsän	(n.) hot spring
ཁག་ཤེད་ thräkshe'	(n.) blood pressure
ན་ཚ་ natsa རླུང་གཞི་ nyüngshi (H)	(n.) illness
ཤིང་རྩོང་ shingtong	(n.) tree
རླུང་གུ་ nyüngku རླུང་པུ་ nyüngpu (L)	(n.) awl
ལྷང་དམར་ར་ lāmarra སྤྱི་ཟེར་ cīter (L)	(n.) bald
མར་གྲོག་ mar trō'	(n.) pat of butter
གྲུམ་སུའི་ན་ཚ་ thrumpü: natsa	(n.) rheumatism, arthritis
སྙིང་གི་ན་ཚ་ nyīng-ki natsa	(n.) heart disease
སྙོན་དང་ lönä'	(n.) lung disease, pneumonia
མཚིན་པའི་ན་ཚ་ chīnpä: natsa	(n.) liver disease, hepatitis
མཚེས་ནད་ tsenä'	(n.) leprosy
གྲིབ་ thrip	(n.) cerebral stroke

ལ་དུག་ latu'	(n.) mountain sickness
རོགས་པ་ rokpa	(n.) friend, companion
ན་ཚ་བཏང་ natsa tāng	(v.) [inv., AD] to hurt
སྤང་གཞི་བཏང་གནང་ nyūngshi tāngngang	(v.) [inv., AD] to hurt
སྐྱུག་ ku' སེབས་སྐྱུག་གནང་ phē'ku' nāng (H)	(v.) [vol., EA] to wait
འཐིད་ thri' འཐིད་གནང་ thri'-nang (H)	(v.) [vol., EA] to drive, lead
བསྐྱང་ lāng	(v.) [vol., EA] to raise, cause ( <i>caus.</i> )
བསྐྱོན་ tēn	(v.) [vol., EA] to consult, visit
བསྐྱོལ་ kō:	(v.) [vol., EA] to boil ( <i>caus.</i> )
འཁོལ་ khō:	(v.) [inv., A] to boil ( <i>res.</i> )
འཕོད་ thrō'	(v.) [inv., A] to get used to, to endure
དྲག་འོ་བསྐྱར་ thra'ngo tān	(idiom.) to show signs of getting better

### Proper nouns

ཚེ་ཐང་ tsētang	Tsethang (town)
ཨ་ཁུ་ཏོན་པ་ āku tōnpa	Akhu Tōnpa (folktale character)



### 35.3 Remarks འགྲེལ་བཤད།

#### 35.3.1 Causative and resultative verbs

There is an ancient morphological verb opposition in Tibetan which corresponds to a causative derivation. This morphological opposition has generated verb pairs: a causative verb, both transitive and volitional, is derived<sup>166</sup> from a basic verb which is usually both intransitive and non-volitional. This basic verb stem is referred to here as the resultative form.

The two verbs that comprise each pair are phonetically very close, and in most cases their pronunciation differs only in terms of *tone* or *aspiration*.

The causative derivation is essential in many Tibet-Burman languages as well as in Classical Tibetan (with over 200 verb pairs) and in some archaic dialects of Amdo, but in Central Tibetan and in the Standard Spoken language, it applies only to a few dozen verbs.

Ex.: བཅག་ cā' "to break" (caus.), ཚག་ chā' "to break" (res.); སྐལ་ nyā' "to lay" (caus.), ཉལ་ nyā: "to lie" (res.); བཀག་ kā' "to stop" (caus.), འགག་ ka' "to stop" (res.); བསྐྱངས་ lāng' "to raise" (caus.), ལང་ lang "to rise" (res.); གཏོར་ tōr "to scatter" (caus.), འཕོར་ thōr, "to scatter, be scattered" (res.); སྐོལ་ kō: "to boil" (caus.), འཁོལ་ khō: "to boil" (res.); སྐོར་ kōr "to stir,

166. Many of the causative verbs were formed by a morpheme "s" attached to the verb. This is still visible in the Tibetan orthography: 'khol (resultative) > skol (causative), nyal (res.) > snyal (caus.), lang (res.) > slang (caus.), 'khor (res.) > skor (caus.), etc.

turn” (caus.), འཁོར་ khōr “to stir, turn” (res.); བཏོན་ tōn “to take out” (caus.), རྩོད་ thōn “to go out” (res.); ཕབ་ phāp “to bring down, take down” (caus.), འབབ་ pap “to descend, get down” (res.); སློལ་ trō: “to free” (caus.), ལྷོལ་ thrō: “to be freed” (res.); དབྲལ་ rā: “to tear” (caus.), རལ་ rā: “to tear” (res.); བཅད་ cā’ “to cut” (caus.), ཆད་ chā’ “to be cut” (res.), etc.

Compared to the basic resultative stem, the causative always has an additional argument corresponding to an **intentional agent** performing the action.

If the resultative is intransitive, the causative is transitive.

If the resultative is transitive, the causative is ditransitive (see the examples below)

It emerges from the above that all the **causative verbs are transitive and volitional** since they imply an agent is intentionally performing an action on an object or a patient. Resultative verbs are usually intransitive and non-volitional.

Ex.: ཐག་པ་ཆད་སོང་། resultative: “The rope broke.”

[the rope got cut by itself, without any intentional cause]

ཁོང་གིས་ཐག་པ་བཅད་སོང་། causative: “He cut the rope.”

[an agent cut the rope intentionally]

ཤེལ་སློ་ཆག་བཞག་ resultative: “The pane broke.”

[the pane broke by itself, without any intentional cause]

སྤུ་གྲུ་ཚོས་ཤེལ་སློ་བཅག་སོང་། causative: “The children broke the pane.”

[the children intentionally broke the pane]

མ་ཅི་འཁོར་བསྐད་བཞག་ resultative: “The prayer wheel is still spinning.”

[Nobody is now making it spin, it spins by itself]

སློ་ལགས་ཀྱིས་མ་ཅི་བསྐོར་སོང་། resultative: “The old lady has turned the prayer wheel.”

[An agent has intentionally turned the wheel]

ཡི་གེ་རལ་བཞག་ resultative: “The letter is torn.”

ཁོང་གིས་ཡི་གེ་དབྲལ་བ་རེད། causative: “He tore the letter (intentionally).”

Certain resultative intransitive verbs may, in some cases, allow the use of an unintentional agent.

Ex.: ཁོང་གིས་ཡི་གེ་རལ་བཞག་ “He tore [res.] the letter (unintentionally).”

སྤུ་གྲུ་ཚོས་ཤེལ་སློ་ཆག་བཞག་ “The children broke [res.] the pane (unintentionally).”

However, this construction is rather rare in Standard Spoken Tibetan. Some speakers prefer to use other constructions such as the sentence below which has a similar meaning:

སྤྱ་གྲུ་ཚོས་གཟུང་གཟུང་མ་བྱས་ཅང་ཤེལ་སྒོ་ཆག་བཞག

“Because the children were not careful, the pane broke.”

The resultative verbs include a few intransitive volitional and transitive volitional forms. In such cases, the corresponding causative verbs have a supplementary actant that itself acts on another agent.

Ex.: སྤྱ་གྲུ་ཁོ་རང་གིས་ཕུ་པ་གོན་པ་རེད།

“The child herself put on [res.] her chuba.”

ཨ་མས་སྤྱ་གྲུ་ལ་ཕུ་པ་གོན་པ་རེད།

“The mother put the chuba on [caus.] the child.”<sup>167</sup> (ditransitive)

མོ་ལགས་ལང་ཐུབ་གྱི་མི་འདུག

“The old lady can’t get up [res.]”

ངས་མོ་ལགས་བསྐྱེད་པ་ཡིན།

“I helped the old lady to get up [caus.]”

Causative and resultative verbs can appear in the same sentence. The causative puts emphasis on **the cause of the process and the effort of the agent** in performing the action, while the resultative verb is concerned only with **the result or the consequence** of that action. Such constructions may therefore be translated by using the verbs “to succeed”, “to manage”, “can” or other modal expressions.

These constructions which frequently occur in the literary language also appear in the spoken language.

Ex.: བཟླགས་པས་ཆར་པ་ཕབ་ནས་དངོས་ནས་བབས་སོང་ང་།

“After the ngagpa had (performed a ritual to) make rain fall, rain did indeed fall!”

རས་འདི་དཔེ་གྲོག་མཐགས་པོ་འདུག ག་ཚད་དབྱེ་ནའི་རལ་གྱི་མི་འདུག

“This cloth is very strong, I can’t tear it!” (lit. however much I [try to] tear it it won’t tear)

The following examples are taken from literary texts:

མ་བྲིས་སེམས་ཀྱི་རི་མོ་སྤུབ་ཀྱང་ཐུབ་ཐུ་མི་འདུག

“Even if one rubs, one cannot rub out the undrawn lines on the heart.” [caus.: སྤུབ་ res.: ཐུབ་]

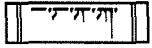
ནང་རང་སེམས་བཟུང་བས་མ་བྲིན་ཕྱི་གཞན་ལུས་བཟུང་བས་ཅི་ལ་མེད།

“If you try to control your own mind inside and you don’t succeed, then what’s the use of catching somebody else’s body outside.” [caus.: བཟུང་ res.: བྲིན་]

167. The verb *skon* belongs to the literary or formal register. In the conversational language, the verb *g.yogs* is used instead.

ཁོང་གི་མན་ཁལ་གྱི་སྤྱིང་ན་གཡུ་ཞིག་ ཡོད་པ་གྱི་བ་ཞིག་གིས་བཏོག་པས་མ་ཐེག་པ་ལ།

“[Once], he [saw] a mouse trying to move a turquoise that was on his mandala. But the mouse could not lift the jewel on its own, so...” [caus.: བཏོག་ res.: ཐེག་]



35.4 Exercises སློབ་ཚན།

35.4.1 Tell the story of Akhu Tönpa in your own words.

35.4.2 Translate into English.

- ༡) བོད་ལ་མི་ཚང་མས་བྱ་གཏོར་བྱེད་གྱི་རེད་པས།
- ༢) བྱ་གཏོར་མཚོ་ཙམ་འདུག དེ་ས་མཚོ་པོ་སྤྱོད་བས་ནས་ས་ཚུ་མ་འཕྲོད་ཅང་བྱས་པ་རེད།
- ༣) ངས་ཇ་བསྐོལ་ནའི་ད་དུང་འཁོལ་མ་སོང་།
- ༤) དགོང་དག་གཉིད་ཁྱལ་གི་མི་འདུག ཁ་ལག་ཡའི་ཞེ་དྲགས་ཟ་བྱབ་གྱི་མི་འདུག
- ༥) ང་ཚོས་ཤིང་དེ་བཅད་ནའི་ ཚོད་མ་སོང་།

35.4.3 Choose the causative or resultative verb according to the context.

བཅག་ ཚག་ བཀག་ འགག་ སྐོལ་ འཁལ་ གཏོར་ འཕོར་ སྐོར་ འཁོར་ བཅད་ ཚད་ བཏོན་ ཏོན་

- ༡) ལྷགས་པ་བརྒྱབ་ནས་ཤེལ་སྐོ་ ( ) སོང་།
- ༢) མིད་པ་ ( ) བས་སྐྱད་ཚ་བཤད་བྱབ་གྱི་མི་འདུག
- ༣) ཁོང་གིས་ཚུ་ ( ) བས་ཇ་བསྐོས་སོང་།
- ༤) ཁོང་གིས་ང་ལ་རྒྱང་བཅུག་ནས་ཚུ་ ( ) བྱུང་།
- ༥) ཚོ་ལགས་གྱིས་ མ་ཉི་ ( ) གྱི་འདུག
- ༦) ཁོང་གིས་གྱི་བཞུས་ནས་ཐག་པ་ ( ) སོང་།
- ༧) ལྷམ་གྱི་ནང་ནས་ཅ་ལག་ ( ) པ་ཡིན།





### 35.5 Civilization རིག་གཞུང་།

#### *Sky burials*

Several types of funeral are practiced in the Land of Snows. The preservation of remains (*mardung* དམར་གདུང་) was traditionally practiced in the case of kings and high lamas. A thousand years ago interment seems to have been quite widespread, and archaeological research in various parts of Tibet has indeed revealed many burial sites and stone tombs.

In modern times, burial is still performed in certain rare cases, especially if the cause of death is a contagious disease, or in the case of possession by “demonic powers” before death, or in the case of infants. Dead bodies may even sometimes be cast into rivers (*chusham* ཚུ་གཤམས་) and “offered” to the fish. Cremation (*jinsek* རྩིན་ཐེགས་) is practiced in areas where wood is abundant. When it is not the case, cremation is practiced only for high lamas and officials. The type of funeral that is selected frequently depends on astrological calculations.

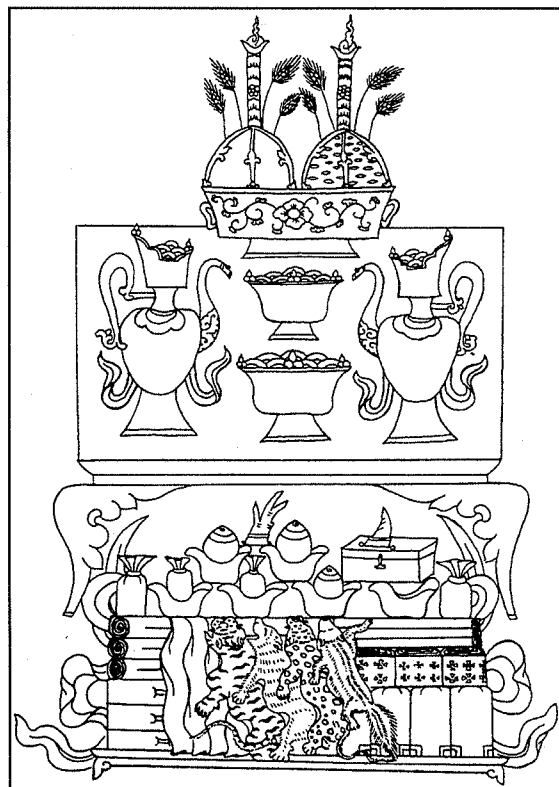
The commonest form of funeral throughout Central Tibet, however, is sky burial or *jhator* (བྱ་གཏོར་), literally “scattering to the birds”. The dead body is hacked up by a corpse-cutter or *tomdän* (ལོ་བས་ལྷན་) who summons the vultures to feast on the remains when he has done his work. The dismemberment is usually attended by a lama or monk, who recites prayers for the deceased. Close relatives generally do not attend the occasion, since the process can obviously be quite an ordeal to watch. Sky burial is well adapted to both the environment and culture of Tibet. The dearth of wood and the fact that the ground is frozen hard for much of the year present difficulties for cremation and interment. Another advantage of dismemberment is that the body disappears quickly – in about half an hour – into the Tibetan sky, whereas burial involves slow decomposition and being eaten by worms and insects. Traditionally, bodies should be disposed of as soon as possible after death to prevent the *namshe* (རྩམ་ཤེས་), the consciousness, of the deceased from returning and trying to reinvest its mortal remains.





36.1b Dialogue འོ་འོ་ལམ་ལམ་

- འོ་འོ་ : བཀྲ་ཤིས་བདེ་ལེགས་སྐྱེ་ལམས་བཟང་།
- ལ་ལ་ : ཨ་མས་ཚྲོད་རང་ལ་ཉལ་སའི་ནང་ལ་བསྐོལ་ལྡན་བརྟུགས་བྱུང་ངས།
- འོ་འོ་ : བཀོལ་ལྡན་ཞིམ་པོ་དང་ཚ་པོ་ཅིག་གནང་བྱུང་། ད་དུང་ད་ལོ་བཀོལ་ལྡན་ནང་ལ་བྱ་རམ་དང་རྒྱུར་ར་ཞེ་དྲགས་བསྐྱེན་བཞག།
- ལ་ལ་ : གཟུགས་སྤྲོས་མ་བཏང་གོང་ལ་ལྷུས་བརྒྱབ་པས།
- འོ་འོ་ : ལྷུས་བརྒྱབ་ཚར།
- ལ་ལ་ : ད་ཚྲོད་རང་ཕྱིན་ཚོག་ཚོག་ཡིན་པས།
- འོ་འོ་ : ལགས་ཡིན།
- ལ་ལ་ : ད་བྱས་ན་ཚོམས་ཚེན་ལ་བཞུགས་གཤམ་བཏང་(གཏོང་)གར་འགྲོ།



Auspicious Offering

## Translation

In the past, in Tibet, there used to be a festival, [just] before the New Year. It was called *Gutor*. This festival was celebrated on the twenty-ninth day of the twelfth month. Throughout the day *cham* [monastic dance] was performed and *torma* were burned. The destruction of the *torma* was aimed at neutralizing the negative karma and the obstacles of the old year. Within families [on the occasion of the *Gutor*], people always drink “soup of nine ingredients”. In the soup, they put [inside the dumplings] peas, pebbles, wool, peaches and chili, among other things. It is traditionally said that if you find a chili in the soup, it’s a sign that you have a sharp tongue. If you find a peach, it shows that you will enjoy good health in the coming year.

In the past, early in the morning on the first day of the year, the character called *dräkar* would come to the doors of houses and say things about his mask and staff. This was considered to be auspicious. *Dräkar* is a feature of Tibetan dramatic art.

Early on [New Year’s] morning, people drink hot *chang*, then make offerings of *tsampa*-and-butter dough and fried pastry. On the second or third day of the New Year they raise prayer flags on the roof and make fumigation offerings [by burning juniper].

- Daughter — Best wishes for the New Year and good health!  
 Father — Did your mother bring you hot *köndän* in bed?  
 Daughter — She brought me a nice hot *köndän*. What’s more, this year she put plenty of cheese and molasses in the *köndän*.  
 Father — Did you wash before putting on your nice clothes?  
 Daughter — Yes, I had a wash!  
 Father — So are you ready to go?  
 Daughter — Yes.  
 Father — Well then, let’s go and sit in the living room [for the ceremony].

### ཀུའུ་གཏོར་།

#### 36.2 Vocabulary རྩོམ་གསལ།

- དགུ་གཏོར་ *kutor* (n.) ceremony of the last day of the year  
 ལྷ་ཅལ་ *kyütsä:* (n.) art  
 ལྗོ་སྤུ་མེར་ *throso chēmar* (n.) arrangement of flour and butter for the New Year  
 གཏོར་མ་ *torma* (n.) model, of varying size and complexity, usually made of dough decorated with coloured butter, used in several propitiatory or exorcistic rituals  
 འབྲས་མིལ་ *träsi:* (n.) dish of sweetened rice with potentilla tubers  
 རྟེན་འབྲེལ་ *tēmtre:* (n.) karmic interdependence; propitious concatenation of events; ceremony related to this  
 རྟགས་ *tā'* (n.) sign, mark, symbol  
 ལུག་མགོ། *lu'nko* (n.) sheep head, New Year’s dish  
 འཆམས་ *chām'* (n.) monastic ritual dance  
 གེགས་དབང་ *khē'wang* (n.) calamity, obstacle

བར་ཚད་ pharcä'	(n.) obstacle, obstruction
དྲཱ་ལུག་ kutu'	(n.) soup of nine ingredients
བརྗོལ་ལྡན་ kōntän	(n.) <i>köndän</i> , soup based on <i>chang</i>
ཕྱན་མ་ trānma	(n.) peas and other pulses
ཇི་པན་ sīpän ལྷགས་སྦྱོང་(H) cakpö'	(n.) chili
བལ་ phä:	(n.) wool
ཕུ་རམ་ phuram	(n.) molasses
ཁ་ཚ་པོ་ khā tshāpo རལ་ཚ་པོ་ shä: tshāpo (H)	(n.) spicy; fig. sharp-tongued
འབག་ pa' རལ་འབག་ shāpa' (H)	(n.) mask
བེར་རྒྱལ་ pherkyu'	(n.) staff, stick
ཕྱི་མར་ chēmar	(n.) flour and butter dough
ཁ་ཟས་ khāpsä' རལ་ཟས་ shāpsä' (H)	(n.) fried pastry
ཉི་མ་ཉིན་གང་ nyiṃa nyiṃkang	(n.) the whole day
འབྲས་དཀར་ trā:kar	(n.) <i>dräkar</i> , masked character, symbol of good fortune
ཚོག་ཚོག་ + རེད་ chōco' re'	(v.) to be ready
འཕྲེལ་ khē:	(v.) [inv., A] to coincide, happen
གཟབ་སྦྱོས་ + སྤམ་ sāptrö' pā' + སྦྱས་ trā' (L)	(v.) [vol., E] to put on festive clothes
གཟབ་སྦྱོས་ + བཏང་ sāptrö': tāng	(v.) [vol., E] to put on festive clothes
སེལ་ sē:	(v.) [vol., EA] to clear, eliminate
ལྷུས་ + ལྷུག་ thrü' kyā'	(v.) [vol., E] to wash
ལལ་འལུས་ + གནང་ shātrü' nāng (H)	(v.) [vol., E] to wash
བཞུགས་གལ་ + བཏང་ shuktrā: tāng	(v.) [vol., E] to be seated
གཏོར་རྒྱལ་ + ལྷུག་ törkyā' kyā'	(v.) [vol., E] to destroy <i>torma</i>
བཤད་པ་ + ལྷུག་shāpa kyā' (H)	(v.) [vol., ED] to make a speech (about)



### 36.3 Remarks འགྲེལ་བཤད།

#### 36.3.1 The nominalizer སྦྱེལ་ SN:

Like other nominalizers, this one is attached directly to the verb, which takes the present-future form.

Ex.: འདི་འདྲས་ཟེར་སྦྱེལ་ཡོད་རེད།

“This is what we usually say.”

ཚང་འབྲུལ་དུས་གནས་འདི་འདྲས་གཏོར་སྦྱེལ་ཡོད་རེད།

“When we make a *chang* offering, this is how we usually sing.”

ཉི་དང་བོང་བུ་ཚོང་རྒྱལ་པ་ཟེར་སྦྱེལ་ཡོད་རེད།

“As they say, ‘to exchange a horse for a donkey’.” (i.e., to make a bad deal)

36.3.2 *The secondary verb ཚར་ tshār “to finish”*

The verb ཚར་ tshār belongs to the category of secondary verbs, which occupy the same syntactic position as the modal verbs (after the main verb and before the auxiliary). Apart from its usual meaning of “to finish”, it may also have the adverbial meaning of “already” or “completely”, according to context. When it is used in the first person, the verb may be used without an auxiliary.

Ex.: ལྷན་བརྒྱབ་ཚར།	“(I’ve) already washed.”
ལྷན་བརྒྱབ་ཚར་སོང།	“(He’s) already washed.”
དེ་ནས་ན་ཚ་དྲག་ཚར་བཞག།	“Then (he) was completely cured.”
ཁྱེད་རང་དངོས་ནས་སློབ་ཚར་འདུག་གས།	“Have you really gone completely crazy?”

*Note:* Depending on the context, the adverb “already” may be translated by the auxiliary *nyong*<sup>168</sup> (“to have experienced”) or by the auxiliary *tshār* (“to finish”):

Ex.: ཕྱིན་ཚར།	“I’ve already been there” (just a while ago, so I don’t need to go again).
འཕྲོ་ཕྱིང།	“I’ve already been there” (to India – it’s something I’ve experienced).

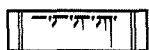
36.3.3 *The connective ཚེད་དུ་ chētu “in order to”*

This connective is used after nominalized verbs to form purpose clauses. It is an elegant construction that also occurs in Literary Tibetan.

Ex.: བོད་ལ་འགྲོ་ཐབས་ཡག་གི་ཚེད་དུ་བོད་སྐད་ཡག་པོ་སྦྱང་དགོས་རེད།	“In order to go to Tibet, you should learn Tibetan properly.”
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གཟུགས་པོ་ཐང་པོ་ཡོང་ཡག་གི་ཚེད་དུ་ནམ་རྒྱུན་ལུས་ཚལ་དང་གཙང་སྦྱ་ཡག་པོ་བྱེད་དགོས་རེད།

“In order to be in good health, you should do take regular exercise and keep clean.”



## 36.4 Exercises སློབ་ཚན་

36.4.1 *Translate into Tibetan:*

1. He’s already gone to the office.
2. The rains have already come this year.
3. Lobzang has already gone to America.
4. Thubtän has finished writing his book.
5. Have you ever drunk köndän?
6. We’re about to finish working.

168. See 15.3.2.

36.4.2 Translate into English:

- 2) རྩོད་ཚེས་ཁང་པ་རྒྱལ་ཡལ་འགོ་བཙུགས་ཚར་བཞག
- 3) ངས་ཁ་ལག་བཟེས་ཚར།
- 4) ང་ཚོས་བརྟན་འདི་བཞུས་ཚར། ལྷན་ཚང་ཡང་བསྐྱར་ཉལ་གར་འགོ་གི་མེད།
- 5) ངས་ཤོང་ལ་ད་གི་བུ་ལས་ལྷན་ཚར། ཡིན་ནམ། རྩོད་གིས་དྲ་སྤང་གནང་མ་སོང་།
- 6) རྩོད་གིས་ཁ་ལག་བཟོ་ཡག་གི་ཚེད་དུ་ཚག་ག་དང་ཚལ་ཉལ་གར་ཉིན་སོང་།
- 7) དགུ་ལྷག་གི་སྤག་རིལ་ནང་ལ་ག་རེ་ལྷག་གི་རེད་ཟེར་ན། ལུ་རམ་ཁམ་བུ། རམ་བུ། བལ། སོ་ལ་བ། སྤུ་མ། རིལ་མ་ ལྷུ་བ་ ཉེ་མ་དང་ཚེ་བའི་རྟགས་ལ་སོགས་པ་ལྷག་གི་རེད།

སི་པན། མོ་གུ། སི་པན། མོ།

36.4.3 Answer the following questions:

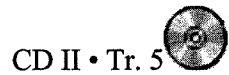
- 2) དགུ་གཏོར་ཟེར་ཡག་དེ་ག་རེ་རེད།
- 3) དགུ་ལྷག་ག་དུས་འབྱུང་གི་རེད།
- 4) སྐོལ་ལྷན་ཟེར་ཡག་དེ་ག་འདུས་ཟེ་བཟོ་དགོས་རེད།
- 5) ལོ་གསར་ཉེ་མ་གཉིས་པ་ཡལ་བ་ནི་མ་གསུམ་པ་ལ་ཁང་བའི་ཚྭ་གར་ག་རེ་བྱེད་གྱི་རེད།

# “The Great Prayer and the Full Moon Offering”

## སློན་ལམ་ཆེན་མོ་དང་བཙེན་ལྷ་མཚོད་པ།

Grammar aims བརྒྱུད་རིག་པའི་དམིགས་ཚད།

- The construction V+ བ་མ་ཟད་ “not only”, “but”



### 37.1 Text ཚོམ་ཡིག

༄། ལྷ་སའི་སློན་ལམ་དུས་ཆེན་ནི་ཤར་ཚོང་ཁ་པ་སློ་བཟང་གཤམ་པས་སློ་མོ་ཆེན་ལྷོང་བཞི་བརྒྱ་བཅུ་མེད་དགའི་མོ་  
 ལ་གསར་འཇུགས་གནང་བ་རེད། མོ་རེའི་པོད་རྒྱ་དང་པོའི་ཆོས་བཞི་ནས་ཆོས་བཙེན་བརྒྱད་བར་དུ་འཇུག་གི་ཡོད་རེད། ཆེན་  
 ལྷོང་དགུ་བརྒྱ་ལྷ་བཅུ་ལྷ་དགུ་བར་དུ་དགོ་འདུན་པ་ཉིས་བེ་ལྷ་གི་ཙམ་འཛོམས་གྱི་ཡོད་རེད། དེའི་རིང་ལ་པོད་གཞུང་ནས་དགོ་  
 འདུན་པ་ཚོར་བཞེས་ལུག་དང་། གསོལ་ཇ་ནར་གཏོང་ལུལ་(འབུལ་)གྱི་ཡོད་པ་མ་ཟད། འབྱོར་ལྷན་དང་ཅན་ལག་ནས་  
 ཡའི་(ཀྱང་)གསོལ་ཇ་དང་། བཞེས་ལུག་སླུ་འབྱེད་ཅི་དག་ལུལ་(འབུལ་)མཁན་མང་པོ་ཡོད་རེད། སློན་ལམ་ཆེན་ལུལ་རིང་  
 གར་(ཡུན་རིང) ལྷ་སའི་བྱིམ་མ་འཛིན་གྱི་དབང་ཆ་ཆ་ཆ་འབུལ་སྤངས་ཆོགས་ཆེན་ཞལ་འོ་ལ་ཡོད་རེད། སློན་ལམ་སྐབས་སེ་  
 འབུལ་དགའ་གསུམ་གྱི་དགོ་འདུན་གཞུང་བཀའ་པོད་ལྷ་ལ་སློབ་གཉེན་གནང་མཁན་ཆོས་ལྷ་རམས་པ་ཟེར་ཡིག་(ཟེར་བའི་)དགོ་  
 བཞེས་གྱི་དམ་བཅའ་བཞག་གི་རེད། དེ་ནི་དཔེ་ཆ་བརྟམས་པའི་རྒྱལ་སློང་བྱེད་སྤངས་ཅིག་རེད། དམ་བཅའ་བཞག་པའི་རྗེས་  
 ལ་ཁོང་ཚོར་དགོ་བཞེས་ལྷ་རམས་པའི་མཚན་ཐོབ་གྱི་རེད། དེ་ནི་རྒྱལ་དབང་སླུ་སྤངས་ལྷ་པས་གཏན་འབེབས་གནང་བ་གཅིག་རེད།

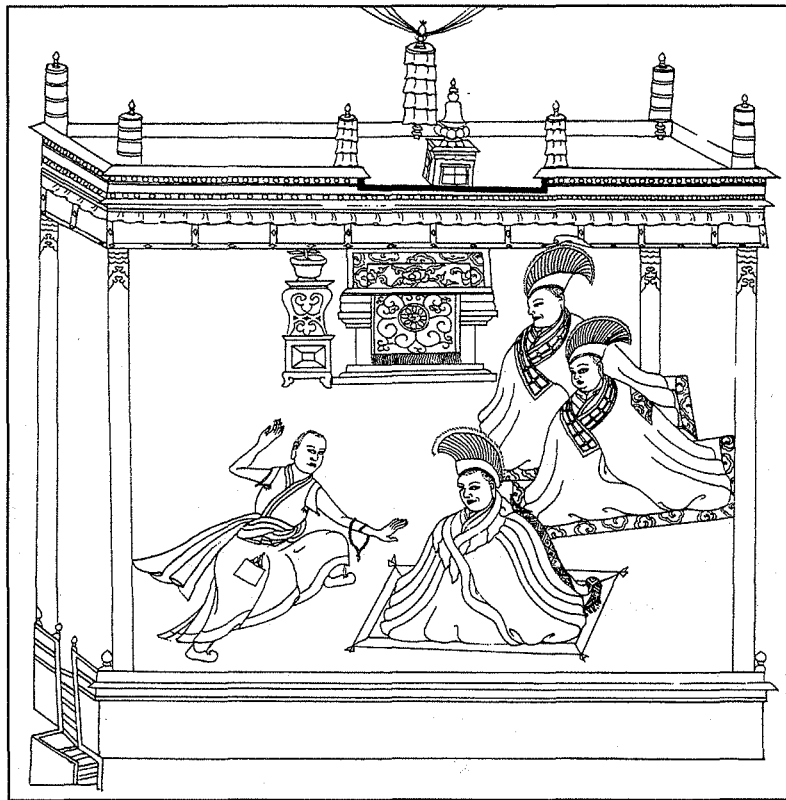
སློན་ལམ་པོད་རྒྱ་དང་པོའི་ཆོས་བཙེན་ལྷོང་དགོངས་མོ་ལྷ་སའི་བར་སློར་ནང་ལ་བཙེན་ལྷ་མཚོད་པ་སློག་གཤོམ་བྱེད་གྱི་རེད།  
 མཚོད་པ་དེ་ཚོ་ནི་ཚོན་ཁ་ཡོད་པའི་མར་གྱིས་བཞངས་(བཞེངས་)པ་ཤ་སྟག་རེད། ད་དུང་སངས་རྒྱལ་དང་བྱང་ཆུབ་སེམས་  
 དཔའི་སླུ་འདྲ་སྟེ་མིན་སྟེ་ཆོགས་དང་། བཀྲ་ཤིས་རྟགས་བརྒྱད། རྒྱལ་མིང་སྟེ་བཏུན། མཚུན་པ་སློན་བཞི་ཅི་དག་  
 ཉམས་འབྱུར་སྟེ་ཆོགས་ཡོད་པའི་གཞུགས་བརྟན་འདྲ་མིན་འདྲ་ཡོད་རེད། ཁ་ཤས་གསང་ཐག་བཏང་ནས་འགུལ་སློང་བྱེད་ལུག་  
 གྱི་རེད། ལུས་ཅང་དངོས་འབྲེལ་མི་ཚང་མ་ཉ་ལས་ཡིག་དང་ཡ་མཚན་སླེ་ཡིག་གི་(སླེ་བའི་) རྒྱ་ཅལ་ཁུད་པར་དུ་འཕགས་པ་ཡོད་  
 རེད།



### Translation

The Great Prayer Festival of Lhasa was established in 1409 by Tsongkhapa Lobzang Dhragpa. It is celebrated each year from the fourth to the eighteenth of the first month. Until 1959, more than twenty thousand monks used to assemble. During this period, not only did the government offer soup and tea, but many well-to-do devotees also offered the monks soup, tea or money. In the course of the Great Prayer Festival, all the judicial powers of the City of Lhasa were handed over to the proctor who presided over the general assembly of Dräpung monastery. It was during the Great Prayer Festival that the monks who had studied the five basic subjects [in Lhasa] at [one of the] three monastic seats, Dräpung, Sera or Gandän, would take their doctorates in Buddhist sciences. This was an exam that assessed the study of texts. After their defence, they would obtain the title of *geshe lharampa*. This was instituted by the Fifth Dalai Lama.

In the past, at the full moon of the first Tibetan month, "offerings of the fifteenth" day were presented on the Bharkor. These offerings were made entirely of colored butter. They represented the buddhas, bodhisattvas, the eight auspicious signs, the "four harmonious siblings" [the bird, the hare, the monkey and the elephant], the seven emblems of royalty, etc. These various effigies all had different expressions. Some could be controlled by means of hidden threads, and thus made to move. So it was really a particularly refined art that caused general surprise and amazement.



*Philosophical debate*

ཀུན་གྲུབ་
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## 37.2 Vocabulary ཚོག་གསལ།

སློབ་ལམ་ཚེན་མོ་ mōnlam chēnmo	(n.) the Great Prayer [Festival]
བཅོ་ལྔ་མཚན་པ་ cōnga chōpa	(n.) fifteenth-day offering
གསུགས་བརྟན་ suknyān	(n.) image, reflection, effigy
ཤ་སྟག་ shāta'	(adv.) only, solely
དགེ་འདུན་ kentün	(n.) <i>sangha</i>
སྐུ་འདྲ་ kūntra	(n.) statue
མཐུན་པ་སྐུ་བཞི་ thūnpa pūnshi	(n.) the four harmonious siblings
རྒྱལ་སྲིད་སྣ་བདུན་ kyā:si' nātün	(n.) the seven royal emblems
བཀྲ་ཤིས་རྟགས་བརྒྱད་ trāshi' tā' kyā'	(n.) the eight auspicious signs
མ་ཟད་ masā'	(co.) furthermore, not only
འབྲེད་ kye' སྐུ་འབྲེད་ kūnkye' (H)	(n.) food or money offered to monks
ཟུང་པ་དུ་ khyēpartu	(n.) especially
འཕགས་པ་ phākpa	(n.) noble
སྐྱད་པ་ kūpa	(n.) thread
ཉམས་འགྱུར་ nyamkyur	(n.) expression, appearance
སྣ་མིན་སྣ་ཚོགས་ nāmin nātso'	(n.) varied, of different kinds
བོད་གཞུང་ phōshung	(n.) Tibetan government
འཕྲོད་ལྡན་ cortān	(n.) well-off
དད་ཅན་ tācān	(n.) faithful
ཚོན་ཁ་ tshōntra	(n.) multicolored
སྟོན་འཕམས་པ་ lhārampa	(n.) doctoral title, the most prestigious obtained during the Mönlam
དགེ་བཤེས་ keshe'	(n.) doctor of Buddhist science
དབང་ཆ་ wāngca	(n.) power
སྐུ་མཚན་ kūtreng	(n.) lineage of incarnations
སྐུ་མཚན་ལྔ་པ་ kūtreng ngāpa	(n.) the fifth member of an incarnation lineage
ཁྲིམས་འཛིན་ thrimtsin	(n.) legislative, judiciary
ཚོགས་ཚེན་ tshōkcen	(n.) general assembly
ཞལ་ངོ་ shā:ngo	(n.) proctor, disciplinarian; also, lay title in the pre-1959 administration
རྒྱལ་དབང་ kyā:wang	(n.) title of the Fifth Dalai Lama and certain high lamas
གཞུང་བཀའ་པོད་ལྔ་ shung kāpö' ngā	(n.) five basic studies
ཆ་ཚང་ chātsang	(adj.) whole
གསང་བ་ sāngwa	(adj.) secret, hidden
ཤུལ་རིང་གར་ shū:ringkar ཡུན་རིང་ yūnring (L)	(adv.) during
རྒྱལ་སྲིད་བྱེད་ kyuktrö' che'	(v.) [vol., E] to take an exam (oral)

ཡིག་ཚང་བཏང་ yiktsä' tāng	(v.) [vol., E] to take an exam (written)
སློབ་གཉེན་ + གནང་ lōpnyer nāng (H)	(v.) [vol., EA] to undertake (religious) studies
གསར་འཛུགས་ + གནང་ sā:ntsu' nāng (H)	(v.) [vol., EA] to establish, found
འཛོམས་ tsom	(v.) [vol., A] to gather, convene
སྤྲིན་གསོམ་ + བྱིན་ trikshom che'	(v.) [vol., EA] to present, exhibit
ཡ་མཚན་ + མྱི་ yamtsän kyē	(v.) [inv., AD] to be amazed
ཉ་ལས་ hā lä'	(v.) [inv., AD] to be amazed
དམ་བཅའ་ + བཞག་ tamca sha'	(v.) [vol., EA] to promise, take vows, defend one's thesis
འགུལ་སྐྱོད་ + བྱིན་ kü:kyö' che'	(v.) [inv./vol., A] to move, stir
གསང་སྐྱོད་ + བཏང་ sāngküp' tāng	(v.) [vol., E] to pull invisible threads
གསང་ཐག་ + བཏང་ sāngta' tāng	(v.) [vol., E] to pull invisible threads
བཞུངས་ shāng' བཞེངས་ shēng'(L)	(v.) [vol., EA] to build, raise
ནང་གཏོང་ + ལུལ། nartong phū:	(v.) [vol., EA] to fulfill a need
གཏན་འབེབས་ + གནང་ tānpep nāng	(v.) [vol., EA] to fix, settle

### Proper nouns

སློབ་བཟང་གྲགས་པ་ lōpsang thrakpa	name of Tsongkhapa, founder of the Gelugpa sect
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### 37.3 Remarks འགྲེལ་བཤད།

#### 37.3.1 The construction V+ བ་མ་ཟད་ pamasä' "not only", "but"

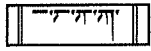
The formulation pamasä' is connected directly to the verb. It consists of the nominalizer pa and the expression masä'.

Ex.: ཁོང་གིས་བོད་ཡིག་དང་རྒྱ་ཡིག་མཐུན་པ་མ་ཟད། ད་དུང་བྱིང་ཇིའི་ཡི་གེ་མཐུན་གྱི་འདུག།

"He knows not only (written) Tibetan and Chinese, but also English."

དཔལ་འབྱོར་རང་གི་སློབ་སྦྱོང་ལ་བརྩོན་འགུས་བྱས་པ་མ་ཟད་མི་གཞན་དག་ལ་ཡའི་རོགས་རམ་བྱེད་གྱི་ཡོད་རེད།

"Not only is Pänjor diligent in his own studies, but he also helps others."



37.4 Exercises སློབ་ཚན།

37.4.1 Answer the following questions:

- 1) ལྷ་ས་སློབ་ལམ་ཚེན་མོ་གསར་འཛུགས་གནང་མཁན་སྲུ་རེད།
- 2) དགོ་བཤེས་ལྷ་རམ་པ་ཟེར་ཡག་དེ་ག་རེ་རེད།
- 3) བཙུ་ལྷ་མཚོད་པའི་དུས་ཚེན་སྐབས་ལ་མར་གྱིས་བཞུངས་(བཞེངས་)པའི་མཚོད་པ་ག་རེ་ག་རེ་ཡོད་རེད།
- 4) མཚོད་པ་དེ་ཚོ་ལ་བཟླ་དུས་མི་ཚང་མ་ཉ་ལས་ཡག་དང་ཡ་མཚན་སྐྱེ་ཡག་གི་རྒྱ་མཚན་ག་རེ་རེད།
- 5) བཙུ་ལྷ་མཚོད་པ་ནི་ཚོས་ལུགས་ཀྱི་དུས་ཚེན་རེད་པས།

37.4.2 Translate into English:

༄༅། དུས་ཚེན་དེའི་སྐབས་ལ་བར་སྐོར་ནང་ལ་མར་གྱིས་བཞོས་པའི་མེ་ཉྱག་དང་མི། སྲོག་ཆགས་སྣ་མི་  
 ལྷ་ཚོགས་སློང་རྗེ་པོ་དེ་འདྲས་མང་པོ་བཟླ་ན་(སྟོན་)གྱི་རེད། བོད་ལྷ་གསུམ་པའི་ནང་ལ་དུས་ཚེན་ཡོད་མ་རེད། བོད་  
 ལྷ་བཞི་པའི་ནང་ལ་ས་ག་ལྷ་བ་བཏང་གི་རེད། ཚོས་པ་བཙུ་ལྷ་སྟོན་པ་སངས་རྒྱུས་བཙུ་ལྷ་ལྷན་འདས་སྐྱེ་འབྲུངས་པ་དང་།  
 སངས་རྒྱུས་པ། སྐྱེ་ལྷ་དཔལ་ལས་འདས་པའི་དུས་ཚེན་ཉི་མ་གཅིག་ལ་མཉམ་དུ་འཁོལ་གྱི་ཡོད་རེད། མོ་གསར་ཚར་ནས་  
 ལྷ་བ་དང་པོའི་ཚོས་པ་བཞི་ནས་སློབ་ལམ་ཚེན་མོ་འགོ་རྒྱགས་གྱི་རེད།

37.4.3 Rewrite the sentences according to the example given:

ཁོས་རྒྱ་མ་རྒྱས་པ་དང་མི་ཡང་བསད་པ་རེད། > ཁོས་རྒྱ་མ་རྒྱས་པ་མ་ཟད། ད་དུང་མི་བསད་པ་རེད།

- 1) ཚོང་པ་དེས་དགོ་འདུན་ཚོར་གསོལ་ཇ་ལུལ་པ་དང་ད་དུང་བཞེས་ལུག་བཏང་པ་རེད།
- 2) དས་གཞས་བཏང་པ་དང་ཞབས་བྲོ་ཡང་བརྒྱབ་པ་ཡིན།
- 3) ང་དེ་རིང་མགོ་ན་པ་དང་ད་དུང་རྐང་པ་ཡང་ན་གི་འདུག
- 4) བཀྲ་ཤིས་ཐ་མག་འཐེན་པ་དང་ད་དུང་ཆང་འབྲུང་གི་འདུག

# “The Great Offering”

## ཚོགས་མཚོན་ཆེན་མོ།

**Grammar aims** བཅུ་སྟོན་རིག་པའི་དམིགས་ཚད།

- The connective ཉི་te “but”.
- Rhetorical questions.



CD II • Tr. 6



### 38.1a Text ཚོམ་ཡིག

༄།། ༡༧༧༧ བར་དུ་ལྷ་སར་ཤོད་ཟུ་གཉིས་པའི་ནང་ལ་ཚོགས་མཚོན་ཆེན་མོ་འཚུགས་གི་རེད། དེའི་དམིགས་ཡུལ་ག་  
 རེ་རེད་ཟེར་ན། (གང་ལགས་ཟེར་ན།) གོང་ས་ལྷ་པ་ཆེན་པོའི་དགོངས་ཚོགས་ཀྱི་ཆེད་དུ་རེད། དེ་འཚུགས་མཁན་ནི་ཕྱི་  
 སྲིད་སངས་རྒྱལ་ཀྱི་མཚོ་རེད། འོ་ན་ག་དུས་བཙུགས་པ་རེད་ཟེར་ན་ཕྱི་སྲིད་སངས་རྒྱལ་ཀྱི་མཚོས་ཅེ་པོ་བྲང་སྐྱར་བཞེངས་གནང་  
 གུབ་པའི་རྗེས་ལ་བཙུགས་པ་རེད། དེའི་མཚན་སྡོམ་ནི་སྐྱིད་བཏང་སྟོན་ལམ་ཆེན་མོ་འདྲ་པོ་རེད་དེ། དམིགས་བསལ་གལ་ཆེ་  
 མོས་མེར་པང་(མེར་ཕྱོང་)ཆེན་མོ་རེད། མེར་པང་ལ་རེན་ཆེན་རྒྱན་ཆ་གོན་མཁན་དང་རྒྱལ་སྲིད་ལྷ་བདུན་བཟླ་ཤིས་རྟགས་  
 བརྒྱད་ཅི་དག་མཚོན་རྗེས་ལྷ་མིན་ལྷ་ཚོགས་དགེ་འདུན་པ་མང་པོས་བསྐྱམས་ནས་འབང་སྐྱིག་(འབྲང་སྐྱིག་)གི་རེད། དེ་ནས་  
 འདོད་འཇོའི་བ་མོ་དང་དགེ་སྟོང་ཉི་མ་རིང་པོ་ཅི་དག་ཕེབས་ཀྱི་རེད།



CD II • Tr. 7



### 38.1b Dialogue རྒྱ་བ་དྲིས་ལན།

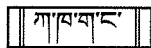
- ཚོས་འཕེལ་ : བྱེད་རང་གིས་ལྷ་སའི་ཚོགས་མཚོན་གཟིགས་ལྟུང་ངས།  
 བདེ་སྐྱིད་ : བྱིན་ནས་མཇུག་མ་ལྟུང་། མེར་པང་(མེར་ཕྱོང་)མ་ཡིན་པ་ག་རེ་ག་རེ་མཇུག་ཡག་ཡོད་རེད།  
 ཚོས་འཕེལ་ : གཏོར་རྒྱག་ཡོད་རེད། དེ་ལ་དམིགས་བསལ་གྱུད་འགོང་རྒྱལ་པོ་དོན་གྱི་རེད།  
 བདེ་སྐྱིད་ : དེ་ག་འདྲ་ཅིག་ཡོད་རེད།  
 ཚོས་འཕེལ་ : བྱེད་མཚར་པོ་ཅིག་ཡོད་རེད། ཁོའི་འགྲམ་པ་གཡས་པ་དེ་དཀར་པོ་དང་གཡོན་མ་དེ་ནག་པོ་བཟོས་ཡོད་རེད།  
 བདེ་སྐྱིད་ : ཡ་ཙམ་དེའི་དོན་དག་ག་རེ་ཡིན་པ་ནོ།

### Translation

Until 1959, during the second Tibetan month the Great Offering was held in Lhasa. The purpose was to commemorate the death of the (Great) Fifth Dalai Lama. Its founder was the regent Sanggyä Gyatsho. When was the Great Offering created? It was instituted after the regent Sanggyä Gyatsho had rebuilt the Potala Palace. This ceremony was broadly similar to that of the Great Prayer Festival, but the most important thing was the great procession.

During the latter, [one could see] people lining up, dressed in precious robes as well as many monks carrying a variety of offerings, the eight auspicious signs, the royal emblems and so forth. Then came the wish-fulfilling cow and the character of the monk Nyima Ringpo [who moves extremely slowly].

- ChömpHEL — Have you ever taken part in the Great Offering?  
 Dekyi — I've never taken part. What is there to see apart from the procession?  
 ChömpHEL — The immolation of *torma*, for which the scapegoat (*lügong*) appears.  
 Dekyi — Oh yes, what's he like?  
 ChömpHEL — Very strange. His right cheek is painted white and his left cheek black.  
 Dekyi — Well, well! I wonder what that means?



### 38.2 Vocabulary ཚོག་གསལ།

- ཚོགས་མཚན་ཚེན་མོ་ tshökcö' chēnmo (n.) Great Offering  
 ལྷོང་འགོང་རྒྱལ་པོ་ lūkong kyā:po (n.) King *lügong*, a character who acts as the scapegoat during the ceremony  
 ལྷོང་ལུ་ (n.) ransom  
 དཔོངས་རྗེ་གསལ་ kongtso' (n.) death, death anniversary  
 དམིགས་ལུལ་ mī'yü: (n.) goal, aim  
 རོན་དག་ thönta' (n.) meaning, significance  
 གོང་ས་ khongsa (n.) superior position, sovereign  
 གོང་མ་ khongma (n.) emperor; title of certain hierarchs in traditional Tibet  
 (adj.) superior, preceding  
 (n.) regent  
 མཚན་སྐོ་ tsäko (n.) ceremony  
 སེར་པང་ sērpang སེར་ཕྱེང་ sērtreng (L) (n.) procession  
 འགམ་པ་ trampa (n.) cheek  
 མཚན་རྗེས་ chötsä' (n.) items of offering  
 སེར་རྒྱ་ sērkyā (n.) clergy and laity (lit. yellow and grey)  
 ག་རེ་ག་རེ་ khare khare (n.) what sort (of)  
 ལྷོན་ཆ་ kyānca (n.) ornaments  
 གལ་ཚེན་པོ་ khā: chēnpo (adj.) important  
 ལྷོང་མཚན་པོ་ khyāntsarpo (adj.) strange

དམིགས་བསལ་ mīksä:	(adj.) special
རིན་ཚེན་ rinchen	(adj.) precious
སླིབ་བཏང་ cīrtang	(adv.) in general
དགོངས་པ་ + རྗེགས་ kongpa tso'	(v.) [inv., A] to be extinguished, to die, completely to fulfill one's wishes
སྐྱར་བཞེངས་ + གནང་ kyārsheng nāng	(v.) [vol., EA] to reconstruct, renovate
ཡིན་པ་ནི་ yinpano (H.)	(aux.) see རེད་ red
ག་རེ་རེད་ཟེར་ན་ khare re' ser-na	(idiom.) if you ask why, because, since, for
གང་ཡིན་ཟེར་ན་ khang yin ser-na (L)	(idiom.) if you ask why, because, since, for

### Proper nouns

དགེ་སློང་ཉི་མ་རིང་པོ་ kelong nyima ringpo	Gelong Nyima Ringpo
སངས་རྒྱས་རྒྱ་མཚོ་ sāngkyä' kyā(m)tso	Sanggyä Gyatsho
འདོད་འཇོའི་བམོ་ töcö: phamo	“Wish-fulfilling cow”



### 38.3 Remarks འགྲེལ་བཤད།

#### 38.3.1 The connective ཉི་མེ་ tē/-te.

In Literary Tibetan, the adversative connective ཉི་མེ་ -te “but” has several variants according to the last letter of the preceding syllable.

- after ག་ ང་ བ་ མ་ འ་ and vowels > ཉི་མེ་ tē
- after ད་ > ཉི་མེ་ the
- after ན་ ལ་ ས་ དྲག་ > ཉི་མེ་ tē

In speech, the three are all pronounced -te. This particle has a range of functions in Literary Tibetan. In the spoken language, by contrast, it is used only to introduce an opposition between two clauses or a concession, and may be translated by “but” or “although”.

The particle -te is used after only certain auxiliaries. It usually appears in the following combinations: ཡོད་དེ་ yō'-te, ཡོད་རེད་དེ་ yō:re'-te, འདུག་ཉི་ tu'-te, ཡིན་ཉི་ yin-te, རེད་དེ་ re'-te.

- Ex.: འདྲ་པོ་རེད་དེ་གཅིག་པ་རང་མ་རེད། “Even though they’re similar, they’re not quite identical.”  
 ཁོང་ལ་དངུལ་ཡོད་རེད་དེ། བེད་སློབ་བཏང་གི་ཡོད་མ་རེད། “He has money but he doesn’t use it.”  
 མྱེད་ཡིག་པོ་འདུག་ཉི་གཞས་བཏང་གི་མི་འདུག། “Although she has a nice voice, she doesn’t sing.”

38.3.2 Rhetorical questions

Rhetorical questions are very commonly used in both Spoken and Literary Tibetan. They entail the speaker asking a question and immediately replying to it himself.

ག་རེ་རེད་ཟེར་ན་ khare re' ser-na "If you ask why" = because.

ག་དུས་རེད་ཟེར་ན་ khatü' re' ser-na "If you ask when" = when.

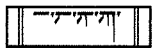
Ex.: ག་དུས་བཙུགས་པ་རེད་ཟེར་ན་ རྗེ་སྲིད་སངས་རྒྱལ་རྒྱ་མཚོས་ཉེ་ཕོ་བྲང་སྤྱད་བཞེངས་གནང་གྲུབ་པའི་རྗེས་ལ་བཙུགས་པ་རེད།  
 "When was it instituted? It was after the regent had renovated the Potala Palace"

[i.e., it was instituted when the regent had rebuilt the palace]

དེའི་དམིགས་ཡུལ་ག་རེ་རེད་ཟེར་ན། གོང་ས་ལྷ་པ་ཆེན་པོའི་དགོངས་པ་རྗེས་ཀྱི་ཆེད་དུ་རེད།

"What was its aim? It was to commemorate the death of the Fifth Dalai Lama"

[i.e., its aim was to commemorate the death of the Fifth Dalai Lama]



38.4 Exercises ལྷོང་ཚན།

38.4.1 Translate into English:

- 1) ངས་ཉི་མ་ཁ་གསུམ་སྐྱེན་བཟུངས་པ་ཡིན་ཏེ་དྲག་མ་སོང་།
- 2) ངས་ཡིད་ལ་མག་བཞག་ཡག་ཐབས་ཤེས་གང་དྲག་བྱས་པ་ཡིན་ཏེ་ད་ལྟོ་ཏོག་ཙམ་ཁག་པོ་འདུག
- 3) ཐ་མག་འབྲེན་བྱས་དུལ་མང་པོ་འཕྲོ་རྒྱག་བཏང་པ་དེ་རང་ལོ་ཙ་ཙ་རེད་དེ། གཟུགས་པོ་ལ་དཔེ་མི་སྲིད་པའི་གནོད་པ་ཆེན་པོ་འདུག
- 4) ང་ལྟ་སར་མ་ཕྱིན་ཏེ་ལྟ་སའི་སྐོར་ལ་ཞེ་དྲགས་གོ་བྱུང་།

38.4.2 Answer the following questions:

- 1) ཚོགས་མཚོད་ཆེན་མོ་འཇུགས་མཁན་སུ་རེད།
- 2) ལྷ་མོ་ཚོགས་མཚོད་ཆེན་མོ་ག་དུས་འཇུག་གི་རེད།
- 3) ལྷུང་གོང་རྒྱལ་པོ་ལ་དམིགས་གསལ་ག་རེ་ཡོད་རེད།
- 4) དེང་སང་དུས་ཆེན་དེ་བཏང་གི་ཡོད་རེད་པས།
- 5) གཏོར་རྒྱག་ཟེར་ཡག་དེ་ག་རེ་རེད།

38.4.3 Choose the appropriate form of the connective ཞི་ ste, དེ་ de, or ཏེ་ te:

- 1) ང་དུལ་མང་པོ་མེད་( )ཞིང་རང་ལ་ཏོག་ཙམ་སུལ་ཚོག
- 2) ཁོང་ལ་ལ་ལ་གསུམ་འདུག( )ནང་ལ་གཅིག་ཀྱང་བཞུགས་ཀྱི་མི་འདུག
- 3) ངས་ཁ་ལག་བཟུངས་པ་ཡིན་( )ད་དུང་ཟ་འདོད་འདུག
- 4) ཁོང་ཚོར་ཁང་པ་རྒྱ་ཆེན་པོ་ཡོད་རེད་( )ད་དུང་ཉོ་གི་ཡིན་ཟེར་གྱི་འདུག
- 5) བཟླ་བ་འཛིན་ལགས་ལ་ཕེབས་རོགས་གནང་བེ་ལུས་སོང་( )དེ་རིང་ཕེབས་མི་འདུག



# “The three monastic seats”

## གདན་ས་གསུམ།

**Grammar aims** བཅོམ་སྒྲིག་རིག་པའི་དམིགས་ཚད།

- The nominalizer ཚུལ་'tshū:
- Modal constructions of the type ཁག་བྱེད་ khā' + che'.



CD II • Tr. 8



### 39.1 Text ཚུལ་ཡིག

༄༅། གདན་ས་ཚེན་པོ་གསུམ་གྱི་ནང་ནས་གཅིག་གི་མིང་ལ་སེ་ར་ཟེར་གྱི་རེད། དེ་ནི་ལྷ་སའི་བྱང་པོས་གྱི་རིའི་གཤམ་ལ་ཡོད་པ་དང་ལྷ་སའི་བར་སྐོར་ནས་སེ་ར་དགོན་པ་བར་དུ་མོ་ཉའི་ནང་ལ་ཕྱིན་ན་སྐར་མ་བཙོ་ལ་ཙམ་ཙམ་(ཙམ་ལ་) རྟེན་པས་གྱི་རེད། དགོན་པ་དེ་བཞེངས་(བཞེངས་)ལམ་ལ་གྱི་མཚན་ལ་བྱམས་ཚེན་ཚོས་རྗེ་བླ་ཡེ་ཤེས་ལུ་གི་རེད། སེ་ར་དགོན་པ་ལ་དགེ་འདུན་ཞལ་གངས་ལྷ་སྟོང་ལྷ་བརྒྱ་ཡོད་རེད་ཟེ་ཟེར་གྱི་ཡོད་རེད་དེ། ཚིག་སྟོང་དགུ་བརྒྱ་ལྷ་བཅུ་ཉེ་ནང་ལ་བདུན་སྟོང་ཙམ་ཡོད་རེད། དགའ་ལྷན་དགོན་པ་ནི་ལྷ་སའི་གར་ཕྱོགས་སྟག་ཚེ་རྫོང་གི་ཉོངས་གཏོགས་ལ་དབང་པོ་རི་ཟེར་ལམ་ལ་(ཟེར་བའི་)རིའི་རྟེན་པས་ལ་ཡོད་རེད། དགོན་པ་དེ་ནི་དགེ་ལུགས་པའི་དགོན་པ་ཚེ་ཤོས་གྱི་གས་གཅིག་རེད། དེ་ནི་རྗེ་ཙམ་ལ་ལྷ་བརྒྱ་བཅུ་གས་པས་སྤྱི་ལོ་ཚིག་སྟོང་བཞི་བརྒྱ་བཅུ་ཉེད་དགུ་ལ་ཕྱག་བཏབ་གནང་པ་རེད།

ལྷ་ས་ནས་སྤྱི་ལོ་གསུམ་བཅུ་ཙམ་ལས་མེད་ནའི་(མེད་ཀྱང་)ལམ་ལག་ཡིག་པོ་རང་མེད་ཙམ་མོ་ཉའི་ནང་ལ་ཚུ་ཚོད་གཅིག་དང་སྤྱད་ཀ་ཙམ་ལོར་གྱི་རེད། སྟག་མའི་བཤད་སྟོལ་(ཤོད་སྟོལ་)ལ་དགའ་ལྷན་ལ་དགེ་འདུན་ཞལ་གངས་སུམ་སྟོང་སུམ་བརྒྱ་ཡོད་རེད་ཟེ་བཤད་(ཤོད་)གྱི་ཡོད་རེད་དེ། ཚིག་སྟོང་དགུ་བརྒྱ་ལྷ་བཅུ་ཉེ་ནང་ལ་དགེ་འདུན་ཞལ་གངས་ལྷ་སྟོང་ལྷག་ཙམ་(ལྷག་ཙམ་)ཡོད་རེད།

འབྲས་སྤངས་དགོན་པ་ཡའི་(ཡང་)དགེ་ལུགས་པའི་དགོན་པ་ཚེན་པོ་གཙོ་བོའི་གས་གཅིག་ཡིན་པས་མ་ཚད། བོད་གྱི་དགོན་པ་ཚེ་ཤོས་ཡའི་(ཀྱང་)རེད། དེ་ནི་འཇམ་དབྱངས་ཚོས་རྗེ་བླ་ཤེས་དཔལ་ལྷན་ལུ་ལམ་ལག་གཅིག་གིས་ཚིག་སྟོང་བཞི་བརྒྱ་བཅུ་དུག་ལོར་བཞེངས་(བཞེངས་)པ་དང་། ལྷ་སའི་ལུ་ཕྱོགས་ལ་དགེ་འཕེལ་དགུ་ཙེ་ཟེར་ལམ་ལ་གྱི་(ཟེར་བའི་)རིའི་རྟེན་པས་ལ་ཡོད་རེད། ལྷ་སའི་བར་སྐོར་ནས་འབྲས་སྤངས་བར་དུ་མོ་ཉའི་ནང་ལ་སྐར་མ་ཉི་ལུ་ཙམ་ལས་འགོར་གྱི་མ་རེད། དགོན་པ་དེར་དགེ་འདུན་ཞལ་གངས་བདུན་སྟོང་བདུན་བརྒྱ་ཡོད་ཚུལ་བཤད་གྱི་ཡོད་རེད་དེ། ཚིག་སྟོང་དགུ་བརྒྱ་ལྷ་བཅུ་ཉེ་ནང་ལ་དགེ་འདུན་ཞལ་གཅིག་ཙམ་ཡོད་རེད།

## Translation

Of the three monastic seats, one is named Sera. It is located at the foot of a hill to the north of Lhasa. If you travel by car from the Bharkor to Sera, it will take you about fifteen minutes. The founder of this monastery was called Jamchen Chöje Shakya Yeshe. It's generally said that the number of monks was five thousand five hundred, but in the 1950s there were up to seven thousand.

The monastery of Gandän, to the east of Lhasa, stands on the side of a hill called Wangpori, which belongs to Tagtse. It is one of the largest Gelugpa monasteries. It was founded in 1409 by Tsongkhapa Lobzang Dhragpa. Although it is only thirty-odd kilometers from Lhasa, since the road is in poor condition it takes about an hour and a half. According to oral tradition, there used to be three thousand three hundred monks at Gandän, but in the 1950s there were more than five thousand.

Dräpung Monastery is also one of the principal Gelugpa monasteries, and it is moreover the largest monastery in Tibet. It was founded in 1416 by Jamyang Chöje Trashi Pändän. It is located on the slopes of Gemphel Utse hill to the west of Lhasa. From the Bharkor to Dräpung takes no more than twenty minutes by car. It is said that this monastery had seven thousand seven hundred monks, but in the 1950s it actually had around ten thousand.

## ། །། །།

### 39.2 Vocabulary ཚོག་གསར།

གདན་ས་ tãnsa	(n.) monastic seat
རྩོད་ ṭsong	(n.) fortress, district
ཐོབ་ས་ tep	(n.) side, flank
ཁ་གངས་ khãtrang རལ་གངས་ shã:trang (H)	(n.) number (of people)
གངས་ཀ་ thrangka	(n.) number
མི་རབས་ mirap	(n.) generation
དུས་རབས་ thürap	(n.) century
ཕྱི་ལེ་ c̣ile	(n.) kilometer
ཚུལ་ tshū:	(n.) way, manner
སློལ་ ṣō:	(n.) tradition, custom
གས་ thrä'	(n.) kind, sort, class
ནང་ནས་ nangnä'	(n.) among
ཕྱག་བཏབ་ + གནང་ chãktap nãng (H)	(v.) [vol., EA] to found (a monastery or institution)
ཁོངས་གནོགས་ khõngto'	(v.) [inv., AD] to belong
གངས་ཀ་ + རྒྱག་ thrangka kyã'	(v.) [vol., EA] to count

### Proper nouns

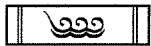
སྣག་ཚེ་ tãktse	Tagtse village
དགེ་འཕེལ་དུ་ཚེ་ kepe: ütse	Gemphel Utse hill
ཇམ་ཇེ་ཚེ་མེ་ཤེ་ཤེ་ chamcen chõce shãkya yeshe'	Jhamchen Chöje Shakya Yeshe

དབང་པོ་རེ་ wāngpo ri

Wangpori

འཇམ་དབྱངས་ཚོས་རྗེ་བཀྲ་ཤིས་དཔལ་ལྷན་ camyang chöce trāshi' pāntān

Jamyang Chöje Trashi Pāndān



## 39.3 Remarks འགྲེལ་བཤད།

## 39.3.1 The nominalizer ཚུལ་'tshū:

The nominalizer ཚུལ་'tshū:, derived from a noun “method, way”, has a first meaning similar to ཉན་པ་'tang (see Lesson 32), but occurs mainly in Literary Tibetan or in a formal spoken language. It expresses the way or the manner the verbal action is performed.

Ex.: ཁོང་གིས་བོད་ཤོག་བཟོ་ཚུལ་འགྲེལ་བཤད་བརྒྱབ་པ་རེད།  
“He explained how Tibetan paper is made”.

The nominalizer ཚུལ་'tshū:, and its literary homologue ལུགས་'lu' “manner”, has a second meaning when used with reported speech. It indicates that the speaker is not necessarily subscribing to what he or she is reporting. It may be translated by “they say that” or “apparently”.

Ex.: དགོན་པ་དེར་དགེ་འདུན་ཞལ་གྲངས་བདུན་སྟོང་བདུན་བརྒྱ་ཡོད་ཚུལ་འགྲེལ་གྱི་ཡོད་རེད།  
“They say that there used to be seven thousand seven hundred monks in this monastery.”

སླ་མ་ཡིན་ཚུལ་བྱས་པ་རེད།  
“He claimed to be a lama.”

## 39.3.2 Modal constructions of the type ཁྱེད་'khā'+che'

There are three constructions: ཁྱེད་'khā'+che', ལྟུང་'khū:+che', མཛོག་(མཛོག་) རྒྱུ་'nto'(nto')+che' that have much the same meaning as the particle tshū: that we've just met. They may be translated by “seem” or “claim”. In certain contexts, khā'+che' also means “to do something beyond one's capability”. The constructions khā'+che' and nto'(nto')+che' go directly after the verb, whereas khū:+che' requires a nominalized verb (V+ pa) followed by the genitive.

Ex.: ཁོང་གིས་ང་མ་མཐོང་ཁག་གྱེད་གྱི་འདུག་ “He's pretending he hasn't seen me”.  
ང་ཡར་བྱིན་པའི་ལུང་གྱི་ཡིན། “I'll make out that I've gone up there.”  
ཁོ་ན་ཁག་གྱེད་གྱི་ཡོད་རེད། “He's claiming to be ill.”  
ཉ་མ་གོ་ན་ཉ་གོ་མཛོག་མཛོག་མ་གྱེད། “If you haven't understood, don't pretend you have.”

ཡི་གེ་མགྲོགས་པོ་འབྲི་ཁག་བྱས་མང་པོ་ནོར་བཞག་  
“He wanted to write fast, but he made a lot of mistakes.”

སི་པན་ཟ་ཁག་བྱས་པོ་བའི་ན་ཚ་སྐྱག་ཏུ་བྱིན་སོང་།  
“He wanted to eat some chili and his stomach ache got worse.”



39.4 Exercises ལྷན་ཁྲིམས་

39.4.1 Translate into English:

- ༡) བད་མ་ཡ་མེ་རི་ཀ་ནས་ཚུར་ལོག་ཡོང་ནས་དབྱིན་ཇིའི་སྐད་ཤེས་པའི་ཁྱལ་བྱེད་གྱི་འདུག་ག
- ༢) ཁོས་གྲོགས་པོ་ཡིན་མདོག་མདོག་བྱས་ནས་མགོ་སྒྲོར་བཏང་པ་རེད།
- ༣) བསམ་ཡས་དགོན་པ་ནི་སྟོ་ཁ་ས་ཁུལ་གྱི་ནང་རྫོང་ཡར་རྒྱུང་གཙང་པོའི་བྱང་རོས་ལ་གནས་ཡོད་རེད། གཙུག་ལག་ཁང་དེ་སྤྱི་ལོའི་དུས་རབས་བརྒྱད་པའི་ནང་ལ་བོད་ཀྱི་རྒྱལ་པོ་ཁྱི་སྒྲོང་ལྷེ་བཙན་གྱི་སྐབས་ལ་བཞགས་པ་རེད། རིག་གནས་གསར་བརྗེའི་ལོ་བཅུའི་ནང་ལ་སྟོན་ཆ་ཆེན་པོ་བྱུང་པ་རེད། ཡིན་ནའི་དེང་སང་རྒྱལ་ཁབ་ནས་ཉམས་གསོ་གནང་ནས་ཡག་པོ་ཆགས་ཡོད་རེད།

39.4.2 Answer the following questions:

- ༡) གདན་ས་གསུམ་གྱི་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད་རེད།
- ༢) དབང་པོ་རི་དང་དགེ་འཕེལ་དབུ་ཅེ་ག་པར་ཡོད་རེད།
- ༣) སེ་ར་དགོན་པར་འགྲོ་ཡག་ལ་ཚུ་ཚོད་གཅིག་འགོར་གྱི་རེད་པས།
- ༤) དེང་སང་དགའ་ལྷན་དགོན་པ་ལ་འགྲོ་སའི་ལམ་ཁག་ཡག་པོ་བརྗོས་འདུག་གས།
- ༥) འབྲས་སྤངས་དགོན་པ་ནི་ག་དུས་བཞགས་པ་རེད།
- ༦) རྒན་མའི་བཞད་སྒོལ་ལ་(གོད་སྒོལ་ལ་)འབྲས་སྤངས་ལ་དགེ་འདུན་ཞལ་གྲངས་མང་ལོས་ཡོད་རེད། མངོན་སུམ་ ༡༧༥༧ བར་དུ་ག་ཚོད་ཡོད་རེད།



39.5 Civilization རིག་གཞུང་།

བོད་ཀྱི་དམངས་ཁྲིད་ཀྱི་གཏམ་དཔེ་ཁག་ཅིག Proverbs

In Tibet, as in many traditional societies, proverbs play an important part in communication, and people cite them whenever the situation is appropriate. Nomads and farmers are especially inclined to use them. In all languages, proverbs generally correspond to an ancient, and even archaic, phase of linguistic usage. In Tibet, proverbs are usually phrased in a register close to that of the literary language. Several collections of proverbs have been published both in Tibet and in the diaspora. Here are some well-known proverbs.

མ་ལ་ཕན་ན་བྱིའི་ཚེལ་ཡང་རུང་།

“To treat a wound, even dog-fat will do.”

སྐྱེ་དུས་ཆགས་པ་མི་དྲན།

ཆགས་དུས་སྐྱེ་བ་མི་དྲན།

“When you’re giving birth, you don’t think about sex;  
when you’re having sex, you don’t think about giving birth.”

རང་གི་གདོང་པར་འབྲོང་རྒྱལ་པ་མ་མཐོང་།

མི་ཡི་གདོང་པར་ཤིག་རྒྱལ་པ་མཐོང་བ།

“You don’t see the wild yak moving across your own face,  
but you see the louse crawling on someone else’s.”

སྐྱིད་པོ་རང་གིས་མ་བྱས་ན་སྐྱག་པོ་མི་ཡིས་གཏོང་གི་རེད།

“If you don’t take care of your own happiness, others will ensure your misery.”

ཡ་ཡག་དགོས་ན་ཡ་ཚ་སློམ།

“To acquire beauty, you have to suffer.”

བབྱང་ན་ལག་པ་འཚོག་བཏང་ན་རྩ་མ་ཆག

“Hold on and your hand will burn, let go and the pot will break.”

ཁ་བཤད་ཚུ་ཡི་ཕུ་བ།

ལག་ལེན་གསེར་གྱི་ཐིག་བ།

“Words from the mouth are bubbles,  
deeds of the hand are drops of gold.”

ཁ་བདེ་པོ་མི་ཡི་དཔོན་པོ་ཡིན།

ལག་བདེ་པོ་མི་ཡི་གཡོག་པོ་ཡིན།

“The man with the clever words is the leader,  
the man with clever hands is a slave.”

མིའི་རི་མོ་ནང་ལོགས་དང་།

སྐྱག་གི་རི་མོ་ཕྱི་ལོགས།

“The tiger’s stripes are outside,  
but a man’s stripes are inside.”

ཚོག་པ་གཡག་ལ་ཟུང་བྱུག་བེུ་ལ་གཞུ།  
 “You get angry with the yak, but it’s the calf you kick.”

མི་སྲུང་ཅུ་སེམས་སྲུང་ཅུ།  
 མཛོ་སྲུང་ཅུ་ལ་རྩ་དྲུག་ཅུ།  
 “Thirty people makes thirty minds,  
 thirty *dzo* makes sixty horns.”

ཞིག་ལ་བརྒྱབ་ཀྱང་གོང་བའི་ཕྱི་ལོགས་ཙམ།  
 “When a louse crosses the pass, it’s only gone to the other side of the lapel.”

རི་མགོ་ཐམས་ཅད་མིག་དང་རྩྱུག་ཁམས་ཅད་ཡམ་མཚོག་རེད།  
 “All peaks are eyes, and all recesses are ears.”

ཞི་མེད་ན་ཅི་ཅི་ལོགས་ར་རེད།  
 “When the cat’s away, it is New Year for the mice.”


# “Some summer festivals”

## དབུས་ཁའི་སྐབས་ཀྱི་དུས་ཚོན་ཁ་གསལ།

**Grammar aims** བརྗེས་ཤིང་རིག་པའི་དམིགས་ཚད།

- The aspectual auxiliary བཞད་ tä “to stay”.



CD II • Tr. 12-14 

### 40.1 Text ཚཱ་ཡིག

#### ༭། ས་ག་ལྷ་བ།

པོད་ལྷ་བཞི་པའི་ཚེས་བཅུ་ལྔ་ཉི་མ་ནི། (ཉིན་མོ་ནི) ལྷོ་བོ་སངས་རྒྱལ་བཅོམ་ལྷན་འདས་མངོན་པར་རྒྱགས་པར་  
 སངས་རྒྱལ་པའི་དུས་ཚོན་རེད། ཉི་མ་དེར་ནི་(དེའི་ཉིན་མོ་ནི) པོད་པ་ཚེས་རང་རང་གི་ལྷང་པའི་ནང་ལ་ཡོད་པའི་དགོན་པ་  
 ཁག་ལ་མཚོན་མཇུག་ལ་འགྲོ་གི་ཡོད་རེད། གཙུག་ལག་ཁང་དང་། མཚོན་ཉེན་ཅི་དག་ལ་སྐོར་ར་བརྒྱབ་གར་འགྲོ་གི་རེད།  
 པོད་མི་མང་པོས་ས་ག་ལྷ་བའི་ཚེས་བཅུ་བར་དུ་དཀར་སྐྱོད་བྱེད་ཀྱི་རེད། ཚེས་པ་བཅུ་ལྔ་ལ་ལྷ་ས་པ་ཚེས་ཞོགས་  
 གས་(ཞོགས་པ་)གཙུག་ལག་ཁང་ལ་མཚོན་མཇུག་ལ་ཕྱིན། དེ་ནས་སྐོར་སྐོར་ལ་ཕྱིན། དེ་ནས་དགོང་དྲོ་རྒྱུ་རྒྱ་  
 ཁང་ནང་ལ་ལྷ་སྐྱོན་དང་པེ་ལྷང་ལ་སོགས་པ་བཏང་ནས་གཞས་ཞབས་འཕྲོ་བརྒྱབ། ད་ག་ནང་བཞུགས་ལྷང་གི་ཚུའི་ནང་ལ་གོ་  
 བ་བཏང་ནས་སྐྱོད་པོ་བྱས་བཞད་(རྫོང་) ཀྱི་རེད།

#### འཇམ་སྐྱོད་སྐྱི་བསང་།

པོད་ལྷ་ལྷ་པའི་ཚེས་བཅུ་ལྔ་ཉིན་གར་ལྷ་ས་པ་ཚེས་འཇམ་སྐྱོད་སྐྱི་བསང་ཟེར་མཁན་(ཟེར་བའི་)ལྷ་གསོལ་ཡག་གི་དུས་  
 ཚོན་བཏང་(གཏོང་)གི་རེད། ཉི་མ་དེར་གཟབ་སྐྱོས་བཏང་ནས་བསང་བཏང་པ་དང་། སྐྱོད་གའི་ནང་ལ་གུར་བརྒྱབ།  
 ཚང་བཏངས། ཁ་ལག་རྒྱས་པོ་ཞེ་དྲགས་བཟས་བྱས་གཞས་རྩམ་ཐང་བཏང་བྱས་བཞད་ཀྱི་རེད།

#### དུག་པ་ཚེས་བཞི།

པོད་ལྷ་དུག་པའི་ཚེས་བཞི་ལ་ལྷོ་བོ་སངས་རྒྱལ་བཅོམ་ལྷན་འདས་ཀྱིས་བདེན་པ་བཞིའི་ཚེས་ཀྱི་འཁོར་ལོ་བསྐོར་པའི་ཉི་མ་  
 (ཉིན་མོ་) དེ་ཡིན་ཅང་། པོད་ཀྱི་ལྷང་པ་ག་ས་ག་ལ་མི་ཚང་མས་གཟབ་སྐྱོས་སྐྱས་ནས་(སྐྱས་ནས་)དགོན་པ་དང་། ལྷ་  
 ཁང་། གནས་རི། ཅི་དག་ལ་མཚོན་འབུལ་དང་བསྐོར་ར(བསྐོར་བ་)རྒྱག་གར་འགྲོ་གི་རེད། ལྷ་ས་པ་ཚེས་ཚ་བཞག་ན།  
 ལྷ་སའི་གཙུག་ལག་ཁང་དང་པེ་ལྷངས་དགའ་གསུམ་ཅི་དག་ལ་མཚོན་མཇུག་དང་བསྐོར་ར་རྒྱག་གར་འགྲོ་གི་རེད།

## Translation

### The month of Saka

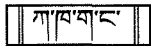
The full moon (the fifteenth day of the month) of the fourth month is the festival of the illumination of the (teacher) Buddha (the bhagavan). On that day, Tibetans go to the monasteries of their respective regions to pray. They perform circumambulations around temples and stupas. Many Tibetans abstain from eating meat until the fifteenth day of the month. On the morning of the fifteenth, the inhabitants of Lhasa go to the great temple of the Jhokang and then set off on the Lingkor (the circumambulatory route around Lhasa). Eventually, in the evening, in the Lukhang park, behind the Potala, they spend a nice time playing the *piwang* (the two-stringed Tibetan viola) and the *drapnyän* (Tibetan lute), as well as dancing and singing, and taking coracle trips on the Lukhang lake.

### The world fumigation

On the fifteenth day of the fifth month, the inhabitants of Lhasa perform the ceremony for the propitiation of the gods known as the “general world fumigation”. On that day, people dress in their finest clothing and perform fumigations (by burning juniper). After pitching their tents in the parks, they drink *chang*, eat heartily and sing operatic songs.

### The fourth day of the sixth month

Because the fourth day of the sixth month is the day on which the Buddha turned the wheel of the Dharma of the Four [Noble] Truths, in all parts of Tibet people put on their finest clothing and go to monasteries, sanctuaries, holy mountains and so forth to make offerings and perform circumambulations. For example, the people of Lhasa go to the Great Temple as well as to the monasteries of Sera, Gandän and Dräpung to make offerings and perform circumambulations.



## 40.2 Vocabulary ཀུན་གཤིས་ཀྱི་ལྷན་སྐྱོད་

ལྷན་པ་ tönpa	(n.) teacher, guide
ལྷན་ལྷན་ trapnyän	(n.) Tibetan lute
པི་ལྷན་ piwang	(n.) Tibetan viola
ཀོ་བ་ kōwa	(n.) yak-hide, yak-hide boat, coracle
མཚོན་རྟེན་ chörten	(n.) stupa
ས་ག་ཟླ་བ་ sāka tawa	(n.) fourth Tibetan month; name of the ceremony held on the fifteenth day of this month
བདེན་པ་ tenpa	(n.) truth
བདེན་པ་བཞི་ tenpa shi	(n.) The Four [Noble] Truths
མཚོན་འབྲུལ་ chōmpu:	(n.) offering
ཉིན་གཤིས་ nyinka ཉིན་མོ་ nyinmo (L)	(n.) day
རྒྱལ་པོ་ kyäpo	(adj.) abundant, plentiful
མཚོན་པ་ + སྤྲུལ་ chōpa phū:	(v.) [vol., EA] to make offerings



གུར་ + ལྷག་ khur kya'	(v.) [vol., E] to pitch a tent
དབུ་གུར་ + ལྷོན་ ūkur trön (H)	(v.) [vol., E] to pitch a tent
ཞབས་འཕྲོ་ + ལྷག་ shaptro kya'	(v.) [vol., E] to dance
ཀོ་བ་ + བཏང་ kōwa tāng	(v.) [vol., E] to paddle a coracle
འཁོར་ལོ་ + བསྐྱོར་ khörlo kōr	(v.) [vol., E] to turn the wheel (of the Dharma), <i>fig.</i> : to give teachings
མངོན་པར་རྫོགས་ ngönpaṛ tso'	(v.) [inv., A] to achieve, attain to
དཀར་སྐྱོང་ + ཕྱེད་ kārkyong che'	(v.) [vol., E] to abstain from meat
ལྷ་ + གསོལ་ lhā sō:	(v.) [vol., E] offering-ritual for local gods (of mountains, lakes, etc.)

### Proper nouns

ལུ་ཁང་ lūkang	Temple for serpent spirits; by extension, name of the lake and park around the Lukhang Temple behind the Potala
བཅོམ་ལྷན་འདས་ cōmtāntā'	Bhagavan, epithet (in Sanskrit) of the Buddha
འཛམ་གླིང་སྤྱི་སངས་ tsamling cīsang	<i>name of a ceremony</i>
དུག་པ་ཚེས་བཞི་ thrukpa tshēshi	<i>name of a ceremony</i>



### 40.3 Remarks འགྲེལ་བཤད།

#### 40.3.1 The aspectual function of བཞུད་ རྟེན་ "to stay"

The secondary verb བཞུད་ རྟེན་ "to stay" has an aspectual sense. The main verb, which is followed by བཞུད་ རྟེན་, must take the past tense. The connective ཅས་ རྟེན་ may optionally be placed between the main verb and the secondary verb: V + ( ཅས་ རྟེན་ ) བཞུད་ + AUX.

The secondary verb བཞུད་ རྟེན་ indicates that an action that was begun in the past *is in the process of happening* either in the present or from a past point of reference, or that the state of affairs resulting from this action is still present. The secondary verb may be followed by:

a) perfective auxiliaries བཞུད་པ་ཡིན་ རྟེན་-payin (egophoric), བཞུད་པ་རེད་ རྟེན་-pare' (assertive), བཞུད་སྐོང་ རྟེན་-song (testimonial).

b) perfect auxiliaries: བཞུད་ཡོད་ རྟེན་-yö' (egophoric), བཞུད་ཡོད་རེད་ རྟེན་-yo:re' (assertive), བཞུད་བཞག་ རྟེན་-sha' (inferential).

The former constructions (a) may be translated by the perfective, and the latter (b) by the imperfective or the present perfect continuous according to the context. The use of adverbs such as "still" may help to convey the meaning of these constructions.

Ex.: རྗེ་རྗེ་བཞུད་པ་ལོག་ཡོང་དུས་ཉི་མས་དེབ་བཞུད་(ཅས་)བཞུད་བཞག་

"When Dorje got back home, Nyima was still reading a book."

ཁ་ས་ཁྲིམ་ལ་ལུག་དུས་མོ་རང་གིས་མར་ཉོས་(ནས)་བཟང་བཞག

“Yesterday, when I met her in the market, she was buying butter.”

མོ་རང་དུས་ནས་བཟང་བ་རེད།

“She’s been crying constantly.”

འཛིན་གྱི་ནང་ལ་སྐད་ཆ་བཤད་ནས་བཟང་བ་རེད།

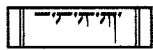
“He’s been talking all the time in class.”

The construction may also indicate a resulting state.

ཁོ་རང་ན་བཟང་བཞག “He’s still unwell.”

མོ་རང་ལང་བཟང་བཞག “She’s up.” (lit. she got up and she’s stayed up)

(Compare this with the sentence: མོ་རང་ཡར་ལངས་སོང་། “she got up”)



40.4 Exercises ལྷོ་ཆོན།

40.4.1 Translate into English:

- ༡) མདང་དགོངས་ང་ཉལ་བཟང་དུས་ཆར་པ་ཆེན་པོ་བབས་སོང་།
- ༢) ཁོང་ད་ལྟ་བར་དུ་སྐྱུག་བཟང་བཞག
- ༣) ལྷོ་ཆོན་བཟུ་པ་ཟིན་པ་ཡོད་ཅང་ཁོང་ཆོ་སྐྱབས་བཟང་ཡོད་རེད།
- ༤) འཛིན་གྱི་སྤྱི་བསངས་ནི་སྐྱེ་མ་ཆོས་རྒྱལ་ཁྲི་སྤོང་ལྷོ་བཙན་གྱི་སྐྱབས་ལ་བསམ་ཡས་གཙུག་ལག་ཁང་བཞུགས་དུས་བར་ཆད་མང་པོ་བྱུང་ཅང་སྤོང་དཔོན་པོ་ལྷོ་ལྷོ་གནས་གྱིས་བསངས་བཏང་ཡག་དང་མཚོན་པ་ལྷོ་ལྷོ་གྱི་ཆོན་པོ་གནང་ཅང་ལྷོ་ལྷོ་བར་ཆད་ཆང་མ་མེད་པ་ཆགས་པ་རེད། འདི་དྲན་གསོ་ལྷོ་ལྷོ་གྱི་དུས་ཆེན་ཅིག་རེད།

40.4.2 Answer the following questions:

- ༡) སངས་རྒྱས་བཙུན་ལྷོ་ལྷོ་འདས་མཛོན་པར་རྫོགས་པར་སངས་རྒྱས་པའི་དུས་ཆེན་གྱི་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད་རེད།
- ༢) བོད་རྒྱ་དུག་པའི་ཆོས་བཞི་ལ་དུས་ཆེན་ག་རེ་ཡོད་རེད།
- ༣) ཆོས་གྱི་འཁོར་ལོ་སྐོར་བ་ཟེར་ཡག་དེ་དོན་དག་ག་རེ་རེད།
- ༤) བདེན་པ་བཞི་ཟེར་ཡག་དེ་ནི། ལྷོ་ལྷོ་གྱི་བདེན་པ། ལྷོ་ལྷོ་གྱི་བདེན་པ། འགོག་པའི་བདེན་པ། བདེན་པ་བཞི་པ་ལ་ག་རེ་ཟེར་གྱི་ཡོད་རེད།



### 40.5 Civilization རིག་གཞུང་།

ལྷུ་ཡི་རྒྱ་རྩལ། *The art of the riddle: an educational game of the Tibetans.*

The art of the riddle (*deu*, also called *khet* in Amdo) is an important social and cultural phenomenon in Tibetan society, particularly among the *drogpa*. The Tibetans like to practice riddles, especially in the evening before sleeping or early in the morning. In one traditional version of the game, the participants first perform a divination (*mo*) or choose the smallest straw or play “rock-paper-scissors”. The winner symbolically becomes the lord of the earth and all that is in it, while the loser becomes the owner of the sky and all it contains. Then the players ask each other riddles, and the loser in each round has to give the winner an object or an animal from his domain.

Usually the riddles are composed in verse and sound like oral poetry. A lot of them concern parts of the body, animals or objects from everyday life in Tibet.

Here are some examples of *deu*:

འཁྲོང་མི་འགུལ། ལྷུ་མ་འགུལ། ཟེར་བ་དེ་ག་རེ་རེད།

ལེན། སྐྱ་ནག།

“What is an immobile wild yak with moving innards?”

Answer: *a nomad tent*

སྐབ་འཕུངས་འོག་གི་ཞོ་སྐལ་བ། ཟེར་བ་དེ་ག་རེ་རེད།

ལེན། སྐད་བ།

“What is yogurt fermenting under a bush of penpa grass?”

Answer: *the brain*

དགོན་པ་སྤྲོ་རོ་བ་ནང་གི་ཡིན་རྒྱུང་དམར་རིལ་རིལ། ཟེར་བ་དེ་ག་རེ་རེད།

ལེན། བ།

“What is a glittering monastery with a small red monk in it?”

Answer: *the mouth* (the teeth and the tongue)



### 40.5 Civilization རིག་གཞུང་།

ལྡེ་ལྡེ་ལྡེ་ལྡེ། *The art of the riddle: an educational game of the Tibetans.*

The art of the riddle (*deu*, also called *khet* in Amdo) is an important social and cultural phenomenon in Tibetan society, particularly among the *drogpa*. The Tibetans like to practice riddles, especially in the evening before sleeping or early in the morning. In one traditional version of the game, the participants first perform a divination (*mo*) or choose the smallest straw or play “rock-paper-scissors”. The winner symbolically becomes the lord of the earth and all that is in it, while the loser becomes the owner of the sky and all it contains. Then the players ask each other riddles, and the loser in each round has to give the winner an object or an animal from his domain.

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Here are some examples of *deu*:

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ལེན། སྤྲ་ནག

“What is an immobile wild yak with moving innards?”

Answer: a nomad tent

སྤན་འཕུངས་འོག་གི་ཞོ་སྤལ་བ། ཟེར་བ་དེ་ག་རེ་རེ།

ལེན། སྤང་བ།

“What is yogurt fermenting under a bush of penpa grass?”

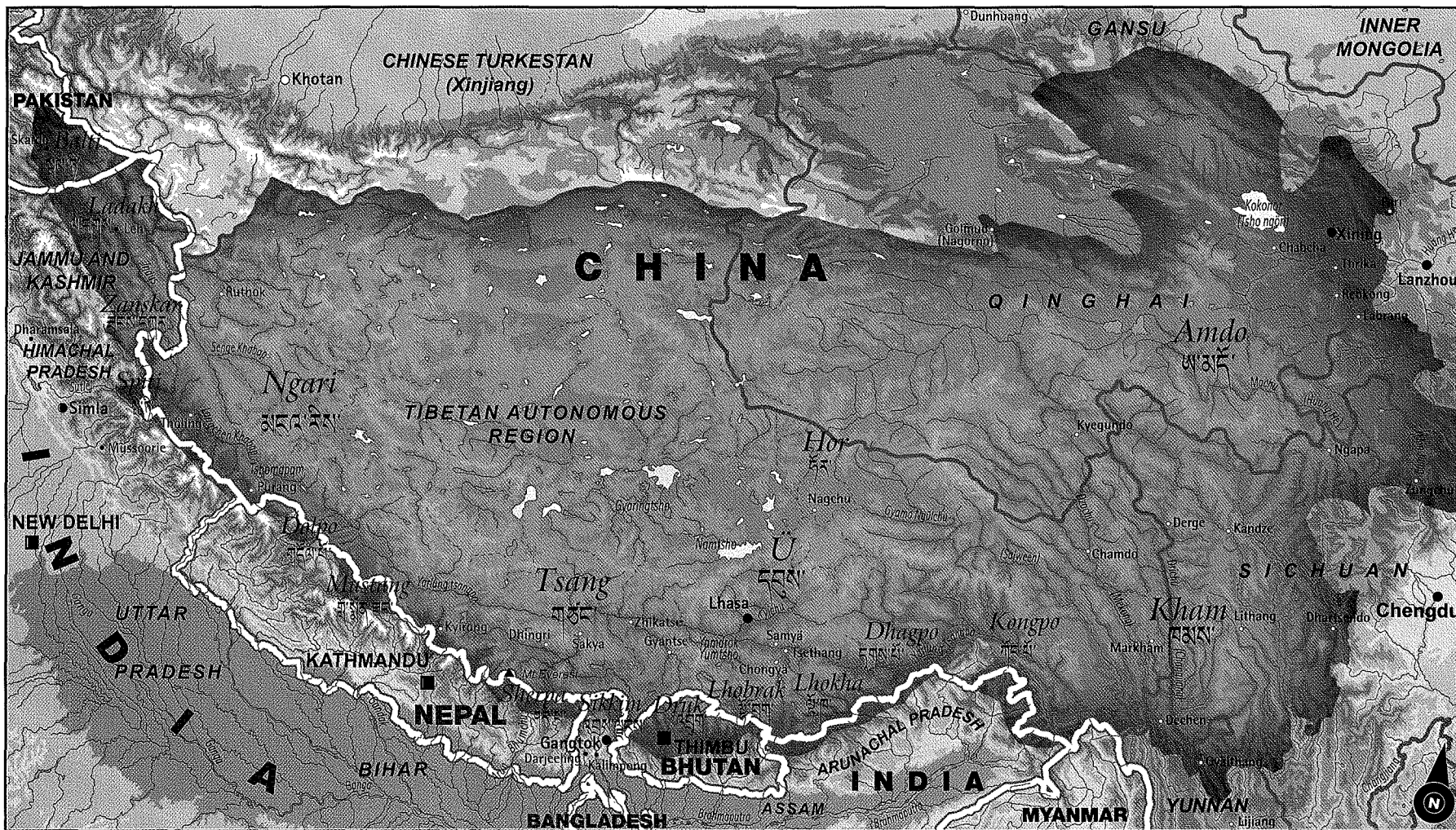
Answer: the brain

དགོན་པ་ཤ་རོབ་རོབ་ནང་གི་ཡིན་ཚུང་དམར་རིལ་རེལ། ཟེར་བ་དེ་ག་རེ་རེ།

ལེན། །།

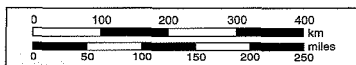
“What is a glittering monastery with a small red monk in it?”

Answer: the mouth (the teeth and the tongue)



## TIBETAN LINGUISTIC AREA

བོད་ཀྱི་ཡུལ་སྐད་ས་བབྱ་



Tibetan linguistic area



International border



Provincial border in China

*Sherpa* ཤར་པ་ Tibetan dialect

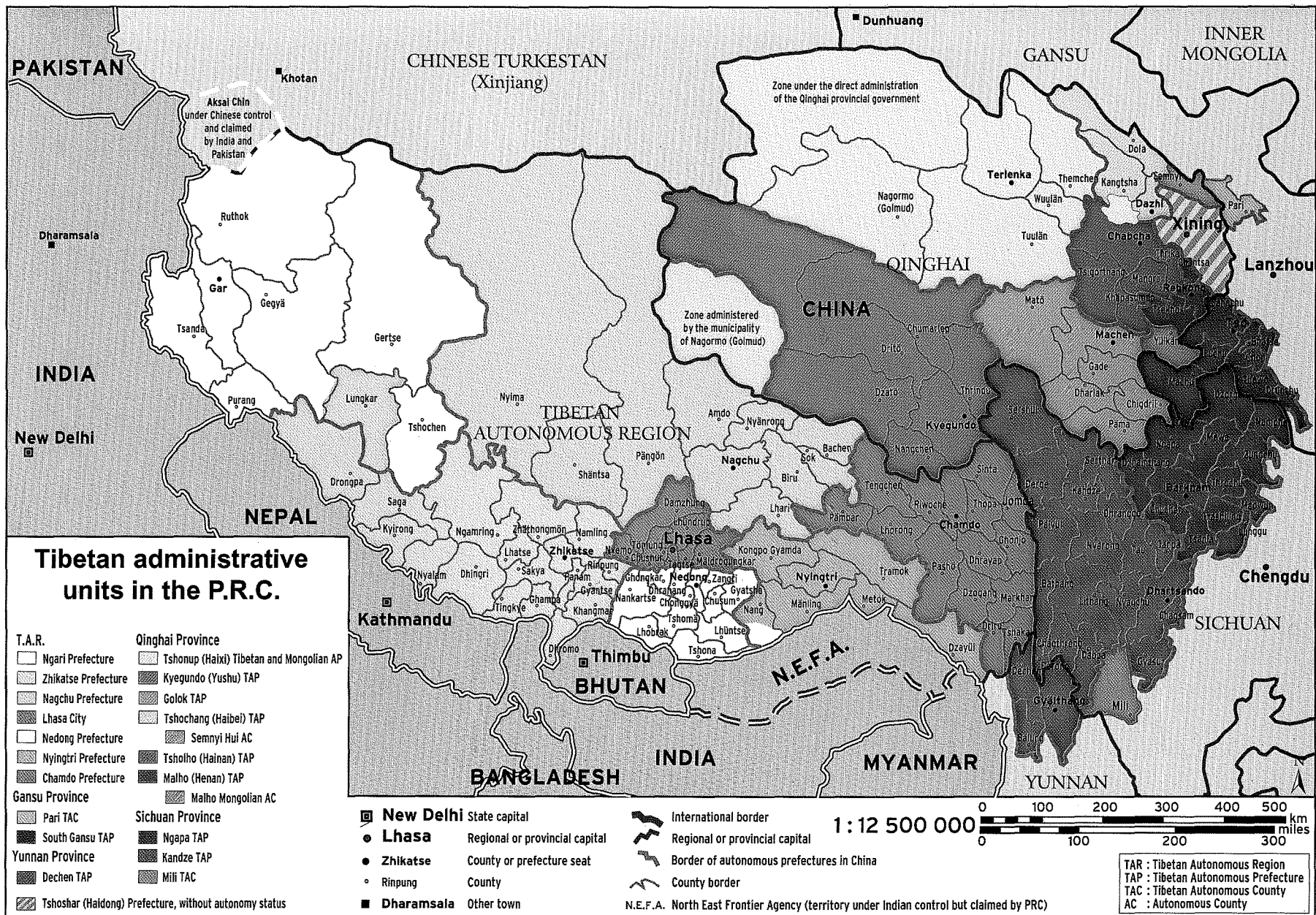
ASSAM Province or State

THIMBU State capital

● Chengdu Province capital

○ Zhikatse Main Tibetan town

• Kalimpong Other town



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# “The Yogurt Festival and the Ceremony of Pändän Lhamo”

## ཞོ་སྟོན་དང་དཔལ་ལྷའི་རི་ཁྲིད།

Grammar aims བརྗོད་རིག་པའི་དམིགས་ཚད།

- The directional auxiliaries ཡོང་ yong and འགྲོ་ tro.
- Nominal clauses.
- The construction གང་khang + Adj / V / doubled Adv.

Traditional music in the Norbu lingkha gardens  
(recorded during the Yogurt Festival in 1996)

CD II • Tr. 15



CD II • Tr. 16-17



### 41.1 Text ཚུམ་ཡིག

#### ༄། ཞོ་སྟོན།

ཞོ་སྟོན་ཟེར་ཡག་དེ་ནི་(ཟེར་བ་དེ་ནི་) ལྷ་བ་དུག་པའི་ཚེས་པ་ ༣༠ 'ཉིན་གར་འབྲས་སྦྲངས་ལ་སྦྱོར་མོ་ལྷུང་བ་དང་།  
 ལྷུང་བ་བ། ལྷུང་དགར་བ་ཅི་དག་གི་ལྷ་མོ་བ་ཚོས་ལྷ་མོ་གཟིགས་འབུལ་ལྷ་གི་ཡོད་རེད། བོད་ལྷ་བདུན་པའི་ཚེས་གཅིག་  
 གི་ཉིན་ནས་ཚེས་པ་བཞི་བར་དུ་ལོ་རྒྱུ་ཁར་ལྷ་མོ་ཚོགས་པ་རེ་རེ་ནས་ཉི་མ་རེ་རེ་མོས་བྱས་ནས་ཉིན་འགྲོངས་ལྷ་མོའི་འཁྲུང་  
 གཞུང་རེ་རེ་འཁྲུང་གི་རེད།

སྟོན་མ་དགོངས་དྲོ་ལྷ་མོ་འཁྲུང་ཚར་པའི་སྐབས་ལ་དམག་སྐར་ཁག་གི་དམག་མིའི་དུ་སྦྱིགས་གྱིས་གུས་བཏུས་ལྷ་གི་རེད།  
 ལྷ་མོ་ཚོགས་པ་དེ་ཚོས་ཚེས་པ་ནས་བཟུངས་ཉི་མ་ཁ་གསལ་ལྷ་སའི་སྐུ་དུག་ཚེ་ཁག་གི་གཟིམ་གསལ་ལྷ་མོ་འཁྲུང་གི་རེད། ཞོ་སྟོན་  
 ཟེར་ཡག་(ཟེར་བ་)ནི་དང་པོ་འབྲས་སྦྲངས་ལ་ཞའི་སྟོན་མོ་བཏང་སྟོལ་(གཏོང་སྟོལ) ལྷུང་བ་ནས་འགོ་བཙུགས་པ་རེད།  
 ཞོ་སྟོན་རིང་གར་ལྷ་ས་བ་མང་ཆེ་བ་གཟུང་འཚོར་གར་ཡག་ཡག་གོན། ཁ་ལག་དང་ར་ཆར་ཁྲིར་ནས་ལོར་བྱ་སྦྱིང་གར་ལྷ་མོ་ལྷ་  
 གར་འགྲོ་གི་རེད། དགོངས་དག་ཉི་མ་བཞུད་དུས་གཞས་རྩམ་ཐར་བཏང་གིན་བཏང་གིན་སོ་སོའི་ནང་ལ་ལོག་འགྲོ་གི་རེད།

#### དཔལ་ལྷའི་རི་ཁྲིད།

དཔལ་ལྷའི་རི་ཁྲིད་ཟེར་ཡག་ནི་(ཟེར་བ་ནི་)སྟོན་མ་ལྷ་སར་བོད་ལྷ་བཏུ་པའི་ཚེས་བཅོ་ལྷའི་ཉིན་གར་དཔལ་ལྷན་ལྷ་མོ་བར་  
 རྒྱུར་ནང་ལ་གདན་འདྲེན་ལུས་ནས་བར་རྒྱུར་ལྷ་ལྷོགས་རབ་གསལ་སྤང་ལམ་ནས་ཞལ་སྦྱོར་གཟིགས་ནས་གྱིབ་རྒྱུང་བཅོན་དང་ཞལ་  
 འཚོམས་གནང་གི་རེད། ཉི་མ་དེ་(དེའི་ཉིན་མོ་) ལྷ་ས་བ་ཚོས་གསོལ་ཚིགས་རྒྱས་པོ་བཞོས་ནས་ལྷ་ས་ཞོལ་ས་ལུལ་ནས་དཔལ་  
 ལྷན་ལྷ་མོ་མཇལ་གར་(མཇལ་བར་) སེབས་མཁའ་ཚོར་སྟེ་ལེན་ལྷ་གི་རེད། ཡང་དགའ་ལྷན་ལྷ་མོ་ཚོད་གྱི་དགོངས་དྲོ་ཞོལ་བ་  
 ཚོས་ལྷ་སའི་དགྱིལ་ལ་བཞུགས་མཁའ་ཚོར་སྟེ་ལེན་རྒྱས་པོ་ལྷ་གི་རེད། དེ་འདྲས་ཡིན་ཅོང་། ལྷ་ས་བ་དཔལ་ལྷའི་རི་ཁྲིད་  
 དང་ཞོལ་བ་དགའ་ལྷན་ལྷ་མོ་ཚོད་ཟེར་ཡག་གི་བཤད་སྟོལ་(བོད་སྟོལ)ཡོད་རེད། ལྷ་བ་བཏུ་པའི་ཚེས་གར་ནས་ཚེས་བཅོ་ལྷ་  
 བར་ལ་སྐུ་གུ་ཚོར་དགའ་པོ་ཉེ་པོ་དང་སྟོན་རྒྱག་ཚོས་རྩལ་ཉེ་ཡག་(ཉེ་བྱེད) དཔལ་ལྷའི་ཡག་གི་(ལྷའི་བའི) ལུགས་སོལ་ཡོད་རེད།  
 བྱས་ཅོང་སྐུ་གུ་ཚོས་དུས་ཚོད་དེ་སྟེ་ཅོ་(སྟེ་ཅོམ)གར་ན་བསམ་ནས་རེ་བ་བྱས་ནས་སྐུ་གུ་ཡོད་རེད།

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## Translation

### The Yogurt Festival

The Yogurt Festival begins on the thirtieth day of the sixth month in Dräpfung Monastery, where the opera troupes of Kyormolungwa, Chungbawa and Gyangkara hold performances throughout the day. This goes on from the first to the fourth of the seventh month in the Norbu lingkha gardens, where opera troupes every day take turns to present an item from the Tibetan opera for a full day. In the past, in the evening when the operatic excerpt was over, the battalions of certain army regiments would hold a parade, and for several days beginning on the fifth, the opera troupes would perform in the houses of certain high noble families. The Zhotön Festival was first celebrated at Dräpfung, where there used to be a yogurt banquet. During the festival, the majority of Lhasa's inhabitants would dress in their finest and go to watch the operatic performances, taking with them food, tea and *chang*. At sunset, they would return home singing operatic songs.

### The Ceremony of Pändän Lhamo

In the past, at the time of the full moon (the fifteenth) of the tenth Tibetan month, there was the ceremony of the goddess Pändän Lhamo. On that day in Lhasa, the goddess was brought (lit. invited) to the passage of Rabsäl, south of the Bharkor, and from there, facing south, she went to meet the *tsän* (a local divinity) of Dhribdzong. On that day, the inhabitants of the center of Lhasa would prepare an elaborate meal and host the inhabitants of the Zhöl area [at the foot of the Potala] who came to see Pändän Lhamo.

Similarly, on the evening of the [ceremony of] Gandän Ngamchö, the inhabitants of the Zhöl sector would hold a lavish reception for the inhabitants of the central quarter. It is because of this [association between an area and a ceremony] that there are the customary sayings, "Lhasa and Pälhäritrö (name of the ceremony of Pändän Lhamo)" and "Zhöl inhabitants and Gandän Ngamchö". From the beginning of the tenth month up to the fifteenth day, children are traditionally given money for buying sweets by their relatives and others close to them. This is why children eagerly look forward to this day.

## ། ཀ་ལ་ག་ང་ །

### 41.2 Vocabulary ཚོག་གསལ།

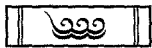
ལྷ་མོ་བ་	lhāmowa	(n.) operatic performer
ཉིན་འཁྱོད་ས་	nyīnkyong'	(n.) all day
འཕྲུབ་གཞུང་	thrāpshung	(n.) classical operatic piece
དམག་	mā'	(n.) war
དམག་མཉམ་	mākkar	(n.) army camp
རུ་སྐྱིག་ས་	rutri'	(n.) military parade
ངོ་པ་	ngānpa	(n.) gift
སྐྱུ་དྲག་	kūtra'	(n.) aristocrat, noble
སྲང་ལམ་	trānglam, sānglam (L)	(n.) street, alley
བཙན་	tsān	(n.) <i>tsän</i> (local warrior-god)



ནས་བརྒྱུངས་ nāsung'	(adv.) since
གིན་ kin	(part.) gerundive
རེ་མོས་ + རྒྱེད་ remö' che'	(v.) [vol., E] to take turns
འཇུབ་ thrāp	(v.) [vol., EA] to act, perform
ལྷེ་ལེན་ + ལྷེ་ nēlen shu	(v.) [vol., EA] to receive, host
གུས་བརྒྱུ་ + ལྷེ་ khutü' shu	(v.) [vol., ED] to present one's respects
གཟིགས་འབྲུལ་ + ལྷེ་ sīkpü: shu (H)	(v.) [vol., EA] to stage a performance

### Proper nouns

རྫོམ་མོ་ལུང་བ་ kyörmolungwa	Kyormolungwa (opera troupe)
ཅུང་བ་བ་ cūngpawa	Chungbawa (opera troupe)
རྫུང་མཁར་བ་ kyangkarwa	Gyangkharwa (opera troupe)
ཞོལ་ shö:	area of Lhasa, at the foot of the Potala
རབ་གསལ་ rapsä:	Balcony in front of a window, name of a Lhasa street: Rabsäl Street
དཔལ་ལྷའི་རི་ཁྲོད་ pälä: ritrö'	Ceremony of Pändän Lhamo
དཔལ་ལྷའི་རི་རབ་ pälä: rirap	Ceremony of Pändän Lhamo (alternative name)
དགའ་ལྷན་ལྷ་མཚོད་ kantän ngāmcö'	Ceremony of Gandän Ngamchö, commemoration of Lord Tsongkhapa's death, on the 25 <sup>th</sup> of the tenth month
ཞོ་ལྷོན་ shotön	Zhotön, Yogurt Festival



### 41.3 Remarks འགྲེལ་བཤད།

#### 41.3.1 The directional and aspectual auxiliaries ཡོང་ yong and འགྲོ་ trö

Verbs of movement are often formed by using directional auxiliaries that specify whether an action is coming towards or going away from the speaker (or the point of reference).

Ex.: ཁོང་མཚོད་ཡོང་གིས།	“He’s coming jumping.” (he’s jumping this way)
ཁོང་མཚོད་འགྲོ་གིས།	“He’s going jumping.” (he’s jumping away)
ང་ནང་ལ་ལོག་འགྲོ་གི་ཡིན།	“I’m going back home (away from the interlocutor).”
ང་ནང་ལ་ལོག་ཡོང་གི་ཡིན།	“I’m coming back home (towards the interlocutor).”

The two auxiliaries may also be used with non-volitional verbs to indicate the beginning of a process (inchoative sense). The auxiliary yong is used with the first person (singular or plural), whereas trö is used with the second and third persons (singular or plural).

Ex.: ང་གཉིད་ཁྱུག་ཡོང་གིས།	“I’m starting to fall asleep.”
ཁོང་གཉིད་ཁྱུག་འགྲོ་གིས།	“He’s starting to fall asleep.”

ང་འབྲུག་ཡོང་གིས།	“I’m starting to feel cold.”
ཁོང་འབྲུག་འགྲོ་གིས།	“He’s starting to feel cold.”

### 41.3.2 Nominal clauses

Like relative clauses, nominal clauses (whether as subject, object or complement) are formed with the use of a nominalizer, but it is important to distinguish between the two types. For this purpose the nominalizers །-pa, །-ya and །-kyu are used (see Lessons 11, 25) . They may be followed by the genitive or oblique case (when the function of the clause requires it). The syntactic position of the nominal clause in the sentence depends on its function as subject, object or complement.

Ex.: བྱེད་རང་ཐེབས་ཐུབ་པའི་རེ་བ་ཡོད།

“I hope you’ll be able to come.” (nominal clause = complement of the noun རེ་བ་)

རང་སློབ་སྦྱོང་ཡག་པོ་དང་གཟུགས་པོ་བདེ་བར་ཡོང་ཡག་སློབ་འདུན་ལུ་རྒྱ་ཡིན་

“I pray that you should be in good health and that you study well.” (nominal clause =object of the verb སློབ་འདུན་ལུ་)

བུ་མོ་དེ་མོ་རང་རང་གི་ཡ་ལྷག་ཡིན་པ་ཤེས་པ་རེད།

“She realized that the girl was her own sister.” (nominal clause =object of the verb ཤེས་)

ཁོང་གིས་བོད་པ་ཚང་མ་སྦྱོ་པོ་ཡིན་པ་བསམ་པ་རེད་པས།

“Did he think all Tibetans were poor?” (nominal clause =object of the verb བསམ་)

ཁོང་གིས་བོད་པ་ཚང་མ་སྦྱོ་པོ་རེད་བསམ་པ་རེད་པས། *idem.*

### 41.3.3 The construction གང་མཁྱེན་ + Adj / V / doubled Adv

This construction appears in several expressions consisting of the pronoun *khang* “what”, “as much” followed by an adjective or, sometimes, a verb or an adverb, usually doubled.

Ex.: གང་མགྱོགས་མགྱོགས་ “as quickly as possible”, གང་ཡག་ཡག “as well as possible”, གང་མང་མང “as many as possible”, གང་གཟབ་གཟབ “as carefully as possible”, གང་ཡོད་ཡོད “as much as possible”.

We also find *khang* in several constructions such as: གང་ཐུབ་ཅི་ཐུབ “as much as possible”, གང་བྱུང་མང་བྱུང་ “anyhow, indiscriminately”, གང་ལ་གང་འཚམས་ “as appropriate, as convenient,”, etc.





### 41.5 Civilization རིག་གཞུང་།

From Classical to Modern Tibetan literature: a long living tradition.

Literary Tibetan has been around for over a thousand years. The earliest texts go back to the seventh century. In terms of its quality, originality, diversity and sheer volume, the classical literature of the Land of Snows ranks among the great literary traditions of Asia. The Sayings of Sakya Pandita (thirteenth century), the songs of Milarāpa (twelfth century) the poems of the Sixth Dalai Lama and the Epic of Gesar of Ling are already a part of the world's literary heritage. Whether written in prose or verse, traditional Tibetan literature covers a wide range of domains, including Buddhism, history, medicine, astrology, grammar and poetry.

Since the beginning of the twentieth century, Tibet has seen the gradual development of a modern literature that follows on directly from this tradition. The landmark figure of Gendün Chömpel, who died in 1950, provides the link between the classical style and the emergence of modern genres. However, it was only at the beginning of the 1980s that Tibet witnessed a real explosion of this new literature. Innovative genres, such as the short story, free verse and even the novel began to appear, while some thirty new literary magazines made a significant contribution to the development of the field.

Contemporary Tibetan writing has been influenced by several currents: classics in Chinese and in European languages, as well as canonical and Classical Tibetan literature, not to mention the oral traditions of the nomads.

Tibetan authors write in Modern Literary Tibetan, a superb language that has remained very close to the classical style, even though it has evolved gradually and been enriched by the adoption of many neologisms.

The last thirty years have seen the publication, in this modern style, of numerous works covering an extraordinary diversity of subjects such as science, politics, economics, astrology, history, Buddhism, medicine, education and literary criticism.

The preferred literary genres are, understandably enough, poetry and short stories, which give the authors an opportunity to deal with Tibetan thought and culture. Fiction is the ideal medium through which to describe the people and the landscape of the high plateau, and to evoke both ancient traditions as well as the upheavals that the society has experienced. The perspectives of these writers on the Tibetan world are entirely new and original.

It will be evident, from a comparison of the following four poems, that Modern Literary Tibetan doesn't represent a break from the classical language. The first poem was written by Sakya Pandita in the thirteenth century; the second and third are attributed to the Sixth Dalai Lama (early seventeenth century), while the last was written in the late twentieth century by Sangda Dorje, one of the authors of this Manual.

མ་དབྱེད་པ་ལས་དོན་གྲུབ་པ།  
 བྱང་ཡང་མཛོངས་པར་སུ་ཞིག་བརྩི།  
 མིན་འབྲུ་དག་གིས་རྩོམ་པའི་རྗེས།  
 ཡི་གེར་བྱང་ཡང་ཡིག་མཐན་མིན།།

*“Those who achieve something  
 Without reflecting on it cannot be deemed wise;  
 Though woodworms may leave traces like letters,  
 They aren't scribes.”*



བྱ་དེ་ལྷུང་ལྷུང་དཀར་མོ།  
 ང་ལ་གཤོག་སྐྱལ་གཡམ་དང་།  
 ཐག་རིང་རྒྱང་ལ་མི་འགྲོ།  
 ཡི་ཐང་བསྐོར་ནས་སླེབས་ཡོང་།།

*“O white crane,  
 Lend me your wings!  
 I shan't go far,  
 I shall visit Lithang and come back.”*



ཕྱིས་པའི་ཡི་གེ་ནག་ཅུང་།  
 ལྷ་དང་ཐིག་པས་བཞིགས་སོང་།  
 མ་བྲིས་སེམས་ཀྱི་རི་མོ།  
 བསུབས་ཀྱང་ལུབ་རྒྱ་མི་འདུག།

*“Little black letters set down in writing  
 Are washed away by raindrops;  
 Unwritten lines on the heart  
 Can never be erased.”*

# ལྷན་སྐྱེ

མཚན	མོའི	མགོན	དུ	བསྐྱེ	བའི	ལྷན	བལྷན	དགའ
མཚན	མོའི	གཉེན	མགོན	ལྷན	ལྷན	བལྷན	མཚན	དུན
ཉིན	མོ	ནམ	མཁའ	དུས	པམ	ལྷན	དགའ	ལྷན
ལ	ཚམ	ནམ	མཁའི	ལྷན	ལྷན	ལྷན	མཚན	བལྷན
བལྷན	མོ	བདག	ལོད	ལྷན	དུ	ལྷན	ལྷན	ལམས
ལྷན	ལྷན	ལྷན	ལྷན	ལྷན	དུ	དུན	ནམ	ལྷན
ལྷན	མ	མཚན	ལྷན	བལྷན	ལྷན	མ	ལྷན	ལྷན
ལྷན	ལྷན	མ	ལྷན	ལྷན	མོའི	དུས	ལྷན	ལྷན
བལྷན	མཚན	བལྷན	ལྷན	ལྷན	ལྷན	དུས	བའི	ལྷན

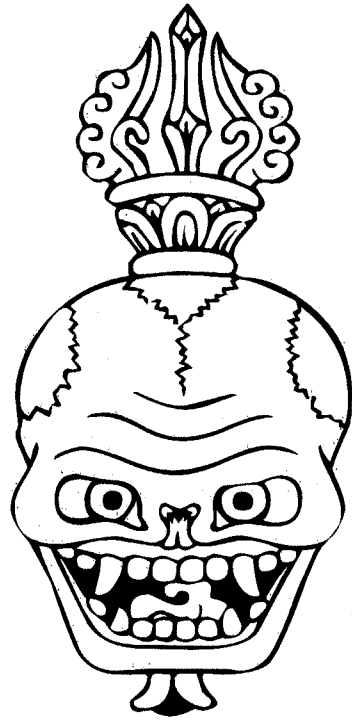
## “Song of Separation”

Künkor<sup>169</sup> by Sangda Dorje (1992)

*In the vastness of the night sky, the full moon rises,  
 White and beautiful, a splendid jewel in cloudless space,  
 A hundred pale cool beams in the sheltering night.  
 Seeing this nocturnal companion, as beautiful as my beloved,  
 Brings her to my mind.  
 When the white clouds are set like jewels in the brightness of the day's sky,  
 As beautiful as the unrivalled ornaments of heaven,  
 Your form arises in the vault of my mind.  
 The enduring memory of your wide eyes, beloved, saddens me.  
 Ah, beautiful face like the full moon,  
 Ornament of the eyes, in the splendour of your youth,  
 Though your dear face shines with love,  
 I am your wretched companion.*

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169. *Künkor*, or “magic squares”, originally devised by the Fifth Dalai Lama, may be read in any direction. This poem, for example, has to be read along both diagonals and then across, as one would normally read.





## Outlines of the Differences between Literary and Spoken Tibetan

The differences between Literary (Modern and Classical) and Spoken Tibetan lie in the lexicon (vocabulary), grammatical words and, to a lesser extent, syntax and pronunciation.

The classical language is characterized by its conciseness and by the corresponding importance of context and cultural background.

A text in the classical style would be shorter than a Standard Tibetan rendering of the same material. The classical, literary language owes its concentrated, terse character to a number of factors:

— Nouns, adjectives and verbs tend to be monosyllabic, whereas the oral language tends to use polysyllabic forms.

— Verbs can function autonomously, whereas oral Tibetan requires the systematic use of auxiliaries.

— Case markers, nominalizers and conjunctions may be left out when the semantic context is clear enough for them to be redundant. Ellipses of this sort are especially common in poetry, to satisfy the demands of the metre.

— Literary Tibetan often foreshortens compound words by omitting syllables.

— Coreferential pronouns and nouns are generally avoided. When there is no ambiguity, the “subject” is introduced only once, and may not reappear in a given passage.

And finally, from a syntactic point of view, the written language is often more flexible than the oral. For example, adjectives and relative constructions may be placed either before or after the noun, whereas in oral Tibetan they almost always follow and precede them respectively.

Anyone who knows colloquial Tibetan can quite easily learn the literary language, and vice versa. The following pages, containing a systematic survey of the main points of difference, are intended to serve as a bridge between the two registers. The lists presented here are by no means exhaustive, but at least they illustrate some of the fundamental differences. For further details about the literary language we would highly recommend *The Classical Tibetan Language* (Beyer, 1992) and, in French, *le Clair Miroir* (Kesang Gyurmé, 1994).

### 1. Current and literary pronunciation

Literary Tibetan is used by Tibetans of all regions, however different their spoken dialects may be, as well as in Bhutan, Ladakh and the dozen or so ethnically Tibetan enclaves of Nepal such as Khumbu (the Sherpas), Mustang and Dolpo, as well as by speakers of languages other than Tibetan such as the Mongols, Kalmyks, Buryats and, more recently, Western practitioners of Vajrayana Buddhism. Obviously, the pronunciation of Literary Tibetan will vary according to the reader's regional provenance, so that a native of Kham or Amdo, for example, will read a text in very different accent from a Central Tibetan.

In the following pages, examples of Literary Tibetan will be presented in a transcription that corresponds to the reading pronunciation by a speaker of Standard (or Central) Tibetan.

As a general rule, conversational pronunciation of Standard Tibetan is identical with that of Literary Tibetan<sup>170</sup>, and follows the conventions for spelling and pronunciation (see Table 10 in Appendix 6). Certain words, however, are pronounced differently in colloquial usage (this pronunciation will be unmarked) and according to literary convention (marked with an L below), as when someone is reading aloud or quoting.

For example, འབྲི *bri*, “the yak cow”, is pronounced /tri/ in literary language and /pi/ in colloquial usage. Similarly, in the case of the following words: སྤྱ་ནག་ *sbra-nag* “nomad tent” /tr̥aṅa/(L), /p̥ana'/; བཞེངས་ *bZhengs* “to get up” (H), “to construct” /sheng'/(L), /shang'/; འཛོགས་ *'dzegs* “to climb” /tse'/(L), /tsa'/; ཏོག་ཙམ་ *tog-tsam* “a little” /tōktsam/ (L), /tē(t)s/; སྤྱིན་ *brin* “to be sellable, to be sold” /thr̥in/ (L), /phim/; ཞེས་གྱི་ཡོད་ *shes+kyi-yod* “I know” /shē'+kiyö'/ (L), /shēn+kiyö'/; རྩ་མོང་ *nga-mong* “camel” /ngāmong/ (L), /āmong/; སྤྱང་པོ་ *sprang-po* “beggar” /tr̥āngpo/(L), /pāngko/; མི་དགོས་ *mi dgos* “I don't need” /m̥i kō'/ (L), /m̥y kō'/.

These differences may be explained in terms of the simple rules that will be set out below. The rules will make it possible to account for the majority of cases in which colloquial pronunciation differs markedly from the literary form. Colloquial pronunciation is not accommodated by special spelling, except in the case of certain modern writings that try to reproduce vernacular speech.

170. There are some minor discrepancies that occur in a very careful literary or reading pronunciation (and in some cases of hypercorrection): The final suffixed letters *g*, *l*, *r* are then respectively pronounced as /k, l, r/ (while in normal reading *k* yields a glottal stop; *l* and *r* a lengthening of the preceding vowel.). Initial aspirate consonants in second syllables usually keep their aspiration in careful reading while the aspiration is lost otherwise.

### Features of colloquial pronunciation

- “Floating nasals”.
- The disappearance of the subscript *r* of a labial. Thus a labial /p/ is pronounced instead of the usual retroflex affricate /tr/.
- The disappearance of the semi-vowel /w/ in the nominal suffixes /wa/ and /wo/.
- The transformation of the labial /p/ into a /k/ when it is preceded by a velar in the nominal and adjectival suffixes /po/, /pa/, /pu/.

The following unusual phenomena may be added to these basic rules:

- The transformation of vowels within certain words.
- The pronunciation of certain consonants that are usually silent.

#### 1.1 The appearance of “floating nasals” within a word

“Floating nasals” do exist in the literary register, but are more characteristic of the spoken language. They are produced when the following letters (and groups of letters) appear at *the beginning of the second syllable*:

The prefixes ‘a<sup>᳚</sup> (a chung) and m<sup>᳚</sup> and the majority of combinations involving an *l*: *zl* ལྷོ, *ld* ལྷོ, *lt* ལྷོ, *lj* ལྷོ.

Furthermore, when the letter *l*<sup>᳚</sup> appears at the end of the first syllable it may also produce a nasal.

The prefixes ‘a and m, as well as the combinations that can produce a nasal, are called “nasalizers” (marked as N in the transcription). The resulting nasal is the dental n, the labial m or the velar ng, depending on the case. It is generally articulated in the same place (homorganic articulation) as the final consonant of the first syllable (S1) or the first consonant of the second (S2). The following configurations may be encountered:

- /p/ before the nasalizer is pronounced as /m/.

Ex.: རབས་འདེགས་ zhab<sup>s</sup> ‘degs > shap+n<sub>te</sub>’ > shamte<sup>s</sup> “service”  
ཞིབ་འཇུག་ zhib<sup>s</sup> ‘jug > shīp+n<sub>cu</sub>’ > shimcu<sup>s</sup> “research”

- /k/ before the nasalizer is pronounced as /ng/.

Ex.: མིག་འཁྲུལ་ mig-‘khrul > mīk+n<sub>trū</sub>: > mīngtrū: “illusion”

- a nasal consonant before the nasalizer remains unchanged.

Ex.: སྒོན་འགྲོ་ sngon ‘gro > ngōntro, སྐོན་འདུན་ smon ‘dun > mōntün

- If the nasalizer is preceded by a vowel or a lengthening (due to an *r* or an *l*), a nasal consonant is produced in the place of articulation of the following consonant, that is, the first consonant of the second syllable (S2). The following configurations may be encountered:

— Before /p/, the nasalizer is pronounced /m/.

Ex.: དཔལ་འབྲས་ dpal-'bar > pā: + npar > pāmpar (personal name)  
དམའ་འབེབས་ dma'-'bebs > māmpep “contempt”

Sometimes, the labial is present in the spelling only in the form of a *b*:

Ex.: ག་འབྲས་ sha-'bras > shāmträ’ “meat stew (with rice and potatoes)”

— Before /t/, /ts/ or /c/, the nasalizer is pronounced /n/:

Ex.: དགེ་འདུན་ dge-'dun > kentün  
མི་འདུག་ mi-'dug > mintu'  
བོད་ལྗོངས་ bod-ljongs phöncong “Land of Tibet” (i.e., Tibet)

— Before /k/ or /ky/, the nasalizer is pronounced /ng/:

Ex.: དུས་འཁོར་ dus-'khor > thüŋkor “wheel of time”  
གསར་འགྱུར་ gsar-'gyur > sāngkyur “news”

However, in cases where the nasal is due to the prefix *m*, it is this sound that is often heard, whatever the following consonant might be: ལྷ་མཚན་ rgyu-mtshan “reason” /kyumtsän/.

These nasals are described as “floating” inasmuch as they are not entirely obligatory, especially during “precise” reading. By contrast, they are almost always used in the spoken language.

Thus ལྷ་མཚན་ rgya-mtsho “ocean” is pronounced /kyamtso/ as well as /kyatso/, ལྷ་མཚན་ rgyu-mtshan “reason” as either /kyumtsän/ or /kyutsän/. But ལྷ་མཚན་ sku-zla “spouse” (H) is always pronounced /kūnta/ and not \*/kūta/. Similarly, ལྷ་མཚན་ rgyal-rtse “Gyantse town” is pronounced /kyantse/ but never \*/kyatse/; དགེ་འདུན་ dge-'dun “sangha” as /kentün/ but not \*/ketün/. It may be mentioned in passing that literate Tibetans are not usually aware of the fact that they are pronouncing floating nasals, which are described neither in traditional grammars nor in more recent works.

Ex. with *zl*, *ld*, *lt* *lj* or *l*: བོད་ཟེ་ bod-zla /phönta/ “Tibetan month”, ད་ལྟ་ da-lta /thanta/ “now”, དཔལ་འབྲས་ dpal-ldan /pāntän/ “Pändän (personal name)” ལྷ་མཚན་ stobs-ldan /tömtän/ “dismemberer” (of corpses), ཡུལ་ལྗོངས་ yul-ljongs /yüncong/ “landscape”, འབྲས་ལྗོངས་ 'bras-ljongs /träncong/ “Sikkim”, ཡལ་ག་ yal-ga /yā:ka/ or /yänka/ “branch”, དག་འཁོར་ dga '-ldan /kātän/ “Gandän (name of a major monastery near Lhasa)”.

Ex. with the prefix 'a: གསོལ་འདེབས་ *gsol-'debs* /sōntep/ "prayer", དུད་འགྲོ་ *dud-'gro* /thüntro/ "animal", ཞིབ་འཇུག་ *zhib-'jug* /shimcu/ "research", འཐབ་འཇིང་ *'thap-'dzing* /thāmtsing/ "struggle", ལྷ་འབྲུམ་ *sku-'bum* /kūmpum/ "Kumbum (major monastery in Amdo, Chin.: "Daer si"), ཡར་འབྲོག་གཡུ་མཚོ་ *yar-'brog g.yu-mtsho* /ya:mtro' yūmtso/ "Lake Yamdroyumtsho", བདག་འཇིག་ *bdag-'dzin* /tāngtsin/ "selfishness" (lit.: "self-grasping"), ལྷོ་བས་འགྲོ་ *skyab-'gro* /kyāmtro/ "refuge", ཁ་འདོན་ *kha-'don* /khāntön/ "to recite prayers", ཞལ་འདབས་ *zhal-'debs* /shāntep/ "offering, contribution", ཞབས་འདེགས་ *zhabs-'degs* /shānte/ "service"; རྟེན་འབྲེལ་ *rten-'brel* /tēmtre:/ "auspicious combination of events, ceremony".

Ex. with the prefix m: ལྷོ་མཚོ་བོ་ *rgyal-mtshan* /kyāntsän/ "banner", ལྷོ་མཚོ་ལྷ་ *sku-mdun* /küntün/ "the presence, (title of the Dalai Lama); ལྷོ་མཚོ་ལྷ་ *phyag-mdzod* /chāngtsö/ "treasurer", ལྷོ་མཚོ་ལྷ་ *lha-mdzes* /lhāntse/ "beautiful goddess (personal name)", ལོ་མཚོ་ལྷ་ *lo-mchod* /lomcö/ "first year commemoration of the death of a person".

### 1.2 Disappearance of the subscript 'r' of the labial 'p' or 'b'.

Fortunately, the number of words that have this double pronunciation is rather limited.

The colloquial pronunciation can be deduced by dropping the subscript *r* of the labial. There is no systematic rule for dropping the subscript *r*, and the optional pronunciation will therefore be flagged on each occasion.

Other examples:

བྱག་ལྷ་ལྷ་ལྷ་ *brag-lha lu-phug* thralalupu' (L), phalalupu' Bhalaluphuk (name of a temple in Lhasa)

བྱིན་ *brin* thrin (L), phim "to be sellable"

འབྲང་ལྷོག་ *'brang-sgrig* trantri' (L), pangtri' "to form a queue"

སྐྱ་བྱ་ *sbra-nag* trana' (L), pana' "nomad tent"

སྐྱ་བྱ་ཞོལ་ *sbra-nag-zhol* tranakshö:(L), panakshö The Banagzhöl section of Lhasa.

སྐྱང་བུ་ *sbrang-bu* tranpu (L), pangku "bee"

དུག་སྐྱང་ *dug-sbrang* thuktrang (L), thukpang "mosquito"

སྐྱང་བྱ་ *sbrang-nag* tranгна' (L), pangna' "fly" (But note that སྐྱང་རྩི་ *sbrang-rtsi* "honey" tranḡtsi is not pronounced \* pangtsi.)

སྐྱིལ་ *spri* 'u trīu (L), pīu "monkey"

སྐྱིལ་ལྷ་བཟུང་ *sprel-lad bshad* trēlä' shā'(L), pē:lā' shā' "to lick someone's boots" (lit. to imitate a monkey)

བྱེགས་ *bregs* thrē'(L) pha', "to cut with scissors."

### 1.3 The modification of the suffixes /wa, wo, pa, po, pu/

The phonetic rules and transformations that will be described here concern only words that have the nominal or adjectival suffixes /wa, wo, pa, po, pu/. The modifications occur only in a

conversational or familiar register. They are determined by the last phoneme of the preceding syllable.

— The /w/ of the suffix /wa/ disappears after the consonants /t/, /l/ and /ng/ which are then doubled:<sup>171</sup>

- Ex.: མག་བ་ *mgar-ba* “blacksmith” *karwa* (L), *karra*  
 སྐོར་བ་ *skor-ba* “circuit”, “to go around” *kōrwa* (L), *kōrra*  
 ཐལ་བ་ *thal-ba* “dust” *thā:wa* (L), *thālla*  
 བྲེལ་བ་ *brel-ba* “to be busy” *thre:wa* (L), *thrella*  
 གསལ་བ་ *gsal-ba* “clearer” *sā:wa* (L), *sārra*  
 སྐལ་བ་ *skal-ba* “fortune, lot” *kā:wa* (L), *kālla*  
 དབྱལ་བ་ *dmyal-ba* “hell” *nyā:wa* (L), *nyālla*  
 མང་བ་ *mang-ba* “majority” *mangwa* (L), *mangnga*  
 ཡོང་བ་ *yong-ba* “all right” *yongwa* (L), *yongnga*  
 སོལ་བ་ *sol-ba* “charcoal” *sō:wa* (L), *sōlla*

Colloquial pronunciation is sometimes reproduced by the spellings used in letter-writing (though never in literary texts): སྐོར་བ་, མང་བ་ and ཡོང་བ་ are accordingly written: སྐོར་ར་ *skor-ra*, མང་ང་ *mang-nga* and ཡོང་ང་ *yong-nga*.

— The suffixes /wa/ and /wo/ take the form of a lengthening after /a/ and /o/:

- Ex.: ལྷ་ས་བ་ *lha-sa-ba* “inhabitant of Lhasa” *lhāsawa* (L), *lhāsa:*  
 སྐོབ་གྲུ་བ་ *slob-grwa-ba* “student” *lōptrawa* (L), *lāpra:*  
 ལྷ་བ་ *lta-ba* “vision, theory” *tāwa* (L), *tā:*  
 རྩ་བོ་ *ngo-bo* “essence” *ngowo* (L), *ngō:*  
 གཙོ་བོ་ *gtso-bo* “principal, main” *tsowo* (L), *tsō:*

— The suffixes /pa/, /po/, /pu/ are pronounced respectively<sup>172</sup> /ka/, /ko/, ku/:

- Ex.: ཤོག་བུ་ *shog-bu* “paper” *shōkpu* (L), *shūkku*<sup>173</sup>  
 རོང་བུ་ *bong-bu* “donkey” *phongpu* (L), *phungku*  
 སྤྲང་བུ་ *sbrang-bu* “bee” *trāngpu* (L), *pāngku*  
 ཡག་པོ་ *yag-po* “good” *yakpo* (L), *yakko*  
 ཡག་པ་ *yag-pa* “better” *yakpa* (L), *yakka*  
 ཀོང་པོ་ *kong-po* “Kongpo” (a region in Tibet) *kōngpo* (L), *kōngko*  
 སྤྲང་པོ་ *sprang-po* “beggar” *trāngpo* (L), *pāngko*  
 མགྱོགས་པོ་ *mgyogs-po* “rapid” *kyokpo* (L), *kyokko*

171. From a strictly phonetic point of view, these doubled consonants are pronounced like simple consonants (like the *ll* in “wallow”).

172. This may be seen as a case of assimilation: when the labial is preceded by a velar (plosive *k* or nasal *ng*), the locus of its articulation changes and it becomes a velar.

173. Remember that geminate consonants (*kk*, *pp*, etc.) are pronounced as if there were only one consonant. Only the tone is affected.

Colloquial pronunciation may be reflected in informal spelling: thus ཤོག་གུ་ and ཡག་པ་ are sometimes written as ཤོག་གུ་ *shog-gu* and ཡག་གུ་ *yag-ga*.

*Note:* This pronunciation is not systematic: thus འབྲེལ་བ་ *'brel ba* “relationship” is pronounced /trɛ:wa/ and never \*trɛlla. Furthermore, it applies only in the case of the suffixes *pa*, *po*, *pu* and not the combinations of /k+p/ in general. For example, དམག་སྤྱངས་ /mäkpung/ “army” never becomes \*mäkkung, and likewise དམག་དཔོན་ /mäkpön/ “general” is never pronounced \*mäkön. Similarly, ཐག་པ་ /thäkpa/ “rope” never becomes \*thäkka.

#### 1.4 Modification of the pronunciation of vowels in certain words

In most cases, vowel changes occur in polysyllabic words, and are caused by the influence of other vowels in the same word. There is a sort of vowel harmony at work.<sup>174</sup> The variations are generally restricted to closely-related vowels: e / i, o / u, ü / i.

Changes may also occur within monosyllabic words, in which case it is no longer a question of vowel harmony. There is no way of predicting this sort of pronunciation, but fortunately there are very few examples. Remember that the examples given here do not apply to literary pronunciation.

— The vowel *e* is sometimes pronounced /a/.

*Ex.:* འཛིན་པ་ *'dzegs* “to climb” tse' (L), tsa', ཚེག་ *tsheg* “intersyllabic mark” tshē' (L), tshā', བཞེང་ *bzheng* “to build” (H), sheng (L), shang, བཞེས་ *bshegs* “to die” (H) shē' (L), shā'

— The vowel *u* (normally pronounced /ü/ in the combinations *ud*, *un*, *us*) becomes /i/ in certain words.

*Ex.:* སྐྱུག་རྩུབ་ *skyag-rdzun* “lie” kyäksün (L), kyäksin, ཕུད་ *phud* “to take off” phū' (L), phī', སྐྱུག་རུས་ *sdug-rus* “resistance” tükürü' (L), tükri'.

— The vowel *o* is sometimes pronounced /u/ in certain words:

*Ex.:* ཤིང་བཟོ་ *shing-bzo* “carpentry” shīngsu, ཤོག་གུ་ *shog-gu* “paper” shūkku, བོང་བུ་ *bong-bu* “donkey” phungku

On the other hand, it sometimes happens that the vowel *u* is pronounced /o/. Very exceptionally, the variations that are caused by vowel harmony are formalized in the spelling. Thus བཅུ་ *bcu* “ten” is usually pronounced /cū/ both when it stands alone as well as in the compounds བཅུ་གཅིག་ *bcu-gcig* “eleven” /cūci'/, བཅུ་གཉིས་ *bcu-gnyis* “twelve” /cūnyi'/, བཅུ་གསུམ་ *bcu-gsum* “thirteen” /cūksu'/, but is pronounced /cō/ or /cō̄/ and is actually written with an *o* in the compounds བཅོ་ལྔ་ *bco-lnga* “fifteen” /cōnga/ and བཅོ་བརྒྱད་ *bco-brgyad* “eighteen” /cōpkyä'/, since the vowel of the second syllable is more open (a, ä).

174. This phenomenon can also be described as an assimilation of the vowel aperture.

— the vowel *e* is pronounced as /i/ in certain words:

Ex.: ཤེས་རིག་ *shes-rig* “culture” *shīri*’

And finally, there are occasional exceptions such as: ལྷི་བ་ *lci-ba* “dung” *cīwa* (L), *cōwa*.

### 1.5 Special pronunciation of the rhyme ‘ab(s)’

In certain colloquial words, the suffixes *ab* and *abs* are pronounced /o/ (sometimes followed by a lengthening). Here are some examples:

དགའ་རབ་ *dga’-rab* *karap* (L), *karō* “quite a few”, སྐྱེའབས་ *sku-zhabs* *kūshap* (L), *kūsho* “sir”, གྲམས་ *grabs* *thrap* (L), *trō*: “to be about to”

### 1.6 Special pronunciation of certain consonants

In certain rare cases, the consonant /p/ figures in a word even when its presence isn’t justified by the spelling.

Ex.: བཟོ་ལྗོ་ *bzo-lta* *sɔpta*: “shape”, ཁ་ཟས་ *kha-zas* /*khāpsä*/ “fried pastry”, མ་བྱ་ *rma-bya* /*māpca*/ “peacock”, སྐྱེ་ལྷན་ *sgra-snyan* /*trapnyän*/ “Tibetan lute”, etc.

On the other hand, the consonants /ng/ and /n/ are sometimes pronounced /m/ at the end of certain words: སྐྱེང་ *sgrung* *trung* (L), *trum* “story, tale”, ཟིན་ *zin* *sin* (L), *sim* “to seize, grasp”, ཟིན་ *brin* *trin* (L), *phim* “to be sold”, མཚོང་ *mchong* *chōng* (L), *chōm* “to jump”, ཤོང་ *shong* *shōng* (L), *shūm* “to fit”, མནན་ *mnan* *nān* (L), *nām* (or even *lām*) “to press down”.

## 2. The lexicon

### 2.1 Differences in the vocabulary

The lexicon is one of the fields in which there are major discernable differences between Literary and Spoken Tibetan, even if the basic vocabulary is the same in both registers.

It should not be supposed, however, that there is a clear distinction between the two: some literate Tibetans may use in their daily language words that are more characteristic of the literary register, while certain journals and texts may use colloquial terminology.

In the lists of examples, the words marked with an (L) appear only in literary language. In the subsequent examples, words to the left of the “equals” sign (=) correspond to Literary Tibetan, while those to the right belong to the colloquial register. The few words that are not used in the literary language are marked with the sign (\*L).

— Verbs:

Ex.: སྐྱོན་ = ཤེབས་ “to arrive” (H), རིག་ = མཚོང་ “to see”, མཛད་/བགྱིད་ = གནང་ “to do” (H), སྐྱས་/བརྗོད་ = ལབ་ “to speak”, ལྷི་བ་ = མཚོངས་ “to jump”/ རང་གི་བརྒྱུབ་ “to commit suicide”,



སློང་/ མཚེ་ = འགོ་ “to go”, ལྷོ་ལ་ = གནང་ “to give” (H), ལྷམ་ = བསམ་ “to think”, མངའ་/ མཚེས་ = ཡོད་ “to be, to exist”, བགྲེས་ = རྒོད་ཁོག་རྒྱོགས་ “to be hungry”, མགུ་ = འདོད་པ་ཁོངས་ “to be satisfied”/དགའ་ “to be happy, to rejoice”, འཇིག་/སྐྱག་ = ཞེད་ “to be afraid”, བསྐྱམ་ = འདོད་ “to desire”, ལོ་ = ལོ་ལོ་ལོ་ལོ་ “to age, grow old”, བལྟམས་ = ལྷངས་ “to be born” (H), གསོལ་བ་ བཏབ་ = ལྷོན་ལམ་རྒྱལ་ “to pray”, etc.

— Nouns:

Ex.: བཞིན་རས་ = ཞལ་རས་ “face” (H) / གདོང་བ་; བྱིས་པ་ / ལྷ་གུ་ = ལྷ་གུ་ (\*L) “child”, ལྷ་བ་ = ལམ་མཚོག་(\*L) “ear”, བཤེས་གཉེན་ = དགེ་ལྷན་ “teacher” or རྒྱལ་ས་པོ་ “friend”, ལྷོ་/ ཡིད་ = སེམས་ “mind”, ལྷ་ན་ = ལོ་ “age”, ལྷོ་པོ་ = མི་ “human being”, ལྷན་པོ་ = ལྷགས་པ་ “idiot”, ཉིན་ = ཉིམ་ “day”, ལྷགས་ཚལ་ = ལྷོང་ལྷགས་ “forest”, ལྷས་ = གཟུགས་པོ་ “body”, མེ་ལོང་ = ལྷལ་རྒྱ་ “mirror”, ལས་ = ལ་ལག་ “food”, ལོས་ = ལྷག་རྒྱུ་(\*L) “clothing”, ལོང་ = ལོ་ཚ་ “illness”, etc.

— Adjectives:

Ex.: ལྷགས་ = ལག་པོ་ “good”, ལྷུར་ = ལྷོགས་པོ་ “quick”, ཡིད་དྲུ་ལོང་བ་ = སེམས་ལ་འགྲོ་པོ་/ ལེས་པོ་ “beautiful”, ལོང་དྲུ་བྱུང་བ་/ ལེལ་ = ལེ་ག་ “excellent, extraordinary”

— Adverbs:

Ex.: ལྷན་ཏུ་ = ལྷོད་གས་ “very”, ལྷ་ལུ་ = ལོང་བཞིན་ “like, as”, ལྷན་/ ལམས་ཅད་/ ལ་ལྷས་/ ལི་རྗེད་ = ལོང་མ་/ ལོང་ག་ “all”, ལུ་མ་ = ལོང་པོ་ “many”, ལ་ལ་/ ལགའ་ལྷིག་/ ལ་ཅིག་ = ལ་གས་ “some”, ལོང་ལྷིག་/ ལོ་ན་ = ལྷོང་ལྷོང་/ ལེལ་གས་ “only, solely”, ལོ་མ་ལག་ = ལམ་སང་ “immediately”, ལྷན་ལུ་/ ལྷོང་ལྷོང་ = ལོ་ག་ཅམ་ “a little”, ལོངས་པར་ = ལོང་ཉིན་ “tomorrow”

## 2.2 Verbalizers

In the spoken language, many verbs consist of a noun followed by a verbalizer (see Lesson 14.). The most frequently encountered verbalizers are ལྷིག་ *rgyag* “to make”, ལྷིད་ *byed* “to do”, ལོང་ *btang* “to send”. The noun that precedes the verbalizer is often disyllabic, and is sometimes made up of verb roots that function as autonomous verbs in the written language. In the spoken language, verbs can be monosyllabic, disyllabic or trisyllabic.

In Literary Tibetan, verbalizers are not used and verbs are usually monosyllabic or sometimes disyllabic:

Ex.: ལྷོབ་ “to learn” (L), ལྷོང་ “to study” (L) = ལྷོབ་ལྷོང་ལྷོད་ “to study”  
 ལོང་ག་ “to examine” (L), ལྷོད་ “to research” (L) = ལོང་ག་ལྷོད་ལྷོད་ “to examine”  
 ལོང་གསོལ་ “to rest” (L) = ལོང་གསོལ་རྒྱལ་ “to rest”  
 ལོང་སྐྱོར་ “to trick” (L) = ལོང་སྐྱོར་ལོང་ “to trick”  
 ལོང་ལོང་ “to be tricked” (L) = ལོང་སྐྱོར་ལོང་སོང་ “to be tricked”  
 ལོ་ “to get angry” (L) = ལོང་ལོ་ལོང་ “to get angry”

### 2.3 Nominal and adjectival suffixes

In Literary Tibetan, substantives and adjectives are usually made up of a monosyllabic root without a suffix, whereas the spoken language uses suffixes such as *pa*, *po*, *ma*, etc. But the reverse is also true: in a few cases literary words have a suffix that is absent in the spoken language.

— Nouns:

Ex.: ལྗ་ = ལྗ་གྲག་ (\*L) “nose”, ལམ་ = ལམ་ཁག་ (\*L) “road, way”, ལྷིན་ = ལྷིན་པ་ “cloud”, ལག་ = ལག་པ་ “hand”, འྲི་ = འྲི་མ་ “smell”, དགོན་ = དགོན་པ་ “monastery”, རི་པོ་ = རི་ “mountain”, ལྷོ་པོ་ = ལྷོ་ (ཆེན་པོ་) “river”.

— Adjectives:

Ex.: བཤམ་ = བཤམ་པོ་ “black”, དཀར་ = དཀར་པོ་ “white”, མཛེས་ = མཛེས་པོ་ “beautiful”, ཞིམ་ = ཞིམ་པོ་ “delicious”, ཆེ་ = ཆེན་པོ་ “big”, ལོན་ = ལོན་པ་ / ལོན་ལོན་པ་ “old”, ལཱ་ = ལཱ་ལོན་པོ་ “easy”.

### 2.4 Semantic evolution

There are some words that have the same form in Literary and Spoken Tibetan, but have acquired a different meaning. Many of the words listed below are derived from the vocabulary of the Dharma, but have lost their meaning in the spoken language.

— Verbs:

Ex.: བསྐྱབས་ trup “to realize, achieve (L), to sell”, for example ལྷ་བསྐྱབས་ lhā trup: “to realize or invoke a god” (L), ཅ་ལག་བསྐྱབས་ cāla’ trup “to sell things”.

— Adjectives:

Ex.: འུང་ལྷོ་པ་ changcup “bodhi= enlightenment (L)”, འུང་ལྷོ་པ་པ་ changcuppa “expert”.

— Nouns:

Ex.: དམ་ཚིག་ thamsi’ “samaya, initiatic bond” (L), “happy coincidence”.  
བསོད་བདེ་ sōta “merit and happiness derived from virtue” (L), “luck”.  
སེམས་ཅན་ sēmcan “sentient being (human or animal)” (L), “animal”. In Labrang, in Amdo, this word has come to mean “all”.  
ངར་རྒྱལ་ ngarkyā: “pride” (L), “agressivity, pride”.

### 2.5 Abbreviations

Abbreviations are very common in Literary Tibetan. They are of two kinds: phonic and graphic. The former usually occur only in the case of quadrisyllabic expressions, and consist of omitting the second and fourth syllables.

Ex.: འུང་སེམས་ changsem = འུང་ལྷོ་པ་སེམས་དཔལ་པ་ changcup sēmpa “bodhisattva”, དེ་གཤེགས་ theshe’ = དེ་བཞིན་གཤེགས་པ་ theshin shēkpa “Tathagata”, རེག་ཆེན་ thēkcen = རེག་པ་ཆེན་པོ་ thēkpa chēnpo “Mahayana”, འཇམ་འཇམ་འཇམ་ chāktor Chakdor = འཇམ་འཇམ་འཇམ་འཇམ་ chākna torce “the bodhisattva Vajrapani (or Chaknadorje)”, དགེ་སློབ་ kelop = དགེ་སློབ་དང་སློབ་མ་ kekän-tang lōpma “master

and disciple(s)”, ཞིང་འབྲོག་ shingtrok = ཞིང་པ་དང་འབྲོག་པ་ shingpa-tang trokpa “farmers and nomads”.

The same principle applies in the spoken language for abridging personal names of four syllables:

Ex.: ཚེ་རིང་འཇམ་དཔལ་ལྷན་པ་ tshētor Tshedor = ཚེ་རིང་རྗེ་མཆོག་ tshēring torce Tshering Dorje, བརྟ་དཔལ་ trāpä: Trapäl = བརྟ་ཞེས་དཔལ་ལྷན་པ་ trāshi' pāntän Trashi Pändän, ཚེས་ཀྱི་རྒྱ་མཚོ་ chōkyam Chögyam = ཚེས་ཀྱི་རྒྱ་མཚོ་ chō-kyi kya(m)tsho Chökyi Gyatsho (or Gyamtsho), བསོད་ནམ་གྲོ་ལ་ sōtrön Södrön = བསོད་ནམ་གྲོ་ལ་མ་ sōnam trö:ma Sōnam Drölma.

*Note:* In some cases, a resyllabification occurs whereby the prefixed or the superscribed letter of the following syllable is interpreted as the final of the preceding syllable. The written orthography records this phenomenon. For example, the last letter in Chögyam, or Tshedor belongs in fact to the fourth syllable (that has been omitted), respectively *mtsho* and *rje*.

Graphic abbreviations consist of using special signs to replace a group of letters. The following are the commonest:

— The circle °, written above a letter, replaces the suffix *m*.

Ex.: ལེ = ལམ་

— The ཅ' *Ta* (reversed t) substitutes for the suffix གས་ *gs*.

Ex.: ལེཅ = ལགས་; ལེཅ' = ལེགས་

— There are also abbreviations in which two syllables are graphically compacted into a single syllable,

Ex.: ལྷོ = ལྷོ་མོ་ “girl”; ཚུ་ཚོད་ = ཚུ་ཚོད་ “hour”; བརྟ་ཞེས་བདེ་ལེགས་ = བརྟ་ཞེས་བདེ་ལེགས་ “best wishes”.

## 2.6 Punctuation

Literary Tibetan has no punctuation in the European sense of the term: there are no syntactic signs to mark off groups of words, clauses, enumerations, etc. However, there are a number of signs to indicate breathers and pauses in the text, although their use is neither systematic or obligatory.

Of all the symbols used in Tibetan, the closest to the European notion of punctuation is the simple bar | called རྒྱུང་གད་ *rkyang-shad* or ཚེག་རིང་ *tsheg-ring*. It goes directly after the last letter of a word, in the place of the intersyllabic dot. There are two exceptions to this rule: the simple bar is not used after the letter ག་ *g*, when the latter carries no subscript or superscript: ག་; and after

the letter །<sup>175</sup>nga, an intersyllabic dot is placed before the *rkyang-shad* to avoid confusion with the letter །: །<sup>175</sup>

This punctuation bar may be used to mark the end of a clause, to make it easier to break up a sentence and to emphasize the rhythm of the statements by marking pauses. It may also occur after individual words, especially in the case of lists. It may also go after case markers (*Ø, gis, nas, la, du, las, etc.*), conjunctions (*zhing, dang, nas, ste, la, etc.*) and verbs, as well as after the final particle ། (‘o). The *rkyang-shad* may be represented in European languages by a comma, a semicolon, a colon, a question mark or a period. Note that the simple bar is used at the end of each line in poetic verse.

In Literary Tibetan, many of the tasks that European languages assign to punctuation are fulfilled by grammatical particles. Thus ། (‘o) (and its variants) signify a period or the end of reported speech, །བཅས་ *bcas* concludes a list and །ཅས་ *ces* closes reported speech. One meaning of the particle །ེ་ *ste* is comparable to the function of the semicolon. And finally, depending on the context, the particle །མ་ *am* may correspond to a question mark, a colon or a comma.

Apart from the single bar | (*rkyang-shad*), Tibetan literature also uses the following symbols:

The sign ། called །ཡིག་མགོ་ *yig-mgo* or །དབུ་འཕུང་ *dbu-khyud*, which marks the beginning of a text or of a page. However, other indicators of new chapters may appear on the top left-hand corner of a page. The *swasti* precedes texts concerned with ethics, the stem and the lotus denote official correspondence, while the jewel introduces chapters that deal with religion.

— The double bar || called །ཉིས་ཤང་ *nyis-shad* usually marks the end of a section, and may be rendered by a full stop. In verse texts, the double bar is always written at the end of each verse.

— Two double bars ||| called །བཞི་ཤང་ *bzhi-shad* mark the end of a chapter or an entire work.

— The “serpentine” ། called །སྐྱལ་ཤང་ *sbrul-shad* marks a separation between two chapters.

— The bar | called །རིན་ཆེན་སྐུང་ཤང་ *rin-chen spungs-shad* which is surmounted by one, two or three small dots, appears on the left of a folio when the line begins with a single syllable, to signify the end of the preceding sentence.

— The sign ། called །གཏེར་ཤང་ *gter-shad* takes the form of two circles placed one on top of the other, and separated by a horizontal line. This sign is used instead of the simple bar in *terma* or “treasure-texts” which are traditionally held to have been concealed by Padmasambhava (*guru rin-po-che*) and subsequently brought to light by “treasure-revealers” །གཏེར་སྐོན་ *gter-ston*.

— A sequence of intersyllabic dots, signifying that the scribe has made a mistake (the dots fill the space occupied by the erased letters) or that there was no room to write the syllables before the end of a line.

175. For examples, see the poems quoted in Lesson 41, section 5).

A few other punctuation marks may be added to this list:

— The ཀྱུ་ཤེལ་ *ku-ru-kha* or X (cross), which stands for omitted material that is frequently repeated within the text (in the case of prayers, for example).

— A little circle written beneath a syllable, which is intended to attract the reader's attention to the word in question. It corresponds to underlining in European languages.

— Sentences written in letters smaller than those of the main text, corresponding to notes on the original work that have been added by the author or a later commentator.

— Inverted commas and, more rarely, question marks, which are sometimes used in modern writings.

### 3. Grammatical words and syntax

Certain grammatical words have a completely different form in oral and written Tibetan, although they perform identical functions. In certain cases, however, there are significant syntactic differences. The main differences are summarized below, in relation to the following: nouns, particles, cases, syntax of adjectives, the noun clause, verbal inflection, auxiliaries, reported speech markers and nominalizers.

#### 3.1 Pronouns

Classical Tibetan contains numerous pronominal forms that are not used in the spoken language. In the following lists, the forms that are followed by "L" are literary, whereas the unmarked forms are used in both the spoken and literary registers.

##### • *Personal pronouns*

The plural of these pronouns is formed by adding one of the following markers: ཚོ་ -tso, རྣམས་ nam, ཅག་ -ca', ཅག་རྣམས་ -ca'nam. In some cases, the reflexive རང་ rang, "same", may be added to the pronoun without changing its meaning.

— First person singular (I):

ང་ nga, བདག་ ta' (L), རེད་ nge' (L, el.), རོས་ ngö' (L, el.), སྤན་ thrän (L, h), ལྷུས་པ་ khüpa (L, h, masc.), ལྷུས་མོ་ khümo (L, h, fem.), ཁོ་ཤོ་ khōwo (L, masc.), ཁོ་མོ་ khōmo (L, fem.), རང་ཉིད་ rangnyi', ལུ་ལུ་ uku. (L, arch.).

— First person plural (we):

ང་ཚོ་ ngatso, བདག་ཅག་ ta'ca' (L), བདག་ཅག་རྣམས་ ta'ca'nam (L), རེད་རྣམས་ ngenam, རེད་ཅག་རྣམས་ ngeca'nam (L), རོས་ཅག་ ngöca' (L), སྤན་ཚོ་ thräntso (L), རང་ཅག་ rangca' (L, incl.), ཁོ་ཤོ་ཅག་ khōwoca' (L, excl.), རང་རེ་ rangre (L), ལུ་ཅག་ uca' (L, arch.).

— Second person singular (you):

ཁྱོད་ khyō', ཁྱོད་རང་ khyōrang, ཁྱེད་ khyē' (H), ཁྱེད་རང་ khyērang (H), ཉིད་ nyi' (L, el.), ཉིད་རང་ nyirang (L, el.), ལྷོ་ཉིད་ kūnyi' (L, H).

— Second person plural (you):

ཁྱོད་ཚོ་ khyōtso, ཁྱོད་རང་ཚོ་ khyōrangtso, ཁྱེད་ཚམ་ཚོ་ khyēnamtso (H), ཉིད་ཚོ་ nyitso (L, el.).

— Third person singular (he, she):

ཁོང་ khōng (H), ཁོ་ khō (masc.), ཁོ་རང་ khōrang (masc.), ཁོ་པ་ khōpa (L, masc.), མོ་ mo (fem.), མོ་རང་ mōrang (fem.).

— Third person plural (they):

ཁོང་ཚོ་ khōngtso (H), ཁོ་ཚོ་ khōtso, ཁོང་ཚམ་ཚོ་ khōngnamtso (HH), ཁོ་རང་ཚོ་ khōrangtso.

### • Interrogative pronouns

The main difference between the two registers lies in the modification, in Spoken Tibetan, of ཁྱང་ khang to ཁྱ་ khā. Moreover, the morpheme ཁྱ་ has replaced other classical pronouns such as ཅི་པོ་, ཅི་ chī, ཅུ་ thū and ཅམ་ nam.

Literary	Standard Spoken	
སུ་ sū	སུ་ sū	“who”
ཁྱང་ khang	ཁྱ་ལྟེ་ khāre	“what”
ཅི་ cī	ཁྱ་ལྟེ་ khāre	“what”
ཁྱང་གི་ khangki	ཁྱ་གི་ khāki	“which”
ཁྱང་འདྲ་ khangtra	ཁྱ་འདྲས་(ཟེ་) khānträ(s)	“how”
ཁྱང་འདྲ་ཞིག་ khangtra shik	ཁྱ་འདྲས་ཅིག་ khānträci'	“what sort”
ཅི་འདྲ་ chintra	ཁྱ་འདྲས་(ཟེ་) khānträ(s)	“how”
ཅི་ལྟར་ chitar	ཁྱ་འདྲས་(ཟེ་) khānträ(s)	“how”
ཅི་ཞིག་ chishi'	ཁྱ་འདྲས་(ཟེ་) khānträ(s)	“how”
ཅི་ཅམ་ chitsam	ཁྱ་ཚོད་ khātsö' / khātsä'	“how many”
ཅུ་ thū	ཁྱ་ཚོད་ khātsö'	“how many”
ཅམ་ nam	ཁྱ་དུས་ khātü'	“when”
ཁྱང་དུ་ khangtu	ཁྱ་པར་ khāpar	“where”
ཁྱང་ན་ khangna	ཁྱ་པར་ khāpar	“where”
ཁྱ་ཅུ་ karu	ཁྱ་པར་ khāpar	“where”
ཁྱང་ནས་ khangnä'	ཁྱ་ནས་ khānä'	“from where”
ཅི་སྱིར་ cīcir	ཁྱ་ལྟེ་བྱས་ནས་ khāre chānä'	“why”
ཁྱང་གི་དོན་དུ་ khang-ki thön-tu	ཁྱ་ལྟེ་དོན་དག་ལ་ khāre thōnta'-la	“why”
ཁྱང་ཡིན་ནམ་ khang yin nam	ཁྱ་ལྟེ་ཡིན་ན་ khāre yinna	“why”

• *Indefinite pronouns*

སྤྱི་ཀྱང་ sū'-kyang	སྤྱི་ཚེ་ [ནཱང] sū'+V+nä:	“whoever”
སྤྱི་ཡང་ sūyang +NEG	སྤྱི་གང་ sū khang+NEG	“nobody”
སྤྱི་ཞིག་ sūshi'	སྤྱི་ཡིན་ཚེ་ sū yinnä:	“someone, anyone”
ནམ་ཡང་ nāmyang	ག་དུས་ཚེ་ khätü'+V+nä:	“at any time, always”
ནམ་ཡང་ nāmyang+NEG	ག་དུས་ཚེ་ khätü'+V+nä:+NEG	“never”
ཇི་ཙམ་ཡང་ chitsam yang	ག་ཚོད་ཚེ་ khatsö'+V+nä:	“however many”
གང་ཡང་ khānyang	ག་རེ་ཚེ་ khäre+V+nä:	“whatever”
གང་ཡང་ khānyang	གཞི་ khæ: (*L)	“something”
གང་ཞིག་ khāngshi'	ཅིག་ cī'	“something (in particular)”
གང་ཡང་ khānyang+NEG	ག་གཞི་ khā khä:+NEG (*L)	“nothing”
ཅི་ཡང་ cīyang	ག་རེ་ཚེ་ khäre+V+nä:	“anything”
ཅི་ཡང་ cīyang +NEG	ཅི་ཡི་ cīyā:+NEG	“nothing”
གང་དུ་ཡང་ khāngtuyang	ག་པར་ཚེ་ khapar+V+nä:	“anywhere, everywhere”
གང་སར་ khāng	ག་ས་ག་ལ་ khāsa khāla	“everywhere”
གང་དུ་ཡང་ khāngtuyang	ག་ས་ག་ལ་ khāsa khāla	“everywhere”

• Remember that ཡང་ yang is pronounced ཡི་ yä: in speech. The same rule applies in compounds containing this adverb: བློ་ཡང་ -naang = བློ་ཡི་ nā: (\*L), ལ་ཡང་ -layang = ལ་ཡི་ -lä: (\*L), ཅི་ཡང་ cīyang = ཅི་ཡི་ cīyā: (\*L), etc.

3.2 *Particles, connectives and postpositions*

• *Interrogative particles*

The interrogative particles གས་ -kä', པས་ -pä', ངས་ -ngä' are not used in Literary Tibetan. Instead, we find the morpheme འམ་ -am and its variants (see Table 9, in Appendix 6), or the morpheme ཞི་ -e. Note that the interrogative particle ཞི་ is placed before the verb, unlike the other interrogative particles, which go afterwards. In the spoken language, ཡི་ a which is related to ཞི་ e has a distinct meaning indicating doubt (not a question).

• *Articles and number markers*

The marker of the definite plural ཚོ་ tshō is used in both Spoken and Literary Tibetan. There are, however, two other markers, རྣམ་ thā' and རྣམས་ nām', that occur in the Literary language (and in some dialects) are hardly ever used in Standard Spoken Tibetan. The indefinite singular marker ཅིག་ cī', is used in both registers, but is spelled in three ways in the literary language: ཞིག་ shi', ཞིག་ shī', ཅིག་ cī', depending on the last letter of the preceding word (see Lesson 6).

• *The postpositions*

While some postpositions are specific to the literary language, most occur in both registers.

ཉེང་/ མོག་(L) = མྱང་ “on, on top of”, མཇུག་(L) = རྗེས་ “after”, ཁྲོད་/ གསེབ་(L) = དགྲིལ་/ དབུས་ “among, in the middle”, མཐིལ་(L) = དབུས་ “in the centre”, etc.

Postpositions are used in the same way in both registers:

Noun + (gen.) + Post + (obl./abl.)

The syntax of postpositions is more varied in literary than in Spoken Tibetan. For example, the use of the genitive before the proposition and the case marker after it are both optional in Literary Tibetan. Thus there are four possible structures, as the following examples illustrate.

ཕོད་ཀྱི་ནང་དུ་ཡི་གེ་འབྲི་སྐངས་བཞི་ཡོད་པ་རེད།	“There are four styles of writing in Tibet.”
ཕོད་ནང་དུ་ཡི་གེ་འབྲི་སྐངས་བཞི་ཡོད་པ་རེད།	<i>idem</i>
ཕོད་ཀྱི་ནང་ཡི་གེ་འབྲི་སྐངས་བཞི་ཡོད་པ་རེད།	<i>idem</i>
ཕོད་ནང་ཡི་གེ་འབྲི་སྐངས་བཞི་ཡོད་པ་རེད།	<i>idem</i>
བྲག་གི་ཐོག་དུ་མ་ཅི་རྒྱུ་	“to carve a <i>mani</i> on a rock”
བྲག་ཐོག་དུ་མ་ཅི་རྒྱུ་	<i>idem</i>
བྲག་གི་ཐོག་མ་ཅི་རྒྱུ་	<i>idem</i>
བྲག་ཐོག་མ་ཅི་རྒྱུ་	<i>idem</i>

• *Connectives*

Connectives (coordinating and subordinating conjunctions) constitute a category in which there are major divergences from the spoken language. In the following table, the left-hand column corresponds to the literary language.

V+ ཅིང་/V+ ཉེ་/ V+ ལ་	= V+ བ་དང་	“and”
V+ བས་	= V+ ཅིང་	“because, as, since”
V+ བར་བཞེན་/ V+ སྐབས་ / V+ གཤེས་	= V+ ཅིང་	“because, as, since”
V+ ཕྱིར་དུ་/ V+ སྐད་དུ་	= V+ ཡག་ལ་ (*L)	“to, in order to”
V+ བས་	= V+ ཅན་	“then, and, after”
V+ བ་དང་	= V+ བ་ད་ག་ (*L)	“as soon as”
V+ བའི་ ཚེ་/ V+ བའི་ན	= V+ བའི་སྐབས་ལ་/V+ དུས་	“when”

3.3 *Forms and functions of case markers in Literary Tibetan*

The case system in Literary Tibetan is more complex than that of the spoken language. All the cases used in Spoken Tibetan also occur in the literary register, but their forms and functions



are more numerous in the latter. The aim here is not to provide a detailed description of cases in Literary Tibetan, only to set out the main differences from the case system of the spoken language. Apart from their case functions when they are associated with nouns, all case markers<sup>176</sup> have a connective function when they are linked to verbs. Literary Tibetan has the following six cases (see Lesson 4):

གིས་ <i>khī'</i> <sup>177</sup> : agentive	གི་ <i>khī</i> : genitive	ལ་ <i>la</i> / འུ་ <i>thū</i> , / ཅ་ <i>na</i> : oblique
ནས་ <i>nā'</i> / ལས་ <i>lä'</i> : ablative	ཏང་ <i>thang</i> : associative	∅: absolutive

• **Agentive:**

The form that this case takes depends on the last letter of the preceding syllable: གིས་ (*gis*) *khī'*, གྱིས་ (*gyis*) *khī'*, ཀྱིས་ (*kyis*) *kyī'*, ས་ (*s*) -, ཡིས་ (*wis*) *yi'* and the archaic form འིས་ (*i*) -' (see Lesson 8.4). The case functions of this marker are practically identical in the two registers. The agentive indicates the agent, the instrument, the cause and the manner, and forms adverbs.

The applications listed below are limited to the literary language.

The marker *khī'* is sometimes used as a connective by being directly appended to a verb. The translation will vary according to context: “and”, “after”, “because”...

Ex.: ཁོང་གཉིས་ཕྱིར་ལོག་གིས་ཚུ་ཚོད་གཅིག་སོང་རྗེས་ཡང་བསྐྱར་ཡོང་།  
*khōng nyī' chīr lo'-ki' chūtsö' cī' sōng ce' yangkyar yong*  
 “The two of them went back **and** returned an hour later.”

In Literary Tibetan, the agentive marker is often associated with the nominalizer པའ་ *pā* (or its variant *-wa*): པའ་པའ་ *-pā'*. This marker also operates as a connective, and depending on the context may be translated as “and”, “after”, “because, since”. It generally introduces comparative clauses (rather like the ablative *las*).

Ex.: མིག་གི་དབང་པོ་ཉམས་པས་ཐག་རིང་དང་ཚུང་བའི་གཞུགས་མི་མཐོང་།  
*mī'-ki wāngpo nyam'-pā' thā' ring-tang chūngwā: su' mī thōng*  
 “**Because** the sense of sight has been impaired, far-off and small shapes are not seen.”  
 བཅོམ་ལྷན་འདས་ཀྱི་དབང་དུ་བྱིན་པས་ཚོད་ཀྱིས་ལྷ་ཡུལ་མཐོང་ངམ་གསུངས།

176. Most case markers have the same spelling and pronunciation as certain nouns and verbs, a fact that beginners especially may find confusing. Here is a list of homonyms that the reader would do well to be aware of:

*gyis*: ergative-instrumental case or imperative of the classical verb “to do”, *la*: oblique case and also “mountain pass”, *su*: oblique case (L) and “who?”, *ru*: oblique case (L) and “brigade, section”, *du*: oblique case (L) and contracted form of *du-ma* “many” (L), *las*: ablative case and “karma, action”, *nas*: ablative case (variant) and “barley”, *na*: locative case (L) and conjunction “if” and “to be ill”.

177. When they are unstressed, these case markers are pronounced respectively: *ki'*, *-ki*, *-la*, *-tu*, *-na*, *-nā'*, *-lä'*, *-tang*. Remember that when the case markers are unstressed, they carry no tone and are unaspirated.

“He went before the Bhagavana **and** (the latter) said (to him), ‘Have you seen the divine realm?’”

མཆིལ་བའི་ཤ་ལ་ཆགས་པ་ཡིས་ཉ་རྩམས་དེ་མ་ཐག་དུ་གསོད།

“**Because of** their desire for bait, fish are immediately killed.”

རང་གི་ལུས་འདི་རྩག་ཁྲག་ཚུ་སེར་གྱི་རླུ་པ་ཡིན་པས་གཅེས་པར་མ་འཛིན།

“**Because** your body is a bag of pus, blood and lymph, don’t become attached to it.”

རྒྱབ་མདུན་གང་ནས་བརྟམས་ཀྱང་ཀྱན་བས་མཛེས།

“Whether you see her from behind or from in front, she is lovelier than anyone.”

སློག་པ་བས་ཀྱང་ཉིང་དེ་འཛིན་བསྐྱོམ་པ།

“**Rather than** reading, (it would be better to) practice samadhi meditation.”

### • The genitive

The form of this case, too, varies according to the last letter of the preceding syllable: གི (*gi*) khi, གྱི (*gyi*) khyi, གླི (*kyi*) kyī, ཡི (*yi*) yi, འི (*i*) (see Lesson 5.4). The case functions of this marker are the same in both registers. The genitive marks the complement of the noun, and forms relative and nominal clauses. In Literary Tibetan, however, the marker *gi* may also serve as a connective meaning “but”, “while” or “whereas” when it comes directly after a verb.

Ex.: མཁས་པ་རང་གིས་དབྱུང་ཤེས་གྱི། ལྷན་པོ་གྲགས་པའི་རྗེས་སུ་འབྱང།

khāpa rang-ki’ cā’ shē’-ki lünpo thrakpā: ce’-su trang

“The wise know (the truth) by examining themselves, while fools follow rumour.”

གཅིག་ལ་ཕན་པར་འགྱུར་བ་ཡི། བྱ་བ་གཞན་ལ་གནོད་པ་སྲིད།

ཟླ་བ་ཤར་ན་ཀུ་མུ་ཉ། ལ་འབྱེད་འགྱུར་གྱི་པད་མ་ཟུམ།

“An action that is beneficial for one person may be harmful for another; when the moon rises the water lily opens, whereas the lotus closes.”

### • The oblique

Of the various cases, it is the oblique that exhibits the greatest differences across the two registers. It has more forms in Literary Tibetan, and the way in which it functions is more complex than in the spoken language. Traditionally referred to as *la-don* “meaning of *la*”<sup>178</sup>, the

178. There are three major problems with the way in which the *la-don* is traditionally presented in the Tibetan grammars: the three particles *la*, *du* and *na* are equivalent in the case of only one function (the locative without movement), but they differ in all other respects. Secondly, the grammatical analysis is based on the Sanskrit case models: accusative (*las-su bya ba*), dative (*dgos ched*) and locative (*gnas gzhi*). The *gnas gzhi* is subdivided into *dnagos po’i bdag po ston pa*, the possessive case, *dnagos po’i gnas gzhi ston pa*, the case of object location (the locative proper), *tshes skabs la ’jug pa*, the case of temporal location, and *de nyid la ’jug pa*, the case of object incorporation.

And finally, of the seven forms, some are actually variants of the same particle (for example *su*, *ru*, *du*, *tu*), whereas others correspond to quite different particles (for example *na* and *la*). This Manual will not adopt the traditional presentation, since it is too complex and is based on Sanskrit syntax, which is quite unrelated to that of Tibetan.

Mention may be made of one highly unusual feature of the oblique case in Literary Tibetan: it may follow other cases,



*Ex. of dative:*

ཕྱིས་པ་དག་ལ་སྐྱུང་བཤད་ chjipa-ta'-la trüṅ shā' "to tell a story to the children"

ཕྱིས་པ་ཚེད་མོ་ལ་དགའ། "The children like the game" (lit. they have pleasure in the game)

*Ex. of object incorporation:*

སོལ་བར་གཏོང་ sölwar tōṅ "to turn into charcoal, to carbonize"

*Ex. of adverb:*

མགྱོགས་པོར་ kyokpor "quickly, at speed"

The marker ལ། also has connective functions, and may serve as a connective. It can therefore be translated by "and" or "at the time". It may also be used to form purpose clauses.

In the latter case, the marker ལ། is often associated with the nominalizer ས་ -pā (or its variant -w།): ས་-par, in which case it is attached directly to the verb.

*Ex.:* ཤོག་ལ་ལྷོས་ཤིག་ shō'-la tō' shī' "Come **and** look", གསལ་ལ་ལྷུམ་པའི་ལྷ་བ་ "the bright [and] round moon", བོད་སྐབས་སློབ་པར་གཏོང་ "to send [someone] to study Tibetan medicine", ཆང་ཉར་(ཉོ་བར་) ཕྱིན་ "to go to buy chang".

And finally, the marker ལ། serves as an expressive particle when it is placed after an adjective at the end of a phrase.

*Ex.:* སྤྱིད་པ་ལ་ kyīpa-la "How pleasant!", སྙིང་རྗེ་བ་ལ་ "How pretty!"

— The marker ཐུ། (and its variants sū, ru, tū) has locative (with or without movement) case functions. It also functions as adverbial suffix and marker of object incorporation.

*Ex. of locative:*

གཡོན་ཏུ་ yōn-tu "on/ to the left"

གཡས་སུ་ yā'-su "on/ to the right"

རྒྱ་གར་ཏུ་འགོ་ kyakar-tu tro "to go to India"

རྡོ་རྗེ་སྐོང་ཏུ་ལྷོད་ "to live in Darjeeling"

དུས་སུ་ "at the time"

ལག་ཏུ་ཐོང་བ་ "a rosary in the hand"

བ་ཡུལ་རྒྱབ་ཏུ་བསྐྱུར་ "to leave one's native land behind"

*Ex. of object incorporation:*

དབལ་ཏུ་འབར་ "to be resplendent" (lit. to blaze in glory)

སྤང་ཏུ་གཏོང་ "to shorten" (lit. "to send to short")

*Ex. of adverb:*

སྟོན་པར་ཏུ་ "particularly"

ངེས་པར་ཏུ་ "absolutely"

Note that the marker *thü* (and its variants), as well as the marker *-la* are associated with the adverb རྒྱུ་ “even more” which is used only in the literary language. In the spoken language, the oblique case ཏུ་ (or rather its variant ཏོ་, see Lesson 28.3.4) alone conveys this meaning.

Ex.: རྒྱུ་མང་དུ་འཕེལ་ “to increase even more”

བདག་འཛིན་ཉོན་མོངས་རྣམ་ཏོག་སོགས་ཇི་ཚུང་ཇི་ཚུང་ལ་སོང་

“Selfishness, negative emotions, discursive thought and so on decrease even further.”

The marker *thü* has connective functions when it is followed by a verb. It is also used to form purpose clauses.

Ex.: བོད་སྐབས་སློབ་ཏུ་གཏོང་ phö' mñ lōp-tu tōng “to send [someone] to learn Tibetan medicine”

— The marker *na* has locative (without movement) case functions.

Ex.: ལག་ན་ ལཱ་-na “in the hand”, ས་མཚམས་ན་ sāntsām'-na “at the border”

And finally, apart from its meaning of “if”<sup>181</sup> (as in Spoken Tibetan), it may also mean “when”.

Ex.: མེ་ཡོད་ན་དུ་བ་འབྱུང་། me yō'-na thüwa cūng “If there's fire, there's smoke.”

ས་བོན་བཏབ་ན་འབྲས་བུ་སྐྱེ། “If you plant a seed, a fruit will grow.”

ནད་མེད་ན་སྐབས་པ་ཅིའི་ཕྱིར་བསྟེན། “If there's no illness, why consult a doctor?”

ཀྱུ་མཚོ་མཐོང་བ་ན་ཁོ་བོ་པའི་སྐལ་པ་བརྒྱལ་ནས་མགོ་གས་ཏེ་གི་སྐད།

kyatso thōngwa-na thrōnpä: pä:pa kyä:-nä' kō khä'-te shī kã'

“It is said that, when it saw the ocean, the frog in the well fainted, its head burst and it died.”

### • The ablative

Apart from the particle ལས་-nä', Literary Tibetan also uses the marker ལས་-lä' to express spatial provenance. The difference between the two is so subtle as to be nonexistent in certain cases. At an abstract level, -lä' may be said to signify a consubstantial origin whereas nä' implies that an object and its source are ontologically different. Another way of expressing the difference would be to say that for -nä' the original space is closed or delimited, whereas for -lä' the space is conceived as open and unbounded.<sup>182</sup>

Concretely, -lä' is used in principle to denote the material that something is made of, or consubstantial provenance, or the source of a quotation, whereas -nä' refers to spatial or temporal origin.

181. The marker *na* is almost always associated with the past form of the verb (when there is such a form) or the auxiliary. There are, however, some exceptions to this rule, especially in the case of negation.

182. As suggested by Beyer (1992).

Ex.: གསེར་ལས་བྱམ་པ་བྱས་ sēr-lä' phumpa chä' "to make a vase out of gold", རྒྱུ་ལས་ཁང་པ་གྲུབ་ "to build a house out of wood", དངུལ་ལས་རྩོམ་གྲུབ་ "to make a vajra out of silver", འོ་མ་ལས་མར་ཟངས་ "to make butter from milk", ཉི་མ་ལས་འོད་འཕྲོས་ "light emitted by the sun", བདམ་བཀའ་ཐང་ལས་ "according to the *Padma bka'-thang*", རི་ཚེ་ནས་བབས་ rī tsē-nä' phap "to come down from the mountain-top", ཤར་རྩོགས་ནས་འོང་ "come from the east", ཟླ་བ་བཅུ་པ་ནས་འགོ་ཚུགས་ "beginning in the tenth month", དབྱེ་བའི་ལག་ནས་ཤོར་ "escaped from enemy hands".

### • The associative

Whereas this case<sup>183</sup> is not used much in Spoken Tibetan, it is very common in the literary language. The associative དང་ -tang goes with a small class of verbs and adjectives, some of which occur quite frequently:

Ex.: ལྡན་ tñ "to possess", བཅས་ cā "to possess", འགལ་ käl "to infringe, to go **against**", མཚུངས་ thsūng' "comparable **with**", མཇལ་ cā: "to meet"(H), ཐུག་ thū' "to meet", མཐུན་ thūn "to be in agreement (**with**)", ལྷན་ tūn "to agree, harmonize", འཐབ་ thāp "to fight **with**", ཐག་ཉེ་ thā' nye "to be close (**to**)", འཕྲོགས་ tro' "to be associated **with**, accompanied **by**", སྒྲགས་ tra' "to tie", སྒྲར་ car "to stick", ལྷན་ lhān "to be together", མཉམ་པོ་ nyāmpo "to be (**with**)", འདྲེ་ tre "to mingle (**with**)", སྦྲེལ་ tre: "to connect, attach", རྗེབ་ tep "to join", དམག་བརྒྱབ་ mā' kyap "to make war (**on/against**)", སྦྲེལ་ thrā: "to be separated (**from**), deprived (**of**)"

Ex.: བད་པ་དང་ལྷ་བ་མི་མཐུན་པའི་དུས་ཤིག་ཡོང་། nangpa-tang tāwa mi thūn-pā: thū' shī' yong  
 "A time will come when there will be a philosophical position hostile to Buddhism."  
 མི་བཟང་པོ་དང་ཐུག་ "to meet an excellent person"  
 བྲིམས་དང་འགལ་བ། "to break the law"  
 ང་ཨ་མ་དང་ཡུད་ཙམ་ཞིག་ཤད། "I shall meet my mother (if only) for an instant."  
 ལྷ་མིན་ལྷ་རྒྱམས་དང་འཐབ་ཏུ་འགྲོ། "The titans are going to make war on the gods."

As in Spoken Tibetan, the marker may also function as a coordinating conjunction, "and" (see 9.3). It also acts as an imperative marker (see 19.3). In Literary Tibetan, it is also used to introduce temporal clauses: "as soon as, when".

Ex.: ཉི་མ་ཤར་བ་དང་ཕྱིན་པ། "They set off as soon as the sun rose."

183. S. Beyer (1992) has proposed that *dang* be treated as a case, but he provides no arguments for his analysis, which is not supported by Tibetan grammars. However, the suggestion is a good one, and a number of arguments may be cited in support. *Dang* cannot be preceded or followed by any other case markers. In other dialects, such as Ladakhi, *dang* marks the instrumental and the associative. In Central Tibetan, *dang* may be replaced by other cases such as the oblique or the absolutive. Like all the other case markers, the absolutive, the genitive, the agentive, the ablative and the oblique, the associative marker has two kinds of functions: case-related and connective. It should also be noted that in Amdo, the usual marker that corresponds to the Central Tibetan *dang* is *la*, which is also a case marker.

This being said, there are two features that give the associative a special character: first, contrary to other case markers, *dang* usually goes before the main verb, with which it has a close relation; and secondly, there are relatively few verbs that can take this marker, so that the case function of *dang* is rather rare.

### 3.4 The predicative function of adjectives

In Spoken Tibetan, when adjectives take on a “verbal” (or predicative) function and appear at the end of the sentence, they must be *followed by a copula* or an auxiliary (except in certain comparative constructions, see Lesson 17.3). In Literary Tibetan, however, adjectives that function as predicates are often treated autonomously, with neither copula nor auxiliary.

- Ex.: འདི་ཤིན་ཏུ་མཛེས། t̥i shīntu tse' “This is really lovely!”  
 དལ་འབྱོར་རིན་ཆེན་འདི་ཐོབ་དགའ། thāncor rinčen t̥i thōp kā  
 “This precious human body is hard to get.”  
 ཡོན་ཏན་ཚུང་རྣམས་ང་རྒྱལ་ཆེ། “Those with few qualities are full of pride.”  
 གནོད་ལན་ཀུན་གྱིས་སྐྱབ་པར་སླ། “Anyone can easily take revenge.”

### 3.5 Nominal sentences and the concluding particle.

In Literary Tibetan we sometimes find nominal sentences, that is, sentences with no verb (and no adjective with a verb function). These sentences usually end in a noun, but they may also end in some formulation other than a verb (such as a pronoun or an adverb). In most cases, these nominal sentences end in the concluding particle ‘o or one of its variants (see Table 9 in Appendix 6).

- Ex.: ལྷ་མ་རྣམས་ཀྱིས་སོ། lāma-nam-kyi'-so “(It was) by the lamas.”  
 རྩོ་རྩོ་སེམས་པ་རྩོ་འོ། kyō kyō sēmpa kyō: “Sad, sad, my heart (is so) sad.”  
 འདི་ནི་སྤྲུག་བསྐྱེལ་འོ། t̥i-ni tu'ngä:-lo “This (is) suffering.”

### 3.6 Verb inflection

In Literary Tibetan, verb stems are often inflected according to the three tenses and the imperative mood: a maximum of *four forms*. These are traditionally referred to as དུས་དྲི་ཉི་བ་ *dus da-lta-ba* “present”, དུས་མ་འོངས་པ་ *dus ma-'ongs-pa* “future”, དུས་འདས་པ་ *dus 'das-pa* “past” and སྤྲུལ་ཚིག་ *skul-tshig* “imperative”. In Literary Tibetan, not all verbs have four forms; some are either invariable or have only two or three forms.

This Manual has retained the traditional terminology for the three tenses: past, present and future. However it is more accurate to speak of aspects (or tense-aspect). The present “tense” is an imperfective aspect, since it may in fact be used not only in the present but also in the imperfective past. For example, in the following sentence:

- གཟུང་དགའ་བོ་རབ་བྱུང་ཡང་བསྐྱབས་པ་ལ་མི་སློབ། “Though Nanda became a monk, he wouldn’t learn the precepts.” [literally: he does not learn the precepts]

Although the verb stem སློབ་ is in the “present” (and not the past བསྐྱབས་), it conveys the meaning of the imperfective *past*. Note also the use of the imperfective negation མི་ (and not the “past” མ་).

The traditional designation “past” is technically speaking as inappropriate as “present”. What we are actually dealing with is the perfective aspect: this “past” tense is in fact also used for the perfective future. For example in the sentence:

གཟུང་དགའ་པོ་ལྷ་ཡུལ་དུ་སྐྱེས་ནས་བདེ་བ་ཚུངས་ཏེ།དགོ་འབྲས་ཟད་པ་དང་འདིར་སྐྱེ་བ་ཡིན། “Nanda will be born in paradise and will enjoy happiness, [then] when his merit runs out, he will be reborn here.” [literally: once he has been born in the divine realms and has enjoyed happiness]

In the first clause, the verb སྐྱེས is in the “past” (and not the future སྐྱེ ) but it denotes a perfective future.

It should be remembered that the number of distinct verb stems has been considerably reduced in the spoken language, and the role of inflection has been largely supplanted by auxiliary verbs. Furthermore, the majority of verbs in the spoken language consist of an invariable noun and a verbalizer.

There are two main reasons for the reduction in the number of inflections in Spoken Tibetan:

a) Certain forms have either become outmoded or completely obsolete.

b) There is a high degree of homophony. In the course of the phonological evolution of Central Tibetan, many verbs with different prefixes (or suffixes, etc.) have come to be pronounced identically. The distinctions that have been retained in writing have disappeared in the spoken language.

The table below provides several examples of comparisons between written and colloquial forms. The first line (in italics) below the Tibetan presents the spelling (and therefore the archaic pronunciation), while the second shows the Standard Tibetan pronunciation. There are also some examples (in brackets) of the literary pronunciation, but these have generally lost their currency in the spoken language.

<b>present-future</b>	<b>past</b>	<b>imperative</b>	
སྐྱོར་/བསྐྱོར	བསྐྱོར་	སྐྱོར་	
<i>skor / bskor</i>	<i>bskor</i>	<i>skor</i>	“to turn”
kōr	kōr	kōr	
གཏོང་/གཏང་	བཏང་	ཐོངས་	
<i>gtong /gtang</i>	<i>btang</i>	<i>thongs</i>	“to send”
(tōng)/ tāng	tāng	(thōng) tāng	
འགོག་/དགག་	བགག་	ཁོག་	
<i>'gog / dgag</i>	<i>bkag</i>	<i>khog</i>	“to stop”
(ko' /ka') kā'	kā'	(khō') kā'	
འཚོར་	ཤོར་		
<i>'chor</i>	<i>shor</i>	∅	“to escape”
(chōr)shōr	shōr		



ཟོ་/བཟོ་	བཟོས་	བཟོས་	
zo / bzo	bzos	bzos	“to make”
so	sö'	sö'	
བྱེད་/བྱ་	བྱས་	བྱས་	
byed/ bya	byas	byos	“to do”
che' / (cha)	chä'	(chö') che'	
རྒྱག་/བརྒྱག་	བརྒྱབ་	རྒྱབ་	
rgyag / brgyag	brgyab	rgyob	“to construct”
kyā'	kyap	kyop/ kyap	
ལྟ་/བལྟ་	བལྟས་	ལྟས་	
lta / blta	bltas	ltos	“to look”
tā	tā'	tō'	
ཟ་/བཟ་	བཟས་	ཟས་	
za / bza'	bzas	zo	“to eat”
sā	sā'	so	
འབྲུལ་/ དབྲུལ་	ཕྲུལ་	ཕྲུལ་	
'bul / dbul	phul	phul	“to offer” (h)
(pū:/ ū:)phū:	phū:	phū:	

The disappearance of certain verb forms in the oral register and the fact that there are so many homophones present certain problems when writing in a conversational or vernacular – rather than a literary – style. The tense of a given form may be radically different in oral and Literary Tibetan. Verb stems corresponding to the literary past tense are used for the present-future in the oral register (since this is the only form that is used in speech, e.g., *bkag* “to stop”). Correspondence between literary and oral forms is a complex matter. In the case of modern texts of this kind, readers should take care to identify the tense of the verb from the auxiliaries *and not from the inflection* of the main verb.

On the other hand, Literary Tibetan contains a large number of “causative/resultative” verb pairs. Compared to the basic resultative stem, the causative has always an additional argument corresponding to an intentional agent performing the action. All the causative verbs are transitive and volitional, while resultative verbs are usually intransitive and non-volitional. When occurring in the same sentence, the causative form points to the effort of the agent, whereas the resultative form essentially shows the result of the action (see Lesson 35.3). In written Tibetan, the causative verb often carries a superscript *s*. In the spoken language, causatives are often distinguishable from their resultative form by tone and aspiration, but in many cases this opposition, too, has disappeared.

<i>Ex.:</i>	causative		resultative	
	སྐོར་ <i>bskor</i>	“to turn”	འཁོར་ ‘ <i>khor</i>	“to circulate”
	/kōr/		/khōr/	
	བཅག་ <i>bcag</i>	“to break”	ཆག་ <i>chag</i>	“to be broken”
	/cā/		/chā/	
	བསྐྱགས་ <i>bsgrigs</i>	“to arrange”	འབྲིག་ ‘ <i>grig</i>	“to be arranged, be enough”
	/tri/		/tri/	
	བསྐྱུལ་ <i>bsgul</i>	“to cause to move”	འགྲུལ་ ‘ <i>gul</i>	“to move, be moved”
	/kü:/		/kü:/	

### 3.7 Forms and functions of copulas and auxiliaries

In the literary register, copulas are not indispensable (as they are in Spoken Tibetan), but they do occur quite frequently. For the verb “to be” we find the forms: ཡིན་ *yin*, ལགས་ *la*, and རེད་ *re* (especially in Modern Literary Tibetan), and for the verbs “to have” or “to exist” we find འདྲེན་ *tu*, ཡོད་ *yö*, གདའ་ *ta*, ལྷང་ *nāng*, མཚེས་ *chi*, and ཡོད་པ་རེད་ *yöpare* (especially in Modern Literary Tibetan). The copulas ཡིན་ *yin* and ཡོད་ *yö*, which are also used in Spoken Tibetan, are not restricted to the first person (they are not egophoric).

*Ex.:* གསུམ་གྱི་ལྷང་གཉིས་ནི་དྲུག་ཡིན། *sūm-kyi taṅ nyi thru' yin* “Two threes are six.”  
 རྣམ་མཁར་ཉི་ཟླ་སྐད་གསུམ་ཡོད། *namkar nyi ta kār sūm yö*  
 “In the sky there are three [celestial bodies], the sun, the moon and the stars.”

Final auxiliary verbs<sup>184</sup> represent another area in which there are major differences between the two registers. It should be noted that final auxiliaries are not essential in Literary Tibetan, whereas they are in the spoken language. In the latter (as we have seen above), the auxiliaries provide supplementary information about tense, aspect and mood, but in Literary Tibetan they are also combined with inflection of the main verb.

While verbs may figure as autonomous entities in Classical Tibetan, auxiliaries are sometimes used – even in the most ancient texts, such as the Dunhuang manuscripts. Some auxiliaries are in fact composed of a suffix followed by the auxiliary verb proper, whereas others are directly attached to the verb. Suffixes include mainly the following particles and nominalizers: པ་ *pā*, པར་ *pār*, གི་ *khī*, གིན་ *khin*, བཞིན་ *shin*, ཞིང་ *shing* (and its two variants ཅིང་ *cīng*, ཤིང་ *shīng*), ལྷུ་ *kyu*, མཁར་ *khār*. All auxiliary verbs may also operate autonomously. Here is a list of the main auxiliaries, with the meanings they have as autonomous verbs: སྤྱིད་ *che* “to do”, མཛད་ *tsā* “to do”(H), བསྐྱེད་ *kyi* “to do”(H), འགྱུར་ *kyur* “to change”, སོང་ *sōng* “to go”, ལྱུང་ *chung* “to happen”, བཤད་ *tā* “to stay”, ཡོད་ *yö* “to exist, to have”, འདྲེན་ *tu* “to be [seated], to have”, གདའ་ *ta* “to exist”, ལྷང་ *nāng* “to appear”, ཡིན་ *yin* “to be”, ལགས་ *la* “to be”, ཟིན་ *sin* “to finish”.

184. These auxiliaries appear only at the end of main clauses, and never after the verbs of subsidiary clauses.

The choice of auxiliary depends on the historical period of the literature in question, and varies also from one region and author to another, but they are of basically two kinds: those that are used in classical literature, and appear frequently in canonical texts translated from Sanskrit, and those that appear particularly in certain *namthar* (hagiographies). However, the two styles often *occur together* within a text.

• Classical style:

tense	causative auxiliaries	resultative auxiliaries
past	V (past) + བར་བྱས་ -par chä'	V (past) + བར་ལྷུར་ -par kyur
present (imperfective)	V (pres.) + བར་བྱེད་ -par che'	V (pres.) + བར་ལྷུར་ -par kyur
future	V (pres. / fut.) + བར་བྱ་ -par chä	V (pres. / fut.) + བར་ལྷུར་ -par kyur

These auxiliaries, which occur frequently in Classical Tibetan, mark the tense and aspect of the verb; this feature is particularly useful in cases where the verb is invariable. They also specify whether we are dealing with a causative or resultative act (or process).

The causative auxiliaries generally emphasize the agent's effort to perform an action (without anticipating the result). They may be used either with volitional (or "controllable") or non-volitional ("non-controllable") verbs.

• When they are associated with *volitional* verbs, causative auxiliaries indicate that the action is intentionally performed by the agent, and emphasize the process or, when they are combined with the future tense, the volition or obligation of the agent.

Ex.: ལྷོ་པོ་སྐྱོད་ལྷོ་སྐྱོད་བར་བྱེད། "The king rules with compassion."

སྤྲོལ་བ་སྤང་བར་བྱ། "One should make an effort to desist from sinful acts."

ཉ་བས་ཟས་ཀྱིས་ཁ་བྲིད་ནས་ཉ་རྒྱམས་གསོད་བར་བྱེད།

"The fisherman kills fish by attracting them with bait."

• In association with *non-volitional* verbs, auxiliaries acquire a factitive or causative meaning. The agent is then the cause of, or the party responsible for, the transformation that something or someone undergoes. It may accordingly be translated by "to see to it that" or "to make sure that".

Ex.: བྱིས་པ་ལ་སློབ་གསོ་ཐེབས་པར་བྱེད་དགོས།

"One ought to see to it that children receive an education."

རང་གི་སློབ་བྱས་ཀྱི་ལས་ལ་བློ་བྲོ་བཞེས་པར་བྱས་ནས་བཟོད་བསྐྱེད་དགོས།

"We should make sure that we are aware of the negative karma of past deeds and endure (their consequences)."

Resultative auxiliaries generally emphasize the result of the action. They are usually used in connection with *non-volitional* verbs, but may also figure with volitional verbs.

• In association with non-volitional verbs, the resultative auxiliary confirms that the action or process is unintentional. Resultative auxiliaries are also useful to indicate the tense of the verb when it is invariable.

Ex.: དེ་ནས་རྒྱལ་པོའི་ཕོ་བྲང་མཚོང་བར་གྱུར། “I saw the king’s palace from there.”  
 མཐར་འཁྲི་བར་འགྱུར་རོ། “[We]’ll die in the end.”  
 བ་བའི་བུ་ལ་ཁྱད་པར་བྱ། མ་ནི་གདུང་བ་སྐྱེ་བར་འགྱུར། “A mother is especially saddened for a sick son.”

• When they are associated with *volitional* verbs, they specify that only the object or the result of the action, independent of the agent’s volition, are to be taken into account (the agent may be absent). In European languages, these formulations are often translated by the passive.<sup>185</sup>

Ex.: མཚོན་པར་འགྱུར་བའི་ངེས་པ་མེད། “It’s not certain that offerings will be made.”  
 བསགས་པའི་ནོར་ནི་སྤྲང་ཅི་ལྟར་ནམ་ཞིག་གཞན་གྱིས་སྤྱོད་པར་འགྱུར།  
 “The wealth we have accumulated will one day be enjoyed by others, like honey.”

• The *namthar* style and Modern Literary Tibetan both use auxiliaries that are formally identical to those of the spoken language, but they function differently from their oral homologues.

#### *Namthar* style

tense	auxiliaries
past	V (past)+ སོང་ sōng (distancing), V (past)+ ཅུང་ chung (nearing) V (past)+ པ་ཡིན་ -pa yin, V (past)+ ཡོད་ yö, V (past)+ འདུག་ tu'
present	V (pres.)+ གི་འདུག་ -ki tu', V (pres.)+ གི་ཡོད་ -ki yö, V (pres.)+ གི་ཡོད་པ་རེད་ -ki yöpare', V (pres.)+ བཞིན་འདུག་ -shin tu', V (pres.)+ བཞིན་ཡོད་ -shin yö, V (pres.)+ ཅིང་འདུག་ -cing tu', V (pres.)+ ཅིང་ཡོད་ -cing yö, V (pres.)+ གིན་འདུག་ -kin tu', V (pres.)+ གིན་ཡོད་ -kin yö.
future	V (pres. / fut.)+ ལྟ་ཡིན་ -kyu yin, V (pres. / fut.)+ པ་ཡིན་ -pa yin

The verbal system used in *namthar* will not be described in detail here (see *le Clair Miroir*, Kesang Gyurmé, 1994). It should, however, be pointed out that, unlike their homologues in the

185. In canonical literature, these auxiliaries translate the Sanskrit passive voice.

spoken language, these auxiliaries do not convey evidential moods<sup>186</sup> (or “mediatory” moods): they provide only information relating to tense and aspect. Even in Modern Literary Tibetan, with the exception of writings that reproduce the spoken language, the distinction between the first person (egophoric) and the others is generally not relevant, nor is that between intentional and unintentional, as the following sentence shows:

Ex.: དྲངས་གསལ་སེམས་གྱི་མེ་ཚང་གཙང་མ་ལ། འཆི་བདག་རྒྱལ་པོ་འཇིག་རྒྱལ་པོ་ལྷན་པ་ཡིན།  
 thangsā: sēm'-kyi melong tsāngma-la chīta' kyā:po khālang phō'-pa yin  
 “The pure mirror of the clear mind is touched by the breath of the Lord of the Dead.”

In this example, the auxiliary *payin* is used with a non-volitional verb *phōk* “to be touched” in the third person. In Spoken Tibetan, this auxiliary is always used in association with the first person of a volitional verb.

Finally, it should be noted that there is a difference with regard to negation. In Literary Tibetan, the use of the particles of negation *mā* and *mī* depends on tense-aspect and mood: *mī* is used with the present (or the imperfective past, which is similar to the present), whereas *mā* is used with the past (perfective) and the imperative (the negative form of the imperative is similar to the present). The rule may be summarized as follows:

མི་ <i>mī</i>	>	present or future
མ་ <i>mā</i>	>	past or imperative

Ex.: འགྲོ་མ་ཐུབ།      *trō mā thūp*      “(He) could not go.”  
 འགྲོ་མི་ཐུབ།      *trō mī thūp*      “(He) can not go.”  
 ལྷན་པ་དང་མོ་མ་རྣམས་གྱིས་ཀྱང་མི་འཆོ་བར་ལྷང་བསྟན་ནིང་བོད།  
 mānpa-tang mōma-nam'-kyi' kyāng mī tshō-war lung tān-shing phor  
 “The physicians and the diviners prophesied that he would not survive, and abandoned him.”

Here the use of the negation *mī* reveals that we are dealing with the future (from the point of view of the past).

This rule doesn't apply in the spoken language, since *mā* and *mī* don't depend on tense but on the type of auxiliary that is used (cf. འདུག་ *tu*' > མི་འདུག་ *mīntu*' and ཡོད་རེད་ *yo:re*' > ཡོད་མ་རེད་ *yo:mare*').

186. It should be remembered that the originality of the system of final auxiliary verbs in Spoken Tibetan lies not only in the indications of tense and aspect that they provide, but also in various “mediatory” moods (see Lesson 5.4) that specify the source of information used by the speaker to characterize a statement: egophoric, assertive, testimonial and inferential.

### 3.8 Reported speech

In the classical language and in modern literary texts, reported speech is usually marked by the syllable ཞེས་ *she'* at the end of a quotation, or by its variant form ཅེས་ *cē'* (the variant ཞེས་ *shē'* is archaic).<sup>187</sup> It functions like its oral homologue ཟློ་ -s and comes immediately before the verb of speech. Although this marker is usually used for direct speech, it may also be used to introduce reported speech. There is no structural (or syntactic) difference between the two types of speech. The ways in which reported speech is introduced vary in Classical Tibetan and, apart from *she'*, there are several other ways of ending a quotation, although these are used less frequently. The commonest are as follows:

#### Opening

- speaker + ཞེས་ -ki'
- speaker + རྗེ་ n̄are
- title (of the cited text) + ལས་ -lā'
- (speaker +) འདི་སྐད་དོ་ t̄i k̄ā'-to, *or* འདི་སྐད་ཅེས་སོ་ t̄i k̄ā'cē'-so, speaker + ཞི་ལམ་ནས་ -ki shā:-nä' (lit. from the mouth of)

The explicative conjunction ཉི་ tē and the conclusive particle འོ་ -o and their variants (see Table 9 in Appendix 6) are often used to indicate the closing of a citation.

#### Closing

- ཞེས་ + གསུང་ *she'* + sūng<sup>188</sup>
- (བ)ར་+གསུང་ (wa)r + sūng
- ལུགས་+གསུང་ l̄u' + sūng
- ཚུལ་གསུང་ tshū: + sūng

Sometimes the end of a reported statement is marked by the verb of speech alone.

There are also a number of forms signifying hearsay, such as: སྐད་ k̄ā', ལྟགས་ thra', etc.

Ex.: ང་ཞི་དྲུང་ཁྱེད་ཀྱི་ཁྱེད་ཀྱི་ཁྱེད་གསུངས།  
 ngā shī thurkung-nā' t̄ao she' sūng'  
 "‘I shall watch [you] from the hole in my tomb,’ he said.”

ཁྱེད་ཚོ་ཅོད་དུ་རྒྱ་གར་ལྷོ་ལོ་ལྷོ་ལྷོ་ལྷོ་བཞུགས།  
 khyōtso phō'-tu rokram chē' yong tshū: cō'  
 "‘You say that you’ve come to Tibet to help [us].’”

187. Concerning the use of variants, see Table 9 in Appendix 6.

188. The verb *gsung*, “to say, speak, teach”, is used here as an example, and may be replaced by any verb signifying speech or thought.

འགའ་ཤས་ནས་སྟོང་ཕྱག་སུམ་ཅུ་སྟོར་ཡོད་ལུགས་སྐྱེད།

kashä'-nä' tōngtra' sūmcu kōr yō' lu' lēng

“Some said there were around thirty thousand of them.”

འདོད་བ་ཕུང་གོལ་ཀུན་གྱི་ཚ་བ་ཞེས། རྒྱལ་བའི་དབང་པོས་གེམ་པའི་འབྲས་འདྲར་གསུང།

tōpa phūngtrō: kün-ki tsāwa she' kyā:wā: wāngpō' kīmpā: trā' trā+r sūng

“Desire is the source of all ills. The Victorious One taught that it is like the fruit of the kimpa tree [beautiful in appearance, but terribly bitter].”

ཞེན་ལོག་སྦོམ་གྱི་རྒྱུ་རྒྱུ་པར་གསུངས།

shenlo' kom-ki kāngpa+r sung'

“It is taught that detachment constitutes the legs of meditation.”

ཕྱི་བ་ན་རེ། རས་ནི་ཡེངས་མེད་ཉིང་འཛིན་བསྟོན། .....ཟེར་ནས་མིག་ཟིམ་ཟིམ་བྱེད་སྐད།

chīwa nare ngā'-ni yeng me' tūngtsin kom... ser-nā' mī' simsim che' kā'

“The marmot said, ‘I practice samadhi meditation without distraction,’ and then, it is said, he winked his eyes.”

ལྷ་མའི་ཞལ་ནས་དེ་ཀྱང་ཟེར།

lāmā: shā:-nä' theka rang ser

“The lama said, ‘That is exactly it.’”

### 3.9 Relative clauses and nominalization

There are major divergences between the literary and spoken registers in this domain. In either case, relative clauses are formed with the use of nominalizers, but the markers for nominalizing verbs have different forms and functions (for oral Tibetan, see Lesson 26).

The universal marker of nominalization in Tibetan is །་ pā / །་ wā. However, the following markers are also found: རྱེད་ che', རྱེ་ cha, རྱེ་ kyū, རྱེ་ yül, །་ sā, རལའ་ khān, མི་ mī. Apart from these common nominalizers, there are also markers that convey a complete meaning: སྟོ་ sō: “custom, usage”, རྟོ་ tāng' “way, manner”, རྟོ་ thrō “sequel, continuation” and རྟོ་ ocok, རྟོ་ kyū, རྟོ་ tshā' which mean “all, altogether”.<sup>189</sup> The markers རྟོ་ cān and རྟོ་ tān are also used to form relative clauses, but they differ from the others insofar as they function, by themselves, as nominalized possessive verbs.

As in the case of their oral homologues, all the nominalizers with the exception of -pa depend on the function of the head noun (antecedent) and, in certain cases, on the tense of the relative clause. Relative clauses usually go before the head noun, but occasionally appear after. In the former case, they are usually (though not always) linked to the noun that they modify by means of a genitive. Finally, in Classical Tibetan, we sometimes find (associated with the nomi-

189. These three nominalizers have been described by Stephan Beyer (1992).

nalizer) a true relative pronoun: ཀྱང་' khang (see the example with pa). The following table summarizes the uses of the commonest forms.

Nominalizing	Suffix function of the head noun	Verb form	Possible translations
པ་ pa / འ་ wa	subject, object, etc. (by default)	compatible with all tenses	“who”, “what”, “to whom”, “where”, “whose”, etc.
ཅིང་ che'	instrument, cause or manner	present	“with which”, “which”
ལྟུ་ kyu	object subject (intransitive)	future	“that”
ལྟུ་ cha	object subject (intransitive)	future	“that”
ཡུལ་ yü: / ས་ sā	indirect object or place adverbial	future or present	“where”, “to whom”, “to which”, etc.
མཁན་ khān / མི་ mi	subject	present	“who”

The nominalizers may be briefly described and illustrated:

• པ་ pa / འ་ wa

The marker -pa or its variant -wa<sup>190</sup> is by far the commonest. It is much more widely used in Literary than in Spoken Tibetan. The function of the head noun must be determined by default. From the syntactic functions that feature in the relative clause, we can use a process of elimination to identify the head noun's function, which may be: subject, object, adverbials indicating time, place, instrument or manner, or noun complement, etc.

Ex.: ལུག་ནམས་ཚུ་ལོག་གིས་བྱིར་བའི་རྩི་བོ། lu'-nam chūlo'-ki' khyēr-wā: tsijwo

“The shepherd whose sheep were carried away by the current...”

བུ་གཅིག་པུ་ཤི་བའི་མ་བཞིན་སུ། phu cīkpu shī-wā: ma shintu

“Like a mother whose only son has died...”

ཚེས་ཐོབ་པའི་མི་ལུས་ཤིག་ chō' thōp-pā: mi lü'-shi'

“A human body that has received Dharma instruction...”

བུ་སྟེ་པའི་ཉི་མ་དེ། phu kyē-pā: nyima the

“The day when the boy was born...”

ནད་གསོ་བར་བྱིང་པའི་གཞིན་པོ། nā' sō-war che'-pā: nyēnpo

“The antidote that cures illnesses...”

ཁ་མས་ལ་གནོད་པའི་ཟས། khām'-la nō'-pā: sä'

“Food that injures the health...”

190. See Table 9 in Appendix 6.



གང་ལ་སློང་སྟོབས་མཚོག་མངའ་བའི་རྣམ་འབྱོར་པ་དེ། khang-la nyīngtop chō' ngāwā: nāncorpa the  
 “That *yogin* who possesses remarkable courage...”

• རྩེད་ che'

This marker, which is derived from the present of the verb “to do”, is used with a head noun that takes the function of an instrument of cause or manner.

Ex.: དཀྱིག་རྩེད་ཀྱི་དབྱུག་པ། trū' che'-kyi yūkpa “the stick that’s used for stirring”  
 རྩེད་གསོ་རྩེད་ཀྱི་གཉེན་པོ། nā' sō che'-kyi nyēnpo “the antidote that cures illnesses”

• རྩེད་ kyu

This particle, which is essentially a part of speech derived from the noun meaning “cause”, is used with a head noun that operates as an object or else as the subject of an intransitive verb. It often carries the modal meaning “to have to”.

Ex.: རྩེད་གསོ་བྱས་འབྱོར་རྩེད་སྐྱེས་མ་རྣམས་འབྲས་སྤངས་ལ་བཞུགས་ཀྱི་རེད།  
 “The lamas who are to come from India will reside at Drāpung.”  
 གང་བསྐྱབས་པར་བྱ་རྩེད་སེམས་ཅན་ལས་ངན་དེ་ལ་སློང་རྩེད་(བསྐྱེད་དགོས།)  
 “(One should generate) compassion for living beings with bad karma that are to be protected.”

• རྩེད་ cha

This marker, which corresponds to the future of the verb “to do”, functions in a similar way to *kyu* but is used only in Literary Tibetan.

Ex.: གང་ལ་བསྟེན་བྱའི་སྐྱེས་མ་དེ་ཡོན་ཏན་འདི་དག་ཚང་བ་ངེས་པར་དགོས།  
 “The lama whom we follow must certainly have all these qualities.”  
 གདུལ་བྱའི་ཡུལ། tū: chā: yū:  
 “The land or beings that must be subdued...”

• ཡུལ་ yül, ས་ sā

Both these markers, which mean “place”, are used when the head noun assumes the function of an indirect object or a place adverbial. In the spoken language, only *sā* is used to form relative clauses.

Ex.: ཚོང་པ་རྣམས་ཀྱིས་དད་གུས་བྱ་ཡུལ་ཞིག་ཀྱང་ཡོན། tshōngpa-nam'-kyi' thākū' chā yū: shi' kyāng yin  
 “He was also a man who was greatly revered by the merchants.”  
 ཞེ་སྐྱེ་སྐྱེ་ཡུལ་མེད་ན་བཟོད་པ་སུ་ལ་བསྟོམ།  
 “If there is no one against whom one feels anger, with whom should one practice patience!”

སྤྱིན་པ་གཏང་བྱའི་ཡུལ་དབུལ་པོ། c̄inpa tāng chā' yü: ü:po

“Beggars to whom one should give alms...”

སུམ་འཚོང་ས་ཞིག་དུ་ཕྱིན། nūm tshōng sā shi'-tu chīn

“He went to a place that sold oil.”

སྐྱབས་ཡུལ་རྣམས་ལས་བྱིན་ཆེན་པོ་ལྷན་དཀར་གསལ་འོད་ཟེར་རྣམ་པར་དཔག་མེད་བྱུང་།

kyāp yü:-nam'-lā' chinlap tūtsi: kyün kār sā: öser nāmpar pākme' chung

“From [the Buddhas] in whom we have taken refuge there came forth an immeasurable white stream of nectar in the form of rays of clear light.”

• མཁན་ khān/མི་ mi

The use of khān is much more limited than in the spoken language. It can only modify head nouns that correspond semantically to “agents”. The marker mi has a function similar to that of khān, but it is used only in Literary Tibetan.

Ex.: ལས་ནི་ཀུན་བྱེད་རི་མོ་མཁན་དང་འདྲ། lā'-ni kün che' rimo khān-tang tra

“Karma is like a draughtsman who can design anything.”

ཀྱུ་སྤྱིང་གཏོང་མཁན་གྱི་གྲ་པ། kyaling tōng khān-kyi thrapa

“The monk who’s playing the shawm.”

ཨ་རོག་ཟེར་མི་ཕོ་རོག་ཡིན། āro' ser-mi phōro' yin

“The one who calls me an old friend is the crow.”

• ཚན་ cān, ལྡན་ tān

The markers cān and tān usually function like nominalized possessive verbs similar to yō'-pa “who has, endowed with”. Their meaning is very similar and they are often interchangeable.

Ex.: ཡོན་ཏན་ཚན་ yōntān cān = ཡོན་ཏན་ལྡན་ yōntān tān “one endowed with qualities”

མཚོ་རྩ་ཚན་ tso ra cān “a dzo with horns”

གསལ་ཤོག་ཤོག་ངོ་བཅུ་གཉིས་ཚན་ sārsho' shōngo cūnyi' cān “a newspaper with twelve pages”

གསེར་གྱི་པད་མ་ཚན་ sēr-kyi pāma cān “the one with the golden lotus”

གསེར་ལྡན་གྱི་རི་བོ་ sēr tān-kyi riwo “a mountain that harbours gold”

## Conclusion

A brief examination of any Tibetan text is enough to reveal whether the work in question belongs to the classical or modern genre, or if it is intended to represent the standard, Central Tibetan spoken language. There are three main criteria that make it possible to make an immediate identification of the style or register:

- case markers,
- auxiliaries,
- the type of connectives.

Any sentence must necessarily contain at least one of these categories. A sound knowledge of the essential differences between the spoken and the literary languages will make it possible to shift from one to the other without any difficulty.

## The Elements of Phonology

There are 28 consonantal phonemes (including the glottals, which tend sometimes to disappear and to be pronounced instead as a tone).

Table 1.1

The consonants

	Labials	Dentals	Retroflexes	Palatals	Velars	Glottals
Plosives	p	t	tr	ky	k	'
aspirates	ph	th	thr	khy	kh	
Affricates		ts		c		
aspirates		tsh		ch		
Fricatives		s	r	sh		
aspirates			rh			h
Lateral		l				
aspirates		lh				
Nasals	m	n		ny	ng	
Glides	w			y		

The standard syllable has the form Consonant-Vowel-Consonant (CVC), but it is also possible to find CV and, more rarely, VC and even V.

• **As initial consonants** in a syllable, any of the consonantal phonemes may appear: the plosives /p, t, tr, ky, k/ and their corresponding aspirates /ph, th, thr, khy, kh/; the affricates: /ts, c/ and their corresponding aspirates /tsh, ch/; the fricatives /s, sh, h/ and the retroflex or vibrant fricative /r/ and its aspirate homologue /rh/; the nasals /n, m, ny, ng/; the lateral /l/ and the corresponding aspirate /lh/, and the glides /y, w/.

• **As final consonants**, we find only the plosives /p, k<sup>191</sup>/ and /' (the glottal stop), the nasals /n, m, ng/, the liquid /l/ (exclusively in elegant speech) and /r/.

191. At the end of a word, k almost always takes the form of a glottal stop.

The relatively small number of final consonants relative to initial consonants is a common feature of the languages of this region.

We may also note that, in Standard Spoken Tibetan, consonant clusters such as *spr*, *skr*, *sk*, *lt*, *bsk*, etc. do not occur, contrary to the case of Old Tibetan. However, these clusters are preserved in modern spelling.

The description of sounds in polysyllabic words needs to be further refined by taking into consideration not only the initial consonants (Ci) and final consonants (Cf) of the word, but also the final consonant of the first syllable and the first consonant of the second syllable.

Table 1.2

Consonant distribution within a word

Initial consonant of word	Final consonant of interior syllable	Initial consonant of interior syllable	Final consonant of word
k, kh, c, ch, ky, khy, t, th tr, thr, p, ph m, n, ng, ny, r, l, s, sh, y, w	k, p, m, n, ng,(r), (l)	k, ky, c, t, tr, ts, p, m, n, ng, ny, r, l, sh, s, y, w	k, ' , p, m, n, ng, (r), (l)

It will be seen from this table that the distribution of consonants isn't the same in the four positions. The main difference is that whereas there are no aspirated consonants at the beginning of the internal syllable(s) of a word, they do occur at the beginning of the word itself. However, in order to explain the significant phonetic variations that are found in Tibetan, we also need to examine the intrasyllabic positions, i.e., the beginning and end of the internal syllable (see below for the various pronunciations of the phoneme k).

Table 1.3

The vowels

	Front		Central	Back
	unrounded	rounded		
Close (or high)	i	ü [y]		u
Half-close	e	ö [ø]		o
Half-open	ä [ɛ]		a	
Open (or low)				

There are eight vowel phonemes: /a, ä, e, o, ö, u, ü, i/.

In addition to the five alphabetical vowels, there are three others /ä, ö, ü/ (*umlaut*) that are produced by the addition, in the written language, of the consonants *l*, *s*, *d* and *n*<sup>192</sup> which are themselves no longer pronounced. The three new vowels are a result of the evolution of the system.<sup>193</sup>

One of the problems with Tibetan phonology is the number of variants for each sound according to the context. To produce the right sound it is therefore important to know if it occurs at the beginning, the interior or the end of a word. In addition to the transcription used in this book, presented between oblique strokes, the pronunciation will also be given, in square brackets, in International Phonetic Alphabet (IPA).

One of the phonological features of Standard Tibetan is the absence of a clear opposition between voiced and voiceless consonants. *In a high tone*, all consonants are voiceless, whereas in a low tone we find slightly aspirated voiced consonants as well as partial or complete voicing. Sounds that are midway between being voiced and voiceless are rare in European languages, and therefore require special attention.

### *The pronunciation of consonants*<sup>194</sup>

Certain phonemes are pronounced differently according to context. Phonetic variations depend not only on preceding and following consonants, but also on vowels. The variants and the different contexts in which they occur need not be memorized, since the differences in pronunciation are minimal, and not distinctive. Moreover, they are most easily learned by progressive usage.<sup>195</sup> We do, however, recommend that you make use of the CD, where all the following examples are recorded.<sup>196</sup>

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192. That is, the coronals. The *n* and the *l* are still partially pronounced.

193. Phonetically, there are actually twelve oral (i.e., non-nasal) vowels with their respective nasal forms, but only the phonemes of the eight vowels listed above play a distinctive role. The vowels are dependent on the context in which they appear, and may not be used in creating oppositions.

194. The order in which these will be presented is as follows:

- Plosives (unaspirated and aspirated): velars, palatals, retroflexes, dentals and labials.
- Affricates (unaspirated and aspirated): palatals, dentals.
- Palatal fricatives, retroflexes and dentals.
- Laterals (unaspirated and aspirated).
- Glides *y* and *w*.

195. Ignoring the variants may result in a slight accent, but doesn't impair communication. For example, the phoneme *k* (see below) may be pronounced [k] wherever it may appear within a word as long as tonal differences are observed.

196. In the recording, the examples often reflect a reading pronunciation. As a consequence, initial aspirate consonants in second syllables often keep their aspiration.



• /k/ may be pronounced in different ways according to the context: [k], [g], [ʔ] or [ɣ] or [ŋ].<sup>197</sup>

— The voiceless velar plosive [k] appears *at the beginning of high-tone words*:

Ex.: ལྷོ'/kū/ “body” (H), ཀང་པ'/kāngpa/ “leg, foot”, རྫོང་པ'/kōrra/ “circuit”, རྫོང་མ'/kārma/ “star”, ཀ་བ'/kāwa/ “pillar”, ལུན་ལྷོང'/kūnlong/ “motivation”, ལྷོ་མ'/kūma/ “thief”, རྫོང་བ'/kōwa/ “leather”, ལུན་བཟང'/kūnsang/ personal name, དཀོན་པོ'/kōnpo/ “rare”

similarly at the beginning of an internal syllable, notably after /p/:

Ex.: ལྷོ་བཟང'/ōpkang/ “classroom”, རེབས་ལྷོ་པོ'/phēpkor/ “car”

[k] appears *at the end of internal syllables* before the consonants /p, t, tr, ts, c, s/ and before the consonants /l,sh/, especially if, in the last two cases, it is preceded by a vowel (i, e).<sup>198</sup>

Ex.: ལྷོགས་པ'/kūkpa/ “idiot”, ལུན་པ'/thūkpa/ “noodles” or “noodle soup”, ལྷོག་པར'/lōkpar/ “X-ray”, ལྷོགས་པར'/tshākpar/ “newspaper”, ལྷོག་པོ'/thrakpo/ “violent, fierce”, ལྷོགས་པ'/tshōkpa/ “group”, ལྷོགས་པར'/cākpar/ “typewriter”, ལྷོགས་པ'/rokpā/ “companion”, ལྷོག་པོ'/yakpo/ “good”, ལྷོགས་བདེ'/kūkta/ “sign language”, ལྷོག་བྲོ'/nyōktra/ “problems, complications”, ལྷོགས་ཁུ་ལྷོ་ལྷོ'/thūkrā:/ “anxiety” (H), ལྷོགས་ཆེན་པོ'/tsokcen/ “Great Perfection”, ལྷོགས་སྐྱོལ'/lūksō:/ “custom, habit”, ལྷོགས་ཚག་པོ'/pāktsa/ “sheepskin clothing”, ལྷོགས་ལྷོ་ལྷོ'/cūksum/ “thirteen”, ལྷོག་ལྷོ་ལྷོ'/mīkshe:/ “spectacles”

— The partially voiced velar plosive [g] appears *at the beginning of low-tone words* (in this case, it is often pronounced as a clearly-voiced [g]):

Ex.: དགའ་པོ'/kapo/ “to like”, དགུ'/ku/ “nine”, ལྷོ་རྩོམ་པོ'/kormo/ “coin, money”, དགའ་རྩོགས་པོ'/karo/ “sweetheart”, དགོན་པ'/kompa/ “monastery”, ལྷོ་མ'/kam/ “box”, དགོ་ལྷོགས་པོ'/kele/ Gelek (personal name), ལྷོན་པོ'/kōnpo/ “protector”, དགའ་ལྷོན་པོ'/kātān/ “Gandān” or “Tushita” (Skt.), name of a major monastery, དགོ་ལྷོན་པོ'/kentün/ “sangha”, དགུང་ལྷོ'/kunglo/ “age”, ལྷོ་ལྷོ'/ko/ “head”, ལྷོ་ལྷོ'/kur/ “religious song”

It also appears *at the beginning of an interior syllable* after /k, ng, n, m, (r), (l)/ and vowels, as well as *at the end of interior syllables*, especially before /r, l/:

197. That is, the series of velars: voiceless velar plosive, voiced velar plosive, velar nasal and velar fricative, and the glottal.

198. In a more relaxed register, the sound k almost disappears. Thus one hears the pronunciations: /ya'po/ “good”; /thū'trā:/ “worry”.

Ex.: ཡི་གེ་/yḱe/ “letter”, ཐོག་ཀར་/thākār/ “direct”, ཐོག་ཁ་/thōkka/ “on top, roof”, དམག་སྐར་/mākka/ “military camp”, ཡག་ག་/yākka/ “better”, ཐང་ཁྱག་/thāngku/ “pouch for kneading tsampa dough”, ལྷག་བྱས་/tḱrū/ “resistance”, ལྷག་ས་/tḱra/ “menace”, ཐག་རི་/thḱri/ “craggy mountain”, རོགས་རམ་/rōkram/ “help”, མིག་ར་/mḱra/ “eyebrow”, གདམ་ག་/tḱka/ “choice”, ཐིག་ལེ་/thḱle/ “sperm”, “essence”

— The velar spirant [ɣ] (similarly pronounced to the French *r*) appears *at the end of interior syllables* before the consonants /l, m, ny, n, ng, sh/, especially if preceded by a posterior vowel /o, u, a/:

Ex.: བག་ལེབ་/phāklep/ “bread”, ལག་ལེན་/laklen/ “practice”, ལྷོག་བརྟན་/lōknyän/ “cinema”, རོགས་མ་/wōkma/ “younger sibling”, བདག་མེད་/takme/ “anatma, selflessness”, ལག་ཤུབས་/lakshup/ “glove”, མདོག་ཉེས་/toknye/ “ugly”, གཡུག་ལོག་/yūk-sho/ “forget it, leave it”, དག་སྐང་/thākngang/ “pure perception”, ཐོག་ལེ་/sōkle/ “saw”, གཡུག་ལང་/kyāklang/ “bad habit”

— The glottal stop [ʔ] appears *at the end of a word*:

In this book, the /k/ is marked by an apostrophe /'¹⁹⁹ when it is pronounced as a glottal stop or a tone to remind beginners that it shouldn't be pronounced as a true *k*:

Ex.: བཀག་/kā'/ “to stop”, མིག་/mī'/ “eye”, འདུག་/tu'/ “to be”, སློག་/sō'/ “life-force”, བསགས་/sā'/ “to collect”, ལྷོག་/lō'/ “electricity”, དམག་/mā'/ “war”, ལྷག་/tā'/ “tiger”, གག་/shā'/ “monastic cell”, ཡ་རག་/āra'/ “alcohol”, འདུག་/thū'/ “poison”, ལོག་/lō'/ “to turn back”, ལྷགས་/cā'/ “iron”

When the glottal stop appears *at the end of a syllable* before /k, ky, w, y/, it is barely audible.

Ex.: ལག་འཕྱེར་/lakkyer/ “permit”, ཕྱག་དབང་/chā'wang/ “benediction with the hand”, འག་དབང་/ngā'wang/ Ngawang (personal name), འཕགས་ཡུལ་/phā'yü:/ “India, the exalted land” (compare with ཕ་ཡུལ་/phā'yü:/ “native land”), སློག་ཡུལ་/sō'yü:/ “Mongolia”, དམིགས་ཡུལ་/mī'yü:/ “sight” (compare with མི་རྒྱུད་/mikyü/ “lineage”)

— /k/ is also pronounced as a velar nasal [ŋ] corresponding to the sound *ng* of the word *king*.

It appears *at the end of internal syllables* before the consonants /m, ny, n, ng/, especially after a preceding vowel /i, e/.

Ex.: རིག་གནས་/riknā'/ “culture”, མིག་དམར་/mḱmar/ Mars, Mikmar (personal name), མིག་སྐྱབ་/mḱmän/ “eye-medicine”, འཇིགས་མེད་/cḱkme/ Jigme (personal name)

199. Except when it precedes the consonant *k*, as in /lakkyer/ “permit”.



- /kh/ is an aspirated *k* [kh].

— The aspirated velar [kh] appears only *at the beginning of a word*.

The pronunciation of the *k* is accompanied by a marked exhalation in high-tone words. In the case of low tones, the exhalation is weaker:

Ex.: ཁ་/khā/ “mouth”, ཁ་པར་/khāpar/ “telephone”, བྱ་བ་/khūwa/ “juice”, ཁོ་/khō/ “he”, ཁོང་/khōng/ “he, she” (H), ཁོ་/khō/ “to hear”, ག་འདྲས་ཟླ་/khanträs/ “how”, ག་པར་/khapar/ “where”, ཁོང་/khōng/ “price”, ལུ་/khur/ “canvas tent”, གུ་/khau/ “reliquary”

- The apostrophe ' is pronounced as a glottal stop [ʔ] or sometimes as a falling tone. Historically, this sound corresponds to the disappearance of the final *s* and *d*, which are still written but no longer pronounced. It appears only *at the end of the word*:

Ex.: ལུས་ཚོད་/thütsö/ “time”, ཁོང་གིས་/khōng-gi/ “by him/ her”, ལྷན་/kyü/ “lineage”, ལས་/lä/ “karma”, རས་/rä/ “cotton”, ལུས་/lü/ “body”, བདེ་སྦྱིད་/tekyi/ Dekyi (personal name), བཞུག་/tä/ “to stay, sit”, བཟུང་/sä/ “to eat”, ལུས་/shü/ “to say”, འོད་/ö/ “light”, ལྷོད་/lhö/ “relaxed”, ལོ་ལྷན་/lokyü/ “history”

- /ky/ is pronounced differently according to context: [c] or [j]

— The voiceless palatal plosive [c] appears in writing in the form of a subscript *yod* (y) to *k* or to *g*.

It appears at the beginning of high-toned words:

Ex.: ལྷོ་པོ་/kyōpo/ “poor”, ལྷེས་/kyē/ “to be born”, ལྷང་/kyāng/ “wild ass”, ལྷུར་མོ་/kyürmo/ “sour”, ལྷོན་/kyön/ “fault, mistake”

It appears at the beginning of the interior syllable after *p*:

Ex.: ལཔས་ལྷུ་/shapkyu/ (name of the vowel U), ལྷུབས་ལྷོར་/kyāpkyor/ “support”

— The corresponding voiced palatal plosive [j] is often pronounced between the voiceless [c] and the voiced [j].

This sound appears *at the beginning of* low-toned words (in this case, it is often clearly voiced).

Ex.: ལྷུ་གར་/kyakar/ “India”, ལྷུ་ནག་/kyana/ “China”, བཞུད་/kyä/ “eight”, ལྷུབ་/kyap/ “back, rear”, བཞུག་ལོ་ལྷོ་/kyokpo/ “quickly”, ལྷུལ་ཁབ་/kyä:kap/ “state, nation”, ལྷུལ་པོ་/kyä:po/ “king”

It appears at the beginning of the interior syllable after vowels and the consonants /m, n, ng, k, r l/:

Ex.: ལས་པ་ལྷུས་/sāngkyä/ “Buddha”, ལོ་ལྷུག་/täkyu/ “horse race”, ལོ་ལྷུག་གུ་ལྷུས་/tongkya shü/ “to kick”, ལོ་ལྷུག་ལྷུད་/rikkyü/ “lineage”, ལོ་ལྷུ་/milkkyu/ “mirage”, ལོ་ལྷུས་/lokyü/ “history”.

- /khy/ is pronounced like the palatal plosive, but aspirated [ch].

The pronunciation is accompanied by a marked aspiration in the case of high tones, but the aspiration is less marked with low tones.

— This sound appears only *at the beginning of words*:

Ex.: ཁྱེད་རང་/khyērang/ “you” (H), འཕགས་/khyā/ “to be cold”, བྱི་/khyī/ “dog”, མཐེན་/khyēn/ “to know” (H), རྒྱེད་/khyong/ “loss”, རྒྱེན་/khyen/ “uphill”.

- /tr/ is pronounced differently according to the context: [t] or [d]:

— [t] is a retroflex plosive (slightly affricate), that is, a sound produced by the tip of the tongue being turned back and touching the upper gums. The voiceless retroflex plosive [t] appears *at the beginning of high-tone words*.

Ex.: རྩ་/trā/ “hair”, རྩིན་པ་/trīnpa/ “cloud”, རྩོམ་པོ་/trōpo/, “pleasant, fun”, རྩུན་/trūn/ “to construct”, རྩུལ་སྤྱུ་/trū:ku/, “reincarnate lama”

It also appears at the beginning of internal syllables after /p, k/:

Ex.: རྩོན་གྲུ་/āptra/ “school”, རྩུགས་ཁྲུལ་/thūkrā:/ “anxiety” (H), སྤྲུལ་/sāptra/ “map”

— The partially voiced retroflex plosive [d] appears *at the beginning of low-toned words* (in which case it may be a clearly-voiced [d]):

Ex.: འགོ་/tro/ “to go”, འདྲ་པོ་/trapo/ “similar”, འབྲས་/trā/ “rice”, འབྲས་བུ་/trāpu/ “result”, དགེ་བོ་/trawo/ “enemy”, རྩུལ་/trū:/ “snake”, རྩུང་/trum/ “story”, འབྲིག་/tri/ “to be appropriate”

It also appears *at the beginning of an internal syllable* after vowels or the consonants /m, n, ng, r, l/:

Ex.: ག་འདྲས་ཟེ་/khantrās/ “how”, ག་འབྲས་/shāmtrā/ “rice and meat stew”, ལམ་འགོ་/lamtro/ “luck”, མཁའ་འགོ་མ་/khāntroma/ “dakini, goddess”, རྩུ་འདྲ་/kūntra/ “statue”, རྩུ་དྲག་/kūtra/ “aristocrat”

•/thr/ is pronounced as a retroflex /tr/ but aspirated [t h]. The pronunciation of the retroflex is accompanied by a marked exhalation in the case of high tones. With low tones the exhalation is light or altogether absent.

The aspirated retroflex plosive appears only *at the beginning of words*:

Ex.: བྲག་/thrā/ “blood”, འབྲུག་པ་/thrūkpa/ “dispute”, ཐེང་བ་/thrēngga/ “rosary”, མཐེན་གས་པོ་/thrākpo/ “hard, stubborn”, འབྲུངས་ཡུལ་/thrūngyü:/ “birthplace”, རྩོམ་/thrōm/ “market”, བྲངས་ཀ་/thrangka/ “number”, དྲང་པོ་/thrangpo/ “honest”, དྲག་པོ་/thrakpo/ “violent”, བྲང་མོ་/thrangmo/ “cold”, དྲུག་པ་/thrukpa/ “sixth”, འབྲུལ་འཕྲོར་/thrūnkor/ “machine”

- /t/ is pronounced differently according to the context: [t] or [d].

— The voiceless dental plosive [t] appears *at the beginning of high-toned words*:

Ex.: ཁྱེ་/tā/ “horse”, གཏོར་མ་/torma/ “torma”, བཏང་/tāng/ “to send”, ལྷོ་བས་ལྷགས་/tōpshu/ “strength”, ཏྲག་པར་/tākpar/ “always”, ལྷོང་པ་/tōngpa/ “empty”

At the beginning of an internal syllable after /k, p/:

Ex.: རྩོལ་ཐང་/thōptang/ “right, share”, རྩོ་ལྷ་/sōpta/ “shape”, ལྷོག་ཐོག་བཏང་/sōkto tāng/ “to execute”, རྩལ་པ་/shapta/ “cheers! (down in one)”

— The partially-voiced dental plosive [d] appears *at the beginning of low-toned words* (in which case it is often pronounced as a clearly-voiced [d]):

Ex.: རྩོ་རིང་/toring/ “stele, stone pillar”, འདུག་/tu/ “there is”, བདུན་/tün/ “seven”, མདངས་/tāng'/ “tune”, མདའ་/ta/ “arrow”, རྩོ་ཏོ་/to/ “stone”, རྩོ་རྩེ་/torce/ “dorje, diamond”, རྩོ་མ་/tom/ “spider”

— It appears *at the beginning of internal syllables* after /m, n, ng, r, l/:

Ex.: མེ་མདའ་/menta/ “gun”, གསོལ་འདེབས་/sōntep/ “prayer”, རང་དོན་/nangtön/ “meaning, content”, ཏན་ཏན་/tāntān/ “certain, sure”, ལྷོ་ཟེ་/kūnta/ “spouse”, རིང་ལྷོང་/shīngtong/ “tree”

• /th/ is pronounced like *t* but aspirated [t h]. The pronunciation of the *t* is accompanied by marked exhalation in the case of high tones. With low tones the exhalation is light.

— [t h] appears only at the beginning of a word:

Ex.: མཐོ་པོ་/thōpo/ “high”, མཐའ་མ་/thāma/ “last”, ལུར་/thūr/ “downward slope”, བ་མག་/thāma'/ “tobacco, cigarette”, རྩོ་མས་/thōm/ “to be confused”, ལྷགས་/thū'/ “mind, heart” (H), དང་པོ་/thangpo/ “first”, དམ་/thom/ “bear”, དོན་དག་/thōnta'/ “meaning”

• /p/ is also pronounced differently according to context: [p] or [b].

— The voiceless bilabial plosive [p] appears *at the beginning of high-toned words*:

Ex.: པར་/pār/ “photo”, པིར་/pīr/ “paintbrush”, པ་ལྷ་/pāma/ “lotus”, ལྷུ་/pū/ “fur”, ལྷོ་ལགས་/pōla'/ “grandfather”, ལྷང་རི་/pāngri/ “alpine pasture”, ལྷོ་ལོ་/pōlo/ “ball”

— [p] also appears at the beginning of internal syllables after /k/:

Ex.: ལྷག་པོ་/yakpo/ “good”, ལྷག་པ་/thūkpa/ “noodles, noodle soup”, བཙོག་པ་/tsōkpa/ “dirty”, ལྷགས་པར་/cākpar/ “typewriter”, རོགས་པ་/rokpa/ “companion”

It appears *at the end of an internal syllable* before the consonants /p, t, tr, ts, c, s, sh/:

Ex.: ས་གཤམ་/sāptān/ “rug”, ཐབ་ཚང་/thāptsang/ “kitchen”, ལྷོ་བཟང་/khēpsang/ “profit”, བསྐབ་བྱ་/lāpca/ “advice”, ལྷོ་བཟང་/lōsang/ Lobzang (personal name), ལྷ་པོ་ལྷ་/āpso/ “Lhasa apso”(dog), ཐབས་ཤེས་/thāpshe'/ “means”

— The semi-voiced bilabial plosive [b] appears *at the beginning of words* (in which case it may be fully voiced as [b]):

Ex.: འབྲུག་/pu/ “insect, bug”, འབྲུག་མཚན་/paḥca/ “musical instrument”, འབྲུག་མཚན་ལྷན་/pum/ “hundred thousand”, བོ་ལོ་ལོ་ལོ་/palap/ “wave”, སྤོ་ནག་/pana/ “nomad tent”

It appears *at the beginning of internal syllables* after the consonants /p, m, ng, n, r, l/ and vowels:

Ex.: ལྔ་པ་/ngāpa/ “fifth”, ཚེས་པ་/tshēpa/ “date”, ལྷ་པོ་/kyā:po/ “king”, ལྷ་པོ་/tāpa/ “rider”, བསྐྱབས་པ་/lāppa/ “teaching”, གསར་པ་/sārpa/ “new”

— Note that when people are speaking quickly, a *b* between two vowels may be pronounced as a labiodental spirant [β] similar to a Spanish *v* as in *voz*: [ŋaβa], [s a r β a].

— And finally, the phoneme /p/ may also be pronounced as a glottal [ʔ] at the end of a word (see above). This is characteristic of rapid speech, but the [p] may reappear when people are speaking more carefully.

Ex.: རེབས་ phē = phēp “come, go” (H), སླེབས་ lē = lēp “to arrive”

• /ph/ is pronounced *p* but aspirated [ph]. The pronunciation of the *p* is accompanied by a marked exhalation. In the case of high tones the aspiration is strong, but is weak with low tones.

— [ph] appears only at the beginning of a word:

Ex.: ཕར་/phār/ “over there”, “thither”, ཕམ་/phāma/ “parents”, ཕུ་/phū/ “upper part of a valley”, ཕུ་/phu/ “son”, བལ་/phä:/ “wool”, བ་ཕུགས་/phacu/ “cow”

• /c/ is pronounced differently according to context: [tʃ] or [dʒ].

— The voiceless affricate palatal [tʃ] appears *at the beginning of high-toned words*:

Ex.: ལྷུ་བ་/cōwa/ “dung”, གཅིག་/cī/ “one”, ཅམས་/cāla/ “thing, item”, བཅུ་/cū/ “ten”

It also appears at the beginning of an internal syllable after /p, k/:

Ex.: བསྐྱབས་ བྱ་/lāpca/ “advice”, སློག་ཆགས་/sōkca/ “creature, sentient being”, བཞག་དཔྱད་/tākca/ “analysis”, སློབ་སྦྱོང་/lōpcng/ “study”, ལྷོ་བོ་ཕྱོགས་/nyupco/ “west”, ལྷོ་བོ་ཕྱོགས་/nyupcang/ “north west”

— The partially voiced affricate palatal [dʒ] appears *at the beginning of low-toned words* (in which case it may be clearly voiced as [dʒ]):

Ex.: འཇམ་/cā/ “rainbow”, འཇིག་རྟེན་/cīkten/ “world”, འཇམ་པོ་/campo/ “gentle”, མཇམ་/cä:/ “to meet” (H), བཇིག་/cē/ “to forget”

It also appears *at the beginning of internal syllables after the consonants /m, n, ng, r, l/ and vowels:*

Ex.: ཡ་ལྷག་/āca/ “elder sister”, གསེལ་ཇ་/sō:ca/ “tea”, གསར་བརྗེ་/sārce/ “revolution”, ཡ་ཙར་/ācor/ “towel”

• /ch/ is pronounced [t̪ʰ].

— This is an voiceless affricate palatal pronounced like a /c/ but aspirated. In the case of high-toned words the aspiration is strong, but is weaker or may even be absent altogether with low tones.

— This sound appears only *at the beginning of words:*

Ex.: རྩ་/chū/ “water”, ཇ་/chā/ “tea”, ཆ་/chā/ “pair”, ཆང་/chāng/ “chang, Tibetan beer”, ཆེན་པོ་/chēnpo/ “big”, ཆུང་ཆུང་/chūncung/ “small”, ཚེས་/chō/ “dharma”, ལྷན་/chāng/ “north”, རྩམས་པོ་/chāmpo/ “affection, love”, ལྷན་ལུབ་སེམས་དཔལ་/chāngcup sēmpa/ “bodhisattva”

• /ts/ is pronounced differently according to the context: [t̪s] or [d̪z].

— The voiceless affricate dental [t̪s] appears at the beginning of high-toned words:

Ex.: ཚེ་/tsē/ “peak”, ཚེ་/tsā/ “vein”, གཙོ་པོ་/tsōwo/ “principal”, ཚམ་པ་/tsāmpa/ “ground roasted barley”, བཙོན་པ་/tsōnpa/ “prisoner”, ཚེ་མོ་/tsēmo/ “game”

It also appears *at the beginning of internal syllables after the consonants [p] and [k]:*

Ex.: ལྷག་ཚང་/tāktsang/ “tiger’s lair” (place name), ལྷག་ཚེ་/tāktse/ place name, ཐབ་ཚང་/thāptsang/ “kitchen”, ལྷག་ཚ་/nāktsa/ “ink”, ལྷོ་ཚན་/lōptsān/ “lesson”

— The partially-voiced affricate dental [d̪z] appears *at the beginning of low-toned words* (in which case it may be pronounced as a clearly voiced [d̪z]):

Ex.: ཚོགས་/tsō/ “to be finished, to run out”, འཇམ་གླིང་/tsāmling/ “world, earth”, མཛེས་པོ་/tsēpo/ “beautiful”, འཇིན་གྲུ་/tsintra/ “class” (place name), མཛོ་/tsō/ “dzo, yak-cow crossbreed”

It also appears *at the beginning of internal syllables after the /m, n, ng, r, l/ and vowels:*

Ex.: རང་བཙན་/rangtsān/ “independence”, ས་མཚམས་/sāntsam/ “border”, ལྷན་ཚེ་/rangtsi/ “honey”, བཞན་འཇིན་/tāntsīn/ “one who possesses teachings” (personal name)

• /tsh/ is pronounced [t̪ʰʰ]:

— This is an voiceless affricate palatal pronounced like /ts/ but aspirated. The aspiration is marked in the case of high-toned words, but light with low-toned words.

— This sound appears only *at the beginning of words.*

Ex.: མཚོ་/tshā/ “salt”, མཚོ་/tshō/ “lake”, ལྷོ་/tshūr/ “this way, hither”, ཚོ་སྤང་/tshōrang/ “reaction”, ཚོ་/tshē/ “life”, ཚོང་པ་/tshōngpa/ “merchant, businessman”, ཇ་བྲག་/tshatra/ “urgent”, ཇོ་ཤོ་/tshorpo/ “dirty”.

•/sh/ is pronounced [ʃ].

— The voiceless palatal fricative [ʃ] appears *at the beginning of words* (before both high and low tones) as well as *at the beginning of internal syllables*:

Ex.: ཤ་/shā/ “meat”, ཤོ་/shōr/ “to lose, let go”, ཤོ་/shor/ “moment, occasion”, ཤིང་ཉལ་/shingto/ “fruit”, ཤམ་/shāmo/ “mushroom”, ཤམ་/shamo/ “hat”, ཤིང་ཁ་/shingka/ “field”, ཤག་/shā/ “monk’s cell”

•/r/ is pronounced differently according to context: [r], [ɹ] or a lengthening of the vowel [ː].

— /r/ has two free variants: [r] and [ɹ]. These two free variants appear *at the beginning of words and of internal syllables*:

Ex.: ར་/ra/ “goat”, རི་/ri/ “mountain”, རོ་/ro/ “corpse”, རང་/rang/ “self”, རངས་རི་/khangri/ “snow-mountain”, རོ་རང་/khōrang/ “he”, རི་མོ་/rimo/ “drawing”

— The lengthening of the preceding vowel [ː] occurs only when the *r* is *at the end of the word or syllable*, rather as in the case of English (as opposed to American) pronunciation, in which the final *r* disappears.

Ex.: རམ་/mar/ “butter”, མི་འབོ་ར་/mimbor/ “population”, མོ་ར་/mor/ “to her”, རས་ར་པ་/sārpa/ “new”, དཔེར་ན་/pērna/ “for example”

Note that in fastidious pronunciation the final *r* may reappear – as indeed it sometimes does in English.

•/rh/ is pronounced [ʃ]:

— The sibilant retroflex fricative [ʃ] represents the voiceless and slightly aspirated equivalent of the /r/. This sound appears only *at the beginning of high-toned words*, and appears only in a few rare words and expressions.

Ex.: རྩང་རྩང་/rhāngrang/ “solitary”, རྩི་པོ་/rhi:po/ “complete”, རྩག་རྩག་/rha'ra/ “the best quality”, རྩག་རྩིག་རྩིག་/mī rhi'rhi/ “squinting”, རྩོ་རྩོ་/rhōprop/ “rough, boorish”

•/s/ is pronounced as a dental fricative [s]:

It is pronounced similarly to the English *s* in “sit” or “summer”.

It appears *at the beginning of words and of internal syllables*:

Ex.: ས་/sā/ “earth, ground”, སོ་/sō/ “tooth”, ཟེ་/sə/ “to eat”, བསྐྱེ་/sɔ/ “to make”, ལྷ་ས་/lhāsa/ “Lhasa”, གསུངས་/sūng/ “to say”, འགྲོ་སྲོང་/trosong/ “expenditure”, དེང་སང་/thensang/ “these days”, ཁ་སྲི་/khāsa/ “yesterday”

• /l/ is pronounced in two different ways depending on the context: [l] or a lengthening of the vowel.

— The dental lateral [l] appears *at the beginning of a word or of an internal syllable*:

Ex.: ལ་/la/ “mountain pass”, བཤེན་པ་/pāla/ “father” (H), ལང་/lang/ “to arise”, ལོ་/lo/ “year”, མི་ལ་རས་པ་/mīlarāpa/ “Milarāpa”, ལ་ལོང་/ālong/ “earring”

— [l:] corresponds to a lengthening of the preceding vowel when *l* figures at the end of a word or syllable. In a case of a more literary pronunciation, the *l* reappears. In this book the position is marked with a lengthening [l:] rather than an /l/ to remind beginners not to pronounce a true *l*.

Ex.: བལ་/phā:/ “wool”, གལ་ཆེན་པོ་/khā: chēnpo/ “important”, བལ་ཡུལ་/phā:yü:/ “Nepal” (lit. “Wool country”). These same words may also be pronounced respectively: phäl “wool”, khäl chēnpo “important”, phälyül “Nepal”

• /lh/ is pronounced as an aspirated voiceless lateral [lʰ].

— [lʰ] appears *only at the beginning of words*. The normal *l* is pronounced with a strong aspiration:

Ex.: ལྷ་/lhā/ “divinity”, ལོ་/lhō/ “south”, ལོད་ལོད་/lhōiö/ “relaxed”, ལྷང་ལྷང་/lhānglang/ “clear (sound, etc.)”, ལྷུང་/lhūng/ “to fall”

• /h/ is pronounced as an voiceless glottal fricative [h] which usually appears *only at the beginning of a high-tone word*:

Ex.: ལྷམ་པ་/hāmpa/ “brutal, insolent, barbarous”, ལྷ་ལས་/hā lā/ “to be amazed”, ལྷ་གོ་/hā kho/ “to understand”, ལྷོན་ལྷོན་/hōn thōr/ “to be astonished”, ལྷ་ཅང་/hācang/ “excessively”.

• /m/ is pronounced as a nasal bilabial [m].

— It occurs *at the beginning and end of words and of internal syllables*:<sup>200</sup>

200. In certain rare cases the aspirated voiceless form [h̥m] also occurs, but this is very uncommon, and insofar as it is not opposed to the voiced form (except perhaps for three or four words in the dialects of some speakers), it is phonologically negligible. Examples are [m̥ha] “negation” (when it precedes a high-tone aspirated consonant) and [h̥hø?] “to be well fried”. By contrast, aspirated nasals are both common and relevant in other Tibetan dialects and in Burmese.

Ex.: མོ་ལགས་/mōla/ “old lady, grandmother”, མིན་/mān/ “medicine”, བམ་བ་/thāmpa/ “multiple of ten”, ལམ་ཁག་/lamka/ “road”, ཕ་ལམ་/phālam/ “diamond”, མར་/mar/ “butter”, མི་/mi/ “man”, རོགས་རམ་/rōkram/ “help”

• /n/ is pronounced: [n].

— The dental nasal [n] appears at the beginning of words, at the beginning of syllables and also at the end of syllables before the dentals /t/ and /tr/:

Ex.: བང་བ་/nangpa/ “Buddhist”, ལུས་བ་/nūpa/ “courage, strength”, ག་འདྲས་ཟེ་/khanträs/ “how”, རོན་དག་/thōnta/ “meaning”, རྗེ་ལྷན་/thonang/ “interest”, ལུམ་/nūm/ “oil”, རམ་མཁའ་/nāmka/ “sky”, བད་བ་/näpa/ “ill”

— But /n/ is also pronounced [m], [ñ] and [ŋ] *within words, depending on the following consonant*. The labial consonant [m] appears before the labial consonant [p], the velar nasal ng [ŋ] appears before the velar consonant /k/, and the nasal palatal ny [ñ] appears before the palatal consonant /ky/. These fluctuations between nasals are similar to the negative prefix which is pronounced *in* before *t* and *im* before *p* (as in “interminable”, “impossible”, etc.). Contrary to the case of Tibetan, however, this difference is now represented in spelling.

Ex.: ལྷོན་བ་/tōnpa/ “teacher, guide” is often pronounced: tōmpa, རིན་པོ་ཆེ་/rinpo chē/: rimpo chē “precious one, term of address for high-ranking incarnate lamas”, རྩིན་བ་པེད་/chīn-pare/: chīm-pare<sup>201</sup> “(he) went” སྤྱན་རླུ་/pīnkya/: pīnkya’ “sibling, relative”, དགུན་ཁ་/kūnka/: kūngka “winter”

— [~] corresponds to a nasalization of the preceding vowel, and appears only with an *n* at the end of a word, although this often remains barely audible.

Ex.: ལན་/län/ “reply”, གདན་/tän/ “cushion”, རྟེན་/tēn/ “support”, བོན་/phön/ “the Bön religion”, བདུན་/tün/ “seven”, ཡིན་/yin/ “I am”

• /ny/ is pronounced as a palatal nasal [ñ]. It appears *at the beginning of a word or a syllable*.

Ex.: ཉ་/nya/ “fish”, ཉུང་ཉུང་/nyungnyung/ “few”, ཉམས་ལྗོང་/nyamnyong/ “experience”, ལྷིང་/nyīng/ “heart”, རྟོན་མོངས་/nyōnmong/ “negative emotions”, ཉམས་ལེན་/nyāmlen/ “practice”

• /ng/ is pronounced as [ŋ] or as a nasalization according to context:

201. The pronunciation of the phoneme n as [m] before a labial is very common, and may be illustrated by the following anecdote: /kōnpa/ is almost always pronounced [gōmpa], to the extent that certain Tibetans who are not particularly adept at spelling tend to write it as *sgompa* (*sgom* means “meditation”). The popular variant [gōmpa] is now so widely used that the word has come to acquire two pronunciations, a more “correct” /kōnpa/ and a vernacular /kōmpa/ (with a loss of the umlaut on the ö). This phenomenon also applies to nasals in the case of conjugated verbs. For example, /chin-pare/ is often pronounced *chimpare*. In this case, too, the dental nasal reappears in more “refined” speech.



— The velar nasal [ŋ] corresponding to the sound *ng* in “king”, appears *at the beginning of a word or of an internal syllable, or at the end of a word or syllable* /ng/. It nasalizes the preceding syllable: V nasal + /ng/:

Ex.: ལྔ་པོ་/ngāpo/ “soon”, ཏ་/nga/ “I”, དྲུལ་/ngū:/ “silver, money”, བཏང་/tāng/ “to send”, ལང་/laŋ/ “to arise”, སང་ཉིན་/sāngnyin/ “tomorrow”, སྤྱག་བཟེལ་/tu'ngā:/ “suffering, misery”

• /w/ is pronounced as a bilabial glide [w]. It appears *at the beginning of words and at the beginning of internal syllables*.

Ex.: དབང་/wāng/ “power”, དག་དབང་/nga'wang/ “power of speech” (personal name), ཟླ་བ་/tāwa/ “moon”, སྒྲིབ་/thriwa/ “question”, བ་མོ་/wamo/ “fox”, ཡ་མ་/āwa/ “child” (H)

• /y/ is pronounced as a palatal glide [j] or yod. It appears *at the beginning of words and at the beginning of internal syllables*:

Ex.: ཡག་པོ་/yākpo/ “good”, ཡོན་ཏན་/yöntän/ “quality”, ས་ཡ་/sāya/ “million”, དབྱར་ཁ་/yarka/ “summer”, ཡུམ་/yūm/ “mother”, བ་ཡུལ་/phāyü:/ “native land”, ཧ་ཡང་/hāyang/ “aluminum”.

### **The pronunciation of vowels**

The 8 Tibetan vowels /a, e, ä, o, ö, u, ü, i/ do not pose any special problems for speakers of French or German. For English speakers, however, the oppositions /e, ä/, /o, ö/, /u, ü/ require careful attention. The only rather surprising feature is the variability of certain vowels depending on the context in which they appear. The nasal consonants /n, ng/ produce nasal vowels, but these are not distinctive. Thus Tibetan is ill-equipped to distinguish between pairs such as the French “main” and “mène”.

• /a/ is pronounced as an open central vowel [a] and sometimes as a schwa [ə].

— [a] usually appears in all positions except atonal suffixes:

Ex.: བྱ་/khā/ “mouth”, ལྔ་མ་/lāma/ “lama, guru”, ཡ་མ་/āma/ “mother”, ཚམས་པ་/tsāmpa/ “milled roasted barley”

In an atonal position or as a closed syllable (before *p*), /a/ is pronounced [ʌ] or [ə].

Ex.: ཁབ་/khāp/ “needle”, ཐབ་/thāp/ “stove”  
ཡོང་བ་རེད་/yong-pare/ is pronounced [j ɔ ŋ b ə r e ?].

• /ä/ is pronounced as a half-open front vowel [ɛ] (corresponding to the *ai* of English *pair*)

Ex.: རས་/rā/ “cotton cloth”, ལས་/lā/ “karma”, འབྲས་/trā/ “rice”, ཉལ་/nyä:/ “to sleep”, གསལ་པོ་/sā:po/ “clear”

•/e/ is pronounced as a half-close front vowel [e] (corresponding to *é* of French *été* or the *ee* of German *See*):

Ex.: རེད་/re/ “to be”, ཉེ་པ་/nyepo/ “near”, མེ་/me/ “fire”, སེལ་/sē:/ “to clear, remove”

It is also pronounced [ɛ], or *ay* as a closed syllable:

Ex.: སྐྱེབས་/l̥ep/ “to arrive”, སྐྱེབས་/phēp/ “to go, to come” (H), དེང་སང་/thengsang/ “these days”

•/ø/ is pronounced as a half-open front vowel [ø]:

Ex.: བོད་/phø/ “Tibet”, དངོས་ནས་/ngōnä/ “really”, གསོལ་འདེབས་/sōntep/ “prayer”

Finally, it should be noted that at the beginning of low-tone words, round vowels are often “labialized” and preceded by the sound [w]. Thus འོད་/ø/ “light” is pronounced wø’.

•/o/ is pronounced as a half-closed back vowel [o] corresponding to the *o* of English “go”:

Ex.: ལོ་/lo/ “year”, རྩོ་/to/ “stone”, ལོ་མ་/loma/ “leaf”, བ་སོ་/phā:so/ “ivory”

When the syllable is closed, the sound is generally a more open [ɔ] as in the case of the English “got”:

Ex.: འཁོར་བ་/khōrwa/ “samsara, cyclic existence”, སོ་བོ་སོ་བོ་/sōpsop/ “soft”

Finally, note that *at the beginning of low-tone words*, the vowel is often preceded by the sound [w]. Thus ལོ་མ་/oma/ “milk” is pronounced woma. In the same way, འོག་མ་/o'ma/ “younger sibling” is pronounced wo'ma.

•/u/ is pronounced as a closed back vowel [u]:

Ex.: ལྷེ་/lū/ “naga (serpent-spirit)”, ལྷེ་/kū/ “body”, ལྷེ་/sū/ “who”, ལྷེ་མ་/nūma/ “breast”

*At the beginning of low-toned words*, the vowel is often preceded by the sound [w].

Ex.: ལུག་པ་/ukpa/: wukpa “owl”

•/ü/ is pronounced as a rounded close front vowel [y]:

Ex.: སྤུ་/phū:/ “to give” (h), ལྷེ་མོ་/thütsö/ “time”, ས་ཁྱེ་/sākü:/ “region”

•/i/ is pronounced as a closed front vowel [i]:

Ex.: མི་/mi/ “man”, རིགས་/ri/ “sort, kind”, རི་/ri/ “mountain”, ཞི་བདེ་/shite/ “peace”, ཞིམ་པ་/shimpo/ “delicious”

### *Conclusions on pronunciation and phonological oppositions*

As we have seen, some phonemes vary considerably according to their context. As a general rule, consonants are very clearly pronounced at the beginning of a word, but less so in other positions, especially at the end.


Thus /k/ is pronounced [k] at the beginning of a syllable, but in a final internal position within a word it is often weakened to [ɣ], similar to the French pronunciation of *r*, and at the very end of a word it may even disappear altogether or be transformed into a simple glottal stop [ʔ].

The same observations apply to /p/, which is pronounced [p] at the beginning of a word but often as [β] between vowels, and sometimes may become a glottal stop [ʔ] at the end of a word.

Finally, the phonemes /l/ are /r/ pronounced respectively [l] and [r] at the beginning of a syllable, whereas at the end they are transformed into a lengthening [:] of the vowel.

### *Remarks on stress*

Stress is not particularly marked in Tibetan (see Introduction). It should be noted, however, that in the case of a certain number of words comprising suffixes, nouns and verbs may be distinguished by stress (and tone). Thus in the following examples, each of the two syllables carries equal stress, whereas in the case of the verb – whether in the infinitive or the past participle – the accent falls on the first syllable while the second syllable *pa* is an unstressed suffix. This feature is analogous to the distinction between nominal and verbal forms of homonyms that is made in English: *contráct* (verb), *cónttract* (noun); *recórd* (verb), *récord* (noun); *conflićt* (verb), *cónflict* (noun).

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ཚེས་པ་ /tsīpa/ “astrologer, accountant”

ཚེས་པ་ /tsī'-pa/ “to count”

བསམ་པ་ /sāmpa/ “thought”

བསམ་པ་ /sām'-pa/ “to think”

རིག་པ་ /rikpa/ “knowledge”

རིག་པ་ /rī'-pa/ “to see, know”

སླབ་པ་ /lāppa/ “teaching”

སླབ་པ་ /lāp-pa/ “to teach, learn”

དགོང་པ་ /kōpa/ “arrangement, disposition”

དགོང་པ་ /kō'-pa/ “to arrange, dispose”

ཚད་པ་ /chāpa/ “punishment”

ཚད་པ་ /chā'-pa/ “to punish”

ཁྱོག་པ་ /tōkpa/ “awareness, realization”

ཁྱོག་པ་ /tō'-pa/ “to understand, realize”

སྦྱིན་པ་ /cinpa/ “offering”

སྦྱིན་པ་ /cin-pa/ “to offer”

སྦྱུག་པ་ /kyūkpa/ “vomit”

སྦྱུག་པ་ /kyū'-pa/ “to vomit”

## The Honorific Register

As in other Asian languages such as Japanese and Korean, Tibetan has developed an honorific register that make it possible to express social relations through linguistic usage. The honorific should be understood as a sophisticated form of politeness expressed through personal pronouns, names, verbs, auxiliaries and even adjectives and adverbs. The honorific register, called ཞེས་ *shesa*., is used for people of superior and equal social standing, and even between friends and married couples. The ordinary register, ཀློག་པུས་མ་ *kā kyūma*, is used for all others, that is, those younger than oneself (although the honorific is sometimes used with certain juniors) and social inferiors.

Students of Tibetan should certainly learn both registers, but if you were to learn only one, the ordinary register would be better for two reasons: some people without much education hardly use the honorific register; and secondly, even if you use honorifics to another person you should always use ordinary terms (in the absence of humilifics) for yourself. And finally the good news: quite a number of words have only one form.

Most nouns, adjectives and adverbs have only one type of honorific.

noun	ordinary	honorific
tea	ཇ་ <i>cha</i>	གསོལ་ཇ་ <i>sō:ca</i>
water	ཚུ་ <i>chū</i>	ཚབ་ <i>chāp</i>
book	དེབ་ <i>thēp</i>	ཕྱག་དེབ་ <i>chā'tep</i>

For verbs, however, as well as for pronouns, there are several types of honorific.

- སྤྱིར་བཏང་ཞེས་ *cīrtang shesa*                      the “**general honorific**” (H),
- ཞེས་མཐོ་པོ་ *shesa thōpo*                              the “**high honorific**” (HH),
- དམའ་ས་བཟུང་བའི་ཞེས་ *māsa sungwä: shesa*      the “**humilific**” (h),
- ཕྱོགས་གཉིས་ཀྱི་ཞེས་ *chō' nyī'-ki shesa*              the “**double honorific**” (hH).

The general and high honorifics correspond to forms of politeness that indicate a respectful attitude towards *the subject of an action*. The high honorific conveys an even more polite and reverential attitude than the general honorific, and is used especially in the case of high lamas and State dignitaries. The humilific<sup>202</sup> is systematically used for the first person as the subject, but more generally to indicate a respectful attitude on the part of the speaker towards the person to whom that action is directed (which, from a syntactic perspective, may comprise various complements: object, indirect object, etc.). It should be emphasized that the honorific is *never used with reference to oneself*, and for the first person the humilific is consequently needed.

Finally, the double honorific denotes that both the subject of the action and the person to whom it is directed are considered by the speaker to merit equal respect. Note that there are only a few high and double honorifics, and they are not often used.

Here is an illustration of the different levels:

verb	humilific (h)	ordinary	honorific (H)
to drink	ལུས་ shü'	འཐུང་ thūng	མཚོན་ chō'
to give	ཕུལ་ phū:	སྤྲད་ trā'	གནང་ nāng
to stay, sit	—	བསྐྱོད་ tḥä'	བཞུགས་ shu'
to go	བཅར་ cār	འགྲོ་ trō	ཕྱི་བཟུང་ phēp
to speak	བཀའ་མོལ་ལུས་ kāmö: shü'	སྐད་ཆ་བཤད་ kāca shä'	བཀའ་མོལ་གནང་ kāmö: nāng

Special cases of high and double honorifics:

verb	high honorific (HH)	double honorific (hH)
to give	—	ཕུལ་གནང་ phū: nāng
to stay, sit	བཞུགས་གདན་འཇགས་ shu'tānca'	—
to go	ཆིབས་སྐྱུར་གནང་ chīpkyur nāng	—
to speak	—	བཀའ་མོལ་ལུས་གནང་ kāmö: shü' nāng

Perfect mastery of honorifics is not easy,<sup>203</sup> but you need not worry too much about this because Tibetans themselves often make mistakes! There is a common expression, “lame honor-

202. This term was coined by S.Beyer (1992).

203. The use of honorific registers may entail true linguistic virtuosity, to the extent that not only pronouns, but also adjectives, adverbs, verbs and auxiliaries should be in honorific form, while the speaker should also diminish himself or herself by using the appropriate humilifics.

ifics” (*zhe-sa rkang-chag*), to signify the fact that some terms in a sentence are honorific whereas others belong to the ordinary level. The misuse of honorifics is a common source of amusement for Tibetans.

The basis for a mastery of the honorific language is a sound knowledge of the pronouns and a few of the main nouns, verbs (especially the main verbs of movement, speech and action) and auxiliaries. The *shesa* vocabulary will gradually increase with usage.

The honorific language is especially used in Standard Tibetan and the dialects of Central Tibet and Tsang, as well as certain outlying regions such as Mustang, in Nepal. It is also very important in Tibetan literature, where it may even play a grammatical role since it can substitute for the subject and other markers of person by establishing the relationship between characters, and hence identify them. Contrary to a widespread belief, the honorific is not altogether absent in the dialects of Kham and Amdo, even though it is much less frequently used than in Central Tibet.

Most honorifics are derivatives of ordinary terms, and relatively few are original. For the most part, nouns are formed by the use of honorific prefixes. There are perhaps just a dozen or so such prefixes, corresponding to honorific terms for body parts: སྐྱེ་ *kū* “body”, ཕྱག་ *chā* “hand”, དབུ་ *ū* “head”, སྐྱུ་ *cān* “eyes”, རེལ་ *shā*: “mouth”, རེལས་ *shap* “leg”, ལྗགས་ *ca*’ “tongue”, ལུགས་ *thū*’ “mind”, བཀའ་ *kā* “speech”, as well as a few prefixes derived from verbs: གསོལ་ *sō*: “to pray”, བཞེས་ *shē*’ “to take”, གཞིམ་ *sim* “to sleep”, etc.

Each prefix is associated with a very wide semantic field related to its original meaning. Thus the prefix *kū* often appears in words denoting not only body parts but also physical activities, bodily representations, kinship ties, clothing, belongings, social ranks, certain illnesses and so on. For example: སྐྱེ་ཁྱུ་ *kūtra*’ “blood”, སྐྱེ་ལྗོད་ *kūtö*’ “shirt”, སྐྱེ་ཆས་ *kūcā*’ “possessions”, སྐྱེ་བརྟན་ *kūnyān* “statue”, སྐྱེ་མགོན་ *kūntrön* “guest”, etc.

Verbs fall into two categories:

- a) verbs consisting of a noun and a verbalizer (these constitute the majority).
- b) simple verbs.

In the first case, the honorific is obtained by putting the noun that precedes the verb in the honorific (according to the principle outlined above) and then replacing the verbalizer by its honorific (or humilific) homologue. Here are some verbs with common honorific verbalizers:

གནང་ *nāng* honorific for སྤྱོད་ *che*’ “to do” (*verbalizer*) and སྤྱོད་ཀྱི་ *trā*’ “to give”

བསྐྱེད་ *kyön* honorific for བསྐྱེད་ *kyap* “to do, to make” (*verbalizer*)

བཏང་གནང་ *tāng nāng* honorific for བཏང་ *tāng* “to send” (*verbalizer*)

བཞེས་ *shē*’ honorific for ལེན་ *len* to take, ཟླ་ *sā* “to eat”, འཇུང་ *thūng* “to drink”

ལུས་ *shū*’ humilific for ཟླ་ *sā* “to eat”, འཇུང་ *thūng* “to drink”, ལེན་ *len* “to take”, བཤད་ *shā*’ “to say”

ཕུལ་phū: humilific for སྤྲོད་trā' "to give"

བཞེངས་shang' honorific for ལངས་lang' "to rise" (*verbalizer*)

- Ex.: ལས་ཀ་ཕྱེད་lāka che' "to work" > ཕྱག་ལས་གནང་chā'lä' nāng(H)  
 ཇ་འཇུང་chā thūng "to drink tea" > གསོལ་ཇ་མཚོན་sō:ca chō' (H) or གསོལ་ཇ་ལུས་sō:ca shū' (h)  
 མེ་བཏང་me tāng "to set fire" > ལུགས་མེ་བཏང་གནང་shukme tāng nāng (H)  
 དཔར་བརྒྱབ་pār kyap "to photograph" > ལྷ་དཔར་བརྒྱན་kūpar kyōn

In the case of certain simple verbs, the honorific entails a different lexical root.

- Ex.: འགོ་tro "to go" > སེབས་phēp (H), མཚོང་thōng "to see" > གཟིགས་sū' (H)

Note that there are only a few adjectives and adverbs that have a true honorific form. In such cases, the honorific has a different root from the ordinary term.

- Ex.: སྤྲིད་པོ་kyīppo "happy, pleasant", ཞིམ་པོ་shimpo "delicious" > སྤོཔོ་trōpo (H)  
 མཉམ་དུ་nyāmtu "together" > ལྷན་ལྷས་lhānkyā' (H)  
 མགྱོགས་པོ་kyokpo "fast, quickly" > མྱོལ་པོ་tsō:po (H, rare)

In a few rare cases, the honorific form of the adjective is formed by using a suffix གནང་པོ་ pronounced གནང་གོ་ nangko.

- Ex.: འཇོལ་པོ་ "soft". འཇོལ་གནང་གོ་  
 མགོ་ཚོད་པོ་ "capable" དབུ་ཚོད་གནང་གོ་  
 དབེན་པོ་ "quiet, calm" དབེན་གནང་གོ་

Finally, it should be emphasized that respect is shown not only by using terminology but through a wide repertoire of appropriate gestures. Even nowadays, in many rural areas, people greet visitors by protruding their tongues, joining their hands and bowing slightly. The guest of honor always goes first and takes the highest seat, usually located in the innermost part of the room. He always receives the choicest food, served with deferential gestures in a quiet voice, and so on.

## Loans from Other Languages

For a long period of their history (from the 8<sup>th</sup> to the 13<sup>th</sup> centuries) the Tibetans were assiduously engaged in translation, mainly from Sanskrit, with the primary aim of acquiring and spreading Buddhist teachings.

The skill and precision of the Tibetan translators, or *lotsawa*, were such that Tibetan texts may reliably be used to retranslate into Sanskrit works that were lost at the time of the Muslim invasions of India. For several years now, a team of translators in Varanasi (Benares) has been working on the reproduction of Sanskrit works from Tibetan versions.

Over the course of time, Tibetan, like any other language, has enriched its vocabulary through lexical borrowings. The main sources have been Sanskrit, Mongolian, Uighur and Ancient Chinese, with more recent recourse to English, Hindi and Modern Chinese (*putonghua*).<sup>204</sup> It is likely that other languages such as Zhangzhung (part of which later became the kingdom of Guge), Tangut (*mi-nyag*) and other Himalayan languages such as Kinnauri also contributed to Tibetan vocabulary.

Whatever the case, it is a striking fact that Tibetan actually contains very few pure loans (also called “transfers”),<sup>205</sup> and has tended to prefer calques (loan translations). This process consists of coining neologisms using Tibetan roots conveying the semantic content of compound

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204. For further details see Beyer (1992:138 -145)

205. Here is Beyer’s definition of “transfer” (1992:139): “One type of borrowing is the process we will call transfer, whereby a foreign word or phrase is simply incorporated wholesale into the lexicon, with more or less adaptation to native phonology and orthography.” Transfers are rare in Tibetan, except in technical domains such as medicine, which contain a relatively larger proportion of Sanskrit and Chinese words.



words from other languages, such as Sanskrit, Chinese and so on. The vocabulary that has been borrowed extends almost exclusively to *nouns*, and includes almost no verbs or adjectives.

Unlike the majority of other literary Asian languages (Chinese, Japanese, Thai, Burmese, etc.), Tibetan has calqued or translated, rather than borrowed, the essential vocabulary of Buddhism.

Ex.: Buddha = སངས་བྱུང་ sāngkyä; bodhisattva = བྱང་ཆུབ་སེམས་དཔའ་ chāngcup sēmpa; karma = ལས་ lā, etc.

Even the names of Hindu divinities have been “translated”:

Ex.: “Indra” = བརྒྱུན་ལྷ་ཁྲིམ་ kyacin; “Brahmā” = ཚེས་པ་པ་ tshāngpa; “Śiva” = དབང་ཕྱུག་ wāngcu, etc.

The Tibetan *lotsawa* sometimes preferred to calque glosses or definitions of certain words, rather than the words themselves (see below). We refer to this type of loan as *indirect calques*.

Here are some examples of transfers, calques, and mixed forms.

### Transfers

#### • From Sanskrit

པ་མ་ pāma (*pad-ma*) “lotus” < *padma*; སེན་མོ་ sēngke “lion” < *simha*; འཇིག་ཅི་ chīla (*byi-la*) “cat” < *bila* (*prakrit*) < *biDala*; མ་ཤི་ māni “jewel” < *maNi*; ཚན་དན་ tsāntān “sandalwood” < *candana*<sup>206</sup>; མུ་ཏིག་ mūti < *muktika*; ལུ་ཅོ་ kuru “master”, < *guru*; བོ་ཏི་ pōti “volume, book” < *pustika*; བོ་ཏ་ལ་ pōtala “Potala Palace” < *pota* “boat”, etc.

#### • From Ancient or Old Chinese

ཇ་ཅཱ་ chá “tea” < *jh a*<sup>207</sup>; དོང་ཅེ་ thongtse “money” (archaic) < \**dhung-tsi*; ལྷོག་ཅེ་ cōktse “table” < *coks i* “table” (Mod. Ch. *zhuozi*)

#### • From Mongolian

བ་དུར་ phatur *ba-dur* “warrior” < *ba y a t u r*; བ་མག་ thāma “tobacco” < *thama*, etc.

#### • From Uighur

ཐམ་ག་ thāmka “seal” < *thamya* “mark, label”; དར་ཐར་ thar “silk” < *toryu*; བཀ་ཤི་ pākshi<sup>208</sup> “master” < *bakshi*; ཡེམ་ཅི་ ēmci “doctor” < *emci*, etc.

206. One of the rare loan words borrowed by both European languages and Tibetan is the word *sandal* in *sandalwood* and the Tibetan word *tsan-dan* which have the same Sanskrit origin. See Beyer (1992:142).

207. Which is also the origin of the Arabic *šaj* (“shay”), Turkish *çaj* (“chay”), Russian *čaj* (“chay”), Portuguese *cha*, English *tea*, and French *thé*.

208. As seen, for example, in the name Kar-ma pag-shi, which was the title of a master of the Karmapa school.

- From Persian

ཁུར་ཁུམ་ khurkum “saffron” < kurkum; དེབ་ཐེཎ་ thepter “annals, document” < *debtēr*; མོ་ཐོ་ khota “God”, “Allah” for Tibetan Muslims < *xoda*.

- From Latin (via Persian)

མེ་སར་ khesar (*hero of the Tibetan epic*)<sup>209</sup> < Caesar, *ka i s a r, t z a r*;

- From Arabic

ཨ་རག་ ara’ “alcohol” < *ʔarak* “toddy, palm sap”; ཟུ་བ་ chūpa “gown” < *juba* (Turkish) < *jabba*.<sup>210</sup>

- From Modern Chinese (*putonghua*)

ཏན་ཤི་ tānshi “television” < *dianshi*; ཀུང་ལི་ kūngle “kilometer” < *gongli*; ཚོ་དན་ tsētän “audio cassette” < *caidan*; ལྷན་གྲོ་ trūngko “China” < *zhongguo*; ཀུང་ཀུང་ཆི་ཁྱི་ kūngkung chī:tre “bus” < *gonggong qiche*; ཡོ་ཕི་ཡོ་ yō:pio: “postage stamp” < *you piao*, etc.

- From English

ཐ་སེ་ pās “ticket” < *pass*; ཏི་ཀ་སི་ tikasi “postage stamp” < *ticket*; བེ་སེ་ཤོ་བ་ pēsekop “cinema” (obsolete) < *bioscope*; རི་ལི་ riji “train” < *rail*; མོ་ཏི་ motra “car” < *motor*; འབའ་སེ་ pas “bus” < *bus*, etc.

- From Hindi

ཕུ་ར་ pūra “all” < *pura*; ངའི་ cīni “sugar” < *cini*; ཀ་རི་ kari “car” < *ghari*; ཀང་ག་རི་ལ་ kāngkari: “bicycle” < *ghari* “car, vehicle” and *rkang* (Tib. = foot, leg)

### Calques (*direct and indirect*)

- From Sanskrit

སངས་རྒྱས་ sāngkyä “Buddha” ~ *buddha* “the awakened one” (< *sangs* “awakened” and *rgyas* “expanded”. Beyer (1992:143-144) gives the following commentary: “Tibetan *sangs-rgyas* [has been coined] on the basis of two different Sanskrit etymological glosses:[...] He is like a man who has awakened (prabuddha) because his sleep of delusion has vanished and [...] He is Buddha because his mind (buddhi) has opened up like a lotus that has expanded (vibuddha).”

209. The epic of Gesar is the great epic of Central Asia, considerably exceeding in length others such as Gilgamesh.

210. According to M. Fasmer’s etymological dictionary (*Etimologičeskij slovar’ russkogo jazyka*, Moskva 1986) the French word *jupe* “skirt” is also derived from the Arabic *jabba*. Thus the French word *jupe* and the Tibetan *chuba* share a common origin.

བྱང་ཆུབ་སེམས་དཔལ་ chāngcup sēmpa “*bodhisattva*” (< *byang* “has purified faults”, *chub* “has assimilated [all] knowledge”, *sems* “mind” and *dpa* “hero” = hero of the mind who has purified his faults and has assimilated all knowledge).

ལས་ །ཱ་ “karma, action” ~ *karma*

སྤོང་པ་ཉིད་ tōngpanyi’ “the void” ~ *shunyata*

ལེགས་སྦྱར་ lekcar “Sanskrit” ~ *sam-skrit* “well-composed (language)” (< *legs* = “excellent” and *sbyar* = “put together, composed”)

འཁོར་བ་ khōrwa “transmigration, *samsara*” (< *’khor* = “to circle”, *’khor-ba* = “the round, the cycle [of existence]”)

སྤྱང་ལས་འདས་པ་ nyāngänlä’ täpa “*nirvana*” (lit. “passed beyond suffering”) ~ *nir-vana* “blown out, extinguished”

ཉོན་མོངས་ nyönmong “negative emotions” ~ *kleśa* “torment”

གྲུབ་ཐོབ་ཆེན་པོ་ thruptop chēnpo “Mahasiddha” ~ *maha-siddha* “masters with great accomplishments” (< *grub* “accomplishment”, *thob* “to obtain”, *chen-po* “big”)

• From Classical Chinese

ཉི་འོག་ nyio’ “the world” (lit. that which is beneath the sun) ~ *tian xia* (*nyi* = *tian* “day” and ‘og = *xia* “under”)

གསེར་ཡིག་ sēryi’ “golden letter, letter from a high dignitary” < *jin-zi* (*gser* = *jin* “gold” and *yig* = *zi* “character”)

• From Modern Chinese

མེ་འཁོར་ mekor “train” ~ *huo che* (*me* = *huo* “fire” and *’khor* = *che* “car”)

སྒྲིག་བརྒྱན་ lō’nyän “cinema” ~ *dianyin* (*glog* = *dian* “electric”, *brnyan* = *yin* “image”)

སྒྲིག་ཐང་འབྲུལ་འཁོར་ lō’lä’ thrūngkor “computer” ~ *dian nao* (*glog* = *dian* “electric” and *klad* = *nao* “brain” + *’phrul* *’khor* “machine”)

རྫོ་སྤུམ་ tōnum “petrol, gasoline” < *shi you* (*rdo* = *shi* “stone” and *snum* = *you* “oil”, cf. Latin *petra+oleum* > petrol)

**Mixed forms**

In the same way as certain English words are composed of a Greek root combined with a Latin root (e.g., “television”) Tibetan sometimes unites two different origins within a single word. Here are two examples:

འཛམ་བུ་གླིང་ tsāmpuling “the world” < *jambu-dvipa* (Skt.) “name of one of the seven continents around Mt Meru” and *gling* (Tib.) “island” (*dvipa* in Sanskrit).

པཎ་ཆེན་ pāncen “title of the lama of Trashi Lhünpo”, abbreviation of *pan-Di-ta chen-po* < *pandita* (Skt.) and *chen-po* (Tib.) “great”

### Neologisms

Modern Tibetan has produced a large number of neologisms to translate scientific or technical terms. Dictionaries of university-level mathematics, physics and chemistry, as well as a large number of popular works have also been published. Unfortunately, since these books are not very widely distributed, the majority of Tibetans use loanwords (from Chinese or English) according to where they live.

In the case of certain neologisms, it may happen that there are three different terms for the same object: one Literary Tibetan term and two in the spoken language. Of the latter, one is likely to be a Chinese loanword used in the T.A.R. or the Tibetan-speaking Chinese provinces, and the other an English loan used in the diaspora.

We see this in the case of མུག་ཏྲ་གས་ trakta’ “stamp” (literary), which is also denoted by the words ཏི་ཀ་སི་ tikasi (< English) and ཡོ་ཕི་ལོ་ yo:pio: (< Chinese). Similarly, སྤྱི་སྤྱོད་རྒྱུ་ལོ་ལྟོ་ cīcō’ lāngkor “bus” (literary) is also called ཀུང་ཀུང་ཆེ་ཤི་ཁྱེ་ kūngkung chīre (< Chinese) and འབ་འ་སེ་ pas (< English).

### Native neologisms

Some old or new neologisms are purely Tibetan scientific or vernacular inventions. Here are a few examples:

ལྷ་གས་ཏྲ་ cākta “bicycle” < “iron horse”; ལྷ་གས་བྱ་ cākca “airplane” < “iron bird”;

རྒྱུ་འཕྲིན་ lūngtrin “radio” < “air message”; གཟུགས་མཚོང་རྒྱུ་འཕྲིན་ suktong lūngtrin “television” < “form-seeing radio”; etc.

### Code switching

Some Tibetans, particularly among the urban young people, tend to make massive borrowing from the dominant surrounding languages (mainly Chinese or English, depending on where they live). This phenomenon has increased in the past two decades. There is also a tendency to switch from Tibetan to Chinese, back and forth within the same conversation. Both the massive borrowings and code switching are often referred to as ར་མ་ལྷག་སྐད་ “half-goat-half-sheep language”.

## Compound Words

This appendix will take a brief look at the rich field of lexical compounds, but will not tackle the matter of inflectional morphology or lexical derivations.<sup>211</sup> A great many Tibetan words are in fact compounds which for the most part have a clear enough etymology. The following pages will set out the main rules for the construction of words that are valuable for both the spoken and the written languages.

### 1. Nominal compounds

There are a number of processes relating to the formation of compound nouns, and these apply also to adjectives and verbs. There are basically four types of formation: synonym compounds, polar compounds, compounds with a determinant, and cumulative or sequential compounds.<sup>212</sup>

#### 1.1 Synonym compounds

- Compounds made up of two synonymous nouns:

དུས་སྐབས་ *dus-skabs* “period” (time-moment), ལུགས་སྲོལ་ *lugs-srol* “tradition” (tradition-custom), རེ་འདུན་ *re-'dun* “hope” (hope-wish), ལྷོ་གཞས་ *glu-gzhas* “song” (song-song).

- Compounds consisting of two synonymous verbs:

འཛིན་བཟུང་ *'dzin-bzung* “capture” (seize – hold), བཇལ་ཕྱད་ *mjal-phrad* “encounter” (meet (H) – meet), གསུང་བཤད་ *gsung-bshad* “speech, discourse” (say (H) – say), འཕེལ་རྒྱས་ *'phel-rgyas* “development” (increase – spread), བཀག་འཁོག་ *bkag-'gog* “obstruction” (stop [past] – stop [present]), འཛུགས་སྐྱབ་ *'dzug-skrun* “construction” (establish – construct).

#### 1.2 Polar compounds

A common principle is to combine polar opposites, especially of adjectives.

- Polar compounds comprising adjectives:

Structure: adj. (positive) – adj. (negative)

ཚ་གྲང་ *tsha-grang* “temperature” (hot-cold), མཐོ་དམན་ *mtho-dman* “height” (high-low), ཆེ་ཆུང་ *che-chung* “size” (big-small), མང་ཉུང་ *mang-nyung* “quantity (much-little), ཡག་ཉེས་

211. These two domains are actually more relevant to a diachronic perspective or a study of Tibetan etymology, and are not directly useful for learning Modern Spoken Tibetan. For further information, see *le Clair Miroir* by Kesang Gyurme (1992) or, in English, Stephan Beyer (1992).

212. The terminology concerning compound nouns used in this Manual is based on Goldstein (1983).

*yag nyes* “quality” (good-bad), བཟང་ངན་ *bzang-ngan* “quality” (excellent-bad), རིང་ཐུང་ *ring-thung* “length” (long-short), ཉེ་རིང་ *nye-ring* “distance” (near-far), དཀར་ནག་ *dkar-nag* “opposites” (white-black), གསར་རྗེས་ *gsar-rnying* “age” (new-old), སླིད་སྤུག་ *skyid-sdug* “living conditions” (happy-wretched), སྤུང་མཐུག་ *srab-mthug* “density” (thin-thick), སྐམ་ཚོན་ *skam-rlon* “humidity” (dry-wet), དྲག་ཤན་ *drag-shan* “power” (strong-weak)

• Polar compounds comprising nouns:

ཕ་མ་ *pha-ma* “parents” (mother-father), ཉིན་མཚན་ *nyin-mtshan* “day and night” (day-night), གཞུང་སྐོར་ *gzhung-sger* “everyone” (government-private), ལྷ་འདྲེ་ *lha-'dre* “gods and demons” (gods-demons), རྒྱུ་འབྲས་ *rgyu-'bras* “causality” (cause-result)

• Polar compounds comprising verbs:

ཉོ་ཚོང་ *nyo-tshong* “commerce” (buy-sell), ཐོབ་ཤོར་ *thob-shor* “gain and loss” (win-lose), འགྲོ་སྡོད་ *gro-sdod* “movement” (go-stay), ཡིན་མིན་ *yin-min* “truth and falsehood” (be-not be)

### 1.3 Premodifying compounds

• Structure: noun (modifier) – noun (modified)

གནམ་གུ་ *gnam-gru* “airplane” (sky-vessel), ལྷ་ཁང་ *lha-khang* “temple” (god-house), དུས་དེབ་ *dus-deb* “journal” (time-book), ཁང་བདག་ *khang-bdag* “owner” (house-owner), སླིང་རུས་ *snying-rus* “endurance” (heart-bone), མིག་ཕྱགས་ *mig-lpags* “eyelid” (eye-skin), མེ་མདའ་ *me-mda'* “gun” (fire-arrow), མེ་རྩ་ *me-ro* “embers” (fire-corpse), ལྷ་མིག་ *chu-mig* “spring” (water-eye), མིག་ལྷ་ *mig-chu* “tear” (eye-water)

*Note:* The spelling of a lexical morpheme remains the same whatever its position may be within a word, whether as the first or as the second syllable. There are, however, some rare exceptions to this rule. Thus the word for “skin, bark” is spelled བགས་པ་ *pags-(pa)* /pākpa/, when it features as the first syllable, as in བགས་ལྷ་ */pāksha/* “fur hat”, whereas it is written as ཕྱགས་ *lpags* when it occurs as the second syllable, as in ལུག་ཕྱགས་ *lug-lpags* /lūkpa/ “sheepskin” or སྐྱག་ཕྱགས་ *stag-lpags* /tākpa/ “tiger-skin”.

• Structure: adjective (modifier) – noun (modified)

དམ་ཚིག་ *dam-tshig* “samaya, vow” (sacred-word), ཉེ་ལམ་ *nye-lam* “shortcut” (near-road), དབེན་གནས་ *dben-gnas* “hermitage” (lonely-place)

• Structure: adjective (modifier) – verb (modified)

གསར་བཛེ་ *gsar-brje* “revolution” (new-change), གསར་འཛུགས་ *gsar-'dzugs* “construction” (new-establish), གོང་འཕེལ་ *gong-'phel* “development” (high-increase), ཡར་རྒྱས་ *yar-rgyas* “progress, improvement” (upward-spread)

- Structure: verb (modifier) – noun (modified)

འགོ་ལམ་ 'gro-lam "path" (go-way), སློབ་དེབ་ slob-deb "manual" (learn-book), ཚོང་དཔོན་ tshong-dpon "merchant" (sell-lord), སྡོད་ཁང་ sdod-khang "dwelling" (live-house), སྤྱང་སྐར་ srung-skar "satellite" (protect-star)

- Structure: noun (modifier) – verb (modified)

བདག་འཛིན་ bdag-'dzin "selfishness" (self-hold), སློབ་བརྗོད་ skyon-brjod "criticism" (fault-say), གདན་འདྲེན་ gdan-'dren "invitation" (carpet-draw), སེམས་གསོ་ sems-gso "consolation" (mind-repair), རྒྱབ་བཏུག་ rkub-bkyag "chair" (backside-lift), ཚུ་ཁོལ་ chu-khol "boiled water" (water-boil), རྗེས་འགྱུར་ rdzas-'gyur "chemistry" (object-transform), རྐྱབ་བསྐྱུར་ skad-bsgyur "interpreter" (language-transform)

#### 1.4 Postmodifying compounds

- Structure: noun (modified) – adjective (modifier)

ཐུང་ཆེན་ glang-chen "elephant" (bull-big), རྗོད་རིང་ rdo-ring "stone pillar, standing stone, doring" (stone-long), རྩོ་ཆེ་ ngo-tsha "shame" (face-hot), ཚོགས་ཆེན་ tshogs-chen "great assembly" (gathering-big), རྗོད་ཆེན་ rdzogs-chen "path of the great perfection" (perfection-great), བྱ་རྗོད་ bya-rgod "vulture" (bird-wild), ལམ་རིམ་ lam-rim "graduated path" (path-progressive), སློ་བཟང་ blo-bzang Lobsang (personal name: mind-excellent), ཚེ་རིང་ tshe-ring Tshering (personal name: life-long)

#### 1.5 Conjunctive compounds

- Structure: noun – noun

This juxtaposed or paratactic structure involves the coordination of nouns without the use of connectives. རྩིང་འབྲོག་ zhing-'brog "nomads and farmers", དགོ་སློབ་ dge-slob "teachers and students", རྒྱ་བོད་ rgya-bod "Chinese and Tibetans" or "China and Tibet" (but in a more ancient context, Indians and Tibetans or India and Tibet)

- Sequential verb structure: verb 1 – verb 2

ཉམས་གསོ་ nyams-gso "restoration" (ruin-repair), བཅིངས་འགྲོལ་ bcings 'grol liberation (bind-free)

## 2. Verb composition

Compound verbs are essentially of three types: compounds that are difficult to analyse in synchrony; verbs with internal objects, and verbs involving the use of a verbalizer.

### 2.1 Compounds that are difficult to analyse without a historical perspective

The construction of these verbs is difficult to understand at the present time. The meaning of one of the components taken by itself is no longer comprehensible, or has been partially lost.

ཡིད་ཆེས་ *yid ches* “to have faith”, ཉེ་ལས་ *ha las* “to be surprised”, གཉིད་ཁུག་ *gnyid khug* “to fall asleep”, རྩོན་ཐོར་ *hon thor* “to be astonished”, etc.

### 2.2 Verbs with an internal object

These are made up of a verb and an “internal” object formed from the same root as the verb. They are similar to certain English expressions such as “to live life”, “to dream a dream”, etc. These verbs, which are mainly trisyllabic, are relatively uncommon.

རྩེད་མོ་ཅེ་ *rtsed-mo rtse* “to play”, གད་མོ་དགད་ *gad mo dgad* “to laugh”, ལྟས་མོ་ལྟ་ *ltas mo tla* “to watch a show”, རྒྱ་མ་རྒྱ་ *rku-ma rku* “to steal”, སྐོར་བ་སྐོར་ *skor ba skor* “to circle, circumbulate”, དྲི་བ་འདྲི་ *dri ba dri* “to ask questions”, མི་ལམ་མི་ *rmi-lam rmi* “to dream” (dial. or L), ཟ་མ་ཟ་ *za ma za* “to eat” (dial. or L)

### 2.3 Compounds using verbalizers

These verbs, consisting of a “verbalizer” and a noun constitute the majority of verbs in Standard Spoken Tibetan. The noun may be replaced by an adjective, an adverb or an onomatopoeia. Remember that the three main verbalizers are: བྱེད་ *byed* “to do, to act”, རྒྱག་ *rgyag* “to make, to do” and བཏང་ *btang* “to send, to do” (and their honorific equivalents, see Lesson 11).

The verbalizer may be preceded by:

- a simple noun

མོ་ཏ་བཏང་ *mo-tra btang* “to drive a car”, གཞས་བཏང་ *gzhas btang* “to sing”, སྐད་བཏང་ *skad btang* “to call”, མེ་བཏང་ *me btang* “to set fire”, སྐད་རྒྱག་ *skad rgyag* “to shout”

- an adjective

སྐྱིད་པོ་བཏང་ *skyid-po btang* “to have fun”, སྐྱུག་པོ་བཏང་ *sdug-po btang* “to abuse”, དགའ་པོ་བྱེད་ *dga'-po byed* “to like”, ཚུང་རུ་བཏང་ *chung ru btang* “to reduce”, ཆེ་རུ་བཏང་ *che-ru btang* “to enlarge”

- a noun compound (see section 1 above in this appendix)

སློབ་སྦྱང་བྱེད་ *slob sbyong byed* “to study”, ལྷུང་བཅོས་བཏང་ *sgyur-bcos btang* “to reform”, ཡར་རྒྱས་བཏང་ *yar rgyas btang* “to improve”, སེམས་གསོ་བྱེད་ *sems gso byed* “to console”, གདན་འདྲན་བྱེད་ *gdan 'dren zhu* “to invite”



- a doubled form (with a verb, an adverb, an adjective or an onomatopoeia)

ཀྱོམ་ཀྱོམ་བྱེད་ *kyom-kyom byed* “to stir a liquid”, དཀྲུག་དཀྲུག་བྱེད་ *dkrug dkrug btang* “to stir, shake”, གཟབ་གཟབ་བྱེད་ *gzab gzab byed* “to be careful”, རུག་རུག་བྱེད་ *rug-rug byed* “to gather”, ཕུར་ཕུར་བྱེད་ *phur-phur btang* “to massage, stroke”, ལྷོད་ལྷོད་བྱེད་ *lhod lhod byed* “to relax”

## Review Tables

This appendix contains review tables of verb “conjugations”, “declensions” and the variant forms of grammatical morphemes.

*Table 1: The copulas and their meanings*

Copulas	Mediatory moods	Meaning	Translation
ཡོད་ yö'	egophoric	existential, expresses possession situative attributive (evaluative)	“to have” (“I have”) “to be (somewhere)” (“I am at...”) “to be”
འདུག་ tu'	testimonial	existential situative expresses possession attributive (evaluative)	“there is, are” “to be (somewhere)” “to have, possess” “to be”
ཡོད་རེད་ yo:re'	assertive	existential expresses possession situative attributive (evaluative)	“there is, are” “to have, possess” “to be (somewhere)” “to be”
ཡིན་ yin	egophoric	essential attributive modal	“to be” (“I am”) “to be” (“I am”) “to be” (“it’s according to me”)
རེད་ re'	assertive	existential attributive inalienable possession	“to be” “to be” “to have, to own”
རེད་བཞག་ re'-sha'	revelatory	essential	“to be” (“Why, it’s...!”)

Table 2: Forms of copulas

affirmative	interrogative (without pronoun)	interrogative (with pronoun)	negative	negative interrogative
ཡིན་ yin	ཡིན་པས་ yin-pä'	ཡིན་པ་ཡིན་པ་ yin/ yin-pa	མིན་ mäñ	མིན་པས་ mäñ-pä'
རེད་ re'	རེད་པས་ re'-pä'	རེད་ rä'	མ་རེད་ mare'	མ་རེད་པས་ mare'-pä'
ཡོད་ yö'	ཡོད་པས་ yö'-pä'	ཡོད་ yö'	མེད་ me'	མེད་པས་ me'-pä'
འདྲག་ tu'	འདྲག་གས་ tu'-kä'	འདྲག་ to'	མི་འདྲག་ mintu'	མི་འདྲག་གས་ mintu'-kä'
ཡོད་རེད་ yo:re'	ཡོད་རེད་པས་ yo:re'-pä'	ཡོད་རེད་ yo:re'	ཡོད་མ་རེད་ yo:mare'	ཡོད་མ་རེད་པས་ yo:mare'-pä'

Table 3: The main auxiliaries

FUTURE		
assertive	V(pres.) + ག་རེད་	-kire'
intentional egophoric	V(pres.) + ག་ཡིན་	-kiyin
allocentric intentional egophoric	V(past) + དགོས་	-ko'
allocentric intentional egophoric or imminent danger	V(past) + ཡོང་	-yong
PRESENT (and imperfective past)		
assertive	V(pres.) + ག་ཡོད་རེད་	-kiyo:re'
testimonial	V(pres.) + ག་འདུག་	-kitu'
intentional or habitual egophoric	V(pres.) + ག་ཡོད་	-kiyö'
habitual/ generic assertive	V(pres.) + ག་རེད་	-kire'
PAST (perfective)		
<i>simple perfective</i>		
assertive	V(past) + བ་རེད་	-pare'
testimonial	V(past) + སོང་	-song
receptive egophoric	V(past) + ཟུང་	-cung
intentional egophoric	V(past) + བ་ཡིན་	-payin
experiential egophoric	V(pres.) + མྱོང་	-nyong
<i>perfect</i>		
assertive	V(past) + ཡོད་རེད་	-yo:re'
inferential	V(past) + བཞག་	-sha'
intentional egophoric	V(past) + ཡོད་	-yö'

Table 4: The different mediatory moods according to tense-aspect

<i>tense-aspect</i>	egophoric	testimonial	inferential	assertive
future	ཀི་ཡིན་ kiyin དགོས་ ko			ཀི་རེད་ kire'
present (or imperfective past)	ཀི་ཡོད་ kiyö'	ཀི་འདུག་ kitu'		ཀི་ཡོད་རེད་ kiyo:re'
past <i>simple</i> <i>perfective</i>	པ་ཡིན་ payin བྱུང་ cung སློང་ nyong	སོང་ song		པ་རེད་ pare'
past <i>perfect</i>	ཡོད་ yö'		འདུག་ tu' བཞག་ sha'	ཡོད་རེད་ yo:re'

Table 5: Auxiliaries according to tense-aspect  
future

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
གི་ཡིན་ kiyin	གི་ཡིན་པས་ / གས kiyin-pä' / kä'	ག་ ka	གི་མིན་ kimän	གི་མིན་པས་ kimän-pä'
གི་རེད་ kire'	གི་རེད་པས་ kire'-pä'	གི་རེད་ kirä'	གི་མ་རེད་ kimare'	གི་མ་རེད་པས་ kimare'-pä'

present (and imperfective past)

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
གི་ཡོད་ kiyö'	གི་ཡོད་པས་ kiyö'-pä'	གི་ཡོད་ kiyö'	གི་མེད་ kime'	གི་མེད་པས་ kime'
གི་འདུག་/གིས་ kitu'/ki'	གི་འདུག་གས་ kitu'-kä'	གི་འདུག་ kito'	གི་མི་འདུག་ kimintu'	གི་མི་འདུག་གས་ kimintu'-kä'
གི་ཡོད་རེད་ kiyo:re'	གི་ཡོད་རེད་པས་ kiyo:re'-pä'	གི་ཡོད་རེད་ kiyo:rä'	གི་ཡོད་མ་རེད་ kiyo:mare'	གི་ཡོད་མ་རེད་པས་ kiyo:mare'-pä'

past (perfective)

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
པ་ཡིན་ payin	པས་ pä'	པ་ pa	མ་ + V ma + V	མ་ + V + པས་ ma + V + pä'
བྱུང་ cung	བྱུང་ངས་ cung-ngä'	བྱུང་ cung	མ་བྱུང་ macung	མ་བྱུང་ངས་ macung-ngä'
སོང་ song	སོང་ངས་ song-ngä'	སོང་ song	མ་སོང་ masong	མ་སོང་ངས་ masong-ngä'
པ་རེད་ pare'	པ་རེད་པས་ pare'-pä'	པ་རེད་ parä'	མ་ + V + པ་རེད་ ma + V + pare'	མ་ + V + པ་རེད་པས་ ma + V + pare'-pä'
ཡོད་ yö'	ཡོད་པས་ yö'-pä'	ཡོད་ yö'	མེད་ me'	མེད་པས་ me'-pä'
བཞག་ / འདུག་ sha'/tu'	འདུག་གས་ tu'-kä'	འདུག་ to'	མི་འདུག་ mintu'	མི་འདུག་གས་ mintu'-kä'
ཡོད་རེད་ yo:re'	ཡོད་རེད་པས་ yo:re'-pä'	ཡོད་རེད་ yo:rä'	ཡོད་མ་རེད་ yo:mare'	ཡོད་མ་རེད་པས་ yo:mare'-pä'

Table 6: Copulas and auxiliaries of probability

Copulas (positive doubt)			
essential copulas		existential copulas	
ཡིན་པ་འདྲ་	yinpatra	ཡོད་པ་འདྲ་	yöpatra
ཡིན་གྱི་རེད་	yinkire'	ཡོད་གྱི་རེད་	yökire'
མིན་འགྲོ་	māntro	མེད་འགྲོ་	mētro
ཡིན་ས་རེད་	yinsare'	ཡོད་ས་རེད་	yösare'
མདོག་ཁ་པོ་རེད་	ntokkapo re'	མདོག་ཁ་པོ་འདྲུག་	ntokkapo tu'
Copulas (negative doubt)			
essential copulas		existential copulas	
ཡིན་འགྲོ་	yintro	ཡོད་འགྲོ་	yötro
ཨ་ཡིན་	āyin	ཨ་ཡོད་	āyö'
The main auxiliaries of probability			
Present-future			
V(pres.)	+	གི་ཡིན་པ་འདྲ་	-kiyinpatra
V(pres.)	+	གི་ཡིན་གྱི་རེད་	-kiyinkire'
V(pres.)	+	གི་ཡོད་འགྲོ་	-kiyötro
V(pres.)	+	གི་མེད་འགྲོ་	-kimetro
V(past)	+	པ་ཡོད་	-payö'
V(past)	+	པ་འདྲུག་	-patu'
V(pres.)	+	གི་ཡོད་པ་འདྲ་	-kiyöpatra
V(pres.)	+	གི་ཡོད་གྱི་རེད་	-kiyökire'
Past (perfective)			
V(past)	+	པ་འདྲ་	-patra
V(past)	+	ཡོད་གྱི་རེད་	-yökire'
V(past)	+	ཡོད་པ་འདྲ་	-yöpatra
V(past)	+	པ་ཡིན་གྱི་རེད་	-payinkire'
V(past)	+	ཡོད་ས་རེད་	-yösare'

Table 7: Case markers

• absolutive	གཞུང་	shuṅg	“the government”
• agentive	གཞུང་གིས་	shuṅg-ki'	“(by) the government”
• ablative	གཞུང་ནས་	shuṅg-nä'	“from the government”
• oblique	གཞུང་ལ་	shuṅg-la	“to/ in the government”
• genitive	གཞུང་གི་	shuṅg-ki	“of the government”
• associative	གཞུང་དང་	shuṅg-tang	“with the government”
• absolutive	དགེ་ཚེན་	keḱän	“the teacher”
• agentive	དགེ་ཚེན་གྱིས་	keḱän-ki'	“(by) the teacher”
• ablative	དགེ་ཚེན་ནས་	keḱän-nä'	“from the teacher”
• oblique	དགེ་ཚེན་ལ་	keḱän-la	“to the teacher”
• genitive	དགེ་ཚེན་གྱི་	keḱän-ki	“of the teacher”
• associative	དགེ་ཚེན་དང་	keḱän-tang	“with the teacher”
• absolutive	རྒྱལ་ཁབ་	kyä:kap	“the State”
• agentive	རྒྱལ་ཁབ་གྱིས་	kyä:kap-ki'	“(by) the State”
• ablative	རྒྱལ་ཁབ་ནས་	kyä:kap-nä'	“from the State”
• oblique	རྒྱལ་ཁབ་ལ་	kyä:kap-la	“to/ in the State”
• genitive	རྒྱལ་ཁབ་གྱི་	kyä:kap-ki	“of the State”
• associative	རྒྱལ་ཁབ་དང་	kyä:kap-tang	“with the State”
• absolutive	ཉི་མ་	nyima	“the sun”
• agentive	ཉི་མས་	nyimä'	“(by) the sun”
• ablative	ཉི་མ་ནས་	nyima-nä'	“from the sun”
• oblique	ཉི་མར་	nyimar	“to/ in the sun”
• genitive	ཉི་མའི་	nyimä:	“of the sun”
• associative	ཉི་མ་དང་	nyima-tang	“with the sun”



Table 8: The cases

Agentive གིས་ <i>gis</i>	Ablative ནས་/ལས་ <i>nas/las</i>	Absolutive Ø	Oblique ལ་ར་ན་དུ་ <i>la/r/na/du</i>	Genitive གི་ <i>gi</i>	Associative དང་ <i>dang</i>
<b>Case functions</b>					
<u>agent</u> sensorial experiencer	<u>spatial or temporal</u> <u>origin</u> <i>nas/*las</i> <sup>213</sup>	<u>single participant</u> (subject of an intransitive verb)	<u>destination,</u> <u>beneficiary,</u> <u>owner</u> <i>la/r</i>	<u>noun complement</u> “of”	prepositional complement “against, with”
<u>instrument/</u> <u>cause/manner</u>	<u>comparison</u> “more than” <i>las / *pa-s</i>	<u>patient</u> (object of a transitive verb)	<u>goal</u> finality <i>la/ *r / *du</i>		
<u>comparison</u> “more than” <i>*pa-s</i>	<u>selection</u> “among” <i>*las /nas</i>	<u>affective</u> <u>experiencer</u> (subject of an affective verb)	<u>localization</u> <i>la/ r / *du / *na</i>		
adverbial suffix <i>gis</i>	adverbial suffix <i>nas</i>	<u>duration</u>	*transformation of the object (“into”) <i>la/ r /du</i>		
emphasis/ focus on the agent	instrument/ manner <i>nas</i>		*categorisation of an entity (as, inasmuch as) <i>la/ r / du</i>		
	agent <i>nas</i>		Adverbial suffix <i>r/ du</i>		
			emphasis/ focus on the patient <i>la</i>		
<b>connective functions</b>					
*causal subordinate <i>(pa)-s</i>	<u>causal subordinate</u> <i>nas</i>	*coordination (parataxis)	<u>conditional</u> <u>subordinate</u> <i>na</i>	relative “who, which” <i>(pa)-'i / gi</i>	<u>coordinating</u> <u>conjunction</u> “and”
*subordinate of <u>anteriority</u> <i>* (pa)-s</i>	<u>subordinate of</u> <u>anteriority</u> <i>nas</i>		<u>purposive subordinate</u> <i>(yag)-la/ *du/ *pa-r</i>	nominal clause “that-clause”	temporal subordinate “as soon as”
*coordination <i>(pa)-s</i>	subordinate of simultaneity <i>*las/ nas</i>		* subordinate of simultaneity <i>la/ pa-r/ (pa)na</i>	connects the verb and the auxiliary (to the imperfective)	imperative or injunctive marker
	coordination <i>nas</i>		*coordination <i>la</i>	*adversative conjunction “but”	exclamation
	“rather than” <i>las</i>		*connects the verb and the auxiliary V+(pa)-r + aux. exclamation <i>la</i>		

213. The asterisk indicates forms that occur only in literature. Underlining denotes the commonest functions in Standard Spoken Tibetan. Some cases are preceded by a particle such as *pa* or *yag*.

Table 9: Variant written forms of grammatical cases and morphemes

<i>cases/ suffixes</i>	ག་	ང་	ད་	ན་	བ་	མ་	ལ་	ར་	ལ་	ས་	∅	<i>da drag</i>
	-g	-ng	-d	-n	-b	-m	-‘a	-r	-l	-s		
Oblique case <i>la-don</i>	ཏུ་	དུ་	དུ་	དུ་	ཏུ་	དུ་	ར་	དུ་	དུ་	སུ་	ར་	ཏུ་
	<i>tu</i>	<i>du</i>	<i>du</i>	<i>du</i>	<i>tu</i>	<i>du</i>	<i>r</i>	<i>du</i>	<i>du</i>	<i>su</i>	<i>r</i>	<i>tu</i>
Genitive case <i>'brel-sgra</i>	གི་	གི་	གྱི་	གྱི་	གྱི་	གྱི་	འི་	གྱི་	གྱི་	གྱི་	འི་	གྱི་
	<i>gi</i>	<i>gi</i>	<i>kyi</i>	<i>gyi</i>	<i>kyi</i>	<i>gyi</i>	<i>i</i>	<i>gyi</i>	<i>gyi</i>	<i>kyi</i>	<i>i</i>	<i>kyi</i>
Agentive case <i>byed-sgra</i>	གིས་	གིས་	གྱིས་	གྱིས་	གྱིས་	གྱིས་	ས་	གྱིས་	གྱིས་	གྱིས་	ས་	གྱིས་
	<i>gis</i>	<i>gis</i>	<i>kyis</i>	<i>gyis</i>	<i>kyis</i>	<i>gyis</i>	<i>s</i>	<i>gyis</i>	<i>gyis</i>	<i>kyis</i>	<i>s</i>	<i>kyis</i>
Adjunctive- adversative conjunction <i>rgyan-sdud</i>	ཀྱང་	ཡང་	ཀྱང་	ཡང་	ཀྱང་	ཡང་	ཡང་	ཡང་	ཡང་	ཀྱང་	ཡང་	ཀྱང་
	<i>kyang</i>	<i>yang</i>	<i>kyang</i>	<i>yang</i>	<i>kyang</i>	<i>yang</i>	<i>yang</i>	<i>yang</i>	<i>yang</i>	<i>kyang</i>	<i>yang</i>	<i>kyang</i>
Adjunctive- explicative conjunction <i>lhag-bcas</i>	ཇེ་	ཇེ་	དེ་	ཏེ་	ཇེ་	ཇེ་	ཇེ་	ཏེ་	ཏེ་	ཏེ་	ཇེ་	ཏེ་
	<i>ste</i>	<i>ste</i>	<i>de</i>	<i>te</i>	<i>ste</i>	<i>ste</i>	<i>ste</i>	<i>te</i>	<i>te</i>	<i>te</i>	<i>ste</i>	<i>te</i>
Imperfective suffix	གིན་	གིན་	གྱིན་	གྱིན་	གྱིན་	གྱིན་	ཡིན་	གྱིན་	གྱིན་	གྱིན་	ཡིན་	གྱིན་
	<i>gin</i>	<i>gin</i>	<i>kyin</i>	<i>gyin</i>	<i>kyin</i>	<i>gyin</i>	<i>yin</i>	<i>gyin</i>	<i>gyin</i>	<i>kyin</i>	<i>yin</i>	<i>kyin</i>
Adjunctive conjunction <i>cing</i>	ཅིང་	ཞིང་	ཅིང་	ཞིང་	ཅིང་	ཞིང་	ཞིང་	ཞིང་	ཞིང་	ཞིང་	ཞིང་	ཅིང་
	<i>cing</i>	<i>zhing</i>	<i>cing</i>	<i>zhing</i>	<i>cing</i>	<i>zhing</i>	<i>zhing</i>	<i>zhing</i>	<i>zhing</i>	<i>shing</i>	<i>zhing</i>	<i>cing</i>
End of quotation <i>ces</i>	ཅེས་	ཞེས་	ཅེས་	ཞེས་	ཅེས་	ཞེས་	ཞེས་	ཞེས་	ཞེས་	ཞེས་	ཞེས་	ཅེས་
	<i>ces</i>	<i>zhes</i>	<i>ces</i>	<i>zhes</i>	<i>ces</i>	<i>zhes</i>	<i>zhes</i>	<i>zhes</i>	<i>zhes</i>	<i>zhes</i>	<i>zhes</i>	<i>ces</i>
Indefinite article	ཅིག་	ཞིག་	ཅིག་	ཞིག་	ཅིག་	ཞིག་	ཞིག་	ཞིག་	ཞིག་	ཞིག་	ཞིག་	ཅིག་
	<i>cig</i>	<i>zhig</i>	<i>cig</i>	<i>zhig</i>	<i>cig</i>	<i>zhig</i>	<i>zhig</i>	<i>zhig</i>	<i>zhig</i>	<i>zhig</i>	<i>zhig</i>	<i>cig</i>
Disjunctive and interrogative conjunction	གམ་	ངམ་	དམ་	ན་	བམ་	མམ་	འམ་	རམ་	ལམ་	སམ་	འམ་	ཏམ་
	<i>gam</i>	<i>ngam</i>	<i>dam</i>	<i>nam</i>	<i>bam</i>	<i>mam</i>	<i>‘am</i>	<i>ram</i>	<i>lam</i>	<i>sam</i>	<i>‘am</i>	<i>tam</i>
Final particle <i>rdzogs-tshig</i>	གོ་	ངོ་	དོ་	ནོ་	བོ་	མོ་	འོ་	རོ་	ལོ་	སོ་	འོ་	ཏོ་
	<i>go</i>	<i>ngo</i>	<i>do</i>	<i>no</i>	<i>bo</i>	<i>mo</i>	<i>‘o</i>	<i>ro</i>	<i>lo</i>	<i>so</i>	<i>‘o</i>	<i>to</i>
Nominalizer <i>pa / ba</i>	པ་	བ་	པ་	པ་	པ་	པ་	བ་	བ་	བ་	པ་	བ་	པ་
	<i>pa</i>	<i>ba</i>	<i>pa</i>	<i>pa</i>	<i>pa</i>	<i>pa</i>	<i>ba</i>	<i>ba</i>	<i>ba</i>	<i>pa</i>	<i>ba</i>	<i>pa</i>

Table 10: Correspondences between spelling and pronunciation

*Using the table*

The table of correspondences between spelling and pronunciation presented below is organized according to a dual alphabetical and phonological principle: on the one hand, the *root letters* are listed in Tibetan alphabetical order, while on the other the combinations of letters that produce the same sound are presented together. Thus the organization of the table makes it possible to be read in two ways. It will tell you the pronunciation of a syllable from its spelling, and also provides the range of possible spellings for an identical pronunciation. The latter feature is particularly useful in view of the large number of homophonic syllables, which are spelled differently but pronounced the same.

On the basis of this list, it will be possible to know the pronunciation of a syllable in both Standard Spoken as well as Literary Tibetan in *nearly all cases*. However, as in the case of European languages, it is not always possible to predict the pronunciation of certain words. With these exceptions there is no exact correspondence between the written and phonetic forms. Remember also that certain words exist only in the spoken language and have no corresponding written form. Phonological transcription is therefore indispensable in these cases.

The following table presents first the Tibetan, then the transliteration in italics, and finally the pronunciation in roman font.

The first part of the table presents the initial consonants of syllables and the second part the codas, that is, the vowels and final consonants of syllables. The initials of syllables often have two pronunciations. The first, which carries a tone, corresponds to the first syllable of a word. The second denotes the pronunciation of syllables within or at the end of a word, and is preceded by a dash. Certain other combinations involve an *n*, which corresponds to a nasal: *m*, *ng* or *n*. This nasal does not always manifest in speech, although it may do so commonly (see Appendix 1, section 1.1). The particular nasal involved, *m*, *ng* or *n*, is not always predictable, and depends on the words.

*Ex.:* a-**mdo** > āmto “Amdo province”, rgya-**mtsho** > kyatso / kyamtso “ocean”,  
sku-**mdun** > küntün “(in) the presence, the Dalai Lama”

The table does not include certain regular variations in pronunciation that occur in the spoken language with respect to the literary pronunciation (see Appendix 1, section 1).

The “sharp” symbol denotes combinations used in words borrowed from foreign languages.

For certain combinations in syllabic rhyme, a second pronunciation, corresponding to a phoneme variant, is presented in parentheses. This variant may be used to reproduce actual pronunciation more closely and to make it easier to learn the proper sound.

Ex.: **dmag-mi** > mā'mi “soldier” (instead of makmi), **gsar-gyur** > sā:ngkyur “news” (instead of samngkyur), **stag** > tā’ “tiger” (instead of tāk)

The dash after certain combinations means that this pronunciation is used only after another syllable.

Ex.: **kham-s-pa** > khāmpa “inhabitant of Kham”, **khri-m-s-dpon** > thrīmpön “judge”

Finally, remember that the apostrophe after a nasal represents a modulation as opposed to a flat tone, which carries no apostrophe. The historical explanation of this modulation is the presence of the suffix *s* after the nasal. It disappears with polysyllabic words.

### Table of correspondences between spelling and pronunciation

The onset of the syllable

spelling

pronunciation

• ཀ་ <i>ka</i> ཀྱ་ <i>kwa</i> དཀ་ <i>dka</i> བཀ་ <i>bka</i> ཀྲ་ <i>rka</i>	kā, -ka
ཀླ་ <i>lka</i> ཀླ་ <i>ska</i> བཀླ་ <i>brka</i> བཀླ་ <i>bska</i>	kā, -ka
ཀྲ་ <i>kya</i> དཀྲ་ <i>dkya</i> བཀྲ་ <i>bkya</i> ཀྲ་ <i>rkyā</i>	kyā, -kya
ཀྲ་ <i>skya</i> བཀྲ་ <i>bskya</i> བཀྲ་ <i>brkyā</i>	kyā, -kya
ཀྲ་ <i>kra</i> དཀྲ་ <i>dkra</i> བཀྲ་ <i>bkra</i> བཀྲ་ <i>bskra</i> ཀྲ་ <i>Ta</i>	trā, -tra
ཀྲ་ <i>pra</i> ཀྲ་ <i>spra</i> དཀྲ་ <i>dpra</i>	trā, -tra
ཀྲ་ <i>kla</i> → ལ་ <i>la</i>	
• ཀླ་ <i>kha</i> ཀླ་ <i>khwa</i>	khā, -ka
ཀླ་ <i>mkha</i> ཀླ་ <i>'kha</i>	khā, -nka
ཀླ་ <i>khya</i>	khyā, -kya
ཀླ་ <i>mkhya</i> ཀླ་ <i>'khya</i>	khyā, -nkya
ཀླ་ <i>khra</i> ཀླ་ <i>phra</i>	thrā, -tra
ཀླ་ <i>mkhra</i> ཀླ་ <i>'khra</i> ཀླ་ <i>'phra</i>	thrā, -ntra
• ཀ་ <i>ga</i>	khā, -ka
ཀ་ <i>rga</i> དཀ་ <i>dga</i> བཀ་ <i>bga</i> ཀ་ <i>sga</i> བཀ་ <i>brga</i> བཀ་ <i>bsga</i>	kā, -ka
ཀ་ <i>'ga</i> བཀ་ <i>mga</i> ཀ་ <i>lga</i>	kā, -nka
ཀ་ <i>gya</i>	khyā, -kya
ཀ་ <i>rgya</i> དཀ་ <i>dgya</i> བཀ་ <i>bgya</i> བཀ་ <i>brgya</i> བཀ་ <i>bsgya</i>	kya, -nkya
ཀ་ <i>'gya</i> བཀ་ <i>mgya</i>	kyā, -nkya
ཀ་ <i>gra</i> ཀ་ <i>grwa</i> ཀ་ <i>dra</i> ཀ་ <i>bra</i>	thrā, -tra
ཀ་ <i>sgra</i> དཀ་ <i>dgra</i> བཀ་ <i>bgra</i> བཀ་ <i>bsgra</i> ཀ་ <i>sbra</i> ཀ་ <i>Da</i>	trā, -tra
ཀ་ <i>'gra</i> བཀ་ <i>mgra</i> ཀ་ <i>'bra</i> ཀ་ <i>'dra</i>	trā, -ntra
ཀ་ <i>gla</i> → ལ་ <i>la</i>	

- །་ *nga* nga, -nga  
 །་དང་ *dnga* ‘མང་’ *mnga* ‘  
 །་རྟེན་ *rnga* །་རྟེན་ *brnga* །་སྟེན་ *bsnga*, །་ལྟེན་ *lnga* །་སྟེན་ *snga* ngā, -nga  
ngā, -nga
  
- །་ *ca* །་གཙང་ *gca* ‘བཙང་’ *bca* ‘ལྷ་’ *lca* །་དཔྱ་ *dpya* །་སྟེན་ *spya* cā, -ca
  
- །་ *cha* །་སྟེན་ *phya* chā, -ca  
 །་མཚའ་ *mcha* ‘འཚའ་’ ‘*cha*’ །་འཕྱུར་’ *‘phya*’ chā, -nca
  
- །་ *ja* །་སྟེན་ *bya* chā, -ca  
 །་རྟེན་ *rja* །་རྟེན་ *brja* །་སྟེན་ *sbya* cā, -ca  
 །་འཇའ་’ *‘ja*’ །་མཇའ་’ *mja*’ །་ལྷ་’ *lja* །་འབྱུ’ *‘bya* cā, -nca
  
- །་ *nya* །་ཉེ’ *nywa*, །་ལྷུ’ *mya* nyā, -nya  
 །་རྟེན་ *rnya* །་སྟེན་ *snya* །་བྟེན་ *brnya* །་སྟེན་ *bsnya* nyā, -nya  
 །་དཔྱ་ *dmya* །་སྟེན་ *rmya* །་སྟེན་ *smya* །་མཉེ’ *mnya* །་གཉེང་’ *gnya*’ nyā, -nya
  
- །་ *ta* །་གཏང་’ *gta* ‘བཏང་’ *bta* ‘རྟེན་’ *rta* །་སྟེན་ *sta* །་བྟེན་ *brta* །་སྟེན་ *bstā* tā, -ta  
 །་རྟེན་ *lta*, །་བྟེན་ *blta* tā, -nta
  
- །་ *tha* thā, -ta  
 །་མཐ་’ *mtha* །་འཐ་’ *‘tha* thā, -nta
  
- །་ *da* །་དྲུ’ *dwa* thā, -ta  
 །་རྟེན་ *rda* །་གདང་’ *gda* ‘བདང་’ *bda* ‘སྟེན་’ *sda* །་བྟེན་ *brda* །་སྟེན་ *bsdā* tā, -ta  
 །་མདང་’ *mda* ‘སྟེན་’ *lda* །་འདང་’ *‘da*’ །་བསྟེན་ *blda* །་ལྷུ’ *zla* །་བྷུ’ *bzla* tā, -nta  
 །་དྲུ’ *dra* → །་སྟེན་’ *gra*
  
- །་ *na* nā, -na  
 །་རྟེན་ *rna* །་གནང་’ *gna* ‘བནང་’ *bna* ‘སྟེན་’ *sna* །་བྟེན་ *brna* nā, -na  
 །་བསྟེན་ *bsna* །་སྟེན་ *snra* །་མནང་’ *mna*’ nā, -na
  
- །་ *pa* །་སྟེན་ *spa* །་སྟེན་ *lpa* །་དཔྱ་’ *dpa* pā, -pa  
 །་སྟེན་ *pya* → །་ཅ་’ *ca*, །་སྟེན་’ *pra* → །་ཀྱ་’ *kra*
  
- །་ *pha* phā, -pa  
 །་འཕ་’ *‘pha* phā, -npa  
 །་སྟེན་ *phya* → །་མ་’ *cha*, །་སྟེན་’ *phra* → །་ཁྱ་’ *khra*

- བ་ *ba* pha, -wa  
 ར་ *rba* ས་ *sba* pa, -pa  
 འབའ་ 'ba' ལ་ *lba* pa, -npa  
 བྱ་ *bya* → ཇ་ *ja*, བྱ་ *bra* → ཀ་ *gra*, ལ་ *bla* → ལ་ *la*  
 དབའ་ *dbra* → ར་ *ra*, དབའ་ *dba* → བ་ *wa*, དབྱའ་ *dbya* → ལ་ *ya*
  
- མ་ *ma* ma  
 མ་ *rma* མ་ *sma* དམའ་ *dma* མ་ *smra* mā  
 མྱ་ *mya* → ཉ་ *nya*
  
- ཚ་ *tza* ཀཚ་ *gtsa* བཚ་ *btsa* ཚ་ *rtsa* ལྷ་ *stsa* བཚ་ *brtsa* བལྷ་ *btsa* ལྷ་ *rtswa* tsā, -tsa
  
- མ་ *tsha* མྱ་ *tshwa* tshā, -tsa  
 མཚ་ *mtsha* འཚ་ 'tsha' tshā, -ntsa
  
- ཇ་ *dza* tshā, -tsa  
 ཇ་ *rdza* བཇ་ *brdza* tsā, -tsa  
 འཇའ་ 'dza' མཇའ་ *mdza* tsā, -ntsa
  
- བ་ *wa* wā, -wa  
 དབའ་ *dba* wā, -wa
  
- ལ་ *zha* ཀལ་ *gzha* བལ་ *bzha* ལྱ་ *zhwa* shā, -sha
  
- ལ་ *za* ཀལ་ *gza* བལ་ *bza* sā, -sa  
 ལྷ་ *zla* → ད་ *da*
  
- འ་ 'a' ā, -a
  
- ལ་ *ya* yā, -ya  
 ཀལ་ *g.ya* དབྱའ་ *dbya* yā, -ya
  
- ར་ *ra* rā, -ra  
 དབའ་ *dbra* rā, -ra  
 ཉ་ *hra* rhā, -ra  
 ལ་ *rla* → ལ་ *la*
  
- ལ་ *la* ལྱ་ *lwa* lā, -la  
 ལ་ *rla* ལ་ *kla* བལ་ *bkla* ལ་ *gla* ལ་ *bla* ལ་ *sla* བལ་ *bsla* lā, -la  
 ལ་ *lha* lhā, -la

- ཤ་ *sha* ཤྱ་ *shwa* གཤམ་ *gsha* 'བཤམ་' *bsha* ' shā, -sha
- ས་ *sa* གསམ་ *gsa* 'བསམ་' *bsa* ' sā, -sa  
 སྲ་ *sra* བསྲ་ *bsra* sā, -sa  
 སླ་ *sla* → ལ་ *la*
- ཧ་ *ha* ཧྱ་ *hwa* hā, -ha  
 ཧྱ་ *lha* → ལ་ *la*, ཧྱ་ *hra* → ར་ *ra*  
 ཧྱ་ *hya* # hyā  
 ཧྱ་ *hpha* # fā
- ཨ་ *a* ā

### Syllable rhyme

ཨ་ <i>a</i>	<i>a</i>			
ཨག་ <i>ag</i>	ak (a')	ཨགས་ <i>ags</i>	ak (a')	
ཨབ་ <i>ab</i>	ap	ཨབས་ <i>abs</i>	ap	
ཨང་ <i>ang</i>	ang	ཨངས་ <i>angs</i>	ang', ang-	
ཨམ་ <i>am</i>	am	ཨམས་ <i>ams</i>	am', am-	
ཨན་ <i>an</i>	än	ཨན་ <i>ad</i>	ä', ä-	
ཨས་ <i>as</i>	ä', ä-	ཨའི་ <i>a'e</i> #	ae	
ཨར་ <i>ar</i>	ar (a:)	ཨལ་ <i>al</i>	ä:	
ཨའོ་ <i>a'o</i> #	ao	ཨུ་ <i>a'u</i>	au	
ཨ་ <i>a:</i> #	a:	ཨའི་ <i>a'i</i>	ä:	
ཨི་ <i>i</i>	<i>i</i>			
ཨིག་ <i>ig</i>	ik (i')	ཨིགས་ <i>igs</i>	ik (i')	
ཨིབ་ <i>ib</i>	ip	ཨིབས་ <i>ibs</i>	ip	
ཨིང་ <i>ing</i>	ing	ཨིངས་ <i>ings</i>	ing', ing-	
ཨིམ་ <i>im</i>	im	ཨིམས་ <i>ims</i>	im', im-	
ཨིན་ <i>in</i>	in	ཨིར་ <i>ir</i>	ir (i:)	
ཨིལ་ <i>il</i>	i:	ཨིད་ <i>id</i>	i'; i-	
ཨིས་ <i>is</i>	i', i-	ཨིུ་ <i>i'u</i>	iu	
ཨིའི་ <i>i'i</i>	i:			

ལུ་	<i>u</i>	<i>u</i>			
ལུག་	<i>ug</i>	uk (u')	ལུགས་	<i>ugs</i>	uk (u')
ལུབ་	<i>ub</i>	up	ལུབས་	<i>ubs</i>	up
ལུང་	<i>ung</i>	ung	ལུངས་	<i>ungs</i>	ung', ung-
ལུམ་	<i>um</i>	um	ལུམས་	<i>ums</i>	um', um-
ལུན་	<i>un</i>	ün	ལུལ་	<i>ul</i>	ü:
ལུར་	<i>ur</i>	ur (u:)	ལུར་	<i>ud</i>	ü', ü-
ལུས་	<i>us</i>	ü', ü-	ལུའོ་	<i>u'o #</i>	uo
ལུའི་	<i>u'i</i>	ü:			

ལེ་	<i>e</i>	<i>e</i>			
ལེག་	<i>eg</i>	ek (e')	ལེགས་	<i>egs</i>	ek (e')
ལེབ་	<i>eb</i>	ep	ལེབས་	<i>ebs</i>	ep
ལེང་	<i>eng</i>	eng	ལེངས་	<i>engs</i>	eng', eng-
ལེམ་	<i>em</i>	em	ལེམས་	<i>ems</i>	em', em-
ལེན་	<i>en</i>	en	ལེར་	<i>er</i>	er (e:)
ལེལ་	<i>el</i>	e:	ལེལུ་	<i>e'u</i>	eu
ལེའོ་	<i>e'o #</i>	eo	ལེའི་	<i>e'i</i>	e:
ལེད་	<i>ed</i>	e', e-	ལེས་	<i>es</i>	e', e-

ལོ་	<i>o</i>	<i>o</i>			
ལོག་	<i>og</i>	ok (o')	ལོགས་	<i>ogs</i>	ok (o')
ལོབ་	<i>ob</i>	op	ལོབས་	<i>obs</i>	op
ལོང་	<i>ong</i>	ong	ལོངས་	<i>ongs</i>	ong'
ལོམ་	<i>om</i>	om	ལོམས་	<i>oms</i>	om', om-
ལོལ་	<i>ol</i>	ö:	ལོན་	<i>on</i>	ön
ལོར་	<i>or</i>	or (o:)	ལོད་	<i>od</i>	ö', ö-
ལོས་	<i>os</i>	ö', ö-	ལོལུ་	<i>o'u</i>	ou
ལོའི་	<i>o'i</i>	ö:	ལོའོ་	<i>o'o #</i>	o:



## A Simplified System for Transcribing Tibetan Words

The international Wylie system for the romanized transliteration is widely used by specialists for reproducing the spelling of Tibetan words, but it offers no direct clues about pronunciation. (Remember that pronunciation is very different from spelling.) This Manual has been using a system of phonological transcription that was devised for teaching Tibetan and for use in scholarly works on the language and culture of the country. Its technical character makes it less than ideal for a wider readership, for example in magazine articles, popular books and maps.

There is still no standard system of transcription for publications of this sort. In collected volumes of articles authors often use different ways of transcribing even the same word. Authors often come up with their own conventions without following any explicit principles. For example, the personal name that is spelled *don-grub* is rendered variously as Dondup, Dondrup, Dhondup, Dhundup, Tondup, Tondub, Thöndup, etc. The same is true of the name of Tibet's second city, *gzhis-ka-rtse*, for which the following renderings are in current use: Shigatse, Shikatse, Rigaze, Xigaze, Zhigatse, etc. What is urgently needed is a system for standardising the transcription of Tibetan pronunciation, and this appendix suggests a simplified convention that would enable Tibetan names and most terms to be spelled consistently.

The simplified notation presented here differs from the phonological transcription of the Manual in two main respects:

The absence of special signs for marking tones;

It can be easily and directly deduced from Wylie transliteration.

The convention has been used in this work for presenting Tibetan names in English passages.

Although the simplified transcription doesn't use any diacritics, it gives a fairly clear indication of how words are pronounced in Standard Tibetan, and where tonal distinctions should be made. In most cases there is only one possible unambiguous transcription for a given word if the rules are observed.

The convention is relatively close to English pronunciation: Thus <ch> corresponds to the 'ch' of *chair*, <j> to the 'j' of *jazz*, and <w> to the 'w' of *win*.

Above all, the system suggested below has the advantage of being consistent and based on a simple principle, and hence avoids the idiosyncrasies to be found in much of the secondary literature on Tibet.

### a) The general principle

The simplified transcription uses the same correspondences between the Tibetan script and the roman alphabet as the Wylie system of transliteration presented in Table 2 of the Introduction. Only two letters are different: **c** > **ch** and **'a** > **a**.

The thirty consonants: transliteration and pronunciation

ཀ	<i>ka</i>		ཁ	<i>kha</i>		ག	<i>ga</i>		ང	<i>nga</i>
ཅ	<i>ca</i>	> cha	ཆ	<i>cha</i>		ཇ	<i>ja</i>		ཉ	<i>nya</i>
ཏ	<i>ta</i>		ཐ	<i>tha</i>		ད	<i>da</i>		ན	<i>na</i>
པ	<i>pa</i>		ཕ	<i>pha</i>		བ	<i>ba</i>		མ	<i>ma</i>
ཅ	<i>tsa</i>		ཆ	<i>tsha</i>		ཇ	<i>dza</i>		མ	<i>wa</i>
ཞ	<i>zha</i>		ཟ	<i>za</i>		འ	<i>'a</i>	> a	ཡ	<i>ya</i>
ར	<i>ra</i>		ལ	<i>la</i>		ཤ	<i>sha</i>		ས	<i>sa</i>
ཧ	<i>ha</i>		ཨ	<i>a</i>						

The four vowels

ཨི	<i>i</i>	ཨུ	<i>u</i>	ཨེ	<i>e</i>	ཨོ	<i>o</i>
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The system proposed here entails dispensing with the letters used by the Wylie system that are no longer pronounced in Standard Tibetan.

This concerns mainly the superscribed consonants *r*, *l* and *s*, the prefixes *g*, *d*, *b*, *m* and *'*, and the suffixes *s* and *d*. However, as the examples below will show, some affixed consonants are pronounced. Although the letters *l* and *r* are generally replaced by a lengthening of the preceding vowel, they will be retained here because they are still audible if a reader is enunciating carefully. The elimination of these sounds results in the remaining vowels and consonants being pronounced as they would be in Standard Tibetan. In the following examples, the letters that are actually pronounced are presented in bold type.

Ex.: **lha-sa** > Lhasa, **sa-skyapa** > Sakyapa, **blo-bzang** > Lobzang,  
**rnying-ma-pa** > Nyingmapa, **rdo-rje** > Dorje, **dge-lugs-pa** > Gelugpa,  
**gzhis-ka-rtse** > Zhikatse, **mar-me** > marme.

## b) Special rules

1) The letters *c* and *ch* as used in the Wylie system are both marked as *ch*.

*Ex.*: **bcu** > chu, **lce** > che, **rin-chen bzang-po** > Rinchen Zangpo, **nag-chu** > Nagchu.

2) When the vowels *a*, *o*, *u* are followed by the consonants *d*, *n*, *l*, *s* they acquire an umlaut and become, respectively, *ä*, *ö*, *ü*.

*a*l → *äl*, *o*l → *öl*, *u*l → *ül*.

*ö* corresponds to the sound *ö* in German *Götter*, or the *eu* in the French word *feu*.

*ü* corresponds to the sound *ü* in German *Rücke*, or the *u* of the French word *rue*.

*ä* corresponds to the sound *ä* in German *Käse*, or the *ai* in French *aime*.

*Ex.*: **thub-bstan** > Thubtän, **'jam-dpal-dbyangs** > Jampälyang, **bka'-rgyud-pa** > Kagyüpa, **srong-btsan sgam-po** > Songtsän Gampo, **bsod-nams** > Sönam, **bstan-'dzin** > Tändzin, **mi-la-ras-pa** > Milaräpa.

3) The suffixes *g* and *b* on the end of a word are devoiced and marked as *k* and *p*.

*Ex.*: **dge-legs** > Gelek, **kha-btags** > khatak, **bka'-shag** > kashak, **thabs** > thap.

4) When the simple consonants (that is, without affixes) *ba* and *bo* appear as the second syllable of a word, they are pronounced *wa* and *wo*.

*Ex.*: **lha-sa-ba** > Lhasawa, **jo-bo** > Jhowo, **dpa'-bo** > pawo.

5) The initial consonant clusters *py*, *phy* and *by* are pronounced respectively *ch*, *ch* and *j*.

*Ex.*: **spyan-ras-gzig** > Chänräzik, **sbyin-bdag** > Jindak

6) The initial consonant clusters *kr*, *khr*, *gr*, *pr*, *phr*, *br*, *tr*, *thr*, *dr*

*kr*, *pr*, *tr* are all pronounced as *tr*.

*khr*, *phr*, *thr* are all pronounced *thr*.

*gr*, *br*, *dr* are all pronounced *dr*.

*Ex.*: **sgrol-ma** > Drölma, **rten-'brel** > tendrel, **'bras-spungs** > Dräpfung, **'phrin-las** > thrinlä

7) When a voiced radical such as *g*, *j*, *d*, *b* or *dz* or a cluster such as *gy* and *by* appears with no prefix, it is voiceless and slightly aspirated, a feature that will be marked by the addition of an *h*: *gh*, *jh*, *dh*, *bh*, *dzh*, *ghy*, *jh*.

*Ex.:* **bar-skor** > Bharkor, **ding-ri** > Dhingri, **jo-mo glang-ma** > Jhomo Langma, **jo-khang** > Jhokhang, **don-grub** > Dhöndrup, **bag-gro** > Bhagdro, **byams-pa** > jhampa, **byang-thang** > Jhangthang. **dra-ba** > dhrawa.

8) The consonant clusters *dbr*, *dby* and *db*

*dbr* is pronounced r.

*dby* is pronounced y.

*db* is pronounced w.

*Ex.:* **dbang** > wang, **dbral** > ral, **dbyar-kha** > yarkha

### c) Exceptional pronunciations

The prefixes 'a and m and the superscript l produce a nasal n or m in certain words.

*l* and ' — > n or m.

*m* → m

*Ex.:* **dga'-ldan** > Gandän, **dge-'dun** > Gendün, **a-mdo** > Amdo, **rta-mgrin** > Tamdrin. **rgyal-rtse** > Gyantse

In a few cases the production of a nasalization by the letters ' , *l* and *m* results in the disappearance of the preceding consonant.

*Ex.:* **cha(b)-mdo** > Chamdo, **dpa(l)-ldan** > Pändän, **dpa(l)-'bar** > Pämbar, **ri(g)-'dzin** > Rindzin, **skya(b)-'gro** > kyamdros.

Finally, in certain words that contain an r affixed to a labial p, ph or b, the r disappears in normal pronunciation.

*Ex.:* 'bri-ru > Biru, sbra-nag-zhol > Banagzhöl

## Prosody and Accentuation in Literary Tibetan

One of the difficulties with the reading of Literary Tibetan is the absence of separation between words. There is no rule that can predict whether a word has one, two or more syllables, but there are important conventions concerning the phrase and clause prosody. It should be emphasized that prosody and accentuation are extremely important for reading Literary Tibetan, whether verse or prose. Even from a grammatical point of view it is essential to make the right pauses and these follow some prosodic rules. If those rules are not applied, the text becomes incomprehensible for the hearer. The traditional Tibetan treatises of grammar and poetry do not provide these rules, probably because there were entirely different from those which applied to Sanskrit. However, when Tibetan scholars read a text,<sup>214</sup> they naturally apply the prosodic and accentuation rules.

- The main rule is that grammatical particles should normally be read together with the preceding word. There should not be **any pause between the word and the following particle**, but a **pause after the particle**. When there is a succession of particles (two or more), they should normally be read without an intervening pause.

In most cases, grammatical particles are not stressed, but when there is a focus, a topicalization or for metric reasons, it is possible to stress the particle.

Here is the list of the main particles affected by the prosodic rule mentioned above:

- the case particles: གིས་ *gis* (or its variants), དུ་ *du* (or its variants), ལ་ *la* (or its variants), བས་ *nas*, ལས་ *las*, དང་ *dang*, གི་ *gi* (or its variants)
- the quantifiers: དག་ *dag*, ཚོ་ *tsho*, རྣམས་ *rnam*, ཏོག་ཙོག་ *to-cog* (or its variants), ཙམ་ *tsam*, ཞིག་ *zhig*
- the topicalizer ཞི་ *ni*
- the statement particle འོ་ *o* (or its variants)

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214. This is true for all types of Literary Tibetan: Classical or Modern, religious or lay.

- the alternative and question particle ་མ་ 'am (or its variants)
- the adjunctive and adversative particle ་ང་ yang (or its variants)
- the nominalizers: ་པ་ pa (or ba), མཁན་ mkhan, ཅན་ can, ལྡན་ ldan, རྩུ་ rgyu, ལྷངས་ stangs, ཚུལ་ tshul, ལུལ་ khul, མི་ mi, འཕྲོ་ phro
- the connective particles: ཞི་ ste, རིང་ zhing (and their variants), ན་ na, དུས་ dus, ཚེ་ tshe

These particles generally occur at the end of a phrase or a clause, and are often followed by the clause ending punctuation mark *shad*. Some rare particles, such as the adjunctive particle ་ང་ yang, may occur at the beginning of a clause.

Ex.: དེ་ཡང་བླ་མ་དེའི་ཞལ་གསུང་ཐོས་པ་ཙམ་མམ།  
*de yang bla ma de 'i zhal mjal gsung thos pa tsam mam*

ཐ་ན་མཚན་ཙམ་ཐོས་པས་ཀྱང་ལུས་བ་སྐྱ་ལྡང་བའི་དད་པ་གཡོ་བུས།  
*tha na mtshan tsam thos pa+s kyang lus ba spu ldang ba 'i dad pa g.yo nus /*

“Just meeting that lama or hearing his words, and even just hearing his name, can generate devotion to the extent that the hairs on one’s body stand on end.”

• When the connective *na* particle conveys the meaning of a hypothesis “if”, it should be read with a rising intonation, but when it means “when”, as in the following example, it should read with a falling intonation:

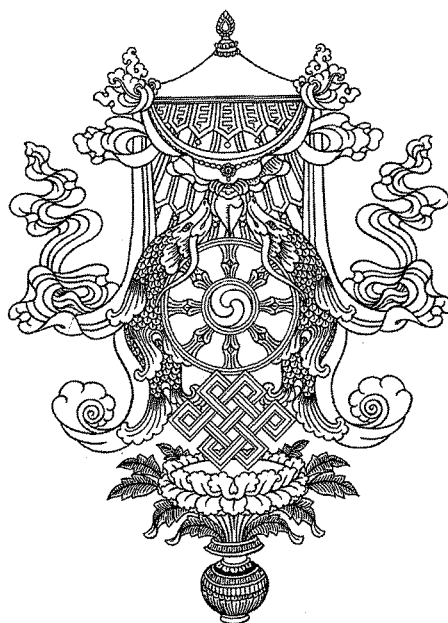
རྒྱ་མཚོ་མཐོང་བ་ན་ ཁྲོན་པའི་ སྐལ་བ་བརྒྱལ་ནས་ མགོ་གས་ཏེ་ ཞི་སྐད།

*rgya-tmtsho mthong+ba+ na khron-pa 'i sbal-ba brgyal+nas mgo gas+ te shi skad*

“It is said that, when it saw the ocean, the frog in the well fainted, its head burst and it died.”

## The Main Symbols of Tibet

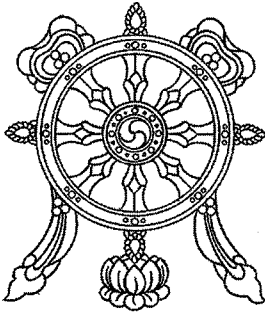
Tibetan culture is very rich in symbols. While these symbols usually have a deep meaning, they also have an aesthetic function. Most are related to the philosophic-religious tradition, but some are only found in popular culture. These symbols are to be seen in murals on monastery walls, on *thangka* (Tibetan icons), carpets, and, in a few cases, on the walls and doors of houses, on tents, clothing and jewelry. The following examples are among those which are most likely to be encountered, with a brief description of each.<sup>215</sup>



བཏཱ་ཤེས་རྟལ་མ་བཏཱ་ན། trāshi' tā' kyä'  
(Skt.: *astamaṅgala*).

### The Eight Auspicious Signs.

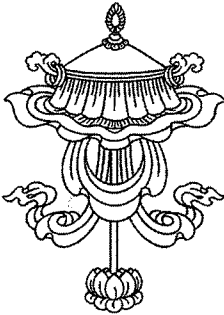
215. Although a number of these signs are originally derived from the Indian tradition, the interpretations offered here are primarily Tibetan. Symbols may often have more than one interpretation, even within Tibet. For more information see: Robert Beer, *Encyclopedia of Tibetan Symbols and Motifs* (London: Serindia, 1999); Dargyab Rinpoche, *Buddhist Symbols* (Boston: Wisdom Publication, 1995); Eva Rudy Jansen, *Le Livre du Bouddha, divinité et symboles rituels du bouddhisme* (Diever, Holland: Éditions Binkey Kok, 1990).



འཁོར་ལོ། khōrlo (Skt.: *dharmacakra*)

### The wheel

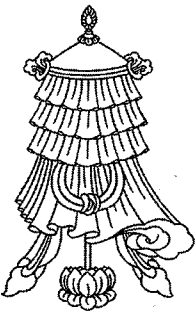
The wheel represents the teaching or the spread of the Dharma, or the pacification of living beings by the Dharma. The eight spokes represent the Noble Eightfold Path. More generally, the wheel stands for royal power.



གཏུག་ཏུ། (Skt.: *chattrā*)

### The parasol

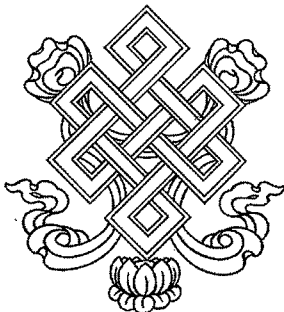
It reduces the pain resulting from the heat of negative emotions.



རྒྱལ་མཚན། kyāntsān (Skt.: *dhvaja*)

### The victory banner

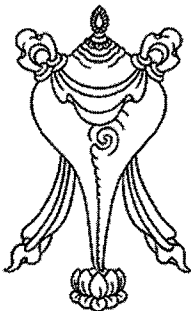
It stands for victory over demons and heretics, and represents the flag of perfect knowledge.



པ་ཏྱ། pātra or དཔལ་བེལ། pālpīu (Skt.: *śrīvatsa*)

### The patra

The *patra* symbolizes perfection, fullness and the glory of the five wisdoms. It is sometimes referred to as the “knot of eternity”, and is associated with the concept of *tendrel* (*rten-‘brel*), meaning “interdependence”. This is one of the fundamental notions of Buddhism in general, insofar as all phenomena are regarded as being interdependent and linked to causes and conditions.

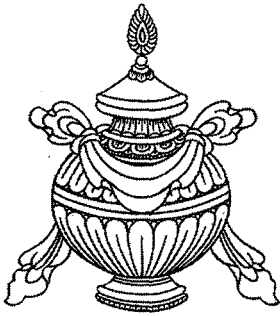


དུང་གཡས་འབྲིལ། thūngyāk̄yi: (Skt.: *dakṣiṇāvartaśaṅkha*)

### The clockwise-spiralling white conch

It announces in all directions the sweet sound of the Dharma and the glory of all the buddhas.





ཐུམ་པ། phumpa (Skt.: *kalaśa*)

#### The vase

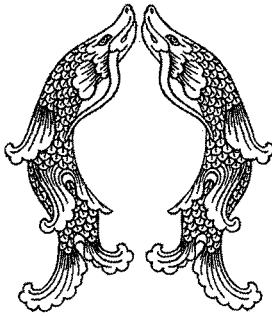
It contains the essence of knowledge and of pure merit, and represents the fulfilment of wishes.



པ་མ། pāma (Skt.: *padma*)

#### The lotus

The lotus stands for the perfectly pure spirit of one who is born in samsara and yet remains detached and untainted by negative emotions and impurities.



གསེར་ཉ། sēnya (Skt.: *suvarṇamatsya*)

#### The (two) golden fish

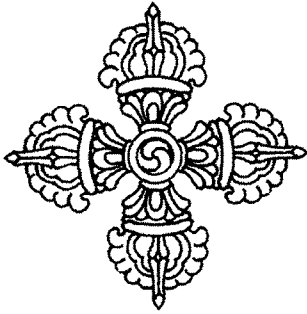
A sign of good fortune. According to some interpretations, the two fish symbolize the two sacred Indian rivers of the Ganges and the Yamuna.



རྡོ་རྗེ། torce (Skt.: *vajra*)

#### The adamantine thunderbolt

This is the central symbol of Tantric Buddhism or Vajrayāna (*rdo-rje theg-pa*), from which the name of the latter is derived. The thunderbolt represents indestructible force and symbolizes the unchanging nature of ultimate Reality (the Void), the permanence of the Buddha-mind and the immutable truth of the Dharma. It also represents the masculine aspect of the path to enlightenment.



རྩོམ་ལྷ་གུ་མཐོ། torce kyatram (Skt.: *viśvavajra*)

**The “double vajra” or “crossed vajra”**

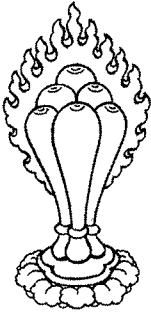
It symbolizes realization linked to the four types of worldly activity. The crossed vajra also represents the seal of the secret or of eternity.



གྲིལ་གྲུ། thri|pu (Skt.: *ghanta*)

**The ritual bell**

The ritual bell or *drilbu* represents the wisdom of selflessness associated with the feminine principle, whereas the vajra stands for compassion, associated with the male principle.



རྫོན་གྲུ་མེ་འབར། nōrpu mempar (Skt.: *cintamani*)

**The blazing jewel or norbu membar**

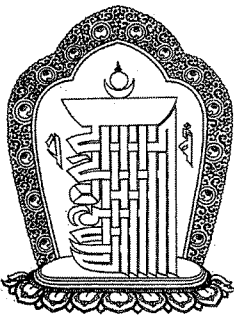
Also known as the wish-fulfilling gem.



དགའ་འཕྲིལ། kakyi:

**The gakyil**

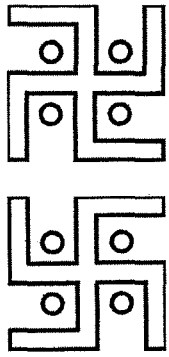
This jewel represents the combination of happiness and joy.



རྫོན་བཟུ་དབང་ལྷན། nāmcu wāngtān

**The ten letters of the Kālacakra mantra**

*Namchu wangdān* is the symbol of the Kālacakra, the wheel of time, and represents the Kālacakra mantra comprising ten superimposed letters.



གཡུང་རྩུང་། yüingtrung

### The swastika

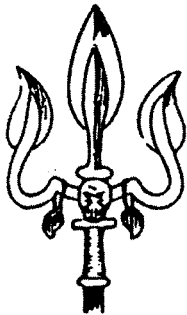
This is the most important symbol of the Bön religion (the anti-clockwise swastika), but the clockwise variant is also used in Buddhism to denote immutability. The sign sometimes appears on the Buddha's footprints. According to Bön teachings, the origin of the yüingtrung is not Sanskritic, and the symbol is therefore not assimilated to the Indian swastika.



འདོད་ཡོན་ལྷན་། tōyön ngā

### The objects of the five senses

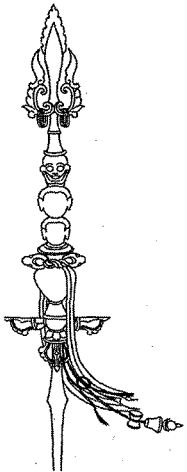
These are: the mirror, the lute, the conch filled with water, the fruit and the silk scarf. Each represents a sensual pleasure. They may be united in a single compilation, as here, or displayed separately.



ཚེ་གསུམ་། tsesum (Skt.: *trisula*)

### The trident

This symbol is generally to be seen on monastery roofs and as an attribute of certain divinities. It represents the three jewels: the Buddha, the Dharma and the Sangha.



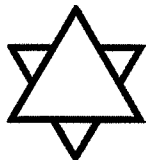
ཁ་ཀྲམ་ཀ། khātramka (Skt.: *khatvanga*)

### The khatamka

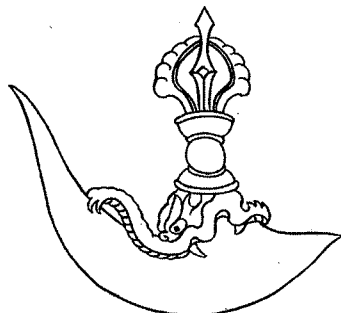
This trident or magic sceptre, usually adorned with a string of skulls, is the attribute of certain divinities. It destroys the three poisons: ignorance, hatred and lust, or else stands for the divinity's consort.

ཚོང་འབྲུང་བསྟོན་མ། chōncung nōlma

### Symbol of the *dākinī*



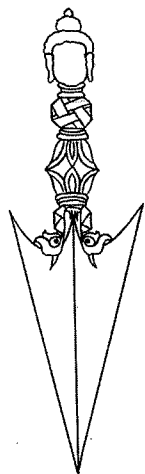
The three angles of the two triangles represent respectively:  
 — non-adherence to subject and object, and ultimately emptiness;  
 — being concept-free and therefore unqualifiable;  
 — non-attachment to the five aggregates, and hence freedom from desires.



ཐི་གུག་ thriku' (Skt.: *kartika*)

### The crescent knife, an attribute of the *dākinī*

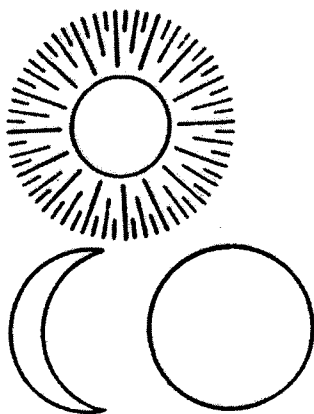
This symbol represent wisdom, which cuts through the ego.



ཕུར་པ། phūrpa (Skt.: *vajrakīlaya*)

### The stake of male wrathful divinities

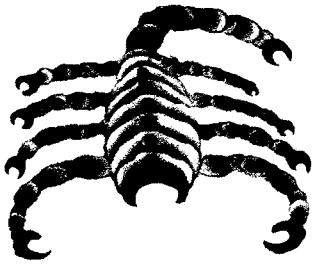
Sometimes referred to as a dagger, it represents the destruction of all conceptualization and of the notion that phenomena have an intrinsic reality. During certain rituals this stake is thrust into an effigy representing demonic forces in order to subdue them.



ཉི་མ། nyima ལྷོ་བ། tawa

### Sun and moon

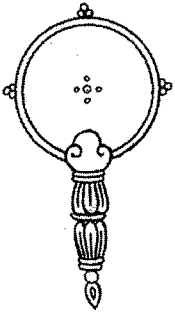
These are often displayed on doors of houses in nearly all Tibetan villages, as well as on flags. They represent abundance (associated with the stars) and happiness. The buddhas and gods are often seated on a solar and/or lunar disk, in which case the latter represent the union of wisdom, the female principle (the sun and the red color) and the means or compassion corresponding to the male principle (the moon and the white color).



ཐིག་པ་རུ་ཙ་ tikparatsa or ཐིག་པ་རུ་ཉག་ tikparanya'

### The scorpion

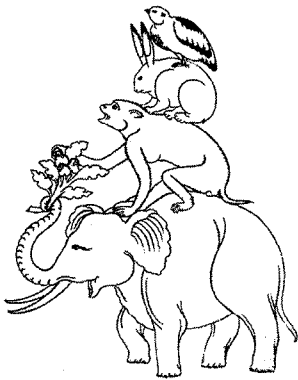
The scorpion often figures on the walls of Tibetan village houses. It is believed to repel evil spirits and to eliminate obstacles.



མེ་མོང་ melong (Skt.: ādarśa)

### The mirror

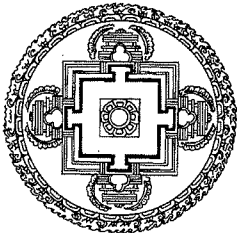
This is an important symbol, especially in the school of the Great Perfection (Dzogchen). Representing the mind in which all phenomena are reflected, the mirror is associated with wisdom.



མ་སྤྱན་པ་སྤྱན་བཞི་ thūnpa pūn shi

### The four brothers in harmony

The drawing portrays an elephant, a monkey, a rabbit and a bird. They signify friendship and cooperation, as well as a proper moral and virtuous attitude.



དགྲིལ་འཕོར་ kyīnkor (Skt.: maṇḍala)

### The mandala

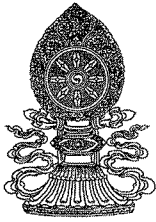
This is a diagram consisting of concentric circles and squares, symbolising the cosmos (the external mandala) or the human body (the internal mandala). It may be represented in various different ways as a drawing, a thangka, a sculpture or as a composition of colored sand or rice.



བཀྲ་ཤིས་རྩམ་བརྒྱན་ trāshi tsā' kyā'

### The eight auspicious materials

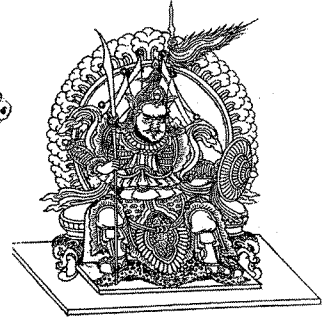
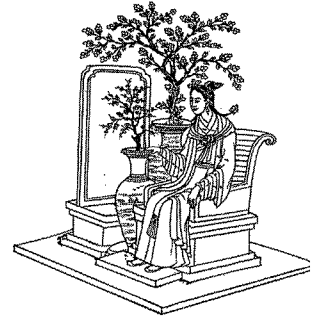
The mirror, yoghurt, the durwa grass (*Panicum dactylon*), the wood apple (*Aegle marmelos*), the clockwise-spiralling conch, ghiwang pigment (bezoard), vermilion powder and grains of white mustard.



ཀླུ་སྲིད་སྣ་བདུན་ kyälsi' nātün

### The seven symbols of royalty

The wheel (faith), the jewel (wisdom), the queen (moral conduct), the minister (concentration), the elephant (recognition), the sublime horse (diligence), the general (reflection and attention).



ལུང་ཏི་ lūngta

### The wind-horse

This term variously denotes a kind of individual energy, a ritual, and also a prayer-flag associated with this ritual. On these flags of different colors, representing the five elements, are printed “wind-horses” and mantra that the wind carries with it in all directions. *Lungta* are generally found on mountain passes as well as on the roofs of houses and monasteries. In the centre of each flag is the “wind-horse”, carrying on its back the *cintamani* or “wish-fulfilling gem” (see above), while each of the four corners features one of four protective animals: རྟ་ tā “tiger”, འབྲུག་ tru’ “dragon”, རྩ་ལྷ་ chakyung “garuda (mythic eagle)” and སེང་གེ་ sēngke “snow lion”. The “wind-horse” or *lungta* symbolizes good fortune. In Spoken Tibetan, “to have *lungta*” means “to be lucky”.

## Glossary of Linguistic Terms

**ablative:**

The ablative case indicates spatial or temporal provenance. (see Lesson 9)

**absolutive:**

The unmarked case: It indicates the grammatical patient, that is, the participant that undergoes the action (in the case of transitive verbs) and the single participant (in the case of intransitive verbs). (see Lesson 4)

**affective (verb):**

With an affective verb, the subject is in the absolutive case (unmarked case) and the object is in the dative. (see Lesson 9)

**agentive:**

The agentive denotes the agent of an action (the ergative function) as well as the instrument, the cause of an action and manner in which it is produced (instrumental functions). The agentive may also be designated by the term "ergative-instrumental". (see Lesson 8)

**allocentric future:**

The allocentric future implies that the speaker intends to perform the action on behalf of an interlocutor. It can be used only in the first person singular (and occasionally plural) with volitional verbs. (see Lesson 23)

**anticipatory mood:**

In the case of interrogative sentences that directly concern the person being addressed, the questioner must anticipate an answer containing an "I" or a "we" by making advance use of an egophoric auxiliary in the question itself. This "anticipatory mood" is a distinctive feature of Tibetan. It appears not only in Standard Tibetan but in all other Tibetan dialects too, though not in the classical literary language.

**aorist (aspect):**

The aorist is a perfective aspect of the verb that denotes that an action performed in the past has no bearing on the present. (see Lesson 10)

**aspect:**

Together with tense, verb aspect is an essential notion for understanding the system of verb "tenses" in the majority of the world's languages. Verb aspect specifies whether an action is completed (perfective) or non-completed (imperfective) with respect to a given reference-point (past, present or future). In Tibetan, the present and the imperfective past are formally identical, whereas the perfective past (the aorist and the perfect) have a completely different form. (see Lesson 10)

**assertive (mood):**

The assertive mood corresponds to a historical or general truth, or a piece of information that the speaker regards as certain even if he or she may not have verified it directly. The mood is marked by appropriate verb auxiliaries. (see Lessons 5 and 10)

**associative:**

The associative case conveys the meaning of "with", "against" or "from", but it may also function as the conjunction "and". (see Lesson 9)

**causative/resultative verbs:**

Causative and resultative verbs are phonetically closely-related pairs. Causative verbs emphasize the cause of a process and the role of the agent in performing an action. Resultative verbs stress the result obtained and the state of the patient or object. All causative verbs are transitive and volitional. Resultative verbs are generally non-volitional and intransitive. (see Lesson 35)

**connective:**

The connective is a grammatical morpheme that makes it possible to turn two basic sentences into one. It corresponds to both coordinating and subordinating conjunctions of traditional grammar.

**directional (auxiliary):**

Directional auxiliaries are used with verbs of movement to indicate whether an action is taking place towards or away from the speaker or the point of reference. (see Lesson 41)

**egophoric (mood):**

The egophoric mood translates a personal knowledge on the part of the speaker, or else an intention on his or her part that is often directly implied in the event that he or she is describing. Egophoric auxiliaries are therefore always associated with an "I" (whether explicit or implicit) in the statement, whatever the function of that "I" may be (subject, object, indirect object or complement). (see Lessons 3 and 10)

**ergative:**

The ergative and the instrumental cases together provide the two functions of the agentive case. The ergative denotes the agent of the action. In syntactic terms, it denotes the subject of most transitive verbs. (see Lesson 8)

**ergative (verb):**

With an ergative verb, the subject is in the ergative case and the object is in the absolutive. (see Lesson 8)

**essential (stative verb):**

Stative verbs or essential copulas denote an essential quality inherent in the person or the thing. The difference between essential and existential verbs is similar to that between the Spanish verbs *ser* and *estar*. (see Lesson 6)

**evidential mood:**

See mediatory mood

**existential (stative verb):**

Stative verbs or existential copulas express the existence of a phenomenon or a circumstantial characteristic that may often imply a value-judgment on the speaker's part. (see Lesson 6)



**experiential (auxiliary):**

The use of this auxiliary signifies that the subject has experienced the action at least once in the past. (see Lesson 15)

**genitive:**

The genitive case denotes the noun complement (see Lesson 4).

**inferential (mood):**

The inferential mood implies that the speaker is basing what he or she is saying on an inference or a deduction drawn from the traces or results of a past action. The mood is expressed through the appropriate verb auxiliaries. (see Lesson 10)

**intentional (auxiliary):**

Intentional auxiliaries are compatible only with volitional verbs. They imply that the agent-speaker has voluntarily performed the action. (see Lessons 8 and 10)

**mediatory (mood):**

Mediatory moods are conveyed by auxiliary verbs (or copulas) and have the role of specifying the source of information that provides the authority for the speaker's statement. There are basically four moods: egophoric, testimonial, assertive and inferential. The information that all these moods convey is certain. (see Lessons 5 and 10)

**mnemic (auxiliary):**

The use of this type of auxiliary implies that the speaker has only a vague memory of what he or she is saying. (see Lesson 33)

**nominalizer:**

Nominalizers are suffixes that make it possible to transform a verb or clause into a noun (or a noun phrase). Verbs that have been nominalized in this way operate as nouns or participles, depending on the context. (see Lesson 11)

**oblique:**

The oblique case indicates the goal (dative function), place or direction (locative function). Thus, the oblique may be referred to as the "dative-locative". (see Lesson 5)

**participant:**

A participant is a person or thing that is involved in a process to some degree. It is generally a noun, which is directly governed by the verb. Different verbs may have one, two or three participants. Thus the verb "to walk", for example, has just one participant (the one who is walking), the verb "to see" has two (the seer and the seen), and the verb "to give" has three (the giver, the thing given, and the recipient). The same verb may have a different number of participants according to its particular meaning in a given context.

**perfect (aspect):**

The perfect is a perfective aspect of verbs that specifies that the result of an action performed in the past is still present at the time of utterance. (see Lesson 10)

**possessive (verb):**

With a possessive verb (also called benefactive verb), the subject is in the dative case and the object is in the absolutive (see Lesson 9)

**postposition:**

postposition: Postpositions are “prepositions” that go after the noun with which they are associated. They have the same function as prepositions (in, on, below, etc.) in European languages. (see Lesson 7)

**receptive (auxiliary):**

The receptive egophoric auxiliary, which is used only in the past, implies that the subject-speaker of a sentence has undergone the action, has perceived it (involuntarily) or has been its goal. (see Lesson 10)

**resultative verb:**

See causative verb

**secondary verb:**

“Secondary” verbs are for the most part modal verbs that go between the main verb and the final auxiliary. (see Lesson 11)

**self-corrective (auxiliary):**

“Self-corrective” auxiliaries imply that the speaker has just realized that he was mistaken or else that he has just discovered something. (see Lesson 33)

**situational grammar:**

Tibetan is particularly sensitive to situation and environment, as well as the sources of information on which a speaker's assertions are based. When a statement cannot be immediately associated with a concrete situation of communication, Tibetans tend not to accept it or find it strange. One consequence of this attitude is a reluctance to present verbs in a series of conjugations. The existence of an anticipatory mood and evidential auxiliaries is a manifestation of this situational grammar. The specific function of auxiliaries in dreams or in reported speech also illustrates the importance of pragmatics in this language. (see Lessons 6 and 10)

**testimonial (mood):**

The testimonial mood specifies that the speaker was himself witness to what he is stating. The testimony is usually visual, but may also be based on hearing or any of the other senses (touch, smell or taste). This mood is marked by appropriate verb auxiliaries. (see Lessons 5 and 10)

**topicalizer:**

A topicalizer in Tibetan is a particle that makes it possible to emphasize or “topicalize” the group of words that precedes it. (see Lesson 25)

**valency (verb):**

The verb valency corresponds to the number of participants (or valents) with which a verb is combined. There are basically monovalent (valency of 1), bivalent (valency of 2) and trivalent (valency of 3) verbs. (Tibetan does not have any verb with zero valency). Thus the verb “to walk” is monovalent (the one who is walking), the verb “to see” is bivalent (the seer and the seen), and the verb “to give” is trivalent (the giver, the thing given, and the recipient).

**verb types:**

From a syntactic perspective, the Tibetan verbs may be divided into the following types: ergative verb, possessive verb (or benefactive verb) and affective verb, according to the various cases the verb governs. (see Lesson 9).

**verbalizer:**

Verbalizers are verbs that are either intrinsically meaningless or have a general meaning such as "to do" or "to send". A great many verbs in Standard Spoken Tibetan consist of a noun followed by a verbalizer. Thus Tibetan doesn't say "to study" but "to do study". Similarly, for "work", "telephone" and "photograph", the literal translation of the Tibetan constructions would be "to do work", "to send telephone" and "to make photograph".(see Lesson 14)

**volitional/non-volitional verb:**

Tibetan verbs fall into two basic categories: volitional and non-volitional. The former relate to controllable actions, and are compatible with intentional (and any other) auxiliaries. The latter imply non-controllable processes that do not depend on the subject's volition and cannot be combined with intentional auxiliaries or imperative markers. (see Lesson 8)

## English-Tibetan Glossary

དབྱིན་པོ་ད་ཀློན་མཁོའི་ཚིག་མཛོད་ཅུང་ཅུ།

<b>A</b>			
a short while ago	ད་གིན།	all three	གསུམ་ཀུ།
a, an	ཅིག (ཞིག་ ཞིག་) L	all	ཚང་མ། མྱེད་ག
abandon, leave, to	བཞག།	alone	གཅིག་ལུ། ལྷོ་རྒྱུད་། H
able, to be	ཐུབ།	already	ད་ལྟ་ནས།
about, approximately	ཅམ།	also	ཡིད། ཡང་། L
above all	ལྷག་པར་དུ།	altar	མཚོད་ཤོམས།
abundant, copious	རྒྱས་པོ།	altitude sickness	ལ་དུག
accent	།-གདངས་:	altitude	མཚོ་ཚད།
accept, agree, to	ཁས་ལེན་ + བྱེད།	altogether	སྒྲིམ་པས།
accident	རྐྱེན་ངན།	aluminum container	ཉ་ཡང་།
accountant, astrologer	ཕྱིས་པ།	always	རྟག་པར།
accuse unjustly, to	མ་ཉེས་ཁ་གཏོགས་ + བྱེད།	amazed, to be	ཉ་ལས། ཡ་མཚོན་+ ལྷོ།
accuse, to	ནག་ཉེས་ + བརྩུགས།	amazing! (that's)	དཔེ་རང་རེད།
act, deed	ལས་ཀུ། བྱ་བ། L	ambassador	གཞུང་ཚབ།
act, do, to	བྱེད། 1, 3 བྱས། 2	amber	སྒྲིམ་ཤེལ།
act, to (theatre)	འཁྲབ།	Amdo	ཡ་མདོ།
actor	འཁྲབ་མཁན།	America, American	ཡ་མེ་རི་ཀུ།
acupuncture	གསེར་ཁབ།	American	ཡ་མེ་རི་ཀུ་བ།
address	ཁ་བྱང་། ཞལ་བྱང་། H	among	ནང་ནས།
administration	འཛིན་སྐྱོང་།	analyse, to	བཞག་དཔྱད་ + བྱེད།
advise, to	བསྐྱབ་བྱ་ + ལྷག།	and	དང་།
advise, to	བཀའ་སྐྱོབ་ + གནང་། H	anger someone, to	ཁོང་སྐྱོ་ + བསྐྱབ་།
aeroplane	གནམ་ལྷུ།	anger	ཁོང་སྐྱོ།
affection (to show)	བྱམས་པོ་ + བྱེད།	angry, to get	རྒྱུད་ + ལང་།
affectionate	བྱམས་པོ།	angry, to get	རྒྱུ་རྒྱུད་ + བཞེངས། H
Africa	ཡ་སྤེ་རི་ཀུ།	angry, to get	ཚོག་པ་ + ཟ།
after	རྗེས་ལ། གཞུག་ལ།		ཁོང་སྐྱོ་ + ལང་།
age	ཕོ། དུས་ཚུལ། H	animal	དུད་འགྲོ། སེམས་ཅན།
agree, arrange, to	འགྲིག།	annihilate, to	མེད་པ་ + བརྗོ།
agreement, harmony	མཐུན་སྦྲིལ།	ant	ཤོག་མ།
agriculture	ཞིང་ལས། སོ་ནམ།	antelope	གཙོད།
Ah! I see!	ཡ་ལའི།	apart from that	དེ་མིན་པ།
aim, goal	དམིགས་ལུལ།	apple	ཀྲ་ཤུ། བཞེས་ཤུ། H
air	རྒྱུད་།	apricot	མངའ་རིས་ཁམ་ཤུ།
airport	གནམ་ལྷུ་འབབ་ཐང་།	April	རྒྱུ་རྒྱ་བཞི་པ།
alcohol (distilled)	ཡ་རག་བཞེས་རག H	Arabia, Arab	ཡ་རབ།
alive, living	གསོན་པོ།	argali, wild sheep	གཉན་ན།
all day	ཉི་མ་ཉིན་གང་།		

aristocrat, noble	ལྷན་པོ།	bar, pub	ཚང་ཁང་།
arithmetic, mathematics	ཡན་རྫིས།	barber, hairdresser	སྤྲོ་བཞུར་ཁང་།
arm	ལག་རྒྱ།	barley	ནལ།
army	དམག་སྲུང་སྡེ།	base, foundation	གཞི།
army camp	དམག་ཆུང་།	basket	ལྗེ་པོ།
around, about	གཡམས་གཡོན།	bathe, wash oneself, to	གཟུགས་པོ་ + དགུམ།
arrive late, to	རྒྱུ་ལྷན་ + ཐོབ་སྡེ།	bathe, wash oneself, to	སྤྲོ་གཟུགས་ + དམིལ། H
arrive on time, to	རྒྱུ་ཐོབ།	bathroom, washroom	ལུས་ཁང་།
arrive, reach, to	ཐོབ་སྡེ།	battery	སྤོག་རྩེ།
arrow	མདའ།	be about to, to	འགོ་ལོ། གཤམ། L
art	རྒྱ་ལྡན།	be, to	རེད། ཡིན།
article	ཚེད་རྩེ།	bean	ཀུན་མ། སྤུན་མ། L
Asia	ཤར་རྒྱུ་ལྡན།	bear, black	འོ་མ།
ask, to	བཀའ་འདྲི་ + ལུས། h	bear, brown	དྲིད་མོང་།
ask, to	བཀའ་འདྲི་ + གནང་། H	beard	ལྷ།
ask, to	སྐད་ཆ་ + དྲིས།	bearded	ལྷ་པོ།
asleep, to fall	གཉིད་ལུག་ མཚལ་ལུག་ H	beat, to	བརྟེན་པ། གཟུགས།
assembly hall	འདུ་ཁང་།	beautiful woman	མཚོས་མ།
assembly	ཚོགས་ཚེན།	because, since	ཅང་།
at home	ནང་ལ།	because, since	ག་རེ་རེད་ཟེར་ན།
at the home of, near	ཅུ་ལ།	become, to	ཚགས།
attach, tie, to	བཏགས།	bed	ཉལ་ཁྱི། གཟིམ་ཁྱི H
August	ལྷོ་ཟླ་བརྒྱད་པ།	bedroom	ཉལ་ཁང་།
aunt (maternal)	ལྷོ་མོ།		གཟིམ་ཁང་། H
aunt (paternal)	ལ་ཚེ།	bee	སྤང་ཚོར་ལྷ།
author	ཚུམ་པ་པོ།	beef	སྤང་ཤ།
autumn, fall	ལོ་ན་ཀླ།	beer	ལྷོ་རག།
<b>B</b>		before, in the past	གནང་སྤོམ།
back	ལུས་པ། ལྷོ་ལོད། H	before, preceding	སྤོན་མ། ལོ་ན་མ། L
backside, rump	ལུས་པ།	beggar	སྤང་ཤོ་སྤང་པོ། L
bad, wicked	ལྷན་ཚགས། རྒྱ་པ།	begin (sth.), to	འགོ་བཙུགས།
bag	ལུག་མ། ལྷོ་པ།	begin (sth.), to	དབུ་བཙུགས། H
ball	ལྷོ་པོ།	begin, to	འགོ་ཚུགས།
balloon	ལྷན་ལྷན།	begin, to	ལྷོགས།
bamboo	ལྷོག་མ།	behind	ལྷོད།
banana	གོ་ར།	behind, rear	ལྷོད་ལོགས།
bandit	རྒྱ་པ།	Beijing	པེ་ཅིན།
bank	དབུ་ཁང་།	believe	ཡིད་ཚེས་ + ལྷོད།

bellows	མྱེད་པ། མྱེད་པ། L	book, Tibetan pecha	དཔེ་ཆ། ཕུག་དཔེ། H
belly	པོ་བ།	bookshop	དཔེ་དེབ་ཚོང་ཁང་།
belong, to	ཁོངས་གཏོགས།	boot	ལྷམ་གོ་ ཞབས་ཕུགས། H
belt	སྐེ་རགས།	border, limit	མཐའ།
bharal, blue sheep	གནའ་བ།	bored, to be	ཉོབ།
Bharkor	བར་སྐོར།	born, to be	སྐྱུ། འཁྲུངས། H
Bhutan	འབྲུག་ཡུལ།	borrow, to	གཡེར།
Bhutanese	འབྲུག་པ།	both	གཉིས་ཀྱ།
bicycle	རྒྱུ་ག་རིལ། རྒྱུ་འཕོང། L	bottle	ཞེལ་དམ།
big	ཚེན་པོ།	bottom's up, cheers!	ཞབས་དག
binoculars	རྒྱུང་ཞེལ།	boundary	ས་མཚམས།
biography (of a saint)	ཚམས་ཐར།	bowl (wooden)	པོར་པ།
bird	བྱིལ། བྱ།	box	མཐུ།
birthday	སྐྱེས་སྐར། འཁྲུངས་སྐར། H	boyfriend, girlfriend	དགའ་རོགས།
birthplace	སྐྱེ་ས། འཁྲུངས་ཡུལ། H	branch	ཡལ་ག
bite, to	སོ་ + རྒྱག	brass	རག
bitter	ཁ་ཉིག	brave	ལྷོ་ཁོག་ཚེན་པོ།
black	ནག་པོ།	bread with meat stuffing	ཤ་བག་ལེབ།
blacksmith	མགར་བ།	bread	བག་ལེབ། བཞེས་བག H
blanket, cover	ཉལ་གཟུང། ཀམ་པར་ལི།	break down, to	སྐྱོན་ + འོར།
blood pressure	ཁྲག་ཤིང།	break, be broken, to	ཚག
blood	ཁྲག་སྐྱ་ཁྲག H	break, to	བཅག
blow, to	ཕུ་ + རྒྱག	breakdown	སྐྱོན།
blue, green (grass)	སྐོན་པོ།	breast	ལུ་མ།
boat	ལྷ་གཟིངས།	breath	ཕྱ།
Bodhgaya	དོ་རྗེ་གདན།	breath	དབྱགས་རྒྱུང་།
bodhisattva	བྱང་ཆུབ་སེམས་དཔའ།	breathe, to	དབྱགས་ + བཏང་།
body	གཞུགས་པོ།	bride, daughter-in-law	མནའ་མ། བག་མ།
body	སྐྱ་གཞུགས། H	bridge	བམ་པ།
body-cutter	སྐྱ་བས་ལྷན།	bring back, to	རྒྱུར་ཁྱིར།
boil, to	འཕོལ།	bring: see lead	
boil, to (cause to)	བསྐོལ།	broadcast, transmit, to	འཕྲིན་སྐྱེལ།
Bön (religion)	བོན།	bronze	ཁྱོ།
bon appétit!	ཞལ་ལག་མཉེས་པོ་གནང་གོ།	bronze (high-quality)	མི།
bone	རུས་ཁོག	brother, older	ཙ་ཙག་ རྩོ་ལགས། H
Bönpo	བོན་པོ།	brother, younger	འོག་མ། རྩོ་ལགས། H
book (Western style)	དེབ། ཕུག་དེབ། H	brown	རྒྱ་སྐྱག
book, exercise	འཕྲི་དེབ།	Buddha Śākyamuni	འཇུག་ཐུབ་པ།
		Buddha	སངས་རྒྱུས།

Buddhism	ནང་པའི་ཚོས།	carry, to	བུཀུག
Buddhism, Mahayāna	ཐོག་པ་ཚེན་པོ།	cast, throw	གཞུགས།
Buddhism, Hinayāna	ཐོག་པ་རྒྱུ་བ།	cat	ཞི་མི། བྱི་ལ། L
Buddhism, Vajrayāna	དྲོ་རྩེ་ཐོག་པ།	catch, hold, to	ཟིམ། ཟིན། L
Buddhist	ནང་པ།	cause	རྐྱེན། རྐྱ།
Burma, Myanmar	འབར་མ།	cell (monastic)	ཤག
burn, to	ཚོག	cemetery	དུར་ཚོང།
burn, to (cause to)	མི་ཀླག་ + བཏང།	centre, middle	དབྱེས། དབུས།
burn, to (cause to)	མི་ཐོག་ + བཏང། L	century	དུས་རབས།
bus, coach	སྤྱི་སྤྱོད་རྒྱུ་ལུ་འཁོར།	ceremony	མཚན་སྐོ།
business, to do	ཚོང་ + རྒྱག	certain, some	ཁ་ཤས།
business, trade	ཉེ་ཚོང།	certainly	གཏན་གཏན།
busy, occupied	བྲེལ་བ་ཚེ་པོ།	certainly	ཡིན་དུ་ཡིན།
but	ཡིན་ནའི། ཡིན་ན་ཡང། L	certainly, really, exactly	དག་རང།
butter	མར། གསོལ་མར། H	chain (iron)	ལྷགས་ཐག
butter lamp	མར་མེ། མཚོང་མེ། H	chair	རྒྱུ་ཀླག་ འབས་ཀླག H
butterfly	བྱེ་མ་ལེབ།	chang, Tibetan beer	ཚང། མཚོང་ཚང། H
build (house) to	རྒྱག 1 བརྒྱབ། 2 རྒྱབ། 3	change (money)	དུལ་སིལ་མ།
buy, to	གཞིགས། H	change, alteration	འགྱུར་ལྡོག
buy, to	ཉོ། 1 ཉོས། 2, 3	change, exchange, to	བརྗེས། བརྗེས་པོ་རྒྱག
<b>C</b>		change, to	རྒྱུར།
calculate, to	ཚུམ་རྒྱག	change, to	མཚོང་ཁང།
call someone, to	གསུང་ + གནང། H	chapel, shrine	གཤིས་ཀླ།
call someone, to	སྐད་ + བཏང།	character, temperament	རྗེས་འདེད་ + བཏང།
called, to be	ཟེད། ལྷ། H	chase, pursue	གོང་ཁེ་པོ།
calm	སྣང་སྣང།	cheap, inexpensive	མགོ་སྐྱོར་ + བཏང།
calm, to be	སྣང་སྣང་ + འབྱེད།	cheat, deceive, to	འགམ་པ།
camera	པར་ཆས།	cheek	འབས་དག
capital city	རྒྱལ་ས།	cheers! bottoms up!	ལྷུར་བ། ཞིབ་ལྷུར། H
capital, investment	མ་རྩ།	cheese	སྣན་ཚོང་ཁང།
capitalism	མ་རྩའི་དོན་ལུགས།	chemist's shop	རྗེས་འགྱུར།
car	རྒྱུ་ལུ་འཁོར། L	chemistry	དུལ་འཛིན།
car	མོ་ཀ། སེབས་ཀོ། H	cheque	བང་ཁོག་ བང་ཁོག་ L
care (medical)	སྣན་བཅོས།	chest	བྱ།
careful, to be	གཟབ་གཟབ་ + འབྱེད།	chicken	སྤྱ་གུ་ལ་ལ། H སྤྱ་གུ་ L
carpenter	ཤིང་བཟོ་བ།	child	སི་བན། ལྷགས་སྤོད། h
carpet, floor rug	ས་གདན།	China (P.R.C.)	ཡུང་གོ།
carry, to	བྱིན། བསྐྱམས།	Chinese (spoken)	རྒྱ་སྐད།



Chinese (written)	ལྷ་ཡིག	comb one's hair, to	ལྷ་ལྷ་ཤེས་ + ལྷ་ག
choose, to	གདམ་ཀ་ + ལྷ་ག	come in!	ཡར་ཤོག་ ཡར་ཤེབས། H
chopstick	ཁོ་ཙམ་	come, to	ཤེབས། H
Christian	ཡེ་ལྷ།	come, to	ཡོང་། 1, 2 ཤོག་ 3
churn for tea	མདོང་མོ། གསོལ་མདོང་། H	commemorate, to	དྲུག་གསོ་ + རྱེད།
cigarette, tobacco	ཐ་མག་ བཞེས་ཐག་ H	commemoration, memorial	དྲུག་གསོ།
cinema	སྒྲིག་བརྟན།	common, ordinary	སྒྲུབ་མོང་གི
circuit	སྒྲོ་ར་ར། སྒྲོ་ར་བ། L	Communism	གྲུང་ཁབ་རིང་ལུགས།
circuit, to make a	སྒྲོ་ར་ར་ + ལྷ་ག	Communist Party	གྲུང་ཁབ་ཏང་།
circumambulate, to	སྒྲོ་ར་ར་ + ལྷ་ག	companion	རོགས་བ།
Civilization, culture	རིག་གཞུང་།	compare, to	བསྟུར།
class, course	འཛུགས་གྲྲ།	compassion	སྤོང་རྗེ། ལྷགས་རྗེ། H
classroom	སྒྲོ་བ་ཁང་།	competition	འགྲུབ་སྦྱར།
clean	གཙང་མ།	complete, accomplish, to	གྲུབ།
clear	གཙང་མ། གསལ་པོ།	complicated	མགོ་རྒྱུ་པོ།
clear, bright	གསལ་པོ།	computer	སྒྲིག་ཁྲུང་འབྲུལ་འཕྲོར།
clear, to	གཙང་མ་བཟོ།	concerning	སྒྲོ་ར།
clever, smart	ལྷུང་པོ།	conditions	ཆ་རྒྱུན།
climb, to	འཛུགས། འཛུགས། L	conflict	འགལ་རྒྱ།
clock, watch	ཚུ་ཚོད། ལྷག་ཚོད།	consciousness	འདུ་ཤེས།
close (door), to	གཟིམ་སྒྲོ་ + བརྒྱུ་བ། H	consider: see <i>think, to</i>	
close (door), to	སྒྲོ་ + ལྷ་ག	construct (house, bridge...)	ལྷ་ག 1 བརྒྱབ། 2 ལྷོབ། 3
close (objects), to	ཁ་ + ལྷ་ག ཁ་ + བརྒྱུ་བ། H	construct (road, object...)	བརྒྱོ། 1 བརྒྱས། 2, 3
cloth (cotton)	རས་ཆ།	construct, build, to	བཞུངས། H བཞུངས། HL
clothing	དུག་སྒྲིག་ བ་བཟུལ། H	consult, to	བཞེན།
cloud	ལྷིན་པ།	continue, to	ལྷ་མཐུད།
coat	གོ་ར། ལྷ་པ།	convenient, simple	ལྷ་བས་བདེ་པོ།
coffee	ཁོ་ཐི།	converse, talk, to	བཀའ་མོལ་ + ལུས། h
coincide, fall, to	འཁེལ།	converse, talk, to	བཀའ་མོལ་ + གནང་། H
cold	གང་མོ།	converse, talk, to	སྒྲིང་ཆ་ + བཤད།
cold, flu	ཆམ་པ།	cook	མ་བྱུན།
cold, to catch	ཆམ་པ་ + ལྷ་ག	cook, to	བཙོས།
cold, to catch	མགུལ་ཆམ་ + བཞེས། H	copper	ཟངས།
cold, to feel	འབྲུག་སྒྲུ་བསེལ། H	copy, to	ལྷས།
collect, save, to	བསགས།	coral	ལྷ་འུ།
collect, to	སྒྲུག།	corpse, dead body	རྒྱ།
college (of monastery)	གྲྲ་ཚང་།	correct, to	ལྷ་དག་ + བཏང་།
colour	ཚོན་མདོག་ ཁ་མདོག་	cost, to	གནས།
		cotton cloth	རས་ཆ།

cotton	རས།	Dalai Lama (title)	ལྷུ་བ་རིན་པོ་མེ
cough, to	སྒོ་ + ལྷག	damage, loss	སྒྲོན། ལྷོང།
count, calculate, to	ཚིས་ + ལྷག	damp, wet	སྒོན་པ།
count, to	གངས་ཀ་ + ལྷག	dance, to	ཞབས་འཕྲོ་ + ལྷག
country, valley	ལྷང་པ།	danger	ཉེན་ལ།
countryside, village	གྲོང་གསེབ།	dare, to	ལུས།
courage, bravery	སྒོ་ཁོག	Darjeeling	དྭ་རྩེ་སྒྲིང།
court, courtyard	སྒོ་རྩ།	date	ཚེས་པ།
court, tribunal	ཁྲིམས་ཁང།	daughter, girl	འུ་མོ། སྲས་མོ། H
cousin, brother	སྤུན་སྒྲུ། ལྷ་མཚེད། H	day	ཉི་མ། ཉིན། L
cow	བ་ལྷུགས།	day after tomorrow	གནངས་ཉིན་ཀ།
crag, cliff	བྱག	day before yesterday	ཁོ་ཉིན་ཀ།
crane (bird)	བྱ་ལྷང།	day	ཉི་མ། ཉིན་གར།
create, to	གསར་གཏོང་ + བྱེད།	day, the following	དེའི་སང་ཉིན།
criticise, to	སྒྲོན་བརྗོད་ + བྱེད།	deaf	ཡ་མཚོག་འོན་པ།
cross a pass, to	ལ་ + ལྷག	debt	འུ་མོན།
cross, to	བཅད།	deceitful	གཡོ་སྦྱ་ཚ་པོ།
crossing	བཞི་མདོ་ལ།	deceived, to be	མགོ་སྒོར་ + ཐབས།
crossroads	བཞི་མདོ་ལ།	December	རྩི་ཟླ་བརྒྱ་གཉིས་པ།
crude, boorish	ཉམ་པ་ཚ་པོ།	decide, to	ཐག་བཅད།
crudeness, boorishness	ཉམ་པ།	deep	གཏིང་ཟབ་པོ།
crush, to	རྒྱུས།	deer	ག་བ།
cry, weep, to	བྱ།	defecate, to	སྦྱག་པ་ + བཏང།
cultivated land	འོང་ག	defend a thesis	དམ་བཅའ་ + བཞག
Cultural Revolution	རིག་གནས་གསར་བརྗེ།	defend, protect, to	ལྷང་སྒྲོབ་ + བྱེད།
culture	རིག་གནས། ཞེས་རིག	Delhi	ལྷ་ལྷ།
cup	དཀར་ཡོལ། ཞལ་དཀར། H	delicious	ཞི་མ་པོ། ལྷོ་པོ། H
curious, inquisitive	རྩུས་གཏོགས་ཚ་པོ།	democracy, democratic	དམངས་གཙོ་བོའི་ལྷགས།
curtain	ཁྲ་ཡོལ།	demolish, to	གཏོར།
customs	འགག་སྒོ།	depend, to	རག་ལས།
cut, to	བཅད།	desert (sand)	བྱེ་ཐང།
cut, to be	ཚད།	deserted land	ཡ་ཚ་སྒོང་པ།
<b>D</b>		desire	འདོད་པ།
dairy products	དཀར་ཚུ།		སྦྱགས་འདོད། H
dākinī	མཁའ་འགྲོ་མ།	desire, to feel	འདོད་ཚགས་ + ལང།
Dalai Lama	ཏ་ལའི་ལྷ་མ།	desire, want, to	སྦྱགས་འདོད། H
Dalai Lama (title)	སྐུ་མཁའ་ལྷ།	desire, want, to	སྦྱིང་འདོད།
Dalai Lama (title)	ཡིད་བཞིན་ནོར་བུ།	destroy, demolish	གཏོར་བཞིག་ + ལྷག

destroy, waste	གཏོད།	door	སྒོ། གཟིམ་སྒོ། H
detailed, precise	འབྲེལ་བཤམ།	dot, intersyllabic	ཚེག
development, progress	གོང་འཕེལ།	dough of tsampa	སྨག་པ།
Dhagpo	དྲགས་པོ།	down, below	གཤམ།
Dharamsala	ལྷ་རམ་ས་ལ།	down there	མ་གོད།
Dharma	ཚོས།	down, to bring	པབས།
Dharma centre	ཚོས་ཚོགས།	down, to go	བབས།
dialect	ཡུལ་སྐད།	downwards	མད།
diamond	པ་ལམ།	Drāpung (monastery)	འབྲས་སྤྱངས།
dictionary	ཚིག་མཛོད།	drawing	རི་མོ།
die, to	ཤི། རྒྱུ་ལ། H	dream	མི་ལམ། མནལ་ལམ། H
difference	ལྗང་པར།	dream, to	མི་ལམ་ + བཏང།
different	མི་འདྲ་བ།	dream, to	མནལ་ལམ་
difficult	དཀའ་ལས་ཁག་པོ།		+ བཏང་གནང། H
diligent, earnest	བརྩོན་པོ། ཉུང་བཙོན།	dress, wear, to	གོན།
direction	ཁ་སྤྱོད།	drink, to	འཐུང། 1 བཏུངས། 2
director, leader	འགོ་ཁྲིད། དབུ་ཁྲིད། H		འཐུངས། 3
dirt	དྲག་པ། དྲིག་པ། L	drink, to	ལྷ། 1 ལུས། 2, 3h མཚོད། H
dirty	བཙོན་པ།	drive (a car), to	མོ་ཏ་ + བཏང།
disappear, to	མེད་པ་ཆགས། ཡལ།	driver, pilot	ཁ་མོ་པ།
disaster, obstacle	གོགས་དབང།	drop (of liquid)	ཐིགས་པ།
disciple	སྦྱོར་མ།	drugstore	སྦྱོར་ཚོང་ཁང།
discipline, rules	སྦྱིག་ལམ།	drum	རྒ།
disorder, chaos	མང་མེད།	drunk, to be	ར་བཟྱ།
distance	རྒྱུང་ཐག	dry	སྦྱོར་པོ།
distinguish, to	དཔྱེ་བ་ + ལྷ།	dumb, mute	སྦྱགས་པ།
district	རྫོང།	during, while	ལུས་རིང་གར།
disturb, to	ཅ་བསྐྱུན་པོ་ + བཙོན།		ལུན་རིང། L
divide, to	བཤོ་ག་རྒྱག	dust	ཐལ་ལ། ཐལ་བ། L
do, act, to	བྱེད། 1, 3 བྱས། 2	dwindle, to	ཉུང་རྒྱ་འགོ།
do, act, to	གནང། H		
doctor, physician	ཨམ་ཚི། སྦྱོན་པ།	<b>E</b>	
doctrine, vision	ལྷ་བ།	each	རེ་རེ།
dog	ལྷི།	eagle	བྱ་སྦྱག
doll, puppet	ཨ་ལང་པད་གོག	ear	ཨ་མཚོག་སྦྱོན་མཚོག། H
domain, property	གཞིས་ཀ།	early	སྦ་པོ།
done, to have	བཟུག	earring	ཨ་མོང།
donkey, ass	པོང་གུ པོང་གུ། L	earth, soil, land	ས།
		east	གོད།

eastern	ཤར་ཕྱོགས།	erase, to	ཐུབ།
easy	ལས་སྒྲ་པོ།	erased, to be	ཐུབ།
eat (flour), to	འགམས།	error	ནོར་འཁྲུལ།
eat	ཁ་ལག་+ ཟ།	escape, to	ཐོས།
eat, to	ཟ། 1 བཟས། 2 ཟ། 3	establish, fix, settle	གཏན་འབེབས་
eat, to	ལྷ། 1 ལུས། 2, 3 h མཚོད། H	+ གནང།	
economy, wealth	དབལ་འཕྱོད།	establish, set up, to	གསར་འཛུགས་
edge, end	མཐའ།	+ གནང།	
educate	སློབ་གསོ་+ བཏང།	et cetera	ཅི་དག མོགས། L
education	སློབ་གསོ།	Europe, European	ཡུ་རོབ།
effort	འབད་བརྩོན།	evening	དགོང་དག
effort, to make	འབད་བརྩོན་+ བྱེད།	evening, this	དོ་དགོང།
egg	སྒོང་ང། བཞེས་སྒོང་། H	ever, never	ནམ་ཡང་།
eight	བརྒྱད།	Everest, Mount	ཚོ་མོ་གླང་མ།
eighteen	བཅོ་བརྒྱད།	every day	ཉིན་ལྟར་དེ་བཞིན།
eighty	བརྒྱད་ཅུ།	every year	མེ་ལྟར་དེ་བཞིན།
electricity	སློབ།	everywhere	ག་ས་ག་ལ།
eleven	བརྒྱ་གཅིག	exact	ཉག་ཉག
eliminate, clear	མེལ།	exam, test (oral)	རྒྱག་སློབ།
embassy	གཞུང་ཚབ་ཁང་།	exam, test (written)	ཡིག་ཚད།
emotion (negative)	ཉོན་མོངས།	exam, to take a written	ཡིག་ཚད་+ བཏང།
emperor	སྐོང་མ།	exam, to take an oral	རྒྱག་སློབ་+ བྱེད།
empty	སྟོང་པ།	examine, to	བཞག་དཔྱད་+ བྱེད།
enclosure, surrounding wall	ཕྱགས་རི།	example	དཔེར་བཅོམ།
end	མཐའ་མཇུག	example, for	དཔེར་ན།
end of month	ཟླ་འཇུག	except, save	མ་གཏོགས།
end, be ended, to	ཕྱོལ་ཚར།	exception	དམིགས་གསལ།
endure, get used to, to	འཕོད།	excrement	སྐྱག་པ།
endure, support, to	སྲུག་རུས་རྒྱག	excuse me!	དགོངས་འགལ་མེད་པ་ཅིག
enemy	དགྲ་པོ།	excuse me!	དགོངས་པ་མ་ཚོམས།
energy	རུས་པ།	exercise	སྦྱོང་ཚན།
England, English	དབྱིན་ཇི།	exhibit, to	སྒྲིག་གཞོམ་+ བྱེད།
enough, to be	ནང་།	exhibition	འགྲེམ་སྟོན།
enter, to	འཇུལ།	existence	འཚོ་བ།
entrust, transmit, to	བསྐྱད།	expensive, costly	གོང་ཚེན་པོ།
envelope	ཡིག་སྒོགས།	experience	ཉམས་ལུས།
equal	སྟོ་མ་པོ།	expert, skillful	མཁས་པོ།
era, time	རུས་སྐབས།	explain, to	འགྲེལ་བཤད་+ རྒྱག

express, show, to	བསྟན།	fifteen	བཅོ་ལྔ།
expression, appearance	ཉམས་འགྱུར།	fifty	ལྔ་བརྒྱ།
exterior, outside	ཕྱི་མོགས།	fight, quarrel, to	རྒྱག་རེས་ + འོར།
eye	མིག་སྐྱུན། H	fight, quarrel, to	རྒྱག་རེས་ + རྒྱག་འཛིང།
<b>F</b>		fight, to	ཡང་གུངས།
face	གདོང་བ། ཞལ་རས། H	figure, number	ཁངས། ཁིངས། L
factory	བཙོ་བྱ།	fill, be filled, to	སྒྲིག་བརྒྱན།
faithful (religion)	དད་ཅན།	film	བརྟེན།
fake, false	རྒྱལ་མ།	find	ཞིབ་ཞིབ།
fall in love, to	ལེམས་པ་ + འོར།	fine (powder, etc.), detailed	ཡོངང།
fall, fall over, to	རིལ།	fine! all right!	མཇུག་གྲ། ཕྱག་མཇུག་ H
fall, to	ཟག་བབས།	finger	སེན་མོ། ཕྱག་སེན། H
fame, glory	སྐད་གྲགས།	fingernail	ཚར།
family	མི་ཚང། བྱིམ་ཚང།	finish, to	མེ། ལུགས་མེ། H
family member	ནང་མི།	fire	མེ་འོར།
famous, well known	སྐད་གྲགས་ཚེན་པོ།	fire (to break out)	མེ་མདང་ + རྒྱག་
far, distant	ཐག་རིང་པོ།	fire, shoot, to	མེ་ + བཏང།
farmer	ཞིང་པ། སོ་ནམ་པ།	fire, to light	མེ་རྒྱག་
farmer	ཞིང་པ།	fire, to set	དང་པོ་སྒྲིག་མ།
farmer-nomad	ས་མ་འབྲོག་	first	ཉ།
fashion	དཔེ་གསུང།	fish	ཉ་ཤ།
fast, rapid	མགྲུགས་པོ། ལྷོ་ལ་པོ། H	fish (dish)	ཉ་ཟིན།
fat, stout	རྒྱགས་པ།	fish, to	ལྷ།
fat, stout	ཤ་རྒྱགས་པ།	five	ལེབ་ལེབ།
father	པ་མ། པ་ལགས། H	flat	ཕྱོགས།
father (of someone else)	ཡབ། H	flee, run away	སྐྱོག་མ།
fault	ཚུན།	floor, storey	ཕྱོ་ཞིབ། གསོལ་ཞིབ། H
fear	ཞིང་སྐྱང།	flour	ཅམ་པ། གསོལ་ཞིབ། H
fear, be afraid, to	ཞིང།	flour of roasted barley	མེ་ཏོག་
February	ཕྱི་ཟླ་གཉིས་པ།	flower	མིང་བྲ།
feel, to	ཚོར།	flute	སྐང་ནག་ སྐང་ནག་ L
feeling, sensation	ཚོར་སྐྱང།	fly (insect)	འཕུར།
female sex	མོ་མཚན།	fly, to	ཉེབ་ཅེག་ + རྒྱག་
festival, ceremony	དུས་ཚེན།	fold, to	གཞུག་ལ་ཡོང།
fever	ཚབ།	follow, to	ཁ་ལག་ ཞལ་ལག་ H
few days ago, a	ཁ་སང། ཁ་སང། L	food	ལྷོ་ཚས།
few	ཉུང་ཉུང།	food	ཁ་ལག་ + བཙོ།
field	ཞིང་ཁ།	food, to prepare	

foodstuffs	བཟའ་ཆས།	<b>G</b>	
foot, leg	ཀང་པ། ཞབས། h	game, toy	ཅིང་མོ།
football	ཀང་ཅིང་སྡོ་མོ།	Gandän (monastery)	དགའ་ལྷན།
forehead	དབུ་སྡོ། དབུ་སྡོ། L	garbage, rubbish	གང་སྡོགས།
foreigner	ཕྱི་ལྗམས།	gasoline, petrol	རྩ་ལྷན།
forest	ཤིང་ནགས།	gather, meet, to	འཛོམས།
forget, to	བརྗེད།	gather, to	བསྐྱུ། བསྐྱུས།
fork	གང་དྲ།	gazelle	རྩ་བ།
fortress	མཁར། རྩོད།	Gelugpa (sect)	དགེ་ལུགས་པ།
fifty	བཞི་བརྒྱ།	generally	སྤྱིར་བཏང་།
found (institution)	ལུག་བཏང་ + གནང་། H	generation	མི་རབས།
four	བཞི།	generator	སྐམ་སྡོག།
Four [Noble] Truths	བདེན་པ་བཞི།	gentle	འཇམ་པོ།
fourteen	བརྒྱ་བཞི།	geography	ས་ཁམས་རིག་པ།
fox	ཕ་མོ།	Germany	འཇར་མན།
foxfur hat	ཕ་ལྷ།	geshe	དགེ་བཤེས།
France	ཕྱི་རྒྱ་སི།	get rid of, to	བསྐྱོད་གསོག་ལྷན།
free	རང་དབང་ཡོད་པ།	gift	རོན་པ།
free, let loose, to	ཤོར།	gift, to make a	རྟེན།
free, liberate, to	བཅིངས་ བསྐོལ་ + བཏང་།	gift, to make a	གསོལ་རས་ + གནང་། H
freedom, liberty	རང་དབང་།	girlfriend	སྒྲོགས་མོ།
frequent	ཡང་ལེ།	girlfriend, boyfriend	དགའ་རྒྱུགས།
Friday	གཟའ་པ་སངས།	give, offer, to	སྤྲ། ལུལ། h གནང་། H
friend	སྤྱིགས་པོ།	glass (drinking)	ལྗེ་ལ་སེ།
friendly, compatible	མཐུན་པོ།	glass (substance)	ཤེས་སྡོ།
frog	སྐལ་པ།	glasses, spectacles	མིག་ཤེས། སྐྱུན་ཤེས། H
front of, in	མདུན།	glove	ལག་ལུབས།
fruit	ཤིང་རྟིག།	go back, return, to	ལོག།
fry, to	བརྗོན།	go out, to	དོན། མོན། L
frying pan	ཚལ་སྤྲང་།	go out, to (of fire)	མེ་ལེ།
full	གང་།	go, to	འགོ་1 ཕྱིན། 2 ལྷགས། 3
fumigation, to perform	བསང་ + བཏང་།	go, to	ཤེབས། H ཐེག་ H
funds	ཐེབས་རྩ།	goat	ར།
funny	དགོད་ལྡོ་པོ།	god, divinity	ལྷ།
funny, amusing	བསྐྱེད་བཞིག་ཚ་པོ།	goddess	ལྷ་མོ།
funny, comical	དགོད་ལྡོ་པོ།	gold	གསེར།
furniture, item of	འཛོལ་ཆས།	good, well	ཡག་པོ།
		goodbye (to so. departing)	ག་ལེ་ཤེབས། H
		goodbye (to so. staying)	ག་ལེ་བཞུགས། H

goods, items ཚོང་རྒྱུ  
 gormo, currency unit ཚོང་ཕྱི  
 government གཞུང་། རྒྱུ་གཞུང་།  
 gown, chuba རྩུ་བ།  
 grain, seed འབྲུ།  
 granddaughter ཚ་མོ།  
 grandfather, old man སྲོ་པོ། སྲོ་ལགས། H  
 grandmother, old lady མོ་མོ། མོ་ལགས། H  
 grandson ཚ་པོ།  
 grasp, seize འཇུ། 1 བཟུལ། 2,3  
 grass ལྗ།  
 grassland ཚ་ཐང་།  
 great temple of Lhasa གཞུང་ལག་ཁང་།  
 green (dark) རྩེད་ཆུ།  
 grey རྩུ་པོ།  
 groom, son-in-law མག་པ། རྩུ་བག་H  
 group ཚོགས་པ།  
 guardian of temple དགོན་གཉེན།  
 guerrilla warfare, to wage འཇབ་དམག་ + རྩུག  
 guest མགོན་པོ། རྩུ་མགོན། H  
 gun མི་མཛད།

**H**

habit, custom སོམས་གཞིས།  
 hail སེ་ར།  
 hail, to སེ་ར་ + བཏང་།  
 hair རྩ། དབྱ་རྩ། H  
 hairdresser, barber རྩ་བཞུར་ཁང་།  
 half ཕྱེད་ཀྱ།  
 Han China རྒྱ་ནག  
 Han Chinese རྒྱ་མི།  
 hand ལག་པ། ཕྱུག་H  
 handsome མཛེས་པོ།  
 hang, to བཀལ།  
 happen, to བྱེད། 1,3 བྱས། 2  
 happiness བདེ་བ། བདེ་སྲིད།  
 happy, content རྩེད་པོ།  
 happy, pleasant རྩེད་པོ།  
 hard, fierce དྲག་པོ།

hard, solid མཐགས་པོ།  
 མཐེགས་པོ། L  
 ཡོས།  
 hare གཞོད།  
 harm གཞོད་སྐྱེལ།  
 harm, to རྩོན་པོ།  
 harmonious, interesting འོང་སྐོར།  
 harvest festival རྩོན་ཚོག  
 harvest ལུ་མོ། དབྱ་ལ། H  
 hat དགོས།  
 have to, to ཡོད། འདུག ཡོད་རེད།  
 have, to རྩོ།  
 he རྩོང་། H  
 he, she མགོ དབྱ། H  
 head ཚེ་མོ་བ།  
 headmaster ཏུག དུངས། H  
 heal, get better, to རྩུ་ཁམས།  
 health འཕྲོད་བཞེན།  
 healthy ཐང་པོ།  
 heap, pile རྩེད་ རྩེད་གཙོགས།  
 hear, to སྒོ གསན། H  
 heart (anatomical) རྩིང་། མགུལ་རྩིང་། H  
 heart (spiritual) རྩིང་། རྩུགས། H  
 heart disease རྩིང་གི་ན་ཚ།  
 heat ཚ་བ། རྩྱེད།  
 heat, to ཚ་པོ་ + བཞོ།  
 heater ཐབ།  
 heavy རྩེད་པོ།  
 heel རྩིང་པ།  
 height མཚོ་ཚད།  
 helicopter ཐང་འཕུར་གཞུག་ལྷ།  
 hello, best wishes བཀའ་ཞིས་བདེ་ལགས།  
 help རོགས་རམ།  
 help, to ཕྱུག་ རོགས་  
 + གནང་། H  
 help, to རོགས་རམ་ + བྱེད།  
 hepatitis མཚིན་པའི་ན་ཚ།  
 herd, flock, pack ལྷ།

herder, nomad, drogpa འབྲོག་པ།  
 here འདི། འདིར། L  
 hesitate, doubt, to ཞེ་ཚེམས་ + བྱེད།  
 hide (of yak); coracle ཞོ་བ།  
 hide (oneself), to གཤ།  
 hide, to སྐལ།  
 high མཐོ་པོ། མཐོན་པོ། L  
 high school: see school  
 hill རི་འབྲུར།  
 hill, mountain རི།  
 Himalaya ཉི་མ་ལ་ཡ།  
 Hindi རྒྱ་གར་སྐད།  
 Hindu རྒྱ་པ། རིན་བྱ།  
 history མ་རྒྱུས།  
 hit, hurt oneself, to བརྒྱབས།  
 hold, to རྒྱུ། རྒྱུ། L  
 holiday, vacation ལུང་སང་། ལུང་མེང་། L  
 hollow ཁོག་ཉེང་།  
 homeland བུལ་ལྗུང།  
 honest དྲུང་པོ།  
 hope, to རེ་བ་ + བྱེད།  
 horrible རྒྱུག་ཆགས་ཞེ་པོ་ཅིག  
 horse ཉུ། ཚིངས་པ། H  
 horse race ཉུ་རྒྱུག  
 hospital རྩུན་ཁང་།  
 hot spring རྩུ་ཚོན།  
 hot ཚ་པོ།  
 hotel མགྲོན་ཁང་།  
 hour, watch, clock རྩུ་ཚོན། ཕྱག་ཚོན། H  
 house ཁང་པ། གཞིམ་གས། H  
 household དུད་ཚང་།  
 how are you? རྩུ་དྲིལ་གསལ་དྲུངས། HH  
 how are you? རྩུ་གཞུགས་བདེ་པོ། H  
 how much? how many? ག་ཚོད། ག་ཚོད། L  
 how? ག་འདྲས་ཟེ།  
 humble ཉམ་རྒྱུང་།  
 hundred million དུང་རྩུར།  
 hundred thousand འབྲུམ།  
 hundred བརྒྱ།

hungry, to be རྩོད་ཁོག་ཉེགས།  
 hungry, to be གསོལ་རྩོད་  
 + བགྲོལ་གནང་། H  
 hunt, to རི་དུགས་ + བཏང་།  
 hurry, to མཚོགས་ པོ་ + བྱེད།  
 hurt, to བ་ཚོ་ + བཏང་།  
 hurt, to རྩུང་གཞི་  
 + བཏང་གནང་། H  
 hydroelectric plant རྩོག་ཁང་།

I

I ང།  
 ice རྩུགས་པ།  
 idea བསམ་རྫོ།  
 idea, thought བསམ་རྫོ། དགོངས་པ། H  
 idiot རྩུགས་པ།  
 if, in the event that གལ་ཤིད།  
 ill, sick བད་པ།  
 ill, to be བ། རྩུང་། H  
 illness, disease བ་ཚོ། རྩུང་གཞི། H  
 illusion མིག་འབྲུལ། རྩུ་མ།  
 image, reflection གཞུགས་བརྟན།  
 imbecile: see idiot  
 imitate, to ལང་མོ་ + བྱེད།  
 immediately, at once ལམ་སང་། ལམ་མེང་། L  
 imperialism བཅོན་རྒྱལ་རིང་ལུགས།  
 important གལ་ཚེན་པོ།  
 impossible ཡིན་མིད་ཀྱི་མ་དེད།  
 impression, feeling ཚོར་ རྣང་། བག་ ཆགས་  
 in བད་པ།  
 India རྒྱ་གར།  
 Indian རྒྱ་གར་པ།  
 indicate, to: see show  
 industry བཟོ་ལས།  
 influence ཕྱགས་རྒྱུན།  
 injection, to administer ཁབ་ + རྒྱག  
 ink རྩུག་ཚ། ཕྱག་རྩུག། H  
 innermost part རྩུག  
 insect, bug འབྲུ།  
 instant, moment རྩོད་ཅིག



instrument (musical)	འབའ་ཆ།	just to there	ཕར་ཙམ་དྲགས།
instrument: <i>see tool</i>			
intellectual	ཤེས་ཡོན་ཙན།	<b>K</b>	
intelligent	རྟོག་པ་ཙན།	Kagyüpa (sect)	བཀའ་བརྒྱུད་པ།
intelligent, clever	སྤྲུང་པོ།	Kalimpong	ཀ་ལྷོན་སྤྱག་
interest, preoccupation	སེམས་ཁུར།	karma	ལས།
interesting, nice (to hear)	སྙན་པོ།	Kathmandu	ཡམ་བྲ། ཀ་ཏི་མཚ་གྲ།
interior, inside	ནང་མོགས།	Kazakh	ཅ་ས་ཁ་པ།
international	རྒྱལ་སྤྱི།	keep, look after, to	ཉར།
interpreter	སྐད་རྒྱུད། གསུང་རྒྱུད། H	kettle, teapot	ཁོག་ཉིར།
interpreter: <i>see translator</i>		key	ལྗེ་མིག་ ལྷག་ལྗེ། H
invent: <i>see create</i>		Kham	ཁམས།
invite, to	གདན་འདྲེན་ + ལུས། H	khatak, silk scarf	ཁ་བཏགས།
invite, to	སྐད་ + བཏང།		མཇལ་དར། H
iron	ལྷགས།	kidney	མཁལ་མ།
island	སྤོང་ཕྱོག།	kill, to	བསད།
Italy	ཡི་ཏ་ཡི།	kilogramme	སྤྱི་རྒྱ་མ།
<b>J</b>		kilometer	སྤྱི་ལེ།
jacket, coat	ཀོར།	kind, good-hearted	སེམས་བཟང་པོ།
January	སྤྱི་ཟླ་དང་པོ།	kind, sort	ལྗེ་ཁ།
Japan	ཉི་ཨོང་།	king	རྒྱལ་པོ།
jealous	མིག་སེར་ + ལང།	kiss, to	ཁ་སྤྱེལ།
jewel	དཀོན་མཆོག་ རྗོར་བུ།	kitchen	ཐབ་ཚང་། གསོལ་ཐབ། H
Jhangthang	བྱང་ཐང་།	kite	བྱ་འཕིར།
Jhokhang	རྫོ་ཁང་།	kite (bird)	ཕིང་ལྷུང་མ།
joint, articulation	ཚིག་གཞི།	knee	ལུས་མོ།
joke, to	བསྟན་བཤེག་ + བསྐྱར།	knife	གྲི།
joke, to; to have fun	ཅེད་མོ་ + ཅ།	knock	གཞུགས། བརྒྱུད།
journal, newspaper	ཚགས་པར།	knot	མདུད་པ།
journalist	གསར་འགྱུར་མ་གྲོགས་པོ། འགོད་མཁུན།	know (someone), to	རོ་ཤེས། རོ་མཐུན། H
joy	དགའ་བ། བདེ་སྤྱིད།	know, to	ཞལ་ཚོར། h
joyful	སྤྱིད་པོ། དགའ་པོ།	knowledge, quality	ཤེས། མཐུན། H
judge	ཁྲིམས་དཔོན།	Kongpo	ཡོན་ཏག།
juice, clear soup	ཁུ་བ།	<b>L</b>	
July	སྤྱི་ཟླ་བདུན་པ།	Ladakh	ལ་དྲགས།
jump, to	མཚོམས། མཚོངས། L	ladder	སྐལ་འཛོགས།
June	སྤྱི་ཟླ་དྲུག་པ།	ladle	སྤྱོད།
Jupiter	ཕུན་བྲ།	lake	མཚོ།

lama, teacher, master	མ་མཁེ།	letter, mail	ཡི་གེ་ཕྱག་ཇིས། H
lamp	ལྷ་མར།	level (water or fig.)	ཚུ་ཚད།
land, earth	ས།	level, rank, order	གོ་རིམ།
Land of Snows, Tibet	གངས་ལྗོངས།	Lhasa	ལྷ་ས།
landscape, countryside	ཡུལ་ལྗོངས།	Lhokha	ལྷོ་ཁ།
language, speech, sound	སྐད།	library	དཔེ་མཛོད་ཁང།
last	མཐའ་མ།	lick, eat (yogurt), to	བཞགས།
last, to	འགོར།	lie down, to	ཉལ།
late	ཕྱི་ཕོ།	lie, falsehood	སྐྱག་རླུབ། ཞལ་རླུབ། H
late, to be	ཕྱི་ཕོ་བྱེད།	lie, to tell a	སྐྱག་རླུབ་ + བཤད།
laugh, to	གད་མོ་ + བགད།	life	མི་ཚེ། སྲོག
laugh, to make	གད་མོ་ + བསྐྲངས།	lifestyle	འཚོ་བ་སྐྱེལ་སྐྲངས།
laughing, to burst out	གད་མོ་ + རོར།	light (weight)	ཡང་ཕོ།
laundry, washing, to do	དྲིག་འཇུ་ + རྒྱག	light	འོད།
law, rule	ཁྲིམས།	light, to	སྤར།
lay down (someone), to	བསྐྱུལ།	like	ནང་བཞིན།
laziness	མི་ཚོ།	like, as	དེ་འདྲ།
lazy	མི་ཚོ་ཅན།	like, to	དགའ་པོ། མཉེས་པོ། H
lead (metal)	ལྷ་ཉེ།	limb	རྒྱུ་ལག
lead, drive	འཐིད།	line	རྒྱུ།
lead, drive, to	འཐིད། འཐིད་གནང། H	line, lineage, tantra	རྒྱུ་རྒྱུ་རྒྱུ།
leader, chief	འགོ་འཐིད། དབུ་འཐིད། H	line, queue	རྒྱུ་རྒྱུ་རྒྱུ། L
leaf	མོ་མ།	lineage of incarnations	རྒྱུ་ཕྱིད།
learn, to	སྦྱངས།	lion	མེ་ཁྲི།
leave, abandon, to	ལས། ལུས། L	lip	མཚུ་ཏོ།
leave, go out, to	ཐོན།	liquid	རྫོན་གྱི་རིགས།
leave, put, place, to	བཞགས།	list	ཐོ། མིང་ཐོ།
leave, to take	དགོངས་པ་ + ལྷ། H	listen, to	ཉན། གསན། H
left	གཡོན།	lit, to be; to burn	འབར།
leg, foot	རྒྱུ་པ། ཞབས། h	literature	ཚུམ་རིག
legal, judicial	ཁྲིམས་འཛིན།	little more, a	ལྷག་ཅི། ལྷག་ཅམ། L
Leh	ལྷེ།	little, a	དྲིག་ཅི། དྲིག་ཅམ། L
lend, borrow, to	གཡར། གཡར་གནང། H	little, a	དྲིག་ཅམ།
leopard	གཟིག	little, a; once	གཟིག
leprosy	མཛེས་ནད།	live, lead a life, to	འཚོ།
lesson	སྦྱོར་ཚན།	live, sit, to	བསྐྱད། བཞགས། H
let go, allow to go, to	བཏང།	lively, agitated	འཇུག་པོ།
let go, drop, to	ལོར།		

liver	མཚིན་པ།	mantra	མཚན་མོ།
living room, sitting room	ཚོམས་ཚེན།	manual (book)	ཚོམ་དེབ།
lodging, hospitality	གནས་ཚང།	many	མང་པོ།
lodging, to find	གནས་ཚང་ + གཡར།	map	མ་བགྲ།
logic	ཚད་མ་རིག་པ།	March	ཕྱི་ཟླ་གསུམ་པ།
long	རིང་པོ།	market	ཚོམ།
long (time)	ཡུན་རིང་པོ།	marmot	ཕྱི་ཕི། ཕྱི་བ། L
look for, to	བཅུལ།	marriage	ཚང་ས། འཁྲུང་ས། H
look, to	གཟིགས། H	marry, to	ཚང་ས་ + རྒྱུག།
look, to	ལྟ། 1 བཟླས་ 2 ལྟོས། 3	Mars	མིག་དམར།
lose, to	བརྒྱལ།	mask	འབག ཞལ་འབག H
loss, damage	ཤོད།	mason	རྩོ་བཟོ་བ།
love	བཅེ་གདུང།	master, chief	དཔོན་པོ།
love, in: see fall in love, to		match	ལྷ་ཟླ།
love, to	དགའ། མ་ཉེས། H	material, substance	རྒྱ་ཆ།
low	དམའ་པོ།	mathematics	ཡང་ཚུམ།
luck	ལམ་འཕྲོ།	matter, it doesn't	གའི་གནང་གི་མ་རེད། H
lucky	བསོད་བདེ་ཚེན་པོ།	matter, it doesn't	གའི་བྱེད་གི་མ་རེད།
lung disease	སྒོ་ནད།	mattress (square, flat)	འཕོལ་གདན།
lung	སྒོ་བ།	maximum, most	མང་ཤོས།
lute, Tibetan	རྒྱ་སྟན།	May	ཕྱི་ཟླ་ལྔ་པ།
lynx	གཡི།	meal, food	ཁ་ལག ཞལ་ལག H
<b>M</b>		meal, food	གསོལ་ཚོགས། H
machine	འཕྲུལ་འཁོར།	meaning	དོན་དག
mad, crazy	ཚོན་པ།	means, method	ཐབས་ཤེས།
mad, crazy, to be	ཚོན།	measure	ཚད།
Madam	ཨ་ལྷག།	measure, to	ཚད་ + རྒྱུག།
magazine, journal	དུས་དེབ།	meat	ག། གསོལ་གུམ། H
magnet	ཁབ་ལེན།	mechanic	འཕྲུལ་ཚས་བཟོ་བ།
Maitreya	བྱམས་པ།	Medicine Buddha	སངས་རྒྱལ་སྟོན་ཟླ།
majority, most	མང་ཚེ་བ།	medicine, medical science	གསོ་བ་རིག་པ།
make up one's mind, to	ཐག་ཚོད།	medicine, medication	སྟན། གསོལ་སྟན། H
make, prepare, to	བཟོ། 1 བཟོས། 2, 3	medium	འབྲིང་བ།
male sex	ཕོ་མཚན།	meet, to	ལུག མཇལ། H
male	ཕོ།	meeting	ཚོགས་འདུ།
man, human, person	མི།	melody, tune	དབྱེངས།
man, husband	ཚོ་ག།	member, representative	འཁྲུས་མི།
manner, way	སྣངས།	memory	དྲན་པ།

merchant, businessman	ཚོང་པ།	morning	ཚོགས་གསལ། ཚོགས་པ། L
Mercury	ལྷག་པ།	morning, this	ད་རང་།
merit	བསོད་ནམས།	mosquito	དུག་སྦྲང་། དུག་སྦྲང་། L
message, answer	ལན། ལྷགས་ལན། H	mother	ཡ་མ། ཡ་མ་ལགས། H
meter	ལྷི་ལྷི།	mother (of someone else)	ཡུམ། H
method, way	ཐབས་ཤེས།	motorcycle	ཐག་ཐག
midday, noon	ཉིན་གུང་།	mountain sickness	ཡ་དུག
midnight	ནམ་ཟླེད།	mountain, hill	རྩ།
milk	འོ་མ། ཆབ་ཚོ།	mountain, sacred	གནས་རྩ།
million	ས་ཡ།	mouse, rat	ཙཱཱ།
mind, spirit	སེམས། རླུགས། H	moustache	ཡ་ར།
mineral	གཏིང་ཁ།	mouth	ཁ། རལ། H
minimum, fewest	ཉུང་ཤོས།	move house, to	ཁང་པ་ + རྩོ། 1 རྩོས། 2,3
minister	ཚོན་པོ།	move, to	འགུལ་རྩོད་ + རྩེད།
minute	སྐར་མ།	moved, to be	སེམས་འགུལ་ཐེབས།
mirror	ཞེལ་སྒོ། མེ་མོང་། L	movie	ཚོག་བརྒྱུ།
misfortune, unhappiness	རླུང་བཟ།	movie theater	ཚོག་བརྒྱུ་ཁང་།
mistaken, to be	ཚོད་པ།	moxibustion	མེ་བཙའ།
mix, be mixed, to	འདྲེས།	mule	དྲེལ།
mix, to	བཟླས། བཟླས། L	museum	འབྲེམ་སྟོན་ཁང་།
modern	དེང་རབ་གྲི།	mushroom	ག་མོ།
molasses	བྱ་རམ།	music	རོལ་མོ།
momo, Tibetan ravioli	མོག་མོག་ བཞེས་མོག་ H	musician	རོལ་ཆ་བཏང་མཁན།
Mön (tribe)	མོན་པ།	musk deer	སྤ་བ།
monastery	དགོན་པ།	Muslim	ཁ་ཆེ།
monastic dance	འཆམས།	mute, dumb	རླུགས་པ།
Monday	གཟའ་ལྷ་པ།	mutton	ལུག་ག།
Mongol	མོག་པོ།		
Mongolia	མོག་ཡུལ།	<b>N</b>	
monk	གྲུ་པ། དགེ་འདུན་པ། H	naga, serpent-spirit	སྤ།
monkey, ape	ཤིལ། ཤིལ། L	naked, nude	དམར་ཉེང་བ།
Mönlam, Great Prayer	མོན་ལམ་ཚེན་མོ།	name	མིང་། མཚན། H
month (international)	ལྷི་ཟླ།	narrow	དོག་པོ།
month (lunar)	པོད་ཟླ།	national	རྒྱལ་ཡོངས།
month, beginning of	ཟླ་འཁོ།	nationality	མི་རིགས།
month	ཟླ་བ།	native land	ཕ་ཡུལ།
moon	ཟླ་བ།	naturally	རང་བཞིན་གྱིས།
moreover, furthermore	ད་དུང་།	nature	རང་འབྱུང་ཁམས།
		near	འཕྲིས་ལ།

near, by	འགྲམ།	notice, to	དོ་སྣང་བྱུང་།
near, close	ཐག་ཉེ་པོ།	November	ཕྱི་ཟླ་བཅུ་གཅིག་པ།
necessity	དགོས་མཁོ།	novice monk	ཡིན་ཅུང་།
need, to	དགོས།	now	ད་ཉི།
needle	ཁབ།	now, so then	ད།
neighbour	ཁྱིམ་མཚོས།	nowadays	དེང་སང་།
neighbourhood, proximity	ཉེ་འདབས།	number	གྲངས་ཀ།
Nepal	བལ་ཡུལ།	number (of people)	ཁ་གྲངས། རལ་གྲངས། H
Nepalese	བལ་པོ།	number one, champion	ཡང་དང་པོ།
nephew, grandson	ཚ་པོ། ལྷ་ཚོ། H	number	ཡང་གི།
nervous	ཚ་གི་ཚོ་གི།	numerous	མང་པོ།
net	དྲ་བ།	nun	ཡ་ལེ། རྗེ་བཙུན་མ། H
never, not at all	ཁྱོད་ནས།	nurse	ནད་གཡོག
New Year	མོ་གསར།	Nyingmapa (sect)	རྗེང་མ་པ།
new	གསར་པ།		
news	གསར་འགྱུར།	<b>O</b>	
next	རྗེས་མ།	obey, to	ཁ་ལ་ཉན།
next, following	རྗེས་མར།	object, thing	དངོས་པོ། ཅ་ལག
Ngari	མངའ་རིས།	obstacle, obstruction	བར་ཚད།
niece, granddaughter	ཚ་མོ། ལྷ་ཚོ། H	obtain, acquire	རག་ཐོབ།
night	མཚན་མོ།	occasion, opportunity	གོ་སྐབས།
nine	དགུ།	occupation	འབྲེལ་བ།
nineteen	བཅུ་དགུ།	ocean	རྒྱ་མཚོ།
ninety	དགུ་བཅུ།	October	ཕྱི་ཟླ་བཅུ་པ།
noble	འཕགས་པ།	offer, give, to	སྤྲ། སྤུལ། h གནང་། H
noise	སྐད་ཚོར།	offering	མཚོད་པ།
nomad (male)	ཡ་པོ།	offering, item of	མཚོད་རྗེས།
nomad, herder, drogpa	འཕྲོག་པ།	offerings, to make	མཚོད་པ་ + འབྲུལ། h
nomad-farmer	ཡ་མ་འཕྲོག་པ།	office, bureau	ལས་ཁུངས།
noodles, noodle soup	སྤུག་པ། བཞེས་སྤུག་ H	official, civil servant	ལས་བྱེད་པ།
noon, midday	ཉེན་གུང་།	often	ཡང་མེ།
Norbu lingkha	ནོར་བུ་ལྷིང་ག།	Oh no! What a shame!	ཡ་ཙི།
north	བྱང་།	oil, petrol, gasoline	སྤུམ། གཞིམ་སྤུམ། H
northern	བྱང་ཕྱོགས།	old (object)	རྗེང་པ།
nose	སྐྱ་གུག་ བངས། H	old, elderly	གན་འཁོགས། བགེས་ཕྱོང་ H
not at all	ཁྱོད་ནས།	on foot	རྒྱ་བཟང་།
not bad!	མོ་ཙི། ཡའུ་ཙམ། L	on the occasion	དེའི་ཞོར་ལ།
nothing	གཞི། གང་ཡང་། L	on, on top of	མང་།

one	གཅིག	palace	ཕོ་བྲང་།
oneself	རང་།	panda	བྱི་ལ་དོམ།
only, solely	ཤི་སྟག	pane of glass	ཤེས་སྒྲི།
open (door), to	སྒྲི་བྱེ། གཟིམ་སྒྲི་ + བྱེ། H	pants, trousers	གོས་སྒྲང་།
open (objects), to	ཁ་བྱེ། ཞལ་བྱེ། H	paper	ཤོག་གུ་ བྱུག་ཤོག་ H
operatic piece	འཕྲབ་གཞུང་།	paralysed, to be	གཟའ་ + རྒྱག
operation, to undergo	གཤག་གཙོང་ + བྱེད།	parasol, umbrella	ཉི་གདུགས།
opinion	བསམ་ཚུལ།	pardon, forgiveness	དགོངས་དག
opponent, adversary	ཁ་གཏད།	parent	པ་མ། ཡབ་ཡུམ། h
opposite	སྒྲིག་ཕྱོགས།	park	སྒྲིང་ག་ བཞུགས་སྒྲིང་། H
or	ཡང་ན། འམ། །	part	ཚ་གས།
orange	ཚ་ལུ་མ།	particularly	ཉུག་པར་དུ། ཁྱད་པར་དུ།
order, command, to	བཀའ་ + བཏང་།	party (political)	ཏང་།
order, to	བཀའ་མངགས་ + གནང་། H	pass (mountain)	ཕ།
order, to	མངགས།	passport	ལག་ཁྱིམ། བྱུག་ཁྱིམ། H
ordinary	དུལ་མ།	past	འདས་པ།
order, command	བཀའ།	pastry, fried	ཁ་ཟེམ། ཞལ་ཟེམ། H
organisation	སྒྲིག་འཛུགས།	pasture, alpine meadow	སྤང་རི།
origin	འབྱུང་ཁུངས།	patience	བརྗོད་པ།
ornament, jewel	རྒྱུ་ཚ།	patient (to be)	བརྗོད་པ་ + སྒྲིམ།
other	གཞན་དག	paw	རྒྱང་པ།
otherwise	མ་གཏོགས།	pay a salary, to	ཤོགས་ + རྒྱག
otter	སུམ།	peace	ཞི་བདེ།
Ouch, that's cold!	ཨ་ཚུ།	peaceful, tranquil	ལྷ་སིམ་པོ།
Ouch, that's hot!	ཨ་ཚོ།	peach	ཁམ་ལུ། བཞེས་ཁམ། H
outside	བྱི་ལོགས།	peacock	མ་ལུ།
oven (electric)	སྒྲིག་ཐབ།	pear	ལྷི།
Ow! Ouch!	ཨ་རྟོ།	Peking	པེ་ཅིང་།
owner	བདག་པོ།	pelt, leather coat	བགས་ཚག
<b>P</b>		pen	སྒྲི་གུ་ བྱུག་སྒྲིག་ H
packet, package	འཕུམ་སྒྲིལ།	people, populace, popular	མི་དམངས།
Padmasambhava	གྲུ་ཏུ་རིན་པོ་ཚེ།	pepper, capsicum	མོ་མོ་སྒྲོན་པོ།
page	ཤོག་ལྗོ།	perfect	ཡང་དག་པ།
paint a thangka, to	སྒྲི་བྱིས་པ།	perfume	ཚུ་དྲི་ཞིམ།
paint, to	ཚོན་ + བཏང་།	perhaps, maybe	གཅིག་བྱས་ན།
pair	ཚ།	period	དུས་སྐབས།
Pakistan	པ་གི་སི་ཏཱ།	permission, authority	ཐོབ་བང་།

permit, allow, to	ཚོག	play, have fun, to	ཚུད་མོ་ + ཚཱི
permit, authorisation	ཚོག་མཚན།	pleasant	ཚུད་པ། ཚོད་པ། H
permit, passport	ལག་ཁྱིའ། ལྷག་ཁྱིའ། H	please	སྤྲུལ་བྱེད།
Persia, Iran	ཏ་ཟིག	please, like, to	དགའ་པོ་ + ཡོད། / འདུག
person, human	མི།	pocket (of clothing)	པ་གིར།
person, people, man	མི།	pocket of chuba	ཡམ་པག ཡམ་པག L
petrol, gasoline	སྤྱུ་མ།	poetry	སྒྲུབ་ དག
pharmacy	སྐྱེན་ཚོང་ཁང་།	point of view	ཉ་ཉ་པམ།
photo	པར། ལྷ་པར། H	police	པུ་མི་མི།
photograph, to	པར་ + རྒྱུག	politics	ཆབ་ཞིང། ཞིང་རྒྱུག
physics	དངོས་ཁམས་རིག་པ།	poor	སྤྱོད་པ།
pica (tailless mouse-hare)	ཡ་བྲ།	population	མི་འཕྲོར།
pick, gather, to	བསོག།	pork	པག་ག།
picnic, to	སྤོང་ག་ + བཏར་།	port, harbour	གྲུ་ཁའི་ཤོང་ཁྱིའ།
piece	དུམ་བྲ།	possible, to be	ཞིང། ལྷབ།
pig	པག་ པ།	post office	ལྷག་ཁང་།
pile up, to	བརྩེགས།	post, pillar	ག་བ།
pilgrim	གནས་སྐོར་པ།	postman	ལྷག་པ།
pilgrimage	གནས་མཇུག་ ཚོས་མཇུག།	pot	ཁོག་མ།
pill	རིལ་བྲ།	Potala	པོ་ཏ་ལ། ཚེ་ཕོ་བྲང་།
pillar	ག་བ།	potato	ཞོག་ཁོག་ བཞེས་ཞོག H
pillow	སྐྱམ་མགོ།	pound, 500 g	རྒྱུ་མ།
pine	ཐང་ཤིང་།	pour, put, to	རྒྱུག
pipe	གང་ཟག	power	རྒྱས་པ།
place	པ་ཆ།	power, might	དབང་ཆ།
place, leave, put, to	བཞག	practise, apply, to	ལག་ལེན་ + བྱིད།
place, seat, habitation	བསྐྱེད་ས། བཞུགས་ས། H	practise, to	སྦྱོང་བསྐྱར་ + བྱིད།
plan, scheme	འཆར་གཞི།	practise, to	ཉམས་ལེན་ + བྱིད།
planet	གཟའ།	pray, to	ཁ་འདོན་ + བྱིད།
plant	ཚེ་ཤིང་།	pray, to	སྐོན་ལམ་ + རྒྱུག
plant, insert, begin, to	བཙུགས།	prayer flag	དར་རྩུག།
plant, medicinal	ཚ་སྒྲུབ།	precious	རིན་ཚེན།
plant, to	བཏར།	Precious One (title)	རིན་པོ་ཆེ།
plastic (elastic)	འབྲིག	precise	ཞིབ་ལྷ།
plastic (hard)	སྐྱེས་དཀར།	prefer, to	དགའ་བ་ + ཡོད། / འདུག
plate	ཐ་པག རྐར་ཚེ།	pregnant, to be	གཞུགས་པོ་ + འདུག
play ballgames, to	སྐོ་མོ་ + རྒྱུག	prepare, to	ག་སྐྱིག་ + བྱིད།
play dice, to	ཕོ་ + རྒྱུག	president	ཞིང་འཛིན།

press, to	མནན།	<b>Q</b>	
pretty, sweet, cute	སྤོང་རྗེ་པོ།	quality, excellence	ཡོན་ཏན།
prevent, prohibit, to	V+ཏུ་མ་བཅུག།	quantity, amount	མང་ཉུང་།
price	གོང་།	question	དྲི་བ། བཀའ་འདྲི། H
pride	སྤོང་མ་བ།	queue, line	འབང་འགྲིག། འབྲང་འགྲིག། L
pride, arrogance	ང་རྒྱལ།		
priest, tantric	སྤྲུག་པ།	<b>R</b>	
principal	གཙོ་པོ།	rabbit	རི་མོང་། རི་མོང་། L
printing press	བར་ཁང་།	race, human race, tribe	མི་རིགས།
prison	བཙོན་ཁང་།	radiator	ཚ་སློག།
prisoner	བཙོན་པ།	radio	རྒྱུང་འཕྲིན།
private	སྤེན།	radish	ལ་ལུག།
problem	སྤོག་དྲ།	radish, pink sour	སོན་ལ་ལུག།
procession	སེར་མང་། སེར་སྤེང་། L	rain	ཆར་བ།
produce, to	སྐྱོན།	rain, to	ཆར་པ་ + བཏང་།
profit	ཁེ་བཟང་།	rainbow	འཇམ།
progress, development	ཡར་རྒྱས།	raincoat	ཆར་མི།
promise, acceptance	ཁས་ལེན། ཁས་བཞེས། H	raise, incite, to	བསྐྱང་།
promise, to	དམ་བཅའ་ + བཞག།	raisin	རྒྱན་འབྲུམ།
proof	ར་སློང་།	range of mountains	རི་རྒྱུད།
protest, to	རོ་སྐྱེ་ལ་ + འྱེད།	rank	རིམ་པ།
proud, arrogant	ང་རྒྱལ་ཚ་པོ།	rare	དགོན་པོ།
prove, to	ར་སློང་ + འྱེད།	rat, mouse	ཙཱཱ།
proverb	གཏམ་དཔེ།	read (aloud)	སློག།
province	ཞིང་ཆེན།	read, to	སྤྲུག་སློག་གནང་། H
psychology	སེམས་ཁམས་རིག་པ།	read, to	གཟིགས། H
public	མི་དམངས།	read, to	ཉ། 1 བཞུས་ 2 ཉོས། 3
publicity	མིལ་བསྐྱེགས།	ready, to be	ཚོག་ཚོག་རེད།
pull, draw, drag	འཐེན།	ready, to get, to make	ག་སྐྱིག་ + འྱེད།
pulse	མ། ལུག་མ། H	real	ངོ་མ། མངོན་སུམ།
punish, to	ཉེས་འཐག་ + བཏང་།	reason, cause	རྒྱུ་མཚན།
pure	གཙང་མ།	receipt	བྱུང་འཇིན།
purse	སྤ་ཁྱུག།	receive, get, to	འཕྲོད།
push, to	སྤེད་རྒྱུག་ + བཏང་།	receive, lodge, to	སྤོ་ལེན་ + ལ།
put out (a fire), to	མི་བསད།	recently	ཁ་ས་ཁ་ཉིན།
put, place, leave, to	བཞག།	recently	ཉེ་ཆར།
		reception, banquet, party	ཐུགས་སློ།
		recognise, identify	ངོས་འཇིན་ + འྱེད།



red	དམར་པོ།	reservoir	ཚུ་རྫིང་།
reflect, think	བསམ་སྒོ་ + བཏང་།	respect	རྒྱས་ཞབས།
reflect, think	དགོངས་པ་ + བཞིས། H	respect, to	རྒྱས་ཞབས་ + བྱེད།
reflection, image	གཟུགས་བརྟན།	responsibility	ལས་འགན།
reform	བསྐྱར་བཅོས།	rest	དལ་གསོ།
refrigerator	འབྲུག་སྐྱམ།	rest, to	དལ་གསོ་ + རྒྱག།
refugee	སྐྱབས་བཅོལ་བ།	restaurant	ཟ་ཁང་།
refuse, to	ཁས་ + མ་སྐྱང་།	restore, renovate, to	ཉམས་གསོ་ + བྱེད།
regent	ཉེ་སྲིད།	result	རྒྱབ་འབྲས། འབྲས་བུ།
region	ས་ཁུལ།	return, give back, to	ཕར་བསྐྱོགས།
register, catalogue	དཀར་ཆག		ཚུར་བསྐྱོགས།
regret, to feel	འཁྱོད་པ་ + མྱོ།	revenge, to take	དགྲ་ག་ + ལེན།
regret, to feel	ཐུགས་འཁྱོད་ + གནང་། H	Reverence, Your; Sir	སྐྱ་ཞོག་ H སྐྱ་ཞབས། LH
regular	འཆར་ཅན།	revolt, rebel, to	རྩོ་སོག་ + རྒྱག།
relationship, connection	འབྲེལ་བ།	revolution	གསར་བརྗེ།
relaxed, calm	ལྡོད་ལྡོད།	rheumatism, arthritis	རྒྱུ་བྱུ་འི་ན་ཚ།
religion	ཚོས་ལུགས།	rice	འབྲས། ཞེས་འབྲས། H
remain, stay, to	བཞུགས། H	rich	རྒྱག་པོ། རྒྱག་སོ།
remain, stay, to	བཞུད། 1, 2 རྫོད། 3	rickshaw	རིག་ཤོག
remember, recall, to	དྲན།	ride (horse, bike, etc.), to	ཞོན།
remind someone, of sth., to	དྲན་གསོ་ + བཏང་།	right, correct	ཏག་ཏག
remove, take off, to	ཕིད། ཕུད། L	right, right-hand	གཡས།
renovate, restore, to	བསྐྱར་བཞེངས་ + གནང་།	Rinpoche, Precious One	རིན་པོ་ཆེ།
rent (on house)	ཁང་སྲ།	rise, appear, to	ཤར།
rent, to	སྲ།	river	གཙང་པོ།
repeat, say again, to	ཡང་བསྐྱར་བཤད།	road, way, route	ལམ་ཁག ལམ། L
replace, to	ཚབ་བྱེད།	roast, grill, to	བཀྲགས། བསྐྱོགས། L
	སྐྱ་ཚབ་གནང་། H	robbed, to be	རྒྱ་མ་ + ཤོར།
reply, answer, to	ལན་ + རྒྱག།	roof	ཚོག་ཀ།
reply, answer, to	ཐུགས་ལན་ + བསྐྱོན། H	room (in a house)	ཁང་མིག
represent, mean, to	ཉུགས་མཚོན།	room, chamber	ཁང་པ། གཟིམ་ཁང་། H
reprimand, chide, to	བཀའ་ + བསྐྱོན། H	rosehip	སེ་འབྲུ།
reprimand, chide, to	གཤེ་གཤེ་ + བཏང་།	rot, decay	ཅུལ།
republic	ཕྱི་མཐུན་རྒྱལ་ཁབ།	rough, brutal	ཉམ་པ་ཚ་པོ།
research	ཞིབ་འཇུག	round	ཚོར་ཚོར།
research, to do	ཞིབ་འཇུག་ + བྱེད།	row	གྲལ།
resemble, to	འདྲ་སོ་རེད།	rug (for mattresses)	ཁ་གདན།
		rug	གདན། བཞུགས་གདན། H

run out, to; to finish	རྒྱུགས།	second (time)	སྐར་མ།
run, race, to	རྒྱུག་ཤར་ + རྒྱོད།	secret, hidden	གསང་བ།
run, to	རྒྱུག།	secretary	བློན་ཡིག།
Russia, Russian	ལཱ་ཤ་ལཱ།	security	བདེ་འཇགས། ཉེན་སྲུང་།
<b>S</b>			
sacred	ཚ་ཚེན་པོ།	see you later	རྗེས་མར་མཇལ་ཡོང་།
sad	སེམས་སྐྱོ་པོ།	see, to	མཚོང་། གཟིགས། H
sailor	གྲུ་གཟིངས་ལས་མི།	self	རང་།
Sakyapa (sect)	ས་སྐུ་པ།	selfishness	བདག་འཛིན།
salary	ཕོགས།	sell, to	འཚོང་། 1 བཙོང་། 2,3
salary, to pay	ཕོགས་ + རྒྱག།	send, to	བཏང་།
salt	ཚོ།	sentence	ཚིག་གྲུབ།
salty	ཚོ་ལ།	separate (oneself), to	ཁག་ཁག་ + བྱེད།
same way, in the	དག་ནང་བཞིན།	separate, to	ཁག་ཁག་ + བཙོ།
same	གཅིག་པ།	September	རྩི་ཟླ་དགུ་པ།
samsara, cycle	འཁོར་བ།	Sera (monastery)	ཤེ་ར།
sanctuary, shrine, temple	ལྷ་ཁང་།	servant	གཡོག་པོ། ཞབས་ཤྱི། H
sangha	དགེ་འདུན།	set fire, to	མི་རྒྱག།
satellite	ལྷུང་སྐར།	seven	བདུན།
satisfied	འདོད་པ་ + ཁངས་/ཁེངས། L	seventeen	བཅུ་བདུན།
Saturday	གཟའ་མེན་པ།	seventy	བདུན་ཅུ།
Saturn	མེན་པ།	several	ཁ་ཤས།
save life, to	ལོག་བསྐྱབས།	sew, to	ལྷུག་ཚེམ་ + བསྐྱོབ། H
say, to	གསུངས། H	sew, to	ཚེམ་བུ་ + རྒྱག།
say, to	ལབ།	shadow	ཤིབ་ནག།
scholar	ཕ་ཁས་པ།	shame	པོ་ཚ།
school	སློབ་གྲྭ་ རྒྱུ་བ་གྲྭ་L	shape	དབྱིབས།
school (primary)	སློབ་གྲྭ་རྒྱུ་རྒྱུང་།	share, to	བཞོ་བཤའ་རྒྱག།
school (secondary)	སློབ་གྲྭ་འབྲིང་བ།	sharp	རྩོ་པོ།
science	ཚན་རིག།	shave, to	བཞུར།
scientist	ཚན་རིག་པ།	she	མ།
scorpion	ཤིག་པ་ར་མ།	sheep	ལུག།
sculptor	ལྷ་བཟོ་བ།	sheepskin	པགས་ཚགས།
sea: see ocean		sheet, bedding	ཉལ་ཆས།
seal, sign	ལྷན།	shell	ལྷི་ལྷགས།
season	ནུབ་དུས།	shepherd	ལུག་རྩི།
second (of a series)	གཉིས་པ།	shine, to (of the sun)	ཉི་མ་ + བསྟན།
		shirt	ཉོད་ལུང་། ལྷ་ཉོད། H

shiver, tremble, to	འདད།	skirt	སྒྲིབ་གཞིགས།
shoe	འཇུར་ཏ།	sleep, lie down, to	ཉལ། གཞིམ། H
shoot arrows, to	མདའ་ + རྒྱག།	sleep, to put to	བསྟལ།
shop, store	ཚོང་ཁང་།	sleeve	སྤྲ་བྱང་།
shopping, to do	ཉོ་ཚེ་ + རྒྱག།	slide, slip	འབྲོད་རྫོང་ + བོད།
short (not tall)	གཟུགས་པོ་ཚུང་ཚུང་།	slim, thin	གསྐམ་པོ།
short	ཚུང་ཚུང་།	slingshot	འུར་རྒྱ།
shout	སྐད་ + རྒྱག།	slow	ག་ལེ་ག་ལེ།
show, performance	ཉེད་མོ། གཟིགས་མོ། H	slowly, gently	ག་ལེ་ག་ལེ།
show, to	བསྟན།	small	ཚུང་ཚུང་།
sick, to feel	སྐྱུག་མེད་ + ལང་།	smell	རྒྱི་མ།
side, direction	ཕྱོགས།	smile, to	ཁ་ཚིག་ཚིག་ + བྱེད།
side, slope	ཞེངས།	smile, to	འཇུམ་དམུལ་དམུལ་ + བྱེད།
sign, indication	མཚོན་ཉགས།	smoke	དུ་བ།
sign, mark	ཉགས།	smoke, to	བ་མག་ + འཇེན།
sign, to	ས་ཡིག་ + རྒྱག།	snake	སྐྱལ།
signature	ས་ཡིག།	snow	གངས།
Sikkim	འབྲས་ཚལ་ལ།	snow, to	གངས་ + བཏང་།
silent, stay to	ཁ་ཁར་བསྐྱད།	so, and so	བུས་ན།
silk vest	འོག་འཇུག་སྐྱ་འཇུག་H	so, well	འོ་ན།
silver	དུལ། བྱུག་དུལ། H	so? and then?	ཡ་ཟི། དེ་ནས། L
similar	འདྲ་པོ།	soap	ཏཱ་ཕྱི།
simple, convenient	ཉལ་ས་བདེ་པོ།	socialism	སྤྱི་ཚོགས་རིང་ལུགས།
since	ནས་བཟུང།	society	སྤྱི་ཚོགས།
sing (a lu), to	སྐྱུ་ + ལེན།	soft	པོ་བ་པོ་བ།
sing, to	གཞས་ + བཏང་།	soldier	དམག་མི།
sister (elder)	ཡ་ལྷག།	solitary	གཅིག་ལྟར། སྤྱི་གྲུང་། H
sister (younger)	འོག་མ། མོ་ལགས། H	some, several	ཁ་ཤས།
sit down, please	བཞུགས་པོ་།	someone	ཅིག།
	གདན་འཇགས། HH	something	ཅིག།
sit, to	མར་བཞུགས། H	sometimes	མཚམས་མཚམས།
sit, to	མར་བསྐྱད།	son, boy	བྲ། སྲས། H
situation, information	གནས་ཚུལ།	sort, kind	ཁག་སྒྲིལ།
six	དྲུག།	sound	སྒྲ།
sixteen	བཅུ་དྲུག།	soup with noodles	ལུག་པ།
sixty	དྲུག་ཅུ།	soup, based on chang	བསྐོལ་ལྗན།
skillful	མཁས་པོ།	sour	སྐྱུར་མོ།
skin, hide	པགས་པ།	south	ནུ།

south, southern	ལྷོ་ཕྱོགས།	story, tale	ལྗང་།
sow	བཏབ།	stove, hearth	ཐབ།
Spain, Spanish	ཕེ་བན།	straight, direct	ཤར་རྒྱལ་ཐད་ཀར།
speak, to	ལབ།	strange, bizarre	ཁྱད་མཚན་པོ།
special	དམིགས་བསལ།	strange, curious	ཁྱད་མཚན་པོ།
speech, talk	སྐད་ཆ། བཀའ་ཚོལ། H	stream, brook	ཆུ།
spelling	དག་ཆ།	street, alley	ཐང་ལམ།
spicy, hot	ཁ་ཚ་པོ། ཞལ་ཚ་པོ། H	strength	ལྷོ་བས། ལྷགས།
spider	སྦྱོམ།	stroke, caress, to	ལུས་ལུས་ + ལྷོད།
spoiled, to be	ཉམས།	stroke,	
sponsor, patron	སྦྱིན་བདག།	cerebral hemorrhage	གྲིབ།
spoon	ལྷུང་མ།	stroll, walk	འཆམ་འཆམ།
sport	ལུས་རྩལ།	strong	ལྷགས་ཆེན་པོ།
spouse, husband, wife	ཟླ་པོ། ཟླ་ཟླ། H	student, pupil	སྦྱོར་གྲྲ་བ། སྦྱོར་གྲྲ་བ། L
spread, be spread, to	དབ།	student, pupil	སྦྱོར་མ། སྦྱོར་ལྷུག
spring	དབྱིད་ཀ།	study, to	སྦྱོར་སྦྱོར་ + ལྷོད།
spy	སོ་བ།	stūpa	མཚོན་རྟེན།
square	ལྷུ་བཞི།	stupid, dumb	སྦྱགས་པ།
stadium	ལུས་རྩལ་ཐང་།	such, thus, like this	འདི་འདྲེས།
staff, stick	ལེར་ག།	suddenly	སྦྱོར་ལྷུ།
stage a show, to	གཟིགས་འབྲུལ་ + ལུས། h	suffering	སྦྱག་བསྐྱེལ།
stamp, postal	སྦྱག་འཛིན།	suffice, to	ལྡང་།
standard, level	ཆུ་ཚད།	suicide, to commit	རང་ཉི་ + ལྷག
star	སྐར་མ།	suitcase	གོ་སྐྱམ།
State, country	རྒྱལ་ཁབ།	summarize, to	མདོར་བསྐྱེལ།
station	འབབ་ཚུགས།	summer	དབུས་ག།
statue	སྦྱོ་འདྲ།	summer camp	དབུས་ས།
steal, to	རྒྱ་མ་ + ལྷ།	summit, peak	ཚྭ།
step, pace	ལོ་མ་པ།	sun	ཉི་མ།
stew	ཤ་འབྲུས།	Sunday	གཟའ་ཉི་མ།
stick, to	སྦྱར།	superb, magnificent	སྦྱོར་བཟོ་དོད་པོ།
still, further	ད་དུང་།	superior, preceding	གོང་མ།
sting, bite, to	སོ་ + ལྷག	support, base	རྟེན།
stomach	སྦྱོད་ཁོག་ གསོལ་སྦྱོད། H	sure	གཉན་གཉན།
stone, rock	རྩ།	surface	ཁ།
stop, be blocked, to	འགག།	surroundings	ཉེ་སྦོར།
stop, block, to	བཀག།	suspect, doubt, to	དོགས་པ་ + ཟ།
storm	སྦྱག་ + ལྷག	suspicion, doubt	དོགས་པ།
		sutra	མདོ།

swallow, to	མིད།	teapot, kettle	ཁོག་ཉིར།
swear, vow, to	མནའ་སྐྱེལ།	tear, to	དབྲལ།
sweat	རྩལ་ནག	tease, joke, to	འཕྱུ་ལས་རྒྱག
sweep, to	གད་ + རྒྱག	teashop, café	ཇ་ཁང་།
sweet	མངར་མོ།	technology	ལག་རྩལ།
sweet, candy	བྱི་རིལ།	telegram	ཏར།
swim, to	ཚུ་རྒྱལ་ + རྒྱག	telephone	ཁ་པར། ཞལ་པར། H
Switzerland, Swiss	སྤུང་སི།	telephone, to	ཁ་པར་ + བཏང་།
symbol	རྟགས། མཚོན་རྟགས།	telephone, to	ཞལ་པར་ + གནང་། H
system	ལམ་སྟུགས།	telephone, to	ཞལ་པར་ + སྤུལ། h
	འགྲོ་སྟུགས།	television	བརྟན་འཕྲིན།
<b>T</b>		temperature	ཚ་གྲང་།
table	ཚོག་ཚེ། གསོལ་ཚོག་ H	temple, to visit a	མཚོན་མཇལ་ལ་ཕེབས།
tail	ར་ལ། གཞུག་གུ	ten	བརྒྱ
take away, to	ཕར་བྱིར།	ten million	བྱེ་བ།
take out, remove, to	བཏོན།	ten thousand	ཁྱི།
take part, to	གཞུགས།	tend, treat, to	སྨན་བཅོས་ + བྱིད།
take, take away, to	བྱིར། བརྒྱལས། H	tense, tight	དམ་པོ།
take, to	ལོན། བཞིས། H	tent (cotton)	གུར།
tall	གཞུགས་པོ་རིང་པོ།	tent (yak hair)	སྐ་གུར། རྩ་གུར། L
tantra	རྒྱུད།	tent, to pitch	གུར་ + རྒྱག
tantric priest	རྩལ་སྐུ་པ།	tepid, warm	དྲོད་འཇམ།
tape recorder	རྒྱ་ཕབ་འཁོར་མོ།	thank you	ཐུགས་རྗེ་ཚེ།
target	འཕེན།	thank, to	ཐུགས་རྗེ་ཚེ་ + ལྷ།
taste, savour	བྱོ་བ། རྒྱགས་བྱོ། H	that (one) over there	ཕ་ག
taste, to	བྱོ་བ་ལྟ།	that	དེ།
taste, try	ལྟོད།	theatre (hall)	རྒྱལ་གར་ཁང་།
tax	ཁལ།	theatre, drama	རྒྱལ་གར།
taxi	ཟླ་བྱེད་མོ་ལ།	theory	ཉལ།
tea	ཇ། གསོལ་ཇ། H	there is, there are, to have	འདུག ཡོད་རེད།
tea (plain)	ཇ་ཐང་།	there, around here,	འདྲོ་པར། འདི་པར། H
tea (sweet milky)	ཇ་མངར་མོ།	thereabouts	བྱུས་ཚང་།
tea (Tibetan)	ཕོད་ཇ། ཇ་སྤུབ་ལ།	therefore	ཇ་དམ།
teach, to	བསྐྱབས།	thermos, vacuum flask	འདི་ཚོ།
teacher	དགོ་ཆེན། ཆེན་ལགས། H	these	དེར་སང་།
teacher, guide	ཉོན་པ།	these days	ཁོ་རང་ཚོ།
teacher, master	དགོ་ཆེན། ཆེན་ལགས། H	they	ཁོང་ཚོ། H
team	བླ་ཁག	they	ཁོང་ཚོ། H
		thick	མཐུག་པོ།

thick (cylindrical object)	ལྗང་པོ།	tie up, to	བཟུམ།
thief, robber	རྒྱ་མ་ རྒྱན་མ། L	tie, attach, to	བཏགས།
Thimphu	ཐིམ་ཕུ།	tiger	རྟ་ག
thin (cylindrical object)	ཕ་པོ། ལྔ་པོ། L	time	དུས་ཚོད།
thin, fine (cloth),	ཀྲ་པོ། ལྔ་པོ་པོ། L	time (to), to be	རབ།
thin, slim	སྒམ་པོ།	time, occasion	ཐབས་མ།
thin, weak (liquids)	སྒལ་པོ།	time, this	ད་རེས།
thing, belongings	ཅ་ལག་ ལྷ་ཆས། H	time, to have	མོང་།
think, reflect, to	བསམ་སྒོ་ + བཏང་།	tired, to be	དགའ་ལས་ཁག
think, reflect, to	དགོངས་པ་ + བཞེས། H	tired, to be	སྐྱེ་ལས་ཁག H
think, to	བསམས།	tired, worn out, to be	ཐང་ཚད།
thirsty, to be	ཁ་སྒོ་མ། ཞལ་སྒོ་མ། H	tired, worn out, to be	སྐྱ་ཐང་མ་ཞེས། H
thirteen	བརྒྱ་གསུམ།	to, of, before (time)	རྒྱ་པར
thirty	སུམ་ཅུ།	tobacco	ཐ་མག་ བཞེས་ཐག
this	འདི།	today	དེ་རིང་།
those (over there)	ཕ་ཚོ།	together	མཉམ་ ཅུ།
those two	ཁོང་གཉིས།	toilet, lavatory	གསང་སྦྱོང།
those	དེ་ཚོ།	tomato	གཟིམ་སྦྱོང། H
thought, idea	བསམ་སྒོ། དགོངས་པ། H	tomb, grave	ཁོ་མ་ཁོ།
thousand	སྒྲིང་ལྷག	tomorrow evening	བང་མོ།
thread	སྦྱད་པ།	tomorrow morning	སང་དགོང་།
threaten	སྐྱིགས་ར་སྐྱེ།	tomorrow	སང་ཞོགས།
three days's time, in	གཞིས་ཉིན།	tongue	སང་ཉིན།
three	གསུམ།	too much	ལྷེ་ ལྷགས། H
threshold, hearth	ཐོམ་པ།	tool	མང་དྲགས།
throat	མིང་པ།	tooth	ལག་ཆ།
throne	ཁྱི། བཞུགས་ཁྱི། H	torma	མོ། ཚེམས། H
throw, to	གཡུགས།	torn, to be	གཏོར་མ།
thumb	མཐེ་པོ།	total	རལ།
thunder, to sound	འབྲུག་སྒྲིང་ + རྒྱག	touch (accidentally), to	ཁྱོན་བསྐྱེམས།
Thursday	གཟའ་ལུང་པ།	touch, to	ལག་པ་ + ལྷག
Tibet	བོད།	tourism	ལག་པ་ + འཆངས།
Tibetan	བོད་པ།	tourism, to do	ཡུལ་སྒོར་སྦྱོར་འཆམ།
Tibetan race	བོད་རིགས།	towel	ལྷ་སྒོར་ལ་འབྱོ།
Tibetan spoken language	བོད་སྐད།	town	ཡ་ཙོར། ཞལ་ཙོར། H
Tibetan written language	བོད་ཡིག	traces, remains	མོང་ཁྱིར།
ticket	སྐ་ལེ།	tradition, custom	ལྷུལ།
tidy up, to	བསྐྱུ་གསོག་ + རྒྱག		ལྷགས་སོལ།

trail	ས་ཤུར།	uncle (paternal)	ཡ་ལྷ།
trail, route	ལམ་ཁག་ ལམ། L	under, beneath	འོག་
train	རི་མཉེ། མེ་འཁོར། L	undergo, be caught, to	ཐེབས།
translate, to	སྐད་སྒྲུབ་ + འབྲེན།	undershorts, underpants	ཉལ་པན།
translator, interpreter	སྐད་སྒྲུབ། གསུང་སྒྲུབ། H	understand, to	ཉ་སོ།
transport	སྐྱེལ་འདྲེན།	understand, to	ཤེས། བཞེན། H
transport, to	སྐྱེལ་འདྲེན་ + འབྲེན།	unintentional	ཀར་བརྩམས་མིན་པ།
travel, to	འགྲུལ་ + རྒྱལ།	unique, extraordinary	ཐུན་མོང་མ་ཡིན་པ།
traveller	འགྲུལ་པ།	university	སློབ་གྲྭ་ཚེན་མོ།
treasurer	ཕྱག་མཛོད།	united	གཅིག་ལྷུར།
tree	ཤིང་སྣོད།	up there	ཡ་གིར།
triangle	རྩྭ་གསུམ།	up to, until	བར་དུ།
true, actual	འོ་མ།	upwards	ཡར།
true, real	བདེན་པ། འོ་མ།	urgent matter	ཐྲེས་པ། ཐུགས་ཐྲེས། H
truly	དངོས་གནས།	urgent	ཇ་དྲག་ཚེན་པོ།
truly, actually	དངོས་འབྲེས།	urinate	གཅིན་པ་ + བཏང།
trunk, strongbox	ལྷགས་སྐྱམ།	urine	གཅིན་པ།
truth	བདེན་པ།	use, to	བེད་སྤྱོད་ + འབྲེན།
try, to	ལྷ། གཟིགས། H	useful	ཕན་ཐོགས་ཡོད་པ།
tsampa, flour of roast barley	ཅམ་པ། གསོལ་ཞིབ། H	usefulness	ཕན་ཐོགས།
tsän (local warrior-god)	བཙོན།	usual(ly)	ལྷིང་བཏང།
Tsang	གཙོང།	usual(ly)	ནམ་ ལྷུན།
Tuesday	གཟའ་མིག་དམར།		
tune, melody	དབྱུངས།	<b>V</b>	
turn (sth.), to	སློབ།	vajra, dorje	རྩོ་རྗེ།
turn, circle, to	འཁོར།	valley, lower part	ལུང་བའི་མདའ།
turquoise	གཡུ།	valley, upper part of	ལུང་བའི་ལུ།
twelve	བརྒྱ་གཉིས།	value	དག་མཚན།
twenty	ཉི་ལྔ།	variable	འགྲུར་བ་ཚེན་པོ།
two	གཉིས།	various	འདྲ་མི་འདྲ།
type, kind	རིགས།	various, diverse	ལྷ་མིན་ལྷ་ཚོགས།
type, kind, sort	གས།	vase	བུམ་པ།
typewriter	ལྷགས་པར།	vegetable	ཚལ། བཞིས་ཚལ། H
		vegetable garden	ལྷུམ་ར།
<b>U</b>		vegetarian, to be	དཀར་སྤོང་ + འབྲེན།
ugly	མདོག་ཉེས།	vein	ཁག་ཅ།
Uighur	ཡུ་གུར་རིགས།	vendor, salesperson	ཚོང་མཁན།
umbrella	ཉི་གདུགས།	Venerable (nun)	ཚོས་ལགས། H
uncle (maternal)	ཡ་ལང་།	Venus	པ་སངས།

very	ཞི་དྲགས།	we two	ང་གཉིས།
victory	རྒྱལ་ཁ།	we	ང་ཚོ།
village, countryside	སྐོང་གསེབ།	weak, feeble	གཟུགས་པོ་སྐྱོ་པོ།
villager	སྐོང་གསེབ་པ།	wealth, economy	དཔལ་འབྱོར།
viol (Tibetan)	པི་ལྷང།	wealth, possessions	རྒྱ་ཚ་ལག་རྒྱ་ཚོར།
violent	དྲག་པོ།	wealthy	འབྱོར་ལྡན།
visit, to	ལྷ་སྐོར་+ཕྱིན།	weather, climate	གནམ་གཤིས།
vocabulary, lexicon	གསལ་གཏེར་མཛོད།	Wednesday	གཟའ་ལྷག་པ།
voice	སྐད། གསུང་སྐད། H	week	བདུན་པ།
volume (book)	པོ་ཉི།	weekend	གཟའ་འཇུག།
volunteer, to	དུང་མངས་+ཕྱིན།	weigh, to	ཡང་ལྷ་བཀྲགས།
vomit, to	རྒྱུག་པ་+ཤོར།	weight	ལྗིང་ཚད།
vote, to	འོས་ཤོག་+རྒྱག།	welcome!	ཕྱག་ལེབས་གནང་བྱུང།
vulture	བྱ་ཚོད།	welcome, to	དགའ་ལྷ་+ལྷ།
<b>W</b>		well, good	ཡག་པོ། བདེ་པོ།
waist	སྐད་པ། ལྷ་སྐད། H	well-mannered	ཡ་རབས།
wait, to	སྐྱབ། ཕེབས་སྐྱབ་གནང། H	west	ལུབ།
wake, to	གཉིད་སང།	western	ལུབ་ཕྱོགས།
walk, stroll	འཆམ་འཆམ།	wet, damp	ཚོན་པ།
walk, to	གོམ་པ་+རྒྱག།	what a pain! what a shame!	གང་དྲག
walk, to take a	འཆམ་འཆམ་ལ་འགྲོ།	what kind of	ག་རེ་ག་རེ།
wall	ཚིག་པ།	what, which	ག་རེ།
walnut	ལྷ་ཁ།	what?	ག་རེ། ག་གི།
want, desire, to	འདོད།	wheat	སྒོ།
war	དམག།	wheel	འཁོར་མོ།
war, to wage	དམག་+རྒྱག།	when, time	དུས།
warm	དྲོད་འཇམ།	when?	ག་དུས།
wash (oneself), to	ལྷམ་+རྒྱག།	where from?	ག་ནས།
wash (oneself), to	ལལ་ལྷམ་+གནང། H	where?	ག་པར།
wash, to	འལ། 1 བལྷམ། 2, 3	which?	ག་གི།
washing machine	ལྷམ་སྐྱམ།	white	དཀར་པོ།
washing, laundry	དྲང་འལ། དྲིག་འལ། L	who?	ལྷ།
watch, clock	རྒྱ་ཚོད། ཕྱག་ཚོད།	whole, entire, complete	ཆ་ཚང་།
watchman, guard	སྐོ་བྱང།	why	ག་རེ་ཡིན་ན། ག་རེ་བྱས་ནས།
water	ལྷ། ཆབ། H	wicked, bad	ངན་པ།
water for offerings	ཡོན་ཆབ།	wide, spacious	བྱ་ཡངས་པོ།
way, manner	རྒྱལ།	width, breadth	ཞིང་ག།



wild ass	ལྷོང་།		<b>Y</b>	
will, willpower	སྣོང་རྒྱལ།	འདོད་པ།	yak	གཡག
willow	ལྷོང་མ།		yak meat	ཚྭ་གཤ།
win, get, to	ཚོང་།		yak, wild	འཕྲོང་།
wind	རྩལ་པ།		year	ལོ།
windhorse	ལྷོང་རྟ།		year (international)	ལྷོ་ལོ།
window	སྐུལ་ཁུང་།		year, last	ཟླ་ཉིན། བ་ཉིང་། L
windy, to be	རྩལ་པ་པ་ + ལྷོང་།		year, next	རྒྱུ་ལོ།
wine	ལྷོང་འབྲུམ་ཚང་།		year, this	ད་ལོ།
winter	དགུན་ག		yellow	མེར་ལོ།
winter camp	དགུན་ལྷོ།		yes	མྱོང་། འཇུག
wipe, to	ལྷོང་།		yesterday	ཁ་ལོ་ལ། ཁ་ལ། L
wish, longing	འདོད་པ། ལྷོང་པ། འདོད། H		yesterday evening	མ་དང་དགོང་།
with	མ་ཉམ་པོ། ལྷོང་ལྷོང་། H		Yi [people]	དཔྱིས་རིགས།
withdraw, to	འཁུམ་པ།		yogurt	ཞོ། གསོལ་ཞོ། H
within	ནང་།		you [sing.]	ཁྱོད། རང་།
without	མེད་པར།		you [plur.]	ཁྱོད་རང་ཚོ།
witness	དཔང་པོ།			ཁྱོད་རང་ཚོ། H
wolf	ལྷོང་གླི།		you [plur.]	ཁྱོད་རྣམ་ཚོ། HH
woman	ལྷོང་དམན།		you [sing.]	ཁྱོད་རང་། H
wood	ཤིང་།		you two	ཁྱོད་རང་གཉིས། H
wool	བལ།		young	གཞོན་གཞོན།
word	ཚིག།		Your Excellency	ལྷོང་།
work	ལས་ཀ། ལྷོང་ལས། H		Yumbulagang	ལུམ་བུ་ལྷོང་།
work, to	ལྷོང་ལས་ + གནང་། H		<b>Z</b>	
work, to	ལས་ཀ་ + ལྷོང་།		Zangskar	ཟངས་དགཀར།
worker	བཟོ་པ།		zero	ལྷོང་གོར།
world (animate and inanimate)	འཇིག་རྟེན།		Zhikatse	གཞིས་ཀ་ཚེ།
world (geographic)	འཛམ་གླིང་།		zi (ornament)	གཟི།
worry, anxiety	མེམས་ཁལ།			
	ལྷོང་ལས་ཁལ། H			
worry, to	མེམས་ཁལ་ + ལྷོང་།			
wound, injury	མ།			
write, to	འབྲི། 1 འབྲི། 2, 3			
writer	ཚུམ་པ་པོ།			
<b>X</b>				
Xining	ལྷོང་ལོང་།			

## Tibetan-English Glossary

པོ་ད་དབྱིན་ཀློན་མཁོའི་ཚིག་མཛོད་ལུང་དུ།

ཀ།	Ka		དགོན་གཉེན།	(n.) temple janitor .....19.2
ཀ་རྒྱལ།		(n.) post, pole ..... 31.2	དགོན་མཚོག།	(n.) jewel
ཀ་བ།		(n.) pillar	དགོན་མཚོག་གསུམ།	(idiom.) the Three Jewels
ཀ་ལྷོན་ལྷུག།		(pr. n.) Kalimpong	དགོན་པོ།	(adj.) rare
ཀང་དྲ།		(n.) fork ..... 17.2	དགྲིལ།	(n.) centre, middle .....31.2
ཀམ་པར་ལི།		(n.) blanket	དགྲིལ་འཁོར།	(n.) mandala
ཀུ་ཤ། བཞེས་ཤ། H		(n.) apple ..... 23.2	དམུས་མ།	(adj.) ordinary
ཀོ་ར།		(n.) banana ..... 23.2	དམུག་དམུག་+ བཏང་།	(vol. v.) to stir, shake
ཀོར་ཀོར།		(adj.) upright, vertical ..... 23.2	བཀག།	(vol. v.) to stop, block .....30.2
ཀོ་སྐམ།		(n.) suitcase	བཀའ།	(n.) order, command
ཀོ་བ།		(n.) yakhide, hide	བཀའ་+ བཀྲོན།	(vol. v.) to criticise
		boat, coracle..... 40.2	གཤེ་གཤེ་	
ཀོ་བ་+ བཏང་།		(vol. v.) to paddle ..... 40.2	+ བཏང་། H	reprimand .....24.2
		a coracle	བཀའ་འཇུག།	(pr. n.) Kangyur (work
ཀོང་པོ།		(pr. n.) Kongpo ..... 22.2	བཀའ་མངགས་	containing the Buddha' s
ཀོར།		(n.) coat, jacket	+ གནང་། H	teachings)
ཀུན་མ།		see སྤན་མ།	བཀའ་དྲིན།	(pr. n.) Kagyüpa (sect) .....27.2
ཀུབ་པོ།		see སྤབ་པོ།	བཀའ་འདྲི་+ གནང་། H	(vol. v.) to order .....22.2
ཀུང་ལོ།		(pr. n.) People's Republic	བཀའ་འདྲི་+ ལུས། h	(n.) kindness
		of China..... 9.2	བཀའ་འདྲི་+ ལུས། h	(vol. v.) to ask .....20.2
མང་ཀོར།		(n.) zero	བཀའ་ལྷོན།	(vol. v.) to ask .....20.2
མང་པ།		(n.) brain	བཀའ་ཚོམ་+ གནང་། H	(n.) minister in the Kashak
མང་དམར་ར།			བཀའ་ཚོམ་+ ལུས། h	(vol. v.) to converse, talk .....20.2
མྱ་ཚེར། L		(n.) bald ..... 35.2	བཀའ་ཤག།	(vol. v.) to converse, talk ....20.2
མྱ།		(n.) naga, aquatic	བཀའ་སྐྱབ་+ གནང་། H	(n.) ministerial cabinet, Kashak
		serpent-spirit	བཀའ།	(vol. v.) to advise
ལུ་ཁང་།		(pr. n.) Lukhang park ..... 40.2	བཀོག།	(vol. v.) to hang
ལྷོག།			བཀྲུག།	(vol. v.) to pluck
ལྷགས་ལྷོག་གནང་། H		(vol. v.) to read	བཀྲ་ཤེས་བདེ་ལེགས།	(vol. v.) to bring, take.....10.2
དགའ་ལས་+ ལག།		(inv. v.) to be tired ..... 31.2	བཀྲ་ཤེས་རྟགས་བརྒྱད།	(idiom.) hello, best wishes....3.2
སྐྱ་ལས་+ ལག། H				(idiom.) the eight auspicious
དགའ་ལས་ལག་པོ།		(adj.) difficult ..... 4.2		signs.....37.2
དགའ་སྦྱོང་+ ལྱེད།		(vol. v.) to be	བཀྲགས།	see བསྐྱེགས།
		vegetarian..... 40.2	བཀྲེས།	see བསྐྱེས།
དགའ་ཚག།		(n.) catalogue, register	ཀླང་ག་རིལ།	
དགའ་རྒྱ།		(n.) milk products ..... 30.2	ཀླང་འཁོར། L	(n.) bicycle .....12.2
དགའ་པོ།		(adj.) white ..... 3.2	ཀླང་ཐང་།	(n.) on foot ..... 16.2
དགའ་ཡོལ།			ཀླང་པ། ལབས། H	(n.) foot, leg..... 16.2
ལེལ་དགའ། H		(n.) cup ..... 1.2		

ཀྱང་བརྟུགས་ནས། (adv.) deliberately  
 ཀྱང་བརྟུགས་མིན་པ། (adv.) unintentionally  
 ཀྱང་ཚེད་སློ་ལོ། (n.) football ..... 12.2  
 ཀྱང་ལག། (n.) limb ..... 34.2  
 ཀྱུ་ལ། ཀྱུ་ལ། L (n.) thief  
 ཀྱུ་མ་+ ཀྱུ།/ བཀྱུས། 2,3 (vol. v.) to rob, steal  
 ཀྱུ་མ་+ ལོན། (inv. v.) to be robbed  
 ཀྱུ་བ། (n.) backside, bottom  
 ཀྱུ་བ་ཀྱུ་ག། འབས་ཀྱུ་ག། H (n.) chair ..... 2.2  
 ཀྱུང་། (n.) donkey, ass ..... 17.2  
 ཀྱུན། (n.) cause  
 ཀྱུན་ངན། (n.) unfortunate accident  
 ཀྱུགས་པ། (adj.) idiot, mute ..... 28.2  
 ཀྱོད། ཀྱུང་སྐད། H (n.) language, speech  
 ཀྱོད། (n.) sound  
 ཀྱོད། (n.) voice  
 ཀྱོད་+ བཏང་། (vol. v.) to call ..... 30.2  
 ཀྱུང་+ གནང་། H (vol. v.) to invite ..... 33.2  
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 ཀྱོད་ལ་འདྲོན་+ ལུས། h (vol. v.) to shout ..... 28.2  
 ཀྱོད་ཀྱི། (vol. v.) to shout ..... 28.2  
 ཀྱོད་ཆ། བཀའ་མོལ། H (n.) speech, subject ..... 20.2  
 ཀྱོད་ཆ་+ ཉིས། (vol. v.) to ask ..... 20.2  
 ཀྱོད་ཆ་+ བཤད། (vol. v.) to converse, speak ..... 20.2  
 ཀྱོད་གཤམ། (n.) fame, glory  
 ཀྱོད་གཤམ་ཆེན་པོ། (adj.) famous, celebrated  
 ཀྱོད་རྒྱུ་+ ལྱེད། (vol. v.) to translate  
 ཀྱོད་རྒྱུ་། ཀྱུང་རྒྱུ་། H (n.) translator, interpreter  
 ཀྱོད་ཅིག། (n.) instant  
 ཀྱོད་ཅོད། (n.) noise  
 ཀྱོམ་སྐྱོག། (n.) generator ..... 32.2  
 ཀྱོམ་པོ། (n.) dry  
 ཀྱོར་ཆ། (n.) second (of time) ..... 12.2  
 ཀྱོར་མ། (n.) star, minute ..... 12.2  
 ཀྱོས་འཛོགས། (n.) ladder  
 ཀྱོ་རགས། (n.) belt ..... 23.2  
 ཀྱོད་པ། ཀྱུ་སྐད། H (n.) waist ..... 16.2  
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 ཀྱོ་དགྱིལ་གསལ་དུངས། H (idiom.) how do you do? ..... 9.2

ཀྱུ་ལམས། (n.) health  
 ཀྱུ་ལམས་བཟང་། (idiom.) how are you? (lit. "is your health good?") .....29.2  
 ཀྱུ་མཚེན། (idiom.) please ..... 16.2  
 ཀྱུ་རོ། (n.) Your excellency ..... 13.2  
 ཀྱུ་མདུན། H (post.) "in the presence", (n.) title of the Dalai Lama .27.2  
 ཀྱུ་དྲག། (n.) aristocrat, noble .....41.2  
 ཀྱུ་འདྲ། (n.) statue .....37.2  
 ཀྱུ་ཐང་མཉེལ། H (inv. v.) to be tired  
 ཀྱུ་ཐེང་། (n.) incarnation lineage.....37.2  
 ཀྱུ་ཞོག་ H ཀྱུ་འབས། LH (n.) Sir, Venerable (monk)....2.2  
 ཀྱུ་གཟུགས་+ བསིལ། H (vol. v.) to bathe ..... 18.2  
 ཀྱུ་གཟུགས་  
 བདེ་པོ་ཡིན་པས། (idiom.) how are you?.....3.2  
 ཀྱུ་རྒྱུང་བཞེདས། H (inv. v.) to get angry, be annoyed  
 ཀྱུང་པ། (n.) thread .....37.2  
 ཀྱོར། (vol. v.) to turn  
 ཀྱོར། (post.) about, concerning ..... 7.2  
 ཀྱོར་ར། ཀྱོར་བ། L (n.) tour, circuit .....22.2  
 ཀྱོར་ར་+ ཀྱུག། (vol. v.) make a circuit .....22.2  
 ཀྱོ་པོ། (adj.) pale, grey; lay(person)  
 ཀྱུག་པ། (n.) excrement, shit  
 ཀྱུག་པ་+ བཏང་། (vol. v.) to defecate  
 ཀྱུག་རྒྱུན། (n.) lie  
 ཀྱུག་རྒྱུན་+ བཤད། (n.) to lie  
 ཀྱུང་ཆོ། (pr. n.) Kyichu, "River of Happiness" ..... 15.2  
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 ཀྱུང་པོ། ཀྱུ་པོ། H (adj.) pleasant, gay, happy.. 8. 2  
 ཀྱུང་པོ་+ བཏང་། (vol. v.) to have a pleasant time  
 ཀྱུག་པ་+ ལོན། (inv. v.) to vomit .....34.2  
 ཀྱུག་མེད་+ ལང་། (inv. v.) to feel ill, nauseous .....34.2  
 ཀྱུར་མོ། (adj.) sour .....21.2  
 ཀྱུ་འབྱུངས། H (inv. v.) to be born..... 7.2  
 ཀྱུ་སྐད། འབྱུངས་སྐད། H (n.) birthday

ལྗེ་སྐྱེས་ལུང་སྐྱེས་ལུང་། H (n.) birthplace  
 ལྗེ་དམ་མེད། (n.) woman, wife  
 ལྗེ་ལ་འདྲེན། (n.) transport  
 ལྗེ་ལ་འདྲེན་+བྱེད། (vol. v.) to transport  
 ལྗེ། (n.) ladle ..... 17.2  
 ལྗེན། (n.) fault, defect ..... 28.2  
 ལྗེན་བརྗོད་+བྱེད། (vol. v.) to criticise  
 ལྗེན་ཤོར། (inv. v.) to break down  
 ལྗེས་སུ་བཅོལ་བ། (n.) refugee  
 ལྗི། དབུ་སྐྱོ། H (n.) hair (of the head)..... 16.2  
 ལྗི་ཁང་། (n.) barber's, hairdresser's . 12.2  
 ལྗི་བཞུགས་ཁང་། L (n.) barber's, hairdresser's . 12.2  
 ལྗི་བུ། (vol. v.) to send, load  
 ལྗི་ལ། (vol. v.) to boil..... 35.2  
 ལྗི་ལ་ལྗི། (n.) soup made with chang ..... 36.2  
 ལྗི་བུ་བཞུགས་+གནང་། (vol. v.) to renew ..... 17.2

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ལ། ལམ། H (n.) mouth ..... 16.2  
 (n.) surface  
 ལ་སྐྱོམ། ལམ་སྐྱོམ། H (inv. v.) to be thirsty  
 ལ་སྐྱེལ། (vol. v.) to kiss  
 ལ་ཁང་བསྐྱེད། (vol. v.) to be silent  
 ལ་གྲངས། (n.) number (of people)..... 39.2  
 ལ་+ལྗི། ལ་+བརྗོད། H (vol. v.) to close (objects) .. 13.2  
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 ལ་གཉེན། (n.) opponent, adversary ... 12.2  
 ལ་བཏགས། (n.) khatak, ceremonial ..... 19.2 scarf  
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 ལ་གདན། (n.) carpet for a mattress.. 31.2  
 ལ་མདོག། (n.) colour  
 ལ་འདོན་+བྱེད། (vol. v.) to recite prayers

ལ་པར་+བཏང་། (vol. v.) to telephone ..... 19.2  
 ལ་པར། ལམ་པར། H (n.) telephone ..... 3.2  
 ལ་ཕྱེ། ལམ་ཕྱེ། H (vol. v.) to open (objects).... 13.2  
 ལ་ཕྱོགས། (n.) direction  
 ལ་བྲལ། (v.inv.) to separate  
 ལ་བྱང་། ལམ་བྱང་། H (n.) address  
 ལ་ཚལ། ལམ་ཚལ། H (n.) spicy (dish), sharp-tongued ..... 36.2  
 ལ་ཚིག་ཚིག་+བྱེད། (vol. v.) to smile  
 ལ་ཟས། ལམ་ཟས། H (n.) doughnut ..... 36.2  
 ལ་ལ་+ཉན། (vol. v.) to obey  
 ལ་ལག་+བསྐྱོ། (vol. v.) to prepare a meal ..... 17.2  
 ལ་ལག་ ལམ་ལག། H (n.) meal, food ..... 8.2  
 ལ་ལོ་པ། (n.) driver, pilot ..... 13.2  
 ལ་ཤས། (adj.) some, certain, several..... 14.2  
 ལ་ས་ལ་ཉིན། (adv.) in recent days ..... 33.2  
 ལ་སང་། ལ་མེང་། L (adv.) a few days ago ..... 18.2  
 ལག། (n.) sort, kind ..... 21.2  
 ལག་ལག་+བསྐྱོ། (vol. v.) to separate  
 ལག་ལག་+བྱེད། (vol. v.) to separate (oneself from sth. or someone)  
 ལང་ལྗོ། (n.) rent (on a house)  
 ལང་མིག། (n.) room ..... 18.2  
 ལང་བ་+སྐྱོ། 1  
 ལྗོས། 2, 3 (vol. v.) to move house  
 ལང་བ་+ལྗི། (vol. v.) to build  
 ལང་བ། ལམ་ལྗོས་ལང་། H (n.) room ..... 17.2  
 ལང་བ། ལམ་ལྗོས་ལག། H (n.) house ..... 4.2  
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 ལམ་བྱུ། ལམ་ལྗོས་ལམ། H (n.) peach ..... 23.2  
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 ལམས་པ། (n.) Khampa  
 ལམ་ལེན། (n.) magnet  
 ལམ། (n.) needle  
 ལམ་ལྗིག། (vol. v.) to administer an injection  
 ལམ་ལྗིག་ ལམ་ལྗིག་ L (adv.) yesterday ..... 7.2  
 ལམ་མ་ལྗོང་། (vol. v.) to refuse

ལས་ལེན།	
ལས་བཞེས། H	(n.) promise, agreement
ལས་ལེན་བྱེད།	(vol. v.) to agree, accept
ལྗ་བ།	(n.) juice, broth ..... 32.2
ལྗ་སྐམ་པོ།	(adj.) tranquil, calm
ལྗག་མ།	(n.) little bag, pouch
ལོ་ཉིན་གྱ།	(adv.) the day before yesterday ..... 18.2
ལི་བཟང་།	(n.) profit
ལིངས། L ལངས།	(inv. v.) to be filled
ལོ།	(pron.) he ..... 2.2
ལོ་ཙ།	(n.) chopstick ..... 17.2
ལོ་རང་ཚོ།	(pron.) they ..... 2.2
ལོ་ལྗ།	(n.) coffee ..... 10.2
ལོག་ལྗང་།	(adj.) hollow
ལོག་མ།	(n.) pot ..... 17.2
ལོག་ལྗར།	(n.) teapot, kettle ..... 17.2
ལོང་། H	(pron.) he, she ..... 2.2
ལོང་ལྗ།	(n.) anger
ལོང་ལྗ་+བསྐྱང་།	(vol. v.) to anger someone
ལོང་ལྗ་+ལང་།	(inv. v.) to get angry
ལོང་གཉིས།	(pron.) those two ..... 3.2
ལོང་རྗམ་ཚོ། HH	(pron.) they ..... 3.2
ལོང་ཚོ། H	(pron.) they ..... 2.2
ལོངས་གཉོགས།	(inv. v.) to belong ..... 39.2
ལྗགས་པ།	(n.) ice
ལྗད་པར།	(n.) difference
ལྗད་པར་དུ།	(adv.) especially ..... 37.2
ལྗད་མཚན་པོ།	(adj.) strange, bizarre ..... 38.2
ལྗ།	(n.) dog ..... 17.2
ལྗམ་ཚང་།	(n.) family ..... 15.2
ལྗམ་མཚེས།	(n.) neighbour ..... 15.2
ལྗ།	(n.) flock, herd, pack
ལྗད་རྗམ་ཚོ། HH	(pron.) you (pl.) ..... 3.2
ལྗད་རང་། H	(pron.) you (sing.) ..... 3.2
ལྗད་རང་གཉིས། H	(pron.) you two ..... 3.2
ལྗད་རང་ཚོ། H	(pron.) you (pl.) ..... 3.2
ལྗར། བསྐྱེས། H	(vol. v.) to take, carry ..... 19.2
ལྗག།	(n.) man, husband ..... 17.2
ལྗད་རང་ཚོ།	(pron.) you (pl.) ..... 3.2

ལྗད།	(pron.) you (sing.) ..... 3.2
ལྗན་བསྐྱེསས།	(adv.) in total, altogether
ལྗན་ནས།	(adv.) certainly not, never, not at all ..... 10.2
ལྗལ་ལ།	(n.) curtain
ལྗག་སྐྱ་ལྗག་ H	(n.) blood ..... 35.2
ལྗག་ཙ།	(n.) vein
ལྗག་ཤེད།	(n.) blood pressure ..... 35.2
ལྗལ།	(n.) tax, duty
ལྗ། བཞུགས་ལྗ། H	(n.) throne ..... 18.2
ལྗམས།	(n.) law, rule
ལྗམས་དཔོན།	(n.) judge
ལྗམས་འཛིན།	(adj.) legal, judicial ..... 37.2
ལྗམས་ཁང་།	(n.) lawcourt ..... 12.2
ལྗས་ཁང་།	(n.) bathroom ..... 18.2
ལྗས་+ལྗག།	(vol. v.) to (have a) wash ..... 36.2
ལྗས་སྐྱམ།	(n.) washing machine ..... 32.2
ལྗ།	(n.) bronze
ལྗམ།	(n.) market ..... 19.2
ལཔའ་འགྲོ་མ།	(n.) dākinī ..... 27.2
ལཔའ་འགྲོ།	(n.) daka ..... 27.2
ལཔར།	(n.) fortress ..... 26.2
ལཔལ་མ།	(n.) kidney
ལཔས་པ།	(n.) scholar, expert
ལཔས་པོ།	(adj.) skilled, learned, expert
ལཔུན། H	(inv. v.) to know, understand ..... 28.2
ལཔེགས་པོ། L	(adj.) hard, solid
ལཔེགས་པོ།	(inv. v.) to shrink, contract
ལཔེམ།	(inv. v.) to coincide, happen ..... 36.2
ལཔེལ་བ།	(n.) samsara
ལཔེར་ལོ།	(n.) wheel
ལཔེར་ལོ་+བསྐྱོད།	(vol. v.) to turn the wheel, teach the Dharma ..... 40.2
ལཔེལ།	(v.inv.) to boil
ལཔེག་སྐྱ་བསྐལ། H	(inv. v.) to feel cold ..... 22.2
ལཔེག་སྐྱམ།	(n.) refrigerator ..... 32.2
ལཔེགས་པོ།	see ལཔེགས་པོ།

འཇགས། (vol. v.) to act..... 41.2  
 འཇགས་མཁུགས། (n.) actor  
 འཇགས་གཞུང། (n.) classical opera ..... 41.2  
 འཇོག་ འཇོག་གནང་། H (vol. v.) to lead, take ..... 35.2  
 འཇིགས། (post.) by, near ..... 7.2  
 འཇུ། 1བུལ། 2, 3 (vol. v.) to wash..... 18.2  
 འཇུག་པོ། (adj.) lively, animated..... 33.2

ག། Ga

ག་གི། (interr. pron.) which?..... 8.2  
 ག་རེ། (interr. pron.) what? ..... 1.2  
 ག་དུས། (interr. pron.) when? ..... 10.2  
 ག་འདྲས་ཟླ། (interr. pron.) how? ..... 11.2  
 ག་ནས། (interr. pron.) from where?... 9.2  
 ག་པར། (interr. pron.) where? ..... 6.2  
 ག་ཚད། ག་ཚོད། L (interr. pron.) how many?... 9.2  
 ག་ལོ་ག་ལོ། (adj., adv.) slow, slowly, softly ..... 8.2  
 ག་ལོ་ཕེབས། (idiom.) goodbye ..... 13.2  
 (to so. who is leaving)  
 ག་ལོ་བཞུགས། (idiom.) goodbye ..... 13.2  
 (to so. who is staying)  
 ག་རེ་ག་རེ། (interr. pron.) what, what kind of ..... 38.2  
 ག་རེ་བྱས་ནས། (interr. pron.) why ?  
 ག་རེ་ཡིན་ནམ། (interr. pron.) why?  
 ག་རེ་རེད་ཟེར་ན། (idiom.) because, since, for ..... 38.2  
 ག་ས་ག་ས། (adv.) everywhere ..... 25.2  
 གང་། (class.) one unit ..... 10.2  
 གང་། (adj.) full, filled ..... 18.2  
 གང་དྲག། (idiom.) what a shame!  
 how unfortunate! ..... 28.2  
 གང་ཟུག། (n.) pipe  
 གང་ཡིན་ཟེར་ན། (idiom.) if you ask why, because, since, for ..... 38.2  
 གངས། (n.) snow ..... 24.2  
 གངས་རྒྱུངས། (n.) Land of Snows, Tibet  
 གངས་ + བཏང་། (inv. v.) to snow ..... 24.2

གངས་རི། (n.) snow mountain .....29.2  
 གང་+ཀྱུག། (vol. v.) to sweep  
 གང་སྒྲིགས། (n.) rubbish  
 གང་མོ་+བགད། (vol. v.) to laugh  
 གང་མོ་+ཤོད། (inv. v.) to laugh, burst out laughing  
 གང་མོ་+བསྐྱངས། (vol. v.) to make so. laugh  
 གཔ། (vol. v.) to hide (oneself)  
 གཤི། གང་ཡང་། L (adv.) nothing .....25.2  
 གཤི་གནང་གི་མ་རེད། H (idiom.) it doesn't matter, no problem.....25.2  
 གཤི་བྱེད་གྱི་མ་རེད། (idiom.) it doesn't matter, no problem.....25.2  
 གལ་ཆེན་པོ། (adj.) important .....38.2  
 གལ་སྲིད། H (co.) if, in the event that.....13.2  
 གྲ་ཡངས་པོ། (adj.) wide, spacious.....25.2  
 གྲ་ཅུ་རིན་པོ་ཆེ། (n pr.) Padmasambhava.....27.2  
 གྲུང་ཁུན་རིང་ལུགས། (n.) Communism .....26.2  
 གྲུང་ཁུན་ཏང་། (n.) Communist Party .....26.2  
 གྲུང་སང་། གྲུང་སེང་། L (n.) vacation ..... 10.2  
 གྲུར། (n.) tent  
 གྲུར་ + ཀྱུག། (vol. v.) to pitch a tent.....40.2  
 གུས་ཞབས། (n.) respect  
 གུས་ཞབས་བྱེད། (vol. v.) to respect  
 གོགས་དབང་། (n.) disaster, obstacle .....36.2  
 གོ་གསན། L (inv. v.) to hear  
 གོ་སྐབས། (n.) chance, opportunity  
 གོ་རིམ། (n.) rank, status, level  
 གོང་། (n.) price .....22.2  
 གོང་ཞི་པོ། (adj.) inexpensive, cheap ..22.2  
 གོང་ཆེན་པོ། (adj.) expensive .....22.2  
 གོང་འཕེལ། (n.) development, improvement, progress  
 གོང་མ། (n.) emperor, sovereign.....38.2  
 (adj.) preceding, above  
 གོང་ས། (n.) superior position.....38.2  
 གོང་གཤམ། (n.) hem.....31.2  
 གོན། (vol. v.) to dress, wear  
 གོམ་པ། (n.) step  
 གོམ་པ་ + ཀྱུག། (vol. v.) to walk .....29.2

གོམས་གཤིས།	(n.) habit, custom	ལྗང་ག།	(n.) beef .....23.2
གོམ་ལྗང་།	(n.) trousers, pants..... 23.2	ལྗང་ག་ + བཏང་།	(vol. v.) to picnic .....24.2
ལྗང་།	(n.) loss, damage	ལྗང་ག།	
ག་ལྗིག་ལྗེད།	(vol. v.) to prepare	བཟུགས་ལྗིད། H	(n.) park .....7.2
གང་མོ།	(adj.) cold ..... 22.2	ལྗིད་ལྗོད།	(n.) circular pilgrimage route .....7.2
གངས་ཀ།	(n.) number ..... 39.2	ལྗིད་ཕན།	(n.) island
གངས་ཀ་ + ལྗིག།	(vol. v.) to count ..... 39.2	ལྗིད་ལྗ།	(n.) flute
གལ།	(n.) row, line	ལྗ།	(n.) lu, (slow) song
གས།	(n.) kind, sort, class..... 39.2	ལྗ་ལེན།	(vol. v.) to sing a lu
ལྗ།	(n.) knife ..... 17.2	ལྗེད།	(n.) ransom .....38.2
ལྗེད།	(n.) cerebral stroke ..... 35.2	ལྗེད་འགོང་ལྗུལ་པོ།	(n.) the lügong king, "scapegoat" .....38.2
ལྗིབ་ནག།	(n.) shadow	ལྗ།	(pr. n.) Leh (capital of Ladakh)
ལྗ་ཁའི་ལྗོང་ལྗིར།	(n.) port, harbour	ལྗོ་ལྗུག།	(inv. v.) to cough
ལྗ་བཞི།	(n.) square ..... 25.2	ལྗོ་ཁོག།	(n.) courage
ལྗ་གལྗིངས།	(n.) boat ..... 13.2	ལྗོ་ཁོག་ཆེན་པོ།	(adj.) courageous
ལྗ་གལྗིངས་ལས་མི།	(n.) sailor	ལྗོ་ལུར་བྱ།	(adv.) abruptly, suddenly
ལྗེད།	(inv. v.) to accomplish, achieve	ལྗོ་བ།	(n.) lung .....16.2
ལྗེད་འབྲས།	(n.) result	ལྗོག།	(n.) electricity
ལྗུམ་ལྗེད་ན་ཚ།	(n.) arthritis ..... 35.2	ལྗོག་ལྗང་འཇུལ་འཁོར།	(n.) computer .....32.2
ལྗ།	(n.) wheat	ལྗོག་ཁང་།	(n.) hydroelectric plant.....12.2
ལྗ་མ།	(n.) potentilla tuber ..... 23.2	ལྗོག་བརྟན།	(n.) film, cinema
ལྗོ་ལྗིབ། གསོལ་ལྗིབ། H	(n.) flour	ལྗོག་བརྟན་ཁང་།	(n.) movie theater .....12.2
ལྗོ་མ་ལྗེ་མར།	(n.) display of flour and butter	ལྗོག་ཐབ།	(n.) oven, stove.....17.2
for	the New Year ..... 36.2	ལྗེ་ལ་ལེ།	(n.) drinking glass
ལྗོག་མ།	(n.) ant ..... 17.2	དགའ། མཉེས། H	(inv. v.) to like.....8.2
ལྗོང་གཞེབ།	(n.) village, countryside ..... 15.2	དགའ་ལྗོན།	(pr. n.) Gandän Monastery .....11.2
ལྗོང་ལྗེད་བ།	(n.) villager	དགའ་པོ། མཉེས་པོ། H	(adj.) happy, glad
ལྗོང་ལྗིར།	(n.) town, city ..... 12.2		(inv. v.) to like, to please .....8.2
ལྗོགས་པོ།	(n.) friend (male) ..... 4.2	དགའ་བ། བདེ་སྦྱིད།	(n.) joy, happiness
ལྗོགས་མོ།	(n.) friend (female) ..... 4.2	དགའ་བ་+ལོད། འདུག།	(inv. v.) to prefer
ལྗོངས། H	(inv. v.) to die	དགའ་བསྐྱ་+ལུ། h	(vol. v.) to welcome, receive
ལྗོང་ཁོག་གསོལ་ལྗོད། H	(n.) stomach ..... 16.2	དགའ་ལོགས།	(n.) girlfriend, boyfriend
ལྗོང་ཁོག་ལྗོན།	(inv. v.) to be hungry	དགུ།	(adj.) nine
ལྗོལ།	(inv. v.) to be over, to be released ..... 32.2	དགུ་བརྟ།	(adj.) ninety
ལྗེད། དགོ་འདུན་བ། H	(n.) monk ..... 2.2	དགུ་གཏོར།	(n.) festival for the end of the Old Year .....36.2
ལྗོ་ཚང་།	(n.) monastic college		
ལྗ།	(vol. v.) to rent		
ལྗེད།	(n.) musk deer ..... 17.2		
ལྗ་ལྗེད་མོ་ཏ།	(n.) taxi		



དགུ་ཐུག	(n.) soup made with nine ingredients ..... 36.2	འགག	(inv. v.) to be stopped, blocked
དགུན་ག	(n.) winter ..... 24.2	འགག་ཚོ།	(n.) customs office
དགུན་པ།	(n.) winter camp ..... 31.2	འགམས།	(vol. v.) to eat "powdered" food (tsampa, etc.) ..... 24.2
དགེ་གན།		འགལ་ཟླ།	(n.) conflict
གན་ལགས། H	(n.) teacher, master ..... 2.2	འགལ་སྐྱོད་ + འབྱེད།	(inv. v.) to move, stir ..... 37.2
དགེ་བ།	(n.) virtue	འགོ་སྒྲམ།	(n.) felt ..... 31.2
དགེ་མཚན།	(n.) value	འགོ་བརྩུགས།	(vol. v.) to begin ..... 12.2
དགེ་འདུན།	(n.) sangha ..... 37.2	དཔུ་བརྩུགས། H	
དགེ་བཤེས།	(n.) Doctor of Divinity in Buddhism, geshe ..... 37.2	འགོ་ཚུགས།	(inv. v.) to begin ..... 12.2
དགེ་ལུགས་པ།	(pr. n.) Gelugpa (sect) ..... 27.2	འགོར།	(inv. v.) to last ..... 29.2
དགོངས་དག	(n.) sorry ..... 3.2	འགྲིག	(n.) plastic (soft)
དགོང་དག དགོང་མོ། L	(n.) evening ..... 18.2	འགྲུར་	(v.inv.) to change, transform
དགོངས་རྗེས།	(n.) death-anniversary funeral ..... 38.2	འགྲུར་སྐྱོག	(n.) change
དགོངས་པ་ + བཞེས། H	(vol. v.) to think, ponder .... 14.2	འགྲུར་བ་ཚེན་པོ།	(adj.) variable
དགོངས་པ་ + རྗེས། H	(inv. v.) to die, to fulfill one's wishes completely ..... 38.2	འགྲུད། རྗེས་འགྲུད། H	(n.) food offering ..... 37.2
དགོངས་པ་ + ལྷ། h	(vol. v.) to take leave ..... 8.2	འགྲུད་པ་སྐྱོ།	(inv. v.) to regret ..... 12.2
དགོངས་པ་མ་ཚོམས།	(idiom.) sorry! ..... 8.2 excuse me!	འགམ་པ།	(n.) cheek ..... 38.2
དགོད་སྲོ་པོ།	(adj.) funny, comical	འགན་སྐྱུར།	(n.) competition ..... 32.2
དགོན་པ།	(n.) monastery ..... 11.2	འགམ།	(post.) near ..... 22.2
དགོས།	(inv. v.) to need	འགྲིག	(inv. v.) to be arranged, to be fixed, to be all right.... 13.2
	(aux.) to have to ..... 16.2	འགྲུལ་རྒྱུག	(vol. v.) to travel
དགའ་པོ།	(n.) enemy	འགྲམ་སྟོན།	(n.) exhibition
དགའ་ག་མེན།	(vol. v.) to avenge	འགྲམ་སྟོན་ཁང་།	(n.) museum
བགོ་གའ་རྒྱུག	(vol. v.) to divide, share	འགོ་1 ཕྱིན། 2 རྒྱུགས། 3	(vol. v.) to go ..... 4.2
མགར་བ།	(n.) blacksmith ..... 32.2	འགོ་ལུགས།	(n.) system
མགལ་ཚམ་ + བཞེས། H	(inv. v.) to catch cold ..... 34.2	འགོ་ལོ་གྲུགས། L	(aux.) to be about to, to have just..... 13.2
མགོ། དབུ། H	(n.) head ..... 16.2	གན་ལགས། H	(n.) Sir (term of address)
མགོ་སྐྱོར་ + བཏང་།	(vol. v.) to deceive, trick		(n.) teacher, master ..... 2.2
མགོ་སྐྱོར་ + ཐེབས།	(inv. v.) to be tricked, conned	གན་འཕོགས།	
མགོ་ཁྱིད། དཔུ་ཁྱིད། H	(n.) leader, chief ..... 32.2	བཞེས་ཕྱོད་། H	(adj.) elderly ..... 6.2
མགོ་སྐྱོག་པོ།	(adj.) complicated	རྒྱུ་འབྲུམ།	(n.) grape ..... 23.2
མགྲོགས་པོ། ལྷོ་ལ་པོ། H	(adj.) fast, quickly ..... 8.2	རྒྱུ་འབྲུམ་ཚང་།	(n.) wine
མགྲོགས་པོ་ + འབྱེད།	(vol. v.) to hurry	རྒྱ་བ།	(n.) gazelle ..... 17.2
མགྲོན་ཁང་།	(n.) hotel ..... 12.2	རྒྱ།	(n.) seal
མགྲོན་པོ། རྒྱ་མགྲོན། H	(n.) guest		(n.) beard
		རྒྱ་སྐད།	(n.) Chinese (language) ..... 9.2
		རྒྱ་གར།	(pr. n.) India, Indian ..... 5.2

ཁྱེད་ལ་བ།	(pr. n.) Indian ..... 9.2	རྒྱུན།	(n.) line, series, chain ..... 13.2
ཁྱེད་ནག།	(pr. n.) China ..... 5.2		(n.) tantra
ཁྱེད་པོ།	(adj.) bearded	ལྷ་སྐུག།	(n.) ball
ཁྱེད་མ།	(n.) pound, 500 g..... 23.2	ལྷ་ཏ།	(post.) on, on top of ..... 7.2
ཁྱེད་མི།	(pr. n.) Chinese (person) ..... 9.2	ལྷ་ཏ་ག།	(adj.) all
ཁྱེད་སྐྱུག།	(adj.) brown	ལྷ་ཕ།	(n.) box
ཁྱེད་མཚོ།	(n.) sea, ocean	ལྷ་ལ་བ། ལྷ་ཚོང་། H	(n.) back ..... 16.2
ཁྱེད་ཡིག།	(n.) Chinese script ..... 5.2	ལྷོག།	
ཁྱེད་ཀྱི་བརྒྱུ་བ། 2 ཁྱེད་ཀྱི་བརྒྱུ་བ། 3	(vol. v.) to build	ལོ་བཟུ་སྐྱུག་གཙང་། H	(vol. v.) to wait ..... 35.2
ཁྱེད་རེས་ཁྱེད།	(vol. v.) to quarrel	ལེ་ལྷོང་།	(n.) window
ཁྱེད་རེས་ལོང་།	(inv. v.) to quarrel	ལེ་ཏ།	(adj.) private ..... 35.2
ཁྱེད་ཐག།	(n.) distance	ལོ་གཞིམ་ལོ་། H	(n.) door ..... 13.2
ཁྱེད་ཤེས།	(n.) binoculars ..... 32.2	ལོ་འཁྱུག།	
ཁྱེད་ཚ།	(n.) ornament, jewel ..... 38.2	གཞིམ་ལོ་འཁྱུག་ཏ། H	(vol. v.) to shut the door ..... 13.2
ཁྱེད་ལ།	(post.) behind ..... 7.2	ལོ་འཁྱུག་ཏ།	
ཁྱེད་ལོག་ལ།	(n.) behind, rear	ལོ་འཁྱུག་ཏ། ལོ་འཁྱུག་ཏ། H	(vol. v.) to open the door ... 13.2
ཁྱེད་ལྷ།	(n.) victory	ལོ་འཁྱུག་ཏ།	(n.) courtyard
ཁྱེད་ལྷ་བ།	(n.) State, country ..... 9.2	ལོ་འཁྱུག་ཏ།	(n.) watchman, janitor ..... 19.2
ཁྱེད་པོ།	(n.) king ..... 26.2	ལོ་འཁྱུག་ཏ། ལོ་འཁྱུག་ཏ། H	(n.) egg
ཁྱེད་མོ།	(n.) queen	ལོ་འཁྱུག་ཏ།	(adj.) round
ཁྱེད་སྐྱུ།	(adj.) international	ལོ་འཁྱུག་ཏ།	(n.) gormo, unit of
ཁྱེད་དབང་།	(n.) title of Dalai Lama and certain high officials ..... 37.2		currency ..... 14.2
ཁྱེད་ལོང་ས།	(adj.) national	ལོ་འཁྱུག་ཏ།	(n.) art ..... 36.2
ཁྱེད་ལོང་པོ་ཚེ།	(n.) title of Dalai Lama	ལོ་འཁྱུག་ཏ།	(vol. v.) to change, transform
ཁྱེད་ས།	(n.) capital city ..... 16.2		(vol. v.) to multiply
ཁྱེད་སྐད་སྐད་བུ་བ།	(idiom.) the seven royal emblems ..... 37.2	ལོ།	(n.) sound, pronunciation
ཁྱེད་པོ།	(adj.) abundant, copious .... 40.2	ལོ་གདངས།	(n.) accent
ལྷ།	(n.) primary cause	ལོ་སྐྱུ།	(n.) Tibetan lute ..... 40.2
ལྷ་ཙ་ལག།	(n.) wealth	ལོ་ཕབ་ལོང་ལོ།	(n.) tape recorder ..... 32.2
ལྷ་ཚ།	(n.) material	ལོ་གཞིམ་ལོ།	(n.) organisation
ལྷ་ཚོང་།	(n.) wealth	ལོ་གཞིམ་ལོ།	(n.) discipline, rules
ལྷ་མཚོ་བ།	(n.) reason	ལོ་གཞིམ་ལོ། ལོ་གཞིམ་ལོ། H	(vol. v.) to exhibit, display .. 37.2
ལྷོག།	(vol. v.) to run ..... 33.2	ལོ་གཞིམ་ལོ།	(vol. v.) to gather ..... 30.2
ལྷོག་སྐྱོང་།	(n.) oral exam	ལོ་གཞིམ་ལོ།	(n.) story, account
ལྷོག་སྐྱོང་འབྲེན།	(vol. v.) to take an exam ... 37.2	ལོ་ལ་མ།	(pr. n.) Tara ..... 7.2
ལྷོག་གས་ལྷོག།	(v.) to brush/comb one's hair	ལོ་ལ་དགའ།	(pr. n.) White Tara ..... 27.2
ལྷོག་གས་གས་ལྷོག།	(vol. v.) to run	བརྒྱུ།	(adj.) hundred
		བརྒྱུ་བ།	(adj.) eight
		བརྒྱུ་བ་བརྒྱུ།	(adj.) eighty
		བརྒྱུ་བ་བརྒྱུ་བ།	(n.) reform

། Nga  
 ། (pron.) I ..... 3.2  
 །གཉིས། (pron.) we two ..... 3.2  
 །རྒྱལ། (n.) pride, arrogance, aggressivity  
 །རྒྱལ་ཚ་པོ། (adj.) proud, aggressive  
 །ཚོ། (pron.) we ..... 3.2  
 །ལ་གསོ། (n.) rest  
 །ལ་གསོ་+རྒྱག། (vol. v.) to rest  
 །ན་པ། (adj.) bad, wicked..... 28.2  
 །། (vol. v.) to cry, weep  
 །རྒྱལ་མེད་ཀྱི་དྲུང་། (vol. v.) to protest  
 །རྒྱལ་མཚན་གྱི་ལྷན། (adj.) true, real  
 །རྒྱལ་ཚོ། (n.) shame  
 །རྒྱལ་མེད་ཀྱི་རྒྱག། (vol. v.) to revolt  
 །རྒྱལ་མཚན་གྱི་རྒྱལ་མཚན་ལྷན། H (inv. v.) to know someone . 16.2  
 །རྒྱལ་མཚན་གྱི་རྒྱལ་མཚན་ལྷན། (vol. v.) to recognise, identify  
 །དུལ་ལྷན་དུལ་ལྷན། H (n.) money, silver ..... 12.2  
 །དུལ་ལྷན། (n.) bank ..... 12.2  
 །དུལ་ལྷན་ལྷན། (n.) cheque  
 །དུལ་ལྷན་ལྷན། (n.) small change  
 །དུལ་ལྷན་ལྷན་ལྷན། (n.) physics  
 །དུལ་ལྷན། (n.) object  
 །དུལ་ལྷན་ལྷན། (adv.) actually, genuinely... 31.2  
 །དུལ་ལྷན། (adv.) really ..... 8.2  
 །མངགས། (vol. v.) to order, command..... 22.2  
 །མངའ་རྒྱལ། (pr. n.) Ngari ..... 22.2  
 །མངའ་རྒྱལ་ལྷན། (n.) apricot ..... 23.2  
 །མངའ་རྒྱལ་ལྷན་ལྷན། (inv. v.) to achieve fulfillment, attain to Buddhahood ..... 40.2  
 །མངའ་རྒྱལ། (adj.) sweet ..... 21.2  
 །རྒྱ། (n.) drum  
 །རྒྱལ། (n.) tail  
 །རྒྱལ་ལྷན། (n.) gift ..... 41.2  
 །རྒྱལ་ལྷན་ལྷན་ལྷན། (adj.) great, impressive ..... 28.2  
 །རྒྱལ་ལྷན། (n.) sweat ..... 34.2  
 །ལྷ། (adj.) five  
 །ལྷ་བཟུ། (adj.) fifty

།ལྷ་པོ། (adj.) early .....17.2  
 །ལྷ་ལྷན། (n.) mantra  
 །ལྷ་ལྷན་ལྷན། (n.) tantrist, ngagpa .....27.2  
 །ལྷ་ལྷན། see །ལྷ་ལྷན། .....6.2  
 །ལྷ་ལྷན་ལྷན། L །ལྷ་ལྷན། (n.) usually, habitually .....34.2  
 །ལྷ་ལྷན། (adj.) blue, green (grass) .....7.2  
 །ལྷ་ལྷན། L །ལྷ་ལྷན། (adj.) before, previously .....6.2  
 །ལྷ་ལྷན། (n.) pillow ..... 18.2  
 །ལྷ་ལྷན། (vol. v.) to fry .....22.2

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།ཅ་བཟུལ་པོ་+བཟོ། (vol. v.) to disturb  
 །ཅ་ལྷན་ལྷན། H (n.) thing, object, belongings.....13.2  
 །ཅ་དག་ལྷན། L (part.) et cetera .....22.2  
 །ཅིག། (pron.) someone  
 །ཅིག། (pron.) something .....10.2  
 །ཅིག་ལྷན། (art.) a, an .....6.2  
 །ཅོ་ཅོག་ལྷན། H (n.) elder brother.....6.2  
 །ཅོག་ཅོག་ལྷན། H (n.) table.....2.2  
 །གཅིག། (adj.) one .....6.2  
 །གཅིག་ལྷན། (n.) union  
 །གཅིག་ལྷན། །ལྷན། H (n.) alone, solitary  
 །གཅིག་ལྷན། (adv.) perhaps  
 །གཅིན་ལྷན། (n.) urine  
 །གཅིན་ལྷན་+བཟུལ། (vol. v.) to urinate  
 །གཅུང་པོ། L (n.) younger brother .....6.2  
 །གཅུང་མོ། L (n.) younger sister .....6.2  
 །གཅེན་མོ། L (n.) elder sister .....6.2  
 །གཅེན་པོ། L (n.) elder brother .....6.2  
 །བཅག། (vol. v.) to break  
 །བཅད། (vol. v.) to cut, cross  
 །བཅུ། (adj.) ten  
 །བཅུ་དགུ། (adj.) nineteen  
 །བཅུ་གཅིག། (adj.) eleven  
 །བཅུ་གཉིས། (adj.) twelve  
 །བཅུ་གསུམ། (adj.) thirteen  
 །བཅུ་དྲུག། (adj.) sixteen

བཅུ་བདུན།	(adj.) seventeen
བཅུ་བཞི།	(adj.) fourteen
བཅུག	(vol. v.) to make/ have someone do sth., to put
བཅིང་བཀོལ་+བཏང་།	(vol. v.) to free, liberate
བཅོ་བརྒྱད།	(n.) eighteen
བཅོ་ལྔ།	(n.) fifteen
བཅོམ་ལྷན་འདས།	(pr. n.) Bhagavan ..... 40.2
ལྷགས།	(n.) iron
ལྷགས་ཐག	(n.) chain
ལྷགས་པར།	(n.) typewriter ..... 32.2
ལྷགས་རི།	(n.) enclosure, perimeter wall
ལྷགས་སྐམ།	(n.) trunk, coffer ..... 31.2
ལྷང་མ།	(n.) willow
ལྷོ། ལྷགས། H	(n.) tongue ..... 16.2

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ཚ།	(n.) pair ..... 31.2
ཚ་རྒྱུན།	(n.) conditions
ཚ་ཚང་།	(adj.) whole ..... 37.2
ཚ་ཤས།	(n.) part
ཚག	(inv. v.) to break, be broken
ཚགས།	(inv. v.) to become ..... 8.2
ཚང་། མཚོང་ཚང་། H	(n.) chang, local beer ..... 1.2
ཚང་ཁང་།	(n.) bar, tavern ..... 12.2
ཚང་ས། འཕྲུང་ས། H	(n.) marriage
ཚང་ས་+ རྒྱག	(vol. v.) to marry ..... 14.2
ཚབ་ལྷོད།	(n.) politics ..... 26.2
ཚད།	(inv. v.) to cut
ཚམ་པ།	(n.) cold, influenza
ཚམ་པ་+ རྒྱག།	(inv. v.) to catch cold ..... 34.2
ཚར་པ།	(n.) rain ..... 24.2
ཚར་པ་+ བཏང་།	(inv. v.) to rain ..... 24.2
ཚར་པི།	(n.) raincoat
ཚ། ཚབ། H	(n.) water ..... 7.2
ཚ།	(n.) stream, river ..... 15.2
ཚུ་རྒྱལ་+ རྒྱག་པ།	(vol. v.) to swim
ཚུ་འཛིན།	(n.) perfume
ཚུ་བཅ།	(n.) water pot ..... 24.2

ཚུ་ཚད།	(n.) level
ཚུ་ཚན།	(n.) hot spring ..... 35.2
ཚུ་ཚོད། རྒྱག་ཚོད། H	(n.) hour, watch ..... 12.2
ཚུ་རྗེང་།	(n.) cistern, reservoir ..... 7.2
ཚུང་ཚུང་།	(adj.) small ..... 3.2
ཚེ་མོ་བ།	(n.) headmaster ..... 32.2
ཚེད་ཚུམ།	(n.) article (newspaper, etc.)
ཚེན་པོ།	(adj.) big ..... 3.2
ཚོག	(aux.) future ..... 23.2
	(mod. v.) to be allowed
ཚོག་ཚོག་+ རེད།	(v.) to be ready ..... 36.2
ཚོག་མཚན།	(n.) permit, authorisation .... 26.2
ཚོས།	(n.) Dharma, religion ..... 26.2
ཚོས་ཚོགས།	(n.) Dharma centre
ཚོས་ལགས། H	(n.) Venerable (nun) ..... 2.2
ཚོས་ལྷགས།	(n.) religion, sect ..... 26.2
འཆམ་འཆམ།	(n.) walk, stroll
འཆམ་འཆམ་ལ་འགྲོ།	(vol. v.) to walk, stroll ..... 22.2
འཆམ།	(n.) monastic dance ..... 36.2
མཚིབ་པ།	(n.) liver ..... 16.2
མཚུ་ཉོ།	(n.) lip ..... 16.2
མཚོངས། མཚོམས། L	(vol. v.) to jump
མཚོད། H	(vol. v.) to make offerings
	(vol. v.) to eat, drink
མཚོད་ཁང་།	(n.) shrine-room, chapel ..... 18.2
མཚོད་མཇལ་ལ་ལེབས།	(idiom.) to visit a temple .... 21.2
མཚོད་རྟེན།	(n.) stupa ..... 40.2
མཚོད་ཐིག་+ རྒྱག	(vol. v.) to make an offering of liquid butter for votive lamps ..... 27.2
མཚོད་པ་+ ལུལ།	(vol. v.) to make offerings... 40.2
མཚོད་པ།	(n.) offering
མཚོད་འབུལ།	(n.) offering ..... 40.2
མཚོད་རྗེས།	(n.) offerings ..... 38.2
མཚོད་ཤོམས།	(n.) altar ..... 18.2
འཆར་ཅན།	(adv.) usually, routinely
འཆར་གཞི།	(n.) plan, project

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ཇ། གསོལ་ཇ།	H	(n.) tea ..... 1.2
ཇ་ཁང་།		(n.) teashop ..... 12.2
ཇ་མངར་མོ།		(n.) sweet milk tea..... 21.2
ཇ་ཐང་།		(n.) black unsweetened tea 21.2
ཇ་དམ།		(n.) thermos ..... 17.2
ཇ་སྐྱབ་མ།		(n.) churned tea..... 21.2
ཇག་པ།		(n.) bandit
ཇུས་གཏོགས་ཚེ་སོ།		(adj.) inquisitive, indiscreet
ཇུ་ཡ་ཏི་ཤ།		(pr. n.) Atiṣa ..... 27.2
ཇུ་སོ།		(n.) Lord (Buddha), statue in the Jhokhang ..... 27.2
ཇུ་ཁང་།		(pr. n.) The Jhokhang (main temple in Lhasa) ..... 11.2
ཇུ་མོ་གླང་མ།		(pr. n.) Mt. Everest
འཇབ་དམག་རྒྱུག		(vol. v.) wage guerilla warfare
འཇམ་སོ།		(adj.) gentle
འཇམ་དཔལ་དབྱུངས།		(pr. n.) Mañjushri ..... 27.2
འཇར་མན།		(pr. n.) Germany ..... 9.2
འཇལ།		(n.) rainbow ..... 25.2
འཇིག་རྟེན།		(n.) the world
འཇུ། བཇུས།		(vol. v.) to grasp
འཇུར་རྟི།		(n.) shoe ..... 23.2
ཇེས་མ།		(adj.) next ..... 3.2
ཇེས་མར།		(adv.) after, later..... 3.2
ཇེས་མར་མཇལ་ཡོང་།		(idiom.) see you later ..... 3.2
ཇེ་ཚོང་ཁ་པ།		(pr. n.) Tsongkhapa ..... 27.2
ཇེས་འདྲེད་+བཏང་།		(vol. v.) to chase, pursue
ཇེས་ལ།		(n.) after ..... 21.2
ཇེས་ལུས་ཐེབས།		(inv. v.) to arrive late
ཇེས་ཟིན།		(inv. v.) to arrive on time
ཇུགས་ལན་+བསྐྱོན།	H	(vol. v.) to reply
ཇུང་ཁ།		(adj.) green ..... 7.2
ཇུད་སོ།		(adj.) heavy
ཇུད་ཚད།		(n.) weight
བཇེད།		(inv. v.) to forget
བཇེས།		(vol. v.) to change, exchange..... 27.2
བཇེས་སོ་+རྒྱག		(vol. v.) to exchange

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ཉ།		(n.) fish .....7.2
ཉ་པ།		(n.) fisherman .....7.2
ཉ་ཤ།		(n.) fish (on a plate) .....23.2
ཉན། གསན།	H	(vol. v.) to listen to
ཉམ་རྐྱང་།		(adj.) humble
ཉམས།		(inv. v.) to be spoiled
ཉམས་འཇུག།		(n.) expression, appearance .....37.2
ཉམས་ཚུངས།		(n.) experience
ཉམས་ལེན་+བྱེད།		(vol. v.) to practise
ཉམས་གསོ་+བྱེད།		(vol. v.) to repair, renovate .....28.2
ཉར།		(vol. v.) to keep
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ཉལ་ཁང་།		
གཟིམ་ཁང་།	H	(n.) bedroom .....18.2
ཉལ་ཁྱི། གཟིམ་ཁྱི།	H	(n.) bed .....18.2
ཉལ་ཚས།		(n.) bedclothes .....18.2
ཉལ་ཟན།		(n.) blanket, quilt
ཉི་གདུགས།		(n.) umbrella, parasol
ཉི་མ།		(n.) sun, a day.....1.2
ཉི་མ་བསྟན།		(inv. v.) to shine (of the sun)
ཉི་མ་ཉིན་གང་།		(idiom.) the whole day .....36.2
ཉི་འོད་ཀྱི་ཐབ།		(n.) solar heater ..... 17.2
ཉི་ཤུ།		(adj.) twenty
ཉི་ཉོང་།		(pr. n.) Japan .....9.2
ཉིན་འཁོརས།		(adv.) the whole day .....41.2
ཉིན་གཤམ་ཉིན་མོ།	L	(n.) daytime .....40.2
ཉིན་གུང་།		(n.) noon, afternoon .....24.2
ཉིན་རྒྱུ་རེ་བཞིན།		(idiom.) each day .....22.2
ཉུང་ཉུང་།		(adj., adv.) few .....5.2
ཉུང་རུ་འགྲོ།		(v.inv.) to diminish
ཉུང་ཤོས།		(adj.) minimum
ཉེ་སྒོ་ར།		(n.) surroundings ..... 11.2
ཉེ་འདབས།		(n.) proximity .....11.2
ཉེན་ཁ།		(n.) danger
ཉེན་ཁ་ཚེ་སོ།		(adj.) dangerous
ཉེན་སྲུང་།		(n.) safety, security

ཉེས་ཐག་བཏང་། (vol. v.) to punish  
 ཉོ། 1 ཉོས་ 2,3 (vol. v.) to buy ..... 12.2  
 ཉོ་ཆ་ + ཀྱུ། (vol. v.) to do the shopping ..... 23.2  
 ཉོ་ཚོང་། (n.) commerce, business  
 ཉོན་མོངས་། (n.) misery, wretchedness  
 ཉེག་། (n.) negative emotion  
 ཉོབ། (inv. v.) to be bored  
 གཉན། (n.) argali, mountain sheep ..... 17.2  
 གཉིང་ཐུག། (inv. v.) to fall asleep  
 གཉིང་སང། (inv. v.) to wake up  
 གཉིང་། (vol. v.) to wake up someone  
 གཉིས། (adj.) two  
 གཉིས་ཀྱི། གཉིས་ཆ། (n.) both ..... 21.2  
 མཉམ་དུ། མཉམ་ཀྱིས། H (adv.) together, with ..... 7.2  
 མཉམ་པོ། (adv.) together, with  
 རྗེང་པ། (adj.) old (object) ..... 4.2  
 རྗེང་མ་པ། (pr. n.) Nyingmapa (sect)... 27.2  
 རྗོག་དྲ། (n.) problem  
 རྗོན་པམ། (n.) poetry  
 རྗོན་པོ། (adj.) pleasant-sounding, interesting, harmonious ..... 5.2  
 རྗོན་པམ། H (n.) khatak (for idols) ..... 27.2  
 རྗོང་། རྗུལ་རྗོང་། H (n.) heart (anatomical) ..... 16.2  
 རྗོང་། རྗུགས། H (n.) heart (spiritual)  
 རྗོང་རྗེ། རྗུགས་རྗེ། H (n.) compassion  
 རྗོང་འདོད། (mod. v.) to want, desire.... 26.2  
 རྗོང་རྗེ་པོ། (adj.) pretty, sweet ..... 5.2  
 རྗོང་རྩལ། (n.) determination, courage  
 རྗོང་ལུ། རྗོང་ལུ། L (n.) awl ..... 35.2  
 རྗོང་གཞི་བཏང་གཞན་། H (inv. v.) to hurt, cause pain ..... 35.2  
 རྗོམ་པོ། (adj.) equal  
 བརྗོན་འཕྲིན། (n.) television ..... 32.2  
 བརྗོད། (inv. v.) to find ..... 28.2  
 བརྗུལ། (vol. v.) to put (a child to bed)  
 (vol. v.) to ferment  
 (vol. v.) to hatch

ཏ་ Ta  
 ཏ་ཟིག (pr. n.) Persia, Iran, Iranian ..... 9.2  
 ཏཱ་ལའི་ལྷ་མ། (n.) Dalai Lama (title)  
 ཏག་ཏག (adj.) exact ..... 22.2  
 ཏར། (n.) telegram  
 ཏོག་ཚམ། ཏོག་ཚ། (adv.) a little ..... 22.2  
 ཏོ་མ་ཏོ། (n.) tomato ..... 23.2  
 གཏན་འབེབས་ + གཏན་། (vol. v.) to fix, establish ..... 37.2  
 གཏན་གཏན། (adj., adv.) certain, sure ..... 34.2  
 གཏམ་དཔེ། (n.) proverb  
 གཏིང་། (n.) base, bottom  
 གཏིང་ཟ་པོ། (adj.) deep  
 གཏིང་ཁ། (n.) mine (gold, etc.)  
 གཏོར། (vol. v.) to destroy, demolish, waste, scatter  
 གཏོར་མ། (n.) *torma* ..... 36.2  
 གཏོར་ཀྱུག་ + ཀྱུག། (vol. v.) to destroy *torma* .... 36.2  
 བཏགས། (vol. v.) to tie, attach ..... 28.2  
 བཏང་། (vol. v.) to send, (vol. v.) to allow to go, verbalizer ..... 19.2  
 བཏབ། (vol. v.) to sow, plant  
 ཏ། རྗོབས་པ། H (n.) horse ..... 5.2  
 ཏ་རྗུག (n.) horse race ..... 33.2  
 ཏག་པར། (adv.) always  
 ཏགས། (n.) sign, mark, ..... 36.2 symbol  
 ཏགས་མཚོན། (vol. v.) to represent, symbolise  
 ཏིང་པ། (n.) heel ..... 31.2  
 ཏིན། (n.) support, base ..... 33.2  
 ཏིན་འབྲེལ། (n.) interdependence, ceremony ..... 36.2  
 ཏིང་པ། (n.) doctrine, theory ..... 12.2  
 ཏ། 1 བཏྱམ་ 2 ཏོས། 3 (vol. v.) to look ..... 12.2  
 (vol. v.) to try  
 (vol. v.) to read  
 ཏོ་སྐོར་ཕྱིད། (vol. v.) to visit

ལྷ་སྐོར་ལ་འགྲོ།	(vol. v.) to go on a tour	ཐག་རིང་པོ།	(adj.) far, distant..... 14.2
ལྷ་སྒྲུབ་སྒྲིག་པ།	(n.) point of view	ཐང་།	(n.) plain, plateau
ལྷ་སྒྲོ་མོ། གཟིགས་མོ། H	(n.) show, spectacle ..... 12.2		(n.) pill for medical
ལྷོ་བུ་ཚེག་རྒྱུག།	(vol. v.) to fold		concoction.....34.2
ལྷོ་ཆས།	(n.) food ..... 34.2	ཐང་ཆད།	(inv. v.) to be tired
ལྷོ་པད།	(n.) bag (for food)	ཐང་པོ།	(adj.) healthy
ལྷོ་བས་བདེ་པོ།	(adj.) simple, convenient.... 22.2	ཐང་ཤིང་།	(n.) pine, conifer
ལྷོ་གཞུག།	(n.) tiger ..... 17.2	ཐང་ཀྲུ།	(n.) direct, straightforward .....32.2
ལྷོ་སྒྲུབ།	(n.) way, manner, nominalizer ..... 32.2	ཐང་འཕུར་གནམ་གྲུ།	(n.) helicopter ..... 13.2
ལྷོ་ལྗེ།	(n.) walnut ..... 23.2	ཐང། H ཐེག་ HL	(vol. v.) to go ..... 19.2
ལྷོ་དྲུག་གནང་། H	(vol. v.) to present a gift ..... 8.2	ཐབ་ཚང་།	
ལྷོ་དྲུག་བཟོ་དོད་པོ།	(adj.) superb, magnificent . 31.2	ཀམ་ལ་ཐབ། H	(n.) kitchen ..... 17.2
ལྷོ་དྲུག་སྒྲིག་པ།	(adj.) empty ..... 18.2	ཐབ།	(n.) oven, stove, hearth ..... 17.2
ལྷོ་དྲུག་མཉམ་པ།	(adj.) thousand	ཐབས་ཤེས།	(n.) means, method
ལྷོ་དྲུག་ལྷོ་སྒྲོ་དྲུག་ H	(n.) shirt	ཐལ་ལ། ཐལ་བ། L	(n.) dust
ལྷོ་ལོ་ལོ།	(n.) harvest	ཐིག་	(n.) line
ལྷོ་ལོ་ལོ།	(n.) autumn ..... 24.2	ཐིགས་པ།	(n.) drop
ལྷོ་ལོ་ལོ།	(n.) guide, master ..... 40.2	ཐིམ་ཕུ།	(pr. n.) Thimphu
ལྷོ་བས།	(n.) power, strength ..... 22.2	ཐུག་ མཇལ། H	(inv. v.) to meet..... 8.2
ལྷོ་བས་ལྷོ་བས།	(n.) corpse-cutter..... 27.2	ཐུག་པ། བཞེས་ཐུག་ H	(n.) noodles, noodle soup ...8.2
བཏག་དཔྱད་ + འཇུག།	(vol. v.) to examine, analyse ..... 34.2	ཐུགས་འཕྲོད་གནང་། H	(inv. v./ vol. v.) to regret
བཏག་པ།	(vol. v.) to show, express... 13.2	ཐུགས་རྗེ་ཚེ།	(n.) thank you ..... 3.2
བཏག་པ་འཇུག།	(pr. n.) Tängyur	ཐུགས་རྗེ་ཚེ་+ལྷོ། h	(vol. v.) to thank
བཏག་པ་བཞིག་+ བསྐྱོད་།	(vol. v.) to joke	ཐུགས་སྐྱོ།	(n.) reception, banquet, party
བཏག་པ་བཞིག་ཚེ་པོ།	(adj.) funny, amusing	ཐུང་ཐུང་།	(adj.) short ..... 3.2
བཏག་པ།	(vol. v.) to consult ..... 35.2	ཐུན་མོང་།	(adj.) ordinary
		ཐུན་མོང་མ་ཡིན་པ།	(adj.) unique, extraordinary
		ཐུབ།	(mod. v.) to be able ..... 11.2
		ཐུང་མ།	(n.) spoon ..... 17.2
		ཐེ་ཚོམས།	(n.) doubt
		ཐེ་ཚོམས་འཇུག།	(vol. v.) to hesitate
		ཐེག་པ་ཆེན་པོ།	(n.) Mahayāna
			Buddhism ..... 26.2
		ཐེག་པ་རྒྱུད་ལུ།	(n.) Hīnayāna
			Buddhism ..... 26.2
		ཐེངས་མ	(n.) time, occasion ..... 26.2
		ཐེངས།	(inv. v.) to undergo, get hit, get taken, verbalizer
		ཐེངས་རྩ།	(n.) funds
ཐ་	Tha		
ཐ་སྐད་གཏིར་མཚོན།	(n.) vocabulary, lexicon		
ཐ་མག་བཞེས་ཐག་ H	(n.) cigarette, tobacco ..... 12.2		
ཐ་མག་འཐེན།	(vol. v.) to smoke		
ཐ་པག།	(n.) plate		
ཐག་བཅད།	(vol. v.) to decide		
ཐག་ཚོད།	(inv. v.) to resolve, make up one's mind		
	(adv.) really, very ..... 10.2		
ཐག་ཉེ་པོ།	(adj.) close, near ..... 14.2		

ཐོམ་པ།	(n.) threshold ..... 15.2
ཐོ།	(n.) list
ཐོག་ག།	(n.) roof
ཐོག་+ཀྲུག་	(inv. v.) to have a lightning
ཐོག་མ།	(n.) first ..... 26.2
ཐོག་པ།	(n.) storey
ཐོན།	(inv. v.) to go out, leave ..... 22.2 (vol. v.) to produce
ཐོབ།	(inv. v.) to get, obtain, win
ཐོབ་ཐང་།	(n.) right, authorisation
ཕྱམ་ལ།	(n.) edge, margin, end ..... 31.2
ཕྱམ་ལ་མ།	(adj.) last..... 32.2
ཕྱུག་པོ།	(adj.) thick, dense
ཕྱུག་རྒྱུ་ལ།	(n.) understanding, harmony, accord
ཕྱུག་པ་ཕྱུག་བཞི།	(idiom.) the four harmonious siblings..... 37.2
ཕྱུག་པོ།	(adj.) friendly, compatible
ཕྱུམ་རྒྱུ་ལ།	(n.) packet
ཕྱེ་པོ།	(n.) thumb
ཕྱོག་པོ། ཕྱོག་པོ། L	(adj.) high ..... 5.2
ཕྱོག་ཚད།	(n.) altitude, height
ཕྱོད་།	(inv. v.) to see
འཕུང་། 1 བུའུང་། 2	
འཕུངས། 3	(vol. v.) to drink ..... 10.2
འཐོན།	(vol. v.) to pull, draw ..... 25.2
འཚོར།	(inv. v.) to be scattered, splashed
ད། Da	
ད།	(adv.) now, so
དག་ནང་བཞིན།	(adv.) in the same way ..... 11.2
དག་རང་།	(adv.) absolutely, really..... 13.2
དག་གིན།	(adv.) a short while ago
དག་ཉི།	(adv.) now
དག་ཉི་ནས།	(adv.) already
དག་འདྲ།	(adv.) moreover, again ..... 5.2
དག་རང་།	(adv.) this morning ..... 24.2
དག་ཟེས།	(adv.) this time ..... 31.2

དག་ལོ།	(adv.) this year ..... 18.2
དག་ཚ།	(n.) spelling
དང་།	(co.) and ..... 5.2
དང་པོ།	(adj.) first
དང་པོ།	(n.) faith ..... 5.2
དམ་བཅའ་ + བཞག་	(vol. v.) to promise, ..... 37.2 to defend one's thesis
དམ་པོ།	(adj.) tense, tight ..... 18.2
དས།	(inv. v.) to spread
དར་རྩེག།	(n.) prayer flag ..... 25.2
དུགས་པོ།	(pr. n.) Dhagpo ..... 22.2
དུབ།	(n.) smoke
དུག།	(n.) poison
དུག་སྦྱང་། L	
དུག་སྦྱང་།	(n.) mosquito ..... 17.2
དུག་སྦྱོག་ བ་བཟུལ། H	(n.) clothing ..... 23.2
དུང་རྒྱུ་འུ།	(adj.) a hundred million
དུང་འཕྲོ།	(n.) animal, beast
དུང་ཚང་།	(n.) family, household ..... 29.2
དུམ་པ།	(n.) piece
དུར་ཚོང་།	(n.) cemetery
དུས།	(co.) when ..... 24.2
དུས་སྐབས།	(n.) period
དུས་ཚེས།	(n.) festival ..... 25.2
དུས་དེབ་	(n.) magazine ..... 5.2
དུས་ཚོད།	(n.) time, moment ..... 11.2
དུས་རབས།	(n.) century ..... 39.2
དུས་མང་།	(adv.) next year ..... 18.2
དེ།	(dem.) that, <i>distant dem.</i> ..... 1.2
དེ་འདྲ།	(adv.) like that, such ..... 8.2
དེ་ནས། L ལ་ནི།	(co.) and so? ..... 16.2
དེ་མིན་པ།	(adv.) apart from that ..... 26.2
དེ་ཚོ།	(dem.) those, <i>distant dem.</i> ... 2.2
དེ་རིང་།	(adv.) today ..... 8.2
དེང་སང་།	(adv.) these days ..... 10.2
	(adv. ) at present
དེབ། ཕུག་དེབ། H	(n.) book (Western style) ..... 1.2
དེའི་སང་ཉིན།	(adv.) the following day ..... 25.2
དེའི་ཚེས་ལ།	(co.) on the occasion ..... 19.2
དེ།	(class.) two units ..... 23.2



དོད་ཤོད་སྐྱོད་	(adv.) this (coming) evening..... 18.2	དུལ།	(n.) mule
དོ་སྣང་།	(n.) interest, attention	དྲོད་འཇམ།	(adj.) warm .....34.2
དོ་སྣང་+བྱེད།	(vol. v.) to be interested, to pay attention, to notice	དྲོད་སྐྱོད་སྐྱོད་+བྱེད།	(vol. v.) to volunteer
དོ་ཕྱི།	(n.) bag, pack (on an animal) ..... 31.2	ཏྲ་རམ་སྐྱོད་སྐྱོད་	(pr. n.) Dharamsala
དོག་ཕྱི།	(adj.) narrow ..... 25.2	གདན།	(n.) rug, low seat, cushion
དོགས་པ།	(n.) suspicion, doubt	གདན་སྐྱོད་སྐྱོད་	(n.) seat; major monastic centre .....39.2
དོགས་པ་+ཟླ།	(inv. v.) to be suspicious, doubt, distrust	གདམ་ཀ་+ཀྱུག།	(vol. v.) to choose
དོན།	(vol. v.) to come out ..... 22.2	གཏུང་།	(n.) spear .....33.2
དོན་དག	(n.) meaning ..... 38.2	གཏོང་པ། རལ་རས། H	(n.) face.....16.2
དོམ།	(n.) bear	བདག།	(n.) self, I
དུ་བའི་སྐོར་ལོ།	(n.) tennis ..... 32.2	བདག་ཕྱི།	(n.) owner, lord
དུ་བ།	(n.) net ..... 32.2	བདག་འཇིན།	(n.) selfishness
དུག་དྲུང་སྐྱོད་ H	(inv. v.) to get better ..... 34.2	བདུན།	(adj.) seven
དུག་པ།	see དྲིག་པ།	བདུན་བརྒྱ།	(adj.) seventy
དུང་འཇུ།	see དྲིག་འཇུ།	བདུན་ལྷག།	(n.) week .....9.2
དུང་ཕྱི།	(adj.) honest	བདེ་འཇགས།	(n.) safety, security
དུག་ཕྱི།	(adj.) hard, violent	བདེ་ཕྱི།	(adj.) well, fine .....3.2
དུན།	(inv. v.) to remember, recall	བདེན་པ།	(n.) truth .....40.2
དུན་གསོ།	(n.) memorial, souvenir	མདའ།	(n.) arrow
དུན་གསོ་+བྱེད།	(vol. v.) to commemorate	མདའ་+ཀྱུག།	(vol. v.) to do archery, loose an arrow .....33.2
ཐུགས་དུན་+གསོ། H	(vol. v.) to remind so. of sth.	མདའ་དགོང་།	(adv.) yesterday evening.... 18.2
དུན་གསོ་+བཏང་།	(vol. v.) to remind so. of sth.	མདུང་པ།	(n.) knot
དུན་པ།	(n.) memory	མདུན།	(post.) in front of .....7.2
དུན་པ་+བསོ།	(inv. v.) to recover one's senses	མདོ།	(n.) sutra
	(vol. v.) to remind someone	མདོང་མོ།	(n.) tea churn ..... 17.2
དྲི་བ། བཀའ་འདྲི། H	(n.) question	གསོལ་མདོང་། H	(n.) tea churn ..... 17.2
དྲི་མ།	(n.) smell, odour	མདོག་ཉེས།	(adj.) ugly ..... 13.2
དྲིལ་བརྒྱུགས།	(n.) propaganda, publicity	མདོར་བསྐྱུད།	(vol. v.) to summarize, abridge
ལྷག།	(adj.) six	འདའི། འདིར། L	(adv.) here .....10.2
ལྷག་བརྒྱ།	(adj.) sixty	འདར།	(inv. v.) to shake, tremble
ལྷན་ཡིག།	(n.) secretary ..... 2.2	འདས་པ།	(n.) the past
དྲིག་འཇུ། L དྲོད་འཇུ།	(n.) washing, laundry ..... 24.2	འདི།	(dem.) this near <i>dem.</i> ....1.2
དྲིག་འཇུ་+ཀྱུག།	(vol. v.) to do laundry ..... 24.2	འདི་འདྲ།	(dem.) like this, such
དྲིག་པ། H དྲིག་པ།	(n.) dirt ..... 24.2	འདི་ཚོ།	(dem.) these near <i>dem.</i> .....2.2
དྲོད་མོང་།	(n.) Tibetan brown bear .... 17.2	འདུ་ཁང་།	(n.) assembly hall (in a monastery) ..... 12.2
		འདུ་ཤེས།	(n.) consciousness

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 འདོ་པར། འདི་པར། H (adv.) that way,  
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 འདོད་པ་ཁེངས། (v.inv.) to be satisfied  
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 འདྲ་མི་འདྲ། (adj.) various ..... 9.2  
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 རྩུག་རུས་རྒྱག་ (vol. v.) to endure, put up with  
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 བམ་ཡང་། (adv.) never  
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ལུས། (mod. v.) to dare  
 ལུས་པ། (n.) power, energy  
 ལོང། (n.) wealth, yak  
 ལོང་ (inv. v.) to make a mistake  
 ལོང་བ། (n.) jewel  
 ལོང་འཇུག། (n.) mistake  
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 སྐྱོ་སྐྱོ་དཀར། (n.) hard plastic  
 སྐྱོ་སྐྱོ་ཉེས། (n.) amber ..... 31.2  
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 སྐྱོ་ལི་རྒྱ་མ། (n.) kilogram  
 སྐྱོར་བཏང་། (adv.) in general ..... 38.2  
 སྐྱོང་པོ། སྐྱོང་ཕྱ། (n.) beggar ..... 29.2  
 སྐྱོུ། སྐྱོུ། L སྐྱོུ། (n.) monkey, ape ..... 17.2

པ། Pha  
 པ་གྱི། (dem.) that one (over there) *far dem.* ..... 1.2  
 པ་ཚོ། (dem.) those (over there) *far dem.* ..... 2.2  
 པ་གཅིག་མ་གཅིག། (n.) sibling (same parents) ... 6.2  
 པ་པོ། see སྐྱོ་པོ།  
 པ་མ། ཡབ་ཡུམ། H (n.) parents  
 པ་ཡུལ། (n.) natal land ..... 5.2  
 པ་ལམ། (n.) diamond  
 པག་པ། (n.) pig ..... 23.2  
 པག་ཤ། (n.) pork ..... 23.2  
 པན་ཚོགས། (n.) benefit, usefulness  
 པན་ཚོགས་ཡོད་པ། (adj.) useful  
 པབས། (vol. v.) to lower, drop, cause to fall  
 པར། (adv.) away ..... 15.2  
 པར་ཚམ་དགར། (n.) just there ..... 20.2  
 པར་བསྐོགས། (vol. v.) to give back, return  
 ཕིང་ཕང་སྐྱོ་མོ། (n.) table tennis ..... 32.2  
 ཕིད། see སྐྱོ།  
 ཕྱ། (n.) breath ..... 30.2  
 ཕྱ་+རྒྱག། (vol. v.) to blow ..... 30.2  
 ཕྱ་དྲུང་། (n.) sleeve ..... 31.2  
 ཕྱང་། (n.) heap, pile  
 ཕྱད། ལ ཕིད། (vol. v.) to take off, dismiss ..... 31.2  
 ཕྱར་ཕྱར་+བྱེད། (vol. v.) to stroke, massage  
 ཕྱར་བྱ། (pr. n.) Jupiter (planet) ..... 14.2  
 ཕྱལ། h (vol. v.) to give, offer, verbalizer ..... 8.2  
 ཕེབས། H (vol. v.) to go, come ..... 4.2  
 ཕོ། (n.) male, masculine  
 ཕོ་བ། (n.) belly ..... 16.2  
 ཕོ་བྲང་། (n.) palace ..... 11.2  
 ཕོ་མཚན། (n.) male sex ..... 16.2  
 ཕོགས། (n.) salary  
 ཕོགས་རྒྱག། (vol. v.) to pay a salary  
 ཕོར་པ། (n.) wooden bowl ..... 1.2

བྱག་བཏབ་+གནང་། H (vol. v.) to found  
 (e.g., a monastery) ..... 39.2  
 བྱག་མེབས་གནང་བྱང་། (idiom.) welcome! ..... 4.2  
 བྱག་ཚེམ་བསྐྱོན་པ། H (vol. v.) to sew  
 བྱག་མཛོད། (n.) treasurer  
 བྱག་རོགས་+གནང་། H (vol. v.) to help  
 བྱི་རྒྱལ། (n., adj.) abroad, foreign  
 land ..... 16.2  
 བྱི་པ། (n.) Hindu ..... 26.2  
 བྱི་པོ། (adj.) late ..... 17.2  
 བྱི་པོ་བྱེད། (inv. v.) to be late  
 བྱི་ཐག་པ། (n.) shell, carapace ..... 22.2  
 བྱི་པི། བྱི་པ། L (n.) marmot ..... 17.2  
 བྱི་ལོག་པ། (n.) outside, exterior ..... 7.2  
 བྱི་མ། (vol. v.) to wipe  
 བྱུ་པ། (n.) traditional robe,  
 chuba ..... 23.2  
 བྱུག་པོ། (adj.) rich  
 བྱུར་བ། ཞིབ་བྱུར། H (n.) cheese  
 བྱུ་མར། (n.) dough of tsampa  
 and butter ..... 36.2  
 བྱུ་མ་ལེབ། (n.) butterfly  
 བྱེད་ཀ། (n.) half ..... 12.2  
 བྱུག་པ། (n.) direction, side ..... 15.2  
 བ་པོ། L བ་པོ། (adj.) thin (of cylindrical  
 objects)  
 བ་བྱ། L བྱ་བྱ། ལ་ལ། H (n.) child ..... 4.2  
 འཕགས་པ། (n.) exalted, noble ..... 37.2  
 འཕྲུང། L འཕྲིང། (vol. v.) to fly, glide  
 འཕྲུ་ལས་རྒྱལ། (vol. v.) to ridicule, mock  
 འཕྲིན་སྐྱེལ། (vol. v.) to transmit  
 (by radio) ..... 32.2  
 འཕྲུལ་འཕྲོད། (n.) machine, device ..... 32.2  
 འཕྲུལ་ཚས་བསྐོ་པ། (n.) mechanic ..... 32.2  
 འཕྲོད། (inv. v.) to get used to,  
 put up with ..... 35.2  
 འཕྲོད་རྟེན། (n.) hygiene, health

བ་ Ba

བ་བྱུག་པ། (n.) cow ..... 5.2  
 བག་ཚགས། (n.) impression, imprint  
 བག་ལེབ། བཞིས་བག། H (n.) bread ..... 8.2  
 བག་ཚ་མར་བྱ། (n.) bhagtshamarkhu,  
 (traditional Tibetan dish) .... 24.2  
 བང་ཁོག། chest  
 བང་སོ། (n.) tomb ..... 26.2  
 བབས། (vol. v.) to descend,  
 to go down  
 (inv. v.) to fall  
 བར་སྐོར། (pr. n.) Bharkor  
 (part of Lhasa). ..... 20.2  
 བར་དྲ། (post.) up to, until ..... 9.2  
 བར་ཚད། (n.) obstacle, obstruction ..... 36.2  
 བལ། (n.) wool ..... 36.2  
 བལ་པོ། (pr. n., adj.) Nepalese ..... 9.2  
 བལ་ཡུལ། (pr. n.) Nepal ..... 9.2  
 བྲ། བྲས། H (n.) son, boy ..... 4.2  
 བྲ་མོ། བྲས་མོ། H (n.) girl, daughter ..... 4.2  
 བྲ་རམ། (n.) molasses ..... 36.2  
 བྲ་ལོན། (n.) debt  
 བྲམ་པ། (n.) vase ..... 24.2  
 བོད་སྐྱོད་+བྱེད། (vol. v.) to use  
 བོད་རྒྱལ། (n.) walking stick ..... 36.2  
 བོད་ལྷ། see བོད་བྱ།  
 བོད་བྱ། L བོད་བྱ། (n.) donkey ..... 5.2  
 བོད། (pr. n.) Tibet ..... 1.2  
 བོད་སྐད། (n.) Tibetan (oral) ..... 5.2  
 བོད་ཤ། (n.) Tibetan tea ..... 21.2  
 བོད་པ། (n., adj.) Tibetan ..... 1.2  
 བོད་ཟླ། (n.) month (lunar calendar) 14.2  
 བོད་ཡིག། (n.) Tibetan (written) ..... 5.2  
 བོད་རིགས། (n.) Tibetan (nationality) ..... 5.2  
 བོན། (n.) Bön ..... 26.2  
 བོན་པོ། (n.) Bönpo ..... 26.2  
 བྱ། (n.) bird  
 བྱ་སྐོད། (n.) vulture ..... 5.2  
 བྱ་ཐག། (n.) eagle ..... 17.2  
 བྱ་ཐྱང་། (n.) crane (bird) ..... 17.2

བྱ་འཕྲིན། (n.) kite (plaything)  
 བྱ་ཤ། (n.) chicken (dish) ..... 23.2  
 བྱང། (n.) north ..... 20.2  
 བྱང་དོན། (n.) northward ..... 20.2  
 བྱང་རྒྱུ་སྐྱེམས་དཔལ། (n.) bodhisattva  
 བྱང་ཐང་། (pr. n.) Jhangthang, the Northern Plateau ..... 33.2  
 བྱང་ཕྱོགས། (n.) northern ..... 20.2  
 བྱམས་པ། (pr. n.) Maitreya ..... 27.2  
 བྱམས་པོ། (adj.) affectionate, gentle  
 བྱམས་པོ་+བྱེད། (vol. v.) to show affection  
 བྱས་ན། (co.) and so ..... 12.2  
 བྱས་ཙང་། (co.) therefore ..... 12.2  
 བྱིམ། (n.) small bird, fledgling  
 བྱི་ལ་དོམ། (n.) panda ..... 17.2  
 བྱི་རིལ། (n.) sweet, candy  
 བྱུ་བ། (n.) coral ..... 31.2  
 བྱུང། (inv. v.) to happen, occur  
 (aux.) receptive ..... 8.2  
 བྱུང་འཕྲིན། (n.) receipt, bill  
 བྱེ་བ། (n.) ten million  
 བྱེ་མ། (n.) sand  
 བྱེ་ཐང་། (n.) sand desert  
 བྱེད། (1,3) བྱས། 2 (vol. v.) to do, act ..... 8.2  
 (vol. v.) to become  
 (inv. v.) to happen, verbalizer ..... 28.2  
 བྲག། (n.) cliff, crag  
 བྲག་རི། (n.) rocky mountain ..... 29.2  
 བྲང་ཁོག། L བྲང་ཁོག། (n.) chest ..... 16.2  
 བྲལ་བ། ལྷགས་བྲལ། H (n.) pressing business, hurry ..... 12.2  
 བྲལ་བ་ཚོ་པོ། (adj.) busy  
 བྲོ་བ། ལྷགས་བྲོ། H (n.) taste ..... 8.2  
 བྲོ་བ་ལྷ། (vol. v.) to taste  
 བྲོ་ས། L བྲོ་ས། (vol. v.) to escape, flee  
 བྲོ་མ། (n.) lama, master ..... 2.2  
 བྲོག། (vol. v.) to pour, put ..... 19.2  
 བྲོན་པོ། (n.) minister ..... 28.2  
 དབང་རྒྱུ་རྒྱུ་+བྱེད། (vol. v.) to control, dominate

དབང་ཚ། (n.) power ..... 37.2  
 དབྲལ། (vol. v.) to tear  
 དབྲུངས། (n.) tune  
 དབྲུར་ལ། (n.) summer ..... 24.2  
 དབྲུར་ས། (n.) summer camp ..... 31.2  
 དབྱིན་ཇི། (n., adj.) England, English ..... 5.2  
 དབྱིབས། (n.) shape, form  
 དབྱིས་རྒྱུ་ས། (pr. n.) Yi (ethnic group)  
 དབྱེ་བ་བྱེ། (vol. v.) to distinguish, differentiate  
 དབྱེ་བྱུར་+ ལྷོ་ན། (vol. v.) to pitch a tent ..... 40.2  
 དབྱུགས་+བཏང་། (vol. v.) to breathe  
 དབྱུགས་རྒྱུང་། (n.) breath  
 དབྱུས། (n.) centre, middle  
 (pr. n.) Central Tibet ..... 11.2  
 དབྱུས་གཙང་། (pr. n.) Central and West-central Tibet  
 འབག་ལལ་འབག། H (n.) mask ..... 36.2  
 འབང་འགྲིག། see འབང་འགྲིག།  
 འབད་བཙོན། (n.) effort  
 འབད་བཙོན་+བྱེད། (vol. v.) to make an effort  
 འབབ་རྒྱུགས། (n.) station ..... 13.2  
 འབའ་ཚ། (n.) musical instrument  
 འབར་མ། (pr. n.) Burma, Myanmar ..... 9.2  
 འབར། (inv. v.) to be lit, burn ..... 31.2  
 འབྲ། (n.) insect, worm, bug ..... 7.2  
 འབྲུམ། (adj.) hundred thousand  
 འབེན། (n.) target ..... 33.2  
 འཕོ་ལ་གདན། (n.) square, flat mattress ..... 31.2  
 འབྱུང་ཁུངས། (n.) origin, source  
 འབྱོར། (inv. v.) to receive ..... 19.2  
 འབྱོར་ལྷན། (n.) well-off, prosperous ..... 37.2  
 འབྲང་འགྲིག། L  
 འབང་འགྲིག། (n.) queue, line ..... 33.2  
 འབྲས། ལྷིས་འབྲས། H (n.) rice ..... 8.2  
 འབྲས་དཀར། (n.) dräkar, operatic character ..... 36.2  
 འབྲས་ལྷོངས། (pr. n.) Sikkim (India) ..... 5.2  
 འབྲས་སྐྱུངས། (pr. n.) Dräpung monastery 11.2  
 འབྲས་བུ། (n.) result, fruit, consequence

འབྲས་སིལ། (n.) sweet rice with  
potentilla tubers..... 36.2

འཇི། (n.) yak-cow..... 30.2

འཇི། འབྲིས། 2,3 (vol. v.) to write..... 8.2

འཇི་དེབ། (n.) exercise book ..... 8.2

འཇིང་བ། (adj.) middle, medium

འཇུ། (n.) grain ..... 31.2

འཇུག། (n.) dragon

འཇུག་སྐད། (n.) thunder

འཇུག་སྐད་+ཀློག། (inv. v.) to thunder

འཇུག་པ། (pr. n.) Bhutanese ..... 9.2

འཇུག་ལུལ། (pr. n.) Bhutan ..... 5.2

འབྲེལ་བ། (n.) relationship, connection

འབྲོག་པ། (n.) nomad, herder ..... 2.2

འབྲོང་། (n.) wild yak ..... 17.2

མུ་ཐུག། (n.) purse, pouch

མུ་ལྷུང། see མུ་ལྷུང།

མུ་མུག། (n.) motorcycle ..... 12.2

མུང་ལྷུ། see མུང་ལྷུ།

མུང་ནག། see མུང་ནག།

མུལ་པ། (n.) frog..... 17.2

མུས། (vol. v.) to hide

མུད་པ། see མུད་པ།

མུག། (n.) innermost part ..... 31.2

མུད་ལྷུག་+བཏང་། (vol. v.) to push

མུད་པ། མུད་པ། (n.) bellows..... 30.2

མུམ་པོ། (adj.) thick (cylindrical object)

མུང་མ། (vol. v.) to learn, study ..... 10.2

མུང། (vol. v.) to stick..... 19.2

མུན་བདག། (n.) sponsor, patron ..... 27.2

མུང་བསྐྱར་+བྱེད། (vol. v.) to practise, train

མུང་ཚོན། (n.) exercise

མུ་ལྷུང་། མུ་ལྷུང། (n.) yak-hair tent..... 30.2

མུག་འཇིན། (n.) postage stamp ..... 19.2

མུག་ཁང། (n.) post office ..... 12.2

མུག་པ། (n.) postman/ -woman

མུང་ནག་། མུང་ནག། (n.) fly (insect) ..... 17.2

མུང་ལྷུ། མུང་ལྷུ། (n.) flying insect..... 17.2

མུང་ཚོར་ལྷུ། མུང་ཚོར་ལྷུ། (n.) bee

མུད། གནང། H (vol. v.) to give, offer, pass...8.2

མུམ་མ། L (n.) pregnant woman

མུལ། (n.) snake ..... 17.2

མ། Ma

མ། (part.) negation .....2.2

མ་གོ། (adv.) down there.....20.2

མ་ཉེས་ཁ་གཡོགས་  
+ ལྱེད། (idiom.) to accuse falsely.....3.2

མ་གཏོགས། (post.) except, otherwise....21.2

མ་འདྲ་བ། (adj.) different

མ་བྱུན། (n.) cook .....8.2

མ་ཙ། (n.) capital, investment

མ་ཙ་རིང་ལུགས། (n.) capitalism .....26.2

མ་ཟད། (post.) apart from,  
not only.....37.2

མང་ཆེ་བ། (n.) majority, most.....5.2

མང་ཉུང་། (n.) quantity .....22.2

མག་པ། མུ་བག H (n.) groom, husband .....6.2

མང་དྲགས། (adv.) too much, too many

མང་པོ། (adj., adv.) many.....5.2

མང་ཤོས། (adj., adv.) most, maximum..5.2

མན། མིན། L (aux.) not to be, egophoric...3.2

མར། (adv.) down, downwards .....4.2

མར། གསོལ་མར། H (n.) butter .....19.2

མར་གྲོག། (n.) pat of butter .....35.2

མར་བསྐྱད། (vol. v.) to sit down.....4.2

མར་མེ། མཚོན་མེ། H (n.) butter lamp .....19.2

མི། (n.) human being, man,  
person, people  
(aux.) negation.....3.2

མི་འདུག། (aux.) there is not, not to have,  
not to be, testimonial .....3.2

མི་འཕོར། (n.) population

མི་དམངས། (n., adj.) populace,  
the people, public .....35.2

མི་ཚང། (n.) family ..... 15.2

མི་ཚོ། (n.) life

མི་ལ་རས་པ། (pr. n.) Milaräpa..... 27.2  
 མི་རབས། (n.) generation..... 39.2  
 མི་རིགས། (n.) race, nationality, ethnic group  
 མིག་སྐྱེ། H (n.) eye ..... 16.2  
 མིག་མེད། L (vol. v.) to swallow ..... 34.2  
 མིག་པ། མིད་པ། L (n.) throat..... 16.2  
 མིག་དམར། (pr. n.) Mars (planet)..... 14.2  
 མིག་ཤེལ། སྐྱེན་ཤེལ། H (n.) glasses, spectacles  
 མིག་སེར་+ལང། (inv. v.) to be jealous..... 31.2  
 མིང། མཚན། H (n.) name ..... 9.2  
 ལུ་རྩ། (n.) matches  
 ལུ་མཐུད། (vol. v.) to continue  
 མེ། ལྷགས་མེ། H (n.) fire ..... 25.2  
 མེ་ཀྲག་བཏང། see མེ་སྲིག་བཏང།  
 མེ་རྒྱུག། (vol. v.) to set fire  
 མེ་ཏོག། (n.) flower ..... 7.2  
 མེ་+བཏང། (vol. v.) to light a fire ..... 25.2  
 མེ་མདའ། (n.) gun  
 མེ་མདའ་+རྒྱུག། (vol. v.) to fire a gun ..... 33.2  
 མེ་བཙའ། (n.) moxibustion ..... 34.2  
 མེ་མང་ལྗང་ཤེལ་སྒྲི། (n.) mirror ..... 30.2  
 མེ་ཤི། (inv. v.) to go out (of fire)  
 མེ་ཤོར། (inv. v.) to catch fire  
 མེ་སྲིག་+བཏང། L (vol. v.) to burn, set sth.  
 མེ་ཀྲག་+བཏང། on fire  
 མེ་+བསད། (vol. v.) to put out (a fire)  
 མེད། (aux.) not to have, egophoric..... 5.2  
 མེད་པ་+ཆགས། (inv. v.) to disappear  
 མེད་པ་+བཟོ། (vol. v.) to annihilate  
 མེད་པར། (adv.) without  
 མོ། (pron.) she ..... 2.2  
 མོ་ཏཱ། སེབས་ཏོ། H (n.) car, automobile..... 11.2  
 མོ་ཏཱ་བཏང། (vol. v.) to drive (a car)  
 མོ་མཚན། (n.) female sex ..... 16.2  
 མོག་མོག་བཞེས་མོག། H (n.) momo, Tibetan ravioli.... 8.2  
 མོག་ཀྲ། (n.) steamer..... 17.2  
 མོན་པ། (n.) Mönpa ..... 22.2  
 མོན་ཡུལ། (pr. n.) Mönnyül (region)

སྐྱེངས། (inv. v.) to feel, experience  
 ལྗོང། (aux.) experiential ..... 15.2  
 དམག། (n.) war ..... 41.2  
 དམག་+རྒྱུག། (vol. v.) to wage war  
 དམག་སྐྱར། (n.) military camp ..... 41.2  
 དམག་སྲུངས། (n.) army  
 དམག་མི། (n.) soldier ..... 13.2  
 དམངས་གཙོ་རིང་ལུགས། (n.) democracy  
 དམངས་བཙུགས་སློབ་གྲྭ། (n.) state school ..... 15.2  
 དམར་པོ། (adj.) red..... 7.2  
 དམར་ཉིང་པ། L (adj.) naked  
 དམར་པོ། (adj.) low..... 5.2  
 དམིགས་བསལ། (adj.) special, exceptional  
 དམིགས་ལུལ། (n.) exception ..... 38.2  
 མེ། (n.) goal, aim..... 38.2  
 མེ། (n.) wound, injury  
 མེ་བྲ། (n.) peacock ..... 17.2  
 མི་ལམ། (n.) dream  
 མི་ལམ་+བཏང། (inv. v.) to dream  
 མོ་མོ། མོ་ལགས། H (n.) grandmother, 2 elderly woman..... 6.  
 སྲིད་གཡོགས། (n.) skirt  
 སྲིན། གསོལ་སྲིན། H (n.) medicine ..... 8.2  
 སྲིན་ཁང། (n.) hospital ..... 12.2  
 སྲིན་བཙོས། (n.) medical treatment  
 སྲིན་བཙོས་བྱེད། (vol. v.) to nurse, treat medically  
 སྲིན་པ། (n.) doctor, physician ..... 34.2  
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 སྲིན་ཚོང་ཁང། (n.) pharmacy, chemist  
 སྲོན་ལམ་+རྒྱུག། (vol. v.) to pray ..... 27.2  
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 སྲུ་གྲུ་བྲུག་སྲུག། H (n.) pen..... 1.2  
 སྲུག་མ། (n.) bamboo..... 1.2  
 སྲོ། (inv. v.) to be mad, crazy  
 སྲོན་པ། (adj.) mad



ཙ Tsa

- ཙང་། (co.) because ..... 11.2
- ཙམ། (part.) about, roughly ..... 9.2
- ཙཙི། (n.) mouse, rat..... 17.2
- ཙཙི་སྒྲང་པོ། (n.) bat..... 17.2
- གཙང་། (pr. n.) Tsang (region) ..... 22.2
- གཙང་པོ། (n.) river ..... 15.2
- གཙོ་པོ། (adj.) main, principal ..... 11.2
- གཙང་མ། (adj.) clean, clear ..... 17.2
- གཙང་མ་ + བཟོ། (vol. v.) to clean
- གཙུག་ལག་ཁང་། (pr. n.) the main temple of Lhasa, Jhokhang ..... 20.2
- གཙོ་འཛིན། (n.) chief, head, director
- གཙོང་། (n.) antelope ..... 17.2
- བཙན། (n.) tsän (local warrior-god)..... 41.2
- བཙན་རྒྱལ་རིང་ལུགས། (n.) imperialism
- བཙལ། (vol. v.) to look for, seek .... 28.2
- བཙུགས། (vol. v.) to plant, begin ..... 33.2
- བཙུག་ཁྲུ། གཟིམ་ཁྲུ། H (n.) big woollen blanket ..... 18.2
- བཙུན་པོ། (adj.) diligent, hard-working
- བཙོག་པ། (adj.) dirty ..... 17.2
- བཙོན་ཁང་། (n.) prison
- བཙོན་པ། (n.) prisoner
- བཙོས། (vol. v.) to cook, boil..... 22.2
- ཙ། རྩུག་ཙ། H (n.) pulse ..... 34.2
- ཙ་ལ། (post.) at the home of, close to ..... 29.2
- ཙ་ཐང་། (n.) grassland, steppe..... 22.2
- ཙ་སྒྲན། (n.) medicinal plant ..... 34.2
- ཙམ་པ། གསོལ་ཞིབ། H (n.) tsampa, roasted barley flour..... 8.2
- ཙི་ཤིང་། (n.) plant, vegetable
- ཙིས་པ། (n.) accountant, astrologer ..... 32.2
- ཙིག་པ། (n.) wall
- ཙིས་ + རྒྱག། (vol. v.) to count, calculate, reckon ..... 22.2
- ཙ། (n.) grass
- ཙི། (n.) peak, summit

ཙེ་པོ་ཐང་།

(pr. n.) "Summit Palace" (synonym of Potala)

ཙེ།

(vol. v.) to play .....24.2

ཙེ་ཐང་།

(pr. n.) Tsethang, town .....35.2

ཙེང་མོ།

(n.) game, toy

ཙེང་མོ་ + ཙེ།

(vol. v.) to play, joke .....24.2

ཙུམ་པ་པོ།

(n) writer, author

ཙུམ་རིག།

(n) literature

བཙེགས།

(vol. v.) to pile up .....31.2

བཙེག་དུང་།

(n.) love

ཙེ་ཤ། Tsha

ཙེ་གི་ཙེ་གི།

(adj., adv.) nervous

ཙེ་གྲང་།

(n.) temperature

ཙེ་ལྡོག།

(n.) radiator

ཙེ་པོ།

(adj.) hot.....22.2

ཙེ་པོ་ + བཟོ།

(vol. v.) to warm, heat up

ཙེ་པོ། རྒྱ་ཚེ། H

(n.) nephew, grandson .....6.2

ཙེ་བ།

(n) heat, fever

ཙེ་མོ། རྒྱ་ཚེ། H

(n.) niece, grand-daughter ...6.2

ཙེ་ལུ་མ།

(n.) orange .....23.2

ཙེ་ག་ག།

(n.) yak-meat.....23.2

ཙེ་གས་པར།

(n.) newspaper.....2.2

ཙེང་ག།

(n.) queue, line (of people)

ཙེང་མ།

(quant.) all ..... 13.2

ཙེང་།

(n.) measure

ཙེང་རྒྱག།

(vol. v.) to measure

ཙེང་མ་རིག་པ།

(n.) logic

ཙེ་ལ་རིག།

(n.) science

ཙེ་ལ་རིག་པ།

(n.) scientist.....32.2

ཙེ་བ།

(post.) instead of

ཙེ་བ་ + རྒྱུད།

(vol. v.) to replace, substitute

ཙེ་ཚབ་ + གནང་། H

(vol. v.) to finish, end ..... 12.2

ཙེ་བ།

(n.) vegetable.....22.2

ཙེ་ལ། བཞེས་ཚལ། H

(n.) frying pan.....17.2

ཙེ་ལ་སྒྲང་།

(n.) salt .....21.2

ཙེ་ལ།

(adj.) salted .....21.2

ཙེ་ལ།

(n.) word .....8.2

ཚོག	(inv. v.) to burn
ཚོག་གྲུབ།	(n.) sentence ..... 8.2
ཚོག་པ་བ།	(inv. v.) to get angry
ཚོག་མཛོད།	(n.) dictionary ..... 8.2
ཚོགས།	(n.) joint..... 16.2
ཚུགས།	(inv. v.) to be established, to begin
ཚུད།	(n.) hither, towards oneself 15.2
ཚུད་བསྐྱོད།	(vol. v.) to give back
ཚུལ།	(n.) way, manner ..... 39.2
ཚེ་རིང་ལྷོན་ཁེབས།	(n.) Tibetan "top-hat" ..... 23.2
ཚོག ལ ཚོག	(n.) intersyllabic point
ཚེམ་བྱ་ + རྒྱག	(vol. v.) to sew
ཚེས་པ།	(n.) date ..... 14.2
ཚེས་བཟང་དུས་བཟང་།	(idiom.) auspicious date .... 22.2
ཚོགས་ཚེན།	(n.) general assembly ..... 37.2
ཚོགས་འདུ།	(n.) meeting ..... 32.2
ཚོགས་འདུ་+ཚོགས།	(vol. v.) to hold a meeting
ཚོགས་པ།	(n.) group, party ..... 32.2
ཚོང་ཁང་།	(n.) shop, store ..... 12.2
ཚོང་མཁན	(n.) sales assistant
ཚོང་ + རྒྱག	(vol. v.) to do business ..... 30.2
ཚོང་པ།	(n.) merchant, trader businessman ..... 15.2
ཚོང་ཚོག	(n.) merchandise
ཚོན་ཁ།	(adj.) coloured ..... 37.2
ཚོན་ + བཏང་།	(vol. v.) to paint
ཚོན་མདོག	(n.) colour ..... 25.2
ཚོམས་ཚེན།	(n.) living room ..... 18.2
ཚོར་སྣང་	(n.) impression, sensation, feeling
མཚན་མོ།	(n.) night
མཚམས་མཚམས།	(adv.) sometimes, on occasion
མཚོ།	(n.) lake
མཚོན་རྟགས	(n.) sign, symbol
འཚོ།	(vol. v.) to live, lead a life
འཚོ་བ།	(n.) existence..... 31.2
འཚོ་བ་སྐྱེལ་སྤངས།	(n.) way of living ..... 32.2
འཚོང་། 1 བཅོང་། (2,3)	(vol. v.) to sell ..... 12.2
འཚོད།	(inv. v.) to feel

ཇོ་	Dza
ཇོ་དྲག་ཚེན་པོ།	(adj.) urgent
མཛད་སྒོ།	(n.) ceremony.....38.2
མཚུག་གྲ། ཕྱག་མཚུག H	(n.) finger..... 16.2
མཚོས་མ།	(n.) beautiful woman
མཚོས་ནད།	(n.) leprosy ..... 35.2
མཚོས་པོ།	(adj.) beautiful, handsome . 13.2
མཚོ་	(n.) dzo, crossbreed of yak and cow ..... 5.2
འཛགས།	see འཛོགས།
འཛམ་གླིང་	(n.) world (geographical) ..... 1.2
འཛིང་།	(vol. v.) to fight ..... 22.2
འཛོལ་སྐྱོང་།	(n.) administration
འཛོལ་གྲ།	(n.) class, course ..... 2.2
འཛོལ་ཆས།	(n.) furniture
འཚུམ་དམུལ་དམུལ་	
+ བྱེད།	(vol. v.) to smile
འཚུལ།	(vol. v.) to enter, go in..... 31.2
འཛོགས། ལ འཛོགས།	(vol. v.) to climb..... 31.2
འཛོམས།	(vol. v.) to convene ..... 37.2
རྩ་རི།	(n.) slate mountain ..... 29.2
རྩས་འགྱུར།	(n.) chemistry
རྩིག་པོ།	(adj.) rich, impressive ..... 28.2
རྩིས།	(vol. v.) to crush ..... 22.2
རྩུས་མ།	(adj.) artificial, fake
རྩོགས།	(inv. v.) to be finished, be completed ..... 28.2
རྩོང་།	(n.) fortress, county, county headquarters..... 39.2

ཤ།	Wa
ཤ་མོ།	(n.) fox ..... 17.2
ཤ་ལྷ།	(n.) foxfur hat ..... 23.2

ཇ།	Zha
ཇ།	(n.) lead
ཇུ་མོ། དུ་ལྷ། H	(n.) hat ..... 2.2
ཇབས་དག	(idiom.) cheers! bottoms up!

རབས་འཛོ་ + རྒྱག (vol. v.) to dance ..... 40.2  
 རལ་འཁྲུག་ + གནང་། H (vol. v.) to have a wash..... 36.2  
 རལ་འོ། (n.) disciplinarian,  
 military rank (pre-1959) .... 37.2  
 རལ་གདངས་ (vol. v.) to open one's  
 + གནང་། H mouth..... 34.2  
 རལ་པར་ + གནང་། H (vol. v.) to telephone ..... 19.2  
 རལ་པར་ + སྤྲུལ། H (vol. v.) to telephone ..... 19.2  
 རལ་ལག་མཉེས་པོ་... (idiom.) bon appétit!,  
 གནང་གོ། enjoy your meal!..... 8.2  
 རི་བདེ། (n.) peace  
 རི་མི། རྒྱ་ལ། L (n.) cat ..... 17.2  
 རིང་ཁ། (n.) field..... 4.2  
 སྤྱག་འདེབས། H (n.) province  
 རིང་ཆེན། (n.) farmer..... 2.2  
 རིང་པ། (n.) agriculture ..... 2.2  
 རིང་ལས། (n.) research  
 རིབ་འཇུག (vol. v.) to do research..... 34.2  
 རིབ་འཇུག་ + འབྱེད། (adj.) detailed, precise  
 རིབ་མ། (adj.) fine (powder, etc.),  
 རིབ་ཞིབ། detailed  
 རིམ་པོ། རྒྱ་པོ། H (adj.) delicious ..... 8.2  
 རྒྱ། 1 རྒྱས། 2,3 h (vol. v.) to take ..... 8.2  
 (vol. v.) to ask, say  
 (vol. v.) to eat, drink, verbalizer  
 (vol. v.) to correct  
 རྒྱ་དག་ + བཏང་། (n.) lamp  
 རྒྱ་མར། (adv.) very ..... 7.2  
 རྒྱ་དྲགས། (adv.) very ..... 16.2  
 རྒྱ་པོ་ཕྱིག (n.) width  
 རྒྱུ། (inv. v.) to fear, be afraid..... 9.2  
 རྒྱ། གསོལ་ཞོ། H (n.) yogurt..... 24.2  
 རྒྱ་ཁོག་ བཞེས་ཞོག H (n.) potato ..... 23.2  
 རྒྱ་ས་གས། (n.) morning..... 18.2  
 རྒྱ་ས་པ། H (vol. v.) to ride (a horse,  
 རྒྱ་ན། bicycle, etc.)  
 གཞན་དག (adj.) other ..... 6.2  
 གཞས་ + བཏང་། (vol. v.) to sing..... 24.2

གཞི། (n.) base, foundation  
 གཞིས་ཀ། (n.) domain, property  
 གཞིས་ཀ་རྩེ། (pr. n.) Zhikatse..... 1.2  
 གཞུག (vol. v.) to take part  
 གཞུག་གུ། (n.) tail  
 གཞུག་ལ། (post.) after..... 21.2  
 གཞུག་ལ་ཡོང་། (vol. v.) to follow  
 གཞུང་། (n.) government  
 (n.) canonical work ..... 35.2  
 གཞུང་ཚབ། (n.) ambassador  
 གཞུང་ཚབ་ཁང་། (n.) embassy ..... 12.2  
 གཞུ། 1 གཞུས། 2, 3 (vol. v.) to strike, throw  
 གཞེས་ཉིན། (n.) in three days' time..... 18.2  
 གཞོན་གཞོན། (adj.) young ..... 6.2  
 བཞག (vol. v.) to put, set,  
 leave, abandon ..... 12.2  
 བཞངས། see བཞེངས།  
 བཞར། (vol. v.) to shave  
 བཞེ། (adj.) four  
 བཞེ་བརྒྱ། (adj.) forty  
 བཞེ་མདོ་ཁ། (n.) crossing, crossroads ...20.2  
 བཞུགས། H (vol. v.) to stay, live..... 4.2  
 བཞུགས་གཤམ་ + བཏང་། (vol. v.) to take one's  
 place..... 36.2  
 བཞུགས་...  
 གདན་འཇགས། HH (idiom.) please sit down ..... 4.2  
 བཞེངས། L བཞངས། (vol. v.) to build, construct... 37.2

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ཟ། 1 ཟས། 2 ཟོ། 3 (vol. v.) to eat..... 10.2  
 ཟ་ཁང་། (n.) restaurant ..... 12.2  
 ཟ་པོ། (adj.) deep  
 ཟག (inv. v.) to fall  
 ཟང་ཟིང། (n.) disorder, chaos  
 ཟངས། (n.) copper  
 ཟངས་དཀར། (pr. n.) Zangskar (India) ..... 5.2  
 ཟམ་པ། (n.) bridge..... 24.2  
 ཟམིང་། (pr. n.) Xining  
 ཟིན། L ཟིམ། (vol. v.) to catch, hold, grasp

ཟིན་པར	(n.) to (telling the time) ..... 12.2
ཟིམ།	see ཟིན།
ལྷག	(inv. v.) to be fixed, planted..... 25.2
ལག་ལྷག	(inv. v.) to hurt, be in pain
ལུབ།	(inv. v.) to be deleted
ལུ་རྩ།	(n.) corner, angle
ལུ་གུམ་ལ།	(n.) triangle
ལོ་ལྷོ། H	(vol. v.) to be called, to say ..... 9.2
ལོ་ཉིན། བ་ཉིན། L	(n.) last year ..... 18.2
ལོ་འགོ།	(n.) beginning of the month
ལོ་འཇུག	(n.) end of the month
ལོ་བ།	(n.) moon, month..... 1.2
ལོ་བ་དགུ་པ།	(n.) 9 <sup>th</sup> month..... 14.2
ལོ་བ་བརྒྱད་པ།	(n.) 8 <sup>th</sup> month..... 14.2
ལོ་བ་ལྔ་པ།	(n.) 5 <sup>th</sup> month..... 14.2
ལོ་བ་བཅུ་པ།	(n.) 10 <sup>th</sup> month..... 14.2
ལོ་བ་བཅུ་གཉིས་པ།	(n.) 11 <sup>th</sup> month..... 14.2
ལོ་བ་བཅུ་གཉིས་པ།	(n.) 12 <sup>th</sup> month..... 14.2
ལོ་བ་གཉིས་པ།	(n.) 2 <sup>nd</sup> month ..... 14.2
ལོ་བ་དང་པོ།	(n.) 1 <sup>st</sup> month..... 14.2
ལོ་བ་དྲུག་པ།	(n.) 6 <sup>th</sup> month..... 14.2
ལོ་བ་དབུལ་པ།	(n.) 7 <sup>th</sup> month..... 14.2
ལོ་བ་བཞི་པ།	(n.) 4 <sup>th</sup> month ..... 14.2
ལོ་བ་གསུམ་པ།	(n.) 3 <sup>rd</sup> month..... 14.2
ལོ་པོ། ལྷོ་ལྷོ། H	(n.) spouse ..... 6.2
ལྷོ་ལྷོ་གར།	(n.) theatrical performance
ལྷོ་ལྷོ་གར་ཁང།	(n.) theater hall ..... 12.2
གཟབ་གཟབ་ + ལྱེད།	(vol. v.) to be careful ..... 24.2
གཟའ།	(n.) planet ..... 14.2
གཟའ་རྒྱུག	(inv. v.) to be paralyzed
གཟའ་འཇུག	(n.) weekend
གཟའ་ཉི་མ།	(n.) Sunday..... 14.2
གཟའ་པ་སངས།	(n.) Friday ..... 14.2
གཟའ་མེན་པ།	(n.) Saturday ..... 14.2
གཟའ་ལྷན་རྒྱུ།	(n.) Thursday ..... 14.2
གཟའ་མིག་དམར།	(n.) Tuesday ..... 14.2
གཟའ་ཟླ་བ།	(n.) Monday ..... 14.2
གཟའ་ལྷག་པ།	(n.) Wednesday ..... 14.2

གཟི།	(n.) zi-stone (ornament).....31.2
གཟིགས།	(n.) leopard..... 17.2
གཟིགས་འབྲུལ་ + ལྷོ། h	(vol. v.) to stage a performance.....41.2
གཟིགས། H	(vol. v.) to buy (vol. v.) to look at (inv. v.) to see ..... 12.2
གཟུགས་བརྟན།	(n.) image, reflection.....37.2
གཟུགས་པོ།	
སྐྱ་གཟུགས། H	(n.) body.....3.2
གཟུགས་པོ་ + བསྐྱུས།	(vol. v.) to bathe (oneself) .18.2
གཟུགས་པོ་སྐྱ་པོ།	(adj.) weak
གཟུགས་པོ་ཚང་ཚང།	(adj.) short (stature) .....3.2
གཟུགས་པོ་ + འདུག	(inv. v.) to be pregnant
གཟུགས་པོ་རྩེ་པོ།	(adj.) tall (stature) .....3.2
བཟའ་ཆས།	(n.) provisions, victuals
བཟོ། 1བཟོས། 2,3	(vol. v.) to make, construct (roads, objects, etc.), verbalizer .....8.2
བཟོ་གྲུ།	(n.) factory
བཟོ་ལྗ།	(n.) shape
བཟོ་པ།	(n.) worker .....32.2
བཟོ་ལས།	(n.) industry
བཟོ་དཔ།	(n.) patience
བཟོ་དཔ་ + ལྷོ་མ།	(inv. v.) to be patient
འ་ <sup>a</sup>	
འུར་དོ།	(n.) slingshot .....30.2
འོ་མ། ཁབ་ལོ།	(n.) milk .....21.2
འོ་ན།	(idiom) well, and so .....3.2
འོ་ག	(post.) under, underneath.....7.2
འོ་ག་འཇུག ལྷོ་འཇུག H	(n.) woman's blouse .....23.2
འོ་ག་མ། ལོ་ལགས། H	(n.) younger sibling .....6.2
འོ་ར་སྐོར།	(n.) harvest festival .....33.2
འོ་ར་ག	(n.) village fields .....33.2
འོ་ད།	(n.) light
འོ་ས་ལོག་ལྷུག	(vol. v.) to vote

ཡ་ Ya  
 ཡ་གི། (adv.) up there..... 20.2  
 ཡ་མཚན་ + མྱེ། (inv. v.) to be amazed ..... 37.2  
 ཡ་རབས། (adj.) polite  
 ཡག་པོ། (adj.) good, well..... 5.2  
 ཡང་། ། ཡའི་ (co.) also, too ..... 5.2  
 ཡང་བསྐྱར་ + བཤད། (vol. v.) to repeat  
 ཡང་དག་པ། (adj.) perfect  
 ཡང་ན། ། འམ། ། ། (co.) or, or else ..... 21.2  
 ཡང་མྱེ་ + བཏུགས། (vol. v.) to weigh  
 ཡང་པོ། (adj.) light  
 ཡང་མེ། (adv.) often, frequently  
 ཡབ། H (n.) father (of so. else) ..... 6.2  
 ཡམ་གྱ། (pr. n.) Kathmandu  
 ཡའི་ see ཡང་།  
 ཡར། (adv.) upwards ..... 4.2  
 ཡར་རྒྱས། (n.) progress  
 ཡར་ཤོག ཡར་ལེབས། H (vol. v.) come in!..... 4.2  
 ཡར་ཚིབས་རྒྱུར་  
 གནང་གོ་ HH (idiom.) come in! ..... 10.2  
 ཡལ་ག། (n.) branch  
 ཡི་གེ ལྷག་ཁྲིས། H (n.) letter, mail ..... 5.2  
 ཡི་མྱེ། (n.) soap  
 ཡིག་སྐོག་གས། (n.) envelope ..... 19.2  
 ཡིག་ཚད། (n.) written examination  
 ཡིག་ཚད་ + བཏང་། (vol. v.) to sit an exam ..... 37.2  
 ཡིད་ཆེས་ + བྱེད། (vol. v.) to believe, believe in  
 ཡིད་བཞིན་ཚོ་ར་གྱ། (n.) title of the Dalai Lama  
 ཡིན། (aux.) to be, *egophoric*..... 3.2  
 ཡིན་དགོས་བྱུང་། (adv.) of course ..... 31.2  
 ཡིན་དུ་ཡིན། (adv.) of course ..... 13.2  
 ཡིན་ན་ཡང་། ། L (adv.) but ..... 5.2  
 ཡིན་ནའི། (adv.) but ..... 5.2  
 ཡིན་ནའི། see ཡིན་ན་ཡང་།  
 ཡིན་མིན་གྱི་མ་རེད། (idiom.) impossible  
 ལུ་གུར་རེགས། (n.) Uighur  
 ལུ་རོབ། (pr. n., adj.) Europe, European..... 5.2  
 ལུ་མ། H (n.) mother (of so. else) ..... 6.2

ལུ་མ་བུ་རྒྱ་རྒྱུད་། (pr. n.) Yumbulakang.....26.2  
 ལུན་རིང་པོ། (adv.) for a long time  
 ལུས་རྒྱུད། (n.) dialect  
 ལུས་སྐོར་སྐྱོ་འཆམ། (n.) tourism  
 ལུས་ལྗོངས། (n.) countryside, landscape  
 ལེ་གྲ། (n.) Christian .....26.2  
 ལོང་། ། 1,2 ཤོག ། 3 (vol. v.) to come .....4.2  
 ལོང་ང་། (idiom.) all right, OK..... 14.2  
 ལོད། (aux.) to have, *egophoric* .....5.2  
 ལོད་མ་རེད། (aux.) there isn't, not to have, *assertive* .....5.2  
 ལོད་པ་འདྲ། (aux.) there probably is .....11.2  
 ལོད་རེད། (aux.) there is, to have *assertive*.....5.2  
 ལོན་ཆབ། (n.) offering-water  
 ལོན་ཏན། (n.) quality, excellence  
 ལོས། (n.) hare.....17.2  
 གཡག། (n.) yak .....5.2  
 གཡར། (vol. v.) to lend, borrow.....12.2  
 གཡས། (post.) right (hand).....7.2  
 གཡས་གཡོན། (post.) around .....21.2  
 གཡི། (n.) lynx .....17.2  
 གཡུ། (n.) turquoise.....31.2  
 གཡུགས། (vol. v.) to throw  
 གཡོ་སྐྱོ་ཚ་པོ། (adj.) hypocrite  
 གཡོག་པོ། (n.) servant  
 རབས་ལྷི། H (post.) left (hand) .....7.2  
 གཡོན།  
 ར་ Ra  
 ར་བཟླ། (inv. v.) to be drunk  
 ར་སྐོད། (n.) proof  
 ར་སྐོད་ + བྱེད། (vol. v.) to prove  
 ར། (n.) goat.....5.2  
 རག། (n.) brass  
 རག། (inv. v.) to obtain, acquire .....26.2  
 རག་ལས། (inv. v.) to depend

རང་། (pron.) oneself  
 (pron.) you ..... 3.2  
 (adv.) really ..... 21.2  
 རང་འབྱུང་ཁམས། (n.) nature  
 རང་དབང་། (n.) freedom  
 རང་དབང་ཡོད་པ། (adj.) free  
 རང་ཞི་རྒྱུག (vol. v.) to commit suicide  
 རང་བཙའ། (n.) independence  
 རབ། (mod. v.) to be time to ..... 28.2  
 རལ། (inv. v.) to be torn ..... 22.2  
 རས། (n.) cotton  
 རས་ཆ། (n.) cotton cloth  
 རི། (n.) hill, mountain ..... 5.2  
 རི་མོང་། རི་པོང་། L (n.) rabbit ..... 17.2  
 རི་རྒྱུད། (n.) mountain range ..... 13.2  
 རི་དུགས། (n.) game, wild animal  
 རི་དུགས་བཏང་། (vol. v.) to hunt  
 རི་འབྲུང། (n.) hill ..... 29.2  
 རི་མོ། (n.) drawing ..... 6.2  
 རི་མི། མེ་འཁོར། L (n.) train ..... 13.2  
 རིག་གནས། (n.) culture  
 རིག་གནས་གསར་བཞེ། (n.) Cultural Revolution ..... 26.2  
 རིག་པ་ཅན། (adj.) intelligent ..... 28.2  
 རིག་གཞུང་། (n.) culture, civilization  
 རིག་ཤོག། (n.) rickshaw ..... 14.2  
 རིགས། (n.) sort, kind  
 རིང་པོ། (adj.) long ..... 3.2  
 རིན་ཆེན། (adj.) precious ..... 38.2  
 རིན་པོ་ཆེ། (n.) Precious One (title), Rinpoche  
 རིམ་པ། (n.) rank, level  
 རིལ། (inv. v.) to fall, trip  
 རིལ་བྲུ། (n.) pill ..... 34.2  
 འུ་ལག། (n.) team, brigade ..... 12.2  
 འུ་རྒྱུགས། (n.) military march ..... 41.2  
 འུ་མ་བརྒྱུག (vol. v.) to forbid  
 འུ་ལ། (inv. v.) to rot, decay  
 འུ་ས་ཁོག (n.) bone  
 རི་བ། (n.) hope  
 རི་བ་+བྱེད། (vol. v.) to hope

རེ་མོས་+བྱེད། (vol. v.) to take one's turn...41.2  
 རེ་རེ། (adj.) each ..... 19.2  
 རེད། (aux.) to be ..... 1.2  
 རེད་པ། (aux.) isn't that so? ..... 10.2  
 རེད་བཞག (aux.) to be, revelatory ..... 6.2  
 རོ། (n.) corpse  
 རོགས་གནང་། H (aux.) imperative ..... 13.2  
 རོགས་པ། (n.) companion ..... 35.2  
 རོགས་རམ། (n.) help  
 རོགས་རམ་+བྱེད། (vol. v.) to help  
 རོལ་ཆ་བཏང་མཁན། (n.) musician  
 རོལ་མོ། (n.) music  
 རྩངས་འཁོར། L (n.) car ..... 11.2  
 རྩུང། (n.) air  
 རྩུང་རྒྱ། (n.) "wind-horse" ..... 25.2  
 རྩུང་འཕྲིན། (n.) radio ..... 32.2  
 རྩུང་ལང་པ། (inv. v.) to get angry  
 རྩུང་བསྐྱང་པ། (vol. v.) to make someone angry  
 རྩོན་པ། (adj.) wet, damp  
 རྩོན་གྱི་རིགས། (n.) liquid  
 བརྒྱགས། (inv. v.) to lose  
  
 ལ། La  
 ལ། (n.) mountain pass ..... 29.2  
 ལ་+རྒྱུག (vol. v.) to cross a pass ..... 29.2  
 ལ་དུག (n.) altitude sickness ..... 35.2  
 ལ་དུགས། (pr. n.) Ladakh ..... 5.2  
 ལ་ཕུག (n.) radish ..... 23.2  
 ལ་སོགས་པ། (part.) et cetera ..... 5.2  
 ལག་ཁྱིར། ཕྱག་ཁྱིར་H (n.) permit, passport ..... 13.2  
 ལག་ངར། (n.) arm  
 ལག་ཆ། (n.) tool, instrument  
 ལག་རྟགས། (n.) gift  
 ལག་པ། ཕྱག་H (n.) hand ..... 16.2  
 ལག་པ་འཆངས། (vol. v.) to touch  
 ལག་རྩལ། (n.) technology  
 ལག་ལེན་+བྱེད། (vol. v.) to put into practice  
 ལག་བྱབས། (n.) glove

ཡགས།	(part.) marker of politeness . 1.2	མོ་གསང།	(n.) New Year.....28.2
ཡང་མོ་+བྱེད།	(vol. v.) to imitate	མོག།	(inv. v.) to return, go back ..24.2
ཡན། ལྷགས་ཡན། H	(n.) reply, message	མོག་དགར།	(adj.) separate, different
ཡན་རྒྱལ།	(vol. v.) to reply	མོང།	(mod. v.) to have time.....32.2
ཡབ།	(vol. v.) to say, speak..... 20.2		
ཡམ་ཁག ཡམ། L	(n.) road, way, route..... 3.2	ཤ། Sha	
ཡམ་འཕྲོ།	(n.) luck, fortune	ཤ། གསོལ་གྲུམ། H	(n.) meat.....8.2
ཡམ་ལུགས།	(n.) system	ཤ་སྐྱམ་པོ།	(adj.) thin, slim
ཡམ་སེང།			(n.) dried meat .....24.2
L ཡམ་སང།	(adv.) immediately, at once	ཤ་རྒྱགས་པ།	(adj.) fat, stout, stocky
ཡས།	(n.) karma	ཤ་སྟག།	(adv.) only, solely.....37.2
ཡས། ལུས། L	(inv. v.) to leave, abandon	ཤ་བ།	(n.) deer..... 17.2
ཡས་ཀ ལྷག་ཡས། H	(n.) work, action ..... 10.2	ཤ་བག་ལེབ།	(n.) bread with meat filling ....8.2
ཡས་ཀ + བྱེད།	(vol. v.) to work..... 10.2	ཤ་འབྲས།	(n.) rice and meat stew .....8.2
ཡས་ཁྱེད།	(n.) office	ཤ་མོ།	(n.) mushroom .....30.2
ཡས་འགན།	(n.) responsibility	ཤུག་ལུབ་པ།	(pr. n.) the Buddha
ཡས་བྱེད་པ།	(n.) official, civil servant ..... 13.2		Śākyamuni .....27.2
ཡས་སྒྲ་པོ།	(adj.) easy..... 4.2	ཤག།	(n.) monk's or nun's cell ....24.2
མི།	(n.) high-quality bronze	ཤར།	(n.) east.....20.2
	(n.) pear	ཤར།	(inv. v.) to rise, appear .....24.2
ལྷག།	(n.) sheep ..... 5.2	ཤར་གླིང།	(pr. n.) Asia
ལྷག་རྒྱ།	(n.) shepherd..... 29.2	ཤར་རྒྱལ།	(adj., adv.) straight,
ལྷག་ཤ།	(n.) mutton..... 23.2		directly.....20.2
ལྷགས་མོལ།	(n.) tradition, custom..... 24.2	ཤར་ཕྱོགས།	(adj.) eastern, oriental .....20.2
ལྷང་པ།	(n.) valley, land..... 5.2	ཤི། མྱོངས། H	(inv. v.) to die
ལྷང་པའི་མདའ།	(n.) lower part of a valley, major valley ..... 30.2	ཤིང།	(n.) wood
ལྷང་པའི་ལྷ།	(n.) upper part of a valley, tributary valley ..... 30.2	ཤིང་བཟོ་བ།	(n.) carpenter
ལུས། L	(n.) body	ཤིང་ནགས།	(n.) forest
ལུས་རྩལ།	(n.) sport	ཤིང་ཉོག།	(n.) fruit.....23.2
ལུས་རྩལ་ཐང།	(n.) stadium	ཤིང་ཕྱོང།	(n.) tree.....35.2
ལེ་ལོ།	(n.) laziness	ལྷགས།	(n.) strength
ལེ་ལོ་ཅན།	(n.) lazy	ལྷགས་རྒྱུན།	(n.) influence, effect
ལེན། བཞིས། H	(vol. v.) to take ..... 10.2	ལྷགས་ཚེན་པོ།	(adj.) strong
ལེབ་ལེབ།	(adj.) flat	ལུལ།	(n.) traces, remains
ལོ། དགུང་ལོ། H	(n.) year, age		(n.) ruins .....25.2
ལོ་རྒྱུས།	(n.) history	ལུས་རིང་གར།	
ལོ་རྒྱུང་རེ་བཞིན།	(n.) each year ..... 22.2	ལུན་རིང། L	(co.) during.....37.2
ལོ་མ།	(n.) leaf	ལུས།	(vol. v.) to copy
		ཤེལ།	(n.) crystal, glass

ཞེལ་སྒོ། (n.) window pane, mirror

ཞེལ་དམ། (n.) bottle ..... 17.2

ཞེས་ཡོན་ཅན། (n.) intellectual

ཞེས། མཐུན། H (inv. v.) to know, understand ..... 16.2

ཞེས་རིག། (n.) culture

ཞོ་ + རྒྱག། (vol. v.) to play dice ..... 24.2

ཞོག་གུ་ ཕྱག་ཞོག། H (n.) paper ..... 1.2

ཞོག་ཞེ། (n.) page

ཞོར། (inv. v.) to let go, release verbalizer ..... 28.2

གཤག་གཅོད་བྱེད། (vol. v.) to be operated on

གཤམ། (adv.) below, lower ..... 31.2

གཤིས་ཀ། (n.) character, temperament

གཤེག་ཤེག་བཏང། (vol. v.) to reprimand, scold

གཤེགས། HL གཤགས། H (inv. v.) to die

བཤད། (vol. v.) to relate, speak, say

བཤད་པ་ + རྒྱག། (vol. v.) to make a speech, explain ..... 36.2

**ས་ Sa**

ས། (n.) earth, place nominalizer ..... 14.2

ས་བྲག། (n.) map ..... 1.2

ས་སྐྱ་པ། (pr. n.) Sakyapa (sect) ..... 27.2

ས་ཁམས་རིག་པ། (n.) geography

ས་ཁུལ། (n.) region

ས་གཟེངས་པ། (pr. n.) the Fourth Month, a Buddhist festival ..... 40.2

ས་ཆ། (n.) place, location

ས་གདན། (n.) floor rug ..... 31.2

ས་མ་འབྲོག། (n.) part herder, part farmer ..... 29.2

ས་མཚམས། (n.) frontier, boundary

ས་ཤུང། (n.) ditch, trench ..... 33.2

ས་ཡ། (n.) million

ས་ཡིག། (n.) signature

ས་ཡིག་ + རྒྱག། (vol. v.) to sign

སང་དགོང། (adv.) tomorrow evening .... 18.2

སང་ཉིན། (adv.) tomorrow ..... 8.2

སང་ཞོགས། (adv.) tomorrow morning .... 18.2

སངས་རྒྱལ། (n.) Buddha ..... 27.2

མི་པན། རླགས་སྦོད། H (n.) chili, hot spice ..... 36.2

ཤ། (interr. pron.) who? ..... 2.2

ཤུད་སི། (pr. n.) Switzerland, Swiss ... 9.2

ཤུབ། (vol. v.) to erase

ཤུམ་ཟུ། (adj.) thirty

མ་པན། (n.) Spain, Spanish ..... 9.2

མེ་འབྲུ། (n.) berry ..... 23.2

མེ་ར། (pr. n.) Sera Monastery ..... 11.2

མེ་ར། (n.) hail ..... 24.2

མེ་ར་ + བཏང། (inv. v.) to hail ..... 24.2

མེང་གེ། (n.) lion

མེན་མོ། ཕྱག་མེན། H (n.) fingernail

མེམས། རླགས། H (n.) mind, spirit ..... 3.2

མེམས་སྦྱོར་པ། (adj.) sad

མེམས་ཁམས་རིག་པ། (n.) psychology

མེམས་ཁུར། (n.) interest, preoccupation

མེམས་ཁུལ། (n.) worry, anxiety

མེམས་ཁུལ་ + བྱེད། (vol. v.) to worry ..... 24.2

མེམས་འགྲུལ། (n.) emotions

མེམས་ཅན། (n.) living being, animal ..... 22.2

མེམས་བཟང་པོ། (adj.) kind-hearted

མེད་པ་ + ཞོར། (inv. v.) to fall in love ..... 31.2

མེད་པོ། (adj.) yellow ..... 7.2

མེད་ཐོང། L

མེད་མང། (n.) procession ..... 38.2

མེད་ཤ། (n.) variety of mushroom ... 30.2

མེལ། (vol. v.) to purge ..... 36.2

མོ། ཚེམས། H (n.) tooth ..... 16.2

མོ་ + རྒྱག། (vol. v.) to bite ..... 30.2

མོ་ནམ། (n.) agriculture

མོ་ནམ་པ། (n.) farmer

མོ་པ། (n.) spy

མོ་མོ་སྦོན་པོ། (n.) capsicum, green pepper ..... 23.2

མོག་པོ། (pr. n.) Mongol ..... 9.2

མོག་ཡུལ། (pr. n.) Mongolia ..... 9.2

མོན་ལ་ཕུག། (n.) pink radish ..... 22.2



སྐྱུ་ལྟོགས། (adj.) soft  
 སྐྱུ་ལྟོགས། (n.) street, alley ..... 41.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (adj.) thin (cloth)  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (n.) otter ..... 17.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (n.) bean ..... 36.2  
 སྐྱུ་ལྟོགས། (mod. v.) to be possible, be able  
 སྐྱུ་ལྟོགས། (n.) president  
 སྐྱུ་ལྟོགས། (n.) government ..... 35.2  
 སྐྱུ་ལྟོགས། (n.) maternal aunt ..... 6.2  
 སྐྱུ་ལྟོགས། (n.) satellite ..... 32.2  
 སྐྱུ་ལྟོགས། + སྐྱུ་ལྟོགས། (vol. v.) to defend, protect  
 སྐྱུ་ལྟོགས། (n.) life  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (vol. v.) to save (life)  
 སྐྱུ་ལྟོགས། (adj.) weak, diluted  
 སྐྱུ་ལྟོགས། (n.) basket  
 སྐྱུ་ལྟོགས། see སྐྱུ་ལྟོགས།  
 སྐྱུ་ལྟོགས། (inv. v.) to arrive, reach ..... 13.2  
 སྐྱུ་ལྟོགས། (n.) classroom  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (n.) school ..... 2.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (n.) student, pupil ..... 2.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (n.) secondary school ..... 12.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (n.) university ..... 12.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (n.) primary school ..... 12.2  
 སྐྱུ་ལྟོགས། (n.) instruction manual  
 སྐྱུ་ལྟོགས། + སྐྱུ་ལྟོགས། (vol. v.) to study ..... 10.2  
 སྐྱུ་ལྟོགས། (n.) pupil, disciple  
 སྐྱུ་ལྟོགས། (n.) lesson, course ..... 1.2  
 སྐྱུ་ལྟོགས། (n.) education  
 སྐྱུ་ལྟོགས། + སྐྱུ་ལྟོགས། (vol. v.) to educate  
 སྐྱུ་ལྟོགས། (adj.) secret, hidden ..... 37.2  
 སྐྱུ་ལྟོགས། (n.) toilet ..... 18.2  
 སྐྱུ་ལྟོགས། (n.) news  
 སྐྱུ་ལྟོགས། (n.) journalist ..... 32.2  
 སྐྱུ་ལྟོགས། (n.) revolution  
 སྐྱུ་ལྟོགས། + སྐྱུ་ལྟོགས། (vol. v.) to create, invent  
 སྐྱུ་ལྟོགས། (adj.) new ..... 4.2

སྐྱུ་ལྟོགས། (vol. v.) to establish, found, build ..... 37.2  
 སྐྱུ་ལྟོགས། (adj.) clear ..... 17.2  
 སྐྱུ་ལྟོགས། H (vol. v.) to say, speak ..... 20.2  
 སྐྱུ་ལྟོགས། (adj.) three  
 སྐྱུ་ལྟོགས། (n.) all three ..... 33.2  
 སྐྱུ་ལྟོགས། (n.) gold  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། H (n.) alcohol offering ..... 27.2  
 སྐྱུ་ལྟོགས། (n.) acupuncture ..... 34.2  
 སྐྱུ་ལྟོགས། (n.) medicine ..... 34.2  
 སྐྱུ་ལྟོགས། (adj.) alive  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། H (inv. v.) to be hungry  
 སྐྱུ་ལྟོགས། + སྐྱུ་ལྟོགས། H (vol. v.) to make a gift ..... 8.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། H (vol. v.) to prepare a meal ..... 41.2  
 སྐྱུ་ལྟོགས། H (n.) meal ..... 22.2  
 སྐྱུ་ལྟོགས། (vol. v.) to save, collect  
 སྐྱུ་ལྟོགས། (vol. v.) to kill  
 སྐྱུ་ལྟོགས། + སྐྱུ་ལྟོགས། (vol. v.) to perform a ritual fumigation ..... 25.2  
 སྐྱུ་ལྟོགས། (inv. v.) to think, consider ... 14.2  
 སྐྱུ་ལྟོགས། (n.) thought, idea ..... 14.2  
 སྐྱུ་ལྟོགས། + སྐྱུ་ལྟོགས། (vol. v.) to think, ponder ..... 14.2  
 སྐྱུ་ལྟོགས། (n.) opinion  
 སྐྱུ་ལྟོགས། (pr. n.) Samyā ..... 26.2  
 སྐྱུ་ལྟོགས། (n.) basketball ..... 32.2  
 སྐྱུ་ལྟོགས། (n.) beetle ..... 22.2  
 སྐྱུ་ལྟོགས། (adj.) lucky, fortunate  
 སྐྱུ་ལྟོགས། (n.) merit  
 སྐྱུ་ལྟོགས། (adj.) really good  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (vol. v.) to grill ..... 22.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (vol. v.) to mix  
 སྐྱུ་ལྟོགས། (vol. v.) to make sth. stand up, raise, erect, incite, provoke ..... 35.2  
 སྐྱུ་ལྟོགས། (vol. v.) to teach, learn ..... 10.2  
 སྐྱུ་ལྟོགས། སྐྱུ་ལྟོགས། (vol. v.) to advise

ཧ་ Ha

ཧ་ + མོ། (inv. v.) to understand..... 28.2  
ཧ་ཡང་། (n.) aluminum,

aluminum container ..... 17.2

ཧ་+ལས། (inv. v.) to be amazed ..... 37.2

ཧ་ས་ཁ་པ། (pr. n.) Kazakh

ཧ་བ་པ། (n.) underpants, shorts

ཧ་མ་པ། (n.) brutality, savagery

ཧ་མ་པ་ཚ་པོ། (adj.) brutal

ཧི་མ་ལ་ཡ། (pr. n.) Himalaya ..... 13.2

ཧི་ནུ། (n.) Hindu..... 26.2

ཧུ་ར་བཙུན། (adj.) diligent, earnest

ཧུ་ར་ཁ། (pr. n.) France, French..... 9.2

ཧཱ། (n.) god, divinity..... 27.2

ཧཱ་ཁང་། (n.) temple, chapel,

sanctuary..... 12.2

ཧཱ་གྲིས་པ། (n.) thangka painter..... 27.2

ཧཱ་མོ། (n.) goddess ..... 27.2

(n.) Tibetan opera ..... 41.2

ཧཱ་བཟོ་པ། (n.) sculptor ..... 27.2

ཧཱ་རམས་པ། (n.) Buddhist Doctor of

Divinity (highest rank) ..... 37.2

(pr. n.) Lhasa..... 1.2

ཧཱ་ས། (pr. n.) Lhasa..... 1.2

ཧཱ་ + གཤོལ། (vol. v.) ritual propitiation

of local divinities (of

mountains, rivers, etc.)..... 40.2

ཧཱ་ག་པ། (pr. n.) Mercury (planet)..... 14.2

ཧཱ་ག་པ་ར་བྱ། (adv.) especially, above all

ཧཱ་ག་ཙམ། L ཧཱ་ག་ཙ། (adv.) a little more ..... 15.2

ཧཱ་གས་པ། (n.) wind..... 14.2

ཧཱ་གས་པ་རྒྱལ། (inv. v.) to be windy

ཧཱ་མོ། (n.) boot ..... 23.2

ཧཱ་ལ། (n.) south ..... 20.2

ཧཱ་ཁ། (pr. n.) Lhokha..... 22.2

ཧཱ་ཕྱགས། (n.) southern..... 20.2

ཧཱ་དྲོད། (adj.) relaxed ..... 18.2

ཧཱ་དྲོད་+བྱེད། (vol. v.) to calm down, relax

ཨ་ A

ཨ་ཁ། (n.) paternal uncle..... 6.2

ཨ་ཁུ་སྟོན་པ། (pr. n.) Akhu Tönpa,  
a folk-hero .....35.2

ཨ་ཙར། ཞལ་ཙར་ཨ། (n.) towel

ཨ་ལྷག། (n.) elder sister, wife,

madam .....6.2

(part.) Oh, it's cold! ..... 16.2

ཨ་རྒྱ། ཨ་མཚོག་རྩ་བ། L

སྐྱེ་མཚོག་ཨ། (n.) ear..... 16.2

ཨ་མཚོག་འོན་པ། (adj.) deaf

(pr. n.) Amdo .....22.2

ཨ་མདོ་བ། (pr. n.) Amdowa

(co.) and so? so what?

ཨ་ཚེ། (n.) paternal aunt .....6.2

ཨ་ཚེ། རྗེ་བཙུན་མ། H

ཨ་རྗེ་རི་ཀ། (n.) nun.....2.2

(n. pr) Africa

(n.) nomad (male).....29.2

ཨ་བྲ། (n.) pika (small rodent) ..... 17.2

ཨ་མ། ཨ་མ་ལགས། H

(n.) mother .....4.2

(part.) good heavens! ..... 16.2

ཨ་མེ་རི་ཀ། (pr. n.) America.....5.2

(pr. n.) American

(part.) Oh no! Dammit! ..... 16.2

ཨ་ཚོ། (part.) Oh, it's hot!..... 16.2

ཨ་ཚོ། (n.) doll

(idiom.) really! well well! .....3.2

ཨ་ལའི། (n.) earring

ཨ་ལོང་། (n.) maternal uncle.....6.2

ཨ་ར། (n.) moustache

ཨ་རག་བཞེས་རག་H

(n.) alcohol .....21.2

ཨ་རབ། (n.) Arab .....9.2

(part.) Ow! Ouch! ..... 16.2

ཨ་རོ། (n.) high-quality khatak..... 19.2

ཨ་ཤེ། (n.) number, figure

ཨང་གྲངས། (n.) mathematics, calculation

ཨང་རྩིས། (n.) first-class ..... 32.2

ཨང་དང་པོ། (n.) pocket of a chuba..... 30.2

ཨམ། ཨམ་སྒྲག་L

(part.) echo question ..... 31.3

ཨི་ཏ་ལི། (pr. n.) Italy, Italian..... 9.2

ཨིན་རྒྱུང། (n.) young monk..... 24.2

ཨུ་འུ་སྐ། (pr. n.) Russia, Russian..... 9.2

ཨེམ་ཚི། (n.) doctor..... 8.2

ཨོ་ཙ། ཨུ་ཙམ། L

(part.) not bad! ..... 16.2

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- [www.tbrc.org](http://www.tbrc.org) [Tibetan Buddhist Resource Center]