Nicolas Tournadre & Sangda Dorje

བོད་ཀྱི་ཡི་ཤད་སློབ་དེབ།

Manual *of* Standard Tibetan

Language and Civilization

Manual of Standard Tibetan

Language and Civilization

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

by
Nicolas Tournadre and Sangda Dorje

Translated by Charles Ramble
Foreword by Matthew Kapstein

Snow Lion Publications
Ithaca, New York
Boulder, Colorado

Snow Lion Publications
P.O.Box 6483
Ithaca, NY 14851 USA
(607) 273-8519
www.snowlionpub.com

Copyright © 2003 Nicolas Tournadre and Sangda Dorje

All rights reserved. No portion of this book may be reproduced by any means without prior written permission from the publisher.

Printed in Canada on acid-free recycled paper.

ISBN 1-55939-189-8

Table of Contents

page

Foreword 16

Acknowledgments for the French edition 19

Acknowledgments for the English edition 20

The Aims of This Manual 21

Preface 22

Note 23

Abbreviations 24

Introduction 25

1. The Tibetan language 25

The language presented in this Manual 25

Literary Tibetan 26

The language of Dharma 27

Levels of language 28

Slang and "secret languages" 28

The main Tibetan dialects 28

2. Pronunciation and transcription 32

The consonants 32

Vowels 35

Tones 35

Tone contour 36

Aspiration 36

The relationship between tone, aspiration and voicing 37

Geminates 37

Stress 38

Exercises 38

3. Tibetan writing 41

How to write the letters of the Tibetan alphabet 42

Notes on the alphabet 43
Transliteration and phonological transcription 44
Transliteration 44
Phonological transcription 45
Orthography of Tibetan words within the English text 46
The syllable 46
Words 65
Compound words 65
Spelling aloud of compound words 65
Isolating words when reading 66
Summary of rules concerning the pronunciation of letters 66
The different styles of writing 69
Cursive and ornamental styles 70
Exercises 73

Lessons

1 • "What's this?" འདི་ག་རེ་རེད། 77
Grammar aims
– Word order 79
– The auxiliary verb རེད་ rẹ' and its negation མ་རེད་ mạre' 80
– The demonstratives འདི་ tị, དེ་ thẹ, ཕ་གི་ phāki 80

2 • "Who's that?" ཁོང་སུ་རེད། 83
Grammar aims
– The final interrogative particles ཨས་ -pä', ངས་-ngä' གས་ -kä' 85
– Number and the plural marker ཚོ་ tshō /-tso 86
– Gender 87

3 • "The telephone" ཁ་པད། 89
Grammar aims
– Personal pronouns 92
– "Egophoric" (rang ngos) auxiliary verbs 93
– The existential verb འདུག་ tụ' and its negation མི་འདུག་ mịntu' 94
– The rule of anticipation 94
– The place of adjectives 95

4 • "Come in!" ཡར་ཞེབས།.....97

Grammar aims

– General remarks on cases.....99
– The genitive གི་.....102
– The absolutive case.....103
– The imperative with the verb alone.....103

5 • "I have many books" དེབ་མང་པོ་ཡོད།.....105

Grammar aims

– The oblique case ལ་ -la.....108
– Evidential moods.....110
– The connective ཡང་ yang "also".....111
– The existential verbs ཡོད་རེད་ yo:re' and ཡོད་ yö'.....111

❋ *Civilization*

– The main cities and towns of Tibetan culture.....112

6 • "Family photo" ནང་མིའི་པར།.....115

Grammar aims

– The singular indefinite article ཅིག་ ci'.....118
– The importance of situation and context.....118
– Essential and existential verbsརེད་ re', ཡོད་རེད་yo:re', འདུག་tu'.....119

7 • "Where did you go?" ག་བར་ཞེབས་པ།.....125

Grammar aims

– Word order and postpositions.....127
– The past tense.....129
– The essential and existential verbs "to be" and "to have" in the past.....130
– The cardinal and ordinal numbers.....131

8 • "Invitation to a meal" གསོལ་ཆོགས་བཀྲ་བ།.....137

Grammar aims

– Classes of verbs.....141
– The agentive གིས་ -ki'.....142
– The future auxiliaries.....145
– The future forms of the verbs "to be" and "to have".....146
– The receptive egophoric past tense auxiliary ཟུང་ -cung.....147

9 • "What's your name?" ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད། 149
Grammar aims
– Verb constructions 152
– The ablative case ནས་ -nä' 154
– The associative case དང་ -tang 154
– The present tense auxiliaries 156

10 • "What are you doing these days?" དེང་སང་ག་རེ་བྱེད་ཀྱི་ཡོད། 159
Grammar aims
– The notion of verb aspect 161
– Verb inflection 163
– The perfect auxiliaries: 164
– Auxiliary verbs and the system of tenses 166
– Auxiliary verbs and evidential modalities 166
– Questions with alternative interrogative 170

11 • "Pilgrimage" གནས་མཇལ། 173
Grammar aims
– Auxiliaries of probability 175
– Nominalizers 177
– The nominalizers ཡག་ -ya' and སྐྱུ་ -kyu 177
– The conjunction:V + ཙང་ -tsang "because", "since", "for" 178
– Secondary verds 179
– The modal verbs ཐུབ་thūp, སྲིད་ sī' 179
❖ *Civilization*
– The main mountains of Tibet 181
– The main lakes of Tibet 182
– The main rivers of Tibet 182

12 • "The football match" རྐང་རྡོག་སྤྱི་ལོ། 183
Text "My friend Dorje" བདེ་སྐྱོགས་པོ་རྡོ་རྗེ། 185
Grammar aims
– The suffix: གར་ -ka: 187
– Time 187
– Omitting the ergative 188
– Omitting the subject 189
– The pronoun གཅིག་ cī' "someone", "something" 189

13 • "Arriving at the airport" གནམ་གྱུ་འབབ་ཁང་ལ་སྐྱེབས་པ། 191
Grammar aims
– The conditional 194
– The imperative suffix རོགས་གནང་ ro'nang 196
– The constructions "to be about to", "to have just" 196
❋ *Civilization*
– Administrative Tibet 198

14 • "The Banagzhöl Area" སྦ་ནག་ཞོལ། 201
Grammar aims
– Compound verbs and verbalizers 204
– The connective ནས་ -nä' 207
– The construction V + ཡ་དག་ -pataka 207
❋ *Civilization*
– Tibetan astrology and the lunar calendar 208

15 • "Lobzang's house" (I) བློ་བཟང་གི་ཁང་པ། 211
Grammar aims
– Reported speech 214
– The experiential auxiliary ཉོང་ nyo̲ng 216

16 • "Lobzang's house" (II) བློ་བཟང་གི་ཁང་པ། 219
Grammar aims
– The modal verb དགོས་ ko̲ 222
– The interrogative pronoun "why" 223

17 • "In the kitchen" ཐབ་ཚང་ནང་ལ། 225
Grammar aims
– Adjectival suffixes 228
– The present continuous V+ ཡའི་སྣང་ཡིན་ or རེད་ 230

18 • "How many rooms are there?" ཁང་མིག་ག་ཚོད་ཡོད་རེད། 233
Grammar aims
– The nominalizer ས་ sā 235
– Auxiliaries of probability 236
– Adverbs with ཅས་ chä' 237
❋ *Civilization*
– Tibetan carpets 238

19 • "The post office" སྒྲུག་ཁང་།.....241
Grammar aims
– Imperative markers.....243
– The modal verb ཆོག་ chō' "to be allowed, may, can".....245

20 • "Asking the way" ལམ་ཁག་འདྲི་བ།.....247
Grammar aims
– 20.3.1 The nominalizer མཁན་ khān / -ngän.....249

21 • "Tibetan tea or sweet tea?" བོད་ཇ་ཡང་ན་ཇ་མངར་མོ།.....253
Grammar aims
– Superlative constructions.....255
– Comparative constructions of equality.....255
– Constructions with མ་གཏོགས་ mato' "except", "unless", "apart from", "only".....256
❋ *Civilization*
– Tibetan tea.....257

22 • "The Bharkor" བར་སྐོར།.....259
Text "The hero of the grassland" རྟ་ཞང་གི་དཔའ་བོ།.....260
Grammar aims
– Comparative constructions of superiority.....262
– The enumerative connective བྱས་ chä' 264

23 • "Shopping" ཉོ་ཚ་རྒྱག་པ།.....267
Grammar aims
– The suffix ཙམ་ -tsam.....269
– The allocentric future: དགོས་ ko', ཆོག་ chō' or ཡོང་ yong.....270

24 • "The picnic" (I) ཕྱིང་གཱ་གཏོང་བ།.....273
Text "The story of the little monk and the water pot" ཨིན་རྒྱང་དང་ཆུ་བན་གྱི་སྐྱང་།.....274
Grammar aims
– Temporal connectives.....276
– The auxiliary of general or habitual truth: གི་རེད་ -kire' 277

25 • "The picnic" (II) ཕྱིང་གཱ་གཏོང་བ།.....279
Grammar aims
– The nominalizer པ་ -pa.....281
– The topicalizer ནི་ -ni.....282

❋ *Civilization*

– Picnics 283
– Fumigation offerings 284

26 • "Pilgrimage in Lhokha" སྤོ་གནས་ཀྱི་སྐོར་བ། 285

Grammar aims

– Relative clauses 287
– The modal verb འདོད་ tö' 292

27 • "Visiting the temple" མཆོད་མཇལ་གྱི་སྐོར་བ། 295

Grammar aims

– The auxiliaries སྐྱུ་བྱུང་kyu chung and ཡག་བྱུང་ ya' chung 298
– The auxiliary སྐྱུ་ཡོད་མ་རེད་ kyu yo:mare', སྐྱུ་མི་འདུག་ kyu mintu' 298

❋ *Civilization*

– The religions of Tibet 299

28 • "The car has broken down" (I) མོ་ཏ་སྐྱོན་ཞོར་བ། 303

Text "The story of Nyichö Zangpo" ཉི་ཆོས་བཟང་པོའི་སྐྱང་། 304

Grammar aims

– The future modal auxiliaries 306
– The auxiliaries of probability ཐ་འདུག་ patu', ཐ་ཡོད་payö' 307
– The factitive construction 307
– The construction: Adj (short form) + རུ་འགྲོ་ -ru tro / རུ་བཏང་ -ru tāng 308

29 • "The car has broken down" (II) མོ་ཏ་སྐྱོན་ཞོར་བ། 311

Grammar aims

– The present gerundive: V+ ནས་ nä' 313
– The construction V + གིན་kin + V + གིན་kin 313
– The auxiliaries of probability ཨ་ཡོད་ ā yö', ཨ་ཡིན་ ā yin, ཨ་ཡོང་ ā yong 313

30 • "Approaching the tents" སྒྲ་གྱང་གྱི་ཉེ་འདབས་ལ་སྐྲབས་པ། 315

Grammar aims

– The adverbs ཁ་འདྲས་རེ་ khanträs and ཁ་འདྲས་ khanträ' "how" 318
– འདི་འདྲས་ tinträ' and འདི་འདྲས་རེ་ tinträs 319
– ད་ཁ་ thaka, ད་ཁ་རང་ thaka rang, ད་ཁ་རེ་ thakas 319
– The modal expression: "to have no choice" 319

31 • "The nomad way of life" འབྲོག་པའི་འཚོ་བའི་བསྟོད།.....321
Grammar aims
– The construction V+ དགོས་བྱུང་ kocung "of course".....323
– The echo question ཨས་ ä'.....324
– Expressive adjectives and adverbs.....324
❋ *Civilization*
– The *drogpa*.....326

32 • "City life" གྲོང་ཁྱེར་གྱི་འཚོ་བ་སྐྱེལ་སྐབས།.....329
Grammar aims
– The nominalizer སྐབས་ -tang'/-tang.....331
– Indirect questions.....332
– The secondary verbs ལོང་ long "to have time", and རན་ rän "to be time".....332

33 • "The harvest festival" འོང་སྐོར།.....335
Grammar aims
– Omitting the verbal auxiliary.....337
– Expressive particles.....338
– The "self-corrective" auxiliaries.....338
– The "mnemic" auxiliary.....339
❋ *Civilization*
– Traditional festivals.....340

34 • "A visit to the doctor" ཨེམ་ཆི་བསྐྱེན་པ།.....343
Grammar aims
– The connective གོང་ལ་ khong-la "before".....345
– The connectives རྗེས་ལ་ ce'-la "after" and གཤུག་ལ་ shu'-la "after".....345
– The connective བྱས་ chä'.....345
❋ *Civilization*
– Tibetan medicine.....347

35 • "Illness" ན་ཚའི་སྐོར།.....349
Text "A story of Akhu Tönpa" ཨ་ཁུ་སྟོན་པའི་སྒྲུང་།.....350
Grammar aims
– Causative and resultative verbs.....352
❋ *Civilization*
– Sky burials.....356

36 • "The Tibetan New Year" ལོ་གསར། 357

Grammar aims

– The nominalizer སྤྱི་ sō: 360

– The secondary verb ཚར་ tshār "to finish" 361

– The purposive connective ཆེད་དུ་ chētu "in order to" 361

37 • "The Great Prayer and the Full Moon Offering" སྨོན་ལམ་ཆེན་མོ་དང་བཅོ་ལྔ་མཆོད་པ། 363

Grammar aims

– The construction V+ པ་མ་ཟད་ pamasä' "not only", "but" 366

38 • "The Great Offering" ཚོགས་མཆོད་ཆེན་མོ། 369

Grammar aims

– The connective ཏེ་ tē/ -te 371

– Rhetorical questions 372

39 • "The three monastic seats" གདན་ས་གསུམ། 373

Grammar aims

– The nominalizer ཚུལ་ tshül: 375

– Modal constructions of the type ཁཱ་བྱེད་ khā'+che' 375

❋ *Civilization*

– Proverbs 376

40 • "Some summer festivals" དབྱར་ཁའི་སྐབས་ཀྱི་དུས་ཆེན་ཁ་ཤས། 379

Grammar aims

– The aspectual function of བསྡད་ tä' "to stay" 381

❋ *Civilization*

– The art of the riddle: an educational game of the Tibetans 383

41 • "The Yogurt Festival and the Ceremony of Pändän Lhamo" ཞོ་སྟོན་དང་དཔལ་ལྡན་ལྷ་མོའི་རྩེད་གྲྭ། 385

Grammar aims

– The directional and aspectual auxiliaries ཡོང་ yong and འགྲོ་ tro 387

– Nominal clauses 388

– The construction གང་ khang + Adj / V / doubled Adv 388

❋ *Civilization*

– From Classical to Modern Tibetan literature: a long living tradition 390

Appendix 1: Outlines of the Differences between Literary and Spoken Tibetan 395
1. Current and literary pronunciation 396
1.1 The appearance of "floating nasals" within a word 397
1.2 Disappearance of the subscript 'r' of the labial 'p' or 'b' 399
1.3 The modification of the suffixes /wa, wo, pa, po, pu/ 399
1.4 Modification of the pronunciation of vowels in certain words 401
1.5 Special pronunciation of the rhyme 'ab(s)' 402
1.6 Special pronunciation of certain consonants 402
2. The lexicon 402
2.1 Differences in the vocabulary 402
2.2 Verbalizers 403
2.3 Nominal and adjectival suffixes 404
2.4 Semantic evolution 404
2.5 Abbreviations 404
2.6 Punctuation 405
3. Grammatical words and syntax 407
3.1 Pronouns 407
3.2 Particles, connectives and postpositions 409
3.3 Forms and functions of case markers in Literary Tibetan 410
3.4 The predicative function of adjectives 417
3.5 Nominal sentences and the concluding particle 417
3.6 Verb inflection 417
3.7 Forms and functions of copulas and auxiliaries 420
3.8 Reported speech 424
3.9 Relative clauses and nominalization 425
Conclusion 428

Appendix 2: The Elements of Phonology 430
Pronunciation of consonants 432
Pronunciation of vowels 443
Conclusions on pronunciation and phonological oppositions 445
Remarks on stress 445

Appendix 3: The Honorific Register 446

Appendix 4: Loans from Other Languages 450
Transfers 451
Calques (direct and indirect) 452
Mixed forms 453

Neologisms....454
Code switching....454

Appendix 5: Compound Words....455
1. Nominal compounds....455
1.1 Synonym compounds....455
1.2 Polar compounds....455
1.3 Premodifying compounds....456
1.4 Postmodifying compounds....457
1.5 Conjunctive compounds....457
2. Verb composition....457
2.1 Compounds that are difficult to analyse without a historical perspective....458
2.2 Verbs with an internal object....458
2.3 Compounds using verbalizers....458

Appendix 6: Review Tables....460
Table 1 The copulas and their meanings....460
Table 2 Forms of copulas....461
Table 3 The main auxiliaries....462
Table 4 The different mediatory moods according to tense-aspect....463
Table 5 Auxiliaries according to tense-aspect....464
Table 6 Copulas and auxiliaries of probability....465
Table 7 Case markers....466
Table 8 The cases....467
Table 9 Variant written forms of grammatical cases and morphemes....468
Table 10 Correspondences between spelling and pronunciation....469

Appendix 7: A Simplified System for Transcribing Tibetan Words....475
Appendix 8: Prosody and Accentuation in Literary Tibetan....479
Appendix 9: The Main Symbols of Tibet....481
Glossary of Linguistic Terms....489
English-Tibetan Glossary....494
Tibetan-English Glossary....524
Bibliography....557

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 Nornang, 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) 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 Civilizations 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.

We are grateful to Clause Hagège for his foreword. Our sincerest thanks are due to Samten Karmay, Fernand Meyer, Tenzin Samphel and Françoise Robin, who read and corrected the manuscript and offered very helpful suggestions.

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.
- Christophe Gigaudaut who produced the maps and improved the typesetting, and Jean-Marc Eldin who finalized the lay-out.
- Boyd Michailovky and Nancy Caplow who commented on linguistic aspects of the manuscript.
- David Germano for his encouragement and his support.
- The University of Virginia and the U.S. Department of Education International Research and Studies Program for their strong financial support, notably for funding field trips to Tibet by Nicolas Tournadre between 2000 and 2002.
- Travis McCauley, who was responsible for making the recordings presented on the accompanying CDs.
- Wangdu, Dedrön n, Yeshe Dorje, and Chris Walker, whose voices can be heard on the recordings.
- Alison Joyner, who translated much of the introduction and some of the earlier lessons.
- 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་ཡུལ།

CD I • Tr. 2

།།ཨཱ། དེང་སང་འཛམ་གླིང་ཐོག་བོད་ཀྱི་དིག་གཅས་ལ་དོ་སྣང་བྱེད་མཁན་ཇེ་མང་ཇེ་མང་དུ་འགྱོ་བཞིན་ཡོད་པས། བོད་ཀྱི་དིག་གཅས་ཐད་འཚོལ་བསྟུ་དང་ཞིབ་འཇུག་བྱེད་པའི་སྟོ་མོ་འབྱེད་པ་ལ་མེད་དུ་མི་རུང་བའི་ཕྱེ་མིག་དང་པོ་དེ་ཉེ་དོད་ཀྱི་སྐད་ཡིག་ཁོ་ན་ཡིན། དེས་ན་དཔྱིའ་ཚར་བོད་ཀྱི་སྐད་ཡིག་སྦྱོང་མཁན་མཚོ་བཞི་སྐྱིང་ཕྲན་ཁྱབ་པ་ཀུན་གྱི་མཐོང་ཆོས་ལུ་ཐུན་པས། བོད་ཀྱི་སྐད་ཡིག་སློབ་སྦྱོང་བྱེད་པའི་སློབ་དེབ་ཀྱི་དགོས་མཁོ་ཇེ་ཆེད་འགྲོ་བཞིན་པར་བཏེན། ང་ཚོས་སློབ་དེབ་འདི་གསར་རྩོམ་ཞུས་པ་ཡིན། བོད་ཀྱི་སྐད་ཡིག་ལ་ཡིག་རྩོམ་དང་ཁ་སྐད་བར་ལ་ཁྱད་པར་དེས་ཅན་ཡོད་ཁར་ཤར་ནུབ་དང་ཕྱོགས་བར་གྱི་ཡུལ་སྐད་ལའང་ཁྱད་པར་ཆེན་པོ་ཡོད་པས་ང་ཚོའི་སློབ་དེབ་འདིར་དེང་དུས་སྦྱོང་བའི་ཕྱ་སའི་སྐད་གཅོ་བོར་བཟུང་སྟེ་སྤྱི་སྐད་ཅིག་ཏུ་གྱུབ་པའི་འབད་བརྩོན་ཅེ་ནུས་བྱས་པ་ཡིན་པས་སློབ་དེབ་འདི་བཞིན་བོད་སྐད་ཡིག་སྦྱོང་མཁན་ནུམས་ཀྱི་གོགས་པོ་བཟང་པོ་ཞིག་ཏུ་འགྱུར་བའི་སྨོན་འདུན་ལྟ་རྟུབ་བཅས།

ལྷ་སར་ ༡༩༩༧ ལོའི་ཟླ་བ ༩ པར།

རྡོ་དགོན་གསང་བདག་རྡོ་རྗེ་དང་ཉི་སྒུ་ཟླ་ཡིས།

The Aims of This Manual

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[1] 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' cha̲ 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.[2] 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.

---

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

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.[3] 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" སྤྱི་སྐད་ *spyi-skad* /cīkä'/.[4] 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"[5] དབུས་སྐད་ *dbus-skad* /ūkä'/,

---

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'/.[6] The general term བོད་སྐད་ *bod-skad* /phö̲kä'/, "Tibetan language",[7] is also sometimes used to describe the *lingua franca*, as are ཁ་སྐད་ *kha-skad* /khākä'/ spoken language or ཕལ་སྐད་ *phal-skad* /phā:kä'/ "ordinary language" – which differentiates it from Literary Tibetan ཡིག་སྐད་ *yig-skad* /yi̲kkä'/.

The term "Lhasa language" ལྷ་སའི་སྐད་ *lha-sa'i-skad* /lhāsä: kā̄'/, 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*, /ū̄tsang kā̄'/,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* /yi̲kkä'/ or ཡིག་རྩོམ་བོད་ཡིག་ *yig-rtsom bod-yig* /yi̲ktsom phö̲yi'/. 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.[8]

---

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* /khāpä: 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 (7th to 11th century), Classical Literary Tibetan (12th to 19th century) and Modern Literary Tibetan[9] (20th century). It should be noted that Modern Literary Tibetan is still very conservative[10] in its grammar, such that a non-specialist can read texts going back as far as the 12th 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 ཆོས་སྐད་ *chos-skad* /chökä'/, "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. Chökä' 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.[11]

---

9. Modern Literary Tibetan includes the language of journalism *(gsar-shog gi skad-yig)*, as well as modern biographies *(rnam-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 chökä' 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 chökä' 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་ས་ *zhe-sa* /shesa/ and ordinary speech, སྐད་དཀྱུས་མ་ *skad dkyus-ma* /kä' kyüma/. The polite form means using honorific (H) expressions for the 2nd and 3rd persons and humilific (h) expressions for the 1st person. ཞེ་ས་ /shesa/ 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.[12]

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* /lokkä'/. 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 /lokkä'/ 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* /sängwä kä' / or "languages of the Dakinis (celestial goddesses)" མཁའ་འགྲོ་མའི་ སྐད་ *mkha'-'gro ma'i skad* /khändromä kä'/.

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

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[13]. 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.
- གཙང་སྐད་ *gtsang skad* /tsāngkä'/ in Zhikatse Prefecture, T.A.R.
- ཀོང་པོའི་སྐད་ *kong-po 'i skad* /kōngpö: kā'/ 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* /lhōkä: kā'/ in Lhokha Prefecture, T.A.R.
- ཧོར་སྐད་ *hor-skad* /hōrkä'/ in Nagchu Prefecture, T.A.R.
- ཁམས་སྐད་ *khams-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: kā'/. 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* /tsoṉngka/ or འབྲུག་སྐད་ *'brug skad* /truṉkkä'/, 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:

- ཁྱོད་ཅ་ང་ཅ་ཁ *khyod-ca nga-ca kha* /khyōcha ngaṉcha khā/ is spoken in Lhüntsi and Monggar districts.
- ལ་ཁ་ *la-kha* /laṉka/. 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་སྟེང་བྲོག་སྐད་ *me-rag sag-steng 'brog skad* /me̱ra' sākteng tro̱kkä'/. This dialect is spoken by yakherds in Trashigang district. It is called འབྱོག་ཁ་ /bjo̱kha/ in Dzongkha.
- དུར་གྱི་བྲོག་སྐད་ *dur-gyi 'brog-skad* /thu̱rki tro̱kkä'/. This dialect referred locally as Brokkat is spoken by yakherds in Bhumthang district.

in Nepal:

- ཤར་པའི་སྐད་ *shar-pa'i skad* /shārpä: kā̱'/. 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* /tö̱:pö: kā̱'/.The Dölpo dialect is found in Dolpa district.
- གློ་སྐད་ *glo skad* /lōkä'/. The Lokä or Mustangi dialect is found in Mustang district.
- གྲོགས་པའི་སྒོ་ལའི་སྐད་ *grogs pa'i sgo la'i skad* /thro̱kpä ko̱lä: kā̱'/. The Dhrogpai Gola dialect is spoken in Taplejung district.

in India:

- འབྲས་ལྗོངས་སྐད་ *'bras-ljongs skad* /trä̱ncong kā̱'/. The Dränjong dialect or Sikkimese is spoken in the state of Sikkim.
- ལ་དྭགས་སྐད་ *la-dwags skad* /la̱ta' kā̱'/. Ladakhi is spoken in Ladakh district and Zangskar Tehsil of Kargil district in the state of Jammu and Kashmir.
- སྤུ་རིག་སྐད་ *pu-rig skad* /pūri' kā̱'/. Purik dialect is spoken in Kargil Tehsil of Ladakh district in the state of Jammu and Kashmir.
- སྤི་ཏིའི་སྐད་ *spiti'i skad* /pīti: kā̱'/. Spiti dialect is spoken in the district of Lahul and Spiti in the state of Himachal Pradesh.
- ལ་ཧུལ་སྐད་ *la-hul skad* /la̱hü: kā̱'/ or གར་ཤྭ་སྐད་ *gar-shwa skad* /kha̱rsha kā̱'/.

  The Lahuli dialect locally called Gharsha dialect is spoken in the district of Lahul and Spiti (Himachal Pradesh).
- ཉམ་སྐད་ *nyam skad* /nya̱m kā̱'/. Nyamkat dialect is located in the district of Upper Kinnaur (Himachal Pradesh).

in Pakistan:

- སྦལ་ཏིའི་སྐད་ *sbal-ti'i skad* /pä̱:ti: kā̱'/. 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:[14]

---

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 Zhikatse 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, Dhrogpai 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[15].

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 འབྲོག་སྐད་ *'brog skad* /tro̲kkä'/, as distinct from the speech of sedentary agriculturalists, which is described as རོང་སྐད་ *rong skad* /ro̲ngkä'/.[16]

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་རོང་ *rgyal-rong* /kyä̲:rong/ and Minyak མི་ཉག་ *mi-nyag* /mi̲nyak/ in Sichuan. [17]

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[18] 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[19] 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 /ka̲/ 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.[20]

- /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.

- /'/ The apostrophe[21] 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 [wo'], 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 voewel, 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 /la̲ng/, /te̲ng/ and /lo̲ng/ 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 pronouced 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.: /nga̲/ "I", /ngā/ "five" or "drum", /la̲ng/ "to get up", /lāng/ "to lift up", /sä̲'/ "to eat", /sa̅̈'/ "to kill"(past tense), /sha̲mo/ "hat", /shāmo/ "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[22] 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)[23] if the syllable ends in a vowel or with the nasals (n, m, ng). For example: /ngạ/ "I", /sạ/ "to eat", /lạng/ "to get up", /khạng/ "full, one".
- The low tone is rising followed by a short fall[24] if the syllable ends with the consonants p or ' or with the nasals (n', m', ng').[25] For example: /shụ'/ "to sit down" /sạ'/ "to eat"(past tense), /lạng'/ "to get up (past tense)", /khạng'/ "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*[26] (*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, rh/.

---

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):** /kāngpa/ "leg, foot", /khāngpa/ "house", /tā/ "horse", /thā/ "end", /tsōkpa/ "dirty", /tshōkpa/ "group, association", /pākpa/ "skin", /phākpa/ "pig",
(low tone): /t̲a/ "arrow", /th̲a/ "now", /p̲u/ "insect", /ph̲u/ "son", /c̲e'/ "to forget", /ch̲e'/ "to do", /c̲a/ "rainbow", /ch̲a/ "bird", /k̲o/ "head", /kh̲o/ "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"; /th̲a/ "now"; /t̲a/ "arrow"
/tāng/ "to send"; /thāng/ "plain"; /th̲ang/ "and"; /t̲ang/ "tune"
/pū/ "hair"; /phū/ "bottom"; /ph̲u/ "son"; /p̲u/ "insect"
/cā/ "letter ca"; /chā/ "pair"; /ch̲a/ "bird"; /c̲a/ "rainbow"
/pār/ "photo"; /phār/ "over there"; /ph̲ar/ "between"; /p̲ar/ "to be lit"
/kō/ "yak hide"; /khō/ "he"; /kh̲o/ "to understand"; /k̲o/ "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/.

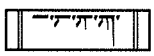
Stress

In Tibetan, the stress normally falls on the first syllable of polysyllabic words,[27] 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:

/na̲/, /nga̲/, /nya̲/

/no̲/, /ngo̲/, /nyo̲/

/nü/, /ngü/, /nyü/

/ne̲/, /nge̲/, /nye̲/

/ni̲/, /ngi̲/, /nyi̲/

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

/na̲/, /nā/, /ma̲/, /mā/, /nga̲/, /ngā/, /nya̲/, /nyā/

/ya/, /yā/, /sa̲/, /sā/, /sha̲/, /shā/, /la̲/, /lā/,

/wa̲/, /wā/.

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/, /kha̲/, /ka̲/

/kyā/, /khyā/, /khya̲/, /kya̲/

/cā/, /chā/, /cha̲/, /ca̲/

/trā, /thrā/, /thra̲/, /tra̲/

/pā/, /phā/, /pha̲/, /pa̲/

/tsā/, /tshā/, /tsha̲/, /tsa̲/.

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

/āra/, /āra'/; /tā/, /tā'/; /thū/, /thū'/; /ra̲/, /ra̲'/; /chā/, /chā'/; /lo̲/, /lo̲'/; /lō/, /lō'/; /shu̲/, /shu̲'/; /shī/, shī'/; /lhā/, lhā'/; /sā/, sā'/; /sa̲/, /sa̲'/; /sō/, /sō'/; /khā/, /khā'/; /kü/, /kü'/; /thō/, /thō'/; /nā/, /nā'/; /cī/, /cī'/; /chā/, /chā'/; /mā/, /mā'/; /mi̲/, /mī'/; /tshō/, /tshō'/; /tso̲/, /tso̲'/; /ri̲/, /ri̲'/; /lū/, /lū'/; /shā/, /shā'/; /sho̲/, /sho̲'/; /yā/, /yā'/; /yō/, /yō'/; /yū/, /yū'/; /me̲/, /me̲'/.

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

/nga̲/ "I", /ngā/ "five" or "drum"; /sā/ "earth", /sa̲/ "to eat"; /na̲ng/ "in", /nāng/ "to give"; /la̲ng/ "to get up", /lāng/ "to lift up"; /nyä̲:/ "to lie down", /nyǟ:/ "to lay down"; /nye̲'/ "to hit", /nyē'/ "to find"; /sō/ "tooth", /so̲/ "to make"; /sä̲'/ "to eat", /sǟ'/ "to kill"; /ma̲/ "mother", *negation*, /mā/ "wound"; /se̲r/ "to say", /sēr/ "gold"; /rä̲:/ "to be torn", /rǟ:/ "to tear"; /la̲/ "pass", /lā/ "to rent"; /sha̲mo/ "hat", /shāmo/ "mushroom"; /shu̲'/ "to sit down", /shū'/ "strength"; /sho̲kpa/ "morning", /shōkpa/ "wing"; /tha̲/ "now", /thā/ "end, edge"; /tha̲ngpo/ "first", /thāngpo/ "in good health"; /thö̲n/ "meaning", /thō̲n/ "to go out"; /cha̲ng/ "north", /chāng/ "beer"; /shi̲ka/ "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"; /cǟ'/ "to cut", /chǟ'/ "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: /ta̲/ "arrow", /tha̲/ "now"; /ka̲/ "to like", /kha̲/ "letter *ga*"; /pu̲/ "insect", /phu̲/ "son"; /ce̲'/ "to forget", /che̲'/ "to do"; /ca̲/ "rainbow", /cha̲/ "bird"; /pa̲r/ "to be lit", /pha̲r/ "between"; /cü̲'/ "to grasp", /chü̲'/ "policy, strategy"; /ko̲/ "head", /kho̲/ "to listen".

3. Tibetan writing

The Tibetan alphabet consists of thirty letters corresponding to consonants[28] 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'/[29] 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་སྒྲོམ་རྒྱ།

ཀ	kā	ཁ	khā	ག	kha̲	ང	nga̲
ཅ	cā	ཆ	chā	ཇ	cha̲	ཉ	nya̲
ཏ	tā	ཐ	thā	ད	tha̲	ན	na̲
པ	pā	ཕ	phā	བ	pha̲	མ	ma̲
ཙ	tsā	ཚ	tshā	ཛ	tsha̲	ཝ	wa̲
ཞ	sha̲	ཟ	sa̲	འ	a̲	ཡ	ya̲
ར	ra̲	ལ	la̲	ཤ	shā	ས	sā
ཧ	hā	ཨ	ā				

28. These thirty letters include two vowels and two semi-vowels. The vowel a̲ is in fact a consonant by origin, as revealed by its pronunciation as a glottal fricative [ɦ] 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*.

The four diacritic vowels དབྱངས་བཞི།

ི	i	ུ	u	ེ	e	ོ	o

These are called respectively གི་གུ་ *gi-gu* /khi̲ku/, ཞབས་ཀྱུ་ *zhabs-kyu* /sha̲pkyu/, འགྲེང་བུ་ *'greng-bu* /tre̲ngpu/, ན་རོ་ *na-ro* /na̲ro/.

Ex.: མི་ mì, ཕུ་ phù, མེ་ mè, ལོ་ lò

How to write the letters of the Tibetan alphabet

ཀ ཁ ག ཀྱ	ཀྲ ཁྲ གྲ ཁྱ ཁྲ	ཀྭ ཁྭ གྭ ཁྱ ཁྲ
ཀྱ ཁྱ ཁྲ	ཀྲ ཁྲ གྲ	ཀྭ ཁྭ གྭ ཁྱ ཁྲ
ཀྲ ཁྲ གྲ	ཀྱ ཁྱ གྱ ཁྱ	ཀྲ ཁྲ ཁྱ
ཀྭ ཁྭ གྭ ཁྭ	ཀྲ ཁྲ	ཀྲ ཁྲ ཁྲ
ཀ ཁ ག ཁ	ཀ ཁ ག ཁ ཁ	ཀྲ ཁྲ གྲ ཁྲ
ཀ ཁ མ མ	ཀྲ ཁྲ གྲ ཁྲ	ཀྲ ཁྲ ཁྲ ཁྲ ཁྲ
ཀྲ ཁྲ གྲ ཁྲ	ཀ ཁ ག ཁ ཁ ཁ	ཀྱ ཁྱ ཁྱ
ཀྲ ཁྲ ཁྲ	ཀྱ ཁྱ ཁྱ	ཀ ཁ ག ཁ
ཀ ཁ ན ན	ཀྲ ཁྲ གྲ	ཀ ཁ ག ཁ
ཀ ཁ ན ན	ཀྲ ཁྲ གྲ ཁྲ	ཀ ཁ ག ཁ

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 kā velars 2) ཅ cā palatals 3) ཏ tā dentals 4) པ pā labials 5) ཙ tsā 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,[30] 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.[31] 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 ཁ kha, ཆ cha, ཐ tha, ཕ pha[32], ཚ tsha, ཨ a[33], ཤ sha, ས sa, ཧ wa, are always pronounced with a low tone, whereas fourteen sounds, the voiceless ཀ kā, ཁ khā, ཅ cā, ཆ chā, ཏ tā, ཐ thā, པ pā, ཕ phā, ཙ tsā, ཚ tshā, ཤ shā, ས sā, ཧ 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 ང nga, ཉ nya, ན na, མ ma, and the letters ཡ ya, ར ra, ལ 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 /o̲ma/ "milk" is usually pronounced [wo̲ma].

Transliteration and phonological transcription

Table 2

The thirty consonants: transliteration and pronunciation

ཀ	*ka*	kā	ཁ	*kha*	khā	ག	*ga*	kha̲	ང	*nga*	nga̲
ཅ	*ca*	cā	ཆ	*cha*	chā	ཇ	*ja*	cha̲	ཉ	*nya*	nya̲
ཏ	*ta*	tā	ཐ	*tha*	thā	ད	*da*	tha̲	ན	*na*	na̲
པ	*pa*	pā	ཕ	*pha*	phā	བ	*ba*	pha̲	མ	*ma*	ma̲
ཙ	*tsa*	tsā	ཚ	*tsha*	tshā	ཛ	*dza*	tsha̲	ཝ	*wa*	wa̲
ཞ	*zha*	sha̲	ཟ	*za*	sa̲	འ	*'a*	a̲	ཡ	*ya*	ya̲
ར	*ra*	ra̲	ལ	*la*	la̲	ཤ	*sha*	shā	ས	*sa*	sā
ཧ	*ha*	hā	ཨ	*a*	ā						

The four vowels

ི	*i*	ī	ུ	*u*	ū	ེ	*e*	ē	ོ	*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.[34] 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: དག་ཡག་ *g.yag* "yak" and ཇྱར་ *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.[35] 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.[36] 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.[37]

- 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: kekän-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 [ʁ], 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 [ptɕ] (*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 [38].

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 ཚེག་འདྲུ་ /tshīngtru/[39] are easy to identify in written Tibetan: each syllable is marked off from its neighbours by an intersyllabic dot ་ called ཚེག་ /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.[40] Even if there is theoretically a very large set of possibilities, the actual number of complex syllables is relatively limited.[41]

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 སྔོན་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.[42] 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 /ra̲/ "goat", ལ་la /la̲/ "pass", ཇ་ ja /cha̲/ "tea", ཆ་ cha /chā/ "pair", ན་ na /na̲/ "to be ill", མ་ ma /ma̲/ "negation", ཟ་ za /sa̲/ "to eat", ཤ་ sha /shā/ "meat", ང་nga /nga̲/ "I", ཉ་ nya /nya̲/ "fish", ཁ་kha /khā/ "mouth".

---

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

སོ་so /sō/ "tooth", སུ་ su /sū/ "who", ཁོ་kho /khō/ "he", ཉོ་ nyo /nyo̲/ "to buy", མི་mi /mi̲/ "man", མེ་me /me̲/ "fire", ཞོ་ zho /sho̲/ "yogurt", ཤི་ shi /shī/ "to die", རི་ri /ri̲/ "mountain", ལོ་ lo /lo̲/ "year", རེ་ re /re̲/ "each", རོ་ro /ro̲/ "corpse".

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

Ex.: སཱ་ sā na̲ro sō, ལ་ la̲ na̲ro lo̲, ཕུ་ pha̲ sha̲pkyu phu̲, སཱུ་ sā sha̲pkyu sū, རི་ ra̲ khi̲ku ri̲, མི་ma̲ khi̲ku mi̲, མེ་ma̲ tre̲ngpu me̲, ཏེ་tha̲ tre̲ngpu the̲.

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 འདོགས་ཅན་ཞི་/to̲kcän shi̲/

These are: ཡ་ya̲, ར་ ra̲, ལ་ la̲, ཝ་ wa̲.

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

◌ྱ ya̲	◌ྲ ra̲	◌ླ la̲	◌ྭ wa̲

They are known respectively as ཡ་བཏགས་ ya̲ta' ("attached" ya̲), ར་བཏགས་, ra̲ta' ("attached" ra̲), ལ་བཏགས་ la̲ta' ("attached" la̲), ཝ་རྒྱུ་ wa̲sur ("corner" wa).

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

ཀྱ་	kyā	ཁྱ་	khyā	གྱ་	khya̲	ང་	—
ཅ་	—	ཆ་	—	ཇ་	—	ཉ་	—
ཏ་	—	ཐ་	—	ད་	—	ན་	—
ཙྱ་	cā	ཚྱ་	chā	ཛྱ་	cha̲	ཞྱ་	nya̲
ཟ་	—	འ་	—	ཡ་	—	ར་	—
ལ་	—	ཤ་	—	ཧ་	—	ཨ་	—
ཀྵ་	—	ཧྱ་	—	ཨྱ་	—		

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 ཧྱ་ hyā, which is used to transcribe words from other languages, especially Sanskrit.

To spell a syllable containing a subscribed letter, first pronounce the radical, then the subscript followed by the sound བཏགས་/tā'/ (which means "attached"), and then conclude with the result of the combination.

Ex.: ཀྱ་ kā yaṯa' kyā, ཁྱ་ khā yaṯa' khyā, ཀྷྱ་ kha yaṯa' khya, པྱ་ pā yaṯa' cā, ཕྱ་ phā yaṯa' chā, ཁྱ་ pha yaṯa' cha, མྱ་ ma yaṯa' nya, ཁ་ཡ་བཏགས་ཁྱི་གི་གུ་ཁྱི་ khā yaṯa' khyā khiku khyī.

• The 13 consonants with a subscript *ra*:

ཀྲ་	trā	ཁྲ་	thrā	གྲ་	thra	ཏྲ་	—
ཅྲ་	—	ཆྲ་	—	ཇྲ་	—	ཉྲ་	—
ཊྲ་	trā	ཋྲ་	thrā	ཌྲ་	thra	ཎྲ་	—
པྲ་	trā	ཕྲ་	thrā	བྲ་	thra	མྲ་	mā
ཙྲ་	—	ཚྲ་	—	ཛྲ་	—	ཝྲ་	—
ཞྲ་	—	ཟྲ་	—	འྲ་	—	ཡྲ་	—
ཤྲ་	—	སྲ་	—	ཧྲ་	shā	ཨྲ་	sā
ཧྲ་	rhā	ཪྲ་	—				

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/.[43] Another pronunciation, /rh/, appears in certain dialects (Tsang, Hor, Amdo, Ladakhi, etc.).

Ex.: སྲིད་གཞུང་ sīshung, སྲོ་མོ་ sōmo, སྲད་ sā', སྲན་མ་ trānma, sānma (L); སྲབ་ trāp, sāp (L); སྲབ་པོ་ trāppo, sāppo (L); སྲེ་སྲིག་ metra', mese' (L); སྲམ་ trām, sām (L); སྲུང་ trūng, sūng (L).

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

ཀྱ་ kā ṟata' trā; ཁྱ་ khā ṟata' thrā; ཀྷྱ་ kha ṟata' thra; ཏྱ་ tā ṟata' trā; ཐྱ་ thā ṟata' thrā; ཎྱ་ tha ṟata' thra; པྱ་ pā ṟata' trā; ཕྱ་ phā ṟata' thrā; བྱ་ pha ṟata' thra; མྱ་ ma ṟata' mā; ཤྱ་ shrā ṟata' shā; སྱ་ sā ṟata' sā; ཧྱ་ hā ṟata' 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: ཟླ་བྲང་ *bla-brang* /lāprang/,[44] ཨ་བྲ་ *a-bra* /āpra/, ལྷོ་བྲག་ *lho-brag* /lhōpra'/, ལྷ་བྲིས་པ་ *lha-bris-pa* /lhāpripa/.

• The 6 consonants with a subscript *la:*

ཀླ་	klā	ཁྱ་	—	གླ་	glā	ང་	—
ཅ་	—	ཆ་	—	ཇ་	—	ཉ་	—
ཏྱ་	—	ཐ་	—	ད་	—	ན་	—
པ་	—	ཕ་	—	བླ་	blā	མ་	—
ཙ་	—	ཚ་	—	ཛ་	—	ཝ་	—
ཞ་	—	ཟླ་	ṭa	འ་	—	ཡ་	—
ཤླ་	shlā	ས་	—	ཧ་	—	ཨླ་	lā
ཧྱ་	—	ཨ་	—				

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

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:

ཀླ་ kā lata' lā, ཁླ་ khla lata' lā, ཕླ་ pha lata' lā, རླ་ ra lata' lā, སླ་ sā lata' lā, ཟླ་ sa lata' ṭa.

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

• The 16 consonants with a subscript *wa:*

ཀྭ་	kā	ཁྭ་	khā	གྭ་	kha	ང་	—
ཅྭ་	cā	ཆ་	—	ཇྭ་	—	ཉ་	nya
ཏྭ་	tā	ཐ་	—	དྭ་	tha	ན་	—
པ་	—	ཕ་	—	བྭ་	—	མ་	—
ཙྭ་	tsā	ཚྭ་	tshā	ཛྭ་	—	ཝ་	—
ཞྭ་	sha	ཟྭ་	sa	འ་	—	ཡ་	—
ཤྭ་	ra	ཧྭ་	la	ཨྭ་	shā	ཤྭ་	sā
ཧྭ་	hā	ཨ་	—				

In some words, the subscript *wa* is attached to a subscript *ra*. This is illustrated by the syllable ཐྲ་ thra in ཐྲ་ཚང་ thratsang "monastic college" or སློབ་ཐྲ་ lōptra "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 wa̲sur (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 wa̲sur 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 wa̲sur, first pronounce the radical, then wa̲sur, and finally the overall result:

Ex.: ཚྭ tshā wa̲sur tshā, རྭ ra̲ wa̲sur ra̲.

• 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.: པཱ་ལ pā:la'

Table 3

Pronunciation of the subscribed letters འདོགས་ཅན་གྱི་རེའུ་མིག

combinations with a subscript "ya"						
ཀྱ	ཁྱ	གྱ	ཅྱ	ཆྱ	ཇྱ	ཉྱ
kyā	khyā	kha̲	cā	chā	cha̲	nya̲
combinations with a subscript "ra"						
ཀྲ	ཁྲ	གྲ	ཏྲ	ཐྲ	དྲ	
trā	thrā	thra̲	trā*[45]	thrā*	thra̲	
ཏྲ	ཐྲ	དྲ	མྲ	ཤྲ	སྲ	ཧྲ
trā	thrā	thra̲	mā	shā*[46]	sā	rhā
combinations with a subscript "la"						
པླ	ཕླ	བླ	ཙླ	ཞླ	ཟླ	
lā	lā	lā	lā	lā	ta̲	
combinations with a subscript "wa"						
ཀྭ	ཁྭ	གྭ	ཅྭ	ཉྭ	ཏྭ	ཐྭ	ཙྭ
kā	khā	kha̲	cā	nya̲	tā	tha̲	tsā
ཚྭ	ཤྭ	ཟྭ	རྭ	ལྭ	ཤྭ	སྭ	ཧྭ
tshā	sha̲	sa̲	ra̲	la̲	shā	sā	hā

The three superscribed consonants མགོ་ཅན་གསུམ /ko̲cän sūm/:

ར ra̲ ལ la̲ ས sā

They are known as ར་མགོ rank̲o ("head" ra), ལ་མགོ la̲nko ("head" la), ས་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 kha̲, cha̲, tha̲, pha̲, tsha̲ to lose their aspiration, so that they are pronounced ka̲, ca̲, ta̲, pa̲, tsa̲ . This alteration is often accompanied by partial or complete voicing, that is, the consonants become closer to the corresponding voiced sounds:[ga̲, dza̲, da̲, ba̲, dza̲.]

Note: Even though the letters may be partly or wholly voiced, this will not be indicated in the transcription, which will be as follows: ka̲, ca̲, ta̲, pa̲, tsa̲, 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:[ga̲, dza̲, da̲, ba̲, dza̲]. 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 ka̲ and ga̲, ta̲ and da̲, pa̲ and ba̲), 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 ཏཱ་/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.[47]

རྐ་	kā	ཁ་	—	ཀ་	ka̲	ང་	ngā
ཅ་	—	ཆ་	—	ཇ་	ca̲	ཉ་	nyā
ཊ་	tā	ཋ་	—	ད་	ta̲	ན་	nā
པ་	—	ཕ་	—	བ་	pa̲	མ་	mā
ཙ་	tsā	ཚ་	—	ཛ་	tsa̲	ཝ་	—
ཞ་	—	ཟ་	—	འ་	—	ཡ་	—
ར་	—	ལ་	—	ཤ་	—	ས་	—
ཧ་	—	ཨ་	—				

Ex. of spellings: རྐ་ ra̲ kāta' kā, ང་ ra̲ nga̲ta' 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་རྒྱུག་ ka-rgyug /kārkyu'/ "tent pole", མི་རྟོད་ mi-rgod /mi̲rkö'/ "yeti", ང་རྒྱལ་nga-rgyal /ngā̲rkyä:/ "pride, aggression", རྡོ་རྗེ་ rdo-rje /to̲rce/ "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.[48]

ཀྱ་	kā	ཁྱ་	—	གྱ་	ka̲	ངྱ་	ngā
ཅྱ་	cā	ཆྱ་	—	ཇྱ་	ca̲	ཉྱ་	—
ཏྱ་	tā	ཐྱ་	—	དྱ་	ta̲	ནྱ་	—
པྱ་	pā	ཕྱ་	—	བྱ་	pa̲	མྱ་	—
ཙྱ་	—	ཚྱ་	—	ཛྱ་	—	ཛྷྱ་	—
ཞྱ་	—	ཟྱ་	—	ཟྷྱ་	—	ཡྱ་	—
ཤྱ་	—	ཧྱ་	—	ཨྱ་	—	ལྱ་	—
ཧླ་	lhā	ཨཿ	—				

Ex. of spellings: ཏྱ་ la̲ tāta' tā, ཧླ་ la̲ 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.: དབྱ་ *da-lta* /tha̲nta/ "now", དགའ་ལྡན་*dga'-ldan* /ka̲ntän/ "Gandän (monastery)"

• The 11 consonants with a superscript *sa*:

The effect of the superscript *sa* is, likewise, essentially on tone or aspiration.[49]

སྐ་	kā	སྖ་	—	སྒ་	ka̲	སྔ་	ngā
ཅ་	—	ཆ་	—	ཇ་	—	ཉ་	nyā
སྟ་	tā	སྠ་	—	སྡ་	ta̲	སྣ་	nā
སྤ་	pā	སྥ་	—	སྦ་	pa̲	སྨ་	mā
ཙ་	tsā	ཚ་	—	ཛ་	—	ཛྷ་	—
ཞ་	—	ཟ་	—	ཟྷ་	—	ཡ་	—
ཤ་	—	ཧ་	—	ཨ་	—	ལ་	—
ཧ་	—	ཨཿ	—				

Ex. of spellings: སྣ་ sā na̲ta' nā, སྤ་ sā pha̲ta' pa̲.

---

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* [ʂtak] or [htak].

Table 4

Pronunciation of superscribed letters མགོ་བཏགས་ཀྱི་རེའུ་མིག

Simple letters					Letters with superscripts				
compatible radicals					*with superscript "ra"*				
					(pronunciation identical)				
ཀ་	ཏ་	ཙ་			རྐ་	རྟ་	རྩ་		
kā	tā	tsā			kā	tā	tsā		
					(loss of aspiration)				
ཁ་	ཆ་	ཐ་	པ་	ཚ་	རྒ་	རྗ་	རྡ་	རྦ་	རྫ་
kha	cha	tha	pha	tsha	ka	ca	ta	pa	tsa
					(shift to high tone)				
ང་	ཉ་	ན་	མ་		རྔ་	རྙ་	རྣ་	རྨ་	
nga	nya	na	ma		ngā	nyā	nā	mā	

compatible radicals				*with superscript "la"*				
				(pronunciation identical)				
ཀ་	ཅ་	ཏ་	པ་	ལྐ་	ལྕ་	ལྟ་	ལྤ་	
kā	cā	tā	pā	kā	cā	tā	pā	
				(loss of aspiration)				
ཁ་	ཆ་	ཐ་	པ་	ལྒ་	ལྗ་	ལྡ་	ལྦ་	
kha	cha	tha	pha	ka	ca	ta	pa	
				(shift to high tone)				
ང	ཧ་			ལྔ་			ལྷ་	
nga	hā			ngā			lhā	

compatible radicals				*with superscript "sa"*			
				(pronunciation identical)			
ཀ་	ཏ་	པ་	ཙ་	སྐ་	སྟ་	སྤ་	སྩ་
kā	tā	pā	tsā	kā	tā	pā	tsā
				(loss of aspiration)			
ཁ་	ཐ་	པ་		སྒ་	སྡ་	སྦ་	
kha	tha	pha		ka	ta	pa	
				(shift to high tone)			
ང་	ཉ་	ན་	མ་	སྔ་	སྙ་	སྣ་	སྨ་
nga	nya	na	ma	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) བརྒྱས་ཡིག

radical with superscript "ra" and subscript "ya"				
རྐྱ་ kyā	རྒྱ་ kya̲	རྙྱ་ nyā		
radical with superscript "sa" and subscript "ya"				
སྐྱ་ kyā	སྒྱ་ kya̲	སྤྱ་ cā	སྦྱ་ ca̲	སྨྱ་ nyā
radical with superscript "sa" and subscript "ra"				
སྤྲ་ trā	སྦྲ་ tra̲	སྤྲ་ trā	སྦྲ་ tra̲	སྨྲ་ mā

The ten "first suffixes" རྗེས་འདྲུག /ce̲ncu'/:

ག kha̲, ང nga̲, ད tha̲, ན na̲, བ pha̲, མ ma̲, འ a̲, ར ra̲, ལ la̲, ས 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).

• ག: k or '

Ex.: སོག་པོ་ sog-po /sōkpo/ "Mongol", ཐུག་པ་ thug-pa /thūkpa/ "noodles", ལག་པ་ lag-pa /la̲kpa/ "hand", ལུག་ lug /lu̲'/ "sheep", དུག་ lug /thu̲'/ "poison".

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

Ex.: མིང་ ming /mi̲ng/ "name",རང་ rang /ra̲ng/ "self, really".

• ན: 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 /yi̲n/ "I am", ལན་ lan /lä̲n/ "reply, message", ཡོན་ཏན་ yon-tan /yö̲ntän/ "qualities, excellence".

• མ: m

Ex.: ལམ་ lam /la̲m/ "way, road", དོམ་ dom /tho̲m/ "bear", ཡུམ་ yum /yu̲m/ "mother"(H).

• བ: p

Ex.: ཁབ་ khab /khāp/ "needle", ཐོབ་ཐང་ thob-thang /thōptang/ "right, share", དེབ་ deb /the̲p/ "book".

• ད / ས: 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* /ö̲ser/ "sunray", དུས་ཚོད་ *dus-tshod* /thü̲tsö'/ "time", ལུས་ *lus* /lü̲'/ "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: bere*t,* pie*d*, ni*d*, ta*s*, pa*s*.

American English: Arkansa*s*, bere*t*.

Tibetan: འོད་o*d* /ö̲'/ "light", རེད་ re*d* /re̲'/ "to be", ལས་ la*s* /lä̲'/ "karma", རས་ ra*s* /rä̲'/ "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 /l/ may be heard.

Ex.: ཕ་ཡུལ་ pha-yul /phāyü:/ (or phāyül) "native land", བལ་པོ་ bal-po /phä̲:po/ (or phä̲lpo) "Nepalese", ཤེལ་shel /shē:/ (or shēl) "crystal", རིལ་བུ་ ril-bu /ri̲:pu/ (or ri̲lpu) "pill".

• ཨ: the presence of this suffix has no effect on pronunciation.[50]

Ex.: མེ་མདའ་ me-mda' /me̲nta/ "gun", ནམ་མཁའ་ nam-mkha' /na̲mka/ "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 འ *'a chung* may carry a vowel.

As a suffix, the letter འ 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:

ཨཱི /ä:/ ཨཱི /i:/ ཨཱུ /ü:/ ཨེ /e:/ ཨོ /ö:/ ཨཽ /ao/, etc.

ཨཱུ /au/ ཨཱེུ /eu/ ཨཱིུ /iu/ ཨཱོུ /ou/ ཨཱུ /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.: ཕྱིའུ /chiu̲/ "fledgling, little bird", ཁའུ /khau̲/ "amulet box", སུའི /sū:/ "whose", ཁོང་ཚོའི /khōngtsö̲:/ "their", ལེའུ /leu̲/ "chapter supplementary", ཤེས་པར་བྱའོ /shē'-par-cha̲o/ "Should be known" (L).

The two secondary suffixes ཡང་འཇུག /ya̲ngcu'/**:**

These suffixes are ས sā and ད tha̲.[51]

The suffix ས appears after the first suffixes ག kha̲, ང nga̲, བ pha̲, མ ma̲. 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 *khams* /khām'/ (the name of an eastern Tibetan region), or གང *gang* /kha̲ng/ "full" and གངས *gangs* /kha̲ng'/[52] "snow", གསང *gsang* /sāng/ "secret" and བསངས *bsangs* /sāng'/ "to purify (past)", ལང *lang* /la̲ng/ "to rise (present)" and ལངས *langs* /la̲ng'/ "to rise (past)" (see the description of the tones in section 2).

The archaic suffix ད known as དའདྲག *da-drag* corresponds to an appendage that may appear in certain words: གྱུར་ *gyur(d)* /kyu̲r/ "to be transformed", བསྐོར་ *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 Rälpachän 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 ཕྱིན་ *phyin* is not pronounced /chīn/ but /chīn'/, with a falling tone, because it used originally to be written ཕྱིན་ *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'-kyàng/ and not **bstan+yang;* /tān'-yang/, བསྐོར་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.

/kōr-cing/ and not **bskor+zhing* /kōr-shing/. The *da-drag* is already obsolete in Classical Tibetan, and no longer figures in modern dictionaries.

To spell a word containing one or two suffixes, say them after the radical letter and pronounce the overall result.

Ex.: གྲང་ kha̲ nga̲ kha̲ng, གྲངས་ kha̲ nga̲ sā kha̲ng'.

Table 6

Pronunciation of vowels and suffixed letters

དབྱངས་དང་རྗེས་འཇུག་ཡང་འཇུག་བཅས་ཀྱི་རེའུ་མིག

Suffixes	ཨ་ a	ཨི་ i	ཨུ་ u	ཨེ་ e	ཨོ་ o
—ག་	རྒ་ a'/ak#[53]	ཨིག་ i'/ik#	ཨུག་ u'/uk#	ཨེག་ e'/ek#	ཨོག་ o'/ok#
—ང་	ཨང་ ang	ཨིང་ ing	ཨུང་ ung	ཨེང་ eng	ཨོང་ ong
—ད་	ཨད་ ä'/ä #	ཨིད་ i'/i #	ཨུད་ ü'/ü #	ཨེད་ e'/e #	ཨོད་ ö'/ö #
—ན་	ཨན་ än	ཨིན་ in	ཨུན་ ün	ཨེན་ en	ཨོན་ ön
—བ་	ཨབ་ ap	ཨིབ་ ip	ཨུབ་ up	ཨེབ་ ep	ཨོབ་ op
—མ་	ཨམ་ am	ཨིམ་ im	ཨུམ་ um	ཨེམ་ em	ཨོམ་ om
—འ་	ཨའ་ a:				
—ཨི་	ཨཱི་ ä:	ཨཱིའི་ i:	ཨཱུའི་ ü:	ཨེའི་ e:	ཨོའི་ ö:
—ཨུ་	ཨཱུ་ au	ཨིའུ་ iu		ཨེའུ་ eu	
—ར་	ཨར་ a:/ar*	ཨིར་ i:/ir*	ཨུར་ u:/ur*	ཨེར་ e:/er*	ཨོར་ o:/or*
—ལ་	ཨལ་ ä:/äl*	ཨིལ་ i:/il*	ཨུལ་ ü:/ül*	ཨེལ་ e:/el*	ཨོལ་ ö:/öl*
—ས་	ཨས་ ä'/ä #	ཨིས་ i'/i #	ཨུས་ ü' /ü #	ཨེས་ e'/e #	ཨོས་ ö'/ö #
—གས་	ཨགས་ a'/ak#	ཨིགས་ i'/ik#	ཨུགས་ u'/uk#	ཨེགས་ e'/ek#	ཨོགས་ o'/ok#
—ངས་	ཨངས་ ang'	ཨིངས་ ing'	ཨུངས་ ung'	ཨེངས་ eng'	ཨོངས་ ong'
—བས་	ཨབས་ ap	ཨིབས་ ip	ཨུབས་ up	ཨེབས་ ep	ཨོབས་ op
—མས་	ཨམས་ am'	ཨིམས་ im'	ཨུམས་ um'	ཨེམས་ em'	ཨོམས་ om'

53. The # sign indicates a pronunciation that is used in certain contexts, notably when the suffix appears at the end of the first syllable of a word. The asterisk signifies a very formal, rather literary pronunciation.

The five prefixes སྔོན་འདྲུག /ngöncu'/:

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

ག kha̲ ད tha̲ བ pha̲ མ ma̲ འ a̲

- The prefix ག kha̲ may occur before the letters ཅ་cā, ཉ་ nya̲, ཏ་tā, ད་tha̲, ན་na̲, ཙ་tsā, ཤ་sha̲, ཟ་ sa̲, ཧ་ shā, ས་ sā, ཡ་ ya̲.
- The prefix ད tha̲ may appear before the letters ཀ་kā, ག་ kha̲, ང་nga̲, པ་pā, བ་ pha̲, མ་ ma̲.
- The prefix བ pha̲ may appear before the letters ཀ་kā, ག་kha̲, ང་nga̲, ཅ་cā, ཇ་cha̲, ཉ་ nya̲, ཏ་ tā, ད་ tha̲, ན་ na̲, ཙ་ tsā, ཚ་ tsha̲, ཤ་ sha̲, ཧ་ shā, ས་ sā, ཟ་sa̲.
- The prefix མ ma̲ may appear before the letters ཁ་khā, ག་ kha̲, ང་nga̲, ཆ་ chā, ཇ་ cha̲, ཉ་nya̲, ཐ་ thā, ད་ tha̲, ན་ na̲, ཚ་ tshā, ཚ་ tsha̲.
- The prefix འ a̲ may appear before the letters ཁ་khā, ག kha̲, ཆ་ chā, ཇ་ cha̲, ཐ་ thā, ད་ tha̲, ཕ་ phā, བ་ pha̲, ཚ་ tshā, ཚ་ tsha̲.

The five prefixes are usually **silent**[54] but they play a crucial role in the production of tones and the neutralization of aspiration: when they carry a prefix, the five radicals ག kha̲, ཇ cha̲, ད tha̲, བ pha̲, ཚ tsha̲ lose their aspiration and are pronounced respectively: ka̲, ca̲, ta̲, pa̲, tsa̲.[55]

Ex.: འདུག་ tu̲', འཇའ་ ca̲, མཛོད་ tsö̲'.

When the four nasal consonants carry a prefix, they shift to a high tone: ང nga̲, ཉ nya̲, ན na̲, མ ma̲ are pronounced respectively: ngā, nyā, nā, mā.

Ex.: ཨ་ ngā, མ་ mā, དམའ་ mā, ན་ nā, གཉའ་ nyā.

When ཡ ya̲ is prefixed it shifts to a high tone /yā/.

Ex.: གཡག་ 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 ma̲ and འ a̲, 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 ག kha̲ 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 /sāptän/ "rug", ཁ་གཅོད་ kha-gcod /khāpcö'/ "lid".

- The prefix ཕ pha̲ produces the sound /p/.

Ex.: བློ་བཟང་ blo-bzang /lōpsang/[56] (first name), བཅོ་བརྒྱད་ bco-brgyad /cōpkyä/ "eighteen", བཞི་བཅུ་ bzhi-bcu /shi̲pcu/ "forty", བཅུ་བདུན་ bcu-bdun /cūptün/ "seventeen".

- The prefix ཐ tha̲ modifies pronunciation only in དབའ་ *dba'*, དབྱ་ *dbya* and དབྲ་ *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 དབོ་ /ō/, དབེ་ /ē/, དབུ་ /ū/, དབི་ /ī/. དབྲ་ is pronounced /rā/ and དབྱ་ as /yā/.

Ex.: དབང་ /wāng/ "power", དབུ་ /ū/ "head (H)", དབོར་ /ōr/ "to transport, to shift", དབེན་ /ēn/ "remote place", དབྲལ་ /rā:/ "to tear", དབྱར་ཀ་ /yārka/ "summer", དབྱིན་ཇི་ /yi̲nci/[57] "English", དབྱེ་བ་ /yēwa/ "difference", དབྱིབས་ /yi̲p/ "shape".

- The prefixes མ ma̲ and འ a̲ often produce a nasal sound /m, n or ng/.[58]

Ex.: མི་འདུག་ mi̲ntu' "there is not", རྒྱུ་མཚན་ kyu̲mtsän "reason", etc.

When spelling out a syllable that contains a prefix, the prefix in question is followed by the syllable འོག་ /o'/. Thus in the case of the syllable དཀར་ in which the prefix is the ད, the spelling is: ད་འོག་ཀ་ར་དཀར་ tha̲o' kā ra̲ 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 ཤ་/sha'/. Thus the same word would be spelled: ད་ཀ་ར་ཤ་དཀར་ tha̲ kā ra̲-sha̲' kār.)

Ex.: ཕཞི་ pha̲o sha̲ khi̲ku = shi̲, དབུ་ tha̲o wa̲ sha̲pkyu = 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 /sö̲'/ "to make" (past), དགེ་འདུན་ dge-'dun /ke̲ntün/ "monastic community, monk", བསྐོར bskor /kōr/ "to turn", ཐྲུབ་ /thru̲p/ "to be fulfilled", འགྲོ་ 'gro /tro̲/ "to go", འཇིག་རྟེན་ 'jig-rten /ci̲kten/ "the world", སྟག་ 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་ m̲ang, དག་ tha̲', དང་ tha̲ng, དམ་ tha̲m, དཱན་ thä̲n, གང་khang.

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

Ex.: དགའ་ ka̲, མངའ་ ngā, བསང་ sāng, བཟང sa̲ng.

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.: གངས་ kha̲ng', བབས་ pha̲p.

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

མངས་ can be read as either /ma̲ng'/ or /ngä̲'/; དབས་ can be read as either /tha̲p/ or /wǟ'/; དངས་ can be read as either /tha̲ng'/ or /ngǟ'/; དགས་ can be read as either /tha̲'/ or /kä̲'/.

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 wa̲sur to the radical: དྲགས can only be read as /tha̲'/.

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

Ex.: དམངས māng', བསངས་ sāng', བདམས tam'.

Table 7

Pronunciation of Prefixed Letters (with simple radicals)

མིང་གཞི་ལ་སྒྲུབ་བའི་སྟོན་འཇུག་གི་རེའུ་མིག

Prefix ག	identical pronunciation གཅ— གཏ— གཙ— གཞ— གཟ— གཤ— གས— cā tā tsā sha sa shā sā
	modified pronunciation གད—(loss of aspiration.) གཉ— 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— བཅ— བཏ— བཙ— བཞ— བཟ— བཤ— བས— kā cā tā tsā sha sa shā sā
	modified pronunciation བག— བད— (loss of aspiration) ka ta
Prefix མ	identical pronunciation མཁ— མཆ— མཐ— མཚ— khā chā thā tshā
	loss of aspiration མག— མཇ— མད— མཛ— ka ca ta tsa
	shift to high tone མང— མཉ— མན— ngā nyā nā
Prefix འ	identical pronunciation འཁ— འཆ— འཐ— འཕ— འཚ— khā chā thā phā tshā
	loss of aspiration འག— འཇ— འད— འབ— འཛ— ka ca ta pa tsa

Table 8

Pronunciation of prefixed letters with stacked consonants

འདོགས་ཅན་དང་མཚོ་ཅན་བཅུགས་ཡིག་བཅས་ལ་སྦྱར་བའི་སྒོན་འཇུག་གི་རེའུ་མིག་

Prefix ང	དཀྱཱ་	དགྱཱ་	དཪཱ་	དབཱ་	དམྱཱ་			
	kyā	kya̲	cā	yā	nyā			
	དཀྲཱ་	དགྲཱ་	དཬཱ་	དབྲཱ་				
	trā	tra̲	trā	rā				
Prefix བ	བཀཱ་	བཁཱ་	བངཱ་	བཅཱ་	བཉཱ་	བཊཱ་	བཋཱ་	བཌཱ་
	kā	ka̲	ngā	ca̲	nyā	tā	ta̲	nā
	བཏྱཱ་	བཐྱཱ་						
	tā	ta̲						
	བཀྱཱ་	བཁྱཱ་	བགྱཱ་	བངྱཱ་	བཀྲཱ་	བཏྲཱ་	བདྲཱ་	བཙྲཱ་
	kyā	kya̲	trā	tra̲	sā			
	བལཱ་	བཟཱ་	བཤཱ་	བསྱཱ་	བཧྱཱ་			
	lā	lā	lā	lā	ta̲			
	བཀྱཱ་	བཁྱཱ་	བགྱཱ་	བངྱཱ་	བཀྲཱ་	བཁྲཱ་		
	kyā	kya̲	kyā	kya̲	trā	tra̲		
Prefix ས	སཁྱཱ་	སགྱཱ་	སཐྲཱ་	སཏྲཱ་				
	khyā	kya̲	thrā	tra̲				
Prefix འ	འཆྱཱ་	འཇྱཱ་	འཆཱ་	འཅཱ་				
	khyā	kya̲	chā	ca̲				
	འཐྲཱ་	འདྲཱ་	འདྲཱ་	འཐྲཱ་	འབྲཱ་			
	thrā	tra̲	tra̲	thrā	tra̲			

Combinations used for transliterating Sanskrit:

• The 6 reversed letters ལོག་ད་དྲུག་:

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.

ཊ་	ཋ་	ཌ་	ཎ་	ཥ་	ཀྵ་
Ta trā	*Tha* thrā	*Da* thra̲	*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: na̲, khā (or shā), khyā.

Ex.: མ་ཎི་ /ma̲Ṇi/ "jewel" is pronounced simply /ma̲ni/ and not with a retroflex n as /ma̲Ṇi/.

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

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

Ex.: ཌ་tha̲ lo' thra̲.

• 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.

གྷ་	ཛྷ་	དྷ་	བྷ་	ཧྲྀ་
gha gha̲	*dzha* dzha̲	*dha* dha̲	*bha* bha̲	*Dha* drha̲

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: ཐྷ་ tha̲ hāta' dha̲, ཕྷ་ pha̲ hāta' bha̲.

And finally, there is the combination ཧྥ་ *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* /shi̱mi/ "cat", མེ་ལོང་ *me-long* /me̱long/ "mirror", སྟ་རེ་ *sta-re*/tāre/ "axe", རི་མོ་ *ri-mo* /ri̱mo/ "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* /kha̱ngri/ "snow-capped mountain" (lit.: "snow-mountain"), མེ་རོ་ *me-ro* /me̱ro/ "embers" (lit.: "fire corpse"), དངུལ་ཁང་ *dngul-khang* /ngū̱:kang/ "bank" (lit.: "money house"), གནམ་གྲུ་ *gnam-gru* /nāmtru/ "aeroplane" (lit.: "sky ship"), ཆུ་ཚོད་ *chu-tshod* /chūtsö'/ "hour, watch" (lit.: "water measure"[59]), བཞི་བཅུ་ *bzhi-bcu* /shi̱pcu/ "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་ shi̱pcu "forty" is not the same as བཞི་ shi̱+ 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་ pha̱o sha̱ khi̱ku shi̱ / pha̱o cā sha̱pkyu cū=shi̱pcu

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**.[60] Furthermore the syllables བ་ pha̱ and པོ་ pho̱ (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.: ཟླ་བ་ ta̱wa (and not ta̱pha̱) "moon", སློབ་གྲྭ་བ་ lōptrawa "student", ཟླ་པོ་ ta̱wo "spouse", ལྷོད་ལྷོད་ 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[61] CD I • Tr. 5-7

high unaspirated		high aspirated		low aspirated		low unaspirated			
ཀ་	kā	ཁ་	khā	ག་	kha̲	འག་	(ɴ)ka̲	ཀ་	ka̲
ཀྱ་	kyā	ཁྱ་	khyā	གྱ་	khya̲	འགྱ་	(ɴ)kya̲	ཀྱ་	kya̲
ཅ་/ཙ་	cā	ཆ་/ཚ་	chā	ཇ་/ཛ་	cha̲	འཇ་/འཛ་	(ɴ)ca̲	ཇ་	ca̲
ཀྲ་/ཏྲ་	trā	ཐྲ་/ཙྲ་	thrā	གྲ་/དྲ་/བྲ་	thra̲	འགྲ་/འདྲ་/འབྲ་	(ɴ)tra̲	ཥྲ་	tra̲
ཏ་	tā	ཐ་	thā	ད་	tha̲	འདཱ་/ཟཱ་	(ɴ)ta̲	ད་	ta̲
པ་	pā	ཕ་	phā	བ་	pha̲	འབབ་	(ɴ)pa̲	པ་	pa̲
ཙ་	tsā	ཚ་	tshā	ཛ་	tsha̲	འཛ་	(ɴ)tsa̲	ཛ་	tsa̲
ཤ་	shā	ཧྲ་	rhā					ཤ་	sha̲
ལ་	lā	ལྷ་	lhā					ལ་	la̲
ཨ་	ā	ཧ་	hā					འ་	a̲
ང་	ngā							ང་	nga̲
ཉ་	nyā							ཉ་	nya̲
ན་	nā							ན་	na̲
མ་	mā							མ	ma̲
ས་	sā							ས་	sa̲
དབྲ་	rā							ར་	ra̲
དབྱ་	yā							ཡ་	ya̲
དབབ་	wā							ཝ་	wa̲

Punctuation

This Manual will use three punctuation marks taken from Literary Tibetan (see the Appendices): the simple bar: ། known as རྐྱང་ཤད་ *rkyang-shad* or ཚེག་རིང་ *tsheg-ring* which courresponds more or less to a comma or a full stop; the double bar:།། called གཉིས་ཤད་ *nyis-shad*, which usually marks the end of a section and can be represented by a full stop; and the sign ༄༅ called ཡིག་འགོ་ *yig-'go* or དབུ་འཁྱུད་ *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 /rh/ 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 prenazalized, marked with a ɴ 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.: གཱ་ཻ་ གངས་ གྷི་ གྷིས་ གྱང་ གྲོ་སངས་ གོ་ གྱ་ གྱིང་ གྱུན་ གྲང་ཨོ་ གྲངས་ གྷ་ གྷང་

2) Radicals with prefixes (but without superscripts)

a) without subscripts, b) with subscripts.

Ex.: དགའ་ དགུ་ དགེ་བ་ དགོས་ དབྱ་ བགམས་ བཀེགས་ མགུར་ མཚོགས་

3) Radicals with superscripts (but without prefixes)

a) without subscripts, b) with subscripts.

Ex.: རྐན་ རྐོད་པོ་ རྒྱ་ རྒྱ་མ་ རྣངས་ རྩ་ རྩྭ་ རྩོལ་ཨོ་ རྭུར་ རྷ་

4) Radicals with superscripts and prefixed by the letter B

a) without subscripts, b) with subscripts.

Ex.: བཙལ་ བརྒྱ་ བསྟོམས་ བསྲུང་ བསྒྲགས་ བསྒྲིགས་

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་ ūcän (lit. "with a head"),[62] 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 ūcän.

Among the most important cursive styles are ཇུག་ཡིག་ tshū'yi', འདྲུ་ཚ་ tru̲tsa, the usual handwriting style འཁྱུག་ཡིག་ khyū'yi', and the decorative ལྗོངས་ lä̲ntsa, which is used for Sanskrit.

The structure and pagination of traditional books

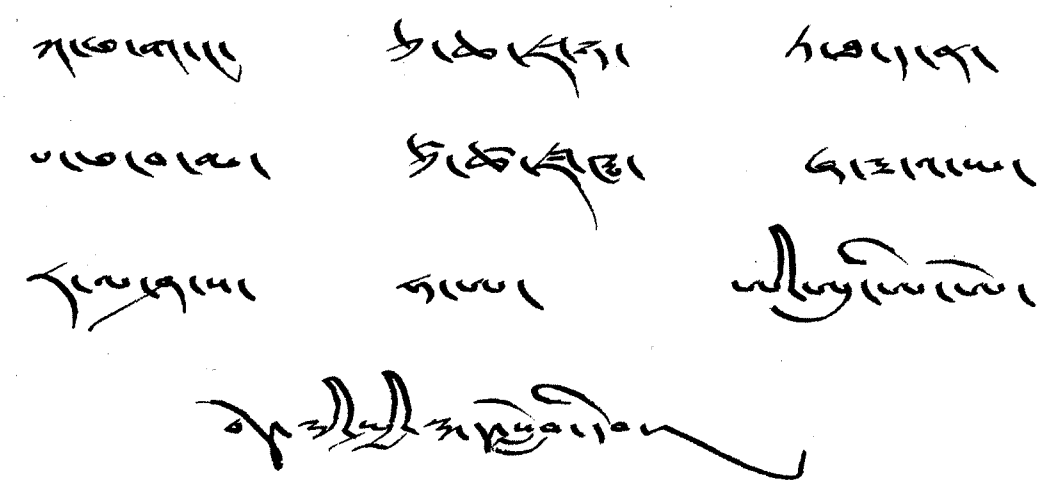
Until the 1950s, there were hardly any books in Tibet apart from the traditional *pecha* (*dpe-cha*), consisting of unbound rectangular pages block-printed or handwritten on both sides. Usually, the front of the page (recto) bears a sign (*dbu-khyud*), and the first line is indented. The page number 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 ūcän and ūme'.

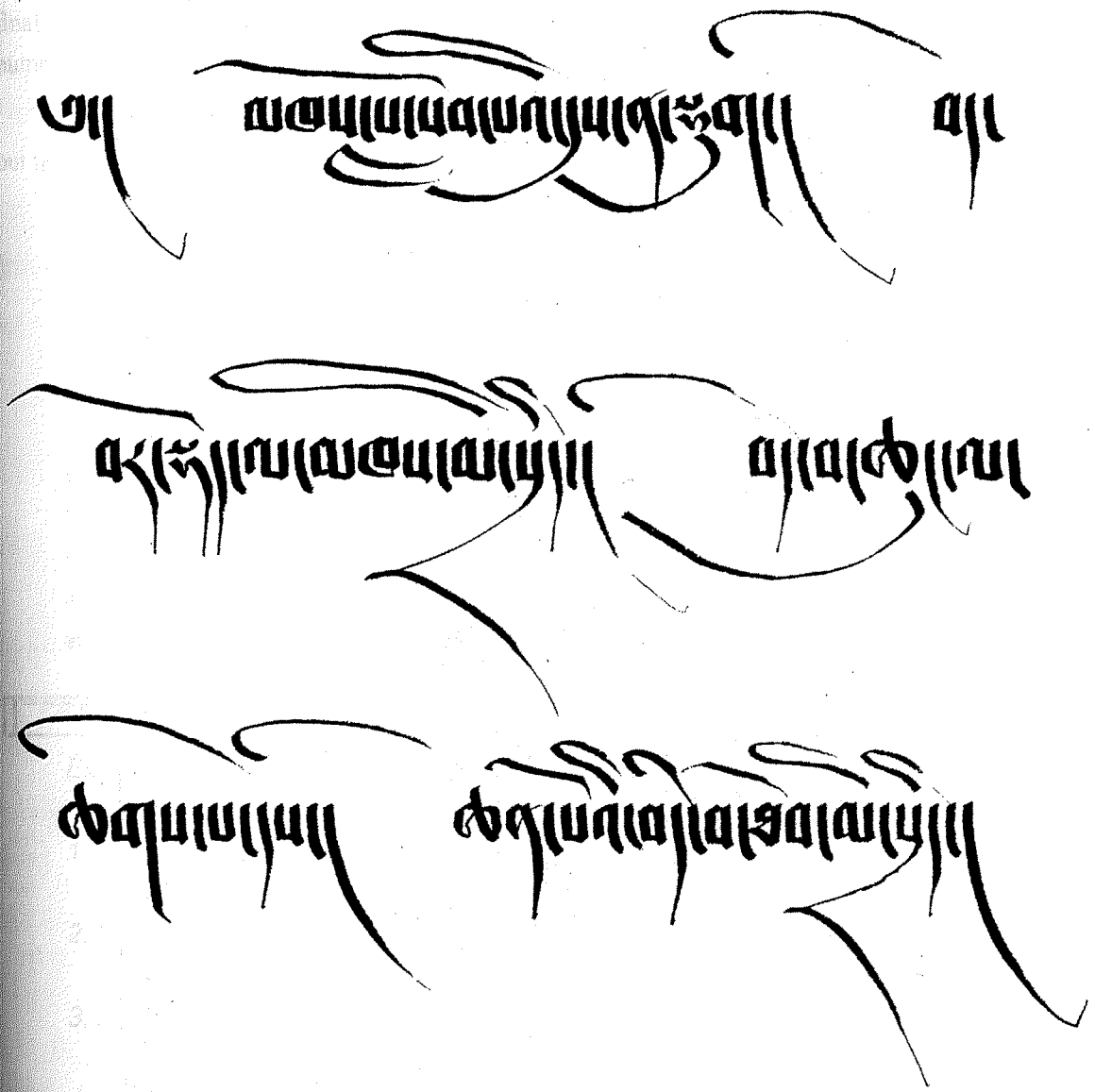
Cursive and ornamental styles

འཁྱུག་ཡིག་ khyū'yi' **style**



དབུ་ཚ་ dṛutsa **style**

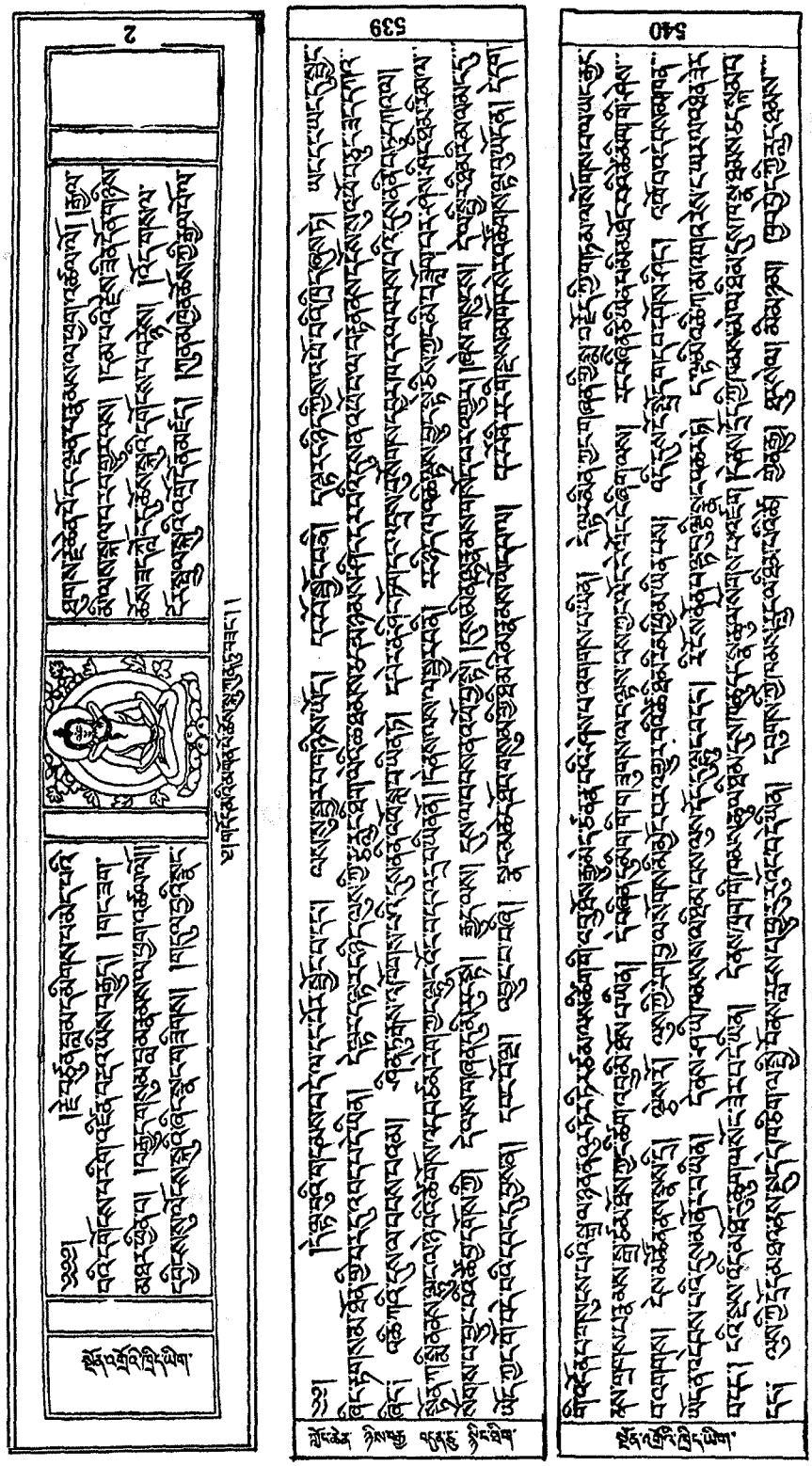
ཚུགས་ཐུང་ tshū'thung **style** (one of the forms of ཚུགས་ཡིག་ tshū'yi')



ལྗན་ läntsa **style**

Kalachakra mantra

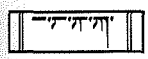
Example of a pecha



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 དེབ་ (*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:

ཁ་ "mouth", ང་ "I", ཆ་ "pair", རྒྱ་ "tea", ཉ་ "fish", དེ་ "now", ན་ "to be ill", བ་ "cow", མ་ "mother", ཚ་ "salt", ར་ "goat", ལ་ "pass", ཤ་ "meat", ས་ "place", ཟ་ "to eat", མི་ "man", རི་ "mountain", ཤི་ "to die", དུ་ "to weep", ཆུ་ "water", དུག་ "breath", བུ་ "son", ཤིལ་ "whistle", སུ་ "who", དེ་ "that", མེ་ "fire", ཚེ་ "life", ཁོ་ "he", རོ་ "face", ཉོ་ "to buy", ཕོ་ "male", མོ་ "female", ཞོ་ "yogurt", བྱེད་ "to make", རུས་ "corpse", ལོ་ "year", ཤོ་ "dice", སོ་ "tooth".

5. Spell out and pronounce the following words:

– with a subscript or a superscript:

རྔ་ *rnga* /ngā/ "drum", རྟ་ *rta* /tā/ "horse", རྨ་ *rma* /mā/ "wound", རྩ་ *rtsa* /tsā/ "grass", ལྔ་ *lnga* /ngā/ "five", ལྟ་ *lta* /tā/ "to look", བྱ་ *bya* /cha̲/ "bird", ཀླུ་ *klu* /lū/ "naga, serpent-spirit", ཁྲོ་ *khro* /thrō/ "cauldron".

– with a subscript and a superscript:

སྐྲ་ *skra* /trā/ "hair", སྒྲོ་ *sgro* /tro̲/ "feather", སྐྱེ་ *skye* /kyē/ "to be born", སྒྲ་ *sgra* /tra̲/ "sound", སྨྱོ་ *smyo* /nyō/ "to be mad".

– with a prefix, a subscript and a superscript:

བརྒྱ་ *brgya* /kya̲/ "hundred", བསྒྲོ་ *bsgro* /tro̲/ "to discuss".

– with a prefix, a subscript, a superscript and a suffix:

བརྒྱད་ *brgyad* /kyä̲'/ "eight", བརྒྱབ་ *brgyab* /kya̲p/ "to do".

– with a prefix, a subscript, a superscript and two suffixes:

བསྒྲིབས་ *bsgrib* /trip/ "to veil", བསྒྲིགས་ *bsgrigs* /tri̲'/ "to arrange", བསྒྲེངས་ *bsgrengs* /tre̲ng'/ "to train", བསྒྲུབས་ *bsgrubs* /tru̲p/ "to accomplish".

6. Look up the words listed in Exercise 5 in the dictionary.

7. Spell out the following words: CD I • Tr. 8

རོགས་པ། སྒོམ་གྱི་བ། དགེ་ཚུན། བཀྲ་ཤིས། སྐུ་མདུན། ཚ། ཚུ། དབྱར་ཁ། གྲུབ་འབྲས། དབྱལ། དབང་པོ།

8. Transliterate the words given in Exercise 7 and look them up in the dictionary.

9. Spell out the combinations given in Table 10 of Appendix 6.

10. Select any text and spell out all the syllables until you can do so without hesitation. It is only from this moment onward that you can begin to read directly.

11. Read the following words, being careful to distinguish high and low tones: CD I • Tr.9

ང་། ལྔ། ས། ཟླ། ནང་། གནང་། ལང་། བསྣང་། ཉལ། སྐྱལ། ཉེས། བཙེད། སོ། རྩོ། བཟས། བསད། མ། རྩ། ཟེར། གསེར། རལ། དབྱལ། ལ། ཀླ། ཤ་མོ། ཞ་མོ། བཞུགས། ཤུགས། ཞོགས་པ། ཤོགས་པ། ཤོར། ཞོར། དེ། མཐའ། ཐང་པོ། དང་པོ། དོན། ཐོན། བྱང་། ཚང་།

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.

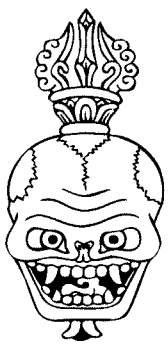
CD I • Tr. 10

ཀུ། མཐའ། དུ། མདའ། བཀང་། ཐང་། དང་། མདངས། སྤུ། ཕྱ། བྱ། འབྱ།
ཅ། ཆ། ཇ། འཇའ། བར། ཕར། བར། འབར། ཀོ། ཁོ། ག མགོ
གཏད། ཐད། དད། བསྡད།

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?"

འདི་ག་རེ་རེད།

ti khare rä'

Grammar aims བརྗོད་སྒྲུབ་རིག་པའི་དམིགས་ཚད།

- Word order.
- The verb "to be" རེད་ re'.
- The demonstratives འདི་ ti དེ་ the ཕ་གི་ phāki.
- The interrogative pronoun གང་རེ་ khare.
- The honorific.

CD I • Tr. 11-12

1.1 Dialogue དྲི་བ་དྲིས་ལན། (thriwa thrilän)

ཨཱ།། ས་ཅཀ་ལ་ལྟ་དུས།།

"Looking at the map"

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

ཀ་ཁ་ག་ང་

1.2 Vocabulary ཚིག་གསར། (tshīksar)

འདི་ ti̲	(det. pron.) this, this one, *proximal dem.*
དེ་ the̲	(det. pron.) that, that one, *medial dem.*
ཕ་གི་ phāki	(det. pron.) that, that one over there *distal dem.*
འདིའི tä̲: འདིར་ ti̲r (L)	(adv.) here
དེར་ the̲r	(adv.) there
ཕ་གའི་ phākä ཕ་གིར་ phākir (L)	(adv.) over there
ག་རེ་ kha̲re	(interr. pron.) what?
བོད་པ་ phö̲'pa	(n., adj.) Tibetan (person)
པས་ pä'	(part.) *final interrogative particle*
ལ་གས་ la̲'	(part.) mark of politeness, after names or before "yes" and "no"
དེབ་ the̲p ཕྱག་དེབ་ chā'tep (H)	(n.) book (Western style)
དཔེ་ཚ་ pēca ཕྱག་དཔེ་ (H) chā'pe	(n.) *pecha,* Tibetan-style book
སྐྱུ་གུ་ nyūku ཕྱག་སྐྱུ་ chā'nyu' (H)	(n.) pen
སྐྱུ་ག་མ་ nyūkma (H)	(n.) bamboo
དཀར་ཡོལ་ kāryö: ཞལ་དཀར་ shä̲:kar (H)	(n.) cup
ཕོ་ར་པ་ phōrpa	(n.) wooden bowl
ས་བ་ག་ sāptra	(n.) map
ཇ་ cha̲ གསོལ་ཇ་ sō̄:ca (H)	(n.) tea
ཆང་ chāng མཆོད་ཆང་ chō̄:cang (H)	(n.) *chang,* local beer usually made from barley
ཉི་མ་ nyi̲ma	(n.) sun, day
ཟླ་བ་ ta̲wa	(n.) moon, month
འཛམ་གླིང་ tsa̲mling	(n.) world
ཤོག་གུ་ shū ku ཕྱག་ཤོག་ chāksho' (H)	(n.) paper
སྣག་ཚ་ nāktsa ཕྱག་སྣག་ chā'na' (H)	(n.) ink
སློབ་ཚན་ lōptsän	(n.) lesson
རེད་ re̲' (ra̲' with interrogative pronouns)	(aux.) to be

Proper nouns

བོད་ phö'	Tibet
གཞིས་ཀ་རྩེ་ shikatse	Zhikatse, Tibet's second city
ལྷ་ས་ lhāsa / lhā:sa[63]	Lhasa, capital of Tibet
ཉི་མ་ nyima	Nyima
ཟླ་བ་ tawa	Dawa

1.3 Remarks འགྲེལ་བཤད། (tre:shä')

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).[64]

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་	དེབ་	རེད།	དེབ་	འདི་	རེད།
ti	thep	re'	thep	ti	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.[65]

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་སྨྱོན་པ་རེད།	khōng nyönpa 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 པས་ pä (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་ ti, དེ་ the, ཕ་ཐི་ 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།	ti khare rä'	"What is this?" ("This is what?")
	ཤོག་གུ་འདི་ག་རེ་རེད།	shūkku ti khare rä'	"What is this paper?"
	ཤོག་གུ་འདི་ཚོ་ག་རེ་རེད།	shūkku tintso khare rä'	"What are these papers?"

The demonstratives འདི་ ti *(proximal),* དེ་ the *(medial)* and ཕ་ཐི་ 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 ti, the 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 ti and the 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 ti is linked to the present moment; the, 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་ཞུས་པ་ཡིན།	ngä' the shü'-payin	"I said that"
	ངས་འདི་ཞུ་གི་ཡིན།	ngä' ti shu-kiyin	"I'll say this"
	ལོ་འདི་	lo ti	"this year" (present)
	ལོ་དེ་	lo the	"that year" (past or future)
	དེབ་འདི་	thep ti	"this book"
	དེབ་དེ་	thep the	"that book"
	དེབ་ཕ་གི་	thep phāki	"that book over there"

The demonstratives འདི་ ti, དེ་ the, ཕ་གི་ phāki are used to form the adverbs འདིར་ tir, དེར་ ther, ཕ་གིར་ phākir "here, there, over there". In the spoken language they have undergone a small variation in their pronunciation འདའི་ tä: (འདིར་), ཕ་གའི་ phākä: (ཕ་གིར་)

1.4 Exercises སྦྱོང་ཚན། (congtsän)

1.4.1 Translate into Tibetan:

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

1.4.2 Transliterate the dialogue at the beginning of this lesson.

1.4.3 Translate into English:

๒) འདི་ག་རེ་རེད།

๓) འདི་དཀར་པོལ་རེད་བས།

๔) དེ་ཆང་རེད།

๙) ཕ་གི་དཔེ་ཆ་རེད་བས།

๔) འདི་སར་བཀྲ་ཤིས་ཡས།
๕) འདི་ཉི་མ་རེད།
๒) འདི་འཛམ་གླིང་རེད།
๗) ཐ་གི་ཟླ་བ་རེད་ཡས།
๘) ཐ་གི་ཟླ་བ་རེད།

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

འདི་ དཀོན་ཡོན་ རེ་དོ་ཡས།

1.4.5 Complete the following sentences using words you have learned:

๑) འདི་ ( ) རེད་ཡས།
๓) འདི་ ( ) རེད།
๓) ཐ་གི་ ( ) རེད་ཡས།
๙) ཐ་གི་ ( ) རེད།
๔) དེ་ ( ) རེད་ཡས།
๖) དེ་ ( ) རེད།

"Who's that ?"

ཁོང་སུ་རེད།

khōng sū rä̲'

Grammar aims བརྡ་སྤྲོད་རིགས་པའི་དམིགས་ཚད།

- the interrogative particles ངས་ngä' གས་kä' བས pä'.
- the plural marker ཚོ་ tshō.
- gender
- the interrogative pronoun སུ་ sū.

CD I • Tr. 13-14

2.1 Dialogue དྲི་བ་དྲིས་ལན། *(thri̲wa thri̲län)*

ཉེ་མ་ཁ།	ཁོང་	སུ་	རེད།	
	khōng	sū	rä̲'	Who's that?
བཟང་ཁ།	ཁོང་	བློ་བཟང་	རེད།	
	khōng	lōsang	re̲'	That's Lobzang.
ཉེ་མ་ཁ།	ཚེ་རིང་	སུ་	རེད།	
	tshēring	sū	rä̲'	Who's Tshering?
བཟང་ཁ།	ཚེ་རིང་	ཁོང་	རེད།	
	tshēring	khōng	re̲'	That's Tshering.
ཉེ་མ་ཁ།	ཁོང་ཚོ་	སུ་	རེད།	
	khōngtso	sū	rä̲'	Who are they?
བཟང་ཁ།	ཁོང་ཚོ་	སློབ་གྲྭ་བ(སློབ་གྲྭ་བ་)	རེད།	
	khōngts	lāptrawa	re̲'	They're students.
ཉེ་མ་ཁ།	བློ་བཟང་	དགེ་རྒན་	རེད་པས།	
	lōsang	ke̲kän	re̲'-pä'	Is Lobzang a teacher?

ཨི་བ་ཨ་ཡིན་ཏེ་ཁོ་ཡིན་ནམ།	དགེ་རྒན་	མ་རེད།	
	kẹkän	mạre'	No, (he) isn't a teacher.
	སློབ་གྲྭ་པ(སློབ་གྲྭ་པ)	རེད།	
	lāptrawa	rẹ'	He's a student.

གཉིས་གསུམ་པ།

2.2 Vocabulary ཚིག་གསར། *(tshīksar)*

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

མོ་ mọ (pron.) she

ཚོ་ tshō /-tso (part.) *plural marker*

འདི་ཚོ་ ti(n)tso (det., pron.) these, *proximal dem.*

དེ་ཚོ་ the(n)tso (det., pron.) those, *medial dem.*

ཕ་ཚོ་ phātso (det., pron.) those (over there), *distal dem.*

སུ་ sū (interr. pron.) who?

མ་ ma (part.) *negation*

སློབ་གྲྭ་པ་ lāptrawa སློབ་གྲྭ་པ་ lōptrawa (L) (n.) student, pupil

སློབ་གྲྭ་ lāptra སློབ་གྲྭ་ lōptra (L) (n.) school

དགེ་རྒན་ kẹkän རྒན་ལག་ས་ känla'(H) (n.) master, teacher

རྒན་ལག་ས་ känla' (H) (n.) Sir (term of address)

ཟླ་མ་ lāma (n.) lama, teacher, master

གྲྭ་པ་ thrạpa དགེ་འདུན་པ་ kẹntünpa (H) (n.) monk

ཀུ་ཤོ་ kūsho' (H) ཀུ་ཤབས་ kūshap (L, H) (n.) Sir; Venerable (of monks)

ཆོས་ལ་ས་ chōla' (H) (n.) Venerable (of nuns)

ཨ་ནེ་ āni[66] རྩེ་བཙུན་མ་ cẹtsünma (H) (n.) nun

འཇོག་པ་ trọkpa (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
ཤ་མོ་ shamo དཔྱ་ཤ་ ūsha (H)	(n.) hat
ཀུབ་ཀྱ་ kūpkya' ཤབས་ཀྱ་ shapkya (H)	(n.) chair
ཅོག་ཙེ་ *or* སྟོག་རྩེ་ cōktse གཞོལ་ཅོག་ sō:co' (H)	(n.) table
རྩིན་ཏྲ་ tsintra	(n.) class

Proper nouns

སློ་བཟང་ lō(p)sang	Lobzang[67]
ཚེ་རིང་ tshēring	Tshering

2.3 Remarks འགྲེལ་བཤད། (tre:shä')

2.3.1 The final interrogative particles པས -pä', ངས'-ngä' གས' -kä'

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

after ང' nga	>	ངས' ngä'
after ག' kha	>	གས' kä'
in all other cases	>	པས pä'

Ex.: ཡིན་པས' yin-pä', རེད་པས' re'-pä', ཡོད་པས' yö'-pä', སོང་ངས' sōng-ngä', ཉོང་ངས' nyong-ngä', བྱུང་ངས' chung-ngä', འདུག་གས' tu'-kä'.

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.: ཁྱེད་རང་དགེ་རྒན་ཡིན་པས་ khyērang kegän yin-pä' "Are you a teacher?"
སུ་ཡིན་པ་ sū yin-pa = སུ་ཡིན་ sū yin "Who are you?"

Interrogative pronouns are usually placed directly before the verb. The pronoun khare means both "what" and "which", and corresponds to the literary forms ཅི་ cī and གང་khang (it is in fact derived from the latter). The interrogative pronouns khare "what" and sū "who" may be doubled (གང་རེ་གང་རེ་ khare khare, སུ་སུ་ 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་ mangpo "many", ཚང་མ་ tshāngma "all", ཁ་ཤས་ khāshä' "some, certain", གཉིས་ nyī' "two", etc.

However, there is a plural marker ཚོ་-tso,[70] which appears with demonstratives and personal pronouns: འདི་ཚོ་ titso "these", དེ་ཚོ་ thetso "those", ཕ་ཚོ་ phātso "those, those over there", ཁོང་ཚོ་ khōngtso "they", etc.

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

This suffix is not used with animals or inanimate objects: * ལུག་ཚོ་ lu'-tso "[the] sheep", * ཅོག་ཙེ་ཚོ་ cōktse-tso "[the] tables", * ཐང་ཀ་ཚོ་ thāngka-tso "[the] *thangkas*".

Consequently, unambiguous renderings of the plural / indications of plurality require the use of demonstratives: ལུག་དེ་ཚོ་ lu' thetso "those sheep", ཅོག་ཙེ་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.: བུ་མོ་ཆུང་ཆུང་དེ་ཚོ་ phumo chūncung thetso "those little girls"
གངས་རི་མཐོ་པོ་དེ་ཚོ་ khangri thōpo thetso "those high snow-mountains"
ཨ་མ་གཞོན་པ་ཚོ་ āma shönpa-tso "the young mothers"
རོགས་པ་གཞན་པ་ཚོ་ rokpa shänta'-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་གྱད་ tikyä' "these" (nearby), དེ་གྱད་ thekyä' "those" (distant)
འདི་གྱད་འདི་ tikyä' ti "all these", དེ་གྱད་དེ་ thekyä' the "all those"

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

Ex.: དེབ་འདི་གྱད་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.: གཡག་ yā' "yak" (male), འབྲི་ tri "yak-cow", རྟ་ tā "horse" (generic), རྨ་མ་ kömа "mare", བུ་ phu "boy", བུ་མོ་ phumo "girl", ཁམས་པ་ khāmpa "man from Kham", ཁམས་མོ་ khāmmo "woman from Kham", རྣལ་འབྱོར་པ་ nä:corpa "yogin", རྣལ་འབྱོར་མ་ nä:corma "yogini", མཛོ་ tso "yak/cow hybrid", མཛོ་མོ་ tsomo "female dzo"

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

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

2.4 Exercises སྦྱོང་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:

๑) འདི་ཚོ་སྲ་རེད།
๒) འདི་ཚོ་གྲྭ་པ་རེད།
๓) ཕ་ཚོ་སྲ་རེད།
๔) ཕ་ཚོ་སློབ་གྲྭ་བ་རེད།
๕) ཕ་གཅི་སྲ་རེད།
๖) ཕ་གཅི་བློ་བཟང་རེད།
๗) དེ་ཚོ་དེབ་རེད་པས། དེབ་མ་རེད། དཔེ་ཆ་རེད།
๘) འདི་རྒྱབ་ཀུག་རེད་པས། རྒྱབ་ཀུག་མ་རེད། ཅོག་ཅེ་རེད།
๙) དགེ་རྒན་དེ་ཚོ་སྲ་རེད།
๑๐) འདི་ཇ་རེད་པས། ཇ་མ་རེད། ཆང་རེད།
๑๑) ཕ་གཅི་དཀར་ཡོལ་རེད་པས། དཀར་ཡོལ་མ་རེད། ཕོར་པ་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་*:*

སྐུག་ཀུ་ དཀར་ཡོལ་ སློབ་ཚན་ ཁོང་ འབྲོག་པ་ སློབ་གྲྭ་

"The telephone"

ཁ་པར།

khāpar

Grammar aims བརྩ་སློབ་དེགས་པའི་དམིགས་ཚད།

- personal pronouns.
- the verb ཡིན་ yi̲n and "egophoric" verbs.
- the rule of anticipation.
- the place of adjectives.
- the existential verb འདུག་ tu̲'.

CD I • Tr. 15-16

3.1 Dialogue དྲི་བ་དྲིས་ལན།

"ཌིང་ཝིང་ཝིང་ཝིང།"

"Dring! Dring!..."

སྐྱོ་བཟང་ །	ལོའོ་(ལགས་) lo̲:					
དཔྱད་རྩེ་ །	བཀྲ་ཤིས་བདེ་ལེགས། trāshi' te̲le'					
སྐྱོ་བཟང་ །	བཀྲ་ཤིས་བདེ་ལེགས། trāshi' te̲le'					
དཔྱད་རྩེ་ །	ཐུབ་བསྟན་ལགས་ thūptän-la'	ཡིན་པས། yi̲n-pä				
སྐྱོ་བཟང་ །	ལགས་མན་(མིན་) la̲' mä̲n,	ཁྱེད་རང་ khyērang	སུ་ sū	ཡིན་པ yi̲n-pa		
དཔྱད་རྩེ་ །	ང་ nga̲	དཔྱད་རྩེ་ to̲rce	ཡིན། yi̲n,	ཁྱེད་རང་ khyērang	སུ་ sū	ཡིན་ན (ནམ) ། yi̲n-na
སྐྱོ་བཟང་ །	ཨ་ལའི། ālä:	དགོངས་དགུ་ ko̲ngta'	དཔྱད་རྩེ་ལགས་ to̲rce-la',	ང་ nga̲	སྐྱོ་བཟང་ lōsang	ཡིན། yi̲n,
	སྐུ་གཟུགས་ kūsu'	བདེ་པོ་ te̲po	ཡིན་པས། yi̲n-pä			

རྗེ་རྡོ་ ། ལགས་ཡིན། ཐུབ་བསྟན་ལགས་ འདུག་གས།
lā' yin, thūptän-la' tu'-kä'

བློ་བཟང་ ། ལགས་ མིན་དུག
lā' mintu'

རྗེ་རྡོ་ ། ངོ་ན་ ཐུགས་རྗེ་ཆེ་ རྗེས་མར་མཇལ་ཡོང་།
ona thūkce chē, cemar cä:-yong

བློ་བཟང་ ། རྗེས་མར་མཇལ་ཡོང་།
cemar cä:-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.

ཀ་ཁ་ག་ང་

3.2 Vocabulary ཚིག་གས་ད།

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

ཁ་པར་ khāpar ཞལ་པར་ shä:par (H)	(n.) telephone
རྗེས་མར་ cẹmar	(adv.) later, afterwards
རིང་པོ་ riṇgpo	(adj.) long
ཐུང་ཐུང་ thūngtung	(adj.) short
གཟུགས་པོ་རིང་པོ་ sụkpo riṇgpo	(adj.) tall
གཟུགས་པོ་ཆུང་ཆུང་ sụkpo chūngcung	(adj.) short
ཆུང་ཆུང་ chūngcung	(adj.) small
ཆེན་པོ་ chēnpo	(adj.) big
བདེ་པོ་ tẹpo	(adj.) well, fine
དཀར་པོ་ kārpo	(adj.) white
ནག་པོ་ naḳpo	(adj.) black
རྗེས་མ་ cẹma	(adj.) next, following
བཀྲ་ཤིས་བདེ་ལེགས་ trāshi tẹle'	(idiom.) hello, greetings
རྗེས་མར་མཇལ་ཡོང་ cẹmar cä:yong	(idiom.) see you later
སྐུ་གཟུགས་བདེ་པོ་ཡིན་པས་ kūsu' tẹpo yịn pä'	(idiom.) how are you?
ཡིན་ yịn	(aux.) to be, *egophoric*
མཁན་མིན་ mịn (L)	(aux.) not to be, *egophoric*
འདུག་ tụ'	(aux.) there is, to have, to be, *testimonial*
མི་འདུག་ mịntu'	(aux.) there isn't, not to have, not to be, *testimonial*
མི་ mị	(aux.) *negation*

Proper nouns

ཐུབ་བསྟན་ thūptän	Thubtän
རྡོ་རྗེ་ tọrce	Dorje

Personal pronouns

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

རང་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", ཁྱེད་རང་གཉིས་ khyērangnyi' "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"[71] 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་ yö', བྱུང་ chung, སྙོང་-nyong, དགོས་ ko'.

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

རེད་re', འདུག་tu', ཡོད་རེད་yo:re', སོང་-song, བཞག་-sha'

Ex.:	ང་རྡོ་རྗེ་ཡིན།	nga torce yin	"I am Dorje."
	ང་དགའ་པོ་བྱུང་།	nga kapo chung	"I was happy."
	དར་དེབ་མང་པོ་ཡོད།	ngar thep mangpo yö'	"I have many books."
	ང་ནག་ཆུ་ར་འགྲོ་སྙོང་།	nga nakcur tro-nyong	"I have been (lit. gone) to Nagchu."
	ཡི་གེ་མང་པོ་བཏང་པ་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:

ལྡེ་མིག་འདི་ངའི་ཡིན།	temi' ti ngä: yin	"This key is mine!"
ཁོང་ངའི་ནང་ལ་ཕེབས་ཀྱི་ཡོད།	khōng ngä: nang-la phēp-kiyö'	"He [generally] comes to my place."
ངའི་བུ་མོ་སློབ་གྲྭ་ལ་འགྲོ་གི་ཡོད།	ngä: phumo lāptra-la tro-kiyö'	"My daughter goes to school." (cf. English "I've got my daughter in school.")
ཁོང་གིས་ངར་ཡི་ག་བཏང་བྱུང་།	khōng-ki' ngar yike tāng-cung	"He sent me a letter."

71. Etymologically, "egophoric" signifies "bearer of 'I' or 'ego'".

འདི་ཁྱེད་རང་གི་གསོལ་ཇ་ཡིན། ti̲ khyērang-ki sō̲:ca yi̲n "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:

ལྡེ་མིག་འདི་ངའི་རེད།	te̲mi' ti̲ ngä̲: re̲'	"This key is mine."
ངའི་བུ་མོ་སློབ་གྲྭ་ལ་འགྲོ་གི་ཡོད་རེད།	ngä̲: phu̲mo lāptra-la tro̲-kiyo:re' "My daughter goes to school."	
འདི་ཁྱེད་རང་གི་ཇ་རེད།	ti̲ khyērang-ki cha̲ 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་ re̲' is used for the second and third persons.

3.3.3 *The existential verb* འདུག་ tu̲' *and its negation* མི་འདུག་ mi̲ntu'

The verb tu̲', 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.:	—ཁྱེད་རང་བདེ་པོ་ཡིན་པས།	khyērang te̲po yi̲n-pä	"Are you well?"
	—ང་རང་བདེ་པོ་ཡིན་/ མིན།	ngarang te̲po yi̲n/ mi̲n	"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་སྨོན་པ་རེད་པས།	ngạ nyō̲npa re̲'-pä'	"Am I mad?"
	— ཁྱེད་རང་སྨོན་པ་(མ་)རེད།	khyērang nyō̲npa (ma) re̲'	"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.

སྐུ་གུ་ནག་པོ་རེད།	nyūku nạkpo re̲'	"The pen is black", or "(This) is a black pen"

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

སྐུ་གུ་འདི་ནག་པོ་རེད།	nyūku ti̲ nạkpo re̲'	"This pen is black."
འདི་སྐུ་གུ་ནག་པོ་རེད།	ti̲ nyūku nạkpo re̲'	"This is a black pen."

3.4 Exercises སྦྱོང་ཚན།

3.4.1 *Translate into Tibetan:*

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

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

3.4.3 *Translate into English:*

๑) དཀར་ཡོལ་འདི་ཆུང་ཆུང་རེད།
๒) དེབ་འདི་ཚོ་ཆེན་པོ་རེད།
๓) སྐྱག་ཚ་ནག་པོ་མི་འདུག
๔) ཅོག་ཙེ་འདི་རིང་པོ་རེད།
๕) ཞྭ་མོ་དེ་ཚོ་ནག་པོ་རེད།
๖) རྒྱབ་ཀྱག་འདུག་གམ།
๗) འཛམ་གླིང་ཆུང་ཆུང་རེད།
๘) ཨོག་གུ་དཀར་པོ་མི་འདུག་གམ།
๙) ལགམ་ཁག་འདི་ཐུང་ཐུང་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་*:*

๑) ཁྱེད་རང་བྱང་ཡིག་ ( )?
๒) ཁྱེད་རང་ཚོ་སློབ་གྲྭ་བ་ ( )?
๓) ཁོང་ཚོ་དགེ་རྒན་ ( )?
๔) ང་རང་ཚོ་འཕྲོག་པ་ ( )!
๕) ང་རང་དགེ་རྒན་ ( )?
๖) ཁོང་ཚོ་བདེ་པོ་ ( )?
๗) ང་བདེ་པོ་ ( )!
๘) ཁྱེད་རང་རྩ་རྩེ་ལགས་ ( )?
๙) མ་རེད། རྩ་རྩེ་ལགས་ཁོང་ ( )!
๑๐) ཁོང་གཟུགས་པོ་རིང་པོ་ ( )?
๑๑) ཁོང་གཟུགས་པོ་ཆུང་ཆུང་ ( )!

"Come in!"

ཡར་ཕེབས།

yar phēp

Grammar aims བརྡ་སྤྲོད་རིག་པའི་དམིགས་ཚད།

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

CD I • Tr. 17-18

4.1 Dialogue དྲི་བ་དྲིས་ལན།

ཁྲོལ་དཀར་ ། འདི་ དའེ་ ཁང་པ་ རེད། ཡར་ཕེབས།
trö:kar ti ngä: khāngpa re', yar phēp

སྐོར་བཟང་ ། ཁོང་ ཤུ་ རེད།
lōsang khōng sū rä'

ཁྲོལ་དཀར་ ། དའེ་ པྱ་ལགས་ རེད། པྱ་ལགས། ཁོང་ དའེ་ ཐྲོག་པོ་ སྐོར་བཟང་ལགས་ རེད།
ngä: pāla' re', pāla', khōng ngä: throkpo lōsang-la' re',
བཀྲ་ཤིས་ལགས་ཀྱི་ ཏུ་ རེད།
trāshi-la'-ki phu re'

པ་པ་ ། ཡར་ཕེབས། བཞུགས་གདན་འཇགས།
papa yar phēp, shutänca'

སྐོར་བཟང་ ། ཐུགས་རྗེ་ཆེ།
thūkce chē

ཁྲོལ་དཀར་ ། འདི་ དའེ་ ཨ་མ་ལགས་ རེད།
ti ngä: āma-la' re'

ཨ་མ་ ། ཕྱག་ཕེབས་གནང་བྱུང་།
ama chāpe' nāng-cung

སྐོར་བཟང་ ། བཀྲ་ཤིས་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 ཚིག་གསར།

ཁང་པ་ khāngpa གཟིམ་ཁྲག་ simsha' (H)	(n.) house
ཞིང་ཀ་ shingka	(n.) field
སྡུག་བསྔལ་ tu'ngä:	(n.) suffering
བདེ་བ་ tewa	(n.) happiness
པ་ཕ་ pāpa ཕྱ་ལགས་ pāla' (H)	(n.) father
ཨ་མ་ āma ཨ་མ་ལགས་ āma-la' (H)	(n.) mother
དཔོན་པོ་ pönpo	(n.) leader, master, boss
གྲོགས་པོ་ throkpo	(n.) friend (masc.)
གྲོགས་མོ་ throkmo	(n.) friend (fem.)
བུ་ phu སྲས་ sā'(H)	(n.) son
བུ་མོ་ phumo སྲས་མོ་ sāmo (H)	(n.) daughter
ཕྲུ་གུ་ prūku སྤྲུ་གུ་ thrūku (L) ཨ་བ་ āwa (H)	(n.) child
ཉིང་པ་ nyingpa	(adj.) old (object)
གསར་པ་ sārpa	(adj.) new
ལས་སླ་པོ་ lä' lāpo	(adj.) easy
དཀའ་ལས་ཁག་པོ་ kälä' khākpo	(adj.) difficult
ཡར་ yar	(adj.) upwards
མར་ mar	(adj.) downwards
འགྲོ་ tro(1) / ཕྱིན་ chīn (2) / རྒྱུག་kyu' (3)[72]	(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་ yo̲ng (1, 2) / ཤོག་ shō' (3)	(v.) [vol., A] to come
ཡར་ཤོག་ ya̲r shō' ཡར་ཕེབས་ ya̲r phēp (H)	(v.) [vol., A] come in!
བསྡད་ tä' (1, 2) / སྡོད་ tö' (3)	(v.) [vol., A] to stay, sit
བཞུགས་ shu̲' (H)	(v.) [vol., A] to stay, sit
མར་བསྡད་ ma̲r tä' མར་བཞུགས་ ma̲r shu̲' (H)	(v.) [vol., A] to sit down
བཞུགས་གདན་འཇགས་ shu̲tänca' (HH)	(idiom.) please take a seat
ཕྱག་ཕེབས་གནང་བྱུང་ chā'pe' nāngcung	(idiom.) welcome!

Proper nouns

སྒྲོལ་དཀར་ trö̲:kar	Drölkar
བཀྲ་ཤིས་ 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.**[73] 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་ད་རྣམས་ཀྱིས་ཀྱང་	མ་གཟིགས་
khā̆pa-nam-kyi'-kyang	ma̲ si̲'
learned-*plural-agentive-additive*	*negation* see (H)
"Even the learned ones have not seen (it)."	

ལུས་ཅན་ད་ག་གི་	ལས་
lü̲'-cän-ta'-ki	lä̲'
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**[74] (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., co-ordination, subordination, etc.).

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

གིས -ki', the **agentive** case, traditionally referred to as བྱེད་སྒྲ་ /che̲tra/, 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་ /tre̲: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: 1st case: *ngo-bo-tsam* 'absolutive' (Ø), 2nd case: *las-su bya-ba* 'accusative' (*la* or its variants), 3rd case: *byed-sgra* 'agentive' or 'instrumental' (*gis* and its variants), 4th case: *dgos-ched* 'dative' (*la* or its variants), 5th case: *'byung-khungs* 'ablative' (*nas* or *las*), 6th case: *'brel-sgra* 'genitive' (*gi* or its variants), 7th case: *gnas-gzhi* 'locative' (*la* or its variants), 8th case: *'bod-sgra* 'vocative' (Ø).

ལ་ -la, the **oblique** (or dative-locative) case, traditionally referred to as ལ་དོན་ /la̲tön/ 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".

Ø the **absolutive** case, traditionally referred to as ངོ་བོ་ཙམ་ /ngo̲wotsam/, 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་སྒྲ་ /cu̲ngkung-ki tra̲/, 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་སྒྲ་ /tha̲ngtra/[75], 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:

དཔོན་པོས་ pō̲npö' "by the leader" (agentive)
དཔོན་པོ་ལ་ pō̲npo-la "to the leader" (dative)

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

དཔོན་པོ་ཆེན་པོ་འདི་གཉིས་ཀྱིས་ pō̲npo chēnpo ti̲nyi'-ki' "by these two great leaders"
དཔོན་པོ་ཆེན་པོ་འདི་གཉིས་ལ་ pō̲npo chēnpo ti̲ nyi'-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 *'a*	>	འི་ *'i*	/:/
• after ག *g*, ང *ng*	>	གི་ *gi*	/khi̲/Δ[76]
• after ད *d*, བ *b*, ས *s* and the *da-drag* ྲད *d*	>	ཀྱི་ *kyi*	/kyī/Δ
• after ན *n*, མ *m*, ར *r*, ལ *l*	>	གྱི་ *gyi*	/khyi̲/Δ

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

The three particles གི་/khi̲/, ཀྱི་ /kyī/, གྱི་ /khyi̲/ 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་ /nyi̲ma/ "sun"	>	ཉི་མའི་ /nyi̲mä:/
	རི་མོ་ /ri̲mo/ "water"	>	རི་མོའི་ /ri̲mö:/
	ཆུ་ /chū/ "water"	>	ཆུའི་ /chū:/
	མི་ /mi̲/ "man, person"	>	མིའི་ /mi̲:/
	མེ་ /me̲/ "fire"	>	མེའི་ /me̲:/
	མདའ་ /ta̲/ "arrow"	>	མདའི་ /tä̲:/
	དགེ་རྒན་ /ke̲kän/ "teacher"	>	དགེ་རྒན་གྱི་ /ke̲kän-ki/
	རྒན་ལག་ས་ /kä̲nla'/ "teacher (H)"	>	རྒན་ལག་ས་ཀྱི་/kä̲nla'-ki/
	དྲུང་ཡིག་ /thru̲ngyi'/ "secretary"	>	དྲུང་ཡིག་གི་ /thru̲ngyi'-ki/

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་གྲོགས་པོ་	ngä̲: thro̲kpo	"my friend" (lit. "the friend of me")
	ཁོང་གི་ཕྱག་སྐྱེག་	khōng-ki chā'nyu'	"his pen" (lit.: the pen of him)
	བཀྲ་ཤིས་ལག་ས་ཀྱི་བུ་	trāshi'-la'-ki phu̲	"Tashi's son"
	བླ་མའི་སློབ་མ་	lāmä: 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 lächepa	"government civil servant"
དཔེ་ཆའ་གྱི་དེབ་	kekän-ki thep	"the teacher's book"
དེབ་ནང་ལ་ཡོད་པའི་པར་	thep nang-la yö'-pä: pār	"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.[77] 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),[78] 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་འཐུང་ cha thūng' "Drink the tea", ཇ་ཚ་པོ་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 སྦྱོང་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:

๑) མི་གསར་པ་འདི་སུ་རེད།

๒) ཕྱིད་རང་གི་གློག་པོ་རེད་པས།

๓) སྤུ་གུ་དེ་ཚོ་བཀྲ་ཤིས་ལགས་ཀྱི་རེད།

๔) ཁོང་ང་རང་གི་གློགས་པོ་ཆེང་པ་རེད།

๕) སློབ་ཚན་འདི་དཀའ་ལས་ཁག་པོ་རེད།

๖) འདི་ངའི་སྤུ་གུ་མ་རེད།

๗) འདི་ཁོང་གི་ཕྱག་སྤྱན་རེད།

๘) 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.

๑) མོ་རང་ང་ ( ) བུ་མོ་རེད།

๒) འདི་ཕྱིད་རང་ ( ) དབུ་ཞྭ་རེད་པས།

๓) དེ་ཚོ་བྱ་མ་ ( ) ཞིང་ཁ་རེད།

๔) འདི་པ་ལགས་ ( ) སྤུ་གུ་རེད།

๕) ཁོང་ ( ) ཁང་པ་གསར་པ་དེ་རེད།

๖) འདི་དགེ་ཚན་ ( ) དེབ་རེད།

๗) འདི་བོད་ ( ) ས་བཀྲ་རེད།

๘) པ་གི་རྩོ་རྩེ་ལགས་ ( ) གཅིམ་ཤག་རེད།

๙) ཇ་འདི་སུ་ ( ) རེད།

"I have many books"

Grammar aims བརྗོད་སྒྲིད་རིག་པའི་དམིགས་ཚད།

- The oblique case ལ་ -la.
- Evidential moods.
- The connective ཡང་ yang "also".
- The existential verbs ཡོད་རེད་ yo:re' and ཡོད་ yö'.

དེབ་མང་པོ་ཡོད།

thep mangpo yö'

CD I • Tr. 19-20

5.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨམ་བཟང་ ། དེབ་ཡོད་པས།

ཨཕྲལ་དཀར་ ། དེབ་མང་པོ་ཡོད།

ཨམ་བཟང་ ། ཁོང་ཨིན་རེད་པས།

ཨཕྲལ་དཀར་ ། མང་ཆེ་བ་ཁོང་ཨིན། དཔྱད་རྒྱ་ཡིག་དང་དབྱིན་ཇིའི་ཡི་གེ་ཡིན་(ཡང་) ཡོད།

ཨམ་བཟང་ ། དེབ་འདི་གཅེ་རེད།

ཨཕྲལ་དཀར་ ། འདི་ཨ་མེ་རི་ཀའི་དུས་དེབ་རེད།

ཨམ་བཟང་ ། ཨ་མེ་རི་ཀ་གཡག་དང་བྱ་རྐོང་ཡོད་རེད་པས།

ཨཕྲལ་དཀར་ ། གཡག་ཡོད་མ་རེད། ཡིན་ནའི་(ཡིན་ན་ཡང་) བྱ་རྐོང་ཡོད་རེད། ཁ་དང་ལུག་དང་བ་ཕྱུགས་ཡའི་(ཀྱང་) ཡོད་རེད།

ཨམ་བཟང་ ། རི་མཚོ་ཡོ་ཡོད་རེད་པས།

ཨཕྲལ་དཀར་ ། ཡོད་རེད།

ཨམ་བཟང་ ། ལ་དྭགས་ལ་གཡག་འདྲུག་གས།

ཨཕྲལ་དཀར་ ། ལ་དྭགས་ལ་གཡག་འདྲུག དཔྱད་ཟངས་དཀར་དང་འབས་ལྗོངས་དང་འབྲུག་ཡུལ་ལ་འདྲུག ཁོང་རིགས་ཀྱི་ལུང་པ་མང་ཆེ་བ་ལ་ཡོད་རེད།

ཨམ་བཟང་ ། ལ་དྭགས་ལ་ར་དང་། ལུག་དང་། བོང་གུ(བོང་བུ) ལ་སོགས་པ་འདྲུག་གས།

ཨཕྲལ་དཀར་ ། འདྲུག མང་པོ་འདྲུག

Pronunciation

- thep yö'-pä'

- thep mangpo yö'

- phöyi' re' pä'

- mang chēwa phöyi' re', thatung kyayi'-tang yīnci: yike yä: yö'

- thep ti khare rä'

- ti āmerikä: thütep re'

- āmerikar ya'-tang chakö' yo:re'-pä'

- yā' yo:mare' yin-nä: chakö' yo:re', tā-tang lu'-tang phacu' yä: yo:re'

- ri thōpo yo:re'-pä'

- yo:re'

- lata'-la yā' tu'-kä'

- lata'-la yā' tu' thatung sangkar-tang trāncong-tang tru'yü:-la tu'. phöri'-ki lungpa mang chēwa-la yo:re'

- lata' ra-tang lu'-tang phongku lasokpa tu'-kä'

- 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་ཁ་ག་ང་

5.2 Vocabulary ཚིག་གསར།

ཡི་ཀེ་ yi̲ke ཕྱག་རྟིས་ chā'ri' (H)	(n.) letter, mail[79]
དུས་དེབ་ thü̲tep	(n.) magazine
བོད་ཡིག་ phö̲yi'	(n.) Tibetan (written)
བོད་སྐད་ phö̲kä'	(n.) Tibetan (oral)
བོད་རིགས་ phö̲ri'	(n.) Tibetan (ethnic group)
རྒྱ་ཡིག་ kya̲yi'	(n.) Chinese (written)
དབྱིན་ཇི་ yīnci	(n.) English
ལུང་པ་ lu̲ngpa	(n.) country, valley
ཕ་ཡུལ་ phāyü̲:	(n.) natal land
ར་ ra̲	(n.) goat
ལུག་ lu̲'	(n.) sheep
རྟ་ tā ཆིབས་པ་ chībpa (H)	(n.) horse
བྱ་ཁོད་ cha̲kö'	(n.) vulture
བོང་ཀུ་ phu̲ngku བོང་བུ་ pho̲ngpu (L)[80]	(n.) donkey
གཡག་ yā'	(n.) yak
མཛོ་ tso̲	(n.) *dzo,* yak-cow crossbreed
བ་ཕྱུགས་ pha̲cu'	(n.) cow
མང་ཆེ་བ་ ma̲ng chēwa	(n.) most, the majority
དེ་དུང་ tha̲tung	(n.) still, furthermore, yet
རི་ ri̲	(n.) hill, mountain
མང་པོ་ ma̲ngpo	(adj., adv.) many
ཉུང་ཉུང་ nyu̲ngnyung	(adj., adv.) few
མཐོ་པོ་ thōpo མཐོན་པོ་ thȭnpo (L)	(adj.) high
དམའ་པོ་ māpo	(adj.) low
སྙན་པོ་ nyān̄po	(adj.) pleasant to hear, interesting
སྙིང་རྗེ་པོ་ nyīng ce̲po	(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
སྡུག་ཆུང་ tukca'	(adj.) bad, wicked
ཡིན་ནའི་ yinnä: ཡིན་ན་ཡང་ yinnayang (L)	(adv.) but
ལ་སོགས་པ་ lasokpa	(locution) *et cetera,* and so forth
ཡའི་ (y)ä ཡང་ yang (L)	(co.) also
དང་ -tang	(co.) and
ཡོད་ yö'	(aux.) to have, *egophoric*
མེད་ me'	(aux.) not to have, *egophoric*
ཡོད་རེད་ yo:re'	(aux.) there is/ are, to have, *assertive*
ཡོད་མ་རེད་ yo:mare'	(aux.) there isn't/ aren't, not to have, *assertive*

Proper nouns

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

5.3 Remarks on grammar འབྲེལ་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,[81] depending on the final letter of the preceding word. These markers are: ལ་ la, –ར་ – r:

- After vowels or འ *'a* > –ར་ *– 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་ri̲-la "to the mountain" is used in preference to རིར་ ri̲-r, and ཕུ་ལ་ phu̲-la "to the boy" in preference to ཕུར་ phu̲-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་དྭགས་ལ་	la̲ta'-la	"to/ in Ladakh"
	ཨ་མེ་རི་ཀར་	āmerikar	"to/ in America"
	རྒྱ་གར་ལ་	kya̲kar-la	"to/ in India"
	ཆུ་ཚོད་གཉིས་པར་	chūtsö' nyīpar	"at two o'clock"
	ཚེས་པ་བཅོ་ལྔར་	tshēpa cō̲ngar	"on the fifth [of the month]"
	དཀྱིན་ཁར་	kü̲nkar	"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་སྤྲོ་བཟང་ལ་ཡི་གེ་བཏང་སོང་།	khōng-ki' lōpsang-la yi̲ke tāng-song "He sent a letter to Lobzang."
	ཁོང་ལ་དངུལ་ཡོད་རེད།	khōng-la ngü̲: yo̲:re' "He has money."
	གསལ་པོ་ sā̲:po "clear" >	གསལ་པོར་ sā̲: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".[82] It has exactly the same form as constructions of existence.

Thus the sentence སློབ་གྲྭ་ལ་དེབ་འདུག་ lāptra-la the̲p tu̲'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:

སློབ་གྲྭའི་དེབ་འདུག་ lāpträ: the̲p tu̲' "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:[83] egophoric, testimonial, assertive and inferential. These four moods are used with any statement that conveys an information.

The assertive auxiliary verbs re̲' and yo̲: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 tu̲' 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.[84] 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 tu̲' 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.

---

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 ཡེ་ (y) ä:. In Literary Tibetan, this connective has three possible forms, depending on the last letter of the preceding syllable.

- after the consonants ང་ ན་ མ་ ར་ ལ་ > ཡང་ yang
- after the consonants ག་ ད་ བ་ ས་ and the da-drag > ཀྱང་ kyāng
- after vowels and འ་ > འང་ ang / ཡང་yang

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

5.3.4 The existential verbs ཡོད་རེད་ yo:re' *and* ཡོད་ yö'

These are generally translated by the verbs "to have" or "there is/ are", or "to be". The assertive verb yo: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 སྦྱོང་ཚན།

5.4.1 Translate into English:

1) བོད་ལ་རི་མཐོ་པོ་མང་པོ་ཡོད་རེད།
2) མི་དེ་ཆོོན་སྤྱག་བསྡལ་མང་པོ་ཡོད་རེད།
3) ལུང་པ་དེར་གཡག་མང་པོ་འདུག
4) ཅོག་ཅེ་འདི་བཟའ་པོ་རེད།
5) སྐད་འདི་སྣན་པོ་འདུག
6) རི་ཁ་གི་མཐོ་པོ་འདུག
7) ཆུ་བཟང་གི་གོགས་མོ་སྙིང་རྗེ་པོ་འདུག
8) ཁོང་ལ་ཡ་ཡུ་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་:

๑) ཁོང་ལྷ་སར་( )ཡོད་རེད།
๒) ཕྱིད་རང་( )སྐྱ་གུ་ཡོད་པས།
๓) འབྲོག་པ་( )ལུག་མང་པོ་འདུག
๔) གཞིས་ཀ་ཆེ་( )བཀྲ་ཤིས་ལྷུན་པོ་དགོན་པ་ཡོད་རེད།
๕) ཁོང་གི་ཡ་མ་བོད་( )ཡོད་རེད།
๖) ཨོ་བཟང་( )ཐོགས་པོ་གསར་པ་མང་པོ་འདུག

5.5 Civilization རིག་གཞུང་།

The main cities and towns of Tibetan culture.[85]

ལྷ་ས་ lhāsa	Lhasa (T.A.R.)
རྩེ་ཐང་ tsētang	Tsethang (T.A.R.)
ཆབ་མདོ་ chāmto	Chamdo (T.A.R.)
སྐྱེ་རྒུ་མདོ་ kyēkunto	Kyegundo (Qinghai)
དར་རྩེ་མདོ་ thar̲tsento	Dhartsendo (Sichuan)
མ་ཆེན་ mācen	Machen (Qinghai)
རེབ་གོང་ re̲pkong	Rebkong (Gansu)
རྔ་པ་ ngāpa	Ngapa (Sichuan)
ལེ་ or སྤེ་ lē	Leh (Ladakh, India)
བཀའ་ལོན་སྤུ་ 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).

ལོ་སྨོན་ཐང་ lōmöntang'	Lo-Mönthang (Mustang, Nepal)
ཉིན་ཏྲི་ nyi̲ntri	Nyingthri (T.A.R.)
དྷ་རམ་ས་ལ་tha̲ramsala	Dharamsala (India)
ཞི་ཁ་རྩེ་ shi̲katse	Zhikatse (T.A.R.)
རྒྱལ་རྩེ་ kya̲ntse	Gyantse (T.A.R.)
ན་ག་ཆུ་ na̲kcu	Nagchu (T.A.R.)
པ་བཐང་ pa̲tang	Bathang (Sichuan)
ཆབ་ཚ་ chāpca	Chabcha (Qinghai)
ཏེ་དགེ་ te̲rke	Derge (Sichuan)
ལ་བྲང་ lāprang	Labrang (Gansu)
རྡོ་རྗེ་གླིང་ to̲rceling	Darjeeling or Dorjeling (India)
སྐང་ཏོག་ ka̲ngto'	Gangtok (Sikkim, India)
ཐིམ་ཕུ་ thīmpu	Thimphu (Bhutan)

"Family photo"

ནང་མིའི་པར།

nan̲gmi: pār

Grammar aims བརྡ་སྦྱོང་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་རེད་ yo̲:re', འདུག་tu̲'.
- The interrogative pronoun གང་པར་ kha̲par.

CD I • Tr. 21-22

6.1 Dialogue དྲི་བ་དྲིས་ལན།

ཐོག་བཟང་ ། ཨ་གའི་(ཨ་གིར་) པར་ཅིག་འདུག

ཐམ་ལ་དཀར་ ། ཨ་གི་ངའི་པར་རེད།

ཐོག་བཟང་ ། པར་གཞན་དག་ཡོད་པས།

ཐམ་ལ་དཀར་ ། ང་ཚོའི་ནང་མིའི་པར་ཡོད།

ཐོག་བཟང་ ། གང་པར་ཡོད་རེད།

ཐམ་ལ་དཀར་ ། ཨ་གའི་(ཨ་གིར་) ཡོད་རེད།

ཐོག་བཟང་ ། འདི་སུ་རེད།

ཐམ་ལ་དཀར་ ། མི་གཞོན་གཞོན་དེ་ངའི་ཇོ་ལགས་རེད། འདི་ངའི་ངོག་མ་རེད། ལོ། འདི་ངའི་རྒོ་ལགས་རེད་བཞག

ཐོག་བཟང་ ། ཁྱེད་རང་ལ་པར་ཚས་ཡོད་པས།

ཐམ་ལ་དཀར་ ། ངར་པར་ཚས་མེད། སྤྱི་ལགས་ལ་ཡོད་རེད།

Pronunciation

- ō, phākä: pār ci' tu̲'
- phāki ngä̲: pār re̲'
- pār shä̲nta' yö̲'-pä'
- nga̲tsö: na̲ngmi: pār yö̲'
- kha̲par yo̲:rä'
- phākä: yo̲:re'
- ti̲ sū rä̲'
- mi̲ shö̲nshön the̲ ngä̲: cho̲la' re̲' ti̲ ngä̲: o̲kma re'. ō, ti̲ ngä̲: mōla' re̲'-sha'
- khyērang-la pārcä' yö̲'-pä'
- nga̲-r pārcä' me̲', pōla'-la yo̲: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.

ཀ་ཁ་གང་ང་

6.2 Vocabulary ཚིག་གསར།

ཅིག་ ci' (L) ཞིག་ (ཤིག་)	(art.) a, one
པར་ pār སྐུ་པར་ kūpar(H)	(n.) photo
རི་མོ་ ri̲mo	(n.) drawing
པར་ཆས་ pārcä'	(n.) camera
རང་མི་ na̲ngmi	(n.) family, family member
ག་པར་ kha̲par	(interr. pron.) where?
གཅིག་ ci'	(adj.) one
གཞན་དག་ shä̲nta'	(adj.) other, another

གཞོན་གཞོན་shǒnshön	(adj.) young
རྒན་འགོག་ kān̄ko' བཀྲེས་སྲོང་ tre̱song (H)	(adj.) old, elderly (person)
སྔོན་མ་ ngān̄ma སྔོན་མ་ ngǒma (L) སྔ་མ་ ngāma (L)	(adv., adj.) before, past, previous(ly)
རེད་བཞག་ re̱'-sha'	(aux.) to be, *revelatory mood*

The main kinship terms

སྤྱན་སྐྱ་ pīnkya' སྐུ་མཚེད་ kūmce' (H)	relative, sibling, cousin
མོ་མོ་ mōmo མོ་ལགས་ mōla' (H)	grandmother, elderly woman
པོ་བོ་ pōwo པོ་ལགས་ pōla' (H)	grandfather, elderly man
ཚ་བོ་ tshāwo སྐུ་ཚ་ kūtsa (H)	nephew, grandson
ཚ་མོ་ tshāmo སྐུ་ཚ་ kūtsa (H)	niece, granddaughter
ཨ་མ་ āma ཨ་མ་ལགས་ āma-la' (H)	mother
ཡུམ་ yu̱m (H)	mother (of someone else)
པ་པ་ pāpa པ་ལགས་ pāla' (H)	father
ཡབ་ ya̱p (H)	father (of someone else)
སྤུ་གུ་ pūku སྲུ་གུ་ thrūku (L) ཨ་ཕ་ āwa (H)	child
བུ་ phu̱ སྲས་ sā̄' (H)	son
བུ་མོ་ phu̱mo སྲས་མོ་ sā̄mo (H)	daughter
ཕ་གཅིག་མ་གཅིག་ phāci' ma̱ci'	brother/sister (same parents)
ཨ་ཇག་ āca' ཨ་ཅེ āce (L)	elder sister, wife, Madam
ཇོ་ཇོ་ cōco' ཇོ་ལགས་ cho̱la'(H)	elder brother
འོག་མ་ o̱kma ཨོ་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
ཨ་ནེ་ āni	paternal aunt
སུ་མོ་ sūmo	maternal aunt
ཨ་ཁུ་ āku	paternal uncle
ཨ་ཞང་ āshang	maternal uncle
མནའ་མ་ nāma ཕག་མ་ pha̱kma	bride, daughter-in-law
མག་པ་ ma̱kpa སྐུ་བག་ kūpa' (H)	groom, son-in-law
རྟ་བོ་ ta̱wo སྐུ་རྟེ་ kūnta (H)	husband, wife, spouse

6.3 Remarks འགྲེལ་བཤད།

6.3.1 The singular indefinite article ཅིག་ cī'

Articles are not generally used in Tibetan.

Ex.: According to the context or the situation, སྐུ་གཡོད་པས། nyūku yö'-pä' 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 cī' that is placed after the noun, but this is used only when the noun is specific:

Ex.: དགེ་རྒན་ཅིག་ ke̲kän cī' "a (certain) teacher", སློབ་གྲྭ་པ་ཅིག་ lōptrawa cī' "a (certain) student"
but not when the noun is generic:

Ex.: ཁོང་དགེ་རྒན་རེད་ khōng ke̲kän re' "he is a teacher", but ཁོང་དགེ་རྒན་ཅིག་རེད། khōng ke̲kän cī' re̲' "He's one (of the) teacher(s)"

The form of the indefinite article ཅིག་ cī' "a" should not be confused with that of the cardinal number "one" གཅིག་ cī', 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*, ང *ng* ན *n*, མ *m*, ར *r*, ལ *l*	>	ཞིག་ *zhig*	/shi̲'/
• after ས *s*	>	ཤིག་ *shig*	/shī'/

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

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

Ex.:	དེབ་གསར་པ་དེ་ག་བར་འདུག	the̲p sārpa the̲ khapar to'	"Where is that/ the new book?"
	སློ་བཟང་གི་སྤུན་པ་ཁོང་རེད།	lōsang-ki pīnkya' the̲ khōng re̲'	"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.[86] 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.[87]

A) The essential copulas: རེད་ re̲', ཡིན་ yi̲n, རེད་བཞག་ re̲'-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་ re̲' and its negation མ་རེད་ ma̲re'.

The copula re̲' 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 re̲'.

Ex.:	འདི་ཐུབ་བསྟན་རེད།	ti̲ thūptän re̲'	"This is Thubtän."
	ཁོང་འབྲོག་པ་མ་རེད།	khōng tro̲kpa ma̲re'	"He isn't a nomad."
	ཉི་མ་ལོ་བདུན་རེད།	nyi̲ma lo̲ tü̲n re̲'	"Nyima is seven."
	མོ་རང་སྙིང་རྗེ་པོ་རེད།	mo̲rang nyīngcepo re̲'	"She's pretty."
	ཁོ་རང་སྨྱོན་པ་ མ་རེད།	khōrang nyönpa ma̲re'	"He isn't mad."
	ཁོང་སེམས་བཟང་པོ་རེད།	khōng sēm' sa̲ngpo re̲'	"He's kind."

In rare cases, re̲' 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་ཆེན་པོ་རེད།	khōng yönträn chēnpo re'	"He has great qualities."
	མོ་རང་མིག་ཆུང་ཆུང་རེད།	mörang mī'[88] chūngcung re'	"She has small eyes."
	ཁོང་ཨ་མཆོག་ཆེན་པོ་རེད།	khōng āmco' chēnpo rë'	"He has big ears."

• The "egophoric" copula: ཡིན་ yin and its negation མིན་ mä̈n.

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་ཐུབ་བསྟན་ཡིན།	nga thūptän yin	"I am Thubtän."
	ང་འབྲོག་པ་ཡིན།	nga trökpa 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 chä yin	"It's your tea [that I'm intending to give you]."
	དེ་ངའི་ལྡེ་མིག་ཡིན།	the ngä: 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.:	ཐུབ་བསྟན་རེད་བཞག	thūptän re'-sha'	"Hey! It's Thubtän."
	འབྲོག་པ་རེད་མི་འདུག	trökpa re'-mintu'	"No, he isn't a nomad."
	སྨྱོན་པ་རེད་བཞག	nyönpa re'-sha'	"Why, he's mad! [I've just realized it]"

B) The existential copulas འདུག་ tu', ཡོད་རེད་ yo:re' ཡོད་ yö'

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་ yo:re' and its negation ཡོད་མ་རེད་ yo:mare'.

There are two other ways of writing ཡོད་རེད་ yo:re', but the pronunciation is the same in each case: ཡོག་རེད་ or ཡོངས་རེད་, as well as a literary form ཡོད་པ་རེད་ yöpare'.[89] The negative form of the auxiliary is ཡོད་མ་རེད་ yo:mare', for which there are also two other written forms: ཡོག་མ་རེད་and ཡོངས་མ་རེད་ yo:mare', as well as a literary form ཡོད་པ་མ་རེད་ yöpa 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 yo̲: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།	phö̲'-la nāmtru yo̲:re'
	"There are aeroplanes in Tibet."
ཐུབ་བསྟན་འདིར་(འདིར་)ཡོད་རེད།	thūptän tä̲: yo̲:re'
	"Thubtän is here."
ཁོང་ལ་དེབ་མང་པོ་ཡོད་རེད།	khōng-la the̲p ma̲ngpo yo̲:re'
	"He has many books."
ཚེ་རིང་ལ་མོ་ཏ་ཡོད་རེད།	tshēring-la mo̲tra yo̲:re'
	"Tshering has a car."
སྔོན་མ་བོད་ལ་གནམ་གྲུ་ཡོད་མ་རེད།	ngǟma phö̲'-la nāmtru yo̲:mare'
	"In the past, there were no aeroplanes in Tibet."
དེ་དུས་ཚེ་རིང་ལ་མོ་ཏ་ཡོད་རེད།	the̲tü' tshēring-la mo̲tra yo̲:re'
	"At that time, Tshering had a car."

Remember that constructions expressing possession are identical to existential constructions.

The copula yo̲: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་སྙིང་རྗེ་པོ་ཡོད་རེད།	ti̲ nyīngcepo yo̲:re'	"This is pretty."
འདི་གསལ་པོ་ཡོད་རེད།	ti̲ sǟ:po yo̲:re'	"This is clear."
འདི་ཚ་པོ་ཡོད་རེད།	ti̲ tshāpo yo̲:re'	"This is hot."

It may not, however, be used with a noun: * ཁོང་རྒྱ་མི་ཡོད་རེད། khōng kya̲mi yo̲:re' "He is Chinese".

• The testimonial copula: འདུག tu̲' and its negation མི་འདུག mi̲ntu'

This copula indicates a past or present testimony on the speaker's part. In English, it is translated by the same expressions as for yo̲: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 tu̲' and yo̲: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་འདུག	phö̲'-la nāmtru tu̲'	"There are aeroplanes in Tibet."
ཐུབ་བསྟན་འདིར་(འདིར་) འདུག	thūptän tä̲: tu̲'	"Thubtän is here."
ཁོང་ལ་དེབ་མང་པོ་འདུག	khōng-la the̲p ma̲ngpo tu̲'	"He has many books."
འདི་སྙིང་རྗེ་པོ་འདུག	ti̲ nyīngcepo tu'	"This is pretty."

འདི་གསལ་པོ་འདུག	ti sā:po tu'	"This is clear."
འདི་ཚ་པོ་འདུག	ti tshāpo tu'	"This is hot."

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

• The "egophoric" copula ཡོད་ yö' 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 yö'	"I have many books."
	རྒྱ་ནག་ལ་ཡོད	kyana'-la yö'	"I am in China."
	ཇ་འདི་ཞིམ་པོ་ཡོད	cha ti shimpo yö'	"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་ män	མིན་པས་ män-pä'
རེད་ re'	རེད་པས་ re'-pä'	རེད་ rä'	མ་རེད་ mare'	མ་རེད་པས་ mare'-pä'
རེད་བཞག་ 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་ yö'	ཡོད་པས་ yö'-pä'	ཡོད་ yö'	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	ti khare rä'	"What is it?"
	མི་ག་ཚོད་འདུག	mi khatsö' to'	"How many people are there?"

6.4 Exercises སྦྱོང་ཚན།

6.4.1 Translate into English:

1) སེམས་ཀ་པར་འདུག
2) ཁྱེད་རང་གི་ནང་མི་ག་པར་ཡོད།
3) ང་རང་ཚོའི་ཉེ་མིག་ག་པར་འདུག
4) ཕ་གིན་ཁང་པ་ཆེན་པོ་ཅིག་འདུག
5) ཕ་གིན་མི་ཅིག་འདུག

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

1) མི་ཅིག
2) རི་མོ་ཅིག
3) པར་ཆས་ཅིག
4) རི་ཅིག
5) དེབ་ཅིག
6) ཁང་པ་ཆེན་པོ་ཅིག
7) དགེ་རྒན་ཅིག
8) གཡག་ཅིག
9) བྱ་ཆོང་ཅིག
10) དཀར་ཡོལ་ཅིག
11) ཚགས་པར་ཅིག
12) ལམ་ཁག་ཐུང་ཐུང་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:

1) རྒྱ་ནག་ལ་མི་མང་པོ་ཡོང་རེད།
2) རྒྱ་གར་ལ་ཡང་མི་མང་པོ་ཡོད་རེད་པས།
3) ཁོང་ལ་གཡག་མང་པོ་ཡོད་རེད།
4) བོད་ལ་ཁང་པ་མཐོ་པོ་ཡོད་རེད་པས།
5) སྤོ་ལགས་ལ་པར་ཆས་ཡོད་མ་རེད།

"Where did you go ?"

གཡར་ཕེབས་པ།

Grammar aims བརྗོད་སྒྲིད་རིག་པའི་དམིགས་ཚད།

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

CD I • Tr. 23-24

7.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨཱ་བ ཁྱེད་རང་ཁའི་ས་(ཁ་སང་)གཡར་ཕེབས་པ།

ཉེ་མ ཁའི་ས་(ཁ་སང་)ཨིང་གར་ཕྱིན་པ་ཡིན།

ཨཱ་བ སུ་མཉམ་པོ་ཕེབས་པ།

ཉེ་མ སུ་གུ་ཚོ་(ཟུ་གུ་ཚོ་)མཉམ་པོ་ཕྱིན་པ་ཡིན།

ཨཱ་བ སྒྲིལ་དཀར་ལགས་ཕེབས་སོང་ངས།

ཉེ་མ ཁོང་ནང་ལ་བཞུགས་སོང་།

ཨཱ་བ ཡ་མ་ལགས་ནང་ལ་བཞུགས་པ་རེད་བས།

ཉེ་མ མ་རེད། ཨིང་སྐོར་ལ་ཕེབས་པ་རེད།

ཨཱ་བ ཨིང་གའི་དེའི་ནང་ལ་གཅེ་འདུག

ཉེ་མ ཨིང་གའི་ནང་ལ་མེ་ཏོག་དང་ཆུ་འཛིང་མང་པོ་འདུག ཆུའི་ནང་ལ་ཉ་མང་པོ་འདུག ཉ་དེ་ཚོ་སྐྱིང་རྩེ་པོ་ཞེ་དྲགས་འདུག

Pronunciation

- khyērang khāsa kha̲par phēp-pa
- khāsa lingkar chīn-payin
- sū nyāmpo phēp-pa
- pūku-tso nyāmpo chīn-payin
- trö̲:kar-la' phēp-song-ngä'
- khōng na̲ng-la shu̲'-song
- āmala' na̲ng-la shu̲'-pare'-pä'
- ma̲re', lingkor-la phēp-pare'
- lingka the̲: na̲ng-la kha̲re to̲'
- lingkä: na̲ng-la me̲to'-tang chūtsing ma̲ngpo tu̲', chū: na̲ng-la nya̲ ma̲ngpo tu̲'. nya̲ the̲tso nying ce̲po she̲tra' tu̲'.

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.

ག་ཁ་གା་ང་

7.2 Vocabulary ཚིག་གཞན།

ཆུ་ chū ཆབ་ chāp (H)	(n.) water
ཉ་ nya̲	(n.) fish
འབུ་ pu̲	(n.) insect
ཕྲིང་གཱ་ lingka བཤུགས་ཕྲིང་ shu̲kling (H)	(n.) park
ཕྲིང་སྐོར་ lingkor	(n.) circular pilgrimage route
མེ་ཏོག་ me̲to'	(n.) flower
ཆུ་འཛིང་ chūtsin	(n.) pond, reservoir
ཕྱི་ལོགས་ chilo'	(n.) outside

ནང་ལོགས་ nanglo'	(n.) inside
ནང་ལ་ nang-la	(n.) at home
ནང་ nang	(post.) in
འོག་ o'	(post.) under
སྐང་ kang	(post.) on
གཡོན་ yön	(post.) left
གཡས་ yä'	(post.) right
མདུན་ tün	(post.) in front of
རྒྱབ་ kyap	(post.) behind
འཁྲིས་ thrī'	(post.) near, beside
སྐོར་ kōr	(post.) concerning, about
ལྗང་ཁུ་ cangku	(adj.) green
སྔོན་པོ་ ngönpo	(adj.) blue, green (grass, crops)
དམར་པོ་ mārpo	(adj.) red
སེར་པོ་ sērpo	(adj.) yellow
ཁས་ཟ་ khäsa ཁ་སང་ khāsang (L)	(adv.) yesterday
མཉམ་པོ་ nyāmpo ལྷན་རྒྱས་ lhänkyä' (H)	(adv.) with
ཤེད་ཏྲ་ shetra'	(adv.) very
ཉལ་ nyä: གཟིམ་ sim (H)	(v.) [vol., A] to sleep, lie down
སྐྱེ་ kyē འཁྲུངས་ thrūng' (H)	(v.) [inv., A] to be born
སོང་ song	(aux.) *testimonial past*
པ་ཡིན་ payin	(aux.) *volitional egophoric past*
པ་རེད་ pare'	(aux.) *assertive past*

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.: བུ་མོ་ ┐ ཉིང་རྩེ་པོ་ དེ་ཚོར་

phu̲mo nyi̲ngcepo the̲tso+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[90] + [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 post-positions when the preceding word ends in a consonant. This is particularly the case with: ནང་ na̲ng "in", སྟེང་ ka̲ng "on", རྒྱབ་ kya̲p "behind", མདུན་ tu̲n "in front of".

Ex.: ཕྲིང་གཱའི་ ནང་ལ

i̲ingkä: na̲ng-la "in the park"

park+Gen. in+Loc.

དེབ་(གྱི་) ནང་ལ་

the̲p-(ki) na̲ng-la "in the book"

book +Gen. in+Loc.

Ex.: ཅོག་ཅེའུ་འོག་ལ་ cōktse: o̲'-la "under the table", འཇམ་ཕྲིང་ནང་ལ་ tsa̲mling na̲ng-la "in the world", སློབ་ཚན་ནང་ལ་ lōptsän na̲ng-la "in the lesson", སློབ་གྲྭའི་འཐིས་ལ་ lāpträ: thrī'-la "next to the school"

90. Or noun phrase.

7.3.2. The past tense

The past tense[91] is formed by placing after the verb the expressions པ་རེད་pare' (assertive), པ་ཡིན་ payin (intentional egophoric) or སོང་song (testimonial).

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

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

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

The auxiliary པ་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་	བསྡད་པ་ཡིན་	
	nga	nang-la	tä'-payin	"I stayed at home"
	I	in+Loc.	stay-Past + egophoric	
	ཉི་མ་	ནང་ལ་	བསྡད་པ་རེད་	
	nyima	nang-la	tä'-pare'	"Nyima stayed at home"
	Nyima	home + Loc.	stay-Past + assertive	
	ཉི་མ་	ནང་ལ་	བསྡད་སོང་	
	nyima	nang-la	tä'-song	"Nyima stayed at home"
	Nyima	home + Loc.	stay-Past + testimonial	

Table: the past tense

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
པ་ཡིན་ payin	པ་ཡིན་པས་/payin-pä པས་ pä'	པ་ pa	མ་+ V Δ ma + V	མ་+ V + པས་ ma + V + pä'
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་ Δ ma + V pare'	མ་ V པ་རེད་པས་ 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 Δ: མ་ma+V or མ་ma +V+པ་རེད་ 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་ཕྱིན་པ་རེད་	
	nyima	ma chīn-pa-re'	"Nyima did not go"
	ང་	མ་ཕྱིན་	
	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[93] past however, there are special forms. The following full verbs are used in the construction of the (perfective) past: ཆགས་ chā' "to become", བྱེད་ che' "to do", བསྡད་ tä' "to stay", འྱུང་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: བྱེད་che' "to do" (in the past stem[94]: བྱས་ chä') or the verb ཆགས་chā' followed by past auxiliaries (in association with the various evidential moods: assertive, testimonial, egophoric).

Ex.:	ཁོང་སྨྲ་བ་ཆགས་པ་རེད།	khōng nyönpa chā'-pare'	"He became crazy." (assertive)
	ཁོང་སྨྲ་བ་ཆགས་སོང་།	khōng nyönpa chā'-song	"He became crazy." (testimonial)
	ཁོང་ཨེམ་ཆི་བྱས་པ་རེད།	khōng āmci chä'-pare'	"He became a doctor."
	ང་ཨེམ་ཆི་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་ཨེམ་ཆི་རེད།	thetü' khōng āmci re'	"He was a doctor" (lit. "at that time he is a doctor").

B) Existential statements

• Possession and existence are constructed with the use of the verb འྱུང་ 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།	mo̲rang-la tshēma chu̲ng-pare'	"She had twins."
	ཁོང་ལ་དངུལ་བྱུང་པ་རེད།	khōng-la ngū: chu̲ng-pare'	"He got some money."
	ཉེན་ཁ་བྱུང་པ་རེད།	nyōktra chu̲ng-pare'	"There were some problems."
	ཉེན་ཁ་བྱུང་སོང་།	nyōktra chu̲ng-song	"He had (or, there were) problems." (testimonial)
	ངར་ཉེན་ཁ་བྱུང་།	nga̲: nyōktra chu̲ng	"I had problems." (egophoric)

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

Ex.:	ལས་སྦྱོངས་བྱུང་པ་རེད།	lä' lāpo chu̲ng-pare'	"It was easy."
	སྐྱིད་པོ་བྱུང་སོང་།	kyīppo chu̲ng-song	"It was pleasant." (testimonial)
	སྐྱིད་པོ་བྱུང་།	kyīppo chu̲ng	"It was pleasant (for me)." (egophoric)

• To convey a locative meaning, the verb བསྡད་ tä̲' "to stay", or its honorific བཞུགས་ shu̲' 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 lo̲ sūm shu̲'-pare'
"He has been in Lhasa for three years." (lit. stayed)
ང་ལྷ་སར་ལོ་གསུམ་བསྡད་པ་ཡིན། nga̲ lhāsar lo̲ sūm tä̲'-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། the̲tü' khōng lhāsar yo̲:re'
"At that time he was in Lhasa." (lit. is in Lhasa)

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.

๐	๑	๒	๓	๔
གླད་ཀོར་ lākor "zero"	གཅིག་ cī' "one"	གཉིས་ nyī' "two"	གསུམ་ sūm "three"	བཞི shi̲ "four"
๕	๖	๗	๘	๙
ལྔ་ ngā "five"	དྲུག thru̲' "six"	བདུན་ tü̲n "seven"	བརྒྱད་ kyä̲' "eight"	དགུ ku̲ "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	༡༣ བཅུ་གསུམ་ cūksum "thirteen"	༡༨	བཅོ་བརྒྱད་ cōpkyà' "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:

ཚ་	སོ་	ཞེ་	ང་	རེ་	དོན་	ཁྱ་	ཁོ་
tsā (20)	sō (30)	she̲ (40)	nga̲ (50)	re̲ (60)	thö̲n (70)	khya̲ (80)	kho̲ (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 she̲ is a modification of shi̲ "four", and so on.

༢༠	ཉི་ཤུ་ nyi̲shu "20".			
༢༡	ཉི་ཤུ་ཚ་གཅིག་ nyi̲shu tsāci' "21"	>	༢༨	ཉི་ཤུ་ཚ་དགུ་ nyi̲shu tsāku "29"
༣༠	སུམ་བཅུ་ sūmcu "30"			
༣༡	སུམ་བཅུ་སོ་གཅིག་ sūmcu sōci' "31"	>	༣༨	སུམ་བཅུ་སོ་དགུ sūmcu sōku "39"
༤༠	བཞི་བཅུ་shi̲pcu "40"			
༤༡	བཞི་བཅུ་ཞེ་གཅིག་ shi̲pcu she̲ci' "41"	>	༤༨	བཞི་བཅུ་ཞེ་དགུ་ shi̲pcu she̲ku "49"
༥༠	ལྔ་བཅུ་ ngāpcu "50"			
༥༡	ལྔ་བཅུ་ང་གཅིག་ ngāpcu nga̲ci' "51"	>	༥༨	ལྔ་བཅུ་ང་དགུ་ ngāpcu nga̲ku "59"
༦༠	དྲུག་བཅུ་thru̲kcu "60"			
༦༡	དྲུག་བཅུ་རེ་གཅིག་ thru̲kcu re̲ci' "61"	>	༦༨	དྲུག་བཅུ་རེ་དགུ thru̲kcu re̲ku "69"
༧༠	བདུན་བཅུ་tü̲ncu "70"			
༧༡	བདུན་བཅུ་དོན་གཅིག་tü̲ncu thö̲nci' "71"	>	༧༨	བདུན་བཅུ་དོན་དགུ་tü̲ncu thö̲nku "79"
༨༠	བརྒྱད་བཅུ་ kyä̲cu "80"			
༨༡	བརྒྱད་བཅུ་བཞི་གཅིག་ kyä̲cu khya̲ci' "81"	>	༨༨	བརྒྱད་བཅུ་བཞི་དགུ་ kyä̲cu khya̲ku "89"
༩༠	དགུ་བཅུ་ku̲pcu "90"			
༩༡	དགུ་བཅུ་ཁོ་གཅིག་ ku̲pcu kho̲ci' "91"	>	༩༨	དགུ་བཅུ་ཁོ་དགུ་ ku̲pcu kho̲ku "99"

བརྒྱ་ kya̲ "hundred": ཆིག་བརྒྱ་ chīkkya "one hundred", ཉིས་བརྒྱ་ nyi̲kya "two hundred", སུམ་བརྒྱ་ sūmkya "three hundred".

Between 100 and 199, the number "hundred" is followed by the connective དང་ tha̲ng (-tang) "and"[95].

Ex: བརྒྱ་དང་ལྔ་བཅུ་ kya̲-tang ngāpcu "150"

སྟོང་ tōng "thousand": ཆིག་སྟོང་ chīktong "one thousand", ཉིས་སྟོང་ nyi̲tong "two thousand", སུམ་སྟོང་ sūmtong "three thousand".

ཁྲི་ thrī "ten thousand": ཆིག་ཁྲི་ chīktri "one myriad", ཉིས་ཁྲི་ nyi̲tri "twenty thousand (two myriad)", སུམ་ཁྲི་ sūmtri "thirty thousand".

འབུམ་ pu̲m "a hundred thousand": ཆིག་འབུམ chīkpum "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.

ཆེ་ཁ་ che̲wa "ten million": ཆེ་ཁ་གཅིག་ che̲wa cī' "(one unit of) ten million", ཆེ་ཁ་གཉིས་ che̲wa nyī' "twenty million", etc.

དུང་སྐུར་ thu̲ngcur "hundred million": དུང་སྐུར་གཅིག་ thu̲ngcur cī' "one (unit of a) hundred million", དུང་སྐུར་གཉིས་ thu̲ngcur nyi' "two hundred million", དུང་སྐུར་བཅུ་ thu̲ngcur 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 ཕྲག་ thra' is added.

Ex.: སྟོང་ཕྲག་གཉིས་tōngtra' nyī' "two thousand", ཁྲི་གསུམ་thrī sūm "thirty thousand"
འབུམ་གསུམ་ pu̲m 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: ཆིག་སྟོང་བཞི་བརྒྱ་བཅུ་མེད་བདུན་ chīktong shi̲pkya (cūme') tü̲n "1407"
ཆིག་སྟོང་བརྒྱ་མེད་བཅུ་དྲུག chīktong (kya̲me') 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/ > བཅོ་/cō/ in བཅོ་ལྔ་ /cōnga/ "15" and /cō/ in བཅོ་བརྒྱད་ /cōpkyä'/ "18"

བཅུ་ bcu /cū/ > ཤུ་ /shū/ in ཉི་ཤུ་ /nyi̲shu/ "20"

བཅུ་ bcu /cū/ > ཅུ་ /cū/ in སུམ་ཅུ་ /sūmcu/ "30" and in དྲུག་ཅུ་ /thru̲kcu/ "60", etc.

གཅིག་ gcig /ci'/ > ཆིག་ /chi'/ in ཆིག་སྟོང་ /chīktong/ "1000"

གཉིས་ gnyis /nyī'/ > ཉི་ /nyi̲/ in ཉི་ཤུ་ /nyi̲shu/ "20"

གཉིས་ gnyis /nyī'/ > ཉིས་ /nyi̲'/ in ཉིས་སྟོང་ /nyi̲tong/ "2000"

གསུམ་ gsum /sūm/ > སུམ་ /sūm/ in སུམ་ཅུ་ /sūmcu/ "30"

Note that round tens and hundreds may be followed by ཐམ་པ་ thāmpa.

Ex.: བརྒྱ་ཐམ་པ་ kya̲ thāmpa "a hundred", སུམ་ཅུ་ཐམ་པ་ sūmcu 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་ tha̲ngpo "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	བརྒྱ་ཆ་བརྒྱ་	kya̲ca kya̲	"100%"
	Fifty percent	བརྒྱ་ཆ་ལྔ་བཅུ་	kya̲ca ngāpcu	"50%"
	One third	གསུམ་ཆ་གཅིག་	sūmca ci'	"1/3"
	Three quarters	བཞི་ཆ་གསུམ་	shi̲ca sūm	"3/4"

7.4 Exercises སྦྱོང་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: སོང་, ཡ་, ཡས་ *or* སོང་བས་.

༡) རྒན་ལགས་སྒིང་གར་ཕེབས་ ( )?
༢) ཁོང་རྒྱ་གར་ལ་ཕྱིན་ ( )!
༣) ཕྱིད་རང་ཀ་ས་ག་ཡར་ཕེབས་ ( )?
༤) ཀ་ས་ཁོ་ག་ཡར་ཕྱིན་ ( )?
༥) ཕྱིད་རང་སྒིང་གར་སུ་མཁན་པོ་ཕེབས་ ( )?
༦) ཕྱིད་རང་ཀ་ས་ག་ཡར་བཞུགས་ ( )?
༧) ཁེ་མ་སློབ་གྲྭར་ཕེབས་ ( )?

7.4.4. Rewrite the following sentences in the assertive mode (using the auxiliaries yo:re' *and* pare' *as appropriate).*

༡) ཁོང་གི་ནང་ལ་སྦུ་གུ་མང་པོ་འདུག
༢) ཟླ་བ་ལགས་སློབ་གྲྭར་ཕེབས་སོང་།
༣) བོད་ལ་གཡག་མང་པོ་འདུག
༤) ཁོང་ལྷ་ས་མི་འདུག་གས།
༥) བོད་ལ་རྟ་ཡང་མང་པོ་འདུག་གས།
༦) ཤོག་གུའི་མེ་ཏོག་དེ་ཚོ་ནི་རྡེ་པོ་འདུག

7.4.5 Write out these numbers in full in Tibetan:

๓ ๒๐ ๓๔ ๙๓ ๔๗ ๕๙ ๗๓ ๙๓

๐๓ ๓๐๙ ๓๐๔๐ ๓๓๙ ๔๗๕๐ ๓๔๐๓๓

7.4.6 Translate into English:

ང་བོད་ལ་སྐྱེས་པ་རེད། ཕྱིད་རང་ག་ཡར་འཕྲུངས་པ་རེད། འདི་ཁོང་གི་ཡར་ཚས་རེད། ཨྲོ་བཟང་ཡ་མེ་རི་གར་སྐྱེས་པ་རེད། སྒྲོལ་དཀར་ལགས་རྒྱ་ནག་ལ་འཕྲུངས་པ་རེད། ཕྱིད་རང་རྒྱ་གར་ལ་སྐྱེས་པ་རེད་པས། རྒྱ་ནག་ལ་མི་དུད་ཕྱུར་བཅུ་གཉིས་ཡོད་རེད། ལྷ་ས་མི་འབུམ་གཉིས་ཡོད་རེད།

"Invitation to a meal"

གསོལ་ཚིགས་བཀང་བ།

Grammar aims བརྗོད་སྒྲིད་རིག་པའི་དམིགས་ཚད།

- Classes of verbs.
- The agentive case གིས་-ki'.
- The future auxiliaries: གི་རེད་-kire', གི་ཡིན་ -kiyin.
- The future forms of the verbs "to be" and "to have".
- The past tense receptive egophoric auxiliary: བྱུང་-cung.
- The interrogative pronoun ག་གི་ kha̲ki.

CD I • Tr. 25-26

8.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨ་མ་ ཁེལ་ལགཔ་མཉེས་པོ་གནང་ཞོ།

སྐོ་བཟང་ ཐུགས་རྗེ་ཆེ། དེ་འདྲའི་བྱོ་བ་ཆེ་བ་ལ་ཨ། ཁྱེད་རང་གིས་བཟོས་གནང་བས།

ཨ་མ་ ངས་སྟེ་ཀ་གཅིག་བཟོས་པ་ཡིན།

སྐོ་བཟང་ ག་གི་བཟོས་གནང་པ།

ཨ་མ་ འདི་ངས་བཟོས་པ་ཡིན། འདི་ཚོ་བྱ་མོས་བཟོས་པ་རེད།

སྐོ་བཟང་ དངོས་གནས་སྤྲོ་པོ་ཞེ་དྲགས་འདུག

ཨ་མ་ ཁེལ་ལགཔ་ཡག་པོ་བྱུང་མ་སོང་། དགོངས་པ་མ་ཚོམས། ཁྱེད་རང་གི་རེར་མཉེས་པོ་ཡོད།

སྐོ་བཟང་ ཨ་བག་ལེབ། ཨ་མོག་མོག ཨ་འབྲས། དཀྲང་ཕྱུར་ར་(ཕྱུར་བ་)མོག་མོག་ཡའི་(ཡང་)དགའ་པོ་ཡོད།

ཨ་མ་ འོ་ན་སང་ཉིན་ཕྱུར་ར་མོག་མོག་བཟོ་གི་ཡིན་དུ།

བུ་མོ་ སྤུ་མོ་ལགས་སང་ཉིན་ཞེབས་ཀྱི་རེད་པས།

ཨ་མ་ ཁའི་ས་(ཁ་སང་)ཞེབས་བྱུང་། སང་ཉིན་ཞེབས་ཀྱི་མ་རེད།

བུ་མོ་ ཨ་ཐུ་ལགས་མཇལ་བྱུང་བས།

ཨ་མ་ མཇལ་བྱུང་།

སྐོ་བཟང་ ང་དགོངས་པ་ཞུ་གི་ཡིན། ཐུགས་རྗེ་ཆེ། དེ་རིང་སྐྱིད་པོ་ཞེ་དྲགས་བྱུང་། མགོགས་པོ་མཇལ་ཡོང་།

(ཅེར་)

Pronunciation

- shä:la' nyēpo nāngko
- thūkce chē thenträ: throwa chēwala a ! khyērang-ki' sö' nāng-pä'
- ngä' nēka cï' sö'-payin
- khaki sö' nāng-pa
- ti ngä' sö'-payin, tintso phumö' sö'-pare'
- ngönä', trōpo shetra' tu'
- shä:la' yakpo chung-masong, kongpa ma tshōm, khyērang kharer nyēpo yö'
- shā phaklep shā momo' shāmträ', thatung chūrra momo' yä: kapo yö'
- ona sāngnyin chūrra momo' so-kiyin-ta
- sōmo-la' sāngnyin phēp-kire'-pä'
- khäsa phēp-cung, sāngnyin phēp-kimare'
- āku-la' cä:-cung-ngä'
- cä:-cung
- nga kongpa shu-kiyin thūkce chē, thering kyïpo shetra' chung, kyokpo cä:-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 ཚིག་གསར།

ག་གི་ khaki	(interr. pron.) which?
ལ་ཨ་ la-a	(part.) *interjection after an adjective*

ད་ tha̲	(part.) *expressive particle*
མ་བྱན་ ma̲cän	(n.) cook
སྤང་ཀོ་ pāngko སྤྲང་པོ་ trāngpo (L)	(n.) beggar
ཨེམ་ཙི་ āmci, ēmci	(n.) doctor
ནད་གཡོག་ näyo'	(n.) nurse
བག་ལེབ་ pha̲'lep བཤེས་བག་ she̲pa'(H)	(n.) bread
ཕྱུར་བ་ chūrra ཞིབ་ཕྱུར་ shi̲pcur (H)	(n.) cheese
ཤ་ shā གསོལ་དཀྲུམ་ sō̄:trum (H)	(n.) meat
མོག་མོག mo̲'mo' བཤེས་མོག་ she̲mo' (H)	(n.) *momo,* meat ravioli or dumplings
རྩམ་པ་ tsāmpa གསོལ་ཞིབ་ sō̄:ship (H)	(n.) *tsampa,* roasted barley flour
འབྲས་ trä̲' བཤེས་འབྲས་ she̲nträ' (H)	(n.) rice
ཤ་བག་ལེབ་ shāpa'lep	(n.) bread with meat stuffing
ཐུག་པ་ thūkpa བཤེས་ཐུག་ she̲tu' (H)	(n.) noodles, noodle soup
ཤ་འབྲས་ shāmträ'	(n.) meat stew with rice [and potatoes]
ཁ་ལག་ khāla' ཞལ་ལག་ shä̲:la' (H)	(n.) meal, food
གསོལ་ཚིགས་ sō̄:tsi' (H)	(n.) meal
སྣེ་ཀ་ nēka	(n.) sort, kind
ཁྲ་བ་ thro̲wa ལྕགས་ཁྲ་ ca̲ktro (H)	(n.) taste
འབྲི་དེབ་ tri̲tep	(n.) exercise book
སྨན་ mā̲n གསོལ་སྨན་ sō̄:män (H)	(n.) medicine
ཚིག་ tshī'	(n.) word
ཚིག་མཛོད་ tshī'ntsö'	(n.) dictionary
ཚིག་གྲུབ་ tshī'ktrup	(n.) sentence
ཆེ་བ་ chēwa	(adj.) very big, bigger[96]
ཆུང་བ་ chūngwa	(adj.) very small, aller
མྱོག་པོ་ kyo̲kpo སྒོལ་པོ་ tsō̄:po (H)	(adj., adv.) fast, quickly
ག་ལེ་ག་ལེ་ kha̲le kha̲le	(adj., adv.) slow, slowly
སྐྱིད་པོ་ kyīpo སྤྲོ་པོ་ trōpo (H)	(adj.) pleasant, happy
ཞིམ་པོ་ shi̲mpo སྤྲོ་པོ་ trōpo (H)	(adj.) delicious
ཞལ་ལག་མཉེས་པོ་གནང་ཞོ་ shä̲la' nyēpo nāngko	(idiom.) *bon appetit*
དགོངས་པ་མ་ཚོམས་ ko̲ngpa ma̲ 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་ the̲ring	(adv.) today
དེ་འདྲ་ the̲ntra	(adv.) so, such, thus
དངོས་ནས་ ngō̲nä'	(adv.) really
དགའ་པོ་ ka̲po མཉེས་པོ་ nyēpo (H)	(adj.) happy
དགའ་ ka̲ མཉེས་ nyē' (H)	(v.) [inv., AD] to like
བཟོ་ so̲ (1) / བཟོས་ sö' (2,3)	(v.) [vol., EA] to make, to do
ཐུག་ thū' མཇལ་ cä̲: (H)	(v.) [inv., EA] to meet
སྤྲད་ trā̄' གནང་ nāng (H)	(v.) [vol., EA] to give, pass
སྟེར་ tēr	(v.) [vol. EA] to make a gift of
གསོལ་རས་+ གནང་ sō̄:rä' nāng (H)	(v.) [vol., EA] to make a gift of
ཁ་ལག་+ བཟོ khāla' so̲	(v.) [vol., E] to prepare a meal
འབྱུང་ chu̲ng	(v.) [inv., A] to occur, happen – (aux.) *receptive*
ཆགས་ chā'	(v.) [inv., A] to become
ཞུ shu̲(1) / ཞུས shü̲' (2-3) (h)	(v.) [vol., EA] to take (v.) - [vol., EDA] to say, ask, – *verbalizer*
ཕུལ་ phū̄: (h)	(v.) - [vol., EDA] to offer, give, – *verbalizer*[97]
འབྲི་ tri̲' (1) / བྲིས་ thri̲'(2,3)	(v.) [vol., EA] to write
སློག་ lō' ཀློགས་སློག་གནང་ ca̲lo' nāng (H)	(v.) [vol., EA] to read
བྱེད་ che̲' (1,3) / བྱས་ chä̲' (2)	(v.) - [vol., EA] to do, act, – *verbalizer*
གནང་ nāng (H)	(v.) - [vol., EDA] to give, do, – *verbalizer*
བཏང་ tāng	(v.) - [vol., EDA] to send, - [vol., EA] to let by, – *verbalizer*
དགོངས་པ་+ ཞུ་ ko̲ngpa shu̲ (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 འབྲེལ་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:

བརྟགས་པ་ཡིན། tā'-payin "I looked." ལྟོས་ཤིག tō'-sh "Look!"

ཉལ་པ་ཡིན། nyä:-payin "I went to bed." ཉོལ་ཤིག nyö:-sh "Go to bed! Lie down!"

Ex. of non-volitional verbs:

མཐོང་བྱུང་། thōng-cung "I saw." ཐྲག་བྱུང་། thra'-cung "I recovered."

Thus the following forms are incorrect because they combine a non-volitional verb with an intentional auxiliary: * མཐོང་པ་ཡིན། thōng-payin, * ཐྲག་པ་ཡིན་ thra'-payin; so, too, are the following imperatives:[98] * མཐོང་ཤིག thōng-sh, * ཐྲག་ཤིག 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)[99] and **intransitive verbs** (or monovalent verbs). Transitive verbs require an object, whereas intransitive verbs do not.

Ex.: རྟ་ tā "to look" and མཐོང་ thōng "to see" are transitive whereas ཉལ་ nyä: "to go to bed, to lie down" and ཐྲག་ /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་ཅན་	*Non-volitional* བྱ་ཚིག་གཞན་དབང་ཅན་
Transitive བྱ་ཚིག་ཐ་དད་པ་	གཟོ་ /tā/ "look" ཉན་ /nyän/ "listen" བཟོ་ /so/ "make"	མཐོང་ /thōng/ "see" ཁོ་ /kho/ "hear" ཧཱ་ཁོ་ /hā kho/ "understand"
Intransitive བྱ་ཚིག་ཐ་མི་དད་པ་	ཉལ་ /nyä:/ "lie down" ལངས་ /lang/ "get up" འགྲོ་ /tro/ "go"	ན་ /na/ "be sick" ཤི་ /shī/ "die" དྲན་ /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, ཀྱིས་ gyis, ཀིས་ kyis, ས་ s.

• after vowels and འ *'a*	>	ས་ *s*	/-'/
• after ག *g*, ང *ng*	>	གིས་ *gis*	/khi'/Δ
• after ད *d*, བ *b*, ས *s* and the *da-drag*	>	ཀིས་ *kyis*	/kyī'/Δ
• after ན *n* མ *m*, ར *r*, ལ *l*	>	གྱིས་ *gyis*	/khyi'/Δ[100]

In Classical Tibetan, vowels may also be followed by the variant ཡིས་ *yis* /yi'/, or even by the more archaic form འིས *'i s* /-'/.

In conversation, the three particles གིས /khi'/, ཀྱིས/kyī'/, 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་ /nyi̲ma/ "sun"	>	ཉི་མས་ /nyi̲mä'/
	རི་མོ་ /ri̲mo/ "drawing"	>	རི་མོས་ /ri̲mö'/
	ཆུ་ /chū/ "water"	>	ཆུས་ /chū'/
	མི་ /mi̲/ "man, person"	>	མིས་ /mi̲'/
	མེ་ /me̲/ "fire"	>	མེས་/me̲'/.
	མདའ་/ta̲/ "arrow"	>	མདས་ /tä̲'/.
	དཀེ་ཁན་ /ke̲kän/ "teacher"	>	དཀེ་ཁན་གྱིས་ /ke̲kän-ki'/
	ཁྲན་ལས་ /kä̲nla'/ "teacher (H)"	>	ཁྲན་ལས་ཀྱིས་/kä̲nla'-ki'/
	དྲུང་ཡིག་ /thru̲ngyi'/ "secretary"	>	དྲུང་ཡིག་གིས་/thru̲ngyi'-ki'/

• The agentive particle has two case-related functions: the ergative and the instrumental:[101] 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)[102]. In English, for example, word

---

101. In traditional grammars, the first is referred to as the particle of "the main agent" *(byed-pa-po gtso-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	ill+**um**	libr+**um**	legi
Russian:	ja	èt+**u**	knig+**u**	procël
	I + Nomin.	this + Accus.	book + Accus.	read (past)
Chinese:	wo	kan-guo	zhe+ben	shu
French:	j'ai	lu	ce	livre
English:	I	read	this	book

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་སྒྲ་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 (Ø); in linguistic terminology this is known as the "absolutive", and in traditional Tibetan grammars as ངོ་བོ་ཙམ་ *ngo-bo-tsam,* "just (the word) in the absolute".

Here are some examples:

S (erg.)	O (abs.)	V(ergative construction)	
ངས་	དེབ་	བཙལ་པ་ཡིན།	
nga-s	*deb* + Ø	*bltas-payin*	"I read the book."
ngä'	thep	tā'-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-Ø	irakurri d-u-t	
I + Erg.	Book-def + Abs.	Read Abs-Aux-Erg	
བླ་མས་	གསོལ་ཇ་	མཆོད་སོང་།	
lāmä'	sō:ca	chō'-song	"The lama drank the tea."
lama + Erg.	tea (H) + Abs.	drink (H)-past	
ཚེ་རིང་གིས་	རྟ་	ཉོས་པ་རེད།	
tshēring-ki'	tā	nyö'-pare'	"Tshering bought the horse."
Tshering+Erg.	horse + Abs.	buy -past	

Verbs that take the ergative construction will be identified as: E(rgative) A(bsolutive).

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་	རྟ་ལ་	བཙལ་པ་རེད།	
tshēring-ki'	tā-la	tā'-pare'	"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.: གཟིགས་ "to look (at)" [vol., ED]

This construction appears mainly with compound verbs (which usually have three syllables), such as དོ་སྣང་བྱེད་ thonang che' "to be interested (in)", གཟབ་གཟབ་བྱེད་ sapsap che' "to be careful (of)", ཁ་པར་བཏང་ khāpar tāng "to make a phone call (to)", ཡིད་ཆེས་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་	ཕུལ་བ་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(bsolutive).

Ex.: སྐུལ་ "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.:

སྨན་	འདི་ཚོ་	ཙ་སྨན་གྱིས་	བཟོས་པ་རེད།
mān	titso	tsāmän-ki'	sö'-pare'

"These medicines are made with medicinal herbs."

ཁོས་	རི་མོ་	འདི་	ས་སྐྱག་གིས་	ཐྲི་སོང་།
khō'	rimo	ti	sānyu'-ki'	thri'-song

"He drew this picture with chalk."

ལུག་རྩེས་	ཁྱི་	དབྱག་པས་	བརྡུངས་སོང་།
luktsi'	khyī	yūkpä'	tung-song

"The shepherd hit the dog with a stick."

ཁོ་	སྨན་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*, ང *ng* > གི *gi* /khi̲/
- after ད *d*, བ *b*, ས *s* and the *second crypted suffix* ད *d* > ཀྱི *kyi* /kyī/
- after ན *n*, མ *m*, ར *r*, ལ *l* > གྱི *gyi* /kyi̲/

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་ kä' if the statement contains no interrogative pronoun, and by ག 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་	གི་ཡིན་པས་ kiyin-pä'	ག་	གི་མིན་	གི་མིན་པས་
kiyin	གས་ kä'	ka	kimän	kimän-pä'
གི་རེད་	གི་རེད་པས་	གི་རེད་	གི་མ་རེད་	གི་མ་རེད་པས་
kire'	kire'-pä'	kire'	kimare'	kimare'-pä'

Ex.: སང་ཉིན་མོག་སོག་གི་ཡིན། sāngnyin mo̲mo' so̲-kiyin "Tomorrow I shall make momos."
སང་ཉིན་མོག་སོག་བཟོ་གི་རེད། sāngnyin mo̲mo' so̲-kire' "Tomorrow he/she will make momos."

8.3.4 The future forms of the verbs "to be" and "to have"

The copulas yö̲', tu̲', yo̲:re', etc. are not used in future constructions. Instead, the future forms of the full verbs ཆགས་ chā' "to become", བྱེད་ che̲' "to do", ཡོང་ yo̲ng "to come"[103] and བསྡད་ tä̲' "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་ chā'-kire' or བྱེད་ཀྱི་རེད་ che̲'-kire'.

Ex.: ཁོང་ཨེམ་ཆི་བྱེད་ཀྱི་རེད། khōng āmci che̲'-kire' "He/she will be a doctor."
མོ་རང་ནད་གཡོག་ཆགས་ཀྱི་རེད། mo̲rang nä̲yo' chā'-kire' "She will be a nurse."

• When the complement of the subject is an adjective, the following verbs are used: ཆགས་ཀྱི་རེད་ chā'-kire' or ཡོང་གི་རེད་ yo̲ng-kire'.

---

103. Note that *yong* may also mean "to be appropriate".

Ex.:	ལས་སྦ་པོ་ཡོང་གི་རེད།	lä' lāpo yong-kire'	"It will be easy."
	སྐྱིད་པོ་ཆགས་ཀྱི་རེད།	kyīppo chā'-kire'	"It will be pleasant."

• If the gradual process of the future is to be stressed, the form ཆགས་ཡོང་གི་རེད་ is also used:

Ex.:	སྔོན་པོ་ཆགས་ཡོང་གི་རེད་	ngōnpo chā' yong-kire'	"It will turn blue."

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" བསྡད་ tä', or its honorific form བཞུགས་shu':

Ex.:	ང་ནང་ལ་བསྡད་ཀྱི་ཡིན།	nga nang-la tä'-kiyin	"I shall be (or stay) at home."
	ཁོང་རྒྱལ་སར་བཞུགས་ཀྱི་རེད།	khōng kyä: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་མཆེ་མ་ཡོང་གི་རེད།	mola tshēma yong-kire'	"She will have twins."
	ཁོང་ལ་དངུལ་ཡོང་གི་རེད།	khōng-la ngū: yong-kire'	"He will have money."
	ཉོག་ཐྲ་ཡོང་གི་མ་རེད།	nyōktra yong-kimare'	"He won't have any problems."

8.3.5 The receptive egophoric past tense auxiliary བྱུང་ 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.:	ང་ནོ་བྱུང་།	nga na-cung	"I fell ill."
	ཁོས་ང་ལ་ཁ་པར་བཏང་བྱུང་།	khō' nga-la khāpar tāng-cung	"He phoned me."
	ཨ་ཁུ་ལགས་མཇལ་བྱུང་།	āku-la' cä: -cung	"I met our uncle."
	ཁོང་དའི་རྩ་ལ་ཕེབས་བྱུང་།	khōng ngä:tsā-la phēp-cung	"He came to my place."

8.4 Exercises སྦྱོང་ཚན།

8.4.1 Fill in the brackets using the appropriate future form གི་རེད། གི་རེད་པས། གི་ཡིན། ག *or* གས། *(remember to use the proper form of the suffix* གི་*):*

1) སང་ཉིན་ང་ཡོ་ཀ་ལར་འགྲོ་ ( )!
2) ཁོང་སང་ཉིན་སློབ་གྲྭར་ཕེབས་ ( )?
3) ཁྱེད་རང་སང་ཉིན་གྲོང་གར་ཕེབས་ ( )?
4) ཟླ་བཟང་ཨ་མེ་རི་ཀར་བཞུགས་ ( )?
5) སང་ཉིན་མོ་རང་མོག་མོག་བཟོ་ ( )!
6) དས་ཡི་གེ་འབྲི་ ( )!
7) ཁྱེད་རང་གཟིམ་ཤག་ལ་བཞུགས་ ( )?
8) ཁོང་གིས་ཕྱག་བྱིས་གནང་ ( )?
9) ང་ལྟ་སར་བསྡད་ ( )!
10) ཁྱེད་རང་སང་ཉིན་ག་པར་ཕེབས་ ( )?
11) དེབ་འདི་སུ་ལ་སྦྱད་ ( )?

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་སུ་ ( ) བཟོས་པ་རེད།
2) འདི་རྩོ་རྩེ་ལགས་ ( ) བཟོས་གནང་པ་རེད།
3) འདི་ཁྱེད་རང་ ( ) བཟོས་གནང་པས།
4) འདི་ཁྱེད་རང་ ( ) དེབ་རེད་པས།
5) ང་ ( ) ཁོང་ལ་ཕྱག་དེབ་ཅིག་ཕུལ་པ་ཡིན།
6) ཁོང་ ( ) ང་ལ་མེ་ཏོག་གནང་བྱུང་།
7) དཀར་ཡོལ་འདི་སུ་ ( ) རེད།
8) ལམ་ཁག་གངས་ ( ) འགག་པ་རེད།

8.4.4 Translate into English:

1) སྐུ་གུ་དང་སྐག་ཚ་སྦྱད་བྱུང་།
2) དས་ཁོང་ལ་ཞུས་པ་ཡིན།
3) ཟླ་བ་ལགས་ཀྱིས་ང་ལ་ཕྱག་བྱིས་ཅིག་གནང་བྱུང་།
4) ང་དགའ་པོ་ཞེ་དྲགས་བྱུང་།
5) སྐྱིད་པོ་བྱུང་སོང་དས།
6) ཁོང་ཕྱི་ལིན་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.

"What's your name?"

ཁྱེད་རང་གི་མཚན་ལ་གང་ཞེ་ཞུ་གི་ཡོད།

Grammar aims བརྩམ་སྤྱད་རིག་པའི་དམིགས་ཚད།

- Verb constructions: ergative, affective and possessive.
- The ablative case ནས་ -nä'.
- The associative case དང་ -tang.
- The present auxiliaries: གི་ཡོད་རེད་ -kiyo:re', གི་འདུག་ -kitu', གི་ཡོད་ -kiyö'.
- The interrogative pronouns ག་ནས་ khanä' and ག་ཚོད་ khatsö'.

CD I • Tr. 27-28

9.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨམ་བཙང་ ། རྡོ་རྗེ་ལགས། ཕྱག་མེཏས་གནང་བྱུང་།

རྡོ་རྗེ་ ། ལགས་ཡོད། སྐུ་དཀྱིལ་གསལ་དྲངས།

ཨམ་བཙང་ ། ཁོང་ཚོ་ག་ནས་མེཏས་པ་རེད།

རྡོ་རྗེ་ ། ཁོང་ཚོ་རྒྱལ་ཁབ་འདྲ་མི་འདྲ་ནས་མེཏས་པ་རེད།

ཨམ་བཙང་ ། རྡོ་རྗེ་ལགས། ཁོང་གི་ནས་རེད། དབྱིན་ཇི་ནས་རེད་པས།

རྡོ་རྗེ་ ། མ་རེད། ཁོང་ཨ་མེ་རི་ཀ་ནས་རེད།

ཨམ་བཙང་ ། ཁྱེད་རང་གི་མཚན་ལ་ག་རེ་ཞུ་གི་ཡོད།

འཇོའོན་ ། དའེ་མིང་ལ་འཇོའོན་ཟེར་ཀྱི་ཡོད།

ཨམ་བཙང་ ། བཀྲ་ཤིས་བདེ་ལེགས། དའེ་མིང་ལ་སྐོ་བཙང་ཟེར་ཀྱི་ཡོད། ཁོང་ཚོ་ག་ནས་ཡིན་ན།

རྡོ་རྗེ་ ། ཁོང་ཚོ་ཨ་རབ་སི་ནས་རེད། མཚན་ལ་མ་རི་དང་ཀ་རོ་ལིན་ཞུ་གི་ཡོད་རེད། ཁོང་གཉིས་ཀྱི་ཆོང་ནས་རེད། མཚན་ལ་ཡུ་ཀོ་དང་མ་ཀོ་ ཏུ་ཞུ་གི་ཡོད་རེད། ཁོང་འཇར་མན་ནས་རེད། མཚན་ལ་ཁན་སི། ཁོང་རྒྱ་མི་ རེད་ཆོང་ཀོང་ནས་རེད་ མཚན་ལ་ཕང་ཞུ་གི་ཡོད་ རེད། ཁོང་གཉིས་ཡུ་ རུ་ སུ་ནས་རེད། མ་ཤ་དང་ ཀ་ཉ་ཞུ་གི་ཡོད་རེད། ཁོང་ཚོ་བལ་ཡུལ་དང་རྒྱ་གར་ནས་རེད། མཚན་ལ་ར་མེ་ཤེ་དང་ སུ་ ཧི་ ཀ་ ཞུ་ གི་ ཡོད་ རེད། ཁོང་ ཚོ་ འབྲུག་ ཡུལ་ དང་ སོག་ ཡུལ་ ནས་ རེད། ཁོང་ ཚོར་ བོད་ པའི་ མིང་ཡོད་རེད། མཚན་ལ་ལྷག་པ་སྐྱབས་དང་བག་དབང་རྡོ་རྗེ་ཞུ་གི་ཡོད་རེད།

ཨམ་བཙང་ ། བོད་ལ་ཉེ་མ་གཱ་ཚད་(གཱ་ཚོད་)བཞུགས་ཀྱི་རེད།

རྡོ་རྗེ་ ། བདུན་ཕྲག་གཅིག་ཙམ་(ཙམ་) བཞུགས་ཀྱི་རེད།

Pronunciation

- tǫrce-la', chā'pe' nāng-cung,
- la' yǫ̈', kūkyi: sā̈:tang
- khōngtso khanä' phēp-parä'
- khōngtso kyä̈:kap tramintra-nä' phēp-pare'
- tǫrce'-la', khōng khanä' rä̈', yīnci-nä' re'-pä'
- mare', khōng āmerika-nä' re'
- khyērang-ki tshā̃n-la khare shu-kiyö'
- ngä̈: ming-la co:n ser-kiyö'
- trāshi tele', ngä̈: ming-la lōsang ser-kiyö'
- khōngtso khanä' yin-na
- khōngtso phāränsi-nä' re', tshän-la mari-tang kārolin shu-kiyo:re'. khūnyi' nyihong-nä' re' tshā̃n-la yuko-tang makoto shu-kiyo:re', khōng carmän-nä' re', tshän-la hānsi, khōng kyami re' hōngkong-nä' re', tshā̃n-la wang shu-kiyo:re', khūnyi' ūrusu-nä' re', masha-tang tānya shu-kiyo:re'. khōngtso phä̈:yü:-tang kyakar-nä' re' tshā̃n-la ramesh-tang sūnita shu-kiyo:re'. khōngtso tru'yü:- tang sō'yü:- nä' re' khōngtso-r phǫ̈pä: ming yo:re' lhākpakyap-tang ngawang tǫrce shu-kiyo:re'
- phǫ̈'-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.

ཀ་ཁ་གཅིག

9.2 Vocabulary ཚིག་གསར།

མིང་ ming ཟམ་ tshān (H)	(n.) name
རྒྱལ་ཁབ་ kyäːkap	(n.) state, country
བདུན་ཕྲག་ tüntra'	(n.) week
གང་ནས་ khanä'	(pron.) from where?
གང་ཚོད་ khatsä' གང་ཚོད་ khatsö' (L)	(pron.) how much, how many?
ཙམ་ ts/ ཙམ་ tsām (L)	(part.) about
བར་དུ་ phartu	(post.) up to
འདྲ་མིན་འདྲ་ tramintra	(adj.) various
སྐུ་དཀྱིལ་གསལ་དྲངས་ kūkyi: sāːtang	(idiom.) how are you?
ཟེར་ ser ཤུ་ 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
གྲུང་གོ་ trūngko	PRC	གྲུང་གོའི་མི་ trūngkö: mi	member of the PRC
རྒྱ་གར་ kyakar	India	རྒྱ་གར་བ་ kyakarra	Indian
སོག་ཡུལ་ sōʼyuː	Mongolia	སོག་པོ་ sōkpo	Mongol
བལ་ཡུལ་ phäːyüː	Nepal	བལ་པོ་ phäːpo	Nepalese
འབྲུག་ཡུལ་ truʼyüː	Bhutan	འབྲུག་པ་ trukpa	Bhutanese
ཏཱ་ཟིག་ tāsiʼ	Persia, Iran	ཏཱ་ཟིག་གི་མི་ tāsiʼki mi	Iranian
ཨུ་རུ་སུ་ ūrusu	Russia	ཨུ་རུ་སུའི་མི་ ūrusüː mi	Russia
འབར་མ་ parma	Burma, Myanmar	འབར་མའི་མི་ parmäː mi	Burmese
པ་ཀི་སི་ཏན་ pākisitän	Pakistan	པ་ཀི་སི་ཏན་གྱི་མི་ pākisitänki mi	Pakistani
ཉི་ཧོང་ nyihong	Japan	ཉི་ཧོང་གི་མི་ nyihongki mi	Japanese
ཨི་ཏ་ལི་ ītali	Italy	ཨི་ཏ་ལིའི་མི་ ītaliː mi	Italian
སུ་སི་ sūsi	Switzerland	སུ་སིའི་མི་ sūsiː mi	Swiss
འཇར་མན་ carmän	Germany	འཇར་མན་གྱི་མི་ carmänki mi	German
ཕ་རན་སི་ phāränsi	France	ཕ་རན་སིའི་མི་ phāränsiː mi	French

དབྱིན་ཇི་ yīnci	England	དབྱིན་ཇིའི་སྐད་ yīnci: mi̲	English
ཨ་མེ་རི་ཀཱ་ āmerika	America	ཨ་མེ་རི་ཀཱ་བ་ āmerikawa	American[104]

The spelling of country names that have no standard written form reproduces the English or Chinese pronunciation.

Some languages:

སྐད་གར་སྐད་ kya̲kar kā'	Hindi	སྐད་ kya̲kä'	Chinese
བལ་པོའི་སྐད་ phä̲:pö: kā'	Nepali	སོག་པོའི་སྐད་ sōkpö: kā'	Mongol
འབྲུག་པའི་སྐད་ tru̲kpä: kā'	Bhutanese	འབར་མའི་སྐད་ pa̲rmä: kā'	Burmese
ཏཱ་ཛིག་གི་སྐད་ tāsi'-ki kā'	Persian	ཉི་ཧོང་སྐད་ nyi̲hong kā'	Japanese
ཨུ་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་ phāränsi: kā'	French	འཇར་མན་སྐད་ ca̲rmän kā'	German
ཨི་ཏ་ལིའི་སྐད་ ītali: 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་ so̲ "to make"), verbs of speech (e.g., ལབ་ la̲p "to speak"), etc.

• Several verbs that are formed with the use of the transitive verbalizers[105] བཏང་ tāng "to send" (e.g., བསམ་བློ་བཏང་ sāmlo tāng "to think, reflect"), བྱེད་ che̲' "to do" (e.g., སེམས་ཁྲལ་བྱེད་ sēmträ: che̲' "to worry", གཟབ་གཟབ་བྱེད་ sa̲psap che̲' "to be careful"), etc.

B) Non-volitional transitive verbs:

• Certain verbs of perception (e.g., མཐོང་ thōng "to see", ཉོ་ kho̲ "to hear").

• Certain psychological verbs (e.g., བསམ་ sām "to think", བརྗེད་ ce̲' "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་	རྟ་	མཐོང་བ་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་ka̲ "to like", ཞེད་ she̲' "to be afraid", ཚིག་པ་ཟ་ tshīkpa sa̲ "to get angry", ཧཱ་ལས་hā lä̲' "to be amazed", etc.

S (Abs.)	O (Dat.)	V (affective construction)
ཚེ་རིང་	རྟ་ལ་	ཞེད་པ་རེད།
tshēring	tā-la	she̲'-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", རྙ་ra̲' "to find, acquire", སྐྱེ་kyē' "to be born", སྨིལ་ཁམ་བཏང་mīlam tāng "to dream", etc.

S (Dat.)	O (Abs.)	V (possessive construction)
ཚེ་རིང་ལ་	རྟ་	བརྙེད་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.: བརྙེད་ "to find" [inv., DA]

9.3.2 *The ablative* ནས་ -nä'

• This invariable case-particle indicates spatial or temporal provenance.

Ex.:	ལྷ་ས་ནས་ཆབ་མདོ་བར་དུ།	lhāsa-nä' chāmto pha̲rtu	"from Lhasa to Chamdo"
	ཆུ་ཚོད་གསུམ་པ་ནས་ལྔ་པ་བར་དུ།	chūtsö' sūmpa-nä' ngāpa pha̲rtu	"from three to five o'clock"

N.B.: The ablative is often associated with verbs indicating acquisition, such as བརྙེད་ nyē' "to find", ཉོ nyo̲ "to buy", ཐོབ་ thōp "to obtain", གཡར་ yār "to borrow", རན་ ra̲' "to get, find", and verbs of movement such as འགྲོ་ tro̲ "to go".

Ex.:	ཁྲོམ་ནས་ཉོས་པ་རེད།	thrōm-nä' nyö'-pare'	"bought from the market"
	ལམ་ཁ་ནས་བརྙེད་བྱུང་།	la̲mka'-nä' nyē'-cung	"I found it on [lit. from] the road"
	འདི་ནས་འགྲོ།	ti̲-nä' tro̲	"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་པ་ཆེ་ནས་བཀའ་སློབ་གནང་སོང་། ri̲npoche-nä' kālop nāng song
"Rinpoche[106] gave a teaching."

གཞུང་ནས་ཁོང་ལ་པོགས་ག་ཚོད་རྒྱག་གི་འདུག shūng-nä' khōng-la phō' kha̲tsö' kya̲'-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.: ཐོག་ནས་thō'-nä' adverbalizer, "in an X way", ཀོ་ནས་ ko̲-nä' adverbalizer "in an X way", ཁྱོན་ནས་ khyō̲n-nä' "absolutely (not)", ཙ་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་ tha̲ng/ -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.: པ་ལས་དང་། ཨ་ཁུ་དང་། ཨ་ནི། 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.: ཨ་མ་དང་སྤུ་ཀུ་ཚོ། āma-tang pūkutso "the mother and the children"
(Tibetan would not say: ཨ་མ་ཚོ་དང་སྤུ་ཀུ་ཚོ་ āmatso-tang pūkutso.)

In the following examples, the case marker appears only once:

Ex.: བུ་དང་བུ་མོ་ཚོར་ལས་རྣམས་སྦྱད་པ་རེད། phu-tang phumotso-r lakta' trā'-pare'
"(They) gave presents to the boys and (to the) girls."

ཚེ་རིང་དང་བློ་བཟང་གིས་ཨ་རག་བཏུངས་སོང་། tshēring-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་ kä: "to break (a law)", བརྗེ་ ce' "to exchange (for)" ནོར་nor "to mistake (for)", ཁ་ཁྱེད་ཆེད་ khā'ka' che' "to separate (from)", and certain adverbial constructions: མཉམ་པོ་nyāmpo "with", etc.

Ex.: རྩམ་པ་དང་བརྗེ་གི་ཡོད། tsāmpa-tang ce'-kiyö'
"I exchange it for tsampa."

ཚེ་རིང་བློ་བཟང་དང་མཐུན་པོ་འདུག tshēring lōsang-tang thūnpo tu'
"Tshering gets on well with Lobzang."

ངས་མོ་དང་ཁ་ཁྱེད་ཆེད་ཀྱི་ཡིན། ngä' 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་	གི་ཡོད་བས་	གི་ཡོང་	གི་མེད་	གི་མེད་བས་
kiyö'	kiyö'-pä'	kiyö'	kime'	kime'-pä'
གི་འདུག་/གིས	གི་འདུག་གས་	གི་འདུག་	གི་མི་འདུག་	གི་མི་འདུག་གས་
kitu'/ki'	kitu'-kä'	kito'	kimintu'	kimintu'-kä'
གི་ཡོད་རེད་	གི་ཡོད་རེད་བས་	གི་ཡོད་རེད་	གི་ཡོད་མ་རེད་	གི་ཡོད་མ་རེད་བས་
kiyo:re'	kiyo:re'-pä'	kiyo:rä:	kiyo:mare'	kiyo:mare'-pä'

Ex.: ང་ཁ་ལག་བཟོ་གི་ཡོད། ngạ khāla' sọ-kiyö'

"I am preparing the meal." or "I prepare the meal." (egophoric)

ང་ཡི་གེ་འབྲི་གི་ཡོད། ngạ yịke trị-kiyö'

"I am writing a letter." or "I write letters." (egophoric)

བློ་བཟང་ཁ་ལག་བཟོ་གི་ཡོད་རེད། lōsang- khāla' sọ kiyo:re'

"Lobzang prepares food." or "Lobzang is preparing food." (assertive)

བློ་བཟང་ཁ་ལག་བཟོ་གི (འདུག) lōsang- khāla' sọ-kitu'

"Lobzang is preparing food." or "Lobzang prepares food." (testimonial)

རྡོ་རྗེ་ཡི་གེ་འབྲི་གི་ཡོད་རེད། tọrce yịke trị-kiyo:re'

"Dorje writes letters." or "Dorje is writing a letter." (assertive)

རྡོ་རྗེ་ཡི་གེ་འབྲི་གི (འདུག) tọrce yịke trị-kitu'

"Dorje is writing a letter." or "Dorje writes letters." (testimonial)

9.4 Exercises སྦྱོང་ཚན།

9.4.1 Complete the following sentences with the use of present auxiliaries.

1) ཁྱེད་རང་གཉིས་གནང་ ( )?
2) ང་ཡིས་གེ་འཕྲི་ ( )!
3) ཇོ་རྗེ་ཀུ་རེ་བྱེད་ ( )?
4) ཇོ་རྗེ་ཡིས་གེ་འཕྲི་ ( )?
5) ཁྱེད་རང་གཉིས་བཞུགས་ ( )?
6) ང་ཅི་ཡིང་ལ་བསྟད་ ( )!
7) ཁོང་ཡིས་གེ་འཕྲི་ ( )!
8) ཁྱེད་རང་གཞིས་ཀ་རྩེར་བཞུགས་ ( )?

9.4.2 Rewrite the following sentences in the testimonial mood (using the auxiliaries song, kitu' *or* tu' *as appropriate).*

1) ཁོང་གིས་ཡི་གེ་བྲིས་པ་རེད།
2) ཨ་མས་མོག་མོག་བཟོས་པ་རེད་པས།
3) སྤྲིལ་དཀར་ཀ་རེ་བྱེད་ཀྱི་ཡོད་རེད།
4) ཟླ་མའི་སྐུ་པར་གཡ་ཡོད་རེད།
5) ཇོ་རྗེ་སྤྲིང་གར་ཕྱིན་པ་རེད།
6) ཨ་རྒྱ་ལགས་ཀྱི་ཤ་ཐབ་ཤེལས་པ་རེད།
7) ཨ་མ་ལགས་ཁོང་ཁར་ཤེལས་པ་རེད།
8) ཁོས་གཅེ་བྱས་པ་རེད།

9.4.3 Translate into Tibetan:

1. Tomorrow my son will not go to school.
2. She gave the teacher flowers.
3. The teacher gave me a book.
4. I love momos.
5. Nyima prepared the meal.
6. It's really delicious.

9.4.4 Rewrite the sentences following the example given:

ཁོང་གི་ནས་ཤེལས་པ་རེད།(ཤེ་ཅིང་) > ཁོང་ཤེ་ཅིང་ནས་ཤེལས་པ་རེད།

1) སྤྲིལ་དཀར་ཕ་གིར་ཇི་ཨ་གི་ཚོད་བསྟད་པ་རེད།(བདུན་ཕྲག་ཅིག)
2) ཇི་ཨ་གི་པར་ཕྱིན་སོང་།(སྤྲིང་གི་)
3) ཟླ་བཟང་གི་ནས་ཡོང་པ་རེད།(བཙ་ཡུལ་)
4) ཨ་མས་ཁ་ལགི་གི་རེ་བཟོས་སོང་།(ཤ་འབྲས་)
5) མོག་མོག་འདི་ཚོ་སུས་བཟོས་པ་རེད།(ང་)

9.4.5 Translate into English:

ཁྱེད་རང་གཉ་ཡར་ཕེབས་གྲ་ང་ཡར་འཕྲོ་གི་ཡིན། ཁྱེད་རང་གཉ་ནས་ཡིན་པ། ང་གཞིས་ཀ་རྩེ་ནས་ཡིན། རྒྱུ་གཟུགས་བདེ་པོ་ཡིན་པས། བདེ་པོ་ཡིན། ཐུགས་རྗེ་ཆེ། ཁྱེད་རང་གི་ནས་ཕེབས་པ། ང་རྒྱུ་གར་ནས་ཡོང་པ་ཡིན། ཁྱེད་རང་ལ་པར་གི་ཚོང་ཡོད། ངར་པར་གསུམ་ཡོད།

9.4.6 Complete the following sentences by inserting the appropriate case particles in the brackets.

1) ངའི་སྐྱེགས་པོ་ ( ) ཤ་འཐས་ ( ) དགའ་པོ་ཡོད་རེད།
2) སྤྲོ་བཟང་ ( ) པར་ཚས་ཅིག་ ( ) འདུག
3) ཁྱེད་རང་གི་མིང་ ( ) ག་རེ་ ( ) ཟེར་གྱི་ཡོད།
4) སྤྲོལ་དཀར་ ( ) གཡག་ ( ) ཞེད་སོང་།
5) ཐུབ་བསྟན་ ( ) ཡི་གེ་ ( ) ཀྱིས་སོང་།

"What are you doing these days?"

དེང་སང་ག་རེ་བྱེད་ཀྱི་ཡོད།

Grammar aims བརྡ་སྤྲོད་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་-tu̲'), ཡོད་རེད་ -yo̲:re'.
- The interrogative pronoun གཏུས་ kha̲tü'.
- Alternative interrogative forms.

CD I • Tr. 29-30

10.1 Dialogue དྲི་བ་དྲིས་ལན།

དཀོན་རྡེའུ་ ཁོང་བཟང་ལགས་བཞུགས་འདུག་གས།

ཨ་ལས་དཀའ་ ལགས་བཞུགས་བཞག ཡར་ཚིབས་སྐྱུར་གནང་ཞོ ཁོང་བཟང་ལགས། འདའི་(འདིར་)ཅིག་ཤེབས་སོང་།

ཨ་བཟང་ ཨོ། རྡོ་རྗེ་རེད་པ། བདེ་པོ་ཡིན་པས།

དཀོན་རྡེའུ་ བདེ་པོ་ཡིན། ཕྱིར་རང་།

ཨ་བཟང་ བདེ་ཐག་ཆོད། དེང་སང་ག་རེ་བྱེད་ཀྱི་ཡོད།

དཀོན་རྡེའུ་ སྐབ་གྲྭར་(སློབ་གྲྭར་)འགྲོ་གི་ཡོད།

ཨ་བཟང་ གྲུང་སང་ག་དུས་རེད།

དཀོན་རྡེའུ་ ཟླ་བ་རྒྱས་མ་རེད།

ཨ་ལས་དཀའ་ གསོལ་ཇ་བཀྱག་ཀ། ཁོ་ཕི་བཀྱག་ཀ།

དཀོན་རྡེའུ་ གསོལ་ཇ་གང་ཞུ་གི་ཡིན།

ཨ་བཟང་ ཚང་འཐུང་གི་མན་(མིན་)པས།

དཀོན་རྡེའུ་ ལགས་མན། ཚང་འཐུང་གི་མན་(མིན་)།

ཨ་བཟང་ ཨ་མ་ལགས་མཆོད་ཚང་མཆོད་ཀྱི་རེད་པས།

དཀོན་རྡེའུ་ ཁྱོན་ནས་མཆོད་ཀྱི་མ་རེད།

Pronunciation

- lōsang-la shu̲'-tu'-kä'
- la' shu̲'-sha' ya̲r chīpkyur nāngko, lōsang-la' tä̲: cī' phēp-song
- ō to̲rce re̲'-wa, te̲po yi̲npä
- te̲po yi̲n, khyērang?
- te̲ thākcö' the̲ngsang kha̲re che̲'-kiyö'
- lāptrar tro̲-kiyö'
- khu̲ngsang kha̲tü' rä̲'
- ta̲wa ce̲mar re̲'
- sō̄:ca kyā'-ka khōpi kyā'-ka
- sō̄:ca kha̲ng shu̲-kiyin
- chāng thūng-kimä̲n-pä
- la̲' mä̲n, chāng thūng-kimän
- āmala' chō̄cang chō̄'-kire'-pä'
- khyō̄nä' chō̄'-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 *chang?*
Dorje	—	No thanks, I won't have any *chang.*
Lobzang	—	Will your mother have some *chang*?
Dorje	—	No, she never drinks

ཀ་ཁ་ག་ང་

10.2 Vocabulary ཚིག་གསར།

གྲུང་སང་ khu̲ngsang གྲུང་སེང་ khu̲ngseng (L)	(n.) holidays, vacation
བདེ་ཐག་ཆོད་ te̲ thākcö'	(n.) very well indeed
དེང་སང་ the̲nsang	(n.) these days
ཁོ་ཕི་ khōpi	(n.) coffee

ལས་ཀ་ lä̱ka ཕྱག་ལས་ chā'lä' (H)	(n.) work
གྲངས་ khang	(class.) one, a unit
ཅི་ ci̱	(pron.) someone
གང་དུས་ kha̱tü'	(pron. interr.) when?
ག་ -ka	(part.) *"alternative" particle*
འདིའི་ tä̱: འདིར་ ti̱r (L)	(adv.) here
ཁྱོན་ནས་ khyo͞nnä'	(adv.) not at all, never. (+ neg.)
ཐཱ་ཚོད་ thā'cö'	(suff.) very, really[107]
ཡར་ཆིབས་སྐྱོན་གནང་ཀོ་ ya̱r chi͞pkyur nāng-ko (HH)	(idiom.) come in!
རེད་པ་ re̱'-pa, re̱'-wa	(aux.) isn't it, isn't that so?
ཟ་ sa̱ (1) / བཟའ་ sä̱' (2) / ཟོ་ so̱ (3)	(v.) [vol., EA] to eat
འཐུང་ (1) thūng / བཏུངས་ tūng'(2) / འཐུངས་ thūng'(3)	(v.) [vol., EA] to drink
མཆོད་ chȫ' (H)	(v.) [vol., EA] to eat, drink
ལེན་ le̱n བཞེས་ she̱' (H)	(v.) [vol., EA] to take
བཀྱག་ kyā'	(v.) [vol., EA] to bring
སློབ་སྦྱོང་ + བྱེད་ lōpcong che̱'	(v.) [vol., EA] to study
ལས་ཀ་ + བྱེད་ lä̱ka che̱'	(v.) [vol., E] to work
སྦྱངས་ ca̱ng'	(v.) [vol., EA] to learn
བསླབས་ lāp	(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.[108] 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་ཨེམ་ཆི་རེད། kyäntsän-la' ēmci re'
"Gyäntshän is a doctor."

ཁོང་ཉམས་ལེན་མང་པོ་བྱེད་ཀྱི་ཡོད་རེད། khōng nyamlen mangpo che'-kiyo:re'
"He practices a lot."[109]

ཁོང་ལྷ་སར་ཡོད་རེད། khōng lhāsar yo:re'
"He is in Lhasa."

ཚེ་རིང་དཔེ་མཛོད་ཁང་ནང་ལ་ལས་ཀ་བྱེད་ཀྱི་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་ thetü' ("at that time") or སྔོན་མ་ ngāma, they would correspond to the past imperfective (without any transformation of the verb).

Ex.: དེ་དུས་རྒྱལ་མཚན་ལགས་ཨེམ་ཆི་རེད།
thetü' kyäntsän ēmci re'
"At that time, Gyäntshän was a doctor." (same as: Gyäntshän 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་ཀྱི་ཡོད་རེད།
thetü' khōng nyamlen mangpo che'-kiyore'
"At that time, he used to practice a lot." (same as: He practices a lot)

སྔོན་མ་ཚེ་རིང་དཔེ་མཛོད་ཁང་ནང་ལ་ལས་ཀ་བྱེད་ཀྱི་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).[110]

---

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' nya̲mlen ma̲ngpo chä̲'-pare'
"He practiced a lot."

ཚེ་རིང་གིས་དཔེ་མཛོད་ཁང་ནང་ལ་ལས་ཀ་བྱས་པ་རེད། tshēring-ki' pēntsökang na̲ng-la lä̲ka chä̲'-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.[111]

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".[112]

Ex.: ཁ་ལག་བཟོས་ཡོད། khāla' sö̲'-yö'
"I've prepared the meal." (it's ready, we can eat)

ཁ་ལག་བཟོས་པ་ཡིན། khāla' sö̲'-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 oppostion 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 passado 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་ yo̲:re', བཞག་ sha̲' (or འདུག་tu̲') and ཡོད་ yö' 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་པ་གསར་པ་མང་པོ་བརྩིབ་ཡོད་རེད། khāngpa sārpa ma̲ngpo kya̲p yo̲:re'
"Many new houses have been built."

ཁང་པ་གསར་པ་མང་པོ་བརྩིབ་བཞག khāngpa sārpa ma̲ngpo kya̲p-sha'
"Look! Many new houses have been built."

ངས་ཇ་བཟོས་ཡོད། ngä' cha̲ sö̲'-yö̲'
"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་	ཡོད་པས་	ཡོད་	མེད་	མེད་པས་
yö̲'	yö̲'-pä'	yö̲'	me̲'	me̲'-pä'
བཞག་ / འདུག་	འདུག་གས་	འདུག་	མི་འདུག་	མི་འདུག་གས་
sha̲'/tu̲'	tu̲'-kä'	to̲'	mi̲ntu'	mi̲ntu'-kä'
ཡོད་རེད་	ཡོད་རེད་པས་	ཡོད་རེད་	ཡོད་མ་རེད་	ཡོད་མ་རེད་པས་
yo̲:re'	yo̲:re'-pä'	yo̲:rä'	yo̲:mare'	yo̲:mare'-pä'

• The inferential perfect.

The auxiliary བཞག་ *bzhag* /sha̲'/ 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 tu̲') 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.: བློ་བཟང་ལག་ས་འདིར་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་པ་གསར་པ་མང་པོ་བརྩིགས་ཡོད་རེད། khāngpa sārpa mạngpo kyạp yọ: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 ནད་ na "to be sick" or མཐོང་ thong "to see", the egophoric perfect aspect may not be used. Even some volitional verbs such as ཟ་ "eat", ལྟ་"look" are not compatible with the egophoric perfect. In this case, one must instead use the perfective forms.

Ex.: ང་ནད་བྱུང་། nga nạ-cung "I fell ill, I have fallen ill."
and not * ང་ནད་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། nga chīn-payin "I have gone (there)."
and not * ང་ཕྱིན་ཡོད།

However with some volitional verbs[113] such as བཟོ་"prepare", འབྲི་ "write", སྡོད་"stay", etc. the egophoric aspect frequently occurs.

Ex.: ངས་ཁ་ལག་བཟོས་ཡོད། ngä' khāla' sọ̈' yö' "I have prepared the food." (the food is here, ready)
ངས་ཡི་གེ་བྲིས་ཡོད། ngä' yịke thrị'-yö' "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་བསྡད་ཡོད། nga nang-la tä'-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་ཞེབས་ཡོད་མ་རེད། "He hasn't gone" rather than ཁོང་མ་ཞེབས་པ་རེད།.

Nevertheless, perfective forms may be used to emphasize the subject's refusal to perform the action: ང་(དས་)མ་ཕྱིན། "I didn't go (even though I was supposed to)."[114].[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 ཡ་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་བཏང་གི་རེད། khang' tāng-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། khaṅg' tāṅg-pare' "It's snowed." or "it snowed." (a definite fact)

ལྷ་སར་གངས་མང་པོ་བཏང་གི་ཡོད་མ་རེད། lhāsar khaṅg' maṅgpo tāṅg-kiyo:mare'
"In Lhasa, it doesn't snow much." (general fact)

ཁོས་རི་མོ་སྙིང་རྗེ་པོ་ཅིག་བྲིས་པ་རེད། khō' rimo nyiṅg cepo cig' thri'-pare'
"He drew a pretty picture." (definite fact).

༡༩༦༩ ལོར་མིས་ཟླ་བའི་སྐང་ལ་གོམ་པ་བརྒྱབ་པ་རེད།
chiktōng kupkya thrukcu reku lor mi' tawä: kaṅ-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་། khaṅg' tāṅg-song "It snowed." (I saw it snowing)
གངས་བཏང་གི་འདུག khaṅg' tāṅg-kitu' "It's snowing." (I can see it snowing)
རི་མོ་སྙིང་རྗེ་པོ་ཅིག་བྲིས་སོང་། rimo nyiṅg cepo cig' 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་ནོར་བུ་གླིང་གར་འགྲོ་གི་འདུག nga norpu liṅkar tro-kitu'
"I'm going to the Norbu lingka." (I see myself going there in a dream, in a film, etc.)
ངས་ཤ་བཟས་སོང་། ngä' shā sä'-song "(Dammit) I've eaten meat."
ངས་འཇུ་བསད་སོང་། ngä' 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 ཉོ་ kho to hear, མཐོང་ thōng to see, ན་ na to be ill, etc.) and affect (such as དགའ་ ka love, ཤེད་ 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 nga na-kitu' "I'm ill, I'm in pain." (I feel it)
ངས་དྲན་གྱི་འདུག ngä' thrän-kitu' "I remember!" (I can testify to it)

ང་གྲོད་ཀྱི་རྒྱས་ཀྱི་འདུག	nga̲ thrö̲ko' tō'-kitu'	"I'm hungry." (I feel hunger)
*ཁོ་ན་ཏེ་འདུག	khō na̲-kitu'	
*ཁོ་གྲོད་ཀྱི་རྒྱས་ཀྱི་འདུག	khō thrö̲ko' 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.[115] The two sentences would be correctly expressed, using the inferential mood (explained immediately below), as:

ཁོ་ན་བཞག	khō na̲-sha'	"He's ill, he's in pain."
ཁོ་གྲོད་ཀྱི་རྒྱས་བཞག	khō thrö̲ko' 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་བཀྲ་བཞག — khan̲g' tāng-sha'
"Look, it's snowed!" (I can see the traces)

རི་མོ་སྙིང་རྗེ་པོ་ཅིག་བྲིས་བཞག — ri̲mo nyīng ce̲po cī' thri̲'-sha'
"He's drawn a pretty picture." (I've just come across it)

དར་རྒྱས་གསར་པ་མང་པོ་བཙུགས་བཞག — thar̲co' sārpa ma̲ngpo tsū'-sha'
"They've put up a lot of prayer-flags."

སྤོས་མང་པོ་སྤར་བཞག — pō̄' ma̲ngpo 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་འཇུ་བསད་བཞག — ngä̲' pu̲ sā̄'-sha' "Why, I've killed an insect."

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), ཡ་ཡིན་ -payin (perfective), ཡོད་-yö' (perfect).

Ex.:	ངས་རྩམ་པ་ཉོ་གི་ཡིན།	ngä' tsāmpa nyo̲-kiyin	"I'll buy some tsampa."
	ངས་རྩམ་པ་ཉོས་ཡོད།	ngä' tsāmpa nyö'-yö'	"I've bought some tsampa." (perfect)
	ངས་རྩམ་པ་ཉོས་པ་ཡིན།	ngä' tsāmpa nyö'-payin	"I bought some tsampa." (perfective)
	ང་ནོར་བུ་གླིང་ཁར་འགྲོ་གི་ཡོད།	nga no̲rpu lingkar tro̲-kiyö'	"I go (*or* I am going) to the Norbu lingkha palace." (now or habitually)
	ངས་ཤ་བཟས་པ་ཡིན།	ngä' shā sä'-payin	"I ate some meat."
	ངས་འབུ་བསད་པ་ཡིན།	ngä' pu̲ sā'- payin	"I've killed an insect." (intentionally)

• The receptive egophoric

The "receptive" (non-intentional) auxiliary བྱུང་ chu̲ng, 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་བརླག་བྱུང་། "I've lost (it)" but rather ངས་བརླག་སོང་། since the verb "to lose" implies a "distancing" from the speaker.

Ex.:	ང་ནད་བྱུང་།	nga na̲-cung	"**I** fell ill."
	ཁོས་ང་ལ་ཁ་བའ་བ་ཁྱང་བྱུང་།	kho̲' nga̲-la khāpar tāng-cung	"He phoned **me.**"
	ངས་འཇའ་གསུམ་མཐོང་བྱུང་།	nga̲' ca̲ sūm thōng-cung	"**I** saw three rainbows."
	ཁོང་གིས་ང་སྨན་ཁང་ལ་ཁྲིད་བྱུང་།	khōng-ki' nga̲ mā̲nkang-la thri̲'-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་ཀ་གོ་བྱུང་།	ngä hā kho̲-cung	"**I** understood." or "I have understood."
	ངས་ཀ་གོ་སོང་།	ngä hā kho̲-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་ནན་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་གྲྭ་ལ་འགྲོ་གི་ཡོད།	ngä: phumo lāptrar tro-kiyö' "My daughter goes to school."
ཁོང་ངའི་ནང་ལ་ཡང་ས་ཕེབས་ཀྱི་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 ག -ka (for the future) and ད -pa (for the past) after each of the alternative sentences.

Ex.:

གསོལ་ཇ་བཀྱག་ག ཁོ་ཕི་བཀྱག་ག	sō:ca kyā'-ka khōpi kyā'-ka "Shall I bring you tea or coffee?"
ཚམ་ཚམ་ལ་ཕེབས་ག་ ནང་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 སྦྱོང་ཚན།

10.4.1 Rewrite the following sentences in the inferential perfect.

๑) ཨ་མས་མོག་མོག་བཙོས་པ་རེད།

๒) ཁོང་གིས་ཡི་གེ་བྱིས་པ་རེད་པས།

๓) རྒྱ་རྒྱས་ཀ་ལག་མང་པོ་བཟས་པ་རེད།

๔) རྒྱ་རྒྱ་སྐྱིད་ཁར་ཕྱིན་པ་རེད།

๕) ཁོས་ཚང་བཏུངས་པ་རེད།

10.4.2 Rewrite the above sentences in the negative.

10.4.3 Translate into Tibetan:

1. How are you? Please sit down, have some tea.
2. I won't have any tea. I'll drink some chang.
3. Are you working a lot these days? — No, I'm not working much.
4. Have you eaten? — Yes, I've eaten, thank you.

10.4.4 Answer the following questions in the negative, as follows:

ཁྱོད་རང་མོག་མོག་བཟོ་གས། > ང་མོག་མོག་བཟོ་གི་མིན།

༢) ཁོང་ཚོས་ཆང་བཏུངས་སོང་ངས། > .....

༣) རྡོ་རྗེ་སློབ་གྲྭར་འགྲོ་གི་ཡོད་རེད་པས། > .....

༤) ཁ་ས་ཁྱོད་རང་ཆང་བཏུངས་པས། > .....

༥) ཐུམ་བཟང་ལགས་གསོལ་ཇ་མཆོད་ཀྱི་རེད་པས། > .....

༦) ཆུའི་ནང་ལ་ཉ་འདུག་གས། > .....

༧) སྐོལ་མ་ལགས་ཀྱིས་ཞལ་ལག་བཟོས་གནང་འདུག་གས། > .....

༨) ཁྱོད་རང་དེང་སང་སྐྱིང་གར་ཕེབས་ཀྱི་ཡོད་པས། > .....

"Pilgrimage"

གནས་མངལ།

Grammar aims བརྡ་སྤྲོད་རིག་པའི་དམིགས་ཚད།

- The auxiliaries of probability
  - _ ཡོད་པ་འདུ་ yödpatra, ཡོད་ཀྱི་རེད་ yökire', ཡོད་ས་རེད་ yösare'.
  - _ ཡིན་པ་འདུ་ yinpatra, ཡིན་ཀྱི་རེད་ yinkire', ཡིན་ས་རེད་ yinsare'.
- Nominalizing suffixes
- The nominalizers ཡ་ -ya' and ཀྱུ་ -kyu.
- The connective:V+ ཙང་ -tsang "because".
- Presentations of secondary verbs.
- The modal verbs ཐུབ་thūp, སི་ sī' "to be able"

།།ལུང་པ་རེ་རེར་སྐད་ལྷགས་རེ་རེ། བླ་མ་རེ་རེར་ཆོས་ལྷགས་རེ་རེ།།

"Each valley has its dialect, each lama has his religion." (proverb)

CD I • Tr. 31-32

11.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨོ་བཟང་ ། རྡོ་རྗེ་ལགས་ཟླ་བ་སྟན་མ་ (སྟ་མ་) ཞྭེད་རང་གཱ་པར་ཕེབས་པ།

རྡོ་རྗེ་ ། ང་གནས་མངལ་ལ་ཕྱིན་པ་ཡིན།

ཨོ་བཟང་ ། གཙང་གནས་ལ་ཕེབས་པ། སྤྱི་གནས་ལ་ཕེབས་པ།

རྡོ་རྗེ་ ། དུས་ཆོད་མང་པོ་མེད་ཙང་གཙང་གནས་དང་སྤྱི་གནས་ལ་འགྲོ་ཐུབ་མ་བྱུང་།

ཨོ་བཟང་ ། འོ་ན་གཱ་པར་ཕེབས་པ།

རྡོ་རྗེ་ ། ཡུ་ས་དང་ཡུ་སའི་ཉེ་སྐོར་ལ་ཕྱིན་པ་ཡིན།

ཨོ་བཟང་ ། དབུས་ཁྲལ་ལ་མངལ་རྒྱུ་མང་པོ་ཡོད་པ་འདུ།

རྡོ་རྗེ་ ། མང་པོ་ཞེ་དྲགས་འདུག གཅོ་བོ་ ཡུ་ སའི་ རྩ་ ཁང་ དང་ སེ་ ར། འབྲས་སྤུངས། དགའ་ ལྡན་ དང་ ཅུ་ པོ་ བྱང་། ནོར་ བུ་ ཕྱིང་ཁ། ད་ གཱ་ ནང་ བཞིན་ ཡུ་ སའི་ ཉེ་ འདབས་ ལ་ དགོན་ པ་ རྒྱང་ རྒྱང་ མང་ པོ་ མངལ་ ཡག་(རྒྱུ) འདུག

ཨོ་བཟང་ ། དགའ་ལྡན་ལ་གཱ་འདུས་ཟེ་ཕེབས་པ།

རྡོ་རྗེ་ ། ཐོགས་པོའི་མོ་ཤའི་ནང་ལ་ཕྱིན་པ་ཡིན།

Pronunciation

- to̲rce-la' ta̲wa ngā̲ma khyērang kha̲par phēp-pa

- nga̲ nā̲ncä:-la chī̲n-payin

- tsāngnä'-la phēp-pa, lhōnä' la phēp-pa

- thü̲tsö' ma̲ngpo me̲'-tsang, tsāngnä'-tang lhōnä' tro̲ thūp-macung

- o̲na kha̲par phēp-pa

- lhāsa-tang lhāsä: nye̲kor-la chī̲n-payin

- ü̲ khü̲:-la cä̲:-kyu ma̲ngpo yö̲patra

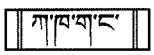
- ma̲ngpo she̲tra' tu̲', tsōwo lhāsä: chö̲:kang, sēra, trä̲pung, ka̲ntän-tang tsē phōtrang no̲rpu lī̲ngka tha̲ka na̲ngshing, lhāsä: nye̲ntap-la ko̲mpa chūngcung ma̲ngpo cä̲:-ya̲' (kyu̲) tu̲'

- ka̲ntän-la kha̲nträs phēp-pa

- thro̲kpö: mo̲trä: na̲ng-la chī̲n-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[116] of Lhasa, the monasteries of Sera, Gandän and Dräpung, the Potala Palace and the gardens of the Norbu lingkha. 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་གསར།

གཙོ་བོ་ tsōwo	(adj.) main
དཔག་ཚད་བཞིན་ thaka nangshin	(adv.) in the same way
གནས་མཇལ་ nā̲ncä:	(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
དུས་ཚོད་ thütsö'	(n.) time
ཉེ་སྐོར་ nyekor	(n.) surroundings
ཉེ་འདབས་ nyentap	(n.) vicinity, environs
དགོན་པ་ könpa, kompa	(n.) monastery
ཕོ་བྲང་ phōtrang	(n.) palace
མོ་ཏ་ motra ཕེབས་ཏེ་ phēptro (H)	(n.) car
ལྕང་འཁོར་ lāngkor (L)	(n.) car
ཡག་ ya'	(part.) *nominalizer*
ཀྱུ kyu	(part.) *nominalizer*
གཅདས་རེ་ khanträs	(pron.) how?
ཙང་ tsāng/ -tsang	(co.) because
ཡོད་པ་འདྲ་ yöpatra	(aux.) there probably is/are
ཐུབ་ thūp	(v. mod.) to be able

Proper nouns

ལྷོ་གནས་ lhōnä'	Lhokha pilgrimage
གཙང་གནས་ tsāngnä'	Tsang pilgrimage
རྩེ་ཕོ་བྲང་ tsē phōtrang	"Summit Palace", another name of the Potala, residence of the Dalai Lamas
ནོར་བུ་གླིང་ཀ་ norpu lingka	Norbu lingkha, summer palace of the Dalai Lamas
ཇོ་ཁང་ chö:kang	Jhokhang (main temple of Lhasa)
དབུས་ཁྱུ་ ü' khü:	Region of Central Tibet
སེ་ར་ sēra	Sera, a major monastery north of Lhasa
འབྲས་སྤུངས་ träpung'	Dräpung, major monastery west of Lhasa
དགའ་ལྡན་ kantän	Gandän, major monastery 30 km east of Lhasa

11.3 Remarks འགེལ་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་འདུག་ yöpatra	ཡོད་ཀྱི་རེད་yökire'	ཡོད་ས་རེད་ yösare'
and the negatives:	མེད་པ་འདུག་ mepatra	ཡོད་ཀྱི་མ་རེད་yökimare'	ཡོད་ས་མ་རེད་yösamare'

• The essential copulas:

	ཡིན་པ་འདུག་yinpatra	ཡིན་ཀྱི་རེད་yinkire'	ཡིན་ས་རེད་yinsare'
and the negatives:	མིན་པ་འདུག་mänpatra	ཡིན་ཀྱི་མ་རེད་yinkimare'	ཡིན་ས་མ་རེད yinsamare'

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".

Ex.:	མི་མང་པོ་ཡོད་པ་འདུག	mi mangpo yöpatra	"There must be a lot of people."
	འབྲོག་པ་ཡོད་ཀྱི་རེད།	trokpa yökire'	"There must be some nomads."
	ཁོང་རྒྱ་མི་ཡིན་ཀྱི་རེད།	khōng kyami yinkire'	"He must be Chinese."

There is a slight difference between the auxiliaries formed with འདུག་ 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་འགྱོ་ · 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.

Ex.:	འགྲིག་གི་ཡོད་པ་འདུག	trij'-kiyöpatra	"It must be all right."
	ཁོང་ཕེབས་ཀྱི་ཡོད་ས་རེད།	khōng phēp-kiyösare'	"He will probably come."
	རྐྱག་རྫུན་བཤད་ཀྱི་ཡོད་ཀྱི་རེད་	kyāktsün shä'-kiyökire'	"[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; སྐྱུ་ kyu̲;, མཁན་ khān, ས་ sā, སྟངས་ tāng, ཚུལ་ tshū̲:, སོལ་ sō̲:, ཡ་ ya̲' (*L) and འདྲོག་ nkyo̲' (*L)[117].

Most of these suffixes are used for three main purposes:

- They form **nominal clauses**[118] 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**[119] 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+yi̲n (see Lesson 7.3.2), མཁན་ཡིན་ khān+yi̲n (see Lesson 20.3.1), སྐྱུ་ཡིན་ kyu̲ + yin and ཡ་ཡིན་ ya̲'+yi̲n (see Lesson 28.3.1), etc.

11.3.3 The nominalizers ཡ་ ya' *and* སྐྱུ་ kyu

The suffixes ya' and kyu are associated only with the present-future form of the verb.

Ex.: ཞུ་ཡ་ shu̲-ya' but not * ཞུས་ཡ་ shu̲'-ya'
ཟ་ཡ་ sa̲-ya' but not * བཟས་ཡ་ sä̲'-ya'
བཏྲ་ཡ་ tā-ya' but not * བཏྲས་ཡ་ tā̲'ya'

The suffix ཡ་ -ya', which is sometimes spelled ཡས་ -yä', does not occur in Literary Tibetan, which instead uses the nominalizer པ་ pa. The form སྐྱུ་ -kyu, on the other hand, is used both in Spoken Tibetan and in the literary language.

- The functions of ཡ་ 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.[120]

འབྲི་ཡག་ "that (which) needs to be written, that (which) one writes", འདུལ་ཡག་ (L.: འདུལ་ཡག་) "that (which) is to be offered, that (which) one offers", མཇལ་ཡག་ "that (which) is to be visited, that one visits", བཟོ་ཡག་ "that (which) is to be built, that (which) one builds".

Ex.: དཀར་ཡོལ་བཀྲུ་ཡག་དེ་ཚོ་གཅིག་ཡོད་རེད། "Where are the cups to be washed?"
ཅ་ལག་ཁྱེར་ཡག་དེ་ཚོ་ཕ་གིར་འདུག "The things (that have) to be taken are over there."
ཕྱག་དེབ་ཕུལ་ཡག་(འདུལ་ཡག་)འདི་ཁྱེར་ཡོད་བས། "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", ཕུལ་ཡག (L.: འདུལ་ཡག) "(the fact of) offering", མཇལ་ཡག་ "(the fact of) visiting", བཟོ་ཡག་ "(the fact of) constructing, construction".

Ex.: དེབ་ཁྱེར་ཡག་བརྗེད་བཞག "I've forgotten to bring the book."
སློབ་སྦྱོང་བྱེད་ཡག་དེ་གལ་ཆེན་པོ་རེད། "Studying is very important."
དགོན་པ་ཆུང་ཆུང་མང་པོ་མཇལ་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 རྒྱུ་ 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་ཁྱེར་རྒྱུ་བརྗེད་བཞག "I've forgotten to bring the book."
དགོན་པ་ཆུང་ཆུང་མང་པོ་མཇལ་རྒྱུ་འདུག "There are many small monasteries to visit."

11.3.4 The conjunction ཙང་ -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་ཙང་ yi̲n-tsang, ཡོད་ཙང་ yö̲'-tsang. However, the following combinations are incorrect: *རེད་ཙང་ re̲'-tsang, *ཡོད་རེད་ཙང་ yo̲:re'-tsang, *འདུག་ཙང་ tu̲'-tsang.

Ex.: དུས་ཆོད་མང་པོ་མེད་ཙང་ང་འགྲོ་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.

དས་རྒྱ་གར་སྐད་ཡག་པོ་མ་ཤེས་ཙང་དཀའ་ལས་ཡག་པོ་བྱེད་ས་རེད།
"That may be difficult because I don't speak Hindi well."
ད་རེས་ང་ཡུ་རོབ་ལ་འགྲོ་ཡག་ཐེངས་དང་པོ་ཡིན་ཙང་རྒྱུས་ཞེ་དགོས་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", ཐུབ་ thūp "to be able", སྲིད་ sī' "to be possible", ཆོག་chō' "to be allowed", ཤེས་ shē' "to know", རྩུལ་ nü' "to dare", འདོད་ tö' "to want, wish", སྙིང་འདོད་ nyīngtö' "to wish", བསམ་ sām "to think", རྩིས་ tsī' "to intend, plan".

There are also a number of "tense-aspect" verbs:

ཚར་tshār "to finish", བསྡད་ tä' "to stay", རན་ rän "to be time to", འགྲོའོ་(གྱངས་) tro: "to be about to", ཆོག་ཆོག་ chō'co' "to be ready to", ལོང་ long "to have the time to", as well as the directional verbs ཡོང་ yong "to come"(action towards) and འགྲོ་ tro "to go" (action away from).

As in English, the modal verbs are defective[121] 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 ཐུབ་ thūp *"to be able", "can",* སྲིད་ sī' *"to be possible", "may".*

When combined with modal verbs, the main verb must be in the present-future. The past form is incorrect.

Ex.: རྩོག་དུ་ཡོང་སྲིད་ཀྱི་རེད། "There may be problems (later)."
རྒོ་ལགས་ལང་ཐུབ་ཀྱི་མི་འདུག "This grandmother can't get up."
ས་ཁུལ་དེར་འགྲོ་ཐུབ་མ་བྱུང་། "I couldn't go to that area."
(In this case it would be incorrect to say * ས་ཁུལ་དེར་ཕྱིན་ཐུབ་མ་བྱུང་།)

ཐུབ་ thūp is compatible with most non-intentional auxiliaries: ཐུབ་ཀྱི་རེད་ thūp-kire', ཐུབ་ཀྱི་ཡོད་རེད་ thūp-kiyo:re', ཐུབ་ཀྱི་ཡོད་thūp-kiyö', ཐུབ་བྱུང་thūp-cung, ཐུབ་སོང་thūp-song, ཐུབ་པ་རེད་thūp-pare', ཐུབ་བཞག་thūp-sha', ཐུབ་ཡོད་རེད་ thūp-yo:re'. It is usually incompatible with the following egophoric auxiliaries *ཐུབ་ཡོད་ thūp-yö, *ཐུབ་པ་ཡིན་thūp-payin *ཐུབ་ཀྱི་ཡིན་thūp-kiyin. The compatibility of སྲིད་ sī' with auxiliary verbs is relatively restricted. As a rule, only the forms སྲིད་ཀྱི་རེད་ sī'-kire' and སྲིད་པ་རེད་ sī'-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 སྦྱོང་ཚན།

11.4.1 Translate into English:

๑) ཁྱེད་རང་ཁ་ས་གར་རེ་གནང་ཡ།

๒) ཁྱེད་རང་སློབ་གྲྭར་ཕེབས་པས།

๓) ཁོང་ཚོ་གནས་མཇལ་ལ་ཕེབས་པ་རེད།

๔) ཁོ་རྒྱ་གར་ལ་གཏ་འདུས་རྩེ་ཕྱིན་པ་རེད།

๕) ཟླ་བ་རྒྱ་ནག་ལ་སློབ་སྦྱོང་བྱེད་ཀྱི་ཡོད་རེད།

๖) ཁོང་ནང་ལ་བཞུགས་མི་འདུག གཏན་ཕེག་པ་རེད།

๗) རྩོ་རྗེ་ལ་ལས་ཀ་མང་པོ་ཡོད་ཀྱི་རེད།

๘) ཁ་ལག་ཟ་ཡག་འདུག་གས།

๙) དེབ་ཕྱོ་ཡག་ཡོད་པས།

๑๐) ལམ་ཁག་ཡག་པོ་མེད་ཙང་འགྲོ་ཐུབ་ཀྱི་མ་རེད།

๑๑) ཟླ་བཟང་གི་ནང་ལ་དཔེ་ཆ་མང་པོ་ཡོད་ཀྱི་རེད།

11.4.2 Reply to these questions as follows:

Q: ཁྱེད་རང་དགོན་པར་ཕེབས་པས། R: དགོན་པར་འགྲོ་ཐུབ་མ་བྱུང་།

๑) ཁོང་གིས་ཞལ་ལག་བཟོས་གནང་སོང་ངས།

๒) ཁོང་ཚོ་ཟླ་ཉིན་བོད་ལ་ཕེབས་སོང་ངས།

๓) ཟླ་བཟང་གིས་ལས་ཀ་བྱས་ཡོད་རེད་པས།

๔) ཁྱེད་རང་ཞལ་ལག་མཆོད་པས།

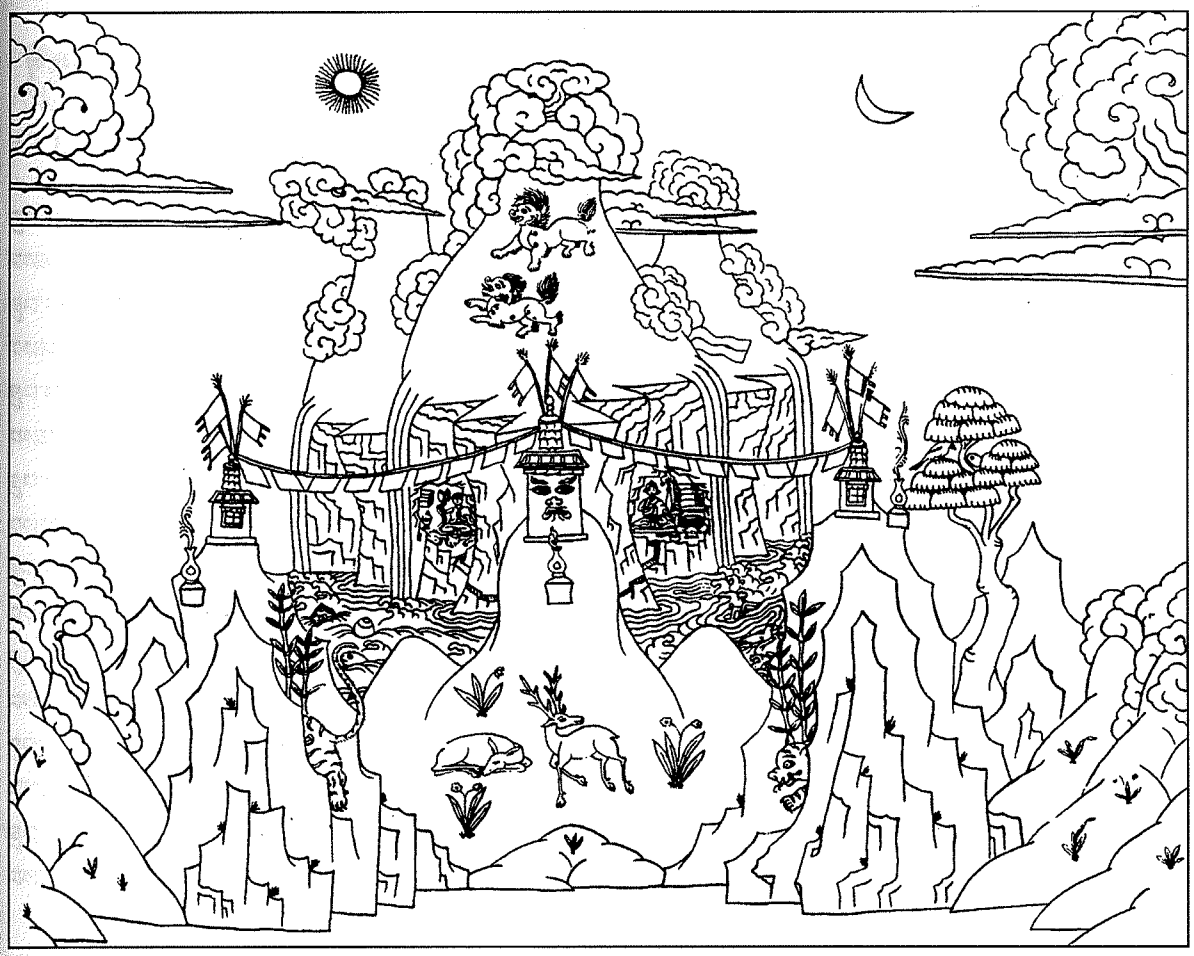
11.4.3 Translate into Tibetan:

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 དེག་གཞུང་།

The main mountains of Tibet

གངས་ཏི་སེ་ khaṅg' tīse	Kailash
ཇོ་མོ་གླང་མ་ chọmo lāngma	Jhomo langma (Everest)
གཉན་ཆེན་ཐང་ལྷ་ nyāncen thāngla	Nyänchen thangla
ཡར་ལྷ་ཤམ་པོ་ yaṛla shāmpo	Yarla shampo
མཆ་ཆེན་སྤོམ་ར་ mācen pōmra	Machen pomra
ཨ་མྱེས་མཆ་ཆེན་ āmnye' mācen	Amnye machen
ཇོ་མོ་ལྷ་རི་ chọmo lhāri	Jhomo lhari
ཤེས་ཀ་སྤང་མ་ shīsha pāngma	Shisha pangma
གདང་ལ་ taṅgla	Dangla
གངས་ཆེན་མཛོད་ལྗོངས་ khaṅgcen tsọ̄nga	Ghangchen dzönga (Kanchenjunga)
གངས་དཀར་རི་བོ་ khaṅgkar riwo	Ghongkar riwo



Pilgrimage

The main lakes of Tibet

ཡར་འབྲོག་གཡུ་མཚོ་ ya:mtro yūmtso	Yamdro yumtsho
མཚོ་སྔོན་པོ་ tshō ngōnpo	The Blue Lake, Qinghai (Chin.), Kokonor (Mong.)
མཚོ་མ་ཕམ་ tshō mapam	Manasarowar
གནམ་མཚོ་ཕྱུག་མོ་ nāmtso chūkmo	Namtsho, Heaven Lake
ལྷ་མོའི་ཐ་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).

ཡར་ལྷུང་ས་གཙང་པོ་ yarlung tsāngpo	Brahmaputra
རྟ་མཆོག་ཁ་འབབ་ tāco' khāpap	alternative name of the Brahmaputra
སེང་གེ་ཁ་འབབ་ sēnge khāpap	Indus (Chin. Shiquanhe)
གླང་ཆེན་ཁ་འབབ་ lāngcen khāpap	Sutlej (Chin. Xiangquanhe)
མ་ཆུ་ mācu	Yellow River (Chin. Huanghe)
རྩ་ཆུ་ tsacu / ཟ་ཆུ་tacu	Mekong (Chin. Lancangjiang)
འབྲི་ཆུ་ tricu	Blue River (Chin. Changjiang)
རྒྱ་མོ་དྲུལ་ཆུ་ kyamo ngūcu	Salween (Chin. Nüjiang)
སྐྱིད་ཆུ་ kyīcu	Kyichu ("River of Happiness") or ལྷ་སའི་གཙང་པོ་ Lhasa River

"The football match"

རྐང་རྩེད་སྤྲོ་ལོ།

Grammar aims བརྡ་སྤྲོད་རིག་པའི་དམིགས་ཚད།

- The complement of verbs of motion: གིར་-ka:.
- The time.
- Omitting the ergative case.
- Omitting the subject.
- The various meanings of གཅིག་ ci'.

CD I • Tr. 33-34

12.1a Dialogue དྲི་བ་དྲིས་ལན།

ཐུབ་བསྟན་ ཁ་པར་འགྲོ་གཅི།
བསམ་གཏན་ སྤྱི་ལོ་བཤུ་གར་འགྲོ་གི་ཡིན།
ཐུབ་བསྟན་ ཁ་པར་ཡོང་རིལ།
བསམ་གཏན་ སྤྱི་སྒྲིང་ཁར།
ཐུབ་བསྟན་ ཁ་གཏད་སུ་དང་སུ་རིལ།
བསམ་གཏན་ ང་ཚོའི་སྒབ་གྲྭ་(སློབ་གྲྭ་)དང་གོང་ཁྲེར་ལྷ་སའི་ནུ་ཁག་རིལ།
ཐུབ་བསྟན་ ཨོ། བྱས་ན་ཤུད་མོ་ཆེན་པོ་ཡོད་རིལ། ཆུ་ཚོད་གཅིག་ལ་འགོ་ཚུགས་ཀྱི་རིལ།
བསམ་གཏན་ ཆུ་ཚོད་གཉིས་པར་ཚུགས་ཀྱི་རིལ།
ཐུབ་བསྟན་ བྱས་ན་ཁེལ་བ་མི་འདུག
བསམ་གཏན་ ཇ་གང་འཐུང་གར་འགྲོ།
ཐུབ་བསྟན་ ངོང་རིལ།
བསམ་གཏན་ ཁྲེད་རང་གི་རྐང་གི་རིལ་(རྐང་འགོར་) གཡར་བཞག་ཡོད།
ཐུབ་བསྟན་ སྐབས་རྩིས་ཁང་གི་མདུན་ལ་བཞག་ཡོད།
བསམ་གཏན་ ཐ་མག་ཏོ་གི་ཡིན། དངུལ་གཅིག་གཡར་དུ་(ཉིར་)།
ཐུབ་བསྟན་ ཡིན་དུ་ཡིན། འདའི་(འདིར) ཡོད།
བསམ་གཏན་ དུ་ཆུ་ཚོད་གཉིས་པ་ཟིན་པར་སྐར་མ་''བཅུ་རིལ། ང་གཉིས་མགོ་གས་ཡོ་འགྲོ

Pronunciation

- khapar tro-ka ?
- pōlo tā-kar tro-kiyin
- khapar yo:rä' ?
- pōlingkar
- khāptä' sū-tang sū rä'
- ngatsö: lāptra-tang throngkyer lhāsä: ruka' re'
- o chä'-na tāmo chēnpo yo:re' chūtsö' khatsö'-la ko tshū'-kirä'
- chūtsö' nyīpar tshū'-kire'
- chä'-na thrella mintu'
- cha khang tūng-kar tro
- ong re'
- khyērang-ki tāngkari: khapar sha'-yö'
- māntsikang-ki tün-la sha'-yö'
- thāma' nyo-kiyin ngū: cī' yār-ta
- yin-ta yin, tä:-yö'
- tha chūtsö' 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!

CD I • Tr. 35-36

12.1b Text རྩོམ་ཡིག

ངའི་གྲོགས་པོ་རྡོ་རྗེ།

།།ཨཱ། བུ་རྡོ་རྗེ་ལོ་བརྒྱད་རེད། ཁོང་གི་ནང་གྲོང་གསེབ་ལ་ཡོད་རེད། ད་ལྟ་ཁོང་ལྷ་སར་ཁོང་གི་ཨ་ཕྱུ་ལགས་ཀྱི་ཁང་པར་བསྡད་ཡོད་རེད། ཁོང་ལྷ་སར་སྐྱེབས་ནས་ལོ་གཅིག་ཕྱིན་པ་རེད། ཁོང་སློབ་གྲྭར་འགྲོ་གི་ཡོད་རེད། དབྱར་ཁ་དང་དགུན་ཁ་གྱང་སང་ཟླ་བ་གཅིག་ཙམ་ཡོད་རེད། གྱང་སང་ལ་ཁོང་གྲོང་གསེབ་ལ་ཕྱུ་ལགས་དང་ཨ་མ་ལགས་མཇལ་གནང་འགྲོ་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 ཚིག་གསར།

གཞུང་ཚབ་ཁང་ shu̲ngtsapkang	(n.) embassy
དངུལ་ཁང་ ngǖ:kang	(n.) bank
ཚང་ཁང་ chāngkang	(n.) bar
དཔེ་མཛོད་ཁང་ pēntsökang	(n.) library
སྒྲ་ཁང་ tra̲kkang	(n.) post office
འདུ་ཁང་ tu̲kang	(n.) assembly hall of a monastery
སྨན་ཁང་ mān̄kang	(n.) hospital
མཁྱེན་ཁང་ trö̲nkang	(n.) hotel
པར་ཁང་ pārkang	(n.) printers
ཚོང་ཁང་ tshōngkang	(n.) shop, store
ཇ་ཁང་ cha̲kang	(n.) teashop
འཁྲིམ་སྐྱོན་ཁང་ tre̲mtönkang	(n.) museum
སྐྲ་ཁང་trākang སྐྲ་བཟེར་ཁང་ trāsharkang (L)	(n.) hairdresser
ལྷ་ཁང་ lhākang	(n.) shrine, chapel
སྟོན་གར་ཁང་ tö̲karkang	(n.) theatre
ཁྲིམས་ཁང་ thrīmkang	(n.) courthouse
སྐྱོག་བརྙན་ཁང་ lō'nyänkang	(n.) cinema
ཟ་ཁང་ sa̲kang	(n.) restaurant.
སྐྱོག་ཁང་ lōkkang	(n.) hydroelectric plant

སློབ་གྲྭ་འབྲིང་བ་ lōptra tri̲ngnga	(n.) secondary school
སློབ་གྲྭ་ཆེན་མོ་ lōptra chēnmo	(n.) university
སློབ་གྲྭ་ཆུང་ཆུང་ lōptra chūngcung	(n.) primary school
རྐང་གཤེལ་ kāngkari:, tāngkari རྐང་འཁོར་ kāngkor (L)	(n.) bicycle
སྦག་སྦག་ pa̲kpa'	(n.) motor cycle
ཐ་མག་ thāma' བཞེས་ཐག་ she̲ta' (H)	(n.) cigarette, tobacco
རྐང་རྩེད་སྤོ་ལོ་ kāngtse pōlo	(n.) football
སྤོ་ལོ་ pōlo	(n.) ball
དངུལ་ ngū: ཕྱག་དངུལ་ chā'ngü: (H)	(n.) money, silver
སྐར་མ་ kārma	(n.) star, minute
སྐར་ཆ་ kārca	(n.) second
ཕྱེད་ཀ་ chēka	(n.) half
ཆུ་ཚོད་ chūtsö' ཕྱག་ཚོད་ chā'tsö'(H)	(n.) hour, watch
རྟོག་མོ་ tāmo གཟིགས་མོ་ si̲kmo (H)	(n.) show, performance
དཔུག་ru̲ka'	(n.) team, brigade
ཐ་བ་ tāwa	(n.) doctrine, vision
ཁ་གཏད་ khāptä'	(n.) opponent, adversary
སྲིན་པར་ si̲npar	(n.) to (*telling time*)
ཁྲེལ་བ་ thre̲lla ཐུགས་ཁྲེལ་ thūktre: (H)	(n.) urgent business
ཁྲོང་ཁྱེར་ thro̲ngkyer	(n.) town, city
ཏཱ་ tā (1) / བཏཱས་tā̆' (2) / རྟོས་ tō̆' (3)	(v.) – [vol., ED] to look at – [vol., EA] to read
ཉོ་ nyo̲ (1) / ཉོས་ nyö̲' (2,3)	(v.) [vol., EA] to buy
གཟིགས་ si̲' (H)	(v.) – [vol., EA] to buy – [vol., ED] to look at – [inv., EA] to see
འཚོང་ tshōng (1) / བཙོང་ tsōng(2,3)	(v.) [vol., EA] to sell
བཞག་ sha̲'	(v.) [vol., EA] to put, place
གཡར་ yār	(v.) [vol., EDA] to lend, borrow
གཡར་གནང་ yār nāng (H)	(v.) [vol. EDA] to lend, borrow
འགོ་ཚུགས་ ko̲ tshū'	(v.) [inv., A] to begin
འགོ་བཙུགས་ ko̲ tsū' དབུ་བཙུགས་ ū tsū' (H)	(v.) [vol., EA] to begin
ཚར་ tshār	(v.) [vol., EA] to end
བྱས་ན་ chä̲'-na	(idiom.) and so

Proper nouns

སྤོ་ལིང་ཁ་ pōlingka	"Polingkha" Stadium
སྨན་རྩིས་ཁང་ mān̄tsikang	Mäntsikhang, hospital of traditional medicine in Lhasa

12.3 Remarks འགྲེལ་བཤད།

12.3.1 The suffix གར་ -kar

This verb suffix, which may be spelled either གཱ་ -ka' or གར་ -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 རྟ་གར་ tā-kar, "to watch", and not *བལྟས་གར་ tā'-kar. In Literary Tibetan, this suffix is replaced by the forms བར་ pār and བར་ wa.

Ex.: སྤོ་ལོ་རྒྱ་གར་འགྲོ་གི་ཡིན།

pōlo tā-kar tro ki-kiyin

"I'm going to watch the soccer match."

ཁོང་ཐྲོམ་ལ་ཚེས་ཚལ་གཟེགས་གར་ཕེབས་སོང་།

khōng thrōm-la shetsä: si'-kar phēp-song

"He has gone to buy vegetables in the market (H)."

ཟླ་བ་ཁྱེད་རང་མཇལ་གར་བཅར་གྱི་རེད།

tawa 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.

ཆུ་ཚོད་གཅིག་ཚོད་རེད། chūtsö' khatsö' rä'	"What's the time?"
ཆུ་ཚོད་དང་པོ་རེད། chūtsö' thangpo re'	"It's one o'clock."
ཆུ་ཚོད་དང་པོ་དང་ཕྱེད་ཀ་རེད།	"It's half past one."
ཆུ་ཚོད་གཉིས་པ་ཟིན་པར་སྐར་མ་བཅོ་ལྔ་རེད།	"It's a quarter to two."
ཆུ་ཚོད་གཉིས་པ་ཏག་ཏག་རེད།	"It's exactly two o'clock."
ཆུ་ཚོད་གཉིས་དང་སྐར་མ་བཅོ་ལྔ་རེད།	"It's a quarter past two."
ཆུ་ཚོད་གཉིས་དང་ཕྱེད་ཀ་རེད།	"It's half past two."
ཇི་ཚོད་ག་ཚོད་ལ་ཕེབས་ཀྱི་རེད།	"At what time will he come?"
ཆུ་ཚོད་ལྔ་པ་དྲུག་པ་ལ་ཕེབས་ཀྱི་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[122] in the perfective past. However, the particle is often omitted in the present (or past imperfective) and future.

Ex.: རང་གཱ་རེ་བྱེད་ཀྱི་ཡོད། rang khare che'-kiyö'
"What are you doing?"

ཨ་མ་ལགས་མཆོད་ཚང་མཆོད་ཀྱི་རེད་པས། āma-la' chöcang chö'-kire'-pä'
"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་ཨ་བཟོ་གི་ཡོད་རེད། khōng sö:ca so-kiyo:re'
"He's making tea."

ཁོང་གིས་གསོལ་ཨ་བཟོ་གི་ཡོད་རེད། khōng-ki' sö: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[123] comes first, while the patient figures just before the verb.

Ex.: ང་ཁྱེད་རང་དྲན་གྱིས། nga khyērang thrän-ki' "I remember you."[124]
ཁྱེད་རང་ང་དྲན་གྱི་འདུག་གས། khyērang nga thrän-kitu'-kä' "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་མངའ་ལ་ཕྱིན་ད་ཡིན། nga nāncä:-la chīn-payin
"I went on a pilgrimage."

ངས་གནས་མངའ་ལ་ཕྱིན་ད་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.: ཁྱེད་རང་གི་རྒྱང་གཟེའུ་ ག་བར་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.: ཁྱེད་རང་གིས་རྒྱང་གཟེའུ་ ག་བར་བཞག་ཡོད། "Where did you put (the/ your) bicycle?"

The use of both agent and possessor would be very odd:

▲ ཁྱེད་རང་གིས་ཁྱེད་རང་གི་རྒྱང་གཟེའུ་ག་བར་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.: ཁོང་ནས་མཆོད་ཀྱི་མ་རེད། "(She) never drinks."
དཔྱིད་ཌི་ནས་རེད་བས། "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 གཅིག་ ཅི་ "someone, something"

The number ཅི་ "one" has several meanings. We have already come across (in Lesson 10) the pronominal use of ཅི་. It means both "someone" and "something". On the other hand, in certain contexts, ཅི་ 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་འཛིངས་གི་ཡིན། "I'm going to have a bit of a quarrel with him."

12.4 Exercises སྦྱོང་ཚན།

12.4.1 Translate into English:

།།ང་ཕྱི་ཆུ་ཚོད་གཅིག་ཚོད་རེད། ཆུ་ཚོད་ཕྱེ་དང་ཕྱེད་ཀ་རེད། ཆུ་ཚོད་གཅིག་ལ་ཐེབས་ག ཆུ་ཚོད་དགུ་པ ཟིན་པར་སྐར་མ་བཅུ་ལ་ཡོང་གི་ཡིན། ཁྱེད་རང་སློག་བརྟན་གཟིགས་ཡག་ལ་མ་ཉེས་པོ་ཡོད་པས། དེབ་འདི་སུས་ཉོས་པ་རེད། དེབ་འདི་ངས་ཉོས་པ་ཡིན། བཀྲ་ཤིས་ལགས་ཕྱག་ལས་གནང་གར་ཐེབས་སོང་ངས། ཕྱག་ལས་གནང་གར་ཐེབས་མ་སོང་། གཟིགས་མོ་གཟིགས་གར་ཐེབས་སོང་། ང་པོ་ལེ་བཟླ་ཡག་ལ་དགའ་པོ་ཡོད། སྐྱེལ་མ ལགས་གསོལ་གྲྭམ་གཟིགས་གར་ཐེབས་སོང་ངས། ཁྱེད་རང་ལ་དཀྱལ་གཱ་ཚོད་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་.

๑) ཁོང་སློག་ཆུན་ཕྱི་ ( ) ཕྱིན་པ་རེད། ๔) ཕྱི་རྒྱལ་གྱི་མི་དེ་ཚོ་ཇི་འཛོགས་ ( ) དགའ་པོ་ཡོད་པ་འདུག

๒) རྩ་རྩེ་པོ་ལོ་ཕྱི་ ( ) དགའ་པོ་ཡོད་རེད། ๗) བཀྲ་ཤིས་མར་ཉོ་ ( ) ཕྱིན་སོང་།

๓) ཁོང་གར་རིལ་གཞོན་ ( ) དགའ་པོ་ཡོད་རེད། ๘) ཁོང་ཚོ་བླ་མ་མཇལ་ ( ) ཐེབས་སོང་།

๙) གནམ་གྱེའུ་སྤ་ཞེ་ཉོ་ ( ) ལས་སྤ་པོ་མི་འདུག ๑๐) རྩ་རྩེ་རྒྱ་གར་ལ་སྤྲུན་སྤྱི་ཐུག་ ( ) ཕྱིན་པ་རེད།

12.4.5 Write a phonological transcription of Text 12.1b.

"Arriving at the Airport"
གནམ་གྲུ་འབབ་ཐང་ལ་སྡེབས་པ།

Grammar aims བརྡ་སྤྲོད་རིག་པའི་དམིགས་ཚད།

- The conditional.
- The imperative suffix རོགས་གནང་ ro'nang.
- The construction V+ འགྱོའོ་+ Aux. "about to", "have just".

CD I • Tr. 37-38

13.1 Dialogue ཏི་བ་དྲིས་ལན།

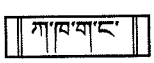
སྒོར་བཟང་ ཨ་ཁྱེའུ་ :	གཟིགས་དུ་(དང་)། དེ་འདྲའི་མཛོས་པོ།
མི་ཤེལ་ ཨ་ཁྱེའུ་ :	དཀའ་རང་། ཁེ་མ་ལ་ཡའི་རི་རྒྱུད་ཡིན་པ་འདུ།
སྒོར་བཟང་ ཨ་ཁྱེའུ་ :	ལགས་རེད། སྤྱོད་ཁའི་གནམ་ཐང་ལ་སྡེབས་འགྱོའོ་(གྲབས་)ཡོད་རེད།
མི་ཤེལ་ ཨ་ཁྱེའུ་ :	ཨོ། སྡེབས་སོང་།
གནམ་གྲུ་ཁ་ཤོ་པ་ ཨ་ཁྱེའུ་ :	གཅེས་ཤེབས་ཀོ
མི་ཤེལ་དང་སྒོར་བཟང་ ཨ་ཁྱེའུ་ :	ཐུགས་རྗེ་ཆེ། གཅེས་ཞུགས།
མཐའ་སྡུང་དམག་ ཨ་ཁྱེའུ་ :	སྐུ་ཞོག་(སྐུ་ཞབས་) ཕྱག་ཤེབས་གནང་བྱུང་། གཅན་ཤེབས་པ། ཁྱེད་རང་གི་ཕྱག་ཁྱེར་གཅན་ཡོད།
མི་ཤེལ་ ཨ་ཁྱེའུ་ :	ཨ་རན་སི་ནས་ཡོང་པ་ཡིན། ལགཅ་ཁྱེར་འདའི་(འདིར་)ཡོད།
མཐའ་སྡུང་དམག་ ཨ་ཁྱེའུ་ :	ཐུགས་རྗེ་ཆེ། གཅེས་ཤེབས།
མི་ཤེལ་ ཨ་ཁྱེའུ་ :	ལགས་སོ། གཅེས་ཞུགས།
འགག་སྒོ་ ཨ་ཁྱེའུ་ :	སྐུ་ཞོག་ཕྱག་ཤེབས་གནང་། ཕྱག་ཁྱེར་ངར་བསྐྱན་རོགས་གནང་། སྐུ་ཚས་ལ་ཕྱ་ཅ་(ཅམ་) བྱས་ན་འགྲིག་གི་རེད་པས།
མི་ཤེལ་ ཨ་ཁྱེའུ་ :	ཡིན་དུ་ཡིན། ངའི་ཅ་ལག་ཚང་མ་འདའི་(འདིར་)ཡོད། གཟིགས་རོགས་གནང་།
འགག་སྒོ་ ཨ་ཁྱེའུ་ :	ཐུགས་ཆེ། དཀའ་བསྐྱོན་རོགས་གནང་།

Pronunciation

- si'-ta tinträ' tsepo !
- thaka rang hīmalayä: rikyü' yinpatra
- la' re' lhōkä: nāmtang-la lēp tro:-yo:re'
- ō lēp-song
- khale phēp-ko
- thūkce chē khale shu'
- kūsho', chā'pe' nāng-cung
- khanä' phēp-pa. khyērang-ki chākkyer khapar yö'
- phāransi-nä' yong-payin la'kyer tä: yö'
- thūkce chē khale phēp
- la'-so khale shu'
- kūsho' chāpe' nāng chākkyer ngar tān-ro'nang kūcä'-la tā-ts chä'-na tri'-kire'-pä'
- yin-ta yin ngä: cāla' tshāngma tä: yö'. si'-ro'nang
- thūkce chē. tha, 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.



13.2 Vocabulary ཚིག་གི་ཟན།

སྐུ་ཞོ་ kūsho' སྐུ་ཞབས་ kūshap (L)	(n.) sir
སྐུ་དོ་ kūngo	(n.) Your Excellency

ལས་བྱེད་པ་ lä̱cepa (n.) official, civil servant
ཁ་ལོ་པ་ khālopa (n.) driver, pilot
དམག་མི་ mā'mi (n.) soldier
ལག་ཁྱེར་ la̱kkyer ཕྱག་ཁྱེར chākkyer (H) (n.) permit, passport
རི་སྐྱུད་ ri̱kyü' (n.) mountain range
གནམ་གྲུ་འབབ་ཐང་ nāmtru pa̱ptang (n.) airport
གནམ་ཐང་ nāmtang (n.) airport
འབབ་ཚུགས་ pa̱ptsu' (n.) station
སྒོ་ ko̱ གཟིམ་སྒོ་ si̱mko (H) (n.) door
སྐྱུད་ kyü' (n.) chain, range, *tantra*
ཅ་ལ་ cāla' ཀཱུ་ཚས་ kūcä' (H) (n.) things, belongings
གནམ་གྲུ་ nāmtru (n.) aeroplane
རི་ལི་ ri̱li མེ་འཁོར་ me̱kor (L) (n.) train
གྲུ་གཟིངས་ thru̱sing' (n.) boat
ཐད་ཕུར་གནམ་གྲུ་ thāpur nāmtru (n.) helicopter
ཇི་སྐྱོང་ཀློངས་འཁོར་ cīcö' lāngkor (n.) bus
མཛེས་པོ་ tse̱po (adj.) beautiful
མ་དགའ་ཉེས་ to̱'nye' (adj.) ugly
ད་གཅ་རང་ tha̱ka ra̱ng (adv.) really, absolutely
ཡིན་ད་ཡིན་ yi̱n-ta-yi̱n (adv.) of course, certainly
གལ་སྲིད་ khä̱si' (co.) if
ཚང་མ་ tshāngma (quant.) all
འཇོའ་ tro̱: གྲབས་ thra̱p (L) (aux.) to be about to
རོ་གས་གནང་ ro'nang (H) (aux.) *imperative*
སླེབས་ lēp (v.) [inv., A] to arrive
འཕྲིག་ tri̱' (v.) [inv., A] to be all right
བསྟན་ tān (v.) [vol., EA] to show
རྒྱག་(1) kya̱'/ བརྒྱབ་ (2) kya̱p/ རྐྱོབ་kyo̱p(3) (v.) [vol., EA] – to make, do – *verbalizer*

བཀྱོན་ kyō̱n (H) (v.) [vol., EA] – to make, do – *verbalizer*

ཁ་པྱེ་ khā chē ཞལ་ཕྱེ་shä̱: chē (H) (v.) [vol., EA] to open (objects)
ཁ་རྒྱག་ khā kya̱' ཁ་བསྒོན་ khā kyō̱n (H) (v.) [vol., EA] to close (objects)
སྒོ་ཕྱེ་ ko̱ chē གཟིམ་སྒོ་ཕྱེ་ si̱mko chē (H) (v.) [vol., EA] to open (a door)
སྒོ་རྒྱག་ ko̱ kya̱' གཟིམ་སྒོ་བསྒོན་ si̱mko kyō̱n (H) (v.) [vol., EA] to close (a door)
ག་ལེ་ཕེབས་ kha̱le phēp (idiom.) goodbye (to someone leaving)
ག་ལེ་ཞུགས་ kha̱le shu̱' (idiom.) goodbye (to someone staying)

Proper nouns

ཧི་མ་ལ་ཡ་ hīmalaya Himalaya

13.3 Remarks འབྲེལ་བཤད།

13.3.1 The conditional

Tibetan has no specific verb mood to express the conditional. The conditional is formed by adding the particle ན་ -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་ yö'-na, འདུག་ན་ tu'-na, ཡིན་ན་ yin-na, but the following combinations are incorrect: *རེད་ན་ re'-na and *ཡོད་རེད་ན་ yo:re'-na.

The protasis (the "if" clause) may be preceded by the expression གལ་སྲིད་ khä: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 པ་ཡིན་[125] and the main clause verb is in the future tense. The structure may be represented as follows:

གལ་སྲིད་ […] V (past) + ན་ […], V + AUX (future)

གལ་སྲིད་ […] V (past) + པ་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.: བྱི་རིལ་ཚང་མ་བཟས་ན་གྲོད་ཁོག་ན་ཀི་རེད། chiri: tshāngma sä'-na thrökо' nа-kire'
"If he ate all the sweets, he would have a stomach ache."

བྱི་རིལ་ཚང་མ་བཟས་པ་ཡིན་ན་གྲོད་ཁོག་ན་ཀི་རེད། chiri: tshāngma sä'-payin-na thrökо' nа-kire'
"If he ate all the sweets, he would have a stomach ache."

སྒམ་ལ་སྒོ་ཟུགས་བརྒྱབ་ན་ཅ་ལག་བརླག་ཀི་མ་རེད། kam-la kоca' kyap-na cāla' lā'-kimare'
"If you close the box with a padlock, the things won't be lost."

ཁྱོད་རང་གིས་མོ་ཊ་བཙོང་ན་ངས་ཉོ་ཀི་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་འདྲས་བྱས་ན་འགྲིག་གི་རེད་པས། "May I do that?"
ཁྱོད་རང་དོ་དགོངས་འདིར་གཟིམ་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.

གལ་སྲིད་ […] V (past) + ཡོད་ན་ […], V + AUX (future)

Ex.: ཇི་རིལ་ཚང་མ་བཟས་ཡོད་ན་གོང་ཁོག་ན་གི་རེད། chi̱ri: tshāngma sä̱'-yö'-na thrö̱ko' na̱-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.[126]

གལ་སྲིད་ […] V (past) + ཡོད་ན་ […] V + ཡོད་རེད་ / ཡ་ཡོད་

གལ་སྲིད་ […] V (past) + ཡ་ཡིན་ན་ […] V + ཡོད་རེད་ / ཡ་ཡོད་

Ex.: ཇི་རིལ་ཚང་མ་བཟས་ཡོད་ན་གོང་ཁོག་ན་ཡོད་རེད། chi̱ri: tshāngma sä̱'-yö'-na thrö̱ko' na̱-yo:re'
"If (he) had eaten all the sweets, he would have had a stomach ache."

The perfective is also sometimes used:
ཇི་རིལ་ཚང་མ་བཟས་ཡ་ཡིན་ན་གོང་ཁོག་ན་ཡོད་རེད། chi̱ri: tshāngma sä̱'-payin-na thrö̱ko' na̱-yo:re'
idem.

Ex.: སྒམ་ལ་སྒོ་ཤུགས་བརྒྱབ་ཡོད་ན་ཅ་ལག་བརླག་ཡོད་མ་རེད། ka̱m-la ko̱ca' kya̱p-na cāla' lā'-yo:mare'
"If the box had been padlocked, the things wouldn't have been lost."

Or: སྒམ་ལ་སྒོ་ཤུགས་བརྒྱབ་ཡོད་ན་ཅ་ལག་བརླག་ཡ་མེད། ka̱m-la ko̱ca' kya̱p-na cāla' lā'-pame' idem.

Ex.: ཁྱོད་རང་གིས་མོ་ཊ་བཙོང་ཡོད་ན་དས་ཉོས་ཡོད་རེད། "If you'd sold your car, I'd have bought it."

Or: ཁྱོད་རང་གིས་མོ་ཊ་བཙོང་ཡོད་ན་དས་ཉོས་ཡ་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) + ཅི་ […] V + AUX (future)

Ex.: ཁྱེད་རང་གིས་མོ་ཊ་ཚོང་གི་ཡིན་ན་བས་ཀྱི་གི་ཡིན། "If you sell (lit. will sell) your car, I'll buy it."

13.3.2 The imperative suffix རོགས་གནང་ ro'nang

This suffix may be attached to any volitional verb, preferably an honorific one, to formulate a request or a polite command.

Ex.:	གཟིགས་རོགས་གནང་།	si̲'-ro'nang	"Look." or "Buy."
	ཁ་བཀྱོན་རོགས་གནང་།	khā kyön-ro'nang	"Close it."
	ཕེབས་རོགས་གནང་།	phēp-ro'nang	"Come."

13.3.3 The constructions "to be about to" and "to have just".

These two constructions are expressed by placing འགྲོ་tro̲:, which is derived from the literary form གྲབས་thra̲p, after the main verb.

To say "to be about to", Tibetan uses the existential auxiliaries yo̲re', tu̲', yö̲': འགྲོ་ཡོད་ tro̲:-yö' (ego), འགྲོ་འདུག་ tro̲:-tu', འགྲོ་ཡོད་རེད་ tro̲:-yo:re'.

"To have just" is expressed by using the essential auxiliaries re̲' or yi̲n: འགྲོ་ཡིན་ tro̲:-yin (ego), འགྲོ་རེད་ tro̲:-re'.

And finally, the verb འགྲོ་tro̲: (or its literary form གྲབས་thra̲p) may be followed by the verb "to do" བྱེད་ che̲' to mean "all but" or "almost".

Ex.:	ཁྱེད་རང་ཟས་ལག་ཨཚོད་འགྲོ་ཡོད་བས།	"Are you about to eat?"
	ཁོང་ཆུ་འདིའི་ནང་ལ་ཤི་འགྲོ་བྱས་པ་རེད།	"He almost died in this river."
	གནམ་ཐང་ལ་སྐྱེབས་འགྲོ་ཡོད་རེད།	"We're about to arrive at the airport."
	ང་འབྲུག་ཡུལ་ནས་ཡོང་འགྲོ་ཡིན།	"I've just come from Bhutan."

13.4 Exercises སྦྱོང་ཚན།

13.4.1 Translate into English:

1) ཨ་གི་སྤྲོ་བཟང་ལགས་ཡིན་པ་འདུ། མ་རེད། ཨ་གི་རྩོ་རྩེ་རེད།

2) འདི་རྩོ་རྩེའི་ཡི་གེ་ཡིན་པ་འདུ། ལགས་རེད། འདི་ཁོང་གིས་བྲིས་པ་རེད།

3) ཤན་ལགས་ལྷ་སར་སྐྱེབས་འགྲོ་ཡོད་རེད་པས། ལགས་རེད་སྐྱེབས་འགྲོ་ཡོད་རེད།

4) ཁྱེད་རང་གི་ཕྱག་དེབ་དེ་དར་ཅིག་བསྐྲན་རོགས་གནང་།

5) གཉིས་དང་བདུན་བསྡོམས་པས་དགུ་རེད།

๔) བཞི་བཅུ་ཞེ་ལྔ་དང་བཅུ་བསྡོམས་པས་ང་བཅུ་ང་ལྔ་རེད།

๕) བཅུ་ནས་གཅིག་འཕེན་པས་དགུ་རེད།

๖) དྲུག་ཅུ་རེ་བཞི་ནས་སུམ་ཅུ་པོ་ལྔ་འཕེན་པས་ཉི་ཤུ་རྩ་དགུ་རེད།

๗) བདུན་ཅུ་དོན་བརྒྱད་ནས་བཅོ་ལྔ་འཕེན་པས་དྲུག་ཅུ་རེ་གསུམ་རེད།

๘) གསུམ་དང་ལྔ་བསྡོམས་པས་བརྒྱད་རེད།

13.4.2 Rewrite the sentences according to the example given.

ཕྱིད་ནང་བོད་ལ་ཕེབས་རོགས་གནང་། > བོད་ལ་ཕེབས་ན་ཡག་པོ་ཡོད་རེད།

๑) ཆུ་ཁོལ་མ་མཆོད་རོགས་གནང་། > .....

๒) བོད་སྐད་སློབ་སྦྱོང་གནང་རོགས་གནང་། > .....

๓) ཤེང་ཀོག་མང་པོ་མཆོད་རོགས་གནང་། > .....

13.4.3 Complete the following sentences using the appropriate auxiliaries.

๑) ད་ལྟ་མོག་མོག་མ་བཟས་ན་གྲོད་ཁོག་ཕྱོགས་( )།

๒) ཕྱིད་ནང་གི་ཁང་པ་ཚོང་གི་ཡིན་ན་ངས་ཉོ་( )།

๓) ཕྱིད་ནང་ཕྱག་ལས་ལ་མ་ཕེབས་ན་ང་ཡང་འགྲོ་( )།

๔) ལྟ་པོ་ཐྱིན་ཡོད་ན་སྐེབས་( )།

๕) སློབ་སྦྱོང་མ་བྱས་ན་ཡོན་ཏན་ཤེས་( )།

๖) 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.

๑) ཁོང་ད་ལྟ་ནང་བོད་ནས་ཕེབས་འགྲོའོ་( )།

๒) ཁོང་གཉིས་བདུན་ཕྱག་སྟན་མ་ཆང་ས་བརྒྱབ་འགྲོའོ་( )།

๓) སྐད་མ་ཉ་སྐྱགས་རོགས་གནང་། རྒན་ལགས་ཕེབས་འགྲོའོ་( )།

๔) ང་ཕྱིད་ནང་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^2. 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 cong (*Chin.* xizang zizhiqu)

1 138 400 km^2 (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། ükä', གཙང་སྐད། tsängkä', སྟོད་སྐད་ tökä', ཁམས་སྐད། khämkä').

The T.A.R. is subdivided into six prefectures and one municipality: Lhasa Municipality ལྷ་ས་གྲོང་ཁྱེར་(lhäsa throngkyer), Zhikatse Prefecture གཞིས་ཀ་རྩེ་ས་ཁུལ་(shikatse säkü:), Lhokha Prefecture ལྷོ་ཁ་ས་ཁུལ་ (lhöka säkü:), Chamdo Prefecture ཆབ་མདོ་ས་ཁུལ་ (chämto säkü:), Nagchu Prefecture ནག་ཆུ་ས་ཁུལ་(nakcu säkü:), Ngari Prefecture མངའ་རིས་ས་ཁུལ་ (ngäri' säkü:), and Nyingthri Prefecture ཉིང་ཁྲི་ས་ཁུལ་(nyintri säkü:)

The Chinese province of Qinghai (མཚོ་སྔོན། tshö ngön)

The Tibetan areas of Qinghai cover a total of 723 600 km^2.

• Golok Tibetan Autonomous Prefecture

མཇོ་ལོ་བོད་རིགས་རང་སྐྱོང་ཁུལ་ kolo' phöri' rangkyong khü: (*Chin.* guoluo zangzu zizhizhou). Various Amdo dialects (ཨ་མདོ་སྐད་ ämto kä') are spoken in this area.

• Kyegundo Tibetan Autonomous Prefecture

སྐྱེ་དགུ་མདོ་(ཡུལ་ཤུ་) བོད་རིགས་རང་སྐྱོང་ཁུལ། kyēkunto (*or* yüshu) phöri' rangkyong khü: (*Chin.* yushu zangzu zijizhou). Various Kham dialects (ཁམས་སྐད་ khämkä') are spoken.

• Tibetan Autonomous Prefecture of the South of the Yellow River

རྨ་ལྷོ་བོད་རིགས་རང་སྐྱོང་ཁུལ་ mä lhö phöri' rangkyong khü: (*Chin.* huangnan zangzu zizhizhou). Various Amdo dialects (ཨ་མདོ་སྐད་ ämto kä') are spoken in this area.

• Tibetan Autonomous Prefecture of North of the Lake (Kokonor)

མཚོ་བྱང་བོད་རིགས་རང་སྐྱོང་ཁུལ tshō chang phöri' rangkyong khū:. (*Chin.* haibei zangzu zizhizhou). Various Amdo dialects (ཨ་མདོ་སྐད་ āmto kä') are spoken in this area.

• Mongol and Tibetan Autonomous Prefecture of the West of the Lake (Kokonor)

མཚོ་ནུབ་བོད་རིགས་དང་སོག་རིགས་རང་སྐྱོང་ཁུལ tshō nup phöri'-tang sō'ri' rangkyong khū:. (*Chin.* haixi mengguzu zangzu zizhizhou). Various Amdo dialects (ཨ་མདོ་སྐད་ āmto kä') 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 (ཨ་མདོ་སྐད་ āmto kä') are spoken in this area.

This province also contains a number of Tibetan townships (བོད་རིགས་གྲོང་ཚོ་ phöri' throngtso, *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 (ཨ་མདོ་སྐད་ āmto kä') are spoken in this area.

The Chinese Province of Gansu (ཀན་སུའུ་ kānsu)

The Tibetan areas of Gansu cover a total of 45 625 km^2.

• The Tibetan Autonomous Prefecture of the South of Gansu.

ཀན་ལྷོ་བོད་རིགས་རང་སྐྱོན་ཁུལ kān lhō phöri' rangkyong khū: (*Chin.* gannan zangzu zizhizhou). (39 825 km^2). Various Amdo dialects (ཨ་མདོ་སྐད་ āmto kä') 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^2). Amdo dialect (ཨ་མདོ་སྐད་ āmto kä') is spoken in this area.

This province also contains a number of Tibetan townships (བོད་རིགས་གྲོང་ཚོ་ phöri' throngtso, *Chin.* zangzu xiang) attached to Chinese counties.

The Chinese Province of Sichuan (སི་ཁྲོན་ sītrön)

The Tibetan areas of Sichuan cover a total of 247 530 km^2.

- Ngapa Tibetan Autonomous Prefecture.

  རྔ་པ་(རྫ་བ)བོད་རིགས་རང་སྐྱོང་ཁུལ། ngāpa phöri' rangkyong khū: (*Chin.* aba zangzu zizhizhou) (83 201 km^2). Dialects of Amdo (ཨ་མདོ་སྐད་ āmto kā') and Kham (ཁམས་སྐད་ khāmkä') as well as Gyälrong language (རྒྱལ་རོང་སྐད་ kyä:rong kā') are spoken in this area.

- Kanze Tibetan Autonomous Prefecture

  དཀར་མཛེས་བོད་རིགས་རང་སྐྱོང་ཁུལ kāntse phöri' rangkyong khū: (*Chin.* ganzi zangzu zizhizhou) (151 082 km^2). Dialects of Kham (ཁམས་སྐད་ khāmkä') as well as Gyälrong language (རྒྱལ་རོང་སྐད་ kyä:rong kā') are spoken in this area.

- Mili Tibetan Autonomous County

  སྨི་ལི་བོད་རིགས་རང་སྐྱོང་རྫོང་། mīli phöri' rangkyong tsong (*Chin.* muli zangzu zizhixian). (13 246 km^2). 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་ yunnän)

- Dechen Tibetan Autonomous Prefecture

  བདེ་ཆེན་བོད་རིགས་རང་སྐྱོང་ཁུལ། tecen phöri' rangkyong khū: (*Chin.* diqing zangzu zizhizhou) (23 870 km^2). Various Kham dialects (ཁམས་སྐད་ khāmkä') are spoken in this area.

(See map *Tibetan administrative areas*)

"The Banagzhöl Area"

སྦ་ནག་ཞོལ།

Grammar aims བརྡ་སྦྱོང་རིག་པའི་དམིགས་ཚད།

- The verbalizers བྱེད་che' རྒྱག་ kya' བཏང་tāng.
- The connective ནས་-nä'.
- The construction V+ པ་དག་ -pataka.

CD I • Tr. 39-40

14.1 Dialogue དྲི་བ་དྲིས་ལན།

སྤྱི་བཟང་ ། རིག་མོག ས་ནག་ཞོལ་བར་དུ་ག་ཚོད་བྱེད་ག

རིག་མོག་ ། སྐོར་མོ་བདུན།

སྤྱི་བཟང་ ། ལོ་ཡོང་ང་།

ཨི་ཤེལ་ ། སྐྱབས་འགྲོའོ་(གྲབས་)ཡོད་རེད་པས།

སྤྱི་བཟང་ ། སྐྱབས་འགྲོའོ་འདུག ཐག་ཉེ་པོ་རེད།

ཨི་ཤེལ་ ། ད་ག་པར་རེད།

སྤྱི་བཟང་ ། འདའི་(འདིར་)རེད། ངའི་ཨ་ནེའི་ཁང་པ་འདི་རེད།

ཨི་ཤེལ་ ། ལགས་སོ། འདའི་སྐོར་མོ་བདུན་ཡོད།

རིག་མོག་ ། ཐུགས་ཆེ་གནང་། བཞུགས་གདན་འཇགས་ཀོ

ཨ་ནེ་ ། ཕྱག་ཐེབས་གནང་བྱུང་།

སྤྱི་བཟང་ ། ལགས་ཡོད། ཨ་ནེ་ལགས་སྐུ་གཟུགས་བདེ་པོ་ཡིན་པས།

ཨ་ནེ་ ། བདེ་པོ་ཡིན།

སྤྱི་བཟང་ ། ངའི་ཀློགས་པོ་ཨི་ཤེལ་རེད། ཁོང་ཚ་རནྟ་སི་ནས་རེད། བོད་སྐད་དང་བོད་ཀྱི་ཤེས་རིག་སློབ་སྦྱོང་གནང་གི་ཡོད་རེད། ང་གཉིས་ཀྱི་མ་ཁ་ཤས་བསྟད་ས་ཡོད་པས།

ཨ་ནེ་ ། བཞུགས་ས་ཡོད། ཨ་ལུའི། ཡར་ཐེབས། ཁོང་ལྷ་སར་ཐེབས་ནས་གཅོད་ཐད་(ཕྱིན་)སོང་།

སྤྱི་བཟང་ ། སྐྱབས་པ་དུ་གེའུ། ང་གཉིས་གཟའ་ཀྱི་མ་བར་དུ་བསྟད་ནའིག་གི་རེད་པས།

ཨ་ནེ་ ། འགྲིག་གི་རེད།

Pronunciation

- rik̲sho, pa̲nakshö: pha̲rtu kha̲tsö' che̲'-ka
- ko̲rmo tü̲n
- o̲ yo̲ng-nga
- lēp tro̲: yo̲:re'-pä'
- lēp tro̲ tu̲' thā' nye̲po re̲'
- tha̲ kha̲par rä̲'
- tä̲: re̲' ngä̲: āni: khāngpa ti̲ re̲'
- la̲'-so tä̲: ko̲rmo tü̲n yö̲'
- thūkce nāng shu̲tänca-ko
- chāpe' nāng-cung
- la̲' yö̲' āni-la' kūsu' te̲po yi̲n-pä'
- te̲po yi̲n
- ngä̲: tro̲kpo mi̲she: khōng phāränsi-nä' re̲' phö̲kä'-tang phö̲'-ki she̲ri' lōpcong nāng-kiyo:re'. nga̲nyi' nyi̲ma khāshä' tä̲'-sa yö̲'-pä'
- shu̲'-sa yö̲' ālä ya̲r phēp. khōng lhāsar phēp-nä' kha̲tsö' thā̲'-song
- lēp-pataka re̲' nga̲nyi' sa̲ nyi̲ma pha̲rtu tä̲'-na tri̲'-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.

ཀ་དག་གི་ང་

14.2 Vocabulary ཚིག་གསར།

སྐོར་མོ་ kor̲mo		(n.) *gormo*, currency unit
རིག་ཤོག་ ri̲ksho'	སའཧ་ལུན་ sānlün (ch.)	(n.) *rickshaw*
པ་ད་ཀ་ pataka		(aux.) just
ས་ sā		(n.) earth, place
བཙན་ས་ tä̲'-sa	བཞུགས་ས་ shu̲'-sa (H)	(n.) room, place
གཟའ་ sa̲		(n.) planet
གཟའ་ཉི་མ་ sa̲ nyi̲ma		(n.) Sunday
གཟའ་ཟླ་བ་ sa̲ ta̲wa		(n.) Monday
གཟའ་མིག་དམར་ sa̲ mīkmar		(n.) Tuesday
གཟའ་ལྷག་པ་ sa̲ lhākpa		(n.) Wednesday
གཟའ་ཕུར་བུ་ sa̲ phūrpu		(n.) Thursday
གཟའ་པ་སངས་ sa̲ pāsang		(n.) Friday
གཟའ་སྤེན་པ་ sa̲ pēnpa		(n.) Saturday
ཟླ་བ་དང་པོ་ ta̲wa tha̲ngpo		(n.) January
ཟླ་བ་གཉིས་པ་ ta̲wa nyīpa		(n.) February
ཟླ་བ་གསུམ་པ་ ta̲wa sūmpa		(n.) March
ཟླ་བ་བཞི་པ་ ta̲wa shi̲pa		(n.) April
ཟླ་བ་ལྔ་པ་ ta̲wa ngāpa		(n.) May
ཟླ་བ་དྲུག་པ་ ta̲wa thru̲kpa		(n.) June
ཟླ་བ་བདུན་པ་ ta̲wa tü̲npa		(n.) July
ཟླ་བ་བརྒྱད་པ་ ta̲wa kyä̲pa		(n.) August
ཟླ་བ་དགུ་པ་ ta̲wa ku̲pa		(n.) September
ཟླ་བ་བཅུ་པ་ ta̲wa cūpa		(n.) October
ཟླ་བ་བཅུ་གཅིག་པ་ ta̲wa cūkcikpa		(n.) November
ཟླ་བ་བཅུ་གཉིས་པ་ ta̲wa cūnyipa		(n.) December
ཟོན་ཟླ་ phö̲nta		(n.) month (lunar calendar)
ཚེས་ཟླ་ cīnta		(n.) month (international calendar)
ཚེས་ལོ་ cīlo		(n.) year (international calendar)
ཚེས་པ་ tshēpa		(n.) date
ཆང་ས་ chāngsa	ཁྲུང་ས་ thrūngsa(H)	(n.) marriage
བསམ་བློ་ sāmlo	དགོངས་པ་ ko̲ngpa (H)	(n.) thought, idea
ཐག་ཉེ་པོ་ thā' nye̲po		(adj.) close, near
ཐག་རིང་པོ་ thā' ri̲ngpo		(adj.) far, distant
ཁ་ཤས་ khāshä'		(adj.) some, several
བསམས་ sām'		(v.) [inv., EA] to think
བསམ་བློ་ + བཏང་ sāmlo tāng		(v.) [vol., E] to think, ponder

དགོངས་པ་ + བཞེས་ kongpa she' (H)	(v.) [vol., E] to think, ponder
ཚང་ས་ + རྒྱག་ chāngsa kya'	(v.) [vol., E] to marry
པར་ + རྒྱག་ pār kya'	(v.) [vol., ED] to photograph
བཞུགས་གྱིན་འཇགས་ཀོ་ shuktänca'-ko	(idiom.) goodbye!
ཡོང་ང་ yongnga	(idiom.) all right, fine
ཐུགས་ཆེ་གནང་ thūkce nāng	(idiom.) thank you

Proper nouns

མི་ཤེལ་ mishe:	Michel
མིག་དམར་ mīkmar	Mars
ལྷཱགས་པ་ lhākpa	Mercury
ཕུར་པུ་ phūrpu	Jupiter
པ་སངས་ pāsang	Venus
སྤེན་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: བྱེད་che' / གནང་nāng (H) "to do, act", རྒྱག་ kya' / བསྒྲུབ་ kyön (H) "to make" and བཏང་tāng / བཏང་གནང་tāng-nāng (H) "to send, do".[127]

Other verbalizers – some of them used only rarely – include: བཟོ་so "to make", ཟུ་ shu (h) "to say, to take", བཞེས་ she' "to take", བླངས་ lāng' "to lift", ལང་ lang "to get up", འགྲོ་ tro "to go", གཤོར་ shōr "to let go", ཐེབས་ 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, tro, lang and thēp are used in the formation of non-volitional verbs.

Ex.:	མགོ་སྐོར་བཏང་	"to deceive"	མགོ་འཁོར་ཐེབས་	"to be deceived"
	ཁོང་ཁྲོ་བསྒྲངས་	"to make angry"	ཁོང་ཁྲོ་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་འགྱོ་	"to be improved"
མེ་མདའ་རྒྱག་	"to shoot"	མེ་མདའ་ཟེབས་	"to be hit (by a bullet)"
མིག་ཆུ་བཏང་	"to shed tears"	མིག་ཆུ་ཤོར་	"to burst into tears"
རྩུག་དྲི་བཏང་	"to fart (intentionally)"	རྩུག་དྲི་ཤོར་	"to fart (accidentally)"
གཅིན་པ་བཏང་	"to urinate (intentionally)"	གཅིན་པ་ཤོར་	"to wet oneself "
བསམ་བློ་བཏང་	"to ponder"	བསམ་བློ་འཁོར་	"to have an idea"
སྐྱུག་པ་སྐྱུག་	"to (make oneself) vomit"	སྐྱུག་པ་ཤོར་	"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"	ཕྱུང་ས་བསྒྲེན་	"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་བློ་མང་པོ་བཏང་དགོས་རེད།	"(We) have to give it a lot of thought."
བུ་མོས་གཞས་སྙན་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"; འགུལ་སྐྱོད་བརྒྱབ་ or འགུལ་སྐྱོད་བྱེད་ "to move"

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 སྐད་བཏང་ "to call", depending on context it is possible to use either the intentional auxiliary or the receptive auxiliary: སྐད་བཏང་པ་ཡིན། "I called", སྐད་བཏང་བྱུང་།"I was called, (someone) called me". On the other hand, for a non-volitional verb such as རྨི་ལམ་བཏང་། "to dream", the intentional auxiliary is incorrect * རྨི་ལམ་བཏང་པ་ཡིན། and instead the receptive auxiliary must be used རྨི་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་(རློག་ལས་འཁྲུལ་འཁོར་)བེད་སྤྱོད་བྱས་པ་རེད།	"He used (the computer)."
	དགེ་རྒན་གྱིས་(སློབ་མ་)སྐད་བཏང་སོང་།	"The teacher called (the student)."
	ང་ལ་(ཁྱེད་རང་)རྨི་ལམ་བཏང་བྱུང་།	"I dreamed (about you)."
	དགེ་རྒན་གྱིས་(གནས་ཚུལ་)ངོ་སྤྲོད་ཞུས་སོང་།	"The teacher presented (the situation)."
	ཁོང་གིས་(ཆོས་)ཉམས་ལེན་ཧེ་པོ་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་ཀ་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 ནས་ nä' / -nä'

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 -nä' is translated, according to the context, by the conjunctions "and" or "then", or else by "after" or "since".

Ex.: ཁ་ལག་བཟས་ནས་ཡོང་གི་ཡིན། "I'll come after I've eaten."

ལྷ་སར་ཕེབས་ནས་ག་ཚོད་ཕྱིན་སོང་། "How long has he been in Lhasa?"
(lit. since he came to Lhasa how much [time] has passed)

སྤ་ཝོ་ལང་ནས་སློབ་གྲྭར་འགྲོ་གི་ཡོད། "I get up early and go to school."

14.3.3 The construction V (past) + པ་དེ་ག་ -pataka

The expression -pataka is derived from the form པ་དེ་ག་ -pateka, which consists of the nominalizer པ་ 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 པ་དང་-patang.

Ex.: ཁ་ལག་བཟས་པ་དེ་ག་ཡོང་པ་ཡིན། "I came as soon as I'd eaten."
ཚེ་རིང་སྐྱེས་པ་དེ་ག་རེད། "Tshering has just arrived."
ང་ཚོ་སྦ་གྱར་ནང་ལ་སྐྱེས་པ་དེ་ག་ཇ་ཚ་པོ་"བཀྲེས"་པ་ཡིན།
"As soon as we got into the tent, we drank some hot tea."
རྫོང་གཅིམ་སྒོ་ཕྱེ་པ་དེ་ག་རེད། "The Jhokhang has just been opened."

14.4 Exercises སྦྱོང་ཚན།

14.4.1 Translate into English:

ཁོང་རྒྱ་གར་ལ་ཕྱིན་འགྲོའོ་རེད་པས། ལགས་རེད། ཁོང་ཕྱིན་ནས་ཉི་མ་མང་པོ་ཕྱིན་མ་སོང་། ཁོང་གི་ཁང་པ་རྙིང་པ་རེད་པས་མ་རེད། ཁོང་ཁང་པ་བརྒྱབ་འགྲོའོ་རེད། ཁྱེད་རང་འདིར་ཕེབས་འགྲོའོ་ཡིན་པས། ལགས་ཡིན། ང་སྐྱེས་ནས་ཟླ་བ་གཅིག་ཕྱིན་སོང་། དགོན་པ་འདི་ཞིག་གསོ་བྱས་འགྲོའོ་རེད་པས། ལགས་རེད། ཞིག་གསོ་བྱས་ནས་ཞེ་དྲགས་ཕྱིན་མ་སོང་། ཁྱེད་རང་འདིར་ཕེབས་ནས་སྐད་མ་གཏོ་ཕྱིན་སོང་། ང་དུ་ཕྱ་སྐྱེས་པ་དུ་གཡིན། ང་ཚོ་ཁ་ལག་བཟས་པ་དུ་གཁྲོམ་ལ་འགྲོ་གི་ཡིན།

14.4.2 Learn the "conjugations" of the three basic verbalizers བཏང་tāng, བྱེད་che̲' *and* རྒྱ་kya̲' *(see section 14.3.1). Conjugate the verbs* སློབ་སྦྱོང་བྱེད་ *"to study",* སྒོ་རྒྱག་ *"to close",* ཚང་སྡ་རྒྱག་ *"to marry" and* བསམ་བློ་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:

๑) ློ་བཟང་བཟོ་གླེའི་ནང་ལ་ལས་ཀ་བྱེད་ཀྱི་ཡོད་རེད།

๒) རོ་རྗེ་མོ་ཀ་བཀང་གི་ཡོད་རེད།

๓) ཁོ་ཚང་སྡ་བརྒྱབ་པ་རེད།

๔) ཁོས་ཀང་པ་གསར་པ་བརྒྱབ་པ་རེད།

๕) ཁོ་སློབ་གྲྭ་ཆེན་མོའི་ནང་ལ་སློབ་སྦྱོང་བྱེད་ཀྱི་ཡོད་རེད

๖) ཁོས་བསམ་བློ་བཏང་སོང་།

๗) རོ་རྗེས་བར་བརྒྱབ་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[128] involves five elements and twelve animals:

ཤིང་shīng "wood", མེ་me̲ "fire", ས་sā "earth", ལྕགས་cā' "iron", ཆུ་chū "water".

Each of these elements may be associated with a masculine ཕོ་phō or feminine མོ་ mo̲ gender. The twelve animals are:

ཡོས་ yö' "hare", འབྲུག་ tru̲' "dragon", སྦྲུལ་ trü: "snake", རྟ་tā "horse", ལུག་ lu̲' "sheep", སྤྲེལ་ trē: "monkey", བྱ་ cha̲ "bird", ཁྱི་ khyī "dog", ཕག་ phā' "pig", བྱི་ chi̲ "rat", གླང་ lāng "ox", སྟག་ 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་ཡོས་ལོ་ me̲ yö' lo̲ "fire hare year", ས་འབྲུག་ལོ་ sā tru̲' lo̲ "earth dragon year", ས་སྦྲུལ་ལོ་ sā trü: lo̲ "earth snake year", ལྕགས་རྟ་ལོ་cā' tā lo̲ "iron horse year", etc.

Year	*animal*	*element*
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.

ཁྱེད་རང་གི་ལོ་རྟགས་ག་རེ་རེད། khyērang-ki lo̲pta' kha̲re rä̲' "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"

ལྷོབ་བཟང་གི་ཁང་པ།

Grammar aims བརྗོད་སྒྲུབ་དེགས་པའི་དམིགས་ཚད།

- Reported speech.
- The experiential auxiliary སྙོང་ nyo̲ng.

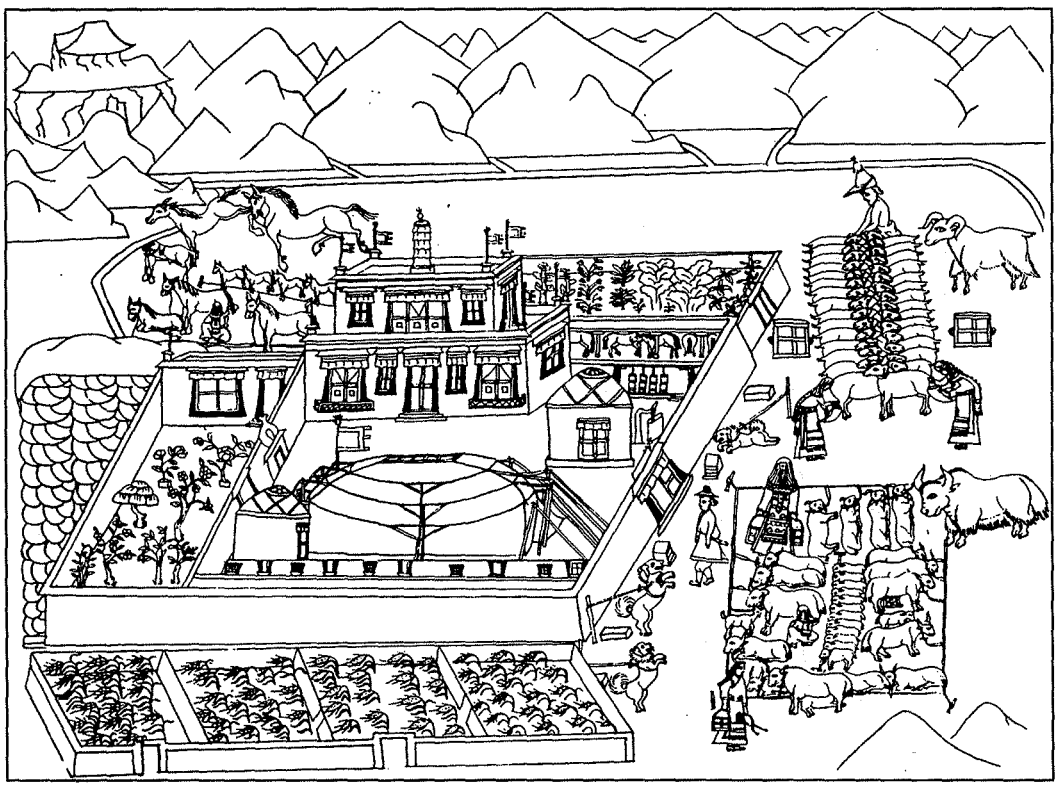
CD I • Tr. 41-42

15.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨམ་བ་ ཁྱོ་བཟང་གི་ཁང་པ་གა་བར་ཡོད་རེད།
ཨ་མ་ ལྷ་སའི་སྐྱིད་ཆུ་ཕར་ཕྱོགས་ཀྱི་གྲོང་གསེབ་ལ་ཡོད་རེད།
ཨམ་བ་ གྲིབ་ལ་ཡོད་རེད་པས།
ཨ་མ་ ལགས་རེད།
ཨམ་བ་ གྲིབ་ལ་མི་ཚང་གཅིག་ཡོད་རེད།
ཨ་མ་ མི་ཚང་ཞེམ་པ་ཉི་ཤུ་ལྔག་ཙམ་(ལྔག་ཙམ)ཡོད་རེད་ཟ (ཟེར་གྱི་འདུག)
ཨམ་བ་ ཁ་གིར་ཆོང་ཁང་ཡོད་རེད་པས།
ཨ་མ་ ཆུང་ཆུང་གཅིག་ཡོད་རེད།
ཨམ་བ་ སྐབ་གྲྭ་(སློབ་གྲྭ་)ཡོད་རེད་པས།
ཨ་མ་ ལགས་ཡོད་རེད། དགའངས་བཅུགས་སྐབ་གྲྭ་(སློབ་གྲྭ་)གཅིག་ཡོད་རེད།
ཨམ་བ་ དགོན་པ་ཡོད་རེད་པས།
ཨ་མ་ ཡོད་རེད། ཆེ་མཆོག་སྒིང་དགོན་པ་ཟེར་གྱི་རེད།
ཨམ་བ་ ཁྱེད་རང་ལེབས་སྐྱོང་ངས།
ཨ་མ་ འགྲོ་སྐྱོང་།

Pronunciation

- lōpsang-ki khāngpa khapar yo:rä'
- lhāsä: kyīcu phāco'-ki throngsep-la yo:re'
- thrip-la yo:re'-pä'
- la' re'
- thrip-la mitsang khatsö' yo:rä'
- mitsang thēmpa nyishu lhākts yo:re'-sa
- phākä: tshōngkang yo:re'-pä'
- chūngcung cī' yo:re'
- lāptra yo:re'-pä'
- la' yo:re' māngtsu' lāptra cī' yo:re'
- kompa yo:re'-pä'
- yo:re' tsēco'ling kompa ser-kire'
- khyērang phēp-nyong-ngä'
- tro-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.

ཀ་ཁ་ག་ང་

15.2 Vocabulary ཚིག་གསར།

ལྷག་ཅ་ lhākts ལྷག་ཙམ་ lhāktsam (L) (adv.) a little more
མི་ཚང་ mi̲tsang (n.) family
ཐེམ་པ་ thēmpa (n.) household
ཁྱིམ་ཚང་ khyīmtsang (n.) family
ཚོང་པ་ tshōngpa (n.) shopkeeper, businessman
ཤུར་ tshūr (n.) towards oneself, this way, hither
ཕར་ phār (n.) away, thither
ཁྱིམ་མཚེས་ khyīmtse' (n.) neighbour
ཇོག་ chō' (n.) direction, side
ཐྲོན་གསེབ་ thro̲ngsep (n.) village
དམངས་བཙུགས་སློབ་གྲྭ་ māngtsu' lāptra (n.) community school
ཆུ་ chū (n.) river, stream
གཙང་པོ་ tsāngpo (n.) river
ཟ་ sa̲ ཟེར་ se̲r (L) (aux.) it is said, *hearsay, end of quotation*
ས་ s (part.) *end of quotation*
ཉོང་ nyo̲ng མྱངས་ nya̲ng' (v.) [vol. EA] to taste, try
(aux.) *experiential*
ཟེར་སྐྱི་ཟ་ se̲rkisa (idiom.) it seems that X has said, *hearsay*

Proper nouns

ཁྲིབ་ thri̲p Dhrip (*name of a village*)
སྐྱིད་ཆུ་ kyīcu Kyichu, "Happy River"
ཚེ་མཆོག་གླིང་ 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.[129] There is a special form ཟ་ /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.: རྒན་ལགས་ཀྱིས་སློབ་གྲྭ་བ་ཚོར་ང་ལམ་སང་ཚུན་ཡོང་གི་ཡིན་ཟེ་གསུངས་སོང་།

kän̲la'-ki' lāptrawa-tsor nga̲ la̲msang tshūr yo̲ng-kiyin-s sūng-song

The teacher said to the students, "I'll come back immediately."

ཁོང་གིས་ ང་ཨེམ་ཆི་ཡིན་ཟེ་ལབ་སོང་།

khōng-ki' nga̲ āmci yi̲n-s la̲p-song

He said, "I'm a doctor."

ཁོང་གིས་ དཔལ་ཕྲན་ཨེམ་ཆི་རེད་ཟེ་ལབ་སོང་།

khōng-ki' pā̲ntän āmci re̲'-s la̲p-song

He said, "Pändän is a doctor." or He said that Pändän was a doctor.[130]

ཁོང་གིས་ང་ལ་ ཁྱེད་རང་ཨེམ་ཆི་མ་རེད་ཟེ་གསུང་བྱུང་།

khōng-ki' nga̲la khyērang āmci ma̲re'-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་ཀྱིས་ང་ལ་ཡི་གེ་འདྲོར་མ་བྱུང་ཟེ་ལབ་པ་རེད།
thönṯrup-ki' nga-la yike cor macung-s lap-pare'
Dhöndrup said, "I didn't receive the letter."
ཚེ་རིང་གིས་ངས་ཡི་གེ་བཀྱང་པ་ཡིན་ཟེ་ལན་བརྒྱབ་སོང།
tshēring-ki' ngä' yike 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[131] 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་ཨེམ་ཆི་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་ཨེམ་ཆི་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་ཨེམ་ཆི་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་ཀྱིས་ཡི་གེ་འདྲོན་མ་འབྱུང་ཟེ་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.: རྒན་ལགས་ལམ་སང་ཚུན་ཕེབས་ཀྱི་ཡིན་ཟེ་གསུངས་སོང་། kānla'-ki' lamsang tshūr phē'-kiyin-s sūng-song
"The teacher said he would come back immediately."
ཚེ་རིང་གིས་ཡི་གེ་བཀྲ་པ་ཡིན་ཟེ་ལན་བཏུབ་སོང་། tshēring yike tāng-payin-s lān 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 ཟ་ -sa "it is said that", or ཟེར་གྱི་ཟ་-serkisa. "X is said to have said that...", "X allegedly said that..."

Ex.: ཁོང་ཨེམ་ཆི་རེད་ཟ། khōng āmci re'-sa
"They say he's a doctor."
བོད་ལ་གསེར་མང་པོ་ཡོད་རེད་ཟ། phö'-la sēr mangpo yo:re'-sa
"There's said to be a lot of gold in Tibet."
བཀྲ་ཤིས་ལགས་རྒྱ་གར་ལ་ཕེབས་པ་རེད་ཟེར་གྱི་ཟ། trāshi'-la' kyakar-la phē'-pare serkisa
"Apparently he said that Trashi had gone to India."

15.3.2 The experiential auxiliary ཉོང་ 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..."

Ex.: ང་འབྲུག་ཡུལ་ལ་འགྲོ་ཉོང་། nga trü'yü:-la trō-nyong
"I've been (lit. gone) to Bhutan."

ཁོས་ང་བརྡུངས་ཉོང་། khō' nga tung-nyong
"He has (previously) hit me."

ཁོང་ངའི་ཇ་ལ་ཕེབས་ཉོང་། khōng ngä: tsā-la phē'-nyong
"He's been (lit. come) to my place."

ཁོང་འབྲུག་ཡུལ་ལ་ཕེབས་ཉོང་ཡོད་རེད། khōng trü'yü:-la phēp-nyong-yo:re'
"He has been (lit. gone) to Bhutan."

ཞིབ་ཀ་ཀ།

15.4 Exercises སྦྱོང་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.

1) ཁོང་གིས་ང་རྒྱ་བ་གཉིས་བའི་ནང་ལ་བོད་ལ་འགྲོ་གི་ཡིན་ཟེ་གསུང་བྱུང་།
2) ཁོང་གིས་ངས་ཡི་གེ་ཤེས་ཀྱི་མེད་ཟེ་གསུང་ཡི་འདུག
3) རྡོ་རྗེ་ངས་ཐ་གིར་ཕྱིན་པ་ཡིན་ཟེར་ལབ་སོང་།
4) བཀྲ་ཤིས་ཀྱིས་ངས་ཁ་ལགཀ་བཟོས་པ་ཡིན་ཟེ་ལབ་སོང་།

15.4.3 Translate into English:

1) ཁྱེད་རང་བོད་ཧ་ལཱ་ཐང་སྐྱོང་བས།
2) ཁོང་གིས་གཡག་མཛོང་མ་སྐྱོང་ཟེ་གསུངས་སོང་།
3) ང་རང་ཚོ་གངས་རིན་པོ་ཆེ་ལ་འགྲོ་སྐྱོང་།
4) སྐོ་བཟང་ལས་ཀ་བྱས་ནས་ཁྲོམ་ལ་ཕྱིན་པ་རེད།
5) ཁ་ལག་བཟས་ནས་ལས་ཀ་བྱེད་གར་ཕྱིན་སོང་།
6) ཁོང་མཆོད་ཆང་བཞེས་ནས་གཟིམ་གར་ཞེབས་སོང་།
7) ཕྱད་མོ་བཕྱས་ནས་ཧ་ཁང་ལ་ཕྱིན་པ་རེད།
8) ཁོང་བལ་ཡུལ་ལ་ཞེབས་ཐུབ་ཀྱི་མ་རེད་ཟེ་གསུང་གིས།

"Lobzang's house"
(continued)

སློ་བཟང་གི་ཁང་པ།

སྡ་མའི་འཕྲོས།

Grammar aims བརྡ་སྦྱོང་རིག་བའི་དམིགས་ཚད།

- The modal verb དགོས་ kǫ "to have to".
- The interrogative pronoun "why".

༄༅། མིས་རྒྱུ་བཟོས་པ་ལས། རྒྱུས་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 དྲི་བ་དྲིས་ལན།

སྤྲོལ་དཀར་ ཁ: བཀྲ་ཤིས་ལགས། གཟིགས་དུ་(དང་)། ངྷ་དང་ཕྱི་རྒྱལ་ཅིག་ཡོང་གིས། (ཡོང་གི་འདུག)

བཀྲ་ཤིས་ ཁ: ཨ་ལའི།

སློ་བཟང་ ཁ: བཀྲ་ཤིས་བདེ་ལེགས། ལུ་ལགས། ཁོང་ངའི་ཐུགས་ཏོ་མི་ཤེལ་རེད།

བཀྲ་ཤིས་" ཁ: ཕྱག་མེའམས་གནང་བྱུང་། བཞུགས་དུ། ངོད་སྐད་མཁྱེན་གྱི་ཡོད་པས།

མི་ཤེལ་ ཁ: ལགས། ཤེན་(ཤེས་)གི་ཡོད།

བཀྲ་ཤིས་ ཁ: བའི་མིང་ལ་བཀྲ་ཤིས་ཟེར་གྱི་ཡོད། འདི་བའི་རྒྱ་ཏོ་ཡིན། མིང་ལ་སྒྲོལ་དཀར་ཟ་(ཟེར་)འདི་བའི་བྱ་ཆུང་བ་ཡིན། ཁྱེད་རང་གི་ནས་ཡིན་པ།

མི་ཤེལ་ ཁ: དཔལ་རི་སི་ནས་ཡིན།

བཀྲ་ཤིས་ ཁ: དཔལ་རི་སི་རྒྱལ་ས་རེད་བ།

མི་ཤེལ་ ཁ: ལགས་རེད་ཐ་རན་སིའི་རྒྱལ་ས་རེད། འདི་ནས་ལྷ་ས་ཐག་རིང་ཏོ་རེད་པས།

བཀྲ་ཤིས་ ཁ: མ་རེད། ཇང་ཐང་ལ་ཆུ་ཚོད་ཅིག་ཙ་(ཙམ)རེད། ཨ་ནི། ལྷ་ས་ནས་དཔལ་རི་སི་བར་དུ་གནམ་གྲུའི་ནང་ལ་ཆུ་ཚོད་གཅིག་ཙམ་འགྲོ་དགོས་རེད།

མི་ཤེལ་ ཁ: ཆུ་ཚོད་བཅུ་གཉིས་འགྲོ་དགོས་རེད།

བཀྲ་ཤིས་ ཁ: ཨ་ཅི། ཐག་རིང་ཏོ་ཞེ་ཏོ་ཅིག་རེད། འདི་ང་ཚོའི་ཁང་པ་རེད། ཁ་རན་སིན་ཁང་པ་འདི་འདྲས་ཡོད་ཀྱི་མ་རེད།

Pronunciation

- trāshi'-la' si'-ta phu-tang chīkyä: cī' yong-ki'
- ālä'
- trāshi tele' pāla' khōng ngä: throkpo mishe: re'
- chāpe' nāng-cung shu'-ta phökä' khyēn-kiyö'-pä'
- la' shēn-kiyö'
- ngä: ming-la trāshi' ser-kiyö'. ti ngä: tawo yin. ming-la trö:kar sa. ti ngä: phu chūngwa yin khyērang khanä' yin-pa
- pāris-nä' yin
- pāris kyä:sa re'-wa
- la' re' phāransi: kyä:sa re'
- tinä' lhāsa thā' ringpo re'-pä'
- ma-re' kāngtang-la chūtsö' cī'-ts re' āni lhāsa-nä' pāris phartu khatsö' tro koräʼ
- chūtsö' cūnyi' tro kore'
- ātsi thā' ringpo shepoci' re'. ti ngatsö: khāngpa re', phāränsir khāngpa tinträ' yö'-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 ཚིག་གསར།

ཕྱི་རྒྱལ་ chīkyä:	(n.) foreigner
རྐང་ཐང་ kāngtang	(n.) on foot
རྒྱལ་ས་ kyä:sa	(n.) capital

ཨ་ཙི་ ātsi	(part.) wow, fancy that!
ཨ་ཚ་ ātsa	(part.) ouch (that's hot)!
ཨ་ཆུ་ 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…
ཨོ་ཙ་ ōts ཨའུ་ཙམ་ āutsam (L)	(part.) quite
ཤེ་པོ་ཅི་ shepoci'	(adv.) very, extremely
ཤེས་ shēn, shē' (L) མཁྱེན་ khyēn (H)	(v.) [inv., EA] to know
ངོ་ཤེས་ ngo shēn ངོ་མཁྱེན་ ngo khyēn (H) ཞལ་འཚོར་ shä: tshōr (h)	(v.) [inv., EA] to know (someone)
དགོས་ ko', kö' (L)	(v.) [inv., DA] to need (aux.) to have to
སྐུ་མཆེད་ kūci	(idiom.) please

Proper nouns

དཔལ་རི་ས་ pāris	Paris

The human body

གཟུགས་པོ་ sukpo སྐུ་གཟུགས་ kūsu' (H)	body
མགོ་ ko དབུ་ ū (H)	head
སྐྲ trā དབུ་སྐྲ་ ūtra (H)	hair
དཔལ་སྤེ་ pā:ko' དཔལ་སྤྲེ་ trā:ko' (L)	forehead
མིག་ mī' སྤྱན་ cān (H)	eye
སྣ་གུག་ nāku' སྣ་ nā (L) ཤངས་ shāng' (H)	nose
མཆུ་ཀོ་ chūto	lip
ཨ་མཆེག་ āmco' རྣ་བ་ nāwa (L) ཉན་མཆེག་ nyāmco' (H)	ear
ཁ་ khā ཞལ་ shä: (H)	mouth
ལྕེ་ cē སྤྲགས་ ca'(H)	tongon
གདོང་ tong ཞལ་རས་ shä:rä' (H)	face
སོ་ sō ཚེམས་ tsēm' (H)	tooth
མིད་པ་ mikpa	throat
ནུ་མ་ numa	breast
བང་ཁོག་ phangko' བྲང་ཁོག་ thrangko'(L)	chest
ལག་པ་ lakpa ཕྱག་ chā' (H)	hand
མཛུག་གུ་ tsuku ཕྱག་མཛུག་ chāktsu'(H)	finger
སྙིང་ nyīng མཁུལ་སྙིང་ kü:nying(H)	heart
སྤྲོ་བ་ lōwa	lung
མཆིན་པ་ chīnpa	liver

ཕོ་བ་ phōwa		belly
གྲོད་ཁོག་ thrögo'	གསོལ་སྟོད་ sö:trö' (H)	stomach
རྒྱབ་པ་ kä:pa	རྐུ་སྟོད་ kütö' (H)	back
སྐེད་པ་ kēpa	རྐུ་སྐེད་ küke' (H)	waist
ཐུ་ tū	མོ་མཚན་ motsän (L)	female sex
ཕྱིག་པ་ phīkpa	ཕོ་མཚན་ phōtsän (L)	male sex
རྐང་པ་ kāngpa	ཞབས་ shap (H)	leg, foot
ཚིགས་ tshī'		joint
པུས་མོ་ pümo		knee

16.3 Remarks འགྲེལ་བཤད།

16.3.1 The modal verb དགོས་ kö

The verb དགོས་ kö "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་ kö', 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.[132]

Egophoric	དགོས་ཡོད་ kö'-yö' "I need"	neg.: དགོས་མེད་ kö'-me'
	དགོས་ kö' "I want"	neg.: མི་དགོས་ mu-kö'
Testimonial	དགོས་འདུག kö'-tu' "you, he need(s)"	neg.: དགོས་མིན་འདུག. kö'-mintu'
Assertive	དགོས་རེད་ kö'-re' "you, he need(s)"	neg.: དགོས་མ་རེད་ kö'-mare'

The suffix ki may be inserted between the modal and the auxiliary: དགོས་(གྱི་)ཡོད། དགོས་(གྱི་)འདུག དགོས་(གྱི་)རེད། , but it is usually dropped in conversation. As shown above, the verb may occur alone without auxiliary དགོས་ kö' མི་དགོས་ mu-kö'[133] 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་ kö' used as a main verb must be in the dative and the object in the absolutive.[134]

---

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་ཀ་བཀྲག་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",[135] and goes with the following auxiliaries:

Future:	Assertive	དགོས་གྱི་རེད་ kǫ'-kire'
Present:	Egophoric	དགོས་(གྱི་)ཡོད་ kǫ'-(ki)yö'
	Testimonial	དགོས་(གྱི་)འདུག kǫ'-(ki)tu'
	Assertive	དགོས་(གྱི་)རེད་ kǫ'-(ki)re'
Past (perfective):	Egophoric	དགོས་བྱུང་ kǫ'-cung
	Testimonial	དགོས་བྱུང་སོང་ kǫ'-cungsong
	Assertive	དགོས་བྱུང་པ་རེད་ kǫ'-cungpare'

It is conjugated in the same way as predicative adjectives such as དགའ་ཡོ་ "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་བསྡམས་དགོས་རེད། "(We) have to take binoculars."
ང་ཀ་བཀྲག་ཉོ་དགོས་ཡོད། "I have to buy offering-scarves."
བས་དངུལ་སྤྲད་དགོས་བྱུང་། "I had to pay (for it)."
ཁོང་རི་ཕིའི་ནང་ལ་ཞེབས་དགོས་བྱུང་སོང་། "He had to take the train." (H)

16.3.2 The interrogative pronoun "why".

Tibetan has several expressions that mean "why": གཱ་རེ་ཡིན་ན་ kha̱re yi̱nna, གཱ་རེ་བྱས་ནས་ kha̱re cha̱'-nä'.

Ex.: ཁོང་ཞེད་གྱི་འདུག་ གཱ་རེ་ཡིན་ན། "He's afraid; why?"
ང་རྐང་པ་ན་གིས་ གཱ་རེ་ཡིན་ན། "My leg's hurting; (I wonder) why?"
གཱ་རེ་བྱས་ནས་དུ་གི་ཡོད། "Why are you crying?"
གཱ་རེ་བྱས་ནས་རྡོ་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+ ནས་གཅེ་བྱེད་ག་ -nä khare che'-ka or V+ བྱས་གཅེ་བྱེད་ག་ -cä khare che'-ka. It may be translated as "What do you mean by + *gerundive*". It often figures in reproaches:

Ex.: དཀའ་ཡོལ་བཅག་ནས་གཅེ་བྱེད་ག "Why did you break the cup?"
རྡོ་གཞུས་ནས་གཅེ་བྱེད་ག "Why did you throw stones?"
ལས་ཀ་མ་བྱས་པ་བྱས་གཅེ་བྱེད་ག "Why didn't you do any work?"

16.4 Exercises སྦྱོང་ཚན།

16.4.1 Translate into English:

1) ལམ་ཁག་ག་ནས་འགྲོ་དགོས་རེད།
2) ལ་མཛོ་ཡོ་ཅིག་རྒྱག་དགོས་རེད།
3) ག་དུས་ལེན་གར་ཡོང་དགོས་རེད།
4) དཔལ་སྦྱིད་དགོས་མ་རེད།
5) ཁོང་ལམ་སང་ཕེབས་དགོས་བྱུང་བ་རེད།
6) པར་ག་ཚད་རྒྱག་དགོས་རེད།
7) ཚོགས་འདུར་ང་ཚོ་ཚང་མ་འགྲོ་དགོས་རེད་པས།
8) ཁྱོམ་ལ་ཕེབས་ནས་ག་རེ་གནང་ག
9) ང་སྨན་ཁང་ལ་འགྲོ་དགོས་ཡོད།
10) སྤ་ས་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"

ཁབ་ཚོང་ནང་ལ།

Grammar aims བརྩམ་རྒྱུ་དེག་བའི་དམིགས་ཚད།

- Adjectival suffixes.
- The present continuous V+ བའི་སྐང་ཡིན་or རེད་

།།དགོན་བའི་ཁྱི་ལ་བཞུས་ན་སྙ་མའི་ཐུགས་ལ་ཐོག་ཡོང་།།

"If you strike a monastery dog, you'll hurt the lama's heart." (proverb)[136]

CD I • Tr. 45-46

17.1 Dialogue དྲི་བ་དྲིས་ལན།

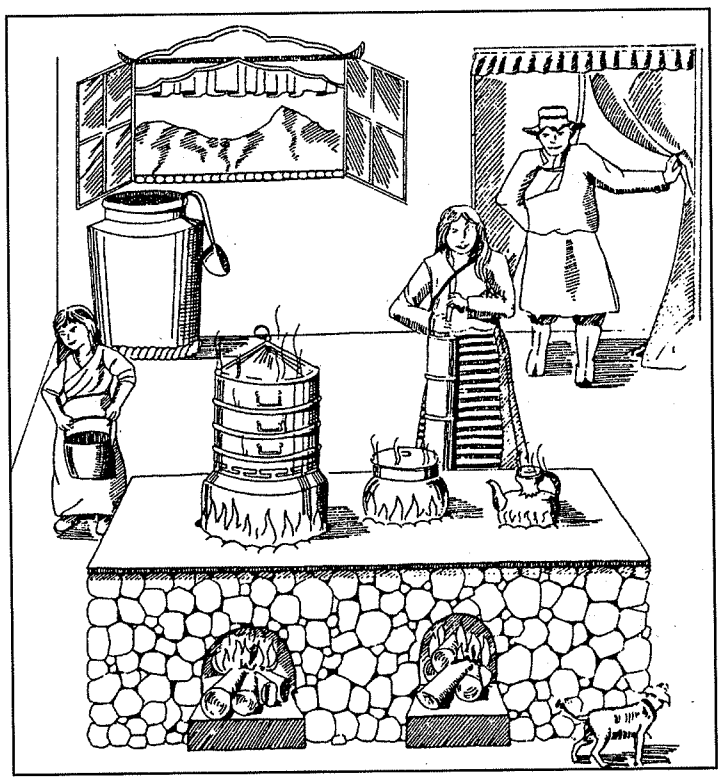
བཀྲ་ཤིས་ ཁ་ཆིབས་སྐྱུར་གནང་ཐོ།
མི་ཤེལ་ ལགས་སོ། གཟིམ་ཁང་སྒྲོ་ཏོ་ཞེ་དགས་འདུག་ག
བཀྲ་ཤིས་ ཨོ་ཅ་ཡོད།
མི་ཤེལ་ འདི་ག་རེ་རེད།
བཀྲ་ཤིས་ འདི་ཁབ་ཚང་རེད། ཁོང་བའི་སྐྱིད་དཔའ་རེད།
ཡ་ལྷག་ བཀྲ་ཤིས་བདེ་ལེགས།
མི་ཤེལ་ བཀྲ་ཤིས་བདེ་ལེགས། ཁབ་ཚང་ཡག་ཏོ་ཅིག་འདུག ཁོང་ག་རེ་གནང་གི་ཡོད་རེད།
བཀྲ་ཤིས་ ཁོང་གསོལ་ཇ་བཙོ་གི་ཡོད་རེད།
མི་ཤེལ་ འདི་ག་རེ་རེད།
བཀྲ་ཤིས་ འདི་མོག་ཀྱ་རེད།
མི་ཤེལ་ བུ་མོ་ཆུང་ཆུང་དེ་སུ་རེད།
བཀྲ་ཤིས་ དེ་ང་གཉིས་ཀྱི་བུ་མོ་ཡིན།
མི་ཤེལ་ ཨོ། ཁབ་གྱི་འཁྲིས་ལ་ཁྱི་ཆུང་ཆུང་ཅིག་འདུག

---

136. The moral of the proverb is that we should look after our friends' friends.

Pronunciation

- yar chīpkyur nāngko
- la'-so simkang trōpo shetra' tu'-a
- ōts yö'
- ti khare rä'
- ti thāptsang re' khōng ngä: kyēmän re'
- trāshi tele'
- trāshi tele' thāptsang yakpo cī' tu' khōng khare nāng-kiyo:rä'
- khōng sö:ca so-kiyo:re'
- ti khare rä'
- ti moktru re'
- phumo chūngcung the sū rä'
- 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།ཁ་གཅ་ང་

17.2 Vocabulary ཚིག་གསར།

སྐྱེད་དམན་ kyēmän	(n.) woman, wife
ཁྱོ་ག་ khyōka	(n.) husband
ཐབ་ཚང་ thāptsang ཀསོལ་ཐབ་ sō̄:tap (H)	(n.) kitchen
མོག་ཀྲུ་ mo̲ktru	(n.) steamer
ཇ་དམ་ cha̲tam	(n.) thermos
མདོང་མོ་ to̲ngmo ཀསོལ་མདོང་ sō̄:tong (H)	(n.) tea churn
ཤེལ་དམ་ shē:tam	(n.) bottle
ཁང་པ་ khāngpa གཇིམ་ཁང་ si̲mkang (H)	(n.) room
ཐབ་ thāp	(n.) stove, oven
ལྷོག་ཐབ་ lōktap	(n.) electric oven, heater
ཉི་འོད་ཀྱི་ཐབ་ nyi̲wö ki thāp	(n.) solar heater
ཧ་ཡང་ hāyang	(n.) aluminium pan
ཚལ་ལྕང་ tshā̄:lang	(n.) frying pan
ཁོག་མ་ khōkma	(n.) pot
ཐུར་མ་ thūrma	(n.) spoon
གྲི་ thri̲	(n.) knife
ཀཱན་ཏྲ་ kāntra	(n.) fork
སྐྱོ་ kyō'	(n.) ladle
ཁོ་རྩེ་ khōtse	(n.) chopsticks
ཁོག་རྡིར་ khōktir	(n.) teapot, kettle
ཁྱི་ khyī	(n.) dog
ཤི་མི་ shi̲mi བྱི་ལ་ chi̲la (L)	(n.) cat
ཁ་ལག་ + བཟོ་ khāla' so̲	(v.) [vol., E] to prepare food
གསལ་པོ་ sā̄:po	(adj.) bright, clear

གཙང་མ་ tsāngma	(adj.) clean
ཙོག་པ་ tsōkpa	(adj.) dirty

Tibetan wildlife

རི་ཁོང་ rikong རི་བོང་ ripong (L.)	rabbit	ཨ་སྤྲ་ āpra	pica (tailless mouse-hare)
ཡོས་ yö'	hare	སྦམ་ sām	otter
ཕྱི་པི་ chīpi ཕྱི་བ་ chīwa (L.)	marmot	ཙི་ཙི་ tsītsi	mouse, rat
ཙི་ཙི་ཁ་སངས་ tsītsi kangpo	bat		
བྱ་ཁོད་ chakö'	vulture	བྱ་ཕྲུང་ཕྲུང་ chatrungtrung	crane
བྱ་སྤག་ chapla'	eagle	པིང་སྐྱུ་མ་ pīngkyuma	kite
འབྲོང་ trong	wild yak	སྐྱང་ kyāng	wild ass
གཙོད་ tsō'	antelope	ལྭ་བ་ lāwa	musk deer
གཉན་ nyān	argali (wild sheep)	ནག་འ་བ་ nāwa	blue sheep
བ་མེན་ phāmen	takin	ཁོ་བ་ kowa	gazelle
ཤ་བ་ shāwa	deer	ཝ་མོ་ wamo	fox
སྤྱང་ཀི་ cāngki	wolf	དྲེད་མོང་ thremong	brown bear
ཐོམ་ thom	bear	སྤྱི་ལ་དོམ་ chilatom	panda
སྤྱིའུ pīu སྤྲེའུ trēu (L.)	monkey	གཡི་ yī	lynx
སྟག་ tā'	tiger	གཟིག་ si'	leopard
སྤང་ནག་ pangna'	fly	སྤྲང་ནག་ trangna' (L)	fly
སྤང་རོན་བུ་ pangnorpu	bee	སྤྲང་རོན་བུ་ trangnorpu(L)	bee
ཁྲོག་མ་ throkma	ant	རྟོམ་ tom	spider
ཏིག་པ་ར་ཙ་ tikparatsa	scorpion	སྦྲུལ་ trü:	snake
སྦལ་པ་ pä: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: པོ་ -po positive, པ་ pa comparative, ཤོས་ -shö' superlative (see Lessons 21 and 22) and intensive, པ་ལ་ -pala admirative, དྲག་ས་ -tra' excessive, ཙམ་ -tsam attenuative, ཐག་ཆོད་ thākcö' or ས་དེ་ -sä: intensives, as well as interrogative suffixes: ལོས་-lö' and expressive suffixes (see Lesson 31).

• The long or "positive" form of adjectives

The positive form of adjectives is formed by using པོ་ po, པ་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, unrepeated, 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་པོ་ chēn+po "big", of which the short form is ཆེ་ chē and not chēn.

Ex.: སྐྱིད་པོ་ kyīppo "pleasant", དཀར་པོ་ kārpo "white", གསལ་པོ་ sā:po "clear", མང་པོ་ mangpo "many", སྟོང་པ་ tōngpa "empty", བཙོག་པ་tsōkpa "dirty" གཙང་མ་ tsāngma "clean", གསར་པ་ sārpa "new", རྙིང་པ་nyīngpa "old", མངར་མོ་ ngārmo "sweet", གྲང་མོ་ thrangmo "cold", ཐུང་ཐུང་ thūngtung "short", ཆུང་ཆུང་chūngcung "small", ལེབ་ལེབ་ leplep "flat", སྐོར་སྐོར་ korkor "round, circular", རི་ལ་རི་ལ་ri:ri: "spherical, cylindrical", ཐང་ཐང་ thāngtang "healthy", ཉུང་ཉུང་ nyungnyung "few", སོབ་སོབ་ sōpsop "soft", ལྷོད་ལྷོད་ lhōlö' "relaxed", etc.

Certain adjectives are formed by means of an expression comprising a substantive followed by an adjective such as ཚ་པོ་ tshāpo "hot" (often pejorative), ཆེན་པོ་ chēnpo "big", བདེ་པོ་ tepo "well", དོད་པོ་ thöpo "shape, appearance", etc.

Ex.: སེམས་བཟང་པོ་ sēm sangpo "kind", ལག་པ་དམ་པོ་ lakpa thampo "greedy", ཀུས་གཏོགས་ཚ་པོ་ chüto' tshāpo "curious", གཡོ་སྒྱུ་ཚ་པོ་ yōkyü' tshāpo "hypocritical", ཧམ་པ་ཚ་པོ་ hāmpa tshāpo "arrogant, brutal", ཞེན་སྣང་ཚ་པོ་ shenang tshāpo "scary, terrible", ཐག་ཉེ་པོ་ thā' nyepo "close, near", མངོན་གསལ་དོད་པོ་ ngönsä: thöpo "manifest, obvious", ཕྱ་བཟོ་དོད་པོ་ tērso thöpo "superb", གཙང་སྦྲ་དོད་པོ་ tsāngtra thöpo "impeccable", ལོ་ཀོག་ཆེན་པོ་ lōko' chēnpo "brave", སྟབས་བདེ་པོ་ tāp tepo "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་དགས་ chūngtra' "too small", ཆུང་ལས་ chūnglö' "how small?", ཆུང་ཤོས་chūngshö' "the smallest", ཆུང་ཙམ་ chūngtsam "a bit small", ཆུང་བ་ལ་ chūng-ngala "how small!", etc.

• Excessive: དགས་-tra' "too"

This suffix is placed directly after the short form of the adjective, and can be translated by "too".

Ex.: རྗེ་པོ་ cipo "heavy" > རྗེ་དགས་ citra' "too heavy"
ཉུང་ཉུང་nyungnyung "few" > ཉུང་དགས་nyungtra' "too few"
ཆེན་པོ་ chēnpo "big" > ཆེ་དགས་ chētra' "too big"

• The interrogative: ལོས་ -lö' "how…"

This suffix is used to ask quantitative questions like "how big?", "how heavy?", etc.).

Ex.: སྐྱི་པོ་ cìpo "heavy" > སྐྱི་ལོས་ cìlö' "how heavy?"
ཆེན་པོ་ chēnpo "grand" > ཆེ་ལོས་ chēlö' "how big?"
ཐག་རིང་པོ་thā' rìngpo "far" > ཐག་རིང་ལོས་thā' rìnglö' "how far?"

17.3.2. The present continuous V+ བའི་སྣང་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 སྣང་ (lit. "on") followed by the appropriate auxiliary.

Ex.: ང་ཡི་གེ་དྲིས་བའི་སྣང་ཡིན། "I'm (in the process of) writing a letter."
ཁོང་ལྷག་ལས་གནང་བའི་སྣང་རེད། "He's (in the middle of) working."

17.4 Exercises སྦྱོང་ཚན།

17.4.1 Translate into English:

1) འདི་ནས་ལྟ་ས་ཐག་ཉེ་ལོས་འདུག
2) ཁྱི་ཆུང་ཆུང་འདི་ཙམ་སོ་རེད་པས།
3) དེབ་འདི་དཀའ་ལས་ཁག་དུགས་འདུག ངས་ལྟ་ཐུབ་གྱི་མི་འདུག
4) རེ་འདི་མཐོ་དྲགས་པ་རེད། ང་རང་ཚོ་འཛེགས་ཐུབ་གྱི་མ་རེད།
5) གསོལ་ཚིགས་ལ་ལྟགས་ཚ་ཤུང་དགས་མི་འདུག་གས།
6) ཁ་པར་བཀང་ཡག་ལས་སྦྱ་ཡོ་འདུག
7) དཔེ་ཆ་འདི་ཁྱི་དགས་བཞག
8) འབྲོང་མཐོང་ཡག་ལས་སྦྱ་ཡོ་མི་འདུག
9) བྱང་ཐང་ལ་རྒྱང་དང་གཅོད་མང་ཡོ་ཞེ་དགས་ཡོད་རེད།
10) མི་འདི་སྐྱག་རྩྭ་ཚ་ཡོ་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 བརྡ་སྦྱོད་རིག་པའི་དམིགས་ཚད།

- The nominalizer ས་ sā.
- The auxiliaries of probability:
  – མིན་འགྲོ mäntro ཡིན་འགྲོ yintro.
- Adverbial constructions with བྱས་ chä'.

CD I • Tr. 47-48

18.1 Dialogue དྲི་བ་དྲིས་ལན།

མི་ཞེལ་ཁ། འདའི་(འདིར་)ག་རེ་རེད། ཁྱལ་ཁང་མཆན་འགྲོ (མིན་འགྲོ)

བཀྲ་ཤིས་ཁ། འདི་ང་གཉིས་ཀྱི་ཁྱལ་ཁང་ཡིན། དཔེ་ནས། འདི་སྤུ་གུ་ཚོའི་(ཕྱུ་གུ་ཚོའི་)ཁྱལ་ས་རེད། འདི་ཁྲུས་ཁང་རེད། འདི་མཆོད་ཁང་རེད། དཔེ་ནས། འདའི་ཁང་པ་སྟོང་པ་ཅིག་ཡོད། ཁྱེད་རང་དོ་དགོངས་འདའི་གཟིམ་ན་འགྲིག་གི་རེད། བྱེལ་བ་མེད་ན་ཉི་མ་ཤས་བཞུགས།

མི་ཞེལ་ཁ། ལགས་ཐུགས་ཆེ་གནང་། བྱེལ་བ་ཞེ་དགོས་མེད། ཉི་མ་གཉིས་གསུམ་བསྡད་(སྡོད་)ཀྱི་ཡིན། འདི་ཚོམ་ཆེན་རེད་པས།

བཀྲ་ཤིས་ཁ། ལགས་རེད།

མི་ཞེལ་ཁ། སྟོམ་པས་ཁང་མིག་ག་ཚོད་ཡོད་རེད།

བཀྲ་ཤིས་ཁ། ཁང་མིག་དྲུག་ཡོད། དཔའ་ཚེབས། གསོལ་ཇ་མཆོད། སྟོད་སྟོད་བྱས་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: khängpa töngpa ci' yö'. khyérang thokong tä: sim-na tri'-kire'. thrella me'-na nyima khäshä' shu'
- la' thükce näng thrella shetra' me' ; nyima nyi' süm tä'-kiyin. ti tshömcen re'-pä'
- la' re'
- tompä' khängmi' khatsö' yo:rä'
- khängmi' thru' yö', tha phär phép sö:ca chö'; 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.

ཀ་ཁ་ག་ང་

18.2 Vocabulary ཚིག་གསར།

ཉལ་ཁང་ nyä:kang གཟིམ་ཁང་ simkang (H)	(n.) bedroom
ཉལ་ས་ nyä:sa གཟིམ་ས་ simsa (H)	(n.) sleeping place, bedroom
ཉལ་ཁྲི་ nyä:tri གཟིམ་ཁྲི་ simtri (H)	(n.) bed
ཁྲི་ thri གཞུགས་ཁྲི་ shuktri (H)	(n.) throne
ཉལ་ཆས་ nyä:cä'	(n.) sheet, bedclothes
བཙུག་ཏྲུ་ tshüktru གཟིམ་ཏྲུ་ simtru (H)	(n.) big woollen blanket
སྒམ་མཁོ་ ngäko	(n.) pillow
ཁྲུས་ཁང་ thrukang	(n.) bathroom
གསང་སྤྱོད་ sängcö' གཟིམ་སྤྱོད་ simcö' (H)	(n.) toilet
ཁང་མིག་ khängmi'	(n.) room
ཚོམ་ཇེན་ tshömcen	(n.) living room
མཆོད་ཤོམས་ chöshom	(n.) altar
མཆོད་ཁང་ chökang	(n.) shrine room, chapel
ཞོགས་ཀས་ shokkä' ཞོགས་པ་ shokpa (L)	(n.) morning
དགོང་ས་དག་ kongta'	(n.) evening
དེ་དགོང་ས་ thokong	(n.) this evening
མདང་དགོང་ tangkong	(n.) last evening

ཁ་སང་ khāsang ཁ་སེང་ khāseng (L)	(n.) a few days ago
སང་དགོང་ sāngkong	(n.) tomorrow evening
སང་ཞོགས་ sāngsho'	(n.) tomorrow morning
ཁེ་ཉིན་ཀ་ khēnyinka	(n.) the day before yesterday
ནང་ཉིན་ཀ་ nāngnyinka	(n.) the day after tomorrow
གཞེས་ཉིན་ shēnyin	(n.) in three days
དཔལ་ thalo	(n.) this year
དུས་སང་ thüsang	(n.) next year
ཟླ་ཉིན་ tanyin ན་ཉིང་ naning(L)	(n.) last year
སྟོང་པ་ tōngpa	(adj.) empty
གང་ khang	(adj.) full
དམ་པོ་ thampo	(adj.) tight
ལྷོད་ལྷོད་ lhödö	(adj.) relaxed, calm
སྟོམ་པས་ tompä'	(adv.) altogether, in total
འཁྲུ་ thrū (1)/ བཀྲུས་ trü' (2,3)	(v.) [vol., EA] wash
གཟུགས་པོ་ + བཀྲུས་ sukpo trü'	(v.) [vol., E] to have a wash
སྐུ་གཟུགས་ + བསིལ་ kūsu' sī: (H)	(v.) [vol., E] to have a wash

18.3 Remarks འགྲེལ་བཤད།

18.3.1 The nominalizer ས་ sā

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.: ཞུ་ས་ shu-sa but not * ཞུས་ས་shü'-sa
ཟ་ས་ sa-sa but not * བཟས་ས་ sä'-sa
བཀྲ་ས་ tā-sa but not * བཀྲས་ས་ tā'-sa

The nominalizer -sa relates to the **location** or the **goal** of the verbal action.[137]

Ex.: འབྲི་ས་ "the place where one writes, or upon which one writes", ཕུལ་ས་(འབུལ་ས་) "the place where one makes an offering, the person to whom one makes an offering", ཞུ་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་བསྡད་ས་(སྡོད་ས་) འདུག་གས། tä̱: tä̱'-sa tu̱'-kä' "Is there a room here?"
སྨུམ་ལྷུག་ས་ག་པར་འདུག nūm lūk-sa kha̱par tu̱' "Where's the gas station?"
པྱ་སེ་ཀོ་ས་ཚ་ཁེར་འདུག pāse nyo̱-sa phākä: tu̱' "The ticket office is over there."
འདི་ཇ་འཐུང་ས་རེད་པས། ti cha̱ thūng-sa re̱'-pä' "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་འགྲོ yi̱ntro, ཡོད་འགྲོ yö̱tro, are based on the verbs ཡིན་yi̱n and ཡོད་yö̱', 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་yi̱n and ཡོད་yö̱', (see Table 6 in Appendix 6).

They may be translated in English by the adverb "probably". Their negative counterpart མེད་འགྲོ་ me̱tro, མིན་འགྲོ mä̱ntro[138], express a similar meaning with a slightly weaker probability[139], but they occur more frequently than the positive auxiliaries.

Ex.: ཉལ་ཁང་མན་འགྲོ (མིན་འགྲོ) nyä̱:kang mä̱ntro
"That's maybe the bedroom."
ཉལ་ཁང་ཡིན་འགྲོ nyä̱:kang yi̱ntro
"That's probably the bedroom. It must be the bedroom."
ལུག་ཤ་ཀོ་ས་ཡོད་འགྲོ lu̱ksha nyo̱-sa yö̱'-tro
"There's probably a place to buy mutton."
གསོལ་མར་ཉུང་ཏྲ་པ་མེད་འགྲོ sō̱:mar nyu̱ng-tra'-pa me̱tro
"Maybe there isn't enough butter."
ཁོང་ཇ་ཁང་ལ་ཕེབས་པ་མིན་འགྲོ khōng cha̱kang-la phēp-pa mä̱ntro
"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་ཁྱོད་ལས་ལ་མེད་འགྱོ chā'pe ti kānla'-la metro
"The teacher may have this book *(pecha)*"

Note: The negative forms མེད་འགྱོ་ metro and མིན་འགྱོ་ māntro 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་འདུག་ me-patra and མིན་པ་འདུག་ mānpatra are (see Lesson 11).

Ex.: ཕྱག་དཔེ་འདི་ཁྱོད་ལས་ལ་མེད་འགྱོ chā'pe ti kānla'-la metro
"The teacher probably doesn't have this book *(pecha)*."

18.3.3 Adverbs with བྱས་ 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:

སྐྱིད་པོ་ kyippo "pleasant" > སྐྱིད་པོ་བྱས་ kyippo-chä' "pleasantly".

Ex.: སྟོད་སྟོད་བྱས་བཞུགས་དོ། "Let's sit here quietly."

18.4 Exercises སྦྱོང་ཚན།

18.4.1 Insert the appropriate nominalizer: ས་, རྒྱུ་ *or* ཡག་:

1) ཁྱེད་རང་ལས་ཀ་བྱེད་( )གཡར་འདུག
2) ཁོང་ལ་སྐད་ཆ་འདྲི་( )མང་པོ་འདུག་གས།
3) བོད་ཡིག་སློབ་སྦྱོང་བྱེད་( )གལ་ཆེན་པོ་རེད།
4) ཏ་རྒྱུག་( )དེ་ག་པར་འདུག
5) འདིར་འཕྲང་( )ག་རེ་ཡོད་རེད།

18.4.2 Insert the appropriate auxiliary ཡིན་འགྱོ *or* ཡོད་འགྱོ:

1) ཁོང་ནང་ལ་བཞུགས་མི་འདུག ལས་ཁུངས་ལ་མེཏས་པ་( )།
2) ཁྱེད་རང་ལ་སྦྱ་གུ་ཡོད་པས། ང་ལ་མེད། ཁོང་ལ་( )།
3) བཀྲ་ཤིས་ལགས་གྱང་ལོ་ལཅམ་( )།
4) ཟླ་བ་ཚང་ལ་དགའ་པོ་( )།

18.4.3 Translate into English:

๑) སྒོང་གསེབ་འདིའི་ནང་ལ་ཚོང་ཁང་གཅིག་ཡོད་འགྲོ

๒) ཁོང་རྣམ་གྲུན་ལས་གར་འགྲོ་གི་ཡོད་འགྲོ

๓) ཁོང་ནང་ལ་བསྟད་མེད་པ་མིན་འགྲོ

๔) ཁོང་གི་ནང་ལ་ཞི་མི་ཡོད་འགྲོ

๕) ཁོང་དཔྱ་གཟིམ་ཤག་ལ་བཞུགས་ཡོད་འགྲོ

๖) སྒྲོལ་མ་ལགས་སྐྱོ་བཟང་ལགས་ཀྱི་གྲོགས་མོ་རེད་པས།མིན་འགྲོ་ངས་གསལ་པོ་ཤེས་ཀྱི་མེད།

๗) རྩོ་རྗེ་ལགས་དེ་རིང་ཕྱག་ལས་ལ་ཞེབས་མི་འདུག

๘) ཁོང་སྐྱང་པ་མིན་འགྲོ

๙) གསོལ་ཇ་འདི་ཡག་པོ་བྱུང་མི་འདུག

18.5 Civilization ཝིག་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 ཁ་གདན་ *khabdän,* cover the beds where Tibetans sleep or sit (often cross-legged) during the day.[140] Usually there is also a carpet-covered cushion as a back-rest.[141] Floor rugs called སྟ་གདན་ *sabdän*, though rarer, may still be found. Besides the ubiquitous bed-carpets, Tibetans traditionally weave specially shaped saddle-carpets; 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 ཁྲི་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"

སྒྲུག་ཁང་།

Grammar aims བརྗོད་སྒྲུབ་དེགས་པའི་དམིགས་ཚད།

- Imperative markers.
- The modal verb ཆོག་ chō' "to be allowed; may".

CD I • Tr. 49-50

19.1 Dialogue དྲི་བ་དྲིས་ལན།

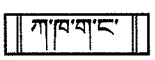
མི་ཞེལ་ །	ཆུ་བཟང་ལགས། འདའི་(འདིར་)སྒྲུག་ཁང་ཡོད་ཅེད་པས། ང་ཡི་གེ་ཁ་ཤས་བཀྲ་(གཀྲོང་)དགོས་ཡོད།
ཆུ་བཟང་ །	འདའི་ སྒྲུག་ཁང་ ཡོད་ ཅེད། ང་གཉིས་ད་ ཕྱི་ ལྷན་ རྒྱུས་ ཞེབས་ དོ། སྒྲུག་འཛིན་ སྐྱབ་གནང་ཡོད་པས།
མི་ཞེལ་ །	སྒྲུག་འཛིན་ སྐྱབ་ཡོད། ཡིག་སྐྲོགས་ནང་ལ་པར་ཟླུག་ན་འཕྲིག་གི་ཅེད་པས།
ཆུ་བཟང་ །	འཕྲིག་གི་ཅེད།
མི་ཞེལ་ །	དེའི་ཚོར་ལ་ཇོ་ཁང་དང་ཁྲོམ་ལ་ཞེབས་ན།
ཆུ་བཟང་ །	ཇོ་ཡོང་ང་།
མི་ཞེལ་ །	ཇོ་ཁང་ལ་ཐད་(ཞེག་)ན་ཁ་བཏགས་དང་མཆོད་མེ་བསྐམས་དགོས་ཅེད།
ཆུ་བཟང་ །	ཁ་བཏགས་ཁྲོམ་ནས་ཉོས་ཆོག་གི་ཅེད།
མི་ཞེལ་ །	ཅོ་ན་ཞེབས་ཏོ།
ཆུ་བཟང་ །	ཁ་བཏགས་དེ་ཅེད་གཱ་ཆོད་ཅེད།
ཁ་བཏགས་འཆོང་མཁན་ །	ཁ་བཏགས་གཱ་ཅེ་གཟིགས་གཱ
ཆུ་བཟང་ །	ཨ་ཞེ་ཉོ་གི་ཡིན།
ཁ་བཏགས་འཆོང་མཁན་ །	ཨ་ཞེ་ཅེ་ཅེད་སྐོར་མོ་བཞི་ཅེད།

Pronunciation

- lōpsang la' tä: trakang yo:re'-pä' nga yike khāshä' tāng ko-yö'
- tä: trakang yo:re' nganyi' thanta lhänkyä' phēp-to trantsin car nāng-yö'-pä'
- trantsin car-yö'. yiko' nang-la pār lū'-na tri'-kire'-pä'.
- tri'-kire'
- the: shor-la chö:kang-tang thrōm-la phēp-na
- o yong-nga
- chö:kang-la thä'-na khāta'-tang chöme' nām' ko-re'
- khāta' thrōm-nä' nyö' chō'-kire'
- ona phēp-to
- khāta' rerer khatsö' rä'
- khāta' khare si'-ka
- āshi nyo-kiyin
- āshi rerer kormo shi 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 (*khatak*) and butter for the lamps.
Lobzang	—	We can buy the *khatak* in the market.
Michel	—	Fine, let's go.
Lobzang	—	How much does each *khatak* cost?
The *khatak* vendor	—	Which *khatak* do you want to buy?
Lobzang	—	I'd like to buy a top-quality *khatak* (*ashi*).
The *khatak* vendor	—	*Ashi khatak* cost four *gormo* each.



19.2 Vocabulary ཚིག་གསར།

དཀོན་གཉེར་ könnyer	(n.) temple caretaker
སྐོ་སྲུང་ kosung	(n.) caretaker
སྒྲག་འཛིན་ trangtsin	(n.) stamp
ཡིག་སྐོགས་ yiko'	(n.) envelope

པཱས་ pās	(n.) ticket
ཁ་བཏགས་ khāta' ཅཱ:tar (H)	(n.) *khatak*, silk scarf
ཐྲོམ་ thrōm	(n.) market
ཨ་ཤེ་ āshi	(n.) superior quality *khatak*
རེ་རེ་ rere	(adj.) each
མར་ mar སོ:mar (H)	(n.) butter
མར་མེ་ marme ཆོ་མེ་ chōme	(n.) butter lamp
དེའི་ཤོར་ལ་ the: shor-la	(n.) by/on the way
ཁ་པར་ + བཏང་ khāpar tāng	(v.) [vol., ED] to telephone
ཞ་པར་ + ཕུལ་ shä:par phū: (h)	(v.) [vol., ED] to telephone
ཞ་པར་ + གནང་ shä:par nāng (H)	(v.) [vol., ED] to telephone
འཇོར་ cor	(v.) [inv., DA] to receive
ཁྱེར་ khyēr ནམ་ནས་ nām' (H)	(v.) [vol., EA] to take, take away
སྐྱར་ car	(v.) [vol., EA] to stick
ཐད་ thā' ཐེག་ thē' (L)	(v.) [vol., A] to go
ལྷུག་ 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" ཟ་ 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། ma nyän "Don't listen", མ་ཟ། ma sa "Don't eat", མ་ཡོང་། ma 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་ཅ་ཆོ། 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: ཏོ་ -to, ཏད་ -ta, ཨ་ -a, ཤིག་ -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.: ཕེབས་ དོ། phēp-to "Let's go.", བཞུགས་དོ། shu̲'-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.:	ཕེབས་རོགས་གནང་།	phēp-ro'nang	"Please go" or "Please come"
	གསུངས་རོགས་གནང་།	sūng-ro'nang	"Please say"
	བཞུགས་རོགས་གནང་།	shu̲'-ro'nang	"Please stay"
	མཆོད་རོགས་གནང་།	chō'-ro'nang	"Please eat"
	བཀག་རོགས་གནང་།	kā'-ro'nang	"Please stop" (the car, the dog, etc.)
	ཞུ་རོགས་གནང་།	shu̲-ro'nang	"Please ask."

Note: There is also the non-honorific version རོགས་བྱེད་ ro'ce'.

• The particles དང་ -tang and ཤིག་ -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", ཕེབས་དང་། phē'-ta "Go", ཕེབས་ཤིག phē'-sh "Go", བཞུགས་ཤིག shu̲'-sh "Sit down", བཞུགས་དང་། shu̲'-ta "Sit down", ཟོ་དང་། so̲-ta "Eat", ཉོན་དང་། nyö̲n-ta "Listen", ལབ་དང་། la̲p-ta "Speak", ཐོས་ཤིག 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.:	སེམས་ཁམ་མ་བྱེད་ཡ།	sēmträ: ma̲ che̲'-a	"Don't worry!"
	གཟབ་གཟབ་གནང་ཡ།	sāpsap nāng-a	"Be careful!"
	མ་ལབ་ཡ།	ma̲ la̲p-a	"Just don't talk!"

• The particle ཤོག་ - 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་ཤོག	sūng'-sho'	"Go on, say it!"
ཕེབས་ཤོག	phē'-sho'	"Come here, will you!"
ཉོས་ཤོག	nyö'-sho'	"Go on, buy it!"

• The expression པར་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་ཡ། ma ce'-par che'-a "Don't forget!" (see to it that you don't forget)
སྤུ་གུ་མ་ཤོར་པར་བྱེད་དཱ། pūku ma shōr-pa che'-ta "Don't lose the child!"

19.3.2 The modal verb ཆོག་ 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 ཆོག་ chō' is used mainly in with the future auxiliaries: ཆོག་གི་རེད་ chō'-kire' for future and present situations. However, other auxiliaries are sometimes used: ཆོག་གི་འདུག་ chō'-kitu' (testimonial present), ཆོག་གི་ཡོད་རེད་ chō'-kiyo:re' (assertive present). The combinations ཆོག་པ་རེད་ chō'-pare', ཆོག་སོང་ chō'-song, and ཆོག་བཞག་ chō'-sha' are sometimes used in the past, but of course the modal verb ཆོག་ chō' never occurs with intentional egophoric auxiliaries *ཆོག་པ་ཡིན་ chō'-payin' or *ཆོག་གི་ཡིན་ chō'-kiyin.

The verb ཆོག་ 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 ཐུབ་ thūp.

Ex.:

ཁ་བཏགས་ཁྲོམ་ནས་ཉོས་ཆོག་གི་རེད།	khāta' throm-nä' nyö' chō'-kire'
	"We can buy khatak in the market."
ལྷ་ཁང་ནང་ལ་པར་བརྒྱབ་ཆོག་གི་རེད་པས།	lhākang nang-la pār kyap chō'-kire'-pä'
	"Are we allowed to take photos inside the temple?"

19.4 Exercises སྦྱོང་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: ཆོག་ or ཐུབ་.

๑) དཔེ་མཛོད་ཁང་ནང་ལ་ཐ་མག་འཐེན་( )གི་མ་རེད།

๒) རྩོ་ལགས་འདི་འགྲོ་( )གི་མི་འདུག

๓) ཡིག་སྐོགས་ནང་ལ་པར་བླུག་( )གི་རེད།

๔) རྒྱ་གར་དང་བལ་ཡུལ་ལ་སྐྱང་ཤ་བཟས་( )གི་མ་རེད།

๕) ཁ་ལག་མང་དྲགས་བཞག ང་ཟ་( )གི་མ་རེད།

19.4.3 Translate into English:

๑) འདི་ནས་ཁ་པར་བཏང་ཆོག་གི་རེད།

๒) བོད་ནས་རྒྱ་གར་ལ་ཕྱིན་ཆོག་གི་རེད་པས།

๓) འབྲོང་བསད་ཆོག་གི་མ་རེད།

๔) ཆུ་འདི་འཐུང་ཆོག་གི་མ་རེད།

๕) དགོན་པའི་ནང་ལ་བསྐད་ཆོག་གི་རེད་པས།

๖) ཆོག་འདི་ལབ་ཆོག་གི་མ་རེད།

"Asking the way"

ལམ་ཁག་འདྲི་བ།

Grammar aims བརྩ་སྤྱོད་རིག་བའི་དམིགས་ཚད།

- The nominalizer མཁན་ khān.

CD I • Tr. 51

20.1 Dialogue དྲི་བ་དྲིས་ལན།

བསྟན་འཛིན་ ཨ་ལྷག་ལགས། གཙུག་ལག་ཁང་ལ་འགྲོ་ས་གནས་རེད།

ཨ་ལྷ་ཅིག་ འདི་ནས་མར་ཤར་རྒྱག་ཐེབས། མ་གིར་ལམ་ཁག་བཞི་མདོ་ཁ་ལ་སྐྱེབས་སོང་ན་བྱང་ངོས་ལ་ཐེབས་དགོས་རེད། དེ་ནས་མི་ལ་དྲིས་གནང་ན་མིས་ལམ་ཁག་བསྟན་གི་རེད།

བསྟན་འཛིན་ ལེ་སེ། (ལགས་སོ་) ཐུགས་རྗེ་ཆེ།

བསྟན་འཛིན་ རྒན་ལགས། གཙུག་ལག་ཁང་ལ་འགྲོ་ས་འདི་ནས་རེད་བས།

ཀུ་གཅིག་ རེད་རེད། འདི་ནས་ཡར་ཤར་རྒྱག་ཐེབས་དུ། བར་སྐོར་ནང་ལ་སྐྱེབས་གི་རེད། བར་སྐོར་ནང་ལ་བསྐྱེབས་ན་གཙུག་ལག་ཁང་གཡར་རེད་ཟེ་དྲིས་གནང་དང་། མིས་བསྟན་གྱི་རེད།

བསྟན་འཛིན་ ཐུགས་རྗེ་ཆེ།

བསྟན་འཛིན་ སྐུ་ཞོག་(སྐུ་ཞབས་)གཙུག་ལག་ཁང་གཡར་རེད།

གཅིག་ ཕར་ཙམ་དགར་རེད། (ཕར་ཙམ་དེ་གར་རེད་) ང་ཡིའི་འགྲོ་མཁན་ཡིན། མཉམ་པོ་ཐེབས་དོ།

Pronunciation

- āca'-la' tsūklakang-la tro̲-sa kha̲nä' rä' ?
- ti-nä' ma̲r shārkya phēp. ma̲kir la̲mka shi̲mtoka-la lēp-song-na cha̲ngngö'-la phēp ko̲-re' the̲nä' mi̲-la tri̲ nang-na mi̲' la̲mka tā̲n-kire'
- lase thūkce nāng. kä̲nla' tsūklakang-la tro̲-sa ti̲-nä' re̲'-pä' ?
- re̲' re̲' ti̲-nä' ya̲r sha̲rkya phēp-ta. pha̲rkor na̲ng-la lēp-kire'. pha̲rkor na̲ng-la lēp-na tsūklakang kha̲par re̲'-s tri̲nang-ta. mi̲' tā̲n-kire'
- thūkce chē.
- kūsho', tsūklakang kha̲par rä̲' ?
- phāts tha̲kar re̲'. nga̲ yä: tro̲-ngän yi̲n 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.

ཀ་ཁ་ག་ང་

20.2 Vocabulary ཚིག་གསན།

ཤར་རྒྱ་ shārkya'	(adj., adv.) direct, straight
ཡ་ཀིར་ yaka:, yakir (L)	(n.) up there
མ་ཀིར་ maka, makir (L)	(n.) down there
བཞི་མདོ་ཁ་ shimtoka	(n.) crossroads
ནུབ་ nup	(n.) west
ལྷོ་ lhō	(n.) south
ཤར་ shār	(n.) east
བྱང་ chang	(n.) north
ནུབ་ཕྱོགས་ nupco'	(n.) western
ལྷོ་ཕྱོགས་ lhōco'	(n.) southern
ཤར་ཕྱོགས་ shārco'	(n.) eastern
བྱང་ཕྱོགས་ changco'	(n.) northern
བྱང་ངོས་ changngö'	(n.) northwards
ཕར་ཙམ་དུ་གར་ phā:ts thakar	(n.) just there
མཁན་ khān, -ngän	(n.) *nominalizer*
སྐད་ཆ་ kāca གསུང་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་ + ཞུ་ kāntri shu (h)	(v.) [vol., ED] to ask
སྐད་ཆ་ + བཤད་ kāca shā'	(v.) [vol., ED] to converse, discuss
བཀའ་མོལ་ + ཞུ་ 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

ཇོ་ཁྱུག་ལས་ཁང་ tsūklakang	Jhokhang (other name of the great temple of Lhasa)
བར་སྐོར་ pha̲rkor	Bharkor (section of Lhasa around the Jhokhang)

20.3 Remarks འགྲེལ་བཤད།

20.3.1 The nominalizer མཁན་ khān / -ngän

In a more formal register, this nominalizer is pronounced -(n)khān,[142] whereas in conversation it is usually pronounced as ངན་-ngän, and even ཉན་-nyän. The verb to which it is attached takes the present-future.

Ex.: ཞུ་མཁན་ shu̲-ngän, *but not* * ཞུས་མཁན་ shü̲'-ngän
ཟ་མཁན་ sa̲-ngän, *but not* *བཟས་མཁན་ sä̲'-ngän
ཁྱེ་མཁན་ tā-ngän, *but not* *བཀྱེས་མཁན་ tā'-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་ tri̲-ngän "the person who writes, the writer", ཞུ་མཁན་shu̲-ngän "the person who is speaking, the speaker", ཟ་མཁན་ sa̲-ngän "the person who is eating", ཚོང་མཁན་ tshōng-ngän "the person who is selling, the vendor", རྨི་ལམ་བཏང་མཁན་ mīlam tāng-ngän "the dreamer", ཉལ་མཁན་ nyä̲:-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 pha̲klep so̲-ngän re̲'
"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་གོགས་པོ་རྒྱ་མི་དེ་སྐྲག་བརྟན་བཟོ་མཁན་རེད།

ngarangtsö: throkpo kyami the lōknyän so-ngän re'

"Our Chinese friend is a film-maker."

ཐ་མག་འཕེན་མཁན་འདི་སུ་རཱ།

thāma' thēn-ngän ti sū rä'

"Who's the person who's smoking?" or "Who's the smoker?"

མོ་ཏ་ནག་པོ་ཡོད་མཁན་དེ་རྫོང་དཔོན་ཅི་རེ།

motra nakpo yö'-ngän the tsongpön 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་ཡའི་(ཡང་)འགྲོ་མཁན་ཡིན། nga ya: tro-ngän yin "I'm also going", which literally means: "I'm also a goer" is similar to: ང་ཡའི་(ཡང་)འགྲོ་གི་ཡིན། nga ya: tro-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: པ་-pa.

Ex.:	འགྲོ་མཁན་	tro-ngän	"the person who is going, goes, will go, was going"
	བསྡད་མཁན་	tä'-ngän	"the person who is staying, who stays, will stay, was staying"
	ཕྱིན་པ་	chīn-pa	"the person who went, has gone"
	བསྡད་པ་	tä'-pa	"the person who stayed, has stayed"

20.4 Exercises སྦྱོང་ཚན།

20.4.1 Translate into English:

๑) རྒན་ལགས་བར་སྐོར་ནང་ལ་འགྲོ་ས་འདི་ནས་རེད་པས། —— རེད་རེད། འདི་ནས་ཐར་ཐེབས་ནས་རྒྱ་བཀྲན་ཁང་ཡོད་ས་འདི་ནས་གཡོན་ངོས་ལ་ཐེབས་ན་སྟེབས་ཀྱི་རེད།

๒) ཨ་ལྷག་ལགས། སྨན་རྩིས་ཁང་གཅིག་ཡོད་རེད། —— གཙུག་ལག་ཁང་གི་མདུན་ནས་མར་ཙམ་ཐེབས་ན་ལྷ་ས་རྒྱག་བཀྲན་ཁང་ཡོད་རེད། ལྷ་ས་རྒྱག་བཀྲན་ཁང་སྨན་རྩིས་ཁང་ཁ་སྒྲིད་ལ་ཡོད་རེད།

๓) དེང་སང་ཡང་དེ་འདྲས་བྱེད་མཁན་ཡོད་རེད་པས།

๔) ཁ་པར་ཚེན་མཁན་མི་འདུག

๕) འབས་ཟོ་རྒྱག་མཁན་ཚོས་སྤོར་སྤོར་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་.

๑) མོ་ཏ་བཀང་ ( ) སུ་རེད།

๒) སློབ་སྦྱོང་གནང་ ( ) ཀ་པར་རེད།

๓) ཁ་བཀག་ཚོང་ ( ) དེ་ལ་སྐད་ཆ་དྲིས་དུ།

๔) ཕྱག་ལས་གནང་( ) གཞི་ཀ་རྩེ་རེད་པས།

๕) དེ་རིང་ཁ་ལག་བཟོ་ ( ) སུ་རེད།

๖) ཁྱིད་རང་ལ་ཅ་ལག་འཚོང་( ) ཡོད་པས།

"Tibetan tea or sweet tea?"

བོད་ཇ་ཡང་ན་ཇ་མངར་མོ།

Grammar aims བརྩམ་དོན་དག་པའི་དམིགས་ཚད།

- Superlative constructions.
- Comparative constructions of equality.
- The construction མ་གཏོགས mato' "except", "unless".

CD I • Tr. 52

21.1 Dialogue དྲི་བ་དྲིས་ལན།

བློ་བཟང་ ཨི་ཤེལ་ལགས། ང་གཉིས་ལྷན་ལ་(སྟོན་ལ་)རོ་ཁང་ལ་མཆོད་མཇལ་ལ་ཅིག་ཡེབས། དེ་ནས་ཁྱོམ་ལ་ཅིག་ཡེབས་གསུ།

ཨི་ཤེལ་ ལྷན་ལ་གསོལ་ཇ་གཅིག་མཆོད་གསུ།

བློ་བཟང་ འོ་ཡོང་ང་། མ་གིར་ཟ་ཁང་ཡོད་དེད། དེར་གསོལ་ཇ་བོད་ཇ་དང་ཇ་མངར་མོ་གཉིས་ཀ་ཡོད་དེད།

ཨི་ཤེལ་ ཇ་ཞིམ་པོ་འདུག

བློ་བཟང་ དེ་ཡེབས་དོ། རོ་ཁང་གི་གཟིམ་སྐོ་ཕྱི་ཡོད་དེད། མགྱོགས་པ་ཕྱིན་ན་མ་གཏོགས་མི་མང་པོ་ཞེ་དྲགས་ཡོང་གི་དེད།

ཨི་ཤེལ་ ལགས་སོ། ལམ་ཁག་ག་ནས་ཡེབས་ག

བློ་བཟང་ ལམ་ཁག་ཐག་ཉེ་ཤོས་འདི་ནས་དེད། ང་ཚོ་འདི་ནས་ཡེབས་དོ།

ཨི་ཤེལ་ ཡ་ལའི། རོ་ཁང་རྩེ་པོ་བྱང་ནང་བཞིན་མཐོ་པོ་རང་མི་འདུག

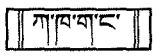
བློ་བཟང་ རོ་ཁང་གཟིམ་སྐོ་ཕྱི་པ་ད་ག་རེད། ང་རང་ཚོ་ལྷན་ལ་རོ་བོ་མཇལ། དེ་ནས་ཐོག་ཀར་ཡེབས་ན་ལྷ་སའི་གོང་ཁྱེར་གྱི་གཡས་གཡོན་ཁག་ག་ཅིག་གཟིགས་ཀྱི་རེད།

ཨི་ཤེལ་ མཆོད་ཁང་ནང་ལ་ག་རེ་ཕུལ་དགོས་རེད།

བློ་བཟང་ མཆོད་མེ་དང་ཁ་གཏགས་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*.



21.2 Vocabulary ཚིག་གསར།

ཇ་མངར་མོ་ cha̲ ngārmo	(n.) sweet milk tea
པོད་ཇ་ phö̲ca	(n.) Tibetan tea
ཇ་སྲུབ་མ་ cha̲ sūpma / sü̲ma	(n.) Tibetan tea (lit. "churned tea")
ཇ་ཐང་ cha̲tang	(n.) black tea
ཨོ་ཇ་ o̲ca	(n.) salted milk tea
ཨོ་མ་ o̲ma ཆབ་ཤོ་ chāpsho (H)	(n.) milk
ཚྭ་ tshā ཚྭགས་ཀྱི་ ca̲ktsa	(n.) salt
ཨ་རག་ āra' བཞེས་རག(H)	(n.) alcohol
པི་རག་ pi̲ra'	(n.) beer
གཅིག་ cī'	(n.) a little, once
གཤུག་ལ་ shu̲'-la	(post., co.) after
རྗེས་ལ་ ce̲'-la	(post., co.) after
མ་གཏོགས་ ma̲to'	(n.) except, unless
གཉིས་ཀ་ nyīka གཉིས་ཆ་ nyīca	(n.) both
ནང་བཞིན་ na̲ngshin	(n.) like
རང་ ra̲ng	(adv.) really
ཁག་ khā'	(n.) sort, kind
གཡས་གཡོན་ yä'yön	(n.) to left and right, around
ཐོག་ཀ་ thōkka	(n.) roof
མཆོད་མཇལ་ལ་ཕེབས་ chǒncä:-la phe'	(idiom.) to go to the temple
ཡང་ན་ ya̲ngna ཨཾ་ ām (L)	(co.) or

ངར་མོ་ ngārmo	(adj.) sweet
སྐྱུར་མོ་ kyūrmo	(adj.) sour
ཁ་ཏི་ khāti'	(adj.) bitter
ཚྭ་ཡོད་པ་ tshā yö̲pa	(adj.) salty
ཚྭ་ཁུ་ 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 ནང་ནས་ nā̲ngnä' "among, out of", preceded by the genitive.

Ex.: ཇོ་མོ་གླང་མ་ནི་འཛམ་གླིང་ཐོག་གི་རི་མཐོ་ཤོས་རེད།

"Jhomolangma is the highest mountain in the world."

དགོན་པའི་ནང་ནས་འབྲས་སྤུངས་ཆེ་ཤོས་རེད།

"Dräpung is the biggest of the monasteries."

དེབ་འདི་ཡག་ཤོས་རེད།

"This book is the best."

བོད་ཀྱི་ཆུ་རིང་ཤོས་ཡར་གླུང་གཙང་པོ་རེད།

"The Brahmaputra is the longest river in Tibet."

བོད་ཀྱི་དགོན་པ་སྐྱེར་ཤོས་བསམ་ཡས་རེད།

"Samyä is the oldest monastery in Tibet."

མི་ཚེ་གཅིག་གི་ནང་ནས་དེ་རིང་སྐྱིད་ཤོས་རེད།

"Today is the finest day of my life."

མེ་ཏོག་དེ་ཚོའི་ནང་ནས་འདི་སྡིང་རྗེ་ཤོས་རེད།

"This is the most beautiful of these flowers."

21.3.2 Comparative constructions of equality

These constructions require the use of ནང་བཞིན་ nā̲ngshin "like", "as much as", "as", which goes after the term being compared.

Ex.: ཇོ་ཁང་རྩེ་ཕོ་བྲང་ནང་བཞིན་མཐོ་ཡོ་མི་འདུག "The Jhokhang isn't as high as the Potala."

བུ་མོ་འདི་ཡ་མ་ནང་བཞིན་མཛེས་པོ་འདུག "This girl is as beautiful as her mother."

21.3.3 Constructions with མ་གཏོགས་ mat̲o' *"except", "unless", "apart from", "only".*

The expression mat̲o' may be used after a noun. In conversation, the expression མ་བཞིན mas̲hin also occurs with a similar meaning.

Ex.: རྩམ་པ་མ་གཏོགས་གཞན་དག་ཟ་ཡག་ཡོད་མ་རེད། "There's nothing else to eat apart from tsampa."
ས་ཁུལ་འདིར་འབྲོག་པ་ཁ་ཤས་མ་གཏོགས་མི་འདུག "There are only some nomads in this region."
བསྟད་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 mat̲o' may also be used after a verb, to produce the following construction:

V(past) + ན་མ་གཏོགས་ na mat̲o'

Ex.: མགྱོགས་པོ་ཐད་ན་མ་གཏོགས་གནམ་གྲུ་རྒྱས་ཟིན་གྱི་མ་རེད།
"If you don't hurry, you won't catch the plane."
ཁྱེད་རང་གཟབ་གཟབ་བྱས་ན་མ་གཏོགས་ཅ་ལག་བརླག་ལགས་འགྲོ་གི་རེད།
"Be careful or you'll lose your things."
ཁོང་ཚོར་ལག་འཁྱེར་ཡོད་ན་མ་གཏོགས་མེཌས་ཆོག་གི་མ་རེད།
"They'll only be able to go if they have permits."

21.4 Exercises སྦྱོང་ཚན།

21.4.1 Translate into English:

1) བོད་ནི་འཛམ་གླིང་ཐོག་ལ་ས་མཐོ་ཤོས་རེད།
2) ཁྱེད་ཚོའི་འཛིན་གྲྭའི་ནང་ལ་སློབ་གྲྭ་ཡག་ཤོས་སུ་རེད།
3) སློབ་གྲྭ་ཆེན་མོར་འགྲོ་ཐུབ་མཁན་ཁ་ཤས་མ་གཏོགས་ཡོད་མ་རེད།
4) ངའི་འཛིན་གྲྭའི་ནང་ལ་སློབ་ཕྲུག་ཡག་ཤོས་ཁོང་རེད།
5) ཞྭ་མོ་འདི་ང་ལ་ཆེ་དགས་བཞག
6) ལྷང་པ་འདི་སྐྱིད་ཤོས་རེད།
7) གྲྭ་པ་མང་ཤོས་འཁས་སྤྱངས་དགོན་པ་རེད།
8) ཇ་ལ་ཅི་ནི་མང་དགས་བཞག
9) ཁྱེད་རང་མགྱོགས་པོ་མེཌས་ན་མ་གཏོགས་དེ་ལི་རྒྱས་ཟིན་གྱི་མ་རེད།
10) ཁོ་རང་ལ་དགོས་ཡག་མ་གཏོགས་ཕྱི་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.

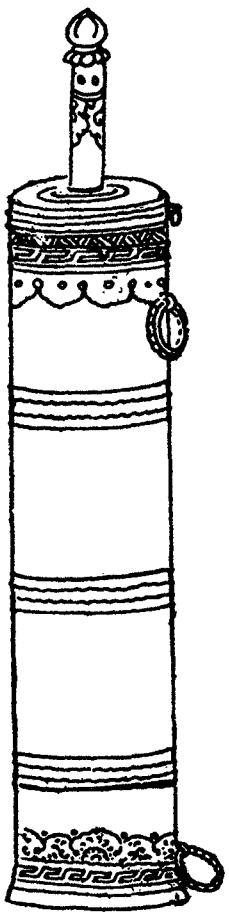
21.5 Civilization རིག་གཞུང་།

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

"The Bharkor"

བར་སྐོར།

Grammar aims བརྩ་སྤྲོད་དེག་པའི་དམིགས་ཚད།

- Comparative constructions of superiority.
- The enumerative connective ཅིས་ chä'.

ཨཱ།། ལྷ་སའི་རྒད་མོས་ལྷ་སའི་ཇོ་བོ་མ་མཇལ།།

"The old lady of Lhasa never goes to see the Lhasa Buddha." (proverb)

CD I • Tr. 53

22.1a Dialogue དྲི་བ་དྲིས་ལན།

མི་ཤེལ་ ཁེད་ལྟར་མཆོད་མཇལ་ཞུ་མཁན་མི་མང་པོ་འདི་འདྲས་ཡོད་དེད་པས།

སྤྲོ་བཟང་ ཡོད་ད་ཡོད།། ཆོས་བཟང་དུས་བཟང་ལ་འདི་ལས་མང་གི་དེད། མཆོད་མཇལ་ཞུ་མཁན་ནང་ལ་མངའ་རིས་དང་གཙང་དང་སྟོད་ཁ་དང་མོན་པ་དང་དཔལ་པོ་དང་ཀོང་པོ་ཡ་ནི་ཁམས་དང་ཡ་མདོ་དང་ནག་ཚུ་ཅི་དག་ག་ས་ག་ནས་གནས་སྐོར་བ་མང་པོ་སྣེའུ་བས་བཞག

མི་ཤེལ་ ད་ལྟ་བར་སྐོར་གཅིག་བགྱོན་ན།

སྤྲོ་བཟང་ ཏག་ཏག་རེད། དུ་ཚུ་ཚོང་བཅུ་གཉིས་ཟིན་བཞག ཞལ་ལག་ཅིག་མཆོང་དུ།

མི་ཤེལ་ ཉེ་མ་ཚ་པོ་ཞེ་དྲགས་འདུག ཞུ་མོ་ཅིག་ཉོ་གི་ཡིན། ཞུ་མོ་དཀར་པོ་འདའི་(འདིར)གོང་ག་ཚོད་རེད།

ཞུ་མོ་ཚོང་མགན་ འདི་ལ་སྐོར་མོ་ཉེ་ཤུ་རེད།

མི་ཤེལ་ ངོ་ཐུགས་རྗེ་ཆེ།

སྤྲོ་བཟང་ ཡ་ལྷག་ལགས། དེ་རིང་ང་གསོལ་ཚོགས་སྐབས་བདེ་ཅིག་ཞུ་གི་ཡིན།

ཟ་ཁང་གི་ཞབས་ཞུ་བ་ ང་ཚོའི་འདའི་བཞེས་མོག་བྱས། ཤ་ འབྲས་ བྱས། བཞེས་ཐུག་བྱས། ཡ་ནི་བཞེས་ཚལ་ག་རེ་དགོས་ནའི་(ན་འང་)བཀའ་མངགས་གནང་ན་བཙོ་གི་ཡོད།

སྤྲོ་བཟང་ ངོ་ན་བཞེས་མོག་བྱས། སོན་ལ་ཕྱག དེ་ནས་གསོལ་ཐ་མངར་མོ་གནང་རོགས་གནང་།

ཟ་ཁང་གི་ཞབས་ཞུ་བ་ མོ་ལགས་སོ།

སྤྲོ་བཟང་ དེ་རིང་ཁ་ལག་མང་ཤུང་ཏག་ཏག་བྱུང་།

མི་ཤེལ་ ད་ལྟ་ཚུ་ཚོད་གཉིས་དང་ཕྱིད་ཀ་རེད། སྐྱིད་ཆུའི་འགྲམ་ལ་འཚམ་འཚམ་གཅིག་ལ་འགྲོ།

སྤྲོ་བཟང་ ད་དངུལ་རྩིས་རྒྱག་དགོས། ཡ་ལྷག་ལགས། གསོལ་ཚོགས་ལ་ག་ཚོད་རེད།

ཟ་ཁང་གི་ཞབས་ཞུ་བ་ སྤྲོ་ན་མོ་སུམ་ཅུ་རེད།

མི་ཤེལ་ གོང་ཁེ་པོ་ཞེ་དྲགས་རེད།

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!

CD I • Tr. 54

22.1b Text རྩོམ་ཡིག

རྒྱ་ཁང་གི་དཔའ་བོ།

ཨཨ།། རྒྱ་ཁང་སྐང་ལ་འདུ་བས་ལེ་བད་གོག་ཅིག་ཡོད་རེད། ཁོས། རྒྱ་ཁང་འདིའི་སྐང་ལ་ང་ལས་སྟོང་བས་ཆེ་བ་སུ་ཡོད་རེད་ཟེ་ཡང་ཡང་བཤད་ཀྱི་ཡོད་རེད། ཁེ་མ་ཅིག་འདུ་བྱོག་མ་ཅིག་གིས། སྟོང་ཆེན་ལགས། ཁྱེད་རང་ལས་སྟོང་ཆེ་བ་སེམས་ཅན་གཡག་ཟེར་མཁན་ཅིག་འདུག་ཟེ་ལབ་པ་རེད། བས་ལེ་བད་གོག་གིས། གཡག་ཟེར་མཁན་འདི་གཅིག་པུ་འདུག ང་རང་ཁོ་དང་གཅིག་འཛོང་གི་ཡིན་ཟེ་བཤད་པ་རེད། དེ་ནས་ཁོས་གྲོག་མ་དང་མཉམ་དུ་གཡག་ཡོད་ས་དེར་སྐྱེབས་ནས་གྲོག་མ་དེས། གཡག་ཐ་གིར་འདུག ནག་ཀོ་ཆེན་པོ་དེ་གཡག་རེད་ཟེ་ལབ་པ་རེད། བས་ལེ་བད་གོག་གིས་མགོ་ཡར་ཁག་ནས་བཀུག་ནས་ཐ་གིར་དེ་མ་རེད་བས་ཟེ་ལབ་པ་རེད། དེ་ནས་གཡག་དེ་ཚུར་ཡོང་ནས་བས་ལེ་བད་གོག་ལ་རྩོག་རྩིས་ཏེག་ཅ་(ཏོག་ཅམ་)ཞེབས་པ་རེད། བས་ལེ་བད་གོག་ཞེད་ཐག་ཆོད་ནས་ཁོ་ནང་གི་བསྟད་སར་ཡོག་ཧྱིན་པ་རེད། གཡག་གིས་བརྩིས་ཅང་གཟུགས་ཀོའི་ཐྱི་ཐུགས་ཏེག་ཅ་(ཏོག་ཅམ་)རལ་ཡོད་རེད། དྲེ་མ་ཡའི་(ཡང་)ཐ་གི་ཡོད་རེད། འབྲུ་ཆུང་ཆུང་དེ་ཆོས། ཡ་ཡོ་སྟོང་ཆེན་ལགས། ཁྱེད་རང་ག་རེ་གནང་སོང་ཟེ་དྲིས་པ་རེད། ཁོས་ང་དེ་རིང་གཡག་དང་འཛིང་ནས་པགས་ཚག་དེ་ཡའི་ཏེག་ཅ་(ཏོག་ཅམ་)རལ་སོང་། ཚུལ་ཁྲིམས་ཀྱི་དྲི་མ་ཡའི་ཏེག་ཅ་(ཏོག་ཅམ་) 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."

ཀ་ཁ་ག་ང་

22.2 Vocabulary ཚིག་གསར།

འཆམ་འཆམ་ chāmcam	(n.) stroll
སྐོར་ར་ kōrra སྐོར་བ་ kōrwa (L)	(n.) tour, circuit
གནས་སྐོར་བ་ nākorra (L)	(n.) pilgrim
ཁོང་ khong	(n.) price
མང་ཉུང་ mangnyung	(n.) quantity
ཉིན་ཕྱར་ nyintar	(n.) every day
ཉིན་ཕྱར་རེ་བཞིན་ nyintar reshin	(n.) every day
ལོ་ཕྱར་རེ་བཞིན་ lotar reshin	(n.) every year
གནམ་གཤིས་ nāmshi'	(n.) weather, climate
སྟོབས་ tōp	(n.) strength
སེམས་ཅན་ sēmcän	(n.) "sentient beings", animals
དཔའ་བོ་ pāwo	(n.) hero
གསོལ་ཚིགས་ sō:tsi' (H)	(n.) meal
འགྲམ་ tram	(n.) by, edge, bank
ཚལ་ tshā: བཤེས་ཚལ་ shetsä: (H)	(n.) vegetable
སོན་ལ་ཕུག་ sōnlapu'	(n.) sour pink radish
བསེ་ལེ་བང་རོག་ sēlepäko'	(n.) beetle
རྩ་ཐང་ tsātang	(n.) grassland
ཕྱི་ཕྱག་ chīpa'	(n.) shell
པགས་པ་ pākpa	(n.) skin
པགས་ཚན་ pāktsa'	(n.) sheepskin clothing

ཅི་དག་ cīta'	(part.) et cetera
ཏེ་ཙ་ tē(t)s ཏོག་ཙམ་ tōktsam	(adv.) a little
ཏག་ཏག་ tākta'	(adj.) precisely
སྟབས་བདེ་པོ་ tāp tepo	(adj.) simple, convenient
ཁོང་ཆེན་པོ་ khong chēnpo	(adj.) expensive
ཁོང་ཁེ་པོ་ khong khēpo	(adj.) cheap
ཚ་པོ་ tshāpo	(adj.) hot
གྲང་མོ་ thrangmo	(adj.) cold
འཁྱག་ khyā' རྐུ་བསིལ་ kū sī: (H)	(v.) [inv. A] to feel cold
བཇོས་ ngō'	(v.) [vol., EA] to fry
མངགས་ ngā'	(v.) [vol., EDA] to order
བཀའ་མངགས་ + གནང་ kānga' nāng (H)	(v.) [vol., EDA] order
བཀྲག་ trā' བསྲེག་ sē' (L)	(v.) [vol., EA] to grill
བཙོས་ tsō'	(v.) [vol., EA] to cook, boil
རྩིས་ + རྒྱག་ tsī' kya'	(v.) [vol., EA] to count, calculate
སྐོར་ར་ + རྒྱག་ kōrra kya'	(v.) [vol., ED] to make a circuit
འཛིང་ tsing	(v.) [vol., EA] to fight
རྫིས་ tsi'	(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 thusang	(idiom.) auspicious day

Proper nouns : Regions of Tibet

ཁམས་ khām'	Kham	མོན་པ་ mönpa	Mön
ཨ་མདོ་ āmto	Amdo	དྭགས་པོ་ thakpo	Dhagpo
མངའ་རིས་ ngāri	Ngari	ཀོང་པོ་ kōngpo	Kongpo
གཙང་ tsāng	Tsang	ནག་ཆུ་ nakcu	Nagchu
ལྷོ་ཀ་ lhōka	Lokha		

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 ད་ 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 -nä' that denotes the ablative, whereas -lä' is reserved for comparative constructions.

Ex.:	འདི་ལས་མང་ང་(མང་བ་) འདུག	"There is more than that."
	ཆང་སྦྱི་རག་ལས་ཁྲིམ་ཡ།	"Chang is better than beer."
	དེབ་དེ་འདི་ལས་ཡག་ག (ཡག་ཡ།)	"That book is better than this one."
	གཡག་མཇོ་ལས་ཆེ་བ་འདུག་གས།	"Are yaks bigger than dzo?"
	གཡག་མཇོ་ལས་ཆེ་བ།	"Yaks are bigger than dzo!"

The auxiliary འདུག་ 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: སྦྱི་རག་ལས་ཆང་ཁྲིམ་ཡ། "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་སྦྱི་རག་ལས་ཁྲིམ་གྱི་རེད།	"Chang is better than beer."
	གཡག་མཇོ་ལས་ཆེ་གི་རེད།	"Yaks are bigger than dzo."
	ལྷ་ས་ཨེ་ཅིང་ལས་བཞིན་གི་རེད།	"It's colder in Lhasa than in Peking."
	སྣ་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་བས།	"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་སྐྱོ་གི་རེད། "I'm poorer than him."

or

ཁོང་ང་ལས་སྡུག་གི་རེད། "He's richer than me."

or according to the context

ཁོང་ང་ལས་སྐྱོ་བ་ཡོད་མ་རེད་ "He isn't poorer than me."

The comparative and superlative forms of adjectives

Positive		Comparative		Superlative	
གསར་པ་	"new"	གསར་ར་	གསར་བ་(L)[143]	གསར་རོགས་	
སྡུག་ཅག་	"bad"	སྡུག་གི་	སྡུག་པ་ (L)	སྡུག་རོགས་	
མང་པོ་	"many"	མང་ང་	མང་བ་ (L)	མང་རོགས་	
ཉུང་ཉུང་	"few"	ཉུང་ང་	ཉུང་བ་ (L)	ཉུང་རོགས་	
རིང་པོ་	"long"	རིང་ང་	རིང་བ་ (L)	རིང་རོགས་	
ཆུང་ཆུང་	"small"	ཆུང་ང་	ཆུང་བ་(L)	ཆུང་རོགས་	
ཆེན་པོ་	"big"	ཆེ་བ་		ཆེ་རོགས་	
སྐྱིད་པོ་	"pleasant"	སྐྱིད་པ་		སྐྱིད་རོགས་	སྐྱིད་རོགས་(L)
གསལ་པོ་	"clear"	གསལ་ར་	གསལ་བ་ (L)	གསལ་རོགས་	
རྒན་འགོགས་	"elderly"	རྒན་པ་		རྒན་རོགས་	
མངར་མོ་	"sweet"	མངར་ར་	མངར་བ་(L)	མངར་རོགས་	
བསིལ་པོ་	"cool"	བསིལ་ར་	བསིལ་བ་(L)	བསིལ་རོགས་	

• The construction ལས་lä' + V: "more than"

The marker lä' may also precede a verb, in which case it is translated as "more than".

Ex.: སྐད་མ་ཉི་ཤུ་ཙམ་ལས་འཕོར་གྱི་མ་རེད།

"That won't take more than twenty minutes."

དེ་དུས་ཁོང་དགུང་ལོ་བརྒྱད་ལས་ཡེབས་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.: སྦགས་བྱས། ལུག་ཤ་བཅོས་པ་བྱས། དེ་ནས་ཞོ་བྱང་ན་འགྲིག་གི་མིན་འགྱོ།

"Kneaded tsampa, boiled mutton; then with some yogurt, that should be enough."

ཤ་འབྲས་གཅིག་བྱས། བཞེས་ཐུག་གཅིག་བྱས། བ་ནི་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 སྦྱོང་ཚན།

22.4.1 Translate into English:

๑) བསྟན་འཛིན་ལགས་ང་ལས་ཆེ་གི་རེད།

๒) ང་རང་ཚོའི་ནང་ནས་རྩ་རྩེ་སྦྱོ་ལོ་མཁས་ཤོས་རེད།

๓) ཇ་ལས་ཆང་ཞིམ་གྱི་རེད།

๔) གཞི་ཀ་རྩེ་ལས་ལྷ་ས་མི་མང་གི་རེད།

๕) ཁོང་ང་ལས་ལོ་ཆུང་གི་རེད།

๖) སྐོད་ཐུང་འདི་ཁྱེད་རང་ལ་ཆུང་དྲགས་འདུག་གས། ཆུང་དྲགས་མི་འདུག་ ཏག་ཏག་འདུག

๗) མ་བྱན་འདི་གཉིས་ནང་ནས་ཐག་ཝ་ཡག་གཡོད།

๘) ཕེམ་ཚེ་ལས་གའི་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་རྒྱག ལས་ཀ་བྱེད། རྟེས་ རྒྱག 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་(ཀྱོང་) སྡོང་། རྒྱག་སྡོང་། བྱེད་སྡོང་།*).*

"Shopping"

ཉོ་ཚ་རྒྱག་པ།

Grammar aims བརྩ་སྤྱོད་དེག་བའི་དམིགས་ཚད།

- The suffix ཙམ་ -tsam.
- The allocentric future with དགོས་ ko, ཆོག་ chō' or ཡོང་ yong.

༄༅། འདྲ་པོ་འདྲ་པོ་ལྷ་སའི་ཁྲོམ་ལ་ཡོད།།
"There are things like these in Lhasa market!"
(proverb)

CD I • Tr. 55

23.1 Dialogue དྲི་བ་དྲིས་ལན།

སྤྱི་བཟང་ ཁ་ཕྱག་ལགས། ཀུ་ཤུར་གཅིག་རེད།
ཚོང་མཁན་ ཀུ་ཤུ་རྒྱ་མར་སྐོར་མོ་བཞི་རེད། གཅིག་གཟིགས་ག
སྤྱི་བཟང་ རྒྱ་མ་གང་ཉོ་གི་ཡིན།
ཚོང་མཁན་ རྒྱ་མ་དོ་གཟིགས་ན་རྒྱ་མ་རེ་རེར་སྐོར་མོ་གསུམ་གསུམ་ལ་ཕུལ་ཆོག
སྤྱི་བཟང་ འོ་ཡོང་ང། རྒྱ་མ་དོ་ཉོ་གི་ཡིན།
ཚོང་མཁན་ ལགས་སོ། རྒྱ་མ་དོ་ཀེར་ཀེར་ཡོད།
སྤྱི་བཟང་ འདའི་(འདིར་) སྐོར་མོ་དུག་ཅག་ཅག་ཡོད།
ཚོང་མཁན་ གཞན་དག་གཟིགས་ཀྱི་མིན་པས། བཞེས་ཀམ་གཟིགས། ཡག་པོ་ཞེ་དྲག་ཡོད།
སྤྱི་བཟང་ ག་ཚོད་རེད།
ཚོང་མཁན་ མང་ཙོ་(མང་ཙམ་) གཟིགས་ན་གོང་ཁ་ཙོ་ལ་ཕུལ་ཆོག
སྤྱི་བཟང་ ག་ཚོད།
ཚོང་མཁན་ རྒྱ་མར་སྐོར་མོ་བཞི་བཞི་གནང་།
སྤྱི་བཟང་ རྒྱ་མར་སྐོར་མོ་གསུམ་གསུམ་ལ་བཀྲོན་ན་རྒྱ་མ་དོ་ཉོ་གི་ཡིན།
ཚོང་མཁན་ ལགས་སོ། ད་ཕུལ་ཆོག

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].

ཀ་ཁ་གཅ་ང་

23.2 Vocabulary ཚིག་གསར།

ཀུ་ཤུ་ kūshu ཟས་ཤུ་ sheshu (H)	(n.) apple
ཁམ་བུ་ khāmpu ཟེས་ཁམ་ shekam (H)	(n.) peach
ཨང་འི་ཁམས་བུ་ ngāri khāmpu	(n.) apricot
རྒྱུན་འབྲུམ་ kün̲trum	(n.) grape
ཏཱ་ར་ tārka	(n.) nut
ཀེ་ར་ kēra	(n.) banana
ཚ་ལུ་མ་ tshāluma	(n.) orange
སེ་འབྲུ sēntru	(n.) rose-hips; pomegranate
ཤིང་རྟོ་ shīngto'	(n.) fruit
ཏྲོ་མ་ཏྲོ་ trōmatro	(n.) tomato
ཐྲོ་མ་ thro̲ma	(n.) potentilla tubers
ཤོ་ཀོ་ sho̲ko' ཟེས་ཤོ་ shesho' (H)	(n.) potato
སོ་མོ་སྔོན་པོ་ sōlo ngönpo	(n.) capsicum, green pepper
ལ་ཕུག་ la̲pu'	(n.) radish
ཚག་ཤ་ tshāksha	(n.) yak meat
ལུག་ཤ་ lu̲ksha	(n.) mutton
ལང་ཤ་ lāngsha	(n.) beef
བྱ་ཤ་ cha̲sha	(n.) chicken (meat)
ཕག་ཤ་ phāksha	(n.) pork
ཉ་ཤ་ nya̲sha	(n.) fish (to eat)
དུག་སྐོག་ thu̲klo' ནམ་བཟའ་ na̲msa	(n.) cothing
ཁོ་སྟོང་ kho̲tung	(n.) trousers, pants
ཆུ་པ་ chūpa	(n.) traditional robe

སྟོད་ཐུང་ tōtung	སྐུ་སྟོད་ kūtö' (H)	(n.) shirt
འོག་འཇུག་ o'ncu'	སྐུ་འཇུག་ kūncu'	(n.) ladies' blouse
ལྷམ་གོ་ (l)hāmko	ཞབས་ཕྱུགས་ shapca'	(n.) boot
འཇུར་ཀྱ་ curta		(n.) shoe
ཚེ་རིང་སྐྱིན་ཁོབས་ tshēring kīnkor/kīnkep		(n.) tall, fur-rimmed Tibetan hat
ཝ་ཞྭ་ washa		(n.) foxfur hat
སྐེ་རགས་ kēra'		(n.) belt
སྐྱ་མ་ kyama		(n.) pound, 500 g, hand-held scale
ཏོ་ tho		(class.) two units
གེར་གེར་ kērker		(n.) upright
བཞི་བཞི་ shi shi		(n.) four each
ཆོག་ chō'		(aux.) *future*
ཉོ་ཚ་ + སྐྱག་ nyopca kya'		(v.) [vol., E] to do the shopping

23.3 Remarks འགྲེལ་བཤད།

23.3.1 The suffix ཙམ་ -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 ཙམ་-tsam is usually pronounced ཙ་-ts. Its meaning varies according to context:

• After an adjective, it means "a little", or "a little more".

Ex.: མང་ཙམ་ "a little more", གོང་ལྷེ་ཙམ་ "a little cheaper", མགྱོགས་ཙམ་ "a little faster", དམར་ཙམ་ "a little red", ལྷག་ཙམ་ "a few more", སྔ་ཙམ་ "a little earlier (or early)".

• After a number, it means "about".

Ex.: མི་ཁྱུ་ཙམ་ "about 100 people", སྟོང་མོ་འབུམ་གཉིས་ཙམ་ "about two hundred thousand gormo (yuan)", སྐར་མ་བཅོ་ལྔ་ཙམ་ "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་ཙམ། "only the name, purely nominal"
ཁོང་འེབས་པ་ཙམ་གྱིས་རྩྭ་བཟོས་སོང་། "The mere fact that he came created problems."
ལག་པ་ཐྲུག་པ་ཙམ་གྱིས་ན་ཚ་གཏང་གིས། "Just touching it with my hand makes it hurt."
ཁོ་རང་མ་ཤི་ཙམ་བརྡུངས་པ་རེད། "He was beaten almost to death."
མགོ་ནས་རྐེད་པར་མ་སྐྱེབས་ཙམ་བར་དུ། "Almost from head to foot."

• The suffix also appears in certain adverbial formulations such as: ཨོཏ་ཙ་ ōts "quite, not bad", ཕར་ཙ་ད་གར་ phā:ts thakar "just there".

23.3.2 The allocentric future: དགོས་ kǫ, ཆོག་ chō' or ཡོང་ yǫng

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་ kǫ and ཆོག་ 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་ཁྱོས་ཆོག "I'll tell him (for you)." *but not* * ངས་ཁྱོ་ཆོག
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་སྦྱག་ཀང་ལ་བླུག་དགོས། "I'll post this letter (for you) straight away."
ངས་སྤྲལ་ཆོག "I'll give it to you" = ངས་ སྤྲལ་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་བསྡད་དགོས། "I'll stay (for you)." *but not* * ང་བསྡད་དགོས།

• The auxiliary yǫng 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 སྦྱོང་ཚན།

23.4.1 Translate into English:

1) མོ་ཀ་ངས་བཀང་དགོས།
2) ཨ་ཕྱ་ངས་བཞུས་དགོས།
3) རྩོ་ངས་ལེན་(ཟླང་)དགོས།
4) ཁྱེད་རང་ཕྱག་ལས་འདི་གནང་མ་ཐུབ་ན་ངས་ཕྱག་རོགས་ཞུས་དགོས།
5) ཁྱེད་རང་ཆོས་དགའ་པོ་ཡོད་ན་ངས་གཞས་བཀང་དགོས།
6) ངས་རྩམ་པ་ཀོག་ཙམ་ཕྱལ་ཆོག ཁོ་ར་མོ་ཉི་བརྒྱ་ཀག་ཀག་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.

"The picnic"

སྤྲིང་གཤོང་བ།

Grammar aims བརྡ་སྤྲོད་རིགས་པའི་དམིགས་ཚད།

- Temporal connectives of simultaneity:
  དུས་ -tü' "when, at the time when",
  སྐབས་ལ་ kāp-la "at the time when",
  རིང་ལ་ ri̲ng-la "during, while", etc.
- The future as a habitual or generic.

ཕ་རིའི་ཕྱི་བ་མེད་པ། ཚུར་རི་སྐྱེ་ཡོ་མེད་པ།

"On the other side of the hill there's no yak dung, on this side, there's no basket."

(proverb)

CD I • Tr. 56

24.1a

Text རྩོམ་ཡིག

།།། དཔྱིད་ཀ་ཤར་དུས་ཉ་ས་བ་མང་ཡོ་སྐྱིད་ཆུའི་གཟའ་ལ་འགྲོ་གི་རེད། ཁ་ཤས་ཀྱིས་དྲང་འཐུ་(དྲེགས་འཐུ་) རྒྱག་གི་རེད། ཁ་ཤས་ཀྱིས་སྐྱིང་གཤོང་བཏང་གི་རེད། ཚོང་པའི་ལུགས་སྲོལ་ལ་སྐྱིང་གཤོང་བཏང་(གཏོང་) དུས་རྩེད་མོ་རྩེ་གི་རེད། གཞས་རྩལ་ཧར་བཏང་གི་རེད། ཞོ་རྒྱག་གི་རེད། སྤྱགས་དང་ཤ་སྐམ་ཡོ། ཡ་ནི་ཤ་བག་ལེབ། ཡ་ནི་མོག་མོག་ཡ་ནི་བག་རྩ་མར་ཐུ་ཅི་དག་ཟ་གི་རེད། འདི་འདྲས་བྱས་སྐྱིད་ཡོ་ཞེ་དྲགས་བཏང་གི་རེད།།

CD I • Tr. 57

Dialogue དྲི་བ་དྲིས་ལན།

ཐུན་སྲོལ་དཀའ་ཤ་ས། རྒྱ་བཟང་། ཡ་ཀ། ང་གཉིས་ཉིན་གུང་ཁ་ལག་འདའི་(འདིར་)བཟས་ནའི་འགྲིག་གི་ཡོད་ཡ་འདུ།

ཁྲོ་བཟང་ཤ་ས། སང་ཉིན་གནམ་གཤིས་ཡག་ཡོ་ཡོང་གི་རེད། ཁ་ལག་འདའི་ཟ་དོ།

ཐུན་སྲོལ་དཀའ་ཤ་ས། འོ་ན། གཅེ་མཆོང་གཅ

ཁྲོ་བཟང་ཤ་ས། སྤྱགས་དང་། ལུག་ཤ་བཅོས་པ་བྱས། དེ་ནས་ཁོ་བྱང་ན་འགྲིག་གི་མན་འགྲོ།

ཐུན་སྲོལ་དཀའ་ཤ་ས། དཀ་རང་། ལུག་ཤ་ཟམ་པའི་འཁྲིས་ལ་ཉོ་ས་ཡོད་འགྲོ།

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 *bhagtshamarkhu*, 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.

CD I • Tr. 58

24.1b Text རྩོམ་ཡིག

ཕིན་ཆུང་དང་ཆུ་བན་གྱི་སྐྱང་།

།། སྔན་མ་ཕིན་ཆུང་ཅིག་ཡོད་དེད། ཉི་མ་ཅིག་ཁོང་ཆུ་ལེན་གར་འགྲོ་དུས་གཟབ་གཟབ་མ་བྱས་ཙང་ལམ་ཁག་ལ་འདྲེད་ཏར་ཤོར་ནས་ཆུ་བན་ཆག་པ་དེད། ཁོང་གི་སེམས་ལ་ཤག་ལ་ལོག་སྐྱིན་པ་ཡིན་ན་ཆུ་བན་ཟེད་ཙང་ཆན་ལགས་ཀྱིས་བཀའ་བཀྱོན་གནང་གི་དེད། གཅེ་བྱེད་དགོས་ཡིན་ན་བསམས་ནས་སེམས་ཁལ་ཆེན་པོ་བྱུང་པ་དེད། དེ་ནས་ཁོང་གིས་ཐབས་ཤེས་ཅིག་བྱན་བྱས་ཤག་ལ་ལོག་ནས་ཆན་ལགས་ལ། ཆན་ལགས།བྱམ་པ་དངོས་པོ་དེད། རྟག་པ་དེད་ཟེ་བཀའ་འདྲི་ཞུས་ནས་ཆན་ལགས་ཀྱིས་བྱམ་པ་དངོས་པོ་དེད་ཟེ་གསུངས་པ་དེད། ཡང་ཕིན་ཆུང་གིས། ཆན་ལགས་བྱམ་པ་འཇིག་རྒྱུ་ཡོད་དེད་པས་ཟེ་བཀའ་འདྲི་ཞུས་པས། ཆན་ལགས་ཀྱིས། སྐྱགས་པ་དང་དེད། བྱམ་པ་དངོས་པོ་ཕིན་པས་འཇིག་རྒྱུ་ཡོས་ཡོད་ཟེ་གསུངས་པ་དེད། ཕིན་ཆུང་གིས། ཆན་ལགས་ད་དང་ད་དང་ཚོའི་ཆུ་བན་དེ་ཆག་སོང་ཟེ་ཞུས་པ་དེད། ཆན་ལགས་ཀྱིས་ལན་ག་གའི་(གང་ཡང་)མ་གསུངས་པ་དེད།།

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་ཁ་ག་ང་

24.2 Vocabulary ཚིག་གསར།

ལྷ་ས་བ་ lhāsawa (n.) Lhasan, inhabitant of Lhasa
དྲེག་པ་ thra̲kpa/ thre̲kpa (n.) dirt
དྲང་འཕྲུ་ thra̲ngtru དྲེག་འཕྲུ་ thre̲ktru (L) (n.) washing (clothes)
དཔྱིད་ཀ་ cīka (n.) spring
དབྱར་ག་ yārka (n.) summer
དགུན་ག་ kün̲ka (n.) winter
སྟོན་ཀ་ tō̲nka (n.) autumn
ནམ་དུས་ na̲mtü' (n.) season
ད་རང་ tha̲rang (n.) this morning
པཱག་ pā' (n.) tsampa dough
ཞོ་ sho̲ གཞོ་ལ་ཞོ་ sō:sho (H) (n.) yogurt
ལུགས་སྲོལ་ lu̲ksö: (n.) tradition, custom
ཤ་སྐམ་པོ་ shā kāmpo (n.) dried meat
བག་ཚ་མར་ཕྱུ་ pha̲ktsamarku (n.) *bhaktsamarku*, food made of flour, cheese, melted butter and molasses

ཉིན་གུང་ nyi̲nkung (n.) midday
ཟམ་པ་ sa̲mpa (n.) bridge
བུམ་པ་ phu̲mpa (n.) vase
ཆུ་བཅན་ chūpän (n.) pan, pot, water vessel
ཤག་ shā' (n.) cell (monk)
རྣམ་ཐར་ nāmtar (n.) biography, hagiography, operatic libretto

ཅི་དག་ cīta' སོགས་ sō' (L) (n.) et cetera
སེ་ར་ sēra (n.) hail
ཆར་པ་ chārpa (n.) rain
གངས་ kha̲ng' (n.) snow
ཨིན་ཆུང་ īncung (n.) young monk
བྱས་ cha̲' (co.) *punctuates a series*
དུས་ thü' (co) when
དྲང་འཕྲུ་ + རྒྱག་ thra̲ngtru kya̲' (v.) [vol., E] to wash clothes
འཁམས་ ka̲m (v.) [vol., EA] to eat powdered food (*tsampa*, etc.)

བཏླག་ ta̲' (v.) [vol., EA] to lick; to eat (yogurt)
གཞས་ + བཏང་ sha̲' 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

འདྲེད་རྩར་ + ཤོར་ tretar shōr	(v.) [inv., A] to slide, slip
སེམས་ཁྲལ་ + བྱེད་ sēmträ: che'	(v.) [vol., E] to be worried
གཟབ་གཟབ་ + བྱེད་ sapsap che'	(v.) [vol., A] to be careful
ལོག་ lo'	(v.) [vol., A] to turn back
ཤོ་ + རྒྱག་ shō kyā'	(v.) [vol., E] to play dice
རྩེད་མོ་ + རྩེ tsēmo tsē	(v.) [vol., E] to have fun, joke
རྩེ་ 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
གཤེ་གཤེ་ + བཏང་ shēshe tāng	(v.) [vol., EA] to tell off, reprimand
བཀའ་ + བཀྱོན་ (H) kā kyön	(v.) [vol., EA] to reprimand
གླིང་གཱ་ + བཏང་ lingka 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 དུས་ thü'/-tü' "when, while", ཤུལ་རིང་གར་ - shü:ringka "during".

These connectives go directly after the verb. They are always associated with the present-future form.

Ex.: གླིང་གཱ་བཏང་(གཏོང་)དུས་རྩེད་མོ་རྩེ་གི་རེད།

"When they picnic, they have fun."

ཁོ་རང་རྒྱ་ནག་ལ་བསྡད་(སྡོད་)དུས་ཁྱིའི་ཤ་བཟས་པ་རེད།

"While he was living in China, he ate dog-meat."

ཐུབ་བསྟན་ལགས་པེ་ཅིང་ལ་བཞུགས་དུས་རྒྱ་མིའི་གསོ་བ་རིག་པ་ལ་སློབ་གཉེར་གནང་པ་རེད།

"While he was living in Peking, Thubtän studied Chinese medicine."

མོག་མོག་བཟོ་ཤུལ་རིང་ཀར་སྐད་ཆ་མང་པོ་བཤད་སོང་།

"They talked a lot while they were making momos."

ཨིང་ཏོག་ཉོ་ཤུལ་རིང་ཀར་ཏང་གི་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་ཕྱིན་པ་ཡིན།

"While I was in India I went on a lot of pilgrimages."

ངས་པར་ཚས་ཀྱེས་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་ཞོན་ལ་བལ་ཡུལ་ལ་ཕེབས་སོང་།

"He passed through Nepal on his way to Tibet."

ཁོང་ཕྱག་ལས་གནང་པའི་རིང་ལ་རྒྱང་འཕྲིན་སྐད་ཆེན་པོ་བཏང་(གཏོང་)རྒྱུ་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་བཏབ་གི་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་སྤྲོང་ག་བཏང་གི་རེད།

"Some people have (lit. will have) picnics."

དཔྱིད་ཀ་ཤར་དུས་ལྟ་ས་བ་མང་པོ་སྐྱིད་ཆུའི་འགྲམ་ལ་འགྲོ་གི་རེད།

"When the spring comes, a lot of people go (lit. will go) to the banks of the Kyichu River."

24.4 Exercises སྦྱོང་ཚན།

24.4.1 Translate the following recipe for bhagtshamarkhu*:*

ཚྭ། བག་ཚ་མར་ཁུ་ནི་བོད་རིགས་ཀྱི་ཁ་ལག་ཅིག་རེད། གོ་ཞིབ་བརྗེས་ནས་རྩོག་རྩོག་ཆུང་ཆུང་སྦན་མ་ལས་ཆེ་ཙམ་བཟོས་ནས་ཆུ་ཁོལ་ནས་བཅོས་པའི་རྩེས་ལ་ཆུའི་ནང་ནས་ཚུར་བཏོན་ནས་དེའི་ནང་ལ་མར་ཁུ་དང་། བྱ་རམ། ཕྱུར་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:*

๑) ཕེབ་ཚུང་གི་བྱེད་གན་ཕྱིན་པ་རེད།

๒) ཕེབ་ཚུང་གི་བྱས་ནས་ཞེད་པ་རེད།

๓) ཕེབ་ཚུང་གིས་ཐབས་ཤེས་གི་དུན་པ་རེད།

๔) མི་རྟག་པ་ཟེར་ཡག་དེ་གི་རེད།

๕) རྐན་ལགས་ཀྱིས་གཤེ་གཤེ་བཏང་གནང་སོང་བས།

24.4.3 Translate into English:

๑) བོད་ལ་དགེ་འདུན་པས་གསོལ་གྲུམ་མཚོད་ཀྱི་རེད་པས།

๒) དགུན་ཁར་ཉིང་གི་བཏང་གི་རེད་པས།

๓) ཁ་ལག་ཟ་དུས་སྐད་ཆ་མང་པོ་བཞད་ཀྱི་མ་རེད།

๔) ད་ཝོ་ཆར་པ་མང་པོ་བཏང་སོང་།

๕) བོད་ལ་སེ་ར་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)

གློང་ག་གཏོང་བ།
སྡ་མའི་འཕྲོས།

Grammar aims བརྡ་སྦྱོང་རིག་པའི་དམིགས་ཚད།

- The nominalizer ཡ་ -pa.
- The topicalizer ནི་ -ni.

CD I • Tr. 59

25.1 Text རྩོམ་ཡིག

ཨཱ། དེའི་སང་ཉིན་ཁོང་ཚོས་ཤ་དང་། ཞོ་ཉེས་པ་རེད། དེ་ནས་ཟམ་པའི་སྐང་ནས་ཕར་སྐྱིད་རྒྱའི་ཕར་ཕྱོགས་ལ་ཕྱིན་པ་རེད།

CD I • Tr. 60

Dialogue ཏེ་བ་དྲིས་ལན།

ཚེར་བཟང་ ཁའི་ སྣ་ (ཁ་ སྣ་)དུས་ ཆེན་ ཡིན་ ཅང་ དར་ ཚྭགས་ གསར་ པ་ ཚོན་ མདོག་ འདྲ་ མི་ འདྲ་ མང་ པོ་ འཛེན་བཞག་ བྱས་ཙང་འཇའ་ རྒྱ་ པ་ནང་ བཞིན་ འདུག བསང་ མང་ པོ་ བཏང་ བཞག ཤུལ་ག་ ས་ག་ ལ་ བསྡད་ བཞག

ཚེར་ལྷན་དཀར་ ཨ་ཅག་ དེ་རིང་འདའི་(འདིར་)ཡོང་པ་ཡག་པོ་ བྱུང་བཞག

ཚེར་བཟང་ གདན་གཅིག་འདའི་རྒྱབ གདན་ཅིག་ཕར་ཕྱོགས་ནས་བརྒྱབ་ན་བསྡད་ས(སྡོད་ས་)གུ་ཡངས་པོ་ཡོང་ང།

ཚེར་ལྷན་དཀར་ ཡ་ཁ་ ཅོག་ཅེ་མི་འདུག

ཚེར་བཟང་ གའི་(གང་ཡང་)བྱེད་ཀྱི་མ་རེད། ཕ་གིར་རྩོ་གྲུ་བཞི་ཡག་པོ་གཅིག་འདུག ཅོག་ཅེ་བྱས་ན།

ཚེར་ལྷན་དཀར་ འོ་ཏ་ཏ་རེད། ངས་ལེན་(ཟླང་)དགོས།

ཚེར་བཟང་ ཇ་བམ་ཡོད་ཙང་མེ་ནི་བཏང་(གཏོང་)དགོས་མེད། དུ་སྡོད་སྡོད་བྱས་ཞུགས་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་ཁ་གཅ་དང་

25.2 Vocabulary ཚིག་གསན།

ཅི་དག་ cītaʼ	(n.) et cetera
དེའི་སང་ཉིན་ theː sāngnyin	(n.) the following day
དུས་ཆེན་ thücen	(n.) festival
དར་སྐྱགས་ tharcoʼ	(n.) prayer flag
ལུང་རྟ་ lūngta	(n.) "wind horse"
ཚོན་མདོག་ tshönto'	(n.) colour
འཇའ་ ca	(n.) rainbow
གདན་ tän བཟུགས་གདན་ shuktän (H)	(n.) rug, carpet
མེ་ me ཞུགས་མེ་ shukme (H)	(n.) fire
ཤུལ་ shüː	(n.) remains, leftovers, traces
རྡོ་ to	(n.) stone, rock
ཐྲུ་བཞི་ thrupshi	(n.) square
ཉི་ ni	(part.) *topicalizer*
ཁུ་ཡངས་པོ་ khu yangpo	(adj.) wide, spacious
ཐོག་པོ་ thokpo	(adj.) narrow
ཁ་ས་ག་ལ་ khasa khala	(adv.) everywhere
ཁེ་ khäː ཁང་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
སུ་ suʼ	(v.) [inv., A] to be attached, planted (Here used metaphorically about the rainbow)
འཐེན་ thēn	(v.) [vol., EA] to pull, draw, drag

ཁཱ་ཆེ་གི་མ་རེད་ khä̱: che̱'-kimare'	(idiom.) It doesn't matter, no problem
ཁཱ་ནང་གི་མ་རེད་ khä̱: 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:[144] བ་ -wa.

- After the consonants ག་ ད་ ན་ བ་ མ་ ས་ ད་དྲག་ ཏ་ > ཏ་
- 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.[145]

In colloquial speech, the suffix *འགྱོག་ -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.: ཁྱས་པ་ but not * ཁྱུ་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[146]:

- 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. [147] 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 ཡ་'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.: བཟོས་པ་དེ་ "that which has been built"
བསྒྲུས་པ་ "that which has been washed"
ཡོང་བ་ "[the person] who came"
ཉལ་བ་ "[the person] who went to bed"
བྲིས་པ་ "that which has been written"
བསྡད་པ་ "[the person] who lived, sat"
དྲས་པ་ "[the person] who cried"

However, it also extends to the subject of transitive benefactive verbs: ཡོད་པ་ "[the person] who has", ཐོབ་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.: ཨང་དང་པོ་ཐོབ་པ་དེར་ང་དགའ་པོ་བྱུང་
"The fact that she took first place made me happy."
བོད་སྐད་ཤེས་པ་དེ་གལ་ཆེན་པོ་རེད་
"It's very important to know Tibetan." or "Knowledge of Tibetan is very important."
མགོ་ལ་སྐྲ་འཛུག་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.: དེ་གིན་ཡོང་པ་དེ་སུ་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 ནི་ -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 ནི་ -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.: པང་གཏན་ནི་སྐྱེད་དམན་ཚང་མས་གོན་གྱི་རེད། "As for aprons, all women wear them."
མེ་ནི་བཏང་(གཏོང་)དགོས་མེད། "As for a fire, we don't need to light one."

25.4 Exercises སྦྱོང་ཚན།

25.4.1 Choose the appropriate nominalizer པ་ -pa or ཡ་ -ya':

1) གོས་ཐུང་འབྲུ་ ( ) འདི་ག་པར་འདུག
2) ཁ་ལག་བཟོས་ ( ) དེ་ཞིམ་པོ་འདུག
3) རས་ཆོས་ ( ) དེ་འདི་རེད།
4) ཁ་ལག་ཟ་ ( ) དེ་སུས་བཟོས་པ་རེད།
5) ཁའི་སས་ཐྱིན་ ( ) དེ་ཡག་པོ་བྱུང་བཞག

25.4.2 Translate into English:

1) ང་ནི་ཁྱོན་ནས་འགྲོ་གི་མིན།
2) ཁྱེད་རང་ལ་དུས་ཚོད་ནི་འདུག ཚོ་སྐབས་ནི་འདུག དངུལ་ནི་འདུག ད་ཁྱེད་རང་ལ་གཞན་དག་ག་རེ་དགོས་ཀྱི་འདུག
3) དས་ནི་མ་བྱས། ཁོང་གིས་ནི་བྱས་མ་སོང་། དུས་བྱས་པ་རེད།
4) ཞལ་པར་གནང་པ་ཡག་པོ་ཞེ་དྲགས་བྱུང་།

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 streambanks 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 བརྩམ་སྤྱད་དེགཱ་པའི་དམིགས་ཚད།

- Relative clauses.
- The modal verb འདོད་ "to want".

CD I • Tr. 61

26.1 Dialogue དྲི་བ་དྲིས་ལན།

།།ཚུལ། བོད་པ་གཅིག་དང་ཨ་མེ་དི་ཀའི་མི་གཉིས་བོད་ཀྱི་གནས་མཇལ་སྐོར་ལ་བཀའ་མོལ་གནང་བ།

སྐོ་བཟང་ ཁ། ཁྱེད་རང་ཚོ་བོད་ལ་ཕེབས་འདོད་ཡོད་པས།

འཇིམ་ ཁ། ང་བོད་ལ་འགྲོ་འདོད་ཆེན་པོ་ཡོད།

ཨ་དིགཱ་ ཁ། ང་ཡའི་འགྲོ་སྙིང་འདོད་གིས་(ཀི་འདུག) ཡིན་ནའི་(ཡིན་ནའང་) ཆོག་མཆན་རག་ཁག་པོ་རེད།

སྐོ་བཟང་ ཁ། གལ་སྲིད་བོད་ལ་ཕེངས་གཅིག་ཕེབས་ཐུབ་ན་སྐྱེ་ཁར་གནས་མཇལ་ལ་ཕེབས་དགོས་རེད།

འཇིམ་ ཁ། སྐྱེ་ཁར་གནས་མཇལ་རྒྱུ་མང་པོ་ཡོད་རེད་པས།

སྐོ་བཟང་ ཁ། མང་པོ་ཞེ་དྲགས་ཡོད་རེད། བོད་ཀྱི་མཁར་གྱི་ཐོག་མ་ཡུམ་བུ་ཐུ་སྐང་ཡོད་རེད། བོད་ཀྱི་དགོན་པ་རྣིང་ཤོས་བསམ་ཡས་ཡའི་(ཀྱང་)སྐྱེ་ཁར་ཡོད་རེད།

ཨ་དིགཱ ཁ། དེ་ཚོ་བརྒྱབ་ནས་ཤོ་གཅིག་ཐོབ་ཡོད་རེད།

སྐོ་བཟང་ ཁ། བསམ་ཡས་ལ་ཆ་བཞག་ན་ཤོ་ཆིག་སྐོང་ཉིས་བརྒྱ་སྐྱོ་ཅ་(སྐྱོ་ཅམ་) ཐྱིན་པ་དང་ཡུམ་བུ་ཐུ་སྐང་ལ་ཆ་བཞག་ན་ཤོ་ཉིས་སྐོང་སྐྱོ་ཅ་ཐྱིན་པ་རེད།

འཇིམ་ ཁ། དེ་མིན་པ་ཡོད་རེད་པས།

སྐོ་བཟང་ ཁ། ད་དུང་འཕྱོངས་རྒྱས་ལ་བོད་ཀྱི་རྒྱལ་པོའི་བང་ས་དང་དེ་ཅ་བདེ་ཆེན་ཟེར་མཁན་(ཟེར་བའི་) དགོན་པ་ཆེན་པོ་ཅིག་དང་། གྲ་ཐྱི་ལ་སྤྱིན་སྤྲུལ་སྐྱིང་ཟེར་མཁན་(ཟེར་བའི་) དགོན་པ་ཆེན་པོ་ཅིག་ཡོད་རེད། དེ་མིན་གཅིག་ལ་དགོན་པ་མང་པོ་ཞེ་དྲག་ཡོད་རེད། ཡིན་ནའི། ཚང་མ་དས་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, Samyä, is also in Lhokha.
Eric — How long is it since they were built?
Lobzang — In the case of Samyä, for example, over 1,200 years. As forYumbulagang castle, more than two thousand years.
Jim — What else is there?
Lobzang — In addition to those, in Chonggyä 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.

ཀ་ཁ་ག་ང་

26.2 Vocabulary ཚིག་གསར།

འདོད་པ་ töpa ཐུག་འདོད་ thū'ntö' (H) (n.) desire, wish
ཆོག་མཆན་ chōkcän (n.) permit, permission
ཐེངས་མ་ thēngma (n.) time, occasion
ཐོག་མ་ thōkma (n.) first
བང་རོ་ phaṉgso (n.) tomb
མཁར་ khār (n.) castle
རྒྱལ་པོ་ kyä:po (n.) king
དེ་མིན་པ་ the̲ mi̲npa (adv.) apart from that
སྙིང་འདོད་ nyīngtö' ཐུག་འདོད་ thū'ntö' (H) (v.) [mod] to wish, want
འདོད་ tö̲' (v.) [mod] to want
རན་ ra̲' (v.) [inv., DA] to get, obtain
ལ་ཆ་བཞག་ན་ la chā sha̲'-na (idiom.) for example

Proper nouns

གྲ་སྤྱི་ thra̲ci Dhrachi
སྨིན་སྒྲོལ་གླིང་ mi̲ntröling Mindröling
རི་བོ་བདེ་ཆེན་ ri̲wo te̲cen Riwodechen
འཕྱོངས་རྒྱས་ chōngkyä' Chonggyä
བསམ་ཡས་ sāmyä' Samyä
ཡུམ་བུ་ལག་སྒང་ yu̲mpulakang Yumbulagang

Religions and ideologies

ཆོས་ལུགས་ chōlu'	religion
ཁ་ཆེ་ khāce	Muslim
ཡེ་ཤུ་ yeshu	Christian
ཧིན་དུ་ hīntu	Hindu
ཕྱི་པ་ chīpa	Hindu
ནང་པ་ nangpa	Buddhist
ཆོས་ chō'	Dharma
ནང་པའི་ཆོས་ nangpä: chō'	Buddhism, Dharma
ནང་པ་སངས་རྒྱས་པའི་ཆོས་ nangpa sāngkyäpä: chō'	Buddhism
ཐེག་པ་ཆེན་པོ་ thēkpa chēnpo	Mahāyāna Buddhism
ཐེག་པ་ཆུང་ངུ་ thēkpa chūnngu	Hinayāna Buddhism
རྡོ་རྗེ་ཐེག་པ་ torce thēkpa	Vajrayāna Buddhism
བོན་ phön	*Bön*, one of the religions of Tibet[148]
བོན་པོ་ phönpo	*Bönpo*, follower of *Bön*
ཆབ་སྲིད་ chāpsi'	politics
གུང་ཏྲན་རིང་ལུགས་ khungträn ringlu'	communism
ཚྷི་ཚོགས་རིང་ལུགས་ cītso' ringlu'	socialism
གུང་ཏྲན་ཏང་ khungträntang	communist party
རིག་གནས་གསར་བརྗེ་ riknä' sārce	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 Benvéniste 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;[149] ཡག་ ya'; སྐྱུ་ kyu; མཁན་ kän; ས་ sa.

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[150] 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) པ་ -pa (past) སྐུ་ -kyu Δ (future)[151]
Subject of a transitive verb: "who, which"	མཁན་ -ngän (all tenses) པ་ -pa Δ[152]
Direct object: "that, whom" or adverbial complement of tense: "when"	ཡག་ -ya' (present, future) པ་ -pa (past) སྐུ་ -kyu Δ (future)
Indirect object: "to whom, to which" or place "where"	ས་ -sa (all tenses) པ་ -pa Δ[153] (past)
Adverbial: instrument, cause or manner: "with which, whom"	ཡག་ -ya' (all tenses)
N.B.: 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 དེ་ 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་ཉོས་པའི་སྟོད་ཐུང་གསར་པ་དེ་གཅིག་འདུག "Where's the new shirt that you bought?"
རྒྱ་གཞས་ཡོད་པའི་རི་དེ་ཚོ་བོད་ལ་ཡོད་རེད། "Those mountains that are famous are in Tibet."

Examples of following relative clauses:

ཁྱེད་རང་གིས་སྟོད་ཐུང་གསར་པ་ཉོས་པ་དེ་གཅིག་འདུག "Where's the new shirt that you bought?"
རི་རྒྱ་གཞས་ཡོད་པ་དེ་ཚོ་བོད་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, ཉོས nyö', "to buy", comes after the head noun སྟོད་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་སྟོད་ཐུང་གསར་པ་ཉོས་པ་དེ་གཅིག་འདུག where སྟོད་ཐུང་ tötung "shirt" is preceded by the subject ཁྱེད་རང་གིས་ khyērang-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་བསྡད་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་རྒྱལ་ལ་འགྲོ་མཁན་གྱི་དགེ་རྒན་དེ་སུ་རེད།
"Who is the teacher who is going abroad?"
ཕྱི་རྒྱལ་ལ་ཕྱིན་པའི་དགེ་རྒན་དེ་སུ་རེད།
"Who is the teacher who went abroad?"
དེ་དུས་ཕྱི་རྒྱལ་ལ་འགྲོ་མཁན་གྱི་དགེ་རྒན་དེ་སུ་རེད།
"Who is the teacher who went (or used to go) abroad at that time?"

དེ་ཚོ་བོད་ནས་ཐོན་པའི་ས་གདན་རེད།

"Those are carpets that have been produced in [lit. have come out of] Tibet."

ཕྱི་རྒྱལ་ལ་འགྲོ་རྒྱུའི་དགེ་རྒན་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་ཤེས་མཁན་གྱི་འབྲོག་པ་ཁྱང་ཁྱང་རེད།

"Nomads who are literate are few."

ཁ་ས་སྦྲ་སྐྱན་བཏང་མཁན་གྱི་ཁཆམས་པ་དེ་ངོ་ཤེས་གྱི་ཡོད་པས།

"Do you know the Khampa who played the lute yesterday?"

འགྲན་སྤྱིར་ནང་ལ་ཨང་དང་པོ་ཐོབ་པའི་སློབ་གྲྭ་བ་དེ་ངའི་ཞ་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.: ཁྱེད་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་སློག་ཡག་གི་དེབ་དེ་སྐྱན་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་སྣོག་ཆུག་སའི་སྒམ་འདི་གཱ་པར་འདུག

"Where is the trunk where the clothes are kept?"

དུག་སྣོག་ཆུག་པའི་སྒམ་འདི་གཱ་པར་འདུག

"Where is the trunk where the clothes were put?"

སྒང་ལ་བརྟན་འཕྲིན་བཞག་ཡོད་པའི་ཤུག་ཅོ་ཚུན་ཁྱེར་ཞོག་དེ།

"Bring the table on which the television was placed."

སྒང་ལ་བརྟན་འཕྲིན་བཞག་སའི་ཤུག་ཅོ་ཚུན་ཁྱེར་ཞོག་དེ།

"Bring the table on which the television is kept."

སྡན་མ་ང་ཚོ་རྒག་པར་འགྲོ་སའི་ཟ་ཁང་དེ་དེང་སང་བསྡད་མི་འདུག

"The restaurant where we used to go before doesn't exist any more."

ཁོང་དགའ་སའི་བུ་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་བཀྲབ་ཡག་གི་ཤ་དེ་སུས་ཉོས་པ་རེད། "Who bought the meat that I'm cutting?"

ཤ་བཀྲབ་ཡག་གི་གྱི་འདི་རྩྭ་ཙི་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་གཱ་པར་འདུག "Where's the cloth for wiping the blackboard?"

ང་ཚོ་ཚོགས་འདུ་འཚོགས་ཡག་གི་རྒྱུ་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.: ཤིང་སྐྲན་བཟོ་རྒྱུའི་ཤེང་དེ་སྐམ་པོ་རེད།

"The wood for making the lute [of which the lute is made] is dry."

ཕྱུ་པ་བཟོ་རྒྱུའི་སྡམ་བུ་གཱ་ནས་རག་གི་རེད། "Where can we get the cloth for making the chuba?"

མོག་མོག་བཟོ་ཡག་གི་ཤ་འདི་དབེ་ཞིམ་པོ་འདུག "This meat for making momos is excellent."

26.3.2 The modal verb འདོད་tö̲'

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་, ཡ་རེད་, བཞག་may not directly follow the verb འདོད་

*འདོད་སོང་ *འདོད་ཡ་རེད་ *འདོད་བཞག་

Ex.: ང་གངས་ཀི་ལེན་འགྲོ་འདོད་ཡོད། "I want to go to Kailash."
ཁྱོད་རང་ཚོ་བོད་ལ་ཕེབས་འདོད་ཡོད་པས། "Would you like to go to Tibet?"

However, the verb སྐྱིད་འདོད་ and its honorific form ཐུགས་འདོད་ have a regular conjugation.

26.4 Exercises སྦྱོང་ཚན།

26.4.1 Translate into English:

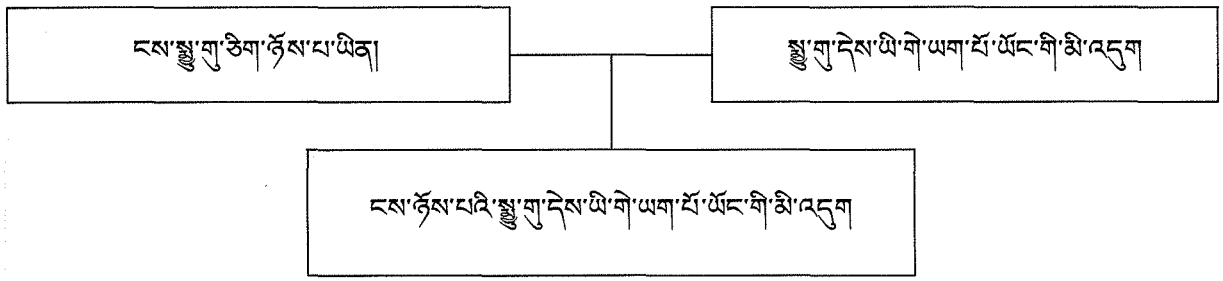
1) ལམ་ཁག་བཟོ་མཁན་གྱི་བཟོ་པ་ཚང་མ་བལ་ཡོ་རེད་བཞག
2) མོ་ཅ་ཡོད་བའི་མི་ཅིག་གིས་ང་ཚར་སྐྱེལ་ཐུབ་ཀྱི་རེད་པས།
3) ཇ་སྐྱབ་མ་ཟིར་ཡག་དེའི་ནང་ལ་ཚྭ་དང་མར་རྒྱག་གི་ཡོད་རེད།
4) ངས་ད་ལྟ་སློག་བཞིན་པའི་དེབ་དེ་སྐྱན་པོ་ཞེ་པོ་ཅིག་འདུག
5) ཁོང་གིས་རྒྱག་བཞིན་པའི་ཁང་པ་དེ་མཐོང་བྱུང་བས།
6) ཡི་གེ་འབྲི་སའི་ཤོག་གུ་བཅོང་ཡག་ཡོད་པས།
7) ཡི་གེ་ཐྲིས་པའི་ཤོག་གུ་ཚུར་གཡར་རོགས་གནང་།
8) ཁོང་གིས་ཁ་པར་བཏང་སའི་སྐྱེད་དམན་དེ་མགྲོན་ཁང་གི་བདག་པོ་རེད།
9) འཕྲོངས་རྒྱས་ཟེར་མཁན་"ལུང་པ་འདི་བོད་ཀྱི་ཤོ་རྒྱས་ནང་ལ་གལ་ཆེན་པོ་ཞེ་དྲགས་རེད།
10) ལྟ་སར་འགྲོ་ཡག་གི་དུས་ཚོད་གཅིག་ཡག་གཅིག་རེད།
11) ལྟ་ལུང་དཔལ་གྱི་རྫོ་རྗེ་ཟེར་མཁན་གྱ་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 Samyä 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་ཟུག་བྱུང་།	ཁོང་གཟུགས་པོ་ཆེན་པོ་ཅིག་འདུག
༢) ཆོ་རིང་གིས་སྟོད་ཟུང་ཅིག་ཉོས་པ་རེད།	དེ་ཆེ་དགས་བཞག
༣) ཁོང་གིས་གཞས་བཀང་སོང་།	དེ་སྐྱན་པོ་ཞེ་དགས་འདུག
༤) ཀུན་བཟང་ལགས་ཀྱི་གཟིམ་ཤག་ལ་སྐུ་མཚོན་ཅིག་ཕེབས་བཞག	དེ་ཁོང་གི་སྐུ་ཟླའི་སྐུ་མཆེད་རེད་ཟེར་གྱིས།
༥) ཁ་ས་ང་ཚོས་ཟ་ཁང་ཁ་ལག་བཟས་པ་ཡིན།	དེ་ཞིམ་པོ་འདུག
༦) ད་སྐ་ལྷིད་རང་མི་ཅིག་དང་སྐད་ཆ་བཤད་སོང་།	མི་དེ་སུ་རེད།

"Visiting the temple"

མཆོད་མཇལ་གྱི་སྐོར།

Grammar aims བརྡ་སྦྱོང་རིག་བའི་དམིགས་ཚད།

- The modal auxiliaries of past and present:
  past: རྒྱུ་བྱུང་kyu chung, རྒྱུ་བྱུང་སོང་ kyu chungsong,
  ཡཱ་བྱུང་ ya' chung, ཡཱ་བྱུང་སོང་ ya' chungsong.
  present: རྒྱུ་ཡོད་མ་རེད་ kyu yo:mare', རྒྱུ་མི་འདུག་ kyu mintu'.

ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ་

Mantra of Avalokiteśvara

CD I • Tr. 62

27.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨྱོ་བཟང་ ། ང་ཚེགས་ཡོང་དུས་ཁྱེད་རང་མི་འདུག ག་པར་ཞེག་པ།

ཇེམ་མ་ ། ང་ཞོགས་གས་(ཞོགས་པ་) མཆོད་མཇལ་ལ་ཕྱིན་པ་ཡིན།

ཨྱོ་བཟང་ ། མཆོད་ཞིག་བཀྱོན་པས།

ཇེམ་མ་ ། ལྷ་ཁང་ཚང་མའི་ནང་ལ་མཆོད་ཞིག་བརྒྱབ་པ་ཡིན། རྩ་བའི་སྐུ་མདུན་ལ་གསེར་ཀུང་གཅིག་བརྩེས་པ་ཡིན།

ཨྱོ་བཟང་ ། གསེར་སྐྱེམས་ཕུལ་(འབུལ་) རྒྱུ་བྱུང་མེད་འགྲོ།

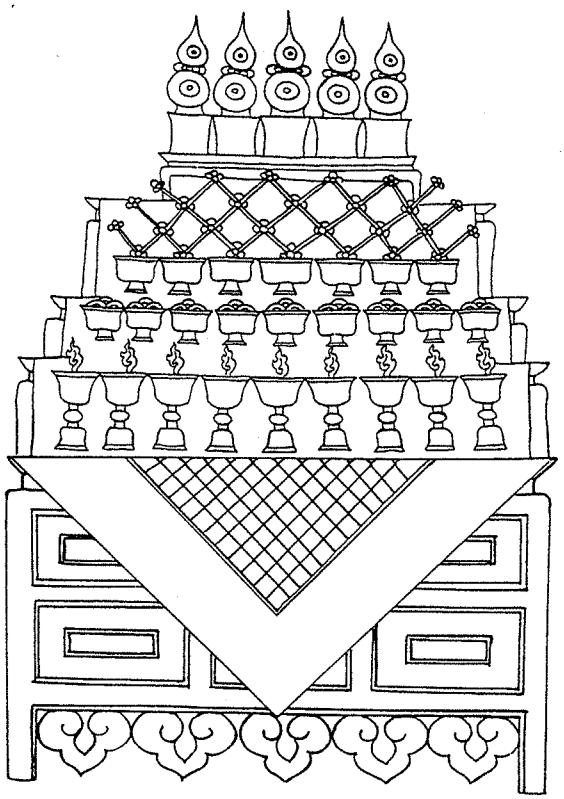
ཇེམ་མ་ ། དཔལ་ལྡན་ལྷ་མོའི་སྐུ་མདུན་ལ་ལྷགས་སྐྱེམས་ཕུལ་པ་ཡིན།

ཨྱོ་བཟང་ ། སྐུན་ཤལ་བསྐམས་པས།

ཇེམ་མ་ ། སྐུན་ཤལ་ཁྱེར་རྒྱུ་བརྩེད་བཞག ཡིན་ནའི་(ཡིན་ནའང་) གཙུག་ལག་ཁང་གི་འགྲམ་ནས་ཅོས་བྱས། རྩ་བོ་ལ་ སྐུན་ཤལ་ཕུལ་ནས་སྨོན་ལམ་ཡག་པོ་གཅིག་བརྒྱབ་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

ཀ་ཁ་ག་ང་

27.2 Vocabulary ཚིག་གསར།

སྙན་ཤལ་ nyānshä: (H) (n.) *khatak* (for statues)
གསེར་སྐྱེམས་ sērkyem' ལྕགས་སྐྱེམས་ ca̲'kyem'(H) (n.) alcohol offering
གསེར་གུང་ sērkung (n.) golden butter lamp

སྔགས་པ་ ngākpa	(n.) tantric priest
ལྷ་བཟོ་བ་ lhāpsowa	(n.) sculptor
ལྷ་བྲིས་པ་ lhāpripa	(n.) *thangka* painter
སྐོམ་བས་ཟན་ tōmtän	(n.) corpse-cutter
སྦྱིན་བདག་ cin̲ta'	(n.) patron, benefactor
སྐུ་མདུན་ kūntün (H)	(n.) presence, title of the Dalai Lama
ལྷ་ lhā	(n.) god, divinity
ལྷ་མོ་ lhāmo	(n.) goddess
མཁའ་འགྲོ་ khāntro	(n.) *ḍaka* (male celestial being)
མཁའ་འགྲོ་མ་ khāntroma	(n.) *ḍākinī* (female celestial being)
བརྗེས་ ce̲'	(v.) [vol., EA] to change
སྨོན་ལམ་ + རྒྱག་ mōnlam kya̲'	(v.) [vol., E] to pray
མཆོད་ཞིག་ + རྒྱག་ chō̲ti' kya̲'	(v.) [vol., E] to make liquid butter offerings
བྱས། cä̲'	(co.) connective similar to ནས། See Lesson 34

Proper nouns

ཇོ་བོ་ cho̲wo	The Lord, Buddha image in the Jhokhang
ཇོ་ཁང་ chö̲:kang, cho̲kang (L)	The Jhokhang, the main temple in Lhasa where the Lord Buddha's statue is found
དཔལ་ལྡན་ལྷ་མོ་ pǟntän lhāmo	The goddess Pändän Lhamo

Names of commonly represented buddhas, bodhisattvas, gods and saints

ཤཱཀྱ་ཐུབ་པ་ shākya thūppa	The Buddha Śākyamuni
རྡོ་རྗེ་འཆང་ to̲rce chāng	Vajradhara
ཀུན་ད་བཟང་པོ་ kūntu sa̲ngpo	Samantabhadra
སངས་རྒྱས་སྨན་ལྷ་ sāngkyä' mā̄nla	Bhaiṣajyaguru (Medicine Buddha)
འོད་དཔག་མེད་ ö̲pame'	Amitābha
བྱམས་པ་ cha̲mpa	Maitreya
རྡོ་རྗེ་སེམས་དཔའ་ to̲rce sēmpa	Vajrasattva
ཕྱག་ན་རྡོ་རྗེ་ chā'na to̲rce	Vajrapāṇi
འཇམ་དཔལ་དབྱངས་ ca̲mpä: yāng'	Mañjuśrī
སྤྱན་རས་གཟིགས་ cā̄nräsi'	Avalokiteśvara
སྒྲོལ་དཀར་ trö̲:kar	White Tara
གུ་རུ་རིན་པོ་ཆེ་ ku̲ru ri̲npoce	Padmasambhava
མི་ལ་རས་པ་ mi̲laräpa	Milaräpa
ཇོ་བོ་ཨ་ཏི་ཤ་ cho̲wo ātisha	Atīśa
རྗེ་ཙོང་ཁ་པ་ ce̲ tsōngkapa	Tsongkhapa
ནག་པོ་ཆེན་པོ་ na̲kpo chēnpo	Mahākāla

Names of Tibetan Buddhist sects

རྙིང་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 རྒྱུ་ -kyu and ཡག་ -ya' are combined with the auxiliaries བྱུང་ and ཡོད་མ་རེད་ to make the following auxiliaries:

- Past: རྒྱུ་བྱུང་ kyu chung, རྒྱུ་བྱུང་སོང་ kyu chungsong,
  ཡག་བྱུང་ ya' chung, ཡག་བྱུང་སོང་ ya' chungsong.
- Present: རྒྱུ་ཡོད་མ་རེད་ kyu yo:mare', རྒྱུ་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 རྒྱུ་བྱུང་ kyu chung *and* ཡག་བྱུང་ 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.:	ཀ་བཏགས་ཐུལ་རྒྱུ་(འབྱལ་རྒྱུ་) མ་བྱུང་།	"I didn't get a chance to offer a khatak."
	ཁོང་ལ་དཀའ་མོལ་ཞུ་རྒྱུ་བྱུང་སོང་དས།	"Was he able to talk to her?"
	ཕྱི་སྐོར་བྱེད་ཡག་བྱུང་།	"I was able to do some sightseeing."
	གནས་མཇལ་ལ་འགྲོ་རྒྱུ་བྱུང་དས།	"Have you been able to make a pilgrimage?"
	གཉིད་ཉལ་རྒྱུ་མ་བྱུང་།	"I was unable to go to sleep."

27.3 The auxiliary རྒྱུ་ཡོད་མ་རེད་ -kyu yo:mare', རྒྱུ་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་བན་མང་པོ་ཟ་རྒྱུ་ཡོད་མ་རེད། "You shouldn't eat a lot of chili!"
འདི་འདྲས་ལབ་རྒྱུ་ཡོད་མ་རེད། "You ought not to speak in that way!"
ཁྱོད་རང་སེམས་ཁལ་འདི་འདྲས་བྱེད་རྒྱུ་མི་འདུག "You shouldn't worry so!"

27.4 Exercises སྦྱོང་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

๑) ཕྱག་རིས་བཀྲ་གནང་ཡག་པ་ཤས་འདུག
๒) ཨོ་ཀའི་ནང་ལ་བླུག་ཡག་ཅ་ལག་མང་པོ་ཡོད་པས།
๓) ཁྱོད་རང་ལ་ཕྱག་དཏུལ་གཡར་གནང་རྒྱུ་ཡོད་པས།
๔) བཀྲ་ཤིས་ལགས་ལ་ཞལ་པར་གནང་རྒྱུ་བྱུང་དས།
๕) ཁོང་ཚོགས་འདུ་འདི་ལ་མེའབས་རྒྱུ་མི་འདུག
๖) ཆ་དུས་ཆང་འཐུང་རྒྱུ་ཡོད་མ་རེད།
๗) ཁོང་ཚོར་བོད་པའི་སྐ་གདན་འཚོང་རྒྱུ་ཡོད་རེད་པས།
๘) ཡ་གསར་བྱེད་རྒྱུ་ཡོད་མ་རེད།
๙) ཁོང་ལ་བཀའ་མོལ་ཞུ་རྒྱུ་བྱུང་།
๑๐) སྐྱག་རྩྭ་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*[154] (*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 Zhang-zhung (*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[155], 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

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-skya-pa*) 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"

མོ་ཀ་སྐྱོན་ཞོར་བ།

Grammar aims བརྡ་སྤྲོད་རིག་བའི་དམིགས་ཚད།

- The future modal auxiliaries:
  རྒྱུ་ཡིན་ kyu̲yin, རྒྱུ་རེད་ kyu̲re',
  ཡག་ཡིན་ -ya̲yin, ཡག་རེད་ ya̲re'.
- The auxiliaries of probability: པ་འདུག་ patu', པ་ཡོད་payö'.
- The factitive construction: V+བ་+འཇུག་.
- The construction: Adj (short form) +རུ་འགྲོ་ -ru tro̲ / རུ་བཏང་ -ru tāng

꙰꙰ ཁོང་ཁྲོ་ཕྱུག་བའི་སྡུག་བསྔལ་མེད། བཟོད་པ་ཕྱུག་བའི་བདེ་བ་མེད།།

"There is no suffering like anger, no happiness like patience." *(proverb)*

CD I • Tr. 63

28.1a Dialogue དྲི་བ་དྲིས་ལན།

ཇོན་རྗེ་ ། ཀ་རེ་བྱས་སོང་།

ཆུའ་བཟང་ ། མོ་ཀ་སྐྱོན་ཤོར་སོང་།

ཇོན་རྗེ་ ། ད་ཀ་རེ་བྱེད་དགོས་རེད།

ཆུའ་བཟང་ ། སྤན་ལ་གཅིག་ཕྱེ་གི་ཡིན།

ཇོན་རྗེ་ ། སྐྱོན་ཀ་པར་ཤོར་འདུག

ཆུའ་བཟང་ ། ཅ་ཚོ་གི་མི་འདུག

ཇོན་རྗེ་ ། སྒུམ་རྫོགས་པ་མཆ་འགྲོ (མིན་འགྲོ)

ཆུའ་བཟང་ ། མ་རེད། སྒུམ་ཞེ་དྲགས་འདུག

ཇོན་རྗེ་ ། ད་བཟོ་ཐུབ་ཀྱི་རེད་པས།

ཆུའ་བཟང་ ། སྐྱོན་མ་བཀྲེད་ན་བཟོ་ཐུབ་ཀྱི་མ་རེད།

ཇོན་རྗེ་ ། ད་གང་དུག

ཆུའ་བཟང་ ། གའི་(གང་ཡང་) བྱེད་ཀྱི་མ་རེད། བཟོ་མ་ཐུབ་ན་དོ་དགོངས་འབྱོག་པའི་འཁྲིས་ལ་གནས་ཚང་གཡར་རྒྱུ་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.

CD I • Tr. 64

28.1b Text རྩོམ་ཡིག

ཉིང་ཆོས་བཟང་པོའི་སྒྲུང་།

།།ལྷོ་གདོང་རྒྱལ་པོ་ཟེར་མཁན་གྱི་(ཟེར་བའི་)རྒྱལ་པོ་ངན་པ་ཅིག་ཡོད་རེད། དེ་ལ་ཉིང་ཆོས་བཟང་པོ་ཟེར་མཁན་གྱི་(ཟེར་བའི་)བློན་པོ་རིག་པ་ཅན་ཅིག་ཡོང་རེད། ཁོ་གསར་རན་པའི་སྐབས་ལ་ཉིང་ཆོས་བཟང་པོས་བློན་པོ་གཞན་དག་ཆ་མས་ལ་ངས་ཁོ་གསར་ཆོས་གཅིག་གི་ཉེ་མ་རྒྱལ་པོ་ཁྱི་སྐད་བརྒྱབ་ཏུ་(ཏུ་)འཚུག་གི་ཡིན་ཟེ་བཞད་པ་རེད། བློན་པོ་དེ་ཚོས། རྒྱལ་པོས་ཆོས་གཅིག་ལ་ཁྱི་སྐད་རྒྱག་སྲིད་ཀྱི་མ་རེད་ཟེ་ལབ་པ་རེད། ཁོ་གསར་ཆོས་གཅིག་གི་ཞོགས་གས་(ཞོགས་པ་)ཉེ་ཆོས་བཟང་པོས་རྒྱལ་པོ་རིན་པོ་ཆེ། ང་ཚོའི་ཕོ་བྲང་གི་ཉེ་འགྲམ་ལ་འདོགས་ཁྱི་ཆེན་པོ་ཅིག་འཚོང་མཁན་འདུག ཁྱིའི་སྐད་ཡག་ག་ལ་དཔེ་རང་རེད། ཙིག ཙིག ཙིག ཟེར་གྱི་འདུག དེ་སྐུས་གཟིགས་གནང་ནས་ཕོ་བྲང་རྒྱལ་སྤྱིའི་འགྲམ་ལ་བཏགས་པ་ཡིན་ན་ཧམ་ཟིལ་ཆེན་པོ་ཡོང་པ་འདུག་ཟེ་ཞུས་པ་རེད། རྒྱལ་པོས་སྐུགས་པ་རང་རེད། ཁྱི་སྐད་དེ་འདུས་ལ་རྩིག་པོ་ཟེར་གྱི་མ་རེད་ཟེར་ལབ་པ་དང་། ཉིང་ཆོས་བཟང་པོས་རྒྱལ་པོ་ཁྱི་སྐད་ཡག་ཤོས་ག་འདུས་ཅིག་དགོས་རེད་ཟེ་བཞད་པ་རེད། དེ་ནས་རྒྱལ་པོ་ཁྲིའི་སྐང་ལ་སྐུས་མོ་བཙུགས་ལག་པ་གཉིས་ཙོག་ཙིའི་སྟེང་ལ་བཞག་ནས། འདུང་འདུང་འདུང་ཁྱི་སྐད་རྩིག་པོ་ཟེར་ན་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་ཁ་ག་ང་

28.2 Vocabulary ཚིག་གསར།

སྐྱོན་ kyōn	(n.) breakdown, problem fault
སྨུམ་ nūm གཟིམ་སྨུམ་ simnum (H)	(n.) oil, petrol
རྡོ་སྨུམ་ tonum	(n.) petrol, gasoline
གནས་ཚང་ nātsang	(n.) lodging, hospitality
བློན་པོ་ lōnpo	(n.) minister
ཁྲི་ thrī	(n.) throne
ལོ་གསར་ losar	(n.) new year
ངན་པ་ ngänpa	(adj.) wicked
རྨུགས་པ་ kūkpa	(adj.) dumb, stupid
རྩིག་པོ་ tsikpo	(adj.) rich, impressive
རྩང་པོ་ cāngpo	(adj.) intelligent, clever
རིག་པ་ཅན་ rikpacän	(adj.) intelligent
ངམ་ཟིལ་ཆེན་པོ་ ngāmsi: chēnpo	(adj.) splendid, magnificent
གང་དྲག་ khangtra'	(idiom.) what a shame! what a drag!
བྱེད་ che' (1) བྱས་ chä' (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་ + རྒྱག་ kā' kya'	(v.) [vol., E] to shout
ཕྱུས་གཟིགས་གནང་ pūsi' nāng (H)	(v.) [vol., E] to obtain, buy
བརྙེད་ nyē'	(v.) [inv., DA] to find
བཙལ་ tsā:	(v.) [vol., EA] to look for
རྫོགས་ tso'	(v.) [inv., A] to be finished, to run out
ཧ་ + ཁོ་ hā kho མཁྱེན་ khyēn (H)	(v.) [inv., EA] to understand
ཤོར་ shōr	(v.) [inv., (E)A] – to escape, let go – *verbalizer*
བཏགས་ tā'	(v.) [vol., EA] to tie, fix
རན་ rän	(v.) [inv., A] to be time
བཅུག་ cū'	(v.) [vol., EA] to have done, to put

28.3 Remarks འགྲེལ་བཤད།

28.3.1 The future modal auxiliaries:

རྒྱུ་ཡིན་ kyu̲yin, རྒྱུ་རེད་ kyu̲re', ཡག་ཡིན་ ya̲'yin, ཡག་རེད་ -ya̲'re'

These indicate the future, and are practically the same as -kiyin, -kire', but with more of a sense of obligation. The forms -kyu̲yin and -ya̲'yin are egophoric, whereas -kyu̲re' and -ya̲'re' are neutral. The verb that precedes the auxiliary should be in the present-future.

Ex.:	དྲུས་སང་སློབ་གྲྭ་གསར་པ་རྒྱག་རྒྱུ་རེད།	"Next year, we have to build a new school."
	གནས་ཚང་གཡར་རྒྱུ་རེད།	"We have to find accommodation."
	ལམ་སེང་ཕེབས་ཡག་ཡིན་པས།	"Do you have to leave immediately?"

In certain contexts, the forms རྒྱུ་ཡིན་ kyu̲yin and རྒྱུ་རེད་ kyu̲re' 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་ཟ་རྒྱུ་ཡིན།	"I haven't eaten yet." (I'm about to eat.)
	ཁོང་ཨ་ཅེ་ལྷ་མོ་ལྟ་རྒྱུ་རེད།	"He has yet to go to the opera."
	ཁྱེད་རང་སྤྲག་ཁང་ལ་ཕེབས་རྒྱུ་རེད།	"You still have to go to the post office."
	ང་དེ་རིང་གི་ཚགས་པར་ལྟ་རྒྱུ་ཡིན།	"I haven't yet read today's newpaper."

Note: The suffixes རྒྱུ་ kyu̲ and ཡག་ ya̲' 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: རྒྱུ་ kyu̲ (future) and ཡག་ ya̲' (present or future)
- the instrument: ཡག་ ya̲' but not * རྒྱུ་ kyu̲
- the substance: རྒྱུ་ kyu̲ and ཡག་ ya̲'

The auxiliaries:

- "one should not": རྒྱུ་ཡོད་མ་རེད། kyu̲yomare' but not *ཡག་ཡོད་མ་རེད། ya̲'yomare'
- "not yet": རྒྱུ་རེད། kyu̲re' but not *ཡག་རེད། ya̲' re'
- the imminent future: རྒྱུ་རེད། kyu̲re' and ཡག་རེད། ya̲' re'
- "to have had the opportunity": རྒྱུ་བྱུང་སོང་kyu̲ chu̲ngsong and ཡག་བྱུང་སོང་ ya̲' chu̲ngsong[156].

156. In all four cases, the corresponding egophoric forms may also be used.

28.3.2 The auxiliaries of probability པ་འདུག་ patu', པ་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 པ་འདུག་ patu' is neutral, whereas པ་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་གྱུ་རྩེས་ཟིན་པ་འདུག

"He'll certainly arrive in time for his flight."

ཨེམ་ཆི་ཅིག་བསྐྱེན་དགོས་བྱེད་པ་འདུག

"It would surely be better to visit a doctor."

ངོ་དགོངས་ཆར་པ་བཏང་པ་འདུག་གས།

"Do you think it will rain this evening?"

ངོ་དགོངས་ཆར་པ་བཏང་པ་འདུག

"It's probably going to rain this evening."

ཁོང་སང་ཉིན་ཚོགས་འདུར་ཕེབས་པ་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 + ར་ + འཇུག་ ru̲ cu̲'.

A factitive transformation is made by placing after the verb the suffix ru̲, which corresponds to one of the (literary) forms of the oblique, followed by the verb འཇུག་ cu̲', the past tense of which is བཅུག་ 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་[ར་]འཇུག་ "to make shout", སྐད་བརྒྱབ་ཏུ་འཇུག་ "to make shout" (L)
མོ་རང་གིས་ང་ལས་ཀ་བྱེད་[ར་]འཇུག་གི་མི་འདུག "She doesn't let me work."
ངས་ཁོང་ཡི་གེ་འཕྲི་[ར་]བཅུག་པ་ཡིན། "I made him write a letter."

28.3.4 The construction: Adj (short form) + རུ་འགྱོ་ -ru tro̲ / རུ་བཏང་ -ru tāng

This construction is used to form verbs from adjectives as follows:

ཆེན་པོ་	ཆེ་རུ་འགྱོ་	ཆེ་རུ་བཏང་
chēnpo	chē-ru tro̲	chē-ru tāng
"big"	"to grow, get bigger"	"to make bigger"
ཡག་པོ་	ཡག་རུ་འགྱོ་	ཡག་རུ་བཏང་
ya̲kpo	ya̲'-ru tro̲	ya̲'-ru tāng
"good"	"to get better"	"to improve, make better"

The past form of རུ་འགྱོ་ -ru tro̲ is རུ་ཕྱིན་-ru chīn.

In Literary Tibetan, the form that the oblique follows the usual rules.

Ex.: ཡག་ཏུ་བཏང་ ya̲k-tu tāng (L)

རིང་པོ་ ri̲ngpo "long"	>	རིང་རུ་གཏང་ ri̲ngru tāng "to lengthen" རིང་དུ་བཏང་ ri̲ng-tu tāng (L)
ཐུང་ཐུང་thūngtung "short"	>	ཐུང་རུ་བཏང་ thūng-ru tāng "to shorten" ཐུང་དུ་བཏང་thūng-tu tāng (L)
མྱོགས་པོ་ kyo̲kpo "fast"	>	མྱོགས་རུ་བཏང་ kyo̲'ru tāng "to accelerate" མྱོགས་སུ་བཏང་ kyo̲ksu tāng (L)
མཐོ་པོ་ thōpo "high"	>	མཐོ་རུ་བཏང་ thōru tāng "to make higher"

28.4 Exercises སྦྱོང་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་ཆོས་གཅེ་བསམས་པ་རེད།

༢) སློན་པོ་རིག་པ་ཅན་གྱི་མཚན་ལ་གཅེ་ཞུ་གི་ཡོད་རེད།

༣) ཉེ་ཆོས་བཟང་པོས་རྒྱལ་པོ་ལ་གཅེ་གནང་ཐུ་བཅུག་པ་རེད།

28.4.3 Translate into English:

༡) བས་ཁོང་ལས་ཀ་བྱེད་ཐུ་བཅུག་པ་ཡིན།

༢) བས་སྟོད་ཐུང་འདི་ཆོ་ཚེམ་བུ་རྒྱག་ཐུ་བཅུག་པ་ཡིན།

༣) ཁོང་ཆོས་ང་ཚང་ཞེ་དགས་འཐུང་བཅུག་བྱུང་།

༤) ང་ཆོས་ཁོང་སྐུག་འཇུག་གི་ཡིན།

༥) ནད་པ་ཆོ་ངལ་གསོ་ཡག་པོ་རྒྱག་ཐུ་འཇུག་དགོས་རེད།

༦) ཁོང་གིས་ང་ཆོར་སྐད་ཆ་བཤད་ཐུ་མ་བཅུག་པ་རེད།

༧) ཁའི་ས་གནམ་ཞིས་གང་ཐུ་ཕྱིན་སོང་།

༨) ལྷ་ས་མི་འབོར་ཚོ་ལྷར་རེ་བཞིན་ཆེ་ཐུ་འགྲོ་གི་ཡོད་རེད།

༩) སློབ་གྲྭར་འགྲོ་མཁན་གྱི་སྤུ་གུ་མང་ཐུ་ཕྱིན་པ་རེད།

༡༠) དེང་སང་འཛམ་གླིང་ལ་གནས་ཚུལ་སྐུག་ཐུ་སྐུག་ཐུ་འགྲོ་གི་འདུག་གཱ

"The car has broken down"

(continued)

མོ་ཀ་སྐྱོན་ཤོར་བ།

སྡུ་མའི་འཛོལ།

Grammar aims བརྡ་སྦྱོད་རིག་པའི་དམིགས་ཚད།

- The present gerundive:
  - V(past) + ནས་ nä'.
  - V(pres.) + གིན་kin + V(pres.) + གིན་kin.
- The auxiliaries of probability: ཨ་ཡོང་ ā yö̲', ཨ་ཡིན་ ā yi̲n, ཨ་ཡོང་ ā yo̲ng.

CD I • Tr. 65

29.1 Dialogue དྲི་བ་དྲིས་ལན།

རྟོ་རྗེ་ ཁཐ་ཀེ་སར་འདོག་པ་ཨ་(ཨེ་)ཡོད།

སྒོ་བཟང་ ཡོད་ད་ཡོད། ཐ་གིར་ལུག་རྩེ་ཅིག་འདུག དེར་སྐད་ཆ་དྲིས་དང་།

རྟོ་རྗེ་ ཡའ། ཨ་ལྷག་ཁཨས་བཟང་།

ལུག་རྩེ་ ཡའ། ཁན་ཁཨས་བཟང་། ཅི་རེད་ཐལ། (ག་རེ་བྱས་སོང་།)

རྟོ་རྗེ་ མོ་ཀ་སྐྱོན་ཤོར་སོང་། དོ་དགོངས་ཐག་ཀེ་ས་གཅིག་ལ་གནས་ཚང་གཡར་ས་ཡོད་རེད་པས།

ལུག་རྩེ་ ཡོད་རེད། ཐ་གིའི་རི་འདྲུར་ དེའི་རྒྱབ་ལ་འཛོག་པ་དུད་ཚང་ཁ་ཤས་ཡོད་རེད། དེར་ཕྱིན་ནས་གནས་ཚང་གཡར་རོགས་རྩིར་ནི་གལཡར་གྱི་རེད།

རྟོ་རྗེ་ གོམ་པ་བརྒྱབ་ནས་ཕྱིན་ན་གཅོད་འགོར་གྱི་རེད།

ལུག་རྩེ་ ཐག་ཀེ་པོ་རེད། མགོག་པོ་ཕྱིན་ན་སྐར་མ་ཀེ་ཤུ་ལས་འགོར་གྱི་མ་རེད།

སྒོ་བཟང་ དཔོན་དགོངས་འཛོག་པའི་རྟ་ལ་འགྲོ་རྒྱུ་རེད།

རྟོ་རྗེ་ མོ་ཀ་སྐོ་ཡག་པོ་བརྒྱབ་ན་མ་གཏོགས།

སྒོ་བཟང་ གའི་(གང་ཡང་) བྱེད་ཀྱི་མ་རེད། འདིའི་ཁྲལ་ལ་འཛོག་པ་མ་གཏོགས་ཡོད་མ་རེད།

རྟོ་རྗེ་ ཡིན་ནའི་(ཡིན་ནའང་) མོ་ཀ་འགྲོ་མཁན་ཡོང་གི་རེད།

སྒོ་བཟང་ འོང་རེད།

རྟོ་རྗེ་ ད་འགྲོ།

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!

29.2 Vocabulary ཚིག་གསར།

རྩ་ལ་ tsā-la	(post.) at (the house of), near
ནས་ nä'	(co.) *gerundive*
ཨ་ཕོ་ āpo	(n.) nomad man
རི་འབྲང་ rinpur	(n.) hill
པང་རི་ pāngri	(n.) alpine pasture
ཁྲག་རི་ thrakri	(n.) rocky mountain
གངས་རི་ khangri	(n.) snow mountain
རྩི་རི་ tsari	(n.) slate mountain
ལ་ la	(n.) pass
དྲུད་ཚང་ thütsang	(n.) household, family
ས་མ་འབྲོག་ sāmatro'	(n.) semi-cultivator, semi-pastoralist
ལུག་རྩི་ luktsi	(n.) shepherd, shepherdess
ཁོམ་པ་ + རྒྱག་ khompa kya'	(v.) [vol., E] to walk
འཁོར་ kor	(v.) [inv., A] to last, take (time)
ལ་ + རྒྱག་ la kya'	(v.) [vol., E] to cross a pass
ཨེ་ཡོད་ ā yö'	(aux.) *dubitative*
ཅི་རེད་ཐལ་ cī re'-te[157]	(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+ ནས་-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.: གོམ་པ་བརྒྱབ་ནས་ཡོང་པ་ཡིན། "I came on foot (came walking)."
རྟ་ཞོན་ནས་ཕྱིན་སོང་། "He went by horse (went riding a horse)."
རྟ་རྒྱག་ནས་མེ་མདའ་བརྒྱབ་དགོས་རེད། "You have to shoot as you gallop."

The construction of the present gerundive with ནས་-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.: གཞས་བཏང་གིན་གཏང་གིན་(གཏོང་གིན་གཏོང་གིན་)སོ་སོའི་ནང་ལ་ཟོག་འཕྲོ་གི་རེད།
"They'll go back home singing."

ལམ་ཁག་འཕྲོ་གིན་འཕྲོ་གིན་ཁ་ལག་བཟའ་ཡག་དེ་ཡག་ངོ་ཡོད་མ་རེད།
"It isn't good to eat while you're walking."

29.3.3 The auxiliaries of probability ཨ་ཡོད་ā yö', ཨ་ཡིན་ā yin, ཨ་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 ཨ ā (or ཨེ་ ē in Literary Tibetan) and the copulas yö', yin, or yong (cf. the examples below).

Ex.: ཐག་ཉེ་ས་འབྲོག་ཚ་ཨ་ཡོད། "I doubt that there are nomads near here."
ང་སྐོལ་ཡོང་ད་ཨ་ཡོང་། "I doubt if there'll be time to make tea."
ཨེམ་ཆི་ཅིག་རག་ཨ་ཡོང་། "I doubt that we'll find a doctor."

29.4 Exercises སྦྱོང་ཚན།

29.4.1 Translate into English:

1) ཁོང་བོད་པ་ཡ་ཡིན།
2) ཁོང་རྣམ་ཚོ་བོད་ལ་བེའབས་ཀྱི་ཡ་ཡོད།
3) ང་འགྲོ་དགོས་ཡ་ཡོད།
4) རྒྱང་འཕྲིན་ཀྱན་གྱིན་ཀྱན་གྱིན་གཅིད་ཐུག་བཞག
5) བོད་ལ་ཞིང་པ་ཚོས་ཞིང་ཁའི་ནང་ལ་ལས་ཀ་བྱེད་ཀྱིན་བྱེད་ཀྱིན་གཞས་བཀང་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:

1) ཁོང་བཀྲན་འཕྲིན་བཤུས་པའི་སྐབས་ལ་ཁ་ལག་ཟ་གི་འདུག
2) བདེ་སྐྱིད་ལམ་ཁག་ལ་ཕྱིན་པའི་སྐབས་ལ་གཞས་བཀང་གི་འདུག
3) ཁོང་གིས་ལས་ཀ་བྱེད་དུས་ཁ་འདོན་སྐྱོར་གྱི་འདུག
4) རྒྱ་གར་བ་ཚོས་ཁ་ལག་ཟ་དུས་ཆུ་འཐུང་གི་འདུག
5) འོང་སྐོར་ལ་རྟ་རྒྱག་ནས་མདའ་རྒྱག་གི་འདུག
6) བསྟན་འཛིན་ཡི་གེ་འབྲི་དུས་ཐ་མག་འཐེན་གྱི་འདུག

"Approaching the tents"

སྒྲ་གུར་གྱི་ཉེ་འདབས་ལ་སློབས་པ།

Grammar aims བརྗོད་སྒྲིད་དེག་བའི་དམིགས་ཚད།

- The adverbializer ཟེ་:
  - ག་འདྲས་ khaⷩträ' and ག་འདྲས་ཟེ་ khaⷩträs "how."
  - འདི་འདྲས་ tiⷩträ' and འདི་འདྲས་ཟེ་ tiⷩträs "thus."
  - དེ་ག་ thaⷩka "the very" and དེ་ག་ཟེ་ thaⷩkas "just like that."
- The modal expression: "to have no choice."
  - མ་ maⷩ + V + རང་ raⷩng+ V.
  - མ་ maⷩ + V + ཀཱ་མེད་ kāme' + V.

Song ཀླུ། ཁ་ གངས་ཀི་ཧེ། "Mount Kailash" CD I • Tr. 66

CD I • Tr. 67

30.1 Dialogue དེ་བ་དཔེ་ལན།

རོ་རྗེ་ ཁ་ ཨོ། གཟབ་གཟབ་གནང་ཡ། སྤན་ལ་འདི་ནས་སྐད་བཏང་ན་མ་གོོགས་ཤད་རྒྱག་ཐྱིན་ན་ཁྱིས་སོ་རྒྱག་གྱི་རེད་དེ།

ཚེ་བཟང་ ཁ་ ཡ་ཐོ། ཁྱི་བཀག་རོགས་གནང་།

འབྲོག་མོ་ ཁ་ རྐན། ཁྱི་བཀག་འོང་(ཡོད།) ཡར་ཤོག་དེ།

རོ་རྗེ་ ཁ་ ཡང་ ཡ་མ་ཁམས་བཟང་། ཡ་ཐོ་ཁམས་བཟང་།

འབྲོག་མོ་ ཁ་ རྐན་ལག་ག་ཉིས་ཁམས་བཟང་། སྦ་གུར་(སྒྲ་གུར་)ནང་ལ་ཡར་ཕེབས།

གཉིས་ཀ་ ཁ་ ཐུགས་རྗེ་ཆེ།

འབྲོག་མོ་ ཁ་ ཡང་རྐན་འོ་མ་བཞེས།

རོ་རྗེ་ ཁ་ ཐུགས་རྗེ་ཆེ།

འབྲོག་མོ་ ཁ་ ཁྱེད་གཉིས་ག་ནས་ཕེབས་པ།

རོ་རྗེ་ ཁ་ ང་གཉིས་ལྷ་ས་ནས་ཡོང་པ་ཡིན།

འབྲོག་མོ་ ཁ་ ག་དར་ཕེབས་མཁན་ཡིན།

སྡུར་བཟང་ ། ནག་ཆུ་ལ་འགྲོ་མཁན་ཡིན། མོ་ཀ་སྐྱོན་ཞོར་ནས་བཙོ་ཐུབ་མ་བྱུང་། དོ་དགོངས་འདའི་(འདིར་)གནས་ཚང་གཡར་རོགས་རེད་གར་ཡོང་བ་ཡིན།

འབྲོག་མོ་ ། ཡིན་དུ་ཡིན་(ཡིན་དང་ཡིན་)འཕྲིག་གི་རེད།

རྡོ་རྗེ་ ། ཐུགས་ཆེ་གནང་། ད་ཨོ་དཀར་ཆུ་ གཱ་འདུས་འདུག

འབྲོག་མོ་ ། ཡག་པོ་གདའ།(འདུག)[158]

སྡུར་བཟང་ ། འཇི་གཡག་གི་ཚོད་ཡོད།

འབྲོག་མོ་ ། གཡག་བརྒྱད་བཅུ་དང་། འཇི་ལྔ་བཅུ་འོད།

རྡོ་རྗེ་ ། འཇི་ཚང་མ་བཞོ་ཡག་ཡོད་རེད་པས།

འབྲོག་མོ་ ། མང་ཆེ་བ་བཞོ་ཡག་ངོད་ལེ་རེད།(ཡོད་རེད།)

རྡོ་རྗེ་ ། ར་ལུག་ཡོད་པས།

འབྲོག་མོ་ ། ར་དགུ་བཅུ་དང་ལུག་བརྒྱད་བཅུ་ཙ་ངོད།(ཡོད།)

སྡུར་བཟང་ ། འདི་སྦིད་པ་(སྦྱད་པ་) རེད་པས། གཱ་འདུས་རེ་རྒྱག་དགོས་རེད།

འབྲོག་མོ་ ། ཨོ་ཀ་སྐེབས་སོང་། འདི་བའི་བྱ་རེད། ཁོང་ཚན་སྡོ་བཟང་དང་ཚན་རྡོ་རྗེ་རེད། ལྷ་ས་ནས་འོང་ལེ་རེད། (ཡོང་པ་རེད།)

སྡུར་བཟང་ ། ཁམས་བཟང་།

ངུ་ ། ཚན་ཁམས་བཟང་།

སྡུར་བཟང་ ། གཱ་པར་ཐྱིན་པ།

ངུ་ ། ལུང་པའི་ཐུ་ལ་སེར་ཤ་སྐྱུག་གར་ཐྱིན་པ་ཡིན།

སྡུར་བཟང་ ། དེ་རེས་ངར་སེར་ཤ་ཉེག་ཅ་(ཏོག་ཙམ་)བཅོང་ནུ་འཕྲིག་གི་རེད་པས།

ངུ་ ། ཡིན་དུ་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 ཚིག་གསར།

སེར་ཤ་ sērsha	(n.) yellow mushroom (*armillaria luteovirens*)
ཤ་མོ་ shāmo	(n.) mushroom
སྤིད་པ་ pi̲pa སྤྱད་པ་ pü̲pa(L)	(n.) bellows
སྤ་གུར་ pa̲kur སྤྲ་གུར་ tra̲kur (L)	(n.) nomad black tent
སྤ་ pa̲ སྤྲ་ tra̲ (L)	(n.) nomad black tent
འབྲི་ tri̲	(n.) female yak
དཀར་ཚུ་ kārcu	(n.) the three dairy products (milk, yogurt and butter)
ལུང་པའི་ཕྱུ་ lu̲ngpä: phū	(n.) upper end of a valley
ལུང་པའི་མདའ་ lu̲ngpä: ta̲	(n.) lower end of a valley
ཕྱུ་ phū	(n.) breath
ཨཱམ་པས་ āmpa' ཨཱམ་ཕྲས་ āmtra' (L)	(n.) pocket of a *chuba*
ཨུར་རྟོ་ u̲rto	(n.) slingshot
མེ་ལོང་ me̲long	(n.) mirror. Also denotes a silver or bronze disk bearing astrological signs
ཆབ་སྐེད་ chāpke'	(n.) belt decorated with carved silver motifs
ལྷོ་སུང་ lōsung	(n.) metal ornament of double-diamond shape, hung from the belt
བཤོན་འཁེལ་ sho̲nki:	(n.) ornament shaped like in inverted "Y" (used for hanging the milk pot)

ཁབ་ཤུབ་ khāpshup	(n.) hussif (sheath containing needles and thread)
མེ་ལྕགས་ me̲ca'	(n.) flint and steel
ལེ་རེད་ -lere' (dial.) = ཡ་རེད་ -pare'	(aux.) assertive past
གཏད་ ta̲ (dial.) = འདུག tu̲'	(aux.) there is, to have (testimonial)
འོད་ལེ་རེད་ ōlere' (dial.) = ཡོད་རེད་ yo̲re'	(aux.) there is, to have (assertive)
བཀག་ kā'	(v.) [vol., EA] to stop, block
ཚོང་ + རྒྱག་ tshōng kya̲'	(v.) [vol., E] to do business
ཕུ་ + རྒྱག་ phū kya̲'	(v.) [vol., ED] to blow
གཟབ་གཟབ་ + གནང་ sāpsap nāng	(v.) [vol., ED] to be careful
སོ་ + རྒྱག་ sō kya̲'	(v.) [vol., EA] to bite
སྡུག་ tru̲'	(v.) [vol., EA] to collect
འོང་ o̲ng (dial.) = ཡོང་ yo̲ng	(v.) [vol., A] to come
སྐད་ + བཏང་ kā' tāng གསུང་ + གནང་ sūng nāng (H)	(v.) [vol., EA] to call

30.3 Remarks འགྲེལ་བཤད།

30.3.1 The adverbs གཅན་ཚེ་ kha̲nträs and གཅན་ kha̲nträ' "how."

• The literary form of གཅན་ kha̲nträ' is གང་འདྲ་.

The suffix ཚེ་ s of the words གཅན་ཚེ་ kha̲nträs, དཀ་ཚེ་ tha̲kas, འདི་འདྲས་ཚེ་ ti̲nträs is sometimes also spelled སེ་[159] གཅན་སེ་, དཀ་སེ་, འདི་འདྲས་སེ་.

• The form kha̲nträ' is associated with nouns and adjectives.

Ex.: དེང་སང་ཁྱེད་རང་སྐུ་གཟུགས་གཅན་འདྲས་འདུག	"How's your health these days?"
དཔལ་དཀར་ཚུ་ གཅན་འདྲས་འདུག	"How's the dairy production this year?"
ལྟོས་དང་། ཁོང་མགྱོགས་པོ་གཅན་འདྲས་འགྲོ་གི་འདུག	"Look! How quickly he's walking!"

• The form kha̲nträs is associated with verbs. This adverbial form makes it possible to ask about the way in which an action is performed.

Ex.: གཅན་འདྲས་ཚེ་རྒྱག་དགོས་རེད།	"How should it be done?"
ཁོང་བོད་ནས་གཅན་འདྲས་ཚེ་ལེབས་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་ tinträ *and* འདི་འདྲས་ཟེ་ tinträs

The forms tinträ and tinträs may both be translated by "like this" or "thus." They differ in the same way as the pronouns khanträs and khanträ'. The form འདྲ་ཟེ་ tus is sometimes used instead of tinträs.

Ex.: སྐྲ་སུ་ལུ་འདི་འདྲས་སྙིང་རྗེ་ཡོ་རེད་བ། "Curly hair like that is nice, isn't it?"
འདྲ་ཟེ་རྒྱག་དགོས་རེད། "It should be done like this."
ཁོང་གིས་ཡི་གེ་འདི་འདྲས་ཟེ་འབྲི་གི་འདུག "He writes like this."

30.3.3 དཀ་ thaka, དཀ་རང་ thaka rang, དཀ་ཟེ་ thakas

The forms thaka "the very, just" and thaka rang "the very same" are spelled respectively དེ་ཀ་ theka, དེ་ཀ་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.: ང་ཞུ་ཡག་ད་ག་རང་རེད། "That's just what I say."
ང་ཁྱེད་རང་ཆ་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་ ma + V + རང་ rang + V and མ་ ma + V ཀ་མེད་ 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་ re'.

Ex.: ང་རང་གཟུགས་ཡོ་ཡག་ཡོ་མེད་ཙང་དགོངས་པ་མ་ཞུ་རང་ཞུ་རེད།
"Since I'm not well, I have no option but to leave."
མོ་ཏ་སྐྱེན་ཧོར་ཙང་འཕྲོག་པའི་ཆ་ལ་མ་ཕྱིན་རང་ཕྱིན།
"Since the car broke down, we had no choice but to visit the nomads."

30.4 Exercises སྦྱོང་ཚན།

30.4.1 Translate into English:

1) སྨན་འདི་ཚོ་ག་འདྲས་ཟེ་ཟ་དགོས་རེད།
2) ཁོང་གིས་ཁྱིས་པའི་དེབ་དེ་ག་འདྲས་འདུག
3) འདི་འདྲས་ཟེ་རྒྱག་དགོས་རེད།
4) ཅ་ལག་འདི་འདྲས་སུ་གང་ལ་ཡོད་མ་རེད།
5) དྲས་ཆེན་སྐབས་ལ་ཆང་མང་པོ་མ་འཐུང་རང་འཐུང་རེད།

༦) གཟའ་སྤེན་པའི་དགོང་དྲོ་ཚང་ཀ་ཞེ་དགས་ཡོད་ཅང་།

༧) བབས་ཚུགཀ་གཅིག་གོམ་པ་བརྒྱབ་ནས་མ་འགྲོ་རང་འགྲོ་རེད།

༨) སང་ཞོགས་ཆུ་ཚོད་བདུན་པར་འཚོགས་འདུ་ཡོད་ཅང་སྤྱི་ངོ་ནས་མ་ཡངས་རང་ཡངས་རེད།

༩) ཇ་སྨན་དེ་ཁ་ཏིག་ཞེ་དགས་འདུགཡིན་ནའི། མ་འཕྲང་ཀ་མེད་རེད།

30.4.2 Rewrite the sentences according to the example provided:

ཧ་མེད་ཅང་ཆུ་བཏུབས་པ་ཡིན། > ཆུ་མ་བཏུབས་རང་བཏུབས་རེད།

༢) བདེ་སྐྱིད་ལ་ཁང་པ་མེད་ཅང་། ཨ་ཁྱའི་རྩ་ལ་བསྡད་པ་རེད།

༣) ང་ཁ་ལག་བཟོ་ཤེས་ཀྱི་མེད་ཅང་། ཟ་ཁང་ལ་བཟས་པ་ཡིན།

༤) ཁོང་གིས་ལས་ཀ་ཡག་པོ་མ་བྱས་ཅང་འགོ་འཛིད་ཀྱིས་གཤེ་གཤེ་བཏང་པ་རེད།

༥) ཚང་མ་ཨུ་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"

འབྲོག་པའི་འཚོ་བའི་བསྟོད།

Grammar aims བརྗོད་སྤྱིད་རིག་པའི་དམིགས་ཚད།

- The constructions V+ དགོས་བྱུང་ kocung and V+ དང་+V "of course".
- The echo question: ཨས་ ä'.
- Expressive adjectives.

CD I • Tr. 68

31.1 Dialogue དྲི་བ་དྲིས་ལན།

ཨམ་ཤེས་ཤ་ ཕྱག་ལེའབས་གནང་བྱུང་། སྐུ་ལས་ཁག་བྱུང་དས།

ཨམ་བཟང་ ཨའོ་ཅ་བྱུང་།

ཨམ་ཤེས་ཤ་ ད་རེས་ཉེ་མ་མང་པོ་འགོར་གནང་ཡག་ག་རེ་བྱས་སོང་།

ཨམ་བཟང་ མོ་ཀ་སྐྱོན་མོར་སོང་། སེམས་ཁྲལ་བྱུང་བས།

ཨམ་ཤེས་ཤ་ ཡོང་དགོས་བྱུང་། ཨ་ཅི།

ཨམ་བཟང་ དགོང་དག་གཅིག་འབྲོག་པའི་ནང་ལ་གནས་ཚང་གཡར་ནས་བསྡད་པ་ཡིན།

ཨམ་ཤེས་ཤ་ སྦ་གུར་(སྦྲ་གུར་)ནང་ལ་ཨས།

ཨམ་བཟང་ ཡིན་དགོས་བྱུང་། སྦ་གུར་ཆེན་པོ་ཞེ་པོ་ཅིག་(ཞེག་)འདུག སྐོ་ཡར་འཛུལ་དུས་གར་རྒྱག་(ག་རྒྱག་) གཅིག་ལ་གཅོང་མོ་རག་ཤན་གཅིག་བཏགས་བཞག་བཞག སྦ་གུར་གྱི་དགྱིལ་དེར་ཐབ་ཆེན་པོ་གཅིག་འདུག དེའི་ནང་ལ་མེ་དམར་ལྗབ་ལྗབ་འབབ་གིས་(འབབ་གི་འདུག) ང་ཚོ་སྦ་གུར་ནང་ལ་སྒེབས་པ་དུ་གཅོ་སོང་བྱུང་། སྦ་གུར་གྱི་མཐར་ལྷགས་སྐམ་དང་། འབྲུ་དོ་པོ་བཅིགས་བཞག་བཞག སྦ་གུར་གྱི་སྐྱག་དེར་མཆོད་མོམ་ཅིག་འདུག དེའི་གཤམ་དེར་འཙོལ་གདན་ཚ་གཉིས་བརྒྱབ་བཞག་བཞག དེའི་སྐང་ལ་ཁ་གདན་བྱ་འབྲག་ཚ་ཅིག་(ཞིག་)བརྒྱབ་བཞག ཇོ་རྗེ་ང་གཉིས་དེའི་སྐང་ལ་བཞག་བྱུང་།འབྲོག་མོ་སྐེར་བཙོ་དོད་པོ་ཅིག་འདུག མགོ་ནས་ཀྱིང་པར་མ་སྒེབས་ཙ་བར་དུ་དངུལ་དང་གཡུ། བྱ་ཀ་ཅི་དག་མང་པོ་བཏགས་བཞག གོམ་པ་རྒྱག་དུས་ཤེ་ཕེག་ཤེ་ཕེགཟེར་གྱིས་(ཟེར་གྱི་འདུག) པགས་ཚགས་ཀྱི་གོང་གཤམ་དང་ཕུ་དུང་ཅི་དག་ལ་གོ་སྟངམ་དམར་པོ་དང་ཕྱང་ཁྱའི་མཐའ་རྒྱན་བཏང་ནས་དངོས་འབྲེལ་འཐའ་ཟུག་པ་ནང་བཞིན་སྐྱིང་རྡེ་པོ་ཅིག་(ཞིག་)འདུག

ཨམ་ཤེས་ཤ་ ཡང་འབྲོག་མོར་སེམས་པ་ཨོར་པ་འདུ།

ཨམ་བཟང་ ཡང་མིག་སེར་ལང་པ་འདུ།

མཁན་དུ་ ཏ་ཏ་ཏ།

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!

ཀ་ཁ་ག་ང་

31.2 Vocabulary ཚིག་གསར།

སྤུ་ pu̲'	(n.) innermost part
དགུན་ས་ kün̲sa	(n.) winter camp
དབྱར་ས་ yārsa	(n.) summer camp
འཚོ་བ་ tshōwa	(n.) living
གཤམ་ shām	(n.) below, further down
ཨས། ā'	(part.) *questions that echo what's just been said*
རྟིང་པ་ tīngpa	(n.) heel
ཁོང་གཤམ་ kho̲ngsham	(n.) garment edge, hem
ཡིན་དཀོས་བྱུང་ yi̲nkocung	(n.) of course
ཆ་ chā	(n.) pair
དེ་རེས་ tha̲re	(n.) this time
གདོང་མོ་རག་ཤན་ to̲ngmo ra̲kshän	(n.) brass-hooped churn
མཐའ་ thā	(n.) edge, rim
ཚྭགས་སྐམ་ cākkam	(n.) metal trunk

འབྲུ་ tru̲	(n.) grain
དོ་པོ་ tho̲po	(n.) sack
ཀཱ་རྐྱུ་ kārkyu'	(n.) post, pole
ཁ་གདན་ khāptän	(n.) rug for mattresses
ས་གདན་ sāptän	(n.) floor rug
འཕོ་ལ་གདན་ pö̲:tän	(n.) flat square mattress
བྱ་འབྲུག་ cha̲ntru'	(n.) pattern with birds and dragons
སྟེར་བཟོ་དོད་པོ་ tērso thö̲po སྟ་བཟོ་དོད་པོ་ tāso thö̲po (L.)	(adj.) superb, magnificent
ཇུ་རུ་ chi̲ru, chu̲ru	(n.) coral
གཡུ་ yū	(n.) turquoise
སྤོས་ཧེལ་ pō̲she:	(n.) amber
གཟི་ si̲	(n.) *zi*, onyx or agate ornament with spots or lines
དཀྱིལ་ kī:	(n.) centre
ཕུ་དུང་ phūtung	(n.) sleeve
འགོ་སྣམ་ ko̲nam	(n.) felt.
དམར་ལྷབ་ལྷབ་ mār lhāplap	(adj.) glowing, blazing
ཚ་སོ་བ་སོ་བ་ tshā sōpsop	(adj.) nice and warm
དངོས་འདྲེལ་ ngō̲ntre:	(adv.) really, truly
མིག་སེར་ + ལང་ mi̲kser la̲ng	(v.) [inv., AD] to be jealous
འདོད་ཆགས་ + ལང་ tö̲ca' la̲ng	(v.) [inv., AD] to feel desire
སེམས་པ་ + ཤོར་ sēmpa shōr	(v.) [inv., AD] to fall in love
དཀའ་ལས་ + ཁ་ kālä' khā' སྐུ་ལས་ + ཁ་ kūlä' khā' (H)	(v.) [inv., A] to be tired
འབར་ pa̲r	(v.) [inv., A] to catch fire, burn
བརྩིགས་ tsī'	(v.) [vol., EA] to pile up
འཛུལ་ tsü:	(v.) [vol., A] to enter
ཕིར་ phī' སྤུ་ phū' (L)	(v.) [vol., EA] to take off
ཤིལ་ཤིག་ཤི་ལི་ shīlik shīli'	(idiom.) *onomatopoeia*
མགོ་ནས་རྗེང་བར་ ko̲nä' tīngpar	(idiom.) from head to foot

31.3 Remarks འགྲེལ་བཤད།

31.3.1 The construction V+ དགོས་བྱུང་ ko̲cung *"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་ yi̲n-ta yi̲n. Sometimes a verb other than yi̲n may be used in the same construction: V+ ta +V. The same idea may be conveyed by using ko̲cung in association with a verb in the present-future.

Ex.: དས་ཕྱག་སྐྱེག་འདི་བེད་སྤྱོད་བྱས་ན་འཐིག་གི་རེད་པས།

"May I use this pen?"

ཡིན་དང་ཡིན།ལེད་སྤྱོད་གནང་རོགས་གནང་།

"Sure, go ahead."

ཕྱིད་རང་སློབ་སྦྱོང་ཆུར་བཙོན་ཞེ་དྲགས་བྱེད་ཀྱི་འདུག་གི

"My, you study very enthusiastically!"

བྱེད་དགོས་བྱུང་། སློབ་སྦྱོང་བྱེད་ཡག་དེ་གལ་ཆེན་པོ་རེད་པ།

"Studying is certainly very important."

ནོར་ཀྱི་འདུག་ན་ཡོ་བསྒང་གནང་རོགས་གནང་།

"If I make a mistake, please correct me."

ལགས་སེ་ཁྱོ་དང་ཞུ།

"Certainly I will."

དེ་ལ་རྩམ་པ་རྐྱ་མ་བདུན་ཐུ་ཙམ་དགོས་ཀྱི་ཡོད་འགྲོའོ།

"Don't you need 70 pounds of tsampa for that?"

དགོས་དང་དགོས།

"Of course you do!"

31.3.2 The echo question ཨས ཱི'

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.:	སྒྲ་གུར་ནང་ལ་ཨས།		"In the tent?
	ཡིན་དགོས་བྱུང་།		— Sure!"
	ཁལ་པར་སྒྲིགས་སོང་།	ཕེབས་རོགས་གནང་།	"There's a phone call, come!
	སུ། ང་ཨས།		— 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.[160]

Ex.:	འཇམ་ཐིང་ཐིང་	cam̲ thīnting	"quite calm",
	སྔོ་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་སི་སི་	thra̲ng sī:si:	"biting cold"
ཀཅང་རྒྱལ་རྒྱལ་	tsāng rhī:ri:	"clean as a whistle".

There is another commonly-used adjectival construction:

Adj (long) + Adj (short) + རྐྱང་ kyāng, which is used to form expressive constructions implying "completely" or "entirely".

Ex.:	གསར་པ་གསར་རྐྱང་	sārpa sārkyang	"completely new",
	ཚ་པོ་ཚ་རྐྱང་	tshāpo tshākyang	"really hot",
	དཀར་པོ་དཀར་རྐྱང་	kārpo kārkyang	"pure white",
	ཀུཀ་པ་ཀུཀ་རྐྱང་	kūkpa kūkkyang	"utterly stupid".

B) Quadrisyllabic expressions

Tibetan contains a number of adjectival and adverbial expressions consisting of four syllables.[161] 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་བུང་མང་བུང་ kha̲ngcung ma̲ngcung "anyhow"

ཐ་རེ་ཐོ་རེ་ thāre thōre "scatty, piecemeal"

ཚ་གེ་ཆི་གེ་ tshāke tshīke "nervous, shaky"

ཚབ་བེ་ཧུབ་བེ་ tshāppe tshūppe "hastily"

ཙ་རེ་ཙོ་རེ་ tsha̲re tsho̲re "messy"

31.4 Exercises སྦྱོང་ཚན།

31.4.1 Translate into English:

1) བྱང་ཕང་སྟོང་པ་སྟོང་རྐྱང་རེད་པས།

2) སྐད་ཆ་འདི་འདྲས་ལབ་ན་ཤུགས་པ་ཤུགས་རྐྱང་རེད།

3) ཐབ་ཚང་གཅང་མ་གཅང་རྐྱང་རེད་བཞག

4) མོ་རང་གི་གདོང་པ་དམར་པོ་དམར་རྐྱང་ཆགས་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).

๔) ཁོང་གང་བྱུང་མང་བྱུང་བྱེད་ཀྱིས།

๕) སྐྱོན་ཆེན་ཆེན་པོའི་ནང་ལ་མི་མང་པོ་ཚ་གེ་ཆོ་གེ་བྱེད་ཀྱི་ཡོད་རེད།

๖) ཉི་མ་ཚ་དུས་བོད་པ་ཆོས་ཐུ་ཐུང་གཡས་པ་ཐུབ་ཀྱི་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་ཆོང་པ་ཆེན་པོ་ཅིག་རེད།

๑) རྡོ་རྗེ་ཤ་སྐམ་པོ་ཞེ་དྲགས་ཚགས་བཞག ( ) ཁོང་ནད་པ་རེད།

๒) དེ་རིང་ཁྱིད་རང་གིས་ཞལ་ལག་མང་པོ་མཆོད་སོང་། ( ) ཁྱིད་རང་གིས་ཞལ་ལག་ཞིམ་པོ་ཞེ་དྲགས་བཟོས་གནང་བཞག

๓) སྒོག་བཀྲེན་དེར་མི་མང་པོས་དགའ་པོ་བྱེད་ཀྱི་འདུག་གི ( ) སྒོག་བཀྲེན་དེ་སྐད་གྲགས་ཆེན་པོ་རེད།

๔) བོད་ལ་དགུན་ཁ་མི་མང་པོ་བཀས་ཚགས་ཙོན་ཀྱི་འདུག ( ) བོད་ལ་གནམ་གཤིས་གྲང་མོ་ཡོད་རེད།

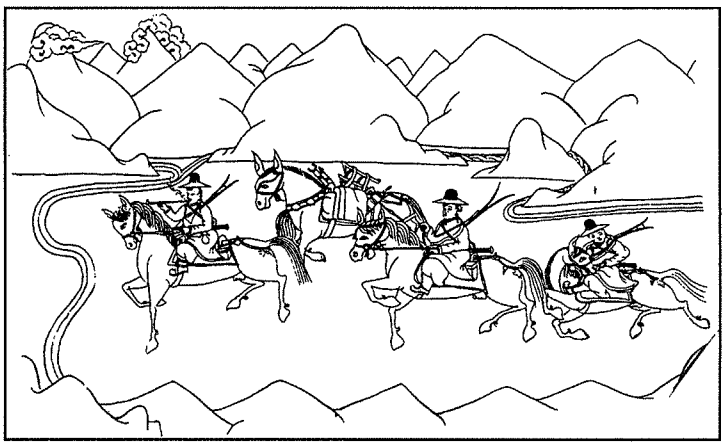
31.5 Civilization རིག་གཞུང་།

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"

བྱོང་ཁྲོན་གྱི་འཚོ་བ་སྐྱེལ་སྒང་ས།

Grammar aims བརྡ་སྦྱོད་རིག་པའི་དམིགས་ཚད།

- The nominalizer སྒང་ -tang' : "the way of doing X".
- Indirect questions.
- The secondary verb ལོང་ long "to have the time".

།།ཟ་སྒང་སྟོད་སྒང་འགྲོ་སྒང་གསུམ་དྲིན་ཅན་ཕ་མའི་བསྟབ་བྱ་ཡིན།།

"Our way of eating, sitting and behaving is the education we receive from our loving parents."

(proverb)

CD I • Tr. 69

32.1 Dialogue དྲི་བ་དྲིས་ལན།

ཏུ་ཁ། ཨ་མ་ལགས།

ཨ་མ་ཁ། ཨ། སྐབ་གླ་(སྐོབ་གླ་)ཞོལ་སོང་དས།

ཏུ་ཁ། ཞོལ་སོང་། ཚ་ལུ་མའི་ཁྲ་བ་ཡོད་པས།

ཨ་མ་ཁ། ཡོད་རེད། འཁྲག་སྐམ་ནང་ལ་ཤ་ཡོས་དང་། སྐོད་ཐུང་བཅོག་པ་དེ་དེར་མ་བཞག ཁྲུས་སྐམ་ནང་ལ་ཆུག་ཤིག

ཏུ་ཁ། ཨོ། པྲ་ལགས། ཚུ་ཚོད་དུག་པར་བཀྲན་འཕྲིན་ནང་ལ་ འཛམ་གླིང་དུ་བའི་སྤྱ་ཚའི་འགྲན་བསྡུར་བསྡན་གྱི་རེད།

པ་ཕ་ཁ། ཐད་ཀར་ཡོང་གི་རེད་པས།

ཏུ་ཁ། རེད། སྤུང་སྐར་འཕྲིན་སྐྱེལ་ནས་ཐད་ཀར་བསྡན་གྱི་རེད།

པ་ཕ་ཁ། མཐའ་མའི་མགྲན་སྤུར་རེད་པས།

ཏུ་ཁ། རེད། ཨང་དང་པོ་སུ་ཡིན་མིན་ དེ་རིང་ཀ་ཚོ་གི་རེད།

པ་ཕ་ཁ། ཡིན་ནའི་(ཡིན་ནའང་) ཤུ་ཚོང་མེད། དཔྱ་ཚོགས་འདུད་འཛོལ་དགོས་རེད། སྐྱེལ་མ་ལགས་བའི་ཚོ་ཁའི་ཆེ་མིག་གཟིགས་བྱུང་དས།

ཨ་མ་ཁ། སྐྱ་ཕབ་འཁོར་ཚེའི་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་ཁ་ག་ང་

32.2 Vocabulary ཚིག་གསར།

ལཆོ་བ་སྐྱེལ་སྟངས་ tshōwa kyē:-tang' (n.) lifestyle
སྟངས་ tāng' (n.) way of, *nominalizer*
སྒྲ་ཐབ་འཁོར་ལོ་ trapap khōrlo (n.) tape recorder
ཚོགས་འདུ་ tshōntu (n.) meeting
ཚོགས་པ་ tshōkpa (n.) group, party
བརྙན་འཕྲིན་ nyāntrin (n.) television
རླུང་འཕྲིན་ lūngtrin (n.) radio
ཁུ་བ་ khūwa (n.) juice, clear soup
འཁྱག་སྐམ་ khyākkam (n.) refrigerator
འགན་སྡུར་ trän̲tur (n.) competition
མཐའ་མའི་མགན་སྡུར་ thāmä: trän̲tur (n.) final
སྲུང་སྐར་ sūngkar (n.) satellite
ཁྲུས་སྐམ་ thrūkam (n.) washing machine
དྲ་བའི་སྤོ་ལོ་ thra̲wä: pōlo (n.) tennis
ཕིང་ཕང་སྤོ་ལོ་ phīngpang pōlo (n.) table tennis
བསིལ་དྲའི་སྤོ་ལོ་ sī:trä: pōlo (n.) basketball
དྲ་བ་ thra̲wa (n.) net
ཐད་ཀར་ thākar (n.) direct
ཨང་དང་པོ་ āng tha̲ngpo (n.) number one, champion
འཕྲུལ་འཁོར་ thrū:nkor (n.) machine
ལོག་རླུལ་འཁོར་ lōklä' thrūnkor (n.) computer
ཇ་སྒམ་པར་ cākpar (n.) typewriter
སྐམ་སྤྲོག་ kāmlo' (n.) generator
རྒྱང་ཤེལ་ kya̲ngshe: (n.) binoculars

རྩིས་པ་ tsīpa	(n.) accountant
ཚན་རིག་པ་ tshān̄rikpa	(n.) scientist
མགོ་འཁྲིད་ kǫtri དབུ་འཁྲིད་ūtri (H)	(n.) manager, leader
བཟོ་པ་ sǫpa	(n.) worker
མཁན་པ་ kar̄ra	(n.) blacksmith
ཆེ་མོ་བ་ chēmowa	(n.) headmaster
རྩོ་བཟོ་བ་ tǫpsowa	(n.) mason
གསར་འགྱུར་འགོད་མཁན་ sā:ngkyur kǫngkän	(n.) journalist
ཐྲོལ་ thrǫ:	(v.) [inv., A] to finish
འཕྲིན་སྐྱེལ་ thrīn kyē:	(v.) [vol., E] to broadcast
ལོང་ lǫng	(v. mod.) to have time
རན་ rän̄	(v. mod.) to be time (to)

32.3 Remarks འགྲེལ་བཤད།

32.3.1 The nominalizer སྡང་ tāng' / -tang

Like other nominalizers, this one is directly suffixed to the verb, which goes in the present-future.

Ex.: ལབ་སྡང་ "way of speaking", འབྲི་སྡང་ "way of writing", ཟ་སྡང་ "way of eating", ལྟ་སྡང་"way of looking, considering".

The following forms, in which the verb is in the past, are incorrect:
*བྱིས་སྡང་ *བཟས་སྡང་ *བལྟས་སྡང་

This nominalizer shows the way in which the action designated by the verb is performed.

Ex.: དེང་སང་བོད་ཀྱི་ཁང་པ་རྒྱག་སྡང་སྔོན་མ་དང་གཅིག་པ་མ་རེད།
"The way they build houses in Tibet today is not as it was in the past."
བུ་དང་བུ་མོའི་ཕྱུ་པ་གོན་སྡང་ཁོག་ག་རེད།
"The way men and women wear the chuba is different."

The nominalizer may also be translated by a noun.

Ex.: འཚོ་བ་སྐྱེལ་སྡང་ the lifestyle (lit.: the way of leading one's life),
གཏོར་མ་བཟོ་སྡང་ 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'.[162]

These constructions are translated by clauses formed with "if" or "whether" or by interrogative pronouns "what", "who", etc.

Ex.:

ཨང་དང་པོ་སུ་ཡིན་མིན་ དེ་རིང་ཀ་ཁོ་གི་རེད།	"Today we'll know who the champion is."
ཁོང་ལ་རླུང་འཕྲིན་ཡོད་མེད་དས་ཤེས་ཀྱི་མེད།	"I don't know if he has a radio."
ཁོང་ཚོ་ཕེབས་ཀྱི་ཡོད་མེད་མཐུན་སྐྱོང་དས།	"Do you know whether they're coming?"
རྒྱ་གར་ལ་ཕེབས་ཡོད་མེད་ཁོང་ལ་དཀའ་འདྲི་གནང་དང་།	"Ask him if they've gone to India."
སྒམ་ནང་ལ་ག་རེ་ཡོད་མེད་དས་ཤེས་ཀྱི་མེད།	"I don't know what's in the box."
ཁོང་བོད་པ་ཡིན་མིན་དས་ཀ་ཁོ་གི་མེད།	"I don't know if he is Tibetan."

32.3.3 The secondary verbs ལོང་ lo̱ng *"to have time", and* རན་ rä̱n *"to be time"*

The verbs lo̱ng and rä̱n 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 lo̱ng is followed by the egophoric auxiliary ཡོད་ or the constative auxiliary འདུག. In the past, the verb lo̱ng is followed by the auxiliary སྡུད་ (egophoric) or སྡུད་སོང་ (constative), in the future by the auxiliary ཡོང་.

The verb རན་ rä̱n 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

Ex.:

ང་ལ་ཇ་འཐུང་ལོང་མེད།	"I haven't got time to drink tea."
ཡི་གེ་འདི་སྐྱག་ལོང་ཡོད་པས།	"Have you got time to read this letter?"
ཇ་སྐོལ་ལོང་ད་ཨ་ཡོང་།	"You probably haven't got time to make tea."
ང་ལས་ཁུངས་ལ་འགྲོ་རན་སོང་།	"It's time I went to the office."

162. The perfective form V + *pa-yin* + *min* is not used.

32.4 Exercises སྦྱོང་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་ཀ་ཡོད་མེད་སྐད་ཆ་དྲིས་པ་ཡིན།
2) ཁོང་གི་སེམས་ནང་ལ་གཅེ་བསམ་གྱི་ཡོད་མེད་ངས་གསལ་པོར་ཤེས་ཀྱི་མེད།
3) ང་ཚོ་སློབ་གྲྭར་འགྲོ་རན་བཞག
4) དགོང་དྲིའི་གསོལ་ཚོགས་མཆོད་རན་འདུག་གས།
5) ཁོང་གི་བཀའ་མོལ་གནང་སྐངས་ཁྱད་མཚར་པོ་འདུག
6) ཁོང་གི་མོ་ཀ་བཏང་(གཏོང་)སྐངས་ཤེན་ཀ་ཆེན་པོ་འདུག
7) འཛིན་གྲྭ་གཱ་ཚད་སྤེབས་ཡོད་མེད་ང་ལ་གསུང་རོགས་གནང་།
8) བྱ་ཁྱོད་རང་ཡ་མ་ལགས་ཐད་ཀྱི་ཡོད་མེད་བཀའ་འདྲི་ཞུས་ཤོག
9) ཉི་མའི་སྐད་ཆ་བཤད་སྐངས་དེར་ང་ངོགས་པ་ཟ་གི་འདུག
10) ཁ་ལག་བཙོ་སྐངས་ཤེས་ཀྱི་མི་འདུག
11) ཁོང་ཚོའི་བསམ་བློ་བཏང་སྐངས་ཡག་པོ་མི་འདུག་གས།
12) ཁོང་ནང་ལ་ཤེབས་ཡོད་མེད་ཀ་གོ་མ་བྱུང་།
13) མི་དེ་གྲྭ་པ་ཡིན་མིན་ཤེས་ཀྱི་མེད།
14) ཁོང་གི་སྐུ་ཟླ་ཡོད་མེད་ཤེས་མ་བྱུང་།

"The harvest festival"

འོང་སྐོར།

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

- Omitting the verbal auxiliary.
- Expressive particles.
- Self-corrective and mnemic particles.

༄༅། རྟ་ཕོ་ལ་རླུག་ཤེད་ཡོད་ན་བྱང་ཐང་སྟོང་པ་རེད།།

"If the stallion is strong, the whole Northern Plateau is empty."

(proverb)

CD I • Tr. 70

33.1 Dialogue དྲི་བ་དྲིས་ལན།

དཔལ་འབྱོར་ ཨོ། ཟླ་བཟང་ལགས། ཁའི་སི་ཁའི་ཉིན་(ཁ་སང་ཁ་ཉིན་) ཞྭད་དང་བཞུགས་མི་འདུག གཡར་ཤེབས་པ།

ཟླ་བཟང་ ཆུ་ཤུར་འོང་སྐོར་ལ་ཕྱིན་པ་ཡིན།

དཔལ་འབྱོར་ ཡ་ལའི། ཆུ་ཤུར་འོང་སྐོར་འཐུག་པོ་ཞེ་དགོས་ཡོད་པ་འདུ།

ཟླ་བཟང་ དའེ་རང་རེད།

དཔལ་འབྱོར་ ཁ་རླུག་གི་རེད་པས།

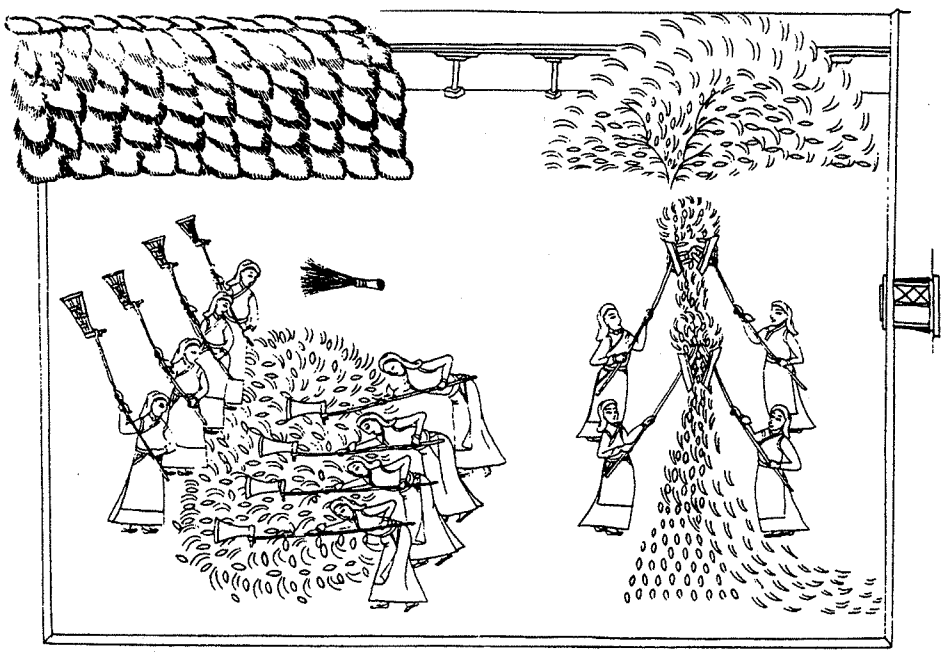
ཟླ་བཟང་ ཁ་རླུག་གི་རེད། ད་དུང་། ས་ཤུར་གྱི་གཡོན་ཕྱོགས་ལ་འབེན་གསུམ་འབང་འཕྱིག (འཁང་འཕྱིག) ནས་བཙུགས་ཡོད་རེད། ཁ་རླུག་ནས་འབེན་གཅིག་ལ་གདུང་བཙུགས་གཅིག་ལ་མདའ་བརླུབ་གཅིག་ལ་མེ་མདའ་བརླུབ་དགོས་རེད།

དཔལ་འབྱོར་ གསུམ་གར་བྱེད་ཐུབ་མཁན་འདུག་གས།

ཟླ་བཟང་ མང་པོ་འདུག

དཔལ་འབྱོར་ འོང་སྐོར་ལ་ཚོས་པོ་ཅི་སྐལ་བར་ཞྭད་བྱས་འོང་གར་སྐོར་ར་(སྐོར་བ་) རླུག་གི་རེད་ཟེར་གྱིས་(ཟེར་གྱི་འདུག) རེད་པས།

ཟླ་བཟང་ རེད། སྐུ་གསུང་ཐུགས་རྟེན་མང་པོ་གདན་འདེན་ཞུས་ནས་འོང་གར་སྐོར་ར་རླུག་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.

33.2 Vocabulary ཚིག་གསར།

ངོང་སྐོར་ o̲ngkor — (n.) *ongkor*. harvest festival
ངོང་ག་ o̲ngka — (n.) village fields
འཕྲུག་པོ་ thrūkpo — (n.) lively, animated
རྟ་རྒྱུག་ tā(p)kyu' — (n.) horse race

འཐེན་ pe̲n	(n.) target
འཐང་འགྲིག་ pa̲ngtri' འཕྲང་འགྲིག་ tra̲ngtri'(L)	(n.) line, row, queue
གདུང་ tu̲ng	(n.) spear
ས་ཤུར་ sāshur	(n.) course, pitch
གསུམ་ཀ་ sūmka	(n.) all three
དཔལ་འབྱོར་ pāncor	(n.) wealth, economy
པོ་ཏི་ pōti	(n.) volume (book)
རྟེན་ tēn	(n.) support, base
སྐུ་གསུང་ཐུགས་ kū sūng thū'	(n.) body, speech and mind
སྐུ་རྟེན་ kūrtēn	(n.) "body support" (*thangka*, statue, etc.)
གསུང་རྟེན་ sūngten	(n.) "speech support" (scripture)
ཐུགས་རྟེན་ thūkten	(n.) "mind support" (stupa)
ཁ་ས་ཁ་ཉིན་ khā̲sa khā̲nyin	(adv.) recently, in recent days
སྐྱུག་ kyu̲'	(v.) [vol., E] to run
སྐོད་ + བཏང་ kā' tāng	(v.) [vol., EA] to invite
གདན་འདྲེན་ + ཞུ་ tä̲ntren shu̲ (h)	(v.) [vol., EA] to invite
བཙུགས་ tsū'	(v.) [vol., EA] to plant, insert, begin
མདའ་ + རྐྱག་ ta̲ kya̲'	(v.) [vol., ED] to shoot arrows
མེ་མདའ་+ རྐྱག་ me̲nta kya̲'	(v.) [vol., ED] to fire a gun
དཔེ་རང་རེད་ pē ra̲ng re̲'	(idiom.) it's amazing!

Proper nouns

ཆུ་ཤུར་ chūshur	Chushur (village near Lhasa)
དཔལ་འབྱོར་ pāncor	Pänjor
བྱང་ཐང་ cha̲ngtang	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.: འཐེན་གཅིག་ལ་གདུང་བཙུགས། གཅིག་ལ་མདའ་བརྐྱབ། གཅིག་ལ་མེ་མདའ་བརྐྱབ་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་བརྐྱབ ta̲ kya̲p "to shoot an arrow" and གདུང་བཙུགས tu̲ng 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: ཨོ་ ō "Oh!" ཨཱ་ལཱ་ ālä: "Well, well", ཨཱ་ཙེ་ ātsi "Rats! Darn! Bugger!" ཨཱ་རོ་ āro "Ow!", ཨཱ་ཆུ་ ācu "Oo, that's cold!", ཨཱ་ཚ་ ātsa "Ouch, that's hot!", ཨཱ་ཁ་ ākha "What a shame!", ཨཱ་མ་ āma "Oh Lordy (lit. O mother)!"

The particles that appear most frequently at the end of a sentence are: ད་-ta and པ་pa (and their variants ག་-ka, ང་-nga).

• ད་-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་དེ་འདྲ་བར་རེད་དྲ། "It's pretty amazing, huh?"
ཁྱོ་མ་ཧོར་གྱི་རེད་དྲ། "But you'll be robbed!"
འཇིགས་ཡོད་རེད་དྲ། "But there is some danger!"
རྟ་ཧོར་སོང་དྲ། "Watch out, the horse has escaped!"

• པ་pa and its variants ག་-ka, ང་-nga are subject to the same modifications[163] as the interrogative particles པས་-pä', གས་-kä', ངས་ -ngä' (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.:
ཁྱེད་རང་གི་སྤུ་གུ་ཆེན་པོ་ཚགས་འདུག་གི "My God, how your child has grown!"
ད་ལྟ་ཕྱི་ཡོ་རེད་པ། "It's late now, isn't it?"
སྐྱིད་པོ་བྱུང་སོང་ང། "It was very pleasant! Eh?"
ངས་ཁྱེད་རང་ལ་ཞུས་བྱུང་ང། "I told you, didn't I?"
ཁྱེད་རང་སློབ་སྦྱོང་ཏུ་བཙོན་ཞེ་དྲགས་བྱེད་ཀྱི་འདུག་གི "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 ཨཱ་ལཱ་ ālä: "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་བསྟན་ཡིན་པ་རེད།	thūptän yi̲npare'	"Ah, it's Thubtän!" [I hadn't realized]
	འབྲོག་པ་ཡིན་པ་རེད།	tro̲kpa yi̲npare'	"Oh, it's a nomad." [I hadn't thought so]
	ཨ་ལའི་སྨོན་པ་ཡིན་པ་རེད།	ālä: nyö̲npa yi̲npare'	"So, he's crazy!" [I didn't know that]

• The "self-corrective" existential verbs: ཡོད་པ་རེད་ yö̲pare'[164], ཡོད་པ་ཡིན་པ་རེད་ yö̲payinpare'.

These are used instead of the coplas tu̲' and yo̲:re'. There is a subtle difference between the two. The verb yö̲payinpare' is generally used following a modification or rectification made by the speaker's interlocutor, whereas yö̲pare' 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!"
	སྒྲོལ་དཀར་ལ་སྤུ་གུ་གཉིས་ཡོད་པ་ཡིན་པ་རེད།	"So, Drölkar has two children!"
	ཨ་ལའི། ཚེ་རིང་ལ་མོ་ཀ་ཡོད་པ་རེད།	"Well well, so Tshering has a car!"

33.3.4 The "mnemic" auxiliary ཡིན་པ་ཡོད་ yi̲npayö'

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་བོད་སྐོར་བཀྲ་ཤིས་དེ་ཟླ་བ་བརྒྱད་པའི་ནང་ལ་ཡིན་པ་ཡོད།

"[I seem to remember that] the harvest festival takes place in August."

སློབ་གྲྭ་ཆེན་མོའི་ནང་ལ་དབྱར་ཁའི་གྱང་སང་གཟའ་འཁོར་བདུན་ཡིན་པ་ཡོད།

"[I vaguely recall that] the university summer vacation lasts seven weeks."

33.4 Exercises སྦྱོང་ཚན།

33.4.1 Translate into English:

1) ཨ་ལའི། ལྷ་སའི་དབྱར་ཁའི་གནམ་གཤིས་ཚ་གྲང་སྐྱམ་པོ་ཡོད་པ་རེད།

2) ང་ཚོའི་འཛིན་གྲྭར་སློབ་གྲྭ་བ་ཉི་ཤུ་རྩ་ལྔ་ཡོད་པ་རེད།

3) བསོད་ནམས་ལགས་གྱང་སང་མ་གཏོགས་བཀྲ་ཤིས་ཡོང་ཡོད་མ་རེད།

4) མདང་དགོང་ང་ཚོས་སྒོག་བཀྲ་ལྷ་ལོང་མ་བྱུང་།

5) ཁྱེད་རང་ཤེབས་རན་སོང་ན་ང་ལ་གསུངས་རོགས་གནང་། ངས་ཕར་བསྒྲལ་དགོས།

6) ཁན་ཆེན་བྱ་ལགས་བཞུགས་མི་འདུག ཚོགས་འདུར་ཐད་པ་ཡིན་པ་རེད།

---

164. This form should not be confused with its literary homonym, which has the same meaning as yo̲:re'.

33.4.2 Translate into Tibetan:

1. I seem to remember that New Year is on February 20th this year.
2. Ah, so there was a harvest festival at Chushur!
3. Fancy that, he's a government official!
4. When is the horse race?
5. During the harvest festival, people have fun and drink chang.

33.4.3 Answer the following questions:

༡) སྤྱི་གསུང་ཐུགས་རྗེན་ཟིར་ཡག་དེ་གཅེ་རེད།

༢) སྤྱིར་བཏང་བོད་ལ་འོང་སྐོར་གཅུས་བཏང་གི་རེད།

༣) འབྲོག་པའི་ས་ཁུལ་ལ་འོང་སྐོར་བཏང་ཡག་ལྷགས་སྲོལ་ཡོད་རེད་བས།

༤) བོད་ཀྱི་དུས་ཆེན་གཙོ་བོ་གཅེ་གཅེ་ཡོད་རེད།

༥) བོད་ཟླ་ལྟ་བའི་ཚེས་བཅོ་ལྔའི་ཉིན་གཅུས་ཆེན་གཅེ་བཏང་གི་རེད།

33.5 Civilization རིག་གཞུང་།

Traditional festivals.

Traditionally, there are a number of festivals in the course of the Tibetan year. Their dates are fixed according to the lunar calendar. Some of these occasions are purely local, and may be specific to a particular monastery, valley or region.

Broadly speaking, there are two main types of celebration: folk-festivals, that follow the rhythm of the agricultural or nomadic cycle, and Buddhist or *Bönpo* religious ceremonies. In actual fact the distinction between the two is not always very clear, to the extent that popular celebrations often have a religious component.

Folk festivals include the New Year ལོ་གསར་ lo̱sar. There are in fact different celebrations depending on the areas:

"The Kongpo New Year" ཀོང་པོ་ལོ་གསར་ kōngpo lo̱sar on the first day of ***the tenth month*** of the lunar calendar in the Kongpo area (usually in November). The Impatients' New Year" རྟོག་ལྡན་ལོ་གསར་ tō'la lo̱sar on the first day of the ***eleventh month*** (usually in December) is known to exist in Tsang. The "Agrarian New Year" སོ་ནམ་ལོ་གསར་ sōnam lo̱sar falls on the first day of the ***twelfth month*** (usually in January).

"The Royal New Year Festival" རྒྱལ་ཡོངས་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 འོང་སྐོར་ ongkor, which is held around the end of August or the beginning of September, as well as the རྟ་རྒྱུག་ 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", སྐར་མ་སྡོལ་བ་ kārma tōpa (festival of the *sdol-pa* constellation) which takes place in September.

— The following are the main Buddhist festivals and commemorations:

- "The Great Prayer" or སྨོན་ལམ་ཆེན་མོ་ mōnlam chēnmo, which is held on the fourth day of the ***first month*** (usually in February).
- "The Full Moon Offering" or ཅོ་ཉ་མཆོད་པ་ chōnga chöpa, 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་མཆོད་ཆེན་མོ། tshōkcö' 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 Sanggyä Gyatso.
- "The Buddha's Parinirvana", corresponding to the ས་ག་ཟླ་བ་ sāka tawa festival, which falls on the full moon of the ***fourth month***.
- "The General Fumigation for the World" or འཇམ་གླིང་སྤྱི་བསང་ tsamling cīsang at the full moon of the ***fifth month***.
- "The Fourth Day of the ***Sixth Month***" or དྲུག་པ་ཆོས་བཞི་ thrukpa tshē' shi, which commemorates the day on which the Buddha first taught the Four Noble Truths.
- "The Yogurt Festival" or ཞོ་སྟོན་ shotön, on the thirtieth day of the ***sixth month*** at Dräpung, 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་ཆེན་ lhāpap thücen, on the twenty-second day of the ***ninth month***.
- The festival of the goddess Pändän Lhamo དཔལ་ལྡན་ལྷའི་རི་ཁྲོད། pälä: ritrö', on the full moon of the ***tenth month***.
- The festival of the Gandän Ngamchö (commemoration of Lord Tsongkhapa's death) དགའ་ལྡན་ལྔ་མཆོད་(རྗེ་ཙོང་ཁ་པའི་གཤེགས་མཆོད་) kantän ngāmchö, on the twenty fifth day of the ***tenth month***. On this occasion butter lamps are place on the roofs and in the windows of houses and monasteries. In pastoralists' areas, people make a special soup called ལྔམ་ཐུག་ *Ngamthuk* 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"

ཨེམ་ཆི་བསྐེན་པ།

Grammar aims བརྡ་སྤྲོད་རིག་པའི་དམིགས་ཚད།

- The connective "before": མ་ + V + གོང་ལ་ / mā + 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 བྱས་chä' "after".

༄༅། ཆུ་སྒོན་ནས་ཟམ་པ་བརྗེད། ནད་དུག་ནས་ཨེམ་ཆི་བརྗེད།།

"When you cross the river, you forget the bridge; and when you get better, you forget the doctor."
(proverb)

CD I • Tr. 71

34.1 Dialogue དྲི་བ་དྲིས་ལན།

སྨན་པ་ ཁྱེད་རང་གི་རེ་སྐྱང་གི་འདུག

ནད་པ་ ང་མགོ་དང་ ཤུང་ལག་གི་ཚོགས་གཞི་གི་ས་ག་ལ་ན་གིས། (ན་གི་འདུག)

སྨན་པ་ ཞལ་ལག་ཀྱི་བྱེ་བ་སྟབ་རྒྱུན་ནང་བཞིན་འདུག་གས།

ནད་པ་ མི་འདུག ཕྱོ་ཚས་ལ་བྱེ་བ་མེད་པ་དང་། ཏེག་ཅ་(ཏོག་ཙམ་)བཟས་པ་དུ་གར་སྐྱག་མེད་ལང་གིས།

སྨན་པ་ ཞལ་གདངས་གནང་དུ(དང་)། ལྷགས་མར་རྒྱངས་གནང་དུ། ཡོ། མགུལ་སྐྱང་གི་མི་འདུག་གས།

ནད་པ་ ཕྱོ་ཚས་མིག་དུས་(མིད་དུས་) མིད་པ་ཏེག་ཅ་ན་གིས།

སྨན་པ་ ཕྱག་བསྐྱན་རོགས་གནང་དུ། ངས་ཕྱག་རྩ་གཅིག་ལྷ་གི་ཡིན། ཁྱེད་རང་མགུལ་ཆམ་བཞེས་པ་རེད། ཉེ་མ་གསུམ་གྱི་གསོལ་སྨན་ཡོད། འདི་ཚོ་བཞེས་ན་གཏན་གཏན་དུངས་གི་རེད།

ནད་པ་ ཨེམ་ཆི་ལགས། སྨན་འདི་ཚོ་ག་འདུས་ཟེ་ཟ་དགོས་རེད།

སྨན་པ་ རེལ་བུ་དམར་པོ་འདི་ཞོགས་གས་(ཞོགས་པ་)ཞལ་ལག་རྗེས་ལ་རེལ་བུ་གསུམ་ཆུ་ཁོལ་དྲོད་འཇམ་གྱིས་བཞེས་རྒྱུ་དང་། དགོངས་དྲོ་མ་གཟིམ་གོང་ལ་ཐང་འདི་ཕྱིར་ནས་མཆོད་བྱས་གཟིམ་ཚས་དྲོ་པོ་བཞེས་ནས་གཟིམ་བྱས་དྲལ་ནས་དོན་པ་གནང་དགོས་རེད།

ནད་པ་ ཐུགས་ཆེ་གནང་། བཞུགས་གདན་འཇགས་གོ

སྨན་པ་ ག་ལེར་ཡེབས།

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.

ཀ་ལས་གང་

34.2 Vocabulary ཚིག་གསར།

ནད་པ་ nä̱pa	(n.) patient
རྣམ་རྒྱུན་ na̱mkyün ལྡན་རྒྱུན་ ngar̲kyu̲n	(n.) usual, customary
སྟོ་ཆས་ tō(p)cä'	(n.) food
རྐང་ལག་ kāngla'	(n.) limb
ཚིགས་གཉི་ tshīkshi	(n.) joint
ཐང་ thāng	(n.) pill for decoctions
རྔུལ་ནག་ ngū:na'	(n.) sweat
རི་སྦུ་ ri̱:pu	(n.) pill
ཙ་སྨན་ tsāmän	(n.) medicinal herb
གསོ་བ་རིག་པ་ sōwa ri̱kpa	(n.) medicine
ཙཱ་ tsā ལྷག་ཙཱ་ chāktsa (H)	(n.) pulse, vein, nerve
གསེར་ཁབ་ sērkap	(n.) "golden needle", a type of acupuncture
མེ་བཙའ་ me̱tsa	(n.) moxibustion
སྨན་པ་ mānpa	(n.) doctor, physician
གཏན་གཏན་ tāntän	(adv.) certainly, surely
གཤི་ནས་ shi̱nä'	(adv.) only now, from now on
དྲོད་འཇམ་ thrō̱ncam	(adj.) warm
ན་ na̱ སྙུང་ nyūng (H)	(v.) [inv., A] ill (to be)
སྐྱུག་མེད་ + ལང་ kyūkmer la̱ng	(v.) [inv., A] to feel ill
སྐྱུག་པ་ + ཤོར་ kyūkpa shōr	(v.) [inv., A] to vomit
ཁ་ + གདངས་ khā ta̱ng	(v.) [vol., E] to open one's mouth
ཞལ་གདངས་ + གནང་ shä̱:tang nāng (H)	(v.) [vol., E] to open one's mouth

ཆམ་པ་ + རྐྱག་ chāmpa kya̲'	(v.) [inv., E] to catch cold
མགུལ་ཆམ་ + བཞེས་ kü:cam she̲' (H)	(v.) [inv., E] to catch cold
རྟག་དཔྱད་ + བྱེད་ tākcä' che̲'	(v.) [vol., E] to examine
ཞིབ་འཇུག་ + བྱེད་ shi̲mcu' che̲'	(v.) [vol., E] to do research
སྡིར་ ti̲r	(v.) [vol., EA] to make a decoction
མིད་ mī'	(v.) [vol., EA] to swallow
ཐྲག thra̲' ཐང་ tha̲ng' (H)	(v.) [inv., A] to get better, recover

34.3 Remarks འགྲེལ་བཤད།

34.3.1 The connective ཁོང་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.[165]

Ex.: ང་མ་ཕྱིན་ཁོང་ལ་ལས་ཀ་འདི་ཡིན་གཅིག་མིན་གཅིག་ཚར་དགོས་རེད།

"I really must finish this work before going."

ཁྱེད་རང་མ་གཟིམ་ཁོང་ལ་རིལ་བུ་གསུམ་མཆོད་དགོས་རེད།

"You should take three pills before sleeping."

34.3.2 The connectives རྗེས་ལ་ ce̲'-la *"after" and* གཤུག་ལ་ shu̲'-la *"after"*

These connectives accompany the verb in the past tense. Moreover, the verb is nominalized with the suffix ས་ -pa and takes the genitive case.

Ex.: ཁོང་ཚོས་དཀའ་ཚེལ་གནང་བའི་རྗེས་ལ་ཐག་གཅོད་གནང་བ་རེད།

"After holding a discussion, they reached a decision."

དེབ་འདི་བཀྱས་བའི་གཤུག་ལ་གནས་ཚུལ་གཞི་ནས་ཀ་ཁོ་བ་རེད།

"After reading this book, he understood the situation."

34.3.3 The connective བྱས་ chä'

This has the same meaning as the ablative ནས་ -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་རྩལ་དོན་པ་གནང་དགོས་རེད།

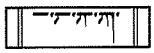
"After you go to bed, you have to sweat."

ཁ་ལག་ཟ་བྱས་པོ་ཞེ་དྲགས་བཟས་བྱས་གཞས་རྩམ་ཐད་བཏང་བྱས་བསྡད་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 སྦྱོང་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:

๑) ཁོང་ཚམ་པ་བརྒྱབ་ཙང་ཡོང་ཐུབ་གྱི་མ་རེད།

๒) ངས་དཀྱལ་གཡར་ནས་སྐག་སྐག་ཤོས་པ་ཡིན།

๓) གསོལ་ཇ་མ་མཆོད་གོང་ལ་ཇ་དམ་དཀྲུག་དཀྲུག་བཀང་རོགས་གནང་།

๔) ཁོང་ཚོ་གཞིས་ཀ་རྩེ་ལ་མ་མེབས་གོང་ལ་ང་ཚོས་དཀའ་མོལ་ཞུ་དགོས་ཡོད།

๕) སྨན་གྱ་བ་ཚོས་"གོང་གསེབ་མ་ཕྱིན་གོང་ལ་ཤོ་ཆ་མང་པོ་བརྒྱབ་སོང་།

๖) ཡི་གེ་མ་བྱིས་གོང་ལ་བསམ་སྤྲོ་ཡག་པོ་བཀང་དགོས་རེད།

๗) ང་ཚོ་རི་དེའི་སྐང་ལ་ཉིན་གུང་ཞལ་ལག་བསྟམས་བྱས་མེབས་གས།

๘) ང་ཆམ་པ་བརྒྱབ་ཙང་བྱོ་བ་ཤོར་བཞག

34.4.3 Answer the following questions:

๑) བོད་སྐྱན་ག་རེས་བཙོ་གི་རེད།

๒) བོད་ཀྱི་གསོ་བ་རིག་པའི་ནང་ལ་སྐྱན་པས་ནད་པ་ལ་གཉན་ཟེ་བཏུག་དཔྱད་བྱེད་ཀྱི་རེད།

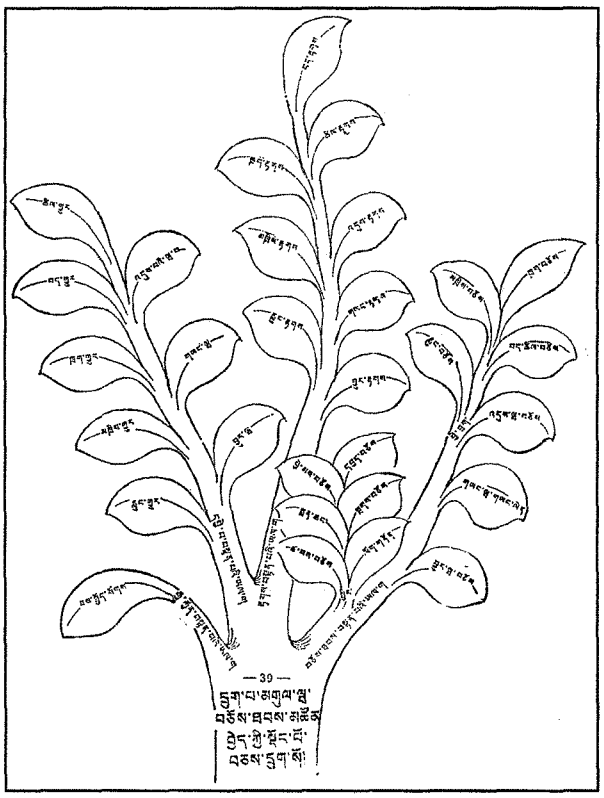
๓) བོད་སྐྱན་རིགས་གཅེ་གཅེ་ཡོད་རེད།

34.5 Civilization རིག་གཞུང་།

Tibetan medicine.

This is a traditional medical system based on plants, minerals and certain animal products. Diagnosis is performed by examining the patient's pulse and, less commonly, his or her urine. Before and during the examination the doctor asks the patient questions that reveal aspects of temperament, daily habits, and living conditions. Medicinal herbs (*tsamän* རྩི་སྨན་) are gathered at specific times of year, and are subjected to meticulous processing. The compound treatments are in the form of pills, decoctions and powders. Tibetan doctors also practice moxibustion (*metsa* མེ་བཙའ་), a form of acupuncture (*serkhap* གསེར་ཁབ་), as well as massage.

The essentials of Tibetan medicine are contained in a treatise entitled "Gyüzhi" (རྒྱུད་བཞི་) and its numerous commentaries. Tibetan medicine works slowly, but is reputed to be particularly effective in the treatment of certain conditions such as hepatitis, ulcers, chest complaints and cerebral congestion.



Medical diagram for treating goiters

"Illness"

ན་ཚའི་སྐོར།

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

- Causative and resultative verb pairs.

CD II • Tr. 1

35.1a Dialogue དྲི་བ་དྲིས་ལན།

རྟོགས་རྩིས་ཀ། ཆུ་ཚན་ལ་ཕྱིན་ནས་བའི་གླུམ་བུའི་ནད་ཚ་དེ་བསལ་སོང་སྟེ་དྲག་ངོ་བསྟན་གིས། ཡིན་ནའི། ཨེམ་ཆི་ཅིག་བསྟེན་དགོས་བྱེད་པ་(བྱེད་པ་འདུག) དྲགས་པོའི་བརྒྱུད་འདོ་པར་(འདི་པར་)ཨེམ་ཆི་གཅིག་རག་ཡ་ཡོང་། འདོ་པར་མེད་ནའི་(ནའང་) རྟེ་ཐང་ལ་གཏན་གཏན་ཡོད་ཀྱི་རེད།

སྒོམ་བཟང་ཁ། ཡོད་ད་ ཡོད། དེར་མི་དམངས་སྨན་ཁང་དང་སྐེར་ཀྱི་སྨན་ཁང་གཉིས་ཀ་ ཡོད་རེད། ང་གཉིས་ཚོ་ ཀ་གཅིག་སྐྱག་ན་ཡག་གི་མི་ཡོང་ངས།

རྟོགས་རྩིས་ཁ། ད་གཟ་རང་རེད། ཟམ་པ་དེ་ཕར་དོན། ཤིང་སྟོང་ཕ་གིའི་འོག་ལ་བཞུགས་དོ། མོ་ཀ་ཅིག་མ་སྐྱེབས་བར་དུ་ཐ་གཅིག་བསྐོལ་ག

སྒོམ་བཟང་ཁ། ཡའུ། ཇ་སྐོལ་ལོང་ད་ཡ་ཡོང་།

རྟོགས་རྩིས་ཁ། ཚོའོ། ཕ་ནས་ཚུར་མོ་ཀ་ཅིག་ཡོང་གིས(ཡོང་གི་འདུག)

སྒོམ་བཟང་ཁ། ཡ་ ལྷག་ ལགས། ང་ གཉིས་ རྟེ་ ཐང་ དུ་ འཁྲིད་ གནང་ ཐུབ་ པ་ འདུག་ གས། བའི་ རོགས་ པ་ འདི་ ཏེག་ཅ་(ཏོག་ཅམ་)བདེ་པོ་ རང་མི་འདུག

ཁ་ཤོ་པ་ཁ། འོང་འགྲིག་གི་རེད། བདེ་པོ་མེད་ན་མོ་ ཀའི་ནང་ལ་ཡར་ཤོག དོ་དགོང་རྟེ་ཐང་ལ་འབྱོར་ཀྱི་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 Dhagpo. 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.

CD II • Tr. 2

35.1b Text རྩོམ་ཡིག

ཨ་ཁུ་སྟོན་པའི་སྐྱང་།

༄༄། ཨ་ཁུ་སྟོན་པའི་ལུང་པའི་ནང་ལ་མི་ཚང་ཕྱུག་པོ་ཅིག་ཡོད་པ་དང་། དེའི་པ་ཕའི་མགོ་ལ་སྐུ་ཡོད་མ་རེད། ཨ་ཁུ་སྟོན་པས་ཀོ་ལ་མགོ་སྐོར་ཅིག་བཏང་དགོས་བསམ་ནས་ཉིན་ཕྱར་མི་ཚང་དེའི་སྐོ་འགྲམ་ནས་ལུང་པའི་མདའ་ལ་འགྲོ་ཀག་བྱེད་ཀྱི་ཡོད་རེད། ཉི་མ་ཅིག་ཕྱུག་པོ་དེས་ཨ་ཁུར་ཕུ་ཡེ་ཨ་ཁུ། ཁྱེད་རང་ཉིན་ཕྱར་དེ་བཞིན་ལུང་པའི་མདའ་ལ་ག་དེ་གནང་གང་མེབས་ཀྱི་ཡོད་ཟེ་དྲིས་པ་རེད། ཨ་ཁུས་ལུང་པའི་མདའ་ལ་སྤུད་དམར་ར་(སྤྱི་ཞེར་)མང་པོ་ཅིག་འདུག ངས་ཉི་མ་ཁ་ཤས་སྐྱབ་བཙུག་ནའི། དུ་དྲང་བཙུགས་ཚར་མ་སོང་ཟེ་ལབ་པ་རེད། མི་དེའི་སེམས་ལ་མགོ་ལ་སྐུ་འཛུགས་རྒྱུ་ཡོད་པ་དེ་རིང་མ་གཏོགས་གོ་མ་སྐྱོང་། ཨ་ཁུ་སྟོན་པ་རིག་པ་ཅན་རང་རེད། མགོ་ལ་སྐུ་འཛུག་ཐུབ་པ་དུས་རང་རེད། དུ་ཡག་པོ་བྱུང་བསམ་ནས་ཨ་ཁུ་སྐུ་མཉེན་ང་ལ་ཡའི་སྐུ་འཛུགས་རོགས་གནང་ཟེ་བཤད་ནས་ཨ་ཁུས་ལགས་སོ་ཞུ་དང་ཞུ། ངས་གནང་ཉིན་གར་ཞོགས་གས་བཅར་ཆོག་ཟེ་ལབ་པ་རེད། ཁྱེ་མ་གཉིས་རྩེས་ལ་ཨ་ཁུས་ཁོང་ཚོའི་ནང་ལ་ཕྱིན་ནས་མི་ཚང་དེས་ཨ་ཁུར་གསོལ་སྟོན་ཟབ་རྒྱས་ཞུས། ཨ་ཁུས་ཁ་ལག་བཟས་ཚར་བའི་རྩེས་ལ། ཡབ་ཆེན་དབུ་བསིལ་གནང་རོགས་གནང་། དེ་ཤུལ་ལ་ངས་སྟུང་བུ་འདི་སྟོ་པོ་ཅིག་བསྟར་ཀྱི་ཡིན་ཟེ་བཤད་ནས་སྟུང་བུ་འབོམ་པོ་ཅིག་བཏོན་ནས་བསྟར་པ་རེད། པ་ཕས་ཨ་ཁུ། སྟུང་བུ་བསྟར་ནས་ག་དེ་གནང་ག་ཟེ་དྲིས་པ་དང་། ཨ་ཁུས་སྟུང་བུ་དེ་དེ་བཙུག་བའི་ཤུལ་ལ་སྐྱ་ཀང་དེ་དེ་བཙུག་དགོས་རེད་ཟེ་བཤད་པ་རེད། པ་ཕ་དེ་ཞེད་ཐག་ཚོད་བྱས་ཨ་ཁུ་ལགས། དེ་འདྲས་ཟེ་བཙུགས་ནམ་ཞི་གི་མ་རེད་པས་ཟེ་ལབ་པ་རེད། ཨ་ཁུས་ཁ་ཤས་ཤི་པ་ཡའི་(ཡང)ཡོང་གིས།(ཡོང་གི་འདུག) ཁ་ཤས་དུག་པ་ཡའི་ཡོང་གིས། ཁ་ཤས་སྐྱ་འཛུགས་མི་དགོས་པ་གནང་རོགས་གནང་ཟེ་མར་ཀོག་ཕུལ་ནས་དགོངས་པ་ཞུ་མཁན་ཡའི་ཡོང་གིས་ཟེ་བཤད་པ་རེད། མི་ཚང་དེའི་པ་ཕས། དུ་ཅ་ཡའི་མར་ཀོག་ཕུལ་ནས་དགོངས་པ་ཞུ་རྒྱུ་རང་ཡིན་ཟེ་བཤད་ནས་ཨ་ཁུ་ལ་མར་ཀོག་ཅིག་སྤྲད་པ་དང་། ཨ་ཁུས་དེ་ཕྱིར་ནས་ནང་ཨ་ཚོག་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 anwered, "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 tomorow." 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.

ཀ་ཁ་གཱ་ང་

35.2 Vocabulary ཚིག་གསར།

ཁ་ལོ་པ་ khālopa	(n.) driver
མི་དམངས་ mi̲mang	(n., adj.) people, public
སྐེར་ ke̲r	(n.) private
གཞུང་ shu̲ng	(n.) government
སི་གཞུང་ sīshung	(n.) government
འདོ་པར་ to̲par འདི་པར་ ti̲par (L)	(n.) over there
ཆུ་ཚན་ chūtsän	(n.) hot spring
ཁྲག་ཤེད་ thrākshe'	(n.) blood pressure
ན་ཚ་ na̲tsa སྙུང་གཞི་ nyūngshi (H)	(n.) illness
ཤིང་སྟོང་ shīngtong	(n.) tree
སྙུང་གུ་ nyūngku སྙུང་བུ་ nyūngpu (L)	(n.) awl
ཟླད་དམར་ར་ lāmarra ཅི་ཐེར་ cīter (L)	(n.) bald
མར་སྤྲོ་ ma̲r trō'	(n.) pat of butter
ཐྲུམ་བུའི་ན་ཚ་ thru̲mpü: na̲tsa	(n.) rheumatism, arthritis
སྙིང་གི་ན་ཚ་ nyīng-ki na̲tsa	(n.) heart disease
ལོན་ནད་ lōnä'	(n.) lung disease, pneumonia
མཆིན་པའི་ན་ཚ་ chīnpä: na̲tsa	(n.) liver disease, hepatitis
མཚེས་ནད་ tse̲nä'	(n.) leprosy
ཁྲིབ་ thri̲p	(n.) cerebral stroke

ལ་དུག་ la̱tu'	(n.) mountain sickness
རོགས་པ་ ro̱kpa	(n.) friend, companion
ན་ཚ་བཏང་ na̱tsa tāng	(v.) [inv., AD] to hurt
སྙུང་གཞི་བཏང་གནང་ nyūngshi tāngnang	(v.) [inv., AD] to hurt
སྐུ་ ku̱' ཕེབས་སྐུ་གནང་ phē'ku' nāng (H)	(v.) [vol., EA] to wait
འཕྲིན་ thrī' འཕྲིན་གནང་ thrī'-nang (H)	(v.) [vol., EA] to drive, lead
བསྐྱང་ lāng	(v.) [vol., EA] to raise, cause (*caus.*)
བསྟེན་ tēn	(v.) [vol., EA] to consult, visit
བསྐོལ་ kō̄:	(v.) [vol., EA] to boil (*caus.*)
འཁོལ། khō̄:	(v.) [inv., A] to boil (*res.*)
འཐོན་ thrō̄'	(v.) [inv., A] to get used to, to endure
དྲག་ངོ་བསྟན་ thra̱'ngo tān	(idiom.) to show signs of getting better

Proper nouns

རྩེ་ཐང་ tsētang	Tsethang (town)
ཨ་ཁུ་སྟོན་པ་ āku tō̄npa	Akhu Tönpa (folktale character)

35.3 Remarks འགྲེལ་བཤད།

35.3.1 Causative and resultative verbs

There is an ancient morphogical 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[166] 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.), ཆག་ chā' "to break" (res.); ཉལ་ nyā' "to lay" (caus.), ཉལ་ nya̱: "to lie" (res.); བཀག་ kā' "to stop" (caus.), འགག་ ka̱' "to stop" (res.); བསྐྱངས་ lāng' "to raise" (caus.), ལང་ la̱ng "to rise" (res.); གཏོར་ tōr "to scatter" (caus.), འཐོར་ thōr, "to scatter, be scattered" (res.); སྐོལ་ kō: "to boil" (caus.), འཁོལ་ khō̄: "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.), དོན་ thǭn "to go out" (res.); ཕབ་ phāp "to bring down, take down" (caus.), འབབ་ pa̱p "to descend, get down" (res.); སྒྲོལ་ trǫ̈: "to free" (caus.), གྲོལ་ thrǫ̈: "to be freed" (res.); དཀྲལ་ rā̈: "to tear" (caus.), རལ་ rä̱: "to tear" (res.); བཅད་ cā̈' "to cut" (caus.), ཆད་ chā̈' "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་སྒོ་ཆག་བཞག resultative: "The pane broke."
[the pane broke by itself, without any intentional cause]
སྤྲུ་ཀུ་ཚོས་ཤེལ་སྒོ་བཅག་སོང་།causative: "The children broke the pane."
[the children intentionally broke the pane]
མ་ཅི་འཁོར་བསྐྱད་བཞག resultative: "The prayer wheel is still spinning."
[Nobody is now making it spin, it spins by itself]
སྐྱོ་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་དཀྲལ་ལ་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)."
སྤྲུ་ཀུ་ཚོས་ཤེལ་སྒོ་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:

སྤུ་གུ་ཆོས་གཟབ་གཟབ་མ་བྱས་ཙང་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.: སྤུ་གུ་ཁོ་རང་གིས་ཕྱུ་པ་གོན་པ་རེད།

"The child herself put on [res.] her chuba."

ཨ་མས་སྤུ་གུ་ལ་ཕྱུ་པ་སྐོན་པ་རེད།

"The mother put the chuba on [caus.] the child."[167] (ditransitive)

རྒོ་ལགས་ལང་ཐུབ་གྱི་མི་འདུག

"The old lady can't get up [res.]."

ངས་རྒོ་ལགས་བསྐངས་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.: བསྔགས་པས་ཆར་པ་ཞབ་ནས་དངོས་ནས་བབས་སོང་ང།

"After the ngagpa had (performed a ritual to) make rain fall, rain did indeed fall!"

རས་འདི་དཔེ་ཀློག་མཐུགས་པོ་འདུག ག་ཚོད་དབབ་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་བྱིས་སེམས་ཀྱི་དེ་མོ་སྡུབ་ཀྱང་ཟུབ་རྒྱུ་མི་འདུག

"Even if one rubs, one cannot rub out the undrawn lines on the heart." [caus.: སྡུབ་ res.: ཟུབ་]

ནང་རང་སེམས་བཟུང་བས་མ་ཐིན་ན་ཕྱི་གཞན་ལུས་བཟུང་བསཅི་ལ་ཕེན།

"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.: ཐིན་]

---

167. The verb *skon* belongs to the literary or formal register. In the conversational language, the verb *g.yogs* is used instead.

ཁོང་གི་མནན་ཤལ་གྱི་སྐྱེང་ནས་གཡུ་ཞིག ཡོད་པ་བྱི་བ་ཞིག་གིས་བཏེག་པས་མ་ཟིག་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.: བཏེག་ res.: ཟིག་]

35.4 Exercises སྦྱོང་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་ཀྱི་རེད་པས།

༢) ཁྲག་ཞེད་མཐོ་ཙམ་འདུག དེ་ས་མཐོ་པོ་སྐྱེབས་ནས་ས་ཚུ་མ་འཕྱོད་ཙང་བྱས་པ་རེད།

༣) ངས་ཇ་བསྐོལ་ནའི་དང་དུང་འཁོལ་མ་སོང་།

༤) དགོང་དག་གཉིད་ཁྲག་གི་མི་འདུག ཁ་ལག་ཡའི་ཞེ་དྲགས་ཟ་ཐུབ་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་ འཕོད་ སྐོར་ འཁོར་ བཅད་ ཚད་ བཏོན་ དོན་

༡) ལྷགས་པ་བརྒྱབ་ནས་ཤེལ་སྐོ་ ( ) སོང་།

༢) མིད་པ་ ( ) ནས་སྐད་ཆ་བཤད་ཐུབ་གྱི་མི་འདུག

༣) ཁོང་གིས་ཚུ་ ( ) ནས་ཇ་བཙོས་སོང་།

༤) ཁོང་གིས་ང་ལ་ཀུང་བཙུག་ནས་ཚུ་ ( ) བྱུང་།

༥) རྩོ་ལགས་ཀྱིས་ མ་ཅི་ ( ) གྱི་འདུག

༦) ཁོང་གིས་ཀྱི་བཞུས་ནས་ཐག་པ་ ( ) སོང་།

༧) སྐམ་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* ཆུ་གཞམས་) and "offered" to the fish. Cremation (*jinsek* སྦྱིན་སྲེག་) 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* (སྟོད་བས་ལྡན་) 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* (རྣམ་ཤེས་), the consciousness, of the deceased from returning and trying to reinvest its mortal remains.

"The Tibetan New Year"

ལོ་གསར།

Grammar aims བརྗོད་སྦྱོད་རིག་པའི་དམིགས་ཚད།

- The nominalizer སོལ་ sō:.
- The aspectual auxiliary ཚར་ tshār "to finish".
- The purposive connective ཆེད་དུ་ chētu "in order to".

།།ཁག་ཞིས་བདེ་ལེགས་ཕུན་སུམ་ཚོགས། ཨ་མ་བག་ཚོ་སྐུ་ཁམས་བཟང་། གཏན་དུ་བདེ་བ་ཐོབ་པར་མོག

"Best wishes for good fortune, may Mother have good health and happiness."
(New Year's greeting)

CD II • Tr. 3

36.1a Text རྩོམ་ཡིག

།། སྤྱན་མ་བོད་ལ་ལོ་གསར་གི་ཞོང་ལ་དུས་ཆེན་ཅིག་ཡོད་རེད། དེའི་མིང་ལ་དགུ་གཉིར་ཟེར་གྱི་ཡོད་རེད། དུས་ཆེན་དེ་བོད་ཟླ་བཅུ་གཉིས་པའི་ཚེས་ཉི་ཤུ་དགུ་ལ་འཁེལ་གྱི་ཡོད་རེད། དེའི་ཉི་མ་ཉིན་གང་འཆམ་དང་གཉིར་རྒྱག་རྒྱག་གི་ཡོད་རེད། གཉིར་རྒྱག་ནི་ལོ་རྩིང་པའི་གེགས་དབང་བར་ཆད་སེལ་ཡག་གི་(སེལ་བའི་)ཆེད་དུ་རེད། དུ་གུ་ནང་བཞིན་ཁྱིམ་ཚང་ནང་ལ་ཡའི་(ཡང་)དགུ་ཐུག་འཐུང་གི་རེད། དགུ་ཐུག་ནང་ལ་སྐན་མ་དང་རྩོ་དང་ཁམ་བུ་དང་སེ་བན་དང་བལ་ལ་སོགས་པ་བླུག་གི་རེད། གལ་སྲིད་མི་ཅིག་གི་ཐུག་པའི་ནང་ལ་སི་བན་དོན་པ་ཡིན་ན་དེ་ཁ་ཚ་པོ་ཡོད་པའི་རྐགས་རེད་ཟེར་ཡག་དང་། གལ་སྲིད་ཁམ་བུ་དོན་པ་ཡིན་ན་མི་དེ་ལོ་གསར་པའི་ནང་ལ་ཁམས་བཟང་པོ་ཡོང་ཡག་གི་(ཡོང་བའི་)རྐགས་རེད་ཟེར་སྐོལ་ཡོད་རེད།

སྤྱན་མ་ལོ་གསར་གྱི་ཉི་མ་དང་པོ་དེར་ཞོགས་གས་(ཞོགས་པ་)སྤ་པོ་ནས་མི་ཚང་སོ་སོའི་སྐོ་འགྲམ་ལ་འབྲས་དཀར་གྱིས་འབག་དང་བེར་རྒྱག་ཅི་དག་ལ་བཞད་པ་རྒྱག་གི་རེད། དེ་ལ་རྐེན་འབྲེལ་བཟང་པོ་ཅི་གི་རེད་ འབྲས་དཀར་ཟེར་ཡག་(ཟེར་བ་)དེ་ནི་བོད་ཀྱི་སྐུ་རྟེན་གྱི་རྣམ་གངས་གཅིག་རེད། ཞོགས་གས་སྤ་པོ་ནས་ཚང་བསྐོལ་བཏུངས། དེ་ནས་ཕྱི་མར་དང་ཁ་ཟས་བཀྲག་གི་ རེད། ལོ་གསར་ཉི་མ་གཉིས་པ། ཡང་ན་ཉི་མ་གསུམ་པ་ལ་ ཐོག་ཀར་དར་སྐྱག་བཙུག་གི་རེད། དེ་ནས་བསང་བཏང་(གཏོང་)གི་རེད།

CD II • Tr. 4

36.1b Dialogue དཔེ་ཁྲིས་ལན།

བྱ་མོ་ ཁ། བཀྲ་ཤིས་བདེ་ལེགས་སྐུ་ཁམས་བཟང་།

ཕ་པ་ ཁ། ཨ་མས་ཁྱོད་རང་ལ་ཉལ་སའི་ནང་ལ་བསྐོལ་ཕྲན་བཀྲགས་བྱུང་བས།

བྱ་མོ་ ཁ། བསྐོལ་ཕྲན་ཞིམ་པོ་དང་ཚ་པོ་ཅིག་གནང་བྱུང་། དཀའ་དུང་དེ་ཨོ་བསྐོལ་ཕྲན་ནང་ལ་''བྱ་རམ་དང་ཕྱུར་ར་ཞེ་བྱགས་བསྐོན་བཞག

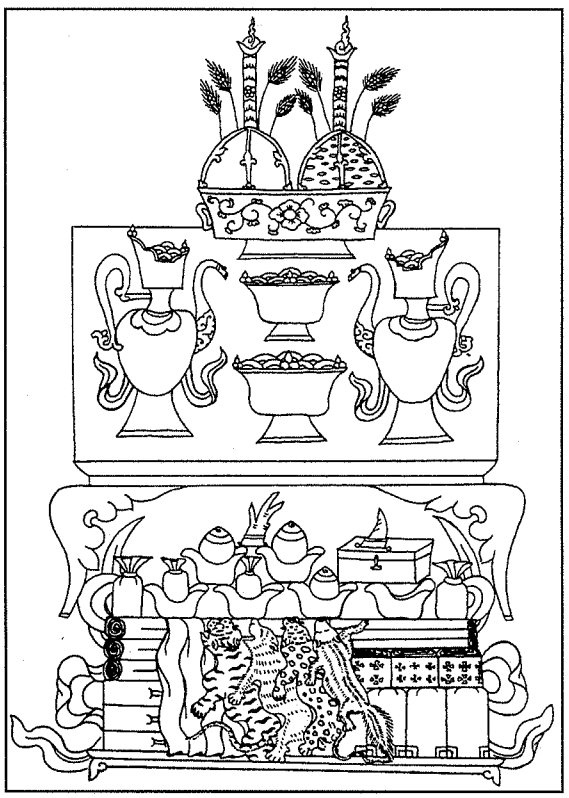
ཕ་པ་ ཁ། གཟབ་སྦྱོས་མ་བཏང་གོང་ལ་ཁྱེས་བརྒྱབ་པས།

བྱ་མོ་ ཁ། ཁྱེས་བརྒྱབ་ཚར།

ཕ་པ་ ཁ། དཁྱོད་རང་ཕྱིན་ཆོག་ཆོག་ཡིན་པས།

བྱ་མོ་ ཁ། ལགས་ཡིན།

ཕ་པ་ ཁ། དབུས་ན་ཚོམས་ཆེན་ལ་བཞུགས་གལ་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].

ཀ་ཁ་གང་ང་

36.2 Vocabulary ཚིག་གསར།

དགུ་གཏོར་ kutor	(n.) ceremony of the last day of the year
སྐྱེ་རྩལ་ kyütsä:	(n.) art
ཐྲོ་སོ་ཆེ་མར་ throso chēmar	(n.) arrangement of flour and butter for the New Year
གཏོར་མ་ tōrma	(n.) model, of varying size and complexity, usually made of dough decorated with coloured butter, used in several propitiatory or exorcistic rituals
འབྲས་སིལ་ 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་ khe'wang	(n.) calamity, obstacle

བར་ཆད་ pha̲rcä'	(n.) obstacle, obstruction
དགུ་རྩྭ་ ku̲tu'	(n.) soup of nine ingredients
བསྐོལ་རྫན་ kōntän	(n.) *köndän*, soup based on *chang*
སྒྲན་མ་ trānma	(n.) peas and other pulses
སི་བཅན་ sīpän ལྕགས་སྦྱོད་(H) ca̲kpö'	(n.) chili
བལ་ phä̲:	(n.) wool
ཏུ་རམ་ phu̲ram	(n.) molasses
ཁ་ཚ་པོ་ khā tshāpo ཞལ་ཚ་པོ་ shä̲: tshāpo (H)	(n.) spicy; fig. sharp-tongued
འབག་ pa̲' ཞལ་འབག་ shä̲pa' (H)	(n.) mask
ཕེར་སྐྱུག་ phe̲rkyu'	(n.) staff, stick
ཕྱེ་མར་ chēmar	(n.) flour and butter dough
ཁབ་བསྲ་ khāpsä' ཞལ་བསྲ་ shä̲psä' (H)	(n.) fried pastry
ཉི་མ་ཉིན་གང་ nyi̲ma nyi̲nkang	(n.) the whole day
འབྲས་དཀར་ trä̲:kar	(n.) *dräkar*, masked character, symbol of good fortune
ཆོག་ཆོག་ + རེད་ chōco' re̲'	(v.) to be ready
འཁེལ་ khē:	(v.) [inv., A] to coincide, happen
གཟབ་སྤྲོལ་ + སྤས་ sa̲ptrö' pā̈' + སྤྲས་ trā̈' (L)	(v.) [vol., E] to put on festive clothes
གཟབ་སྤྲོལ་ + བཏང་ sāptrö': tāng	(v.) [vol., E] to put on festive clothes
སེལ་ sē:	(v.) [vol., EA] to clear, eliminate
ཁྲུས་ + སྐྱ་ thrṻ' kya̲'	(v.) [vol., E] to wash
ཞལ་འཁྲུས་ + གནང་ shä̲trü' nāng (H)	(v.) [vol., E] to wash
བཞུགས་གྱལ་ + བཏང་ shu̲kträ: tāng	(v.) [vol., E] to be seated
གཏོར་སྐྱུག་ + སྐྱ་ tōrkya' kya̲'	(v.) [vol., E] to destroy *torma*
བཤད་པ་ + སྐྱ་shā̈pa kya̲' (H)	(v.) [vol., ED] to make a speech (about)

36.3 Remarks འགྲེལ་བཤད།

36.3.1 The nominalizer སྲོལ་ SN:

Like other nominalizers, this one is attached directly to the verb, which takes the present-future form.

Ex.: འདི་འདུས་ཟིར་སྲོལ་ཡོད་རེད།

"This is what we usually say."

ཚང་འབྱལ་དུས་གཞས་འདི་འདུས་གཏོང་སྲོལ་ཡོད་རེད།

"When we make a chang offering, this is how we usually sing."

རྟ་དང་བོང་བུ་ཚོང་སྐྱ་བ་ཟིར་སྲོལ་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.:	ཁྱོས་བཀྲུད་ཚར།	"(I've) already washed."
	ཁྱོས་བཀྲུད་ཚར་སོང་།	"(He's) already washed."
	དེ་ནས་ན་ཚ་དུག་ཚར་བཞག	"Then (he) was completely cured."
	ཁྱེད་རང་དངོས་ནས་སྨྱོ་ཚར་འདུག་གས།	"Have you really gone completely crazy?"

Note: Depending on the context, the adverb "already" may be translated by the auxiliary nyo̲ng[168] ("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).
	འགྲོ་སོང་།	"I've already been there" (to India – it's something I've experienced).

36.3.3 The connective ཆེད་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་ཆུབ་ཡག་གི་ཆེད་དུ་བོད་སྐད་ཡག་པོ་སྦྱང་དགོས་རེད།

"In order to go to Tibet, you should learn Tibetan properly."

གཟུགས་པོ་ཞང་པོ་ཡོང་ཡག་གི་ཆེད་དུ་ནམ་རྒྱུན་ལུས་རྩལ་དང་གཙང་སྦྲ་ཡག་པོ་བྱེད་དགོས་རེད།

"In order to be in good health, you should do take regular exercise and keep clean."

36.4 Exercises སྦྱོང་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:

๑) ཁོང་ཚོས་ཁང་པ་རྒྱག་ཡག་འགོ་བཙུགས་ཚར་བཞག

๒) ངས་ཀ་ལག་བཟས་ཚར།

๓) ང་སྒོག་བརྟན་འདི་བལྟས་ཚར། བྱས་ཙང་ཡང་བསྒྲུབ་རྒྱ་གར་འགྲོ་གི་མེད།

๙) ངས་ཁོང་ལ་དཔེ་གིན་ནས་ཞུས་ཚར། ཡིན་ནའི། ཁོང་གིས་དོ་སྣང་གནང་མ་སོང་།

๔) ཁོང་གིས་ཀ་ལག་བཙོ་ཡག་གི་ཆེད་དུ་ཚག་ཅ་དང་ཚལ་ཉོ་གར་ཕྱིན་སོང་།

๖) དགུ་ཐུག་ གི་ སྤག་ རིལ་ ནང་ ལ་ ག་ རེ་ བྱག་ གི་ རེད་ ཟེར་ ན། ངུ་རམ་ ཁམ་བྱ། བལ། ཨོག་གུ སི་བན། ཚྭ། སོལ་བ། སྐན་མ། རིལ་མ་ ཕྱི་བ་ ཉེ་མ་དང་རྩ་བའི་རྐགས་ལ་སོགས་ལ་བྱག་གི་རེད།

36.4.3 Answer the following questions:

๑) དགུ་གཉིར་ཟེར་ཡག་དེ་ག་རེ་རེད།

๒) དགུ་ཐུག་ག་དུས་འཐུང་གི་རེད།

๓) སྐོལ་ཕྲན་ཟེར་ཡག་དེ་ག་འདུས་ཟེ་བཙོ་དགོས་རེད།

๙) ཁོ་གསར་ཉེ་མ་གཉིས་པ།ཡང་ན་ཉེ་མ་གསུམ་པ་ལ།ཁང་པའི་ཐོག་ཀར་གྱ་རེ་བྱེད་ཀྱི་རེད།

"The Great Prayer and the Full Moon Offering"

སྨོན་ལམ་ཆེན་མོ་དང་བཅོ་ལྔ་མཆོད་པ།

Grammar aims བརྩི་སྦྱོད་རིག་པའི་དམིགས་ཚད།

- The construction V+ པ་མ་ཟད་ "not only", "but"

CD II • Tr. 5

37.1 Text རྩོམ་ཡིག

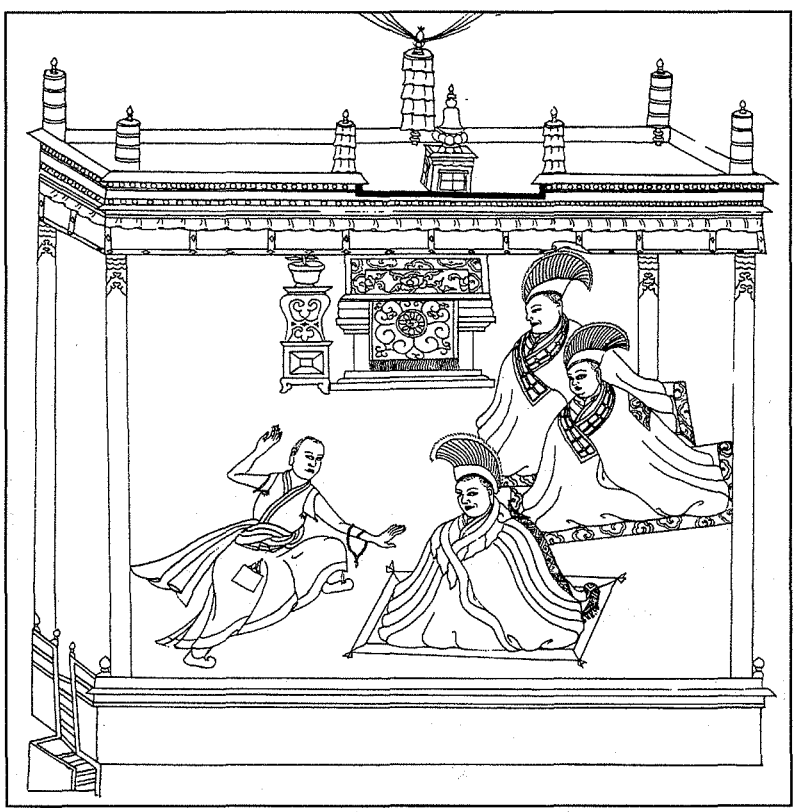
།།ལྷ་སའི་སྨོན་ལམ་དུས་ཆེན་ནི་ཤར་ཙོང་ཁ་པ་བློ་བཟང་གྲགས་པས་སྤྱི་ཟོ་ཆིག་སྟོང་བཞི་བརྒྱ་བཅུ་མེད་དགུའི་ཟོ་ལ་གསར་འཛུགས་གནང་པ་རེད། ཟོ་རེའི་བོད་ཟླ་དང་ཡོའི་ཚེས་བཞི་ནས་ཚེས་བཅོ་བརྒྱད་བར་དུ་འཚུག་གི་ཡོད་རེད། ཆིག་སྟོང་དགུ་བརྒྱ་ལྔ་བཅུ་ལྔ་དགུ་བར་དུ་དགེ་འདུན་པ་ཉིས་ཁྲི་ལྔག་ཙམ་འཛོམས་ཀྱི་ཡོད་རེད། དེའི་རིང་ལ་བོད་གཞུང་ནས་དགེ་འདུན་པ་ཚོར་བཞེས་ཐུག་དང་། གསོལ་ཁ་ནར་གཏོང་ཐུལ་(འབུལ་)ཀྱི་ཡོད་པ་མ་ཟད། འབྱོར་ལྡན་དང་ཅན་ཁག་ནས་ཡའི་(ཀྱང་)གསོལ་ཁ་དང་། བཞེས་ཐུག་སྐུ་འགྲེད་ཅི་དག་ཐུལ་(འབུལ་)མཁན་མང་པོ་ཡོད་རེད། སྨོན་ལམ་ཚུགས་ཤུལ་རིང་གར་(ཡུན་རིང་) ལྷ་སའི་ཁྲིམས་འཛིན་གྱི་དབང་ཆ་ཚ་ཚང་འབྲས་སྤུངས་ཚོགས་ཆེན་ཞལ་ངོ་ལ་ཡོད་རེད། སྨོན་ལམ་སྐབས་སེ་འབྲས་དགའ་གསུམ་གྱི་དགེ་འདུན་ཁང་ཐུང་པོ་ལ་སྨོན་གཉེར་གནང་མཁན་ཚོས་ལྷ་རམས་པ་ཟེར་ཡག་(ཟེར་བའི་)དགེ་བཞེས་ཀྱི་དམ་བཅའ་བཞག་གི་རེད། དེ་ནི་དེ་ཚ་བཤུས་པའི་རྒྱུག་སྤྱོད་བྱེད་སྐངས་ཅིག་རེད། དམ་བཅའ་བཞག་པའི་རྗེས་ལ་ཁོང་ཚོར་དགེ་བཞེས་ལྷ་རམས་པའི་མཚན་ཐོབ་གྱི་རེད། དེ་ནི་རྒྱལ་དབང་སྐུ་ཕྲེང་ལྔ་པས་གཏན་འབེབས་གནང་པ་གཅིག་རེད།

སྔོན་མ་བོད་ཟླ་དང་ཡོའི་ཚེས་བཅོ་ལྔའི་དགོངས་མོ་ལྷ་སའི་བར་སྐོར་ནང་ལ་བཅོ་ལྔ་མཆོད་པ་སྤྱིག་གཤོམ་བྱེད་ཀྱི་རེད། མཆོད་པ་དེ་ཚོ་ནི་ཚོན་ཁྲ་ཡོད་པའི་མར་གྱིས་བཞངས་(བཞེངས་)པ་ཤ་སྐག་རེད། དཀྱང་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའི སྐུ་འདྲ་སྣ་མིན་སྣ་ཚོགས་དང་། བཀྲ་ཤིས་རྟགས་བརྒྱད། རྒྱལ་སྲིད་སྣ་བདུན། མཐུན་པ་སྤུན་བཞི་ཅི་དག་ཤམས་འཕྱར་སྣ་ཚོགས་ཡོད་པའི་གཟུགས་བརྙན་འབྲི་ཡོད་རེད། ཁ་ཤས་གསང་ཐག་བཏང་ནས་འགལ་སྐོད་བྱེད་ཐུབ་གྱི་རེད། བྱས་ཙང་དངོས་འབྲེལ་མི་ཚང་མ་ཀ་ལས་ཡག་དང་ཡ་མཚན་སྐྱེ་ཡག་གི་(སྐྱེ་བའི་) སྐུ་རྟལ་ཁྲད་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

ཀ་ཁ་གཅ་ང་

37.2 Vocabulary ཚིག་གསར།

སྨོན་ལམ་ཆེན་མོ་ mönlam chēnmo	(n.) the Great Prayer [Festival]
བཅོ་ལྔ་མཆོད་པ་ cönga chöpa	(n.) fifteenth-day offering
གཟུགས་བརྙན་ suknyän	(n.) image, reflection, effigy
ཤ་ཁྱ་ shāta'	(adv.) only, solely
དགེ་འདུན་ kentün	(n.) *sangha*
སྐུ་འདྲ་ kūntra	(n.) statue
མཐུན་པ་སྤུན་བཞི་ thünpa pünshi	(n.) the four harmonious siblings
རྒྱལ་སྡིང་སྣ་བདུན་ kyä:si' nātün	(n.) the seven royal emblems
བཀྲ་ཤིས་རྟགས་བརྒྱད་ trāshi' tā' kyä'	(n.) the eight auspicious signs
མ་ཟད་ masä'	(co.) furthermore, not only
འགྱེད་ kye' སྐུ་འགྱེད་ kūnkye' (H)	(n.) food or money offered to monks
ཁྱད་པར་དུ་ khyēpartu	(n.) especially
འཕགས་པ་ phākpa	(n.) noble
སྐུད་པ་ kūpa	(n.) thread
ཉམས་འགྱུར་ nyamkyur	(n.) expression, appearance
སྣ་མིན་སྣ་ཚོགས་ nāmin nātso'	(n.) varied, of different kinds
ཕོ་ཤུང་ phöshung	(n.) Tibetan government
འཇོར་ཙན་ cortän	(n.) well-off
དད་ཅན་ täcän	(n.) faithful
ཚེས་ཁྲ་ tshöntra	(n.) multicolored
ལྷ་རམས་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་ཕྲེང་ kūtreng	(n.) lineage of incarnations
སྐུ་ཕྲེང་ལྔ་པ་ kūtreng ngāpa	(n.) the fifth member of an incarnation lineage
ཁྲིམས་འཛིན་ thrīmtsin	(n.) legislative, judiciary
ཚོགས་ཆེན་ tshōkcen	(n.) general assembly
ཞལ་ངོ་ shä:ngo	(n.) proctor, disciplinarian; also, lay title in the pre-1959 administration
རྒྱལ་དབང་ kyä:wang	(n.) title of the Fifth Dalai Lama and certain high lamas
གཟུང་བཀའ་བོད་ལྔ་ shung kāpö' ngā	(n.) five basic studies
ཆ་ཚང་ chātsang	(adj.) whole
གསང་བ་ sāngwa	(adj.) secret, hidden
ཤུལ་རིང་གར་ shü:ringkar ཡུན་རིང་ yünring (L)	(adv.) during
རྩུབ་སྦྱོང་བྱེད་ kyuktrö' che'	(v.) [vol., E] to take an exam (oral)

ཡིག་ཚད་བཏང་ yi̲ktsä' tāng	(v.) [vol., E] to take an exam (written)
སློབ་གཉེར་ + 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་ tso̲m	(v.) [vol., A] to gather, convene
སྒྲིག་གཞོམ་ + བྱེད་ tri̲kshom che̲'	(v.) [vol., EA] to present, exhibit
ཡ་མཚན་ + སྐྱེ་ ya̲mtsän kyē	(v.) [inv., AD] to be amazed
ཧཱ་ལས་ hā lä̲'	(v.) [inv., AD] to be amazed
དམ་བཅའ་ + བཞག་ ta̲mca sha̲'	(v.) [vol., EA] to promise, take vows, defend one's thesis
འགུལ་སྐྱོད་ + བྱེད་ kü:kyö' che̲'	(v.) [inv./vol., A] to move, stir
གསང་སྐུད་ + བཏང་ sāngkü̲' tāng	(v.) [vol., E] to pull invisible threads
གསང་ཐག་ + བཏང་ sāngta' tāng	(v.) [vol., E] to pull invisible threads
བཞངས་ shāng' བཞེངས་ shēng'(L)	(v.) [vol., EA] to build, raise
ནོར་གཏོང་ + ཕུལ། na̲rtong phǔ:	(v.) [vol., EA] to fulfill a need
གཏན་འབེབས་ + གནང་ tā̲npep nāng	(v.) [vol., EA] to fix, settle

Proper nouns

སློ་བཟང་གྲགས་པ་ lōpsang thra̲kpa	name of Tsongkhapa, founder of the Gelugpa sect

37.3 Remarks འགྲེལ་བཤད།

37.3.1 The construction V+ པ་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་མཁྱེན་པ་མ་ཟད། དེ་དུང་བྱིང་ཇིའི་ཡི་གེ་མཁྱེན་གྱི་འདུག

"He knows not only (written) Tibetan and Chinese, but also English."

དཔལ་འབྱོར་དང་གི་སློབ་སྦྱོང་ལ་བརྩོན་འགྲུས་བྱས་པ་མ་ཟད་མི་གཞན་དག་ལ་ཡང་རོགས་རམ་བྱེད་ཀྱི་ཡོད་རེད།

"Not only is Pänjor diligent in his own studies, but he also helps others."

37.4 Exercises སྦྱོང་ཚན།

37.4.1 Answer the following questions:

๑) ལྷ་ས་སྨོན་ལམ་ཆེན་མོ་གསར་འཛུགས་གནང་མཁན་སུ་རེད།

๒) དགེ་བཤེས་ལྷ་རམ་པ་ཟེར་ཡག་དེ་ག་རེ་རེད།

๓) བཅོ་ལྔ་མཆོད་པའི་དུས་ཆེན་སྐབས་ལ་མར་གྱིས་བཞངས་(བཞེངས་)པའི་མཆོད་པ་ག་རེ་ག་རེ་ཡོད་རེད།

๔) མཆོད་པ་དེ་ཚོ་ལ་བལྟ་དུས་མི་ཚང་མ་ཉ་ལས་ཡག་དང་ཡ་མཚན་སྐེ་ཡག་གི་རྒྱུ་མཚན་ག་རེ་རེད།

๕) བཅོ་ལྔ་མཆོད་པ་ནི་ཆོས་ལུགས་ཀྱི་དུས་ཆེན་རེད་པས།

37.4.2 Translate into English:

།།ད་དུས་ཆེན་དེའི་སྐབས་ལ་བར་སྐོར་ནང་ལ་མར་གྱིས་བཟོས་པའི་མེ་ཏོག་དང་མི། སྡོག་ཆགས་སྣ་མི་སྣ་ཚོགས་སྐྱིང་རྡེ་པོ་དེ་འདྲས་མང་པོ་བསྐྲན་(སྐྱོན་)གྱི་རེད། བོད་ཟླ་གསུམ་པའི་ནང་ལ་དུས་ཆེན་ཡོད་མ་རེད། བོད་ཟླ་བཞི་པའི་ནང་ལ་ས་ག་ཟླ་བ་བཏང་གི་རེད། ཆོས་པ་བཅོ་ལྔ་སྐྱོན་པ་སངས་རྒྱས་བཅོམ་ལྡན་འདས་སྐུ་འཕྲུངས་པ་དང་། སངས་རྒྱས་པ། སྐུ་རྒྱ་ངན་ལས་འདས་པའི་དུས་ཚོད་ཉི་མ་གཅིག་ལ་མཉམ་དུ་འཁེལ་གྱི་ཡོད་རེད། ཡོ་གསར་ཚར་ནས་ཟླ་བ་དང་པོའི་ཆོས་པ་བཞི་ནས་སློབ་ལམ་ཆེན་མོ་འགོ་ཚུགས་ཀྱི་རེད།

37.4.3 Rewrite the sentences according to the example given:

ཁོས་ཀུ་མ་རྒྱས་པ་དང་མི་ཡང་བསད་པ་རེད། > ཁོས་ཀུ་མ་རྒྱས་པ་མ་ཟད། དུ་དུང་མི་བསད་པ་རེད།

๑) ཚོང་པ་དེས་དགེ་འདུན་ཚོར་གསོལ་ཇ་ཐུལ་པ་དང་དུ་དུང་བཞེས་ཐུག་བཏང་པ་རེད།

๒) ངས་གཞས་བཏང་པ་དང་ཞབས་བྱོ་ཡང་བརྒྱབ་པ་ཡིན།

๓) ང་དེ་རིང་མགོ་ན་པ་དང་དུ་དུང་ཀང་པ་ཡང་ནི་གི་འདུག

๔) བཀྲ་ཤིས་ཐ་མག་འཐེན་པ་དང་དུ་དུང་ཚང་འཐུང་གི་འདུག

"The Great Offering"

ཆོག་མཆོད་ཆེན་མོ།

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

- The connective ནས་-te "but".
- Rhetorical questions.

CD II • Tr. 6

38.1a Text རྩོམ་ཡིག

།།ཨཱ།། ༡༥༤༥ བར་དུ་ལྷ་སར་བོད་རྒྱ་གཉིས་པའི་ཆང་ལ་ཆོགས་མཆོད་ཆེན་མོ་འཚུག་གི་རེད། དེའི་དམིགས་ཡུལ་གང་རེ་རེད་ཟེར་ན། (གང་ལགས་ཟེར་ན།) གོང་ས་ལྷ་པ་ཆེན་པོའི་དགོངས་རྫོགས་ཀྱི་ཆེད་དུ་རེད། དེ་འཚུགས་མཁན་ནི་སྡེ་ཁྱིད་སང་རྒྱས་རྒྱ་མཚོ་རེད། འོན་ཀ་དུས་བཙུགས་པ་རེད་ཟེར་ན་སྡེ་ཁྱིད་སངས་རྒྱས་རྒྱ་མཚོས་ཆེ་ཤོ་བྱང་རྒྱུར་བཞེངས་གནང་གྱུབ་པའི་རྗེས་ལ་བཙུགས་པ་རེད། དེའི་མཛད་སྒོ་ནི་ཁྱིར་བཏང་སློན་ལམ་ཆེན་མོ་འདུ་ཤོ་རེད་དེ། དམིགས་བསལ་གལ་ཆེ་ཤོས་སེར་ཕང་(སེར་ཁྱེང་)ཆེན་མོ་ རེད། སེར་ཕང་ལ་རིན་ཆེན་རྒྱན་ཆ་གོན་མགན་དང་རྒྱལ་ཁྱིད་སྐྱ་བདུན་བཀླ་ཤེས་རྒྱས་བརྒྱད་ཅི་དག་མཆོད་རྫས་སྐྱ་མིན་སྐྱ་ཆོགས་དགེ་འདུན་པ་མང་ཚོས་བསྟམས་ནས་འབང་སྤྲིག(འབྲང་སྤྲིག)གི་རེད། དེ་ནས་འཛོད་འཛོའི་བ་མོ་དང་དགེ་སློང་ཉ་མ་རིང་ཚོ་ཅི་དག་ཞེབས་ཀྱི་རེད།

CD II• Tr. 7

38.1b Dialogue དྲི་བ་དྲིས་ལན།

ཆོས་འཕེལ་ ཁྱེད་རང་གིས་ཡུལ་གའི་ཆོགས་མཆོད་གཟིགས་རྒྱུང་ངས།

བདེ་སྐྱིད་ རྒྱུན་ནས་མཐལ་མ་རྒྱུང་། སེར་ཕང་(སེར་ཁྱེང་)མ་ཡིན་པ་གཅིག་རེ་ཨཔ་ལ་ཡག་ཡོད་རེད།

ཆོས་འཕེལ་ གཏིར་རྒྱག་ཡོད་རེད། དེ་ལ་དམིགས་བསལ་སྐུང་འགོང་རྒྱལ་ཙོ་དོན་གྱི་རེད།

བདེ་སྐྱིད་ དེ་ག་འདྲ་ཅིག་ཡོད་རེད།

ཆོས་འཕེལ་ ཁྱད་མཚོར་ཙོ་ཅིག་ཡོད་རེད། ཁོའི་འགྲམ་པ་གཡས་པ་དེ་དཀར་ཙོ་དང་གཡོན་མ་དེ་ནག་ཙོ་བཟོས་ཡོད་རེད།

བདེ་སྐྱིད་ ཡ་ཅི་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?

ཀ་ཁ་ག་ང་

38.2 Vocabulary ཚིག་གསར།

ཚོགས་མཆོད་ཆེན་མོ་ tshōkcö' chēnmo	(n.) Great Offering
ཀླུང་འཁོང་རྒྱལ་པོ་ lūkong kyä:po	(n.) King *lügong*, a character who acts as the scapegoat during the ceremony
ཀླུད་ lū'	(n.) ransom
དགོངས་རྫོགས་ kongtso'	(n.) death, death anniversary
དམིགས་ཡུལ་ mī'yü:	(n.) goal, aim
དོན་དག་ thönta'	(n.) meaning, significance
ཁོང་ས་ khongsa	(n.) superior position, sovereign
ཁོང་མ་ khongma	(n.) emperor; title of certain hierarchs in traditional Tibet
	(adj.) superior, preceding
སྡེ་སྲིད་ tesi'	(n.) regent
མཛད་སྐོ་ tsäko	(n.) ceremony
སེར་ཕང་ sērpang སེར་སྤྲེང་ sērtreng (L)	(n.) procession
འགྲམ་པ་ trampa	(n.) cheek
མཆོད་རྫས་ chötsä'	(n.) items of offering
སེར་སྐྱ་ sērkya	(n.) clergy and laity (lit. yellow and grey)
ག་རེ་ག་རེ་ khare khare	(n.) what sort (of)
རྒྱན་ཆ་ kyänca	(n.) ornaments
ཁག་ཆེན་པོ་ khä: chēnpo	(adj.) important
ཁྱད་མཚན་པོ་ khyäntsarpo	(adj.) strange

དམིགས་བསལ་ mīksä:	(adj.) special
རིན་ཆེན་ rin̲cen	(adj.) precious
ཤིན་བཏང་ cīrtang	(adv.) in general
དགོངས་པ་ + རྫོགས་ kon̲gpa tso̲'	(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་ནོ་ yin̲pano (H.)	(aux.) see རེད་ *red*
གཱ་རེ་རེད་ཟེར་ན་ kha̲re re̲' se̲r-na	(idiom.) if you ask why, because, since, for
གང་ཡིན་ཟེར་ན་ kha̲ng yi̲n se̲r-na (L)	(idiom.) if you ask why, because, since, for

Proper nouns

དགེ་སློང་ཉི་མ་རིང་པོ་ ke̲long nyi̲ma ri̲ngpo	Gelong Nyima Ringpo
སངས་རྒྱས་རྒྱ་མཚོ་ sāngkyä' kya̲(m)tso	Sanggyä Gyatsho
འདོད་འཇོའི་བ་མོ་ tö̲cö: pha̲mo	"Wish-fulfilling cow"

38.3 Remarks འགྲེལ་བཤད།

38.3.1 The connective སྟེ་ tē/ -te.

In Literary Tibetan, the adversative connective སྟེ་ -te "but" has several variants according to the last letter of the preceding syllable.

- after གཱ་ ང་ བ་ མ་ འ་ and vowels > སྟེ་ tē
- after ད་ > དེ་ the̲
- after ན་ ར་ ལ་ ས་ དྲ་ > ཏེ་ 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་ yö̲'-te, ཡོད་རེད་དེ yo̲:re'-te, འདུག་སྟེ་ tu̲'-te, ཡིན་ཏེ་ yi̲n-te, རེད་དེ་ re̲'-te.

Ex.: འདྲ་ཡོ་རེད་དེ་གཅིག་པ་རང་མ་རེད། "Even though they're similar, they're not quite identical."
ཁོང་ལ་དངུལ་ཡོད་རེད་དེ། བེད་སྤྱོད་བཏང་གི་ཡོད་མ་རེད། "He has money but he doesn't use it."
སྐད་ཡག་ཡོ་འདུག་སྟེ་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.

གང་ཞེས་རེད་ཟེར་ན་ khare re' ser-na "If you ask why" = because.

གང་དུས་རེད་ཟེར་ན་ khatü' re' ser-na "If you ask when" = when.

Ex.: གང་དུས་བཙུགས་པ་རེད་ཟེར་ན་སྟེ་སྲིད་ཞངས་ཀྱས་ཀུ་མཆོས་རྩེ་པོ་བྱང་སྐྱར་བཞེངས་གནང་གྱུབ་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་གང་ཞེ་རེད་ཟེར་ན། ཐོང་ས་ལྔ་པ་ཆེན་པོའི་དགོངས་པ་རྗེགས་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 སྦྱོང་ཚན།

38.4.1 Translate into English:

1) དས་ཉི་མ་ཤས་སྨན་བཟས་པ་ཡིན་ཏེ་དག་མ་སོང་།

2) དས་ཡའི་ཐ་མག་བཞག་ཡག་ཐབས་ཤེས་གང་དག་བྱས་པ་ཡིན་ཏེ་ད་ལྟ་ཏོག་ཙམ་ཁག་པོ་འདུག

3) ཐ་མག་འཛེན་བྱས་དཀྱལ་མང་པོ་འཕྲོ་རླག་བཏང་པ་དེ་རང་ཨོ་ཙ་རེད་དེ། གཟུགས་པོ་ལ་དབེ་མི་སྲིད་པའི་གཅོད་པ་ཆེན་པོ་འདུག

4) ང་ལྟ་སང་མ་ཕྱིན་ཏེ་ལྟ་སའི་སྐོར་ལ་ཞེ་དགོས་གོ་བྱུང་།

38.4.2 Answer the following questions:

1) ཆོགས་མཆོད་ཆེན་མོ་འཛུགས་མཁན་སུ་རེད།

2) སྐུད་གོང་རྒྱལ་པོ་ལ་དམིགས་གསལ་གཅེ་ཡོད་རེད།

3) གཏོར་རྒྱག་ཟེར་ཡག་དེ་གཅེ་རེ་ཡོད་རེད།

4) དེང་སང་དུས་ཆེན་དེ་བཏང་གི་ཡོད་རེད་པས།

5) སྔ་མོ་ཆོགས་མཆོད་ཆེན་མོ་གང་དུས་འཛུགས་གི་རེད།

38.4.3 Choose the appropriate form of the connective སྟེ་ ste, དེ་de, or ཏེ་te:

1) ང་དཀྱལ་མང་པོ་མེད་(　　)ཁྱིད་རང་ལ་ཏོག་ཙམ་ཟུལ་ཆོག

2) ཁོང་ལ་ཚ་ཟླ་གསུམ་འདུག(　　)ནང་ལ་གཅིག་ཀྱང་བཞུགས་ཀྱི་མི་འདུག

3) དས་ཁ་ལག་བཟས་པ་ཡིན་(　　)དེ་དུང་ཟ་འདོད་འདུག

4) ཁོང་ཆོར་ཁང་པ་རྒྱ་ཆེན་པོ་ཡོད་རེད་(　　)དེ་དུང་ཀོ་གི་ཡིན་ཟེར་གྱི་འདུག

5) བསྟན་འཛིན་ལགས་ལ་ཕེབས་རོགས་གནང་ཟེ་ཞུས་སོང་(　　)དེ་རིང་ཕེབས་མི་འདུག

"The three monastic seats"

གདན་ས་གསུམ།

Grammar aims བརྗོད་བྱེད་རིག་བའི་དམིགས་ཚད།

- The nominalizer ཚུལ་tshū:
- Modal constructions of the type ཁ་ཆེ་ khā'+che'.

CD II • Tr. 8

39.1 Text རྩོམ་ཡིག

།།ཨཱ།། གདན་ས་ཆེན་པོ་གསུམ་གྱི་ནང་ནས་གཅིག་གི་མིང་ལ་སེ་ར་ཟེར་གྱི་རིའི་གཤམ་ལ་ཡོད་པ་དང་ལྡོ་སའི་བར་སྐོར་ནས་སེ་རྟ་དགོན་པ་བར་དུ་མོ་ཁའི་ནང་ལ་ཕྱིན་ན་སྐར་མ་བཅོ་ལྔ་ཙམ་ལ་(ཙམ་ལ་) སྟེབས་ཀྱི་རེད། དགོན་པ་དེ་བཞངས་(བཞེངས་)མཁན་གྱི་མཆོག་ལ་བྱམས་ཆེན་ཆོས་རྗེ་ཤཱཀྱ་ཡེ་ཤེས་ཞེ་གི་རེད། སེ་རྟ་དགོན་པ་ལ་དགེ་འདུན་ཞལ་གངས་ལྡ་སྟོང་ལྡ་བརྒྱ་ཡོད་རེད་ཟེ་ཟེར་གྱི་ཡོད་རེད་དེ། ཆིག་སྟོང་དགུ་བརྒྱ་ལྡ་བཅུའི་ནང་ལ་བདུན་སྟོང་ཙ་ཡོད་རེད། དཀའ་ལྡན་དགོན་པ་ནི་ལྡ་སའི་ཤར་ཕྱོགས་སྐྱ་ཤེ་རྩོད་གི་ཁོངས་གཏུགས་ལ་དབང་པོ་རི་ཟེར་མཁན་(ཟེར་བའི་)རིའི་ཞྭེས་ལ་ཡོད་རེད། དགོན་པ་དེ་ནི་དགེ་ལུགས་པའི་དགོན་པ་ཆེ་ཤོས་ཀྱི་གྲས་གཅིག་རེད། དེ་ནི་རྗེ་ཙོང་ཁ་པ་བློ་བཟང་གྲགས་པས་སྤྱི་ལོ་ཆིག་སྟོང་བཞི་བརྒྱ་བཅུ་ལྔ་ཐུབ་བཀའ་གནང་པ་རེད།

ལྷ་ས་ནས་སྤྱི་ལོ་གསུམ་བཅུ་ཙམ་ལས་མེད་ནའི་(མེད་ཀྱང་)ལམ་ཁག་ཡག་པོ་རང་མེད་ཙང་མོ་ཤའི་ནང་ལ་ཆུ་ཚོད་གཅིག་དང་ཕྱེད་ཀ་ཙ་འགོར་གྱི་རེད། སྤྱན་མའི་བཤད་སྒོལ་(ཤོད་སྒོལ་)ལ་དགའ་ལྡན་ལ་དགེ་འདུན་ཞལ་གངས་སུམ་སྟོང་སུམ་བརྒྱ་ཡོད་རེད་ཟེ་བཤད་(ཤོད་)ཀྱི་ཡོད་རེད་དེ། ཆིག་སྟོང་དགུ་བརྒྱ་ལྡ་བཅུའི་ནང་ལ་དགེ་འདུན་ཞལ་གངས་ལྡ་སྟོང་ལྷག་ཙ་(ལྷག་ཙམ)ཡོད་རེད།

འབྲས་སྤུངས་དགོན་པ་ཡའི་(ཡང་)དགེ་ལུགས་བའི་དགོན་པ་ཆེན་པོ་གཅོ་བའི་གྲས་གཅིག་ཡིན་པས་མ་ཚད། བོད་ཀྱི་དགོན་པ་ཆེ་ཤོས་ཡའི་(ཀྱང་)རེད། དེ་ནི་འཇམ་དབྱངས་ཆོས་རྗེ་བཀྲ་ཤིས་དཔལ་ལྡན་ཞལ་གཅིག་གིས་ཐོག་སྟོང་བཞི་བརྒྱ་བཅུ་དྲུག་ཙོར་བཞངས་(བཞེངས་)པ་དང་། ལྷ་སའི་ནུབ་ཕྱོགས་ལ་དགེ་འཕེལ་དབུ་རྩེ་རེད་མཁན་གྱི་(ཟེར་བའི་)རིའི་ཞྭེས་ལ་ཡོད་རེད། ལྷ་སའི་བར་སྐོར་ནས་འབྲས་སྤུངས་བར་དུ་མོ་ཁའི་ནང་ལ་སྐར་མ་ཉི་ཤུ་ཙ་ལས་འགོར་གྱི་མ་རེད། དགོན་པ་དེར་དགེ་འདུན་ཞལ་གངས་བདུན་སྟོང་བདུན་བརྒྱ་ཡོད་ཚུལ་བཤད་ཀྱི་ཡོད་རེད་དེ། ཆིག་སྟོང་དགུ་བརྒྱ་ལྡ་བཅུའི་ནང་ལ་དགེ་འདུན་ཁྲི་གཅིག་ཙ་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.

ག་ཁ་གཉ་ང་

39.2 Vocabulary ཚིག་གསར།

གདན་ས་ tänsa		(n.) monastic seat
རྫོང་ tsong		(n.) fortress, district
ཕྱེད་ tep		(n.) side, flank
ཁ་གྲངས་ khātrang	ཞལ་གྲངས་ shä:trang (H)	(n.) number (of people)
གྲངས་ཀ་ thrangka		(n.) number
མི་རབས་ mirap		(n.) generation
དུས་རབས་ thürap		(n.) century
སྐྱོ་ལེ་ cīle		(n.) kilometer
ཚུལ་ tshū:		(n.) way, manner
སྲོལ་ sō:		(n.) tradition, custom
གྱས་ thrä'		(n.) kind, sort, class
ནང་ནས་ nangnä'		(n.) among
ཕྱག་བཏབ་ + གནང་ chāktap nāng (H)		(v.) [vol., EA] to found (a monastery or institution)
ཁོང་གི་རེད་ khōngto'		(v.) [inv., AD] to belong
གྲངས་ཀ་ + རྐྱབ་ thrangka kya'		(v.) [vol., EA] to count

Proper nouns

སྟག་རྩེ་ tāktse	Tagtse village
དཀོན་འཕེལ་དབུ་རྩེ་ kepe: ūtse	Gemphel Utse hill
བྱམས་ཆེན་ཆོས་རྗེ་ཤཱཀྱ་ཡེ་ཤེས་ chamcen chöce shākya yeshe'	Jhamchen Chöje Shakya Yeshe

དབང་པོ་རི་ wāngpo ri̲ Wangpori
འཇམ་དབྱངས་ཆོས་རྗེ་བཀྲ་ཤིས་དཔལ་ཕྲན་ cami̲yang chō̲ce trāshi' pā̲ntän Jamyang Chöje Trashi Pändän

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 སྟངས་ 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་མཁ་བཟོ་ཚུལ་འགྲེལ་བཤད་བརྒྱབ་པ་རེད།
"He explained how Tibetan paper is made".

The nominalizer ཚུལ་tshū:, and its literary homologue ལུགས་lu̲' "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་བཤད་ཀྱི་ཡོད་རེད།
"They say that there used to be seven thousand seven hundred monks in this monastery."

བླ་མ་ཡིན་ཚུལ་བྱས་པ་རེད།
"He claimed to be a lama."

39.3.2 Modal constructions of the type ཁཱ་བྱེད་ khā'+che̲'

There are three constructions: ཁཱ་བྱེད་khā'+che̲', ཁྱུ་བྱེད་ khū:+che̲', མདོག་(མདོག་) བྱེད། nto̲'(nto')+che̲' 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'+che̲' also means "to do something beyond one's capability". The constructions khā'+che̲' and nto̲'(nto')+che̲' go directly after the verb, whereas khū:+che̲' requires a nominalized verb (V+ pa) followed by the genitive.

Ex.: ཁོང་གིས་ང་མ་མཐོང་ཁཱ་བྱེད་ཀྱི་འདུག "He's pretending he hasn't seen me".
ང་ཡར་ཕྱིན་པའི་ཁྱུ་བྱེད་ཀྱི་ཡིན། "I'll make out that I've gone up there."
ཁོ་ན་ཁཱ་བྱེད་ཀྱི་ཡོད་རེད། "He's claiming to be ill."
ཀ་མ་གོ་ན་ཀ་གོ་མདོག་མདོག་མ་བྱེད། "If you haven't understood, don't pretend you have."
ཡི་གེ་མགྱོགས་པོ་འབྲི་ཁཱ་བྱས་མང་པོ་ནོར་བཞག
"He wanted to write fast, but he made a lot of mistakes."

སེ་བན་ཟ་ཁཱ་བྱས་པོ་བའི་ན་ཚ་སྐྱག་རྒྱ་ཕྱིན་སོང་།
"He wanted to eat some chili and his stomach ache got worse."

39.4 Exercises སྦྱོང་ཚན།

39.4.1 Translate into English:

1) བད་མ་ཡ་མེ་རི་ཀ་ནས་ཚུར་ཤོག་ཡོང་ནས་དབྱིན་ཇིའི་སྐད་ཤེས་པའི་ཁུལ་བྱེད་ཀྱི་འདུག་ག

2) ཁོས་ཐོགས་པོ་ཡིན་མངོག་མངོག་བྱས་ནས་མགོ་སྐོར་བཏང་པ་རེད།

3) བསམ་ཡས་དགོན་པ་ནི་སྤྲོ་ཁ་ས་ཁུལ་གྱ་ནང་རྩོང་ཡར་ཀླུང་གཅང་པོའི་བྱང་ངོས་ལ་གནས་ཡོད་རེད། གཙུག་ལག་ཁང་དེ་སྤྱི་ཤོའི་དུས་ རབས་ བཏབས་ བརྒྱད་པའི་ནང་ ལ་བོད་ ཀྱི་ རྒྱལ་ པོ་ ཁྲི་ སྲོང་ ལྡེ་ བཙན་ གྱི་ སྐབས་ ལ་བཞངས་ པ་རེད། རིག་གནས་གསར་བརྗེའི་ཚེ་བཅུའི་ནང་ལ་སྐྱོན་ ཆ་ཚེན་ པོ་ བྱུང་ པ་རེད། ཡིན་ནའི་དེང་སང་ རྒྱལ་ཁབ་ནས་ ཉམས་གསོ་གཏོ་གནང་ནས་ཡག་པོ་ ཆགས་ཡོད་རེད།

39.4.2 Answer the following questions:

1) གངན་ས་གསུམ་གྱི་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད་རེད།

2) དབང་པོ་རི་དང་དགེ་འཕེལ་དབུ་རྩེ་ག་པར་ཡོད་རེད།

3) སེ་ར་དགོན་པར་འགྲོ་ཡག་ལ་ཆུ་ཚོད་གཅིག་འགོར་གྱི་རེད་པས།

4) དེང་སང་དགའ་ལྡན་དགོན་པ་ལ་འགྲོ་སའི་ལམ་ཁག་ཡག་པོ་བཟོས་འདུག་གས།

5) འབྲས་སྤུངས་དགོན་པ་ནི་ག་དུས་བཞངས་པ་རེད།

6) སྤྱན་མའི་བཤད་སྒོལ་ལ་(ཤོད་སྒོལ་ལ་)འབྲས་སྤུངས་ལ་དགེ་འདུན་ཞལ་གྲངས་མང་ཤོས་ཡོད་རེད། མངོན་སུམ་ ༡༩༥༠ བར་དུ་ག་ཚོད་ཡོད་རེད།

CD II • Tr. 9-11

39.5 Civilization རིག་གཞུང་།

བོད་ཀྱི་དམངས་ཚོད་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.

རྨ་ལ་ཕན་ན་ཁྱིའི་ཚོལ་ཡང་རུང་།
"To treat a wound, even dog-fat will do."

སྐྱེ་དུས་ཚགས་པ་མི་དྲན།
ཚགས་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་རྒྱག་པ་མ་མཐོང་།
མི་ཡི་གདོང་པར་ཤེགས་རྒྱག་པ་མཐོང་པ།
"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་སྡུག་པོ་མི་ཡིས་གཏོང་གི་རེད།
"If you don't take care of your own happiness, others will ensure your misery."

ཞ་ཡག་དགོས་ན་ཞ་ཚོ་སྐོམ།
"To acquire beauty, you have to suffer."

བཟུང་ན་ལག་པ་འཚོག་བཏང་ན་ཇ་མ་ཆག
"Hold on and your hand will burn, let go and the pot will break."

ཁ་བཤད་ཆུ་ཡི་ལྗུ་བ།
ལག་ལེན་གསེར་གྱི་ཐིག་པ།
"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."

ཆོག་ར་གཡག་ལ་ཟླངྒོག་རྒྱག་བེའུ་ལ་གཞུ།
"You get angry with the yak, but it's the calf you kick."

མི་སུམ་ཅུ་སེམས་སུམ་ཅུ།
མཛོ་སུམ་ཅུ་ལ་ར་དྲུག་ཅུ།
"Thirty people makes thirty minds,
thirty *dzo* makes sixty horns."

ཤེག་ལ་བརྒྱབ་ཀྱང་ཐོང་བའི་ཕྱི་ཁོགས་ཙམ།
"When a louse crosses the pass, it's only gone to the other side of the lapel."

རི་མགོ་ཐམས་ཅད་མིག་དང་རྩྭག་ཁྲག་ཐམས་ཅད་ཨམ་མཆོག་རེད།
"All peaks are eyes, and all recesses are ears."

ཞི་མི་མེད་ན་ཙི་ཙི་ཁོ་གསར་རེད།
"When the cat's away, it is New Year for the mice."

"Some summer festivals"

དབྱར་ཁའི་སྐབས་ཀྱི་དུས་ཆེན་ཁ་ཤས།

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

- The aspectual auxiliary བསྡད་ tä' "to stay".

CD II • Tr. 12-14

40.1 Text རྩོམ་ཡིག

ཨཱ། ས་གཅ་བ།

བོད་ཟླ་བཞི་པའི་ཚེས་བཅོ་ལྔའི་ཉི་མ་ནི། (ཉིན་མོ་ནི་) སྐོན་པ་སངས་རྒྱས་བཅོམ་ལྡན་འདས་མངོན་པར་རྫོགས་པར་སངས་རྒྱས་པའི་དུས་ཆེན་རེད། ཉི་མ་དེར་ནི་ (དེའི་ཉིན་མོ་ནི་) བོད་པ་ཚོས་རང་རང་གི་ལུང་པའི་ནང་ལ་ཡོད་པའི་དགོན་པ་ཁག་ལ་མཆོད་མཆའ་ལ་འགྲོ་གི་ཡོད་རེད། གཙུག་ལག་ཁང་དང་། མཆོད་རྟེན་ཅི་དག་ལ་སྐོར་ར་བརྒྱབ་གར་འགྲོ་གི་རེད།

བོད་མི་མང་པོས་ས་གཅ་བའི་ཚེས་བཅོ་ལྔ་བར་དུ་དཀར་སྐྱོང་བྱེད་ཀྱི་རེད། ཚེས་པ་བཅོ་ལྔ་ལ་ལྷ་ས་བ་ཚོས་ཞོགས་གས་(ཞོགས་པ་)གཙུག་ལག་ཁང་ལ་མཆོད་མཆའ་ལ་ཕྱིན། དེ་ནས་སྤྱིང་སྐོར་ལ་ཕྱིན། དེ་ནས་དགོང་དྲོ་རྩོད་རྒྱབ་ལྷུ་ཁང་ནང་ལ་སྒུ་སྐྱན་དང་པི་ཝང་ལ་སོགས་པ་བཀང་ནས་གཞས་ཞབས་འཕྲོ་བརྒྱབ། དཔག་ནང་བཞིན་ལྷུ་ཁང་གི་ཆུའི་ནང་ལ་ཀོ་བ་བཀང་ནས་སྤྱིད་པོ་བྱས་བསྡད་(སྡོད་) ཀྱི་རེད།

འཛམ་གླིང་སྒྱི་བསང་།

བོད་ཟླ་ལྔ་པའི་ཚེས་བཅོ་ལྔའི་ཉིན་གར་ལྷ་ས་བ་ཚོས་འཛམ་གླིང་སྒྱི་བསང་ཟེར་མཁན་(ཟེར་བའི་)ལྷ་གསོལ་ཡག་གི་དུས་ཆེན་བཀང་(གཏོང་)གི་རེད། ཉི་མ་དེར་གཟབ་སྤྱོས་བཀང་ནས་བསང་བཀང་པ་དང་། སྒྱིང་གའི་ནང་ལ་གུར་བརྒྱབ། ཚང་བཀྲངས། ཁ་ལག་རྒྱས་པོ་ཞེ་དྲགས་བཟས་བྱས་ གཞས་རྣམ་ཐར་བཀང་བྱས་བསྡད་ཀྱི་རེད།

དྲུག་པ་ཚེས་བཞི།

བོད་ཟླ་དྲུག་པའི་ཚེས་བཞི་ལ་སྐོན་པ་སངས་རྒྱས་བཅོམ་ལྡན་འདས་ཀྱིས་བདེན་པ་བཞིའི་ཚོས་ཀྱི་འཁོར་ལོ་བསྐོར་པའི་ཉི་མ་(ཉིན་མོ་) དེ་ཡིན་ཙང་། བོད་ཀྱི་ལུང་པ་གྲ་ས་གྲ་ལ་མི་ཚང་མས་གཟབ་སྤྲོས་སྐས་ནས་(སྤྲས་ནས་)དགོན་པ་དང་། ལྷ་ཁང་། གནས་རི། ཅི་དག་ལ་མཆོད་འབུལ་དང་བསྐོར་ར(བསྐོར་བ་)རྒྱག་གར་འགྲོ་གི་རེད། ལྷ་ས་བ་ཚོར་ཚ་བཞག་ནས་ལྷ་སའི་གཙུག་ལག་ཁང་དང་སེ་འབྲས་དགའ་གསུམ་ཅི་དག་ལ་མཆོད་མཆའ་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.

ཀ་ཁ་ག་ང་

40.2 Vocabulary ཚིག་གསར།

སྟོན་པ་ tönpa	(n.) teacher, guide
གྲྭ་སྙན་ trapnyän	(n.) Tibetan lute
པི་ཝང་ pīwang	(n.) Tibetan viola
ཀོ་བ་ kōwa	(n.) yak-hide, yak-hide boat, coracle
མཆོད་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
མཆོད་འབུལ་ chömpu:	(n.) offering
ཉིན་ག་ nyinka ཉིན་མོ་ nyinmo (L)	(n.) day
རྒྱས་པོ་ kyäpo	(adj.) abundant, plentiful
མཆོད་པ་ + ཕུལ། chöpa phü:	(v.) [vol., EA] to make offerings

ཁྱེར་ + རྒྱག་ khu̲r kya̲'	(v.) [vol., E] to pitch a tent
དབུ་ཁྱེར་ + སྒྲོན་ ūkur trǒn (H)	(v.) [vol., E] to pitch a tent
ཞབས་འབྲོ་ + རྒྱག་ sha̲ptro kya̲'	(v.) [vol., E] to dance
ཀོ་བ་ + བཏང་ kōwa tāng	(v.) [vol., E] to paddle a coracle
འཁོར་ལོ་ + བསྐོར་ khōrlo kōr	(v.) [vol., E] to turn the wheel (of the Dharma), *fig.:* to give teachings
མངོན་པར་རྫོགས་ ngǒnpar tso̲'	(v.) [inv., A] to achieve, attain to
དཀར་སྐྱོང་ + བྱེད་ kārkyong che̲'	(v.) [vol., E] to abstain from meat
ལྷ་ + གསོལ་ lhā sǒ:	(v.) [vol., E] offering-ritual for local gods (of mountains, lakes, etc.)

Proper nouns

ཀླུ་ཁང་ lūkang	Temple for serpent spirits; by extension, name of the lake and park around the Lukhang Temple behind the Potala
བཅོམ་ལྡན་འདས་ cōmtäntä'	Bhagavan, epithet (in Sanskrit) of the Buddha
འཚམ་གླིང་བསྲེ་སངས་ tsa̲mling cīsang	*name of a ceremony*
དྲུག་པ་ཚེས་བཞི་ thru̲kpa tshēshi	*name of a ceremony*

40.3 Remarks འགྲེལ་བཤད།

40.3.1 The aspectual function of བསྡད་ tä̲' *"to stay"*

The secondary verb བསྡད་ tä̲' "to stay" has an aspectual sense. The main verb, which is followed by བསྡད་ tä̲', must take the past tense. The connective ནས་ nä̲' may optionally be placed between the main verb and the secondary verb: V + (ནས་) བསྡད་ + AUX.

The secondary verb བསྡད་ tä̲' 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 བསྡད་པ་ཡིན་ tä̲'-payin (egophoric), བསྡད་པ་རེད་ tä̲'-pare' (assertive), བསྡད་སོང་ tä̲'-song (testimonial).

b) perfect auxiliaries: བསྡད་ཡོད་ tä̲'-yö' (egophoric), བསྡད་ཡོད་རེད་ tä̲'-yo:re' (assertive), བསྡད་བཞག་ tä̲'-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.: རྡོ་རྗེ་ནང་ལ་ཕེགཔ་ཡོང་དུས་ཉི་མས་དེབ་བཀླས་(ནས)་བསྡད་བཞག

"When Dorje got back home, Nyima was still reading a book."

ཁ་ས་ཚོམ་ལ་ཟིག་དུས་མོ་རང་གིས་མར་ཉོས་(ནས)་བསྡད་བཞག

"Yesterday, when I met her in the market, she was buying butter."

མོ་རང་དུས་ནས་བསྡད་པ་རེད།

"She's been crying constantly."

འཛིན་གྲྭའི་ནང་ལ་སྐད་ཆ་བཤད་ནས་བསྡད་པ་རེད།

"He's been talking all the time in class."

The construction may also indicate a resulting state.

ཁོ་རང་ན་བསྡད་བཞག "He's still unwell."
མོ་རང་ལང་བསྡད་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 སྦྱོང་ཚན།

40.4.1 Translate into English:

1) མདང་དགོངས་ང་ཚལ་བསྡད་དུས་ཚར་པ་ཆེན་པོ་བབས་སོང་།

2) ཁོང་དཔྱ་བར་དུ་སྐྱག་བསྡད་བཞག

3) ཆུ་ཚོད་བཅུ་པ་ཟིན་པ་ཡོད་ཙང་ཁོང་ཚོ་སྒེའབས་བསྡད་ཡོད་རེད།

4) འཛམ་གླིང་སྦྱི་བསངས་ནི་སྔན་མ་ཆོས་རྒྱལ་ཁྲི་སྲོང་ལྡེ་བཙན་གྱི་སྐབས་ལ་བསམ་ཡས་གཙུག་ལག་ཁང་བཞངས་དུས་བར་ཚད་མང་པོ་བྱང་ཙང་སྲོབ་དཔོན་པདྨ་འབྱུང་གནས་ཀྱིས་བསངས་བཀང་ཡག་དང་མཆོད་པ་ཐུལ་ཡག་རྒྱ་ཆེན་པོ་གནང་ཙང་རྒྱེན་དན་བར་ཚད་ཚང་མ་མེད་པ་ཆགས་པ་རེད། འདི་དྲན་གསོ་ཞུ་ཡག་གི་དུས་ཆེན་ཅིག་རེད།

40.4.2 Answer the following questions:

1) སངས་རྒྱས་བཅོམ་ལྡན་འདས་མངོན་པར་རྫོགས་པར་སངས་རྒྱས་པའི་དུས་ཆེན་གྱི་མིང་ལ་ག་རེ་ཟེར་གྱི་ཡོད་རེད།

2) བོད་ཟླ་དྲུག་པའི་ཚེས་བཞི་ལ་དུས་ཆེན་ག་རེ་ཡོད་རེད།

3) ཚོས་ཀྱི་འཁོར་ལོ་སྐོར་བ་ཟེར་ཡག་དེ་དོན་དག་ག་རེ་རེད།

4) བདེན་པ་བཞི་ཟེར་ཡག་དེ་ནི། སྡུག་བསྔལ་གྱི་བདེན་པ། ཀུན་འབྱུང་གྱི་བདེན་པ། འགོག་པའི་བདེན་པ། བདེན་པ་བཞི་པ་ལ་ག་རེ་ཟེར་གྱི་ཡོད་རེད།

40.5 Civilization རིག་གཞུང་།

ཇེའུ་ཡི་རྒྱ་ཚལ། *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*:

འབྲོང་མི་འགྱུལ། རྒྱུ་མ་འགྱུལ། ཟེར་བ་དེ་གཅེ་རེད།

ལེན། སྒྲ་ནག

"What is an immobile wild yak with moving innards?"

Answer: *a nomad tent*

སྤན་འཕྱང་ས་འོག་གི་ཞོ་སྐྱལ་བ། ཟེར་བ་དེ་གཅེ་རེད།

ལེན། སྤྱད་པ།

"What is yogurt fermenting under a bush of penpa grass?"

Answer: *the brain*

དགོན་པ་ཕྱ་རོབ་རོབ་ནང་གི་ཕིན་ཆུང་དམར་རིལ་རིལ། ཟེར་བ་དེ་གཅེ་རེད།

ལེན། ཁ།

"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་།

ཇེའུ་ཡི་རྒྱུ་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*:

འབྲོང་མི་འགྲུལ། རྒྱུ་མ་འགྲུལ། ཟེར་བ་དེ་གཅེ་རེད།

ལེན། སྦྱ་ནག

"What is an immobile wild yak with moving innards?"

Answer: *a nomad tent*

སྨན་འཕྱང་ས་འོག་གི་ཞོ་སྐྱལ་བ། ཟེར་བ་དེ་གཅེ་རེད།

ལེན། སྤྱད་པ།

"What is yogurt fermenting under a bush of penpa grass?"

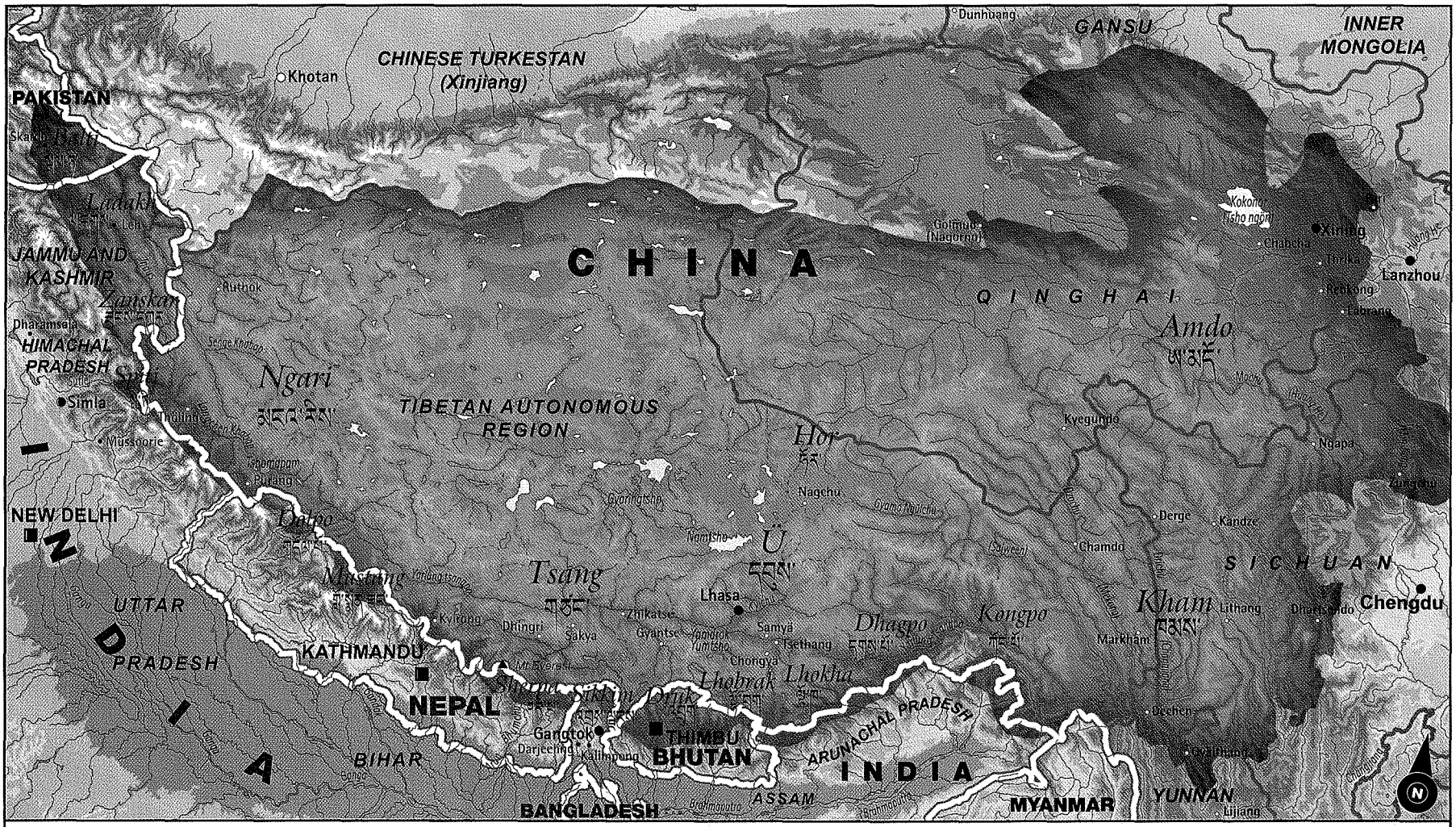
Answer: *the brain*

དགོན་པ་ཕྱ་རོབ་རོབ་ནང་གི་ཕེན་ཆུང་དམར་རིལ་རིལ། ཟེར་བ་དེ་གཅེ་རེད།

ལེན། ཁ།

"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་ལ་བཀྲ་

0 100 200 300 400 km
0 50 100 150 200 250 miles

Tibetan linguistic area

International border

Provincial border in China

Sherpa ཤེར་པ་ Tibetan dialect

ASSAM Province or State

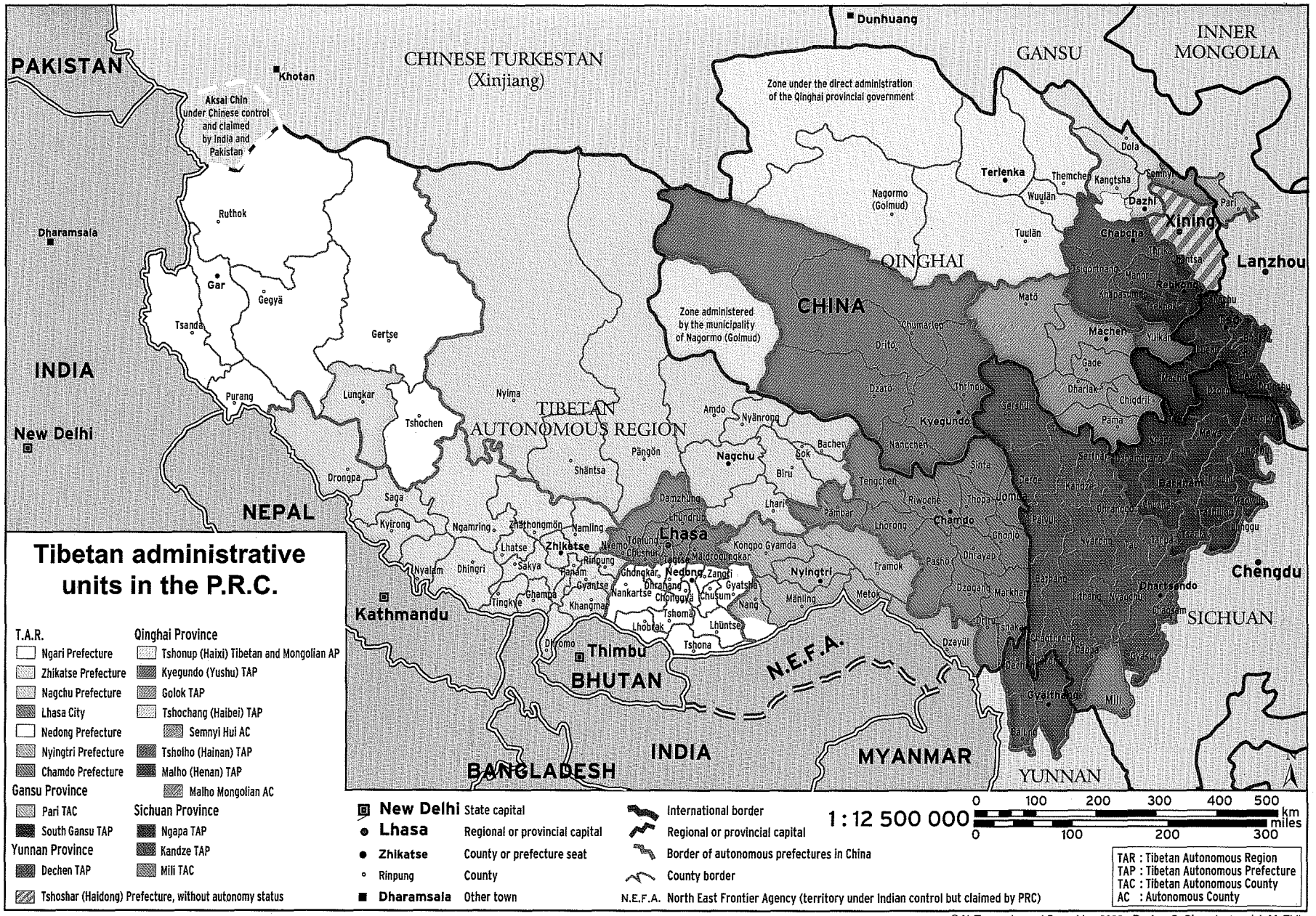
■ THIMBU State capital

● Chengdu Province capital

○ Zhikatse Main Tibetan town

• Kalimpong Other town

© N. Tournadre and Snow Lion 2002 - Design: C. Gigaudaut and J.-M. Eldin



Tibetan administrative units in the P.R.C.

T.A.R.
- Ngari Prefecture
- Zhikatse Prefecture
- Nagchu Prefecture
- Lhasa City
- Nedong Prefecture
- Nyingtri Prefecture
- Chamdo Prefecture

Gansu Province
- Pari TAC
- South Gansu TAP

Yunnan Province
- Dechen TAP

Qinghai Province
- Tshonup (Haixi) Tibetan and Mongolian AP
- Kyegundo (Yushu) TAP
- Golok TAP
- Tshochang (Haibei) TAP
- Semnyi Hui AC
- Tsholho (Hainan) TAP
- Malho (Henan) TAP
- Malho Mongolian AC

Sichuan Province
- Ngapa TAP
- Kandze TAP
- Mili TAC

Tshoshar (Haidong) Prefecture, without autonomy status

New Delhi State capital
Lhasa Regional or provincial capital
Zhikatse County or prefecture seat
Rinpung County
Dharamsala Other town

International border
Regional or provincial capital
Border of autonomous prefectures in China
County border
N.E.F.A. North East Frontier Agency (territory under Indian control but claimed by PRC)

1 : 12 500 000

0 100 200 300 400 500 km
0 100 200 300 miles

TAR : Tibetan Autonomous Region
TAP : Tibetan Autonomous Prefecture
TAC : Tibetan Autonomous County
AC : Autonomous County

© N. Tournadre and Snow Lion 2002 - Design: C. Gigaudaut and J.-M. Eldin

"The Yogurt Festival and the Ceremony of Pändän Lhamo"

ཞོ་སྟོན་དང་དཔལ་ལྡན་ལྷའི་རི་ཁྲོད།

Grammar aims བརྡ་སྦྱོང་རིག་པའི་དམིགས་ཚད།

- The directional auxiliaries ཡོང་ yo̱ng and འགྲོ་ tro̱.
- Nominal clauses.
- The construction གྱང་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 རྩོམ་ཡིག

།།ཞོ་སྟོན།

ཞོ་སྟོན་ཟེར་ཡག་དེ་ནི་(ཟེར་བ་དེ་ནི་) ཟླ་བ་དྲུག་པའི་ཚེས་ ༡༠ ཁེན་གར་འབྲས་སྤུངས་ལ་སྐྱོར་མོ་ལུང་བ་དང་། ཆུང་པ་བ། རྒྱང་དགར་བ་ཅི་དག་གི་ལྟ་མོ་བ་ཚོས་ལྟ་མོ་གཟིགས་འདུལ་ཞུ་གི་ཡོད་རེད། བོད་ཟླ་བདུན་པའི་ཚེས་གཅིག་གི་ཉིན་ནས་ཚེས་པ་བཞི་བར་དུ་ནོར་བུ་སྤྲིང་ཁར་ལྟ་མོ་ཚོགས་པ་རེ་རེ་ནས་ཉེ་མ་རེ་རེ་མོས་བྱས་ནས་ཉིན་འགྲོངས་ལྟ་མོའི་འཁྲབ་གཞུང་རེ་རེ་འཁྲབ་ཀྱི་རེད།

སྤྱན་མ་དགོངས་དྲོ་ལྟ་མོ་འཁྲབ་ཚར་བའི་སྐབས་ལ་དམག་སྤྱན་ཁག་གི་དམག་མིའི་རུ་སྤྲིགས་ཀྱིས་གྱས་བཏུས་ཞུ་གི་རེད། ལྟ་མོ་ཚོགས་པ་དེ་ཚོས་ཚེས་པ་ཆུངས་ཉེ་མ་ཁ་ནས་བཟུངས་ཉེ་མ་ཁ་ཤས་ལྟ་སའི་སྐུ་དྲག་ཆེ་ཁག་གི་གཟིམ་ཤག་ལ་ལྟ་མོ་འཁྲབ་ཀྱི་རེད། ཞོ་སྟོན་ཟེར་ཡག་(ཟེར་བ་)ནི་དང་པོ་འབྲས་སྤུངས་ལ་ཞོའི་སྟོན་མོ་བཏང་སྲོལ་(གཏོང་སྲོལ་) བྱུང་བ་ནས་འགོ་བཙུགས་པ་རེད། ཞོ་སྟོན་རིང་གར་ལྟ་ས་བ་མང་ཆེ་བ་གཟབ་འཚོང་གང་ཡག་ཡག་གོན། ཁ་ལག་དང་ཇ་ཚང་ཁྱིར་ནས་ནོར་བུ་སྤྲིང་གར་ལྟ་མོ་ལྟ་གར་འགྲོ་གི་རེད། དགོངས་དག་ཉི་མ་བཞུད་དུས་གཞས་རྩམ་ཐར་བཏང་གིན་བཏང་གིན་སོ་སོའི་ནང་ལ་ཚོག་འགྲོ་གི་རེད།

དཔལ་ལྡན་རི་ཁྲོད།

དཔལ་ལྡན་རི་ཁྲོད་ཟེར་ཡག་ནི་(ཟེར་བ་ནི་)སྤྱན་མ་ལྟ་སར་བོད་ཟླ་བཅུ་པའི་ཚེས་བཅོ་ལྔའི་ཉིན་གར་དཔལ་ལྡན་ལྟ་མོ་བར་སྐོར་ནང་ལ་གདན་འདེན་ཞུས་ནས་བར་སྐོར་སྟེ་ཁྱོགས་རབ་གསལ་སྤང་ལམ་ནས་ཞལ་སྟོར་གཟིགས་ནས་གྲིབ་རྩོང་བཅོན་དང་ཞལ་འཛོམས་གནང་གི་རེད། ཉི་མ་དེ་(དེའི་ཉིན་མོ་) ལྟ་ས་བ་ཚོས་གསོལ་ཚིགས་རྒྱས་པོ་བཟོས་ནས་ལྟ་ས་ཞོ་ལ་ས་ཁུལ་ནས་དཔལ་ལྡན་ལྟ་མོ་མཇལ་གར་(མཇལ་བར་) ཕེབས་མཁན་ཚོར་སྟེ་ལེན་ཞུ་གི་རེད། ཡང་དགའ་ལྡན་ལྷ་མཆོད་ཀྱི་དགོངས་དྲོ་ཞོ་ལ་བ་ཚོས་ལྟ་སའི་དཀྱིལ་ལ་བཞུགས་མཁན་ཚོར་སྟེ་ལེན་རྒྱས་པོ་ཞུ་གི་རེད། དེ་འདྲས་ཡིན་ཙང་། ལྟ་ས་བ་དཔལ་ལྡན་རི་ཁྲོད་དང་ཞོ་ལ་བ་དགའ་ལྡན་ལྷ་མཆོད་ཟེར་ཡག་གི་བཤད་སྲོལ་(ཤོད་སྲོལ་)ཡོད་རེད། ཟླ་བ་བཅུ་པའི་ཚེས་ཤར་ནས་ཚེས་བཅོ་ལྔ་བར་ལ་སྤུ་ཀུ་ཚོར་དགའ་པོ་ཉེ་པོ་དང་སྤུན་རྒྱུ་ཚོས་ཧོན་པ་ཉོ་ཡག་(ཉོ་བྱེད་)དཀྲལ་སྟེན་ཡག་གི་(སྟེན་བའི་) ལུགས་སྲོལ་ཡོད་རེད། བྱས་ཙང་སྤུ་ཀུ་ཚོས་དུས་ཚོད་དེ་སྔ་ཙ་(སྔ་ཙམ)ཤར་ནས་བསམ་ནས་རེ་བ་བྱས་ནས་སྐུག་བསྡད་ཀྱི་ཡོད་རེད།

© KMTA Lezoomo

Translation

The Yogurt Festival

The Yogurt Festival begins on the thirtieth day of the sixth month in Dräpung 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 cerebrated at Dräpung, 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་ཁ་ག་ང་

41.2 Vocabulary ཚིག་གསར།

ལྷ་མོ་བ་ lhāmowa	(n.) operatic performer
ཉིན་འཁྱོངས་ nyīnkyong'	(n.) all day
འཕྲབ་གཞུང་ thrāpshung	(n.) classical operatic piece
དམག་ mā'	(n.) war
དམག་སྐད་ mākkar	(n.) army camp
རུ་སྤྲིགས་ rutri'	(n.) military parade
རྔན་པ་ ngān̄pa	(n.) gift
སྐུ་དྲག་ kūtra'	(n.) aristocrat, noble
སྒྲོང་ལམ་ trānglam, sānglam (L)	(n.) street, alley
བཙན་ tsān̄	(n.) *tsän* (local warrior-god)

ནས་བཟུང་ näsung'	(adv.) since
གིན་ kin	(part.) *gerundive*
རེ་མོས་+བྱེད་ remö' che'	(v.) [vol., E] to take turns
འཕྲབ་ thrāp	(v.) [vol., EA] to act, perform
སྣེ་ལེན་+ཤུ་ nēlen shu	(v.) [vol., EA] to receive, host
ཁྱུས་བཏུས་+ཤུ་ khutü' shu	(v.) [vol., ED] to present one's respects
གཟིགས་འདུལ་+ཤུ་ sīkpü: shu (H)	(v.) [vol., EA] to stage a performance

Proper nouns

སྐྱོར་མོ་ལུང་བ་ kyōrmolungwa	Kyormolungwa (opera troupe)
ཅུང་པ་བ་ cūngpawa	Chungbawa (opera troupe)
རྒྱང་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་ལྡན་ཡེ་ཁྲོད་ pälä: ritrö'	Ceremony of Pändän Lhamo
དཔལ་ལྡན་ཡེ་རབ་ pälä: rirap	Ceremony of Pändän Lhamo (alternative name)
དགའ་ལྡན་ངྒ་མཆོད་ kantän ngāmcö'	Ceremony of Gandän Ngamchö, commemoration of Lord Tsongkhapa's death, on the 25th of the tenth month
ཞོ་སྟོན་ shotön	Zhotön, Yogurt Festival

41.3 Remarks འགྲེལ་བཤད།

41.3.1 The directional and aspectual auxiliaries ཡོང་ yong *and* འོང་ tro

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་མཆོང་ཡོང་གིས།	"He's coming jumping." (he's jumping this way)
	ཁོང་མཆོང་འགྲོ་གིས།	"He's going jumping." (he's jumping away)
	ང་ནང་ལ་སོག་འགྲོ་གི་ཡིན།	"I'm going back home (away from the interlocutor)."
	ང་ནང་ལ་སོག་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 tro is used with the second and third persons (singular or plural).

Ex.:	ང་གཉིད་ཁུག་ཡོང་གིས།	"I'm starting to fall asleep."
	ཁོང་གཉིད་ཁུག་འགྲོ་གིས།	"He's starting to fall asleep."

ང་འཁྲག་ཡོང་གིས། "I'm starting to feel cold."
ཁོང་འཁྲག་འདུག་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 ར་-pa, ཡག་-ya' and སྐུ་-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.: ཁྱོད་རང་ཐེབས་ཐུབ་པའི་དེ་ད་ཡོད།
"I hope you'll be able to come." (nominal clause = complement of the noun དེ་ད་)
རང་སྐྱབ་སྐྱོང་ཡག་པོ་དང་གཟུགས་པོ་བདེ་ཐང་ཡོང་ཡག་སྐོན་འདུན་ཞུ་ཡིན་
"I pray that you should be in good health and that you study well." (nominal clause =object of the verb སྐོན་འདུན་ཞུ་)
ཏུ་མོ་དེ་མོ་རང་རང་གི་ཨ་ལུག་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་སྤྱི་ཚ་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་སྤྱི་ཚ་རེད་བསམ་པ་རེད་པས། *idem.*

41.3.3 The construction གང་khang + *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.

41.4 Exercises སྦྱོང་ཚན།

41.4.1 Translate into English:

༡) ཁོས་བཙུན་མོ་ཚང་བ་ཀླུ་ལྷམ་མཛེས་མ་ཟེར་མཁན་དེ་འཕྲོག་ཐྱིན་པ་རེད།

༢) ཁོང་གིས་ཐུབ་བསྐྱན་སྨན་ཁང་ལ་ཐྲིད་ཐྱིན་པ་རེད།

༣) ཝང་ཉིན་ང་ཚུར་ཡོང་དུས་བུ་ཁན་པ་འཁྲིད་ཡོང་གི་ཡིན།

༤) ཁྱེད་རང་གིས་ཕྱག་ཕྲེ་བསྟམས་ཐེབས་པས།

༥) ང་དང་ཕྱི་ཞེད་ཡོང་གིས།

༦) བུ་མོ་ཚང་ཚང་དེ་ཁྱི་ལ་ཞེད་འགྲོ་གི་འདུག་གཱ

༧) དགུན་ཁ་སྐོབ་སྦྱོང་བྱས་པ་དེ་དབྱར་ཁར་བརྗེད་འགྲོ་གི་རེད།

༨) སྐད་ཆ་བཤད་ན་ཁོང་རླུང་ཡང་འགྲོ་གི་རེད།

༩) བོད་རྒྱ་དུག་པའི་ཚེས་པ་༢༠་ལ་ཞོགས་གས་སྐུ་པོ་ནས་འབྲས་སྤུངས་ལ་སྐོན་པ་ཤུགྱ་ཐུབ་པའི་སྐུ་ཐང་ཆེན་པོ་ཡོད་པ་དེ་བཀྲམ་གྱི་རེད།

༡༠) དཔལ་ལྡན་དེ་ཁྲོད་ཟེར་ཡག་གི་དུས་ཆེན་གྱི་མིང་དེ་ཁ་རྒྱུན་ལ་ཆགས་པ་རེད་མ་གཏོགས་དངོས་ནས་བྱས་ན་དཔལ་ལྡན་དེ་རབ་ཟེར་གྱི་རེད།

41.4.2 Answer the following questions:

༡) ཞོ་སྐོན་ཟེར་ཡག་དེ་ག་དུས་འགོ་ཚུགས་ཀྱི་རེད།

༢) ཞོ་སྐོན་ཉི་མ་ག་ཚོད་བཏང་གི་རེད།

༣) དཔལ་ལྡན་དེ་ཁྲོད་སྐབས་ལ་ལྡ་ས་བ་ཚོས་ག་རེ་བྱེད་ཀྱི་རེད།

༤) ཟླ་བ་བཙུ་པའི་ཚེས་ཤར་ནས་ཚེས་བཅོ་ལྔ་བར་ལ་སྦུ་ག་ཚོས་ག་རེ་སྐུག་བསྡད་ཀྱི་རེད།

41.5 Civilization རིག་གནས།

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 Milaräpa (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་དཔྱད་པ་ལས་དོན་གྲུབ་པ། *"Those who achieve something*
བྱང་ཡང་མཚངས་པར་སུ་ཞིག་བཙི། *Without reflecting on it cannot be deemed wise;*
ཐིན་འབྲུ་དག་གིས་རྩོམ་པའི་རྗེས། *Though woodworms may leave traces like letters,*
ཡི་གེར་བྱང་ཡང་ཡིག་མཁན་མིན།། *They aren't scribes."*

བྱ་དེ་ཁྱང་ཁྱུང་དཀར་མོ། *"O white crane,*
ང་ལ་གཞོག་སྐལ་གཡར་དང་། *Lend me your wings!*
ཐག་རིང་རྒྱང་ལ་མི་འགྲོ *I shan't go far,*
ལི་ཐང་བསྐོར་ནས་སྟེབས་ཡོང་།། *I shall visit Lithang and come back."*

ཐིག་པའི་ཡི་གེ་ནག་ཅུང་། *"Little black letters set down in writing*
ཆུ་དང་ཐིག་པས་བཤིགས་སོང་། *Are washed away by raindrops;*
མ་ཐིག་སེམས་ཀྱི་རི་མོ། *Unwritten lines on the heart*
བསུབས་ཀྱང་རྒྱབ་རྒྱུ་མི་འདུག། Can never be erased."

རྒྱང་ལྷུ།

ཨཚན།	ཨོའི	ཨགོད	ཀ	བསིལ	བའི	ཟེར	བཀྲ	དཀར
ཨཚན	ཨོའི	གཉེན	ཨཕོང	སྐྱིང	ཤུག	བཞིན	ཨརྟེས	ཏན
ཉིན	ཨོ	ནམ	ཨཁའ	དྲངས	ཐར	ཀློག	དཀར	ཀྱི
ཁྲ	ཚོམ	ནམ	ཨཁའི	ཟླ	ཏེལ	རྒྱན	ཨརྟེས	བཞིན
བཀོད	ཚེ	བདག	ཡིད	སྐྱོང	ཀ	ཁྱོད	རྒྱུ	འཚར
སྐྱིང	ཤུག	མིག	ཡངས	རྒྱུན	ཀ	ཏན	ལས	སྐྱེ
ཀྱེ	མ	ཨརྟེས	ཤུག	བཞིན	རས	ཚ	རྩོག་ས	ཟླ
མིག	རྒྱན	མ	ཁྱོད	ལང	ཚོའི	དཔལ	རྩོག་ས	ཤིང
བཞིན	ཨརྟེས	བཙེ	ཡང	ཀྱོག་ས	སྐལ	དམན	དའི	ཟླ

"Song of Separation"

Künkor[169] 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,

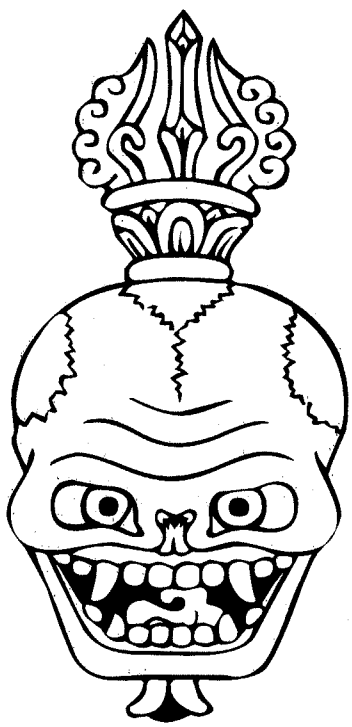
Ornament of the eyes, in the splendour of your youth,

Though your dear face shines with love,

I am your wretched companion.

---

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[170], 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 /tri̲/ in literary language and /pi̲/ in colloquial usage. Similarly, in the case of the following words: སྦྲ་ནག་*sbra-nag* "nomad tent" /tra̲na'/(L), /pa̲na'/; བཞེངས་*bZhengs* "to get up" (H), "to construct" /she̲ng'/(L), /sha̲ng'/; འཛེགས་ *'dzegs* "to climb" /tse̲'/(L), /tsa̲'/; ཏོག་ཙམ་ *tog-tsam* "a little" /tōktsam/ (L), /tē(t)s/; སྦྲིན་ *brin* "to be sellable, to be sold" /thri̲n/ (L), /phi̲m/; ཤེས་ཀྱི་ཡོད་ *shes+ kyi-yod* "I know" /shē'+kiyö'/ (L), /shēn+kiyö'/; ཉ་མོང་ *rnga-mong* "camel" /ngāmong/ (L), /āmong/; སྤྲང་པོ་ *sprang-po* "beggar" /trāngpo/(L), /pāngko/; མི་དགོས་ *mi dgos* "I don't need" /mi̲ kö̲'/ (L), /mu̲ ko̲'/.

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* འ (a chung) and *m* མ and the majority of combinations involving an *l*: *zl* ཟླ, *ld* ལྡ, *lt* ལྟ, *lj* ལྗ.

Furthermore, when the letter *l* ལ 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.: ཞབས་འདེགས་zhabs 'degs > sha̲p+Nte̲' > sha̲mte' "service"
ཞིབ་འཇུག་ zhib 'jug > shīp+Nca̲' > shi̲mcu' "research"

- /k/ before the nasalizer is pronounced as /ng/.

Ex.: མིག་འཁྲུལ་ mig-'khrul > mīk+Ntrū: > mīngtrü: "illusion"

- a nasal consonant before the nasalizer remains unchanged.

Ex.: སྔོན་འགྲོ་sngon 'gro > ngōntro, སྨོན་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་འབར་ dpal-'bar > pā̃:+ɴpar > pā̃mpar (personal name)
དམའ་འབེབས་ dma'-'bebs > māmpep "contempt"

Sometimes, the labial is present in the spelling only in the form of a *b*:

Ex.: ཤ་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 > ke̲ntün
མི་འདུག་ mi-'dug > mi̲ntu'
བོད་ལྗོངས་ bod-ljongs phö̲ncong "Land of Tibet" (i.e., Tibet)

—Before /k/ or /ky/, the nasalizer is pronounced /ng/:

Ex.: དུས་འཁོར་dus-'khor > thüngkor "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: རྒྱུ་མཚན་ *rgyu-mtshan* "reason" /kyu̲mtsän/.

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 རྒྱ་མཚོ *rgya-mtsho* "ocean" is pronounced /kya̲mtso/ as well as /kya̲tso/, རྒྱུ་མཚན་ *rgyu-mtshan* "reason" as either /kyu̲mtsän/ or /kyu̲tsän/. But སྐུ་ཟླ་ *sku-zla* "spouse" (H) is always pronounced /kūnta/ and not */kūta/. Similarly, རྒྱལ་རྩེ *rgyal-rtse* "Gyantse town" is pronounced /kya̲ntse/ but never */kya̲tse/; དགེ་འདུན་ *dge-'dun* "sangha" as /ke̲ntün/ but not */ke̲tün/. 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་ཟླ་ *bod-zla* /phö̲nta/ "Tibetan month", ད་ལྟ་ *da-lta* /tha̲nta/ "now", དཔལ་ལྡན *dpal-ldan* /pā̃ntän/ "Pändän (personal name)" སྟོབས་ལྡན *stobs-ldan* /tōmtän/ "dismemberer" (of corpses), ཡུལ་ལྗོངས་*yul-ljongs* /yü̲ncong/ "landscape", འབྲས་ལྗོངས་ *'bras-ljongs* /trä̲ncong/ "Sikkim", ཡལ་ག་ *yal-ga* /yä̲:ka/ or /yä̲nka/ "branch", དགའ་ལྡན་ *dga'-ldan* /ka̲ntän/ "Gandän (name of a major monastery near Lhasa)".

Ex. with the prefix *'a:* གསོལ་འདེབས་ *gsol-'debs* /sōntep/ "prayer", དུད་འགྲོ་ *dud-'gro* /thün̲tro/ "animal", ཞིབ་འཇུག *zhib-'jug* /shi̲mcu'/ "research", འཐབ་འཛིང་ *'thap-'dzing* /thāmtsing/ "struggle", སྐུ་འབུམ *sku-'bum* /kūmpum/ "Kumbum (major monastery in Amdo, Chin.: "Daer si"), ཡར་འབྲོག་གཡུ་མཚོ་ *yar-'brog g.yu-mtsho* /ya̲:mtro' yūmtso/ "Lake Yamdroyumtsho", བདག་འཛིན *bdag-'dzin* /ta̲ngtsin/ "selfishness" (lit.: "self-grasping"), སྐྱབས་འགྲོ *skyab-'gro* /kyāmtro/ "refuge", ཁ་འདོན *kha-'don* /khāntön/ "to recite prayers", ཞལ་འདེབས་ *zhal-'debs* /sha̲ntep/ "offering, contribution", ཞབས་འདེགས་ *zhabs-'degs* /sha̲mte'/ "service"; རྟེན་འབྲེལ་ *rten-'brel* /tēmtre:/ "auspicious combination of events, ceremony".

Ex. with the prefix m: རྒྱལ་མཚན་ *rgyal-mtshan* /kya̲ntsän/ "banner", སྐུ་མདུན་ *sku-mdun* /kūntün/ "the presence, (title of the Dalaï Lama); ཕྱག་མཛོད་ *phyag-mdzod* /chāngtsö'/ "treasurer", ལྷ་མཛེས་ *lha-mdzes* /lhāntse'/ "beautiful goddess (personal name)", ལོ་མཆོད་ *lo-mchod* /lo̲mcö'/ "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:

- བག་ལྷ་ལུ་ཕུག་ *brag-lha lu-phug* thra̲lalupu' (L), pha̲lalupu' Bhalaluphuk (name of a temple in Lhasa)
- སྦྲིན་ *brin* thri̲n (L), phi̲m "to be sellable"
- འབྲང་སྒྲིག་ *'brang-sgrig* tra̲ngtri'(L), pa̲ngtri' "to form a queue"
- སྦྲ་ནག་ *sbra-nag* tra̲na' (L), pa̲na' "nomad tent"
- སྦྲ་ནག་ཞོལ་ *sbra-nag-zhol* tra̲nakshö:(L), pa̲nakshö The Banagzhöl section of Lhasa.
- སྦྲང་བུ་ *sbrang-bu* tra̲ngpu (L), pa̲ngku "bee"
- དུག་སྦྲང་ *dug-sbrang* thu̲ktrang (L), thu̲kpang "mosquito"
- སྦྲང་ནག་ *sbrang-nag* tra̲ngna' (L), pa̲ngna' "fly"(But note that སྦྲང་རྩི་ *sbrang-rtsi* "honey" tra̲ngtsi is not pronounced * pa̲ngtsi.)
- སྤྲིའུ་ *spri'u* trīu (L), pīu "monkey"
- སྤྲེལ་ལད་བཤད་ *sprel-lad bshad* trēlä' shā̈'(L), pē:lä' shā̈' "to lick someone's boots" (lit. to imitate a monkey)
- བྲེགས་ *bregs* thre̲'(L) pha̲', "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 /r/, /l/ and /ng/ which are then doubled:[171]

Ex.: མགར་བ་ *mgar-ba* "blacksmith" kar̲wa (L), kar̲ra
སྐོར་བ་ *skor-ba* "circuit", "to go around" kōrwa (L), kōrra
ཐལ་བ་ *thal-ba* "dust" thā̲:wa (L), thā̲lla
བྲེལ་བ་ *brel-ba* "to be busy" thre̲:wa (L), thre̲lla
གསལ་བ་ *gsal-ba* "clearer" sā̲:wa (L), sā̲rra
སྐལ་བ་ *skal-ba* "fortune, lot" kā̲:wa (L), kā̲lla
དམྱལ་བ་ *dmyal-ba* "hell" nyā̲:wa (L), nyā̲lla
མང་བ་ *mang-ba* "majority" ma̲ngwa (L), ma̲ngnga
ཡོང་བ་ *yong-ba* "all right" yo̲ngwa (L), yo̲ngnga
སོལ་བ་ *sol-ba* "charcoal" sō̲:wa (L), sō̲lla

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:
སློབ་གྲྭ་བ་ *slob-grwa-ba* "student" lōptrawa (L), lāptra:
ལྟ་བ་ *lta-ba* "vision, theory" tāwa (L), tā:
ངོ་བོ་ *ngo-bo* "essence" ngo̲wo (L), ngo̲:
གཙོ་བོ་ *gtso-bo* "principal, main" tsōwo (L), tsō:

— The suffixes /pa/, /po/, /pu/ are pronounced respectively[172] /ka/, /ko/, ku/:

Ex.: ཤོག་བུ་ *shog-bu* "paper" shōkpu (L), shūkku[173]
བོང་བུ་ *bong-bu* "donkey" pho̲ngpu (L), phu̲ngku
སྦྲང་བུ་ *sbrang-bu* "bee" tra̲ngpu (L), pa̲ngku
ཡག་པོ་ *yag-po* "good" ya̲kpo (L), ya̲kko
ཡག་པ་ *yag-pa* "better" ya̲kpa (L), ya̲kka
ཀོང་པོ་ *kong-po* "Kongpo" (a region in Tibet) kōngpo (L), kōngko
སྤྲང་པོ་ *sprang-po* "beggar" trāngpo (L), pāngko
མྱོག་ས་པོ་ *mgyogs-po* "rapid" kyo̲kpo (L), kyo̲kko

---

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་ཀུ་ and ཡག་ཀ་ are sometimes written as ཤོག་གུ་ *shog-gu* and ཡག་གཱ *yag-ga*.

Note: This pronunciation is not systematic: thus འབྲེལ་བ་ *'brel ba* "relationship" is pronounced /tre̲:wa/ and never *tre̲lla. 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་སྤུངས་ /mākpung/ "army" never becomes *mākkung, and likewise དམག་དཔོན་/mākpön/ "general" is never pronounced *mākön. Similarly, ཐག་པ་ /thākpa/ "rope" never becomes *thākka.

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.[174] 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.: འཛེགས་ *'dzegs* "to climb" tse̲' (L), tsa̲', ཚེག་ *tsheg* "intersyllabic mark" tshē' (L), tshā', བཞེང་ *bzheng* "to build" (H), she̲ng (L), sha̲ng, བཤེགས་ *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.: སྐྱག་རྫུན་ *skyag-rdzun* "lie" kyāktsün (L), kyāktsin, ཕྱུད་ *phud* "to take off" phū' (L), phī', སྡུག་རུས་ *sdug-rus* "resistance" tu̲krü' (L), tu̲kri'.

— 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" phu̲ngku

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" /cūksum/, but is pronounced /cō/ or /cō̱/ and is actually written with an *o* in the compounds བཅོ་ལྔ་ *bco-lnga* "fifteen" /cō̱nga/ 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: སྐྱི་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* kạrap (L), kạro "quite a few", སྐུ་ཞབས་ *sku-zhabs* kūshap (L), kūsho "sir", གྲབས་ *grabs* thrạp (L), trọ: "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་ལྟ་ *bzo-lta* sọpta: "shape", ཁ་ཟས་ *kha-zas* /khāpsä'/ "fried pastry", རྨ་བྱ་ *rma-bya* /māpca/ "peacock", སྒྲ་སྙན་ *sgra-snyan* /trạpnyän/ "Tibetan lute", etc.

On the other hand, the consonants /ng/ and /n/ are sometimes pronounced /m/ at the end of certain words: སྒྲུང་ *sgrung* trụng (L), trụm "story, tale", ཟིན་ *zin* sịn (L), sịm "to seize, grasp", སྦྲིན་ *brin* trịn (L), phịm "to be sold", མཆོང་ *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.: བྱོན་ = ཕེབས་ "to arrive" (H), རིག་= མཐོང་ "to see", མཛད་/ བགྱིད་ = གནང་ "to do" (H), སྨྲས་/ བརྗོད་ = ལབ་ "to speak", ལྡེབ་= མཆོངས་ "to jump"/ རང་ཉེ་བཤུད་ "to commit suicide",

སྐྱོད་/ མཆི་= འགྲོ་ "to go", སྩོལ་= གནང་ "to give" (H), སྤྱམ་= བསམ་ "to think", མངའ་/ མཆིས་ = ཡོད་ "to be, to exist", བཀའ་= གོང་ཁོག་རྒྱུགས་ "to be hungry", མགུ་= འདོད་པ་ཉིངས་ "to be satisfied"/དགའ་ "to be happy, to rejoice", འཇིག་/ སྐྲག་= ཞེད་ "to be afraid", བསྐམ་= འདོད་ "to desire", ཀེ་ = ཏན་འཁོག་ཚགས་"to age, grow old", བལྟམས་= སྐྱེས་ "to be born" (H), གསོལ་བ་ བཏབ་ = སྨོན་ལམ་རྒྱག་ "to pray", etc.

— Nouns:

Ex.: བཞིན་རས་= ཞལ་རས་ "face" (H) /གདོང་པ་; བྱིས་པ་ /སྤུ་གུ་ = སྤུ་གུ (*L) "child", རྣ་བ་ = ཨམ་མཆེག(*L) "ear", བཤེས་གཉེན་ = དགེ་ཚན་ "teacher" or གྲོགས་པོ་ "friend", ཐུགས་/ ཡིད་ = སེམས་ "mind", སྐྱེ་ན་= ལོ་ "age", སྐྱེ་བོ་= མི་ "human being", ཐུན་པོ་ = སྐྱགས་པ་ "idiot", ཉིན་= ཉི་མ་ "day", ནགས་ཚལ་ = ཤིང་ནགས་ "forest", ལུས་ = གཟུགས་པོ་ "body", མེ་ལོང་= ཤེལ་སྒོ་ "mirror", ཟས་= ཁ་ལག་ "food", གོས་ = དུག་སྒོག(*L) "clothing", ནད་= ན་ཚ་ "illness", etc.

—Adjectives:

Ex.: ལེགས་ = ཡག་པོ་ "good", མྱུར་= མགྱོགས་པོ་ "quick", ཡིད་དུ་འོང་བ་ = སེམས་ ལ་ འགྱོ་པོ་/ མཛེས་པོ་ "beautiful", ཆད་དུ་བྱུང་བ་/ མཆོག་ = ཁེ་གཅ་"excellent, extraordinary"

— Adverbs:

Ex.: ཤིན་ཏུ་ = ཞེ་དྲགས་ "very", ཕྱི་བྱ་ = ནང་བཞིན་ "like, as", ཀུན་/ ཐམས་ཅད་/ མ་ལུས་/ རི་རྐེད་ = ཚང་མ་/ གང་གི་ "all", དུ་མ་ = མང་པོ་ "many", ལ་ལ་/ འགའ་ཞིག་/ ཁ་ཅིག་ = ཁ་ཤས་ "some", འབའ་ཞིག་/ ཁོ་ན་ = རྐྱང་རྐྱང་/ གཅིག་པུ་ "only, solely", དེ་མ་ཐག་= ལམ་སང་ "immediately", ཐུན་བྱ་/ ཆུང་ཟད་ = ཏོག་ཙམ་ "a little", ནངས་པར་ = སང་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 རྒྱག་ ***rgyag*** "to make", བྱེད་ ***byed*** "to do", བཏང་ ***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.: སློབ་ "to learn" (L), སྦྱོང་ "to study" (L) = སློབ་སྦྱོང་བྱེད་ "to study"
བརྟག་ "to examine" (L), དཔྱད་ "to research" (L) = བརྟག་དཔྱད་བྱེད་ "to examine"
ངལ་གསོས་ "to rest" (L) = ངལ་གསོ་རྒྱག་ "to rest"
མཁོ་སྒྲོན་ "to trick" (L) = མཁོ་སྒྲོན་བཏང་ "to trick"
མཁོ་འཕོན་ "to be tricked" (L) = མཁོ་སྒྲོན་ཟིངས་ "to be tricked"
ཁྲོ་ "to get angry" (L) = ཁོང་ཁྲོ་ལང་ "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.: སྣ་ = སྣ་གུག་ (*L) "nose", ལམ་= ལམ་ཁག་(*L) "road, way", སྤྲིན་ = སྤྲིན་པ་ "cloud", ལག་ = ལག་པ་ "hand", དྲི་ = དྲི་མ་ "smell", དགོན་= དགོན་པ་ "monastery", རི་ཙ་= རི་ "mountain", ཆུ་ཙ་= ཆུ་ (ཆེན་ཙ་) "river".

— Adjectives:

Ex.: ནག་ = ནག་པོ་ "black", དཀར་ = དཀར་པོ་ "white", མཛེས་ = མཛེས་པོ་ "beautiful", ཞིམ་ = ཞིམ་པོ་ "delicious", ཆེ་= ཆེན་པོ་"big", རྙིན་ = རྙིན་པ་ / རྙིན་འཚོག་ "old", སླ་ = ལས་སླ་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.: བསྒྲུབས་ tru̲p "to realize, achieve (L), to sell", for example ལྷ་བསྒྲུབས་lhā tru̲p**:** "to realize or invoke a god" (L), ཅ་ལག་བསྒྲུབས་ cāla' tru̲p "to sell things".

— Adjectives:

Ex.: བྱང་ཆུབ་ cha̲ngcup "bodhi= enlightenment (L)", བྱང་ཆུབ་པ་ changcuppa "expert".

— Nouns:

Ex.: དམ་ཚིག་ tha̲mtsi' "samaya, initiatic bond" (L), "happy coincidence".
བསོད་ནམས་ sōta "merit and happiness derived from virtue" (L), "luck".
སེམས་ཅན་ sēmcän "sentient being (human or animal)" (L), "animal". In Labrang, in Amdo, this word has come to mean "all".
ང་རྒྱལ་ nga̲rkyä: "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.: བྱང་སེམས་ cha̲ngsem = བྱང་ཆུབ་སེམས་དཔའ་ cha̲ngcup sēmpa "bodhisattva", དེ་གཤེགས་ the̲she' = དེ་བཞིན་གཤེགས་པ་the̲shin shēkpa "Tathagata", ཐེག་ཆེན་ thēkcen= ཐེག་པ་ཆེན་པོ་ thēkpa chēnpo "Mahayana", འཇིག་རྟེན་ chāktor Chakdor= འཇིག་ན་རྡོ་རྗེ་ chākna to̲rce "the bodhisattva Vajrapani (or Chaknadorje)", དཀོ་སྦྱངས་ ke̲lop = དཀོ་ཤན་དང་སྦྱངས་མ་ ke̲kän-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.: ཆེ་རྡོར་ tshētor Tshedor = ཆེ་རིང་རྡོ་རྗེ་ tshēring torce Tshering Dorje, བཀྲ་དཔལ་ trāpä: Trapäl = བཀྲ་ཤིས་དཔལ་ལྡན་ trāshi' pāntän Trashi Pändän, ཆོས་སྐྱམ་ chōkyam Chögyam = ཆོས་ཀྱི་ སྐྱ་མཚོ་ chō-kyi kya(m)tsho Chökyi Gyatsho (or Gyamtsho), བསོད་སྒྲོན་ sōtrön Södrön = བསོད་ནམས་སྒྲོལ་མ་ sönam trö:ma Sönam 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.: ལྷ = ལྷམ་

— The ཏ་ *Ta* (reversed t) substitutes for the suffix གས་ *gs.*

Ex.: ལཏ = ལགས་; ལེཏ་ = ལེགས་

— There are also abbreviations in which two syllables are graphically compacted into a single syllable,

Ex.: བྱོ = བུ་མོ་ "girl"; ཆུཙ་ = ཆུ་ཚོད་ "hour"; བཀྲིས་བདེ་ལེཏ་ = བཀྲ་ཤིས་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 རྐྱང་ཤད་ ***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 ང་*nga*, an intersyllabic dot is placed before the ***rkyang-shad*** to avoid confusion with the letter བ།: ང་།[175]

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 འོ་ (***'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 འོ་ ***'o*** (and its variants) signify a period or the end of reported speech, བཅས་ ***bcas*** concludes a list and ཅེས་ ***ces*** closes reported speech. One meaning of the particle སྟེ་ ***ste*** is comparable to the function of the semicolon. And finally, depending on the context, the particle འམ་ ***'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 ྈ called ཡིག་མགོ་ ***yig-mgo*** or དབུ་འཁྱུད་ ***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་ཤད་ ***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་ཤད་ ***bzhi-shad*** mark the end of a chapter or an entire work.

— The "serpentine" ྏ called སྦྲུལ་ཤད་ ***sbrul-shad*** marks a separation between two chapters.

— The bar ྅ called རིན་ཆེན་སྤུངས་ཤད་ ***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་ཤད་ ***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 ***(gu-ru rin-po-che)*** and subsequently brought to light by "treasure-revealers" གཏེར་སྟོན་ ***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 ཀུ་རུ་ཁ *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), ངེད་ nge' (L, el.), ངོས་ngö' (L, el.), ཐྲིན་ thrän (L, h), ཁྱུ་པ khüpa (L, h, masc.), ཁྱུ་མོ་ khümo (L, h, fem.), ཁོ་བོ་ khōwo (L, masc.), ཁོ་མོ་ khōmo (L, fem.), རང་ཉིད་ rangnyi', ཨུ་གུ uku. (L, arch.).

— First person plural (we):

ང་ཚོ་ ngatso, བདག་ཅག་ ta'ca' (L), བདག་ཅག་རྣམས་ ta'ca'nam (L), ངེད་རྣམས་ ngenam, ངེད་ཅག་རྣམས་ ngeca'nam (L), ངོས་ཅག་ ngöca' (L), ཐྲིན་ཚོ་ thräntso (L),རང་ཅག་ rangca' (L, incl.), ཁོ་བོ་ཅག་ khōwoca' (L, excl.), རང་རེ་ rangre (L), ཨུ་ཅག་ uca' (L, arch.).

— Second person singular (you):

ཁྱོད་ khyö', ཁྱོད་རང་ khyörang, ཁྱེད་ khyē' (H), ཁྱེད་རང་ khyērang (H), ཉིད་ nyi' (L, el.), ཉིད་རང་ nyirang (L, el.), སྐུ་ཉིད་ kūnyi' (L, H).

— Second person plural (you):

ཁྱོད་ཚོ་ khyötso, ཁྱོད་རང་ཚོ་ khyörangtso, ཁྱེད་རྣམས་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་རྣམ་ཚོ་ khōngnamtso (HH), ཁོ་རང་ཚོ་ khōrangtso.

• ***Interrogative pronouns***

The main difference between the two registers lies in the modification, in Spoken Tibetan, of གང་ khang to ག kha. Moreover, the morpheme ག has replaced other classical pronouns such as as ཅི་ cī, ཇི་ chi, དུ་ thu and ནམ་ nam.

Literary	Standard Spoken	
སུ་ sū	སུ་ sū	"who"
གང་ khang	ག་རེ་ khare	"what"
ཅི་ cī	ག་རེ་ khare	"what"
གང་གི khangki	ག་གི khaki	"which"
གང་འདྲ་ khangtra	ག་འདྲས་(ཟེ་) khanträ(s)	"how"
གང་འདྲ་ཤིག khangtra shik	ག་འདྲས་ཅིག khanträci'	"what sort"
ཇི་འདྲ་ chintra	ག་འདྲས་(ཟེ་) khanträ(s)	"how"
ཇི་ལྟར་ chitar	ག་འདྲས་(ཟེ་) khanträ(s)	"how"
ཇི་ཤིག་ chishi'	ག་འདྲས་(ཟེ་) khanträ(s)	"how"
ཇི་ཙམ་ chitsam	ག་ཚོད་ khatsö'/ khatsä'	"how many"
དུ་ thu	ག་ཚོད་ khatsö'	"how many"
ནམ་ nam	ག་དུས་ khatü'	"when"
གང་དུ་ khangtu	ག་པར་ khapar	"where"
གང་ན་ khangna	ག་པར་ khapar	"where"
ག་རུ་ karu	ག་པར་ khapar	"where"
གང་ནས་ khangnä'	ག་ནས་ khanä'	"from where"
ཅི་ཕྱིར་ cicir	ག་རེ་བྱས་ནས་ khare chänä'	"why"
གང་གི་དོན་དུ་ khang-ki thön-tu	ག་རེ་དོན་དག་ལ་ khare thönta'-la	"why"
གང་ཡིན་ནམ་ khang yin nam	ག་རེ་ཡིན་ན་ khare yinna	"why"

• ***Indefinite pronouns***

སུས་ཀྱང་ sü'-kyang	སུས་+ནའི་ [ནའང་] sū'+V+nä:	"whoever"
སུ་ཡང་ sūyang +NEG	སུ་གང་ sū khang+NEG	"nobody"
སུ་ཞིག་ sūshi'	སུ་ཡིན་ནའི་ sū yinnä:	"someone, anyone"
ནམ་ཡང་ nàmyang	གཏུས་+ནའི་ khatü'+V+nä:	"at any time, always"
ནམ་ཡང་ namyang+NEG	གཏུས་+ནའི་ khatü'+V+nä:+NEG	"never"
ཇི་ཙམ་ཡང་ chitsam yang	གཙོད་+ནའི་ khatsö'+V+nä:	"however many"
གང་ཡང་ khangyang	གའེ་+ནའི་ khàre+V+nä:	"whatever"
གང་ཡང་ khangyang	གའི་ khæ: (*L)	"something"
གང་ཞིག་ khangshi'	ཅི་ cï'	"something (in particular)"
གང་ཡང་ khangyang+NEG	གཀའི་ kha khä:+NEG (*L)	"nothing"
ཅི་ཡང་ cïyang	གའེ་+ནའི་ khare+V+nä:	"anything"
ཅི་ཡང་ cïyang +NEG	ཅི་ཡའི་ cïyä:+NEG	"nothing"
གང་དུ་ཡང་ khangtuyang	གབར་+ནའི་ khapar+V+nä:	"anywhere, everywhere"
གང་སར་ khang	གསའ་གལ་ khasa khala	"everywhere"
གང་དུ་ཡང་ khangtuyang	གསའ་གལ་ khasa khala	"everywhere"

• Remember that ཡང་ yang is pronounced ཡའི་ yä: in speech. The same rule applies in compounds containing this adverb: ནའང་ -naang = ནའི་ nä: (*L), ལ་ཡང་ -layang = ལའི་ -lä: (*L), ཅི་ཡང་ cïyang = ཅི་ཡའི་ cïyä: (*L), etc.

3.2 Particles, connectives and postpositions

• ***Interrogative particles***

The interrogative particles གས་ -kä', བས་ -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 ཨེ་ -e. Note that the interrogative particle ཨེ་ is placed before the verb, unlike the other interrogative particles, which go afterwards. In the spoken language, ཨ་ a which is related to ཨེ་ 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, ཏག་ tha' 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་ cï', is used in both registers, but is spelled in three ways in the literary language: ཞིག་ shi', ཤིག་ shī', ཅིག་ cï', 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.

སྟེང་/ ཐོག་(L) = སྣང་ "on, on top of", མཇུག་ (L) = རྗེས་ "after", ཁྲོད་/ གསེར་(L) = དགྱིལ་/ 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.

བོད་ཀྱི་ནང་དུ་ཡི་གེ་འབྲི་སྟངས་བཞི་ཡོད་པ་རེད།	"There are four styles of writing in Tibet."
བོད་ནང་དུ་ཡི་གེ་འབྲི་སྟངས་བཞི་ཡོད་པ་རེད།	*idem*
བོད་ཀྱི་ནང་ཡི་གེ་འབྲི་སྟངས་བཞི་ཡོད་པ་རེད།	*idem*
བོད་ནང་ཡི་གེ་འབྲི་སྟངས་བཞི་ཡོད་པ་རེད།	*idem*
བྱག་གི་ཐོག་དུ་མ་ཉི་རྐོ།	"to carve a *mani* on a rock"
བྱག་ཐོག་དུ་མ་ཉི་རྐོ།	*idem*
བྱག་གི་ཐོག་མ་ཉི་རྐོ།	*idem*
བྱག་ཐོག་མ་ཉི་རྐོ།	*idem*

• ***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+ སྟེ་/ V+ ལ་	= V+ པ་དང་	"and"
V+ པས་	= V+ ཚང་	"because, as, since"
V+ པར་བཞེན་/ V+ སྟབས་ / V+ གཤིས་	= V+ ཚང་	"because, as, since"
V+ ཕྱིར་དུ་/ V+ སྐད་དུ་	= V+ ཡག་ལ་ (*L)	"to, in order to"
V+ པས་	= V+ ནས་	"then, and, after"
V+ པ་དང་	= V+ པ་ད་གཟ (*L)	"as soon as"
V+པའི་ ཚེ་/ V+ པའི་ན	= V+པའི་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[176] have a connective function when they are linked to verbs. Literary Tibetan has the following six cases (see Lesson 4):

གིས་ khi̲' [177]: agentive	གི་ khi̲: genitive	ལ་ la̲ / ཏུ་ thu̲, / ན་ na̲: oblique
ནས་ nä̲' / ལས་ lä̲': ablative	དང་ tha̲ng: associative	Ø: absolutive

• ***Agentive:***

The form that this case takes depends on the last letter of the preceding syllable: གིས་ ***(gis)*** khi̲', གྱིས་ ***(gyis)*** khyi̲', ཀྱིས་ ***(kyis)*** kyi', ས ***(s)*** -', ཡིས ***(yis)*** yi̲' 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 khi̲' 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་ཀྱི་ལོག་གིས་ཆུ་ཚོད་གཅིག་སོང་ཇེས་ཡང་བསྡུད་ཡོང་།

khōng nyi' chi̲r lo̲'-ki' chūtsö' ci' sōng ce̲' ya̲ngkyar yo̲ng

"The two of them went back **and** returned an hour later."

In Literary Tibetan, the agentive marker is often associated with the nominalizer པ་ pā (or its variant -wa̲): པས་-pä'. 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་ཆུང་བའི་གཟུགས་མི་མཐོང་།

mi'-ki wāngpo nya̲m'-pä' thā' ri̲ng-tang chūngwä: su̲' mi̲ thōng

"**Because** the sense of sight has been impaired, far-off and small shapes are not seen."

བཅོམ་ལྡན་འདས་ཀྱི་དྲུང་དུ་ཕྱིན་པས་ཁྱོད་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 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, -nä', -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་རྣམས་དེ་མ་ཐག་དུ་གསོད།

"**Because of** their desire for bait, fish are immediately killed."

དང་གི་ལུས་འདི་རྣག་ཁྲག་ཆུ་སེར་གྱི་རྒྱུད་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་བལྟས་ཀྱང་ཀུན་བས་མཛེས།

"Whether you see her from behind or from in front, she is lovelier than anyone."

ཀློག་པ་བས་ཀྱང་ཏིང་ངེ་འཛིན་བསྒོམ་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)* khi̲, གྱི *(gyi)* khyi̲, ཀྱི *(kyi)* kyī, ཡི *(yi)* yi̲, 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་དཔྱད་ཅེས་ཀྱི། བླུན་པོ་གཞས་པའི་རྗེས་སུ་འབྲང་།

khā̲pa ra̲ng-ki' cā' shē'-ki lūnpo thra̲kpä: ce̲'-su tra̲ng

"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་སྟིད།
ཟླ་བ་ཤར་ན་ཀུ་མུ་ཏ། ཨ་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*"[178], 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 *dngos po'i bdag po ston pa*, the possessive case, *dngos po'i gnas gzhi ston pa*, the case of object location (the locative proper), *tshe 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,

oblique actually subsumes three distinct markers: the markers ལ་ la̲ (and its variant ར་ *-r*), ད་ thu̲ (and its variants ད་ ru̲, ཏུ་ tū, སུ་ sū) and finally ན་ na̲; a total of seven forms that are used as follows:

- after any ending (vowel or consonant): > ལ་ ***la*** la̲
- after any ending (vowel or consonant): > ན་ ***na*** na̲
- after vowels and འ *'a*: > ར་ ***r*** [179] r
  > ད་ ***ru*** ru̲
- after ང *nga,* ད *da,* ན *na,* མ *ma,* ར *ra,* ལ *la*: > ད་ ***du*** thu̲
- after ས *sa:* > སུ་ ***su*** sū
- after ག *sa* བ *ba* (and after the second suffix *da*): > ཏུ་ ***tu*** tū

All these particles may function as the locative (without movement).

Thus any word that ends in a consonant may be followed by one of three possible particles signifying the locative.

Ex.: ཕོད་དུ་ phö̲'-tu = ཕོད་ལ་ phö̲'-la = ཕོད་ན་ phö̲'-na = "in Tibet", སེམས་སུ་ sēm'-su = སེམས་ན་ sēm'-na = སེམས་ལ་ sēm'-la "in the mind", ཁང་ཏུ་ = ཁང་ན་ = ཁང་ལ་ "in the (monastic) cell".

When a word ends in a vowel, there is the additional possibility of using the marker ***r*** instead of ***la.***

Ex.: ལྷ་ས་ད་ = ལྷ་ས་ན་ = ལྷ་ས་ར་= ལྷ་ས་ལ་ "in Lhasa"
ནམ་མཁའ་ད་ = ནམ་མཁའ་ན་= ནམ་མཁར་= ནམ་མཁའ་ལ་ "in the sky"

However, each of the three markers has other specific functions that may be summarized briefly:

The marker la̲ (and its variant -r) take on the case functions of the locative (with or without movement) and dative. It also functions as adverbial suffix and marker of ***object incorporation***. The latter serves to express the outcome or the effect of a transformation produced by the verbal action[180]. All these different meanings may be translated into English by "to", "in" or "at", or may remain untranslated as the examples below illustrate.

Ex. of locative:
རྒྱ་གར་ལ་འགྲོ་ kya̲kar-la tro̲ "to go to India"
དཇ་རྫི་ལིང་ལ་སྡོད་ "to live in Darjeeling"

---

notably the agentive and the ablative, in formulations such as: *de-ba+s+na* and *nas+su.*

179. In the case of a final *'a*, the latter is replaced by the case marker *r.*

180. From a syntactic point of view, the case marker usually integrates or incorporates the object into the verb and thus creates a compound verb. This function of object incorporation is called *de-nyid* in traditional grammars.

Ex. of dative:

བྱིས་པ་དག་ལ་སྒྲུང་བཤད་ chjpa-ta'-la trụng shā' "to tell a story to the children"

བྱིས་པ་རྩེད་མོ་ལ་དགའ། "The children like the game" (lit. they have pleasure in the game)

Ex. of object incorporation:

སོལ་བར་གཏོང་ sōlwar tōng "to turn into charcoal, to carbonize"

Ex. of adverb:

མྱོག་པོར་ kyọkpor "quickly, at speed"

The marker la̱ 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 la̱ is often associated with the nominalizer པ་ -pā (or its variant -wa̱): བར་-par, in which case it it attached directly to the verb.

Ex.: ཤོག་ལ་སྟོས་ཤིག shō'-la tō' shī' "Come **and** look", གསལ་ལ་སྐྱམ་པའི་ཟླ་བ་ "the bright [and] round moon", བོད་སྨན་སློབ་པར་གཏོང་ "to send [someone] **to** study Tibetan medicine", ཚང་ཁོར་(ཁོ་བར་) ཕྱིན་ "to go **to** buy chang".

And finally, the marker la̱ serves as an expressive particle when it is placed after an adjective at the end of a phrase.

Ex.: སྐྱིད་པ་ལ་ kyīpa-la "How pleasant!", སྐྱེང་རྩེ་བ་ལ་ "How pretty!"

— The marker thụ (and its variants sū, rụ, tū) has locative (with or without movement) case functions. It also functions as adverbial suffix and marker of object incorporation.

Ex. of locative:

གཡོན་དུ་ yōn-tu "on/ to the left"

གཡས་སུ་ yā'-su "on/ to the right"

རྒྱ་གར་དུ་འགྲོ་ kya̱kar-tu trọ "to go to India"

རྡོ་རྗེ་གླིང་དུ་སྡོད་ "to live in Darjeeling"

དུས་སུ་ "at the time"

ལག་ཏུ་ཕྲེང་བ་ "a rosary in the hand"

ས་ཡུལ་རྒྱབ་ཏུ་བསྐྱུར་ "to leave one's native land behind"

Ex. of object incorporation:

དཔལ་དུ་འབར་ "to be resplendent" (lit. to blaze in glory)

ཐུང་དུ་གཏོང་ "to shorten" (lit. "to send to short")

Ex. of adverb:

ལྷག་པར་དུ་ "particularly"

ཅིས་པར་དུ་ "absolutely"

Note that the marker thu̲ (and its variants), as well as the marker -la are associated with the adverb ཇེ་ "even more" which is used only in the literary language. In the spoken language, the oblique case ཀྱི་ (or rather its variant ཡི་, see Lesson 28.3.4) alone conveys this meaning.

Ex.: ཇེ་མང་དུ་འཕེལ་ "to increase even more"

བདག་འཛིན་ཉོན་མོངས་རྣམ་རྟོག་སོགས་ཇེ་ཆུང་ཇེ་ཆུང་ལ་སོང་

"Selfishness, negative emotions, discursive thought and so on decrease even further."

The marker thu̲ has connective functions when it is followed by a verb. It is also used to form purpose clauses.

Ex.: བོད་སྨན་སློབ་ཏུ་གཏོང་ phö̲' mān lōp-tu tōng "to send [someone] **to** learn Tibetan medicine"

— The marker na̲ has locative (without movement) case functions.

Ex.: ལག་ན་ la̲'-na "in the hand", ས་མཚམས་ན་ sāntsām'-na "at the border"

And finally, apart from its meaning of "if"[181] (as in Spoken Tibetan), it may also mean "when".

Ex.: མེ་ཡོད་ན་དུ་བ་འབྱུང་། me̲ yö̲'-na thu̲wa cu̲ng "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་སྨན་པ་ཅིའི་ཕྱིར་བསྟེན། "If there's no illness, why consult a doctor?"
རྒྱ་མཚོ་མཐོང་བ་ན་ཁྲོན་པའི་སྦལ་པ་བརྒྱལ་ནས་མགོ་གས་ཏེ་ཤི་སྐད།
kya̲tso thōngwa-na thrönpä: pä̲:pa kyä̲:-nä' ko̲ khä̲'-te shī kā'
"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 ནས་-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.[182]

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་བུམ་པ་བྱས་ sēr-lä' phu̲mpa chä̲' "to make a vase out of gold", ཤིང་ལས་ཁང་པ་གྲུབ་ "to build a house out of wood", དངུལ་ལས་རྡོ་རྗེ་གྲུབ་ "to make a *vajra* out of silver", འོམ་ལས་མར་ཆུད་ "to make butter from milk", ཉི་མ་ལས་འོད་འཕྲོས་ "light emitted by the sun", པད་མ་བཀའ་ཐང་ལས་ "according to the *Padma bka'-thang*", རི་རྩེ་ནས་བབས་ ri̲ tsē-nä' pha̲p "to come down from the mountain-top", ཤར་ཕྱོགས་ནས་འོང་ "come from the east", ཟླ་བ་བཅུ་པ་ནས་འགོ་ཚུགས་ "beginning in the tenth month", དགྲ་བོའི་ལག་ནས་མཚོན་ "escaped from enemy hands".

• ***The associative***

Whereas this case[183] 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་ tä̲n "to possess", བཅས་ cā̲' "to possess", འགལ་ kä̲l "to infringe, to go **against**", མཚུངས་ thsūng' "comparable **with**", མཇལ་ cä̲: "to meet"(H), ཐུག་ thū' "to meet", མཐུན་ thūn "to be in agreement (**with**)", རྟུན་ tūn "to agree, harmonize", འཐབ་ thāp "to fight **with**", ཐག་ཉེ་ thā' nye̲ "to be close (**to**)", འབྲོགས་ tro̲' "to be associated **with,** accompanied **by**", སྦྲགས་ tra̲' "to tie", སྦྱར་ ca̲r "to stick", ལྷན་ lhān "to be together", མཉམ་པོ nyāmpo "to be (**with**)", འདྲེ་ tre̲ "to mingle (**with**)", སྦྲེལ་ tre̲: "to connect, attach", སྦེབ་ te̲p "to join", དམག་བརྒྱབ་ mā' kya̲p "to make war (**on/against**)", ཐྲལ་ thrä̲: "to be separated (**from**), deprived (**of**)"

Ex.: ནང་པ་དང་ཕྱི་བ་མི་མཐུན་པའི་དུས་ཤིག་ཡོང་། na̲ngpa-tang tāwa mi thūn-pä: thü̲' shī' yo̲ng
"A time will come when there will be a philosophical position hostile to Buddhism."
མི་བཟང་པོ་དང་ཐུག "to meet an excellent person"
ཁྲིམས་དང་འགལ་བ། "to break the law"
ང་ཡ་མ་དང་ཡུད་ཙམ་ཞིག་ཐུག། "I shall meet my mother (if only) for an instant."
ལྷ་མིན་ལྷ་རྣམས་དང་འཐབ་ཀྱི་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། ti shīntu tse' "This is really lovely!"
དལ་འབྱོར་རིན་ཆེན་འདི་ཐོབ་དཀའ། thäncor rincen ti thōp kā
"This precious human body is hard to get."
ཡོན་ཏན་ཆུང་རྣམས་ང་རྒྱལ་ཆེ། "Those with few qualities are full of pride."
གང་ལའང་ཀུན་གྱིས་སྐྱབ་པར་སྐྱ། "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.: བླ་མ་རྣམས་ཀྱིས་སོ། lāma-nam-kyi'-so "(It was) by the lamas."
སྐྱོ་སྐྱོ་སེམས་པ་སྐྱོའོ། kyō kyō sēmpa kyō: "Sad, sad, my heart (is so) sad."
འདི་ནི་སྡུག་བསྔལ་ལོ། ti-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་དྲྭ་བ་ *dus da-lta-ba* "present", དུས་མ་འོངས་པ་*dus ma-'ongs-pa* "future", དུས་འདས་པ་*dus 'das-pa* "past" and སྐུལ་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:

གཙུང་དགའ་བོ་རབ་བྱུང་ཡང་བསླབས་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 བསླབས་), 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:

གཉན་དགའ་ བོ་ལྷ་ཡུལ་དུ་སྐྱེས་ནས་བདེ་བ་སྤྱོད་ཅིང་ཏེ། དགེ་འཕེལ་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.

present-future	**past**	**imperative**	
སྐོར་/བསྐོར	བསྐོར་	སྐོར་	
skor / bskor	*bskor*	*skor*	"to turn"
kōr	kōr	kōr	
གཏོང་/ གཏང་	བཏང་	ཐོངས་	
gtong /gtang	*btang*	*thongs*	"to send"
(tōng)/ tāng	tāng	(thōng) tāng	
འགོག་/ དགག་	བཀག་	ཁོག་	
'gog / dgag	*bkag*	*khog*	"to stop"
(ko̲'/ka̲') kā'	kā'	(khō') kā'	
འཆོར་	ཤོར་		
'chor	*shor*	Ø	"to escape"
(chōr)shōr	shōr		

བཟོ་/བཟོ་	བཟོས་	བཟོས་	
zo / bzo	*bzos*	*bzos*	"to make"
sǒ	sǒ'	sǒ'	
བྱེད་/བྱ་	བྱས	བྱོས	
byed/ bya	*byas*	*byos*	"to do"
chę'/ (chą)	chä'	(chǒ') chę'	
རྒྱག་/བརྒྱག་	བརྒྱབ་	རྒྱོབ་	
rgyag / brgyag	*brgyab*	*rgyob*	"to construct"
kyą'	kyąp	kyop/ kyąp	
ལྟ་/བལྟ་	བལྟས་	ལྟོས་	
lta / blta	*bltas*	*ltos*	"to look"
tā	tǟ'	tǒ̄'	
ཟ་/ བཟའ་	བཟས་	ཟོ་	
za / bza'	*bzas*	*zo*	"to eat"
są	są'	sǫ	
འབུལ་/ དབུལ་	ཕུལ་	ཕུལ་	
'bul / dbul	*phul*	*phul*	"to offer" (h)
(pü̱:/ ū̱:)phū̱:	phū̱:	phū̱:	

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 converstional 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 occuring 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.

Ex.:	causative		resultative	
	སྐོར་ ***bskor*** /kōr/	"to turn"	འཁོར་ ***'khor*** /khōr/	"to circulate"
	བཅག་ ***bcag*** /cā'/	"to break"	ཆག་ ***chag*** /chā'/	"to be broken"
	བསྒྲིགས་ ***bsgrigs*** /trḭ'/	"to arrange"	འགྲིག་ ***'grig*** /trḭ'/	"to be arranged, be enough"
	བསྐུལ་ ***bsgul*** /kü:/	"to cause to move"	འགུལ་ ***'gul*** /kü:/	"to move, be moved"

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་ yi̱n, ལགས་ la̱', and རེད་ re̱' (especially in Modern Literary Tibetan), and for the verbs "to have" or "to exist" we find འདུག་ tu̱', ཡོད་ yö', གདའ་ta̱, སྣང་ nāng, མཆིས་ chī', and ཡོད་པ་རེད་ yöpare' (especially in Modern Literary Tibetan). The copulas ཡིན་ yi̱n and ཡོད་ yö', which are also used in Spoken Tibetan, are not restricted to the first person (they are not egophoric).

Ex.: གསུམ་གྱི་ཕྲུག་གཉིས་ནི་དྲུག་ཡིན། sūm-kyi ta̱p nyī' thru̱' yi̱n "Two threes are six."
ནམ་མཁར་ཉི་ཟླ་སྐར་གསུམ་ཡོད། na̱mkar nyi̱ ta̱ kār sūm yö'
"In the sky there are three [celestial bodies], the sun, the moon and the stars."

Final auxiliary verbs[184] 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: ཀ་ pā, བར་ pār, ཁི་ khi̱, ཁིན་ khi̱n, བཞིན་ shi̱n, ཤིང་ shi̱ng (and its two variants ཅིང་ cīng, ཤིང་ shīng), ཀྱུ་ kyu̱, མཁན་ khǟn. All auxiliary verbs may also operate autonomously. Here is a list of the main auxiliaries, with the meanings they have as autonomous verbs: བྱེད་ che̱' "to do", མཛད་ tsä̱' "to do"(H), བཀྱིད་ kyi̱' "to do"(H), འཕྱུར་ kyu̱r "to change", སོང་ sōng "to go", ཕྱུང་ chu̱ng "to happen", བསྡད་ tä̱' "to stay", ཡོད་ yö' "to exist, to have", འདུག་ tu̱' "to be [seated], to have", གདའ་ta̱ "to exist", སྣང་ nāng "to appear", ཡིན་ yi̱n "to be", ལགས་ la̱' "to be", ཟིན་ si̱n "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་སྐྱུར་-par kyur
present (imperfective)	V (pres.) + བར་བྱེད་ -par che'	V (pres.) + བར་འགྱུར་ -par kyur
future	V (pres. / fut.) + བར་བྱ་ -par cha	V (pres. / fut.) + བར་འགྱུར་ -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.: རྒྱལ་པོས་ཉིང་རྗེས་སྐྱོང་བར་བྱེད། "The king rules with compassion."
སྡིག་པ་སྤང་བར་བྱ། "One should make an effort to desist from sinful acts."
ཉ་པས་ཟས་ཀྱིས་ཁ་བྱིད་ནས་ཉ་རྣམས་གསོད་པར་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་ཟབས་པར་བྱེད་དགོས།
"One ought to see to it that children receive an education."
རང་གི་སྡུག་བྱས་ཀྱི་ལས་ངན་སྨིན་པ་ཤེས་པར་བྱས་ནས་བཟོད་བསྒོམ་བསྒྲུབ་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་མཐོང་བར་གྱུར། "I saw the king's palace from there."
མཐར་འཆི་བར་འགྱུར་རོ། "[We]'ll die in the end."
ན་བའི་བུ་ལ་ཕྱིད་པར་དུ། 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.[185]

Ex.: མཆོད་པར་འགྱུར་བའི་དེས་པ་མེད། "It's not certain that offerings will be made."
བསགས་པའི་ཆོ་ག་ནི་སྦྱང་ཅི་ཕྱིར་ཆུ་མ་ཞེག་གཞན་གྱིས་སྦྱོད་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)+ བྱུང་ chu̲ng (nearing) V (past)+ པ་ཡིན་ -pa yi̲n, V (past)+ ཡོད་ yö̲', V (past)+ འདུག་ tu̲'
present	V (pres.)+ གི་འདུག་ -ki tu̲', V (pres.)+ གི་ཡོད་ -ki yö̲', V (pres.)+ གི་ཡོད་པ་རེད་ -ki yö̲pare̲', V (pres.)+ བཞིན་འདུག་ -shi̲n tu̲', V (pres.)+ བཞིན་ཡོད་ -shi̲n yö̲', V (pres.)+ ཅིང་འདུག་ -cī̲ng tu̲', V (pres.)+ ཅིང་ཡོད་ -cī̲ng yö̲', V (pres.)+ གིན་འདུག་ -ki̲n tu̲', V (pres.)+ གིན་ཡོད་ -ki̲n yö̲'.
future	V (pres. / fut.)+ རྒྱུ་ཡིན་ -kyu̲ yi̲n, V (pres. / fut.)+ པ་ཡིན་ -pa yi̲n

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[186] (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.: དྲྭངས་གསལ་སེམས་ཀྱི་མེ་ལོང་གཙང་མ་ལ། འཆི་བདག་རྒྱལ་པོའི་ཁ་རླངས་ཕོག་པ་ཡིན།
thaṅgsā̆: sēm'-kyi me̲long tsāngma-la chīta' kyä̲:po khālang phō'-pa yi̲n
"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 ma̲ and mi̲ depends on tense-aspect and mood: mi̲ is used with the present (or the imperfective past, which is similar to the present), whereas ma̲ 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་ mi̲	>	present or future
མ་ ma̲	>	past or imperative

Ex.: འགྲོ་མ་ཐུབ། tro̲ ma̲ thūp "(He) could not go."
འགྲོ་མི་ཐུབ། tro̲ mi̲ thūp "(He) can not go."
སྨན་པ་དང་མོ་མ་རྣམས་ཀྱིས་ཀྱང་མི་འཚོ་བར་ལུང་བསྟན་ཞིང་བོར།
mā̆npa-tang mo̲ma-nam'-kyi' kyāng mi̲ tshō-war lu̲ng tā̆n-shing pho̲r
"The physicians and the diviners prophesied that he would not survive, and abandoned him."

Here the use of the negation mi̲ 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 མ་ ma̲ and མི་ mi̲ don't depend on tense but on the type of auxiliary that is used (cf. འདུག tu̲' > མི་འདུག mi̲ntu' and ཡོད་རེད་ yo̲:re' > ཡོད་མ་རེད་ yo̲: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་ she̲' at the end of a quotation, or by its variant form ཅེས་cē' (the variant ཤེས་shē' is archaic).[187] It functions like its oral homologue ཟེ་ -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 she̲', there are several other ways of ending a quotation, although these are used less frequently. The commonest are as follows:

Opening

- speaker + གིས་-ki'
- speaker + ན་རེ་ na̲re
- title (of the cited text) + ལས་ -lä'
- (speaker +) འདི་སྐད་དོ་ ti̲ kā'-to, ***or*** འདི་སྐད་ཅེས་སོ་ ti̲ kā'cē'-so, speaker + གི་ཞལ་ནས་ -ki shä̲:-nä' (lit. from the mouth of)

The explicative conjunction ཏེ་tē and the conclusive particle ངོ་ -o and their variants (see Table 9 in Appendix 6) are often used to indicate the closing of a citation.

Closing

- ཞེས་+ གསུང་ she̲' + sūng[188]
- (བ)ར་+གསུང་ (wa)r + sūng
- ལུགས་+ གསུང་ lu̲' + 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་ kā', གྲགས་ thra̲', etc.

Ex.: ང་ཤི་དུར་ཁུངས་ནས་བཞུགས་ཞེས་གསུངས།

nga̲ shī thu̲rkung-nä' tāo she̲' sūng'

"'I shall watch [you] from the hole in my tomb,' he said."

ཁྱོ་ཚོ་བོད་དུ་རོགས་རམ་ཆེད་ཡོང་ཚུལ་བརྗོད།

khyō̲tso phö̲'-tu ro̲kram chē' yo̲ng tshū: cö̲'

"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་སྣོང་ཕྲག་སུམ་ཅུ་སྐོར་ཡོད་ལུགས་གྲོང་།

kashä'-nä' tōngtra' sūmcu kōr yö' lu' lēng

"Some said there were around thirty thousand of them."

འདོད་པ་ཕུང་ཀྱི་ཚ་བ་ཞེས། རྒྱལ་བའི་དབང་པོས་ཀིམ་པའི་འབྲས་འདྲ་གསུང་།

töpa phūngtrö: kün-ki tsāwa she' kyä:wä: wāngpö' kimpä: trä' tra+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་པོག་སྐོམ་གྱི་ཀང་པར་གསུངས།

shenlo' kom-ki kāngpa+r sung'

"It is taught that detachment constitutes the legs of meditation."

ཕྱི་བ་ན་ཅེ། ངས་ནི་ཡེངས་མེད་ཏིང་འཛིན་བསྒོམ།''''''ཟེར་ནས་མིག་ཟིམ་ཟིམ་བྱེད་སྐད།

chiwa nare ngä'-ni yeng me' tingtsin kom... ser-nä' mi' simsim che' kā'

"The marmot said, 'I practice samadhi meditation without distraction,' and then, it is said, he winked his eyes."

བླ་མའི་ཞལ་ནས་དེ་ཀ་དང་ཟེར།

lāmä: shä:-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 པ་ pā / བ་ wa. However, the following markers are also found: བྱེད་ che', བྱ་ cha, སྐྱུ་ kyu, ཡུལ་ yül, ས་ sā, མཁན་ khān, མི་ mi. Apart from these common nominalizers, there are also markers that convey a complete meaning: སོལ་ sō: "custom, usage", སྟངས་ tāng' "way, manner", འཕྲོ་ thrō "sequel, continuation" and ཅོག་ ocok, དགུ་ ku, ཚད་ tshā' which mean "all, altogether".[189] The markers ཅན་ cān and ཏན་ tän 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: གང་ 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 / བ wa	subject, object, etc. (by default)	compatible with all tenses	"who", "what", "to whom", "where", "whose", etc.
བྱེད་ che'	instrument, cause or manner	present	"with which", "which"
སྐྱུ་ kyu	object subject (intransitive)	future	"that"
བྱ་ 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 / བ wa

The marker -pa or its variant -wa[190] 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་རྣམས་ཆུ་ཤོག་གིས་ཁྱེར་བའི་རྩི་བོ། lu'-nam chūlo'-ki' khyēr-wä: tsiwo
"The shepherd whose sheep were carried away by the current..."

བུ་གཅིག་པུ་ཤི་བའི་མ་བཞིན་དུ། phu cīkpu shī-wä: ma shintu
"Like a mother whose only son has died..."

ཆོས་ཐོབ་པའི་མི་ལུས་ཤིག chō' thōp-pä: mi lü'-shi'
"A human body that has received Dharma instruction..."

བུ་སྐྱེ་བའི་ཉི་མ་དེ། phu kyē-pä: nyima the
"The day when the boy was born..."

ནད་གསོ་བར་བྱེད་པའི་གཉན་པོ། nä' sō-war che'-pä: nyēnpo
"The antidote that cures illnesses..."

ཁམས་ལ་གནོད་པའི་ཟས། khām'-la nō'-pä: sä'
"Food that injures the health..."

190. See Table 9 in Appendix 6.

གང་ལ་སྙིང་སྟོབས་མཚོག་མངའ་བའི་རྣལ་འབྱོར་པ་དེ། khaṅ-la nyīṅgtop chō' ngāwä: nāṅcorpa the
"That *yogin* who possesses remarkable courage..."

• བྱེད་ 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.: དགྲྭ་བྱེད་ཀྱི་དབྱུག་པ། trū' che'-kyi yūkpa "the stick that's used for stirring"
ནད་གསོ་བྱེད་ཀྱི་གཉེན་པོ། nä' sō che'-kyi nyēnpo "the antidote that cures illnesses"

• རྒྱུ་ 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.: རྒྱ་གར་ནས་འབྱོར་རྒྱུའི་བླ་མ་རྣམས་འབྲས་སྤུངས་ལ་བཞུགས་ཀྱི་རེད།
"The lamas who are to come from India will reside at Dräpung."
གང་བསྐྱབས་པར་བྱ་རྒྱུའི་སེམས་ཅན་ལས་ངན་དེ་ལ་སྙིང་རྗེ་(བསྒོམ་དགོས)།
"(One should generate) compassion for living beings with bad karma that are to be protected."

• བྱ་ 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་བླ་མ་དེ་ཡོན་ཏན་འདི་དག་ཚང་བ་རེས་པར་དགོས།
"The lama whom we follow must certainly have all these qualities."
གདུལ་བྱའི་ཡུལ། tü: chä: yü:
"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་ཁེག་ཀྱང་ཡིན། tshōngpa-nam'-kyi' thäkü' cha yü: shi' kyāng yin
"He was also a man who was greatly revered by the merchants."
ཁེ་སྡང་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!"

སྦྱིན་པ་གང་ཆང་བྱའི་ཡུལ་དབུལ་པོ། cinpa tāng chä' yü: ü:po
"Beggars to whom one should give alms..."

སྣུམ་འཚོང་ས་ཞིག་ཏུ་ཕྱིན། nūm tshōng sā shi'-tu chīn
"He went to a place that sold oil."

སྐྱབས་ཡུལ་རྣམས་ལས་བྱིན་རླབས་བདུད་རྩིའི་རྒྱུན་དཀར་གསལ་འོད་ཟེར་རྣམ་པར་དཔག་མེད་འྱུང་།
kyāp yü:-nam'-lä' chinlap tütsi: 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་གུན་བྱེད་རི་མོ་མཁན་དང་འདྲ། lä'-ni kün che' rimo khān-tang tra
"Karma is like a draughtsman who can design anything."

རྒྱ་གླིང་གཏོང་མཁན་གྱི་གྲྭ་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."

• ཅན་ cān, ཐན་ tän

The markers cān and tän usually function like nominalized possessive verbs similar to yö'-pa "who has, endowed with". Their meaning is very similar and they are often interchangeable.

Ex.: ཡོན་ཏན་ཅན་ yöntän cān = ཡོན་ཏན་ཐན་ yöntän tän "one endowed with qualities"
མཛོ་རྭ་ཅན་ tso ra cān "a *dzo* with horns"
གསར་སྐྱོགས་སྐྱོང་ངོ་བཅུ་གཉིས་ཅན་ sārsho' shōngo cūnyi' cān "a newspaper with twelve pages"
གསེར་གྱི་པད་མ་ཅན་ sēr-kyi pāma cān "the one with the golden lotus"
གསེར་ཐན་གྱི་རི་བོ་ sēr tän-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 consonontal 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/[191] / 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]			
Open (or low)			a	

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*[192] which are themselves no longer pronounced. The three new vowels are a result of the evolution of the system.[193]

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[194]

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.[195] We do, however, recommend that you make use of the CD, where all the following examples are recorded.[196]

---

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.

CD II • Tr. 18

• /k/ may be pronounced in different ways according to the context: [k], [g], [ʔ] or [ɣ] or [ŋ].[197]

— The voiceless velar plosive [k] appears *at the beginning of high-tone words*:

Ex.: སྐུ་/kū/ "body" (H), ཀང་པ་/kāngpa/ "leg, foot", སྐོར་བ་/kōrra/ "circuit", སྐར་མ་/kārma/ "star", ཀ་བ་/kāwa/ "pillar", ཀུན་སློང་/kūnlong/ "motivation", ཀུ་མ་/kūma/ "thief", ཀོ་བ་/kōwa/ "leather", ཀུན་བཟང་/kūnsang/ personal name, དཀོན་པོ་/kōnpo/ "rare"

similarly at the beginning of an internal syllable, notably after /p/:

Ex.: སློབ་ཁང་/lōpkang/ "classroom", ཕེབས་འཁོར་/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).[198]

Ex.: ཀུཀ་པ་/kūkpa/ "idiot", ཐུག་པ་/thūkpa/ "noodles" or "noodle soup", སྐྱོག་པར་/lōkpar/ "X-ray", ཚཱག་པར་/tshākpar/ "newspaper", དྲག་པོ་/thrakpo/ "violent, fierce", ཚོག་པ་/tshōkpa/ "group", ཅཱག་པར་/cākpar/ "typewriter", རོག་པ་/rokpa/ "companion", ཡག་པོ་/yakpo/ "good", ཀུཀ་བཏ་/kūkta/ "sign language", ཉེ་དྲོ་/nyōktra/ "problems, complications", ཐུཀ་ཁྲལ་/thūkträ:/ "anxiety" (H), རྩོག་ཆེན་/tsokcen/ "Great Perfection", ལུག་སྐྱལ་/lukshö:/ "custom, habit", པཱག་ཚ་/pāktsa'/ "sheepskin clothing", བཅུ་གསུམ་/cūksum/ "thirteen", མིག་ཤེལ་/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", སྐོར་མོ་/kormo/ "coin, money", དགའ་རོག་/karo'/ "sweetheart", དགོན་པ་/kompa/ "monastery", སྒམ་/kam/ "box", དགེ་ལེགས་/kele'/ Gelek (personal name),མཆོད་པོ་/könpo/ "protector", དགའ་ལྡན་/kantän/ "Gandän" or "Tushita" (Skt.), name of a major monastery, དགེ་འདུན་/kentün/ "sangha", དགུང་ལོ་/kunglo/ "age", མགོ་/ko/ "head", མགུར་/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'trä:/ "worry".

Ex.: ཡི་གེ་/yi̲ke/ "letter", ཐཱ་ཀར་/thā̲kar/ "direct", ཐོག་ཁ་/thōkka/ "on top, roof", དམག་སྒར་/mākkar/ "military camp", ཡག་གཱ་/ya̲kka/ "better", ཐང་ཁུ་/thāngku'/ "pouch for kneading tsampa dough", སུག་རྩལ་/tu̲krü'/ "resistance", ཏིག་ར་/ti̲kra/ "menace", ཁྲ་ཤྲི་ /thra̲kri/ "craggy mountain", རོག་རམ་/ro̲kram/ "help",མིག་ར་/mīkra/ "eyebrow", གཏམ་ཀ་/ta̲mka/ "choice", ཐིག་ལེ་/thīkle/ "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.: ཕག་ལེབ་/pha̲klep/ "bread", ལག་ལེན་/la̲klen/ "practice", སྐོག་བརྙན་/lōknyän/ "cinema", ཟོག་མ་/wo̲kma/ "younger sibling", བདག་མེད་/ta̲kme'/ "anatma, selflessness", ལག་ཤུབས་ /lākshup/ "glove", མངོག་ཉེས་/to̲knye'/ "ugly", གཡུག་ཤོ་/yūk-sho'/ "forget it, leave it", དག་སྣང་/tha̲knang/ "pure perception", སོག་ལེ་/sōkle/ "saw", ཀྱག་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་/tu̲'/ "to be", སྲོག་/sō'/ "life-force", བསགས་/sā'/ "to collect", སྐོག་/lō'/ "electricity", དམག་/mā'/ "war", སྟག་/tā'/ "tiger", ཤག་/shā'/ "monastic cell", ཨ་རག་/āra'/ "alcohol", དུག/thu̲'/ "poison", སོག/lo̲'/ "to turn back", ཅགས་/cā'/ "iron"

When the glottal stop appears *at the end of a syllable* before /k, ky, w, y/, it is barely audible.

Ex.: ལག་འཁྱེར་/la̲kkyer/ "permit", ཕྱག་དབང་/chā'wang/ "benediction with the hand", དགའ་དབང་ /nga̲'wang/ Ngawang (personal name), འཕགས་ཡུལ་/phā'yü:/ "India, the exalted land" (compare with ཕ་ཡུལ་/phāyü:/ "native land"), སོག་ཡུལ་/sō'yü:/ "Mongolia", དམིགས་ཡུལ་ /mī'yü:/ "sight" (compare with མི་རྒྱུད་/mi̲kyü'/ "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་/ri̲knä'/ "culture", མིག་དམར་/mīkmar/ Mars, Mikmar (personal name), མིག་སྨན་ /mīkmän/ "eye-medicine", འཇིགས་མེད་/ci̲kme'/ Jigme (personal name)

---

199. Except when it precedes the consonant k, as in /la̲kkyer/ "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", ཁུ་བ་/khūwa/ "juice", ཁོ་/khō/ "he", ཁོང་/khōng/ "he, she" (H), ཉོ་/kho̱/ "to hear", ག་འདྲས་རེ་/kha̱nträs/ "how", ག་པར་/kha̱par/ "where", ཉོང་/kho̱ng/ "price", ཁྱུར་/khu̱r/ "canvas tent", ཁའུ་/kha̱u/ "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.: དུས་ཚོད་/thu̱tsö'/ "time", ཁོང་གི་ས་/khōng-ki'/ "by him/ her", རྒྱུད་/kyu̱'/ "lineage", ལས་/lä̱'/ "karma", རས་/rä̱'/ "cotton", ལུས་/lu̱'/ "body", བདེ་སྐྱིད་/te̱kyi'/ Dekyi (personal name), བསྡད་ /tä̱'/ "to stay, sit", བཟས་/sä̱'/ "to eat", ཞུས་/shu̱'/ "to say", འོད་/ö̱'/ "light", ལྷོད་ལྷོད་ /lhō̱lö'/ "relaxed", ལོ་རྒྱུས་/lo̱kyü'/ "history"

• /ky/ is pronounced differently according to context: [c] or [ɟ]

— 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.: སྐྱོ་པོ་/kyōpo/ "poor", སྐྱེ་/kyē'/ "to be born", རྐྱང་/kyāng/ "wild ass", སྐྱུར་མོ་/kyūrmo/ "sour", སྐྱོན་/kyō̱n/ "fault, mistake"

It appears at the beginning of the interior syllable after *p*:

Ex.: ཞབས་སྐྱུ་/sha̱pkyu/ (name of the vowel U), སྐབས་སྐྱོར་/kyāpkyor/ "support"

— The corresponding voiced palatal plosive [ɟ] is often pronounced between the voiceless [c] and the voiced [ɟ].

This sound appears *at the beginning of* low-toned words (in this case, it is often clearly voiced).

Ex.: རྒྱ་གར་/kya̱kar/ "India", རྒྱ་ནག་/kya̱na'/ "China", བརྒྱད་/kyä̱'/ "eight", རྒྱབ་/kya̱p/ "back, rear", མྱོག་ཤས་པོ་/kyo̱kpo/ "quickly", རྒྱལ་ཁབ་/kyä̱:kap/ "state, nation", རྒྱལ་པོ་/kyä̱:po/ "king"

It appears at the beginning of the interior syllable after vowels and the consonants /m, n, ng, k, r l/:

Ex.: སངས་རྒྱས་/sāngkyä'/ "Buddha", རྟ་རྒྱུག་/tākyu'/ "horse race", རྡོག་རྒྱག་གཞས་/to̱ngkya shu̱'/ "to kick", རིགས་རྒྱུད་/ri̱kkyü'/ "lineage", མིག་རྨྱུ་/mīkkyu/ "mirage", ལོ་རྒྱུས་/lo̱kyü/ "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), འཁྱག་/khyā'/ "to be cold", ཁྱི་/khyī/ "dog", མཁྱེན་/khyēn/ "to know" (H), ཉོང་/khyo̲ng/ "loss", ཉེན་/khye̲n/ "uphill".

• /tr/ is pronounced differently according to the context: [ʈ] or [ɖ]:

— [ʈ] 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 [ʈ] appears *at the beginning of high-tone words.*

Ex.: སྐྲ་/trā/ "hair", སྤྲིན་པ་/trīnpa/ "cloud", སྤྲོ་བོ་/trōpo/, "pleasant, fun", སྤྲུན་/trūn/ "to construct", སྤྲུལ་སྐུ་/trū:ku/, "reincarnate lama"

It also appears at the beginning of internal syllables after /p, k/:

Ex.: སློབ་གྲྭ་/lāptra/ "school", ཐུགས་ཁྲལ་/thūkträ:/ "anxiety" (H), ས་ཁྲ་/sāptra/ "map"

— The partially voiced retroflex plosive [ɖ̤] appears *at the beginning of low-toned words* (in which case it may be a clearly-voiced [ɖ]):

Ex.: འགྲོ་/tro̲/ "to go", འདྲ་བོ་/tra̲po/ "similar", འབྲས་/trä̲'/ "rice", འབྲས་བུ་/trä̲pu/ "result", དགྲ་བོ་/tra̲wo/ "enemy", སྦྲུལ་/trü̲:/ "snake", སྦྲང་/tru̲m/ "story", འགྲིག་/tri̲'/ "to be appropriate"

It also appears *at the beginning of an internal syllable* after vowels or the consonants /m, n, ng, r, l/:

Ex.: ཁ་འདྲས་ཅ་/kha̲nträs/ "how", ཤ་འབྲམ་/shāmträ'/ "rice and meat stew", ལམ་འགྲོ་/la̲mtro/ "luck", མཁའ་འགྲོ་མ་/khāntroma/ "dakini, goddess", སྐུ་འདྲ་/kūntra/ "statue", སྐུ་དྲག་/kūtra'/ "aristocrat"

• /thr/ is pronounced as a retroflex /tr/ but aspirated [ʈh]. 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.: ཁྲག་/thrā'/ "blood", འཁྲུག་པ་/thrūkpa/ "dispute", ཕྲེང་བ་/thrēngnga/ "rosary", མཁྲེགས་པོ་/thrākpo/ "hard, stubborn", འཁྲུངས་ཡུལ་/thrūngyü:/ "birthplace", ཁྲོམ་/thrōm/ "market", གྲངས་ཀ་/thra̲ngka/ "number", དྲང་པོ་/thra̲ngpo/ "honest", དྲག་པོ་/thra̲kpo/ "violent", གྲང་མོ་/thra̲ngmo/ "cold", དྲུག་པ་/thru̲kpa/ "sixth", འཁྲུལ་འཁོར་/thrūnkor/ "machine"

• /t/ is pronounced differently according to the context: [t] or [d̤].

— The voiceless dental plosive [t] appears *at the beginning of high-toned words*:

Ex.: རྟ་/tā/ "horse", གཏོར་མ་/tōrma/ "torma", བཏང་/tāng/ "to send", སྟོབས་ཤུགས་ /tōpshu'/ "strength", རྟག་པར་/tākpar/ "always", སྟོང་པ་/tōngpa/ "empty"

At the beginning of an internal syllable after /k, p/:

Ex.: ཐོབ་ཐང་/thōptang/ "right, share", ཟུག་པ་ /sǫpta/ "shape", སྒོག་ཐོག་བཏང་/sōkto tāng/ "to execute", ཞབས་དྲག་/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.: རྡོ་རིང་/to̱ring/ "stele, stone pillar", འདུག་/tu̱'/ "there is", བདུན་ /tün/ "seven", མདངས་/ta̱ng'/ "tune", མདའ་/ta̱/ "arrow", རྡོ་/to̱/ "stone", རྡོ་རྗེ/to̱rce/ "dorje, diamond", སྡོམ་/to̱m/ "spider"

— It appears *at the beginning of internal syllables* after /m, n, ng, r, l/:

Ex.: མེ་མདའ་/me̱nta/ "gun", གསོལ་འདེབས་/sōntep/ "prayer", ནང་དོན་/na̱ngtön/ "meaning, content", ཏན་ཏན་/tāntän/ "certain, sure", སྐུ་ཟླ་/kūnta/ "spouse", ཤིང་སྟོང་/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", ཐུར་/thūr/ "downward slope", ཐ་མག་ /thāma'/ "tobacco, cigarette", ཐོམས་/thōm/ "to be confused", ཐུགས་/thū'/ "mind, heart" (H), དང་པོ་ /tha̱ngpo/ "first", ཐོམ་/tho̱m/ "bear", དོན་དུ་/thö̱nta'/ "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", པདྨ་/pāma/ "lotus", སྤུ་/pū/ "fur", སྤོ་ལ་གས་/pōla'/ "grandfather", སྤང་རི་/pāngri/ "alpine pasture", སྤོ་ལོ་/pōlo/ "ball"

— [p] also appears at the beginning of internal syllables after /k/:

Ex.: ཡག་པོ་/ya̱kpo/ "good", ཐུག་པ་/thūkpa/ "noodles, noodle soup", བཙོག་པ་/tsōkpa/ "dirty", ཚྭག་པར་/cākpar/ "typewriter", རོག་པ་/ro̱kpa/ "companion"

It appears *at the end of an internal syllable* before the consonants /p, t, tr, ts, c, s, sh/:

Ex.: ས་གདན་/sāptän/ "rug", ཐབ་ཚང་/thāptsang/ "kitchen", ཁེ་བཟང་/khēpsang/ "profit", བསྣབ་བྱ་ /lāpca/ "advice", ལོ་བཟང་/lōsang/ Lobzang (personal name), ཨབ་སོ་/āpso/ "Lhasa apso"(dog), ཐབས་ཤེས་/thāpshe'/ "means"

— The semi-voiced bilabial plosive [b̥] appears *at the beginning of words* (in which case it may be fully voiced as [b]):

Ex.: འབུ་/pu̲/ "insect, bug", འབའ་ཚ་/pa̲ca/ "musical instrument", འབུམ་/pu̲m/ "hundred thousand", ཏ་ལབས་/pa̲lap/ "wave", སྤ་ན་/pa̲na'/ "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", རྒྱལ་པོ་/kyä:po/ "king", རྟ་པ་/tāpa/ "rider", བླ་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], [sarβa].

— 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.: ཕེབས་ phē' = phēp "come, go" (H), ཕེབས་ 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", ཕ་མ་/phāma/ "parents", ཕུ་/phū/ "upper part of a valley", བུ་/phu̲/ "son", བལ་/phä̲:/ "wool", བ་ཕྱུགས་/pha̲cu'/ "cow"

• /c/ is pronounced differently according to context: [tɕ] or [dʑ].

— The voiceless affricate palatal [tɕ] appears *at the beginning of high-toned words*:

Ex.: ཅོ་བ་/cōwa/ "dung", གཅིག་/cī'/ "one", ཅ་ལག་/cāla'/ "thing, item", བཅུ་/cū/ "ten"

It also appears at the beginning of an internal syllable after /p, k/:

Ex.: བླབས་ བྱ་ /lāpca/ "advice", སོག་ཅགས་/sōkca'/ "creature, sentient being", བཀག་དཔྱད་/tākcä'/ "analysis", སློབ་སྦྱོང་/lōpcong/ "study", ནུབ་ཕྱོགས་/nu̲pco'/ "west", ནུབ་བྱང་/nu̲pcang/ "north west"

— The partially voiced affricate palatal [d̥ʑ] appears *at the beginning of low-toned words* (in which case it may be clearly voiced as [dʑ]):

Ex.: འཇའ་/ca̲/ "rainbow", འཇིག་རྟེན་/cikten/ "world", འཇམ་པོ་/campo/ "gentle", མཇལ་/cä̲:/ "to meet" (H), བརྗེད་/ce̲'/ "to forget"

It also appears *at the beginning of internal syllables after* the consonants /m, n, ng, r, l/ and vowels:

Ex.: ཨ་ཇུག་/āca/ "elder sister", གསོལ་ཇ་/sō:ca/ "tea", གསར་བརྩེ་/sārce/ "revolution", ཨ་ཅོར་/ācor/ "towel"

• /ch/ is pronounced [t ɕh].

— 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.: ཆུ་/chū/ "water", ཇ་/cha̱/ "tea", ཆ་/chā/ "pair", ཆང་/chāng/ "chang, Tibetan beer", ཆེན་པོ་/chēnpo/ "big", ཆུང་ཆུང་/chūncung/ "small", ཆོས་/chō'/ "dharma", བྱང་/cha̱ng/ "north", བྱམས་པོ་/cha̱mpo/ "affection, love", བྱང་ཆུབ་སེམས་དཔའ་/cha̱ngcup sēmpa/ "bodhisattva"

• /ts/ is pronounced differently according to the context: [t s] or [d z̤].

— The voiceless affricate dental [t s] appears at the beginning of high-toned words:

Ex.: རྩེ་/tsē/ "peak", རྩ་/tsā/ "vein", གཙོ་བོ་/tsōwo/ "principal", རྩམ་པ་/tsāmpa/ "ground roasted barley", བཙོན་པ་/tsō̱npa/ "prisoner", རྩེ་མོ་/tsēmo/ "game"

It also appears *at the beginning of internal syllables* after the consonants [p] and [k]:

Ex.: སྟག་ཚང་/tāktsang/ "tiger's lair" (place name), སྟག་རྩེ་/tāktse/ place name, ཐབ་ཚང་/thāptsang/ "kitchen", སྣག་ཚ་/nāktsa/ "ink", སློབ་ཚན་/lōptsän/ "lesson"

— The partially-voiced affricate dental [d z̤] appears *at the beginning of low-toned words* (in which case it may be pronounced as a clearly voiced [d z]):

Ex.: རྫོགས་/tso̱'/ "to be finished, to run out", འཛམ་གླིང་/tsa̱mling/ "world, earth", མཛེས་པོ་/tse̱po/ "beautiful", འཛིན་གྲྭ་/tsi̱ntra/ "class" (place name), མཛོ་/tso̱/ "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་/ra̱ngtsän/ "independence", ས་མཚམས་/sāntsam/ "border", སྦྲང་རྩི་/tra̱ngtsi/ "honey", བསྟན་འཛིན་/tā̱ntsin/ "one who possesses teachings" (personal name)

• /tsh/ is pronounced [t s h]:

— 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.: ཚྭ་/tshā/ "salt", མཚོ་/tshō/ "lake", ཚུར་/tshūr/ "this way, hither", ཚོར་སྣང་/tshōrnang/ "reaction", ཚེ་/tshē/ "life", ཚོང་པ་/tshōngpa/ "merchant, businessman", ཙ་དྲ་/tsha̲tra/ "urgent", ཙོར་པོ་/tsho̲rpo/ "dirty".

• /sh/ is pronounced [ɕ] .

— The voiceless palatal fricative [ɕ] 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", ཤོར་/shōr/ "to lose, let go", ཤོར་/sho̲r/ "moment, occasion", ཤིང་རྟོ་/shīngto'/ "fruit", ཤ་མོ་/shāmo/ "mushroom", ཞ་མོ་/sha̲mo/ "hat", ཞིང་ཁ་/shi̲ngka/ "field", ཤག་/shā'/ "monk's cell"

• /r/ is pronounced differently according to context: [ɾ], [ɹ] or a lengthening of the vowel [ː].

— /r/ has two free variants: [ɾ] and [ɹ]. These two free variants appear *at the beginning of words and of internal syllables*:

Ex.: ར་/ra̲/ "goat", རི་/ri̲/ "mountain", རོ་/ro̲/ "corpse", རང་ /ra̲ng/ "self", གངས་རི་/kha̲ngri/ "snow-mountain", ཁོ་རང་/khōrang/ "he", རི་མོ་/ ri̲mo/ "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.: མར་/ma̲r/ "butter", མི་འབོར་/ mi̲mbor/ "population", མོར་/mo̲r/ "to her", གསར་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 [ʂ]:

— The sibilant retroflex fricative [ʂ] 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.: ཧྲང་ཧྲང་/rhāngrang/ "solitary", ཧྲི་ལ་པོ་/rhī:po/ "complete", ཧྲ་ཧྲ་ /rha'ra'/ "the best quality", མིག་ཧྲི་ཧྲི་/mī' rhī'rhi'/ "squinting", ཧྲོ་བ་ཧྲོ་བ་/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", ཟ་/sa̲/ "to eat", བཟོ་/so̲/ "to make", ལྷ་ས་/lhāsa/ "Lhasa", གསུང་/sūng'/ "to say", འཚོ་སོང་/tro̲song/ "expenditure", དེང་སང་/the̲nsang/ "these days", ཁ་ས་/khā̲sa/ "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་/la̲/ "mountain pass", པ་ལ་གས་/pāla'/ "father" (H), ལང་/la̲ng/ "to arise", ལོ་/lo̲/ "year", མི་ལ་རས་པ་/mi̲laräpa/ "Milaräpa", ཨ་ལོང་/ālong/ "earring"

—[:] 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 [:] rather than an /l/ to remind beginners not to pronounce a true *l*.

Ex.: ཕལ་/phä̲:/ "wool", ཁལ་ཆེན་པོ་/kha̲: chēnpo/ "important", ཕལ་ཡུལ་/phä̲:yü:/ "Nepal" (lit. "Wool country"). These same words may also be pronounced respectively: phä̲l "wool", kha̲l chēnpo "important", phä̲lyül "Nepal"

• /lh/ is pronounced as an aspirated voiceless lateral [l̥h].

—[l̥h] appears *only at the beginning of words*. The normal *l* is pronounced with a strong aspiration:

Ex.: ལྷ་/lhā/ "divinity", ལྷོ་/lhō/ "south", ལྷོད་ལྷོད་/lhōlö'/ "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.: ཧཱམ་པ་/hāmpa/ "brutal, insolent, barbarous", ཧཱ་ལས་/hā la̲'/ "to be amazed", ཧཱ་ཁོ་/hā kho̲/ "to understand", ཧོན་ཐོར་/hōn thōr/ "to be astonished", ཧཱ་ཅང་/hācang/ "excessively".

• /m/ is pronounced as a nasal bilabial [m].

—It occurs *at the beginning and end of words and of internal syllables.*[200]

---

200. In certain rare cases the aspirated voiceless form [hm̥] 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 [ŋhø?] "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", སྨན་/mān/ "medicine", ཐམ་པ་/thāmpa/ "multiple of ten", ལམ་ཁ་/lam̲ka'/ "road", ཕ་ལམ་/phālam/ "diamond", མར་/mar̲/ "butter", མི་/mi̲/ "man", རོགས་རམ་/ro̲kram/ "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.: ནང་པ་/na̲ngpa/ "Buddhist", ནུས་པ་/nu̲pa/ "courage, strength", ག་འདྲས་ཟེ་/kha̲nträs/ "how", དོན་དགཱ་/thö̲nta'/ "meaning", དོ་སྣང་/tho̲nang/ "interest", སྣུམ་/nūm/ "oil", ནམ་མཁའ་/nāmka/ "sky", ནད་པ་/nä̲pa/ "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.: སྟོན་པ་/tōnpa/ "teacher, guide" is often pronounced: tōmpa, རིན་པོ་ཆེ་/ri̲npo chē/: ri̲mpo chē "precious one, term of address for high-ranking incarnate lamas", ཕྱིན་པ་རེད་/chīn-pare'/: chīm-pare'[201] "(he) went" སྤྱིན་སྐྱ་ /pīnkya'/: pīñkya' "sibling, relative", དགུན་ཀ་/ku̲nka/: ku̲ngka "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་/lä̲n/ "reply", གདན་/tä̲n/ "cushion", རྟེན་/tēn/ "support", བོན་/pho̲n/ "the Bön religion", བདུན་/tu̲n/ "seven", ཡིན་/yi̲n/ "I am"

• /ny/ is pronounced as a palatal nasal [ñ]. It appears *at the beginning of a word or a syllable.*

Ex.: ཉ་/nya̲/ "fish", ཉུང་ཉུང་/nyu̲ngnyung/ "few", ཉམས་སྐྱོང་/nya̲mnyong/ "experience", སྙིང་/nyīng/ "heart", ཉོན་མོངས་/nyo̲nmong/ "negative emotions", ཉམས་ལེན་/nya̲mlen/ "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: /könpa/ is almost always pronounced [gompa], 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 [gompa] is now so widely used that the word has come to acquire two pronunciations, a more "correct" /kö̲npa/ and a vernacular /ko̲mpa/ (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.: སྔ་པོ་/ngāpo/ "soon", ང་/nga̲/ "I", དངུལ་/ngū:/ "silver, money", བཏང་/tāng/ "to send", ལང་/la̲ng/ "to arise", སང་ཉིན་/sāngnyin/ "tomorrow", སྡུག་བསྔལ་/tu̲'ngä:/ "suffering, misery"

• /w/ is prononounced as a bilabial glide [w]. It appears *at the beginning of words* and *at the beginning of internal syllables.*

Ex.: དབང་/wāng/ "power", ངག་དབང་/nga̲'wang/ "power of speech" (personal name), ཟླ་བ་/ta̲wa/ "moon", དྲི་བ་/thri̲wa/ "question", ཝ་མོ་/wa̲mo/ "fox", ཨ་ཕ་/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་/ya̲kpo/ "good", ཡོན་ཏན་/yö̲ntän/ "quality", ས་ཡ་/sāya/ "million", དབྱར་ཁ་/ya̲rka/ "summer", ཡུམ་/yu̲m/ "mother", ཕ་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.: ཁ་/khā/ "mouth", ལྷ་མ་/lāma/ "lama, guru", ཨ་མ་/āma/ "mother", རྩམ་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་པ་རེད་/yong-pare'/ is pronounced [j õ ŋ b ə r e ʔ].

• /ä/ is pronounced as a half-open front vowel [ɛ] (corresponding to the *ai* of English *pair*)

Ex. : རས་/ra̲'/ "cotton cloth", ལས་/la̲'/ "karma", འབྲས་/tra̲'/ "rice", ཉལ་/nya̲:/ "to sleep", གསལ་པོ་/sä̲: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་/re̲'/ "to be", ཉེ་པོ་/nye̲po/ "near", མེ་/me̲/ "fire", སེལ་/sē:/ "to clear, remove"

It is also pronounced [ɛ], or *ay* as a closed syllable:

Ex.: སྲིད་ས /lēp/ "to arrive", ཕེབས་/phēp/ "to go, to come" (H), དེང་སང་/the̲ngsang/ "these days"

• /ö/ is pronounced as a half-open front vowel [ø]:

Ex.: ཕོད་/phö̲'/ "Tibet", དངོས་རྣས་/ngō̲nä'/ "really", གསོལ་འདེབས་ /sō̲ntep/ "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་/ö̲'/ "light" is pronounced wö̲'.

• /o/ is pronounced as a half-closed back vowel [o] corresponding to the *o* of English "go":

Ex.: ལོ་/lo̲/ "year", རྡོ་/to̲/ "stone", ལོ་མ་/lo̲ma/ "leaf", ཕ་སོ་/phä̲: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", སོབ་སོབ་/sōpsop/ "soft"

Finally, note that *at the beginning of low-tone words*, the vowel is often preceded by the sound [w]. Thus ནོ་མ་/o̲ma/ "milk" is pronounced wo̲ma. In the same way, ནོག་མ་/o̲'ma/ "younger sibling" is pronounced wo̲'ma.

• /u/ is pronounced as a closed back vowel [u]:

Ex.: ཀླུ་/lū/ "naga (serpent-spirit)", སྐུ་/kū/ "body", སུ་/sū/ "who", རྣུ་མ་/nu̲ma/ "breast"

At the beginning of low-toned words, the vowel is often preceded by the sound [w].

Ex.: ཨུག་པ་/u̲kpa/: wu̲kpa "owl"

• /ü/ is pronounced as a rounded close front vowel [y]:

Ex.: ཕུལ་/phü̲:/ "to give" (h), དུས་ཚོད་/thü̲tsö'/ "time", ས་ཁུལ་/sākü:/ "region"

• /i/ is pronounced as a closed front vowel [i]:

Ex.: མི་/mi̲/ "man", རིགས་/ri̲'/ "sort, kind", རི་/ri̲/ "mountain", ཞི་བདེ་/shi̲te/ "peace", ཞིམ་པོ་/shi̲mpo/ "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), cóntract (noun); recórd (verb), récord (noun); conflíct (verb), cónflict (noun).

CD II • Tr. 19

རྩིས་པ་/tsīpa/ "astrologer, accountant"	རྩིས་པ་/tsī'-pa/ "to count"
བསམ་པ་: /sāmpa/ "thought"	བསམས་པ་ /sām'-pa/ "to think"
རིག་པ་ /rig̲pa/ "knowledge"	རི་བ་ /ri̲'-pa/ "to see, know"
སློབ་པ་ /lāppa/ "teaching"	སློབ་པ་ /lāp-pa/ "to teach, learn"
དཀོད་པ་ /kōpa/ "arrangement, disposition"	དཀོད་པ་ /kō'-pa/ "to arrange, dispose"
ཆད་པ་ /chāpa/ "punishment"	ཆད་པ་ /chā'-pa/ "to punish"
རྟོགས་པ་ /tōkpa/ "awareness, realization"	རྟོག་པ་ /tō'-pa/ "to understand, realize"
ཕྱིན་པ་ /ci̲npa/ "offering"	ཕྱིན་པ་ /ci̲n-pa/ "to offer"
སྐྱུགས་པ་ /kyūkpa/ "vomit"	སྐྱུ་བ་ /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 ཞེ་ས་shesa:, is used for people of superior and equal social standing, and even between friends and married couples. The ordinary register, སྐད་དགྱུས་མ་ kā kyüma, 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་ chą	གསོལ་ཇ་ sōca
water	ཆུ་ chū	ཆབ་ chāp
book	དེབ་ thēp	ཕྱག་དེབ་ chā'tep

For verbs, however, as well as for pronouns, there are several types of honorific.

—སྤྱིར་བཏང་ཞེ་ས་ cirtang shesa — the **"general honorific"** (H),

—ཞེ་ས་མཐོ་པོ་ shesa thōpo — the **"high honorific"** (HH),

—དམའ་ས་བཟུང་བའི་ཞེ་ས་ māsa sungwä: shesa — the **"humilific"** (h),

—ཕྱོགས་གཉིས་ཀྱི་ཞེ་ས་ chō' nyi'-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[202] 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	ཞུས་ shu̲'	འཐུང་ thūng	མཆོད་ chō'
to give	ཕུལ་ phū:	སྤྲད་ trā'	གནང་ nāng
to stay, sit	—	བསྡད་ tä̲'	བཞུགས་ shu̲'
to go	བཅར་ cār	འགྲོ་ tro̲	ཕེབས་ phēp
to speak	བཀའ་མོལ་ཞུས་ kāmö: shu̲'	སྐད་ཅ་བཤད་ kā̄ca 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་ shu̲'tänca'	—
to go	ཆིབས་སྐྱེད་གནང་ chīpkyur nāng	—
to speak	—	བཀའ་མོལ་ཞུས་གནང་ kāmö: shu̲' nāng

Perfect mastery of honorifics is not easy,[203] 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 she̲sa 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: སྐུ་ kū "body", ཕྱག་ chā' "hand", དབུ་ ū "head", སྤྱན་ cā̲n "eyes", ཞལ་ shä̲: "mouth", ཞབས་ sha̲p "leg", ལྕགས་ ca̲' "tongue", ཐུགས་ thū' "mind", བཀའ་ kā "speech", as well as a few prefixes derived from verbs: གསོལ་ sō̲: "to pray", བཞེས་ she̲' "to take", གཉིམ་ si̲m "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: སྐུ་ཁྲག་ kūtra' "blood", སྐུ་སྟོད་ kūtö' "shirt", སྐུ་ཆས་kūcä' "possessions", སྐུ་བརྙན་ kūnyän "statue", སྐུ་མཚོན་ 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 བྱེད་che̲' "to do" *(verbalizer)* and སྦྱིན་trā̄' "to give"

བསྐྱོན་kyō̲n honorific for བརྒྱབ་kya̲p "to do, to make" *(verbalizer)*

བཏང་གནང་tāng nāng honorific for བཏང་tāng "to send" *(verbalizer)*

བཞེས་she̲' honorific for ལེན་le̲n to take, ཟ་sa̲ "to eat", འཐུང་thūng "to drink"

ཞུས་shü̲' humilific for ཟ་sa̲ "to eat", འཐུང་thūng "to drink",ལེན་le̲n "to take", བཤད་shā̄' "to say"

ཕུལ་phǖ: humilific for སྤྲད་trā' "to give"

བཞེངས་shang' honorific for ལངས་lang' "to rise" *(verbalizer)*

Ex.: ལས་ཀ་བྱེད་läka chę' "to work" > ཕྱག་ལས་གནང་chā'lä' nāng(H)
ང་འཐུང་cha thūng "to drink tea" > གསོལ་ཆོག་sō:ca chō' (H) or གསོལ་ཞུས་sō:ca shü' (h)
མེ་བཏང་ mę tāng "to set fire" > ཞུགས་མེ་བཏང་གནང་ shukme tāng nāng (H)
དཔར་བརྒྱབ་ pār kyap "to photograph" > སྐུ་དཔར་བསྐྲུན་ kūpar kyön

In the case of certain simple verbs, the honorific entails a different lexical root.

Ex.: འགྲོ་tro "to go" > ཕེབས་phēp (H), མཐོང་thōng "to see" > གཟིགས་si' (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.: སྐྱིད་པོ་kyīppo "happy, pleasant", ཞིམ་པོ་shimpo "delicious" > སྒྲོ་པོ་trōpo (H)
མཉམ་དུ་nyāmtu "together" > ལྷན་སྐྱེས་lhānkyä' (H)
མྱོག་གས་པོ་kyokpo"fast, quickly" > རྩོལ་པོ་tsö:po (H, rare)

In a few rare cases, the honorific form of the adjective is formed by using a suffix གནང་པོ་ pronounced གནང་ངོ་ nangko.

Ex.: འབོལ་པོ་ "soft". འབོལ་གནང་ངོ་
མཁོ་ཚོད་པོ་ "capable" དབུ་ཚོད་གནང་ངོ་
དབེན་པོ་ "quiet, calm" དབེན་གནང་ངོ་

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 8th to the 13th 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*).[204] 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"),[205] and has tended to prefer calques (loan translations). This process consists of coining neologisms using Tibetan roots conveying the semantic content of compound

---

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་རྒྱས་ sāngkyä'; bodhisattva = བྱང་ཆུབ་སེམས་དཔའ་ chaṅgcup sēmpa; karma = ལས་ lä̲', etc.

Even the names of Hindu divinities have been "translated":

Ex.: "Indra" = བརྒྱ་བྱིན་ kya̲cin; "Brahmā" = ཚངས་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

  པདྨ་pāma (*pad-ma*) "lotus" < *padma*; སེང་ཁེ་sēngke "lion" < *simha*; བྱི་ལ་chīla (*byi-la*) "cat" < *bila* (*prakrit*) < *biDala*; མ་ཎི་maṇi "jewel" < *maNi*; ཙན་དན་tsāntän "sandalwood" < *candana*[206] ; མུ་ཏིག་muṯi' < *muktika*; གུ་རུ་kṳru "master", < *guru;* པོ་ཏི་pōti "volume, book"< *pustika*; པོ་ཏ་ལ་pōtala "Potala Palace"< *pota* "boat", etc.

- From Ancient or Old Chinese

  ཇ་cha̲ "tea" < *jha*[207]; ཐོང་རྩེ་thoṅgtse "money" (archaic)< **dhung-tsi*; ཇོག་རྩེ་cōktse "table" < *coksi* "table" (Mod. Ch. *zhuozi*)

- From Mongolian

  བ་དུར་pha̲tur *ba-dur* "warrior" < *bayatur*; ཐ་མག་thāma' "tobacco" < *thama*, etc.

- From Uighur

  ཐམ་ཀ་thāmka "seal" < *thamya* "mark, label"; དར་thar̲ "silk" < *toryu*; པག་ཤི་pākshi[208] "master" < *bakshi*; ཨེམ་རྩི་ 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 *ʃaj* ("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

གུར་གུམ་ khu̲rkum "saffron" < kurkum; དེབ་ཐེར་ the̲pter "annals, document" < *dɛbtɛr*; ཁོ་ཊ་ kho̲ta "God", "Allah" for Tibetan Muslims < *xoda*.

• From Latin (via Persian)

གེ་སར་khe̲sar (*hero of the Tibetan epic*)[209] < Caesar, *kaisar, tzar*;

• From Arabic

ཨ་རག་ ara' "alcohol" < *ʔarak* "toddy, palm sap"; ཇུ་པ་ chūpa "gown" < *juba* (Turkish) < jabba.[210]

• From Modern Chinese (*putonghua*)

ཏན་ཤི་ tānshi "television" < *dianshi*; གུང་ལེ་ kūngle "kilometer" < *gongli*; ཙེ་དན་ tsētän "audio cassette"< *caidan*; ཀྲུང་གོ་ trūngko "China" < *zhongguo*; གུང་གུང་ཆི་ཏྲེ་ kūngkung chī:tre "bus" < *gonggong qiche*; ཡོ་ཕྱོ་ yo̲:pio: "postage stamp" < *you piao*, etc.

• From English

པཱས་ pās "ticket" < *pass*; ཏི་ཀ་སི་ tīkasi "postage stamp" < *ticket*; པེ་སེ་ཀོབ་ pēsekop "cinema" (obsolete) < *bioscope*; རི་ལི་ ri̲li "train" < *rail*; མོ་ཏ་ mo̲tra "car" < *motor*; པཱས་ pa̲s "bus" < *bus*, etc.

• From Hindi

པུ་ར་ pūra "all" < *pura*; ཅི་ནི་ cīni "sugar" < *cini*; ཀ་རི་ ka̲ri "car" < *ghari*; ཀཱང་ཀ་རིལ་ 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་དཔའ་ changcup 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་ lä' "karma, action" ~ *karma*

སྟོང་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]")

མྱ་ངན་ལས་འདས་པ་ nyangänlä' 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་ཤར་ 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")

སྐྲོག་བརྙན་ lō'nyän "cinema" ~ *dianyin* (*glog* = *dian* "electric", *brnyan* = *yin* "image")

སྐྲོག་གྲང་འཕྲུལ་འཁོར་ lō'lä' thrüngkor "computer" ~ dian nao (*glog* = *dian* "electric" and *klad* = *nao* "brain" + *'phrul 'khor* "machine")

རྡོ་སྣུམ་ tonum "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་ tsampuling "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 སྒྲག་རྟགས་ trāakta' "stamp" (literary), which is also denoted by the words ཏི་ཀ་སི་ tīkasi (< English) and ཡོའུ་ཕིའོ་ yo:pio: (< Chinese). Similarly, སྐྱི་སྐྱོད་རླངས་འཁོར་ cīcö' lāngkor "bus" (literary) is also called གུང་གུང་ཆི་ཏྲེ་ kūngkung chītre (< Chinese) and འབབ་སེ་ pas (< English).

Native neologisms

Some old or new neologisms are purely Tibetan scientific or vernacular inventions. Here are a few examples:

སྐྱགས་རྐྱ་ cākta "bicycle" < "iron horse"; སྐྱགས་བྱ་ cākca "airplane" < "iron bird";

རླུང་འཕྲིན་ lūngtrin "radio" < "air message"; གཟུགས་མཐོང་རླུང་འཕྲིན་ sūktong 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་ལུག་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.[211] 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.[212]

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), གླུ་གཞས་ *glu-gzhas* "song" (song-song).

• Compounds consisting of two synonymous verbs:

འཛིན་བཟུང་ *'dzin-bzung* "capture" (seize – hold), མཇལ་ཕྲད་ *mjal-phrad* "encounter" (meet (H) – meet), གསུང་བཤད་ *gsung-bshad* "speech, discourse" (say (H) – say), འཕེལ་རྒྱས་ *'phel-rgyas* "development" (increase – spread), བཀག་འགོག་ *bkag-'gog* "obstruction" (stop [past] – stop [present]), འཛུག་སྐྲུན་ *'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 Gyurmé (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་རྙིང་ *gsar-rnying* "age" (new-old), སྐྱིད་སྡུག་ *skyid-sdug* "living conditions" (happy-wretched), སྲབ་མཐུག་*srab-mthug* "density" (thin-thick), སྐམ་རློན་ *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་སྡེར་*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་གྲུ་ *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), སྙིང་རུས་ *snying-rus* "endurance" (heart-bone), མིག་ལྤགས་ *mig-lpags* "eyelid" (eye-skin), མེ་མདའ་ *me-mda'* "gun" (fire-arrow), མེ་རོ་ *me-ro* "embers" (fire-corpse), ཆུ་མིག་ *chu-mig* "spring" (water-eye), མིག་ཆུ་ *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 པགས་པ་*pags-(pa)* /pākpa/, when it features as the first syllable, as in པགས་ཞྭ་ /pāksha/ "fur hat", whereas it is written as ལྤགས་*lpags* when it occurs as the second syllable, as in ལུག་ལྤགས་*lug-lpags* /lu̲kpa'/ "sheepskin" or སྟག་ལྤགས་*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་བརྗེ་ *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)

འགྲོ་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), སྲུང་སྐར་ *srung-skar* "satellite" (protect-star)

• Structure: noun (modifier) – verb (modified)

བདག་འཛིན་ *bdag-'dzin* "selfishness" (self-hold), སྐྱོན་བརྗོད་ *skyon-brjod* "criticism" (fault-say), གདན་འདྲེན་ *gdan-'dren* "invitation" (carpet-draw), སེམས་གསོ་ *sems-gso* "consolation" (mind-repair), རྐུབ་བཀྱག་ *rkub-bkyag* "chair" (backside-lift), ཆུ་ཁོལ་ *chu-khol* "boiled water" (water-boil), རྫས་འགྱུར་ *rdzas-'gyur* "chemistry" (object-transform), སྐད་བསྒྱུར་ *skad-bsgyur* "interpreter" (language-transform)

1.4 Postmodifying compounds

• Structure: noun (modified) – adjective (modifier)

གླང་ཆེན་ *glang-chen* "elephant" (bull-big), རྡོ་རིང་ *rdo-ring* "stone pillar, standing stone, *doring*" (stone-long), ངོ་ཚ་ *ngo-tsha* "shame" (face-hot), ཚོགས་ཆེན་ *tshogs-chen* "great assembly" (gathering-big), རྫོགས་ཆེན་ *rdzogs-chen* "path of the great perfection" (perfection-great), བྱ་རྒོད་ *bya-rgod* "vulture" (bird-wild), ལམ་རིམ་ *lam-rim* "graduated path" (path-progressive), བློ་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. ཞིང་འབྲོག་ *zhing-'brog* "nomads and farmers", དགེ་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", ཧ་ལས་ *ha las* "to be surprised", གཉིད་ཁུག་ *gnyid khug* "to fall asleep", ཧོན་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་རྩེ་ *rtsed-mo rtse* "to play", གད་མོ་དགད་ *gad mo dgad* "to laugh", ལྟས་མོ་ལྟ་ *ltas mo tla* "to watch a show", རྐུ་མ་རྐུ་ *rku-ma rku* "to steal", སྐོར་བ་སྐོར་ *skor ba skor* "to circle, circumambulate", དྲི་བ་འདྲི་ *dri ba 'dri* "to ask questions", རྨི་ལམ་རྨི་ *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", སྡུག་པོ་བཏང་ *sdug-po btang* "to abuse", དགའ་པོ་བྱེད་ *dga'-po byed* "to like", ཆུང་ངུ་བཏང་ *chung ru btang* "to reduce", ཆེ་ངུ་བཏང་ *che-ru btang* "to enlarge"

- a noun compound (see section 1 above in this appendix)

  སློབ་སྦྱོང་བྱེད་*slob sbyong byed* "to study", སྒྱུར་བཅོས་བཏང་ *sgyur-bcos btang* "to reform", ཡར་རྒྱས་བཏང་ *yar rgyas btang* "to improve", སེམས་གསོ་བྱེད་*sems gso byed* "to console", གདན་འདྲེན་ཞུ་ *gdan 'dren zhu* "to invite"

• a doubled form (with a verb, an adverb, an adjective or an onomatopeia)

ཇྱོམ་ཇྱོམ་བྱེད་ *kyom-kyom byed* "to stir a liquid", དཀྲུག་དཀྲུག་བཏང་ *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་བཏང་*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་ yi̲n	ཡིན་པས་ yi̲n-pä'	ཡིན་ཏ་ཡིན་པ་ yi̲n/ yin-pa	མི̲ན་ mi̲n	མི̲ན་པས་ mi̲n-pä'
རེད་ re̲'	རེད་པས་ re̲'-pä'	རེད་ rä'	མ་རེད་ ma̲re'	མ་རེད་པས་ ma̲re'-pä'
ཡོད་ yö'	ཡོད་པས་ yö̲'-pä'	ཡོད་ yö̲'	མེད་ me̲'	མེད་པས་ me̲'-pä'
འདུག་ tu̲'	འདུག་གས་ tu̲'-kä'	འདུག་ to̲'	མི་འདུག་ mi̲ntu'	མི་འདུག་གས་ mi̲ntu'-kä'
ཡོད་རེད་ yo̲:re'	ཡོད་རེད་པས་ yo̲:re'-pä'	ཡོད་རེད་ yo̲:re'	ཡོད་མ་རེད་ yo̲:mare'	ཡོད་མ་རེད་པས་ yo̲:mare'-pä'

Table 3: The main auxiliaries

FUTURE		
assertive	V(pres.) + གི་རེད་	-kire'
intentional egophoric	V(pres.) + གི་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.) + གི་ཡོད་རེད་	-kiyo:re'
testimonial	V(pres.) + གི་འདུག་	-kitu'
intentional or habitual egophoric	V(pres.) + གི་ཡོད་	-kiyö'
habitual/ generic assertive	V(pres.) + གི་རེད་	-kire'
PAST (perfective)		
simple perfective		
assertive	V(past) + ཡ་རེད་	-pare'
testimonial	V(past) + སོང་	-song
receptive egophoric	V(past) + བྱུང་	-cung
intentional egophoric	V(past) + ཡ་ཡིན་	-payin
experiential egophoric	V(pres.) + མྱོང་	-nyong
perfect		
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

tense-aspect	egophoric	testimonial	inferential	assertive
future	གི་ཡིན་ kiyin ད་གོས་ ko			གི་རེད་ kire'
present (or imperfective past)	གི་ཡོད་ kiyö'	གི་འདུག་ kitu'		གི་ཡོད་རེད་ kiyo:re'
past *simple perfective*	ཡ་ཡིན་ payin བྱུང་ cung སྐྱོང་ nyong	སོང་ song		ཡ་རེད་ pare'
past *perfect*	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་	གི་ཡིན་པས་ / གས	ག་	གི་མིན་	གི་མིན་པས་
kiyin	kiyin-pä' / kä'	ka	kimän	kimän-pä'
གི་རེད་	གི་རེད་པས་	གི་རེད་	གི་མ་རེད་	གི་མ་རེད་པས་
kire'	kire'-pä'	kirä'	kimare'	kimare'-pä'

present (and imperfective past)

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
གི་ཡོད་	གི་ཡོད་པས་	གི་ཡོད་	གི་མེད་	གི་མེད་པས་
kiyö'	kiyö'-pä'	kiyö'	kime'	kime'
གི་འདུག་ཐིས་	གི་འདུག་གས་	གི་འདུག་	གི་མི་འདུག་	གི་མི་འདུག་གས་
kitu'/ki'	kitu'-kä'	kito'	kimintu'	kimintu'-kä'
གི་ཡོད་རེད་	གི་ཡོད་རེད་པས་	གི་ཡོད་རེད་	གི་ཡོད་མ་རེད་	གི་ཡོད་མ་རེད་པས་
kiyo:re'	kiyo:re'-pä'	kiyo:rä'	kiyo:mare'	kiyo:mare'-pä'

past (perfective)

affirmative	interrogative (without pronouns)	interrogative (with pronouns)	negative	negative interrogative
ད་ཡིན་	པས་	ད་	མ་ + V	མ་ + V+པས་
payin	pä'	pa	ma+V	ma+V+pä'
བྱུང་	བྱུང་དས་	བྱུང་	མ་བྱུང་	མ་བྱུང་དས་
cung	cung-ngä'	cung	macung	macung-ngä'
སོང་	སོང་དས་	སོང་	མ་སོང་	མ་སོང་དས་
song	song-ngä'	song	masong	masong-ngä'
ད་རེད་	ད་རེད་པས་	ད་རེད་	མ་ + V+ད་རེད་	མ་ + V+ད་རེད་པས
pare'	pare'-pä'	parä'	ma+V+pare'	ma+V+pare'-pä'
ཡོད་	ཡོད་པས་	ཡོད་	མེད་	མེད་པས་
yö'	yö'-pä'	yö'	me'	me'-pä'
བཞག་ /འདུག་	འདུག་གས་	འདུག་	མི་འདུག་	མི་འདུག་གས་
sha'/tu'	tu'-kä'	to'	mintu'	mintu'-kä'
ཡོད་རེད་	ཡོད་རེད་པས་	ཡོད་རེད་	ཡོད་མ་རེད་	ཡོད་མ་རེད་པས་
yo:re'	yo:re'-pä'	yo:rä'	yo:mare'	yo:mare'-pä'

Table 6: Copulas and auxiliaries of probability

Copulas (positive doubt)			
essential copulas		existential copulas	
ཡིན་པ་འདུ་	yi̲npatra	ཡོད་པ་འདུ་	yö̲patra
ཡིན་ཀི་རེད་	yi̲nkire'	ཡོད་ཀི་རེད་	yö̲kire'
མིན་འགྲོ་	mä̲ntro	མེད་འགྲོ་	me̲tro
ཡིན་ས་རེད་	yi̲nsare'	ཡོད་ས་རེད་	yö̲sare'
མངོག་ཁ་ཡོ་རེད་	nto̲kkapo re'	མངོག་ཁ་ཡོ་འདུག་	nto̲kkapo tu̲'
Copulas (negative doubt)			
essential copulas		existential copulas	
ཡིན་འགྲོ་	yi̲ntro	ཡོད་འགྲོ་	yö̲tro
ཨ་ཡིན་	āyin	ཨ་ཡོད་	āyö'
The main auxiliaries of probability			
Present-future			
V(pres.)	+	གི་ཡིན་པ་འདུ་	-kiyinpatra
V(pres.)	+	གི་ཡིན་ཀི་རེད་	-kiyinkire'
V(pres.)	+	གི་ཡོད་འགྲོ་	-kiyötro
V(pres.)	+	གི་མེད་འགྲོ་	-kimetro
V(past)	+	པ་ཡོད་	-payö'
V(past)	+	པ་འདུག་	-patu'
V(pres.)	+	གི་ཡོད་པ་འདུ་	-kiyöpatra
V(pres.)	+	གི་ཡོད་ཀི་རེད་	-kiyökire'
Past (perfective)			
V(past)	+	པ་འདུ་	-patra
V(past)	+	ཡོད་ཀི་རེད་	-yökire'
V(past)	+	ཡོད་པ་འདུ་	-yöpatra
V(past)	+	པ་ཡིན་ཀི་རེད་	-payinkire'
V(past)	+	ཡོད་ས་རེད་	-yösare'

Table 7: Case markers

• absolutive	གཞུང་	shu̲ng	"the government"
• agentive	གཞུང་གིས་	shu̲ng-ki'	"(by) the government"
• ablative	གཞུང་ནས་	shu̲ng-nä'	"from the government"
• oblique	གཞུང་ལ་	shu̲ng-la	"to/ in the government"
• genitive	གཞུང་གི་	shu̲ng-ki	"of the government"
• associative	གཞུང་དང་	shu̲ng-tang	"with the government"
• absolutive	དཀེ་ཁན་	ke̲kän	"the teacher"
• agentive	དཀེ་ཁན་གྱིས་	ke̲kän-ki'	"(by) the teacher"
• ablative	དཀེ་ཁན་ནས་	ke̲kän-nä'	"from the teacher"
• oblique	དཀེ་ཁན་ལ་	ke̲kän-la	"to the teacher"
• genitive	དཀེ་ཁན་གྱི་	ke̲kän-ki	"of the teacher"
• associative	དཀེ་ཁན་དང་	ke̲kän-tang	"with the teacher"
• absolutive	རྒྱལ་ཁབ་	kyä̲:kap	"the State"
• agentive	རྒྱལ་ཁབ་ཀྱིས	kyä̲:kap-ki'	"(by) the State"
• ablative	རྒྱལ་ཁབ་ནས་	kyä̲:kap-nä'	"from the State"
• oblique	རྒྱལ་ཁབ་ལ་	kyä̲:kap-la	"to/ in the State"
• genitive	རྒྱལ་ཁབ་ཀྱི་	kyä̲:kap-ki	"of the State"
• associative	རྒྱལ་ཁབ་དང་	kyä̲:kap-tang	"with the State"
• absolutive	ཉི་མ་	nyi̲ma	"the sun"
• agentive	ཉི་མས	nyi̲mä'	"(by) the sun"
• ablative	ཉི་མ་ནས་	nyi̲ma-nä'	"from the sun"
• oblique	ཉི་མར་	nyi̲mar	"to/ in the sun"
• genitive	ཉི་མའི་	nyi̲mä:	"of the sun"
• associative	ཉི་མ་དང་	nyi̲ma-tang	"with the sun"

Table 8: The cases

Agentive གིས་ *gis*	**Ablative** ནས་ལས་ *nas/las*	**Absolutive** Ø	**Oblique** ལ་ར་ན་དུ་ *la/r/na/du*	**Genitive** གི་ *gi*	**Associative** དང་ *dang*
Case functions					
agent sensorial experiencer	spatial or temporal origin *nas/*las*[213]	single participant (subject of an intransitive verb)	destination, beneficiary, owner *la/r*	noun complement "of"	prepositional complement "against, with"
instrument/ cause/manner	comparison "more than" *las / *pa-s*	patient (object of a transitive verb)	goal finality *la/ *r /*du*		
comparison "more than" **pa-s*	selection "among" **las /nas*	affective experiencer (subject of an affective verb)	localization *la/ r /*du/ *na*		
adverbial suffix *gis*	adverbial suffix *nas*	duration	*transformation of the object ("into") *la/ r /du*		
emphasis/ focus on the agent	instrument/ manner *nas*		*categorisation of an entity (as, inasmuch as) *la/ r/ du*		
	agent *nas*		Adverbial suffix *r/ du*		
			emphasis/ focus on the patient *la*		
connective functions					
*causal subordinate *(pa)-s*	causal subordinate *nas*	*coordination (parataxis)	conditional subordinate *na*	relative "who, which" *(pa)-'i / gi*	coordinating conjunction "and"
*subordinate of anteriority * *(pa)-s*	subordinate of anteriority *nas*		purposive subordinate *(yag)-la/ *du/ *pa-r*	nominal clause "that-clause"	temporal subordinate "as soon as"
*coordination *(pa)-s*	subordinate of simultaneity **las/ nas*		* subordinate of simultaneity *la/ pa-r/ (pa)na*	connects the verb and the auxiliary (to the imperfective)	imperative or injunctive marker
	coordination *nas*		*coordination *la*	*adversative conjunction "but"	exclamation
	"rather than" *las*		*connects the verb and the auxiliary V+*(pa)-r* + aux.		
			exclamation *la*		

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

cases/ suffixes	ག་ *– g*	ང་ *– ng*	ད་ *– d*	ན་ *– n*	བ་ *– b*	མ་ *– m*	འ་ *– ‘a*	ར་ *– r*	ལ་ *– l*	ས་ *– s*	Ø	*da drag*
Oblique case *la-don*	ཏུ་ *tu*	དུ་ *du*	དུ་ *du*	དུ་ *du*	ཏུ་ *tu*	དུ་ *du*	ར་ *r*	དུ་ *du*	དུ་ *du*	སུ་ *su*	ར་ *r*	ཏུ་ *tu*
Genitive case *‘brel-sgra*	གི་ *gi*	གི་ *gi*	ཀྱི་ *kyi*	གྱི་ *gyi*	ཀྱི་ *kyi*	གྱི་ *gyi*	འི་ *‘i*	གྱི་ *gyi*	གྱི་ *gyi*	ཀྱི་ *kyi*	འི་ *‘i*	ཀྱི་ *kyi*
Agentive case *byed-sgra*	གིས་ *gis*	གིས་ *gis*	ཀྱིས་ *kyis*	གྱིས་ *gyis*	ཀྱིས་ *kyis*	གྱིས་ *gyis*	ས་ *s*	གྱིས་ *gyis*	གྱིས་ *gyis*	ཀྱིས་ *kyis*	ས་ *s*	ཀྱིས་ *kyis*
Adjunctive-adversative conjunction *rgyan-sdud*	ཀྱང་ *kyang*	ཡང་ *yang*	ཀྱང་ *kyang*	ཡང་ *yang*	ཀྱང་ *kyang*	ཡང་ *yang*	ཡང་ *yang*	ཡང་ *yang*	ཡང་ *yang*	ཀྱང་ *kyang*	ཡང་ *yang*	ཀྱང་ *kyang*
Adjunctive-explicative conjunction *lhag-bcas*	སྟེ་ *ste*	སྟེ་ *ste*	དེ་ *de*	ཏེ་ *te*	སྟེ་ *ste*	སྟེ་ *ste*	སྟེ་ *ste*	ཏེ་ *te*	ཏེ་ *te*	ཏེ་ *te*	སྟེ་ *ste*	ཏེ་ *te*
Imperfective suffix	གིན་ *gin*	གིན་ *gin*	ཀྱིན་ *kyin*	གྱིན་ *gyin*	ཀྱིན་ *kyin*	གྱིན་ *gyin*	ཡིན་ *yin*	གྱིན་ *gyin*	གྱིན་ *gyin*	ཀྱིན་ *kyin*	ཡིན་ *yin*	ཀྱིན་ *kyin*
Adjunctive conjunction *cing*	ཅིང་ *cing*	ཞིང་ *zhing*	ཅིང་ *cing*	ཞིང་ *zhing*	ཅིང་ *cing*	ཞིང་ *zhing*	ཞིང་ *zhing*	ཞིང་ *zhing*	ཞིང་ *zhing*	ཤིང་ *shing*	ཞིང་ *zhing*	ཅིང་ *cing*
End of quotation *ces*	ཅེས་ *ces*	ཞེས་ *zhes*	ཅེས་ *ces*	ཞེས་ *zhes*	ཅེས་ *ces*	ཞེས་ *zhes*	ཞེས་ *zhes*	ཞེས་ *zhes*	ཞེས་ *zhes*	ཞེས་ *zhes*	ཞེས་ *zhes*	ཅེས་ *ces*
Indefinite article	ཅིག་ *cig*	ཞིག་ *zhig*	ཅིག་ *cig*	ཞིག་ *zhig*	ཅིག་ *cig*	ཞིག་ *zhig*	ཞིག་ *zhig*	ཞིག་ *zhig*	ཞིག་ *zhig*	ཤིག་ *zhig*	ཞིག་ *zhig*	ཅིག་ *cig*
Disjunctive and interrogative conjunction	གམ་ *gam*	ངམ་ *ngam*	དམ་ *dam*	ནམ་ *nam*	བམ་ *bam*	མམ་ *mam*	འམ་ *‘am*	རམ་ *ram*	ལམ་ *lam*	སམ་ *sam*	འམ་ *‘am*	ཏམ་ *tam*
Final particle *rdzogs-tshig*	གོ་ *go*	ངོ་ *ngo*	དོ་ *do*	ནོ་ *no*	བོ་ *bo*	མོ་ *mo*	འོ་ *‘o*	རོ་ *ro*	ལོ་ *lo*	སོ་ *so*	འོ *‘o*	ཏོ *to*
Nominalizer *pa / ba*	པ་ *pa*	བ་ *ba*	པ་ *pa*	པ་ *pa*	པ་ *pa*	པ་ *pa*	བ་ *ba*	བ་ *ba*	བ་ *ba*	པ་ *pa*	བ་ *ba*	པ་ *pa*

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-**md**o > āmto "Amdo province", rgya-**mtsh**o > kya̲tso / kya̲mtso "ocean",
sku-**md**un > kūntün "(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.: dm**ag**-mi > mā'mi "soldier" (instead of makmi), gs**ar**-'gyur > sā:ngkyur "news" (instead of sarngkyur), st**ag** > tā' "tiger" (instead of tāk)

The dash after certain combinations means that this pronunciation is used only after another syllable.

Ex.: kh**ams**-pa > khāmpa "inhabitant of Kham", khr**ims**-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 *ka* ཀྭ *kwa* དཀ *dka* བཀ *bka* རྐ *rka*	kā, -ka
ལྐ *lka* སྐ *ska* བསྐ *brka* བསྐ *bska*	kā, -ka
ཀྱ *kya* དཀྱ *dkya* བཀྱ *bkya* རྐྱ *rkya*	kyā, -kya
སྐྱ *skya* བསྐྱ *bskya* བརྐྱ *brkya*	kyā, -kya
ཀྲ *kra* དཀྲ *dkra* བཀྲ *bkra* བསྐྲ *bskra* ཏ *Ta*	trā, -tra
པྲ *pra* སྤྲ *spra* དཔྲ *dpra*	trā, -tra
སྐླ *kla* → ལ *la*	
• ཁ *kha* ཁྭ *khwa*	khā, -ka
མཁ *mkha* འཁ *'kha*	khā, -Nka
ཁྱ *khya*	khyā, -kya
མཁྱ *mkhya* འཁྱ *'khya*	khyā, -Nkya
ཁྲ *khra* ཕྲ *phra*	thrā, -tra
མཁྲ *mkhra* འཁྲ *'khra* འཕྲ *'phra*	thrā, -Ntra
• ག *ga*	kha̲, -ka
གྲ *rga* དགའ *dga* བགའ *bga'* སྒ *sga* བསྒ *brga* བསྒ *bsga*	ka̲, -ka
འགའ *'ga'* མགའ *mga'* ལྒ *lga*	ka̲, -Nka
ཀྱ *gya*	khya̲, -kya
རྒྱ *rgya* དགྱ *dgya* བགྱ *bgya* བརྒྱ *brgya* བསྒྱ *bsgya*	kya̲, -Nkya
འགྱ *'gya* མགྱ *mgya*	kya̲, -Nkya
གྲ *gra* གྲྭ *grwa* དྲ *dra* བྲ *bra*	thra̲, -tra
སྒྲ *sgra* དགྲ *dgra* བགྲ *bgra* བསྒྲ *bsgra* སྦྲ *sbra* ད *Da*	tra̲, -tra
འགྲ *'gra* མགྲ *mgra* འབྲ *'bra* འདྲ *'dra*	tra̲, -Ntra
གླ *gla* → ལ *la*	

- ང་ *nga* — nga̲, -nga
  དངའ་ *dnga'* སྨའ་ *mnga'* — ngā, -nga
  རྔ་ *rnga* བརྔ་ *brnga* བསྔ་ *bsnga,* ལྔ་ *lnga* སྔ་ *snga* — ngā, -nga

- ཅ་ *ca* གཅའ་ *gca'* བཅའ་ *bca'* ལྕ་ *lca* དཔྱ་ *dpya* སྤྱ་ *spya* — cā, -ca

- ཆ་ *cha* ཕྱ་ *phya* — chā, -ca
  མཆའ་ *mcha'* འཆའ་ *'cha'* འཕྱའ་ *'phya'* — chā, -nca

- ཇ་ *ja* བྱ་ *bya* — cha̲, -ca
  རྗ་ *rja* བརྗ་ *brja* སྦྱ་ *sbya* — ca̲, -ca
  འཇའ་ *'ja'* མཇའ་ *mja'* ལྕ་ *lja* འབྱ་ *'bya* — ca̲, -nca

- ཉ་ *nya* ཉྭ་ *nywa,* སྨ་ *mya* — nya̲, -nya
  རྙ་ *rnya* སྙ་ *snya* བརྙ་ *brnya* བསྙ་ *bsnya* — nyā, -nya
  དམྱ་ *dmya* རྨྱ་ *rmya* སྨྱ་ *smya* མཉ་ *mnya* གཉའ་ *gnya'* — nyā, -nya

- ཏ་ *ta* གཏའ་ *gta'* བཏའ་ *bta'* རྟ་ *rta* སྟ་ *sta* བརྟ་ *brta* བསྟ་ *bsta* — tā, -ta
  ལྟ་ *lta,* བལྟ་ *blta* — tā, -nta

- ཐ་ *tha* — thā, -ta
  མཐ་ *mtha* འཐ་ *'tha* — thā, -nta

- ད་ *da* དྭ་ *dwa* — tha̲, -ta
  རྡ་ *rda* གདའ་ *gda'* བདའ་ *bda'* སྡ་ *sda* བརྡ་ *brda* བསྡ་ *bsda* — ta̲, -ta
  མདའ་ *mda'* ལྡ་ *lda* འདའ་ *'da'* བལྡ་ *blda* ཟླ་ *zla* བཟླ་ *bzla* — ta̲, -nta
  དྲ་ *dra* → གྲ་ *gra*

- ན་ *na* — na̲, -na
  རྣ་ *rna* གནའ་ *gna'* བནའ་ *bna'* སྣ་ *sna* བརྣ་ *brna* — nā, -na
  བསྣ་ *bsna* སྣྲ་ *snra* མནའ་ *mna'* — nā, -na

- པ་ *pa* སྤ་ *spa* ལྤ་ *lpa* དཔའ་ *dpa* — pā, -pa
  ཕྱ་ *pya* → ཅ་ *ca,* ཕྲ་ *pra* → ཀྲ་ *kra*

- ཕ་ *pha* — phā, -pa
  འཕའ་ *'pha* — phā, -npa
  ཕྱ་ *phya* → ཆ་ *cha,* ཕྲ་ *phra* → ཁྲ་ *khra*

- བ་ *ba* — phạ, -wa
  ཟ་ *rba* སྦ་ *sba* — pạ, -pa
  འབའ་ *'ba'* སྦ་ *lba* — pạ, -ɴpa
  བྱ་ *bya* → ཇ་ *ja*, ཟ་ *bra* → གྲ་ *gra*, སྦ་ *bla* → ལ་ *la*
  དབྲ་ *dbra* → ར་ *ra*, དབའ་ *dba* → ཝ་ *wa*, དབྱ་ *dbya* → ཡ་ *ya*

- མ་ *ma* — mạ
  སྨ་ *rma* སྨ་ *sma* དམའ་ *dma* སྨྲ *smra* — mā
  སྨྱ་ *mya* → ཉ་ *nya*

- ཙ་ *tsa* གཙ་ *gtsa* བཙ་ *btsa* ཙྲ་ *rtsa* སྩ་ *stsa* བཙྲ་ *brtsa* བསྩ་ *bstsa* ཚྭ་ *rtswa* — tsā, -tsa

- ཚ་ *tsha* ཚྭ་ *tshwa* — tshā, -tsa
  མཚ་ *mtsha* འཚ་ *'tsha* — tshā, -ɴtsa

- ཛ་ *dza* — tshạ, -tsa
  ཛྲ་ *rdza* བཛྲ་ *brdza* — tsạ, -tsa
  འཛའ་ *'dza'* མཛའ་ *mdza'* — tsạ, -ɴtsa

- ཝ་ *wa* — wạ, -wa
  དབའ་ *dba'* — wā, -wa

- ཞ་ *zha* གཞ་ *gzha* བཞ་ *bzha* ཞྭ་ *zhwa* — sha, -sha

- ཟ་ *za* གཟ་ *gza* བཟ་ *bza* — sạ, -sa
  ཟླ་ *zla* → ད་ *da*

- འ་ *'a* — ạ, -a

- ཡ་ *ya* — yạ, -ya
  གཡ་ *g.ya* དབྱ་ *dbya'* — yā, -ya

- ར་ *ra* — rạ,-ra
  དབྲ་ *dbra'* — rā, -ra
  ཧྲ་ *hra* — rhā, -ra
  ཟླ་ *rla* → ལ་ *la*

- ལ་ *la* ལྭ་ *lwa* — lạ, -la
  ཟླ་ *rla* སྐ་ *kla* བསྐ་ *bkla* སྒ་ *gla* སྦ་ *bla* སྙ་ *sla* བསྙ་ *bsla* — lā, -la
  ལྷ་ *lha* — lhā, -la

- ཤ་ *sha* ཤྭ་ *shwa* གཤད་ *gsha'* བཤད་ *bsha'* — shā, -sha

- ས་ *sa* གསར་ *gsa'* བསད་ *bsa'* — sā, -sa
  སྲ་ *sra* བསྲ་ *bsra* — sā, -sa
  སླ་ *sla* → ལ་ *la*

- ཧ་ *ha* ཧྭ་ *hwa* — hā, -ha
  ལྷ་ *lha* → ལ་ *la*, ཧྲ་ *hra* → ར་ *ra*
  ཧྱ་ *hya* # — hyā
  ཕྱ་ *hpha* # — fā

- ཨ་ *a* — ā

Syllable rhyme

ཨ་ *a*	a		
ཨག་ *ag*	ak (a')	ཨགས་ *ags*	ak (a')
ཨབ་ *ab*	ap	ཨབས་ *abs*	ap
ཨང་ *ang*	ang	ཨངས་ *angs*	ang', ang-
ཨམ་ *am*	am	ཨམས *ams*	am', am-
ཨན་ *an*	än	ཨད་ *ad*	ä', ä-
ཨས་ *as*	ä', ä-	ཨའེ་ *a'e* #	ae
ཨར་ *ar*	ar (a:)	ཨལ་ *al*	ä:
ཨའོ་ *a'o* #	ao	ཨའུ་ *a'u*	au
ཨཱ་ *a:* #	a:	ཨའི་ *a'i*	ä:

ཨི་ *i*	i		
ཨིག་ *ig*	ik (i')	ཨིགས་ *igs*	ik (i')
ཨིབ་ *ib*	ip	ཨིབས་ *ibs*	ip
ཨིང་ *ing*	ing	ཨིངས་ *ings*	ing', ing-
ཨིམ་ *im*	im	ཨིམས་ *ims*	im', im-
ཨིན་ *in*	in	ཨིར་ *ir*	ir (i:)
ཨིལ་ *il*	i:	ཨིད་ *id*	i'; i-
ཨིས་ *is*	i', i-	ཨིའུ་ *i'u*	iu
ཨིའི་ *i'i*	i:		

ཨུ་ *u*	u		
ཨུག་ *ug*	uk (u')	ཨུགས་ *ugs*	uk (u')
ཨུབ་ *ub*	up	ཨུབས་ *ubs*	up
ཨུང་ *ung*	ung	ཨུངས་ *ungs*	ung', ung-
ཨུམ་ *um*	um	ཨུམས་ *ums*	um', um-
ཨུན་ *un*	ün	ཨུལ་ *ul*	ü:
ཨུར་ *ur*	ur (u:)	ཨུད་ *ud*	ü', ü-
ཨུས་ *us*	ü', ü-	ཨུའོ་ *u'o #*	uo
ཨུའི་ *u'i*	ü:		

ཨེ་ *e*	e		
ཨེག་ *eg*	ek (e')	ཨེགས་ *egs*	ek (e')
ཨེབ་ *eb*	ep	ཨེབས་ *ebs*	ep
ཨེང་ *eng*	eng	ཨེངས་ *engs*	eng', eng-
ཨེམ་ *em*	em	ཨེམས་ *ems*	em', em-
ཨེན་ *en*	en	ཨེར་ *er*	er (e:)
ཨེལ་ *el*	e:	ཨེའུ་ *e'u*	eu
ཨེའོ་ *e'o #*	eo	ཨེའི་ *e'i*	e:
ཨེད་ *ed*	e', e-	ཨེས་ *es*	e', e-

ཨོ་ *o*	o		
ཨོག་ *og*	ok (o')	ཨོགས་ *ogs*	ok (o')
ཨོབ་ *ob*	op	ཨོབས་ *obs*	op
ཨོང་ *ong*	ong	ཨོངས་ *ongs*	ong'
ཨོམ་ *om*	om	ཨོམས་ *oms*	om', om-
ཨོལ་ *ol*	ö:	ཨོན་ *on*	ön
ཨོར་ *or*	or (o:)	ཨོད་ *od*	ö', ö-
ཨོས་ *os*	ö', ö-	ཨོའུ་ *o'u*	ou
ཨོའི་ *o'i*	ö:	ཨོའོ་ *o'o #*	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 *ka*	ཁ *kha*	ག *ga*	ང *nga*
ཅ *ca* > cha	ཆ *cha*	ཇ *ja*	ཉ *nya*
ཏ *ta*	ཐ *tha*	ད *da*	ན *na*
པ *pa*	ཕ *pha*	བ *ba*	མ *ma*
ཙ *tsa*	ཚ *tsha*	ཛ *dza*	ཝ *wa*
ཞ *zha*	ཟ *za*	འ *'a* > a	ཡ *ya*
ར *ra*	ལ *la*	ཤ *sha*	ས *sa*
ཧ *ha*	ཨ *a*		

The four vowels

ི *i*	ུ *u*	ེ *e*	ོ *o*

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**-s**kya-pa** > Sakyapa, b**lo-bzang** > Lobzang,
r**nying-ma-pa** > Nyingmapa, r**do-rje** > Dorje, d**ge-lugs-pa** > Gelugpa,
g**zhis-ka**-r**tse** > 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.: b**cu** > chu, l**ce** > che, **rin-chen** b**zang-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.

al → äl, ol → öl, ul → 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-**b**s**t**an** > Thubtän, **'jam-dpal-**db**yangs** > Jampälyang, b**ka'-**r**gyud-pa** > Kagyüpa, **s**r**ong-**b**tsan sgam-po** > Songtsän Gampo, b**s**od-**nam**s > Sönam, bs**tan-'dzin** > Tändzin, **mi-la-ra**s**-pa** > Milaräpa.

3) The suffixes *g* and *b* on the end of a word are devoiced and marked as k and p.

Ex.: d**ge-leg**s > Gelek, **kha-**b**tag**s > khatak, b**ka'-shag** > kashak, **thab**s > 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, d**pa'-bo** > pawo.

5) The initial consonant clusters *py, phy* and *by* are pronounced respectively ch, ch and j.

Ex.: s**pyan-ra**s-g**zig** > Chänräzik, s**byin-**b**dag**> 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.: s**grol-ma** > Drölma, r**ten-'brel** > tendrel, **'bra**s**-spung**s > Dräpung, **'phrin-la**s > 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.: db**ang** > wang, db**ral** > ral, db**yar-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.: d**ga'-ldan** > Gandän, d**ge-'dun** > Gendün, **a-mdo** > Amdo, r**ta-mgrin** > Tamdrin. r**gyal-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, d**pa(l)-ldan** > Pändän, d**pa(l)-'bar** > Pämbar, **ri(g)-'dzin** > Rindzin, s**kya(b)-'gro** > kyamdro.

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, s**bra-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 treaties 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,[214] 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), ཏུ་ *du* (or its variants), ར་ *la* (or its variants), ནས་ *nas,* ལས་ *las,* དང་ *dang,* གི་ *gi* (or its variants)

• the quantifiers: དག་ *dag,* ཚོ *tsho,* རྣམས་ *rnams,* ཏོག་ཅོག་ *to-cog* (or its variants), ཙམ་ *tsam,* ཞིག་ *zhig*

• the topicalizer ནི་ *ni*

• the statement particle འོ་ *'o* (or its variants)

---

214. This is true for all types of Literary Tibetan: Classical or Modern, religious or lay.

• the alternative and question particle འམ་ *'am* (or its variants)

• the adjunctive and adversative particle ཡང་ *yang* (or its variants)

• the nominalizers: པ་ *pa* (or *ba),* མཁན་ *mkhan,* ཅན་ *can,* ལྡན་ *ldan,* རྒྱུ་ *rgyu,* སྟངས་ *stangs,* ཚུལ་ *tshul,* ཁུལ་ *khul,* མི་ *mi,* འཕྲོ་ *'phro*

• the connective particles: སྟེ་ *ste,* ཞིང་ *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 ཡང་ *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་སྤུ་ལྡང་བའི་དད་པ་གཡོ་ནུས།

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:

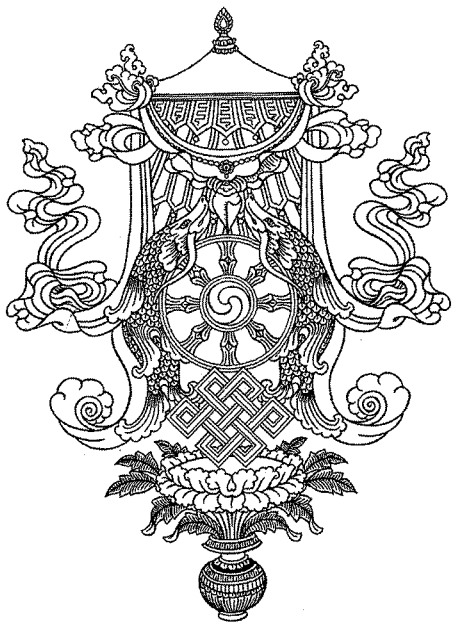
རྒྱ་མཚོ་མཐོང་བ་ན་ ཁྲོན་པའི་ སྦལ་བ་བརྒྱལ་ནས་ མགོ་གས་ཏེ་ ཤི་སྐད།

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.[215]

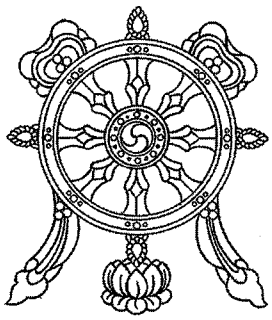


བཀྲ་ཤིས་རྟགས་བརྒྱད། trāshi' tā' kyä'
(Skt.: *aṣṭamaṅgala*).

The Eight Auspicious Signs.

---

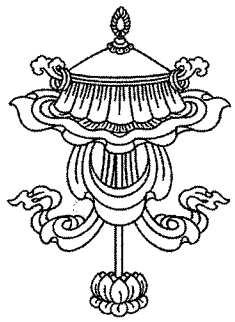
215. Although a number of these signs are originally derived from the Indian tradition, the interpretations offered here are primarily Tibetan. Symbols may often have more than one interpretation, even within Tibet. For more information see: Robert Beer, *Encyclopedia of Tibetan Symbols and Motifs* (London: Serindia, 1999); Dagyab 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

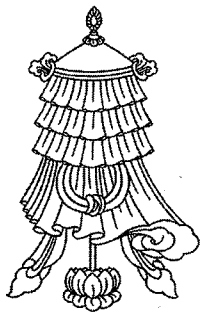
The wheel represents the teaching or the spread of the Dharma, or the pacification of living beings by the Dharma. The eight spokes represent the Noble Eightfold Path. More generally, the wheel stands for royal power.



གདུགས་ tu̲' (Skt.: *chattra*)

The parasol

It reduces the pain resulting from the heat of negative emotions.



རྒྱལ་མཚན། kyä̲ntsän (Skt.: *dhvaja*)

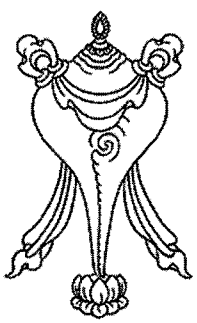
The victory banner

It stands for victory over demons and heretics, and represents the flag of perfect knowledge.

པ་ད། pātra or དཔལ་བེའུ། pälpiu (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་འཁྱིལ། thùngyäkyi: (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.

བུམ་པ། phu̲mpa (Skt.: *kalaśa*)

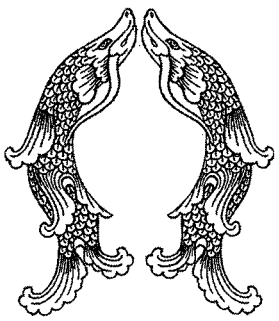
The vase

It contains the essence of knowledge and of pure merit, and represents the fulfilment of wishes.

པདྨ། 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། sērnya (Skt.: *suvarṇamatsya*)

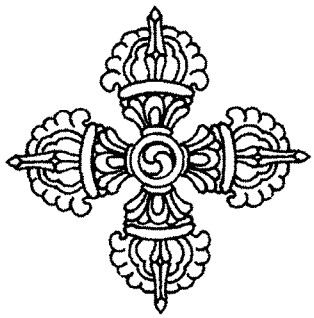
The (two) golden fish

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། to̲rce (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.



དོར་རྗེ་རྣམ་གྲངས། tǫrce kyātram (Skt.: *viýśvavajra*)

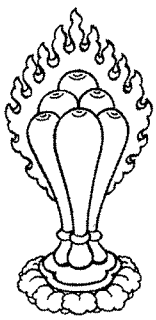
The "double vajra" or "crossed vajra"

It symbolizes realization linked to the four types of worldly activity. The crossed vajra also represents the seal of the secret or of eternity.

དྲིལ་བུ། thrilpu (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.



ནོར་བུ་མེ་འབར། nōrpu mempar (Skt.: *cintamaṇi*)

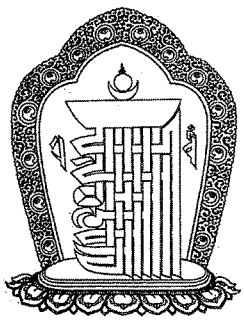
The blazing jewel or *norbu membar*

Also known as the wish-fulfilling gem.

དཀྱའ་འཁྱིལ། kakyi:

The *gakyil*

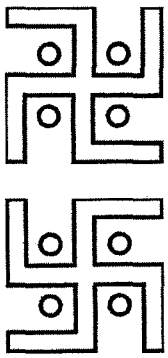
This jewel represents the combination of happiness and joy.



རྣམ་བཅུ་དབང་རྫོགས། nāmcu wāngtän

The ten letters of the Kālacakra mantra

Namchu wangdän is the symbol of the Kālacakra, the wheel of time, and represents the Kālacakra mantra comprising ten superimposed letters.



ཡུངས་དྲུང་། yūngtrung

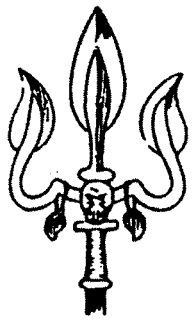
The swastika

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 yúngtrung is not Sanskritic, and the symbol is therefore not assimilated to the Indian swastika.

འདོད་ཡོན་ལྔ། tōyön ngā

The objects of the five senses

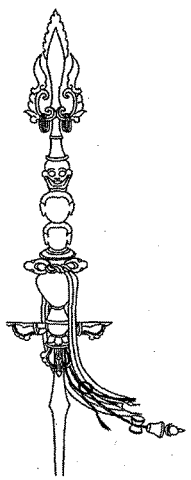
These are: the mirror, the lute, the conch filled with water, the fruit and the silk scarf. Each represents a sensual pleasure. They may be united in a single compilation, as here, or displayed separately.



རྩེ་གསུམ། tsēsum (Skt.: *triśula*)

The trident

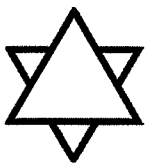
This symbol is generally to be seen on monastery roofs and as an attribute of certain divinities. It represents the three jewels: the Buddha, the Dharma and the Sangha.



ཁ་ཏམ་ཀ khātramka (Skt.: *khatvanga*)

The khatamka

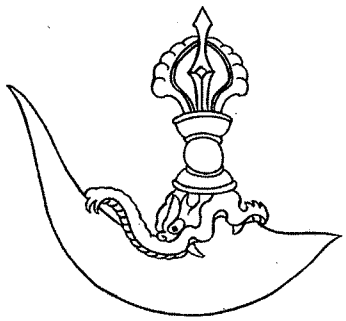
This trident or magic sceptre, usually adorned with a string of skulls, is the attribute of certain divinities. It destroys the three poisons: ignorance, hatred and lust, or else stands for the divinity's consort.



ཆོས་འབྱུང་བསྡོལ་མ། chöncung nölma

Symbol of the dākinī

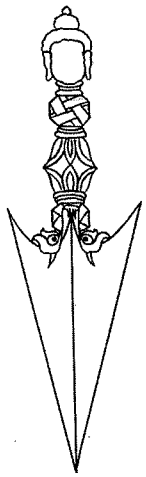
The three angles of the two triangles represent respectively:
— non-adherence to subject and object, and ultimately emptiness;
— being concept-free and therefore unqualifiable;
— non-attachment to the five aggregates, and hence freedom from desires.



ཐྲི་གུག thriku' (Skt.: *kartika*)

The crescent knife, an attribute of the dākinī

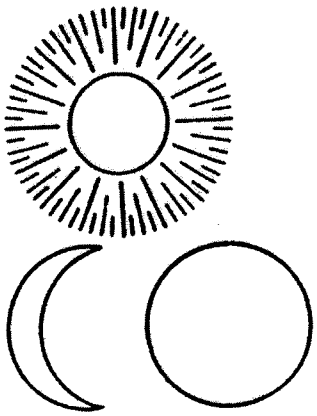
This symbol represent wisdom, which cuts through the ego.



ཕུར་པ། phūrpa (Skt.: *vajrakilaya*)

The stake of male wrathful divinities

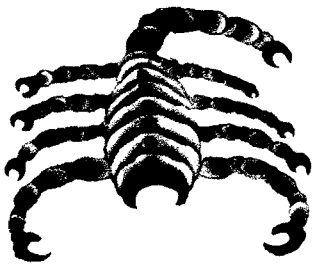
Sometimes referred to as a dagger, it represents the destruction of all conceptualization and of the notion that phenomena have an intrinsic reality. During certain rituals this stake is thrust into an effigy representing demonic forces in order to subdue them.



ཉི་མ། nyima ཟླ་བ། tawa

Sun and moon

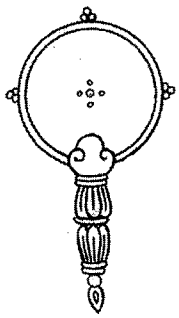
These are often displayed on doors of houses in nearly all Tibetan villages, as well as on flags. They represent abundance (associated with the stars) and happiness. The buddhas and gods are often seated on a solar and/or lunar disk, in which case the latter represent the union of wisdom, the female principle (the sun and the red color) and the means or compassion corresponding to the male principle (the moon and the white color).



དཔྱ་བ་རྩ་ཙ་ tikparatsa *or* དཔྱ་བ་རྩ་ཎ་ tikparanya'

The scorpion

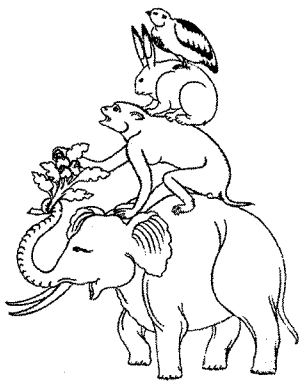
The scorpion often figures on the walls of Tibetan village houses. It is believed to repel evil spirits and to eliminate obstacles.



མེ་ལོང་ melong (Skt.: *ādarśa*)

The mirror

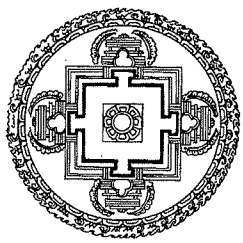
This is an important symbol, especially in the school of the Great Perfection (Dzogchen). Representing the mind in which all phenomena are reflected, the mirror is associated with wisdom.



མཐུན་པ་སྤུན་བཞི་ thünpa pün shi

The four brothers in harmony

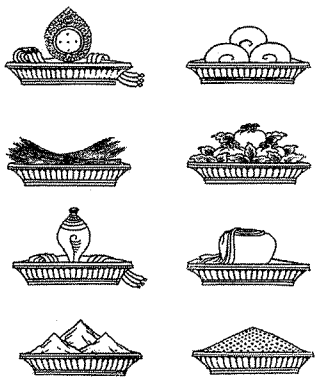
The drawing portrays an elephant, a monkey, a rabbit and a bird. They signify friendship and cooperation, as well as a proper moral and virtuous attitude.



དཀྱིལ་འཁོར་ kyinkor (Skt.: *mandala*)

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་རྩས་བརྒྱད་ trashi tsä' kyä'

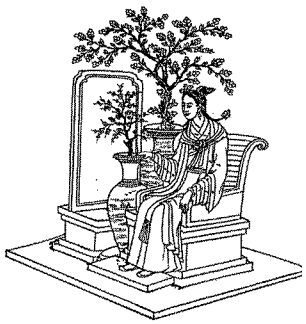
The eight auspicious materials

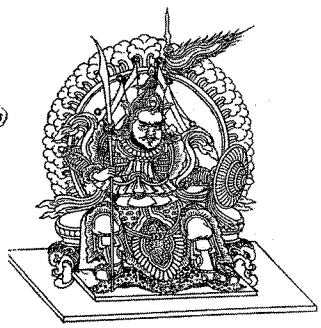
The mirror, yoghurt, the durwa grass (Panicum dactylon), the wood apple (Aegle marmelos), the clockwise-spiralling conch, ghiwang pigment (bezoard), vermilion powder and grains of white mustard.

རྒྱལ་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་རྟ་ 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: སྟག་ tā' "tiger", འབྲུག་ tru' "dragon", བྱ་ཁྱུང་ cha̲kyung "garuda (mythic eagle)" and སེང་ཁྲི་ 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 Lesson10)

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་བོད་རྒྱུན་མཁོའི་ཚིག་མཛོད་ཆུང་ངུ།

A

a short while ago	དུ་གཅིག།
a, an	ཅིག (ཞིག་ ཤིག་) L
abandon, leave, to	བཞག
able, to be	ཐུབ།
about, approximately	ཙམ།
above all	ལྷག་པར་དུ།
abundant, copious	རྒྱས་པོ།
accent	)-གདངས་
accept, agree, to	ཁས་ལེན་ + བྱེད།
accident	རྒྱུན་དན།
accountant, astrologer	རྩིས་པ།
accuse unjustly, to	མ་ཉེས་པ་གཡོགས་ + བྱེད།
accuse, to	ནག་ཉེས་+ བཙུགས།
act, deed	ལས་ཀ། བྱ་བ། L
act, do, to	བྱེད། 1, 3 བྱས། 2
act, to (theatre)	འཁྲབ།
actor	འཁྲབ་མཁན།
acupuncture	གསེར་ཁབ།
address	ཁ་བྱང་། ཞལ་བྱང་། H
administration	འཛིན་སྐྱོང་།
advise, to	བསྟབ་བྱ་ + རྒྱག
advise, to	བཀའ་སློབ་ + གནང་། H
aeroplane	གནམ་གྲུ།
affection (to show)	བྱམས་པོ་ + བྱེད།
affectionate	བྱམས་པོ།
Africa	ཨ་ཧྲི་ཀ།
after	རྗེས་ལ། གཞུག་ལ།
age	ལོ། དགུང་ལོ། H
agree, arrange, to	འཐུག
agreement, harmony	མཐུན་སྒྲིལ།
agriculture	ཞིང་ལས། སོ་ནམ།
Ah! I see!	ཨ་ལའི།
aim, goal	དམིགས་ཡུལ།
air	རླུང་
airport	གནམ་གྲུ་འབབ་ཐང་།
alcohol (distilled)	ཨ་རག བཞེས་རག H
alive, living	གསོན་པོ།
all day	ཉི་མ་ཉིན་གང་།
all three	གསུམ་ཀ།
all	ཚང་མ། སྤང་ག
alone	གཅིག་པུ། སྐུ་རྩྭང་། H
already	དུ་ཕྱ་ནས།
also	ཡའི། ཡང་། L
altar	མཆོད་རྟེན།
altitude sickness	ལ་དུག
altitude	མཐོ་ཚད།
altogether	སྤྱི་མ་བས།
aluminum container	ཀ་ཡང་།
always	རྟག་པར།
amazed, to be	ཀ་ལས། ཡ་མཚན་+ སྐྱེ།
amazing! (that's)	དེ་ད་དང་རེད།
ambassador	གཞུང་ཚབ།
amber	སྤོས་ཤེལ།
Amdo	ཨ་མདོ།
America, American	ཨ་མེ་རི་ཀ།
American	ཨ་མེ་རི་ཀ་བ།
among	ནང་ནས།
analyse, to	བརྟག་དཔྱད་+ བྱེད།
and	དང་།
anger someone, to	ཁོང་ཁྲོ་ + བསྐང་།
anger	ཁོང་ཁྲོ།
angry, to get	ཆྭང་ + ལང་།
angry, to get	སྐུ་རྩྭང་ + བཞེངས། H
angry, to get	ཚོག་ས་+ ཟ། ཁོང་ཁྲོ་ + ལང་།
animal	དུད་འགྲོ། སེམས་ཅན།
annihilate, to	མེད་པ་ + བཟོ།
ant	ཙོག་མ།
antelope	གཅོད།
apart from that	དེ་མིན་པ།
apple	ཀུ་ཤུ། བཞེས་ཤུ། H
apricot	མདའ་རིས་ཁམ་བུ།
April	ཐྱི་རྨ་བཞི་པ།
Arabia, Arab	ཨ་རབ།
argali, wild sheep	གཅན།

aristocrat, noble སྤྲུ་དཀག
arithmetic, mathematics ཨང་རྩིས།
arm ལག་ དབྲ།
army དམག་སྡེདས།
army camp དམག་སྐར།
around, about གཡས་གཡོན།
arrive late, to རྗེས་ལུས་ + ཐེབས།
arrive on time, to རྗེས་ཟིན།
arrive, reach, to སྐྱེབས།
arrow མདའ།
art སྒྱུ་རྩལ།
article ཚེད་རྫོམ།
Asia ཨིར་ སྤྱིང་ ।
ask, to བཀའ་འདྲི་ + ཞུས། h
ask, to བཀའ་འདྲི་ + གནང་། H
ask, to སྐད་ཆ་ + དྲིས།
asleep, to fall གཉིད་ཁྲག མནལ་ཁྲག H
assembly hall འདུ་ཁང་།
assembly ཚོགས་ཆེན།
at home ནང་ལ།
at the home of, near རུ་ལ།
attach, tie, to བཏགས།
August སྤྱི་ཟླ་བརྒྱད་པ།
aunt (maternal) ཟུང་མོ།
aunt (paternal) ཨ་ནེ།
author རྩོམ་ པ་པོ།
autumn, fall སྐོན་ཀ།

B

back རྦལ་པ། སྐུ་སྐྱོད། H
backside, rump རྩྭ་པ།
bad, wicked སྡུག་ཆགས། དན་པ།
bag ཁུག་མ། ཐྱེ་ཐང་།
ball སྦུ་ལེ།
balloon སྒང་ལྡུག
bamboo སྨྱུག་མ།
banana ཀེ་ར།
bandit དག་པ།
bank དངུལ་ཁང་།
bar, pub ཚང་ཁང་།
barber, hairdresser སྐྲ་བཞད་ཁང་།
barley ནས།
base, foundation གཞི།
basket སྐྱེ་ པོ།
bathe, wash oneself, to གཟུགས་པོ་ + བཀྲུས།
bathe, wash oneself, to སྐྲ་གཟུགས་ + བསིལ། H
bathroom, washroom ཁྲུས་ཁང་།
battery སྐྱོག་རྡུས།
be about to, to འགྱོའོ། གྱབས། L
be, to རེད། ཡིན།
bean གྲན་མ། སྦན་མ། L
bear, black དོམ།
bear, brown དྲེད་མོང་།
beard རྒྱ།
bearded རྒྱ་བོ།
beat, to བརྡུངས། གཏུས།
beautiful woman མཛེས་མ།
because, since ཙོང་།
because, since གཅེ་རེད་ཟེར་ན།
become, to ཚགས།
bed ཉལ་ཁྲི། གཟིམ་ཁྲི། H
bedroom ཉལ་ཁང་། གཟིམ་ཁང་། H
bee སྦང་ཆེ་བུ།
beef སྨད་ཤ།
beer སྦྱི་རན།
before, in the past གནའ་སྦ་མོ།
before, preceding སྔན་མ། སྔོན་མ། L
beggar སྤྱང་གོ སྤྱང་པོ། L
begin (sth.), to འགོ་བཙུགས།
begin (sth.), to དབུ་བཙུགས། H
begin, to འགོ་ཚུགས།
begin, to ཚུགས།
behind རྒྱབ།
behind, rear རྒྱབ་ལོགས།
Beijing པེ་ཅིན།
believe ཡིད་ ཆེས་ + བྱེད།

bellows སྦྱིད་པ། སྦྱད་པ། L
belly པོ་བ།
belong, to ཁོངས་གཏོགས།
belt རྐེ་རགས།
bharal, blue sheep གནའ་བ།
Bharkor བར་སྐོར།
Bhutan འབྲུག་ཡུལ།
Bhutanese འབྲུག་པ།
bicycle རྐང་གཤིལ། རྐང་འཁོར། L
big ཆེན་པོ།
binoculars རྒྱང་མེལ།
biography (of a saint) རྣམ་ཐར།
bird བྱི་ཏྲ། བྱ།
birthday སྐྱེས་སྐར། འཁྲུངས་སྐར། H
birthplace སྐྱེ་སས། འཁྲུངས་ཡུལ། H
bite, to པོ་ + རྒྱག
bitter ཁ་ཉིག
black ནག་པོ།
blacksmith མཁན་བ།
blanket, cover ཉལ་གཅན། གམ་བར་ལི།
blood pressure ཁྲག་ཞེད།
blood ཁྲག སྐྱུ་ཁྲག H
blow, to ལྡ་ + རྒྱག
blue, green (grass) སྔོན་པོ།
boat གྲུ་གཟིངས།
Bodhgaya རྡོ་རྗེ་གདན།
bodhisattva བྱང་ཆུབ་སེམས་དཔའ།
body གཟུགས་པོ།
body སྐུ་གཟུགས། H
body-cutter སྐོ་བས་ལྷན།
boil, to འཁོལ།
boil, to (cause to) བསྐོལ།
Bön (religion) བོན།
bon appétit! ཞལ་ཡག་མཉེས་པོ་གནང་ཞོ
bone རུས་ཁོག
Bönpo བོན་པོ།
book (Western style) དེབ། ཕྱག་དེབ། H
book, exercise འབྲི་དེབ།
book, Tibetan pecha དཔེ་ཚ། ཕྱག་དཔེ། H
bookshop དཔེ་དེབ་ཚོང་ཁང་།
boot ལྷམ་ཞོ་ ཞབས་ཕྱགས། H
border, limit མཐའ།
bored, to be ཉོད།
born, to be སྐྱེ། འཁྲུངས། H
borrow, to གཡར།
both གཉིས་ཀ།
bottle ཞེལ་དམ།
bottom's up, cheers ! ཞབས་དག
boundary ས་མཚམས།
bowl (wooden) པོར་པ།
box སྒམ།
boyfriend, girlfriend དགའ་ཅོག
branch ཡལ་ག
brass རག
brave སྤྲོ་ཁོག་ཆེན་པོ།
bread with meat stuffing ཤ་བག་ལེབ།
bread བག་ལེབ། བཟེས་བག H
break down, to སྐྱོན་ + ཤོར།
break, be broken, to ཆག
break, to བཅག
breakdown སྐྱོན།
breast ནུ་མ།
breath ཕུ།
breath དབུགས་རླུང་།
breathe, to དབུགས་ + བཏང་།
bride, daughter-in-law མཆའ་མ། བག་མ།
bridge ཟམ་པ།
bring back, to ཕྱིར་ལྡེར།
bring: *see lead*
broadcast, transmit, to འཕྲིན་སྐྱེལ།
bronze ཁྲ།
bronze (high-quality) ཛི།
brother, older ཇོ་ཇོག རྗེ་ལགས། H
brother, younger ཤེག་ མ། ཨོ་ལགས། H
brown རྒྱ་སྐྱ་
Buddha Śākyamuni ཤཱཀྱ་ཐུབ་པ།
Buddha སངས་རྒྱས།

Buddhism ནང་པའི་ཆོས།
Buddhism, Mahayāna ཐེག་པ་ཆེན་པོ།
Buddhism, Hinayāna ཐེག་པ་ཆུང་ངུ།
Buddhism, Vajrayāna རྡོ་རྗེ་ཐེག་པ།
Buddhist ནང་པ།
Burma, Myanmar འབའ་མ།
burn, to ཚོག
burn, to (cause to) མེ་ཀྱག་ + བཏང་།
burn, to (cause to) མེ་སྲེག + བཏང་། L
bus, coach སྐྱེ་སྐྱོད་ཆངས་འཁོར།
business, to do ཚོང་ + རྒྱག
business, trade ཁྲི་ཚོང་།
busy, occupied བྱེལ་བ་ཚ་པོ།
but ཡིན་ནའི། ཡིན་ན་ཡང་། L
butter མར། གསོལ་མར། H
butter lamp མར་མེ། མཆོད་མེ། H
butterfly ཕྱེ་མ་ཤེལ།
build (house) to རྒྱག 1 བརྒྱབ། 2 རྒྱོབ། 3
buy, to གཟིགས། H
buy, to ཉོ། 1 ཉོས། 2, 3

C

calculate, to རྩིས་རྒྱག
call someone, to གསུང་ + གནང་། H
call someone, to སྐད་ + བཏང་།
called, to be ཟེར། ཞུ། H
calm སྐྱོད་སྐྱོད།
calm, to be སྐྱོད་སྐྱོད་ + བྱེད།
camera པར་ཆས།
capital city རྒྱལ་ས།
capital, investment མ་རྩ།
capitalism མ་རྩའི་རིང་ལུགས།
car ཆངས་འཁོར། L
car མོ་ཊ། ཤེབས་རྟེ། H
care (medical) སྨན་བཅོས།
careful, to be གཟབ་གཟབ་ + བྱེད།
carpenter ཤིང་བཟོ་བ།
carpet, floor rug ས་གདན།
carry, to ཁྱེར། བསྐལས།
carry, to བཀྱག
cast, throw གཡུགས།
cat ཞི་མི། བྱི་ལ། L
catch, hold, to ཟིམ། ཟིན། L
cause རྒྱེན། རྒྱུ།
cell (monastic) ཕག
cemetery དུར་ ཁྲོད།
centre, middle དཀྱིལ། དབུས།
century དུས་རབས།
ceremony མཛད་སྒོ།
certain, some ཁ་ཤས།
certainly གཏན་གཏན།
certainly ཡིན་དཡིན།
certainly, really, exactly དཀ་རང་།
chain (iron) ལྕགས་ཐག
chair གྲུབ་གྲག ཁབས་གྲག H
chang, Tibetan beer ཚང་། མཆོད་ཚང་། H
change (money) དངུལ་ སིལ་ མ།
change, alteration འགྱུར་ཚྭག
change, exchange, to བརྗེས། བརྗེས་པོ་རྒྱག
change, to སྒྱུར།
chapel, shrine མཆོད་ཁང་།
character, temperament གཤིས་ཀ།
chase, pursue རྗེས་ འདེད་ + བཏང་ ।
cheap, inexpensive གོང་ཁེ་པོ།
cheat, deceive, to མགོ་སྐོར་ + བཏང་།
cheek འགྲམ་པ།
cheers! bottoms up! ཁབས་དག
cheese ཕྱུར་བ། ཁིབ་ཕྱུར། H
chemist's shop སྨན་ ཚོང་ ཁང་ ।
chemistry རྩས་འགྱུར།
cheque དངུལ་འཛིན།
chest བང་ཁོག བྱང་ཁོག L
chicken བྱ།
child ཤྲུ་གུ ཨ་ཕྱ། H བྱུ་གུ L
chili ལེ་བན། ལྷགས་སྦོད་། h
China (P.R.C.) རྒྱ་ནག
Chinese (spoken) རྒྱ་སྐད།

Chinese (written) རྒྱ་ཡིག
choose, to གདམ་ག་ + རྒྱག
chopstick ཁ་ཤེ།
Christian ཡེ་ཤུ།
churn for tea མདོང་མོ། གསོལ་མདོང་། H
cigarette, tobacco ཌ་མག བཞེས་ཌག H
cinema སྐྱེག་བརྙན།
circuit སྐོར་ར། སྐོར་བ། L
circuit, to make a སྐོར་ར་ + རྒྱག
circumambulate, to སྐོར་ར་ + རྒྱག
Civilization, culture རིག་གཞུང་།
class, course འཛིན་གྲྭ།
classroom སློབ་ཁང་།
clean གཙང་མ།
clear གཙང་མ། གསལ་པོ།
clear, bright གསལ་པོ།
clear, to གཙང་མ་བཟོ།
clever, smart སྤྱང་པོ།
climb, to འཛེགས། འཛེགས། L
clock, watch ཆུ་ཚོད། ཐུག་ཚོད།
close (door), to གཟིམ་སྒོ་ + བསྒྲིན། H
close (door), to སྒོ་ + རྒྱག
close (objects), to ཁ་ + རྒྱག ཁ་ + བསྒྲིན། H
cloth (cotton) རས་ཆ།
clothing དྲྭ་སྒོག ན་བཟའ། H
cloud སྤྲིན་པ།
coat ཀོ་ར། ཕྱུ་པ།
coffee ཁ་ཕེ།
coincide, fall, to འཕེལ།
cold གྲང་མོ།
cold, flu ཆམ་པ།
cold, to catch ཆམ་པ་ + རྒྱག
cold, to catch མཉལ་ཆམ་ + བཞེས། H
cold, to feel འབྲུག སྐྱ་བསིལ། H
collect, save, to བསགས།
collect, to སྡུག
college (of monastery) གྲྭ་ཚང་།
colour ཚོན་མདོག ཁ་མདོག

comb one's hair, to སྐྲུག་ཤས་ + རྒྱག
come in! ཡར་མོག ཡར་ཕེབས། H
come, to ཕེབས། H
come, to ཡོང་། 1, 2 མོག 3
commemorate, to དྲན་གསོ་ + བྱེད།
commemoration, memorial དྲན་གསོ།
common, ordinary ཐུན་མོང་གི
Communism གྲུང་ཁྲན་དིང་ལུགས།
Communist Party གྲུང་ཁྲན་ཏང་།
companion རོགས་པ།
compare, to བསྡུར།
compassion སྙིང་རྗེ། ཐུགས་རྗེ། H
competition འགྲན་སྡུར།
complete, accomplish, to གྲུབ།
complicated མགོ་རྩོག་པོ།
computer སྐྱོག་གྲངས་འཕྲུལ་འཁོར།
concerning སྐོར།
conditions ཚ་རྐྱེན།
conflict འགལ་རྩི།
consciousness འདུ་ཤེས།
consider: *see think, to*
construct (house, bridge...) རྒྱག 1 བརྒྱབ། 2 རྐྱོབ། 3
construct (road, object...) བཟོ། 1 བཟོས། 2,3
construct, build, to བཞངས། H བཞེངས། HL
consult, to བསྐྱེན།
continue, to རྒྱ་མཐུད།
convenient, simple སྟབས་བདེ་པོ།
converse, talk, to བཀའ་མོལ་ + ཞུས། h
converse, talk, to བཀའ་མོལ་ + གནང་། H
converse, talk, to སྐད་ཆ་ + བཤད།
cook མ་བྱན།
cook, to བཙོས།
copper ཟངས།
copy, to ཤུས།
coral ཕྱུ་ཏྲ།
corpse, dead body རོ།
correct, to ཞུ་དག་ + བཏང་།
cost, to གནས།
cotton cloth རས་ཆ།

cotton	རས།
cough, to	སྐྱ་ + རྒྱག
count, calculate, to	རྩིས་ + རྒྱག
count, to	གྲངས་ཀ་ + རྒྱག
country, valley	ཡུང་བ།
countryside, village	གྲོང་གསེབ།
courage, bravery	སྙིང་སྟོབ
court, courtyard	སྐར་ར།
court, tribunal	ཁྲིམས་ཁང་།
cousin, brother	སྤུན་སྤྲི། སྤྲི་མཚེད། H
cow	བ་ཕྱུགས།
crag, cliff	བྲག
crane (bird)	བྱ་ཁྲུང་།
create, to	གསར་ར་ གཏོད་ + བྱེད།
criticise, to	སྐྱོན་ བརྗོད་ + བྱེད།
cross a pass, to	ལ་ + རྒྱག
cross, to	བཅད།
crossing	བཞི་མདོ་ཁ།
crossroads	བཞི་མདོ་ཁ།
crude, boorish	ཏམ་པ་ཚ་ཡི།
crudeness, boorishness	ཏམ་པ།
crush, to	རྨིལ།
cry, weep, to	ངུ།
cultivated land	ལོང་ཐ
Cultural Revolution	རིག་གཅས་གསར་བརྗེ།
culture	རིག་གཅས། ཤེས་རིག
cup	དཀར་ཡོལ། ཞལ་དཀར། H
curious, inquisitive	རྩས་གཏོགས་ཚ་ཡི།
curtain	ཁ་ཡོལ།
customs	འགག་སྒོ།
cut, to	བཅད།
cut, to be	ཆད།

D

dairy products	དཀར་ཆུ།
ḍākinī	མཁའ་འགྲོ་མ།
Dalai Lama	ཏ་ལའི་བླ་མ།
Dalai Lama (title)	སྐུ་མདུན།
Dalai Lama (title)	ཡིད་བཞིན་ ནོར་ བུ།
Dalai Lama (title)	རྒྱལ་ བ་རིན་ པོ་ ཆེ།
damage, loss	སྐྱོན། གྱོང་།
damp, wet	རྩུབ་པ།
dance, to	ཞབས་འདྲུ་ + རྒྱག
danger	ཉེན་ཁ།
dare, to	ནུས།
Darjeeling	རྡོ་རྗེ་གླིང་།
date	ཚེས་པ།
daughter, girl	བུ་མོ། སྤུས་མོ། H
day	ཉི་མ། ཉིན། L
day after tomorrow	གནངས་ཉིན་ཀ།
day before yesterday	ཁེ་ཉིན་ཀ།
day	ཉི་མ། ཉིན་གངུ
day, the following	དེའི་ཕང་ཉིན།
deaf	ཨ་མཚོག་ངོན་པ།
debt	བུ་ཤོན།
deceitful	གཡོ་སྒྱུ་ཚ་ཡི།
deceived, to be	མགོ་སྐོར་ + ཐེབས།
December	ཟླ་བ་བཅུ་གཉིས་པ།
decide, to	ཐག་བཅད།
deep	གཏིང་ཟབ་པོ།
deer	ཤ་བ།
defecate, to	སྐྱག་པ་ + བཏང་།
defend a thesis	དམ་བཅའ་+ བཞག
defend, protect, to	སྐྱང་སྐྱོབ་ + བྱེད།
Delhi	ཌེ་ལི།
delicious	ཞིམ་པོ། སྐྱོ་པོ། H
democracy, democratic	དམངས་གཙོ་རིད་ལུགས།
demolish, to	གཏོར།
depend, to	རག་ལས།
desert (sand)	བྱེ་ཐང་།
deserted land	ས་ ཆ་ སྐྱོང་ ཝ།
desire	འདོད་པ།
	ཞུགས་འདོད། H
desire, to feel	འདོད་ཆགས་ + ལང་།
desire, want, to	ཞུགས་འདོད། H
desire, want, to	སྙིང་འདོད།
destroy, demolish	གཏོར་བཤིག་ + རྒྱག

destroy, waste གཀྲིད།
detailed, precise ཞིབ་ཕྲ།
development, progress གོང་འཕེལ།
Dhagpo དྭགས་པོ།
Dharamsala རྒྱ་རམ་ས་ལ།
Dharma ཆོས།
Dharma centre ཆོས་ཚོགས།
dialect ཡུལ་སྐད།
diamond ཌ་ལམ།
dictionary ཚིག་མཛོད།
die, to ཤི། གྲོངས། H
difference ཁྱད་པར།
different མི་འདྲ་བ།
difficult དཀའ་ལས་ཀུན་པོ།
diligent, earnest བཙན་པོ། ཉུར་བརྩོན།
direction ཕྱོགས།
director, leader འགོ་ཁིད། དབུ་ཁིད། H
dirt དྲག་པ། ཏྲག་པ། L
dirty བཙོག་པ།
disappear, to མེད་ པ་ཚགས། ཡལ།
disaster, obstacle གེགས་དབང་།
disciple སློབ་མ།
discipline, rules སྡོམ་ལམ།
disorder, chaos ཟང་ཟིང་།
distance རྒྱང་ཐག
distinguish, to དབྱེ་བ་ + ཕྱེ།
district རྫོང་།
disturb, to ཅ་བསྡུན་པོ་ + བཟོ།
divide, to བགོ་ཤ་རྒྱག
do, act, to བྱེད། 1, 3 བྱས། 2
do, act, to གནང་། H
doctor, physician ཨེམ་ཆི། སྨན་པ།
doctrine, vision ཞྭ་བ།
dog ཁྱི།
doll, puppet ཡ་ལད་ པད་ གོག
domain, property གཞིས་ཀ།
done, to have བཙུག
donkey, ass བོང་ཀུ བོང་བུ། L
door སྒོ། གཟིམ་སྒོ། H
dot, intersyllabic ཚེག
dough of tsampa ཐུག་ས།
down, below གཤམ།
down there མ་གིར།
down, to bring ཕབས།
down, to go བབས།
downwards མར།
Dräpung (monastery) འབྲས་སྤུངས།
drawing རི་མོ།
dream རྨི་ལམ། མནལ་ལམ། H
dream, to རྨི་ལམ་ + བཏང་།
dream, to མནལ་ལམ་ + བཏང་གནང་། H
dress, wear, to གོན།
drink, to འཐུང་། 1 བཏུངས། 2 འཐུངས། 3
drink, to ཁྱེ། 1 ཁྱེས། 2, 3h མཆོད། H
drive (a car), to མོ་ཏ་ + བཏང་།
driver, pilot ཁ་ཤོ་པ།
drop (of liquid) ཐིགས་པ།
drugstore སྨན་ཚོང་ཁང་།
drum རྔ།
drunk, to be རྨ་བཟི།
dry སྐམ་པོ།
dumb, mute སྐྱགས་པ།
during, while ཞུལ་རིང་གར། ཡུན་རིང་། L
dust ཐལ་ལ། ཐལ་བ། L
dwindle, to ཉུང་ ཟུ་འགྲོ

E

each རེ་རེ།
eagle བྱ་སྐག
ear ཨ་མཆོག སྣ་མཆོག H
early སྨོ་པོ།
earring ཨ་ཤོང་།
earth, soil, land ས།
east ཤར།

eastern	ཤར་ཕྱོགས།
easy	ལས་སླ་པོ།
eat (flour), to	འགམས།
eat	ཁ་ལག་ + ཟ།
eat, to	ཟ། 1 བཟས། 2 རྨོ། 3
eat, to	ཞུ། 1 ཞུས། 2, 3 h མཆོད། H
economy, wealth	དབལ་འབྱོར།
edge, end	མཐའ།
educate	སློབ་གསོ་ + བཏང་།
education	སློབ་ གསོ།
effort	འབད་བརྩོན།
effort, to make	འབད་བརྩོན་ + བྱེད།
egg	སྒོང་ང། བཞེས་སྒོང་། H
eight	བརྒྱད།
eighteen	བཅོ་བརྒྱད།
eighty	བརྒྱད་ཅུ།
electricity	གློག
eleven	བཅུ་གཅིག
eliminate, clear	སེལ།
embassy	གཞུང་ཚབ་ཁང་།
emotion (negative)	ཉོན་མོངས།
emperor	གོང་མ།
empty	སྟོང་པ།
enclosure, surrounding wall	ཐྲེགས་རི།
end	མཐའ་མཇུག
end of month	ཟླ་འཇུག
end, be ended, to	གྲོལ། ཚར།
endure, get used to, to	འཚོད།
endure, support, to	སྡུག་བསྔལ་རྒྱག
enemy	དགྲ་བོ།
energy	ནུས་པ།
England, English	དབྱིན་རི།
enough, to be	ལྡང་།
enter, to	འཇུག
entrust, transmit, to	བསྒྲུབ།
envelope	ཡིག་སྒྲོག
equal	སྙོམ་པོ།
era, time	དུས་ སྐབས།
erase, to	སུབ།
erased, to be	ཟུབ།
error	ནོར་འཁྲུལ།
escape, to	བྲོས།
establish, fix, settle	གཏན་འབེབས་ + གནང་།
establish, set up, to	གསར་འཛུགས་ + གནང་།
et cetera	ཅེ་དག སོགས། L
Europe, European	ཡུ་རོ།
evening	དགོང་དག
evening, this	དེ་དགོང་།
ever, never	ནམ་ཡང་།
Everest, Mount	ཇོ་མོ་གླང་མ།
every day	ཉིན་ཞྱོར་རེ་བཞིན།
every year	ལོ་ཞྱོར་རེ་བཞིན།
everywhere	ག་ས་ག་ལ།
exact	ཏག་ཏག
exam, test (oral)	རྩྭག་ཐོུང།
exam, test (written)	ཡིག་ཚད།
exam, to take a written	ཡིག་ཚད་ + བཏང་།
exam, to take an oral	རྩྭག་ཐོུང་ + བྱེད།
examine, to	བཏག་དཔྱད་ + བྱེད།
example	དཔེར་བརྗོད།
example, for	དཔེར་ན།
except, save	མ་གཏོགས།
exception	དམིགས་གསལ།
excrement	སྐྱག་པ།
excuse me!	དགོངས་འགལ་མེད་པ་ཅིག
excuse me!	དགོངས་པ་མ་ཚོམས།
exercise	སྦྱོང་ཚན།
exhibit, to	སྟོན་གཤོམ་ + བྱེད།
exhibition	འཁྲབ་སྟོན།
existence	འཚོ་བ།
expensive, costly	གོང་ཆེན་པོ།
experience	ཉམས་མྱོང་།
expert, skillful	མཁས་པོ།
explain, to	འཁྲིལ་བཤད་ + རྒྱག

express, show, to བསྟན།
expression, appearence ཟློམས་འགྱུར།
exterior, outside ཕྱི་ལོགས།
eye མིག ཐུན། H

F

face གདོང་པა ཞལ་རས། H
factory བཟོ་གྲྭ
faithful (religion) དད་ཅན།
fake, false རྫུས་མ།
fall in love, to སེམས་པ་ + ཤོར།
fall, fall over, to རིལ།
fall, to ཟབ བབས།
fame, glory སྐད་གྲགས།
family མི་ཚང་། ཁྱིམ་ཚང་།
family member ནང་མི།
famous, well known སྐད་གྲགས་ཆེན་པོ།
far, distant ཐག་རིང་པོ།
farmer ཞིང་པ། སོ་ནམ་པ།
farmer ཞིང་པ།
farmer-nomad ས་མ་འབྲོག
fashion དཔེ་གསར།
fast, rapid མགྱོགས་པོ། སྐྱེལ་པོ། H
fat, stout རྒྱགས་པ།
fat, stout ཤ་རྒྱགས་ པ།
father པ་ཕ། པ་ལགས། H
father (of someone else) ཡབ། H
fault སྐྱོན།
fear ཞེད་སྣང་།
fear, be afraid to ཞེད།
February ཟླ་ཟླ་གཉིས་པ།
feel, to ཚོར།
feeling, sensation ཚོར་སྣང་།
female sex མོ་མཚན།
festival, ceremony དུས་ཆེན།
fever ཚ་བ།
few days ago, a ཁ་སང་། ཁ་སེང་། L
few ཉུང་ཉུང་།
field ཞིང་ཁ།

fifteen བཅོ་ལྔ།
fifty ལྔ་བཅུ།
fight, quarrel, to རྩྭ་རེས་ + ཤོར།
fight, quarrel, to རྩྭ་རེས་ + རྩྭ
fight, to འཛིངས།
figure, number ཨང་གྲངས།
fill, be filled, to ཁབས། ཁེངས། L
film སྐོག་བརྙན།
find བརྙེད།
fine (powder, etc.), detailed ཞིབ་ཞིབ།
fine! all right! ཡོད་དེ།
finger མཛུབ་ཀུ། ཕྱག་མཛུབ། H
fingernail སེན་མོ། ཕྱག་སེན། H
finish, to ཚར།
fire མེ། ཞུགས་མེ། H
fire (to break out) མེ་ཤོར།
fire, shoot, to མེ་མདའ་ + རྩྭ
fire, to light མེ་ + བཏང་།
fire, to set མེ་རྩྭ
first དང་པོ ཐོག་མ།
fish ཉ།
fish (dish) ཉ་ཤ།
fish, to ཉ་ཟིན།
five ལྔ
flat ལེབ་ལེབ།
flee, run away བྱོས།
floor, storey ཐོག་ས།
flour རྩྭ་ཞིབ། གསོལ་ཞིབ། H
flour of roasted barley རྩམ་པ། གསོལ་ཞིབ། H
flower མེ་ཏོག
flute ཐྲིང་བྱུ།
fly (insect) སྦང་ནག སྦྲང་ནག L
fly, to འཕུར།
fold, to ལྷེབ་རྐོག་ + རྩྭ
follow, to གཞུག་ལ་ཡོང་།
food ཁ་ལག ཞལ་ལག H
food ཟོས་ཆས།
food, to prepare ཁ་ལག + བཟོ།

foodstuffs	བཟའ་ཚས།
foot, leg	རྐང་པ། ཞབས། h
football	རྐང་སྐྱེད་སྦོ་ལོ།
forehead	དཔལ་སྤྱི། དཔྱལ་སྤྱི། L
foreigner	ཕྱི་རྒྱལ།
forest	ཤིང་ནགས།
forget, to	བརྗེད།
fork	ཀག་དུ།
fortress	མཁར། རྫོང་།
forty	བཞི་བཅུ།
found (institution)	ཕྱག་བཏབ་ + གནང་། H
four	བཞི།
Four [Noble] Truths	བདེན་པ་བཞི།
fourteen	བཅུ་བཞི།
fox	ཁྱ་མོ།
foxfur hat	ཁྱ་ཞྭ
France	ཐྲ་ནས་སི།
free	རང་དབང་ཡོད་པ།
free, let loose, to	གཡེལ།
free, liberate, to	བཅིངས་ བཀྲོལ་ + བཏང་།
freedom, liberty	རང་དབང་།
frequent	ཡང་སེ།
Friday	གཟའ་པ་སངས།
friend	གྲོགས་པོ།
friendly, compatible	མཐུན་པོ།
frog	སྦལ་པ།
front of, in	མདུན།
fruit	ཤིང་ཀུ་ག
fry, to	བརྫོས།
frying pan	ཚལ་སྐྱང་།
full	གང་།
fumigation, to perform	བསང་ + བཏང་།
funds	ཞེབས་རྒྱ
funny	དགོད་བྱེ་པོ།
funny, amusing	བསྐྱེད་ བཞིག་ ཚ་པོ།
funny, comical	དགོད་བྱེ་ པོ།
furniture, item of	འཇོག་ཚས།

G

game, toy	རྩེད་མོ།
Gandän (monastery)	དགའ་ལྡན།
garbage, rubbish	གད་སྙིགས།
gasoline, petrol	རྡོ་སྐྱེམ།
gather, meet, to	འཛོམས།
gather, to	བསྡུ། བསྡུས།
gazelle	རྐོ་བ།
Gelugpa (sect)	དགེ་ལུགས་པ།
generally	སྤྱིར་བཏང་།
generation	མི་རབས།
generator	སྐེམ་སྤྲོག
gentle	འཇམ་པོ།
geography	ས་ཁམས་རིག་པ།
Germany	འཇར་མན།
geshe	དགེ་བཤེས།
get rid of, to	བསྐྱ་གསོག་རྒྱག
gift	ཇན་པ།
gift, to make a	སྐྱེར།
gift, to make a	གསོལ་བས་ + གནང་། H
girlfriend	ཀྲོགས་མོ།
girlfriend, boyfriend	དགའ་ཅོགས།
give, offer, to	སྤྲད། ཕུལ། h གནང་། H
glass (drinking)	སྐྱ་ལ་སེ།
glass (substance)	ཤེལ་སྤྲོ།
glasses, spectacles	མིག་ཤེལ། སྤྲན་ཤེལ། H
glove	ལག་ཤུབས།
go back, return, to	སོག
go out, to	དོན། ཐོན། L
go out, to (of fire)	མེ་ཤི།
go, to	འགྲོ 1 ཕྱིན། 2 རྒྱུགས། 3
go, to	ཞེབས། H ཞེག H
goat	ར།
god, divinity	ལྷ།
goddess	ལྷ་མོ།
gold	གསེར།
good, well	ཡག་པོ།
goodbye (to so. departing)	ག་ལེ་ཞེབས། H
goodbye (to so. staying)	ག་ལེ་བཞུགས། H

goods, items ཆོང་རྫོག
gormo, currency unit སྒོར་མོ།
government གཞུང་། སྲིད་གཞུང་།
gown, chuba སྒྱུ་ཡ།
grain, seed འབྲུ།
granddaughter ཚ་མོ།
grandfather, old man ཁུ་བོ། སྤུ་ལགས། H
grandmother, old lady ཨ་མོ། ཨ་ལགས། H
grandson ཚ་བོ།
grasp, seize འཛུས། 1 བཟུས། 2,3
grass རྩྭ།
grassland རུ་ཐང་།
great temple of Lhasa གཙུག་ལག་ཁང་།
green (dark) ལྗང་ཁུ་།
grey སྐྱ་བོ།
groom, son-in-law མག་པ། སྐྱ་བག H
group ཚོགས་པ།
guardian of temple དགོན་གཉེར།
guerrilla warfare, to wage འཇབ་དམག་ + རྒྱག
guest མགྲོན་པོ། སྐུ་མཛོན། H
gun མེ་མདའ།

H

habit, custom གོམས་གཤིས།
hail ཟེ་རེ།
hail, to ཟེ་ར་ + བཏང་།
hair སྐྲ། དབུ་སྐྲ། H
hairdresser, barber སྐྲ་བཞད་ཁང་།
half ཕྱེད་ཀ།
Han China རྒྱ་ནག
Han Chinese རྒྱ་མི།
hand ལག་པ། ཕྱག H
handsome མཛེས་པོ།
hang, to བཀག
happen, to བྱེད། 1, 3 བྱུས། 2
happiness བདེ་བ། བདེ་སྐྱིད།
happy, content སྐྱིད་པོ།
happy, pleasant སྐྱིད་པོ།
hard, fierce དྲག་པོ།
hard, solid མཁྲེགས་པོ།
མཁྲེགས་པོ། L
hare ཡོས།
harm གནོད།
harm, to གནོད་སྐྱེལ།
harmonious, interesting སྐྱན་པོ།
harvest festival འོང་སྐོར།
harvest སྐོན་ཚོགས
hat ཞྭ་མོ། དབུ་ཞྭ H
have to, to དགོས།
have, to ཡོད། འདུག ཡོད་རེད།
he ཁོ།
he, she ཁོང་། H
head མགོ དབུ། H
headmaster ཆེ་མོ་བ།
heal, get better, to དུག དྭངས། H
health སྐྱ་ཁམས།
འཚོང་བརྒེན།
healthy ཐང་པོ།
heap, pile ཕུང་། ཕུང་གསོགས།
hear, to ཉོ གསན། H
heart (anatomical) སྙིང་། མཁྲལ་སྙིང་ । H
heart (spiritual) སྙིང་། ཐུགས། H
heart disease སྙིང་གི་ན་ཚ།
heat ཚ་བ། དྲོ་བ།
heat, to ཚ་པོ་ + བཟོ།
heater ཐབ།
heavy རྒྱིད་པོ།
heel རྐེད་པ།
height མཐོ་ཚད།
helicopter ཐབ་འཕུར་གནམ་གྲུ།
hello, best wishes བཀྲ་ཤིས་བདེ་ལེགས།
help རོགས་རམ།
help, to ཕྱག་ རོགས་
+ གནང་ । H
help, to རོགས་རམ་ + བྱེད།
hepatitis མཆིན་པའི་ན་ཚ།
herd, flock, pack ཕྲུ།

herder, nomad, drogpa འབྲོག་པ།
here འདིའི། འདིར། L
hesitate, doubt, to ཅི་ཚོམས་ + བྱེད།
hide (of yak); coracle གོ་བ།
hide (oneself), to གབ།
hide, to སྦས།
high མཐོ་པོ། མཐོན་པོ། L
high school: *see school*
hill རི་འབྲིག
hill, mountain རི།
Himalaya ཧི་མ་ལ་ཡ།
Hindi རྒྱ་གར་སྐད།
Hindu ཧིན་དུ། ཧིན་དུ།
history ལོ་རྒྱུས།
hit, hurt oneself, to བརྡབས།
hold, to ཟིམ། ཟིན། L
holiday, vacation གྲུང་སང་། གྲུང་སེང་། L
hollow ཁོག་ སྟོང་ ।
homeland ཞ་ཡུལ།
honest དྲང་པོ།
hope, to རེ་ བ་ + བྱེད།
horrible སྡུག་ཚགས་ཞེ་པོ་ཅིག
horse རྟ། ཆིབས་པ། H
horse race རྟ་རྒྱུག
hospital སྨན་ཁང་།
hot spring ཆུ་ཚན།
hot ཚ་པོ།
hotel མཁྱེན་ཁང་།
hour, watch, clock ཆུ་ཚོད། ཐུག་ཚོད། H
house ཁང་པ། གཟིམ་ཁག H
household དྲྭ་ཚང་།
how are you? སྐུ་དཀྱིལ་གསལ་དྲངས། HH
how are you? སྐུ་གཟུགས་བདེ་པོ། H
how much? how many? གཅི་ཚད། གཅི་ཚོད། L
how? གཅིའི་ཕྱིར།
humble ཁ་མ་ཆུང་།
hundred million དྲྭ་ཐུན།
hundred thousand འབུམ།
hundred བརྒྱ།

hungry, to be གོང་ཁོག་སྐྱོགས།
hungry, to be གསོལ་ལ་བྱོད་
+ བཀྱེས་གནང་། H
hunt, to རི་དྭགས་+བཏང་།
hurry, to མགྱོགས་ པོ་ + བྱེད།
hurt, to ནད་ཚོ་ + བཏང་།
hurt, to སྐྱང་གཞི་
+ བཏང་གནང་། H
hydroelectric plant ཆུ་གཏོག་ཁང་།

I

I ང་།
ice རྒྱགས་པ།
idea བསམ་བློ།
idea, thought བསམ་བློ། དགོངས་པ། H
idiot རྒྱགས་པ།
if, in the event that གལ་སྲིད།
ill, sick ནད་པ།
ill, to be ན། སྐྱང་། H
illness, disease ནད་ཚོ། སྐྱང་གཞི། H
illusion མིག་འཕྲུལ། སྒྱུ་མ།
image, reflection གཟུགས་བརྙན།
imbecile: *see idiot*
imitate, to ལང་མོ་ + བྱེད།
immediately, at once ལམ་སང་། ལམ་སེང་། L
imperialism བཙན་རྒྱལ་དིང་ལུགས།
important གལ་ཆེན་པོ།
impossible ཡིན་སྲིད་ཀྱི་མ་རེད།
impression, feeling ཚོར་ སྣང་། བག་ ཚགས་
in ནང་།
India རྒྱ་གར།
Indian རྒྱ་གར་བ།
indicate, to: *see show*
industry བཟོ་ལས།
influence ཤུགས་རྐྱེན།
injection, to administer ཁབ་ + རྒྱག
ink སྣག་ཚ། ཐུག་སྣག H
innermost part སྙུག
insect, bug འབྲུ།
instant, moment སྐད་ཅིག

instrument (musical)	འབའ་ཚ།
instrument: *see tool*	
intellectual	ཤེས་ཡོན་ཅན།
intelligent	རིག་པ་ཅན།
intelligent, clever	སྤྱང་པོ།
interest, preoccupation	སེམས་ཁྲུབ།
interesting, nice (to hear)	སྙན་པོ།
interior, inside	ནང་ཁོགས།
international	རྒྱལ་སྤྱི།
interpreter	སྐད་སྒྱུར། གསུང་སྒྱུར། H
interpreter: *see translator*	
invent: *see create*	
invite, to	གདན་འདྲེན་ + ཞུས། H
invite, to	སྐད་ + བཀྲ་།
iron	ལྕགས།
island	གླིང་ཕྲན།
Italy	ཨི་ཏ་ལི།

J

jacket, coat	ཀོ་རེ།
January	ཟླ་ཟླ་དང་པོ།
Japan	ཉི་ཧོང་།
jealous	ཨིག་སེར་+ ལང་།
jewel	དཀོན་མཆོག ནོར་བུ།
Jhangthang	བྱང་ཐང་།
Jhokhang	ཇོ་ཁང་།
joint, articulation	ཚོགས་གཞི།
joke, to	བསྟན་ བཤིག་ + བསྒང་།
joke, to; to have fun	རྩེད་མོ་ + རྩེ།
journal, newspaper	ཚགས་པར།
journalist	གསར་འགྱུར་···· འཚོད་མཁན།
joy	དགའ་བ། བདེ་སྐྱིད།
joyful	སྐྱིད་པོ། དགའ་པོ།
judge	ཁྲིམས་དཔོན།
juice, clear soup	ཁུ་བ།
July	ཟླ་ཟླ་བདུན་པ།
jump, to	མཆེམས། མཆོངས། L
June	ཟླ་ཟླ་དྲུག་པ།
Jupiter	ཕུར་བུ།
just to there	ཕར་ཙམ་དུ་གར།

K

Kagyüpa (sect)	བཀའ་བརྒྱུད་པ།
Kalimpong	ཀ་ལིན་ སྤུག
karma	ལས།
Kathmandu	ཡམ་བུ། ཀ་ཏྲ་མན་ཌུ།
Kazakh	ཀ་ས་ཁ་པ།
keep, look after, to	ཉར།
kettle, teapot	ཁཱུག་ཕྱིར།
key	ལྡེ་མིག ལྕག་ལྡེ། H
Kham	ཁམས།
khatak, silk scarf	ཁ་བཏགས། མཇལ་དར། H
kidney	མཁལ་མ།
kill, to	བསད།
kilogramme	སྐྱི་ལོ་གྲ་ མ།
kilometer	སྐྱི་ལེ།
kind, good-hearted	སེམས་བཟང་པོ།
kind, sort	ལྡེ་ཁ།
king	རྒྱལ་པོ།
kiss, to	ཁ་སྐྱེལ།
kitchen	ཐབ་ཚང་། གསོལ་ཐབ། H
kite	བྱ་འཕེར།
kite (bird)	པིང་སྐྱུར་མ།
knee	པུས་མོ།
knife	སྤྱི།
knock	གཞུས། བརྡུངས།
knot	མདུད་པ།
know (someone), to	ངོ་ཤེས། ངོ་མཁྱེན། H ཞུལ་ཚོར། h
know, to	ཤེས། མཁྱེན། H
knowledge, quality	ཡོན་ཏན།
Kongpo	ཀོང་པོ།

L

Ladakh	ལ་དྭགས།
ladder	སྐས་ འཛེགས།
ladle	སྐོམ།
lake	མཚོ།

lama, teacher, master ཟླ་མ།
lamp ཞྭ་མར།
land, earth ས།
Land of Snows, Tibet གངས་ཙྪོངས།
landscape, countryside ཡུལ་ཙྪོངས།
language, speech, sound སྐད།
last མཐའ་མ།
last, to འགོར།
late ཕྱི་ཡོ།
late, to be ཕྱི་ཡོ་བྱེད།
laugh, to གད་མོ་ + བགད།
laugh, to make གད་མོ་ + བསྒངས།
laughing, to burst out གད་མོ་ + ཤོར།
laundry, washing, to do དཀྱ་འཁྱུ་ + རྒྱག
law, rule ཁྲིམས།
lay down (someone), to བསྡལ།
laziness ལེ་ལོ།
lazy ལེ་ལོ་ཅན།
lead (metal) ཞ་ཉེ།
lead, drive འཁྲིད།
lead, drive, to འཁྲིད། འཁྲིད་གནང་། H
leader, chief འགོ་འཁྲིད། དབུ་འཁྲིད། H
leaf ལོ་མ།
learn, to སློབས།
leave, abandon, to ལས། ལུས། L
leave, go out, to ཐོན།
leave, put, place, to བཞག
leave, to take དགོངས་པ་ + ཁྱེ། H
left གཡོན།
leg, foot རྐང་པ། ཞབས། h
legal, judicial ཁྲིམས་འཛིན།
Leh ལེ།
lend, borrow, to གཡར། གཡར་གནང་། H
leopard གཟིག
leprosy མཛེས་ནད།
lesson སློབ་ ཚན།
let go, allow to go, to བཏང་།
let go, drop, to ཤོར།
letter, mail ཡི་གེ ཕྱག་ཏིས། H
level (water or fig.) ཆུ་ཚད།
level, rank, order གོ་རིམ།
Lhasa ལྷ་ས།
Lhokha ལྷོ་ཁ།
library དཔེ་མཛོད་ཁང་།
lick, eat (yogurt), to བཤལ་གས།
lie down, to ཉལ།
lie, falsehood སྐྱག་རྫུན། ཞལ་རྫུན། H
lie, to tell a སྐྱག་རྫུན་ + བཤད།
life མི་ཚེ། སྲོག
lifestyle འཚོ་བ་སྐྱེལ་སྡངས།
light (weight) ཡང་པོ།
light ཟླ་ད།
light, to སྐད།
like ནང་བཞིན།
like, as དེ་འདྲ།
like, to དགའ་པོ། མཉེས་པོ། H
limb རྐང་ལག
line ཐིག
line, lineage, tantra རྒྱུད།
line, queue འབངང་འཕྱོག
འཁྲང་འཕྱོག L
lineage of incarnations སྐུ་ཕྲེང་།
lion སེང་ཁྲི།
lip མཆུ་ཀོ།
liquid ཆུའོ་ཁྱི་རིགས།
list ཐོ། མིང་ཐོ།
listen, to ཉན། གསན། H
lit, to be; to burn འབར།
literature ཆོས་རིག
little more, a ཉུག་ཙི། ཉུག་ཙམ། L
little, a ཉེག་ཙི། ཉོག་ཙམ། L
little, a ཉོག་ཙམ།
little, a; once གཅིག
live, lead a life, to འཚོ།
live, sit, to བསྡད། བཞུགས། H
lively, agitated འཕྲུག་པོ།

liver	མཆིན་པ།
living room, sitting room	ཚོམས་ཆེན།
lodging, hospitality	གནས་ཚང་།
lodging, to find	གནས་ཚང་ + གཡར།
logic	ཚད་མ་རིག་པ།
long	རིང་པོ།
long (time)	ཡུན་རིང་པོ།
look for, to	བཙལ།
look, to	གཟིགས། H
look, to	ལྟ། 1 བལྟས 2 ལྟོས། 3
lose, to	བརླག་ས།
loss, damage	སྐྱོང་།
love	བརྩེ་གདུང་།
love, in: *see fall in love, to*	
love, to	དགའ། མཉེས། H
low	དམའ་པོ།
luck	ལམ་འཕྲོ
lucky	བསོད་བདེ་ཆེན་པོ།
lung disease	སྐྱེ་ནད།
lung	སྐྱེ་བ།
lute, Tibetan	སྒྲ་སྙན།
lynx	གཡིལ།

M

machine	འཕྲུལ་འཁོར།
mad, crazy	སྨྱོན་པ།
mad, crazy, to be	སྨྱོ།
Madam	ཨ་ཡུག
magazine, journal	དུས་དེབ།
magnet	ཁབ་ལེན།
Maitreya	བྱམས་པ།
majority, most	མང་ཆེ་བ།
make up one's mind, to	ཐག་ཆོད།
make, prepare, to	བཟོ། 1 བཟོས། 2, 3
male sex	ཕོ་མཚན།
male	ཕོ།
man, human, person	མི།
man, husband	སྐྱེས་པ
manner, way	སྟངས།
mantra	སྔགས།
manual (book)	སྐོར་དེབ།
many	མང་པོ།
map	ས་བཀྲ།
March	ཟླ་ཚེ་གསུམ་པ།
market	ཚོང་མ།
marmot	ཕྱི་པི། ཕྱི་བ། L
marriage	ཆང་ས། འཁྲུང་ས། H
marry, to	ཆང་ས་ + རུག
Mars	མིག་དམར།
mask	འབག ཞལ་འབག H
mason	རྡོ་བཟོ་བ།
master, chief	དཔོན་པོ།
match	མྱ་ཟི།
material, substance	རྫུ་ཚ།
mathematics	ཡང་རྩིས།
matter, it doesn't	གཅི་གནང་གི་མ་རེད། H
matter, it doesn't	གཅི་བྱེད་ཀྱི་མ་རེད།
mattress (square, flat)	འདོལ་གདན།
maximum, most	མང་ཤོས།
May	ཟླ་ཟླ་ཕྱ་པ།
meal, food	ཁ་ལག ཞལ་ལག H
meal, food	གསོལ་ཚོགས། H
meaning	དོན་དག
means, method	ཐབས་ཤེས།
measure	ཚད།
measure, to	ཚད་ + རུག
meat	ཤ། གསོལ་ཀུམ། H
mechanic	འཕྲུལ་ཆས་བཟོ་པ།
Medicine Buddha	སངས་རྒྱས་སྨན་ལྷ།
medicine, medical science	གསོ་བ་རིག་པ།
medicine, medication	སྨན། གསོལ་སྨན། H
medium	འབྲིང་ བ།
meet, to	ཕྱག མཇལ། H
meeting	ཚོགས་འདུ།
melody, tune	དབྱངས།
member, representative	འཐུས་མི།
memory	དྲན་པ།

merchant, businessman ཚོང་པ།
Mercury གློག་པ།
merit བསོད་ནམས།
message, answer ལན། ལྟེགས་ལན། H
meter སྐྱེ་ཚྲིན།
method, way ཐབས་ཤེས།
midday, noon ཉིན་གུང་།
midnight ནམ་ ཕྱེད།
milk ནོ་མ། ཚབ་ཞོ།
million ས་ཡ།
mind, spirit སེམས། ཐུགས། H
mineral གཏེར་ཁ།
minimum, fewest ཉུང་ཤོས།
minister ཐྲོན་པོ།
minute སྐར་མ།
mirror ཤེལ་སྒོ། མེ་སོང་། L
misfortune, unhappiness སྐྱེན་དན།
mistaken, to be ཅོ་ར།
mix, be mixed, to འདྲེས།
mix, to བཀྱེས། བསྲེས། L
modern དེང་རབ་ཀྱི།
molasses བུ་རམ།
momo, Tibetan ravioli མོག་མོག བཞེས་མོག H
Mön (tribe) མོན་པ།
monastery དགོན་པ།
monastic dance འཆམས།
Monday གཟའ་ཟླ་བ།
Mongol སོག་པོ།
Mongolia སོག་ཡུལ།
monk གྲྭ་པ། དགེ་འདུན་པ། H
monkey, ape སྤྲེའུ། ཁྱེའུ། L
Mönlam, Great Prayer སྨོན་ལམ་ཆེན་མོ།
month (international) ཟླ་ཟླ།
month (lunar) བོད་ཟླ།
month, beginning of ཟླ་འགོ།
month ཟླ་བ།
moon ཟླ་བ།
moreover, furthermore དེ་དུང་།
morning ཞོགས་གསས། ཞོགས་པ། L
morning, this དེ་རང་།
mosquito དུག་སྦང་། དུག་སྦྲང་། L
mother ཨ་མ། ཨ་མ་ལགས། H
mother (of someone else) ཡུམ། H
motorcycle སྦག་སྦག
mountain sickness ལ་དུག
mountain, hill རི།
mountain, sacred གནས་རི།
mouse, rat ཙི་ཙི།
moustache ཨ་ར།
mouth ཁ། ཞལ། H
move house, to ཁང་པ་ + སྤོ། 1 སྤོས། 2,3
move, to འགུལ་སྐྱོད་ + བྱེད།
moved, to be སེམས་འགུལ་ཐེབས།
movie སྐྱོག་བརྙན།
movie theater སྐྱོག་བརྙན་ཁང་།
moxibustion མེ་བཙའ།
mule རྨ་ལ།
museum འཛིམ་སྐོན་ཁང་།
mushroom ཨ་མོ།
music རོལ་མོ།
musician རོལ་ཚ་བཀྲ་མཁན།
musk deer གླ་བ།
Muslim ཁ་ཆེ།
mute, dumb སྐྱགས་པ།
mutton ལུག་ཤ།

N

naga, serpent-spirit ཀླུ།
naked, nude དམར་ཏེད་བ།
name མིང་། མཚན། H
narrow དོག་པོ།
national རྒྱལ་ ཡོངས།
nationality མི་རིགས།
native land ཐ་ཡུལ།
naturally རང་བཞིན་གྱིས།
nature རང་འབྱུང་ཁམས།
near འཕྲིས་ལ།

near, by འགྲམ།
near, close ཐག་ཉེ་ཡོ།
necessity དགོས་ མཁོ །
need, to དགོས།
needle ཁབ།
neighbour ཕྱིམ་མཆེས།
neighbourhood, proximity ཉེ་འདབས།
Nepal བལ་ཡུལ།
Nepalese བལ་ཡོ།
nephew, grandson ཚ་བོ། སྲུ་ཚ། H
nervous ཚ་གི་ཚི་གི
net དྲྭ་བ།
never, not at all ཐོག་ནས།
New Year ལོ་གསར།
new གསར་པ།
news གསར་འཕྲིན།
next རྗེས་མ།
next, following རྗེས་མར།
Ngari མངའ་རིས།
niece, granddaughter ཚ་མོ། སྲུ་ཚ། H
night མཚན་མོ།
nine དགུ
nineteen བཅུ་དགུ
ninety དགུ་བཅུ།
noble འཕགས་པ།
noise སྐད་ཅོར།
nomad (male) ཞ་ཐོ།
nomad, herder, drogpa འབྲོག་པ།
nomad-farmer ས་མ་འབྲོག
noodles, noodle soup ཐུག་པ། བཞེས་ཐུག H
noon, midday ཉིན་གུང་།
Norbu lingkha དོན་ཏྲུ་གླིང་ག
north བྱང་།
northern བྱང་ཕྱོགས།
nose སྣ་གུག ཨདས། H
not at all ཐོག་ནས།
not bad! ཨ་ཙ། ཨཏུ་ཙམ། L
nothing གཅི། གང་ཡང་། L

notice, to དོ་སྣང་བྱུང་།
November སྨྱོ་ཟླ་བཅུ་གཅིག་པ།
novice monk ཨིན་ཆུང་།
now ད་ལྟ།
now, so then དེ།
nowadays དེང་ ས ང་ ।
number གྲངས་ཀ།
number (of people) ཁ་གྲངས། ཞལ་གྲངས། H
number one, champion ཨང་དང་པོ།
number ཨང་གི
numerous མང་པོ།
nun ཨ་ནེ། རྗེ་བཙུན་མ། H
nurse ནད་གཡོག
Nyingmapa (sect) རྙིང་མ་པ།

O

obey, to ཁ་ལ་ཉན།
object, thing དངོས་པོ། ཅ་ ལག
obstacle, obstruction བར་ཆད།
obtain, acquire རག ཐོབ།
occasion, opportunity གོ་སྐབས།
occupation འཚེལ་བ།
ocean རྒྱ་མཚོ།
October སྨྱོ་ཟླ་བཅུ་པ།
offer, give, to སྤྲད། ཕུལ། h གནང་། H
offering མཆོད་པ།
offering, item of མཆོད་རྫས།
offerings, to make མཆོད་པ་ + འབུལ། h
office, bureau ལས་ཁྲངས།
official, civil servant ལས་བྱེད་པ།
often ཡང་ལེ།
Oh no! What a shame! ཨ་ཅི།
oil, petrol, gasoline སྐྱེམ། གཟིམ་སྐྱེམ། H
old (object) རྙིང་པ།
old, elderly རྒན་འགོག་ས། བཟོས་ཐོང་།H
on foot རྐང་ཐང་།
on the occasion དེའི་ཚེ་ན་ལ།
on, on top of སྟེང་།

one	གཅིག
oneself	རང་།
only, solely	ཤ་སྟག
open (door), to	སྒོ་ཕྱེ། གཟིམ་སྒོ་ + ཕྱེ། H
open (objects), to	ཁ་ཕྱེ། ཞལ་ཕྱེ། H
operatic piece	འཕྲབ་གཞུང་།
operation, to undergo	གཤག་གཅོད་ + བྱེད།
opinion	བསམ་ཚུལ།
opponent, adversary	ཁ་གཏུད།
opposite	སྟོག་ཐུག་གས།
or	ཡང་ན། འམ། I
orange	ཚ་ལུ་མ།
order, command, to	བཀའ་ + བཏང་།
order, to	བཀའ་མངགས་ + གནང་། H
order, to	མངགས།
ordinary	དགྱུས་མ།
order, command	བཀའ།
organisation	སྒྲིག་འཛུགས།
origin	འབྱུང་ཁུངས།
ornament, jewel	རྒྱན་ཆ།
other	གཞན་དག
otherwise	མ་གཏོགས།
otter	སྤྲམ།
Ouch, that's cold!	ཨ་ཆུ།
Ouch, that's hot!	ཨ་ཚ།
outside	ཕྱི་ མོགས།
oven (electric)	སྐོག་ཐབ།
Ow! Ouch!	ཨ་རོ།
owner	བདག་པོ།

P

packet, package	འཐུམ་སྒྲིལ།
Padmasambhava	ཀུ་རུ་རིན་པོ་ཆེ།
page	ཤོག་ངྷེ།
paint a thangka, to	ཉ་བྲིས་པ།
paint, to	ཚོན་ + བཏང་།
pair	ཆ།
Pakistan	པ་ཀི་སི་ཏན།
palace	ཕོ་བྲང་།
panda	སྤྱི་ལ་དོམ།
pane of glass	ཤེལ་སྒོ།
pants, trousers	གོས་ཐུང་།
paper	ཤོག་ཟུ ཤུག་ཤོག H
paralysed, to be	གཟའ་ + རྒྱག
parasol, umbrella	ཉི་གདུགས།
pardon, forgiveness	དགོངས་དག
parent	ཕ་མ། ཡབ་ཡུམ། h
park	སྐྱིད་གྲ བཙུགས་སྐྱིད། H
part	ཆ་ཤས།
particularly	ཁྱག་པར་དུ། ཁྱད་པར་དུ།
party (political)	ཏང་།
pass (mountain)	ལ།
passport	ལག་ཁྱེར། ཤུག་ཁྱེར། H
past	འདས་པ།
pastry, fried	ཁ་ཟས། ཞལ་ཟས། H
pasture, alpine meadow	སྦང་རི།
patience	བཟོད་པ།
patient (to be)	བཟོད་པ་ + སྐོམ།
paw	རྐང་པ།
pay a salary, to	ཞོགས་ + རྒྱག
peace	ཞི་བདེ།
peaceful, tranquil	ཁྱ་སིམ་པོ།
peach	ཁམ་བུ། བཞེས་ཁམ། H
peacock	རྨ་བྱ།
pear	ལི།
Peking	པེ་ཅིང་།
pelt, leather coat	པགས་ཚེག
pen	སྐུ་ཀུ ཤུག་སྐུག H
people, populace, popular	མི་དམངས།
pepper, capsicum	སོ་སོ་སྟོན་པོ།
perfect	ཡང་དག་པ།
perfume	ཆུ་དྲི་ཞིམ།
perhaps, maybe	གཅིག་བྱས་ན།
period	དུས་སྐབས།
permission, authority	ཐོབ་ཐང་།

permit, allow, to ཆོག
permit, authorisation ཆོག་མཆན།
permit, passport ལས་ཁྲིམ། ཕྱག་ཁྲིམ། H
Persia, Iran ཀུ་ཟིག
person, human མི།
person, people, man མི།
petrol, gasoline སྐྱེམ།
pharmacy སྨན་ཚོང་ཁང་།
photo པར། སྐུ་པར། H
photograph, to པར་ + རྒྱག
physics དངོས་ཁམས་རིག་པ།
pica (tailless mouse-hare) ཨ་བྱི།
pick, gather, to བསྡོག།
picnic, to སྤྲིང་ག་ + བཀྲ་།
piece དུམ་བུ།
pig ཕག་ པ།
pile up, to བཙོག་ས།
pilgrim གནས་སྐོར་བ།
pilgrimage གནས་མཇལ། ཆོས་མཇལ།
pill རིལ་བུ།
pillar ཀ་བ།
pillow སྤྲས་མཚོ།
pine ཐང་ཤིང་།
pipe གང་ཟག
place ས་ཆ།
place, leave, put, to བཞག
place, seat, habitation བསྡད་ས། བཞུགས་ས། H
plan, scheme འཆར་གཞི།
planet གཟའ།
plant ཇི་ཤིང་།
plant, insert, begin, to བཙུགས།
plant, medicinal ཛོ་སྨན།
plant, to བཀྲ།
plastic (elastic) འཇིག
plastic (hard) པློས་དཀར།
plate ཐ་པག སྟེན་ཆེ།
play ballgames, to སྒོ་ལེ་ + རྒྱག
play dice, to ཤོ་ + རྒྱག
play, have fun, to རྩེད་མོ་ + བྱེ།
pleasant སྐྱིད་པོ། སྤྲོ་པོ། H
please སྐུ་མཆྱོན།
please, like, to དགའ་པོ་ + ཡོད། / འདུག
pocket (of clothing) པ་ཀེར།
pocket of chuba བམ་ཕག བམ་ཕྱག L
poetry སྙན་ དག
point of view ལྟ་སྣང་ས།
police འུ་ལི་སི།
politics ཚབ་སྲིད། སྲིད་ཇུས།
poor སྐྱོ་པོ།
population མི་འབོར།
pork ཕག་ཤ།
port, harbour གྲྭ་ཁལེ་གྲོང་ཁྱེར།
possible, to be སྲིད། ཐུབ།
post office སྐྱ་ཁང་ ।
post, pillar ཀ་བ།
postman སྐྱ་པ།
pot ཁེག་མ།
Potala པོ་ཏ་ལ། རྩེ་པོ་བྲང་།
potato ཞོ་ག་ཁེག བཅེས་ཞོག H
pound, 500 g རྒྱ་མ།
pour, put, to བླུག
power ཏུས་པ།
power, might དབང་ཚ།
practise, apply, to ལག་ལེན་ + བྱེད།
practise, to སྦྱོང་བསྡུར་ + བྱེད།
practise, to ཉམས་ལེན་ + བྱེད།
pray, to ཁ་འདོན་ + བྱེད།
pray, to སྨོན་ལམ་ + རྒྱག
prayer flag དར་སྐྱོག།
precious རིན་ཆེན།
Precious One (title) རིན་པོ་ཆེ།
precise ཞིབ་ཕྲ།
prefer, to དགའ་ བ་ + ཡོད། / འདུག
pregnant, to be གཟུགས་པོ་ + འདུག
prepare, to ཀྱ་སྒྲིག་ + བྱེད་།
president སྲིད་འཛིན།

press, to ཨནོན།
pretty, sweet, cute སྡུག་རྩེ་པོ།
prevent, prohibit, to V+རུ་མ་བཅུག
price གོང་།
pride སྐྱེབས་པ།
pride, arrogance ང་རྒྱལ།
priest, tantric སྔགས་པ།
principal གཙོ་བོ།
printing press པར་ཁང་།
prison བཙོན་ཁང་།
prisoner བཙོན་པ།
private སྐེད།
problem རྩོག་དྲི།
procession སེར་ཕང་། སེར་ཁྱེང་། L
produce, to ཐོན།
profit ཁེ་བཟང་།
progress, development ཡར་རྒྱས།
promise, acceptance ཁས་ལེན། ཞལ་བཞེས། H
promise, to དམ་བཅའ་ + བཞག
proof ར་སྤྲོད།
protest, to རང་རྩོལ་ + བྱེད།
proud, arrogant ང་རྒྱལ་ཆེ་པོ།
prove, to ར་སྤྲོད་ + བྱེད།
proverb གཏམ་དཔེ།
province ཞིང་ཆེན།
psychology སེམས་ཁམས་རིག་པ།
public མི་དམངས།
publicity ཤིལ་བསྒྲགས།
pull, draw, drag འཐེན།
pulse རྩ། ཕྱག་རྩ། H
punish, to ཉེས་འཐག་ + བཏང་།
pure གཙང་མ།
purse སྦ་ཐུག
push, to སྐྱེད་རྒྱག་ + བཏང་།
put out (a fire), to མེ་བསད།
put, place, leave, to བཞག

Q

quality, excellence ཡོན་ཏན།
quantity, amount མང་ཉུང་།
question དྲི་བ། བཀའ་འདྲི། H
queue, line འབངང་འཕྱོག
འཁྱང་འཕྱོག L

R

rabbit རི་གོང་། རི་བོང་། L
race, human race, tribe མི་རིགས།
radiator ཚ་སྤྱོག
radio རླུང་འཕྲིན།
radish ལ་ཕུག
radish, pink sour སོན་ལ་ཕུག
rain ཆར་པ།
rain, to ཆར་པ་ + བཏང་།
rainbow འཇའ།
raincoat ཆར་ཐི།
raise, incite, to བསྐང་།
raisin རྒྱུན་འབྲུམ།
range of mountains རི་རྒྱུད།
rank རིམ་པ།
rare དཀོན་པོ།
rat, mouse ཇི་ཙི།
read (aloud) སྐྱོག
ལྷགས་ཀློག་གནང་། H
read, to གཟིགས། H
read, to ཀློ། 1 བལྟས 2 རྩོལ། 3
ready, to be ཆོག་ཆོག རེད།
ready, to get, to make བྱ་སྤྱིག་ + བྱེད།
real ངོ་མ། མངོན་སུམ།
reason, cause རྒྱུ་མཚན།
receipt བྱང་འཛིན།
receive, get , to འདོན།
receive, lodge, to སྡེ་ལེན་ + ཞུ།
recently ཁ་ས་ཁ་ཉིན།
recently ཉེ་ཆར།
reception, banquet, party ཕྱགས་སྤྲོ།
recognise, identify ངོས་འཛིན་ + བྱེད།

red དམར་པོ།
reflect, think བསམ་སྤྱི་ + བཏང་།
reflect, think དགོངས་པ་ + བཞེས། H
reflection, image གཟུགས་བརྙན།
reform བསྒྱུར་བཅོས།
refrigerator འཁྲུག་སྐམ།
refugee སྐྱབས་བཅོལ་བ།
refuse, to ཁས་ + མ་བླངས་།
regent སྡེ་སྲིད།
region ས་ཁུལ།
register, catalogue དཀར་ཆག
regret, to feel འགྱོད་པ་ + སྐྱེ།
regret, to feel ཟུགས་འགྱོད་ + གནང་། H
regular འཚར་ཅན།
relationship, connection འབྲེལ་བ།
relaxed, calm སྐྱོང་སྐྱོང་།
religion ཆོས་ལུགས།
remain, stay, to བཞུགས། H
remain, stay, to བསྡད། 1, 2 སྡོད། 3
remember, recall, to དྲན།
remind someone, of sth., to དྲན་གསོ་ + བཏང་།
remove, take off, to ཕིད། ཕྱུད། L
renovate, restore, to བསྒྱུར་བཞེངས་ + གནང་།
rent (on house) ཁང་གླ།
rent, to གླ།
repeat, say again, to ཡང་བསྒྱུར་བཤད།
replace, to ཚབ་བྱེད། སྐྱ་ཚབ་གནང་། H
reply, answer, to ལན་ + རྒྱག
reply, answer, to ལྟགས་ལན་ + བསྒྲོན། H
represent, mean, to རྟགས་མཚོན།
reprimand, chide, to བཀའ་ + བཀྱོན། H
reprimand, chide, to གཤེ་གཤེ་ + བཏང་།
republic སྲིད་མཐུན་རྒྱལ་ཁབ།
research ཞིབ་འཇུག
research, to do ཞིབ་འཇུག་ + བྱེད།
resemble, to འདྲ་པོ་རེད།
reservoir ཆུ་རྡོང་།
respect གུས་ཞབས།
respect, to གུས་ཞབས་ + བྱེད།
responsibility ལས་འགན།
rest ངལ་གསོ།
rest, to ངལ་གསོ་ + རྒྱག
restaurant ཟ་ཁང་།
restore, renovate, to ཉམས་གསོ་ + བྱེད།
result གྲུབ་འབྲས། འབྲས་བུ།
return, give back, to ཕར་བསྡོགས། ཚུར་བསྡོགས།
revenge, to take དགྲ་ཤ་ + ལེན།
Reverence, Your; Sir སྐུ་ཞོགH སྐུ་ཞབས། LH
revolt, rebel, to དོ་ལོག་ + རྒྱག
revolution གསར་བརྗེ།
rheumatism, arthritis གླུམ་བུའི་ནད་ཚ།
rice འབྲས། ཞེས་འབྲས། H
rich ཕྱུག་པོ། རྒྱག་པོ།
rickshaw རིག་ཤོག
ride (horse, bike, etc.), to ཞོན།
right, correct ཏྲག་ཏྲག
right, right-hand གཡས།
Rinpoche, Precious One རིན་པོཆེ།
rise, appear, to ཤར།
river གཙང་པོ།
road, way, route ལམ་ཁག ལམ། L
roast, grill, to བཏུགས། བསྲེགས། L
robbed, to be རྐུ་མ་ + ཤོར།
roof ཐོག་ཀ།
room (in a house) ཁང་མིག
room, chamber ཁང་པ། གཟིམ་ཁང་། H
rosehip ས་འབྲུ།
rot, decay རུལ།
rough, brutal དྲག་པ་ཚ་པོ།
round སྐོར་སྐོར།
row གྲལ།
rug (for mattresses) ཁ་གདན།
rug གདན། བཞུགས་གདན། H

run out, to; to finish རྫོགས།
run, race, to རྒྱུག་ཁན་ + སྤྲོད།
run, to རྒྱུག
Russia, Russian ཨུ་རུ་སུ།

S

sacred རྫ་ཆེན་པོ།
sad ལེམས་སྐྱོ་པོ།
sailor གྲུ་གཟིངས་ལས་མི།
Sakyapa (sect) ས་སྐྱ་པ།
salary པོགས།
salary, to pay པོགས་ + རྒྱག
salt ཚྭ།
salty ཚྭ་ཁ།
same way, in the དུ་གནང་བཞིན།
same གཅིག་པ།
samsara, cycle འཁོར་བ།
sanctuary, shrine, temple ལྷ་ཁང་།
sangha དགེ་འདུན།
satellite ཟླང་སྐར།
satisfied འདོད་པ་
+ ཁངས / ཤིངས། L
Saturday གཟའ་སྤེན་པ།
Saturn སྤེན་པ།
save life, to སྲོག་བསྒྲུབས།
say, to གསུངས། H
say, to ལབ།
scholar མཁས་པ།
school སློབ་གྲྭ སློབ་གྲྭ L
school (primary) སློབ་གྲྭ་ཆུང་ཆུང་།
school (secondary) སློབ་གྲྭ་འབྲིང་བ།
science ཚན་རིག
scientist ཚན་རིག་པ།
scorpion སྡིག་པ་ར་སྦ།
sculptor ལྷ་བཟོ་བ།
sea: *see ocean*
seal, sign ཕྱག
season ནམ་དུས།
second (of a series) གཉིས་པ།
second (time) སྐར་ཚ།
secret, hidden གསང་བ།
secretary དྲུང་ཡིག
security བདེ་འཇགས།
ཉེན་སྲུང་།
see you later རྗེས་མར་མཇལ་ཡོང་།
see, to མཐོང་། གཟིགས། H
self རང་།
selfishness བདག་འཛིན།
sell, to འཚོང་། 1 བཙོང་། 2,3
send, to བཏང་།
sentence ཚིག་གྲྭ་བ།
separate (oneself), to ཁག་ཁག་ + བྱེད།
separate, to ཁག་ཁག་ + བཟོ།
September སྤྱི་ཟླ་དགུ་པ།
Sera (monastery) སེ་ར།
servant གཡོག་པོ། ཞབས་ཕྱི། H
set fire, to མེ་རྒྱག
seven བདུན།
seventeen བཅུ་བདུན།
seventy བདུན་བཅུ།
several ཁ་ཤས།
sew, to ཕྱག་ཆེམ་ + བསྒྲེན། H
sew, to ཆེམ་བུ་ + རྒྱག
shadow གཤིབ་ནག
shame ངོ་ཚ།
shape དབྱིབས།
share, to བགོ་བཤའ་རྒྱག
sharp རྩེ་པོ།
shave, to བཞད།
she མོ།
sheep ལུག
sheepskin བཀོས་ཚགས།
sheet, bedding ཉལ་ཆས།
shell ཕྱི་ཟླགས།
shepherd ལུག་རྩྭ།
shine, to (of the sun) ཉི་མ་ + བསྐྲན།
shirt སྐོད་ཐུང་། སྐུ་སྐོད། H

shiver, tremble, to	འདར།
shoe	འཇུར་ཀ།
shoot arrows, to	མདའ་ + རྒྱག
shop, store	ཚོང་ཁང་།
shopping, to do	ཉོ་ཚ་ + རྒྱག
short (not tall)	གཟུགས་པོ་ཆུང་ཆུང་།
short	ཐུང་ཐུང་།
shout	སྐད་ + རྒྱག
show, performance	ཕྲུད་མོ། གཟིགས་མོ། H
show, to	བསྟན།
sick, to feel	སྐྱག་མེན་ + ལང་།
side, direction	ཕྱོགས།
side, slope	ཕྱེའགས།
sign, indication	མཚོན་རྟགས།
sign, mark	རྟགས།
sign, to	ས་ཡིག་ + རྒྱག
signature	ས་ཡིག
Sikkim	འབྲས་ལྗོངས།
silent, stay to	ཁ་ཁར་བསྡད།
silk vest	པོག་འཇུག སྐྱ་འཇུག H
silver	དངུལ། ཕྱག་དངུལ། H
similar	འདྲ་པོ།
simple, convenient	སྟབས་བདེ་པོ།
since	ནས་བཟུང
sing (a *lu*), to	གླུ་ + ལེན།
sing, to	གཞས་ + བཏང་།
sister (elder)	ཨ་ལྷག།
sister (younger)	པོག་མ། ཨོ་ལགས། H
sit down, please	བཞུགས་'''
	གདན་འཇགས། HH
sit, to	མར་བཞུགས། H
sit, to	མར་བསྡད།
situation, information	གནས་ཚུལ།
six	དྲུག
sixteen	བཅུ་དྲུག
sixty	དྲུག་ཅུ།
skillful	མཁས་ པ།
skin, hide	པགས་པ།
skirt	སྐད་གཡོགས།
sleep, lie down, to	ཉལ། གཟིམ། H
sleep, to put to	བསྙལ།
sleeve	ལག་དྲུང་།
slide, slip	འདྲེད་རྡོབ་ + ཤོར།
slim, thin	ཀ་སྐམ་པོ།
slingshot	ཞུར་རྡོ།
slow	ག་ལེ་ག་ལེ།
slowly, gently	ག་ ལེ་ ག་ ལེ།
small	ཆུང་ཆུང་།
smell	དྲི་མ།
smile, to	ཁ་ཚེག་ཚེག་ + བྱེད།
smile, to	འཇུམ་དམྱལ་དམྱལ་ + བྱེད།
smoke	དུ་བ།
smoke, to	ཐ་མག་ + འཐེན།
snake	སྦྲུལ།
snow	གངས།
snow, to	གངས་ + བཏང་།
so, and so	བྱས་ནི།
so, well	ཤེ་ན།
so? and then?	ཡ་ནི། དེ་ནས། L
soap	ཡི་རྩི།
socialism	སྤྱི་ཚོགས་རིང་ལུགས།
society	སྤྱི་ཚོགས།
soft	ཞོབ་ཞོབ།
soldier	དམག་མི།
solitary	གཅིག་ཏུ། སྐུ་རྐྱང་། H
some, several	ཁ་ཤས།
someone	ཅིག
something	ཅིག
sometimes	མཚམས་མཚམས།
son, boy	བུ། སྲས། H
sort, kind	ཁག ཐྲེ་ཁ།
sound	སྒྲ།
soup with noodles	ཐུག་པ།
soup, based on chang	བསྐོལ་ཕྱན།
sour	སྐྱུར་མོ།
south	ཤར།

south, southern	ཤར་ཕྱོགས།
sow	བཏབ།
Spain, Spanish	ཉེ་བན།
speak, to	ལབ།
special	དམིགས་བསལ།
speech, talk	སྐད་ཆ། བཀའ་ཚོལ། H
spelling	དག་ཆ།
spicy, hot	ཁ་ཚ་ཡོ། ཞལ་ཚ་ཡོ། H
spider	སྤྱ་མ།
spoiled, to be	ཉམས།
sponsor, patron	སྦྱིན་བདག
spoon	ཐུར་མ།
sport	ལུས་རྩལ།
spouse, husband, wife	རྩ་ཡོ། རྐུ་རྩ། H
spread, be spread, to	དར།
spring	དཔྱིད་ཀ།
spy	སོ་པ།
square	གྲུ་བཞི།
stadium	ལུས་རྩལ་ཁང་།
staff, stick	བེད་ག
stage a show, to	གཟིགས་འདུག་ + ཞུས། h
stamp, postal	སྟག་འཇིན།
standard, level	ཚུ་ཚད།
star	སྐར་མ།
State, country	རྒྱལ་ཁབ།
station	འབབ་ ཚུགས།
statue	སྐུ་འདྲ།
steal, to	རྐྱེ་མ་ + རྐྱ།
step, pace	གོམ་པ།
stew	ཤ་འབྲས།
stick, to	སྦྱར།
still, further	དུ་དུང་།
sting, bite, to	སོ་ + རྒྱག
stomach	གློད་ཁོག གསོལ་གློད། H
stone, rock	རྡོ།
stop, be blocked, to	འགག
stop, block, to	བཀག
storm	རླུང་ + རྒྱག
story, tale	རྒྱུད།
stove, hearth	ཐབ།
straight, direct	ཤིན་རྒྱག ཐད་ཀར།
strange, bizarre	ཁྱད་མཚན་ཡོ།
strange, curious	ཁྱད་མཚན་ཡོ།
stream, brook	ཆུ།
street, alley	ཐང་ལམ།
strength	སྟོབས། ཤུགས།
stroke, caress, to	ཕྱུར་ཕྱུར་ + བྱེད།
stroke, cerebral hemorrhage	ཁྲིབ།
stroll, walk	འཚམ་འཚམ།
strong	ཤུགས་ཆེན་ཡོ།
student, pupil	སློབ་གྲྭ་བ། སློབ་གྲྭ་བ། L
student, pupil	སློབ་མ། སློབ་ཕྲུག
study, to	སློབ་སྦྱོང་ + བྱེད།
stūpa	མཆོད་རྟེན།
stupid, dumb	རྨུགས་པ།
such, thus, like this	འདི་འདྲས།
suddenly	ཐོག་ཏུར་ དུ།
suffering	སྡུག་བསྔལ།
suffice, to	ལྡང་།
suicide, to commit	རང་ཤི་ + རྒྱག
suitcase	ཀོ་སྒམ།
summarize, to	མདོར་བསྡུས།
summer	དབྱར་ག
summer camp	དབྱར་ས།
summit, peak	རྩེ།
sun	ཉི་མ།
Sunday	གཟའ་ཉི་མ།
superb, magnificent	རྣམ་བཟང་དོད་ཡོ།
superior, preceding	གོང་མ།
support, base	རྟེན།
sure	གཏན་གཏན།
surface	ཁ།
surroundings	ཉེ་སྐོར།
suspect, doubt, to	དོགས་པ་ + ཟ།
suspicion, doubt	དོགས་པ།
sutra	མདོ།

swallow, to མིང་།
swear, vow, to མནའ་འཕྲེལ།
sweat དུལ་ནག
sweep, to གང་ + རྒྱག
sweet མངར་མོ།
sweet, candy བྱི་རིལ།
swim, to ཆུ་རྒྱལ་ + རྒྱག
Switzerland, Swiss སྭད་སི།
symbol རྟགས། མཚོན་རྟགས།
system ལམ་ལུགས།
འཕྲོ་ལུགས།

T

table ཅོག་ཙེ། གསོལ་ཅོག H
tail རྔ་མ། གཞུག་གུ
take away, to ཁར་ཕྱིར།
take out, remove, to བཀྲོན།
take part, to གཞུགས།
take, take away, to ཕྱིར། བསྡམས། H
take, to ལེན། བཞེས། H
tall གཟུགས་ཐོ་རིང་པོ།
tantra རྒྱུད།
tantric priest སྔགས་པ།
tape recorder སྒྲ་ཐབ་འཕོར་ལོ།
target འབེན།
taste, savour བྱ་བ། ལྟོགས་བྱོ། H
taste, to བྱ་ བ་ལྟ།
taste, try སྒྲོད་།
tax ཁྲལ།
taxi སྒ་བྱེད་མོ་ཏ།
tea ཇ། གསོལ་ཇ། H
tea (plain) ཇ་ཐང་།
tea (sweet milky) ཇ་མངར་མོ།
tea (Tibetan) བོད་ཇ། ཇ་སྦྱབ་མ།
teach, to བསྟན་པ།
teacher དགེ་རྒན། རྒན་ལགས། H
teacher, guide སྟོན་པ།
teacher, master དགེ་རྒན། རྒན་ལགས། H
team ཟུ་ཁག

teapot, kettle ཁོག་ཕྱིར།
tear, to དྲྭལ།
tease, joke, to འཕྲུ་ལས་རྒྱག
teashop, café ཇ་ཁང་།
technology ལག་རྩལ།
telegram ཏྲི་
telephone ཁ་པར། ཞལ་པར། H
telephone, to ཁ་པར་ + བཏང་།
telephone, to ཞལ་པར་ + གནང་། H
telephone, to ཞལ་པར་ + ཕུལ། h
television བརྙན་འཕྲིན།
temperature ཚ་གྲང་།
temple, to visit a མཆོད་མཇལ་ལ་ཕེབས།
ten བཅུ།
ten million ཁྲི་བ།
ten thousand ཁྲི།
tend, treat, to སྐྱེན་བཅོས་ + བྱེད།
tense, tight དམ་པོ།
tent (cotton) གུར།
tent (yak hair) སྦ་གུར། སྦྲ་གུར། L
tent, to pitch གུར་ + རྒྱག
tepid, warm དྲོད་འཇམ།
thank you ཐུགས་རྗེ་ཆེ།
thank, to ཐུགས་རྗེ་ཆེ་ + ཟླ།
that (one) over there ཕ་གཱ
that དེ།
theatre (hall) ཟློས་གར་ཁང་།
theatre, drama ཟློས་གར།
theory ལྟ་བ།
there is, there are, to have འདུག ཡོད་རེད།
there, around here, thereabouts འདོ་པས། འདི་པས། H
therefore བྱས་ ཙང་ ।
thermos, vacuum flask ཇ་དམ།
these འདི་ཚོ།
these days དེང་སང་།
they ཁོ་རང་ཚོ།
they ཁོང་ཚོ། H
thick མཐུག་པོ།

thick (cylindrical object) སྦོམ་པོ།
thief, robber རྐུ་མ་ རྐུན་མ། L
Thimphu ཐིམ་ཕུ།
thin (cylindrical object) ཙ་པོ། ཟུ་པོ། L
thin, fine (cloth), ཀྲབ་པོ། སྐབ་པོ། L
thin, slim སྐམ་པོ།
thin, weak (liquids) སྐུ་པོ།
thing, belongings ཅ་ལག་ སྐྱེ་ཚས། H
think, reflect, to བསམ་བློ་ + བཏང་།
think, reflect, to དགོངས་པ་ + བཞེས། H
think, to བསམས།
thirsty, to be ཁ་ སྐོམ། ཞལ་སྐོམ། H
thirteen བཅུ་གསུམ།
thirty སུམ་བཅུ།
this འདི།
those (over there) ཕ་ཚོ།
those two ཁོང་གཉིས།
those དེ་ཚོ།
thought, idea བསམ་བློ། དགོངས་པ། H
thousand སྟོང་ཕྲག
thread སྐྱེད་པ།
threaten སྟེགས་ར་སྐྱལ།
three days's time, in གཞེས་ཉིན།
three གསུམ།
threshold, hearth ཐེམ་པ།
throat མིད་པ།
throne ཁྲི། བཞུགས་ཁྲི། H
throw, to གཡུགས།
thumb མཐེ་པོ།
thunder, to sound འབྲུག་སྒྲ་ + རྒྱག
Thursday གཟའ་ཕུར་པུ།
Tibet བོད།
Tibetan བོད་པ།
Tibetan race བོད་རིགས།
Tibetan spoken language བོད་སྐད།
Tibetan written language བོད་ཡིག
ticket སྦུ་སེ།
tidy up, to བསྡུ་གསོག་ + རྒྱག
tie up, to བསྡམ།
tie, attach, to བཏགས།
tiger སྟག
time དུས་ཚོད།
time (to), to be རུང་།
time, occasion ཐེངས་མ།
time, this དུ་རེས།
time, to have སོང་།
tired, to be དཀའ་ལས་ཁག
tired, to be སྐྱེ་ལས་ཁག H
tired, worn out, to be ཐང་ཆད།
tired, worn out, to be སྐྱེ་ཐང་མ་ཞེལ། H
to, of, before (time) ཐིན་པར
tobacco ཐ་མག བཞེས་ཐག
today དེ་རིང་།
together མཉམ་ དུ།
toilet, lavatory གསང་སྤྱོད། གཟིམ་སྤྱོད། H
tomato ཏོ་མ་ཏོ།
tomb, grave བང་སེ།
tomorrow evening སང་དགོང་།
tomorrow morning སང་ཞོགས།
tomorrow སང་ཉིན།
tongue ལྕེ། སྤྲགས། H
too much མང་དུགས།
tool ལག་ཆ།
tooth སོ། ཚེམས། H
torma གཏོར་མ།
torn, to be རལ།
total ཁྱོན་བསྡོམས།
touch (accidentally), to ལག་པ་ + ཐུག
touch, to ལག་པ་ + འཚངས།
tourism ཡུལ་སྐོར་སྤྱོད་འཚམ།
tourism, to do ཕྱི་སྐོར་ལ་འགྲོ།
towel ཕ་ཅོར། ཞལ་ཅོར། H
town གྲོང་ཁྱེར།
traces, remains ཤུལ།
tradition, custom ལུགས་སྲོལ།

trail	ས་ཕྲུག
trail, route	ལམ་ཁག ལམ། L
train	རི་ལྕི། མེ་འཁོར། L
translate, to	སྐད་སྒྱུར་ + བྱེད།
translator, interpreter	སྐད་སྒྱུར། གསུང་སྒྱུར། H
transport	སྐྱེལ་འདེབ།
transport, to	སྐྱེལ་འདེབ་ + བྱེད།
travel, to	འགྲུལ་ + རྒྱག
traveller	འགྲུལ་པ།
treasurer	ཕྱག་མཛོད།
tree	ཤིང་སྡོང་།
triangle	རྩྭ་གསུམ།
true, actual	དོ་མ།
true, real	བདེན་པ། དོ་མ།
truly	དངོས་གནས།
truly, actually	དངོས་འབྲེལ།
trunk, strongbox	ཐུགས་སྐམ།
truth	བདེན་པ།
try, to	ཕྱི། གཟིགས། H
tsampa, flour of roast barley	རྩམ་པ། གསོལ་ཞིབ། H
tsän (local warrior-god)	བཙན།
Tsang	གཙང་།
Tuesday	གཟའ་མིག་དམར།
tune, melody	དབྱངས།
turn (sth.), to	སྐོར།
turn, circle, to	འཁོར།
turquoise	གཡུ།
twelve	བཅུ་གཉིས།
twenty	ཉི་ཤུ།
two	གཉིས།
type, kind	རིགས།
type, kind, sort	གྲས།
typewriter	ཐུགས་པར།

U

ugly	མངོག་ཉེས།
Uighur	ཡུ་གུར་རིགས།
umbrella	ཉི་གདུགས།
uncle (maternal)	ཞ་ཞང་།
uncle (paternal)	ཨ་ཁུ།
under, beneath	འོག
undergo, be caught, to	ཟེབས།
undershorts, underpants	ཀྱབ་པན།
understand, to	ཀ་ཤོ
understand, to	ཤེས། མཁྱེན། H
unintentional	ཀུང་བཙུགས་མིན་པ།
unique, extraordinary	ཐུན་མོང་མ་ཡིན་པ།
university	སློབ་གྲྭ་ཆེན་མོ།
united	གཅིག་སྡུར།
up there	ཡ་གིར།
up to, until	བར་དུ།
upwards	ཡར།
urgent matter	བྱེལ་བ། ཐུགས་བྱེལ། H
urgent	ཇ་དྲག་ཆེན་པོ།
urinate	གཅིན་པ་+ བཀྱང་།
urine	གཅིན་པ།
use, to	བེད་སྤྱོད་ + བྱེད།
useful	ཕན་ཐོགས་ཡོད་པ།
usefulness	ཕན་ཐོགས།
usual(ly)	སྤྱིར་བཀྱང་།
usual(ly)	ནམ་རྒྱུན།

V

vajra, dorje	རྡོ་རྗེ།
valley, lower part	ལུང་པའི་མདའ།
valley, upper part of	ལུང་པའི་ཐུ།
value	དགེ་མཚན།
variable	འགྱུར་བ་ཆེན་པོ།
various	འདྲ་མི་འདྲ།
various, diverse	སྣ་མིན་སྣ་ཚོགས།
vase	བུམ་པ།
vegetable	ཚལ། བཞེས་ཚལ། H
vegetable garden	ཐུམ་ར།
vegetarian, to be	དཀར་སྤྱོད་ + བྱེད།
vein	ཁྲག་རྩ།
vendor, salesperson	ཚོང་མཁན།
Venerable (nun)	ཆོས་ལགས། H
Venus	པ་སངས།

very	ཞེ་དགས།
victory	རྒྱལ་ཁ།
village, countryside	གྲོང་གསེབ།
villager	གྲོང་གསེབ་པ།
viol (Tibetan)	པི་ཧུང་།
violent	དྲག་པོ།
visit, to	ལྟ་སྐོར་ + བྱེད།
vocabulary, lexicon	ཐ་སྙད་གཉིར་མཛོད།
voice	སྐད། གསུང་སྐད། H
volume (book)	པོ་ཏི།
volunteer, to	དཔང་ཆང་ས་ + བྱེད།
vomit, to	སྐྱུག་པ་ + ཕོར།
vote, to	འོས་ཤོག་ + བྱུག
vulture	བྱ་རྒོད།

W

waist	སྐེད་པ། སྐུ་སྐེད། H
wait, to	སྒུག
	ཡེབས་སྒུག་གནང་། H
wake, to	གཉིད་སད།
walk, stroll	འཚམ་འཚམ།
walk, to	གོམ་པ་ + རྒྱག
walk, to take a	འཚམ་འཚམ་ལ་འགྲོ།
wall	ཛེག་པ།
walnut	སྐྱར་ཁ།
want, desire, to	འདོད།
war	དམག
war, to wage	དམག་ + རྒྱག
warm	དྲོད་འཇམ།
wash (oneself), to	ཁྲུས་ + རྒྱག
wash (oneself), to	ཞལ་ཁྲུས་ + གནང་། H
wash, to	འཁྱུ། 1 བཀྲུས། 2, 3
washing machine	ཁྲུས་སྒམ།
washing, laundry	དྲྭ་འཁྱུ། རྡེག་འཁྱུ། L
watch, clock	ཆུ་ཚོད། ཐུག་ཚོད།
watchman, guard	སྐོ་སྲུང་།
water	ཆུ། ཆབ། H
water for offerings	ཡོན་ཆབ།
way, manner	ཚུལ།
we two	ང་གཉིས།
we	ང་ཚོ།
weak, feeble	གཟུགས་ཡོམ་པོ།
wealth, economy	དཔལ་འབྱོར།
wealth, possessions	རྫུ་ཅ་ལག རྫུ་རྩེ་ར།
wealthy	འབྱོར་ལྡན།
weather, climate	གནམ་གཤིས།
Wednesday	གཟའ་ལྷག་པ།
week	བདུན་ཕྲག
weekend	གཟའ་འཛུག
weigh, to	ཡང་ཕྱི་བཀྱག་ས།
weight	ལྗིད་ཚད།
welcome!	ཕྱག་ཡེབས་གནང་བྱུང་།
welcome, to	དགའ་སྟ་ + ཞུ།
well, good	ཡག་པོ། བདེ་པོ།
well-mannered	ཡ་རབས།
west	ནུབ།
western	ནུབ་ཕྱོགས།
wet, damp	རྩོན་ པ།
what a pain! what a shame!	གང་དྲག
what kind of	ག་དེ་ག་རེ།
what, which	ག་རེ།
what?	ག་རེ། ག་གི།
wheat	གྲོ།
wheel	འཁོར་ལོ།
when, time	དུས།
when?	ག་དུས།
where from?	ག་ནས།
where?	ག་ཏར།
which?	ག་གི
white	དཀར་པོ།
who?	སུ།
whole, entire, complete	ཚ་ཚང་།
why	ག་རེ་ཡིན་ན།
	ག་རེ་བྱས་ནས།
wicked, bad	ངན་པ།
wide, spacious	ཀུ་ཡངས་པོ།
width, breadth	ཞེད་ག

wild ass	རྐྱང་།
will, willpower	སྙིང་སྟོབ། འདོད་པ།
willow	ཡུང་མ།
win, get, to	ཐོབ།
wind	ལྟག་པ།
windhorse	རླུང་རྟ།
window	སྒེའུ་ཁུང་།
windy, to be	ལྟག་པ་ + རླུག
wine	རྒྱུན་འབྱམ་ཚང་།
winter	དགུན་གཏ
winter camp	དགུན་ས།
wipe, to	ཕྱིས།
wish, longing	འདོད་པ། ཐུགས་འདོད། H
with	མཉམ་པོ། ལྷན་རྒྱས། H
withdraw, to	འཐུམ་པ།
within	ནང་།
without	མེད་པར།
witness	དཔང་པོ།
wolf	སྤྱང་ཀི།
woman	སྐྱེད་དམན།
wood	ཤིང་ ।
wool	བལ།
word	ཚིག
work	ལས་ཀ། ཕྱག་ལས། H
work, to	ཕྱག་ལས་ + གནང་། H
work, to	ལས་ཀ་ + བྱེད།
worker	བཟོ་པ།
world (animate and inanimate)	འཇིག་རྟེན།
world (geographic)	འཛམ་གླིང་།
worry, anxiety	སེམས་ཁལ།
	ཐུགས་ ཁལ། H
worry, to	སེམས་ཁལ་ + བྱེད།
wound, injury	མཚ།
write, to	འབྲི། 1 བིས། 2, 3
writer	རྩོམ་པ་པོ།

X

Xining	ཟི་ཉིང་།

Y

yak	གཡག
yak meat	ཚག་ཤ།
yak, wild	འབྲོང་།
year	ལོ།
year (international)	སྐྱི་ལོ།
year, last	སྔ་ཉིན། ནང་ཉིང་། L
year, next	དུས་སང་།
year, this	ད་ལོ།
yellow	སེར་པོ།
yes	རེད། འདུག
yesterday	ཁནི་ས། ཁ་ས། L
yesterday evening	མདང་དགོང་།
Yi [people]	དཔྱིས་རིགས།
yogurt	ཞོ། གསོལ་ཞོ། H
you [sing.]	ཁྱོད། ངང་།
you [plur.]	ཁྱོད་རང་ཚོ།
	ཁྱེད་རང་ཚོ། H
you [plur.]	ཁྱེད་རྣམ་ཚོ། HH
you [sing.]	ཁྱེད་རང་། H
you two	ཁྱེད་རང་གཉིས། H
young	གཞོན་གཞོན།
Your Excellency	སྐུ་དོ།
Yumbulagang	ཡུམ་བུ་ལྷ་སྒང་།

Z

Zangskar	ཟངས་དཀར།
zero	སྟོང་ཀོར།
Zhikatse	གཞིས་ཀ་རྩེ།
zi (ornament)	གཟི།

Tibetan-English Glossary

བོད་དབྱིན་སྒྲུན་མཚེའི་ཚིག་མཛོད་ཆུང་ངུ།

ཀ་ Ka

ཀ་རྒྱས་ (n.) post, pole 31.2
ཀ་བ་ (n.) pillar
ཀ་ལིན་སྤུང་ (pr. n.) Kalimpong
ཀང་དུ། (n.) fork 17.2
ཀམ་བན་ལི། (n.) blanket
ཀུ་ཤུ་ བཞེས་ཀུ། H (n.) apple 23.2
ཀེ་ར། (n.) banana 23.2
ཀེར་ཀེར། (adj.) upright, vertical 23.2
ཀོ་སྐམ། (n.) suitcase
ཀོ་བ། (n.) yakhide, hide
boat, coracle..... 40.2
ཀོ་བ་ + བཏང་། (vol. v.) to paddle 40.2
a coracle
ཀོང་པོ། (pr. n.) Kongpo 22.2
ཀོར། (n.) coat, jacket
ཀྱན་མ། see ཐུན་མ།
ཀྱབ་པོ། see སྤྱབ་པོ
ཀྱང་ཀོ (pr. n.) People's Republic
of China 9.2
ཁྲད་ཀོར། (n.) zero
ཁྲད་པ། (n.) brain
ཁྲད་དམར་ར།
ཁྲི་ཐེར། L (n.) bald 35.2
ཁྲུ། (n.) naga, acquatic
serpent-spirit
ཁྲུ་ཁང་། (pr. n.) Lukhang park 40.2
ཁྲོག
ཁྲོགས་ཁྲོག་གནང་། H (vol. v.) to read
དཀའ་ལས་ + ཁག (inv. v.) to be tired 31.2
སྐྱུ་ལས་ + ཁག H
དཀའ་ལས་ཁག་པོ། (adj.) difficult 4.2
དཀར་སྐྱོང་ + བྱེད། (vol. v.) to be
vegetarian..... 40.2
དཀར་ཆག (n.) catalogue, register
དཀར་ཆུ། (n.) milk products 30.2
དཀར་པོ། (adj.) white 3.2
དཀར་ཡོལ།
ཁལ་དཀར། H (n.) cup 1.2
དཀོན་གཉེར། (n.) temple janitor 19.2
དཀོན་མཆོག (n.) jewel
དཀོན་མཆོག་གསུམ། (idiom.) the Three Jewels
དཀོན་པོ། (adj.) rare
དཀྱིལ། (n.) centre, middle 31.2
དཀྱིལ་འཁོར། (n.) mandala
དགྱས་མ། (adj.) ordinary
དགྱུག་དགྱུག་ + བཏང་ (vol. v.) to stir, shake
བཀག (vol. v.) to stop, block 30.2
བཀའ། (n.) order, command
བཀའ་ + བཀྱོན། (vol. v.) to criticise
གཤེ་གཤེ་
+ བཏང་། H reprimand 24.2
བཀའ་འགྱུར། (pr. n.) Kangyur (work
containing the Buddha' s
teachings)
བཀའ་རྒྱུད་པ། (pr. n.) Kagyüpa (sect) 27.2
བཀའ་མངགས་
+ གནང་། H (vol. v.) to order 22.2
བཀའ་དྲིན། (n.) kindness
བཀའ་འདྲི་ + གནང་། H (vol. v.) to ask 20.2
བཀའ་འདྲི་ + ཞུས། h (vol. v.) to ask 20.2
བཀའ་བློན། (n.) minister in the Kashak
བཀའ་མོལ་ + གནང་། H (vol. v.) to converse,talk 20.2
བཀའ་མོལ་ + ཞུས། h (vol. v.) to converse, talk 20.2
བཀའ་ཤག (n.) ministerial cabinet, Kashak
བཀའ་སློབ་+གནང་། H (vol. v.) to advise
བཀག་ལ། (vol. v.) to hang
བཀོག (vol. v.) to pluck
བཀྱག (vol. v.) to bring, take.....10.2
བཀྱ་ཤིས་བདེ་ལེགས། (idiom.) hello, best wishes....3.2
བཀྱ་ཤིས་རྟགས་བརྒྱད། (idiom.) the eight auspicious
signs.....37.2
བཀྱགས། see བསྡེགས།
བཀྱེས། see བསྡེས།
ཀང་ག་རིལ།
ཀང་འཁོར། L (n.) bicycle 12.2
ཀང་ཐང་། (n.) on foot 16.2
ཀང་པ། ཞབས། H (n.) foot, leg.....16.2

ཤིན་བཙོག་ནས། (adv.) deliberately
ཤིན་བཙོག་མིན་པ། (adv.) unintentionally
ཤིང་རྐྱེད་སྦྱོ་ལོ། (n.) football 12.2
ཤིང་ལག (n.) limb 34.2
རྒྱ་མ། རྒྱན་མ། L (n.) thief
རྒྱ་མ་+ རྒྱ།1/ བརྒྱལ། 2,3 (vol. v.) to rob, steal
རྒྱ་མ་+ མོར། (inv. v.) to be robbed
རྒྱབ། (n.) backside, bottom
རྒྱབ་སྟག ཞབས་སྟག H (n.) chair 2.2
རྒྱང་། (n.) donkey, ass 17.2
རྒྱུན། (n.) cause
རྒྱུན་དན། (n.) unfortunate accident
རླུགས་པ། (adj.) idiot, mute 28.2
སྐད། གསུང་སྐད། H (n.) language, speech
(n.) sound
(n.) voice
སྐད་ + བཏང་། (vol. v.) to call 30.2
གསུང་ + གནང་། H
སྐད་ + བཏང་། (vol. v.) to invite 33.2
གདན་འདྲེན་ + ཞུས། h
སྐད་ +རྒྱག (vol. v.) to shout 28.2
སྐད་ཆ། བཀའ་མོལ། H (n.) speech, subject 20.2
སྐད་ཆ་ + དྲིས། (vol. v.) to ask..... 20.2
སྐད་ཆ་ + བཤད། (vol. v.) to converse, speak..... 20.2
སྐད་གྲགས། (n.) fame, glory
སྐད་གྲགས་ཆེན་པོ། (adj.) famous, celebrated
སྐད་སྒྱུར་+ བྱེད། (vol. v.) to translate
སྐད་སྒྱུར། གསུང་སྒྱུར། H (n.) translator, interpreter
སྐད་ཅིག། (n.) instant
སྐད་ཅོར། (n.) noise
སྐམ་སྤྱོག (n.) generator 32.2
སྐམ་པོ། (n.) dry
སྐར་ཆ། (n.) second (of time) 12.2
སྐར་མ། (n.) star, minute 12.2
སྐས་འཛེགས། (n.) ladder
སྐེ་རགས། (n.) belt 23.2
སྐེད་པ། སྐུ་སྐེད། H (n.) waist 16.2
སྐུ། H (n.) body
སྐུ་དཀྱིལ་གསལ་དྲངས། H (idiom.) how do you do? 9.2
སྐུ་ཁམས། (n.) health
སྐུ་ཁམས་བཟང་། (idiom.) how are you? (lit. "is your health good?") 29.2
སྐུ་མཉེན། (idiom.) please 16.2
སྐུ་དེ་། (n.) Your excellency 13.2
སྐུ་མདུན། H (post.) "in the presence", (n.) title of the Dalai Lama .27.2
སྐུ་དཔུང (n.) aristocrat, noble 41.2
སྐུ་འདྲ། (n.) statue 37.2
སྐུ་ཐང་མཉེལ། H (inv. v.) to be tired
སྐུ་ཕྲེང་། (n.) incarnation lineage.....37.2
སྐུ་ཞབས། H སྐུ་ཞབས། LH (n.) Sir, Venerable (monk)....2.2
སྐུ་གཙུགས་ + བསིལ། H (vol. v.) to bathe 18.2
སྐུ་གཟུགས་''' བདེ་པོ་ཡིན་པས། (idiom.) how are you?.....3.2
སྐུ་ཆུང་བཞིངས། H (inv. v.) to get angry, be annoyed
སྐུད་པ། (n.) thread 37.2
སྐོར་ར། (vol. v.) to turn
སྐོར། (post.) about, concerning 7.2
སྐོར་ར། སྐོར་བ། L (n.) tour, circuit 22.2
སྐོར་ར་ + རྒྱག (vol. v.) make a circuit 22.2
སྐྱ་པོ། (adj.) pale, grey; lay(person)
སྐྱག་པ། (n.) excrement, shit
སྐྱག་པ་+བཏང་། (vol. v.) to defecate
སྐྱག་རྫུན། (n.) lie
སྐྱག་རྫུན་+ བཤད། (n.) to lie
སྐྱིད་ཆུ། (pr. n.) Kyichu, "River of Happiness" 15.2
སྐྱིད་པོ་ + བཏང་། (vol. v.) to have a pleasant time 24.2
སྐྱིད་པོ། ཕྱུག་པོ། H (adj.) pleasant, gay, happy..8. 2
སྐྱིད་པོ་+བཏང་། (vol. v.) to have a pleasant time
སྐྱུག་པ་ + མོར། (inv. v.) to vomit 34.2
སྐྱུག་མེར་ + ལང་། (inv. v.) to feel ill, nauseous 34.2
སྐྱུར་མོ། (adj.) sour 21.2
སྐྱེ། འཁྲུངས། H (inv. v.) to be born.....7.2
སྐྱེ་སྐར། འཁྲུངས་སྐར། H (n.) birthday

སྐྱེས་ས། འཁྲུངས་ཡུལ། H (n.) birthplace
སྐྱེད་དམན། (n.) woman, wife
སྐྱེལ་འདྲེན། (n.) transport
སྐྱེལ་འདྲེན་+བྱེད། (vol. v.) to transport
སྐྱེས་གཅ (n.) ladle 17.2
སྐྱོན། (n.) fault, defect..... 28.2
སྐྱོན་བརྗོད་+བྱེད། (vol. v.) to criticise
སྐྱོན་སོར། (inv. v.) to break down
སྐྱབས་བཅོལ་བ། (n.) refugee
སྐྲ། དབུ་སྐྲ། H (n.) hair (of the head)..... 16.2
སྐྲ་ཁང་། L (n.) barber's,hairdresser's . 12.2
བསྐུར། (vol. v.) to send, load
བསྐོལ། (vol. v.) to boil..... 35.2
བསྐོལ་ཕྱན། (n.) soup made with chang 36.2
བསྐྲུན་བཞེངས་ + གནང་། (vol. v.) to renew 17.2

ཁ་ Kha

ཁ། ཞལ། H (n.) mouth..... 16.2
(n.) surface
ཁ་སྐོམ། ཞལ་སྐོམ། H (inv. v.) to be thirsty
ཁ་སྐྱེལ། (vol. v.) to kiss
ཁ་ཁར་བསྡད། (vol. v.) to be silent
ཁ་གྲངས། ཞལ་གྲངས། H (n.) number (of people)..... 39.2
ཁ་+རྒྱག ཁ་+བཀྲོན། H (vol. v.) to close (objects) .. 13.2
ཁ་ཆེ། (n.) Muslim 26.2
ཁ་ཉིག (adj.) bitter 21.2
ཁ་གཏུག (n.) opponent, adversary ... 12.2
ཁ་བཀྲག་ས། ཨཇལ་དར། H (n.) khatak, ceremonial..... 19.2 scarf
ཁ་ + གདངས། (vol. v.) to open one's mouth..... 34.2
ཁ་གདན། (n.) carpet for a mattress .. 31.2
ཁ་མདོག (n.) colour
ཁ་འདོན་+བྱེད། (vol. v.) to recite prayers
ཁ་པར་ + བཀང་། (vol. v.) to telephone 19.2
ཁ་པར། ཞལ་པར། H (n.) telephone 3.2
ཁ་ཕྱེ། ཞལ་ཕྱེ། H (vol. v.) to open (objects)....13.2
ཁ་ཕྱོགས། (n.) direction
ཁ་བྱལ། (v.inv.) to separate
ཁ་བྱང་། ཞལ་བྱང་། H (n.) address
ཁ་ཚ་ཤ། ཞལ་ཚ་ཤ། H (n.) spicy (dish), sharp-tongued 36.2
ཁ་ཚེག་ཚེག་+བྱེད། (vol. v.) to smile
ཁ་ཟས། ཞལ་ཟས། H (n.) doughnut 36.2
ཁ་ལ + ཉན། (vol. v.) to obey
ཁ་ལག + བཟོ། (vol. v.) to prepare a meal 17.2
ཁ་ལག ཞལ་ལག H (n.) meal, food 8.2
ཁ་ལོ་པ། (n.) driver, pilot 13.2
ཁ་ཤས། (adj.) some, certain, several.....14.2
ཁ་ས་ཁ་ཉིན། (adv.) in recent days 33.2
ཁ་སང་། ཁ་སེང་། L (adv.) a few days ago 18.2
ཁག (n.) sort, kind.....21.2
ཁག་ཁག་+བཟོ། (vol. v.) to separate
ཁག་ཁག་+བྱེད། (vol. v.) to separate (oneself from sth. or someone)
ཁང་གླ (n.) rent (on a house)
ཁང་མིག (n.) room 18.2
ཁང་པ་+སྐྱོ། 1
སྐྱོས། 2, 3 (vol. v.) to move house
ཁང་པ་+རྩིག (vol. v.) to build
ཁང་པ། གཟིམ་ཁང་། H (n.) room 17.2
ཁང་པ། གཟིམ་ཤག H (n.) house 4.2
ཁངས། see ཞིང་ས།
ཁམ་བུ། བཞེས་ཁམ། H (n.) peach 23.2
ཁམས། (n pr.) Kham 22.2
ཁམས་པ། (n.) Khampa
ཁབ་ལེན། (n.) magnet
ཁབ། (n.) needle
ཁབ་རྒྱག (vol. v.) to administer an injection
ཁའི་ས། ཁ་ས། L (adv.) yesterday 7.2
ཁས་མ་ལྔང་། (vol. v.) to refuse

ཁས་ལེན།
ཞལ་བཞེས། H (n.) promise, agreement
ཁས་ལེན་བྱེད། (vol. v.) to agree, accept
ཁུ་བ། (n.) juice, broth 32.2
ཁུ་སིམ་པོ། (adj.) tranquil, calm
ཁུག་མ། (n.) little bag, pouch
ཁེ་ཉིན་ཀ། (adv.) the day before yesterday 18.2
ཁེ་བཟང་། (n.) profit
ཁེངས། L ཁངས། (inv. v.) to be filled
ཁོ། (pron.) he 2.2
ཁོ་ཇེ། (n.) chopstick 17.2
ཁོ་རང་ཚོ། (pron.) they 2.2
ཁོ་ཧྭི། (n.) coffee 10.2
ཁོག་སྟོང་། (adj.) hollow
ཁོག་མ། (n.) pot 17.2
ཁོག་ཕྱིར། (n.) teapot, kettle 17.2
ཁོང་། H (pron.) he, she 2.2
ཁོང་ཁྲོ། (n.) anger
ཁོང་ཁྲོ་+བསྐྱང་། (vol. v.) to anger someone
ཁོང་ཁྲོ་+ལང་། (inv. v.) to get angry
ཁོང་གཉིས། (pron.) those two 3.2
ཁོང་རྣམས་ཚོ། HH (pron.) they 3.2
ཁོང་ཚོ། H (pron.) they 2.2
ཁོངས་གཏོགས། (inv. v.) to belong 39.2
གླ་གས་པ། (n.) ice
གྱང་པར། (n.) difference
གྱང་པར་དུ། (adv.) especially 37.2
གྱང་མཚན་པོ། (adj.) strange, bizarre 38.2
གྱི། (n.) dog 17.2
གྱིམ་ཚང་། (n.) family 15.2
གྱིམ་མཆེས། (n.) neighbour 15.2
གྱུ། (n.) flock, herd, pack
གྱེད་རྣམ་ཚོ། HH (pron.) you (pl.) 3.2
གྱེད་རང་། H (pron.) you (sing.) 3.2
གྱེད་རང་གཉིས། H (pron.) you two 3.2
གྱེད་རང་ཚོ། H (pron.) you (pl.) 3.2
གྱེར། བསྡམས། H (vol. v.) to take, carry 19.2
གྲོ་གཤ (n.) man, husband 17.2
གྲོད་རང་ཚོ། (pron.) you (pl.) 3.2
གྲོད། (pron.) you (sing.) 3.2
གྲོན་བསྡོམས། (adv.) in total, altogether
གྲོན་ནས། (adv.) certainly not, never, not at all 10.2
གྲ་ཡོལ། (n.) curtain
གཅག རྒྱུ་ཁྲག H (n.) blood 35.2
གཅག་རྩ། (n.) vein
གཅག་ཞེད། (n.) blood pressure 35.2
གཅལ། (n.) tax, duty
གཅི། བཞུགས་ཁྲི། H (n.) throne 18.2
གཅིམས། (n.) law, rule
གཅིམས་དཔོན། (n.) judge
གཅིམས་འཇིག། (adj.) legal, judicial 37.2
གཅིམས་ཁང་། (n.) lawcourt 12.2
གཅུས་ཁང་། (n.) bathroom 18.2
གཅུས་ + རྒྱག (vol. v.) to (have a) wash 36.2
གཅུས་རྩམ། (n.) washing machine 32.2
གཅོག (n.) bronze
གཅོམ། (n.) market 19.2
མཁའ་འགྲོ་མ། (n.) ḍākinī 27.2
མཁའ་འགྲོ། (n.) daka 27.2
མཁར། (n.) fortress 26.2
མཁལ་མ། (n.) kidney
མཁས་པ། (n.) scholar, expert
མཁས་པོ། (adj.) skilled, learned, expert
མཁྱེན། H (inv. v.) to know, understand 28.2
མཁྲེགས་པོ། L
མཐུགས་པོ། (adj.) hard, solid
འཁྱམ། (inv. v.) to shrink, contract
འཁེལ། (inv. v.) to coincide, happen 36.2
འཁོར་བ། (n.) samsara
འཁོར་ལོ། (n.) wheel
འཁོར་ལོ་ + བསྐོར། (vol. v.) to turn the wheel, teach the Dharma 40.2
འཁོལ། (v.inv.) to boil
འཁྱག སྐྱུ་བསིལ། H (inv. v.) to feel cold 22.2
འཁྱག་སྐམ། (n.) refrigerator 32.2
འཐུགས་པོ། see འཁྲེགས་པོ།

ལཱྀབ་ (vol. v.) to act..... 41.2
ལཱྀབ་མཁན་ (n.) actor
ལཱྀབ་གཞུང་ (n.) classical opera 41.2
ལྷིད་ ལྷིད་གནང་ H (vol. v.) to lead, take 35.2
ལྷེས་ (post.) by, near 7.2
ལྷུ་ 1བཀྱགས་ 2, 3 (vol. v.) to wash..... 18.2
ལྷུག་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་ཟེ་ (interr. pron.) how? 11.2
ག་ནས་ (interr. pron.) from where?... 9.2
ག་པར་ (interr. pron.) where?..... 6.2
ག་ཚོད་ ག་ཚོད་ L (interr. pron.) how many? ... 9.2
ག་ལེ་ག་ལེ་ (adj., adv.) slow,
slowly, softly 8.2
ག་ལེ་ཕེབས་ (idiom.) goodbye 13.2
(to so. who is leaving)
ག་ལེ་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་ལ་ (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་ཟག (n.) pipe
གང་ཡིན་ཟེར་ན་ (idiom.) if you ask why,
because, since, for 38.2
གངས་ (n.) snow 24.2
གངས་ཅོད་ལས་ (n.) Land of Snows, Tibet
གངས་ + བཏང་ (inv. v.) to snow 24.2
གངས་རི་ (n.) snow mountain 29.2
གད་+རྒྱག (vol. v.) to sweep
གད་སྐྱེགས་ (n.) rubbish
གད་མོ་+བགད་ (vol. v.) to laugh
གད་མོ་+ཤོར་ (inv. v.) to laugh, burst out
laughing
གད་མོ་+བསྐྱངས་ (vol. v.) to make so. laugh
གབ་ (vol. v.) to hide (oneself)
གའི་ གང་ཡང་ L (adv.) nothing 25.2
གའི་གནང་གི་མ་རེད་ H (idiom.) it doesn't matter,
no problem.....25.2
གའི་བྱེད་ཀྱི་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
ཀུ་ཡངས་པོ་ (adj.) wide, spacious.....25.2
ཀུ་རུ་རིན་པོ་ཆེ་ (n pr.) Padmasambhava.....27.2
ཀུང་ཁྲན་རིང་ལུགས་ (n.) Communism 26.2
ཀུང་ཁྲན་ཁང་ (n.) Communist Party 26.2
ཀུང་སང་ ཀུང་ཞེང་ L (n.) vacation 10.2
ཀུར་ (n.) tent
ཀུར་ + རྒྱག (vol. v.) to pitch a tent.....40.2
ཀུས་ཞབས་ (n.) respect
ཀུས་ཞབས་བྱེད་ (vol. v.) to respect
ཀེགས་དབང་ (n.) disaster, obstacle 36.2
ཀོ་ གསན་ L (inv. v.) to hear
ཀོ་སྐབས་ (n.) chance, opportunity
ཀོ་རིམ་ (n.) rank, status, level
ཀོང་ (n.) price 22.2
ཀོང་ཉེ་པོ་ (adj.) inexpensive, cheap ..22.2
ཀོང་ཆེན་པོ་ (adj.) expensive 22.2
ཀོང་འཕེལ་ (n.) development,
improvement, progress
ཀོང་མ་ (n.) emperor, sovereign.....38.2
(adj.) preceding, above
ཀོང་ས་ (n.) superior position.....38.2
ཀོང་གཤམ་ (n.) hem.....31.2
ཀོན་ (vol. v.) to dress, wear
ཀོམ་པ་ (n.) step
ཀོམ་པ་ + རྒྱག (vol. v.) to walk 29.2

ཚུལས་གཤིས། (n.) habit, custom
ཚོས་ཐུང་། (n.) trousers, pants..... 23.2
ཉེད་། (n.) loss, damage
བྱ་སྒྲིག་བྱེད་། (vol. v.) to prepare
གྲང་མོ། (adj.) cold 22.2
གྲངས་ཀ། (n.) number 39.2
གྲངས་ཀ་ + རྩིག (vol. v.) to count 39.2
གྲལ། (n.) row, line
གྲས། (n.) kind, sort, class..... 39.2
གྲི། (n.) knife 17.2
གྲིབ། (n.) cerebral stroke 35.2
གྲིབ་ནག (n.) shadow
གྲུ་ཁའི་གློང་ཁྲོམ། (n.) port, harbour
གྲུ་བཞི། (n.) square 25.2
གྲུ་གཟིངས། (n.) boat 13.2
གྲུ་གཟིངས་ལས་མི། (n.) sailor
གྲུབ། (inv. v.) to accomplish, achieve
གྲུབ་འབྲས། (n.) result
གྲུམ་བུའི་ནད་ཚི། (n.) arthritis 35.2
གྲུ། (n.) wheat
གྲུ་མ། (n.) potentilla tuber..... 23.2
གྲུ་ཞིབ། གསོལ་ཞིབ། H (n.) flour
གྲུ་སོ་སྐྱེ་མར། (n.) display of flour and butter for the New Year 36.2
གློག་མ། (n.) ant 17.2
གློང་གསེབ། (n.) village, countryside 15.2
གློང་སྡེབ་པ། (n.) villager
གློང་ཁྲོམ། (n.) town, city 12.2
གློགས་པོ། (n.) friend (male) 4.2
གློགས་མོ། (n.) friend (female) 4.2
གློངས། H (inv. v.) to die
གློད་ཀྱི། གསོལ་གློད། H (n.) stomach 16.2
གློད་ཀྱི་རྐྱེག (inv. v.) to be hungry
གློལ། (inv. v.) to be over, to be released 32.2
གླྲ་པ། དགེ་འདུན་པ། H (n.) monk 2.2
གླྲ་ཚང་། (n.) monastic college
ཉི། (vol. v.) to rent
ཉ་བ། (n.) musk deer 17.2
ཉ་སྐྱེད་མོ་ཀ། (n.) taxi
ཉང་ཤ། (n.) beef 23.2
ཉིན་གཅ་ + བཏང་། (vol. v.) to picnic 24.2
ཉིན་གཅ
བཙུགས་ཉིང་། H (n.) park 7.2
ཉིང་རྐོར། (n.) circular pilgrimage route 7.2
ཉིན་ཕྲན། (n.) island
ཉིན་བུ། (n.) flute
ཉུ། (n.) lu, (slow) song
ཉུ་ལེན། (vol. v.) to sing a *lu*
ཉུད། (n.) ransom 38.2
ཉུད་འགོང་རྒྱལ་པོ། (n.) the lügong king, "scapegoat" 38.2
ཉེ། (pr. n.) Leh (capital of Ladakh)
ཉོར་རྒྱག (inv. v.) to cough
ཉོར་ཁོག (n.) courage
ཉོར་ཁོག་ཆེན་པོ། (adj.) courageous
ཉོར་བུར་དུ། (adv.) abruptly, suddenly
ཉོར་བ། (n.) lung.....16.2
ཉོག (n.) electricity
ཉོག་རླན་འཕྲུལ་འཁོར། (n.) computer 32.2
ཉོག་ཁང་། (n.) hydroelectric plant.....12.2
ཉོག་བརྙན། (n.) film, cinema
ཉོག་བརྙན་ཁང་། (n.) movie theater 12.2
ཉོག་ཐབ། (n.) oven, stove.....17.2
ཉེ་ལ་ས། (n.) drinking glass
དགའ། མཉེས། H (inv. v.) to like.....8.2
དགའ་ལྡན། (pr. n.) Gandän Monastery 11.2
དགའ་པོ། མཉེས་པོ། H (adj.) happy, glad
(inv. v.) to like, to please 8.2
དགའ་བ། བདེ་སྐྱིད། (n.) joy, happiness
དགའ་བ་+ཡོད། འདུག (inv. v.) to prefer
དགའ་བསུ་+ཞུ། h (vol. v.) to welcome, receive
དགའ་རོགས། (n.) girlfriend, boyfriend
དགུ། (adj.) nine
དགུ་བཅུ། (adj.) ninety
དགུ་གཏོར། (n.) festival for the end of the Old Year 36.2

དགུ་ཐུག (n.) soup made with nine ingredients 36.2
དགུན་ཀ (n.) winter 24.2
དགུན་ལ (n.) winter camp 31.2
དགེ་རྩན། (n.) teacher, master ..... 2.2 H
དགེ་བ (n.) virtue
དགེ་མཚན། (n.) value
དགེ་འདུན། (n.) sangha 37.2
དགེ་བཤེས། (n.) Doctor of Divinity in Buddhism, geshe 37.2
དགེ་ལུགས་པ། (pr. n.) Gelugpa (sect) 27.2
དགོངས་དག (n.) sorry 3.2
དགོང་དག དགོང་མོ། (n.) evening ..... 18.2 L
དགོངས་རྫོགས། (n.) death-anniversary funeral 38.2
དགོངས་པ་ + བཞེས། (vol. v.) to think, ponder .... 14.2 H
དགོངས་པ་ + རྫོགས། (inv. v.) to die, to fulfill one's wishes completely ..... 38.2 H
དགོངས་པ་ + ཞུ། (vol. v.) to take leave..... 8.2 h
དགོངས་པ་མ་ཚོམས། (idiom.) sorry! ..... 8.2 excuse me!
དགོད་རྩེ་ཅ (adj.) funny, comical
དགོན་པ། (n.) monastery 11.2
དགོས། (inv. v.) to need (aux.) to have to 16.2
དབྲ་བོ། (n.) enemy
དབྲ་ཤ་ལེན། (vol. v.) to avenge
བགོ་ཤའ་རྒྱག (vol. v.) to divide, share
མཁན་པ། (n.) blacksmith 32.2
མཁུལ་ཆམ་ + བཞེས། (inv. v.) to catch cold..... 34.2 H
མགོ། དབུ། (n.) head ..... 16.2 H
མགོ་སྐོར་+བཏང། (vol. v.) to deceive, trick
མགོ་སྐོར་+ཐེབས། (inv. v.) to be tricked, conned
མགོ་ཁྲིད། དབུ་ཁྲིད། (n.) leader, chief..... 32.2 H
མགོ་རྩྭ་ཅ། (adj.) complicated
མགྱོགས་ཅ། སྒྱོལ་ཅ། (adj.) fast, quickly ..... 8.2 H
མགྱོགས་ཅ་ + བྱེད། (vol. v.) to hurry
མཁྱེན་ཁང། (n.) hotel 12.2
མཁྱེན་ཅ། སྐུ་མཁྱེན། (n.) guest H
འགག (inv. v.) to be stopped, blocked
འགག་སྒོ། (n.) customs office
འགམས། (vol. v.) to eat "powdered" food (tsampa, etc.)..... 24.2
འགལ་རྐྱེ། (n.) conflict
འགུལ་སྐྱོད་ + བྱེད། (inv. v.) to move, stir..... 37.2
འགོ་སྐམ། (n.) felt 31.2
འགོ་བཙུགས། (vol. v.) to begin 12.2
དབུ་བཙུགས། H
འགོ་ཚུགས། (inv. v.) to begin 12.2
འགོར། (inv. v.) to last 29.2
འགྱིག (n.) plastic (soft)
འགྱུར་ (v.inv.) to change, transform
འགྱུར་ཚོག (n.) change
འགྱུར་བ་ཆེན་ཅ། (adj.) variable
འགྲེད། སྐུ་འགྲེད། (n.) food offering ..... 37.2 H
འགྲོད་པ་སྐྱེ། (inv. v.) to regret 12.2
འགྲམ་པ། (n.) cheek 38.2
འགྲན་སྤྲད། (n.) competition..... 32.2
འགྲམ། (post.) near 22.2
འགྱིག (inv. v.) to be arranged, to be fixed, to be all right.... 13.2
འགྲུལ་རྒྱག (vol. v.) to travel
འཆམ་སྟོན། (n.) exhibition
འཆམ་སྟོན་ཁང། (n.) museum
འགྲོ 1 ཕྱིན།2 རྒྱུགས། 3 (vol. v.) to go..... 4.2
འགྲོ་ལུགས། (n.) system
འཇོག་པོ། གྱབས། (aux.) to be about to, to have just..... 13.2 L
རྒན་ལགས། (n.) Sir (term of address) (n.) teacher, master ..... 2.2 H
རྒན་འཚོགས། (adj.) elderly..... 6.2 H
རྒྱན་འབྲུམ། (n.) grape 23.2
རྒྱན་འབྲུམ་ཆང། (n.) wine
རྔོ་བ། (n.) gazelle 17.2
རྒྱ། (n.) seal (n.) beard
རྒྱ་སྐད། (n.) Chinese (language) 9.2
རྒྱ་གར། (pr. n.) India, Indian 5.2

རྒྱ་གར་བ།	(pr. n.) Indian 9.2
རྒྱ་ནག	(pr. n.) China 5.2
རྒྱ་པོ།	(adj.) bearded
རྒྱ་མ།	(n.) pound, 500 g..... 23.2
རྒྱ་མི།	(pr. n.) Chinese (person) 9.2
རྒྱ་སྐྱ་	(adj.) brown
རྒྱ་མཚོ།	(n.) sea, ocean
རྒྱ་ཡིག	(n.) Chinese script 5.2
རྒྱག1 བརྒྱབ། 2 རྒྱོབ། 3	(vol. v.) to build
རྒྱག་རེས་རྒྱག	(vol. v.) to quarrel
རྒྱག་རེས་ཤོར།	(inv. v.) to quarrel
རྒྱང་ཐག	(n.) distance
རྒྱང་ཤེལ།	(n.) binoculars 32.2
རྒྱན་ཆ།	(n.) ornament, jewel..... 38.2
རྒྱབ།	(post.) behind 7.2
རྒྱབ་ལོགས།	(n.) behind, rear
རྒྱལ་ཁ།	(n.) victory
རྒྱལ་ཁབ།	(n.) State, country 9.2
རྒྱལ་པོ།	(n.) king 26.2
རྒྱལ་མོ།	(n.) queen
རྒྱལ་སྤྱི།	(adj.) international
རྒྱལ་དབང་།	(n.) title of Dalai Lama and certain high officials 37.2
རྒྱལ་ཡོངས་།	(adj.) national
རྒྱལ་བ་རིན་པོ་ཆེ།	(n.) title of Dalai Lama
རྒྱལ་ས།	(n.) capital city..... 16.2
རྒྱལ་ཚིད་སྣ་བདུན།	(idiom.) the seven royal emblems..... 37.2
རྒྱས་པོ།	(adj.) abundant, copious.... 40.2
རྒྱུ།	(n.) primary cause
རྒྱུ་ཅ་ལག	(n.) wealth
རྒྱུ་ཆ།	(n.) material
རྒྱུ་ནོར།	(n.) wealth
རྒྱུ་མཚན།	(n.) reason
རྒྱུག	(vol. v.) to run 33.2
རྒྱུག་ཚོད།	(n.) oral exam
རྒྱུག་ཚོད་+བྱེད།	(vol. v.) to take an exam ... 37.2
རྒྱུག་ཤས་+རྒྱག	(v.) to brush/comb one's hair
རྒྱུགས་ཤར་+སྐྱོད།	(vol. v.) to run
རྒྱུད།	(n.) line, series, chain 13.2
	(n.) tantra
སྐོར་ཐུག	(n.) ball
སྐོར།	(post.) on, on top of 7.2
སྐོར་གྱ	(adj.) all
སྐམ།	(n.) box
སྐལ་བ། སྐུ་སྟོད། H	(n.) back 16.2
ལེ་བས་སྐུག་གནང་། H	(vol. v.) to wait.....35.2
སྒེའུ་ཁུང་།	(n.) window
སྒེར།	(adj.) private.....35.2
སྒོ། གཟིམ་སྒོ། H	(n.) door 13.2
སྒོ་+རྒྱག	
གཟིམ་སྒོ་+བཀྲོག། H	(vol. v.) to shut the door 13.2
སྒོ་+ཕྱེ།	
གཟིམ་སྒོ་+ཕྱེ། H	(vol. v.) to open the door ...13.2
སྒོང་།	(n.) courtyard
སྒོ་སྐྱོང་།	(n.) watchman, janitor.....19.2
སྒོང་ང་། བཞེས་སྒོང་། H	(n.) egg
སྒོར་ར་སྐོར།	(adj.) round
སྒོར་མོ།	(n.) *gormo*, unit of currency 14.2
སྒྲུ་རྩལ།	(n.) art.....36.2
སྒྲུབ།	(vol. v.) to change, transform
	(vol. v.) to multiply
སྒྲ།	(n.) sound, pronunciation
སྒྲ་གདངས།	(n.) accent
སྒྲ་སྙན།	(n.) Tibetan lute 40.2
སྒྲ་ཕབ་འཕྲོར་ཆོ།	(n.) tape recorder 32.2
སྒྲིག་འཛུགས།	(n.) organisation
སྒྲིག་ལམ།	(n.) discipline, rules
སྒྲིག་གཟོམ་ + བྱེད།	(vol. v.) to exhibit, display ..37.2
སྒྲུག	(vol. v.) to gather 30.2
སྒྲུང་།	(n.) story, account
སྒྲོལ་མ།	(pr. n.) Tara.....7.2
སྒྲོལ་དཀར།	(pr. n.) White Tara 27.2
བརྒྱ།	(adj.) hundred
བརྒྱད།	(adj.) eight
བརྒྱད་བཅུ།	(adj.) eighty
བསྒྱུར་བཅོས།	(n.) reform

ང་ Nga

ང་། (pron.) I 3.2
ང་གཉིས། (pron.) we two 3.2
ང་རྒྱལ། (n.) pride, arrogance, aggressivity
ང་རྒྱལ་ཆ་ཚང་པོ། (adj.) proud, aggressive
ང་ཚོ། (pron.) we 3.2
ངལ་གསོ། (n.) rest
ངལ་གསོ་+རུང་ (vol. v.) to rest
ངན་པ། (adj.) bad, wicked 28.2
ངུ་། (vol. v.) to cry, weep
ངོ་རྩོལ་+བྱེད། (vol. v.) to protest
ངོ་མ། མངོན་སུམ། (adj.) true, real
ངོ་ཚ། (n.) shame
ངོ་ལོག་+རུག (vol. v.) to revolt
ངོ་ཤེས། ངོ་མཁྱེན། H
ཞུལ་ཚོན། h (inv. v.) to know someone . 16.2
ངོས་འཛིན་+བྱེད། (vol. v.) to recognise, identify
དངུལ། ཕྱག་དངུལ། H (n.) money, silver 12.2
དངུལ་ཁང་། (n.) bank 12.2
དངུལ་འཛིན། (n.) cheque
དངུལ་སིལ་མ། (n.) small change
དངོས་ཁམས་རིག་པ། (n.) physics
དངོས་པོ། (n.) object
དངོས་འབྲེལ། (adv.) actually, genuinely... 31.2
དངོས་ནས། (adv.) really 8.2
མངགས། (vol. v.) to order, command..... 22.2
མངའ་རིས། (pr. n.) Ngari 22.2
མངའ་རིས་ཁམ་བུ། (n.) apricot 23.2
མངོན་པར་རྫོགས། (inv. v.) to achieve fulfillment, attain to Buddhahood 40.2
མངར་མོ། (adj.) sweet 21.2
རྔ། (n.) drum
རྔ་མ། (n.) tail
རྔན་པ། (n.) gift 41.2
རྔམ་ཟིལ་ཆེན་པོ། (adj.) great, impressive..... 28.2
རྩལ་ནག (n.) sweat 34.2
ལྔ། (adj.) five
ལྔ་བཅུ། (adj.) fifty
ལྕི་པོ། (adj.) early 17.2
ལྕགས། (n.) mantra
ལྕགས་པ། (n.) tantrist, ngagpa 27.2
ལྟན་མ། see སྟོན་མ། 6.2
ལྟར་རྒྱུན། L ནམ་རྒྱུན། (n.) usually, habitually 34.2
སྟོན་པོ། (adj.) blue, green (grass) 7.2
སྟོན་མ། L ལྟན་མ། (adj.) before, previously 6.2
ལྟས་མཚོ། (n.) pillow 18.2
བརྩེས། (vol. v.) to fry 22.2

ཅ་ Ca

ཅ་བསྡུན་པོ་+བཟོ། (vol. v.) to disturb
ཅ་ལག ཤུ་ཚས། H (n.) thing, object, belongings.....13.2
ཅི་དག སོགས། L (part.) et cetera 22.2
ཅིག (pron.) someone
(pron.) something 10.2
ཅིག (ཞིག་ཅིག་) L (art.) a, an 6.2
ཅོ་ཅོག ཇོ་ལགས། H (n.) elder brother.....6.2
ཅོག་ཅེ། གསོལ་ཅོག H (n.) table.....2.2
གཅིག (adj.) one 6.2
གཅིག་སྡུད། (n.) union
གཅིག་པུ། ཤུ་ཀྱང་། H (n.) alone, solitary
གཅིག་བྱས་ན། (adv.) perhaps
གཅིན་པ།
ཆབ་གསང་། H (n.) urine
གཅིན་པ་+བཀྱང་། (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་བརྒྱད། (adj.) fourteen
བཅུག (vol. v.) to make/ have someone do sth., to put
བཅིངས་བཀྲོལ་+བཏང་། (vol. v.) to free, liberate
བཅོ་བརྒྱད། (n.) eighteen
བཅོ་ལྔ། (n.) fifteen
བཅོམ་ལྡན་འདས། (pr. n.) Bhagavan 40.2
ལྕགས། (n.) iron
ལྕགས་ཐག (n.) chain
ལྕགས་བར། (n.) typewriter 32.2
ལྕགས་རི། (n.) enclosure, perimeter wall
ལྕགས་སྒམ། (n.) trunk, coffer 31.2
ལྕང་མ། (n.) willow
ལྕེ། སྐད། H (n.) tongue 16.2

ཆ་ Cha

ཆ། (n.) pair 31.2
ཆ་རྐྱེན། (n.) conditions
ཆ་ཚང་། (adj.) whole 37.2
ཆ་ཤས། (n.) part
ཆག (inv. v.) to break, be broken
ཆགས། (inv. v.) to become 8.2
ཆང་། མཆོད་ཆང་། H (n.) chang, local beer 1.2
ཆང་ཁང་། (n.) bar, tavern 12.2
ཆང་སེ། འཐུང་སེ། H (n.) marriage
ཆང་ས་ + རྒྱག (vol. v.) to marry 14.2
ཆབ་སྲིད། (n.) politics 26.2
ཆད། (inv. v.) to cut
ཆམ་པ། (n.) cold, influenza
ཆམ་པ་ + རྒྱག། (inv. v.) to catch cold 34.2
ཆར་པ། (n.) rain 24.2
ཆར་པ་ + བཏང་། (inv. v.) to rain 24.2
ཆར་པི། (n.) raincoat
ཆུ། ཆབ། H (n.) water 7.2
ཆུ། (n.) stream, river 15.2
ཆུ་རྒྱལ་+ རྒྱག་པ། (vol. v.) to swim
ཆུ་དྲི་ཞིམ། (n.) perfume
ཆུ་བན། (n.) water pot 24.2
ཆུ་ཚད། (n.) level
ཆུ་ཚན། (n.) hot spring 35.2
ཆུ་ཚོད། དུས་ཚོད། H (n.) hour, watch 12.2
ཆུ་རྡོང་། (n.) cistern, reservoir 7.2
ཆུང་ཆུང་། (adj.) small 3.2
ཆེ་མཁན་བ། (n.) headmaster 32.2
ཆེད་རྟོགས། (n.) article (newspaper, etc.)
ཆེན་པོ། (adj.) big 3.2
ཆོག (aux.) future 23.2
(mod. v.) to be allowed
ཆོག་ཆོག + རེད། (v.) to be ready 36.2
ཆོག་མཆན། (n.) permit, authorisation 26.2
ཆོས། (n.) Dharma, religion 26.2
ཆོས་ཚོགས། (n.) Dharma centre
ཆོས་ལགས། H (n.) Venerable (nun) 2.2
ཆོས་ལུགས། (n.) religion, sect 26.2
འཆམ་འཆམ། (n.) walk, stroll
འཆམ་འཆམ་ལ་འཇོག (vol. v.) to walk, stroll 22.2
འཆམ། (n.) monastic dance 36.2
མཆིན་པ། (n.) liver 16.2
མཆུ་ཀ། (n.) lip 16.2
མཆོངས། མཆོམས། L (vol. v.) to jump
མཆོད། H (vol. v.) to make offerings
(vol. v.) to eat, drink
མཆོད་ཁང་། (n.) shrine-room, chapel 18.2
མཆོད་མཇལ་ལ་ཕེབས། (idiom.) to visit a temple 21.2
མཆོད་རྟེན། (n.) stupa 40.2
མཆོད་པོག་ + རྒྱག (vol. v.) to make an offering of liquid butter for votive lamps 27.2
མཆོད་པ་ + ཕུལ། (vol. v.) to make offerings ... 40.2
མཆོད་པ། (n.) offering
མཆོད་འབུལ། (n.) offering 40.2
མཆོད་རྫས། (n.) offerings 38.2
མཆོད་གཤམ། (n.) altar 18.2
འཆར་ཅན། (adv.) usually, routinely
འཆར་གཞི། (n.) plan, project

ཇ་ Ja

ཇ། གསོལ་ཇ། H (n.) tea 1.2
ཇ་ཁང་། (n.) teashop 12.2
ཇ་མངར་མོ། (n.) sweet milk tea..... 21.2
ཇ་ཨང་། (n.) black unsweetened tea 21.2
ཇ་དམ། (n.) thermos 17.2
ཇ་སྦྱུབ་མ། (n.) churned tea..... 21.2
ཇག་པ། (n.) bandit
ཇུས་གཏོགས་ཚ་ཡོ། (adj.) inquisitive, indiscreet
ཇོ་ཏི་ཤ་ཀི་ཤ། (pr. n.) Atīśa 27.2
ཇོ་བོ། (n.) Lord (Buddha), statue in the Jhokhang 27.2
ཇོ་ཁང་། (pr. n.) The Jhokhang (main temple in Lhasa) 11.2
ཇོ་མོ་གླང་མ། (pr. n.) Mt. Everest
འཇའ་དམག་རྒྱག (vol. v.) wage guerilla warfare
འཇམ་པོ། (adj.) gentle
འཇམ་དཔལ་དབྱངས། (pr. n.) Mañjushri 27.2
འཇར་མན། (pr. n.) Germany 9.2
འཇའ། (n.) rainbow 25.2
འཇིག་རྟེན། (n.) the world
འཇུ། བཏུས། (vol. v.) to grasp
འཇུར་ཀ། (n.) shoe 23.2
རྗེས་མ། (adj.) next 3.2
རྗེས་མར། (adv.) after, later..... 3.2
རྗེས་མར་མཇལ་ཡོང་། (idiom.) see you later..... 3.2
རྗེ་ཙོང་ཁ་པ། (pr. n.) Tsongkhapa 27.2
རྗེས་འདེད་+བཏང་། (vol. v.) to chase, pursue
རྗེས་ལ། (n.) after 21.2
རྗེས་ལུས་ཞེབས། (inv. v.) to arrive late
རྗེས་ཟིན། (inv. v.) to arrive on time
ལྷགས་ལན་+བསྒྲུབ། H (vol. v.) to reply
ལྗང་གུ། (adj.) green 7.2
ལྗིད་པོ། (adj.) heavy
ལྗིད་ཚད། (n.) weight
བརྗེད། (inv. v.) to forget
བརྗེས། (vol. v.) to change, exchange..... 27.2
བརྗེས་པོ་+རྒྱག (vol. v.) to exchange

ཉ་ Nya

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་ཆུང་། (adj.) humble
ཉམས། (inv. v.) to be spoiled
ཉམས་འགྱུར། (n). expression, appearance 37.2
ཉམས་མྱོང་། (n.) experience
ཉམས་ལེན་+བྱེད། (vol. v.) to practise
ཉམས་གསོ་ + བྱེད། (vol. v.) to repair, renovate 28.2
ཉར། (vol. v.) to keep
ཉལ། གཟིམ། H (vol. v.) to sleep, go to bed...7.2
ཉལ་ཁང་། གཟིམ་ཁང་། H (n.) bedroom 18.2
ཉལ་ཁྲི། གཟིམ་ཁྲི། H (n.) bed 18.2
ཉལ་ཆས། (n.) bedclothes 18.2
ཉལ་ཟན། (n.) blanket, quilt
ཉི་གདུགས། (n.) umbrella, parasol
ཉི་མ། (n.) sun, a day..... 1.2
ཉི་མ་བསྐྲན། (inv. v.) to shine (of the sun)
ཉི་མ་ཉིན་གང་། (idiom.) the whole day..... 36.2
ཉི་ངོད་ཀྱི་ཚབ། (n.) solar heater 17.2
ཉི་ཤུ། (adj.) twenty
ཉི་ཧོང་། (pr. n.) Japan 9.2
ཉིན་འགྲོངས། (adv.) the whole day..... 41.2
ཉིན་གཅིག་མོ། L (n.) daytime 40.2
ཉིན་གུང་། (n.) noon, afternoon 24.2
ཉིན་ལྟར་རེ་བཞིན། (idiom.) each day 22.2
ཉུང་ཉུང་། (adj., adv.) few..... 5.2
ཉུང་ཟུ་འགོ། (v.inv.) to diminish
ཉུང་ཤོས། (adj.) minimum
ཉེ་སྐོར། (n.) surroundings 11.2
ཉེ་འདབས། (n.) proximity 11.2
ཉེན་ཁ། (n.) danger
ཉེན་ཁ་ཚ་ཡོ། (adj.) dangerous
ཉེན་སྲུང་། (n.) safety, security

ཉེས་ཐག་བཏང་། (vol. v.) to punish
ཉོ། 1ཚོས 2,3 (vol. v.) to buy 12.2
ཉོ་ཚ་ + རྒྱག། (vol. v.) to do the shopping 23.2
ཉོ་ཚོང་། (n.) commerce, business
ཉོན་སྡུངས། (n.) misery, wretchedness negative emotion
ཉོབ། (inv. v.) to be bored
ཉག་ཤན། (n.) argali, mountain sheep 17.2
གཉིད་ཁྲག (inv. v.) to fall asleep
གཉིད་སད། (inv. v.) to wake up (vol. v.) to wake up someone
གཉིས། (adj.) two
གཉིས་ཀ། གཉིས་ཆ། (n.) both 21.2
མཉམ་དུ། ལྡན་རྒྱས། H (adv.) together, with 7.2
མཉམ་པོ། (adv.) together with
རྙིང་པ། (adj.) old (object) 4.2
རྙིང་མ་པ། (pr. n.) Nyingmapa (sect)... 27.2
རྙོག་དྲྭ། (n.) problem
སྙན་ངག (n.) poetry
སྙན་པོ། (adj.) pleasant-sounding, interesting, harmonious 5.2
སྙན་ཤལ། H (n.) khatak (for idols) 27.2
སྙིང་། མཐུལ་སྙིང་། H (n.) heart (anatomical) 16.2
སྙིང་། ཐུགས། H (n.) heart (spiritual)
སྙིང་རྗེ། ཐུགས་རྗེ། H (n.) compassion
སྙིང་འདོད་ཐུགས་འདོད། H (mod. v.) to want, desire.... 26.2
སྙིང་རྗེ་པོ། (adj.) pretty, sweet 5.2
སྙིང་ཏུས། (n.) determination, courage
ཞུང་གུ ཞུང་བུ། L (n.) awl 35.2
ཞུང་གཉི་བཏང་གནང་། H (inv. v.) to hurt, cause pain 35.2
ཤོམ་པོ། (adj.) equal
བརྙན་འཕྲིན། (n.) television 32.2
བརྙེད། (inv. v.) to find 28.2
བསྙལ། (vol. v.) to put (a child to bed)
(vol. v.) to ferment
(vol. v.) to hatch

ཏ་ Ta

ཏ་ཛིག (pr. n.) Persia, Iran, Iranian 9.2
ཏཱ་ལའི་བླ་མ། (n.) Dalai Lama (title)
ཏག་ཏག (adj.) exact 22.2
ཏར། (n.) telegram
ཏོག་ཙམ། L ཅིག་ཙ། (adv.) a little 22.2
ཏོ་མ་ཏོ། (n.) tomato 23.2
གཏན་འབེབས་ + གནང་། (vol. v.) to fix, establish 37.2
གཏན་གཏན། (adj., adv.) certain, sure 34.2
གཏམ་དཔེ། (n.) proverb
གཏིང་ (n.) base, bottom
གཏིང་ཟབ་པོ། (adj.) deep
གཏེར་ཁ། (n.) mine (gold, etc.)
གཏོར། (vol. v.) to destroy, demolish, waste, scatter
གཏོར་མ། (n.) *torma* 36.2
གཏོར་རྒྱག་ + རྒྱག (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
རྟ། ཆིབས་པ། H (n.) horse 5.2
རྟ་རྒྱུག (n.) horse race 33.2
རྟག་པར། (adv.) always
རྟགས། (n.) sign, mark, symbol 36.2
རྟགས་མཚོན། (vol. v.) to represent, symbolise
རྟིང་པ། (n.) heel 31.2
རྟེན། (n.) support, base 33.2
རྟེན་འབྲེལ། (n.) interdependence, ceremony 36.2
རྟོག་བ། (n.) doctrine, theory 12.2
རྟོག 1 བརྟགས 2 རྟོགས། 3 (vol. v.) to look ..... 12.2 (vol. v.) to try (vol. v.) to read
རྟོག་རྐོར་+བྱེད། (vol. v.) to visit

ཀུ་སྐོར་ལ་འཁྱོལ་ (vol. v.) to go on a tour
ཀུ་སྟངས། (n.) point of view
ཀུན་མོ། གཟིགས་མོ། H (n.) show, spectacle 12.2
ཀེབ་ཅིག་རྒྱག (vol. v.) to fold
ཀོ་ཆས། (n.) food 34.2
ཀོ་ཝང་ (n.) bag (for food)
ཀློབས་བདེ་པོ། (adj.) simple, convenient.... 22.2
ཀྲག (n.) tiger 17.2
ཀྱངས། (n.) way, manner, *nominalizer* 32.2
ཀྲན་ཀ། (n.) walnut 23.2
ཀློར། གནང་། H (vol. v.) to present a gift 8.2
ཀློར་བཟང་དྲྭ་པོ། (adj.) superb, magnificent . 31.2
ཀློང་པ། (adj.) empty 18.2
ཀློང་ཐུག (adj.) thousand
ཀློད་ཆུང་། སྐ་ཀློད། H (n.) shirt
ཀློན་ཞོག (n.) harvest
ཀློན་ཀ། (n.) autumn 24.2
ཀློན་པ། (n.) guide, master 40.2
ཀློབས། (n.) power, strength 22.2
ཀློབས་ཕྱེན། (n.) corpse-cutter..... 27.2
བརྟག་དཔྱད་ + བྱེད། (vol. v.) to examine, analyse 34.2
བསྒྲན། (vol. v.) to show, express... 13.2
བསྟན་འགྱུར། (pr. n.) Tängyur
བསྟན་བཞིག་ + བསྣད་། (vol. v.) to joke
བསྟན་བཞིག་ཚ་པོ། (adj.) funny, amusing
བསྟེན། (vol. v.) to consult 35.2

བ་ Tha

ཐ་སྙད་གཏེར་མཛོད། (n.) vocabulary, lexicon
ཐ་མག བཞེས་ཐག H (n.) cigarette, tobacco 12.2
ཐ་མག་འཐེན། (vol. v.) to smoke
ཐ་བག (n.) plate
ཐག་བཅད། (vol. v.) to decide
ཐག་ཆོད། (inv. v.) to resolve, make up one's mind
(adv.) really, very 10.2
ཐག་ཉེ་པོ། (adj.) close, near 14.2
ཐག་རིང་པོ། (adj.) far, distant.....14.2
ཐང་། (n.) plain, plateau
(n.) pill for medical concoction.....34.2
ཐང་ཆད། (inv. v.) to be tired
ཐང་པོ། (adj.) healthy
ཐང་ཤིང་། (n.) pine, conifer
ཐད་ཀར། (n.) direct, straightforward.....32.2
ཐད་འཕུར་གནམ་གྲུ། (n.) helicopter 13.2
ཐད། H ཐེག HL (vol. v.) to go 19.2
ཐབ་ཚང་། གསོལ་ཐབ། H (n.) kitchen 17.2
ཐབ། (n.) oven, stove, hearth 17.2
ཐབས་ཤེས། (n.) means, method
ཐལ་ལ། ཐལ་བ། L (n.) dust
ཐིག (n.) line
ཐིགས་པ། (n.) drop
ཐིམ་ཕུ། (pr. n.) Thimphu
ཐུག མཇལ། H (inv. v.) to meet.....8.2
ཐུག་པ། བཞེས་ཐུག H (n.) noodles, noodle soup ...8.2
ཐུགས་འགྱོད་གནང་། H (inv. v./ vol. v.) to regret
ཐུགས་རྗེ་ཆེ། (n.) thank you 3.2
ཐུགས་རྗེ་ཆེ་+ཞུ། h (vol. v.) to thank
ཐུགས་སྤྱི། (n.) reception, banquet,party
ཐུང་ཐུང་། (adj.) short 3.2
ཐུན་མོང་། (adj.) ordinary
ཐུན་མོང་མ་ཡིན་པ། (adj.) unique, extraordinary
ཐུབ། (mod. v.) to be able 11.2
ཐུར་མ། (n.) spoon 17.2
ཐེ་ཚོམས། (n.) doubt
ཐེ་ཚོམས་བྱེད། (vol. v.) to hesitate
ཐེག་པ་ཆེན་པོ། (n.) Mahayāna Buddhism.....26.2
ཐེག་པ་ཆུང་ངུ། (n.) Hīnayāna Buddhism 26.2
ཐེངས་མ (n.) time, occasion 26.2
ཐེབས། (inv. v.) to undergo, get hit, get taken, *verbalizer*
ཐེབས་ཚ། (n.) funds

ཐེམ་པ། (n.) threshold 15.2
ཐོ། (n.) list
ཐོག་ཀ། (n.) roof
ཐོག་+རྒྱག (inv. v.) to have a lightning
ཐོག་མ། (n.) first 26.2
ཐོག་ས། (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
མཐའ། (n.) edge, margin, end 31.2
མཐའ་མ། (adj.) last..... 32.2
མཐུག་པོ། (adj.) thick, dense
མཐུན་སྒྲིལ། (n.) understanding, harmony, accord
མཐུན་པ་སྤུན་བཞི། (idiom.) the four harmonious siblings..... 37.2
མཐུན་པོ། (adj.) friendly, compatible
མཐུམ་སྒྲིལ། (n.) packet
མཐེ་པོ (n.) thumb
མཐོ་པོ། མཐོན་པོ། L (adj.) high 5.2
མཐོ་ཚད། (n.) altitude, height
མཐོང་། (inv. v.) to see
འཐུང་། 1 བཏུངས། 2 འཐུངས། 3 (vol. v.) to drink 10.2
འཐེན། (vol. v.) to pull, draw 25.2
འཐོར། (inv. v.) to be scattered, splashed

ད་ Da

དེ། (adv.) now, so
དེ་གེ་ནང་བཞིན། (adv.) in the same way 11.2
དེ་ག་རང (adv.) absolutely, really..... 13.2
དེ་གིན། (adv.) a short while ago
དེ་ཕྱི། (adv.) now
དེ་ཕྱི་ནས (adv.) already
དེ་དུང་། (adv.) moreover, again 5.2
དེ་རང་། (adv.) this morning..... 24.2
དེ་རེས། (adv.) this time 31.2
དེ་ལོ། (adv.) this year..... 18.2
དེག་ཚ། (n.) spelling
དེང་། (co.) and 5.2
དེང་པོ། (adj.) first
དེད་པ། (n.) faith..... 5.2
དོམ་བཅད་ + བཞག (vol. v.) to promise, ... 37.2 to defend one's thesis
དོམ་པོ། (adj.) tense, tight 18.2
དོར། (inv. v.) to spread
དར་སྐྱོག། (n.) prayer flag 25.2
དྭགས་པོ། (pr. n.) Dhagpo 22.2
དུ་བ། (n.) smoke
དུག། (n.) poison
དུག་སྦྲང་། L
དུག་སྦྲང་། (n.) mosquito 17.2
དུག་སྐོག ན་བཟའ། H (n.) clothing 23.2
དུང་ཕྱུར། (adj.) a hundred million
དུད་འགྲོ། (n.) animal, beast
དུད་ཚང་། (n.) family, household 29.2
དུམ་བུ། (n.) piece
དུར་ཁྲོད། (n.) cemetery
དུས། (co.) when 24.2
དུས་སྐབས། (n.) period
དུས་ཆེན། (n.) festival 25.2
དུས་དེབ་ (n.) magazine..... 5.2
དུས་ཚོད། (n.) time, moment 11.2
དུས་རབས། (n.) century 39.2
དུས་སང་། (adv.) next year 18.2
དེ། (dem.) that, *distant dem.* 1.2
དེ་འདྲ། (adv.) like that, such 8.2
དེ་ནས། L ཡ་ནི། (co.) and so?..... 16.2
དེ་མིན་པ། (adv.) apart from that 26.2
དེ་ཚོ། (dem.) those, *distant dem.* ...2.2
དེ་རིང་། (adv.) today..... 8.2
དེད་སང་། (adv.) these days..... 10.2
(adv.) at present
དེབ། ཕྱག་དེབ། H (n.) book (Western style) 1.2
དེའི་སང་ཉིན། (adv.) the following day 25.2
དེའི་ཚེ་ལ། (co.) on the occasion..... 19.2
དོ། (class.) two units..... 23.2

དོ་དགོངས། (adv.) this (coming) evening 18.2
དོ་སྣང་། (n.) interest, attention
དོ་སྣང་+བྱེད། (vol. v.) to be interested, to pay attention, to notice
དོ་ཤི། (n.) bag, pack (on an animal) 31.2
དོག་པོ། (adj.) narrow 25.2
དོགས་པ། (n.) suspicion, doubt
དོགས་པ་+ཟ། (inv. v.) to be suspicious, doubt, distrust
དོན། (vol. v.) to come out 22.2
དོན་དག (n.) meaning 38.2
དོམ། (n.) bear
ད་བའི་སྤོ་ལོ། (n.) tennis 32.2
ད་བ། (n.) net 32.2
དག་ དྲངས། H (inv. v.) to get better 34.2
དག་པ། see དེག་པ།
དང་ལུག། see དེག་ལུག།
དང་པོ། (adj.) honest
དག་པོ། (adj.) hard, violent
དན། (inv. v.) to remember, recall
དན་གསོ། (n.) memorial, souvenir
དན་གསོ་+བྱེད། (vol. v.) to commemorate
ཕྱགས་དན་+གསོ། H (vol. v.) to remind so. of sth.
དན་གསོ་+བཏང་། (n.) memory
དན་པ། (inv. v.) to recover one's senses
དན་པ་+བསོ། (vol. v.) to remind someone
དི་བ། བཀའ་འདྲི། H (n.) question
དྲི་མ། (n.) smell, odour
དྲིལ་བསྒྲགས། (n.) propaganda, publicity
དྲུག (adj.) six
དྲུག་བཅུ། (adj.) sixty
དྲུང་ཡིག (n.) secretary 2.2
དེག་འཁྲུ། L དང་འཁྲུ། (n.) washing, laundry 24.2
དེག་འཁྲུ་ + རྒྱག (vol. v.) to do laundry 24.2
དེག་པ། H དག་པ། (n.) dirt 24.2
དེད་མོང་། (n.) Tibetan brown bear 17.2
དེལ། (n.) mule
དོད་འཇམ། (adj.) warm 34.2
དྲང་བློངས་+བྱེད། (vol. v.) to volunteer
དྷ་རམ་ས་ལ། (pr. n.) Dharamsala
གདན། (n.) rug, low seat, cushion
གདན་ས། (n.) seat; major monastic centre 39.2
གདམ་ག་+རྒྱག (vol. v.) to choose
གདུང་། (n.) spear 33.2
གདོང་པ། ཞལ་རས། H (n.) face.....16.2
བདག (n.) self, I
བདག་པོ། (n.) owner, lord
བདག་འཛིན། (n.) selfishness
བདུན། (adj.) seven
བདུན་བཅུ། (adj.) seventy
བདུན་ཕྲག (n.) week 9.2
བདེ་འཇགས། (n.) safety, security
བདེ་པོ། (adj.) well, fine 3.2
བདེན་པ། (n.) truth 40.2
མདའ། (n.) arrow
མདའ་ + རྒྱག (vol. v.) to do archery, loose an arrow 33.2
མདངས་དགོང་། (adv.) yesterday evening....18.2
མདུད་པ། (n.) knot
མདུན། (post.) in front of 7.2
མདོ། (n.) sutra
མདོང་མོ། གསོལ་མདོང་། H (n.) tea churn 17.2
མདོག་ཉེས། (adj.) ugly 13.2
མདོར་བསྡུ། (vol. v.) to summarize, abridge
འདིའི། འདིར། L (adv.) here 10.2
འདར། (inv. v.) to shake, tremble
འདས་པ། (n.) the past
འདི། (dem.) this near *dem.* 1.2
འདི་འདྲ། (dem.) like this, such
འདི་ཚོ། (dem.) these near *dem.*.....2.2
འདུ་ཁང་། (n.) assembly hall (in a monastery) 12.2
འདུ་ཤེས། (n.) consciousness

འདུག (aux.) there is, to have, to be *(testimonial)* 3.2

འདི་བས། འདི་བས། H (adv.) that way, around here 35.2

འདོད། (mod. v.) to want 26.2

འདོད་ཆགས་ +ཡང་། (inv. v.) to become desirous 31.2

འདོད་པ། ཆགས་འདོད། (n.) desire, longing 26.2

འདོད་པ་ཉིངས། (v.inv.) to be satisfied

འདྲ་པོ། (adj.) like, resembling, similar

འདྲ་མིའ་འདྲ། (adj.) various 9.2

འདྲིད་རྒྱ་ + ཤོར། (inv. v.) to slip, slide 24.2

འདྲེས། (inv. v.) to mix

རྡོ། (n.) stone 25.2

རྡོ་རྗེ། (n.) dorje, vajra 3.2

རྡོ་རྗེ་ཐེག་པ། (n.) Vajrayana Buddhism .. 26.2

རྡོ་རྗེ་གླིང་། (pr. n.) Darjeeling

རྡོ་རྗེ་གདན། (pr. n.) Bodhgaya

རྡོ་སྲུལ། (n.) petrol, gasoline 28.2

རྡོ་བཟོ་བ། (n.) stonemason 32.2

ལྡན་། (inv. v.) to be enough

ལྡི་ལི། (pr. n.) Delhi

ལྡེག (vol. v.) to make a decoction 34.2

ལྟེམ་ར། (n.) kitchen garden

ལྡེ་མིག ལྕག་ལྡེ། H (n.) key 3.2

ལྡེབས། (n.) side, surface 39.2

ལྡོག་ཕྱོགས། (n.) opposite

ལྡིག་ཅ་ར་རྩ། (n.) scorpion 17.2

ལྡིགས་ར་སྐྱལ། (vol. v.) to threaten

ལྟུག་བསྔལ། (n.) suffering 4.2

ལྟུག་ཆགས། (adj.) bad, wicked 5.2

ལྟུག་ཆགས་ཞེ་ཡོ་ཅིག (adj.) horrible

ལྟུག་བྱས་རྒྱག (vol. v.) to endure, put up with

ལྡེ་སྤྱིད། (n.) regent 38.2

ལྡེར་ཅེ། (n.) plate

ལྡེམ། (n.) spider 17.2

ལྡེམ་བས། (adv.) altogether, in sum ... 18.2

བརྡབས། (inv. v.) to run into, be hit

བརྡུངས། (vol. v.) to hit, beat

བལྟགས། (vol. v.) to lick, eat (yogurt) 24.2

བསྡད། 1,2 སྡོད། 3 བསྡད་ས། (vol. v.) to sit, stay, live 4.2

བཞུགས་ས། H (n.) place, seat, dwelling 14.2

བསྡམ། (vol. v.) to tie, bind

བསྡུ། 1 བསྡུས། 2,3 (vol. v.) to collect, gather

བསྡུ་གསོག་རྒྱག (vol. v.) to put away, get rid of

བསྡུར། (vol. v.) to compare

ན་ Na

ན། ནམ། L (part.) final interrogative particle 3.2

ན། སྐྱང་། H (inv. v.) to be ill 34.2

ན་ཁོང་། L ཟླ་ཉིན། (adv.) last year

ན་ཚ། (n.) illness 35.2

ན་ཚ་+བཏང་། (inv. v.) to hurt, cause pain 35.2

ནག་ཉེས་+བཙུགས། (vol. v.) to accuse

ནག་པོ། (adj.) black 3.2

ནང་། (post.) in, inside 7.2

ནང་ནས། (post.) among 39.2

ནང་པ། (n.) Buddhist 26.2

ནང་པའི་ཆོས། (n.) Buddhism, Dharma 26.2

ནང་མི། (n.) family, family member 6.2

ནང་ལ། (idiom.) at home 7.2

ནང་བཞིན། (post.) like, as 21.2

ནང་ཁོག་གས། (n.) interior, inside 7.2

ནད་པ། (n.) patient

ནད་གཡོག (n.) nurse 8.2

ནམ་དུས། (n.) season 24.2

ནམ་ཕྱེད། (adv.) midnight

ནམ་ཡང་། (adv.) never

ནས། (n.) barley

ནས་བཟུང་། (adv.) since 41.2

ནི། (part.) thematizer 25.2

ནུ་མ། (n.) breast 16.2

ནུབ། (n.) west 20.2

ནུབ་ཕྱོགས། (n.) west, western 20.2

ནུས།	(mod. v.) to dare
ནུས་པ།	(n.) power, energy
ནོར།	(n.) wealth, yak
ནོར་	(inv. v.) to make a mistake
ནོར་བུ།	(n.) jewel
ནོར་འཁྲུལ།	(n.) mistake
ནོར་བུ་གླིང་ཁ།	(pr. n.) Norbu lingka, summer palace of the Dalai Lama.. 11.2
གནང་། H	(vol. v.) to give, offer ..... 8.2 do, act *verbalizer*
གནངས་ཉིན་ཀ།	(adv.) day after tomorrow .. 18.2
གནམ་གཤིས།	(n.) weather, climate 22.2
གནམ་གྲུ།	(n.) aeroplane..... 13.2
གནམ་གྲུ་འབབ་ཐང་།	(n.) airport..... 13.2
གནའ་བ།	(n.) bharal, blue sheep..... 17.2
གནའ་སྦྱོར།	(adv.) once upon a time, long ago
གནས།	(inv. v.) to cost, be worth
གནས་སྐོར་བ།	(n.) pilgrim 22.2
གནས་མཇལ།	(n.) pilgrimage 11.2
གནས་ཚང་།	(n.) lodging 28.2
གནས་ཚང་+ གཡར།	(vol. v.) to find lodging 28.2
གནས་ཚུལ།	(n.) situation, information
གནས་རི།	(n.) holy mountain 11.2
གནོད།	(n.) harm
གནོད་སྐྱེལ།	(vol. v.) to harm
མནན།	(vol. v.) to press
མནའ་སྐྱེལ།	(vol. v.) to swear an oath
མནའ་མ། བག་མ།	(n.) bride 6.2
མནལ་ཁྲག H	(inv. v.) to fall asleep
མནལ་ལམ་ +བཀྲ་གནང་། H	(inv. v.) to dream
རྣམ་འགྲུབ།	(n.) attitude
རྣམ་ཐར།	(n.) biography, hagiography
	(n.) operatic libretto..... 24.2
རྩོ་ཙེ།	(adj.) sharp
སྣ་གྲུག ཤད་ས། H	(n.) nose 16.2
སྣ་མིན་སྣ་ཚོགས།	(adj.) various, of different kinds 37.2
སྣག་ཚ། ཕྱག་སྣག H	(n.) ink 1.2
སྣུམ། གཅིམ་སྣུམ། H	(n.) oil, petrol 28.2
སྣུ་ཁ།	(n.) sort, kind.....8.2
སྣུ་ལེན་+ཞུ། h	(vol. v.) to welcome, offer hospitality, lodge 41.2
བསྡམས། H	(vol. v.) to take, take away.....19.2

ཕ་ Pa

ཕ་ཀི་སི་ཏན།	(pr. n.) Pakistan 9.2
ཕ་ཀིན།	(n.) pocket (in clothing)
ཕ་ཕ། པུ་ལགས། H	(n.) father 4.2
ཕ་སངས།	(pr. n.) Venus (planet) 14.2
ཕགས་པ།	(n.) skin, peel 22.2
ཕགས་ཚན།	(n.) sheepskin clothing 22.2
ཕར། སྐུ་ཕར། H	(n.) photograph 6.2
ཕར་ཁང་	(n.) printing house
ཕར་ + རྒྱག	(vol. v.) to photograph 14.2
ཕར་ཆས།	(n.) camera 6.2
པི་ཝང་།	(n.) Tibetan viol.....40.2
པིང་གྲུར་མ།	(n.) kite (bird) 17.2
པེ་ཅིན།	(pr. n.) Peking
པེ་ཤན།	(n.) money, change
པོ་ཏ་ལ།	(pr. n.) Potala
པོ་ཏི།	(n.) volume (book) 33.2
དུ་ཁི་ཁི།	(n.) police
དུས་མོ།	(n.) knee 16.2
དཔང་པོ།	(n.) witness
དཔལ་སྤྱི། དཔལ་སྤྱི། L	(n.) forehead
དཔལ་ལྡན་ལྷ་མོ།	(pr. n.) the goddess Pändän Lhamo 27.2
དཔལ་འབྱོར།	(n.) economy, wealth
དཔེ་ཚ། ཕྱག་དཔེ། H	(n.) pecha, Tibetan-style book 1.2
དཔེ་དེབ་ཚོང་ཁང་།	(n.) bookshop
དཔེ་མཛོད་ཁང་།	(n.) library 12.2
དཔེ་རང་རེད།	(idiom.) that's amazing! 33.2
དཔེ་གསར།	(n.) fashion
དཔེར་ན།	(idiom.) for example 16.2
དཔེར་བརྗོད།	(n.) example

དཔོན་པོ། (n.) boss, leader, lord
དཔྱིད་ཀ། (n.) spring 24.2
པུ་ལེ། (n.) ticket..... 19.2
ཕྱགས། (n.) tsampa dough..... 24.2
ཕྱང་ཀོ་ see ཕྱང་པོ། 29.2
ཕྱང་རི། (n.) alpine pasture 29.2
ཕྱི་རན། (n.) beer 21.2
ཕྱིན་པ། (n.) cloud
ཕྱུ་ག see ཕྱུ་ག..... 4.2
ཕྱུན་སྲེ། ཕྱུ་མཆེད། H (n.) relative, sibling, cousin 6.2
ཕྱེས་གཟིགས་+གནང་། (vol. v.) to buy, obtain 28.2
ཕེན་པ། (pr. n.) Saturn (planet) 14.2
ཕེའུ། see ཕྱེའུ།
ཕོ་པོ། ཕོ་ལགས། H (n.) grandfather, elderly man 6.2
ཕོ་ལོ། (n.) ball 12.2
ཕོ་ལོ་+རྩིག (vol. v.) to play ball
ཕོལངས་པ། (n.) pride
ཕོས་དཀར། (n.) hard plastic
ཕོས་ཤེལ། (n.) amber 31.2
ཕྱུང་ཀི། (n.) wolf 17.2
ཕྱུང་པོ། (adj.) intelligent, clever 28.2
ཕྱུན་རས་གཟིགས། (pr. n.) Avalokiteśvara ..... 27.2.
ཕྱེ་ཁྲ། (n.) meter
ཕྱེ་མཐུན་རྒྱལ་ཁབ། (n.) republic
ཕྱེ་སྐྱོད་ཚང་འགོར། (n.) bus 13.2
ཕྱེ་ཚོགས། (n.) society
ཕྱེ་ཚོགས་ཤིང་ལུགས། (n.) socialism..... 26.2
ཕྱེ་ཟླ། (n.) month (international calendar) 14.2
ཕྱེ་ལེ། (n.) kilometer..... 39.2
ཕྱེ་ལོ། (n.) year (international calendar) 14.2
ཕྱེའི་རྒྱ་མ། (n.) kilogram
ཕྱེར་བཏང་། (adv.) in general..... 38.2
ཕྱོང་པོ། L སྤང་ཀོ (n.) beggar 29.2
ཕྱེའུ། L ཕེའུ། (n.) monkey, ape..... 17.2

ཕ་ Pha

ཕ་ཀི (dem.) that one (over there) *far dem.* 1.2
ཕ་ཚོ། (dem.) those (over there) *far dem.* 2.2
ཕ་གཅིག་མ་གཅིག (n.) sibling (same parents) ...6.2
ཕ་པོ། see ཕུ་པོ།
ཕ་མ། ཡབ་ཡུམ། H (n.) parents
ཕ་ཡུལ། (n.) natal land.....5.2
ཕ་ལམ། (n.) diamond
ཕག་པ། (n.) pig 23.2
ཕག་ཤ། (n.) pork.....23.2
ཕན་ཐོགས། (n.) benefit, usefulness
ཕན་ཐོགས་ཡོད་པ། (adj.) useful
ཕབས། (vol. v.) to lower, drop, cause to fall
ཕར། (adv.) away 15.2
ཕར་ཙམ་དུ་གར། (n.) just there.....20.2
ཕར་བསྡོག་ས། (vol. v.) to give back, return
ཕིང་ཕང་སྦོ་ལོ། (n.) table tennis.....32.2
ཕིད། see ཕྱིད།
ཕུ། (n.) breath 30.2
ཕུ་ + རྩིག (vol. v.) to blow.....30.2
ཕུ་དུང་། (n.) sleeve 31.2
ཕུང་། (n.) heap, pile
ཕྱིད། L ཕིད། (vol. v.) to take off, dismiss 31.2
ཕུར་ཕུར་+བྱེད། (vol. v.) to stroke, massage
ཕུར་བུ། (pr. n.) Jupiter (planet).....14.2
ཕུལ། 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

ཕྱག་བཏབ་+གནང་།	H	(vol. v.) to found (e.g., a monastery) 39.2
ཕྱག་ལེབས་གནང་བྱུང་།		(idiom.) welcome! 4.2
ཕྱག་ཆེམ་བསྒྲིན་པ།	H	(vol. v.) to sew
ཕྱག་མཛོད།		(n.) treasurer
ཕྱག་རོགས་+གནང་།	H	(vol. v.) to help
ཕྱི་རྒྱལ།		(n., adj.) abroad, foreign land 16.2
ཕྱི་པ།		(n.) Hindu 26.2
ཕྱི་ཕོ།		(adj.) late 17.2
ཕྱི་ཕོ་བྱེད།		(inv. v.) to be late
ཕྱི་ཕྱགས།		(n.) shell, carapace 22.2
ཕྱི་པི། ཕྱི་བ།	L	(n.) marmot 17.2
ཕྱི་ཕོགས།		(n.) outside, exterior 7.2
ཕྱིས		(vol. v.) to wipe
ཕྱུ་པ།		(n.) traditional robe, chuba 23.2
ཕྱུག་པོ།		(adj.) rich
ཕྱུར་བ། ཞིབ་ཕྱུར།	H	(n.) cheese
ཕྱེ་མར།		(n.) dough of tsampa and butter 36.2
ཕྱེ་མ་ལེབ།		(n.) butterfly
ཕྱེད་ཀ།		(n.) half 12.2
ཕྱོགས།		(n.) direction, side 15.2
ཕྲ་པོ།	L ཙ་པོ།	(adj.) thin (of cylindrical objects)
ཕྲུ་གུ	L སྤུ་གུ ཚ་ཁྲ།	H (n.) child 4.2
འཕགས་པ།		(n.) exalted, noble 37.2
འཕུར།	L འཕིར།	(vol. v.) to fly, glide
འཕྱུ་ལས་རྒྱག།		(vol. v.) to ridicule, mock
འཕྲིན་སྐྱེལ།		(vol. v.) to transmit (by radio) 32.2
འཕྲུལ་འཁོར།		(n.) machine, device 32.2
འཕྲུལ་ཆས་བཟོ་པ།		(n.) mechanic 32.2
འཚོད།		(inv. v.) to get used to, put up with 35.2
འཚོད་རྒྱན།		(n.) hygiene, health

བ་ Ba

བ་ཕྱུགས།	(n.) cow 5.2
བག་ཆགས།	(n.) impression, imprint
བག་ལེབ། བཟེས་བག	H (n.) bread 8.2
བག་ཙ་མར་ཁུ།	(n.) bhagtshamarkhu, (traditional Tibetan dish) 24.2
བང་ཁེབ།	chest
བང་རོ།	(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་དུ།	(post.) up to, until 9.2
བར་ཆད།	(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
བུ། སྤས།	H (n.) son, boy 4.2
བུ་མོ། སྤས་མོ།	H (n.) girl, daughter 4.2
བུ་རམ།	(n.) molasses 36.2
བུ་ལོན།	(n.) debt
བུམ་པ།	(n.) vase 24.2
བེད་སྤྱོད་+བྱེད།	(vol. v.) to use
བེར་རྒྱུག	(n.) walking stick 36.2
བོང་ཀུ	see བོང་བུ།
བོང་བུ།	L བོང་ཀུ (n.) donkey 5.2
བོད།	(pr. n.) Tibet 1.2
བོད་སྐད།	(n.) Tibetan (oral) 5.2
བོད་ཇ།	(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་རྒོད།	(n.) vulture 5.2
བྱ་རྒྱ།	(n.) eagle 17.2
བྱ་སྐྱིང་།	(n.) crane (bird) 17.2

ཀྱ་འཕིར། (n.) kite (plaything)
ཀྱ་ཀ། (n.) chicken (dish) 23.2
ཀྱང་། (n.) north 20.2
ཀྱང་རོས། (n.) northward 20.2
ཀྱང་ཆུབ་སེམས་དཔའ། (n.) bodhisattva
ཀྱང་ཐང་། (pr. n.) Jhangthang, the Northern Plateau 33.2
ཀྱང་ཕྱོགས། (n.) northern 20.2
ཀྱམས་པ། (pr. n.) Maitreya 27.2
ཀྱམས་པོ། (adj.) affectionate, gentle
ཀྱམས་པོ་+བྱེད། (vol. v.) to show affection
ཀྱས་ནི། (co.) and so 12.2
ཀྱས་ཙོང་། (co.) therefore 12.2
ཁྱིའུ། (n.) small bird, fledgling
ཁྱི་ལ་དོམ། (n.) panda 17.2
ཁྱི་རིལ། (n.) sweet, candy
ཁྲུ་ཀུ། (n.) coral 31.2
ཁྲུང་། (inv. v.) to happen, occur
(aux.) receptive 8.2
ཁྲུང་འཛིན། (n.) receipt, bill
ཁྱེ་བ། (n.) ten million
ཁྱེ་མ། (n.) sand
ཁྱེ་ཐང་། (n.) sand desert
ཁྱེད། (1,3) ཁྱོད། 2 (vol. v.) to do, act 8.2
(vol. v.) to become
(inv. v.) to happen,
verbalizer 28.2
ཁྲག (n.) cliff, crag
ཁྲག་རི། (n.) rocky mountain 29.2
ཁྲད་ཁོག L བད་ཁོག (n.) chest 16.2
ཁྲལ་བ། ཁྲགས་ཁྲལ། H (n.) pressing business, hurry 12.2
ཁྲལ་བ་ཆ་ཚོ། (adj.) busy
ཁོ་བ། ཤ་གས་ཁྱོ། H (n.) taste 8.2
ཁོ་བ་ཤྱི། (vol. v.) to taste
ཁོས། L ཁོས། (vol. v.) to escape, flee
ཇ་མ། (n.) lama, master 2.2
ཇུག (vol. v.) to pour, put 19.2
ཇོབ་པོ། (n.) minister 28.2
དབང་སྒྲུབ་+བྱེད། (vol. v.) to control, dominate
དབང་ཆ། (n.) power 37.2
དབྱལ། (vol. v.) to tear
དབྱངས། (n.) tune
དབྱར་ཀ། (n.) summer 24.2
དབྱར་ས། (n.) summer camp 31.2
དབྱིན་རི། (n., adj.) England, English 5.2
དབྱིབས། (n.) shape, form
དབྱིས་རིགས། (pr. n.) Yi (ethnic group)
དབྱེ་བ་ཕྱེ། (vol. v.) to distinguish, differentiate
དཀྱུག་ཀྱུར་ + སྐྱོན། (vol. v.) to pitch a tent 40.2
དཀྲིགས་+བཏང་། (vol. v.) to breathe
དཀྲིགས་རླུང་། (n.) breath
དཀྱིལ། (n.) centre, middle
(pr. n.) Central Tibet 11.2
དཀྱིལ་གཙང་། (pr. n.) Central and West-central Tibet
འབག ཞལ་འབག H (n.) mask 36.2
འབང་འཛིག see འབྲང་འཛིག
འབད་བརྩོན། (n.) effort
འབད་བརྩོན་+བྱེད། (vol. v.) to make an effort
འབབ་ཚུགས། (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
འབྲུ། (n.) insect, worm, bug 7.2
འབུམ། (adj.) hundred thousand
འབེན། (n.) target 33.2
འཛོལ་གདན། (n.) square, flat mattress 31.2
འབྱུང་ཁུངས། (n.) origin, source
འཇོག (inv. v.) to receive 19.2
འཇོག་ལྡན། (n.) well-off, prosperous 37.2
འབྲང་འཛིག L
འབངཔ་འཛིག (n.) queue, line 33.2
འབྲས། ཞེས་འབྲས། H (n.) rice 8.2
འབྲས་དཀར། (n.) *dräkar*, operatic character 36.2
འབྲས་ལྗོངས། (pr. n.) Sikkim (India) 5.2
འབྲས་སྤུངས། (pr. n.) Dräpung monastery 11.2
འབྲས་བུ། (n.) result, fruit, consequence

 འབྲས་སིལ། (n.) sweet rice with potentilla tubers..... 36.2
འབྲི། (n.) yak-cow..... 30.2
འབྲི། 1ཐིས། 2,3 (vol. v.) to write..... 8.2
འབྲི་དེབ། (n.) exercise book 8.2
འབྲིང་བ། (adj.) middle, medium
འབྲུ། (n.) grain..... 31.2
འབྲུག (n.) dragon
འབྲུག་སྐད། (n.) thunder
འབྲུག་སྐད་+རྒྱག (inv. v.) to thunder
འབྲུག་པ། (pr. n.) Bhutanese 9.2
འབྲུག་ཡུལ། (pr. n.) Bhutan 5.2
འབྲེལ་བ། (n.) relationship, connection
འབྲོག་པ། (n.) nomad, herder..... 2.2
འབྲོང་། (n.) wild yak..... 17.2
ཁ་ཐུག (n.) purse, pouch
ཁ་ཤུར། see ཕྱ་ཤུར།
ཁག་ཁག (n.) motorcycle 12.2
ཁང་ཀྱི། see ཕྱང་ཀྱི།
ཁང་ནག see ཕྱང་ནག
ཁལ་པ། (n.) frog..... 17.2
ཁས། (vol. v.) to hide
ཁྱིད་པ། see ཁྱེད་པ།
ཁྲག (n.) innermost part 31.2
ཁྲད་རྒྱག་+བཏང་། (vol. v.) to push
ཁྲུད་པ། L སྐྱིད་པ། (n.) bellows..... 30.2
ཁྲུམ་པོ། (adj.) thick (cylindrical object)
ཁྲུངས། (vol. v.) to learn, study 10.2
ཁྲུས། (vol. v.) to stick..... 19.2
ཁྲིན་བདག (n.) sponsor, patron 27.2
ཁྲུང་བསྒྲུབ་+བྱེད། (vol. v.) to practise, train
ཁྲུང་ཚན། (n.) exercise
ཁྲེ་ཤུར། L ཁྲ་ཤུར། (n.) yak-hair tent..... 30.2
ཁྲག་འཇིན། (n.) postage stamp 19.2
ཁྲག་ཁང་། (n.) post office 12.2
ཁྲག་པ། (n.) postman/ -woman
ཁྲང་ནག L ཁང་ནག (n.) fly (insect) 17.2
ཁྲང་བྱ། L ཁང་ཀྱ (n.) flying insect..... 17.2
ཁྲང་ནོར་བྱ། L ཁང་ནོར་བྱ། (n.) bee
ཁྲད། གནང་། H (vol. v.) to give, offer, pass...8.2
ཁྲུམ་མ། L (n.) pregnant woman
ཁྲལ། (n.) snake 17.2

མ་ Ma

མ། (part.) negation 2.2
མ་གིར། (adv.) down there.....20.2
མ་ཉེས་ཀ་གཡོགས་ + བྱེད། (idiom.) to accuse falsely.....3.2
མ་གཏུགས། (post.) except, otherwise....21.2
མ་འདྲ་བ། (adj.) different
མ་བྱེན། (n.) cook 8.2
མ་རུ། (n.) capital, investment
མ་རུ་ཉིད་ལྷགས། (n.) capitalism 26.2
མ་ཟད། (post.) apart from, not only.....37.2
མང་ཆེ་བ། (n.) majority, most.....5.2
མང་ཚད། (n.) quantity.....22.2
མག་པ། རྒྱུ་བག H (n.) groom, husband.....6.2
མང་དྲགས། (adv.) too much, too many
མང་པོ། (adj., adv.) many.....5.2
མང་མོས། (adj., adv.) most, maximum..5.2
མཆི། མིན། L (aux.) not to be, *egophoric*...3.2
མར། (adv.) down, downwards 4.2
མར། གསོལ་མར། H (n.) butter 19.2
མར་གོག (n.) pat of butter 35.2
མར་བསྡད། མར་བཞུགས། H (vol. v.) to sit down.....4.2
མར་མེ། མཆོད་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་འབོར། (n.) population
མི་དམངས། (n., adj.) populace, the people, public 35.2
མི་ཚང་། (n.) family 15.2
མི་ཚེ། (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 སྨན། H (n.) eye 16.2
མིག མིད།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། སྨན་ཤེལ། H (n.) glasses, spectacles
མིག་སེར་ + ལང་། (inv. v.) to be jealous..... 31.2
མིང་། མཚན། H (n.) name..... 9.2
མྱུ་ཟི། (n.) matches
མྱུ་མཐུད། (vol. v.) to continue
མེ། ཞྭགས་མེ། H (n.) fire 25.2
མེ་ཀླག་བཏང་། see མེ་སྐྱེག་བཏང་།
མེ་རྒྱག (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་+རྒྱག (vol. v.) to fire a gun..... 33.2
མེ་བཙའ། (n.) moxibustion 34.2
མེ་ལོང་།ཨ ཤེལ་སྒོ། (n.) mirror 30.2
མེ་ཤི། (inv. v.) to go out (of fire)
མེ་སྐོར། (inv. v.) to catch fire
མེ་སྐྱེག་+བཏང་། L (vol. v.) to burn, set sth. on fire
མེ་ + བསད། (vol. v.) to put out (a fire)
མེད། (aux.) not to have, *egophoric*..... 5.2
མེད་པ་+ཚགས། (inv. v.) to disappear
མེད་པ་+བཟོ། (vol. v.) to annihilate
མེད་པར། (adv.) without
མོ། (pron.) she..... 2.2
མོ་ཀ། ཤེབས་ཀོ། H (n.) car, automobile..... 11.2
མོ་ཀ་བཏང་། (vol. v.) to drive (a car)
མོ་མཚན། (n.) female sex 16.2
མོག་མོག བཤེས་མོག H (n.) momo, Tibetan ravioli.... 8.2
མོག་ཀུ། (n.) steamer..... 17.2
མོན་པ། (n.) Mönpa..... 22.2
མོན་ཡུལ། (pr. n.) Mönyül (region)

མྱོང་ས། (inv. v.) to feel, experience
མྱོང་། (aux.) *experiential*.....15.2
དམག (n.) war.....41.2
དམག་+རྒྱག (vol. v.) to wage war
དམག་སྡེར། (n.) military camp.....41.2
དམག་སྡུད་ས། (n.) army
དམག་མི། (n.) soldier 13.2
དམངས་གཙོ་རིང་ལུགས། (n.) democracy
དམངས་བཀྱགས་སློབ་གྲྭ (n.) state school.....15.2
དམར་པོ། (adj.) red.....7.2
དམར་ཆེད་བ། L
དམར་རང་ང་། (adj.) naked
དམའ་པོ། (adj.) low.....5.2
དམིགས་བསལ། (adj.) special, exceptional
(n.) exception.....38.2
དམིགས་ཡུལ། (n.) goal, aim.....38.2
མི། (n.) wound, injury
མི་བྱ། (n.) peacock.....17.2
རྨི་ལམ། (n.) dream
རྨི་ལམ་+བཏང་། (inv. v.) to dream
རྨོ་མོ། རྨོ་ལགས། H (n.) grandmother, 2 elderly woman.....6.
སྨད་གཡོགས། (n.) skirt
སྨན། གསོ་ལ་སྨན། H (n.) medicine.....8.2
སྨན་ཁང་། (n.) hospital 12.2
སྨན་བཅོས། (n.) medical treatment
སྨན་བཅོས་བྱེད། (vol. v.) to nurse, treat medically
སྨན་པ། (n.) doctor, physician.....34.2
སྨན་ཚེས་ཁང་། (pr. n.) Mäntsikhang, traditional hospital in Lhasa.....12.2
སྨན་ཚོང་ཁང་། (n.) pharmacy, chemist
སྨོན་ལམ་ + རྒྱག (vol. v.) to pray.....27.2
སྨོན་ལམ་ཆེན་མོ། (pr. n.) the Great Prayer Festival, Mönlam 37.2
སྨྱུ་ཀ ཕྱག་སྨྱུག H (n.) pen.....1.2
སྨྱུག་མ། (n.) bamboo.....1.2
སྨྱོ། (inv. v.) to be mad, crazy
སྨྱོན་པ། (adj.) mad

ཙ Tsa

ཙང་།	(co.) because 11.2
ཙམ།	(part.) about, roughly 9.2
ཙི་ཙི།	(n.) mouse, rat..... 17.2
ཙི་ཙི་ཕྱང་པེ།	(n.) bat 17.2
གཙང་།	(pr. n.) Tsang (region) 22.2
གཙང་པོ།	(n.) river 15.2
གཙོ་བོ།	(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
གཙོད།	(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་ཏྲུ། གཟིམ་ཏྲུ། 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
རྩ། ཕྱག་རྩ། H	(n.) pulse 34.2
རྩ་ལ།	(post.) at the home of, close to 29.2
རྩ་ཐང་།	(n.) grassland, steppe..... 22.2
རྩ་སྨན།	(n.) medicinal plant 34.2
རྩམ་པ། གསོལ་ཞིབ། H	(n.) tsampa, roasted barley flour..... 8.2
རྩི་ཤིང་།	(n.) plant, vegetable
རྩིས་པ།	(n.) accountant, astrologer 32.2
རྩིག་པ།	(n.) wall
རྩིས་ + རྒྱག	(vol. v.) to count, calculate, reckon..... 22.2
རྩྭ།	(n.) grass
རྩེ།	(n.) peak, summit
རྩེ་པོ་ཕུང་།	(pr. n.) "Summit Palace" (synonym of Potala)
རྩེ།	(vol. v.) to play 24.2
རྩེ་ཐང་།	(pr. n.) Tsethang, town.....35.2
རྩེད་མོ།	(n.) game, toy
རྩེད་མོ་ + རྩེ།	(vol. v.) to play, joke 24.2
རྩོམ་པ་པོ།	(n) writer, author
རྩོམ་རིག	(n) literature
བརྩེགས།	(vol. v.) to pile up 31.2
བརྩེ་གདུང་།	(n.) love

ཚ Tsha

ཚ་གེ་ཚི་གི	(adj., adv.) nervous
ཚ་གྲང་།	(n.) temperature
ཚ་སྒོག	(n.) radiator
ཚ་པོ།	(adj.) hot.....22.2
ཚ་པོ་+བཟོ།	(vol. v.) to warm, heat up
ཚ་པོ། སྲུ་ཚེ། H	(n.) nephew, grandson 6.2
ཚ་བ།	(n) heat, fever
ཚ་མོ། སྲུ་ཚེ། H	(n.) niece, grand-daughter ...6.2
ཚ་ལུ་མ།	(n.) orange 23.2
ཚག་ཤ།	(n.) yak-meat.....23.2
ཚགས་པར།	(n.) newspaper.....2.2
ཚང་ཀ།	(n.) queue, line (of people)
ཚང་མ།	(quant.) all.....13.2
ཚད།	(n.) measure
ཚད་རྒྱག	(vol. v.) to measure
ཚད་མ་རིག་པ།	(n.) logic
ཚན་རིག	(n.) science
ཚན་རིག་པ།	(n.) scientist.....32.2
ཚབ།	(post.) instead of
ཚབ་ + བྱེད།	
སྲུ་ཚབ་ + གནད་། H	(vol. v.) to replace, substitute
ཚར།	(vol. v.) to finish, end 12.2
ཚལ། བཞེས་ཚལ། H	(n.) vegetable.....22.2
ཚལ་སྐྱང་།	(n.) frying pan.....17.2
ཚྭ།	(n.) salt 21.2
ཚྭ་ཐུ།	(adj.) salted 21.2
ཚིག	(n.) word 8.2

ཚོག (inv. v.) to burn
ཚོག་གླུབ་ (n.) sentence 8.2
ཚོག་པ་ཟེ། (inv. v.) to get angry
ཚོག་མཛོད། (n.) dictionary 8.2
ཚོག་ལས། (n.) joint..... 16.2
ཚུགས། (inv. v.) to be established, to begin
ཚུར། (n.) hither, towards oneself 15.2
ཚུར་བསྡོག་ས། (vol. v.) to give back
ཚུལ། (n.) way, manner..... 39.2
ཚེ་རིང་སྒྲིན་ཞྭབས། (n.) Tibetan "top-hat"..... 23.2
ཚེག L ཚག (n.) intersyllabic point
ཚེམ་བུ་ +རྒྱག (vol. v.) to sew
ཚེས་པ། (n.) date 14.2
ཚེས་བཟང་དུས་བཟང་། (idiom.) auspicious date.... 22.2
ཚོགས་ཆེན། (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་ཟོག (n.) merchandise
ཚོན་ཁྲ། (adj.) coloured..... 37.2
ཚོན་+བཀྲ་། (vol. v.) to paint
ཚོན་མདོག (n.) colour..... 25.2
ཚོམས་ཆེན། (n.) living room 18.2
ཚོར་སྣང་ (n.) impression, sensation, feeling
མཆན་མོ། (n.) night
མཆམས་མཆམས། (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་སྒྲིལ་སྐྱེདས། (n.) way of living..... 32.2
འཚོང་། 1 བཙོང་། (2,3) (vol. v.) to sell..... 12.2
འཚོར། (inv. v.) to feel

ཛ་ Dza

ཛ་དྲག་ཆེན་པོ། (adj.) urgent
མཛད་སྒོ། (n.) ceremony.....38.2
མཛུག་ཀུ། ཕྱག་མཛུག H (n.) finger.....16.2
མཛེས་མ། (n.) beautiful woman
མཛེས་ནད། (n.) leprosy.....35.2
མཛེས་པོ། (adj.) beautiful, handsome .13.2
མཛོ་ (n.) dzo, crossbreed of yak and cow.....5.2
འཛག་ས། see འཛེག་ས།
འཛམ་གླིང (n.) world (geographical) 1.2
འཛིང་། (vol. v.) to fight.....22.2
འཛིན་སྐྱོང་། (n.) administration
འཛིན་གྲྭ (n.) class, course 2.2
འཛིན་ཆས། (n.) furniture
འཛུམ་དམུལ་དམུལ་ + བྱེད། (vol. v.) to smile
འཛུལ། (vol. v.) to enter, go in.....31.2
འཛེག་ས། L འཛག་ས། (vol. v.) to climb.....31.2
འཛོམས། (vol. v.) to convene 37.2
ཛ་རི། (n.) slate mountain 29.2
ཛས་འགྲུབ། (n.) chemistry
ཛིག་པོ། (adj.) rich, impressive 28.2
ཛིས། (vol. v.) to crush 22.2
ཛུས་མ། (adj.) artificial, fake
ཛོག་ས། (inv. v.) to be finished, be completed 28.2
ཛོང་། (n.) fortress, county, county headquarters.....39.2

ཝ་ Wa

ཝ་མོ། (n.) fox.....17.2
ཝ་ཞྭ (n.) foxfur hat 23.2

ཞ་ Zha

ཞ་ཉེ། (n.) lead
ཞྭ་མོ། དཀྲ་ཞྭ H (n.) hat.....2.2
ཞབས་དག (idiom.) cheers! bottoms up!

ཞབས་འབྱོར་ + རྒྱག (vol. v.) to dance 40.2
ཞལ་འཁྲུས་ + གཏང་། H (vol. v.) to have a wash..... 36.2
ཞལ་ངོ། (n.) disciplinarian, military rank (pre-1959) 37.2
ཞལ་གདངས་ + གཏང་། H (vol. v.) to open one's mouth..... 34.2
ཞལ་པར་ + གཏང་། H (vol. v.) to telephone 19.2
ཞལ་པར་ + ཕུལ། H (vol. v.) to telephone 19.2
ཞལ་ལགས་མཉེས་པོ་‴ (idiom.) bon appétit!, enjoy your meal!..... 8.2
གཏད་ཐོ། (n.) peace
ཞི་བདེ།། (n.) cat 17.2
ཞི་མི། བྱི་ལ། L
ཞིང་ཁ། (n.) field..... 4.2
ཞུག་འདེབས། H (n.) province
ཞིང་ཆེན། (n.) farmer..... 2.2
ཞིང་པ། (n.) agriculture 2.2
ཞིང་ལས། (n.) research
ཞིབ་འཚུག་ + བྱེད། (vol. v.) to do research..... 34.2
ཞིབ་ཕྲ། (adj.) detailed, precise
ཞིབ་ཞིབ། (adj.) fine (powder, etc.), detailed
ཞིམ་པོ། བཟོ་པོ། H (adj.) delicious..... 8.2
ཟ། 1ཟོས། 2,3 h (vol. v.) to take 8.2
(vol. v.) to ask, say
(vol. v.) to eat, drink, *verbalizer*
ཟུ་དག་+བཏང་། (vol. v.) to correct
ཟུ་མར། (n.) lamp
ཟེ་དུགས། (adv.) very 7.2
ཟེ་པོ་ཅིག (adv.) very 16.2
ཟེད་ག (n.) width
ཟེད། (inv. v.) to fear, be afraid..... 9.2
ཟོ། གསོལ་ཟོ། H (n.) yogurt..... 24.2
ཟོག་ཏོག བཞེས་ཟོག H (n.) potato..... 23.2
ཟོགས་གས།
ཟོགས་པ། H (n.) morning..... 18.2
ཟོན། (vol. v.) to ride (a horse, 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་ཀུ (n.) tail
གཞུག་ལ། (post.) after.....21.2
གཞུག་ལ་ཡོད་། (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
བཞེངས། see བཞེངས།
བཞེད། (vol. v.) to shave
བཞི། (adj.) four
བཞི་བཅུ། (adj.) forty
བཞི་མདོ་ཁ། (n.) crossing, crossroads ...20.2
བཞུགས། H (vol. v.) to stay, live.....4.2
བཞུགས་གྲལ་ + བཏང་། (vol. v.) to take one's place.....36.2
བཞུགས‴
གདན་འདོགས། HH (idiom.) please sit down 4.2
བཞེངས། L བཞེངས། (vol. v.) to build, construct..37.2

ཟ་ Za

ཟ། 1བཟས། 2 ཟོ། 3 (vol. v.) to eat.....10.2
ཟ་ཁང་། (n.) restaurant.....12.2
ཟབ་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
ཟི་ཁིང་། (pr. n.) Xining
ཟིན། L ཟིམ། (vol. v.) to catch, hold, grasp

བཟོད་པར (n.) to (telling the time) 12.2
བཟོམ། see བཟོད།
བཟུག (inv. v.) to be fixed, planted..... 25.2
བཟུག+ རྒྱག (inv. v.) to hurt, be in pain
བཟུབ (inv. v.) to be deleted
བཟུར། (n.) corner, angle
བཟུར་གསུམ། (n.) triangle
བཤད། ཞུ། H (vol. v.) to be called, to say..... 9.2
ཟླ་ཤིན། ནང་ཤིང་། L (n.) last year 18.2
ཟླ་འགོ། (n.) beginning of the month
ཟླ་འཇུག (n.) end of the month
ཟླ་བ། (n.) moon, month..... 1.2
ཟླ་བ་དགུ་པ། (n.) 9th month..... 14.2
ཟླ་བ་བརྒྱད་པ། (n.) 8th month..... 14.2
ཟླ་བ་ལྔ་པ། (n.) 5th month..... 14.2
ཟླ་བ་བཅུ་པ། (n.) 10th month..... 14.2
ཟླ་བ་བཅུ་གཅིག་པ། (n.) 11th month..... 14.2
ཟླ་བ་བཅུ་གཉིས་པ། (n.) 12th month..... 14.2
ཟླ་བ་གཉིས་པ། (n.) 2nd month..... 14.2
ཟླ་བ་དང་པོ། (n.) 1st month..... 14.2
ཟླ་བ་དྲུག་པ། (n.) 6th month..... 14.2
ཟླ་བ་བདུན་པ། (n.) 7th month..... 14.2
ཟླ་བ་བཞི་པ། (n.) 4th month 14.2
ཟླ་བ་གསུམ་པ། (n.) 3rd month..... 14.2
ཟླ་པོ། སྐུ་ཟླ། H (n.) spouse 6.2
ཟློས་གར། (n.) theatrical performance
ཟློས་གར་ཁང་། (n.) theater hall 12.2
གཟབ་གཟབ་ + བྱེད། (vol. v.) to be careful..... 24.2
གཟའ། (n.) planet..... 14.2
གཟའ་རྒྱག (inv. v.) to be paralyzed
གཟའ་འཇུག (n.) weekend
གཟའ་ཉི་མ (n.) Sunday..... 14.2
གཟའ་པ་སངས། (n.) Friday 14.2
གཟའ་སྤེན་པ། (n.) Saturday 14.2
གཟའ་ཕུར་བུ། (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
གཟིག (n.) leopard.....17.2
གཟིགས་འདུལ་+ཞུ། 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་བརྙན། (n.) image, reflection.....37.2
གཟུགས་པོ།
སྐུ་གཟུགས། H (n.) body.....3.2
གཟུགས་པོ་ + བསྲུས། (vol. v.) to bathe (oneself) .18.2
གཟུགས་པོ་སྐྱོ་པོ། (adj.) weak
གཟུགས་པོ་ཆུང་ཆུང་། (adj.) short (stature) 3.2
གཟུགས་པོ་ + འདུག (inv. v.) to be pregnant
གཟུགས་པོ་རིང་པོ། (adj.) tall (stature) 3.2
བཟའ་ཚས། (n.) provisions, victuals
བཟོ། 1བཟོས། 2,3 (vol. v.) to make, construct (roads, objects, etc.), *verbalizer* 8.2
བཟོ་གྲྭ། (n.) factory
བཟོ་ཕྱྭ། (n.) shape
བཟོ་པ། (n.) worker.....32.2
བཟོ་ལས། (n.) industry
བཟོད་པ། (n.) patience
བཟོད་པ་+སྐྱེམ། (inv. v.) to be patient

འ་ 'a

ཨ་རྩི་རྡོ། (n.) slingshot 30.2
འོ་མ། ཚབ་ཞོ། (n.) milk 21.2
འོ་ན། (idiom) well, and so 3.2
འོག (post.) under, underneath.....7.2
འོག་འཇུག སྐུ་འཇུག H (n.) woman's blouse 23.2
འོག་མ། ཇོ་ལགས། H (n.) younger sibling.....6.2
འོང་སྐོར། (n.) harvest festival.....33.2
འོང་ག (n.) village fields 33.2
འོད། (n.) light
འོས་སྤོག་བྱེད (vol. v.) to vote

ཡ་ Ya

ཡ་གིར།	(adv.) up there	20.2
ཡ་མཚན་ + སྐྱེ།	(inv. v.) to be amazed	37.2
ཡ་རབས།	(adj.) polite	
ཡག་པོ།	(adj.) good, well	5.2
ཡང་། L ཡིར་	(co.) also, too	5.2
ཡང་བསྐྱར་+བཤད།	(vol. v.) to repeat	
ཡང་དག་པ	(adj.) perfect	
ཡང་ན། འམ། L	(co.) or, or else	21.2
ཡང་སྡེ་+བཀྱགས།	(vol. v.) to weigh	
ཡང་པོ།	(adj.) light	
ཡང་སེ།	(adv.) often, frequently	
ཡབ། H	(n.) father (of so. else)	6.2
ཡམ་བུ།	(pr. n.) Kathmandu	
ཡིར་	see ཡང་།	
ཡར།	(adv.) upwards	4.2
ཡར་རྒྱས།	(n.) progress	
ཡར་ཨོག ཡར་ལེབས། H	(vol. v.) come in!	4.2
ཡར་ཆིབས་སྐྱེར་'''		
གནང་གོ HH	(idiom.) come in!	10.2
ཡལ་ག	(n.) branch	
ཡི་གེ ཕྱག་ཏིས། H	(n.) letter, mail	5.2
ཡི་རྡོ།	(n.) soap	
ཡིག་སྐོགས།	(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་དོན་བུ།	(n.) title of the Dalai Lama	
ཡིན།	(aux.) to be, *egophoric*	3.2
ཡིན་དགོས་བྱུང་།	(adv.) of course	31.2
ཡིན་དུ་ཡིན།		
ཡིན་དང་ཡིན། L	(adv.) of course	13.2
ཡིན་ན་ཡང་། L		
ཡིན་ནའི།	(adv.) but	5.2
ཡིན་ནའི།	see ཡིན་ན་ཡང་།	
ཡིན་སྲིད་ཀྱི་མ་རེད།	(idiom.) impossible	
ཡུ་གུར་རིགས།	(n.) Uighur	
ཡུ་རོབ།	(pr. n., adj.) Europe, European	5.2
ཡུམ། H	(n.) mother (of so. else)	6.2
ཡུམ་བུ་ལྷ་སྒང་།	(pr. n.) Yumbulakang	26.2
ཡུན་རིང་པོ།	(adv.) for a long time	
ཡུལ་སྐད།	(n.) dialect	
ཡུལ་སྐོར་སྤྱི་འཚམ།	(n.) tourism	
ཡུལ་ལྗོངས།	(n.) countryside, landscape	
ཡེ་ཤུ།	(n.) Christian	26.2
ཡོང་། 1,2 ཨོག 3	(vol. v.) to come	4.2
ཡོང་ང་།	(idiom.) all right, OK	14.2
ཡོད།	(aux.) to have, *egophoric*	5.2
ཡོད་མ་རེད།	(aux.) there isn't, not to have, *assertive*	5.2
ཡོད་པ་འདུག	(aux.) there probably is	11.2
ཡོད་རེད།	(aux.) there is, to have *assertive*	5.2
ཡོན་ཆབ།	(n.) offering-water	
ཡོན་ཏན།	(n.) quality, excellence	
ཡོས	(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་སྒྱུ་ཚ་པོ	(adj.) hypocrite	
གཡོག་པོ།		
ཞབས་ཕྱི། H	(n.) servant	
གཡོན།	(post.) left (hand)	7.2

ར་ Ra

ར་བཟི།	(inv. v.) to be drunk	
ར་སྒྲུབ།	(n.) proof	
ར་སྒྲུབ་+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་ཉིད་རྒྱུག	(vol. v.) to commit suicide
རང་བཙན།	(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་གོང་། རི་ཙང་། L	(n.) rabbit..... 17.2
རི་རྒྱུད།	(n.) mountain range 13.2
རི་དྭགས།	(n.) game, wild animal
རི་དྭགས་བཏང་།	(vol. v.) to hunt
རི་འབྲུར།	(n.) hill..... 29.2
རི་མོ།	(n.) drawing 6.2
རི་ལྷི་ མེ་འཁོར། L	(n.) train 13.2
རིག་གནས།	(n.) culture
རིག་གནས་གསར་བརྗེ།	(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་བུ།	(n.) pill..... 34.2
ཀུ་ཁག	(n.) team, brigade..... 12.2
ཀུ་སྡིགས།	(n.) military march 41.2
ཀུ་མ་བཀྲག	(vol. v.) to forbid
ཀུལ།	(inv. v.) to rot, decay
ཀུས་རྩིག	(n.) bone
རེ་བ།	(n.) hope
རེ་བ་+ བྱེད།	(vol. v.) to hope
རེ་ཨོས་+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་ཚ་བཀྲ་མཁན།	(n.) musician
རོལ་མོ།	(n.) music
ཆར་མ་འཕོར། L	(n.) car..... 11.2
ཁྱུང་།	(n.) air
ཁྱུང་རྟ།	(n.) "wind-horse" 25.2
ཁྱུང་འཕྲིན།	(n.) radio..... 32.2
ཁྱུང་ལང་པ།	(inv. v.) to get angry
ཁྱུང་བསྐང་པ།	(vol. v.) to make someone angry
ཆོག་པ།	(adj.) wet, damp
ཆོག་ཏྲི་རིགས།	(n.) liquid
བརླག་མ།	(inv. v.) to lose

ལ་ La

ལ།	(n.) mountain pass..... 29.2
ལ་ + རྒྱག	(vol. v.) to cross a pass 29.2
ལ་དུག	(n.) altitude sickness..... 35.2
ལ་དྭགས།	(pr. n.) Ladakh 5.2
ལ་ཕུག	(n.) radish..... 23.2
ལ་སོགས་པ།	(part.) et cetera 5.2
ལག་ཁྱེར། ཕྱག་ཁྱེར 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་འཚངས།	(vol. v.) to touch
ལག་རྩལ།	(n.) technology
ལག་ལེན་+བྱེད།	(vol. v.) to put into practice
ལག་ཤུབས།	(n.) glove

ལགས། (part.) marker of politeness . 1.2
ལང་མོ་+བྱེད། (vol. v.) to imitate
ལན། ཕྱགས་ལན། H (n.) reply, message
ལན་རྒྱག (vol. v.) to reply
ལབ། (vol. v.) to say, speak..... 20.2
ལམ་ཁག ལམ། L (n.) road, way, route..... 3.2
ལམ་འཛོམ (n.) luck, fortune
ལམ་ལུགས། (n.) system
ལམ་སེང་། L ལམ་སང་། (adv.) immediately, at once
ལས། (n.) karma
ལས། ལུས། L (inv. v.) to leave, abandon
ལས་ཀ ཕྱག་ལས། H (n.) work, action 10.2
ལས་ཀ + བྱེད། (vol. v.) to work..... 10.2
ལས་ཁུངས། (n.) office
ལས་འགན། (n.) responsibility
ལས་བྱེད་པ། (n.) official, civil servant 13.2
ལས་སླ་པོ། (adj.) easy..... 4.2
ལི། (n.) high-quality bronze
(n.) pear
ལུག (n.) sheep 5.2
ལུག་རྩི། (n.) shepherd..... 29.2
ལུག་ཤ། (n.) mutton..... 23.2
ལུགས་སྲོལ། (n.) tradition, custom..... 24.2
ལུང་པ། (n.) valley, land..... 5.2
ལུང་པའི་མདའ། (n.) lower part of a valley, major valley 30.2
ལུང་པའི་ཐུ། (n.) upper part of a valley, tributary valley..... 30.2
ལུས། L (n.) body
ལུས་རྩལ། (n.) sport
ལུས་རྩལ་ཁང་། (n.) stadium
ལེ་ལོ། (n.) laziness
ལེ་ལོ་ཅན། (n.) lazy
ལེན། བཞེས། H (vol. v.) to take 10.2
ལེབ་ལེབ། (adj.) flat
ལོ། དགུང་ལོ། H (n.) year, age
ལོ་རྒྱུས། (n.) history
ལོ་ལྟར་དེ་བཞིན། (n.) each year..... 22.2
ལོ་མ། (n.) leaf
ལོ་གསར། (n.) New Year.....28.2
ལོག (inv. v.) to return, go back ..24.2
ལོག་དགར། (adj.) separate, different
ལོང་། (mod. v.) to have time.....32.2

ཤ་ Sha

ཤ། གསོལ་ཟླམ། H (n.) meat.....8.2
ཤ་སྐམ་པོ། (adj.) thin, slim
(n.) dried meat 24.2
ཤ་རྒྱས་པ། (adj.) fat, stout, stocky
ཤ་སྟག (adv.) only, solely.....37.2
ཤ་བ། (n.) deer.....17.2
ཤ་བག་ལེབ། (n.) bread with meat filling....8.2
ཤ་འབྲས། (n.) rice and meat stew 8.2
ཤ་མོ། (n.) mushroom 30.2
ཤཱཀྱ་ཐུབ་པ། (pr. n.) the Buddha Śākyamuni 27.2
ཤག (n.) monk's or nun's cell 24.2
ཤར། (n.) east.....20.2
ཤར། (inv. v.) to rise, appear 24.2
ཤར་ཕྱོགས། (pr. n.) Asia
ཤར་རྒྱག (adj., adv.) straight, directly.....20.2
ཤར་ཕྱོགས། (adj.) eastern, oriental 20.2
ཤི། གྲོངས། H (inv. v.) to die
ཤིང་། (n.) wood
ཤིང་བཟོ་བ། (n.) carpenter
ཤིང་ནགས། (n.) forest
ཤིང་ཀོག (n.) fruit.....23.2
ཤིང་སྡོང་། (n.) tree.....35.2
ཤུགས། (n.) strength
ཤུགས་རྐྱེན། (n.) influence, effect
ཤུགས་ཆེན་པོ། (adj.) strong
ཤུལ། (n.) traces, remains
(n.) ruins.....25.2
ཤུལ་དིང་གར། ཡུན་དིང་། L (co.) during.....37.2
ཤུས (vol. v.) to copy
ཤེལ། (n.) crystal, glass

ཤེལ་སྒོ། (n.) window pane, mirror
ཤེལ་དཀར། (n.) bottle 17.2
ཤེས་ཡོན་ཅན། (n.) intellectual
ཤེས། མཁྱེན། H (inv. v.) to know, understand 16.2
ཤེས་རིག (n.) culture
ཤོ་ + རྒྱག (vol. v.) to play dice..... 24.2
ཤོག་གུ ཕྱག་ཤོག H (n.) paper..... 1.2
ཤོག་ལྡེ། (n.) page
ཤོར། (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
གཤེ་གཤེ་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་བཀྲ། (n.) map 1.2
ས་སྐྱ་པ། (pr. n.) Sakyapa (sect) 27.2
ས་ཁམས་རིག་པ། (n.) geography
ས་ཁུལ། (n.) region
ས་ག་ཟླ་བ། (pr. n.) the Fourth Month, a Buddhist festival..... 40.2
ས་ཆ། (n.) place, location
ས་གདན། (n.) floor rug..... 31.2
ས་མ་འཇོག (n.) part herder, part farmer..... 29.2
ས་མཚམས། (n.) frontier, boundary
ས་ཀྲུ། (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་ཐོག་ས། (adv.) tomorrow morning....18.2
སངས་རྒྱས། (n.) Buddha 27.2
སི་བཅན། ཇ་གས་སྦྱོང་ H (n.) chili, hot spice.....36.2
སུ། (interr. pron.) who?.....2.2
སྲུད་སི། (pr. n.) Switzerland, Swiss ...9.2
སྲུབ། (vol. v.) to erase
སུམ་ཅུ། (adj.) thirty
སེ་བན། (n.) Spain, Spanish.....9.2
སེ་འབྲུ (n.) berry.....23.2
སེ་ར། (pr. n.) Sera Monastery 11.2
སེ་ར། (n.) hail 24.2
སེ་ར་ + བཏང་། (inv. v.) to hail 24.2
སེང་གེ (n.) lion
སེན་མོ། ཕྱག་སེན། H (n.) fingernail
སེམས། ཐུགས། H (n.) mind, spirit.....3.2
སེམས་སྐྱོ་ཤོ། (adj.) sad
སེམས་ཁམས་རིག་པ། (n.) psychology
སེམས་བྱུང (n.) interest, preoccupation
སེམས་ཁལ (n.) worry, anxiety
སེམས་ཁལ་ + བྱེད། (vol. v.) to worry.....24.2
སེམས་འགུལ། (n.) emotions
སེམས་ཅན། (n.) living being, animal 22.2
སེམས་བཟང་ཤོ། (adj.) kind-hearted
སེམས་པ་ + ཤོར། (inv. v.) to fall in love.....31.2
སེར་ཤོ། (adj.) yellow.....7.2
སེར་ཁྱེད། L
སེར་ཕད། (n.) procession.....38.2
སེར་ཀ། (n.) variety of mushroom ...30.2
སེལ། (vol. v.) to purge.....36.2
སོ། ཚེམས། H (n.) tooth.....16.2
སོ་ + རྒྱག (vol. v.) to bite 30.2
སོ་ནམ། (n.) agriculture
སོ་ནམ་པ། (n.) farmer
སོ་པ། (n.) spy
སོ་སོ་སྐོན་ཤོ། (n.) capsicum, green pepper.....23.2
སོག་ཤོ། (pr. n.) Mongol 9.2
སོག་ཡུལ། (pr. n.) Mongolia 9.2
སོན་ལ་ཕུག (n.) pink radish.....22.2

སོད་སོད།	(adj.) soft
ཐང་ལམ།	(n.) street, alley 41.2
ཐབ་པོ། ཀྱབ་པོ།	(adj.) thin (cloth)
ཐམ། ʟ ཀྱམ།	(n.) otter..... 17.2
ཐན་མ། ཀྱན་མ།	(n.) bean..... 36.2
ཐིད།	(mod. v.) to be possible, be able
ཐིད་འཛིན།	(n.) president
ཐིད་གཞུང་།	(n.) government..... 35.2
ཐུ་མོ།	(n.) maternal aunt..... 6.2
ཐུང་སྐར།	(n.) satellite..... 32.2
ཐུང་སྐྱོབ་+བྱེད།	(vol. v.) to defend, protect
ཐུན།	(n.) life
ཐུན་བསྒྲུབས།	(vol. v.) to save (life)
ཐུབ་པོ།	(adj.) weak, diluted
ཐུབ་པོ།	(n.) basket
ཐུབ་ཀྱ	see ཐོབ་ཀྱ།
ཐེབས།	(inv. v.) to arrive, reach..... 13.2
ཐོབ་ཁང་།	(n.) classroom
ཐོབ་ཀྱ། ʟ ཐུབ་ཀྱ	(n.) school..... 2.2
ཐོབ་ཀྱ་བ། ཐུབ་ཀྱ་བ།	(n.) student, pupil 2.2
ཐོབ་ཀྱ་འཕྲིད་བ།	(n.) secondary school 12.2
ཐོབ་ཀྱ་ཆེན་མོ།	(n.) university..... 12.2
ཐོབ་ཀྱ་ཆུང་ཆུང་།	(n.) primary school..... 12.2
ཐོབ་དེབ།	(n.) instruction manual
ཐོབ་སྦྱོང་ + བྱེད།	(vol. v.) to study..... 10.2
ཐོབ་མ།	(n.) pupil, disciple
ཐོབ་ཚན།	(n.) lesson, course 1.2
ཐོབ་གསོ།	(n.) education
ཐོབ་བསོ་+བཏང་།	(vol. v.) to educate
གསང་བ།	(adj.) secret, hidden..... 37.2
གསང་སྦྱོད།	
གཅིམ་སྦྱོད། H	(n.) toilet 18.2
གསར་འགྱུར།	(n.) news
གསར་འགྱུར་་་	
འགོད་མཁན།	(n.) journalist 32.2
གསར་བརྗེ།	(n.) revolution
གསར་གཏོད་+བྱེད།	(vol. v.) to create, invent
གསར་པ།	(adj.) new..... 4.2
གསན་འཛུགས་ + གནང་།	(vol. v.) to establish, found, build 37.2
གསལ་པོ།	(adj.) clear.....17.2
གསུངས། H	(vol. v.) to say, speak 20.2
གསུམ།	(adj.) three
གསུམ་ཀ།	(n.) all three.....33.2
གསེར།	(n.) gold
གསེར་སྐྱེམས།	
ལྕགས་སྐྱེམས། H	(n.) alcohol offering.....27.2
གསེར་ཏབ།	(n.) acupuncture 34.2
གསོ་བ་རིག་པ།	(n.) medicine 34.2
གསོན་པོ།	(adj.) alive
གསོལ་གྱོད་་་	
བཀྱེས་གནང་། H	(inv. v.) to be hungry
གསོལ་རས་ + གནང་། H	(vol. v.) to make a gift.....8.2
གསོལ་ཆོགས་བཟོས། H	(vol. v.) to prepare a meal ..41.2
གསོལ་ཆོགས། H	(n.) meal.....22.2
བསགས།	(vol. v.) to save, collect
བསད།	(vol. v.) to kill
བསང་ + བཏང་།	(vol. v.) to perform a ritual fumigation 25.2
བསམས།	(inv. v.) to think, consider ...14.2
བསམ་བློ།	
དགོངས་པ། H	(n.) thought, idea 14.2
བསམ་བློ་ + བཏང་།	(vol. v.) to think, ponder.....14.2
བསམ་ཚུལ།	(n.) opinion
བསམ་ཡས།	(pr. n.) Samyä.....26.2
བསིལ་དུའི་སྒོ་ཤེ།	(n.) basketball 32.2
བསེ་ལེ་པད་གོག	(n.) beetle.....22.2
བསོད་བདེ་ཆེན་པོ།	(adj.) lucky, fortunate
བསོད་ནམས།	(n.) merit
བསོད་པ།	(adj.) really good
བསྐོགས། ʟ བཀྱགས།	(vol. v.) to grill 22.2
བསྐོས། ʟ བཀྱོས།	(vol. v.) to mix
བསྐང་།	(vol. v.) to make sth. stand up, raise, erect, incite, provoke 35.2
བསྐྲབས།	(vol. v.) to teach, learn.....10.2
བསྐྲབས་བྱ་+རྒྱག	(vol. v.) to advise

ཧ་ Ha

ཧ་ + གོ། (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
ཧབ་བཏ། (n.) underpants, shorts
ཧམ་པ། (n.) brutality, savagery
ཧམ་པ་ཆེ་པོ། (adj.) brutal
ཧི་མ་ལ་ཡ། (pr. n.) Himalaya 13.2
ཧིན་དུ། (n.) Hindu..... 26.2
ཧུར་བསྒྲེན། (adj.) diligent, earnest
ཧྥ་རན་སི། (pr. n.) France, French..... 9.2
ཧླ། (n.) god, divinity..... 27.2
ཧླ་ཁང་། (n.) temple, chapel, sanctuary..... 12.2
ཧླ་ཏིས་པ། (n.) thangka painter..... 27.2
ཧླ་མོ། (n.) goddess 27.2
(n.) Tibetan opera 41.2
ཧླ་བཟོ་བ། (n.) sculptor 27.2
ཧླ་རམས་པ། (n.) Buddhist Doctor of Divinity (highest rank)..... 37.2
ཧླ་ས། (pr. n.) Lhasa..... 1.2
ཧླ་ + གསོལ། (vol. v.) ritual propitiation of local divinities (of mountains, rivers, etc.)..... 40.2
ཧླག་པ། (pr. n.) Mercury (planet)..... 14.2
ཧླག་པར་དུ། (adv.) especially, above all
ཧླག་ཙམ། L ཧླག་ཙ། (adv.) a little more 15.2
ཧླག་ས་པ། (n.) wind..... 14.2
ཧླག་ས་པ་རླུག (inv. v.) to be windy
ཧླམ་གོ
ཞབས་ཐུགས། H (n.) boot..... 23.2
ལྷོ། (n.) south 20.2
ལྷོ་ཁ། (pr. n.) Lhokha..... 22.2
ལྷོ་ཕྱོགས། (n.) southern..... 20.2
ལྷོད་ལྷོད། (adj.) relaxed 18.2
ལྷོད་ལྷོད་+བྱེད། (vol. v.) to calm down, relax

ཨ་ A

ཨ་ཁུ། (n.) paternal uncle..... 6.2
ཨ་ཁུ་སྟོན་པ། (pr. n.) Akhu Tönpa, a folk-hero.....35.2
ཨ་ཅོར། ཞལ་ཅོར་H (n.) towel
ཨ་ཇུག (n.) elder sister, wife, madam 6.2
ཨ་ཆུ། (part.) Oh, it's cold!.....16.2
ཨ་མཆོག་རྡུ་བ། L སྐྱེན་མཆོག H (n.) ear.....16.2
ཨ་མཆོག་ངོན་པ། (adj.) deaf
ཨ་མདོ། (pr. n.) Amdo.....22.2
ཨ་མདོ་བ། (pr. n.) Amdowa
ཨ་ཡི། དེ་ནས། (co.) and so? so what?
ཨ་ཞེ། (n.) paternal aunt.....6.2
ཨ་ཞེ། རྗེ་བཙུན་མ། H (n.) nun.....2.2
ཨ་ཧྥེ་རི་ཀ (n. pr) Africa
ཨ་ཞོ། (n.) nomad (male).....29.2
ཨ་ཏྲ། (n.) pika (small rodent) 17.2
ཨ་མ། ཨ་མ་ལགས། H (n.) mother 4.2
ཨ་མ་མ། (part.) good heavens!.....16.2
ཨ་མེ་རི་ཀཱ། (pr. n.) America.....5.2
ཨ་མེ་རི་ཀ་བ། (pr. n.) American
ཨ་ཙོ། (part.) Oh no! Dammit! 16.2
ཨ་ཚ། (part.) Oh, it's hot!.....16.2
ཨ་ལད་བད་ཀོག (n.) doll
ཨ་ལའི། (idiom.) really! well well! 3.2
ཨ་ལོང་། (n.) earring
ཨ་ཞང་། (n.) maternal uncle.....6.2
ཨ་ར། (n.) moustache
ཨ་རག བཞེས་རག H (n.) alcohol 21.2
ཨ་རབ། (n.) Arab 9.2
ཨ་རྡོ། (part.) Ow! Ouch!.....16.2
ཨ་ཤེ། (n.) high-quality khatak.....19.2
ཨང་གྲངས། (n.) number, figure
ཨང་རྩིས། (n.) mathematics,calculation
ཨང་དང་པོ། (n.) first-class 32.2
ཨམ་པག ཨམ་ཐུག L (n.) pocket of a chuba.....30.2
ཨས། (part.) echo question 31.3
ཨི་ཏ་ལི། (pr. n.) Italy, Italian.....9.2
ཨིན་ཆུང་། (n.) young monk.....24.2
ཨུ་ཏ་ཐུ། (pr. n.) Russia, Russian.....9.2
ཨེམ་ཆི། (n.) doctor.....8.2
ཨོ་ཅོ། ཨའུ་ཙམ། L (part.) not bad!.....16.2

Bibliography

Manuals, grammars and dictionaries for Literary Tibetan

In English

Beyer, Stephan. 1992. *The Classical Tibetan Language.* Albany: State University of New York Press.

Das, Sarat Chandra. 1979. *Tibetan-English Dictionary.* Kyoto: Rinsen Book Company.

Goldstein, Melvyn C., with Gelek Rimpoche and Lobsang Phuntshog. 1991. *Essentials of Modern Literary Tibetan: A Reading Course and Reference Grammar.* Berkeley: University of California Press.

Roerich, George Nicolas. 1983. *Tibetsko-russko-anglijskij slovar's sanskritskimi paralleljami* (Tibetan-Russian-English dictionary with Sanskrit correspondences). 11 vols. Moskva: Izdatel'stvo Nauka.

In French

Kesang Gyurme (Skal-bzang 'gyur-med). 1994. *Le Clair Miroir.* Translated and annotated by H. Stoddard and N. Tournadre. Revised ed. Villeurbane: Sagesse-Diffusion.

In Tibetan

Bod-rgya tshig-mdzod chen-mo (Large Tibetan-Tibetan-Chinese dictionary). 1985. 3 vols. [2 vol. ed.: Minzu chubanshe, 1993]. Beijing: Mi-rigs dpe-skrun-khang.

Bya-tshig tshig-mdzod (Dictionary of verbs). 1986. Beijing: Mi-rigs dpe-skrun-khang.

Dag-yig gsar-bsgrigs (New Tibetan dictionary). 1979. Xining: Mtsho-ngon mi-rigs dpe-skrun-khang.

Cabezón, José Ignacio, and Roger R. Jackson, eds. 1996. *Tibetan Literature: Studies in Genre.* Ithaca: Snow Lion Publications.

Causemann, Margret. 1989. *Dialekt und Erzählungen der Nangchenpas.* Beiträge zur tibetischen Erzählforschung, Bd. 11. Bonn: VGH Wissenschaftsverlag.

Chang, Kun, and Betty Shefts (with the help of Nawang Nornang and Lhadon Karsip). 1964. *A Manual of Standard Tibetan (Lhasa Dialect).* Seattle: University of Washington Press.

David-Neel, Alexandra. "Grammaire du tibétain." Unpublished manuscript. Digne: Fondation David-Neel.

DeLancey, Scott. 1986. "Evidentiality and volitionality in Tibetan." In *Evidentiality: The Linguistic Coding of Epistemology*, edited by Wallace Chafe and Johanna Nichols. Advances in Discourse Processes, 20. Norwood, NJ: Ablex Publishing Corporation.

DeLancey, Scott. 1998. "Semantic Categorization in Tibetan Honorific Nouns." *Anthropological Linguistics* 40: 109-123.

Denwood, Philip. 1999. *Tibetan.* Amsterdam and Philadelphia: John Benjamins Publishing Company.

Desgodins, Auguste. 1899. *Dictionnaire thibétain, latin, français.* Hong Kong: Les missionaires catholiques du Thibet.

Dpal ldan bkra shis, ed. 1999. *Tibetan-English Dictionary.* Gansu: Gansu Nationalities Press.

Driem, George van. 1998. *Dzongkha* (with three CDs). Leiden: Research CNWS, School of Asian, African, and Amerindian Studies.

Foucaux, Philippe Edouard. 1858. *Grammaire de la langue tibétaine.* Paris: Imprimerie impériale.

Geshe Lhundrup Sopa. 1983. *Lectures on Tibetan Religious Culture.* 2 vols. Dharamsala: Library of Tibetan Works and Archives.

Grand-Clément, Sylvie. 1989. *Le Tibétain sur le bout de la langue* (with one audiotape). Éditions Grandclément.

Hahn, Michael. 1994. *Lehrbuch der klassischen tibetischen Schriftsprache.* Swisttal-Odendorf: Indica and Tibetica Verlag.

Haller, Felix. 2000. *Dialekt und Erzählungen von Shigatse.* Beiträge zur tibetischen Erzählforschung, Bd. 13. Bonn: VGH Wissenschaftsverlag.

Haller, Felix. 2000. "Verbal categories of Shigatse Tibetan and Themchen Tibetan." *Linguistics of the Tibeto-Burman Area* 23(2): 175-191.

Hannah, Herbert Bruce. 1973. *A Grammar of the Tibetan Language: Literary and Colloquial.* Delhi: Cosmo Publications.

Häsler, Katrin. 2001. "An empathy-based approach to the description of the verb system of the Dege dialect of Tibetan." *Linguistics of the Tibeto-Burman Area* 24(1): 1-34.

Hein, Veronika. 2001. "The role of the speaker in the verbal system of the Tibetan dialect of Tabo/Spiti." *Linguistics of the Tibeto-Burman Area* 24(1): 35-48.

Hodge, Stephen. 1990. *An Introduction to Classical Tibetan.* Warminster: Aris and Phillips.

Hua, Kang, and Klu 'bum rgyal. 1993. *Bod rgya shan sbyar a mdo'i kha skad tshig mdzod* (Tibetan-Chinese Dictionary of the spoken language of Amdo). Gansu: Minzu chubanshe.

Huber, Brigitte. 2000. "Preliminary report on evidential categories in Lende Tibetan (Kyirong)." *Linguistics of the Tibeto-Burman Area* 23(2): 155-174.

Jäschke, H. A. 1929. *Tibetan Grammar.* Addenda by A. H. Francke, assisted by W. Simon. Berlin-Leipzig: Walter de Gruyter & Co.

Jäschke, H. A. 1971. *Handwörterbuch der tibetischen Sprache.* Osnabrück: Biblio Verlag.

Jäschke, H. A. 1980. *A Tibetan-English Dictionary.* Delhi: Motilal Banarsidass.

Karma Sanguié and Rigpéi Guielmo. 1995. *Le roi de la forêt (poème de mémorisation grammaticale).* Bouddhéité.

Koshal Sanyukta. 1979. *Ladakhi Grammar.* Delhi: Motilal Banarsidass.

Koshal Sanyukta. 1982. *Conversational Ladakhi.* Delhi: Motilal Banarsidass.

Lhamo Pemba. 1996. *Tibetan Proverbs (Bod kyi gtam-dpe).* Dharamsala: Library of Tibetan Works and Archives.

Lalou, Marcelle. 1950. *Manuel élémentaire de Tibétain classique: méthode empirique.* Paris: A. Maisonneuve.

Losang Thonden and Dekyi Thonden. 1993. *Talk Tibetan Today.* Delhi: Jayyed Press.

Magee, William A., and Elizabeth S. Napper; Jeffrey Hopkins, ed. 1993. *Fluent Tibetan.* 3 vols. Ithaca: Snow Lion Publications.

Nagano, Yasuhiko. 1995. *A Morphological Index of Classical Tibetan.* Tokyo: Seishido.

Namgyäl Tshering (Rnam rgyal tshe ring). 2001. *Bod yig brda rnying tshig mdzod* (Dictionary of old terms). Beijing: Krung go'i bod rig-pa dpe-drun-khang.

Norbu Chophel. 1989. *Say It in Tibetan: Conversations in Colloquial Tibetan.* New Delhi: Norbu Chophel.

Parfionovich, I. 1970. *Tibetskij pis'mennyj jazyk.* Moskva: Izdatel'stvo Nauka.

Roerich, George Nicolas. 1933. "The Tibetan Dialect of Lahul." *Journal of the Urusvati Himalayan Research Institute* 3: 83-189.

Roerich, George Nicolas. 1958. *Le parler de l'Amdo. Étude d'un dialecte archaïque du Tibet.* Serie Orientale Roma, 18. Rome: Istituto italiano per il Medio ed Estremo Oriente.

Roerich, George Nicolas, and Lopsang Phuntshok. 1957. *Textbook of Colloquial Tibetan.* Calcutta: Govt. of West Bengal, Education Dept., Education Bureau.

Sandup Tsering and Melvyn C. Goldstein. 1996. *Tibetan Phrasebook.* Lonely Planet Language Survival Kit. Oakland: Lonely Planet Publications.

Sangda Dorje (Gsang-bdag rdo-rje). 1994. *Mig-yid rna ba'i dga' ston legs bshad gter gyi bum bzang* (An excellent vase containing maxims, a feast for the eyes, the mind, and the hearing [a treatise on Tibetan poetry]). Lhasa: Bod-ljongs mi-dmangs dpe-skrun-khang.

Sangye T. Naga (Acharya) and Tsepak Rigzin. 1994. *Tibetan Quadrisyllabics, Phrases and Idioms.* Dharmasala: Library of Tibetan Works and Archives.

Sun, Jackson T. S. 1986. *Aspects of the Phonology of Amdo Tibetan Ndzorge śœme xora Dialect.* Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies.

Tashi. 1993. *Textbook of Modern Colloquial Tibetan Conversations.* Dharamsala: Library of Tibetan Works and Archives.

Thomas, Dominique. 1997. *Les bases essentielles de la grammaire tibétaine.* Saint-Léon-sur-Vézère: Éditions Dzambala.

Tournadre, Nicolas. 1991. "The rhetorical use of the Tibetan ergative." *Linguistics of the Tibeto-Burman Area* 14(1): 93-107.

Tournadre, Nicolas. 1995. "Tibetan Ergativity and the Trajectory Model." *New Horizons in Tibeto-Burman Morphosyntax.* Senri Ethnological Studies, 41. Osaka: National Museum of Ethnology.

Tournadre, Nicolas. 2001. "Final auxiliary verbs in literary Tibetan and in the dialects." *Linguistics of the Tibeto-Burman Area* 24(1): 49-111.

Volkart, Marianne. 2000. "The meaning of the auxiliary morpheme '*dug* in the aspect systems of Central Tibetan dialects." *Linguistics of the Tibeto-Burman Area* 23(2): 127-153.

Wilson, Joe B. 1992. *Translating Buddhism from Tibetan.* Ithaca: Snow Lion Publications.

Yu, Daoquan, et al. 1983. *Zang Han duizhao Lasa kouyu cidian* (Tibetan [Lhasa dialect]-Chinese dictionary). Beijing: Minzu chubanshe.

Works on Tibetan calligraphy

Beer, Robert. 1999. *The Encyclopedia of Tibetan Symbols and Motifs.* London: Serindia Publications.

Dawa Tsering (Zla-wa tshe-ring). 1983. *Mdzes-yig* (Esthetic writing). Chengdu: Si-khron mi-rigs dpe-skrun-khang.

Dawa Tsering (Zla-wa tshe-ring). 1999. *Yig gzugs sna brgya'i phyi mo zhal bshus ma* (A hundred types of calligraphy, the face of writing). Beijing: Mi-rigs dpe-skrun-khang.

Gangs-can bho-ta yig gzugs sna tshogs kyi phyi g.yu-khri'i phyag-'bri zhes bya ba bzhugs so (Collected articles; various original forms of calligraphy from the Land of Snows, cursive writing of the turquoise throne). 1987.

Go-ba dbyig and Hri zhod lis. *Gangs-can mkhas-pa'i phyag bris sna tshogs phyogs bsdud rin chen phreng-ba* (Precious rosary, a collection of calligraphic styles of learned ones from the Land of Snows). 1990. Lanzhou: Gan-su'u mi-rigs dpe-skrun-khang

Yig-gzugs 'bri stangs gsal-ba'i me-long (Clear mirror of calligraphy). 1993. Kunming: Yun-nan mi-rigs dpe-skrun-khang.

Some important websites on Tibetan culture

www.thdl.org [Tibetan and Himalayan Digital Library]

www.asianclassics.org [Asian Classics Input Project]

www.tbrc.org [Tibetan Buddhist Resource Center]