

CDS INSIDE

C O L L O Q U I A L

# TIBETAN

The Complete Course for Beginners

Jonathan Samuels

✓ MASTER THE EVERYDAY LANGUAGE

✓ UP-TO-DATE CULTURAL SITUATIONS

✓ ACCESSIBLE AND THOROUGH

ROUTLEDGE



**Introduction**

1. Introduction
2. The alphabet
3. The alphabet: Aspirated and non-aspirated
4. The alphabet: Tone
5. The alphabet: Practice
6. Basic vowel sounds

**Unit 1**

7. Letter combinations: Suffixes
8. Letter combinations: Subscript
9. Letter combinations: Retroflex
10. Letter combinations: Prefixes
11. Letter combinations: Exercise
12. Letter combinations: Exercise 9
13. Letter combinations: Exceptions
14. Letter combinations: Exercise 10

**Unit 2**

15. Dialogue 1
16. Dialogue 2
17. Exercise A
18. Exercise B
19. Exercise C

**Unit 3**

20. Dialogue 1
21. Dialogue 2
22. Dialogue 3
23. Exercise A
24. Exercise B
25. Exercise C: Numbers 1–10
26. Exercise C: Numbers 11–19
27. Exercise C: Numbers 21–23
28. Exercise
29. Exercise D
30. Exercise 7

**Unit 4**

31. Dialogue 1
32. Dialogue 2
33. Dialogue 3
34. Exercise A
35. Exercise B
36. Exercise C
37. Exercise D

**Unit 5**

38. Dialogue 1
39. Dialogue 2
40. Exercise A
41. Exercise B
42. Exercise C
43. Exercise D

**Unit 6**

44. Dialogue 1
45. Dialogue 2
46. Dialogue 3
47. Exercise A
48. Exercise B
49. Exercises 6–9

**Colloquial****Tibetan**

*Colloquial Tibetan* provides a step-by-step course in Central Tibetan as it is spoken by native speakers. Combining a thorough treatment of the language as it is used in everyday situations with an accurate written representation of this spoken form, it equips learners with the essential skills needed to communicate confidently and effectively in Tibetan in a broad range of situations. No prior knowledge of the language is required.

Key features include:

- progressive coverage of speaking, listening, reading and writing skills
- phonetic transliteration of the Tibetan script throughout the course to aid pronunciation and understanding of the writing system
- structured, jargon-free explanations of grammar
- an extensive range of focused and stimulating exercises
- realistic and entertaining dialogues covering a broad variety of scenarios
- useful vocabulary lists throughout the text
- additional resources available at the back of the book, including a full answer key, a grammar section, bilingual glossaries and English translations of dialogues.

Balanced, comprehensive and rewarding, *Colloquial Tibetan* will be an indispensable resource both for independent learners and for students taking courses in Tibetan.

Accompanying audio material is available to purchase separately on two CDs or in MP3 format, or comes included in the great value *Colloquial Tibetan* pack. Recorded by native speakers, the audio complements the book and will help enhance learners' listening and speaking skills.

By the end of this course, you will be at Level B2 of the Common European Framework for Languages and at the Intermediate-High level on the ACTFL proficiency scales.



## THE COLLOQUIAL SERIES

Series Adviser: Gary King

The following languages are available in the Colloquial series:

Afrikaans	Greek	Russian
Albanian	Gujarati	Scottish Gaelic
Amharic	Hebrew	Serbian
Arabic (Levantine)	Hindi	Slovak
Arabic of Egypt	Hungarian	Slovene
Arabic of the Gulf	Icelandic	Somali
Basque	Indonesian	Spanish
Bengali	Irish	Spanish of Latin America
Breton	Italian	Swahili
Bulgarian	Japanese	Swedish
Cambodian	Kazakh	Tamil
Cantonese	Korean	Thai
Catalan	Latvian	Tibetan
Chinese (Mandarin)	Lithuanian	Turkish
Croatian	Malay	Ukrainian
Czech	Mongolian	Urdu
Danish	Norwegian	Vietnamese
Dutch	Panjabi	Welsh
English	Persian	Yiddish
Estonian	Polish	Yoruba
Finnish	Portuguese	Zulu (forthcoming)
French	Portuguese of Brazil	
German	Romanian	

### COLLOQUIAL 2s series: *The Next Step in Language Learning*


Chinese	German	Russian
Dutch	Italian	Spanish
French	Portuguese of Brazil	Spanish of Latin America

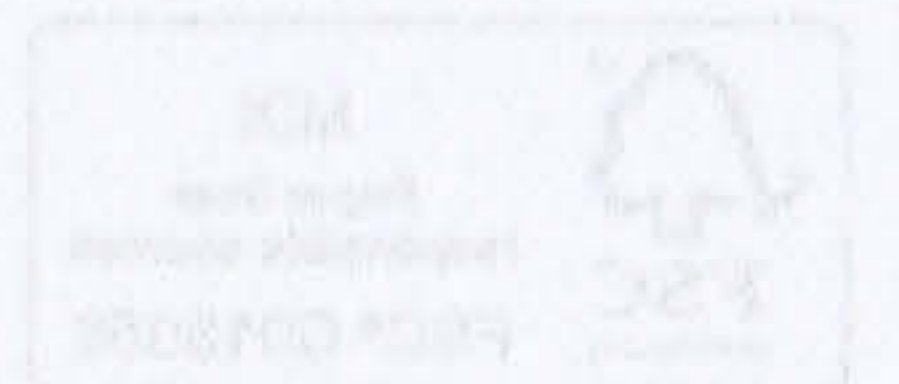
All these Colloquials are available in book & CD packs, or separately. You can order them through your bookseller or via our website [www.routledge.com](http://www.routledge.com).

# Colloquial Tibetan

## The Complete Course for Beginners

Jonathan Samuels

 **Routledge**  
Taylor & Francis Group  
LONDON AND NEW YORK





First published 2014  
by Routledge  
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

and by Routledge  
711 Third Avenue, New York, NY 10017

*Routledge is an imprint of the Taylor & Francis Group, an informa business*

© 2014 Jonathan Samuels

The right of Jonathan Samuels to be identified as author of this work has been asserted by him in accordance with sections 77 and 78 of the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

*Trademark notice:* Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

*British Library Cataloguing in Publication Data*

A catalogue record for this book is available from the British Library

*Library of Congress Cataloging in Publication Data*

Samuels, Jonathan, [date]

Colloquial Tibetan : the complete course for beginners / Jonathan Samuels.

pages cm. – (The Colloquial Series)

audio disc ; digital, CD audio 4 3/4 in.

Includes bibliographical references and index.

1. Tibetan language—Textbooks for foreign speakers—English. 2. Tibetan language—Grammar. 3. Tibetan language—Spoken Tibetan. 4. Tibetan language—Sound recordings for English speakers. 5. Tibetan language—Self-instruction. I. Title.

PL3613.S26 2014

495'.486421—dc23

2013012635

ISBN: 978-0-415-59560-5 (pbk)  
ISBN: 978-0-415-59562-9 (audio CDs)  
ISBN: 978-0-415-59561-2 (pack)  
ISBN: 978-0-415-59563-6 (MP3s)  
ISBN: 978-0-203-06740-6 (ebk)

Typeset in Avant Garde and Helvetica  
by Graphicraft Limited, Hong Kong



Printed and bound in Great Britain by  
TJ International Ltd, Padstow, Cornwall

# Contents

Acknowledgements	xi
Introduction	xii

<b>Pronunciation and the alphabet: basic sounds and symbols</b>	<b>1</b>
---	----------

## **This section introduces:**

- the sound system
- aspiration and tone
- the alphabet
- vowels
- examples of words

<b>1 Syllables, letter combinations and words</b>	<b>7</b>
---	----------

## **In this unit you will learn how to:**

- combine letters (single syllables)
- recognise exceptions
- say words of more than one syllable

<b>2 བགྲ་ཤེས་བདེ་ལེགས། བདེ་པོ་ཡིན་པས།</b>	<b>21</b>
---	-----------

## **ṭāshi-teḷe'. tepo yin-pā**

Hello. Are you well?

## **In this unit you will learn how to:**

- exchange greetings
- introduce yourself
- make a simple enquiry about health
- construct simple questions about identity



3 ཟྱེད་རང་ག་ནས་ཡིན། 34  
khyērang khaṅā yin

Where are you from?

**In this unit you will learn how to:**

- seek personal details
- talk about identity (name, place of birth, age)
- express possession
- count
- use question 'tags'
- say the days of the week

4 བཀྲ་ཤིས་ག་པར་འདུག། 47  
ṭāshi khaṅwa: tu'

Where is Tashi?

**In this unit you will learn how to:**

- ask about locations (of people and places)
- use verbs of existence
- describe where things are
- give directions
- express 'to have'
- use names for family members

5 མགོན་ཁང་ལ་ཡོད་པ། 62  
ṭönkhang-la yö'-pa

At the guesthouse

**In this unit you will learn how to:**

- book into a hotel room
- make requests and give orders
- say 'goodbye'
- use adjectives to describe and compare things

6 དགའ་མི་དགའ། 74  
ka mi-ka

Likes and dislikes

**In this unit you will learn how to:**

- talk about likes and dislikes
- express reactions
- communicate degrees (using negation and exclamation)
- make sentences with an equivalent of 'when'
- say more about things you are experiencing or have experienced

7 ཇ་ཁང་ལ་སྐད་ཆ་ཅི་གོས་མོལ་གོས་ཤོད་པ། 89  
chakhang-la kācha cīṭömölṭö' shāpa

Banter at the teahouse

**In this unit you will learn how to:**

- talk to friends informally
- construct sentences with action verbs
- describe what you and others did (intentional actions)
- use the agentive particle

8 ཟུ་ཚོད་ག་ཚོད་ལ། 102  
chütshö' khatshö'-la

At what time? (Making arrangements)

**In this unit you will learn how to:**

- tell the time
- talk about what you or others are doing now
- fix appointments and make plans (speaking about the future)
- have a phone conversation
- use a phrase equivalent to 'because'
- say the calendar dates



- 9 ཁ་ལག་དང་ཟ་ཁང་གི་སྐོར། 117  
**khālak thang saḥhang-ki kōr**  
 Food and restaurants
- In this unit you will learn how to:**
- order in a restaurant
  - identify some Tibetan foods and dishes
  - ask about and express wants and needs
  - understand food and drink culture
  - make sentences which have more than one action verb
- 10 ཉོ་ཆ་རྒྱུ་ལ། 131  
**nyopcha-kyapa**  
 Shopping
- In this unit you will learn how to:**
- make purchases and bargain for prices
  - personalise statements
  - use volunteering structures (similar to 'I'll do it!')
  - describe actions done regularly or repeatedly
  - use phrases equivalent to 'only', 'whether or not', 'too', etc.
- 11 བདེ་པོ་མི་འདུག་གས། 147  
**tepo min-tu'-kā**  
 Aren't you well?
- In this unit you will learn how to:**
- talk to the doctor about ailments
  - use non-intentional verbs
  - name parts of the body
  - use honorific terms
  - describe physical sensations
  - express 'must', 'should', etc.

- 12 འགྲུལ་སྐྱོད་ཀྱི་སྐོར། 163  
**tülkyö'-ki kōr**  
 Travel
- In this unit you will learn how to:**
- discuss travel arrangements
  - talk about the weather
  - express a lack of certainty
  - say 'able to'/'can'
  - describe how actions are done
  - construct sentences with 'if' in them
  - communicate feelings and reactions to events
- 13 ག་རེ་ཟེམ། 180  
**khare-sa**  
 What did he say?
- In this unit you will learn how to:**
- pass on messages and report what someone said
  - deal with direct and indirect speech
  - use a structure similar to 'the one who ...'
  - describe two types of past action
  - talk about knowing and understanding
  - express the content of thought and speech
  - ask questions related to names, meaning, etc.
- 14 གུས་ཞབས་ཐོག། 197  
**khushap thōk**  
 Respectfully
- In this unit you will learn how to:**
- engage in polite conversation with religious and other figures
  - recognise when and with whom to use honorific language
  - work with some of the levels of speech and divisions within honorific language
  - deal with quotes in honorific speech
  - use essential honorific verbs
  - say 'Is it all right if ... ?'
  - make use of **yä**-combinations
  - use time-related structures: 'before', 'since', etc.



15	རྩོམ་གཞན་དག་ནས་བལྟས་ན་ལ། <b>chōk shānthak-nä tǎ'-na . . .</b> From another perspective . . .	216
----	--	-----

**In this unit you will learn how to:**

- deal with nuances in honorific usage
- avoid common mistakes with honorific language
- observe the basics of gesture and body language
- use phrases with fixed auxiliaries
- make use of abbreviated question-forms
- use another form of 'if'
- employ direction words
- make verbs into nouns
- express views and opinions

<b>Grammar section</b>	<b>234</b>
<b>Key to exercises</b>	<b>247</b>
<b>Translations of dialogues (Units 8–15)</b>	<b>275</b>
<b>Tibetan–English glossary</b>	<b>287</b>
<b>English–Tibetan glossary</b>	<b>307</b>
<b>Index</b>	<b>318</b>

# Acknowledgements

Credit is due to Gareth Sparham; without him, this book might never have been written. A very special thanks goes to Berthe Jansen for providing her support, shrewd observations, and the book's evocative illustrations. I would also like to thank Joanna Bialek for her valuable comments and suggestions. I am grateful to the team at Routledge; including Andrea Hartill, Gary King, and particularly Isabelle Cheng, who have shown commendable patience and flexibility. I am also grateful to my reviewers for their input.

Finally I would like to say that I am indebted to all of those Tibetans who, over the years, with such generous spirit, have allowed me to share in their culture.



# Introduction

## The Tibetan language

Exact numbers are difficult to come by, but various Tibetan dialects are spoken by more than five, and perhaps up to eight million people, in areas within PRC, India, Nepal, Bhutan and Pakistan, as well as by various Tibetans living in exile, scattered around the world. It is still common for Tibetans to categorise their language into three different forms, corresponding to the three historical provinces of Ü-tsang (often called 'Central Tibet'), Amdo and Kham (both described as 'Eastern Tibet'). In truth however, there are many dozens of dialects, spread over these and other areas, in a complex patchwork which is still being explored. Whilst disputed by some, Tibetan is generally classified in the same language family as Chinese (the Sino-Tibetan family). More specifically, it belongs to a branch called Tibeto-Burman. Thus it is unrelated, for instance, to languages of the Indo-European family, making it quite distinct not only from languages in Europe, but also from those of Northern India, Nepal, etc.

## The spoken and written divide

The Tibetan written system is believed to have developed in the seventh century CE. Written Tibetan must to a large extent have reflected the way people spoke in the distant past. However, the evolution of the spoken and written language followed different paths at an early stage. The written language developed into a standard, literary form, whereas the dialects continued to change and diverge. Many of the dialects of Tibetan are not mutually comprehensible, although the literary language the speakers use is the same (so they can all read the same texts, but not necessarily discuss what they mean).

The modern literary movement of more recent decades has meant significant changes to the way Tibetans express themselves in written form, but there is still no great appetite for writing literature, newspapers, or other materials for public consumption in a style which is close to the way that people actually speak (partly because writing in dialects would mean losing the only common language). So the type of language that appears in this book is Tibetan as it is spoken, but hardly ever represented in writing (except the odd informal letter, or in books for learning colloquial Tibetan).

The Tibetan sentences in this book may correspond to the way that people speak, rather than the way things are expressed in literary Tibetan, but there is only one way to spell words (i.e. that of literary Tibetan). Spellings were never really modified to take account of historical changes in pronunciation. So there is often a huge gulf between the way things are spelt and the way they are pronounced, and even Tibetans find spelling challenging. The full transliteration of the Tibetan provided in this book can help the user negotiate this gulf.

## The 'dialect' of this book

Because many Tibetan dialects are not mutually comprehensible, it has, for centuries, been necessary for travelling Tibetans (traders, monks, officials, etc.) to speak forms of the language which could cross the dialect divide. The language taught in this book to some extent represents one of these pragmatic hybrids. It can certainly be called a Central Dialect, as it is firmly rooted in the language of the Central, Ü district. But it also incorporates some elements from other areas (particularly from the east and south). It definitely does not claim to be the rather idiosyncratic Lhasa dialect. It is however, undoubtedly the form of the language with the widest spread, and someone speaking it could communicate throughout the Tibet Autonomous Region (Ü-tsang and areas of Kham), as well as right through the diaspora (where this has become the standard form of the language).

## A few language features

Central Tibetan is a tonal language. While tone is an essential feature, the system is much simpler than found in other languages in the



region (e.g. Mandarin, Cantonese, Burmese, Vietnamese, and Thai). Apart from tone, sounds are also distinguished in terms of aspiration, although again, the system is a simple one. Central Tibetan also has a very extensive system of honorific language, rivalling that of Japanese and Korean. Honorific language is used particularly in formal and polite conversation, and contrasts with the ordinary level of speech.

## The scope of this book

This book is described as a 'Complete Course' in the language. It provides more than enough to engage in conversations ranging from basic to medium-advanced. It does not, of course, pretend to cover all aspects of the language (and it envisions a later, more advanced sequel). However, I have tried to ensure that those structures that are not covered here represent *alternative* perspectives; different ways that the speaker might approach a sentence. Not knowing them should not greatly hinder the learner's ability to communicate. Details of some areas that are not dealt with can be found in the Grammar section at the end of the book.

## How to use this book

In keeping with the style of the series, the emphasis is upon the original script. The alphabet and letter combinations are explained (together with the sound system) in the 'Pronunciation and the alphabet' section, and Unit 1. Unlike other books teaching colloquial Tibetan, *all* of the dialogues and vocabulary are rendered in transliterated form. So the user does not need to master all of the letter combinations before starting with the dialogues (in Unit 2). Because of the numerous discrepancies between spelling and pronunciation referred to earlier, it is actually advisable, even for those who have gained familiarity with the script, to regularly refer to the transliteration.

Those who want to start with the dialogue material before learning the script can skip most of Pronunciation and the alphabet, and Unit 1. But they should still read the sections within these headed by the symbol ‡. These contain instructions about how to read the transliteration correctly (and no responsibility can be taken for the pronunciation of those who ignore these sections!).

It is the policy of this book to introduce the honorific language gradually, having first given the user a grounding in the ordinary level of the language.

From Unit 8 onwards, translations for the dialogues appear not in the units, but at the end of the book. On some occasions (indicated in the text), the user of the book is advised not to read the translation until completing the whole unit.

Some of the more formal and technical points relating to grammar and language are included in the Grammar section.

I hope that what awaits you proves to be a rewarding experience. Good luck!



# Pronunciation and the alphabet: basic sounds and symbols

This section introduces:

- the sound system
- aspiration and tone
- the alphabet
- vowels
- examples of words



## ‡ The sounds of Tibetan speech

Two key features distinguish Tibetan sounds: aspiration and tone. In many cases, Tibetan uses the same basic consonant sound, but distinguishes different versions of it, depending on whether it is aspirated or non-aspirated, high tone or low tone. The different versions are listed below.

The letter **h** indicates aspiration. So **kh**, for instance, is an aspirated consonant, whereas **k** is not aspirated. In standard British and US English, when **k** begins a word, such as 'kin', it is aspirated (similar to **kh**). But when preceded by an **s**, as in 'skin', it is unaspirated (**k**). A similar distinction is noticeable with consonants **t** and **p** (comparing, for example, 'till' with 'still', and 'pin' with 'spin').

The distinction is illustrated more clearly when (as below) one compares certain consonants in British English (which are uniformly aspirated), with those in Indian English (which are uniformly non-aspirated). Unless otherwise stated, 'English' means British English.



A dot below the letter (**ṭ**) means that the sound is a retroflex. These sounds will be explained further in Unit 1.

## Consonants

<b>k</b>	<b>kh</b>	– Indian and British English <i>c</i> in ‘can’t’
<b>ky</b>	<b>khy</b>	– Indian and British English <i>cu</i> in ‘cure’
<b>p</b>	<b>ph</b>	– Indian and British English <i>p</i> in ‘pill’
<b>t</b>	<b>th</b>	– Indian and British English <i>t</i> in ‘tea’
<b>ṭ</b>	<b>ṭh</b>	– Similar to Indian and British English <i>tr</i> in ‘try’, but with the tip of the tongue bent back
<b>ts</b>	<b>tsh</b>	– Indian and British English <i>zza</i> in ‘pizza’
<b>c</b>	<b>ch</b>	– Indian and British English <i>ch</i> of ‘chop’
<b>s</b>		– as <i>s</i> in English ‘sound’
<b>r</b>		– usually soft, like <i>r</i> in English ‘rope’ (only very occasionally heard as a rolled <i>r</i> ), but from the front of the tongue, with a slight buzz and aspiration
<b>sh</b>		– as <i>sh</i> in English ‘shop’
<b>l</b>		– as <i>l</i> in English ‘limb’
<b>m</b>		– as <i>m</i> in English ‘me’
<b>n</b>		– as <i>n</i> in English ‘no’
<b>ng</b>		– as <i>ng</i> , at the end of English ‘sing’
<b>ny</b>		– as <i>ny</i> within English ‘Sonya’
<b>w</b>		– as <i>w</i> in English ‘wick’
<b>y</b>		– as <i>y</i> in English ‘you’
<b>hr</b>		– combining Tibetan <i>h</i> and <i>r</i> sounds, but with tip of tongue bent back; this has hints of a Sean Connery ‘s/sh’
<b>lh</b>		– heavily aspirated <i>l</i> (best produced by starting with a <i>h</i> -sound, then introducing <i>l</i> into it, rather than the other way round)
<b>h</b>		– as <i>h</i> in English ‘hop’
<b>ʔ</b>		– a glottal stop (abrupt stopping of the sound) as in what happens instead of a <i>t</i> in Cockney ‘all right?’, or at the end of ‘uh’, in ‘uh-oh’

## Vowels

<b>a</b>	– as <i>a</i> in English ‘sat’
<b>ä</b>	– as <i>ä</i> in German ‘Geschäft’, similar to <i>e</i> in English ‘left’
<b>e</b>	– similar to Tibetan <i>ä</i> , but with lips spread wider (i.e. towards a smile)
<b>o</b>	– as in English ‘pop’
<b>ö</b>	– as <i>ö</i> in German ‘Köln’; more exaggerated than <i>u</i> in English ‘blur’
<b>u</b>	– as <i>oo</i> in English ‘soon’, but shorter
<b>ü</b>	– as in French ‘une’, or <i>ü</i> in German ‘Übung’
<b>i</b>	– as <i>i</i> in English ‘sip’

Tibetan vowels are generally much shorter than English ones. On the few occasions that they have a longer sound, this will be indicated by the colon symbol. For example **a:** is a long a-sound.

More about some of the above sounds follows in Unit 1. The Grammar section also has further comments about the transliteration system.

## ‡ Tone

In English, one can use any tone or pitch to say a consonant, vowel or word. Different pitches may indicate something about the speaker’s mood or feelings, but the various sounds and words are still recognisable as the ‘same’ through a whole range of pitches. In Tibetan however, as with other tonal languages, a sound, word, etc. has a fixed tone or pitch. Getting the wrong tone is comparable to pronouncing a sound with the wrong consonant or vowel; it can make it unrecognisable, or even transform it into another word.

The Tibetan tonal system is relatively straightforward. The transliteration system in this book distinguishes between high, low, and neutral tones. A mark above the vowel will indicate which tone the syllable has. For instance **kā**, **ka**, **ka** are, respectively, high, low, and neutral-tone versions of syllables with the consonant **k**. There are three consonant sounds towards the end of the above list; **hr**, **lh** and **h**. With the exception of these (which are always high tone), all the consonant and vowel sounds have high, low and neutral tone versions. (Unit 1 has more about these distinctions.)



Tones in Tibetan are a little more varied than the division into high, low, and neutral suggests. A syllable can have certain ‘contours’ within it (falling, flat, etc.). But whilst one cannot communicate clearly without knowledge of the three-fold distinction, one can without a formal introduction to tone contours. It is better to learn about contours through gradual familiarity with the language.

 **The alphabet (CD1; 02)**

Basic Tibetan sounds are represented by two groups of symbols: the thirty ‘consonants’ (usually referred to as the alphabet) and the four vowel markers. All these consonants are thought of as having an in-built a-sound, so there is no separate vowel marker for ‘a’. The vowel markers are used to indicate only when the vowel sound is other than ‘a’. As the transliteration shows, some of the thirty are not consonants at all.

ཀ kā	ཁ khā	ག gha	ང nga
ཅ cā	ཆ chā	ཇ cha	ཉ nya
ཏ tā	ཐ thā	ཏ tha	ལ na
པ pā	ཕ phā	ཕ pha	མ mā
ཅ tsā	ཆ tshā	ཇ tsha	མ wa
ཞ sha	ཟ sa	འ a	ཡ ya
ར ra	ལ la	ཤ shā	ས sā
ཏ hā	ཨ ā		

 **The vowel markers (CD1; 06)**

Any one of the four vowel markers can be added to any of the thirty letters of the alphabet. This addition will change the natural

‘a’ vowel sound of the letter to the one indicated by the marker. Here is the first letter of the alphabet, with each marker attached.

ཀི kī	ཀུ kū	ཀེ kē	ཀོ kō
-------	-------	-------	-------

The marker changes the vowel sound, but not the tone of the letter. There are other vowel sounds in Tibetan, but they don’t have separate markers. They are modifications which occur in particular letter combinations, explained in Unit 1.

**Rows and columns (helpful patterns)**

The first nineteen letters of the alphabet are organised in a grid: a pattern of rows and columns, according to their sounds. It is not necessary to learn the names that describe each row (‘Velar’, etc.), but they show the main source of the sounds – they trace a general forward movement with each row; starting at the back of the tongue, they move to the palate, teeth, lips, etc. As should be clear from the transliteration, the organisation of the columns shows whether sounds are high or low tone (H or L), and aspirated or non-aspirated (A or NA). Various sound changes which occur in letter combinations depend upon which column letters fall into, so it is a good idea to learn the sounds within this grid.

	Column 1 H/NA	Column 2 H/A	Column 3 L/A	Column 4 L/NA
Row 1 <b>Velar</b>	ཀ kā	ཁ khā	ག gha	ང nga
Row 2 <b>Palatal</b>	ཅ cā	ཆ chā	ཇ cha	ཉ nya
Row 3 <b>Dental</b>	ཏ tā	ཐ thā	ཏ tha	ལ na
Row 4 <b>Labial</b>	པ pā	ཕ phā	ཕ pha	མ mā
Row 5 <b>Affricate</b>	ཅ tsā	ཆ tshā	ཇ tsha	



## Basic punctuation

The most common punctuation symbol in written Tibetan is the dot-like mark, known as a **tshēk** (ཚེག). This is used to separate syllables. So the first four letters of the alphabet would be written:

ཀ་ཁ་ག་ང་

But written Tibetan has no mark to distinguish between words, and does not leave spaces between words. So a sentence will appear as an unbroken string of syllables. For example:

He is a Tibetan. འོང་པོ་པ་འདི།

The second most common punctuation mark is the line that appears at the end of the above sentence; it is known as a **shā'** (ཤ།). The function of this mark is to isolate words. It is not equivalent to a full stop (it can also be written at the end of a clause, or after an individual word appearing as a dictionary entry, etc.), but will certainly be used at the end of a Tibetan colloquial sentence, just as a full stop would in English. There is just one technical exception to this. The mark is not written when the last letter in the sentence (dictionary entry, etc.) is ཀ **khā**. More generally, when the last letter is ཎ **nga**, both punctuation marks are written. So most endings will look like this: རེད། but a smaller number like this: འདུག། or this: འོང།

## A few words

Now that the alphabet and vowel markers have been covered, it is time to illustrate how simple some Tibetan words can be. A large number of words are made up simply of a letter from the alphabet, or a letter plus a vowel marker.

ཀ། <b>khā</b> mouth	ཇ། <b>chā</b> tea	ར། <b>ra</b> goat	ས། <b>sā</b> ground
ག། <b>nyā</b> fish	མི། <b>mi</b> man	ཆུ། <b>chū</b> water	རི། <b>ri</b> mountain
སོ། <b>sō</b> tooth	མེ། <b>me</b> fire		

## Unit One

# Syllables, letter combinations and words

In this unit you will learn how to:

- combine letters (single syllables)
- recognise exceptions
- say words of more than one syllable

The opening section dealt with the sound system, as well as the basic script. It also showed that a written Tibetan syllable, or a Tibetan word can be as simple as just one element (a consonant symbol), or two elements (a consonant symbol plus a vowel marker).

Many more Tibetan syllables, however, involve more than just one or two elements, and many words have more than one syllable. This unit focuses upon what sounds are produced when such combinations of elements and syllables occur.

## ‡ What to expect

Written Tibetan is at the opposite end of the scale from a language like German, where one basically pronounces every letter on the page. Instead, it is closer to French or English.

- (a) The fact that a written syllable has multiple elements does not necessarily mean that it is more difficult to pronounce! Just as in English, what looks like a complex combination of letters on the page can still produce a relatively simple sound (e.g. 'tongue', 'borough', 'psycho').



- (b) Some consonants are occasionally written, but produce no sound (as in English ‘knight’, ‘subtle’).
- (c) Many written syllables look quite different from each other, but actually have the same sound (as in English ‘bow’, ‘bough’).

Just like in English, discrepancies between the way things are written and spoken are due to historical changes. These discrepancies will initially seem to be more extreme than those in English. But there is perhaps greater consistency; so once one has learnt the rules, it is easier to predict the sound of a word from its spelling.

The transliteration system is obviously there to show how things are pronounced (rather than spelt), so there are no silent letters. Each vowel represents the presence of a distinct syllable. So if there are two vowels within a word/letter combination, such as **yike**, meaning ‘letter’ (ཡི་གེ), it is to be read as **yi-ke** (i.e. two syllables), and never as a single syllable (as in ‘yikes!’).



### ‡ Exercise 1

Here are some words written in a simplified transliteration form; count how many syllables each has:

- |               |                   |                 |
|---------------|-------------------|-----------------|
| 1 <b>ming</b> | 4 <b>shikatse</b> | 7 <b>yaya</b>   |
| 2 <b>khyi</b> | 5 <b>lame</b>     | 8 <b>thatik</b> |
| 3 <b>eni</b>  | 6 <b>phökä</b>    |                 |

‡ In English, two or more separate consonants can come together to form a sound in which both can still be heard; at the beginning of a word, e.g. *br* in ‘bring’, *pl* in ‘plate’, *sk* in ‘skill’, or at the end, such as *ks* in ‘takes’, *bls* in ‘syllables’. This *never* happens with Tibetan consonants. A syllable can start with one consonant-sound, and may end with one, but that is the limit. Neither **ng** nor **ts** stand for combinations of two different consonant-sounds; they are both individual consonants. So when pronouncing either **ng** and **ts**, try not to make them sound like **t-s** or **n-g**.



### ‡ Exercise 2

In the two versions of the following words (written in simplified transliteration) the first has all the syllables written together, whilst the second breaks them into their separate syllables. But are all the broken-down

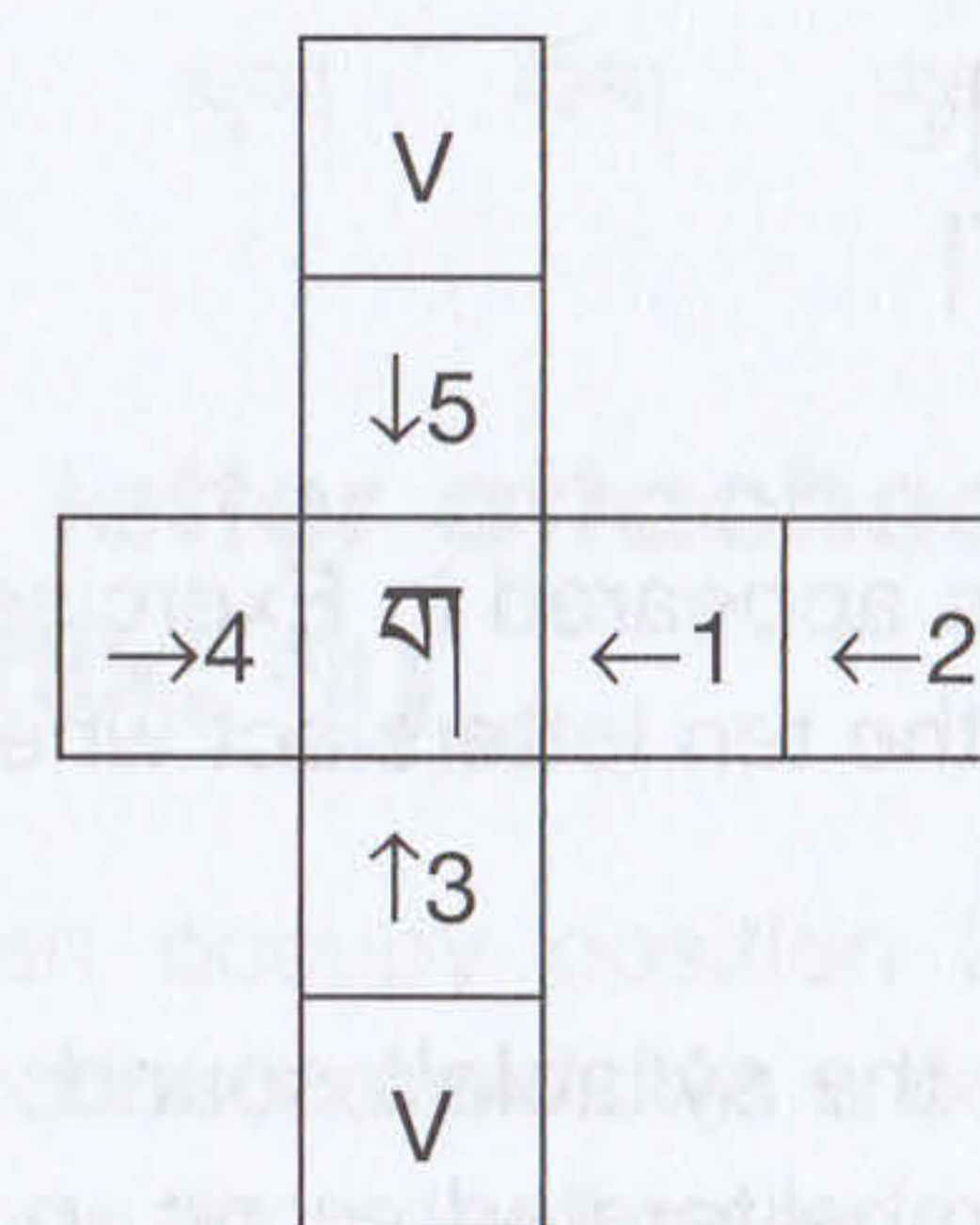
versions correct? The section above and the earlier one, on the Sounds of Tibetan Speech, explain what sounds are possible in Tibetan, so provide all the information one needs to answer:

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| 1 <b>tshongkhang – tshong-khang</b> | 6 <b>shukchenpo – shu-kchen-po</b> |
| 2 <b>yokpo – yo-kpo</b>             | 7 <b>ngoshenpa – ngosh-en-pa</b>   |
| 3 <b>khongtsho – khong-tsho</b>     | 8 <b>utangwa – ut-an-gwa</b>       |
| 4 <b>mangpo – ma-ng-po</b>          | 9 <b>nyungnyung – nyun-gnyung</b>  |
| 5 <b>kyokpo – kyok-po</b>           |                                    |

### Letter combinations

Each syllable has a ‘central’ letter, a core, or centre-point; sometimes called the ‘root letter’ or ‘radical’ of the syllable. This is the one to which the other elements in the syllable are said to be attached. The letter a vowel marker is attached to, for instance, is the central letter of the combination. So in the syllable མེ **mi**, མ **ma** is the central letter.

In dictionaries, words are also listed according to their central letters. Central letters are the main ones determining the tone and aspiration of the syllable. Any of the thirty letters of the alphabet can be a central letter. Combinations can range from two elements, such as in **mi**, to seven (the most complex). The most complex syllable is organised as in the diagram below: V represents the vowel marker (of which there can only be one). Each of the other boxes represents a position where another letter can be attached; each of these attached letters (represented by the arrows) is one found in the alphabet. The numbers show the order in which these are explained below (‘Position 1’, etc.)





Rules govern which letters can go together (some combinations are not possible). It is not necessary to learn these rules; what follows is how to pronounce combinations which are found in everyday syllables and words.

### Position 1 - letters attached after the central letter (suffixes)

Ten of the thirty letters of the alphabet can occupy position 1. These are:

ག ང ད ན བ མ འ ར ལ ས

So combinations like ཀག ཁང་ དད། are possible, but ཁག དབ ཅམ are not. The central letter (combined with whatever letters are above and below it) is the beginning of the sound in the syllable, whereas the suffixes are more like the end of that sound. In a simple analogy, in an English word like 'sang', the 'sa' is like the central letter, and the 'ng' is like the suffix. The combination སང་། would come quite close to the English sound.

As this analogy illustrates, the suffix loses its vowel sound, and takes that of the central letter. Generally speaking, only central letters can have vowel markers attached. For example:

ས + ང = སང་། **sāng**      སི + ང = སིང་། **sīng**      ལ + མ = ལམ། **lam**



### Exercise 3 (CD1; 07)

Re-write these syllables in transliteration:

- (a) བམ།                      (e) ལྱང་།  
 (b) མང་།                      (f) ཆེམ།  
 (c) ཀལ།                      (g) འོང་།  
 (d) འོམ།

Only some of the suffixes appeared in Exercise 3. Not all of them are so predictable. The way the ten letters act when they are suffixes can be summarised like this:

- 1 འ། silent; no effect on the syllable's sound
- 2 ང་བ་མ་ས། articulated (transliterated as **ng**, **p**, **m**, and **r**)

- 3 ན་ལ། articulated (transliterated as **n** and **l**), they can also change the vowel sound
- 4 ག། articulated (transliterated as **k**)
- 5 ང་ས། silent, they change the vowel sound, and cause an abrupt glottal stop

More will be said about the articulation of suffixes later in the unit. The vowel changes mentioned are:

a → ä  
 u → ü  
 o → ö

So, if a central letter has an **a**, **u**, or **o** vowel sound, attaching any of the suffixes from group 2 or 3 to it will change the sound to **ä**, **ü**, or **ö** respectively (quite similar to the German vowels with an umlaut). There is no change if the vowel sound is **i** or **e**. To illustrate:

ངན། is **ngän**, not **ngan**

ཕུན། is **phün**, not **phun**

སུལ། is **sül**, not **sul**

ཁོས། is **khö'**, not **khō'**

### Exercise 4

From this group of combinations, pick out those in which the vowel sound is changed by the addition of the suffix, and write these in transliteration.

སོམ། ལྱང་། དུབ། བེད། རུལ། ཞོན། རུང་། ངམ། བིན།  
 བྱིང་། ལུག། ལུབ། རར། སོང་། ལུར། བོན། ཁལ། ཆོལ།  
 ཅེང་། དུལ། ཉོབ། ལུས། བོལ། ལུན། ཆེས།

### Position 2 - the letter attached after the suffix (the second suffix; ས།)

Only this letter **sā** can occupy position 2, and follow after one of the ten suffixes described above. As a second suffix, the letter is silent. It does not change the vowel sound or cause a glottal ending,

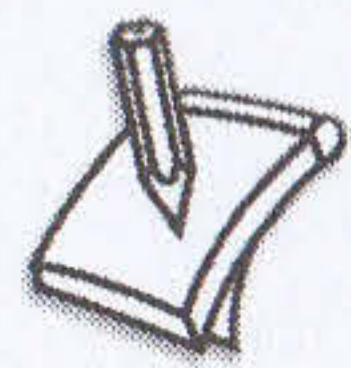




as it does when in position 1. But when following a suffix ག (or sometimes ར) it sometimes affects that suffix; e.g.:

ཐུག **thūk**    ཐུགས། **thū:**

That is, it may dampen the sound of the first suffix, and make the vowel sound longer.



## Exercise 5

Write these transliterated syllables in Tibetan script:

**tāng sṅ kōl ngāl thang chī' tsūm chik yül hēp**

Can any of them be written in more than one way?

### Position 3 – letters attached below the central letter (subscripts)

Four letters can be attached below the central letter: ས ར ལ ཡ

It is only in this position that letters can alter their appearance. Taking the first letter of the alphabet as the central letter, each of the four, combined with it, will look like this:

ཀ    ཁ    ག    ན

Subscripts can only be attached to certain central letters. To the learner, the sounds the subscripts produce will seem to range from the apparently logical to the baffling. So it is worth going through these combinations in detail.

#### ■ Subscript ས

Taking the form of a small triangle on the lower right side of the central letter, this is the easiest subscript. It can be attached to various central letters, but in Tibetan words it is silent and does not affect the sound. For instance, both ས and ས are pronounced **khā**.

The only notable thing about this subscript is that it may be added to a central letter which already has a subscript letter. Even in these unusual situations, the letter remains silent. Such combinations look like this: ས ས

#### ■ Subscript ཡ (CD1; 08)



This subscript can be attached to seven different central letters, to create these combinations:

ཀ **kyā**    ཁ **khyā**    ག **khyā**  
 ན **cā**    ལ **chā**    ལ **chā**    ཡ **nya**

So when a subscript **-ya** is attached to any of the first three letters of the alphabet, one hears a combination of the two elements. But perhaps confusingly, attaching **ya** to the set **pā phā pha mā** changes them into the same sounds as the second row in the alphabet (ཅ་ཆ་ཇ་ཉ་).

#### ■ Subscript ར

This subscript can be added to twelve central letters (although the three marked in bold hardly ever occur):

ཀ **tā**    ཁ **thā**    ག **thā**  
 ན **tā**    ལ **thā**    ལ **thā**  
 ས **tā**    ས **thā**    ས **thā**    ཡ **ma**  
 ས **tā** (or sometimes **sā**)  
 ཡ **hrā**

Notice that there are twelve 'spelling' combinations here, but only five (or six) sounds; i.e. different combinations produce the same sounds. The four new sounds are the retroflex ones. To make these sounds, the tip of the tongue is curled back, and touches the roof of the mouth. The **thā** sound comes close to the English 'tra' in 'trance', 'trap', etc. The **thā** sound is closer to 'dra' in 'drab', 'drag', etc. But no British English sound corresponds to **tā**. The difference between the Tibetan **tā** and **tā** can be subtle. With **tā**, the tip of the tongue points forward, and touches just behind the top front teeth. With **tā** the tip curls backward, touching a point a little further back in the mouth. Retroflex sounds are prominent in languages of the sub-continent (Hindi, Tamil, etc.). The Tibetan ones are less pronounced than in those languages. For the retroflex sounds, including the **hrā**, described in the Sounds of Tibetan Speech section, listen carefully to the CD.









## Exercise 8

Prefixes feature in all of the following. Re-write these combinations in transliterated form:

མགོ། བཀའ། མགུར། དངོས། གཡུག། གསོལ། དགོང། འཕྱོར། བཀའ།

### Position 5 - letters attached above the central letter (superscripts)

Three letters – ར ལ ས – can be attached above the central letter.

ར། looks different as a superscript; here it is attached to **kā**: ཀ།

These letters act in the same way as the prefixes (position 4 letters); they are silent, and produce the same changes in 3rd and 4th column central letters. The only exception, where one hears the superscript, is when **la** is attached above the central letter **hā**: ལ། This is the heavily aspirated / (mentioned earlier); best pronounced by introducing the l-sound having already begun to exhale with a *h*-sound (rather than starting from /).

Some central letters have position 4 and 5 letters (both prefixes and superscripts) attached to them. In these cases there is no ‘doubling’ of the changes; one just reads the combination in the same way as if there were only one of the attached letters.

All the letters in positions have now been explained. A change in sound caused by attaching a letter in one position is *not* cancelled out by attaching another in a different position. Each change can be heard in the final sound. This is most obvious in two combinations: some central letters, as already mentioned, can have letters attached below, which can add a *y*-sound (e.g. ཀྱ **khya**) or create a retroflex (e.g. ཅ **tha**). These central letters belong to the 3rd column. So they lose their aspiration when a prefix or superscript is attached. Thus if in addition to having a letter attached below, they also have one attached above (or before) them, one can hear both of the additions in the final sound, e.g.: ཀྱ། **kya** and ཅ། **ta**.



## Exercise 9 (CD1; 12)

Transliterate these combinations, which bring together all of the elements above:



གང། འབང། ཅ། གཡུག། རྒྱ། འཕྱོག། བཀའ།  
ལ། ལྷགས། རྒྱ། རྒྱང། བཀའ། བསྐབས།

### Exceptions to the rules (in syllables) (CD1; 13)



There are a couple of letter combinations which do not abide by the above rules:

- 1 The prefix ད before a central letter བ  
Even though the central letter belongs to the 3rd column, in this combination the tone becomes high (as if it were from the 4th column). What is more, there is never any **pha** sound in this combination. The changes are not predictable, so check the transliteration; if combinations such as དབང། occur (it may be pronounced **wāng** or **āng**).
- 2 རི (in combinations such as ངའི།, རིའི།, etc.)  
Normally, only central letters have vowel markers attached to them. An exception is the letter **a**, when it has an ‘i’ vowel marker added. This is a common grammatical particle. The letter it is attached to (**nga** and **pō** in the examples) is the central letter in the combination, and begins the sound. The vowel sound of the combination will depend upon that of the central letter, but will always be long. In the examples the sounds are **ngā:** and **pō:**.
- 3 Rarities  
Two symbols crop up only a couple of times:

ཏ། pronounced **tā**

ཏ། pronounced **pā** (i.e. the འ is ignored)

### Words with more than one syllable: what changes?

Many words have more than one syllable. The pronunciation of some syllables changes only when they form part of such words:

- 1 Change to the sound of བ  
In the alphabet, this letter is pronounced **pha**. When it is the first syllable in a word, the same is true. But when it alone is the second, third, etc. syllable in a word, it is always pronounced



**wa.** As there are so many nouns and verbs which have this letter as a second syllable, almost every time it occurs, it is pronounced **wa**.

## 2 Invisible suffixes

Sometimes, a suffix-sound can be heard, even though no suffix appears in the spelling. For example, བརྩུ་གསུམ། ('13') looks like it should be pronounced **cūsūm**, but instead is **cūksūm**. The prefix **ka** in the second syllable has been 'reawakened' in the combination, and attaches itself to the end of **cū** (this is similar to liaison in French, but in reverse). There are no consistent rules to learn here, and not all cases are as logical as the example. But it only happens in a minority of words (particularly numbers), as the transliteration will demonstrate.

## ‡ 3 'Toned' and 'weak' syllables

Each letter and letter combination *in isolation* has to be either high or low tone, aspirated or non-aspirated. But the situation can change when the syllables are joined together in words. As explained earlier, the transliteration will indicate (with a mark either above or below the vowel) whether a syllable has a high or low tone. But, for example, in the sentence, 'Is she a student?' (**mōrang lōpṭhuk re'-wä**) we see that not all syllables are marked. A syllable with this marker is 'toned'; the tone is fixed and clear. Whether or not the syllable is aspirated will also be clear. Syllables without tone markers have no fixed tone value; they are 'neutral'. For instance, the high tone ཀ, and normally low tone བ། come together in ཀ།བ། (meaning 'pillar'). This is pronounced **kāwa**. The pattern here, with the first syllable of the word toned, and the second one neutral, is the most common (although not the only one) followed by Tibetan words. What it means in practice is that **wa**, as the neutral syllable, is not committed to any definite tone; it is 'weak', in the sense that it happily follows the lead set by **kā**. Tibetan words generally don't have dramatic shifts of tone within them; neutral tone syllables often follow the lead of toned ones, creating a smoother sound. Listen carefully to examples of this on the CD.

## 4 Occasional losses

Linked with the last point, certain other features may get ironed out, to create a smoother sound. 'Uh-oh' is a single expression, but the glottal stop at the end of 'uh' is clear, because someone

saying it pauses there. Many letter combinations in Tibetan should produce glottal stops. When such a combination comes at the end of a word, this stop is clearly heard. But the glottal stop may not be detectable if a combination which should produce it comes within a word or expression, because in Tibetan (unlike with uh-oh) one rarely pauses inside these units. Some long vowel sounds can also disappear in a similar way.

## Exercise 10 (CD1; 14)

Read these out, checking your pronunciation against that on the CD.

ལོག།	བར།	ལོ།	གསེར།	འཚོལ།	སྒང།
བད།	བཞུགས།	སྟོང།	ཟ་བ།	ཕྱིན་པ།	འབྲས།
སྐེབ་པ།	རྒྱལ།	ཞེད་པ།	འགོ་བ། ལྷོ།	བསྐྱེགས་པ།	སྒྲུང།
མངའ་སྡེ།	གཡོན་ཕྱོགས།	སྐྱོད་པ།	འཇིགས་པ།	སྐྱུན་པ།	ཚོ་རིང།
བོད་སྐད།	གནམ་གྲུ།	རྩི་རྩི།	ང་གཉིས།	ཁྱ་ཚོད།	



## ‡ A few more points about the transliteration

Full stops and commas are employed, as they are in English. But other punctuation marks, including capital letters, question and exclamation marks, are not. A series of dots within a line of speech (both in the transliteration and the Tibetan script) indicates that the speaker has not completed what he or she was saying (due to interruption, hesitation, or the implication being clear).

Hyphens give some idea of how syllables should be grouped when read. So items linked by hyphens are not one word, but are related, and the way you say them should reflect this; just as in English when you group together the two elements in 'the shop'. It is not necessary to know this at the start, but eventually, the user should be able to see that there are three occasions when a hyphen is being used:

- When a particle is attached to a word, e.g. in **khōng-la**; where **la** is a particle.
- In certain phrases, such as the greeting, **ṭāshi-tele'**.
- Linking some auxiliaries to action verbs, e.g. **ṭoki-yin**.



## Articulation

The term 'articulated' was used when describing the sounds on the suffix-list; this needs qualification. It is true that the suffix sounds **ng**, **p** and **m** can usually be heard. But the situation with the others (**r**, **n**, **l** and **k**) is more varied. Sometimes **r**, **n** and **l** are heard. Even when they are, the sound is not a strong one; it is just recognisable as that consonant. But at other times, the consonant sound is replaced by a long vowel sound. Similarly, rather than **k**, one often hears just a glottal stop.

- r, n, l** → : (e.g. instead of **phār** one hears **phā:**)  
**k** → ' (e.g. instead of **lūk** one hears **lu'**)

So these suffixes function within a range; at one extreme they are clearly articulated, at the other they transform into long vowels or glottal stops. Because the pronunciation of people and words varies in Central Tibetan, nothing within the range is incorrect. To increase the chances of making themselves understood I would advise learners to lean more towards the extreme of articulation. To support this, the transliteration is rather 'correct' in its treatment of suffixes. In *most* (but not all) cases, the aforementioned suffixes are marked as consonant sounds within the words. Be aware that this represents a starting point. With gradual familiarisation, you can eventually come to a comfortable position within the sound range.

There are other subtleties of sound: tone contours, nasalisation, etc. particularly in relation to suffixes. The ones not noted in the transliteration are mentioned in the Grammar section at the end of the book. The CDs also provide clear examples of the range of these sounds.

## Unit Two

བགྲ་ཤེས་བདེ་ལེགས། བདེ་པོ་ཡིན་པས།  
**tāshi-tele'. tepo yin-pä**

Hello. Are you well?

In this unit you will learn how to:

- exchange greetings
- introduce yourself
- make a simple enquiry about health
- construct simple questions about identity

## Dialogue 1

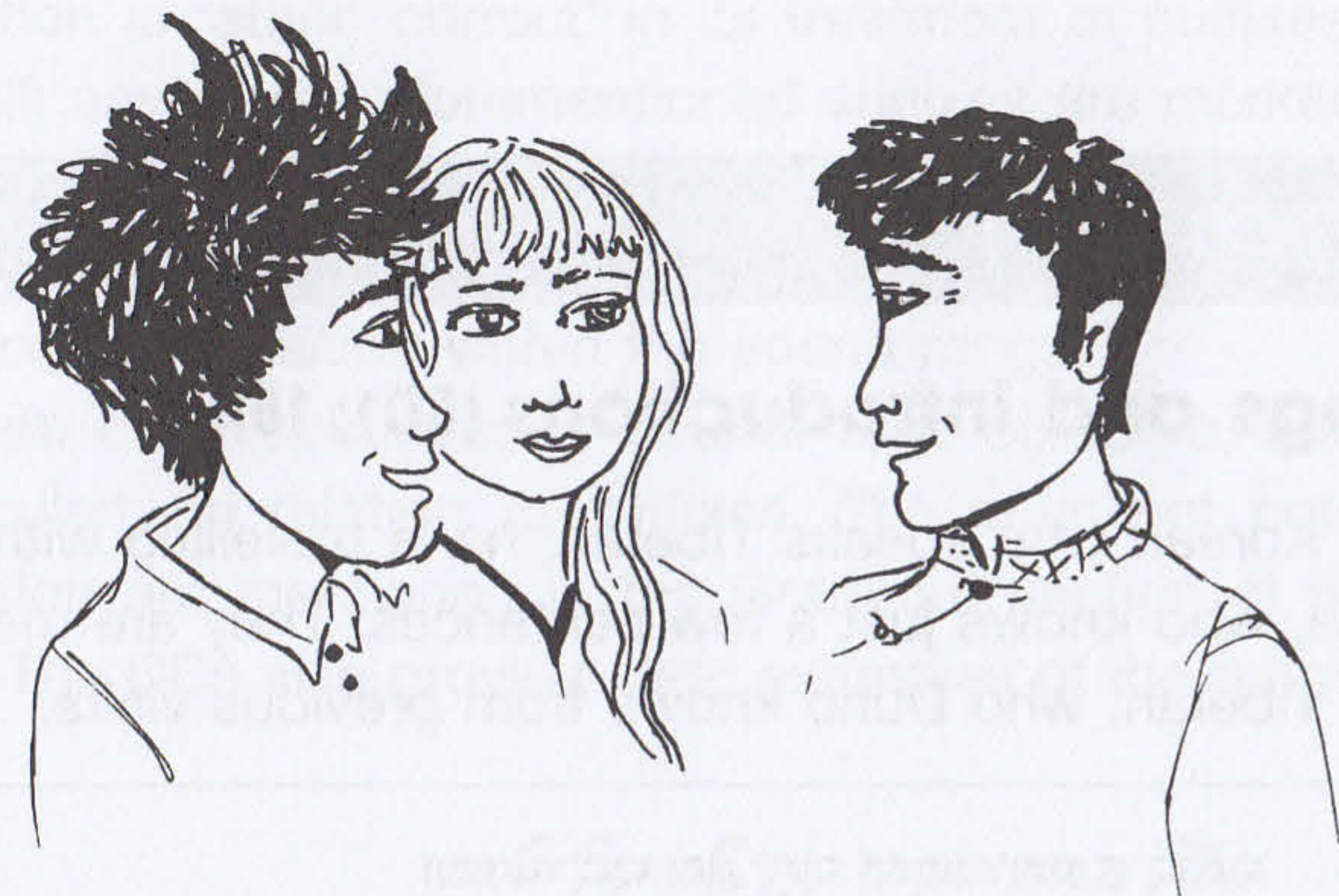
### Greetings and introductions (CD1; 15)

Duho is a Korean who speaks Tibetan; he is travelling with his friend, Lisa, who knows just a few sentences. They are meeting Sönam, a Tibetan, who Duho knows from previous visits.

རྩ་ཉོ།	བསོད་ནམས་ལགས། བགྲ་ཤེས་བདེ་ལེགས།
བསོད་ནམས།	འོ། རྩ་ཉོ་ལགས། བགྲ་ཤེས་བདེ་ལེགས།
རྩ་ཉོ།	བསོད་ནམས་ལགས། བྱེད་རང་བདེ་པོ་ཡིན་པས།
བསོད་ནམས།	ང་བདེ་པོ་ཡིན། ཞེ་ནི་བྱེད་རང་།
རྩ་ཉོ།	ང་བདེ་པོ་ཡིན།
	བསོད་ནམས་ལགས། ཁོང་ལི་ས་རེད།
བསོད་ནམས།	ཞེ་ལས། ལི་ས་ལགས། བགྲ་ཤེས་བདེ་ལེགས།
ལི་ས།	བགྲ་ཤེས་བདེ་ལེགས། བསོད་ནམས་ལགས།



DUHO	sōnam-la: tāshi-tele'.
SÖNAM	o tuho-la: tāshi-tele'.
DUHO	sōnam-la: khyērang tepo yin-pä.
SÖNAM	nga tepo yin. ēni khyērang. . .
DUHO	nga tepo yin. sōnam-la:, khōng lisa re'.
SÖNAM	ālā lisa-la: tāshi-tele'.
LISA	tāshi-tele'. sōnam-la:.
DUHO	<i>Sōnam, hello!</i>
SÖNAM	<i>Ah, Duho, hello!</i>
DUHO	<i>Are you well, Sōnam?</i>
SÖNAM	<i>Yes, I'm well, and you?</i>
DUHO	<i>I'm well. Sōnam, this [she] is Lisa.</i>
SÖNAM	<i>Oh [I see]. Hello Lisa.</i>
LISA	<i>Hello, Sōnam.</i>


**A  
CB**
**Vocabulary**

བཀྲ་ཤེས་བདེ་ལེགས།	<b>tāshi-tele'</b>	hello/greetings
བསོད་ནམས།	<b>sōnam</b>	(personal name)
ལགས།	<b>la:/la</b>	('polite' add-on; see below)
ང།	<b>nga</b>	I/me

ཁྱེད་ཀྱི་ཚེས།	<b>khyērang</b>	you
ཡིན།	<b>yin</b>	am
ཟེ་དེ།	<b>re'</b>	is/are
ཨོ།	<b>o</b>	ah/oh! (exclamation: surprise or pleasure)
བདེ་སྟོབས།	<b>tepo</b>	well
ཞེ་ནི།	<b>ēni</b>	and/so
ཨོ་ལྟོ།	<b>ālā</b>	oh, I see
བོད་པ།	<b>phōpa</b>	Tibetan (person)
ཕྱི་རྒྱལ་བ།	<b>chikyälwa</b>	foreigner
ལུ་ཚོ་ཚོ་གསལ།	<b>phüntshok</b>	(personal name)
ལུ་གསལ་རྗེ་ཚོ།	<b>thūce-chē</b>	'thank you'

**Cultural point**

**Greeting**

As well as a greeting, the expression **tāshi-tele'** can be used as a way of congratulating others, wishing good fortune, etc. As is often the case with the English enquiry, 'How are you?' the Tibetan expression **khyērang tepo yin-pä** forms part of the process of greeting, rather than an invitation to discuss the actual state of one's health.

Neither speaker uses an equivalent of 'thank you' in the response to that question. The closest Tibetan equivalent of 'thank you' (**thūce-chē**) is usually reserved for expressions of real gratitude, rather than used as a perfunctory expression. There is no direct Tibetan equivalent of 'please', nor a statement which really corresponds to 'pleased to meet you!'

When introduced to someone for the first time **tāshi-tele'** is often accompanied by a slight bob (rather than a bow) of the head. People in more remote areas may still fold their hands together in a prayer-like ('namaskar') gesture. But more generally, this gesture is common only when meeting religious figures (and of course, in postcard images of Tibetan culture). Men who are acquainted will often clasp, rather than actually shake, one another's hand in greeting.





## Cultural point

### Names (མིང་། ming)

The majority of common names used by Central Tibetans are cross-gender. The full name normally consists of two parts, each of two syllables. The character in Dialogue 1, for instance, might be known as **sōnam phūntshok**. The literal meanings of a person's names are most commonly positive, with religious associations. Both parts of a person's name are given. Family names are quite rare, unless there were distinguished forebears. As neither part is a family name, one cannot manipulate them, as one might do with the name John Smith, to express either intimacy ('John'), or formality ('Mr Smith').

You can address a person more politely by using the add-on **la:** after his or her name; e.g. **sōnam-la:**. No English equivalent of **la:** exists. It has various functions, but whenever a speaker uses it, he or she is always showing politeness to the person(s) being addressed. Apart from attaching it to the names of others (as in Dialogue 1), it can also be inserted into responses to questions.



## Language points

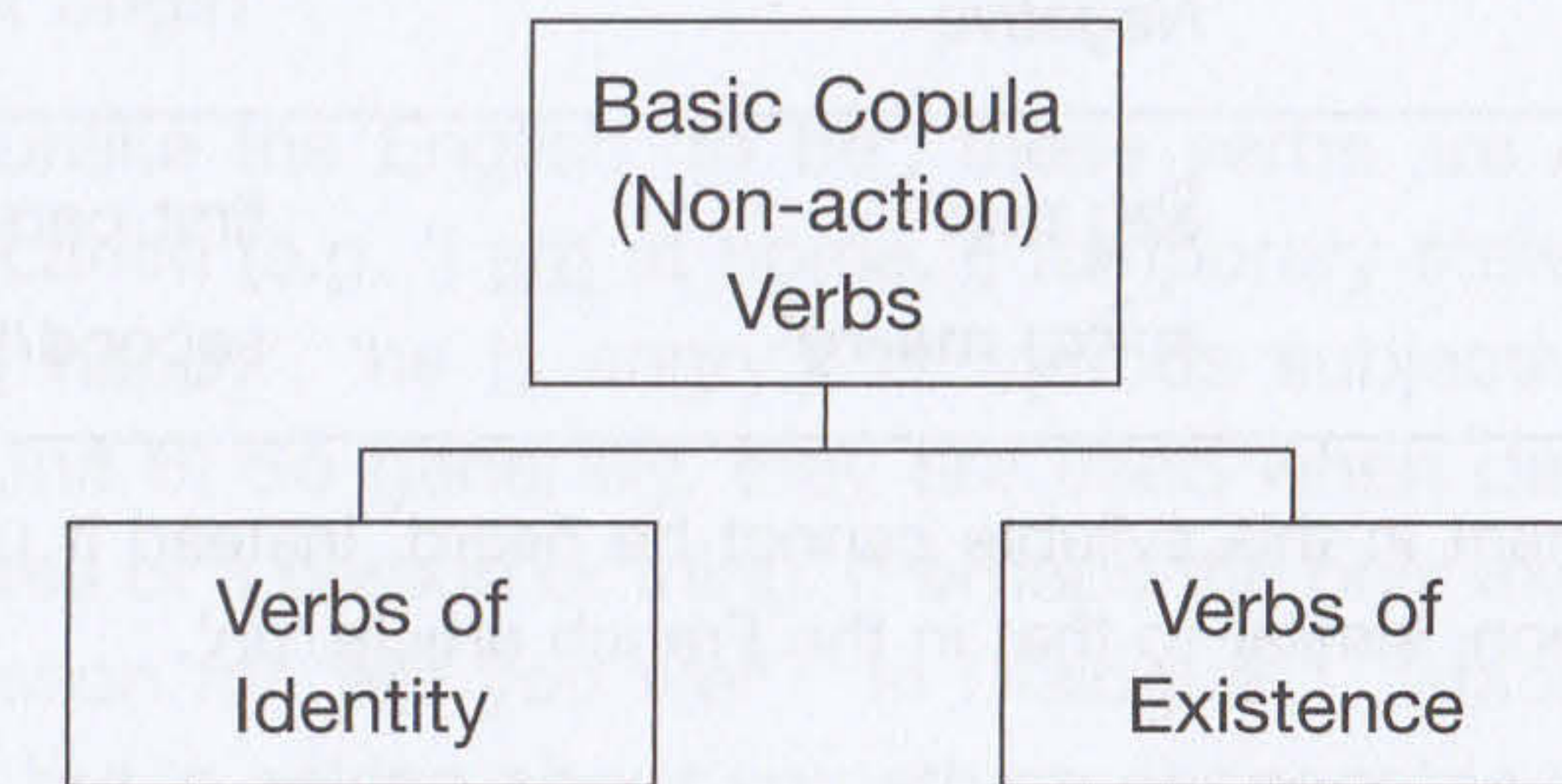
### 1 Common personal pronouns

ང་།	<b>nga</b>	I/me
ཁྱེད་རང་།	<b>khyērang</b>	you (polite)
ཁྱོད།	<b>khyō'</b>	you (non-polite or intimate)
ཁོང་།	<b>khōng</b>	he/she (polite)
ཁོ་རང་།	<b>khōrang</b>	he (non-polite)
མོ་རང་།	<b>mōrang</b>	she (non-polite)
ང་ཚོ།	<b>ngan-tsho</b>	we/us

The syllable **rang** appears in some of the above. You might also hear it added to any of the first syllables (e.g. **ngarang** is not uncommon). It has no particular effect upon the meaning. As the last word on the list shows, the plural is formed by simply adding the syllable **tsho** to the end of the pronoun. So 'you' (plural) is **khyērang-tsho**.

**khōng** is also used as a polite address to a second person, particularly when one does not know that person's name (such as when trying to attract the attention of a stranger).

### 2 Basic verbs



This is a **critical** verb distinction. The terms 'identity' and 'existence' here serve as rough guides to the type of sentences the respective verbs should be used in. Verbs of existence will be dealt with in Unit 4.

#### ■ Verbs of identity

These only partly cover the same territory as the English verb 'to be', and should not be equated with that verb.

In basic statements, where no action verbs appear, **yin** is normally used as the first person verb of identity, and **re'** is used for second and third persons.

(I/Tibetan/am)

ང་/བོད་པ་/ཡིན།      **nga phōpa yin.**      I am Tibetan.

(We/Tibetan/are)

ང་ཚོ་/བོད་པ་/ཡིན།      **ngan-tsho phōpa yin.**      We are Tibetan.

(You/foreign/are)

ཁྱེད་རང་/ཕྱི་རྒྱལ་པ་/རེད།      **khyērang chīkyälwa re'.**      You are foreign.

Verbs always end the sentence. They have the same form for both singular and plural, so **yin** is used both with 'I' and 'we' in the above sentences. The subject usually begins the sentence, with the property assigned to it following.



(subject/property/verb)

ང་/བོད་པ་/ཡིན། **nga phöpa yin.** I am Tibetan.

There is no single negation term like 'not'. Instead, each verb has its own negated form, built around the consonant **m**. This either stands as a separate syllable, or is incorporated into the verb.

Affirmative	Negative	
ཡིན། <b>yin</b>	མིན། <b>me:*</b>	first person
རེད། <b>re'</b>	མ་རེད། <b>ma-re'</b>	second/third person

\* The **n** consonant in this syllable cannot be heard. Instead it usually turns into a nasalisation, similar to that in the French article 'un'.

In Tibetan, there are no real equivalents to the English 'yes' or 'no'; verbs, such as the above (or their negated forms), double as responses. So to a question such as, 'Are you Lisa?' the Tibetan response could simply be **yin**, or **me:**. A fuller answer to the question would be **yin, nga lisa yin**; meaning something like, 'Yes, I am Lisa.' So the same word appears twice, first as an affirmative response, and second as a verb.



### Exercise 1

Organise each set of three words to form a sentence and translate the sentences into English.

- |   |                          |                              |                        |
|---|--------------------------|------------------------------|------------------------|
| 1 | བསོད་ནམས་ <b>sōnam</b>   | རེད། <b>re'</b>              | བོད་པ་ <b>phöpa</b>    |
| 2 | (your name)              | ཡིན། <b>yin</b>              | ང་ <b>nga</b>          |
| 3 | ཁྱེད་རང་ <b>khyērang</b> | རེད། <b>re'</b>              | ལི་ས་ <b>lisa</b>      |
| 4 | རེད། <b>re'</b>          | ཕྱི་རྒྱལ་བ་ <b>chīkyälwa</b> | མོ་རང་ <b>morang</b>   |
| 5 | མ་རེད། <b>ma-re'</b>     | ཁོ་རང་ <b>khōrang</b>        | བསོད་ནམས་ <b>sōnam</b> |



## Language point

### 3 Where to use verbs of identity

Here is a list of the type of things one can talk about using a verb of identity (**yin** or **re'**).

- Personal identity (name)
- Nationality/ethnic group
- Gender
- Age
- Religion
- Profession, occupation, or temporary role
- Place of origin

However, unlike the English 'to be', these verbs are *never* used to express location (e.g. 'I am at home. '), temporary states and moods (e.g. 'I am happy', 'he is angry'), or various subjective statements (e.g. see Unit 6) So generally, they are used when describing more fixed features of a person or thing. (Perhaps the only exception to this is the question for 'are you well?' in Dialogue 1, which uses a verb of identity, but is asking about something changeable.) For example:

ཁོང་དགོ་ཀན་རེད། **khōng kekän re'.** He is a teacher.  
ང་ཁ་ཆེ་མིན། **nga khāche me:.** I am not Muslim.

As explained in Language point 5, there is no equivalent for 'a/an' in these Tibetan sentences.

## Vocabulary

བྱ། <b>phu</b>	boy	སྐུན་པ། <b>mānpa</b>	doctor
བྱ་མོ། <b>phumo</b>	girl	ནང་པ། <b>naṅpa</b>	Buddhist
དགོ་ཀན། <b>kekän</b>	teacher	ཁ་ཆེ། <b>khāche</b>	Muslim
སློབ་ཕྱུག། <b>löpṭhuk</b>	student		



## Exercise 2

Translate these into Tibetan ((d) has been completed already):

- I am Duho.
- You are Sōnam.
- She is Lisa.
- Duho is foreign, he's not Tibetan.

རྒྱ་ཏོ་ཕྱི་རྒྱལ་བ་རེད། ཁོང་བོད་པ་མ་རེད།  
**tuho chīkyälwa re'. khōng phöpa ma-re'.**





- (e) Phuntshok is not a girl, he's a boy.  
 (f) Sönam is a Buddhist, not a Muslim.

## Language points

### 4 Question forms

There are two basic ways to formulate a question in Tibetan; either:

- 1 Use a *question word*: these words are easy to identify; apart from the word for 'who' (སྤྱ། **sū**), their first syllable is almost always ཀ **khä**; e.g. 'what?' (ག་རེ། **khare**), 'when?' (ག་རུས། **khathü**).
- 2 Add a *question-particle* straight after the verb, when asking the equivalent of yes/no questions. After **yin**, the particle is pronounced **pä**, and after **re'** it is pronounced **wä**. But in both cases it is spelt བས།.

Listen to the examples on the CD to get a clear idea of the intonation used when asking a question. The most important thing is not to inject a foreign tone by rising on the last syllable.

Examples of the two question forms:

ཁོང་སྤྱ་རེད།	<b>khōng sū re'</b> .	Who is he?
ཁོང་བསོད་ནམས་རེད་པས།	<b>khōng sōnam re'-wä</b> .	Is he Sönam?

The question-particle is also often used together with a negative, as Dialogue 2 will illustrate. The affirmative and negative versions of a question are:

མོ་རང་སློབ་ཕྱག་རེད་པས།	<b>morang lōpṭhuk re'-wä</b> .	Is she a student?
མོ་རང་སློབ་ཕྱག་མ་རེད་པས།	<b>morang lōpṭhuk ma-re'-wä</b> .	Isn't she a student?

### 5 Questions - the rule of anticipation

When making statements, the verb **yin** is used for the first person(s), and **re'** for second or third person(s). But in Dialogue 1, in the

question 'How are you?' **yin** was obviously being addressed to the second person (you). The general rule is that when someone asks a question, the verb they use must be the one that they expect to hear in the answer; it *anticipates* the verb which will be heard in the response. So if I make a statement about you, the verb will be **re'**, such as:

ཁྱེད་རང་སློབ་ཕྱག་རེད། **khyērang lōpṭhuk re'**. You are a student.

But when I ask you a question about yourself, I expect you to answer with the verb **yin** (or **mē:**), so I ask:

ཁྱེད་རང་སློབ་ཕྱག་ཡིན་པས། **khyērang lōpṭhuk yin-pä**.

### Exercise 3

Checking against the English translations, fill in the blanks for the following questions with the correct verbs and question-particles (where necessary).

ཁྱེད་རང་སྤྱ་རེད།	<b>khyērang sū ...</b>	Who are you?
ཁྱེད་རང་ཉི་མ་རེད།	<b>khyērang nyima</b> (a personal name) ...	Are you Nyima?
ཁོང་ཚོ་ནང་བ་མ་རེད།	<b>khōngtsho nangpa ma ...</b>	Aren't they Buddhist?
ཁྱེད་རང་དགོ་ཤོན་རེད།	<b>khyērang kekän ...</b>	Aren't you a teacher?
ང་སློབ་ཕྱག་རེད།	<b>nga lōpṭhuk ...</b>	Am I not a student?
བསོད་ནམས་ག་རེ་རེད།	<b>sōnam khare ...</b>	What is Sönam? (e.g. a role)

## Dialogue 2

(CD1; 16)

Duho strikes up a conversation on a bus with an elderly man from a Tibetan village, who is rather inquisitive about various things Duho is carrying.

ཐོད་པ།      དེ་ག་རེ་རེད།  
 རྩ་ཉོ།      འདི་ལ་དཔར་རེད།



བོད་པ།	བར་ཆས་མ་རེད་པས།
རྩ་ཉོ།	ཁ་དབར་རེད། བར་ཆས་ཡང་(ཀྱང་)རེད།
བོད་པ།	ཨ་ལས། དེ་ཚོ་ག་རེ་རེད།
རྩ་ཉོ།	འདི་ཚོ་སྐུ་གུ་རེད།
བོད་པ།	འདི་ཚུ་རེད་པས།
རྩ་ཉོ།	མ་རེད། འདི་ཨ་རག་རེད།
བོད་པ།	རེད་པས།
རྩ་ཉོ།	མ་རེད། ཚུ་རེད།

TIBETAN	the khare re'.
DUHO	ti khāpar re'.
TIBETAN	pārche ma-re'-wä.
DUHO	khāpar re', pārche-yä re'.
TIBETAN	älä, then-tsho khare re'.
DUHO	tin-tsho nyūku re'.
TIBETAN	ti chū re'-wä.
DUHO	ma-re', ti ārak re'.
TIBETAN	re'-wä.
DUHO	ma-re', chū re'.

TIBETAN	<i>What's that?</i>
DUHO	<i>This is a [mobile] phone.</i>
TIBETAN	<i>Isn't it a camera?</i>
DUHO	<i>It's a camera, as well as a phone.</i>
TIBETAN	<i>I see. What are those?</i>
DUHO	<i>These are pens.</i>
TIBETAN	<i>Is this water?</i>
DUHO	<i>(jokingly) No, this is alcohol.</i>
TIBETAN	<i>Is it?</i>
DUHO	<i>No, it is water.</i>

## Vocabulary

དེ།	<b>the</b>	that	འདི་ཚོ།	<b>tin-tsho</b>	these
འདི།	<b>ti</b>	this	དེ་ཚོ།	<b>then-tsho</b>	those
ག་རེ།	<b>khare</b>	what?	སྐུ་གུ།	<b>nyūku</b>	pen
ཁ་དབར།	<b>khāpar</b>	phone	ཨ་རག།	<b>ārak</b>	alcoholic spirits
བར་ཆས།	<b>pārche</b>	camera	ཚུ།	<b>chū</b>	water
ཡང་།*	<b>yä</b>	also	དེབ།	<b>thep</b>	book

\* In literary Tibetan, the word for 'also' takes different forms, depending on the suffix of the preceding syllable (see Grammar section). As a compromise, I have used this spelling for 'also' throughout. When the correct literary form differs, it appears immediately afterwards, in brackets.

## Language points

### 6 Single-plural

There are no single or plural forms for a noun. So **thep** can be translated as 'book' or 'books', depending on the situation. There is also no real equivalent of the indefinite article 'a/an'. You can of course attach a number to the item, when there is a need to indicate a specific quantity. Apart from that, the only real clue to whether someone is talking about one or many is **tsho**. The pluraliser **tsho** however, can only be added to:

- (a) Personal pronouns (e.g. **ngan-tsho**)
- (b) Demonstratives (e.g. **tin-tsho**)

It should not be attached to nouns.

### 7 Demonstratives

English makes a two-way distinction, between 'this' and 'that'. In Tibetan, the speaker can actually make a five-fold distinction, when referring to something or someone in relation to him- or herself.





འདི།	<b>ti</b>	this
དེ།	<b>the</b>	that
ཕ་གོ།	<b>phāki</b>	that (over there)
ཡ་གོ།	<b>yaki</b>	that (up there)
མ་གོ།	<b>maki</b>	that (down there)

The last three are obviously linked, and each commonly has **the** added to them, to produce **phāki-the**, **yaki-the**, and **maki-the**.  
Examples:

ཕ་གོ་དེ་མོ་འ་རེད། **phāki-the moṭa re'**. That (over there) is a car.  
མ་གོ་དེ་བྱི་རེད། **maki-the khyī re'**. That (down there) is a dog.

It should be remembered that we are dealing with verbs of identity here. We can use the demonstratives to identify a thing as a car, a dog, etc., but not to locate it: we cannot yet say 'there is a dog, over there'.



### Exercise 4

- (a) Which of the following can the pluraliser **tsho** be directly attached to?

མོ་འ། **moṭa** བྱི་རང་། **khyērang** ཟෳ་ཚུ། **chū** དེ། **the** ཡིན། **yin**

- (b) As discussed in Unit 1, some syllable combinations bring about sound changes which are not reflected in the Tibetan script. One of these occurs when the syllable **tsho** is used. Look at the words in which **tsho** appears in this unit. What change does it bring about?



### Exercise 5

Think again about the identity–existence distinction. If you had to translate the following English sentences into Tibetan ones, which of them would use a verb of identity?

- 1 We are sad.
- 2 Those (over there) are pens.
- 3 I am here.
- 4 Who is that (over there)?
- 5 The dog is not up there, it is down there.

### Exercise 6

Using the new words below, translate these sentences into Tibetan ((a) has already been completed):

- (a) This is a door. འདི་སྒོ་རེད། **ti ko re'**.  
 (b) That (up there) is a house.  
 (c) These are people.  
 (d) That is the ground.  
 (e) That (down there) is a bug.

ཁང་པ།	<b>khāngpa</b>	house/building
སྒོ།	<b>ko</b>	door
ས།	<b>sā</b>	ground
སྒྲུ་ཁུང་།	<b>keḅhung</b>	window
མི།	<b>mi</b>	person
འབྲ།	<b>pu</b>	creature/bug

### Exercise 7

- 1 Translate the following statements:

- (a) དེ་སྒྲུ་ཁུང་རེད། **the keḅhung re'**.  
 (b) བྱི་རང་ལུན་ཚོགས་མ་རེད། **khyērang phüntshok ma-re'**.  
 (c) ཁོང་ཚོ་སྐྱུན་པ་རེད། **khōng-tsho mānpa re'**.  
 (d) བྱི་རང་བོད་པ་རེད། **khyērang phōpa re'**.

- 2 Keeping the same subjects, change the statements of (1) into questions.





## Unit Three

ཁྱེད་རང་ག་ནས་ཡིན།

## khyērang khaṅä yin

Where are you from?



In this unit you will learn how to:

- seek personal details
- talk about identity (name, place of birth, age)
- express possession
- count
- use question 'tags'
- say the days of the week



## Dialogue 1



(CD1; 20)

Thinking that Duho is Tibetan, someone approaches him, and starts asking about Lisa, who doesn't look Tibetan.

བོད་པ། མོ་རང་ག་ནས་རེད།  
 ཏུ་ཉོ། མོ་རང་ཨ་རི་ནས་རེད།  
 བོད་པ། ཨ་ལས། མོ་རང་བོད་རིགས་མ་རེད་པས།  
 ཏུ་ཉོ། མ་རེད། བོད་རིགས་མ་རེད།  
 བོད་པ། ཨོ་ནི། ཁྱེད་རང་ལུང་པ་ག་ནས་ཡིན།  
 ཏུ་ཉོ། ང་ཀོ་རི་ཡ་ནས་ཡིན།

བོད་པ། ཀོ་རི་ཡ། ཨ། ཁྱེད་རང་བོད་པ་མིན་པས།  
 ཏུ་ཉོ། མིན། དངོས་གནས་མིན། ང་ཕྱི་རྒྱལ་ནས་ཡིན།

TIBETAN moṙang khaṅä re'.  
 DUHO moṙang āri-nä re'.  
 TIBETAN ālä, moṙang phörik ma-re'-wä.  
 DUHO ma-re' phörik ma-re'.  
 TIBETAN ēni, khyērang luṅpa khaṅä yin.  
 DUHO nga kōriya-nä yin.  
 TIBETAN kō-ri-ya, ā, khyērang phöpa me:-pä.  
 DUHO me:, ngöñä' me:. nga chikyäl-nä yin.

TIBETAN *Where is she from?*  
 DUHO *She's from America.*  
 TIBETAN *Oh, she isn't a Tibetan then?*  
 DUHO *No, she isn't a Tibetan.*  
 TIBETAN *And which area are you from?*  
 DUHO *I'm from Korea.*  
 TIBETAN *Ko . . . re . . . a . . . What, aren't you Tibetan?*  
 DUHO *No, really I'm not. I'm from abroad.*







## Vocabulary

གནས།	<b>khaṅā</b>	where from?
ནས།	<b>nā'</b>	from
ཨ་རི།	<b>āri</b>	America (USA)
རྒྱལ་ཁབ།	<b>kyälkhap</b>	country
པ་ལྗུ།	<b>phāyül</b>	land (see below)
བོད་རིགས།	<b>phörik</b>	Tibetan (ethnic group)
རྒྱ་རིགས།	<b>kyarik</b>	Han Chinese
དངོས་གནས།	<b>ngönā'</b>	really/seriously; real
ཨ།	<b>ā</b>	what? (exclamation)
ལྗུང་པ།	<b>lungpa</b>	country/area



## Cultural point

### Places of origin

**khyērang khaṅā yin** is the simplest way to ask where someone is from. If one inserts the word **kyälkhap**, i.e. **khyērang kyälkhap khaṅā yin**, it becomes an enquiry about which nation/state the person belongs to. When the person being asked is assumed *not* to be Tibetan, the term **lungpa** can substitute **kyälkhap**, without affecting the meaning. To a Tibetan, the question about his or her **lungpa** or **phāyül** (literally, 'father(s)-land') will be understood as an enquiry about the *area* in Tibet he or she hails from. A Tibetan's place of origin has huge cultural significance. It is one of the principal markers of identity, and an enquiry about it usually crops up very early in the conversation.

Tibet (བོད། **phö'**) has traditionally been divided into three major provinces: དབུས་གཙང་། (**ü'-tsang**) 'Central' Tibet (traditionally including Western Tibet), ཁམས། (**khām**), and ཨ་མདོ། (**āmto**); the latter two comprising East Tibet.

Countries bordering Tibet, or those with which it had some historical relations, have proper Tibetan names. Names of the remainder

are based upon those used either in English or Chinese. Some of the most commonly encountered are:

རྒྱ་གར།	<b>kyakar</b>	India	སུའི།	<b>sūsi</b>	Switzerland
རྒྱ་ནག།	<b>kyanak</b>	China	དབྱིན་ཡུལ།	<b>īnyül</b>	England
བལ་ཡུལ།	<b>phālyül</b>	Nepal	དབྱིན་ལན།	<b>īnlän</b>	
སོག་ཡུལ།	<b>sōkyül</b>	Mongolia			
འབྲུག་ཡུལ།	<b>ṭukyül</b>	Bhutan			

When Tibetan (or some foreign) place-names have either a པ། (**pa**) or བ། (pronounced **wa**) attached at the end, they denote someone from that place. Hence a Tibetan is a བོད་པ། (**phöpa**). In fewer cases, པོ། (**po**) replaces the last syllable of the country's name to denote the person.

### Exercise 1

Try, without the aid of transliterated versions of the names, to identify the following places and peoples. In one case you must use your imagination a bit.

- |              |               |
|--------------|---------------|
| (a) ཨ་མདོ་པ། | (d) རྒྱ་གར་པ། |
| (b) ལྷ་ས་པ།  | (e) འཇར་མན།   |
| (c) སོག་པོ།  | (f) འབྲུག་པ།  |

## Dialogue 2

### (CD1; 21)

Duho and Sönam are catching up over tea. Duho still has difficulties with Tibetan polite forms, so he's quite happy to follow Sönam's lead, and speak informally. Sönam returns, after stepping out for a moment.

བསོད་ནམས།	ངའི་ཇ་ག་གི་རེད། འདི་རེད་པས།
རྒྱ་ནོ།	དེ་ངའི་རེད། བྱིང་རང་གི་ཇ་འདི་རེད།
བསོད་ནམས།	བྱིང་རང་གི་རོགས་པའི་མིང་ལི་ས་རེད་པ།
རྒྱ་ནོ།	རེད།
བསོད་ནམས།	ལི་ས་ལོ་ག་ཚོང་རེད།



རྩ་རྟོ།	ལི་ས་ལོ་སུམ་ཅུ་སོ་གཅིག་རེད།
བསོད་ནམས།	ཁྱེད་རང་ཡང་ལོ་སུམ་ཅུ་སོ་གཅིག་ཡིན་པ།
རྩ་རྟོ།	མིན། ང་ལོ་ཉི་ཤུ་ཅུ་དགུ་ཡིན། ད་ལྟ་གཞོན་གཞོན་ཡིན།
བསོད་ནམས།	ལི་ས་ཡང་(ངང་)ལས་བྱེད་རེད་པས།
རྩ་རྟོ།	མ་རེད། མོ་རང་དགེ་རྒན་རེད།
བསོད་ནམས།	ཇ་ལས། ཁྱེད་རང་གཉིས་དགའ་པོ་ཡིན་པས།
རྩ་རྟོ།	མིན། ལི་ས་ངའི་གྲོགས་པོ་རེད། ཡིན་ནའང་ང་གཉིས་དགའ་པོ་མིན།

SÖNAM	ngä: cha khaki re'. ti re'-wä.
DUHO	the ngä: re'. khyērang-ki cha ti re'.
SÖNAM	khyērang-ki rokpa: ming lisa re'-wa.
DUHO	re'.
SÖNAM	lisa lo khatshö' re'.
DUHO	lisa lo sūmcu-socik re'.
SÖNAM	khyērang-yä lo sūmcu-socik yin-pa.
DUHO	me:, nga lo nyishu-tsaku yin. thanta shönshön yin.
SÖNAM	lisa-yä läche' re'-wa.
DUHO	ma-re', morang kekän re'.
SÖNAM	älä, khyērang-nyī' kawo yin-pä.
DUHO	me:, lisa ngä: thokpo re'. yinnä: nga-nyī' kawo me:.

SÖNAM	<i>Which is my tea? Is it this one?</i>
DUHO	<i>That one is mine. Your tea is this one.</i>
SÖNAM	<i>Your companion's name is Lisa, isn't it?</i>
DUHO	<i>Yes.</i>
SÖNAM	<i>How old is Lisa?</i>
DUHO	<i>Lisa is thirty-one.</i>
SÖNAM	<i>You're also thirty-one, aren't you?</i>
DUHO	<i>No, I am twenty-nine. (jokingly) I am still young.</i>
SÖNAM	<i>Is Lisa also a civil servant?</i>
DUHO	<i>No, she's a teacher.</i>
SÖNAM	<i>I see. Are you two partners?</i>
DUHO	<i>No. Lisa is a friend, but we are not partners.</i>

## Vocabulary

ཇ།	<b>cha</b>	tea
ག་གི།	<b>khaki</b>	which?
ངའི།	<b>ngä:</b>	my/mine
ལ།	<b>lo</b>	year
ཡིན་པ།	<b>yin-pa</b>	aren't you?
ཡིན་ནའང་།	<b>yinnä:</b>	but
ཁྱེད་རང་གི།	<b>khyērang-ki</b>	your/yours
ག་ཚོད།	<b>khatshö'</b>	how many/much?
དགའ་པོ།	<b>kawo</b>	partner (boyfriend/girlfriend)
ཉི་ཤུ་ཅུ་དགུ།	<b>nyishu-tsaku</b>	twenty-nine
སུམ་ཅུ་སོ་གཅིག།	<b>sūmcu-socik</b>	thirty-one
ད་ལྟ།	<b>thanta</b>	still/now/at present
གྲོགས་པོ།	<b>thokpo</b>	friend
རྒྱལ་པོ།	<b>rokpa</b>	companion/associate
ལས་བྱེད།	<b>läche'</b>	civil servant/office worker
གཞོན་གཞོན།	<b>shönshön</b>	young
ཁྱེད་རང་གཉིས།	<b>khyērang-nyī'</b>	you two
ང་གཉིས།	<b>nga-nyī'</b>	we (two)

## Language point

## 1 Possessive pronouns

Adding one of two particles (འི། or གི།) to a personal pronoun (I, you, etc.) changes it into a possessive pronoun (my, your, etc.). These particles are discussed further below.

ངའི།	<b>ngä:</b>	my/mine
ང་ཚོའི།	<b>ngan-tshö:</b>	our/ours
ཁྱེད་རང་གི།	<b>khyērang-ki</b>	your/yours (singular)
ཁྱེད་རང་ཚོའི།	<b>khyērang-tshö:</b>	your/yours (plural)









Adjectives (colours, numbers, etc.) also come after the noun, with the demonstrative last in the order:

‘That black book’ is དེ་བཞིན་པོ་དེ། **thep nakpo the**.

In Tibetan, there is no direct equivalent for ‘the’. But **the** will often appear in a Tibetan sentence where one would expect to find ‘the’ or ‘it’ in English.



### Exercise 4

Translate these into Tibetan:

- 1 the Lhasan
- 2 this white (དཀར་པོ། **kārpo**) car
- 3 these people from Kham
- 4 pens
- 5 the clean (གཙང་མ། **tsāngma**) water
- 6 those countries



### Dialogue 3



**(CD1; 22)**

Duho shows photos from home to Sönam, who asks about the people and things in them.

བསོད་ནམས། མི་འདི་སྲུ་རེད།  
 རུ་ཉོ། ངའི་བུ་ལགས་ཀྱི་ངོ་མེས་པ་རེད།  
 བསོད་ནམས། བྱིད་རང་གི་གྲོགས་པོ་མ་རེད་པ།  
 རུ་ཉོ། མ་རེད། ཡིན་ནའང་ཁོ་རང་གི་བྱ་ངའི་གྲོགས་པོ་རེད།  
 བསོད་ནམས། ཁང་པ་དེ་སྲུ་འི་རེད།  
 རུ་ཉོ། མི་དེའི་ནང་རེད།  
 བསོད་ནམས། ཁོ་རང་རྒྱ་ཕུགས་པོ་རེད་པས།  
 རུ་ཉོ། རེད། ཁོ་རང་ཚོང་པ་རེད། མི་སྐད་གྲགས་ཆེན་པོ་རེད།  
 བསོད་ནམས། ཁོ་རང་ཚོང་ཁང་མང་པོའི་བདག་པོ་རེད་པས།  
 རུ་ཉོ། རེད། ཟ་ཁང་གི་བདག་པོ་ཡང་(འང་)རེད།  
 བསོད་ནམས། ཟ་ཁང་དེ་ཚོ་གོ་རི་ཡའི་ཟ་ཁང་རེད་པས།  
 རུ་ཉོ། མ་རེད། དེ་ཚོ་རྒྱ་མའི་ཟ་ཁང་རེད།

SÖNAM mi ti sū re'.  
 DUHO ngä: päla:-ki ngoshēnpa re'.  
 SÖNAM khyērang-ki ṭhokpo ma-re'-wa.  
 DUHO ma-re', yinnä: khōrang-ki phu ngä: ṭhokpo re'.  
 SÖNAM khāngpa-the sū: re'.  
 DUHO mi the: nang re'.  
 SÖNAM khōrang kyuchūkpo re'-wä.  
 DUHO re', khōrang tshōngpa re'. mi kāṭhak-chēnpa re'.  
 SÖNAM khōrang tshōngkhang maṅpö: takpo re'-wä.  
 DUHO re', saḥang-ki takpo-yä re'.  
 SÖNAM saḥang thentsho koriyā: saḥang re'-wä.  
 DUHO ma-re', thentsho kyami:-saḥang re'.  
  
 SÖNAM *Who is this man?*  
 DUHO *He's an acquaintance of my father.*  
 SÖNAM *He isn't your friend then?*  
 DUHO *No, but his son is a friend of mine.*  
 SÖNAM *Whose is this building?*  
 DUHO *It is that man's home.*  
 SÖNAM *Is he wealthy?*  
 DUHO *Yes, he's a businessman. He's a prominent person.*  
 SÖNAM *Is he the owner of many shops?*  
 DUHO *Yes, he's also a restaurant owner.*  
 SÖNAM *Are they Korean restaurants?*  
 DUHO *No, they're Chinese restaurants.*

### Vocabulary

ངོ་མེས་པ།	<b>ngoshēnpa</b>	acquaintance
བུ་ལགས།	<b>pāla:</b>	father
བདག་པོ།	<b>takpo</b>	owner
སྲུ་འི།	<b>sū:</b>	whose?
(རྒྱ)ཕུགས་པོ།	<b>(kyu-)chūkpo</b>	wealthy
མ་རེད་པ།	<b>ma-re'-wa</b>	(question tag; see below)
རྒྱ་མའི་ཟ་ཁང་།	<b>kyami:-saḥang</b>	Chinese restaurant
སྐད་གྲགས་ཆེན་པོ།	<b>kāṭhak-chēnpa</b>	famous/prominent





ཕུ།	<b>phu</b>	son (preceded by genitive particle; i.e. 'son of . . .')
ཚོང་པ།	<b>tshōngpa</b>	trader/business person
ཚོང་ཁང།	<b>tshōngkhang</b>	shop
མང་པོ།	<b>mangpo</b>	many/much
ནང།	<b>nang</b>	home
ཟ་ཁང།	<b>sakhang</b>	restaurant



## Language point

### 4 The genitive particle (འབྲེལ་སྒྲིག་པ།)

The genitive particle (**ṭelṭa**) corresponds in function to -'s and *of* in English. Like other Tibetan particles, it comes after the word it refers to. In written form, there are four versions of the particle: གྱི་གི་གྱི་འི།. The one used will depend upon the suffix-ending of the word it is attached to (for more details, see the Grammar section).

In *spoken* Tibetan however, the first three of these four are not distinguished; they are pronounced uniformly as **ki**. So you only have to decide between two sounds: **ki** and **i**. These sounds were encountered earlier, when changing personal into possessive pronouns.

**ki** – use this form of the particle when connecting to a word ending with a *consonant* in written Tibetan. It forms a separate syllable from the word to which it is attached:

e.g. ཟ་ཁང། → ཟ་ཁང་གི། – ‘the restaurant’ → ‘the restaurant’s’  
**sakhang** → **sakhang-ki**

**i** (འི།) – use this form of the particle when connecting to a word which does not end with a consonant. It is incorporated into the last syllable of that word, creating a long vowel sound:

e.g. སུ། → སུའི། – ‘who’ → ‘whose?’ (*lit.* ‘of who?’)  
**sū** → **sū:**

To sum up: when speaking, there are only two forms of the genitive particle to choose from; a consonant and a vowel. Use the consonant after those words that end with a consonant in their written form, and the vowel after those that end with a vowel.

## Exercise 5

Translate the following:

- བསོད་ནམས་ཀྱི་དགེ་རྒྱུ་སྐྱོ་སྐྱོ། **sōnam-ki kekän**
- ཉི་མའི་དཔར་ཆས། **nyimä: pārche**
- the boy's house
- the wealthy man's house
- this tea's name



## Language point

### 5 Question tags

Dropping the last letter of the question-particle, like this:

རེད་པས། **re'-wä** → རེད་པ། **re'-wa**

produces a structure frequently used when stressing a point, seeking to confirm information, or simply stating something that is believed to be incontestable. It shares similarities with question tags in English (such as 'isn't it?'), attached to a question such as, 'Today is Thursday, isn't it?' The Tibetan version does not necessarily require a response; the expectation is always that the listener will or should agree with what is being said.

It can be used either in affirmative or negative forms, and incorporated into a sentence, or used as a stand-alone response.

Examples:

ཁྱེད་རང་ལུགས་པོ་ཡིན་པ།

**khyērang chūkpo yin-pa.**

You're wealthy, aren't you?

དེ་བདེན་པ་མ་རེད་པ།

**the tenpa ma-re'-wa.**

That's not true, is it?

མི་དེ་སྐད་གྲགས་ཆེན་པོ་རེད།

**mi-the kāṭhak-chēnpo re'.**

That person is famous.

རེད་པ།

**re'-wa.**

Yes (he is, isn't he?)



This structure, like the real question forms, follows the rule of anticipation (Unit 2).





**Exercise 6**

Add the missing tag endings:

- (a) This water is clean, isn't it?  
 རྩུ་འདི་གཙང་མ་མོ་། **chū ti tsāngma ...**
- (b) She is your daughter, isn't she?  
 མོ་རང་ཁྱེད་རང་གི་སྲི་མོ་། **morang khyērang-ki phūmo ...**
- (c) They are teachers, aren't they?  
 ཁོང་ཚོ་དགོ་སྐྱོན་མེད་མོ་། **khōng-tsho kekän ...**
- (d) I'm not Tibetan, am I?  
 ང་པོ་དང་པོ་། **nga phöpa ...**
- (e) You are my friend, aren't you?  
 ཁྱེད་རང་ངའི་གྲོགས་པོ་མོ་། **khyērang ngā: thokpo ...**

■ Days of the week

གཟའ་ལྷ་པོ།	<b>sa-tawa</b>	Monday
གཟའ་མིག་དམར།	<b>sa-mikmār</b>	Tuesday
གཟའ་ལྷག་པ།	<b>sa-lhākpa</b>	Wednesday
གཟའ་ལྷ་མཚན།	<b>sa-phūrpu</b>	Thursday
གཟའ་པ་སངས།	<b>sa-pāsang</b>	Friday
གཟའ་མཇུག་པ།	<b>sa-pēnpa</b>	Saturday
གཟའ་ཉི་མ།	<b>sa-nyima</b>	Sunday

**sa** appears in each of the names, paralleling the English word 'day'. But the general term for day, as a time-period (e.g. 'two days') is ཉིན་མ། **nyima**. བདུན་ཟླ་གྱི་ **tünthak** means 'week', although for Tibetans outside Tibet, **hapta** (Persian via Hindi) is prevalent.



**Exercise 7 (CD1; 30)**

All the numbers you hear recited for Exercise 7 on the CD are from the list below. Try to recognise them. Then take the letters associated with them on the list, and rearrange them, to form the name of a day in the week.



17	8	24	6	30	14	77	41	5	61
ཉ	ཏ	མ	པ	ི	ང	ན	ུ	མ	ད
4	80	74	95	12	0	2	39	44	9
ལ	ཏ	ག	མ	ར	འ	ེ	ཟ	ལ	བ

Unit Four

བྱ་ཤིས་ག་པར་འདུག  
**ṭāshi khawa: tu'**

Where is Tashi?

In this unit you will learn how to:

- ask about locations (of people and places)
- use verbs of existence
- describe where things are
- give directions
- express 'to have'
- use names for family members



Dialogue 1



(CD1; 31)

Duho is looking for Tashi. He enters the shop of Lhamo and Tenzin (two Tibetan acquaintances), where he finds Lhamo.



ཏུ་ཉོ།                   བྱ་ཤིས་འདིར་འདུག་གས།  
 ལྷ་མོ།                   འདིར་མི་འདུག།  
 ཏུ་ཉོ།                   འོ་ན་ག་པར་འདུག།  
 ལྷ་མོ།                   ནང་ལ་མི་འདུག་གས།  
 ཏུ་ཉོ།                   མི་འདུག ང་ད་གིན་བྱ་ཤིས་ཀྱི་ནང་ལ་ཡོད། ཡིན་ནའང་ཁོ་རང་མི་འདུག།  
 ལྷ་མོ།                   ལས་ཁྱེད་ལ་མི་འདུག་གས།  
 ཏུ་ཉོ།                   ལས་ཁྱེད་ལ་ཡང་(འང་)མི་འདུག།  
 བསྟན་འཛིན།           བྱ་ཤིས་ད་ལྷ་མོ་གི་ཇ་ཁང་ལ་འདུག།  
 ཏུ་ཉོ།                   ཁོ་རང་མཉམ་དུ་མི་འདུག་གས།  
 བསྟན་འཛིན།           ཁོ་རང་མཉམ་དུ་མི་ཁ་ཤས་འདུག ཚང་མ་བྱ་ཤིས་ཀྱི་ལས་རོགས་རེད།



DUHO	ṭāshi tā: tu'-kā.
LHAMO	tā: min-tu'.
DUHO	ona khawa: tu'.
LHAMO	ṅang-la min-tu'-kā.
DUHO	min-tu'. ṅa ṭhāncin ṭāshi-ki ṅang-la yō'. yinnā: khōrang min-tu'.
LHAMO	lākhung-la min-tu'-kā.
DUHO	lākhung-la-yā: min-tu'. (Tenzin arrives, catching the conversation)
TENZIN	ṭāshi ṭhanta phāki: chākhang-la tu'.
DUHO	khōrang nyāmtu mi tu'-kā.
TENZIN	khōrang nyāmtu mi khāshā' tu'. tshāngma ṭāshi-ki lārok re'.
DUHO	<i>Is Tashi here?</i>
LHAMO	<i>No, he's not here.</i>
DUHO	<i>Well, where is he?</i>
LHAMO	<i>Isn't he at home?</i>
DUHO	<i>No, I was just at his home, but he wasn't there.</i>
LHAMO	<i>Isn't he in the office?</i>
DUHO	<i>He isn't in the office either.</i> (Tenzin arrives, catching the conversation)
TENZIN	<i>Tashi's at the teahouse over there now.</i>
DUHO	<i>Is there anyone with him?</i>
TENZIN	<i>There are several people together with him. They're all Tashi's work colleagues.</i>

## ACB

### Vocabulary

བུ་ཤིས།	<b>ṭāshi</b>	(personal name)
འདིར།	<b>tā:</b>	here
ག་པར།	<b>khawa:</b>	where?
འོ་ན།	<b>ona</b>	so/well then
ལ།	<b>la</b>	at/in (see below)
མཉམ་དུ།	<b>nyāmtu</b>	together/with

འདུག།	<b>tu'</b>	is/are (verb of existence)
གས།	<b>kā</b>	(question-particle for <b>tu'</b> )
མི།	<b>min</b>	(negating particle for <b>tu'</b> )
ཡོད།	<b>yō'</b>	am/are (verb of existence)
མེད།	<b>me'</b>	(negation of <b>yō'</b> )
བསྟན་འཛིན།	<b>tāntsin</b>	(personal name)
ལྷ་མོ།	<b>lhāmo</b>	(personal name)
ཇ་ཁང་།	<b>chākhang</b>	teahouse
ཡང་།	<b>yā</b>	neither (with negation)
ནང་།	<b>ṅang</b>	home
ད་གི་ན།	<b>ṭhāncin</b>	just before/just now
ཚང་མ།	<b>tshāngma</b>	all; everything
མི།	<b>mi</b>	someone/anyone
ཁ་ཤས།	<b>khāshā'</b>	several
ལས་ཁུངས།	<b>lākhung</b>	office
ལས་འདུགས།	<b>lārok</b>	colleague

## Language points

### 1 Verbs of existence

Dialogue 1 introduces verbs of existence. They are used here because the sentences are about *location*. As with the verbs of identity, there are two separate ones; **tu'** is used for the second and third person (roughly equivalent to 'is' and 'are'), whereas **yō'**, the abbreviated form of **yō'pa**, is used for the first (similar to 'am' and 'are').

### 2 The ལ་དོན། (lathön) particle

Sentences showing location also require a particle, known as the **lathön**. This particle has multiple functions. Here, it marks out the location in the sentence, and translates roughly as 'at', or 'in'. In the spoken language, the particle will take one of two forms: ལ། or ར།:



- **la** can follow *any* location, as a separate syllable, e.g. **lākhang-la** 'at the office'.
- **ra** is used less, and only when the location does not end in a (written) consonant, so that it may be incorporated into the word, e.g. ལྷ་སར། **lhāsar** 'in Lhasa'.

The most important use of this **ra** is when it is incorporated into the demonstratives such as 'this' and 'that', to form 'here', 'there', etc.

འདི། **tī** 'this' → འདིར། **tā:** 'here'  
 དེ། **the** 'that' → དེར། **thä:** 'there'

And བ་གིར། **phākä:** ཡ་གིར། **yākä:** མ་གིར། **makä:** are 'over there', 'up there', and 'down there'. It is the same **ra** in the word 'where?' (ག་པར། **khawa:**). But in such words one hears no real **ra**-sound. As the transliteration shows, it often manifests as a long vowel sound. On other occasions (time-words, discussed below) it does not affect the sound.



### Exercise 1

Following the example of 1, add the appropriate **lathön**-forms to these locations, and translate them:

- 1 བོད་ལྗམས། **phö'** ...      བོད་ལྗམས། **phö'-la** ...      in Tibet
- 2 རྒྱ་གར་ལྗམས། **kyakar** ...
- 3 ཚོང་ཁང་འདི། **tshōngkhang tī** ...
- 4 ཟུང་ཁང་གཉིས་ལྗམས། **sakhang nyī'** ...
- 5 ལུང་པ་དེ། **lungpa the** ...
- 6 ལྷ་མོའི་ནང་ལྗམས། **lhāmö:-nang** ...



### Exercise 2

Translate the following into Tibetan:

- 1 I'm in Nepal.
- 2 Sönam isn't here.
- 3 Is Lhamo in the shop?
- 4 We're not at home.
- 5 Is he at the teahouse?
- 6 Are you with friends?

## Language point



### 3 The implied subject

Just as in English, pronouns, similar to 'he', 'she', 'that', etc. are used in Tibetan, to avoid repetition of the subject. However, unlike English, it is *extremely* common in Tibetan to omit the subject altogether, when it is assumed that it is clear from the conversation. For instance in Dialogue 1, Lhamo uses neither a name nor a pronoun to refer to Tashi in her answer to the first question, because it is obvious who she's talking about.

### Exercise 3

Return to Dialogue 1, and count how many times the subject is implied, rather than stated.



## Language point



### 4 Copulas in different times

Copula verbs are used in sentences about the present and the past (sentences about the future require certain action verbs, described from Unit 11 onwards). However, copulas do not vary according to time. So **yö'** might indicate either that I 'am', or I 'was' in a certain place. Apart from context, the main way to indicate different times is to add a time word or phrase, such as **thanta** and **thancin** in Dialogue 1, towards the beginning of the sentence. A sentence without such a term is generally assumed to refer to the present.

སྐོན་མཁུ།	<b>ngänma</b>	in the past/used to
དེང་སང་།	<b>thengsang</b>	these days
དེ་རིང་།	<b>thering</b>	today
ཁས་སམ།	<b>khāsa</b>	yesterday
དེ་དུས།	<b>thethü'</b>	at that time
རྒྱལ་པར།	<b>tākpa</b>	always



In written Tibetan, some of these terms require a **lathön**-particle, whereas others do not. When a preposition (such as 'in' or 'at') is needed in English, a **lathön** is *usually* required in Tibetan. However, this **lathön**-particle is already incorporated into the word, as a **ra**, and in the spoken language is silent.



### Exercise 4

Translate the following into Tibetan:

- 1 Where are you?
- 2 No, we weren't at home yesterday.
- 3 Is Tashi in the office today?
- 4 There were five people here just before, now there are (only) four.
- 5 Where was your friend at that time?



### Dialogue 2



(CD1; 32)

Yeshe is looking for a hotel to stay in. He asks a woman in a shop.

ཡེ་ཤེས། ཇམ་ཅག་ལགས། འདི་པར་མགོན་ཁང་ཡོད་ཅིང་པས།  
 བྱད་མེད། ཡོད་ཅིང་། གཞུང་གི་མགོན་ཁང་ཡ་གིར་ཡོད་ཅིང་། ཡིན་ནའང་ཉོག་ཅོམ་ཐག་རིང་  
 བོ་ཡོད་ཅིང་། གོང་ཆེན་བོ་ཡང་(འང་)ཅིང་།  
 ཡེ་ཤེས། གཞན་དག་ཡོད་མ་ཅིང་པས།  
 བྱད་མེད། ཡོད་ཅིང་། གངས་རྒྱུངས་མགོན་ཁང་ཟེར་མཁན་གཅིག་ཡོད་ཅིང་། དེ་བོད་པའི་  
 མགོན་ཁང་ཅིང་། སྤང་ལམ་ཆེན་བོ་ལ་ཡོད་ཅིང་། ལྷ་སའི་བོ་ཡོད་མ་ཅིང་།  
 ཡིན་ནའང་ཐག་ཉེ་བོ་དང་སྐབས་བདེ་བོ་ཡོད་ཅིང་།  
 ཡེ་ཤེས། ལམ་ཁ་ག་གི་ཅིང་།  
 བྱད་མེད། ཕ་གི་ལ་ཁང་པ་དཀར་བོ་ཁ་ཤས་འདུག་ག། སྤང་ལམ་ཆེན་བོ་ཁང་པ་དེ་ཚོའི་རྒྱབ་  
 འོག་ལ་ཡོད་ཅིང་།  
 ཡེ་ཤེས། ཇེ་ཉི་འདི་ནས་སྐར་མ་ག་ཚོད་ཀྱི་ལམ་ཁ་ཅིང་།  
 བྱད་མེད། གངས་རྒྱུངས་མགོན་ཁང་འདི་ནས་སྐར་མ་བཅུའི་ལམ་ཁ་ཅིང་། སྤང་ལམ་གྱི་ཚུར་  
 ལྷོགས་ལ་དེབ་ཚོང་ཁང་ཡོད་ཅིང་། དེའི་རྩ་ལ་ཡོད་ཅིང་།  
 ཡེ་ཤེས། འོ་ཡ་ཇམ་ཅག་ལགས།  
 བྱད་མེད། འོ་ཡ།

YESHE āca-la:, ṭiwa: ṭönkhang yore'-wä.  
 WOMAN yore'. shung-ki ṭönkhang yaki: yore'. yinnä: têts thā-ringpo yore'. khongchēnpo-yä re'.  
 YESHE shānthak yō ma-re'-wä.  
 WOMAN yore'. khangcong ṭönkhang serkhän-cik yore'. the phöpä: ṭönkhang re'. sānglam chēnpo-la yore'. khūsimo yō ma-re'. yinnä: thā-nyepo thang tāptepo yore'.  
 YESHE lamkha khaki re'.  
 WOMAN phaki-la khāngpa kārpo khāshā' tu'-ka. sānglam chēnpo khāngpa thentshö: kyaplo-la yore'.  
 YESHE ēni, ṭinä kārma khātshō-ki lamkha re'.  
 WOMAN khangcong ṭönkhang ṭinä' kārma cū:-lamkha re'. sānglam-ki tshūrchok-la thep-tshōngkhang yore'. the: tsā-la yore'.  
 YESHE oya āca-la:.  
 WOMAN oya.  
 YESHE 'Sister', are there any hotels around here?  
 WOMAN Yes. There's a government hotel up there. But it is a bit far away. It's also expensive.  
 YESHE Aren't there any others?  
 WOMAN Yes, there's one called Gangjong Hotel. It's a Tibetan hotel. It's on a main road. It's not quiet, but it is near and convenient.  
 YESHE Which way [road] is it?  
 WOMAN You see there are several white buildings over there? The big road is behind them.  
 YESHE And how far is it from here [lit. 'how many minutes' way is it']?  
 WOMAN The Gangjong Hotel is ten minutes from here. There's a bookshop on this side of the road. It's next to that.  
 YESHE Okay, sister.  
 WOMAN Okay.





## Vocabulary

བུད་མེད།	<b>phūme'</b>	woman
ཡེ་ཤེས།	<b>yeshē'</b>	(personal name)
ཨ་ཅག	<b>āca</b>	elder sister (see below)
འདི་བར།	<b>tiwa:</b>	around here
མགོན་ཁང་།	<b>tōnkhang</b>	hotel/guesthouse
ཡོད་རེད།	<b>yore'</b>	is/are (verb of existence)
གཞུང་།	<b>shung</b>	government; authority
ཉོག་ཅམ།	<b>tēts</b>	slightly/a bit
སྐར་མ།	<b>kārma</b>	minute
ཚུར་ཕྱོགས།	<b>tshūr-cho'</b>	this side
ཟེར་མཁན་གཅིག	<b>serkhän-cik</b>	one called
སྲང་ལམ།	<b>sānglam</b>	street
ཆེན་པོ།	<b>chēnpo</b>	large/major
དེའི་རྩ་ལ།	<b>the: tsā-la</b>	next to that
གོང་ཆེན་པོ།	<b>khongchēnpo</b>	expensive
སྟབས་བདེ་པོ།	<b>tāptepo</b>	convenient
ཐག་ཉེ་པོ།	<b>thā-nyepo</b>	near
དང་།	<b>thang</b>	'and'
ལམ་ཁ།	<b>lamkha</b>	road/path
འདི་ནས།	<b>tinä</b>	from here
རྒྱབ་ལོགས།	<b>kyaplo:</b>	behind
འོ་ཡ།	<b>oya</b>	okay
སྤྲ་སྲིམ་པོ།	<b>khūsimo</b>	quiet
ཐག་རིང་པོ།	<b>thā-ringpo</b>	far
གཞན་དག	<b>shānthak</b>	other; another
དེབ་ཚོང་ཁང་།	<b>thep-tshōngkhang</b>	bookshop
འདུག་ག	<b>tu'-ka</b>	(tag form of <b>tu'</b> )

## Language points



### 5 The འདུག་ཡོད་རེད། **distinction**

Aside from their basic function of connecting words within the sentence, copula verbs convey other important information. **tu'** (technically known as an 'evidential' verb) can *only* be used when the speaker has *first-hand* experience of what the sentence asserts, or in a question, when the person asking assumes (following the rule of anticipation) that the one answering will do so based upon such experience. In Dialogue 1, Duho quite correctly uses **tu'** when asking Lhamo about Tashi; she has been in her shop, and would have seen if he was there. If Duho had rung to ask her, he should have posed the question in the same way. But Duho was less correct to use **tu'** in his subsequent question about where Tashi was, because it presumes that Lhamo should have some first-hand knowledge of his whereabouts.

**yore'** is used in situations where a second or third person copula of existence is required, but a lack of first-hand knowledge means that **tu'** is inappropriate. But do not think that **yore'** suggests uncertainty. A speaker can assert plenty of things confidently, without having experienced them, for instance, general facts, such as:

ལྷ་ས་བོད་ལ་ཡོད་རེད། **lhāsa phö'-la yore'**. Lhasa is in Tibet.

or very specific situations, such as my assertion 'You are reading these words'.

**yore'** is also more likely to be used when talking about things which are relatively stable, like the location of the hotel in Dialogue 2, rather than the more fluid location of a person. However, the first-hand experience of a thing usually takes precedence over its stability. So if the speaker has only recently, through first-hand experience, found out where the hotel is, he or she will talk about its location with **tu'** rather than **yore'**.

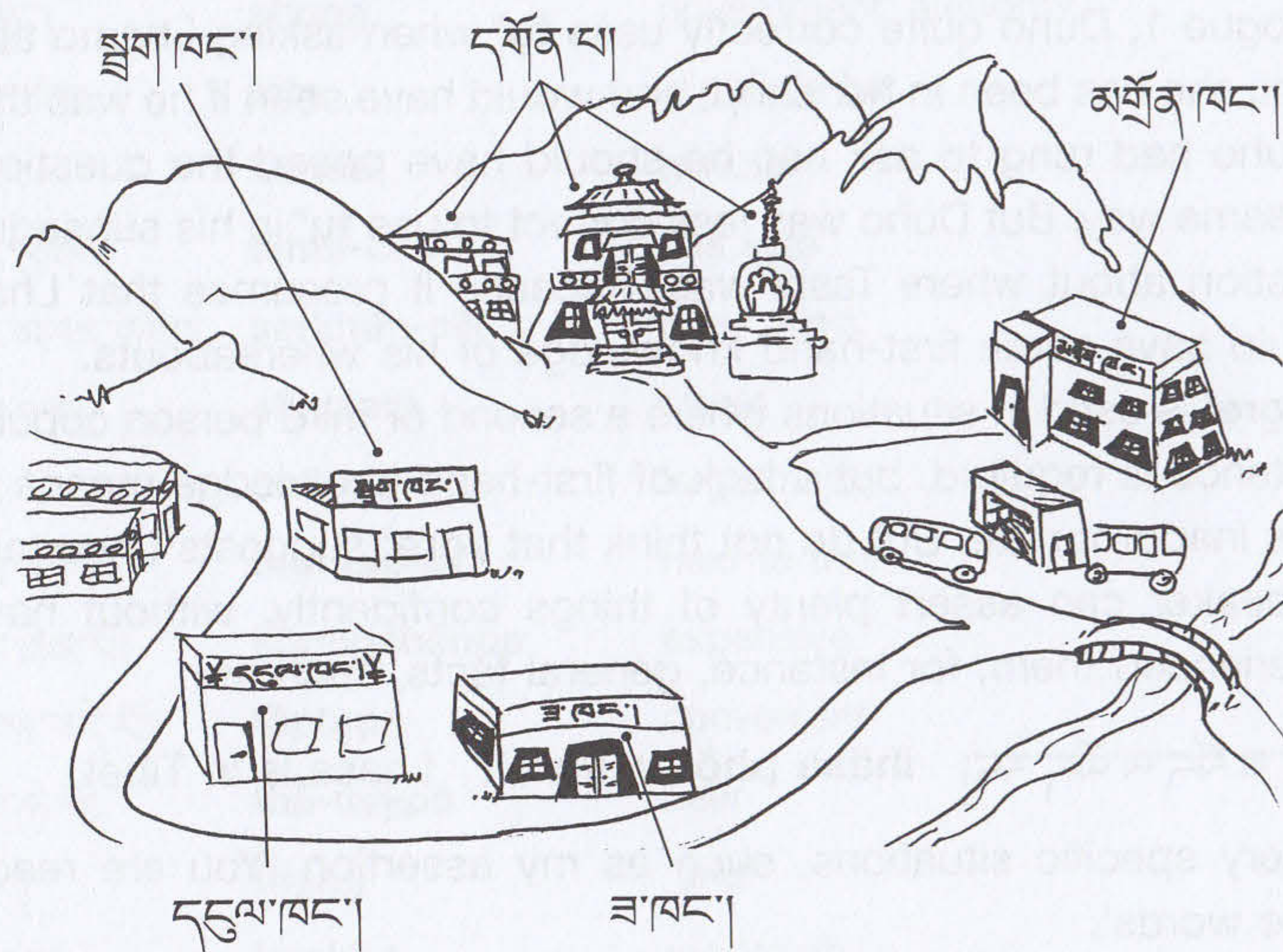
### 6 Locations: being more specific

ནང་།	<b>nang</b>	inside	འོག	<b>ok</b>	below
རྒྱ་ལོགས།	<b>chīlo:</b>	outside	འབྲིས།	<b>thī'</b>	beside/next to
མདུན།	<b>tün</b>	front	བར།	<b>phar</b>	between
རྒྱབ་ལོགས།	<b>kyaplo:</b>	behind	སྐང་།	<b>kang</b>	on top; above



The **lathön**-particle is enough to convey that something is 'at' a location. To be more specific about where it is, one of the above words is used. A **lathön** is still required, and is placed after the position-word. In addition to this, a genitive particle is needed, to join the position-words to the place, for instance: 'In front of the post office':

སྐྱག་ཁང་ + གི་ + མངུན་ + ལ། **ṭakhang-ki tün-la**  
 place + genitive + position-word + **lathön**  
 (post office) particle  
 (**ṭelṭa**)



### Exercise 5

Imagine that you are looking down upon the settlement in the illustration: With each pairing, describe where A is, in relation to location B (no.1 has been completed already).

- 1 A. bus (ལྷང་མཚོ་ཁང་ **lāngkhor** or སྐྱ་ལོ། **paṣi**)\*  
 B. road
- 2 A. post office  
 B. bank (དངུལ་ཁང་། **ngülkhang**)
- 3 A. monastery (དགོན་པ། **kōmba**)  
 B. hill/mountain (རི། **ri**)
- 4 A. restaurant  
 B. bank

- 5 A. bus station (ལྷང་མཚོ་ཁང་འབབ་རྒྱུགས། **lāngkhor-paptshuk**)  
 B. hotel

\* **paṣi** (for 'bus') and **paṣi-ṭisin** (for 'bus station'), derived from the English, are commonly used outside Tibet.

1 ལྷང་མཚོ་ཁང་ལམ་ཁའི་འབྲིས་ལ་འདུག **lāngkhor lamkha: ṭhī-la tu'**.

### ■ Practical tip: directions

In Dialogue 2, when the woman wants to point out some buildings to Yeshe, she uses **tu'-ka**, the 'tag' form with **tu'**. This is a way of directing someone's attention to something that both of you are experiencing first-hand (seeing, hearing, etc.). Here, the tag functions similarly to the way in English one might start giving directions by saying 'you see those buildings over there . . . ?'

### Exercise 6

You have just had your first look around the place in the illustration. Now you have to give the following instructions/information:

- (a) Go to the post office.
- (b) Go the bank; it is next to the restaurant.
- (c) You see the hotel (over there)? The shop is behind it.
- (d) You see the hill over there? His house is up (*lit.* on) there.

To direct someone somewhere, say the location, and then simply add the polite word for 'go!' (ཕེབས། **phēp**)

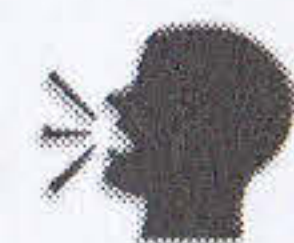
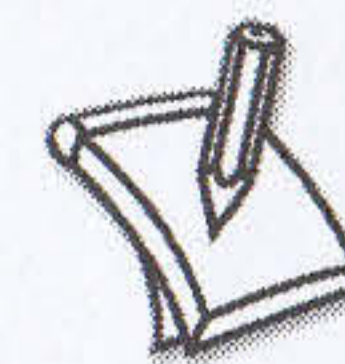
e.g.: དགོན་པའི་ནང་ལ་ཕེབས། **kōmbā: nang-la phēp.**  
 Go inside the monastery!

## Dialogue 3

(CD1; 33)

Falling into conversation with a Tibetan, Duho finds himself, as usual, being quizzed about his family.

བོད་པ། བྱིད་རང་ལ་སྐྱུན་སྐྱུག་གི་ཚོད་ཡོད།  
 ཏུ་ཉོ། ང་ལ་སྐྱུན་སྐྱུག་གིས་ཡོད།





- བོད་པ། གཉིས་ཀ་བྱུ་རེད་པས།  
 ཅུ་ཉོ། མ་རེད། གཉིས་ཀ་བྱུ་མོ་རེད། ང་ལ་སླུན་སྐྱུ་བྱུ་མེད། གཅིག་ཨ་ཅག་རེད།  
 གཅིག་འོག་མ་རེད།  
 བོད་པ། ཨ་ཅག་ལ་སླུ་གུ་ཡོད་རེད་པས།  
 ཅུ་ཉོ། ཡོད་མ་རེད། ང་ལ་ཡང་(འང་)མེད།  
 བོད་པ། བ་མ་ཡོད་རེད་པས།  
 ཅུ་ཉོ། ཡོད་རེད།  
 བོད་པ། སླུན་སྐྱུ་དེ་ཚོ་ནང་ལ་ཡོད་རེད་པས།  
 ཅུ་ཉོ། རང་ལ་ཡོད་མ་རེད།  
 བོད་པ། བ་མ་ལ་རོགས་པ་ཡོད་མ་རེད་པས།  
 ཅུ་ཉོ། རོགས་པ་ཡོད་མ་རེད། བ་མ་རྒན་འཕོགས་མ་རེད། མ་གཞི་ནས་བྱི་རྒྱལ་གྱི་ལྷགས་  
 སྲོལ་དང་བོད་པའི་ལྷགས་སྲོལ་ཁག་ཁག་རེད།

TIBETAN khyērang-la pīnkyak khatshō' yö'.

DUHO nga-la pīnkyak nyī' yö'.

TIBETAN nyī'ka phu re'-wä.

DUHO ma-re', nyī'ka phūmo re'. nga-la pīnkyak phu me'.

cīk āca re'. cīk okma re'.

TIBETAN āca-la phūku yore'-wä.

DUHO yo ma-re'. nga-la-yä me'.

TIBETAN phāma yore'-wä.

DUHO yore'.

TIBETAN pīnkyak thentsho nang-la yore'-wä.

DUHO nang-la yo ma-re'.

TIBETAN phāma-la rokpa yo ma-re'-wä.

DUHO rokpa yo ma-re'. phāma känkhök ma-re'. ma-shinä

chīkyäl-ki luksöl thang phöpä: luksöl khākak re'.

TIBETAN *How many siblings do you have?*

DUHO *I have two siblings.*

TIBETAN *Are they both boys?*

DUHO *No, both are girls. I don't have any male siblings.*

*One is an elder and the other is a younger sister.*

TIBETAN *Does your elder sister have children?*

DUHO *No, neither do I.*

TIBETAN *Are your parents [there]? [This implies 'Are your parents still alive?']*

DUHO *Yes.*

TIBETAN *Are the siblings at [your parents'] home?*

DUHO *No, they're not at home.*

TIBETAN *Don't your parents have any companions?*

DUHO *No, but they're not elderly. Anyway, foreign customs and Tibetan customs are different.*

## Vocabulary

སླུན་སྐྱུ།	<b>pīnkyak</b>	sibling
གཉིས་ཀ།	<b>nyī'ka</b>	both
འོག་མ།	<b>okma</b>	younger sister
བ་མ།	<b>phāma</b>	parents
ལྷགས་སྲོལ།	<b>luksöl</b>	customs/traditions
རྒན་འཕོགས།	<b>känkhök</b>	elderly
མ་གཞི་ནས།	<b>ma-shinä</b>	anyway
བྱུ་གུ།	<b>phūku</b>	child
ཁག་ཁག།	<b>khākak</b>	different

## Language point

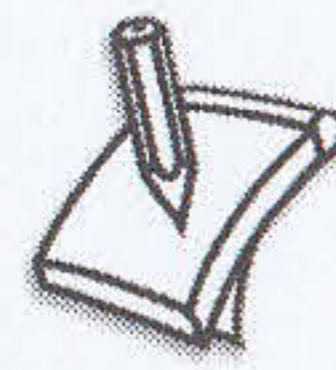
### 7 To have

There is no verb 'to have'. Instead, as when expressing location, one uses a **lathön** in combination with a verb of existence. This time the **lathön** marks the person or thing which *has*. The rules determining which verb of existence to use (first-hand experience, etc.) are the same as in sentences of location. So, for example, depending on the situation, 'Tenzin has some money (**ngül**)' might translate either as:

བསྟན་འཛིན་ལ་དངུལ་འདུག། (tāntsin-la ngül tu'.) or

བསྟན་འཛིན་ལ་དངུལ་ཡོད་རེད། (tāntsin-la ngül yore'.)





## Exercise 7

In earlier dialogues we learned of things which these people have. Following the pattern of (a), construct sentences expressing who has what:

- Unit 2, Dialogue 1 – Duho (2 things)
- Unit 2, Dialogue 2 – Duho (3 things)
- Unit 3, Dialogue 3 – Duho (1 thing)
- Unit 3, Dialogue 3 – the businessman (3 things)

- (a) ཏུ་ཉི་ལ་རོགས་པ་/བོད་བའི་གྲོགས་པ་ཡོད་རེད།  
**tuho-la rokpa/phöpä: thokpo yore.**

### ■ Members of the family

མ་མ།	<b>āma</b>		mother
མ་པ།	<b>āpha</b>	བུ་ལགས། <b>pāla:</b>	father
སྲུང་སྲུ།	<b>pīnkyak</b>		relation/sibling
མ་ཅག།	<b>āca</b>		elder sister
ཅ་ཅ།	<b>cōco</b>	ཇོ་ལགས། <b>chola:</b>	elder brother
འོག་མ།	<b>okma</b>		younger brother or sister
མོ་མོ་ལགས།	<b>mōmola:</b>	མོ་ལགས། <b>mōla:</b>	grandmother
སྲོ་སྲོ་ལགས།	<b>pōpola:</b>	སྲོ་ལགས། <b>pōla:</b>	grandfather
མ་ཁང་།	<b>āshang</b>		uncle (maternal)
མ་ཁུ།	<b>ākhu</b>		uncle (paternal)
མ་འེ།	<b>āne</b>		aunt (paternal)
སྲུ་མོ།	<b>sūmo</b>		aunt (maternal)
ཚ་བོ།	<b>tshāwo</b>		nephew
ཚ་མོ།	<b>tshāmo</b>		niece
ཁྱོ་ག།	<b>khyōka</b>		husband
ཁྱེ་དམག།	<b>kyēmän</b>		wife/woman

These terms are obviously used for an individual's own relations. However, it is also common practice to refer to, or address almost any individual (except religious figures, or people in official positions), including strangers, with these terms. Use of kinship terms can convey both a degree of friendliness and respect. The choice of which is used depends upon your estimate of the age of the person in relation

to yourself. A woman or a man who is a little older than yourself is regularly addressed as 'elder sister' or 'elder brother'; elderly persons are either 'grandmother' or 'grandfather', and children are either 'son/boy' or 'daughter/girl'.

## Exercise 8

Imagine you are someone of Duho's age. Which kinship terms (if any) could you use when addressing these people?

- a taxi-driver, in about his forties
- a teenage girl, serving in a restaurant
- a female police official, a bit older than you
- a monk, probably in his late sixties











## Vocabulary

སྒྲུབ་པ།	<b>nēlenpa</b>	receptionist
ཁང་མིག།	<b>khāngmik</b>	room
བཞུགས།	<b>shu:</b>	wait! ( <i>lit.</i> 'stay!')
སྟོང་པ།	<b>tōngpa</b>	available ( <i>lit.</i> 'empty')
ག་འདྲ།	<b>khāṅṅa</b>	how?
ཚ་པོ།	<b>tshāpo</b>	hot
ཡག་པོ།	<b>yakpo</b>	good
གཅིག་གཉིས་ཙམ།	<b>cīknyi'-ts</b>	one or two
མཐུན་སྐྱེན།	<b>thūnkyen</b>	facilities
ཆ་ཚང་།	<b>chātshang</b>	all/everything
ཡིན་དང་ཡིན།	<b>yin-tayin</b>	of course!
ཕེབས།	<b>phēp</b>	come!; go!
གསུངས།	<b>sūng</b>	(polite imperative, inviting someone to speak)
དང་།/གནང་མང་།/ རོགས་གནང་།	<b>thang/nāng-a/ ro-nāng</b>	(imperative complements: see below)
མཚན།	<b>tshān</b>	night
རྗེས་པ།	<b>nyīngpa</b>	old
གསར་པ།	<b>sārpa</b>	new
ཤུགས།	<b>shūk</b>	power/strength
སྒོར་མོ།	<b>koṛmo</b>	denomination (money)
སུམ་བརྒྱ་རེ།	<b>sūmkya</b>	three hundred
བཞུགས།	<b>tān</b>	show!
འོག་ཐོག།	<b>oktho'</b>	ground floor
དོ་པོ།	<b>thopo</b>	baggage
བཞག།	<b>shak</b>	put down!
ཐོག་ག།	<b>thōka</b>	upstairs
ཚ་སྒོག།	<b>tshālok</b>	heating

## Language point



### 1 Requests and commands

To give a request or command one uses the imperative form of an action verb. The most commonly used ones all have a single syllable. Intonation and the nature of the action will partly determine whether the instruction is understood as a request or an order. More important is whether the polite (honorific) form of the verb is used. (Honorific language is explored in more detail from Unit 11 onwards.) There is no direct equivalent of the word 'please', but an instruction which uses the polite verb form achieves a similar effect. To form the negative, simply add the syllable **ma** before the imperative verb, e.g. མ་གསུངས། **ma-sūng** – 'Please don't say (that)!'

The same polite imperatives are used as ways of communicating welcoming and invitation. Gentle encouragements to come in, sit down, have some food or drink are indispensable for smooth communication in a culture which honours the guest. The most essential of these are:

བཞུགས།	<b>shu:</b>	Please sit down/please stay!
ཕེབས།	<b>phēp</b>	Please come in! (also for invitations related to going, such as 'to follow', 'to lead the way', etc.)
མཚོད།	<b>chō'</b>	Please eat!/Please drink!
བཞེས།	<b>she'</b>	Please take! (especially for food or drink)

There is no single word for 'goodbye'. Instead, based upon these invitations:

ག་ལེར་བཞུགས།	<b>khāle:-shu</b>	wished by person(s) departing, to those staying
ག་ལེར་ཕེབས།	<b>khāle:-phēp</b>	wished by person(s) staying, to those departing

(ག་ལེ **khāle** literally means 'gently', 'leisurely'.)

Single-syllable imperatives can be used to communicate a request, etc. But as Dialogue 1 illustrates, a speaker can *also* choose to attach a variety of single or two-syllable words to the verb. These endings can be added to either polite or non-polite forms. The boundaries between them are not fixed, but they tend to be used in the following situations:







ལྷོ་ལོན་པ།	ལྷོ་ལོན་པ་གསང་སྐྱོད་ནང་ལོགས་ལ་ཡོད་མ་རེད། ལྷོ་ལོགས་ལ་ཡོད་རེད། འོ་ན་ཚོག་ག་ལ་ཕེབས། ལང་མིག་ཆེ་བ་དེ་ལ་གཟིགས།
ཡེ་ཤེས།	འདི་ཅང་དེ་ཆེ་བ་འདྲུག།
ལྷོ་ལོན་པ།	ལང་མིག་འདི་ལ་ལྷོ་ལོན་པ་གསང་སྐྱོད་ཁེ་གཙང་ཡོད་རེད།
ཡེ་ཤེས།	གཙང་ང་ཡང་འདྲུག། ལང་མིག་འདི་ད་གིན་དེ་ལས་དངོས་གནས་ཡག་ག་འདྲུག།
ལྷོ་ལོན་པ།	ད་གིན་དེ་ལས་གོང་ཆེ་བ་ཡོད་རེད། ཡིན་ནའང་སྐྱོད་བ་ཡོད་རེད།
ཡེ་ཤེས།	འདི་ང་ལ་འགྲིག་ས་རེད།

RECEPTIONIST *tä: si-thang*  
 YESHE *älä, khāngpa chūngchūng shethak tu'. tangmo-yä tu'. cōktse thang kūpkyak-yä min-tu'-ka. ēni chūkhang sāngcö' . . .*

RECEPTIONIST *chūkhang sāngcö' nanglo:-la yō ma-re'. chīlo:-la yōre'. ōna thōka-la phēp. khāngmik chē:-the-la si'.*  
*(they go upstairs)*

YESHE *tī pät chē: tu'.*

RECEPTIONIST *khāngmik-ti-la chūkhang sāngcö' khētsang yōre'.*

YESHE *tsāngnga-yä tu'. khāngmik-ti thāncin the-lä ngōnä' yaka tu'.*

RECEPTIONIST *thāncin the-lä khongchē: yōre'. yinnä: kyīwa yōre'.*

YESHE *tī nga-la tīk sa-re'.*

RECEPTIONIST *Here, take a look!*

YESHE *Oh, it's really small. It's also cold, and there are no tables or chairs, are there? And the bathroom and toilet . . . ?*

RECEPTIONIST *There is no bathroom and toilet inside. They're outside. Well, come upstairs then, take a look at the larger room. (they go upstairs)*

YESHE *This is much bigger!*

RECEPTIONIST *This room has an en suite bathroom and toilet.*

YESHE *This one is also cleaner. It really is better than that room just before.*

RECEPTIONIST *It's more expensive than the one just before, but it is more pleasant.*

YESHE *This one should be okay for me.*

## Vocabulary

གཟིགས།	<b>si'</b>	look! (polite)
ལྷོ་ལོན་པ།	<b>chūngchūng</b>	small
རྒྱ་བ་བཀྲུག།	<b>kūpkyak</b>	chair
གྲང་ཚོ།	<b>thangmo</b>	cold
ཚོག་ཚོ།	<b>cōktse</b>	table
ནང་ལོགས།	<b>nanglo:</b>	inside
ལས།	<b>lä</b>	than (comparative)
ཁེ་གཙང་།	<b>khētsang</b>	en suite/separate
འགྲིག་ས་རེད།	<b>tīk sa-re'</b>	should be okay
ཞིང་ལྷོ་ལོན།	<b>shethak</b>	very; a lot
གཙང་ང།	<b>tsāngnga</b>	cleaner
ལྷོ་ལོན་པ།	<b>chūkhang</b>	bathroom
གསང་སྐྱོད།	<b>sāngcö'</b>	toilet
ཅང་དེ།	<b>pät</b>	extremely (emphatic)
ཡག་ག།	<b>yaka</b>	better
སྐྱོད་བ།	<b>kyīwa</b>	more pleasant
ང་ལ།	<b>nga-la</b>	for me
ཁ་ལས།	<b>khālak</b>	food
ཆེ་བ།	<b>chē:</b>	bigger

## Language point

### 3 འདྲུག་ **adjectives and impressions**

Unit 4 described how the use of **tu'** indicates the speaker has first-hand experience of the thing that he or she is speaking about, and how it is also often associated with situations that are more changeable and fluid, such as the locations of people (other than oneself) at a particular time.

**tu'** is also used particularly when giving an *initial impression* of a person or thing. This does not apply to statements of identity, which





describe established facts or information, but to sentences where adjectives describing tangible attributes (excluding colours), such as size and shape, as well as those relating to quality, are involved. Such impressions are *subjective*, rather than established fact. In Dialogue 2, for instance, Yeshe is not stating as a fact that the room is cold, just that this is how it strikes *him*.



### Exercise 3

Imagine you walk into a restaurant to find:

*Tashi is there. Tashi is your friend. He has some food. You order something yourself. The food smells and tastes good. It is Chinese food. You order some tea. It is Tibetan tea. It is hot. But there is a bug in the tea.*

Translate the sentences in italics, except those for which **tu'** would not be the appropriate verb. Consult the list below, where necessary.

Basic adjective		Adjectives		Comparative form	
ཡག་པོ།	<b>yakpo</b>	good	ཡག་ག།	<b>yaka</b>	better
ཞིམ་པོ།	<b>shimpo</b>	tasty; aromatic	ཞིམ་པ།	<b>shimpa</b>	tastier; better smelling
ཆེན་པོ།	<b>chēnpo</b>	large; great	ཆེ་བ།	<b>chē:</b>	larger; greater
ཚུང་ཚུང་།	<b>chūngchūng</b>	small	ཚུང་ང་།	<b>chūng-nga</b>	smaller
རིང་པོ།	<b>ringpo</b>	long/tall*	རིང་ང་།	<b>ring-nga</b>	longer/taller
ལྷང་ལྷང་།	<b>thūngthūng</b>	short	ལྷང་ང་།	<b>thūng-nga</b>	shorter
མང་པོ།	<b>mangpo</b>	much/many	མང་ང་།	<b>mang-nga</b>	more
ཉུང་ཉུང་།	<b>nyungnyung</b>	few	ཉུང་ང་།	<b>nyung-nga</b>	fewer
མཐོ་པོ།	<b>thōpo</b>	high	མཐོ་བ།	<b>thōwa</b>	higher
དམའ་པོ།	<b>māpo</b>	low	དམའ་བ།	<b>māwa</b>	lower
གང་མོ།	<b>thangmo</b>	cold	གང་ང་།	<b>thang-nga</b>	colder
ཚ་པོ།	<b>tshāpo</b>	hot	ཚ་བ།	<b>tshā:</b>	hotter
སྙིང་རྩེ་པོ།	<b>nyīng-cepo</b>	attractive	སྙིང་རྩེ་བ།	<b>nyīng-ce:</b>	more attractive

\* For people, 'tall' is གཟུགས་པོ་རིང་པོ། **sukpo-ringpo**, and 'short' is གཟུགས་པོ་ལྷང་ལྷང་། **sukpo-thūngthūng** (**sukpo** refers to the body).

## Language point



### 4 Comparative adjectives

The basic adjectives are turned into the comparative forms in the following ways:

- 1 For example: མང་པོ། **mangpo** → མང་ང་། **mang-nga** – When the first syllable of the basic adjective ends in a ག། **ga** or ང། **nga** sound, the second syllable is replaced in the comparative by an 'echo' of that ending.
- 2 For example: དམའ་པོ། **māpo** → དམའ་བ། **māwa** – The second syllable པོ། **po** is usually replaced by a བ། **pa** or ར། **wa**.
- 3 Exceptions – ཆེན་པོ། **chēnpo**, སྙིང་རྩེ་པོ། **nyīng-cepo**, and ཚ་པོ། **tshāpo** – The last syllable is dropped, and replaced by a long vowel sound.

When coming across a new adjective, follow whichever of the first two patterns is appropriate, unless it is one of the compound adjectives which incorporate ཆེན་པོ། **chēnpo**, such as 'expensive' ལོང་ཆེན་པོ། **khong-chēnpo** and 'old' (for persons) ལོ་ཆེན་པོ། **lo-chēnpo**. In such cases, follow the third pattern.

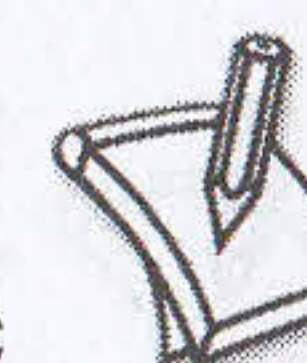
### ■ Superlatives

The pattern is always the same: one replaces the final syllable of the basic adjective with ཤོ་པོ། **shō'**. For example: ཡག་པོ། **yak-shō'** ('best'), ལྷང་པོ། **thūng-shō'** ('shortest').

### Exercise 4

Write the comparative and superlative versions for each of these basic adjectives (the first one has already been completed):

- 1 ལྗོ་པོ། **kyōpo** poor (resources or quality)  
ལྗོ་བ། **kyōwa** ལྗོ་ཤོ་པོ། **kyōshō'**
- 2 རྒྱགས་པ། **kyakpa** stout/fat
- 3 ལམ་སླ་པོ། **lālāpo** easy
- 4 རྒྱད་པོ། **kyīpo** pleasant
- 5 རྩོ་པོ། **thōpo** warm
- 6 རྒྱགས་ཆེན་པོ། **shūk-chēnpo** strong/powerful





ལས། **lä** acts similarly to 'than' in the comparative sentence; it is attached to the item one is comparing the other thing *to*. For example:

དེ་རིང་ལས་ས་ལས་གང་ང་འདུག།  
**thering khāsa-lä ṭhang-nga tu'**  
 Today is colder than yesterday.

ཁང་བ་རྗེང་བ་འདི་ཁང་བ་གསར་བ་དེ་ལས་གོང་ཆེ་བ་འདུག།  
**khāngpa nyīngpa-ti khāngpa sārpa the-lä khong-chē: tu'**  
 This old house is more expensive than that new one.



### Exercise 5

Translate these comparative statements:

- 1 བསོད་ནམས་བཀྲ་ཤིས་ལས་ལོ་ཆེ་བ་རེད།  
**sōnam ṭashi-lä lo-chē: re'**
- 2 མགོན་ལང་དགོན་བ་ལས་ཐག་རིང་ང་ཡོད་རེད།  
**ṭönkhang kompa-lä thā-ring-nga yore'**
- 3 མི་ལས་རྒྱ་བ་བཀྲ་ཤིས་ལས་ལྗང་ང་འདུག།  
**mi-lä kūpyak nyung-nga tu'**
- 4 རྒྱ་ནག་ལ་ཨ་རི་ལས་མི་མང་ང་ཡོད་རེད།  
**kyanak-la āri-lä mi maṅ-nga yore'**
- 5 ཁང་བ་དེའི་ཕྱི་ལོགས་ནང་ལོགས་ལས་སྤྱིང་ཆེ་བ་འདུག།  
**khāngpa-the: chīlok nanglo-lä nyīng-ḥe: tu'**



### Exercise 6

Three different verbs were used in Exercise 5 (although this won't show in the English translation). If one replaced the verbs in sentences 1, 2, and 4 with **tu'**,

- (a) Would any of them be incorrect sentences?
- (b) If any are correct, would they convey anything different from the original versions?



### Exercise 7

Buchung (བུ་རྒྱུང་། **phuchung**) is seven, his sister, Namgyel (ནམ་རྒྱལ། **nāmkyäl**) is nine, and their brother, Loṭhō (ལོ་ཤོ་། **lōṭhō'**) is fifteen.

Make each of the following into a statement in Tibetan (**re'** can be used here for the sentences about age, and **tu'** for those about height):

- (a) Buchung – younger
- (b) Namgyel – older
- (c) Loṭhō – oldest
- (d) Loṭhō – taller
- (e) Namgyel – shorter
- (f) Buchung – not tall



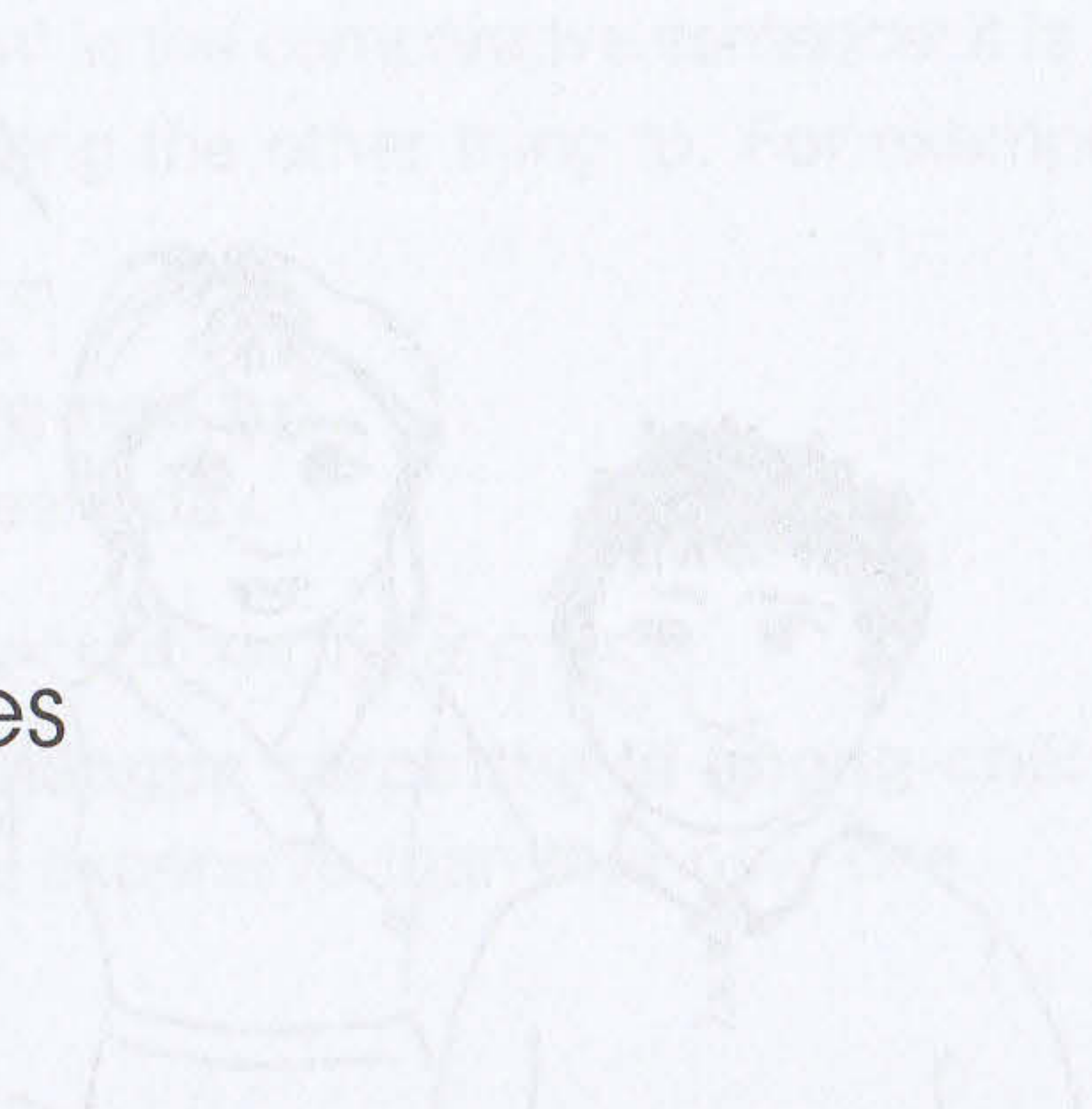


# Unit Six

## དགའ་མི་དགའ།

### ka mi-ka

#### Likes and dislikes



In this unit you will learn how to:

- talk about likes and dislikes
- express reactions
- communicate degrees (using negation and exclamation)
- make sentences with an equivalent of 'when'
- say more about things you are experiencing or have experienced



### Dialogue 1

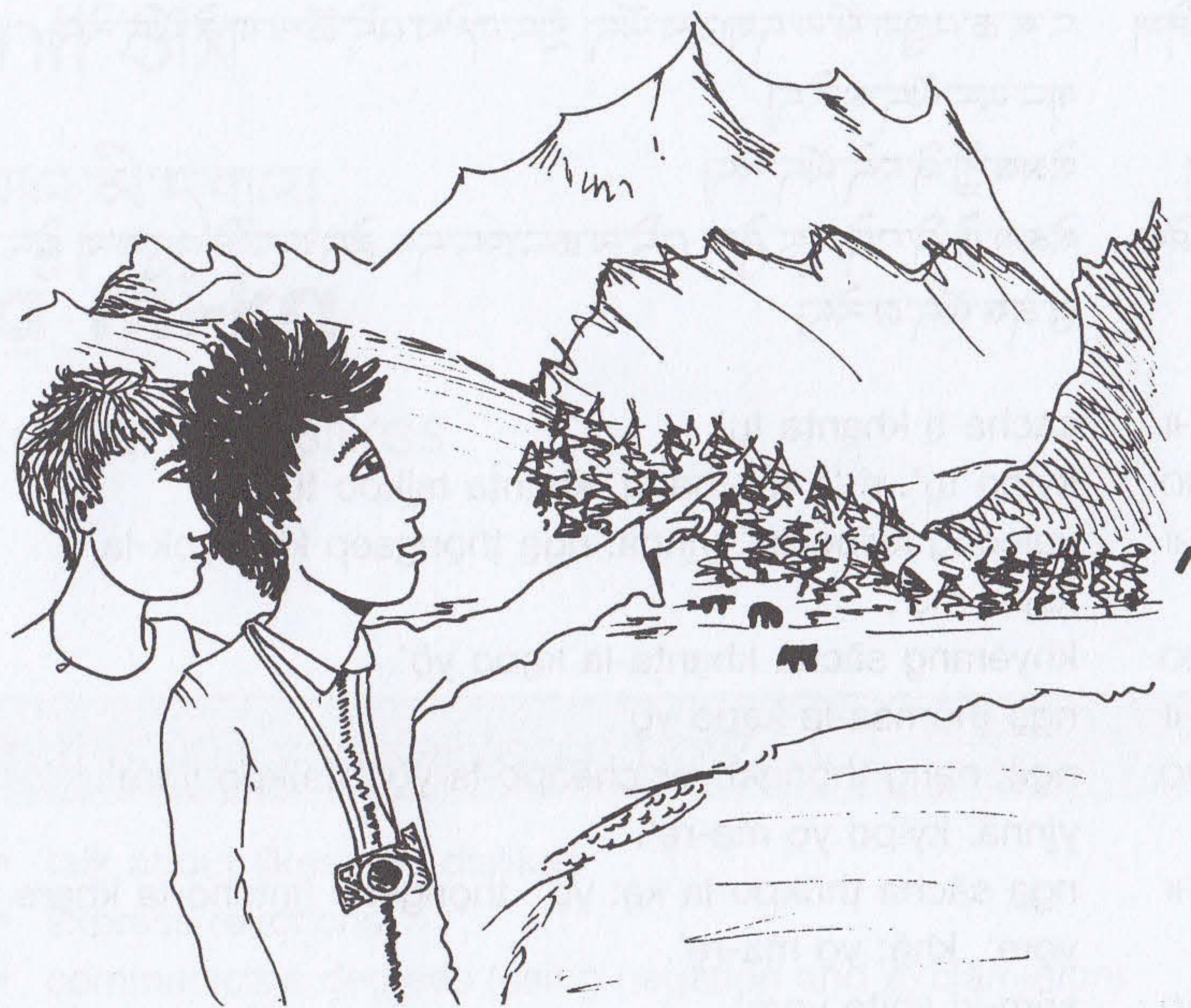
(CD1; 44)

Duho is travelling with Tashi. They have stopped in a spot overlooking a village.

བཟ་ཤེས། ས་ཆ་འདི་ག་འདྲ་འདུག།  
 རུ་རྟོ། རྒྱུད་པོ་འདུག་ རི་ལ་ལྗོས་དང་། ག་འདྲ་རྗེས་པོ་འདུག།  
 བཟ་ཤེས། དུལ་རྗེས་རྒྱུད་པོ་འདུག་ ཡིན་ནའང་ང་གོང་གསེབ་ཁུག་གྲོག་ལ་དགའ་བོ་མེད།  
 རུ་རྟོ། བྱིད་རང་ས་ཆ་ག་འདྲ་ལ་དགའ་བོ་ཡོད།  
 བཟ་ཤེས། ང་ཁྱོད་ས་ལ་དགའ་བོ་ཡོད།  
 རུ་རྟོ། ངའི་ནང་གོང་བྱིར་ཆེན་པོ་ལ་ཡོད། འཁྱུག་པོ་ཡོད་རེད། ཡིན་ནའང་རྒྱུད་པོ་ཡོད་མ་རེད།

བཟ་ཤེས། ང་ས་ཆ་འཁྱུག་པོ་ལ་དགའ་བོ་ཡོད། གོང་གསེབ་འདི་ཚོ་ལ་ག་རེ་ཡོད་རེད།  
 གང་ཡང་ཡོད་མ་རེད།  
 རུ་རྟོ། སེམས་གྱི་ཞི་བདེ་ཡོད་རེད།  
 བཟ་ཤེས། སེམས་གྱི་ཞི་བདེ་གང་ཤེས། འདི་ལ་ཆང་ཁང་དང་རྩེད་ཁང་མི་འདུག་ག་ རྒྱུད་པོ་  
 རྩ་ནས་ཡོད་མ་རེད།  
 TASHI sācha-ti khaṅṅa tu'.  
 DUHO kyīpo tu'. ri-la tō'-thang. khaṅṅa tsikpo tu'.  
 TASHI yulcong kyīpo tu'. yinnä: nga ṭhongsep khūkyok-la kapo me'.  
 DUHO khyērang sācha khaṅṅa-la kapo yö'.  
 TASHI nga ṭhōmsa-la kapo yö'.  
 DUHO ngā: nang ṭhongkhyer chēnpo-la yö'. ṭhūkpo yore'.  
 yinnä: kyīpo yo ma-re'.  
 TASHI nga sācha ṭhūkpo-la ka: yö'. ṭhongsep tintscho-la khare yore'. khä: yo ma-re'.  
 DUHO sēm-ki shite yore'.  
 TASHI sēm-ki shite khangshē'. ti-la chāngkhang thang tsēkhang min-tu'-ka. kyīpo tsānä yo ma-re'.  
 TASHI *How is '[how do you find] this place?*  
 DUHO *It's lovely! Look at the mountains! How majestic they are!*  
 TASHI *The scenery is pleasant. But I don't like these isolated villages.*  
 DUHO *What kind of places do you like?*  
 TASHI *I like the market-place.*  
 DUHO *Our home is in a large town. It's lively, but it's not pleasant.*  
 TASHI *I prefer lively places. What is there in these villages? There's nothing!*  
 DUHO *There is peace of mind.*  
 TASHI *Peace of mind? I don't know about that! Here there are no bars or gaming centres are there? There's no fun [pleasure] at all!*




**ABC**
**Vocabulary**

ས་ཆ།	<b>sācha</b>	place
རྗེས་པོ།	<b>tsikpo</b>	impressive/majestic
ཡུལ་རྫོང་ས།	<b>yulcong</b>	scenery
གྲོང་གསེབ།	<b>ṭhongsep</b>	village
ཐུག་གྲོག་	<b>khūkyok</b>	isolated
དགའ་པོ།	<b>kapo</b>	to like
ཁྲིམ་ས།	<b>ṭhōmsa</b>	market-place
ལྟོས།	<b>tō'</b>	look!
གང་ཡང་།	<b>khä:</b>	(negation; see below)
ཅུ་ནས།	<b>tsānä</b>	(negation; see below)
ལས་ཀ།	<b>lāka</b>	work
ག་འདྲ་རྗེས་པོ་འདུག།	<b>khanta tsikpo tu'</b>	how impressive it is!
འཇུག་པོ།	<b>ṭhūkpo</b>	lively/exciting
སེམས།	<b>sēm</b>	mind

ཞི་བདེ།	<b>shite</b>	peace
ཆང་ཁང་།	<b>chāngkhang</b>	pub/drinking place
ཆང་།	<b>chāng</b>	beer
རྩེད་ཁང་།	<b>tsēkhang</b>	gaming centre
དགའ་བ།	<b>ka:</b>	prefer
གྲོང་ཁྱེར།	<b>ṭhongkhyer</b>	town
གང་ཤེས།	<b>khangshē'</b>	I don't know! (dismissive)
ག་འདྲ་འདུག།	<b>khanta tu'</b>	how is it?

**Language point**
**1 Liking and disliking**

**kapo** is used to express liking for a person or thing, but only when these likes or dislikes are more deep-rooted, having built up over time. It does not express immediate reactions to things (see below). A **kapo** sentence has a verb of existence. It also uses a **lathön**, to mark the object that is liked. **kapo** is not a verb in the Tibetan system, but as with the verbs explained in Unit 4, you can use it together with a time-word, to show whether your liking relates to the present, past, etc. To say that you do not like something, you use the negative of the copula. Examples:

ང་སེམས་ཅན་ལ་དགའ་པོ་ཡོད།      **nga sēmcan-la kapo yö'.**  
I like animals.

ང་གྲོང་ཁྱེར་དེ་ལ་དགའ་པོ་མེད།      **nga ṭhongkhyer the-la kapo me'.**  
I don't like that town.

The comparative form of **kapo** ('to prefer') is **ka:**, and the superlative **kashö'** translates as 'favourite'.

It is a slightly tricky point, but when discussing the likes and dislikes of others it is safer to use the copula verb **yore'**, rather than **tu'**. For example:

བཀྲ་ཤིས་ཆང་ཁང་ལ་དགའ་པོ་ཡོད་རེད།  
**ṭashi chāngkhang-la kapo yore'.**  
Tashi likes pubs.



This is because **tu'** indicates that one has first-hand experience of a thing, but it is questionable how much we can actually *experience* the likes of another person.



## Exercise 1

Translate the following:

- 1 I like him.
- 2 We don't like work.
- 3 Who do you prefer?
- 4 Do you prefer the large room?
- 5 Sönam likes quiet places, Tashi doesn't.
- 6 Do you like Tibetan tea (བོད་ཇ། **phöcha**)?

## ■ Colours (མཚོན་མདོག **tshöntok**)

དཀར་པོ།	<b>kārpo</b>	white
ནག་པོ།	<b>ṅakpo</b>	black
སེར་པོ།	<b>sērpo</b>	yellow
དམར་མོ་/པོ།	<b>mārmo/po</b>	red
ལྗང་གྲ།	<b>caṅku</b>	green
མི་ལྗང་།	<b>liwang</b>	orange
ཟིང་སྐ།	<b>singkyā</b>	pink
སྐ་མེན།	<b>mūmen</b>	purple
སྣན་པོ།	<b>ngōnpo</b>	blue (but also the colour of vegetation)



## Exercise 2

Translate these questions:

- 1 བྱིད་རང་མཚོན་མདོག་ག་གི་ལ་དགའ་བ་ཡོད།  
**khyērang tshöntok khaki-la ka: yö'.**
- 2 བྱིད་རང་གི་རྒྱབ་བཀྲ་ག་དེའི་མཚོན་མདོག་ག་རེ་རེད།  
**khyērang-ki kūpyak the: tshöntok khare re'.**
- 3 དེབ་འདིའི་ནང་ལོགས་ལ་མཚོན་མདོག་ག་ཚོད་འདུག།  
**thep ti: nanglo-la tshöntok khātshö' tu'.**

## Language points



### 2 Making a negation stronger

Dialogue 1 introduced two new terms sometimes used in negation. Either term may be added just before the copula. **tsānā** can only be used in a sentence where the verb is negated. It is a way of emphasising the negation, similar to adding a phrase such as 'at all'. For instance:

ང་སྤུ་གུའི་རྩེད་མོ་ལ་དགའ་བོ་རྩ་ནས་མེད།

**ngā phūkū: tsēmo-la kapo tsānā me'.**

I do not like children's games at all.

Later, used with action verbs, **tsānā** can mean 'never', as in 'I'm never going to do that!'

**khā:** is similar to 'nothing', but only when the verb is in the negative. When the verb is affirmative, **khā:** functions like 'any' or 'anything'.

Question: བང་མིག་དེ་ལ་གང་ཡང་འདུག་གས།  
**khāngmik the-la khā: tu'-kā.**  
Is there anything in that room?

Answer: གང་ཡང་མི་འདུག།  
**khā: min-tu'.**  
There's nothing (there).

### 3 Reactions (using འདུག tu')

As explained above, **kapo** is used when expressing longer-term likes and dislikes. But when discussing something more immediate, for example that one is *enjoying* a specific thing, as one is experiencing it, one just uses the 'impressions' form described in Unit 5 (adjective + **tu'**). The adjectives used most commonly here (those communicating that something is 'good', 'tasty', 'pleasant', or their negations) are strongly subjective; such statements require neither a personal pronoun nor an equivalent for 'like'.

ཁ་ལག་འདི་ཞིས་པོ་འདུག། **khālak-ti shimpo tu'.**  
This food is tasty! (or, 'I'm enjoying this food'.)



Another of these strongly subjective adjectives is **nyānpō**, which means ‘pleasant-sounding’ for songs, music and voices, and ‘engrossing’ for written material, particularly stories.

གཞས་འདི་སྐྱོན་པོ་མི་འདུག **shä'-tj nyānpō min-tu'**  
This isn't a pleasant song. (or, 'I don't like this song.')

To express that one is having fun, one describes the activity, for example, a picnic (**līngka**) as **kyīpo**;

སློང་ཁ་འདི་སློང་པོ་འདུག **līngka-tj kyīpo tu'**



### Exercise 3

Identify the objects on the left, then indicate (by ticking the box) whether the **kapo** or the adjective-**tu'** structure would be the better one to use when expressing a liking for them. In some cases (if you can imagine different situations for the same object) both structures might work.

		<b>kapo</b>	adjective- <b>tu'</b>
གཞས་འདི།	<b>shä'-tj</b>	<input type="checkbox"/>	<input type="checkbox"/>
རྒྱ་གར་གྱི་ཁ་ལག།	<b>kyakar-ki khālak</b>	<input type="checkbox"/>	<input type="checkbox"/>
མགོན་པོ་འཇམ་མཉམས་པོ།	<b>tjōnkhang chēnpō</b>	<input type="checkbox"/>	<input type="checkbox"/>
དེ་རིང་གི་སློང་ཁ།	<b>thering-ki līngka</b>	<input type="checkbox"/>	<input type="checkbox"/>
དེ་བ་འདི།	<b>thep-tj</b>	<input type="checkbox"/>	<input type="checkbox"/>
བརྒྱ་མཚོ་གྱི་ཨ་མ།	<b>tāshi-ki āne</b>	<input type="checkbox"/>	<input type="checkbox"/>

## Language point

### 4 Exclamations

In Dialogue 1 Duho remarks how impressive the mountains are: (**ri**) **khāṅṅa tsikpo tu'**. This simple structure:

**khāṅṅa** + adjective + **tu'**

is a frequently used way of exclaiming surprise, joy, annoyance, etc. The verb (which is most often in the affirmative) must be **tu'**, since the speaker is necessarily reporting his or her immediate impression or feeling about the thing in question. For example:

ཚེད་མོ་འདི་ག་འདྲ་སློང་པོ་འདུག **tsēmo-tj khāṅṅa kyīpo tu'**  
This game is great fun!

### Exercise 4

You can now express liking or disliking in two different ways, depending on the situation. You can also express various degrees ('a little', 'a lot', 'not at all'), up to, in more extreme cases, an exclamation. Using the two objects below, construct the sentences indicated on the right. You can make the object more specific, by adding equivalents for 'this', for instance. 'Like' here indicates **kapo**:

ཁ་ལག **khālak** – I like/like a little/like a lot/It's delicious!  
མི། **mj** – I don't like/don't like at all/He's terrible!  
(སློང་ཁ་ལག་ལ། **tukcāk**)

### Summing-up

Unit 4 introduced how verbs of existence are used to talk about location and having. Units 5 and 6 have shown another major function for these verbs: how they are used together with adjectives, when expressing personal impressions.

## Dialogue 2

(CD1; 45)

Tenpa and Norbu, two lay people, pass a monastery. Norbu notices Tenpa looking wistful.

བསྟན་པ། སློན་མར་ང་དགོན་པ་དེའི་གྲ་པ་ཡིན།  
 འོ་ར་བླ། ཨ་ལས། སློན་མར་བསྟན་པ་གྲ་པ་ཡིན་པས། ཨེ་ནི་ག་འདྲ་ཡོད་རེད།  
 བསྟན་པ། ང་ཡོད་དུས་དགོན་པ་འདིའི་སློག་འཇུགས་དམ་པོ་ཡོད་རེད།  
 འོ་ར་བླ། ཨེ་ནི་བསྟན་པ་སློག་འཇུགས་ལ་དགའ་པོ་ཡོད་མ་རེད་པ།  
 བསྟན་པ། དེ་འདྲ་མ་རེད། ང་གྲ་པ་ཡིན་དུས་དངོས་གནས་སློང་པོ་འདུག ཟ་ཡས་དང་  
 བསྟན་པ་ཚང་མ་ཡོད། སློགས་པོ་ཡག་པོ་ཡང་(འང་)ཡོད།  
 འོ་ར་བླ། ཨེ་ནི་དེང་སང་བསྟན་པ་ལ་སློགས་པོ་ཡག་པོ་ཡོད་མ་རེད་པ།



བསྟན་པ། འོ། དགོངས་དག་ཚོར་བྱ། དེང་སང་ཡང་གྲོགས་པོ་ཡག་པོ་ཡོད།  
 ཡིན་ནའང་སློན་མར་དགོན་པ་ལ་ཡོད་དུས་སེམས་ཁྲལ་ཉུང་ངེས་ཡོད་ཅིང་།  
 ཚོར་བྱ། དེ་དུས་ཁྱེད་རང་སྐྱ་གུ་ཡིན་པ། སྐྱ་གུ་ལ་སེམས་ཁྲལ་ཡོད་མ་ཅིང་།  
 བསྟན་པ། ཡིན་ནའང་སློན་མར་ང་གྲ་པ་ཡིན་དུས་གཅིག་ཡོད། དེ་དེང་སང་མི་འདུག

TENPA ngāma nga kōmpa-the: ṭhawa yin.  
 NORBU ālā. ngāma tānpa ṭhawa yin-pā. ēni khaṅṭa yore'.  
 TENPA nga yö'-thü' kōmpa-ti: ṭiktsuk thampo yore'.  
 NORBU ēni tānpa ṭiktsuk-la kapo yo ma-re'-wa.  
 TENPA theṅtä ma-re'. nga ṭhawa yin-thü' ngōnä kyīpo tu'. sayä  
 thang täsa tshāngma yö'. ṭhokpo yakpo-yä yö'.  
 NORBU ēni theṅsang tānpa-la ṭhokpo yakpo yo ma-re'-wa.  
 TENPA o, kōng:tha norpu. theṅsang-yä ṭhokpo yakpo yö'.  
 yinnä: ngāma kōmpa-la yö'-thü' sēmthäl nyungnga yore'.  
 NORBU the-thü' khyērang phūkhu yin-pa. phūkhu-la sēmthäl yo  
 ma-re'.  
 TENPA yinnä: ngāma nga ṭhawa yin-thü' cīk yö'. the theṅsang  
 min-tu'.

TENPA *I used to be a monk in [of] that monastery.*  
 NORBU *Oh! Did you used to be a monk Tenpa? [So] how  
 was it?*  
 TENPA *When I was there, the monastery's rules were strict.*  
 NORBU *(jokingly) And Tenpa doesn't like rules, does he?*  
 TENPA *It wasn't like that. It used to be really pleasant when I was  
 a monk. I had food, a place to stay, everything. And I also  
 had good friends.*  
 NORBU *And these days Tenpa doesn't have [any] good friends,  
 does he?*  
 TENPA *Oh, sorry Norbu. These days I also have good friends.  
 But there used to be fewer worries when I was in the  
 monastery.*  
 NORBU *You were a child at the time; children don't have  
 worries.*  
 TENPA *But I used to have something when I was a monk. These  
 days it's no [longer there]. [He suggests that there's  
 something missing from his life.]*

## Vocabulary

བསྟན་པ།	<b>tānpa</b>	(personal name)
ཚོར་བྱ།	<b>norpu</b>	(personal name)
དུས།	<b>thü'</b>	when (see below)
གྲ་པ།	<b>ṭhawa</b>	monk
དམ་པོ།	<b>thampo</b>	strict/tight
ཟ་ཡས།	<b>sayä</b>	food/foodstuffs
དེ་འདྲ་མ་ཅིང་།	<b>theṅtä ma-re'</b>	it wasn't/isn't like that
བཟུང་ས།	<b>täsa</b>	place to stay/sit
དགོངས་དག།	<b>kōng:tha</b>	sorry!
སེམས་ཁྲལ།	<b>sēmthäl</b>	worry/concerns
སྐྱ་གུ་འཇུགས།	<b>ṭiktsuk</b>	rules/regime
གཅིག།	<b>cīk</b>	something

## Language point

## 5 When

**thü'** (meaning 'at the time that') must be attached to a verb (identity, existence, or action). There are two portions (clauses) in these sentences, and **thü'** comes after the verb which ends the first portion. This means that it falls in the middle of the sentence, e.g.:

ང་སྐྱ་གུ་ཡིན་དུས་ང་ལ་བྱི་ཡོད། **nga phūku yin-thü' nga-la khyī yö'.**  
 I had a dog when I was a child (*lit.* 'when I was a child, I had a dog').

Again, context or an additional time-word will show whether the sentence with **thü'** is set in the past, present, etc.

Tenpa is speaking about himself. So not surprisingly, he combines **thü'** with 'first-person' verbs; in the phrases **yin-thü'** and **yö'-thü'**. However, you use the same **yin-thü'** and **yö'-thü'** phrases for all three persons. You do not change the verb, e.g.:

ང་/ཁྱེད་རང་/ཁོང་སྐྱ་གུ་ཡིན་དུས་...།  
**nga/khyērang/khōng phūkhu yin-thü' ...**  
 When I/you/he/she was a child ...





The feature of using 'first-person' verbs in this way also occurs in other structures. It is explained in the Grammar section (The rule of the 'essential' verb).

### ■ Summing-up

None of the verbs introduced so far have different forms indicating different times (i.e. they have no conjugation). Whether talking about identity, existence, having or liking you rely upon context or a time-word to indicate whether the sentence refers to the past or present.



## Exercise 5

Translate these sentences:

- 1 དང་སང་མི་དེ་གཞུང་གི་ལས་བྱེད་རེད།  
**thengsang mi-the shung-ki läche' re'.**
- 2 ལྷ་མོ་ལ་སྤུ་གྲུ་ག་འདྲ་མང་པོ་འདུག།  
**lhāmo-la phūku khaṅṭa maṅpo tu'.**
- 3 བསྟན་འཛིན་ལོ་ལྔ་ཡིན་དུས་ཁམས་ལ་ཡོད་རེད།  
**tāntsin lo-ngā yin-thü' khām-la yore'.**
- 4 In the past, we were both at that school.
- 5 I used not to like Chinese food, but this is really tasty!
- 6 Nyima used to have an American boyfriend.
- 7 Weren't you in the bank just now?
- 8 You see that man over there? He used to be famous.



## Dialogue 3



(CD1; 46)

Nyima has just arrived home after a get-together at the restaurant. She's speaking with her mother.

ཨ་མ།      ག་འདྲ་བྱུང་། རྒྱུད་པོ་བྱུང་ངས།  
 ཉི་མ།      རྒྱུད་པོ་བྱུང་།  
 ཨ་མ།      ཁ་ལག་ག་རེ་ག་རེ་འདུག།

ཉི་མ།      འདྲ་མི་འདྲ་འདུག ག་མེད་ཁ་ལག་ཡང་(གྲང་)འདུག ཡིན་ནའང་ག་མོག་མོག་  
 དཔེ་ཞིབ་པོ་བྱུང་།  
 ཨ་མ།      འོ་རེད། དཔེ་ལ་སྟོན་ཟ་ཁང་གི་མོག་མོག་དངོས་གནས་ཞིབ་པོ་ཡོད་རེད།  
 ཟ་ཁང་ལ་སྤུ་ཚོགས་འདུག་གས།  
 ཉི་མ།      སྤུ་ཚོགས་མི་འདུག ཨ་མ་ལགས། ཇ་འདུག་གས།  
 ཨ་མ།      ཇ་དམ་ལ་འདུག།  
 ཉི་མ།      ཨ་མ་ལགས། འདི་གང་མོ་འདུག།  
 ཨ་མ།      འོ་ན་ཞིབ་པོ་ཡོད་མ་རེད།

MOTHER khaṅṭa-chung. kyīpo chung-ngä'.  
 NYIMA kyīpo chung.  
 MOTHER khālak khare khare tu'.  
 NYIMA ṭa-minṭa tu'. shāme' khālak-yä tu'. yinnä: shā-momo pē:  
 shimpo chung.  
 MOTHER o-re', päṭön sakhang-ki momo ngönä' shimpo yore'.  
 sakhang-la phüntshok tu'-kä.  
 NYIMA phüntshok min-tu'. āma-la: cha tu'-kä.  
 MOTHER chatham-la tu'.  
 NYIMA āma-la: ti ṭhangmo tu'.  
 MOTHER ona shimpo yo ma-re'.  
 MOTHER *How was it? Did you have a good time?*  
 NYIMA *Yes.*  
 MOTHER *What food was there?*  
 NYIMA *There were all sorts. There was also vegetarian food.  
 But the meat momos were really tasty.*  
 MOTHER *Oh yes, Pälṭön Restaurant's momos are really good.  
 Was Phuntshok at the restaurant?*  
 NYIMA *No, Phuntshok wasn't there. Is there any tea, mother?*  
 MOTHER *Yes, in the thermos.*  
 NYIMA *Mother, this is cold!*  
 MOTHER *Well then, it won't be nice.*





## Vocabulary

ག་འདྲ་བྱུང་།	<b>khanta-chung</b>	how was it?
སྐྱིད་པོ་བྱུང་ངམ།	<b>kyipo chung-ngä'</b>	did you enjoy yourself/have a good time?
འདྲ་མི་འདྲ།	<b>ta-minta</b>	all sorts
ག།	<b>shā</b>	meat
ག་མེད།	<b>shāme'</b>	vegetarian (food)
མོག་མོག	<b>momo</b>	type of food (see Unit 9)
དཔེ།	<b>pē:</b>	very/really
འོ་རེད།	<b>o-re'</b>	oh yes!
ཇ་དམ།	<b>chatham</b>	thermos
ག་རེ་ག་རེ་འདུག	<b>khare khare tu'</b>	what is/was there? (the question-word is repeated, because the mother expects to hear more than one item in the answer)



## Language point

### 6 Impressions and experiences: past and present

In accordance with what was stated in the last Summing-up, verbs in sentences with adjectives (e.g. **chēnpo** 'large' and **mangpo** 'many') like the others covered so far, generally don't have conjugation. However, with one group of adjectives there is an exception. These are the very subjective adjectives mentioned above in Language point 3, 'Reactions'. To that list, we can add **khākpo** ('difficult') and **lālāpo** ('easy'). Referring to the present, one still uses **tu'**, as already described. For example:

སློབ་ཚན་འདི་ཁག་པོ་འདུག **lōptshän-ti khākpo tu'**.

This lesson is difficult/I am finding this lesson difficult.

But to indicate that the sentence is set in the past, **tu'** can be replaced by the verb **chung(-wa)**, e.g.:

རྒྱགས་སྐྱོད་དེ་ལས་སྤོ་བྱུང་། **kyuktö'-the lālāpo chung.**

The test was easy/I found the test easy.

The question-particle for **chung** is **ngä**, and the negative form is **ma-chung**. But **chung** can only serve as a verb like this when a first person is talking about his or her own experience.

### ■ Tibetan text

The various ways of talking about the past and present covered in this unit are brought together in the following passage. It just about manages to shift between these times without using action verbs.

### Exercise 6

First, try to read the passage out loud; if possible, without looking at the transliteration.

### Exercise 7 (CD1; 49)

Using the transliteration if necessary, read the passage again, trying to get the correct emphasis and spacing. The CD will help.

ཁས་ས་སྤོང་ཁ་དེ་ཡག་པོ་བྱུང་། ངའི་གྲོགས་པོ་དང་ངོ་ཤེས་པ་མང་པོ་འདུག ཡིན་ནའང་  
བཀྲ་ཤིས་མི་འདུག བཀྲ་ཤིས་ལ་དེ་གྲོགས་པོ་ཡག་པོ་ཤིས་པེད། བཀྲ་ཤིས་ཡོད་དུས་སྐྱིད་བ་  
ཡོད་པེད། ང་གཉིས་སྐྱ་གུ་ཡིན་དུས་རྟག་པར་མཉམ་དུ་ཡོད། ཡིན་ནའང་དེང་སང་བཀྲ་  
ཤིས་ལ་དགའ་པོ་གསར་བ་ཡོད་པེད། དགའ་པོ་དེའི་མིང་སྐྱོལ་མ་པེད། སྐྱོན་མར་ང་ལ་  
དགའ་པོ་གཅིག་ཡོད། ཞེ་ནི། མོ་རང་གི་མིང་.....པེད། སྐྱོལ་མ་པེད། བཀྲ་ཤིས་ཀྱི་དགའ་པོ་  
གསར་བ་སྐྱོན་མར་ངའི་དགའ་པོ་པེད། ཞེ་ནི། ད་ལྟ་སྐྱོལ་མ་ང་ལ་དགའ་པོ་ཡོད་མ་པེད།  
ང་བཀྲ་ཤིས་ཀྱི་གྲོགས་པོ་ཡག་པོ་ཡིན། ཡིན་ནའང་དེང་སང་རྟོག་ཚམ་ཁག་པོ་ཡོད་པེད།

**khāsa līngka-the yakpo chung. ngā: thokpo thang  
ngoshēnpa mangpo tu'. yinnā: tāshi' min-tu'. tāshi' ngā:  
thokpo yakshō' re'. tāshi' yō'-thü' kyīwa yore'. ngā-nyī phūku  
yin-thü' tākpa nyāmtu yō'. yinnā: thengsang tāshi'-la kapo  
sārpa yore'. ēni, kapo the: ming tölma re'. ngönma ngā-la  
kapo-cik yō'. ēni, morang-ki ming . . . re'. tölma re'. tāshi'-ki  
kapo sārpa ngönma ngā: kapo re'. ēni thanta tölma ngā-la  
kapo yo ma-re'. ngā tāshi'-ki thokpo yakshō' yin. yinnā:  
thengsang tēts khākpo yore'.**





**Exercise 8**

Answer the following questions (in English).

- 1 Do we learn the name of the speaker?
- 2 How many other people are mentioned by name?
- 3 Someone has a problem. What is it?
- 4 What is the cause of the problem?

**Exercise 9**

Finally, attempt a translation.

**Unit Seven**

ཇ་ཁང་ལ་སྐད་ཆ་ཅི་གྲོས་མོལ་གྲོས་ཤོད་པ།

# chakhang-la kācha cīṭōmōlṭō' shāpa

Banter at the teahouse

In this unit you will learn how to:

- talk to friends informally
- construct sentences with action verbs
- describe what you and others did (intentional actions)
- use the agentive particle

**Dialogue 1**

(CD1; 50)

Sönam rings his friend Yeshe.

བསོད་ནམས།	མྱེ།
ཡེ་ཤེས།	མྱེ། བསོད་ནམས།
བསོད་ནམས།	མདང་དགོང་ཁྱེད་རང་ག་པར་ཕྱིན་པ་ཡིན།
ཡེ་ཤེས།	ང་ལྷ་བའི་ཚུ་ལ་ཕྱིན་པ་ཡིན།
བསོད་ནམས།	ངའི་ཚུ་ལ་ཡང་(ངང་)ག་རེ་བྱས་ནས་ཡོང་མེད།
ཡེ་ཤེས།	ང་ལྷ་བའི་ཚུ་ལ་ཞེ་དྲག་བསྐད་མེད། ང་ནང་ལ་སྐད་ཆ་ཤོད་པ་ཡིན། མདང་དགོང་ང་ཉོག་ཅི་མ་བདེ་པོ་མ་བྱུང་།
བསོད་ནམས།	སྐད་ཆ་ཤོད་པ་ཡིན་པས།
ཡེ་ཤེས།	ཡིན། ཁྱེད་རང་ནང་ལ་བསྐད་པ་ཡིན་པས།



བསོད་ནམས། འོང་། བསྐྱད་པ་ཡིན། ཡེ་ཤེས། ཟུ་ཉི་ཡོད་པ། ང་ད་ལྷ་ཁོ་རང་མཉམ་དུ་ཡོད།  
 ཞེ་ནི་ཁོ་རང་ལ་རོགས་པ་འདུག ཕྱི་རྒྱལ་གྱི་བུ་མོ་རྙིང་རྗེ་པོ་གཅིག  
 ཡེ་ཤེས། ཞེ་ནི་ག་རེ་ཡོད་རེད།  
 བསོད་ནམས། བྱིད་རང་ཕྱི་རྒྱལ་གྱི་བུ་མོ་ལ་དགའ་བོ་ཡོད་པ།  
 ཡེ་ཤེས། ག་པར་ག་པར།  
 བསོད་ནམས། རྩིང་མོ་ཡིན། ཡིན་ནའང་ང་ཚོ་ད་ལྷ་ཁོ་རང་ལ་ཡོད། བྱིད་རང་ཤོག་ཞང་།  
 ཡེ་ཤེས། ཡ་ཡ།

SÖNAM we.  
 YESHE we, sönam.  
 SÖNAM tangkong khyērang khawa: chīnpa-yin.  
 YESHE nga tawā:-tsā-la chīnpa-yin.  
 SÖNAM ngā: tsā-la-yā khare-chānä yong-me.  
 YESHE nga tawā:-tsā-la sheṭhak tā-me. nga ngāpo lokpa-yin.  
 tangkong nga tēts tepo ma-chung.  
 SÖNAM ngāpo nyälwa yin-pä.  
 YESHE yin. khyērang nang-la tāwa yin-pä.  
 SÖNAM ong, tāwa-yin. yeshē, tuwo yō-pa. nga thanta khōrang  
 nyāmtu yō'. ēni khōrang-la rokpa tu'. chīkyäl-ki phumo  
 nyīng-cepo cīk.  
 YESHE ēni khare yore'.  
 SÖNAM khyērang chīkyäl-ki phumo-la kapo yō-pa.  
 YESHE khawa:-khawa.  
 SÖNAM tsēmo yin. yinnā: ngantsho thanta chakhang-la yō'.  
 khyērang shōk-a.  
 YESHE ya:ya.

SÖNAM Hey!  
 YESHE Hey, Sönam!  
 SÖNAM Where did you go yesterday evening?  
 YESHE I went to Dawa's place.  
 SÖNAM Why didn't you come to my place as well?  
 YESHE I didn't stay long at Dawa's. I went home early. I didn't  
 feel so good last night.  
 SÖNAM Did you go to bed early?  
 YESHE Yes. Did you stay at home?  
 SÖNAM Yes, I stayed at home. Yeshe, you know Duho? I'm with  
 him at the moment. And he has a companion; a pretty  
 foreign girl.

YESHE So what?  
 SÖNAM You like foreign girls, don't you?  
 YESHE No way!  
 SÖNAM I was just joking. But we're at the teahouse now.  
 Come along!  
 YESHE Okay.

## Vocabulary

མྱེ།	<b>we</b>	hey! (esp. an informal greeting, on the phone)*
ཡིན་(པ།)	<b>yin(pa)</b>	(auxiliary verb)
མེད་(པ།)	<b>me(pa)</b>	(auxiliary verb: negative)
ཡོང་བ།	<b>yongwa</b>	to come
བསྐྱད་པ།	<b>tāwa</b>	stayed
ཕྱིན་པ།	<b>chīnpa</b>	went (see below)
ལོག་པ།	<b>lokpa</b>	to return/come back
ཉལ་བ།	<b>nyälwa</b>	to lie down (implying: to sleep)
བདེ་པོ་མ་བྱུང་།	<b>tepo ma-chung</b>	didn't feel well
ཟླ་བ།	<b>tāwa</b>	(personal name)
ལྔ་པོར།	<b>ngāpo</b>	early
ཤོག།	<b>shōk</b>	come! (see below)
རྩིང་མོ་ཡིན།	<b>tsēmo yin</b>	just joking!
ག་རེ་བྱས་ནས།	<b>khare-chānä</b>	why?
ག་རེ་ཡོད་རེད།	<b>khare yore'</b>	so what?
འོང་།	<b>ong</b>	yes/okay
མདང་དགོང་།	<b>tangkong</b>	last night/yesterday evening
ག་པར་ག་པར།	<b>khā:wa-khāwa</b>	(emphatic denial)
ཡ་ཡ།	<b>ya:ya</b>	(response indicating agreement)
ཡོད་པ།	<b>yō-pa</b>	you know . . . (question tag form, used like <b>tu'-ka</b> in Unit 4)

\* As a phone-greeting this rather brusque-sounding term imitates a similar one used in Chinese.





## Language points

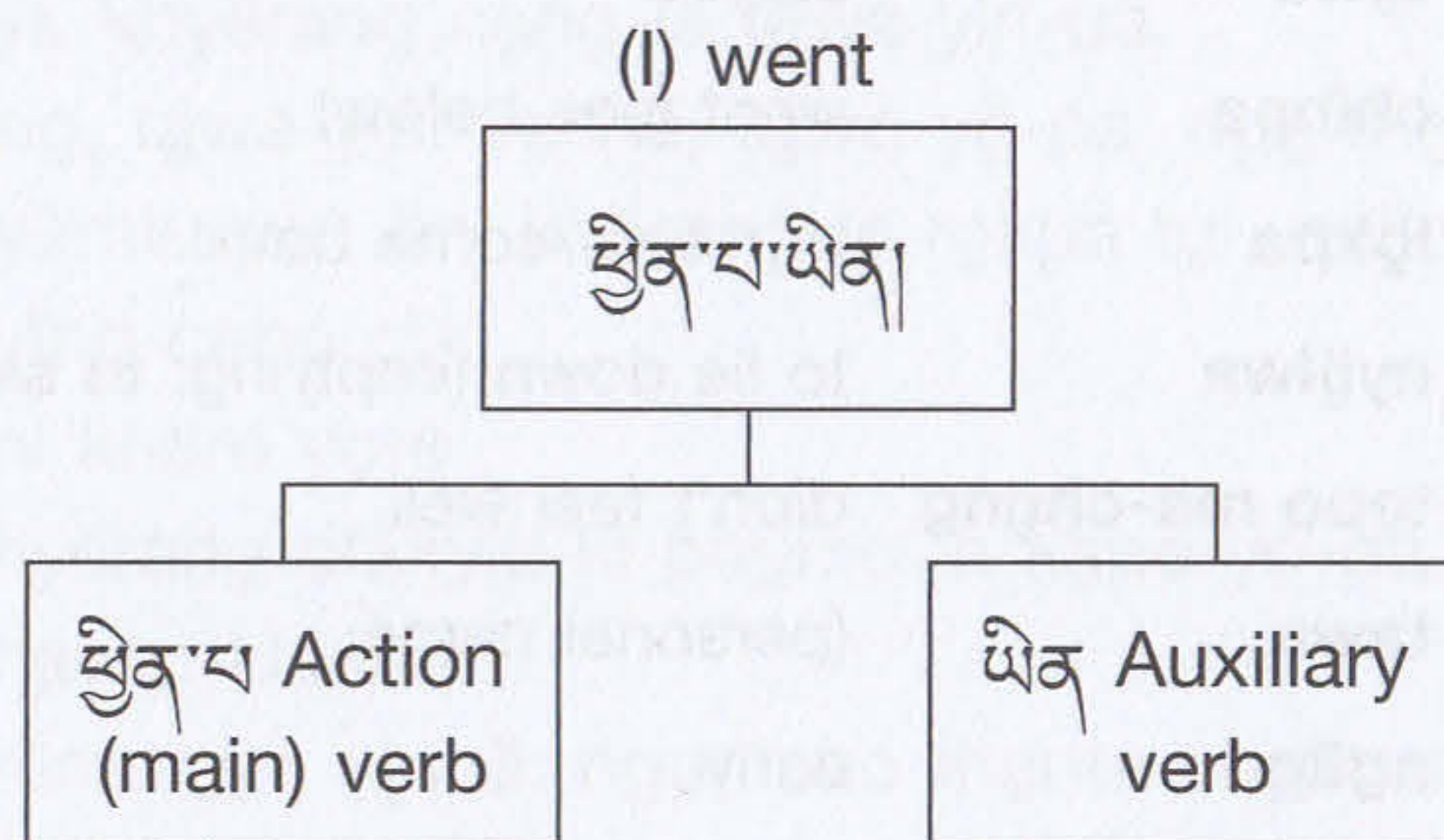
### 1 Action verbs

Aside from a small number of purely colloquial verbs (such as the single syllable **re'**), all Tibetan action verbs follow one of two patterns. They are either:

- (a) two-syllable verbs
- (b) composite verbs (see next unit)

Two-syllable verbs, like ཉལ་བ། **nyälwa**, derive from Old and Classical Tibetan. The second syllable must be either བ། **pa** or ར། **wa**, but this syllable is dispensable, as described below.

As imperatives (see Unit 5), action verbs can be used on their own. In almost all other situations they are fused together with a supporting, or *auxiliary* verb, forming a unit, e.g.:



There is little conjugation of action verbs in the spoken language; spoken forms usually don't follow the conjugation found in the written language (watch out for variation between the Tibetan-script and transliterated versions of the dialogues here: the conjugated forms of the written verbs are listed in the Tibetan-English glossary). Main verbs convey the activity itself, but most of the details, such as *when* and *by whom* the action was performed, are provided by the auxiliary (in conjunction with the particle which sometimes stands between the two verbs).

The most important action-verb distinction in colloquial Tibetan is between *intentional* and *non-intentional* verbs. The next few units all deal with the first:

### 2 Auxiliaries with intentional verbs

Through the previous units, a sort of profile for each of the copula verbs has been built up. They are used with certain persons (first person, second person, etc.), they have their own question-particles, tags and negated forms, and one of them functions as an evidential (showing first-hand experience). All the verbs used as copulas double as auxiliaries for action verbs. Almost all details of their copula-profile also apply when they are auxiliaries.

For instance, in sentences about the past, **yin** is the auxiliary used for first person(s), whereas **re'** is used for second and third.

ང་ཇ་ཁང་ལ་ཕྱིན་པ་ཡིན།

**nga chakhang-la chīnpa-yin.**

I went to the teahouse.

ཁོ་རང་ལྷ་ཁང་ལ་ཕྱིན་པ་རེད།

**khōrang lhākhang-la chīnpa-re'.**

He went to the temple.

The patterns for negative forms however differ a little:

ང་ཁྲོམ་ལ་ཕྱིན་མེད།

**nga thōm-la chīn-me.**

I didn't go to the market.\*

ཁོ་རང་ནང་ལ་མ་ཕྱིན་པ་རེད།

**khōrang nang-la ma-chīnpa-re'.**

He didn't go home.

\* The Grammar section includes some remarks about the spelling of this negative auxiliary.

### Exercise 1

Match the personal pronouns and names of the first group to the appropriate verb-units of the second (more than one combination might be possible). One of the verb-units is *false*, and should be discarded.

1 ང་། བྱིད་རང་ཚོ། ཟླ་བ། ང་ཚོ། ཡེ་ཤེས་དང་རྫོལ་མ།  
**nga khyērang-tsho ṭawa ngantsho yeshē' thang ṭolma**

2 ཉལ་བ་ཡིན། ཕྱིན་པ་མེད། ཡོང་མེད།  
**nyälwa-yin chīnpa-me yong-me**

བསྐྱད་པ་རེད། མ་ཡོང་བ་རེད། བསྐྱད་པ་ཡིན་པས།  
**tāwa-re' ma-yongwa-re' tāwa-yin-pä**







**Exercise 2**

Translate the following sentences:

- 1 ང་མགོན་ཁང་ལ་བསྐྱེད་པ་ཡིན།  
**nga ṭōnkhang-la tāwa-yin.**
- 2 མོ་རང་བོད་ཀྱི་ཟ་ཁང་ལ་བྱིན་པ་རེད།  
**mōrang phō'-ki sakhang-la chīnpa-re'.**
- 3 བྱིད་རང་ལྗེ་པོར་ག་རེ་བྱས་ནས་ཡོང་བ་ཡིན།  
**khyērang ngāpo khare-chānā yongwa-yin.**
- 4 ས་ལ་མ་བསྐྱེད་ཨང་།  
**sā-la ma-tā'-ā.**
- 5 མདང་དགོང་ག་པར་ཉལ་བ་ཡིན།  
**tangkong khawa nyälwa-yin.**



**Dialogue 2**



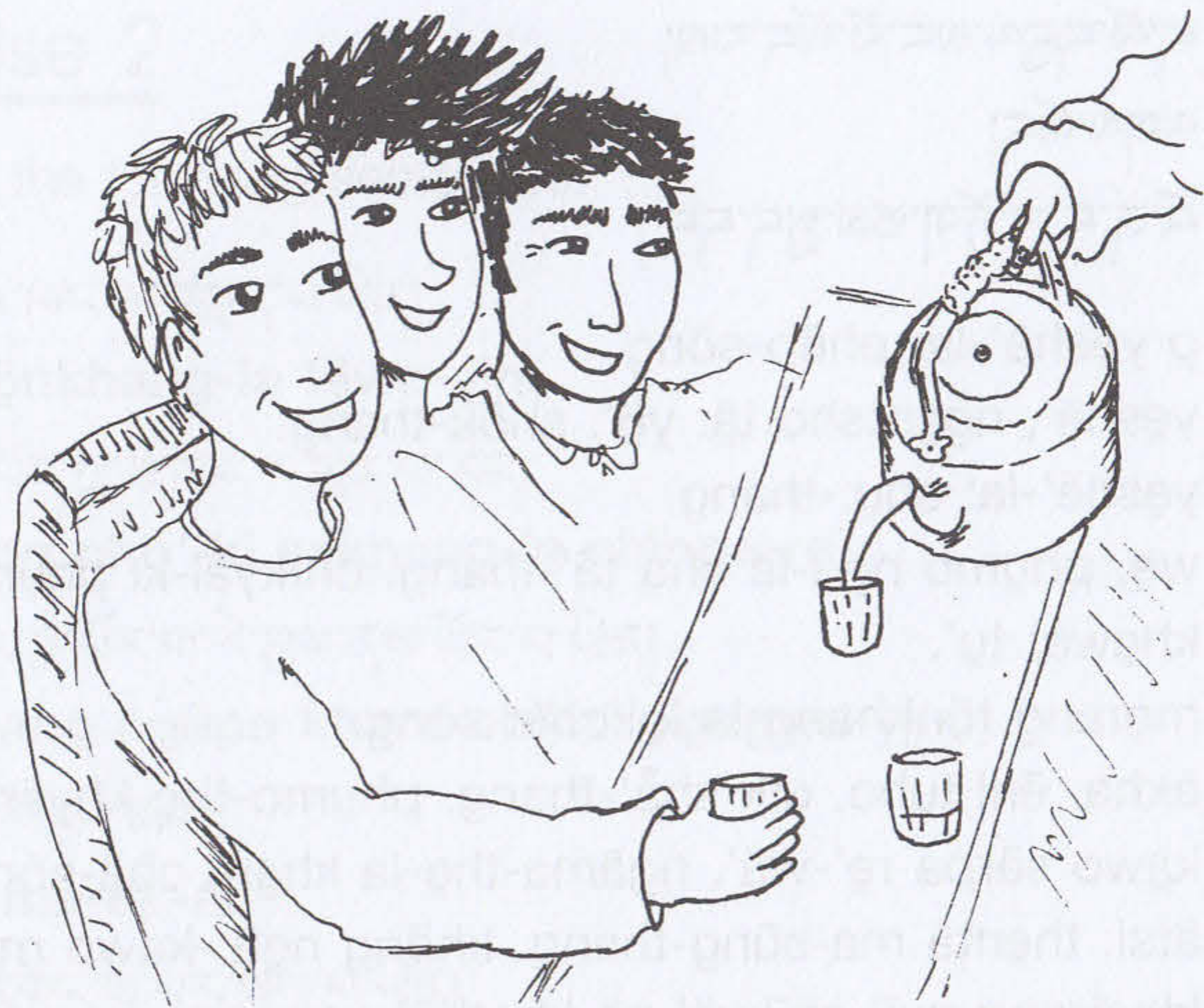
**(CD1; 51)**

Yeshe arrives at the teahouse. Duho, unsure about when to use formal (honorific) language, chooses to speak to Yeshe rather politely, but Yeshe doesn't reciprocate. Yeshe and Sönam address everyone, including the staff, informally.

རྩ་ཉོ། འོ་ཡེ་ཤེས་ལགས་ཕེབས་སོང་།  
 བསོད་ནམས། ཡེ་ཤེས། ང་ཚོ་འདྲིར་ཡོད། ཤོག་དང་།  
 རྩ་ཉོ། ཡེ་ཤེས་ལགས། བཞུགས་དང་།  
 ཡེ་ཤེས། ལྷེ། སུ་མོ། ང་ལ་ཇ་སྐྱེད་དང་། ཕྱི་རྒྱལ་གྱི་སུ་མོ་དེ་ག་པར་འདུག  
 བསོད་ནམས། མོ་རང་མགོན་ཁང་ལ་ལོག་བྱིན་སོང་།  
 ཡེ་ཤེས། ཨ་ལ། ཨེ་ནི་རྩ་ཉོ། གཅིག་ཤོད་དང་། སུ་མོ་དེ་བྱིད་རང་གི་དགའ་པོ་གསར་པ་  
 རེད་པས། ལྗེ་པོ་ལ་ག་རེ་བྱས་སོང་།  
 རྩ་ཉོ། ཨ་ཚོ། དེ་འདྲ་མ་གསུངས་དང་། ཁོང་འདྲི་དགའ་པོ་མ་རེད།  
 ཡེ་ཤེས། བྱིད་རང་ག་ཉེས་ཕྱི་རྒྱལ་ནས་ག་དུས་ཡོང་བ་ཡིན།  
 རྩ་ཉོ། ཁས་ས་རང་།  
 ཡེ་ཤེས། ཟླ་ཉིན་བྱིད་རང་འདྲིར་ག་རེ་བྱས་ནས་ཡོང་མེད།  
 རྩ་ཉོ། ཟླ་ཉིན་ང་ལ་དུལ་མང་པོ་མེད། ཡིན་ནའང་ངས་ལས་ཀ་མང་པོ་བྱས་པ་ཡིན།

ཡེ་ཤེས། ང་ལོ་དུལ་མང་པོ་ཡོད་པས།  
 རྩ་ཉོ། ལགས་ཡོད།  
 ཡེ་ཤེས། འོ་ན་ང་ལ་ཉོག་ཅམ་སྐྱེད་དང་།  
 DUHO o yeshē'-la: phēp-sōng.  
 SÖNAM yeshē', ngantsho tä: yö'. shōk-thang.  
 DUHO yeshē'-la: shu:-thang.  
 YESHE we, phumo nga-la cha ṭā'-thang. chīkyäl-ki phumo-the  
 khawa: tu'.  
 SÖNAM mōrang ṭōnkhang-la lokchīn-sōng.  
 YESHE ākha. ēni tuho, cīk shā'-thang. phumo-the khyērang-ki  
 kawo sārpa re'-wä'. ngāma-the-la khare chā-sōng.  
 DUHO ātsi. thenṭä ma-sūng-thang. khōng ngā:-kawo ma-re'.  
 YESHE khyērang-nyī' chīkyäl-nā khathü' yongwa-yin.  
 DUHO khāsa-rang.  
 YESHE tanyin khyērang tä: khare-chānā yong-me.  
 DUHO tanyin nga-la ngül mangpo me'. yinnä: ngā' läka mang-  
 po chāwa-yin.  
 YESHE thalo ngül: mangpo yö'-pä.  
 DUHO la:-yö'.  
 YESHE ona, nga-la tets ṭā'-thang.  
  
 DUHO *Oh, Yeshe has arrived!*  
 SÖNAM *Yeshe, we're here, come over!*  
 DUHO *Yeshe, please sit!*  
 YESHE *Hey (to the female waitress), give me a tea!*  
*So where is the foreign girl?*  
 SÖNAM *She went back to the hotel.*  
 YESHE *What a pity! So Duho, tell us something. Is the girl your*  
*new girlfriend? What happened to the last one?*  
 DUHO *(slightly exasperated) Oh, don't say that! She's not my*  
*girlfriend.*  
 YESHE *When did you [two] come from abroad?*  
 DUHO *Just yesterday.*  
 YESHE *Why didn't you come here last year?*  
 DUHO *Last year I didn't have much money. But I worked a lot.*  
 YESHE *Have you got much money this year?*  
 DUHO *Yes, I have.*  
 YESHE *Well then, give some to me!*




**CB**
**Vocabulary**

ཁྱེད་རང་གཉིས།	<b>khyērang-nyī'</b>	you (two)
ཐོབས་('པ།)	<b>phēp(pa)</b>	went; came (polite)
ག་རེ་བྱས་སོང་།	<b>khare chā-sōng</b>	what happened?
རང་།	<b>rang</b>	just/really, etc. (emphatic)
སོང་།	<b>sōng</b>	auxiliary verb (see below)
ལོག་ཕྱིན་པ།	<b>loḵchīnpa</b>	went back/returned (for people)
ཨ་ཙོ།	<b>ātsi:</b>	(exclamation; surprise, dismay, irritation, etc.)
དེ་འདྲ།	<b>thentä</b>	like that/that way (in relation to actions)
གཞིག་ཤོད་དང་།	<b>cīk shā-thang</b>	say/tell (us) something! (ཤོད་པ། <b>shā'pa</b> to explain/describe)
ངས་ལས་ཀ་མང་པོ་ བྱས་པ་ཡིན།	<b>ngä' läka maṅpo chāpa-yin.</b>	I worked a lot (explained below)
ད་ལོ།	<b>thalo</b>	this year
ཟླ་ཉིན།	<b>tanyin</b>	last year
ཨ་ཁ།	<b>ākha</b>	what a pity!
སྤྲད་དང་།	<b>ṭä'-thang</b>	give!
སྔ་མ།	<b>ngāma</b>	former

**Language point**
**3 The 'first-hand' auxiliary སོང་།**

Unit 4 explained how **tu'** is used as a copula verb, when the speaker has first-hand knowledge of what she or he is reporting. Such reporting also occurs with actions. A speaker who has first-hand experience of an intentional action performed by someone else will report it using the verb སོང་(བ།) **sōng(wa)** as the auxiliary.

negative form:                   མ་སོང་། **ma-sōng**  
question-particle form:       སོང་ངམ། **sōng-ngä'**

This auxiliary is used to report actions done in the past (corresponding to the English simple past, e.g. 'Tenzin stayed'), but sometimes also those which have just occurred (paralleling the present perfect, e.g. 'Tenzin has arrived').

**Exercise 3**

The following translated text is Dawa's account of Yeshe's visit the previous evening. List the verbs in the passage, then separate them into those for which *first-hand experience* forms – either **sōng(wa)** as the auxiliary, or **tu'** as a copula – would be appropriate, and those for which they would not.

*"Last night I got back home early. Yeshe came to my place at about seven. He also came to my place the night before, but I wasn't there. My neighbour saw him, and told me he'd been there. Last night Yeshe and I drank tea and talked for a while. I asked if he would go to see Sönam later. But he said he was not well. He went home. At least that is where he said he was going . . ."*

**Language point**
**4 Coming and going**

The different forms of an action verb (past, imperative, etc.) are generally very similar. The exceptions are the verbs of 'coming' and 'going'.



	Present	Future	Past	Imperative
to go	འགོ་བ། <b>towa</b>	འགོ་བ། <b>towa</b>	ཕྱིན་བ། <b>chīnpa</b>	རྒྱུགས། <b>kyuk</b>
to come	ཡོང་བ། <b>yongwa</b>	ཡོང་བ། <b>yongwa</b>	ཡོང་བ། <b>yongwa</b>	ཤོག། <b>shōk</b>

Here **shōk** is a main verb, not a verb complement, as it was in Unit 5.

These imperative forms are only used in the affirmative. The negatives follow the usual pattern: 'don't go!' is མ་འགོ་ **ma-tō** and 'don't come!' is མ་ཡོང་། **ma-yong**. One might expect འགོ་ **tō** to mean 'go (away)!', but in fact it means, 'let's go!'

A **lathön** is used to mark a destination or location, as well as certain activities, that one goes 'on' or 'for', such as 'a holiday' (གྲུང་སེང་། **kungseng**), or 'a wander around' (འབྲུམས་འབྲུམས། **khyāmkyam**):

ང་ལྷེ་དགེ་ལ་ཕྱིན་པ་ཡིན།      **nga terge-la chīnpa-yin.**  
I went to Derge (a Tibetan town).

ང་ཚོ་དགོན་པ་ལ་བསྐྱེད་པ་ཡིན།      **ngantsho kōmpa-la tāwa-yin.**  
We stayed at the monastery.

One cannot refer to a person as a location. One does not go to Sönam, or even Sönam's, but always the 'place' where Sönam is (བསོད་ནམས་ཀྱི་སྤྱོད་ **sōnam-ki tsā**).

### Exercise 4

Below is a student's completed test. He had to finish some sentences by adding the missing auxiliaries (underlined>, and in each case give a reason why the chosen auxiliary was the correct one. He didn't score highly. He got some of the auxiliaries wrong, because his reasoning was faulty or incomplete. For instance, no.1: the subject *does* have first-hand experience, and **sōng** is an auxiliary which indicates that. However, he was still wrong, because **sōng** isn't used for first-person, intentional actions.

- (a) Identify any of the sentences (apart from no. 1) which are incorrect
- (b) Correct the auxiliaries
- (c) Supply correct reasons

- 1 ང་ནང་ལ་ཕྱིན་མ་སོང་།  
**nga nang-la chīn ma-sōng.**  
– སོང་།; because the action is experienced first-hand
- 2 བྱིད་རང་ཚོ་རྒྱ་ནག་ལ་ཕྱིན་པ་ཡིན་པས།  
**khyērang-tsho kyanak-la chīnpa yin-pä.**  
– ཡིན།; because of the rule of anticipation
- 3 མི་དེ་སུའི་རྩེ་ལ་ཉལ་བ་ཡིན།  
**mi-the sū:tsā-la nyälwa-yin.**  
– ཡིན།; because of the rule of anticipation
- 4 ཁས་ས་ང་བསྐྱེད་སོང་ང་།  
**khāsa nga tä' sōng-nga.**  
– སོང་།; because the action is experienced first-hand
- 5 བྱིད་རང་འབྲུམས་འབྲུམས་ལ་ཕྱིན་སོང་ངས།  
**khyērang khyāmkyam-la chīn sōng-ngä.**  
– སོང་། because it is a second person (you) auxiliary
- 6 ང་འི་འོ་སྐྱེད་ལ་ཕྱིན་མེད།  
**nga ri: kang-la chīn-me.**  
– མེད། because the first person didn't go

### Exercise 5

Translate these sentences:

- 1 When did you go on holiday?
- 2 I sat there yesterday, but not today.
- 3 Don't go inside that old building!
- 4 The road is not good; we did not go.
- 5 Tashi slept at his elder sister's.
- 6 I didn't go to work; it was Saturday.

### Language point

#### 5 Question responses

To a question about an action, such as 'Did you sleep/lie on the ground?'

**khyērang sā-la nyälwa yin-pä.**      བྱིད་རང་ས་ལ་ཉལ་བ་ཡིན་པས།

one can respond

either with the whole verb-unit:      ཉལ་བ་ཡིན།

or the auxiliary verb alone:      ཡིན།







## Exercise 6

Go through Dialogue 2 again, and answer these questions:

- Do any responses not follow either of the aforementioned patterns?
- How do Duho's attempts to speak politely manifest in his responses?



## Language point

### 6 The agentive particle

When Duho said 'I worked a lot', towards the end of Dialogue 2, he added ས། **sā** to the word for 'I', to form ངས **ngä**'. This is the 'agentive' particle (Tibetan རྩེད་སྐྱེ། **cheṭa**).

This particle marks the subject (or more properly, the *doer*, or *agent* – the person or thing responsible for the act). However, generally it is only required when the action verb in the sentence is a transitive one. Much more could be said about this particle (further discussion can be found in the Grammar section), but the important point for the learner is to know where and where not to use it. For those unfamiliar with the transitive–intransitive distinction, a starting point (and nothing more than that) could be to follow this rough guide:

When the action does *not* require the involvement (the movement or re-positioning) of the whole body, *add the particle*. When the action does require such involvement (e.g. the actions of coming, going, sitting, etc.) don't add the particle.

This is sufficient to work with the verbs and situations introduced in the next few units. In the longer term, the Tibetan–English glossary distinguishes between all those action verbs which do, or do not generally require use of the particle.

The forms of the agentive particle are very similar to those of the genitive, except that **sā** always features (for more details, see the Grammar section);

- genitive particles – ཀྱི་གི་གྱི་འི།  
agentive particles – ཀྱིས་གིས་གྱིས་འི།

Hence the **sā** will either be incorporated into the syllable (agent) where there is no consonant ending, or stand separate from it, where there is. So to indicate that it was Dawa or Tenzin who did a particular action, the particle is added thus:

ལྷ་བ།	<b>tawa</b>	→	ལྷ་བས།	<b>tawä'</b>
བསྟན་འཛིན།	<b>täntsın</b>	→	བསྟན་འཛིན་གྱིས།	<b>täntsın-ki'</b>

If both 'Dawa and Tenzin' performed the action together, usually only the last one mentioned (i.e. Tenzin) has the particle added.

The agentive particle has to be attached to the subject (agent), so it cannot be heard on the frequent occasions when the subject is only implied.

The agentive particle is the only one of the Tibetan particles that is stressed when spoken. In the transliteration, this will be indicated by its having a tone-marker.

## Exercise 7

Go back to Dialogues 1 and 2. Identify those verbs which require the use of the agentive particle in each.

## Exercise 8

Make the following into agents, by adding the written form of the agentive particle to each:

- |               |                      |
|---------------|----------------------|
| 1 you         | 4 the government     |
| 2 we          | 5 the car            |
| 3 our parents | 6 Dawa and Phuntshok |





# Unit Eight

ཚུ་ཚོང་ག་ཚོང་ལ།

## chūtshö' khätshö'-la

At what time? (Making arrangements)



In this unit you will learn how to:

- tell the time
- talk about what you or others are doing now
- fix appointments and make plans (speaking about the future)
- have a phone conversation
- use a phrase equivalent to 'because'
- say the calendar dates



### Dialogue 1



(CD2; 01)

Sönam phones Duho. (Translations of this and following dialogues can be found in the glossary.)

བསོད་ནམས། མེ། ཚུ་རྟོ། བྱིང་རང་ག་རེ་བྱེད་གྱི་ཡོད།  
 ཚུ་རྟོ། ད་ལྟ་ང་དམིགས་བསལ་གང་ཡང་བྱེད་གྱི་མེད།  
 བསོད་ནམས། ཚུ་རྟོ། འོ་དགོང་ཚོས་གར་ཁང་ལ་ལྷན་མོ་ཡོད་རེད། ང་གཉེས་འགོ།  
 ཚུ་རྟོ། ཚུ་ཚོང་ག་ཚོང་ལ།  
 བསོད་ནམས། ལྷན་མོ་ཚུ་ཚོང་བདུན་པ་ལ་ཡོད་རེད།  
 ཚུ་རྟོ། ད་ལྟ་ཚུ་ཚོང་ག་ཚོང་རེད།  
 བསོད་ནམས། ཚུ་ཚོང་ལྔ་པ་ཅམ་རེད། ད་ལྟ་བྱིང་རང་ལ་ལས་ཀ་ཡོད་མ་རེད་པ། ཚོན་ལ་ང་  
 ཚོ་ཁྲོམ་ལ་འགོ། ག་སློག་བྱེད་ཨང་། ང་བྱིང་རང་གི་རྩ་ལ་ཡོད་གི་ཡིན།

ཚུ་རྟོ། བསོད་ནམས་སྐྱབས་དང་། ཚུ་ཚོང་བྱུག་པ་ནས་བྱུག་དང་བྱེད་ཀའི་བར་ལ་དུས་  
 ཚོང་མེད། འདྲིར་མི་གཅིག་ཡོད་གི་རེད།  
 བསོད་ནམས། ཡིན་ནའང་དེའི་རྗེས་ལ་སྟོང་པ་ཡིན་པས།  
 ཚུ་རྟོ། ཡིན།  
 བསོད་ནམས། འོ་ན་ཚོན་ལ་ང་ནང་ལ་འགོ་གི་ཡིན། ཚུ་ཚོང་བྱུག་དང་བྱེད་ཀའི་རྗེས་ལ་ཡོད་  
 གི་ཡིན།

SÖNAM we, tuho, khyērang khare chiki-yö'.  
 DUHO thanta nga mīksäl khä: chiki-me'.  
 SÖNAM tuho, thokong tökarkhāng-la tāmo yore'. nga-nyī' to.  
 DUHO chūtshö' khätshö'-la.  
 SÖNAM tāmo chūtshö' tünpa-la yore'.  
 DUHO thanta chūtshö' khätshö' re'.  
 SÖNAM chūtshö' ngāpa-ts re'. thanta khyērang-la läka yo  
 ma-re'-wa. ngān-la ngantsho thöm-la to. thatik chi'-ā.  
 nga khyērang-ki tsā-la yongki-yin.  
 DUHO sönam kük-thang. chūtshö' thukpa-nä thuk-thang  
 chēkä: phar-la thütshö' me'. tä: mi-cik yongki-re'.  
 SÖNAM yinnä: thä: ce-la tōngpa yin-pä.  
 DUHO yin.  
 SÖNAM ona ngān-la nga nang-la toki-yin. chūtshö' thuk-thang  
 chēkä: ce-la yongki-yin.

### Vocabulary

སྐྱོས་གར་ཁང་།	tökarkhāng	theatre
ཅམ།	ts	around/approximately
དམིགས་བསལ།	mīksäl	special/particular
བྱེད་ཀ།	chēka	half
ཚོན་ལ།	ngān-la	before that
དེའི་རྗེས་ལ།	thä: ce-la	after that
ཚུ་ཚོང་བྱུག་པ།	chūtshö' thukpa	six o'clock
ཚུ་ཚོང་ག་ཚོང་ལ།	chūtshö' khätshö'-la	at what time?





ཚུ་ཚོང་ག་ཚོང་རེད།	<b>chütshö' khätshö' re'</b>	what time is it?
གྲུ་ཕྱི་བྱེད་པ།	<b>ṭhätik-chepa</b>	to get ready/make preparations
ཁྱེད་རང་ག་རེ་བྱེད་གྱི་ཡོད།	<b>khyērang khare chiki-yö'</b>	what are you doing?
ལྷན་མོ།	<b>tāmo</b>	spectacle/performance (either live or viewed through various media)
དོ་དགོང་།	<b>thokong</b>	this evening
ཁྲོམ།	<b>ṭhōm</b>	market
སང་ཉིན།	<b>sāngnyin</b>	tomorrow
དུས་ཚོད།	<b>thütshö'</b>	time
བར་ལ།	<b>phar-la</b>	between
རྫོང་པ།	<b>tōngpa</b>	free (for time)
སྐྱབས་པ།	<b>kukpa</b>	to wait



## Language point

### 1 Intentional action verbs: standard forms for future and present

To convey that an action is presently being performed, or will, with some certainty, be performed one uses standard verb-units for the present and future, respectively.

In the spoken language, the present and future forms of action verbs sound the same (i.e. they have no conjugation). Instead the whole verb-unit will indicate the time-frame of an action. To form this verb-unit, the last syllable of the main verb's dictionary form is dropped, and replaced by what looks like a linking particle. After this particle, an auxiliary is added, e.g.:

<b>Future</b>	འགོ་གི་ཡིན།	<b>ṭoki-yin</b>	(I) shall go
<b>Present</b>	འགོ་གི་ཡོད།	<b>ṭoki-yö'</b>	(I) am going

The linking particle follows almost the same pattern as the genitive (Unit 3).

In the spoken language, the sound is a uniform neutral-tone **ki**. In the written sentences it will appear in one of three forms – གྱི་གི་གྱི – (there is no རེ། here; it is replaced by གྱི།).

The main information about when and by whom the action is done is provided by the auxiliary verb. These auxiliaries again take the same form as the copulas of previous units. An auxiliary verb from the identity category (**yin** or **re'**) is used to indicate a future action, whereas one of existence (**tu'**, **yö'**, or **yore'**) shows a present action.

As was explained in Unit 7, the general 'profile' of these auxiliaries (which person they are used for, their question-particles, etc.) is the same as when they acted as copulas.

Examples:

ང་ལས་ཀ་ལ་འགོ་གི་མིན།  
**nga läka-la ṭoki-me:.**  
I shall not go to work.

ཁྱེད་རང་/ཁོ་རང་སྐྱབས་ཁང་ལ་འགོ་གི་རེད།  
**khyērang/khōrang ṭakhang-la ṭoki-re'.**  
You/he will go to the post office.

In Unit 7, the **cheṭa** (agentive particle) was introduced. It features regularly when the sentence is set in the past. In present and future sentences however, it is often omitted. This point is discussed further in the Grammar section.

### Exercise 1

Translate:

- 1 སང་ཉིན་ང་ནང་ལ་བསྐྱད་གྱི་མིན།  
**sāngnyin nga nang-la ṭäki-me:.**
- 2 ཁྱེད་རང་གི་ཕྱོགས་པོ་ག་པར་འགོ་གི་རེད།  
**khyērang-ki ṭhokpo khawa ṭoki-re'.**
- 3 ཁང་མིག་ཚུང་ཤོས་དེ་ལ་སྐྱབས་ཁྱིམ་གྱི་འདུག  
**khāngmik chūngshö' the-la sū nyälki-tu'.**
- 4 ཁྱེད་རང་ཚོ་ག་དུས་ལོག་གི་ཡིན།  
**khyērang-tsho khathü' loki-yin.**
- 5 མི་དེ་དུལ་སྐྱད་གྱི་མ་རེད།  
**mi-the ngül ṭäki ma-re'.**







## Language point

### 2 Telling the time

An *ordinal number* is formed by adding the syllable **pā** after a *cardinal number* (see Unit 3), e.g.:

གཉིས་ **nyī'** (two) → གཉིས་པ། **nyī'pa** (second)  
 དགུ། **ku** (nine) → དགུ་པ། **kupa** (ninth)

The exception to this is 'first', which has a completely different word: དང་པོ། **thangpo. thütshö'** is the general word for 'time'. But the word for both 'hour' and 'timepiece' ('clock', 'watch', etc.) is **chütshö'**, which appears in the question 'what time is it?' (*lit.* 'How many hours?') Ordinal numbers are used to indicate different hours o'clock.

For half hours one switches back to cardinal numbers (except for 1, which remains **thangpo**), and links the word for 'half' (**chēka**) to the o'clock with **thang** ('and'). For example:

five o'clock ལྔ་ལྟེན་ལ། **chütshö' ngāpa**  
 half past five ལྔ་ལྟེན་དང་ཕྱེད་ཀྱ། **chütshö' ngā-thang chēka**

No equivalents for 'quarter' are used. There are two ways of including minutes. The 'shorter' version involves simply adding the minutes (**kārma**) to the hour, like with the half hours (the word for 'hour' is sometimes also omitted).

7.15 (ལྔ་ལྟེན་)བདུན་དང་སྐར་མ་བཅོ་ལྔ།  
**(chütshö') tün-thang kārma cōngā**

10.45 (ལྔ་ལྟེན་)བཅུ་དང་སྐར་མ་བཞི་བཅུ་ཞེ་ལྔ།  
**(chütshö') cū-thang kārma shipcū-shengā**

The longer version uses cardinal numbers for the hours, and phrases equivalent to 'past' (**yöl-nā**) for times up until the half hour (i.e. minutes 1–29), and 'to' (**sinpa-la**) for times after the hour (minutes 31–59). The longer versions of 7.15 and 10.45 are:

ལྔ་ལྟེན་བདུན་པ་ཡོལ་ནས་སྐར་མ་བཅོ་ལྔ་(རེད།)  
**chütshö' tünpa yöl-nā kārma cōngā (re')**

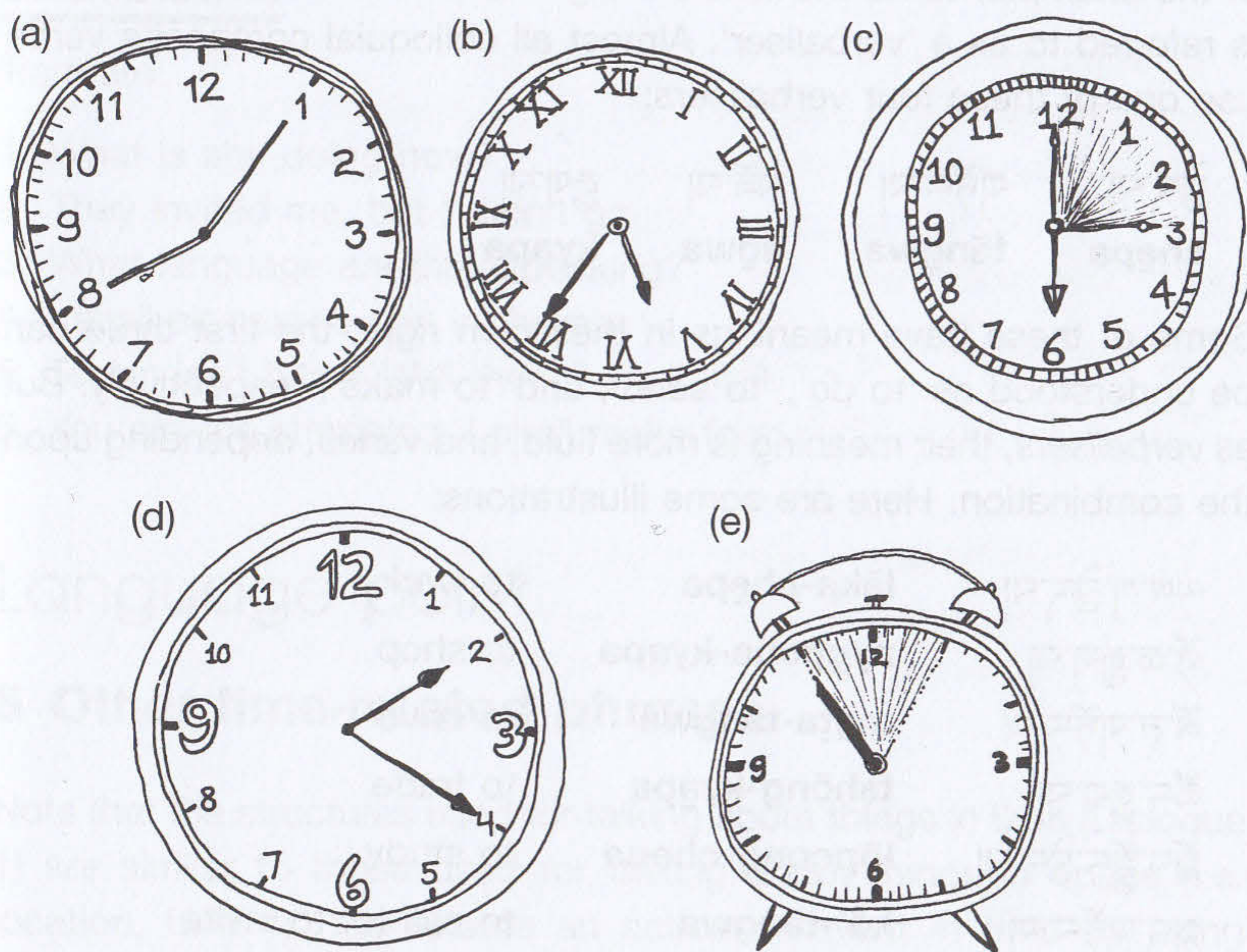
ལྔ་ལྟེན་བཅུ་གཅིག་ཟེན་པ་ལ་སྐར་མ་བཅོ་ལྔ་(འདུག)  
**chütshö' cūcik sinpa-la kārma cōngā (tu')**

However, Tibetans tend not to be very precise about time. The syllable **-ts** ('around') is used liberally, and rather than in minutes, times are frequently described in terms of being either 'past' (**yöl** + auxiliary) or 'coming up to' (**sin** + auxiliary) the hour or half hour.

There are no colloquial terms for a.m. or p.m. When clarification is necessary, words for 'day', 'night', or 'evening' (དགོང་དག **kongthak**) and 'morning' (ཞོགས་པ། **shokpa**) are added.

### Exercise 2

Give these times in Tibetan:



## Language points

### 3 Composite verbs and verbalisers

Two-syllable verbs were introduced in Unit 7. Some of those (such as 'eating' and 'drinking') require an object. For example, to say the equivalent of 'I ate', or 'We'll have a drink', one must either mention







**Exercise 4**

Put these times together with the actions in full Tibetan sentences. Consult the glossary if necessary.

- (a) 10.00 – I shall work
- (b) 11.30 – you will eat
- (c) 17.10 – we were not here
- (d) 14.00 – Dawa went to the restaurant
- (e) now – will you come here?
- (f) 23.00 – go home!

Example:

མུ་ཚོད་གསུམ་དང་ཕྱེད་ཀ་ལ་ང་སློབ་སྦྱང་བྱེད་ཀྱི་ཡིན།  
**chütshö' sūm-thang chēka-la nga lōpcong chēki-yin.**  
 At half past three, I shall study.



**Exercise 5**

Marked in bold is the situation. Provide the necessary information in Tibetan, in no more than three sentences each time. Don't forget to use polite verbs when appropriate:

- 1 **You are making an appointment to see someone.** Inform the person that you will: (a) come to his/her office; (b) come at 14.15; (c) work up until (བར་དུ། **pharthu**) then.
- 2 **Someone who wants to meet up with you today rings.** Inform this person that: (a) no, you don't have time today; (b) you will be at home tomorrow morning; (c) she could come at 11.00.
- 3 **You are at a restaurant, and ring a friend.** Inform your friend: (a) where you are; (b) that you are together with an acquaintance; (c) that he/she could come along before 19.00.



**Language point**

**6 གང་ཡིན་ཟེར་ན། 'Because'**

A straightforward way to express something like 'because' is the phrase **khangyin-serna**. When written, this is inserted between two sentences, but stands separate from them. The sentence which follows it is always the reason or justification for the previous one.

དེ་རིང་ང་ཇ་ཁང་ལ་ཡོང་གི་མིན། གང་ཡིན་ཟེར་ན། ང་ལ་ལས་ཀ་མང་པོ་ཡོད།  
**thering nga chakhang-la yongki-me: khangyin-serna nga-la lāka mangpo yö'.**

I am not coming to the teahouse today, because I have a lot of work.

ཁོ་རང་(གིས་)ང་ལ་རོགས་པ་བྱེད་ཀྱི་རེད། གང་ཡིན་ཟེར་ན། ཁོ་རང་ངའི་གྲོགས་པོ་རེད།  
**khōrang(-ki') nga-la rokpa chēki-re' khangyin-serna khōrang ngā: thokpo re'.**

He will help me, because he's my friend.

**Exercise 6**

On the left is what you have decided to do, or not do. On the right is the reason. Make these into the five Tibetan sentences suggested, using **khangyin-serna**:

- |                                      |            |
|--------------------------------------|------------|
| (a) Not staying in that big hotel    | expense    |
| (b) Going to your friend's           | time       |
| (c) Going on a picnic                | holiday    |
| (d) Not giving Tenzin that money     | not having |
| (e) Eating at the Tibetan restaurant | liking     |

**Dialogue 2 (T)**

**(CD2; 02)**

Some exercises from this point on test your understanding of the dialogues and passages. This symbol (T) at the start of a dialogue means that you are advised to attempt the related exercises before checking the translation.

Duho has to phone a travel agency. He gets nervous, particularly because he is not confident when using polite language. A female voice answers.

རུ་ཧོ། གངས་མེད་འགྲིམ་འགྲུལ་ཁང་རེད་པས་ལགས།  
 ཚོ་རིང་། ལགས་རེད།  
 རུ་ཧོ། ང་དགའ་སློལ་མགོན་ཁང་ནས་ཁ་དཔར་གཏོང་གི་ཡོད། བྱེད་རང་ཚོ་རིང་སློབ་པ་  
 དཀར་ལགས་ཡིན་པས།  
 ཚོ་རིང་། ལགས་ཡིན།





- རུ་རྟོ། བརྒྱ་ཤེས་བདེ་ལེགས་ཚེ་རིང་སློབ་དཀར་ལགས། ངའི་མིང་ལ་རུ་རྟོ་ཟེར་གྱི་ཡོད།  
ང་བསོད་ནམས་གྱི་གྲོགས་པོ་ཡིན།
- ཚེ་རིང་། འོ། བརྒྱ་ཤེས་བདེ་ལེགས།
- རུ་རྟོ། ཚེ་རིང་སློབ་དཀར་ལགས། ང་གནངས་ཉིན་ཁ་གནམ་གྱུ་ཐང་ལ་འགྲོ་གི་ཡིན།  
ཡིན་ནའང་སྤ་སི་(རྒྱངས་འཁོར)་ལྷ་པོར་ཞེ་དྲག་འགྲོ་གི་རེད། བྱས་ན་ང་མོ་ཏ་  
འཚོལ་གྱི་ཡོད།
- ཚེ་རིང་། ང་ཚོ་ལ་མོ་ཏ་མེད་ལགས། ཡིན་ནའང་ཁ་ལོ་པ་ངོ་ཤེས་པ་ཁ་ཤས་ཡོད། གནམ་གྱུ་  
ཚུ་ཚོད་ག་ཚོད་ལ་འཕུར་གྱི་རེད།
- རུ་རྟོ། གནམ་གྱུ་འཕུར་གྱི་མ་རེད། འབབ་གྱི་རེད།
- ཚེ་རིང་། ག་འདྲ་ཟེར། བྱེད་རང་གནམ་གྱུ་ལ་ཕེབས་གྱི་མིན་པས།
- རུ་རྟོ། ལགས་མིན། ངའི་གྲོགས་པོ་གནམ་གྱུ་ལ་ཕེབས་གྱི་རེད།
- ཚེ་རིང་། ཇེ་ལེ་དང་པོ་བྱེད་རང་ལས་ཁྱུངས་འདིར་ཕེབས་དང་།
- རུ་རྟོ། ཚུ་ཚོད་དང་པོ་ལ་ཞེ།
- ཚེ་རིང་། མིན། ག་དུས་ཕེབས་ནའང་འགྲིག་གི་རེད།
- DUHO khangsēng-ṭimṭulkhang re'-wä la:  
TSERING la-re'.
- DUHO nga kaṭö ṭönkhāng-nä khāpar tāngki-yö'. khyērang  
tshēring ṭölkār-la: yin-pä.
- TSERING la-yin.
- DUHO ṭāshi-tele' tshēring ṭölkār-la: ngä: ming-la tuho serki-yö'.  
ngä sōnam-ki ṭhokpo yin.
- TSERING o, ṭāshi-tele'.
- DUHO tshēring ṭölkār-la:, ngä nāngnyinkha nāmṭhuthāng-la  
ṭoki-yin. yinnä: paṣi (lāngkhor) ngāpo sheṭhak ṭoki-re'.  
chāna ngä moṭa tshālki-yö'.
- TSERING ngantsho-la moṭa me'-la: yinnä: khālowa ngoshēnpa  
khāshä' yö'. nāmṭhu chütshö' khatshö'-la phirki-re'.
- DUHO nāmṭhu phirki-ma-re'. papki-re'.
- TSERING khaṅtās. khyērang nāmṭhu-la phēpki-me:-pä.
- DUHO la-me: ngä:-ṭhokpo nāmṭhu-la phēpki-re'.
- TSERING āle-thangpo khyērang läkhung tä: phēp-thang.
- DUHO chütshö' thangpo-la ē.
- TSERING me: khatḥü' phēp-nä ṭiki-re'.

Vocabulary



ཚེ་རིང་སློབ་དཀར།	<b>tshēring ṭölkār</b>	(personal name)
གངས་མེད།	<b>khangsēng</b>	'Snow Lion'
དགའ་སློབ་མགོན་ལང་།	<b>kaṭö ṭönkhāng</b>	(hotel name)
གནམ་གྱུ་ཐང་།	<b>nāmṭhuthāng</b>	airport
འཚོལ་བ།	<b>tshālwa</b>	to search/look for
ཞེ།	<b>ē</b>	(question-particle: see below)
ག་འདྲ་ཟེར།	<b>khaṅtās</b>	how is that? (see below)
ཁ་དཔར་གཏོང་བ།	<b>khāpar-tāngwa</b>	to phone
གནངས་ཉིན་ཁ།	<b>nāngnyinkha</b>	day after tomorrow
མིང་ལ་རུ་རྟོ་ཟེར་གྱི་ཡོད།	<b>ming-la tuho serki-yö'</b>	(I'm) called Duho
ག་དུས་ཕེབས་ནའང་ འགྲིག་གི་རེད།	<b>khatḥü' phēp-nä ṭiki-re'</b>	come here whenever you like ( <i>lit.</i> whenever you come, it'll be okay)
གནམ་གྱུ།	<b>nāmṭhu</b>	airplane
འབབ་བ།	<b>pappa</b>	to land
(མོ་ཏའི་)ཁ་ལོ་པ།	<b>(moṭä:) khālowa</b>	driver
ཇེ་ལེ་དང་པོ།	<b>āle-thangpo</b>	anyway; first
འགྲིམ་འགྲུལ་ལང་།	<b>ṭimṭulkhāng</b>	travel agent
འཕུར་བ།	<b>phirwa</b>	to fly
ལ།	<b>-la</b>	on/by (for transport)

Exercise 7

Some misunderstandings arose in this conversation. What were they? The answer section has some suggestions about how they might have been avoided.







## Cultural point

### Phone etiquette - basics

The phone conversation in Unit 7 was between friends. Here, the situation is a little more formal, between people who have not met. In such situations, as a bare minimum, be sure to: (1) adopt a respectful tone, with none of the abrasiveness of playful banter; (2) use the polite request verbs (introduced in Unit 5); (3) liberally sprinkle the conversation with **la:** – if there's no official title you can address the person with, you must add **la:** to their name (there are no direct equivalents for Mr/Mrs).

**tāshi-tele'** is not used as a perfunctory opening remark, like 'hello', and is used mainly when one knows the other person (or, as in the dialogue, during introductions). There's no polite way to say goodbye on the phone. If the conversation was between friends, they may exchange the phrase which is also frequently used at the end of a face-to-face meeting, and is similar to 'see you!': **མཇུག་ཡོང། (cāl-yong)**. But one is only really sure that the conversation is over when either person says 'I'm putting (the phone/receiver) down': **ང་ག་ཞག་གི་ཡིན། nga shaki-yin.**



## Language point

### 7 Useful 'checking' questions

When you don't hear or understand what someone has said, you politely prompt them to repeat it with **ལགས། la:** (or impolitely with **ག་རེ། khare,** or **ཨ། ā**).

**ག་འདྲ་ཟེར། khantās** (or **ག་འདྲ་སྟེ།**) is a question, used to ask 'how?', in relation to actions, e.g. **བྱེད་རང་ག་འདྲ་སྟེ་འགོ་གི་ཡིན།' khyērang khantās toki-yin.** 'How will you go?'

But it can also be used as a polite response, when you heard what was said, but didn't understand exactly what someone meant (not dissimilar to 'How is that?').

Another term is useful when you just want to ensure that you have understood correctly what someone has said; it is particularly helpful for checking details, when making practical arrangements, finalising plans for travel, meetings, etc. You simply repeat the piece of information (as you have understood it), then tag **ཞེ། ē** to the end, e.g.:

**ག་ཟླ་པ་སངས་ལ་ཞེ། sa-pāsang-la ē** On Friday (you said)?

### Exercise 8

Over the phone, Sönam has just given some details about where and when you should meet him. Using the new structure, check that you have understood him correctly; you think he said that you should meet (a) tonight at 7.30, and (b) at the bus station. You also want to check whether you should meet (c) in front of (as opposed to inside) the station.



## Cultural point

### Dates

Instead of referring to individual months by names ('January', 'February', etc.), you use ordinal numbers, to call them the equivalent of 'first month', 'second month'. There are two principal calendars: the general or 'foreign' (i.e. Gregorian) one of everyday affairs, and the Tibetan lunar calendar, used mainly to mark religious dates. So for dates, rather than using the general word for month (**ཟླ་བ། tawa**), you need to specify:

<b>ཟླ་བའི་ཟླ།</b>	<b>cīnta</b>	(month of the general calendar)
<b>བོད་ཟླ།</b>	<b>phōnta</b>	(month of the Tibetan calendar)

For example:

<b>ཟླ་བའི་དང་པོ།</b>	<b>cīnta thangpo</b>	January
<b>བོད་ཟླ་དྲུག་པ།</b>	<b>phōnta thukpa</b>	the sixth Tibetan month

The pattern for dates is similar to months.

**ཚེས་པ། tshēpa** is the general word for 'date', but one normally specifies, either:

<b>ཟླ་ཚེས།</b>	<b>chītshe'</b>	(general date)
<b>བོད་ཚེས།</b>	<b>phōtshe'</b>	(Tibetan date)





In the subcontinent and amongst the diaspora communities however, it is more common to hear ཏ་རིག **tārik**, a loanword from Hindi (etc.), for dates of the foreign calendar, e.g.

ཏ་རིག་དགུ **tārik-ku**, instead of རྩེ་ཚེས་དགུ **chītshe'-ku**, for 'the 9th'

When a month and date are put together, one only needs to specify either 'general', or 'Tibetan' once:

རྩེ་ཚེས་གསུམ་པའི་ཚེས་པ་བརྒྱ་གཅིག **cīnta sūmpä: tshēpa cūcik**  
11th of March

བོད་ཟླ་བརྒྱད་པའི་ཚེས་པ་ཉི་ཤུ **phōnta kyepä: tshēpa nyishu**  
20th of the eighth Tibetan month

## Unit Nine

ཁ་ལག་དང་ཟ་ཁང་གི་སྐོར།

## khālak thang sakhang-ki kōr

Food and restaurants

In this unit you will learn how to:

- order in a restaurant
- identify some Tibetan foods and dishes
- ask about and express wants and needs
- understand food and drink culture
- make sentences which have more than one action verb

## Dialogue 1

(CD2; 07)

Two young women, Lhadzom and Dekyi, together with Lhadzom's son, have taken a break in their journey to eat in a simple restaurant. They address the staff, and each other, informally.

མྱ་འཛོམས། ག་རེ་བཟའ་གི་ཡིན། ང་མུག་པ་བཏུང་གི་ཡིན།  
 བདེ་སྦྱིད། གནམ་གཤེས་གྲང་མོ་འདུག་ག ང་ཡང་(འང)མུག་པ་བཏུང་གི་ཡིན། འཛིན་ཁྱེད་ལ་ག་རེ་དགོས།  
 བསྟན་འཛིན། ང་ལ་མོག་མོག་དགོས།  
 མྱ་འཛོམས། མུ་གུ་འདི་ཡིན་ན། ཏྲག་པར་གོང་ཆེ་ཤོས་དེ་ཟ་གི་ཡོད་རེད། བདེ་སྦྱིད། ཡ་གི་  
 བུ་དེ་རྒྱུ་བཏུང་ནས་ཁ་ལག་མངག་དང་། ང་ཚུ་ཁང་བཙལ་གར་འགྲོ་གི་ཡིན།



བདེ་སྲིད།	བྱ། ང་ཚོ་ལ་སྤྲུག་པ་གཉིས་སྤྱད་དང་། ཞེ་ནི་མོག་མོག་འདུག་གས།
ལས་མི།	ད་ལྟ་མོག་མོག་བཟོ་གི་འདུག། སྐར་མ་བཅོ་ལྔ་ཚམ་འགོར་གྱི་རེད།
བདེ་སྲིད།	སྐར་མ་བཅོ་ལྔ་ཚམ་ཞེ། འོ་ན་སྤྲུག་པ་ཉོག་ཚམ་འབྱེར་མི་དགོས། མོག་མོག་བཟོས་ཚར་ནས་ཚང་མ་མཉམ་དུ་བྱེད་ཤིག།
ལས་མི།	ལགས་སོ། འཇུང་ཡས།
བདེ་སྲིད།	ང་གཉིས། བྱ་བཞུག་འཛིན། འཇུང་ཡས་དགོས་པས།
བཞུག་འཛིན།	འཇུང་ཡས་གང་ཡང་མི་དགོས། ཞེ་མས་གཅིག་ལབ་གྱི་རེད།
LHADZOM	khare saki-yin. nga thūkpa thūngki-yin.
DEKYI	nāmshi' thangmo tu'-ka. nga-yā thūkpa thūngki-yin. phu-tāntsin khyō'-la khare kö'.
TENZIN	nga-la momo kö'.
LHADZOM	phūku tī yin-na. tākpa khong-chēshö'-the saki-yore'. tēkyi, phāki phu-the kātang-nā khālak ngāk-thang. nga chūkhang tshāl-ka ṭoki-yin. ( <i>she leaves</i> )
DEKYI	phu, ngantsho-la thūkpa nyī' ṭā-thang. ēni momo tu'-kā.
WORKER	thanta momo soki-tu'. kāarma cōnga-ts korke-re'.
DEKYI	kāarma cōnga-ts ē. ōna thūkpa tēts khyēr mo-kö'. momo sö' tshār-nā tshāngma nyāmtu khyēr-shok.
WORKER	la:so. thūngyā.
DEKYI	cha nyī'. phu-tāntsin, thūngyā kö'-pä.
TENZIN	thūngye khä: mo-kö'. āmē' cīk lapki-re'.

## ACB

### Vocabulary

གནས་གཤིས།	<b>nāmshi'</b>	weather
མོག་མོག	<b>momo</b>	Tibetan dish (see below)
དགོས།	<b>kö'</b>	to want (see below)
ལབ་པ།	<b>lapa</b>	to tell/say
མངག་པ།	<b>ngākpa</b>	to order (food, etc.)
ནས།	<b>nā</b>	(linking-word: see below)
གར།	<b>ka</b>	(linking-syllable: see below)
བཟུང་བ། future of ཟ་བ།	<b>sawa</b>	to eat
བཏུང་བ། future of འཇུང་བ།	<b>thūngwa</b>	to drink

བཅོམ་བ། future of འཚོམ་བ།	<b>tshālwa</b>	to search for
བཟོས་བ།	<b>sö'pa</b> past of <b>sowa</b>	to make
འགོར་གྱི་རེད།	<b>korke-re'</b>	will take (a certain amount of time)
སྤུ་གུ་འདི་ཡིན་ན།	<b>phūku tī yin-na</b>	this child! (phrase, expressing exasperation)
ལྟ་འཛོམས།/བདེ་སྲིད།/བྱ་བཞུག་འཛིན།	<b>lhātsom/tēkyi'/phu tāntsin</b>	(personal names)
སྤྲུག་པ།	<b>thūkpa</b>	Tibetan food (see below)
ལས་མི།	<b>lāmi</b>	worker
ལགས་སོ།	<b>la:so</b>	(expression of assent/agreement)
འཇུང་ཡས།	<b>thūngyā</b>	a drink
འབྱེར་བ།	<b>khyērwa</b>	to carry/to take
ཚར་བ།	<b>tshārwa</b>	to finish

## Cultural point



### Eating habits

The term **sakhang** (translated here as 'restaurant') encompasses various eateries, ranging (in the Tibetan context) from relatively plush eating-places in hotels, to the far more widespread, extremely humble type of establishment. Eating in the latter is an ordinary, informal and relatively inexpensive social activity. Beyond a standard repertoire, menu variation is not great. Because of their modest scale, these places frequently run out of dishes. It is therefore often sensible to ask what is available, rather than trusting the menu.

Vegetarianism amongst Tibetans was almost unheard of until modern times. The traditional diet was grain and meat-heavy; fruit and vegetables featured little. In more recent times, Chinese and subcontinent influences have altered this to some extent.

Tibetans eat with spoons ལྷུར་མ། (**thūrma**), hands ལག་པ། (**lakpa**), or chopsticks ཀོ་ཚོ། (**kōtse**).



 Language point

**1 Expressing wishes, using དགོས།**

Tibetan action and modal verbs (see also the Grammar section) generally require auxiliaries; **kō'** (dictionary form **kō'pa**) is an exception. You use it to ask about or express preferences, wants and needs (mainly related to physical objects and practical matters). This structure is only for first-person statements and second-person questions. A **lathön** follows the personal pronoun.

ང་ལ་གྱི་དགོས། **nga-la thi kō'**. I need a knife.

As Dialogue 1 shows, the negative particle (usually pronounced **mo**) goes directly before the **kō'**, and the question-particle (**pä**) goes straight after it.

This form should only be used with intimates, or those you would not usually address with polite speech (such as children). It would be rude to address someone who would normally be shown respect (including strangers) with phrases such as:

ཁྱེད་/ཁྱེད་རང་ལ་ག་ཅི་དགོས། **khyö'/khyerang-la khare kō**.  
What do you want?


**Exercise 1**

Translate these as though they were spoken amongst intimates:

- 1 Do you want a chair?
- 2 I want the cheaper one.
- 3 Don't you want some of this (food)? It's tasty.
- 4 ཁྱེད་རང་ལ་འོགས་པ་དགོས་པས། **khyerang-la rokpa kō'-pä**.
- 5 ང་ལ་ཁང་པ་ཁི་གཙང་མི་དགོས། **nga-la khāngpa khētsang mo-kō'**.


**Cultural point**
**Ordering food**

Addressing restaurant workers in very polite terms (the polite instructions of Unit 5, etc.) is permissible. But it is more common to use

less formal request forms, particularly verb complements, such as **thang**. There are no phrases corresponding to 'I would like', or 'please' here. The simplest request is to name the item required, preceded by the equivalent of 'for me' (i.e. **nga-la**).

 Language point

**2 Measure words**

Simple requests for individual cups or bowls of things can be made by attaching a number to the item in question; e.g. **cha-cik**, ('one (cup of) tea'), or **thūkpa nyī'** ('two (bowls) of thukpa'). གང་། **khāng** and དོ། **tho** are terms sometimes used instead of 'one' and 'two', respectively.

Certain words of English origin are standard amongst Tibetans outside Tibet, e.g. པ་ལེ་ཏ། **pāleta** ('plate'), ལྷ་ལ་སྒྲི། **khālasī** ('glass').

In Tibet, one is more likely to encounter Tibetan terms, such as:

ཐོར་པ། **phörpa** ('bowl'), དཀར་ཡོལ། **kāryöl** ('porcelain cup'), and མེར་ཚེ། **tērtse** ('plate').

ཀླང་། **kāng** followed by a number can be used to refer to many items (food or other) which are countable. Three 'apples' (ཀུ་ཤུ། **kūshu**), for instance, is ཀུ་ཤུ་ཀླང་གསུམ། **kūshu kāng-sūm**.

**Meals and foodstuffs**

ཐུག་པ། **thūkpa** – (1) noodles and noodle dishes, (2) soups and broths

ལྷ་ལྷུག་ **kyathuk** – Chinese-style long noodles, and soups with these noodles

འཐེན་ལྷུག་ **thēnthuk** – soup with flattened noodles

མོག་མོག་ **momo** – parcels of dough, encasing meat or other stuffing, which are steamed or fried

ཤ་བག་ལེབ། **shāphaklep** – fried, meat-filled flattened 'breads'

(སྒོ་)ཚལ། **(ngō-)tshāl** – vegetables

བག་ལེབ། **phaklep** – bread

འབྲས། **tä'** – rice

ཤ་འབྲས། **shāntä'** – meat and rice dish



- ཤ་སྲེག **shāptak** – fried meat and chilli dish  
 སྒོ་ཤ། **phīngsha** – dish with glass noodles and meat  
 འབྲས་བཅོས། **tāngō'** – fried rice  
 གྲང་ཚལ། **thangtshäl** – salad  
 གྱིན་མོག། **tīmo** – steamed bread  
 མར། **mar** – butter  
 སྐྱ་ང། **kōnga** – eggs  
 རོ། **sho** – yoghurt  
 འོ་མ། **ōma** – milk  
 གྲང་ལ་ལྷག། **khunglaphūk** – carrots  
 ཕག་ཤ། **phāksha** – pork, སྒང་ཤ། **lāngshā** – beef  
 ཐུ་ཤ། **chāshā** – chicken  
 ལྷུ་བ། **chūra** – cheese (the Tibetan form of which is often rock-hard)  
 རྩམ་བ། **tsāmpa** – (roasted) barley-grain flour; the Tibetan staple food  
 ཤ་མེད་(བའི་)ཁ་ལག། **shāme' (pä:) khālak** – vegetarian (i.e. meatless) food  
 མངར་མོ། **ngārmo** – (1) sweet (taste), (2) sweet dishes (desserts, etc.)  
 རོགས་ཇ། **shokcha** – 'morning tea' (the closest word to 'breakfast', in normal conversation, but used with the verb 'to drink', not 'to eat')  
 ཉིན་གྲང་ཁ་ལག། **nyinkung-khālak** – lunch  
 དགོང་རྩི་ཁ་ལག། **kongthö:-khālak** – evening meal



## Exercise 2

Imagine that you are in a restaurant with a friend. Do the following in Tibetan:

- Ask your friend what she wants.
- Ask the restaurant worker whether fried rice, yoghurt and tea are available.
- Order rice and yoghurt for yourself.

## Language point



### 3 More than one action verb

So far sentences have been limited to single action verbs. Equivalents of 'but' and 'because' (conjunctions) have been explained, but these are stand-alone phrases; they don't affect the order of the words around them. The following two structures are embedded in the sentences. They allow you to add more action verbs, to make more complex sentences. Note that in both, you remove the auxiliary from the first verb-unit:

- (a) གར།  
 When someone comes or goes somewhere, to do a particular action, the two verbs (one showing motion and the other showing the intended action) can be included in one sentence with the syllable **ka**; it functions like '(in order) to'.

The verb-unit expressing motion is the primary one here (so the personal pronoun has no agentive particle); it ends the sentence, and varies according to time (past, present, etc.). The verb expressing the intended action stands in the first part of the sentence. That first verb has no auxiliary, and its (disposable) last syllable is replaced with the **ka**. Whatever time the sentence is set in, that first verb, showing the intended act, always takes the future form.

ང་ཁ་ལག་བཅོ་གར་འགོ་གི་ཡིན། **nga khālak soka ṭoki-yin.**  
 I shall go (in order) to make food.

ང་ཁ་ལག་བཅོ་གར་ཕྱིན་པ་ཡིན། **nga khālak soka chīnpa-yin.**  
 I went (in order) to make food.

- (b) རྣམ།  
 If there were two separate actions, with one following after the other, instead of expressing these in two separate sentences, **nā** allows you to combine them in one. The action in the first part of the sentence is the one done first, and the one in the second part follows it. The one who performs the actions is frequently (although not always) the same person: i.e. 'having done A, she did B'. The pattern for the second verb-unit is the same as with **ka**. That for the first verb is also very similar (with **nā** replacing **ka**), except that the first verb takes the *past* form.



In these examples, very literal translations are given, to help demonstrate the order:

ང་ཟ་ཁང་ལ་སློན་ནས་ཁ་ལག་བཟས་པ་ཡིན།

**nga sakhang-la chīn-nā khālak sāwa-yin.**

Having gone to the restaurant, I ate.

ངས་བཀྲ་ཤིས་ལ་ཁ་དཔར་བཏང་ནས་སྐད་ཆ་བཤད་པ་ཡིན།

**ngä' tashi-la khāpar tāng-nā kācha shāpa-yin.**

Having phoned Tashi, I spoke (with him).

If the first verb is in the negative, the negating particle (**ma**) goes just before the last syllable of that verb.

ཁོ་རང་ཚོས་གྲ་སློག་མ་བྱས་ནས་འགོ་གི་འདུག།

**khōrang-tshö' thatik ma-chā-nā toki-tu'.**

Having not made preparations, they are going.



### Exercise 3

Perhaps someone (let's say Duho) was once learning the structures just described. He wrote different portions of sentences on flash-cards, and practised creating sentences by neatly arranging the cards in various orders on a table. When he briefly left the room, *let's suppose* a Tibetan friend thought that it would be 'amusing' if he switched certain verbs and negations in these sentences, creating chaos. Please restore some order.

(c) གནས་གྲ་དེ་རིང་འཕུར་ནས་ཁས་ས་བབ་བ་རེད།  
**nāmthu thēring phīr-nā khāsa phap-wa-re'.**

(a) ང་ཡོང་གར་རོགས་པ་བྱེད་གི་ཡིན།  
**nga yong-ka rokpa cheki-yin.**

(b) ཁོ་རང་གིས་བཟས་ནས་ཁ་ལག་མངགས་སོང་།  
**khōrang-ki' sā'-nā khālak ngāk-sōng.**

(e) ངས་དུལ་སློན་མ་ནས་སློབ་གར་ཁང་(གི)ནང་ལོགས་ལ་སླད་པ་ཡིན།  
**ngä' ngül chīn ma nā tōkarkhāng-ki nanglo-la tāpa-yin.**

(d) ང་མ་ནས་ཉལ་འགོ་གི་ཡིན།  
**nga ma-nā nyäl toki-yin.**

### Exercise 4

The sentences below are formulated in a variety of ways in English. But they all fit comfortably in the aforementioned two structures. Translate them:

- 1 He went without saying anything.
- 2 We sat and talked in the restaurant.
- 3 I shall go and search for a hotel.
- 4 I don't want food. I ate something before coming here.
- 5 Having ordered two noodle-soups, Nyima gave one of them to me.

One of Dekyi's sentences in Dialogue 1 uses the standard present form introduced in Unit 8. But she is commenting on her son's eating habits. So obviously this form is not just for describing what someone is doing right now, but also talking in more general terms about the present. This point will be explored more in Unit 10. But bear it in mind when doing the next exercise.

### Exercise 5

According to your current understanding of Tibetan culture, judge which of these generalisations are likely to be true, and which are likely to be false.

- ༡ བོད་པ་ཤ་ལ་དགའ་བོ་ཡོད་མ་རེད།  
**phöpa shā-la kapo yo ma-re'.**
- ༢ བོད་པ་འོ་མ་ལས་ཇ་ལ་དགའ་བོ་ཡོད་རེད།  
**phöpa oma-lā cha-la ka: yore'.**
- ༣ བོད་པས་ནང་ལ་ཆང་བཟོ་གི་ཡོད་རེད།  
**phöpä' nang-la chāng soki-yore'.**
- ༤ བོད་པ་ལག་པས་ཚུ་ནས་ཟ་གི་ཡོད་མ་རེད།  
**phöpa lakpä' tsā-nā saki-yo ma-re'.**
- ༥ བོད་པས་ཟ་ཡས་མངར་མོ་ཞེ་དྲག་ཟ་གི་ཡོད་མ་རེད།  
**phöpä' sayā ngārmo sheṭhak saki-yo ma-re'.**
- ༦ རྒྱ་རིགས་ལས་བོད་པས་ཞོ་མང་ང་འཕུང་གི་ཡོད་རེད།  
**kyarik-lā phöpä' sho maṅ-nga thūngki-yore'.**









## Vocabulary

གསོལ་ཇ།	<b>sōlcha</b>	tea (polite/honorific)
ལེན་པ།	<b>lenpa</b>	to take/collect/get (intentional)
ཞལ་ལག།	<b>shālak</b>	food (polite/honorific)
ཐབ་ཚང།	<b>thāptsang</b>	kitchen
བ་དུས།	<b>sa-thü'</b>	when eating
གཟབ་གཟབ་བྱེད་པ།	<b>sapsap-chepa</b>	to be careful
ང་ལ་གསོལ་ཇ་མིན།	<b>nga-la sōlcha me:</b>	no tea for me! (polite)
གང་ཡང་ཡོད་མ་རེད། (ངར་)འགྲིགས་སོང་།	<b>khä: yo ma-re'</b>	it doesn't matter/it's okay!
སྟོང་རྗེ།	<b>(nga:) tik-song</b>	that's enough (for me)!
	<b>nyingce:</b>	(exclamation of sympathy; meant mockingly here, like 'oh, poor you!')
མཛངས་བྱེད་པ།	<b>tsang-chepa</b>	to hold back/to act with restraint (out of politeness)
གོད་ཚིག།	<b>thokhok</b>	stomach
སླུག་པ།	<b>lūkpa</b>	to pour/put (in)
ཉན་པ།	<b>nyānpa</b>	to listen
ནང་བཞིན།	<b>ṅangshin</b>	the same as
མང་ཅོམ།	<b>mangtsa</b>	some more
ད།	<b>tha</b>	so/now
ཨ་ར།	<b>āra</b>	ow!
ཞལ་ལག་མཉེས་པོ་མཚོད། or ཞལ་ལག་མཉེས་པོ་གནང་གོ།	<b>shālak nyēpo chō'/ shālak nyēpo nāng-ko</b>	enjoy the food!

## Cultural point



### Eating etiquette; host and guest roles

The Tibetan host abhors an empty vessel; such a vessel verges on being something of ill-portent. Hence the host's most essential role is to ensure that the guest's bowl, cup, etc. are constantly replenished. This is accompanied with unremitting encouragement to 'eat!' and 'drink!' These are delivered in the form of polite imperatives. Note also that certain polite nouns are required (explained further in Unit 15). Protests from overwhelmed guests are treated as part of the performance (and are generally ignored). A guest showing frustration at the host's apparent disregard of his/her protests would obviously be offensive. The seasoned guest paces him/herself (taking, for instance, just small sips of tea, when invited, so that the cup is only topped-up by a small amount each time).

The idea of 'going Dutch' after eating or drinking out with someone is a rather alien one. Indeed, showing eagerness to foot the whole bill is almost expected. It is not uncommon to see two parties physically restraining one another, in their desperate attempts to be the one to pay!

Because of the association between appetite and health, an observation that someone is eating well (i.e. 'a lot') is a positive thing to say, rather than a criticism. Similarly, to say 'you have put on weight!' is a compliment, akin to 'you look well!'

### Exercise 6

The snippets of speech below are possible statements and responses.

མི་དགོས།	<b>mo-kō'</b>	མཉེས་པོ་མཚོད་ཨང་།	<b>nyēpo chō-a</b>
ལགས་མིན།	<b>la-me:</b>	འདི་ཞེས་པོ་མི་འདུག།	<b>tī shimpo min-tu'</b>
འགྲིགས་སོང་།	<b>tik-song</b>	འོ་ཡ།	<b>oya</b>
ང་བཟའ་གི་མིན།	<b>nga saki-me:</b>	སླུགས་རྗེ་ཆེ།	<b>thūce-chē</b>
ཡག་པོ་བྱུང་།	<b>yakpo sa-a</b>	ང་(X)ལ་དགའ་པོ་མིན།	<b>nga (X)-la</b>
འགྲིགས་སོང་ལགས།	<b>tik-sōng-la:</b>		<b>kapo me'</b>





Choose which one(s) would be appropriate if you found yourself in each of these social situations (sometimes it is stipulated whether the situation is formal or informal):

- 1 You need to respond to someone who has just invited you for a drink, but who you don't particularly like.
- 2 You've invited someone for a meal; the food's on the table, ready to be eaten (formal).
- 3 Someone's attempting to put more food on your plate, but you aren't sure if you can eat more (formal).
- 4 Someone's attempting to put more of some dish on your plate, which you didn't like the taste of.
- 5 Your friend has just poured you some more beer (informal).
- 6 The restaurant worker brings your food and drink.



**Exercise 7 (CD2; 12)**

Two elderly Tibetans sit, with their tea, in a restaurant, sharing thoughts. They eventually notice two other customers, and their conversation turns in a new direction.



ཁོ་ཚོས་ག་རེ་ཟ་གི་འདུག་ དེ་ལ་གང་ཚལ་ཟེར་གྱི་རེད། གང་ཚལ་ཞེ། རེད། བྱི་རྒྱལ་གྱི་མིས་  
 ཚལ་སྒྲོན་པོ་མང་པོ་ཟ་གི་ཡོད་རེད། ཨ་ལས། ང་ཚོ་བོད་པ་ལ་ཞིས་པོ་ཡོད་མ་རེད་པ། ཡོད་  
 མ་རེད། ང་ཚོའི་ལུང་པ་ལ་ཚལ་དེ་ཚོ་སེམས་ཅན་ལ་སྒྲོད་གྱི་ཡོད། ཨ་ནི་ཁོ་ཚོས་ག་རེ་  
 འཇུང་གི་འདུག་ དེ་ཚུ་མངར་མོ་རེད། ཁོ་རང་ཚོས་སྤུ་གུའི་འཇུང་ཡས་ག་རེ་བྱས་ནས་  
 འཇུང་གི་ཡོད་རེད། གང་ཤེས།

**khötshō' khare saki-tu'. the-la thangtshäl serki-re'.  
 thangtshäl-ē. re', chikyäl-ki mi' tshäl ngönpo mangpo  
 saki-yore'. ālä, ngantsho phöpa-la shimpo yo ma-re'-wa.  
 yo ma-re'. ngantshö: lungpa-la tshäl thentsho sēmcän-la  
 täki-yö'. ēni, khötshō' khare thüngki-tu'. the chū ngarmo re'.  
 khōrang-tshō' phükü: thüngye khare-chänä thüngki-yore'.  
 khang-she'.**

- 1 Who else is in the restaurant?
- 2 Organise the text into portions, for speaker A and speaker B.
- 3 How many different uses are made of the standard present here?

Unit Ten

ཉོ་ཆ་རྒྱག་པ།  
**nyopcha-kyapa**

Shopping

In this unit you will learn how to:

- make purchases and bargain for prices
- personalise statements
- use volunteering structures (similar to 'I'll do it!')
- describe actions done regularly or repeatedly
- use phrases equivalent to 'only', 'whether or not', 'too', etc.



Dialogue 1



**(CD2; 13)**  
 Whilst shopping in Kathmandu, Penpa addresses a female shopkeeper.



སྒྲིན་པ།	ཨ་ཅག་ལགས། ཁ་བཏགས་ཡོད་པས།
ཚོང་མཁན།	ལགས་ཡོད།
སྒྲིན་པ།	བཞུན་རོགས་བྱེད། དེ་ཚོ་ལ་ག་ཚོད་རེད།
ཚོང་མཁན།	འདི་ཚོ་སྤུས་ཀ་ཡག་ག་ཡོད་རེད། རེ་རེ་ལ་སྒྲོར་མོ་ལྷ་བཅུ་ལྷ་བཅུ་ཡིན། གཟིགས་གྱི་ཡིན་པས།
སྒྲིན་པ།	ཉོ་བ་ཚམ་གཅག་ཡས་འདུག་གས།
ཚོང་མཁན།	གཉིས་གཟིགས་དང་། ངས་སྒྲོར་མོ་དགུ་བཅུ་ལ་འཚོང་དགོས།
སྒྲིན་པ།	ཡོང་ང་། ངས་གཉིས་ཉོ་དགོས། ཚུམ་པ་ཡང་(འང་)ཡོད་པས།



ཚོང་མཁན། རྩམ་པ་ཡོད་ལགས།  
 སློན་པ། གེ་ལོ་ལ་ག་ཚོད་བྱེད་གྱི་ཡོད་རེད།  
 ཚོང་མཁན། གེ་ལོ་ལ་སྒྲོར་མོ་བརྒྱད་ཅུ་རེད།  
 སློན་པ། སྒྲོར་མོ་བརྒྱད་ཅུ། ཟླ་ཉིན་ངས་སྒྲོར་མོ་དྲུག་ཅུ་ལ་ཉོས་པ་ཡིན།  
 ཚོང་མཁན། ད་དེང་སང་ཚོང་མ་ཡར་འཕར་གྱི་ཡོད་རེད། ཚོང་པ་ལ་ཡང་(འང་)དཀའ་  
 ལས་ཁག་པོ་འདུག། སློན་མར་ས་ཆ་འདི་ལ་བོད་པའི་ཚོང་ཁང་མང་པོ་ཡོད་  
 རེད། ཡིན་ནའང་དེང་སང་ང་གཅིག་པོ་ཡིན། བོད་རིགས་ལ་རྩམ་པ་  
 དམིགས་བསལ་གྱི་གལ་ཆེན་པོ་རེད། འདིས་བྱས་ནས་འཚོང་གི་ཡོད།  
 ཁེ་བཟང་ཞེ་དྲག་ཡོད་མ་རེད།  
 སློན་པ། དེ་ག་རང་རེད། ཨ་ཅག་ལགས། རྩམ་པ་དངོས་གནས་གལ་ཆེན་པོ་རེད།

PENPA āca-la: khāta yō'-pä.  
 SHOPKEEPER la-yō'.  
 PENPA tñn ro-chi'. thentsho-la khātshō' re'.  
 SHOPKEEPER tñntsho pūka yaka yore'. rere-la kormo ngāpcu  
 ngāpcu yin. siki-yin-pä'.  
 PENPA tēts cāk-yā tu'-kā.  
 SHOPKEEPER nyī' sīk-thang, ngā' kormo kupcu-la tshōng-ko.  
 PENPA yongnga, ngā' nyī' nyo-ko. tsāmpa-yā yō'-pä.  
 SHOPKEEPER tsāmpa yō'-la:.  
 PENPA kīlo-la khātshō' cheki-yore'.  
 SHOPKEEPER kīlo-la kormo kyācu re'.  
 PENPA kormo kyācu. tanyin ngā' kormo tñukcū-la  
 nyōwa-yin.  
 SHOPKEEPER thā thēngsang tshāngma yar-phārki-yore'.  
 tshōngpa-la-yā kāle-khākpo tu'. ngānma sācha tä:  
 phöpä: tshōngkhang mangpo yore'. yinnä: thēngsang  
 nga cīkpo yin. phōrik-la tsāmpa mīksäl-ki khäl-chēnpo  
 re'. tñ: chā-nā tshōngki-yō'. khēpsang shēthak  
 yo ma-re'.  
 PENPA thāka-rang re' āca-la:. tsāmpa ngönā khäl-chēnpo re'.



Vocabulary

སློན་པ།	<b>pēnpa</b>	(personal name)
ཚོང་མཁན།	<b>tshōngkhān</b>	shopkeeper/seller
སྐྱུས་ཀ་ཡག་ག།	<b>pūka yaka</b>	better quality
རེ་རེ།	<b>rere</b>	each (see below)
ཉོ་བ།	<b>nyowa</b>	to buy
གཞིགས་པ།	<b>sīkpa</b>	to buy (honorific)
འཚོང་བ།	<b>tshōngpa</b>	to sell
ཡོང་ང།	<b>yongnga</b>	okay!
དེ་ག་རང་རེད།	<b>thāka-rang re'</b>	(you are) quite right!
ཅ་ལག	<b>cālak</b>	thing (manmade, mainly small items)





དེ་ཚོ་ལ་ག་ཚོད་རེད།	<b>thentsho-la khätshö' re'</b>	how much are they?
གཅག་ཡས་འདུག་གས།	<b>cāk-yä tu'-kā</b>	any chance of a reduction?
ག་ཚོད་བྱེད་གྱི་ཡོད་རེད།	<b>khätshö' cheki-yore'</b>	how much? (see below)
དམིགས་བསལ(་གྱི།)	<b>mīksäl(-ki)</b>	especially
ཡར་འཕར་བ།	<b>yār-phārwa</b>	increasing
དཀའ་ལས་ཁག་པོ།	<b>kāle-khākpo</b>	difficult
ཁི་བཟང་།	<b>khēpsang</b>	profit/gain
གལ་ཚེན་པོ།	<b>khäl-chēnpo</b>	important
གཡར་བ།	<b>yārwa</b>	to borrow; to lend
ཡིན།	<b>yin</b>	(personalised verb; see below)
ད།	<b>tha:</b>	(speech-filler)
ལ་བཏགས།	<b>khāta</b>	Tibetan silk 'scarf', usually white, signifying auspiciousness; presented in various religious and social situations (when greeting, parting, congratulating, etc.)

## Language point

### 1 Talking about prices

**nyopcha-kyapa** is usually shopping for essentials, rather than as a pastime. There is no separate verb for 'pay'; instead equivalents for 'give' are used. Whether talking about buying, selling, or indeed borrowing, prices and rates are always attached to items by a **lathön** – the closest English equivalent here would be 'for' (as in, 'how much for this?') This use of **lathön** is illustrated in Dialogue 1, in both questions about prices:

**thentsho-la khätshö' re'**. (How much do they cost?), and  
**kīlo-la khätshö' cheki-yore'**. (How much is it per kilo?)

The first question is accompanied by a verb of identity, whereas the second – used more when asking about rates of things – may have either one of existence, or identity. The word **re** (for 'each') here is necessarily referring to a number of uniformly priced items, so as in the example, the price is repeated (**re-re-la kormo ngāpcu-ngāpcu yin**).

### Exercise 1

Translate the following. The first sentence has already been done.

1 How much is a (cup of) tea?

ཇ་གཅིག་ལ་ག་ཚོད་རེད། **chā-cīk-la khätshö' re'**.

2 A (cup of) tea costs 5 rupees.

3 No, I don't want (to buy) that one. How much is the green one?

4 Please sell this to us.

5 I paid 14 Yuan for these noodles.

6 How much will you sell that table for?

7 We borrowed his car for two days.

## Cultural point

### Shopping and bargaining

For someone learning a language, regular engagement with native speakers is usually guaranteed when shopping for essentials (in supermarkets, grocers, etc.) However, due to prevailing economic, social and political conditions, Tibetans are not active in a huge range of commercial spheres. Perhaps the most likely interactions are with Tibetans who are owners of small shops and stalls, selling cultural and religious artefacts, souvenir items and trinkets.

Not all prices are open to negotiation. You can establish whether the price is fixed or negotiable (and gain an idea of the range for negotiation) by asking whether there is any possibility of a reduction (as in Dialogue 1). This is preferable to 'suggesting' an alternative price at the outset.

Some points on currency variations were discussed in Unit 5. Tibetans outside Tibet usually adopt the weights and measures of the society they live in, so things are frequently purchased in གེ་ལོ།



(**kīlo** 'kilograms'). More common in Tibet is the ལྷ་མཉམ་ (**kyama** – 500g, or about 1.1 pounds).



## Language point

### 2 Personalisation

In previous units, **yin** and **yö'** (verbs of identity and existence, respectively) were used only for the first person; that is, sentences with 'I' or 'we' as their subject. But the boundaries of these verbs can be extended. So instead of using them only to refer to him- or herself, a speaker may choose to use them when the subject is a second or third person, possession, place or institution *in order to indicate that the speaker has a close or personal relationship* with the person or thing in question. Saying 'he is my friend' using the verb **re'** is obviously still correct, e.g.:

ཁོ་རང་ངའི་གྲོགས་པོ་རེད།      **khōrang ngā: ṭhokpo re'.**  
because 'he' is a third person.

But a greater sense of intimacy or personalisation would be conveyed by instead saying:

ཁོ་རང་ངའི་གྲོགས་པོ་ཡིན།      **khōrang ngā: ṭhokpo yin.**

The shopkeeper in Dialogue 1 uses this type of personalisation in relation to her goods, when she tells Penpa the price of her **khāta** (**re-re-la kormo ngāpcu ngāpcu yin**).

For another example, a wife might say:

ངའི་ཁྱེ་ག་ནང་ལ་ཡོད།      **ngā: khyōka nang-la yö'.**  
My husband is at home.

Although the subject (her husband) is a third person, the wife chooses to personalise what she says, by using **yö'**, instead of another verb of existence.



### Exercise 2

The following are statements about purchases. Each has a reason why the purchase goes ahead or not. Add the missing words, then translate the sentences into English.

- 1 ང་ལྷན་པ་ཉོ་བའི་\_\_\_\_\_ ། གང་ཡིན་ཟེར་ན། ང་ཚོའི་ནང་ལ་ལྷན་པ་\_\_\_\_\_ 'འདུག  
**ngā thūkpa nyoki \_\_\_\_\_ khangyin-serna, ngantshö:  
nang-la thūkpa \_\_\_\_\_ tu'.**
- 2 ང་ད་ལྟ་དེ་ཉོ་\_\_\_\_\_ 'འགྲོ་བའི་མི་ན། གང་ཡིན་ཟེར་ན། ང་ལ་\_\_\_\_\_ 'ཀ་ཡོད།  
**ngā thanta the nyo \_\_\_\_\_ ṭoki me: khangyin-serna, nga-la  
\_\_\_\_\_ ka yö'.**
- 3 ངས་སྒྲོན་པོ་ཉོས་མེད། གང་ཡིན་ཟེར་ན། ང་\_\_\_\_\_ 'ལ་དགའ་བོ་མེད།  
ང་དམར་མོ་ལ་དགའ་བ་\_\_\_\_\_ །  
**ngā ngōnpo nyö' me khangyin-serna, nga \_\_\_\_\_  
la kapo me'. ngā marmo-la ka: \_\_\_\_\_.**
- 4 ང་ཁོ་ཚོ་ལ་ཤ་བག་ལེབ་ཉོ་བའི་\_\_\_\_\_ ། གང་ཡིན་ཟེར་ན། ཁོ་ཚོས་\_\_\_\_\_ 'བྲ་བའི་  
ཡོད་མ་རེད།  
**ngā khōtsho-la shāphaklep nyoki-\_\_\_\_\_ khangyin-serna,  
khōtshö \_\_\_\_\_ saki yo ma-re'.**
- 5 ང་མི་དེའི་རྩ་\_\_\_\_\_ 'ཉོ་བའི་ཡིན། གང་ཡིན་ཟེར་ན། ཁོ་རང་གི་ཅ་ལག་གོང་  
\_\_\_\_\_ ཡོད་རེད།  
**ngā mi the: tsā \_\_\_\_\_ nyoki-yin khangyin-serna,  
khōrang-ki cālak khong \_\_\_\_\_ yore.**

### Exercise 3 (CD2; 17)

We have been employing **lathön** in a variety of ways. Pay special attention to these, as you:

- (a) Translate the following passage.
- (b) Make a list of the different ways in which **lathön** is used here.

དེ་རིང་ང་ཁྱོད་ལ་ཉོ་བའི་ཆ་རྒྱུ་གར་ཕྱིན་པ་ཡིན། ངས་བཀྲ་ཤིས་ལ་ཕག་ཤ་ཉོས་པ་ཡིན། གང་  
ཡིན་ཟེར་ན། བཀྲ་ཤིས་ལ་ཕག་ཤ་ལ་དམིགས་བསལ་དགའ་བོ་ཡོད་རེད། ཚལ་ཡག་པོ་ཡང་  
(འང་)ཉོས་པ་ཡིན། ངས་གུང་ལ་ལྷན་པ་སྒྲོན་མོ་དུག་སྤྲད་པ་ཡིན། ཉོ་བའི་བརྒྱུ་བཟང་  
ལྟ་མོ་གཡར་གར་ཕྱིན་པ་ཡིན། ཁོ་རང་ཚོས་ཉིན་མ་གཅིག་ལ་ལྷན་པ་ཉོ་བའི་ལ་སྒྲོན་མོ་  
བདུན་བདུན་ལེན་གྱི་ཡོད་རེད། ཡིན་ནའང་ང་འགྲོ་དུས་ཁོ་ཚོ་ལ་ལྷན་པ་ཉོ་བའི་ལ་སྒྲོན་མོ་  
ངས་གང་ཡང་གཡར་མེད།

**thering nga ṭhōm-la nyopcha-kyapka chinpa-yin. ngā'  
ṭāshi'-la phāksha nyōwa-yin. khangyin-serna, ṭāshi'  
phāksha-la mīksäl kapo yore'. tshāl yakpo-yā nyōwa-yin.**





ngä' khunlaphük-la kormo thuk täwa-yin. nyopcha kyap-nä nga tämo yarka chīn-pa-yin. khōrangtshō' nyīma-cīk-la tämo rere-la kormo tūn-tūn lenki-yore'. yinnä: nga to-thü' khōtsho-la tämo yakpo min-tu'. ngä' khä: yār-me.



## Language point

### 3 The 'volunteering' form

The standard future form (Unit 8) is used to express an intention to perform an action, e.g. **nga khālak soki-yin**. ('I shall make food.') But another first-person structure can be used to show willingness to do an action, similar to what 'let me . . .!', or 'I'll do it!' convey in English. This would usually be chosen, for example, when expressing a wish to help. But equally, the situation might be as in Dialogue 1, where the trader expresses her preparedness (rather than enthusiasm) to reduce her price. Or, it might be uttered in exasperation, when someone else seems unwilling or incapable of doing a particular action (a mother, for instance, talking to her child).

**Example:** ངས་བྱེད་དགོས། **ngä' che' ko.** I'll do it!

The structure might appear curious: 'I' has the **cheṭa**-particle attached to it. In Unit 7, as the 'agentive' marker, this particle only accompanied certain verbs. But with this volunteering form, whatever intentional action verb is used, the first-person form is always **ngä'**. One can use the present forms of action verbs in this structure (although some prefer other forms). Note also that unlike in Unit 9, དགོས། is pronounced **ko**.

Like English sentences with 'let me . . .!', Tibetan volunteering sentences tend to be quite brief. When negotiating over a price, both the potential seller and buyer would regularly use this structure, as they indicate their preparedness to sell for, or pay a certain price, e.g.

Buyer ངས་ལྔ་མོ་ཉི་ཤུ་སློབ་དགོས།  
**ngä' kormo nyishu tā-ko.**  
I'll give you twenty Yuan for it!

Seller ངས་ལྔ་མོ་ཉི་ཤུ་ཅུ་ལ་འཚོང་དགོས།  
**ngä' kormo nyishu-tsengā-la tshōng-ko.**  
I'll sell it for twenty-five Yuan!

## Exercise 4

Translate the following:

- |   |  |
|---|--|
| (a) ངས་ལུན་ཚོགས་ལ་ལབ་དགོས།                      | <b>ngä' phüntshok-la lap-ko.</b>                           |
| (b) ངས་ཚུ་ཚོང་བདུན་པ་ལ་སློབ་དགོས།               | <b>ngä' chütshō' tūn-pa-la tā'-ko.</b>                     |
| (c) ངས་ཁོ་ཚོ་ལ་ཁ་དབར་གཏོང་དགོས།                 | <b>ngä' khōtsho-la khāpar tāng-ko.</b>                     |
| (d) ངས་རོགས་པ་བྱེད་དགོས།                        | <b>ngä' rokpa-che'-ko.</b>                                 |
| (e) དེ་རིང་དུས་ཚོང་མེད། ངས་སང་ཉིན་<br>འགོ་དགོས། | <b>thering thütsō' me'.</b><br><b>ngä' sāngnyin to-ko.</b> |

## Exercise 5

Create a Tibetan sentence for each of the following situations, expressing the decision that you have made. You must choose whether the volunteering structure, or some other, is more appropriate for each one.

- 1 Eating with friends, you decide to return home.
- 2 You decide to pour some tea for your companion.
- 3 In the marketplace, you decide not to buy the item the trader wants to sell you.
- 4 You decide to leave work early; you tell your colleague.
- 5 Your friends are encouraging you to stay for another drink; you decide to do so.

### More useful shopping phrases and vocabulary (CD2; 15)

གོང་ཁེ་བོ། **khong-khēpo** – cheap

གོང་ཚད། **khongtshä'** – price

བསེལ་མ། **sīlma** – change (i.e. coins)

གྲོང་། **kyong** – loss (financial)

གོང་སློབ་པ། **khong-tikpa** – to bargain/negotiate a price

གཙོག་རོགས་གནང་། **cāk ro-nāng** – (Please) reduce the price.

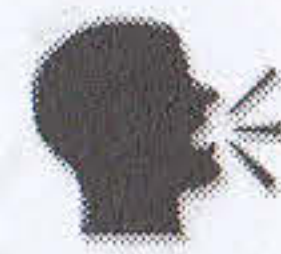
ག་ཚོང་ཆགས་སོང་། **khātshō' chāk-sōng** – How much does that come to?

རྒྱ་མ་བུ་བུ་དང་། **kyama kyak-thang** – Weigh that (for me).

ཚེས་རྒྱུ་རོགས་བྱེད། **tsī' kyap ro-che'**. – Please make up the bill/  
How much do I owe you?







## Dialogue 2



(CD2; 14)

Duho is out with Tashi. He sees a shirt outside a Chinese shop, and asks Tashi about it.

- རུ་ཧྲོ། ད་གིན་ཚོང་ཁང་གཞན་དག་དེ་ལ་སྟོན་ཐུང་འདི་འདྲ་པོ་གཅིག་འདུག ཡིན་ནའང་དེ་གོང་ཆེ་བ་འདུག
- བཟུ་ཤེས། འདྲ་པོ་འདུག ཡིན་ནའང་གཅིག་པ་མ་རེད།
- རུ་ཧྲོ། བྱང་བར་ག་རེ་འདུག
- བཟུ་ཤེས། ད་གིན་དེའི་རྒྱ་ཆ་ཡག་ག་འདུག ཡིན་ནའང་གྲོན་དང་། བྱང་རང་ལ་ལན་པོ་འདུག་མི་འདུག་ངས་སྟོན་གོས། རྩོད་གི་འདུག་གས། དམ་དྲགས་མི་འདུག་གས།
- རུ་ཧྲོ། དམ་དྲགས་མི་འདུག ག་འདྲ་འདུག
- བཟུ་ཤེས། བྱང་རང་ལ་ལན་པོ་འདུག རུ་ཧྲོ། མཚམས་མཚམས་ལ་ཕྱུ་བ་གྲོན་གྱི་ཡོད་པས།
- རུ་ཧྲོ། ཕྱུ་བ་ཞེ། ང་གྲོན་གྱི་མེད། འོ། ལག་ཤུབས་འདི་ཡང་(འང་)ཡག་པོ་འདུག་ག ཡིན་ནའང་ཆ་མི་འདུག ཡ་གཅིག་ག་པར་འདུག ང་ཚོང་བ་དེ་ལ་སྟོན་ཆ་དྲི་གི་ཡིན།
- བཟུ་ཤེས། ག་འདྲ་ཟེར། ཁོ་རང་བོད་སྐད་ག་པར་རྒྱག་གི་རེད། ཚོང་བ་འདི་ཚོ་རྒྱ་སྐད་མ་གཏོགས་རྒྱག་གི་ཡོད་མ་རེད། བྱང་རང་བསྐད་ཨང་། ངས་འདྲི་དགོས།
- རུ་ཧྲོ། ཁོ་རང་གིས་ག་རེ་ལབ་སོང་།
- བཟུ་ཤེས། ཡ་གཅིག་མ་གཏོགས་མི་འདུག་ལབ་གྱི་འདུག
- རུ་ཧྲོ། ལག་ཤུབས་ཡ་གཅིག་སྟུང་ཉོ་གི་རེད།
- བཟུ་ཤེས། མི་ཁ་ཤས་ལ་ལག་བ་གཅིག་མ་གཏོགས་ཡོད་མ་རེད་པ།
- རུ་ཧྲོ། ཚོ་ག་རེ་ཡོད་རེད།
- DUHO thāncin tshōngkhang shānthak the-la tōthung t̥i ʈapo c̥ik tu'. yinnā: the khōng-chē: tu'.
- TASHI ʈapo tu'. yinnā: c̥ikpa ma-re'.
- DUHO khyēpar khare tu'.
- TASHI thāncin the: kyupcha yaka tu'. yinnā: khōn-thang. khyērang-la lānpō tu' min-tu' ngā' tā-ko. shōngki-tu'-kā'. thām-ṭhak min-tu'-kā'.
- DUHO thām-ṭhak min-tu'. khaṅṭa tu'.
- TASHI khyērang-la lānpō tu'. tuho, tshāmtsham-la chūpa khōnki-yö'-pä.

- DUHO chūpa-ē. nga khōnki-me'. o, lakshup ti-yä yakpo tu'-ka. yinnā: cha min-tu'. ya-c̥ik khawa: tu'. nga tshōngpa the-la kācha t̥iki-yin.
- TASHI khaṅṭās, khōrang phökā' khawa: kyapki-re'. tshōngpa tintsho kyakā' matōk kyapki yo ma-re'. khyērang tā-a: ngā' t̥i-ko. (he goes, then returns)
- DUHO khōrang-kī' khare lap-song.
- TASHI ya-c̥ik matōk min-tu' lapki-tu'.
- DUHO lakshup ya-c̥ik sū' nyoki-re'.
- TASHI mi khāshā-la lakpa c̥ik matōk yo ma-re'-wa.
- DUHO chō khare yore'.

## Vocabulary

སྟོན་ཐུང་།	<b>tōthung</b>	shirt/blouse
འདྲ་པོ།	<b>ʈapo</b>	similar (see below)
གཅིག་པ།	<b>c̥ikpa</b>	the same
བྱང་བར།	<b>khyēpar</b>	difference
རྒྱ་ཆ།	<b>kyupcha</b>	material(s)
གྲོན་པ།	<b>khōnpa</b>	to wear
ལན་པོ།	<b>lānpō</b>	becoming
མཚམས་མཚམས་(ལ)།	<b>tshāmtsham</b>	sometimes
འདུག་མི་འདུག་ཕྱུ་བ།	<b>tu' min-tu' chūpa</b>	'is or isn't' (see below) traditional Tibetan dress (with both male and female versions)
ཚོ་ག་རེ་ཡོད་རེད།	<b>chō khare yore'</b>	(lit. 'what is the point?' This rhetorical question is used to scorn what someone has said or done)
ག་པར།	<b>khawa:</b>	(lit. 'where?'. This term is used either to deny or call into doubt an assertion – in this case, that the shopkeeper will be able to speak Tibetan – a similar phrase appeared in Unit 7, Dialogue 1)



དྲགས།	<b>ṭhak</b>	too (see below)
ཤོང་བ།	<b>shōngwa</b>	to fit
ལག་ཤུབས།	<b>lakshup</b>	gloves
ཚ།	<b>chā</b>	pair
ཡ་གཅིག	<b>ya-cīk</b>	one of a pair
སྐད་ཆ་འདྲི་བ།	<b>kācha-tiwa</b>	to ask
ངས་ལྟ་དགོས།	<b>ngā' tā-ko</b>	I'll take a look!
མ་གཏོགས།	<b>matōk</b>	only (see below)
ལྟ་བ།	<b>tāwa</b>	to look



## Language points

### 4 Likeness, similarity and difference

Dialogue 2 has examples of each of these, in the discussion about the shirts. Note that when talking about things or people being the 'same' (**cīkpa**), or 'different' (**khāka**), verbs of identity are used:

གོས་ཐུང་འདི་གཉིས་གཅིག་པ་རེད་པས།  
**khōthung ti-nyī' cīkpa re'-wä.**

Are these two (pairs of) trousers the same?

Things referred to as 'pairs' are those made up of two separable items (shoes, gloves, etc.), not trousers, glasses and so forth.

Things or people are described as 'similar' or 'alike' (**ṭapo**) mainly using a verb of existence. The word **khyēpar** allows one to talk about specific differences.

ཅ་ལག་འདི་གཉིས་ལ་ཐུང་པར་ག་རེ་འདུག།  
**cālak ti-nyī'-la khyēpar khāre tu'.**

What difference is there between these two items?

ཐུང་པར་ཆེ་ཤོས་དེ་སྐྱུས་ག་རེད།  
**khyēpar chēshö' the pūka re'.**

The principal (biggest) difference is the quality.

### 5 Too

As shown in Unit 5, **shēṭhak** is used in sentences such as:

མི་མང་པོ་ཞེ་དྲག་འདུག། **mi maṅpo shēṭhak tu'.**  
 (There are/were very many people.)

In this sentence, **shēṭhak** might be understood as an emphatic, like 'so', suggesting that there were too many people. This would depend upon the situation; in certain circumstances the same statement might be an expression of pleasant surprise.

A less ambiguous way of saying something like 'too' appears in Dialogue 2. The last syllable of an adjective (such as those introduced in Unit 5) is simply replaced with **ṭhak**. Examples:

མང་པོ། **maṅpo** many → མང་དྲགས། **maṅ-ṭhak** too many  
 རྒྱུང་རྒྱུང་། **chūngchūng** small → རྒྱུང་དྲགས། **chūng-ṭhak** too small

With the small number of 'exceptions' noted in Unit 5, **ṭhak** is added to the comparative form of the adjective:

ཆེན་པོ། **chēnpo** large → ཆེ་དྲག **chē-ṭhak** too large


### Exercise 6

Translate these sentences:

- 1 Who did you buy that for?
- 2 The shopkeeper hasn't got change. Have you?
- 3 This thing is cheaper than the others.
- 4 How much are they selling it for?
- 5 I didn't buy the book, it was too expensive.
- 6 All these bowls are similar.
- 7 Which of these Tibetan dresses will you buy?





 Language point

### 6 Talking about actions done regularly

Unit 8 introduced a standard form of the present, as one used to express ongoing actions (those with *-ing* endings in English, often described as ‘present continuous’ or ‘present progressive’). But as mentioned in Unit 9, exactly the same form is used for more general statements. In Dialogue 2 of this unit, for instance, Duho is asked about an item of clothing; not about whether he’s wearing one right now, but whether he *ever* wears one. So what was first introduced as the standard present form is also used to say things like ‘goes’, ‘eats’, ‘drinks’, or in this case, ‘wears’ (i.e. like the English simple present); actions which are repeated or usual. For example:

ང་དུག་སྒྲིག་ནག་པོ་སྲོལ་གྱི་ཡིད།  
**nga thuklök** (clothes) **nakpo khönki-yö**’.

Depending on the situation, this sentence might mean either ‘I am wearing black clothes.’ or ‘I wear black clothes’. To help distinguish, one can, of course, add certain time-words, such as རྒྱུན་ལྔ་ན། **namkyun** (‘usually/normally’).



### Exercise 7

Select which time-word in column B goes together with which group of words in column A. Then construct each sentence in Tibetan. The first one has been completed below:

A	B
1 I/study/Tibetan	never
2 Duho/wear/Tibetan traditional dress	sometimes
3 Penpa/buy/tsampa	now
4 Duho/live/Korea	usually + negation
5 Duho/buy/clothes/from market	sometimes
6 Chinese traders/speak/Tibetan	normally

1 ད་ལྟར་བོད་སྐད་སྲོལ་གྱི་ཡིད། **thanta nga phökä’ cangki-yö**’.

 Language point

### 7 Helpful phrases which use negations

Dialogue 2 introduces two new expressions equivalent to ‘only’ and ‘whether’.

The most common way to say something like ‘only’ is by adding the word **matök** after the thing in question. But this *only* works when you negate the verb (the copula or the auxiliary) standing at the end of the sentence. For example:

ང་ལ་སྒོར་མོ་གསུམ་མ་གཏོགས་མེད།  
**nga-la kormo süm matök me**’.  
 I only have three units of money (Yuan, Rupees, etc.)

ཁང་པ་དེ་ལ་མི་གཅིག་མ་གཏོགས་སྤོང་གྱི་ཡིད་མ་རེད།  
**khāngpa the-la mi-cik matök tãki yo ma-re**’.  
 There is only one person living in that house.

བྱིད་རང་གིས་འདི་མ་གཏོགས་ཉེས་མེད་པས།  
**khyerang(-ki’) ti matök nyö’ me-pä**.  
 Did you only buy this one? (or, ‘Is this all you bought?’)

There is no word directly equivalent to ‘whether’, but a similar effect is produced in another way. For instance, you have an affirmative statement, such as:

ལྷ་མོ་དེ་བྱིད་རང་ལ་ལན་བོ་འདུག།  
**shamo-the khyerang-la länpö tu**’.  
 That hat suits you.

You take the negated form of the verb, and affix it to the affirmative form already in the sentence (so here, **tu**’ becomes **tu’ min-tu**’).

ལྷ་མོ་དེ་བྱིད་རང་ལ་ལན་བོ་འདུག་མི་འདུག།  
**shamo-the khyerang-la länpö tu’ min-tu**’.

With this ‘is or isn’t’ ending, the meaning is similar to ‘whether or not the hat suits you’ (or, ‘if the hat suits you’). Comments such as ‘I don’t know’, etc., can be added straight after this ending, e.g.:



ལྷ་མོ་དེ་བྱིད་རང་ལ་ལན་པོ་འདུག་མི་འདུག་ ངས་ལབ་དགོས།  
**shamo-the khyerang-la länpö tu' min-tu' ngä' lap-ko.**

I'll tell you whether or not the hat suits you.

The verbs which such endings are normally created with are **tu'**, **yin**, and **yö'**. Unit 13 has more examples.



### Exercise 8

Yesterday you made a list (in English) of the things you needed to do in or near the market. Today, because you feel unwell, your friend has offered to go for you.

(a) Translate (into informal Tibetan) the list of instructions for your friend. Start with the Tibetan equivalent of 'first' for no.1. Begin each subsequent instruction with the term དེ་ནས། **the-nä**, meaning something like 'then', or 'next'.

- 1 Go to Dölma's, give 90 Yuan
- 2 Buy bread (for five people)
- 3 Buy 1kg apples
- 4 Buy 2kg rice
- 5 See whether there's any good meat
- 6 Collect my shirt from the tailor's (ཚེས་(སུ)ཁང་། **tshēm(pu)-khāng**)

(b) Two other phrases or structures apart from **the-nä'** could be employed here, to show one thing following after another – one was introduced in Unit 8, the other in Unit 9. What are they, and how would they work here?

## Unit Eleven

བདེ་པོ་མི་འདུག་གས།

**tepo min-tu'-kä**

Aren't you well?

In this unit you will learn how to:

- talk to the doctor about ailments
- use non-intentional verbs
- name parts of the body
- use honorific terms
- describe physical sensations
- express 'must', 'should', etc.



### Dialogue 1



(CD2; 18)

Tashi, who's not feeling well, enters the local doctor's surgery.



ཨེ་མ་ཚེ། བཞུགས་དང་། བྱིད་རང་བདེ་པོ་མི་འདུག་གས།  
 བཟ་ཤིས། ཨེ་མ་ཚེ་ལགས། ང་ཚ་བ་འབར་གྱི་འདུག་མགོ་ཡང་(འང་)ན་གི་འདུག།  
 ཨེ་མ་ཚེ། གཞན་དག་གང་ཡང་མི་འདུག་གས།  
 བཟ་ཤིས། རྒྱུ་ལུ་ལའང་དུས་སློ་ཞི་དྲག་རྒྱག་གི་འདུག།  
 ཨེ་མ་ཚེ། སློ་རྒྱག་དུས་ག་རེ་བྱེད་གྱི་འདུག།  
 བཟ་ཤིས། མིང་བ་ཚ་གི་འདུག་ཨེ་ནི་མགོ་ཡུ་འཁོར་གྱི་འདུག་ལགས།  
 ཨེ་མ་ཚེ། ཚམ་བ་ཡིན་ས་རེད། དེང་སང་མི་མང་པོ་ཚམ་བ་རྒྱག་གི་འདུག།  
 བཟ་ཤིས། ཨེ་མ་ཚེ་ལགས་བསྐྱེད་ས་མ་སོང་ངས།



ཨིམ་ཚི།	ཨིམ་ཚི་ཚམ་པ་རྒྱལ་གི་ཡོང་མ་རེད། འདི་སྐབས་པའི་སྐྱིག་བྲིམས་རེད། མ་རེད། ང་ཚེད་མོ་ཚེ་གི་ཡོང། ཡིན་ནའང་འདི་དངོས་གནས་རེད། ང་ཚོ་ལ་ན་ཚ་ཞེ་དྲག་འགོ་གི་ཡོང་མ་རེད།
བཀྲ་ཤིས།	ཨིམ་ཚི་ལགས་བསོད་བདེ་ཚེན་པོ་རེད།
ཨིམ་ཚི།	འཕྲོད་བཞེན་དང་གཙང་སྐྱ་ལ་ཡང་(འང་)རག་ལས་ཀྱི་རེད།
བཀྲ་ཤིས།	རེད་ལགས།
ཨིམ་ཚི།	ང་འདིར་སྐབས་གཉིས་ཀྱི་མིང་འབྲི་གི་ཡོང། འདི་ཚོས་ཉོག་ཙམ་ཕན་གྱི་རེད།

DOCTOR shu:-thang. khyērang tepo min-tu'-kä.

TASHI ēmchi-la: nga tshāwa parki-tu'. ko-yä naki-tu'.

DOCTOR shānthak khä: min-tu'-kä.

TASHI shokpa yar-lang-thü' lō sheṭhak kyapki-tu'.

DOCTOR lō kyap-thü' khare cheki-tu'.

TASHI mipa tshāki-tu'. ēni koyu khörki-tu'-la:.

DOCTOR chāmpa yin-sa-re'. thensang mi māngpo chāmpa kyapki-tu'.

TASHI ēmchi-la: nyūng ma-sōng-ngä.

DOCTOR ēmchi chāmpa kyapki yo ma-re'. ti mānpä: tikṭhim re' ma-re'. nga tsēmo tsēki-yö'. yinnä: ti ngönä' re. ngantsho-la natsha sheṭhak khöki yo ma-re'.

TASHI ēmchi-la: sōte-chēnpo re.

DOCTOR ṭhōten thang tsāngṭa-la-yä raklāki-re'.

TASHI re'-la:.

DOCTOR nga tä: mǎn nyi'-ki ming ṭiki-yö'. mǎn tintshō tets phānki-re'.



## Vocabulary

ཨིམ་ཚི།	<b>ēmchi</b>	doctor
ན་བ།	<b>nawa</b>	to be ill (non-honorific)
ན་ཚ།	<b>natsha</b>	illness
མགོ་ན་བ།	<b>ko-nawa</b>	headache
གཞན་དག	<b>shānthak</b>	other than that
སྐྱོ་རྒྱལ་བ།	<b>lō-kyapa</b>	to cough
ཚམ་པ།	<b>chāmpa</b>	a cold

ཚམ་པ་རྒྱལ་བ།	<b>chāmpa-kyapa</b>	to have a cold
ཚེད་མོ་ཚེ་བ།	<b>tsēmo-tsēwa</b>	to joke; to play
འཕྲོད་བཞེན་དང་གཙང་སྐྱ།	<b>ṭhōten-thang tsāngṭa</b>	health and hygiene
ཚ་བ་འབར་བ།	<b>tshāwa-parwa</b>	to have a fever
མིད་པ་ཚ་བ།	<b>mipa-tshāwa</b>	to have a sore throat
མགོ་ཡུ་འཁོར་བ།	<b>koyu-khōrwa</b>	to feel dizzy
ཡར་ལང་དུས།	<b>yar-lang-thü'</b>	when (I) arise/get up
་་་དུས་ག་རེ་བྱེད་ཀྱི་འདུག	<b>... thü' khare cheki-tu'</b>	what happens when you . . . ?
ཡིན་ས་རེད།	<b>yin-sa-re'</b>	I should think it is . . . (see Unit 12)
བསོད་བདེ་ཚེན་པོ།	<b>sōte-chēnpo</b>	to be fortunate (usually attributed to a person's virtuous actions)
སྐྱང་བ།	<b>nyūngwa</b>	to be ill (honorific)
སྐྱིག་བྲིམས།	<b>ṭikṭhim</b>	rule(s)
འབྲི་བ།	<b>ṭiwa</b>	to write
སྐབས།	<b>mǎn</b>	medicine
ནད་པ།	<b>nāpa</b>	patient/sick person
འགོ་བ།	<b>khōpa</b>	to contract (an illness)
ཕན་བ།	<b>phānpa</b>	to be helpful/beneficial
རག་ལས་བ།	<b>raklāpa</b>	to depend

## Language point

### 1 Non-intentional verbs

The most important verb division was mentioned in Unit 7: the units since then have concentrated on intentional action verbs. But Dialogue 1 here contains some non-intentional verbs. These verbs indicate things which (especially in this unit) happen *to* people, rather than actions that they consciously perform or have control over.

In Dialogue 1, for instance, **nawa** expresses that someone is 'ill'. The Tibetan equivalent of 'I am ill' is not a statement of identity; **nawa**





is a non-intentional *action verb*. The same is true not only of all other physical complaints (having a cold, headache, etc.), but most other transient physical and emotional states which we experience. In English we communicate these with adjectives, and verbs of 'being' (e.g. we *are* angry, happy, bored, etc.), or 'having'.

An action verb generally has to be either intentional or non-intentional. Non-intentional verbs, like intentional ones, require auxiliaries, but the first-person auxiliaries particularly differ from those used with intentional verbs. The intentional action of eating, for example, requires the auxiliary **yö'**:

ང་ཁ་ལག་ཟ་གི་ཡོད།      **nga khālak saki-yö'**  
I am eating (intentional; present).

Contrast this with a non-intentional action, such as:

ང་སྐྱུག་བ་སྐྱུག་གི་འདུག།      **nga kyūkpa kyūki-tu'**  
I am vomiting (non-intentional; present).

The first person uses **tu'** to refer to his or her own *non-intentional* actions. In fact **tu'** is used for all three persons (as long as the speaker observes the action). This is, at least partly, because with a non-intentional action (like vomiting), the first person is more of an observer than its conscious performer.

Other sentences using non-intentional verbs:

ང་གཉིད་ཁྱུག་གི་འདུག།      **nga nyi' khūki-tu'**  
I am falling asleep.

ང་ཟ་སྐྱུག་ལང་གི་འདུག།      **nga sapthuk langki-tu'**  
I am itching.

The auxiliaries for the first person in the past and future are generally the same as those already in use for intentional actions performed by second and third persons. So whether it is mine, yours, or someone else's non-intentional action, such as falling over (**rilwa**), the verbs are the same:

ང་/ཁྱེད་རང་/ཁོ་རང་རིལ་གྱི་རེད།      **nga/khyērang/khōrang rilki-re'**  
I/you/he/she will fall over.

ང་/ཁྱེད་རང་/ཁོ་རང་རིལ་སོང།      **nga/khyērang/khōrang rij-sōng.\***  
I/you/he/she fell.

\* In the Lhasa dialect the auxiliary རླུང་། (**chung**) would be used here, rather than སོང།.

In summary, a non-intentional action verb must be combined with a non-intentional auxiliary. The auxiliaries **yin** and **yö'** are generally associated with intentional actions. The sentence ང་རིལ་གི་ཡོད། **nga rilki-yin**, for example, is wrong, because it uses an intentional auxiliary.

In previous units **tu'**, **re'**, and **sōng** were used only for other people. But from now on (with non-intentional actions) they will be used for all persons. The only one which should not be used for the first person (singular) is **yore'**.

## Exercise 1

Each sentence introduces a new action verb. Consider whether the action is intentional or non-intentional before completing the sentence, using the correct auxiliary.

- 1 You will recover (**thakpa**).  
ཁྱེད་རང་དྲག་\_\_\_\_\_ **khyērang thak** \_\_\_\_\_
- 2 I forgot (**cepa**) it.  
ངས་དེ་བརྗེད་\_\_\_\_\_ **ngä' the ce'** \_\_\_\_\_
- 3 I shall consult (**tēnpa**) a doctor.  
ང་ཞེས་ཆེ་བཞེན་\_\_\_\_\_ **nga ēmchi tēn** \_\_\_\_\_
- 4 We heard (**khōwa**) something.  
ང་ཚོས་གཅིག་གོ་\_\_\_\_\_ **ngantshō' cīk kho** \_\_\_\_\_
- 5 I shall catch (**simpa**) the thief (**kūma**).  
ང་སྐྱུན་མ་དེ་གཟུང་\_\_\_\_\_ **nga kūma-the sim** \_\_\_\_\_
- 6 She is reading (**lōkpa**) my book.  
མོ་རང་ངའི་དེབ་སྐོག་\_\_\_\_\_ **mōrang ngä: thep lōk** \_\_\_\_\_
- 7 We didn't find (**nyēpa**) the road.  
ང་ཚོ་ལས་ཁ་དེ་རྗེད་\_\_\_\_\_ **ngantsho lamkha-the nyē'** \_\_\_\_\_
- 8 I received (**rakpa**) two letters today.  
དེ་རིང་ང་ལ་ཡི་གེ་གཉིས་རག་\_\_\_\_\_ **thering ngā-la yike nyi' rak** \_\_\_\_\_

Non-intentional verbs are roughly divided into three types, those related to:

- **reception** – with a **lathōn** marking the person or thing which receives
- **perception** – with a **cheṭa** (agentive) particle marking the one who perceives, etc.
- **occurrence** – with no particle marking the subject





## Exercise 2

So far, twenty-one non-intentional verbs have appeared in this unit. Locate them, and organise them into the three groups given above.



## Exercise 3

Running horizontally are the six common auxiliary verbs. Based upon what has been explained so far, put either a tick or a cross, depending on whether or not they can go together with the categories on the left. The first has been completed: **re'** is generally not used as an auxiliary with a first person, where the action is an intentional one.

ཟེད། ཡིན། འདུག། ཡོད། ཡོད་ཟེད། མོང།

I	Int.	X
	Non-int.	
You	Int.	
	Non-int.	
He/she	Int.	
	Non-int.	



## Cultural point

### Honorific words

In certain European languages you show politeness by addressing a person with plural forms of personal pronouns and verbs. In Tibetan there is a far broader scheme. Terms described in previous units as 'polite' actually form part of a formalised system of respectful language, which has whole sets of alternative vocabulary, specially reserved for polite communication. The following classes of words have honorific equivalents:

- 1 personal pronouns
- 2 nouns
- 3 action verbs
- 4 adjectives and adverbs

The more polite versions of personal pronouns were introduced in Unit 2, and there are only a small number of honorific adjectives and adverbs. So the main challenge is with nouns and action verbs; all of those related to the individual have honorific and ordinary (i.e. non-honorific) alternatives. As we have seen from the dialogues so far, in conversations between friends, relations, and so forth, honorific forms can have a limited role. But in more formal situations they become important.

## Language point

### 2 Honorific nouns

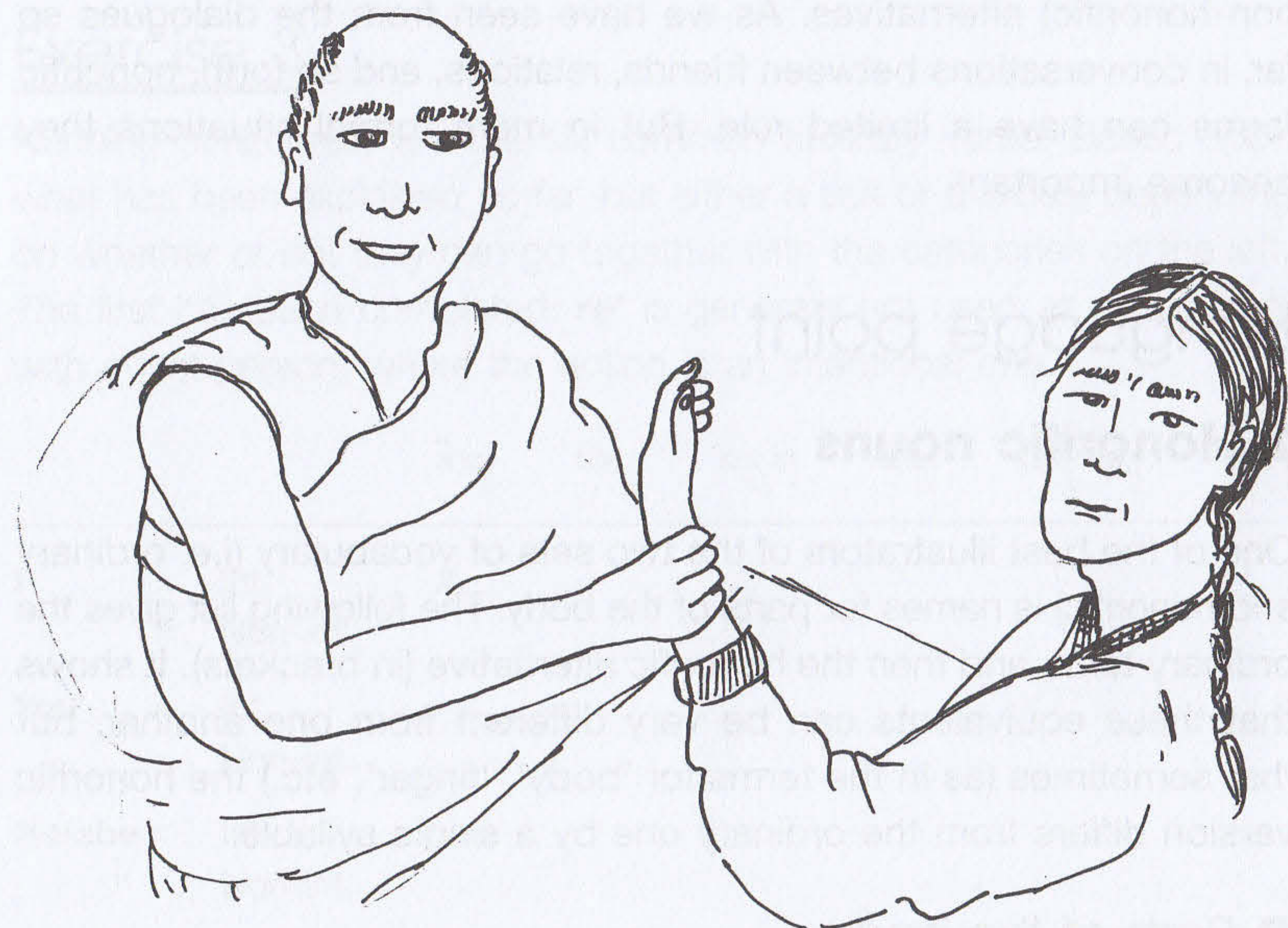
One of the best illustrators of the two sets of vocabulary (i.e. ordinary and honorific) is names for parts of the body. The following list gives the ordinary term, and then the honorific alternative (in brackets). It shows that these equivalents can be very different from one another, but that sometimes (as in the terms for 'body', 'finger', etc.) the honorific version differs from the ordinary one by a single syllable.

#### ■ Parts of the body

གཟུགས་པོ།	(སྐྱ་གཟུགས།)	<b>sukpo (kūsuk)</b>	body
ལག་པ།	(ཕྱག།)	<b>lakpa (chāk)</b>	arm/hand
རྐང་པ།	(ཞབས།)	<b>kāngpa (shap)</b>	foot/leg
མཇུབ་མོ།	(ཕྱག་མཇུབ།)	<b>tsuku (chāktsuk)</b>	finger
ཙ་མཚོག།	(སྒྲ་མཚོག།)	<b>āmcok (nyēncok)</b>	ear
མགོ།	(དབྱ།)	<b>ko (ū)</b>	head
གདོང་པ།	(ཞལ་རས།)	<b>tongpa (shälrä')</b>	face
སྐ།	(དབྱ་སྐ།)	<b>tā (ūta)</b>	hair
མིག།	(སྐྱུ།)	<b>mīk (cān)</b>	eye
ཁ།	(ཞལ།)	<b>khā (shäl)</b>	mouth
མི།	(ཚོམས།)	<b>sō (tshēm)</b>	tooth
ལྗེ་ལེ།	(ལྗེགས།)	<b>cēle (cāk)</b>	tongue
སྐ་ལྗེང་།	(གདངས།)	<b>nāku (shāng)</b>	nose
ཤྲོད་ལོག།	(གསོལ་ཤྲོད།)	<b>thokhok (sölthö')</b>	stomach
སྐལ་པ།	(སྐྱ་ལྗོད།)	<b>kälpa (kütö')</b>	back



Rules for honorific language usage are discussed in the following units. For now, the basic rule is: use honorific terms for others, and ordinary terms for oneself!



Duho is more familiar with ordinary Tibetan than honorific. He's particularly anxious about accidentally referring to himself using honorific terms. The danger of this blunder is illustrated in the medical situation. Questioning you about an ailment, a doctor or nurse might show respect to you by using honorific language. But in response, because you are talking about yourself, you must use ordinary terms. For example:

**Question:** ཟྱེད་རང་དབྱ་སྐྱེད་གི་འདུག་གས།  
**khyērang ū nyūngki-tu'-kä.**  
Do you have a bad head?

**Answer:** ང་མགོ་ན་གི་འདུག  
**nga ko naki-tu'.**  
(Yes,) I have a bad head.

## Exercise 4

Duho practises with this format. First, imagining himself as the doctor, using honorific terms, he asks whether there is something wrong with some part of the body. Second, as the patient, he answers with non-honorific terms. Follow his example in the sequence below. Use only the two verbs in the example (**nawa** and **nyūngwa**):

- |                            |             |
|----------------------------|-------------|
| (a) Q. bad arm?            | A. Yes, ... |
| (b) Q. ,, eyes?            | A. Yes, ... |
| (c) Q. ,, leg?             | A. Yes, ... |
| (d) Q. ,, head and back?   | A. No, ...  |
| (e) Q. ,, head, yesterday? | A. No, ...  |

## Language points

### 3 Describing physical sensations

Exercise 4 demonstrates the general pattern for expressing pain: after the part of the body, you add the non-intentional verb which conveys what you feel. For example:

ང་རྒྱང་པ་ན་གི་འདུག་ **nga kāngpa naki-tu'** My foot/leg hurts.

Note: there is no genitive particle linking the person with the part of the body (i.e. it is not **ngā: kāngpa**, 'my foot').

**nawa** or **nyūngwa** can both be used to communicate either that something is not right with the part of the body, or that it hurts. There are some other, more specific verbs:

ཚ་བ།	<b>tshāwa</b>	for stinging and burning sensations
ལྷག་རྒྱག་པ།	<b>suk-kyapa</b>	for aching
ལྡོད་པ།	<b>pi:wa</b>	for a lack of sensation and numbness

Other verbs describing physical sensations generally incorporate the name for the part of the body they are experienced in, e.g.

ཕྱོད་ལོག་ལྷོགས་པ།	<b>ṭhokhok-tōkpa</b>	to be hungry
ཕྱོད་ལོག་རྒྱགས་པ།	<b>ṭhokhok-kyakpa</b>	to be full (stomach)
ཁ་སྐྱོམ་པ།	<b>khā-kōmpa</b>	to be thirsty



So the way to express illness and sensation is *noun + non-intentional verb*. Do not try to replicate the patterns of English.

#### 4 Verbs of thought and perception

Some verbs describing perception are intentional, others are non-intentional. Intentional verbs are used to describe situations where you actively control the process, and/or direct your attention to a thing. If, on the other hand, the verb is describing the experience of sensations (sights, sounds, and so forth) that come to you, and are experienced in a more passive or accidental way, non-intentional verbs are employed. Both sets of verbs require use of the agentive particle.

##### Intentional action

ཉན་བ། **nyänpa** to listen  
 ལྟ་བ། **tāwa** to watch/look at  
 ལྡོག་བ། **nūmpa** to smell  
 (to intentionally sniff something)

##### Non-intentional action

ཤོ་བ། **khōwa** to hear  
 མཐོང་བ། **thōngwa** to see  
 ལ་བ། **khāwa** to smell  
 (to get a whiff of something)

For example:

ངས་མེ་རྟོག་གི་ངོ་མ་བསྐྱམས་པ་ཡིན།  
**ngä' metok-ki ṭhima nūmpa-yin.**  
 I smelt/sniffed the scent (of those) flowers.

སྐྱེན་གྱི་ངོ་མ་ལ་སོང་།  
**mān-ki ṭhima khā song.**  
 (I) caught a whiff of a medicinal smell ('the smell of medicine').

The same distinction of intentional and non-intentional action is made with respect to thought:

བསམ་སྒོ་གཏོང་བ། **sāmlo-tāngwa**  
 to think  
 (when you reflect upon  
 something, or think  
 it over)

སེམས་བ། **sāmpa**  
 to think  
 (when something – an  
 impression, assumption,  
 thought, or idea – comes  
 to mind)

Usually, intentional verbs of thought or perception are linked to their objects by **lathön**, whereas non-intentional ones are not.

#### ■ Language tip – Forget about it!

Instructions such as 'go to sleep!' or 'forget about it!' make perfect sense in English. But non-intentional actions are, by definition, not in your control. So when giving someone an instruction to do something, or volunteering to do an action yourself, avoid using non-intentional actions, because most of the time such sentences will make no sense in Tibetan!

#### Exercise 5

How do you say these in Tibetan? The first sentence has been completed already.

- 1 I have toothache. ང་སོ་ན་གི་འདུག **nga sō naki-tu'.**
- 2 It stings!
- 3 Don't your ears hurt?
- 4 I'm thirsty; let's go to drink something!
- 5 Because we didn't eat lunch today we are all very hungry.
- 6 My tongue goes (is) numb when I eat Szechuan pepper (གཡེར་མ། **ērma**).
- 7 Many children had diarrhoea (མྱོད་ཚོགས་བཤམ་བ། **ṭhokhok-shālwa**) yesterday.

#### Dialogue 2

##### (CD2; 19)

Lhamo returns home to her husband Tenzin.

ལྷ་མོ། བསྟན་འཛིན། ངས་ད་གིན་ཁྱེད་རང་ལ་ཁ་དཔར་བཏང་བ་ཡིན། གོ་མ་སོང་ངས།  
 བསྟན་འཛིན། ངས་གོ་མ་སོང་། ང་ད་གིན་སྐྱེན་ཚོང་ས་ལ་ཡོད།  
 ལྷ་མོ། ངའི་སྐྱེན་དེ་ཉོས་པ་ཡིན་པས།  
 བསྟན་འཛིན། ཉོས་པ་ཡིན།  
 ལྷ་མོ། ཡག་བྱུང་། རིལ་བུ་ག་ཚོད་ཟ་དགོས་རེད།



བསྟན་འཛིན།	ངས་ཉོས་དུས་མི་དེས་ལབ་སོང་། དེ་ནས་ངས་ལམ་སེང་ཤོག་བྱའི་སྐད་ལ་བྲིས་པ་ཡིན། ཡིན་ནའང་།
ལྷ་མོ།	ད་ག་རེ་བྱས་སོང་།
བསྟན་འཛིན།	བསྐྱད་ཨང་། ང་བསམ་སློ་གཏོང་གི་ཡོད། རིལ་བྱ་གསུམ་རེད་དྲན་སོང་། རོགས་ཀས་གཉིས་དང་དགོང་དག་གཅིག་
ལྷ་མོ།	གཏན་གཏན་ཡིན་པས། གཞན་ཉེན་ལ་ཡོད་རེད། སྟན་འདི་ལྷགས་ཆེན་པོ་ཡོད་རེད།
བསྟན་འཛིན།	ད་དྲན་གྱི་མི་འདུག
ལྷ་མོ།	མ་གཞི་ནས་ཤོག་བྱ་དེ་ག་པར་འདུག ང་ལ་བསྟན་དང་། ད་ག་པར་འགྲོ་གི་ཡིན།
བསྟན་འཛིན།	ང་འགོ་ནས་སྟན་ཚོང་ས་ལ་སྐད་ཆ་འདྲི་གར་འགྲོ་དགོས་ཀྱི་འདུག
ལྷ་མོ།	ཨ་ནི་ཤོག་བྱ་དེ།
བསྟན་འཛིན།	ཤོག་བྱ་དེ་སྟན་ཚོང་ས་ལ་ལྷས་སོང་།
ལྷ་མོ།	ཨ་ཡོ། དེ་འདྲ་མི་གཅིག་འདུག

LHAMO	täntsın, ngä' thāncin khyērang-la khāpa tāngwa-yin. khō ma-sōng-ngä.
TENZIN	ngä' khō ma-sōng. ngä thāncin mǎn-tshōngsa-la yō'.
LHAMO	ngä: mǎn-the nyōwa-yin-pä.
TENZIN	nyōwa-yin.
LHAMO	yākchung. rilpu khatshō' sa-kō'-re'.
TENZIN	ngä' nyō-thü' mi-the' lap-song. thenä ngä' lamsāng shūkū: kang-la thīwa-yin. yinnä: . . .
LHAMO	thā khare chä-sōng.
TENZIN	tä'-a, ngä sāmlo tāngki-yō'. rilpu sūm re' thān-song. shokä nyī' thang kongthak cīk.
LHAMO	tāntän yin-pä. shān: nyenkha yore'. mǎn-ti shūk-chēnpo yore'.
TENZIN	thā thānki-min-tu'.
LHAMO	ma-shinä shūku-the khāwa tu'. ngā-la tān-thang. thā khāwa toki-yin.
TENZIN	ngā konä mǎn-tshōngsa-la kācha-ṭika ṭo-kō'-ki tu'.
LHAMO	ēni shūku-the . . .
TENZIN	shūku-the mǎn-tshōngsa-la lä'-song.
LHAMO	āyo, thenṭä: mi-cik tu'.

## Vocabulary



རིལ་བྱ།	<b>rilpu</b>	pill
ལམ་སེང་།	<b>lamsāng</b>	immediately
ཤོག་བྱ།	<b>shūku</b>	paper
བྲིས་པ།	<b>thīwa</b>	wrote
བསྐྱད་ཨང་།	<b>tä'-a</b>	hold on!
ལྷས་པ།	<b>läwa</b>	to leave something (accidentally)
སྟན་ཚོང་ས།	<b>mǎn-tshōngsa</b>	chemist/pharmacy
ཨ་ཡོ།	<b>āyo</b>	(expression of weariness or discontent)
དྲན་པ།	<b>thānpa</b>	to remember
གཞན།	<b>shān</b>	otherwise
འགོ་ནས།	<b>konä</b>	again
ཉེན་ལ།	<b>nyenkha</b>	danger/risk
དྲན་སོང་།	<b>thān-song</b>	(I) thought . . .
ལྷས།	<b>thāl</b>	tax/duty
གཏན་གཏན་ཡིན་པས།	<b>tāntän yin-pä</b>	are you sure?
རོགས་ཀས།	<b>shokä</b>	morning (alternative for <b>shokpa</b> )
ཡག་བྱུང་།	<b>yākchung</b>	(expression, somewhere between 'that's good!' and 'thanks!')
དེ་འདྲ་མི་གཅིག་འདུག	<b>thenṭä: mi-cik tu'</b>	(expression uttered when irritated with someone, stronger in tone than the literal meaning: 'such a person/individual!')

## Language point

5 **Need to, should, must** (དགོས་པ།)

In Unit 9 **kō'** was used alone, as a main verb. Here it is attached to an action verb, to express necessity, etc. (that is, **kō'** is a modal verb). Usually, auxiliaries such as **re'** and **tu'** give information about time, person, etc. But when combined with **kō'** they work differently,



conveying various types of necessity, like you do in English, with 'need', 'should', and so forth. However, as the table shows, the distinctions do not match the English ones exactly.

ང་འགྲོ་གི་ཡིན།		going (simple statement of intent)	'shall'/'will'
ང་འགྲོ་དགོས་རེད།	<b>kö' re'</b>	going because I am compelled to by some outside force (duty, responsibility, an order, or pressing circumstances)	'must'/'need to'
ང་འགྲོ་དགོས་ཀྱི་འདུག།	<b>kö'-ki tu'</b>	going because my presence (somewhere) will be useful or necessary	'should'/'need to'
ང་འགྲོ་དགོས་ཡིད།	<b>kö' yö'</b>	going because of an urge or personal choice	'should'/'wish to'

In these sentences, neither **kö'** nor the action verb varies, to indicate different times: any of the above could mean either 'I have to go' or 'I had to go'. When clarification is necessary, a time-word can be used.

**kö' yö'** is only for first-person sentences; the others may be said by or about anyone.



## Exercise 6

In English, the phrase 'I have to' might refer to a whole range of necessities or wishes. There is no such single phrase in Tibetan; you must be more specific, by choosing the **kö'** ending most appropriate to the situation.

Complete the sentences in Tibetan adding the correct **kö'** ending (following the example of no. 1). Even if you can imagine more than one possible scenario for some of them, try to select the most obvious one.

- 1 we – pay taxes ང་ཚོ་ཁྱེད་ལ་སྤྲོད་དགོས་རེད། **ngantsho thäl tä'-kö' re'**.
- 2 I – eat (I'm hungry)
- 3 you – take medicine (i.e. instructing someone with a serious illness, like TB)
- 4 I – go to (i.e. walk towards) the toilet
- 5 I – help an ill friend
- 6 I – go on holiday
- 7 you – go to bed/sleep (e.g. parents telling their children)

## Exercise 7

A new computer program can translate from English to Tibetan! But the differences between the languages mean that it has problems distinguishing between intentional and non-intentional verbs. The mistakes in the passage are all due to this problem.

- (a) Locate where verbs have been translated incorrectly.
- (b) Replace these mistaken verbs with the correct ones.
- (c) Translate the passage; you should end up with a reconstruction of the original, with all the English verbs which confused the programme in place.

ངའི་ཨ་མ་ལ་ཆམ་པ་རག་སོང་། ང་ཆམ་པའི་སྐྱེན་ཉོ་གར་ཕྱིན་པ་ཡིན། ཡིན་ནའང་ང་ལ་  
རག་མ་སོང་། གང་ཡིན་ཟེར་ན། གྲོང་གསེབ་འདི་ལ་མི་མང་པོ་ལ་ཆམ་པ་རག་གི་ཡོད་རེད།  
ཨིན་ཁོ་རང་ཚོས་སྐྱེན་ཚང་མ་ཉོ་གི་འདུག། ལས་ས་ང་གྲོང་གསེབ་གཞན་དག་ལ་སྐྱེན་རྟེན་  
གར་ཕྱིན་པ་ཡིན། དེ་ལ་ཆམ་པའི་སྐྱེན་འདུག། ང་ལ་སྐྱེན་ལེན་པ་ཡིན། ཡིན་ནའང་ང་ལྟ་  
ཡང་(འང་)སློ་རྒྱལ་གི་ཡོད། ང་ལ་ཆམ་པ་བཟུང་སོང་།

**ngä: āma-la chāmpa rak-song. nga chāmpä: mñn nyo-ka  
chīnpa-yin. yinnä nga-la rak ma-sōng. khangyin-serna  
thongsep ti-la mi mangpo-la chāmpa rak-ki yore'. eni  
khōrang-tshō' mñn tshāngma nyoki-tu'. khāsa nga thongsep  
shānthak-la mñn nyē'-ka chīnpa-yin. the-la chāmpä:-mñn tu'.  
nga-la mñn lenpa-yin. yinnä: thanta nga-yä lō kyapki-yō'.  
nga-la chāmpa sim-song.**



**Exercise 8**

Some Tibetan sentences below don't match the translations: identify and correct them. The only mistakes are in the verbs (action or auxiliary).

- 1 ཇམ་སྐུ་ན་གི་ཡོད་རེད།  
**ākhu naki-yore'.**  
Uncle (paternal) is ill.
- 2 ང་དེ་རིང་སློམ་ལ་བྱིན་སོང་།  
**nga thering thōm-la chīn-song.**  
I went to the market today.
- 3 རྩེད་རང་ག་པར་ན་གི་འདུག  
**khyērang khawa naki-tu'.**  
Where does it hurt?
- 4 རོགས་པར་ང་སྐྱེན་ཁང་ལ་མེད། ཡིན་ནའང་ཡེ་ཤེས་འདུག  
**shokpa nga mānkhang-la me'. yinnä: yeshē tu'.**  
This morning I wasn't at the hospital, but Yeshe was.
- 5 རྩེད་རང་ཞེས་ཆེ་བ་སྟེན་སོང་ངས།  
**khyērang emchi tēn sōng-ngä.**  
Did you consult the doctor?
- 6 ང་རིའི་སྐང་ལ་འགོ་དུས་མགོ་ལྷ་འཁོར་སོང་།  
**nga ri: kang-la to-thü' koyu khōr-song.**  
I get dizzy when I go in (*lit.* on) the mountains.

**Unit Twelve**

འགྲུལ་སྐྱོད་ཀྱི་སྐོར།  
**ṭülkyö'-ki kōr**

**Travel**

In this unit you will learn how to:

- discuss travel arrangements
- talk about the weather
- express a lack of certainty
- say 'able to'/'can'
- describe how actions are done
- construct sentences with 'if' in them
- communicate feelings and reactions to events

**Dialogue 1****(CD2; 23)**

Duho and Sönam want to visit Gyantse. Last night, they arranged for a jeep-driver to collect them early this morning. But another driver has turned up at the meeting-place, and is signalling to them. Duho makes various comments to Sönam (out of the driver's earshot).

- |           |   |
|-----------|---|
| ཁ་ལོ་པ།   | ཕེབས་ཤོག།   |
| རྩེ་ཉོ།   | དེ་ཁས་སའི་མི་ཡིན་ས་མ་རེད།   |
| བསོད་ནམས། | ཁས་ས་ང་ཚོས་ཁ་ལོ་པ་གཞན་དག་མཉམ་དུ་སྐད་ཆ་བྱས་པ་ཡིན།  |
| ཁ་ལོ་པ།   | ཁོ་ངའི་རོགས་པ་རེད། ཡིན་ནའང་དེ་རིང་ཁོ་རང་རྒྱལ་རྩེ་ལ་འགོ་ཐུབ་ཀྱི་མ་<br>རེད། ཁོ་རང་གི་ཚབ་ལ་ང་བཏང་སོང་། |



རུ་རྟོ། ང་ཚོ་གཟུབ་གཟུབ་བྱེད་དགོས་ཀྱི་འདུག མི་དེས་ང་ཚོ་ལ་མགོ་སྐྱོར་གཏང་ས་རེད།

བསོད་ནམས། རུ་རྟོ་སེམས་བྲལ་མ་བྱེད། ངས་སྐད་ཆ་བཤད་དགོས། ལས་ས་བྱེད་རང་གི་རོགས་པ་མཉམ་དུ་གོང་བསྐྱེད་ཆར་བ་ཡིན།

ལ་ལོ་པ། འདི་ངས་ཉ་གོ་གི་མེད། ལས་ས་ང་མེད། ཡིན་ནའང་ངས་སྐྱོར་མོ་སུམ་བརྒྱ་ལ་སྐྱེལ་དགོས།

བསོད་ནམས། ལམ་ལ་རྒྱས་ཡོད་པ། ལུ་ཚོད་ག་ཚོད་འགོར་གྱི་རེད།

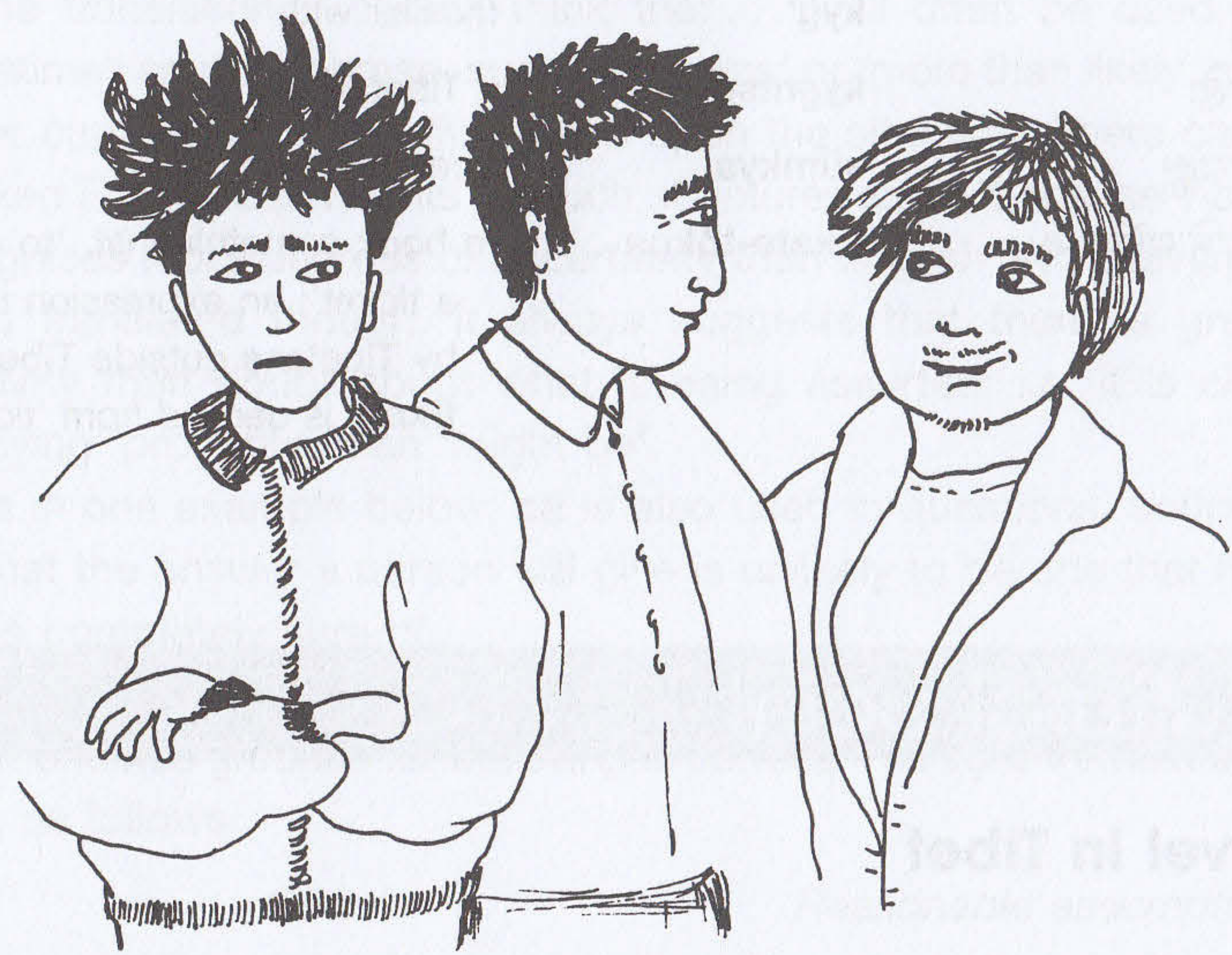
ལ་ལོ་པ། ལུ་ཚོད་བཞི་ཅམ་འགོར་གྱི་རེད།

བསོད་ནམས། སྐྱོར་མོ་ཉིས་བརྒྱ་ལྔ་བརྒྱ་ལ་སྐྱེལ་དང་།

ལ་ལོ་པ། དེ་ཉུང་དྲགས་ཀྱི་རེད་ལགས། ང་སྐྱོར་མོ་སུམ་བརྒྱ་ལ་བསྐྱེལ་གྱི་ཡིན། ད་ལྟ་བྱེད་རང་ཚོ་ལ་མོ་ཏ་གཞན་དག་རག་གི་མ་རེད།

བསོད་ནམས། རུ་རྟོ་དེ་དངོས་གནས་ཡིན་ས་རེད། ང་ཚོ་ལ་མོ་ཏ་གཞན་དག་རག་ས་མ་རེད། ཁོ་རང་མཉམ་དུ་འགྲོ།

- DRIVER phēp-shōk.  
 DUHO the khāsā: mī yin-sa ma-re'.  
 SÖNAM (to the driver) khāsa ngantshō' khālōwa shānthak nyāmtu kācha-chāpa-yin.
- DRIVER khō ngā: rokpa re'. yinnā: the ring khōrang kyantse-la to thūp-ki ma-re'. khōrang-ki tshāp-la nga tāng-song.
- DUHO ngantsho sapsap che' ko'-ki tu'. mī-the ngantsho-la kōkor tāng-sa re'.
- SÖNAM tuho, sēmthāl ma-chi'. ngā' kācha shā'-ko.  
 (to the driver) khāsā: khyērang-ki rokpa nyāmtu khong ṭik-tshārwa-yin.
- DRIVER ti ngā' hākōki-me'. khāsa nga me'. yinnā: ngā' kōrmo sūmkya-la kyāl-ko.
- SÖNAM lamkha kyü' yō'-pa. chūtshō' khatshō' kōrki-re'.  
 DRIVER chūtshō' shi-ts kōrki-re'.  
 SÖNAM kōrmo nyikya-ngāpcu-la kyāl-thang.  
 DRIVER the nyung-ṭhaki-re'-la:. nga kōrmo sūmkya-la kyālki-yin. thanta khyērang-tsho-la moṭa shānthak raki-ma-re'.
- SÖNAM tuho, the ngōnā' yin-sa re'. ngantsho-la moṭa shānthak rak-sa ma-re'. khōrang nyāmtu-ṭo.



Vocabulary

ཚབ།	<b>tshāp</b>	replacement/instead of
སེམས་བྲལ་མ་བྱེད།	<b>sēmthāl ma-chi'</b>	don't worry!
མགོ་སྐྱོར་གཏང་བ།	<b>kōkor-tāngwa</b>	to deceive
སྐྱེལ་བ།	<b>lēpa</b>	to arrive (non-intentional)
ཉིས་བརྒྱ་ལྔ་བརྒྱ།	<b>nyikya-ngāpcu</b>	two hundred and fifty
སྐད་ཆ་བྱེད་པ།	<b>kācha-chēpa</b>	to negotiate/discuss a plan
སྐྱེལ་བ།	<b>kyālwa</b>	to transport/carry (past form: བསྐྱེལ་བ།)
ཉ་གོ་གི་མེད།	<b>hākōki-me'</b>	I don't know anything about that
ལས་སའི་མི་ཡིན་ས་མ་རེད།	<b>khāsā: mī yin-sa ma-re'</b>	doesn't seem like the man from yesterday
བྱུབ་པ།	<b>thūpa</b>	able to (see below)
ཚར་བ།	<b>tshārwa</b>	already/finished
སྐྱ་བ།	<b>lāwa</b>	to hire (past: སྐྱ་བ། <b>lāwa</b> )
སྐྱོ་རྒྱག་པ།	<b>ko-kyapa</b>	to close the door





ལྗོས།	<b>kyü'</b>	familiar with
ལྗོས་རྩེ།	<b>kyantse</b>	a Tibetan town
སུམ་བརྒྱ།	<b>sūmkya</b>	three hundred
འི་གེ་ཏི་གཏོག་པ།	<b>tīkate-tōkpa</b>	to book something ( <i>lit.</i> 'to get a ticket'; an expression used by Tibetans outside Tibet: <b>tīkate</b> is derived from 'ticket'.)



## Cultural point

### Travel in Tibet

With only a small number of airports and one train line, public transport options in Tibet are limited. Travel by bus is popular; but vast distances, poor roads, and rather basic facilities can make it a gruelling experience. The main alternative is hiring private jeeps or minivans. These are readily available, popular with both Tibetans and visitors, and usually quite reasonably priced. Negotiation is an integral part of this travel experience. Having located the point where these vehicles congregate, one attempts to work out a deal with drivers and/or other passengers.

There are particular problems in Tibet at the time of writing; these are causing major disruption to travel by visitors.



## Language point

### 1 A note of uncertainty ...

In English, to communicate that you are not totally sure of a thing, you add words such as 'probably' or 'maybe' (adverbs). But in Tibetan, you show a lack of certainty by modifying the verb (copula/auxiliary). This book will not cover the many variations of this in Tibetan. Instead it will focus upon one widely used structure, which involves adding the particle **sā**. Duho especially favours this most versatile structure.

The translation 'I should think that ...' will often be used. But sometimes another phrase, such as 'seems' or 'more than likely' might better capture **sā**. This will depend upon the situation. There can be no fixed English equivalents for such structures as **sā**, because Tibetan recognises more degrees of uncertainty than English. Whichever way **sā** is translated though, it always suggests that there is greater certainty than doubt about what is being asserted; i.e. it is closer to saying 'probably' than 'might be'.

As in one example below, **sā** is also used in questions, anticipating that the answer a person will give is unlikely to be one that he or she is completely sure of.

**sā** can be used to show that a statement, etc. is an *assumption* which one has grounds for believing is correct. The verb forms change here, as follows:

	<i>Certain</i>		<i>Reasonable assumption</i>
Identity	རེད། <b>re'</b>	→	ཡིན་ས་རེད། <b>yin-sa re'</b>
Existence	ཡོད་རེད། <b>yore'</b>	→	ཡོད་ས་རེད། <b>yö'-sa re'</b>
Question:	ཁོ་རང་བོད་པ་ཡིན་ས་རེད་པས། <b>khōrang phōpa yin-sa re'-wä.</b>		Do you think he's Tibetan?
Answer:	ཡིན་ས་མ་རེད། <b>yin-sa ma-re'.</b>		I shouldn't think so.

ངོ་རྗེ་ཚོང་ཁང་ལ་ཡོད་ས་མ་རེད།

**toce tshōngkhang-la yö'-sa ma-re'.**

I shouldn't think that Dorje (a personal name) is at the shop.

Only **re'** and **yore'** can be modified to accommodate the use of **sā**. The verbs **yin**, **yö'**, **tu'**, and **sōng** cannot; they are used when talking about yourself or things you have witnessed, so they always convey some certainty.

This structure can also be used in a *predictive* sense, with both intentional and non-intentional action verbs. As the example shows, all you have to do is to replace the linking particle with **sā**:

Certain:	དེ་རིང་བསོད་ནམས་དང་རྩེ་ཏོ་འགོ་གི་རེད། <b>thering sōnam thang tuho toki-re'.</b>
	Sōnam and Duho will go today.



Less certain: དེ་རིང་བསོད་ནམས་དང་ཏུ་ཉེ་འགྲོ་ས་རེད།  
**thering sōnam thang tuho to-sa re'**  
 I should think Sōnam and Duho will go today.

In English, one can say 'probably' about one's own actions; such as 'I shall probably go . . .'. **sā** cannot be used for the first person in that way (i.e. with intentional verbs). The only situation where a first person can use it is when predicting that something will happen *to* him or her (i.e. using a non-intentional verb):

ང་ན་ས་རེད། **nga na-sa re'**  
 There is a good chance I will fall ill . . .



### Exercise 1

Different English phrases have been used in the following sentences to express a lack of certainty. But in Tibetan, they can all be expressed with the **sā** structure. Translate them, remembering to choose the right ending according to the identity–existence divide:

- 1 The car/jeep seems to be new.
- 2 I doubt this restaurant has vegetarian food.
- 3 The airport is more than likely far from here.
- 4 I shouldn't think we'll arrive by (at) 10 o'clock.
- 5 There are probably many people in that car.
- 6 I shouldn't think the bus will go there.
- 7 Do you think that our driver is drinking spirits?



### Language point

#### 2 Weather གནས་གཤིས། (nāmshi')

When non-intentional verbs were introduced in Unit 11, the focus was upon things which happen to people. But non-intentional verbs are also used to describe events, occurrences, etc. unrelated to people, such as weather conditions (which are obviously very relevant to travel). Weather-related words are almost all composite verbs (see Unit 8). For example, **chārpa** is 'rain': when the verbaliser **kyapa** is added, it produces 'to rain':

ཆར་པ་རྒྱུ་པ། or ཆར་པ་གཏོང་བ།	<b>chārpa-kyapa/tāngwa</b>	to rain
གངས་རྒྱུ་པ། or གངས་གཏོང་བ།	<b>khang-kyapa/tāngwa</b>	to snow
ཉི་མ་སྟོན་པ།	<b>nyima-tānpa</b>	to be sunny
ལྷགས་པ་རྒྱུ་པ།	<b>lhākpa-kyapa</b>	to be windy
སེར་བ་རྒྱུ་པ།	<b>sēra-kyapa</b>	to hail
སྐྱུག་པ་འཁོར་བ།	<b>mūkpa-khōrwa</b>	to be misty/foggy

There is no equivalent of 'it'; one just adds the appropriate (non-intentional) auxiliary to one of the above. For instance:

ལྷགས་པ་རྒྱུ་གི་འདུག **lhākpa kyapki-tu'** It is windy.

### Exercise 2

Translate:

- 1 དེ་རིང་ཆར་པ་གཏང་གི་རེད། **thering chārpa tāngki-re'**
- 2 དགོང་དག་ཆར་པ་གཏང་ས་རེད། **kongthak chārpa tāng-sa re'**
- 3 རོགས་ཀས་ཉི་མ་བསྟན་ས་མ་རེད། **shokā nyima tān-sa ma-re'**
- 4 Is it raining?
- 5 It was cold yesterday, but it didn't snow.
- 6 It hailed when we were going to Lhasa.
- 7 It seems to be snowing up there.



### Language point

#### 3 ཐུབ་པ། 'can'/'to be able'

**thūpa** is a modal verb (see Grammar section). Usually, sentences with modal verbs (such as **kō**) have time-words, showing when the action occurs. But with **thūpa**, time is indicated by auxiliary verbs, like normal sentences with action verbs.

**thūp** slots in after the action verb:





ཁོ་རང་འགོ་ཐུབ་ཀྱི་རེད། **khōrang ʈo thūpki-re'**  
He will be able to go.

ཁྱེད་རང་འབྱོར་ཐུབ་ཀྱི་མི་འདུག། **khyērang khyēr thūpki min-tu'**  
You cannot carry it.

**thūpa** is generally attached to intentional, rather than non-intentional action verbs. In this respect it is like 'am able to'; one is able to 'go', 'eat', etc., but not to 'get ill'. Despite this, one attaches **thūp** to talk about the *ability* to do the action, rather than the action itself, and this ability is seen as *non-intentional*. So sentences with **thūp** (and other modal verbs) use non-intentional auxiliaries.

A sentence like ང་འགོ་ཐུབ་ཀྱི་ཡིན། is impossible.

With **thūpa**, the same auxiliaries can be used for all three people:

ང་/ཁྱེད་རང་/ཁོ་རང་ལ་ཐུབ་ཀྱི་མི་འདུག།  
**nga/khyērang/khōrang lap thūpki min-tu'**  
I am/you are/he is not able to say.

**sā** can also be added, straight after **thūp**, indicating that one is not completely certain, e.g.

ང་འགོ་ཐུབ་ས་རེད། **nga ʈo thūp-sa re'**  
I should think I'll be able to go.



**Exercise 3**

Complete the sentences according to what appears in brackets (in the affirmative, unless otherwise indicated).

- 1 ང་ཚོ་ཚུ་ཚོད་དང་པོ་ལ་ཡོང་ཐུབ་\_\_\_\_\_ |  
**nga chūtshö' thangpo-la yong-thūp** \_\_\_\_\_ (future-definite)
- 2 ང་མོ་འཇམ་མོ་ལོ་འདི་གཏང་ཐུབ་\_\_\_\_\_ |  
**nga moṭā chēnpo ti tāng-thūp** \_\_\_\_\_ (future-predictive)
- 3 ཁོ་རང་མི་གསུམ་བསྐྱལ་ཐུབ་\_\_\_\_\_ |  
**khōrang mi sūm kyāl-thūp** \_\_\_\_\_ (past)
- 4 ང་ཚང་མ་བདུངས་ཐུབ་\_\_\_\_\_ |  
**nga tshāngma thūng-thūp** \_\_\_\_\_ (past-negative)
- 5 མྱོ་རྒྱལ་ཐུབ་\_\_\_\_\_ |  
**ko kyap-thūp** \_\_\_\_\_ (present-negative)

6 ཅ་ལག་འདི་ཚོ་འབྱོར་ཐུབ་\_\_\_\_\_ |  
**cālak ʈintsho khyēr-thūp** \_\_\_\_\_ (future-predictive-question)

7 ཁོ་རང་ཚོ་མོ་འདི་མདུན་ལ་བསྐྱད་ཐུབ་\_\_\_\_\_ |  
**khōrang-tsho moṭā: tūn-la tā'-thūp** \_\_\_\_\_ (future-definite)

**Dialogue 2**



**(CD2; 24)**

Things have not gone well. There has been a mishap with the vehicle as Duho and Sōnam were travelling on a mountain pass. There is no mobile signal, so now they must just wait.



རྩ་ཉོ། མི་དེས་མོ་འཇམ་མོ་ལོ་ལ་བཏང་མ་སོང་ང་། ང་དང་པོ་ནས་ཁོ་ལ་དོགས་པ་བྱས་པ་ལྟར་།  
བསོད་ནམས། ཁ་ལོ་པའི་ཚོར་འབྱུང་མ་རེད།  
རྩ་ཉོ། འོ་ན་སྲུང་སྐྱོན་རེད། མོ་འཇམ་མོ་ལོ་དག་མ་ཡོང་ན་ང་ཚོ་ག་རེ་བྱེད་དགོས་རེད།  
བསོད་ནམས། སེམས་སྐྱེད་མ་བྱེད། མོ་འཇམ་མོ་ལོ་དག་ཡོང་གི་རེད།  
རྩ་ཉོ། ཡིན་ནའང་མཚོ་གསུམ་པོར་ཡོང་ས་མ་རེད། ཨི་ནི་གངས་བརྒྱུབ་ན་།  
བསོད་ནམས། གངས་བརྒྱུབ་ན་ག་རེ་ཡོད་རེད། གངས་(ཀྱི་)དཀྱིལ་ལ་མོ་འཇམ་མོ་ལོ་ཐུབ་ཀྱི་རེད།  
རྩ་ཉོ། ཡིན་ནའང་ང་ཚོ་ལ་བུ་ལས་མང་པོ་མེད། ཨི་ནི་ས་ཆ་མཐོ་པོ་འདུག ང་  
དབུགས་ལག་པོ་གཏོང་ཐུབ་ཀྱི་མི་འདུག།  
བསོད་ནམས། རྩ་ཉོ། ང་ཚོ་ལ་བྱེད་ཡས་གང་ཡང་མི་འདུག འདིར་བསྐྱུགས་ནས་བསྐྱད་དགོས་རེད།  
ཨི་ནི་ང་ཚོ་འབྱུགས་ནས་ཤི་ས་མ་རེད། ལ་དུག་བརྒྱུབ་ནས་ཤི་ས་མ་རེད། ཡིན་  
ནའང་རྒྱ་ཆ་འདི་འདྲ་མང་པོ་བཤད་ན་པན་གྱི་མ་རེད། གཏན་གཏན་སྐྱུག་  
སྐྱུག་དོག་པོ་བཟོ་གི་རེད། བསམ་སྒྲོ་ཞེ་དུག་མ་གཏོང་། ལྷོད་ལྷོད་བྱས་ནས་ལོང་།  
DUHO mi the' moṭa yakpo tāng ma-sōng-nga. nga thangpo-nä khō-la thokpa sa-song.  
SÖNAM khālowa norṭhül ma-re'.  
DUHO ɔna sū: kyōn re'. moṭa shānthak ma-yong-na ngantsho khare che-kö' re'.  
SÖNAM sēmthäl ma-chi'. moṭa shānthak yongki-re'.  
DUHO yinnä: kyokpo yong-sa ma-re'. ěni khang kyap-na...  
SÖNAM khang kyap-na khare-yore'. khang kyil-la moṭa ʈo thūpki-re'.



- DUHO yinnä: ngantsho-la sayä mangpo me'. ēni sācha thōpo tu'. nga ūk yakpo tāng-thūpki min-tu'.
- SÖNAM tuho, ngantsho-la cheyā khä: min-tu'. tä: kuk-nä tä'-kö'-re'. ēni ngantsho khyāk-nä shī-sa ma-re'. lathuk-kyap-nä shī-sa ma-re'. yinnä: kācha t̥int̥ä mangpo shā-na phänki ma-re'. tāntän buksup-thokpo soki-re'. sāmlo sheṭhak ma-tāng. lhōlhö'-chänä tä'.

A  
CB

## Vocabulary

དང་པོ་ནས།	<b>thangpo-nä</b>	(right) from the start
མི་ཤུལ།	<b>norṭhül</b>	mistake/error
དབྱིལ་(ལ)།	<b>kyil</b>	in the centre of/amidst
འཇུགས་པ།	<b>khyākpa</b>	to feel cold
འདི་འདྲ།	<b>t̥int̥ä</b>	like this/in this way
དོགས་པ་ཟ་བ།	<b>thokpa-sawa</b>	to have doubts
ལ་དུག་རྒྱུ་པ།	<b>lathuk-kyapa</b>	to have altitude sickness
་་་་ག་རེ་ཡོད་རེད།	<b>khare-yore'</b>	so what (if) . . . ?/what does that matter?
ང་ཚོ་ག་རེ་བྱེད་དགོས་རེད།	<b>ngantsho khare che-kö' re'</b>	what are we to do?
སྐྱུག་སྐྱུབ་དོག་པོ་བཟོ་བ།	<b>buksup-thokpo sowa</b>	to make a situation tense/more stressful
སྣང་སྣང་བྱས་ནས་སྣོད།	<b>lhōlhö'-chänä tä'</b>	stay calm!
བྱེད་ཡས་གང་ཡང་མི་འདུག	<b>cheyä khä: min-tu'</b>	there's nothing we can do/nothing to be done
སྒྲིབ།	<b>kyön</b>	fault/defect; harm
མགྲོགས་པོ།	<b>kyokpo</b>	quickly/soon
དབུགས་གཏོང་བ།	<b>ūk-tāngwa</b>	to breathe
ཤི་བ།	<b>shīwa</b>	to die
གཏན་གཏན།	<b>tāntän</b>	definitely

## Language point



## 4 Describing how actions are done

Many words such as **yākpo** ('good') can also be used to describe how an action is done (i.e. adjectives also function as adverbs): they go immediately before the action they describe, e.g.:

མི་དེས་ལམ་ཁ་ཡག་པོར་བསྟན་སོང་།

**mi the' lamkha yakpo t̥än-sōng.**

That man showed us the route well (i.e. did a good job of showing us the route).

As illustrated, these words may have **lathön** incorporated into them (as **ra**) in written form. But this is not heard in spoken Tibetan.

In the case of composite verbs, these words go in between the two parts (i.e. just before the verbaliser).

ཁོས་མོ་འ་མགྲོགས་པོར་གཏོང་གི་འདུག

**khö' moṭa kyokpo tāngki-tu'.**

He is driving quickly.

The term **chänä** can also be used when describing actions. It can be tagged onto the end of the words like **yākpo** (instead of **ra**), with the same meaning as above. It can also modify the end of some action verbs, changing them into descriptions of how the action is performed, e.g.

ཡག་པོ་བྱས་ནས། **yakpo-chänä**

(to do, drive, etc.) well

མགྲོགས་པོ་བྱས་ནས། **kyokpo-chänä**

(to do) quickly/hurriedly

གཟབ་གཟབ་བྱས་ནས། **sapsap-chänä**

(to do) carefully

## Exercise 4

Following the example, join each description phrase (adverb) with its accompanying verb, and translate the combination. The same phrase may translate in different ways, according to which action it describes.





	Description phrase		Action
(a)	ལྷན་ཆ་བཤད་པ། <b>shūk-chēnpo</b>	སྐད་ཆ་བཤད་པ།	<b>kācha-shāpa</b>
(b)	ལྷན་ཆ་བཤད་པོ་བྱས་ནས། <b>shūk-chēnpo-chānā</b>	བསྐད་པ།	<b>tāwa</b>
(c)	དྲོ་བོ་བྱས་ནས། <b>ṭhōpo-chānā</b>	ལྱོན་པ།	<b>khōnpa</b>
(d)	སྦྱིད་པོ་བྱས་ནས། <b>kyīpo-chānā</b>	ལྷན་མོ་ལྷ་བ།	<b>tēmo-tāwa</b>
(e)	སྦྱིད་པོ་བྱས་ནས། <b>kyīpo-chānā</b>	ཉལ་བ།	<b>nyälwa</b>
(f)	ལས་སྐྱ་བོ། <b>lälāpo</b>	འགོ་བ།	<b>kōwa</b>
(g)	སྦོད་སྦོད་བྱས་ནས། <b>lhōlhō'-chānā</b>	ཁ་ལག་ཟ་བ།	<b>khālak sāwa</b>
(a)	སྐད་ཆ་ལྷན་ཆ་བཤད་པོ་བཤད་པ།	<b>kācha shūk-chēnpo shāpa</b>	(to speak forcefully/powerfully)

## Language point

### 5 What happens if . . . ? རྒྱ།

'If' is expressed with the particle **na**. As Dialogue 2 shows, **na** is inserted at the end of the clause with the if ('the conditional clause'), unlike in English, where it goes at the beginning. **na** can combine with the verb(s) in a variety of ways. Here we shall use a very common variation, where **na** simply replaces the auxiliary and linking-particle. The second ('the main') clause takes the same form as a sentence in the future. This is similar to the English use of 'will/won't', as in the examples below.

མོ་ཏ་གཞན་དག་ཡོང་ན་ང་ཚོ་འགོ་ཐུབ་ཀྱི་རེད།

**moṭa shānthak yong-na ngantsho ṭo-thūpki re'.**

If another car comes, we will be able to go. (Or, 'We'll be able to go if another car comes.')

When the if-clause is negative, the negating particle goes before the action verb:

མོ་ཏ་གཞན་དག་མ་ཡོང་ན་ང་ཚོ་འགོ་ཐུབ་ཀྱི་མ་རེད།

**moṭa shānthak ma-yong-na ngantsho ṭo-thūpki ma-re'.**

If no other cars come, we won't be able to go. (Or, 'We won't be able to go unless another car comes.')

The action verb to which **na** is attached will often have the past form (both when written and spoken). This indicates nothing about time; whether the action verb is in the past or the present/future forms, the meaning is the same.

ཁྱེད་རང་ཚོ་རྒྱལ་རྩེ་ལ་འགོ་ན་མོ་མོ་

**khyērang-tsho kyantse-la ṭo-na . . .**

If you go to Gyantse . . .

ཁྱེད་རང་ཚོ་རྒྱལ་རྩེ་ལ་ཕྱིན་ན་མོ་མོ་

**khyērang-tsho kyantse-la chīn-na . . .**

If you go to Gyantse . . .

## Exercise 5

Duho has nothing to do except ponder various potential outcomes of the present situation. He imagines a range of 'what if . . .' scenarios, all of which are unfortunately bad! The sentences below are split into their separate clauses, to help clarify the structure. **sā** cannot be used in the if-clause, but it can appear in the second (indicated by 'might') to express a strong likelihood, rather than a definite occurrence. Follow Duho through his increasing panic as you translate these sentences (vocabulary below):

- |   |                                       |
|---|---------------------------------------|
| (a) If no other cars come . . .         | We can't go to Gyantse.               |
| (b) If no other cars come . . .         | We can't go/return to the guesthouse. |
| (c) If no other cars come . . .         | We must go to search for help.        |
| (d) If we go searching for help . . .   | We might get bitten by a mastiff.     |
| (e) If robbers come . . .               | What are we to do?                    |
| (f) If we don't get water . . .         | We'll become (i.e. be) thirsty.       |
| (g) If we don't get any food . . .      | We'll get hungry.                     |
| (h) And, if we don't get water . . .    | WE MIGHT DIE!                         |
| (i) And, if we don't get any food . . . | WE MIGHT DIE!                         |







Vocabulary

ཇག་པ།	<b>chakpa</b>	robber/bandit
ཡོང་བ།	<b>yongwa</b>	to happen
གྲ་མ་སྐྱིག།	<b>ṭha:-matik</b>	unfortunate events/mishaps
བཏོན་པ།	<b>tōnpa</b>	(past of འདོན་པ། <b>tōnpa</b> ) to extract
འདོགས་ཁྱི།	<b>tokkhyi</b>	Tibetan Mastiff (large, ferocious type of dog, used to guard herds, monasteries, villages, etc.)
སྐྱོན་བཅུགས་པ།	<b>kyōn-tsūkpa</b>	(past of སྐྱོན་འཇུགས་པ།) to blame/criticise someone
སོ་རྒྱུག་པ།	<b>sō-kyapa</b>	to bite
འཇུལ་བ།	<b>tsülwa</b>	to enter
ས་གོང།	<b>sākong</b>	rut



**Two views of the situation (ཁ) (CD2; 26)**

Here is Duho's account of the mishap and its aftermath. Read the passage, with the help of the additional vocabulary above and in the list on p. 178:

ལམ་ཁ་དེ་དངོས་གནས་ཡག་པོ་མི་འདུག ཡིན་ནའང་ང་ཚོའི་ཁ་ལོ་པ་དེས་མོ་ཏ་གཟབ་གཟབ་བྱས་ནས་བཏང་མ་སོང་། ལམ་ཁ་ལ་ས་གོང་གཅིག་འདུག ཡིན་ནའང་ཁོ་རང་གིས་སྐད་ཆ་མང་པོ་བཤད་ནས་དེ་མ་མཐོང་བ་རེད། ཞེ་ནི་ང་ཚོའི་མོ་ཏ་དེའི་ནང་ལ་འཇུལ་སོང་། ང་ཚོ་ལ་གང་ཡང་བྱས་མ་སོང་། མོ་ཏ་ལའང་སྐྱོན་མི་འདུག ཡིན་ནའང་ང་ཚོས་ས་གོང་ནས་མོ་ཏ་བཏོན་ཐུབ་མ་སོང་། ང་ཚོ་ལ་རོགས་པ་དགོས་ཀྱི་འདུག མོ་ཏ་ལ་ཡང་(འང་)སྐྱོན་མི་འདུག་ཡོང་ན་རོགས་པ་རག་གི་རེད། ཡིན་ནའང་མོ་ཏ་གཞན་དག་ཡོང་གི་མི་འདུག ང་ཁ་ལོ་པ་དེ་ལ་ཚོག་པ་ཟ་གི་འདུག ཞེ་ནི་བསོད་ནམས་ཀྱིས་ང་ལ་སྐད་ཆ་ཞེ་དག་བཤད་ཀྱི་མི་འདུག ཉོབ་ཀྱི་འདུག

**lamkha-the ngōne' yakpo min-tu'. yinnā ngantshō: khālowa the' moṭa sapsap-chānā tāng ma-sōng. lamkha-la sākong-cīk tu'. yinnā khōrang-kī' kācha mangpo shā-nā the ma-thōngwa-re'. ēni ngantshō: moṭa thā: nang-la tsül-sōng.**

**ngantsho-la khā: chā' ma-sōng. moṭa-la-yā kyōn min-tu'. yinnā ngantshō' sākong-nā' moṭa tōn thūp ma-sōng. ngantsho-la rokpa kō'-ki tu'. moṭa shānthak yong-na rokpa raki-re'. yinnā moṭa shānthak yongki min-tu'. nga khālowa the-la tshīkpa saki-tu'. ēni sōnam-kī' nga-la kācha sheṭhak shāki min-tu'. nyopki-tu'.**

**Exercise 6 (CD2; 27)**

Translate the passage. But first gauge how well you have understood it by trying to answer these questions (in English).  
According to Duho's account;

- 1 Was it only the driver who was to blame for the accident?
- 2 Is there any suggestion that the driver might have been drinking?
- 3 What have the three travellers been unable to do?
- 4 Do we hear anything about the driver's reaction to the mishap?
- 5 What frustrates Duho about the situation?

Sōnam's thoughts on the situation are summed up in a few words:

ཕྱི་རྒྱལ་(གྱི་)མི་མང་པོས་རྩ་ཉོ་ནང་བཞིན་བྱེད་ཀྱི་ཡོད་རེད། ཕྱི་རྒྱལ་གྱི་ལྷགས་སློལ་ཡིན་ས་རེད། མཚམས་མཚམས་ལ་གྲ་མ་སྐྱིག་ཡོང་གི་ཡོད། ཡིན་ནའང་ལམ་སོང་རོགས་པ་ལ་སྐྱོན་བཅུགས་ན་ག་རེ་པན་གྱི་ཡོད་རེད། སྐྱིད་པོ་ཡོད་མ་རེད།

**chīkyäl(-ki) mi mangpō' tuho nangshin cheki-yore'. chīkyäl-ki luksöl yin-sa re'. tshāmtsham-la ṭha:-matik yongki-re'. yinnā: lamsang rokpa-la kyōn tsūk-na khare phānki-yore'. kyīpo yo ma-re'.**

**Exercise 7**

Based upon what Sōnam says here (and doesn't say), answer these questions (in English):

- 1 Who does Sōnam blame for the accident?
- 2 What does he find least pleasant about the situation?
- 3 Are his private thoughts (expressed here) different from what he communicated to Duho in Dialogue 2?





- 4 He refers to customs; what do you think he means?
- 5 What differences in attitude do Duho's and Sönam's reactions to the situation seem to suggest?
- 6 What qualities and types of behaviour do these thoughts suggest Sönam prizes?

## Language point

### 6 Feelings and reactions

ལྟོ་ལྟོ་ཚོག་པ་བྱ་བ།	<b>tshīkpa-sawa</b>	to be angry/annoyed
ལྟོ་ལྟོ་དྲོགས་པ་བྱ་བ།	<b>thokpa-sawa</b>	to be suspicious/ have doubts
ལྟོ་ལྟོ་ཞེད་པ།	<b>shepa</b>	to be scared
ལྟོ་ལྟོ་ཉེ་ལས་པ།	<b>hālāwa</b>	to be surprised/ shocked
དངངས་སྐྱེག་བྱེད་པ།	<b>ngāmṭak-chepa</b>	to be anxious
ཉོལ་པ།	<b>nyopa</b>	to be bored/listless
ཐང་ཆད་པ།	<b>thāng-chäpa</b>	to be tired

These are non-intentional actions. We know when we feel these things, so can use the auxiliaries **tu'** and **sōng** to report them. We can be less certain about other people: **sā** can be added when talking about them, to show that we are only inferring that this is what they feel.

### Exercise 8

Emotions are running quite high. Sönam, Duho, and perhaps the driver have reacted to the situation in different ways. Link these private thoughts with the individuals you think they belong to.

- 1 ལོ་ལྟོ་ཚོག་པ་ག་རེ་བྱས་ནས་བྱ་བའི་ཡོད་ཅེད།  
**khō-la tshīkpa khāre-chänā saki-yore'**
- 2 ལོ་ཉོལ་གྱི་ཡོད་ཅེད།  
**khō nyopki yō'-sa re'**
- 3 མོ་ཏ་ལ་སྐྱོན་མི་འདུག།  
**moṭa-la kyōn min-tu'**

- 4 ཞེད་གྱི་ཡོད་ཅེད།  
**sheki yō' sa re'**
- 5 ལོ་ལྟོ་ཉེ་ལས་གྱི་འདུག།  
**khō-la hālāki-tu'**
- 6 ང་ལ་ཚོག་པ་བྱ་བའི་ཡོད་ཅེད།  
**nga-la tshīkpa saki yō-sa re'**
- 7 ལོ་གཉིས་ག་རེ་བྱས་ནས་ཉོལ་གྱི་ཡོད་ཅེད།  
**khō-nyī' khāre-chänā nyopki yo ma-re'**
- 8 ང་ལ་ཚོག་པ་ག་རེ་བྱས་ནས་བྱ་བའི་ཡོད་ཅེད།  
**nga-la tshīkpa khāre-chänā saki-yore'**
- 9 ལོ་གཉིས་སྐད་ཆ་ག་རེ་བྱས་ནས་བྱ་བའི་ཡོད་ཅེད།  
**khō-nyī' kācha khāre-chänā shāki yo ma-re'**



# Unit Thirteen

ག་རེ་ཟེར།

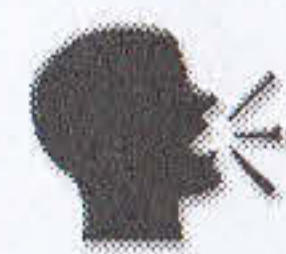
## khare-sa

What did he say?



In this unit you will learn how to:

- pass on messages and report what someone said
- deal with direct and indirect speech
- use a structure similar to 'the one who ...'
- describe two types of past action
- talk about knowing and understanding
- express the content of thought and speech
- ask questions related to names, meaning, etc.



### Dialogue 1



(CD2; 28)

As Duho passes through the marketplace, someone recognises him as a friend of Tashi's.

ཚོ་ཚོར། ཁོང་། བྱིད་རང་བཟླ་ཤིས་ཀྱི་གོ་གསལ་པོ་ཡིན་པ། དེ་རིང་བཟླ་ཤིས་ལྷན་ས་རེད་  
པས།

རྩུ་རྟོ། ང་ད་ལྟ་བཟླ་ཤིས་ཀྱི་རྩ་ལ་འགོ་གི་ཡིན།

ཚོ་ཚོར། འོ་ཉག་ཉག་བྱས་སོང་། བཟླ་ཤིས་ལ་ལན་སྐྱེལ་ལྷན་ས་རེད་པས།

རྩུ་རྟོ། ངས་ལན་སྐྱེལ་དགོས། རྩུ་རང་(གི་)མཚན་ལ་ག་རེ་ལྷ་གི་ཡོད།

ཚོ་ཚོར། ངའི་མིང་ལ་ཚོ་དབང་ཚོར་བྱ་ཟེར་གྱི་ཡོད། བཟླ་ཤིས་ལ་འདི་འདྲ་གསུངས་དང་།  
ང་སང་ཉིན་བཟླ་ཤིས་ཀྱི་ཅ་ལག་དེ་ཚོ་རྒྱལ་ས་ལ་འབྱོར་གྱི་ཡིན་ཟེར་ལབ་པ་

ཡིན། ཡིན་ནའང་ནང་ལ་གནས་ཚུལ་ཞིག་ཐོན་ནས་ང་སང་ཉིན་འགོ་ལྷན་ས་མ་  
རེད། ཡིན་ནའང་ཨ་ཁུ་ལྷན་ས་ལ་ཉིན་འགོ་མཁན་རེད། ཅ་ལག་དེ་ཚོ་  
འབྱོར་དགོས་ཟེར་གྱི་འདུག ཨིན། དེ་ཚོ་ཁོ་རང་གི་རྩ་ལ་མགྲོགས་པོར་སྐྱེལ་  
དགོས་ཀྱི་འདུག གང་ཡིན་ཟེར་ན། ཁོ་རང་སང་ཉིན་སྐོར་པོར་འགོ་མཁན་ཡིན་  
ཟེར་གྱི་འདུག འདི་བཟླ་ཤིས་ལ་གསུངས་ཨང་།

རྩུ་རྟོ། ཉོག་ཅམ་བཞུགས་ཨང་། རྩུ་ལགས་ཀྱིས་མང་པོ་གསུངས་སོང་། ང་ཚང་མ་མགོ་  
འཚོས་མ་སོང་། ཅ་ལག་དེ་ཚོ་ག་རེ་རེད།

ཚོ་ཚོར། འདི་གལ་ཚེན་པོ་མ་རེད། བཟླ་ཤིས་ཉ་གོ་གི་རེད།

རྩུ་རྟོ། འོ་ན། ཅ་ལག་འབྱོར་གྱི་ཡིན་ཟེར་ལབ་མཁན་དེ་སུ་རེད། རྩུ་ལགས་རེད་པས།  
ཡང་མེན་ན་ཨ་ཁུ་ལྷན་ས་རེད།

ཚོ་ཚོར། ངང་པོར་ང་འབྱོར་གྱི་ཡིན་ཟེར་ལབ་པ་ཡིན། ཡིན་ནའང་ད་ལྟ་ཨ་ཁུ་ལྷན་ས་  
ཀྱིས་འབྱོར་དགོས་ཟེར་ལབ་གྱི་འདུག

རྩུ་རྟོ། ཨིན། བཟླ་ཤིས་འགོ་དགོས་ཀྱི་མི་འདུག་ག།

ཚོ་ཚོར། ང་ལག་པོར་གསལ་ཨང་། ཨ་ཁུ་ལྷན་ས་རྒྱལ་ས་ལ་འགོ་མཁན་རེད། བཟླ་  
ཤིས་འགོ་མཁན་མ་རེད། ཡིན་ནའང་བཟླ་ཤིས་ཀྱིས་ཅ་ལག་དེ་ཚོ་ཨ་ཁུ་ལྷན་ས་  
བཟླ་གྱི་རྩ་ལ་སྐྱེལ་དགོས་ཀྱི་འདུག མ་བསྐྱེལ་ན་ཨ་ཁུ་ལྷན་ས་ཀྱིས་སང་  
ཉིན་འབྱོར་ལྷན་གྱི་མ་རེད་པ།

རྩུ་རྟོ། ང་མགོ་འཚོས་སོང་། ངས་བཟླ་ཤིས་ལ་ལན་ཉག་ཉག་སྐྱེལ་དགོས།

ཚོ་ཚོར། །་་་་ད་ག་འདྲ་ཡིན་ན།

TSHENOR khōng. khyērang ṭāshi-ki ṭhokpo yin-pa. the ring ṭāshi  
thūk-sa re'-wä.

DUHO nga thanta ṭāshi-ki tsā-la ṭoki-yin.

TSHENOR o tākāk chä-song. ṭāshi-la län kyäl thüp-sa re'-wä.

DUHO ngä' län kyäl-ko. cho-la: khyērang(-ki) tshän-la khare  
shuki-yö'.

TSHENOR ngä: ming-la tshēwang norpu serki-yö'. ṭāshi-la tinctä  
süng-thang. nga sāngnyin ṭāshi-ki cālak thentsho kyālsa-  
la khyērki-yin-s lapa-yin. yinnä: nang-la nātshül-shik  
thön-nä nga sāngnyin ṭo thüp-sa ma-re'. yinnä: ākhu  
thüptän sāngnyin ṭo-nyän re'. cālak thentsho khyēr-ko  
serki-tu'. ēni thentsho khōrang-ki tsā-la kyokpo kyäl  
kö'-ki tu'. khāngyin-serna khōrang sāngnyin ngāpo  
ṭo-nyän yin serki-tu'. ti ṭāshi-la süng-a.



- DUHO tēts shu-a. cho-la-kī' māngpo sūng-sōng. nga tshāngma ko-tshō' ma-sōng. cālak thentsho khare re'.
- TSHENOR tī khāl-chenpo ma-re'. tashi hākhoki-re'.
- DUHO ōna cālak thentsho khyērki-yin-s lap-nyän the sū re'. cho-la: re'-wä yang-me:na ākhu thūptän re'.
- TSHENOR thāngpo nga khyērki-yin-s lapa-yin. yinnä: thanta ākhu thūptän-kī' khyēr-ko-s lapki-tu'.
- DUHO ēni tashi to kö'-ki min-tu'-ka.
- TSHENOR tha yakpo sän-a. ākhu thūptän kyālsa-la to-nyän re'. tashi to-nyän ma-re'. yinnä: tashi-kī' cālak thentsho ākhu thūptän-ki-tsā-la kyāl kö'-ki tu'. ma-kyāl-na ākhu thūptän-kī' sāngnyin kyāl-thūpki ma-re'-wa.
- DUHO tha ko-tshō-song. ngā' tashi-la län tākāk-kyāl-ko.
- TSHENOR (as Duho walks away) tha khaṅṅa yin-na.


**ACB**
**Vocabulary**

ཐུག་པ།	<b>thūkpa</b>	to meet (non-intentional)
མཁན།	<b>nyän/khän</b>	the one who . . . (see below)
གསལ་པ།	<b>sānpa</b>	to listen (honorific)
རྒྱལ་ས།	<b>kyālsa</b>	capital city
ལན་སྐྱེལ་པ།	<b>län-kyälwa</b>	to deliver a message

ཟེར་ལབ་པ་ཡིན།	<b>-s lapa-yin</b>	I said (see below)
ཇ་ཁུ་ཐུཔ་ན།	<b>ākhu thūptän</b>	(personal name)
ད་ག་འདྲ་ཡིན་ན།	<b>tha khaṅṅa yin-na</b>	I wonder . . .
ཉ་གོ་གི་རེད།	<b>hākhoki-re'</b>	(he) will know
མགོ་འཚོས་མ་སོང་།	<b>ko tshō' ma-sōng</b>	(I) haven't got it/understood
ཚོ་ཚོར།	<b>tshēnor</b>	(abbreviation of the name ཚོ་དབང་ཚོར་གྱ། <b>tshēwang norbu</b> )
ཁྱེད་རང་(གི་)མཚན་ལ་ག་ རེ་ལྟ་གི་ཡིད།	<b>khyērang(-ki) tshän-la khare shuki-yö'</b>	what's your name? (honorific)
ངའི་མིང་ལ་X་ཟེར་གྱི་ཡིད།	<b>ngä: ming-la X serki-yö'</b>	my name is. . . .
གནས་ཚུལ་ཐོན་པ།	<b>nātshül thōnpa</b>	a situation has cropped up
ཉག་ཉག་བྱས་སོང་།	<b>tākāk chā'-song</b>	that's perfect! (i.e. 'that's really convenient for me')
ཟེར་གྱི་འདུག།	<b>serki-tu'</b>	(he) says
ཉག་ཉག།	<b>tākāk</b>	exactly/precisely
ཞིག།	<b>shik</b>	a (used only occasionally)
ཡང་མེན་ན།	<b>yang-me:na</b>	or/alternatively

**Cultural point**

**An oral culture**

Tibetan may verge on the monosyllabic, but Tibetans certainly do not! Indeed taciturnity generally creates discomfort. Banter is highly appreciated, and people relish opportunities to gather together, and engage in long, raucous sessions of conversation involving joking, repartee, and the telling (as well as the frequent re-telling) of events and stories. Tibetans also often speak very fast! The distinction between knowing the language and knowing *some* of the language is one lost upon many Tibetans; getting people to make allowances for learners can be a struggle. Negotiating situations such as Duho's in Dialogue 1 is therefore an experience familiar to many.





## Language point

### 1 Describing what someone says

Spoken Tibetan doesn't recognise a divide between direct (quoted) speech and indirect speech (which reports the content, without directly quoting). Instead there is a standard form, indicating that something should be understood as 'said'. This form combines features of both direct speech and indirect speech (or what count as such from the English perspective). The most frequently used verbs indicating that someone has said something are:

ལབ་པ། **lapa** – to say/tell      བཤད་པ། **shāpa** – to say/explain  
 ཟེར་བ། **serwa** – say      བསྟུང་བ། **sūngwa** – to say/tell (honorific)

**se** (written like the verb above) acts like a verbal speech-mark. It signifies the end of the speech content. For instance, 'he said that Tashi is not over there.':

(ཁོ་རང་གིས་)བློ་ཤིས་མ་གཏོགས་མི་འདུག་ཟེར་ལབ་སོང་།  
**(khōrang-kī') ṭāshi phākā mi-tuk-s lap-song.**

As the transliteration shows, this speech-marker is tagged to the end of the speech content without a pause, sounding similar to a short hiss, or the way that the plural 's' is tagged, for example, onto 'dogs'.

The speech-marker indicates where the speech-content part of the sentence ends. But speech-content is *not* considered a verbatim quotation. It sets out to capture the gist of what is said, rather than the actual words (i.e. like indirect speech in English, it's a paraphrase).

The auxiliary verb in English direct speech is the one which the person being quoted actually said (e.g. "He said 'I am going'."), instead of "He said that he is going.") The same is true in Tibetan:

X འགྲོ་གི་ཡིན་ཟེར་ལབ་སོང་།      X **ṭoki-yin-s lap-song.**

However, personal pronouns are not used as they are in English. Firstly, Tibetan never repeats the personal pronoun, as in the English 'he said that he is going'. (The agentive particle is often omitted; a single personal pronoun is understood as subject for both the sentence and the quotation.) And when the personal pronoun is used, the voice is that of the

person reporting, *not* the original speaker. The sentence above, with the personal pronoun included, would be:

ཁོ་རང་འགྲོ་གི་ཡིན་ཟེར་ལབ་སོང་།      **khōrang ṭoki-yin-s lap-song.**

This sentence has no equivalent for 'I' in it, and because there is no differentiation between direct and indirect speech, it can be translated either as 'he said "I am going"' or 'he said that he is going.'

### Exercise 1

The English sentences report things various people have said: the Tibetan snippets are supposed to match what should appear at the end of the 'quote' in their Tibetan equivalents. Indicate with a tick or a cross whether the snippet matches the English sentence.

- |  |                       |                        |   |
|--|-----------------------|------------------------|---|
| (a) I said, 'they won't look.'           | བཟོ་གི་མིན་ཟེར་།      | <b>tāki-me:-s</b>      | X |
| (b) He says he likes you.                | དགའ་པོ་ཡོད་ཟེར་།      | <b>kapo-yö'-s</b>      |   |
| (c) You told me he didn't stay.          | བསྟུང་མེད་ཟེར་།       | <b>tā-me'-s</b>        |   |
| (d) We said 'we don't have any money'.   | དངུལ་མེད་ཟེར་།        | <b>ngül me'-s</b>      |   |
| (e) They say they don't have any money.  | དངུལ་མེད་ཟེར་།        | <b>ngül me'-s</b>      |   |
| (f) He told me you'd go to sleep.        | ཉལ་གྱི་རེད་ཟེར་།      | <b>nyälki-re'-s</b>    |   |
| (g) 'I've got it!' she shouted.          | རག་སོང་ཟེར་།          | <b>raḱ-sōng-s</b>      |   |
| (h) I'll ask her whether she'll wear it. | སྟོན་གྱི་ཡིན་པས་ཟེར་། | <b>khönki-yin-pä-s</b> |   |

#### ■ Speech: abbreviated

The personal pronoun is dropped when it is clear from the context whose speech is being reported. Similarly, it is not repeated when a whole series of things said by a single individual are being reported, one after another. A further abbreviation is also common in these situations: the speech-marker and verb of speech, which are normally separate, are collapsed into the single syllable **sa**. So the *whole* sentence ('he said he is going'), in this highly abbreviated version would be:



འགོ་གི་ཡིན་ཟེར། **ṭoki-yin-sa.**

This final syllable may be heard either as the ‘hiss’ mentioned earlier, or, as shown in the transliteration, as a distinct syllable **sa**.



## Exercise 2

Translate these into English, following the example.

- 1 ངས་རྗེས་ལ་ཁ་དཔར་གཏང་གི་ཡིན་ཟེར་ལབ་པ་ཡིན།  
**ngä' ce-la khāpar tāngki-yin-s lapā-yin.** I said I'd ring later.
- 2 ཁོ་རང་(གིས་)བྱས་མེད་ཟེར་ལབ་གྱི་རེད།  
**khōrang(-ki') chā-me'-s lapki-re'.**
- 3 གནམ་གྲུ་ལ་འགོ་གི་ཡིན་ཟེར་ལབ་གྱི་འདུག།  
**nāmṭhu-la ṭoki-yin-s lapki-tu'.**
- 4 ལུབ་བསྟན་དགོང་དག་ཁྱེད་རང་གི་རྩ་ལ་ཡོང་གི་ཡིན་ཟེར།  
**thūptän kongthak khyērang-ki tsā-la yongki-yin-sa.**
- 5 ཁོ་གཉིས་གྲོགས་པོ་མ་རེད་ཟེར་སྟུང་ལབ་གྱི་འདུག།  
**khō-nyī' ṭhokpo ma-re'-s sū' lapki-tu'.**
- 6 བསོད་ནམས་མ་བསྐྱེད་ན་སློལ་མ་ཡང་(འང་)བསྐྱེད་གྱི་མིན་ཟེར་ལབ་སོང་།  
**sōnam ma-tā-na ṭölma-yā tāki-me:-s lap-song.**
- 7 ཕ་གི་ལ་གནམ་གཤེས་ཡག་པོ་འདུག་ཟེར།  
**phāki-la nāmshi' yakpo tuk-sa.**
- 8 རྗེས་ལ་བཤད་དགོས་ཟེར།  
**ce-la shā'-ko-s.**
- 9 ད་ལྟ་ལས་ཀ་ཡོད་ཟེར། རྒྱ་ཚོད་བཞི་པ་ལ་ཤོག་ཟེར།  
**thanta läka yö'-s. chūtshö' shipa-la shök-sa.**



## Language point

### 2 མཁན།

This word is pronounced either **nyän** or **khän**. It replaces the final syllable of a verb (either action or copula), and is roughly equivalent to saying ‘the one who ...’. That is, it indicates that the person (or physical object, etc.) is somehow associated with the action or state

shown by the verb. Placed after an intentional verb, for example, it refers to the doer of the action:

ལན་སྐྱེལ་མཁན། **län kyäl-nyän** the one who delivers the message

The action verb here generally remains in the present form whether or not the action has been performed. So, depending on the situation, the above might translate in various ways:

the one who delivers/delivered the message/the one who will deliver the message/the messenger (etc.)

Attached to a non-intentional verb, it denotes the one(s) who experience(s) the action/state shown by the verb, e.g.:

ན་མཁན། **na-nyän** the one/those who are ill

It can also be attached to either of the ‘essential’ verbs (see Grammar section) of identity or existence, primarily for purposes of description:

གྲུ་པ་ཡིན་མཁན། **ṭhapa yin-khän** the one(s) who are/were monks  
སྐྱེད་པོ་ཡོད་མཁན། **tā-ringpo yö'-khän** the one/ones with long hair

Negations within **nyän**-phrases are also common. Here essential verbs are negated in the usual way (i.e. either **me:** or **me'**), whereas **ma** is added before action verbs (both intentional and non-intentional). Other words relating to gender and number can be added after **nyän** when clarification is necessary, e.g.:

ལྷ་ས་ལ་འགོ་མཁན་བུ་མོ་དེ། **lhāsa-la ṭo-nyän phumo-the**  
the girl who is going to Lhasa

## Exercise 3

Formulate these in Tibetan, using **nyän**, as in the example:

- 1 The one who's reading Tibetan
- 2 The one who's drinking beer
- 3 The ones talking outside
- 4 The ones who didn't return home
- 5 The one who wears white clothes
- 6 The boy who has no parents
- 7 Those who've got long legs
- 8 The children who don't study

1 བོད་ཡིག་སློབ་མཁན་དེ། **phö'yik lōk-khän-the**





### ■ Language tip – description vs. naming

Learning something's name might seem like the logical first step to being able to talk about it. But in Tibetan, the tendency to describe people and things in terms of their functions, actions, or appearance rather than their names is stronger than in English. So add **nyän** generously! The closest comparable English structures are the 'relative pronouns' (*who, whom, whose, that, which*, such as in: 'the man who called me', etc.), but their frequent use in normal conversation would sound impersonal. However, **nyän** sounds completely natural in Tibetan. When trying to unravel what has been said in accounts or messages, presented in long blocks of speech, it often helps to break things down, using **nyän** questions, to work out the various roles of the people involved (something Duho attempts in Dialogue 1).



### Exercise 4

Each of these dialogues has a character that can be described using the accompanying **nyän**-phrase; identify each character by name (U = Unit, D = Dialogue):

- 1 U5-D1 – ཁང་མིག་འཚོལ་མཁན། **khāngmik tshāl-nyän**
- 2 U6-D2 – ལྷོན་མར་དགོན་པ་ལ་སྡོད་མཁན། **ngänma kōmpa-la tä-khän**
- 3 U7-D1 – ཁ་དབར་གཏོང་མཁན། **khāpar tāng-nyän**
- 4 U9-D1 – ཁ་ལག་གོང་ཚེན་པོ་ལ་དགའ་མཁན། **khālak khong-chēnpo-la ka-nyän**
- 5 U10-D2 – ཚོང་པ་ལ་སྐད་ཆ་འདྲི་མཁན། **tshōngpa-la kācha ti-nyän**
- 6 U11-D2 – ལྷན་ཚོང་ས་ལ་མ་འགོ་མཁན། **mān-tshōngsa-la ma to-khän**
- 7 U12-D2 – སེམས་བྲལ་བྱེད་མཁན། **sēmthäl che-khän**



### Language point

#### 3 Two types of past action

The structures introduced so far to describe past actions (for example, **chīnpa-yin, chīn-song**) refer to actions which occurred or were

performed a single, or a limited number of times. In similar situations in English, one would use the simple past, e.g. 'I went', 'you went'. These structures can be categorised as 'Type 1', to distinguish them from what follows.

Spoken Tibetan distinguishes Type 1 actions from those which occurred or were performed continuously, or repetitively, and are described in terms of some flow of time. These will be referred to as Type 2 actions. English uses structures like 'used to go', or 'was going' to express these situations.

You express Type 2 actions in Tibetan by using the following set of verb-units:

main verb (present form) + linking particle + verb of existence

འགོ་གི་ཡོད་འདུག་ཡོད་རེད། **toki-yö'/tu'/yore'**

This set of verb-units is multi-functional; it is already used for actions done in the present, expressing things like 'I am going', and 'I go' (explained in Units 8–10). But time-words or context will indicate whether a particular verb-unit refers to the present or the past, e.g.

སྡོད་མར་ང་སློབ་སྦྱང་བྱེད་གྱི་ཡོད།

**ngänma nga löpcōng cheki-yö'.**

I used to study.

དེ་དུས་སྤུ་གུ་དེ་ཚོ་སློབ་གྲ་ལ་འགོ་སྐྱབ་གྱི་ཡོད་མ་རེད།

**thethü' phūku thentsho löpta-la to-thūpki yo ma-re'.**

The children weren't able to go to school then.

### Exercise 5

If you had to translate the following sentences into Tibetan, would you choose Type 1 or Type 2 structures? Mark the appropriate column with a tick, as in the example. Consider the nature of the actions; some verbs imply activity spread over time (i.e. Type 2 actions), even if this isn't reflected in the English sentence structure:





Type 1                      Type 2

- 1 I **stayed** at home yesterday. ✓
- 2 He used to **talk** to me every Monday.
- 3 I got **angry** with him.
- 4 She **lived** in Beijing.
- 5 Did your father **speak** Lhasa dialect?
- 6 Our dog **died** yesterday.
- 7 I constantly **read** when I was young.
- 8 But were you **ill** during that time?
- 9 He **sold** cheap things in his shop.
- 10 They would **wear** attractive clothes.



## Dialogue 2



(CD2; 29)

Lhakpa enters a café where he finds his friend Tshering, who seems to be concentrating on something.

ལྷག་པ།      མེ་ཚེ་རིང་། ག་རེའི་ཐོག་ལ་བསམ་སྒྲོག་གོ་ཡོད།  
 ཚེ་རིང་།      བསམ་སྒྲོག་གོ་མེད། ང་ཚོའི་རྒྱལ་ལོགས་ལ་མི་གཉིས་འདུག་ག། འོ་གཉིས་  
 གྱི་སྐད་ཆ་དེ་ཉན་གྱི་ཡོད།  
 ལྷག་པ།      འོ་གཉིས་སྐད་ག་རེའི་ཐོག་ལ་སྐད་ཆ་བཤད་གྱི་འདུག།  
 ཚེ་རིང་།      ཉ་གོ་གི་མི་འདུག ང་དང་པོར་དེ་རྒྱ་སྐད་རེད་བསམས་སོང་། ཡིན་ནའང་  
 བཟང་ཨང་། སལ་ཆེར་ཉི་ཉོང་གི་སྐད་ཡིན་ས་རེད།  
 ལྷག་པ།      འོ་གཉིས་ག་རེའི་སྐད་ལ་བཤད་གྱི་ཡོད་ས་རེད།  
 ཚེ་རིང་།      གང་ཤེས། ཉི་ཉོང་གི་སྐད་ཤེས་གྱི་མེད། འོ། ང་གཉིས་ལ་ལྷ་གི་འདུག  
 རྒྱ་འཆམ་པ།      ཉ་མི་དེ་རེ།  
 ལྷག་པ།      ཨ། ག་རེ་ཟེར། ག་རེ་ལབ་སོང་།  
 ཚེ་རིང་།      རྒྱགས་པ། ང་གཉིས་ལ་བཀྲ་ཤིས་བདེ་ལེགས་ལབ་གྱི་འདུག་ག། འོ་ཚེ་ལ་བཀྲ་  
 ཤིས་བདེ་ལེགས་ལབ།  
 ལྷག་པ།      བཀྲ་ཤིས་བདེ་ལེགས། བྱེད་རང་ག་ནས་ཡིན།  
 ཚེ་རིང་།      ཨ་ཚོ། འོ་གཉིས་ཕྱི་རྒྱལ་གྱི་མི་རེད། བོད་སྐད་ག་པར་ཤེས་གྱི་རེད།

ལྷག་པ།      མ་རེད། འོ་རང་ཚོའི་སྐད་དང་ང་ཚོའི་སྐད་ཉོག་ཚམ་འདྲ་པོ་ཡོད་རེད། རྒྱལ་  
 བཟང་གིས་ང་ལ་ལབ་སོང་། གངས་ཀ་རྒྱག་སྐད་ལ་བྱེད་པར་ཞེ་དྲག་ཡོད་མ་  
 རེད་ཟེར།  
 ཚེ་རིང་།      འོ་ཉག་ཉག་རེད། བྱེད་འོ་གཉིས་མཉམ་དུ་གངས་ཀ་བརྒྱབ་ནས་བཟང་ཨང་།  
 ལྷག་པ།      རྒྱད་མ་གཅོས་དང་།  
 LHAKPA      we tshering, khare:-thök-la sāmlo tāngki-yö’.  
 TSHERING      sāmlo tāngki-me’. ngantshö: kyaplo-la mi-nyī’ tu’-ka.  
 khō-nyī’-ki kācha-the nyānki-yö’.  
 LHAKPA      khō-nyī’ kā’ khare:-thök-la kācha shāki-tu’.  
 TSHERING      hākhoki min-tu’. nga thangpo the kyakā’ re’ sām-song.  
 yinnä tä-a.  
 (he listens again) phälcher nyihong-ki-kā’ yin-sa re’.  
 LHAKPA      khō-nyī khare:-kōr-la shāki yō sa-re’.  
 TSHERING      khangshē’, nyihong-ki-kā’ shīnki-me’. o nga-nyī’-la  
 tāki-tu’.  
 TOURIST      tāsi-therē.  
 LHAKPA      ā, khare-sa, khare lap-sōng.  
 TSHERING      kūkpa, nga-nyī’-la ṭāshi-tele’ lapki-tu’-ka. khōtsho-la  
 ṭāshi-tele’ lap.  
 LHAKPA      ṭāshi-tele’, khyērang khañä yin.  
 TSHERING      ātsi:, khō-nyī’ chīkyäl-ki-mi re’. phökā’ khawa: shīnki-re’.  
 LHAKPA      ma-re’, khōrang-tshö:-kā’ thang ngantshö:-kā’ tets ṭapo  
 yore’. kālsang-kī’ nga-la lap-sōng. ṭangka kyaptāng-la  
 khyēpar sheṭhak yō ma-re’-sa.  
 TSHERING      o tāktāk re’. khyö’ khō-nyī’ nyāmtu ṭangka kyap-nä tä-a.  
 LHAKPA      nyā’ ma-tsē-thang.

## Vocabulary

ཤེས་པ།	<b>shēpa</b>	to understand/know
ཉ་གོ་བ།	<b>hākhowa</b>	to understand/know
རྒྱགས་པ།	<b>kūkpa</b>	fool/idiot ( <i>lit.</i> mute)
ཉི་ཉོང་གི་སྐད།	<b>nyihong-ki-kā’</b>	Japanese (language)
སྐད་ཀྱི་ལུགས།	<b>tāng</b>	the way/style (of doing something)





ག་རེ་བེད།	<b>khare-sa</b>	what did (he) say? (see below)
“རེད་བསམས་སོང་།	<b>re sām-song</b>	(I) thought it was . . .
ཉག་ཉག་རེད།	<b>tāktāk re’</b>	that’s right! (meant here sarcastically)
སློའ་འཆམ་པ།	<b>tōchāmpa</b>	tourist
ཕལ་ཆེད།	<b>phālcher</b>	probably
སྐལ་བཟང་།	<b>kālsang</b>	(personal name)
གྲངས་ཀ་རྒྱུག་པ།	<b>ṭhangka-kyapa</b>	to count
ཐོག	<b>thōk</b>	in (i.e. a language); about
སྤང་གཙོ་བ།	<b>nyā’-tsēwa</b>	to ridicule
སློའ།	<b>kōr</b>	about

## Language points

### 4 Knowing and understanding

Two key verbs are **hākhowa** and **shēpa**. English has no exact comparison for the distinction between them: but for *skills* and learnt knowledge – e.g. knowing a language, how to drive or to communicate well – **shēpa** is generally used. Verbs about knowing and understanding are non-intentional. For certain reasons (not explored here) **yō’**, rather than the normal non-intentional auxiliary, is used for first-person statements and questions to second persons about skills. Note that when this verb is followed by the linking-particle **ki**, its sound changes to **shīn**.

For things one can be ‘aware’ of – facts, bits of information, short-term or changeable situations (e.g. the time, or where Tshering is at present) – **hākhowa** is used more.

In the area of comprehending things however, there is cross-over between them. For example, having explained something to someone, you might check whether he has understood it by asking either: **shē’ sōng-ngä**, or **hākho sōng-ngä**.

Another useful verb is **ko-tshōpa** (Dialogue 1), which relates specifically to comprehending something that has been explained, read, etc. And for knowing in the sense of recognising (people, and sometimes places), the verb used is རོ་ཤེས་པ། **ngo-shēpa**.

## 5 Said X, thought Y . . . Linking content to verbs of thought and speech:

### ■ A. ཐོག **thōk** and སློའ། **kōr**

As Dialogue 2 shows, these terms can convey something like ‘about’, either for thought or speech. They are attached to their topic by a genitive, and followed by a **lathön**, e.g.

ནང་མིའི་ཐོག་ལ་གཅིག་ཤོད་དང་།

**ṅangmi: thōk-la cīk shā-thang.**

Tell me something about (your) family.

■ B. As explained above, the speech-marker **s/sa** stands directly between the verb and the content of speech. Occasionally, in a similar fashion, it links a verb of thought with its content. But Dialogue 2 illustrates the more common approach with thought (in the sentence **the kyākā’ re sām-song**), where the verb for thought is added directly after the content.

### ■ C. ཡིན་མེད། **yin-mä** etc.

A and B work when thought has a single object. But sometimes you represent what you are thinking as two alternatives. Here you use the copula/auxiliary verb together with its negative form, at the end of the content (as in ‘whether’: Unit 10). Compare, for example:

ཁོང་ཉི་ཉོང་གི་མི་རྒྱུ་བསམས་སོང་།

**khōng nyihong-ki mi re’ sām-song.**

I thought that he was Japanese.

ཁོང་ཉི་ཉོང་གི་མི་ཡིན་མེད་ངས་ཉ་གོ་མ་སོང་།

**khōng nyihong-ki mi yin-mä ngä hākho ma-sōng.**

I didn’t know whether (or not) he was Japanese.

As hinted in Unit 10, **tu’ min-tu’** is likely to be used when referring to something changeable or immediate. But apart from that, the essential verbs are the most common.

མོས་སྐད་ཆ་དང་པོ་བཤད་ཀྱི་ཡོད་མེད་ངས་ཉ་གོ་གི་མེད།

**mō kācha ṭhangpo shāki yō’-me’ ngä hākhoki-me’.**

I don’t know whether she speaks honestly/truthfully.



**Exercise 6**

Translate into Tibetan:

- 1 We need to talk about Kelsang.
- 2 I thought you were at work.
- 3 I don't know whether Tashi is here today.
- 4 She didn't ask about the money.
- 5 Do you know if the doctor understands Tibetan?
- 6 I thought you were my friend.
- 7 Do you recognise that man?
- 8 Did you think I wouldn't go?
- 9 Do you know what time the jeep will come here?



■ How do I say. . . .? – asking about names, meaning, etc. (CD2; 30)

དེ་ལ་ག་རེ་ཟེར་གྱི་ཡོད་ཅེད། **the-la khare serki-yore**. What is that called?

འདྲི་མིང་ལ་ག་རེ་ལའབ་གྱི་རེད། **ti: ming-la khare lapki-re'**. What is this called?

**X**་ཟེར་ན་ག་རེ་རེད། **X ser-na khare re'**. What does x (i.e. a word) mean?

དྲི་བ་གཏོང་བ། **thiwa-tangwa** to ask a question

ལན་རྒྱལ་བ། **lan-kyapa** to answer

ག་རེ་ལའབ་དགོས་ཅེད། **khare lap-kö' re'**. (1) What can I say?  
(2) (a speech-filler)

ག་འདྲ་ཟེར་ལའབ་དགོས་ཅེད། **khantäs lap-kö' re'**. How should I put this? (rhetorical question)

**X**་ག་འདྲ་ཟེར་ལའབ་དགོས་ཅེད། **X khantäs lap-kö' re'**. How do I say x? (e.g. when asking about a word, expression etc.; how to pronounce it, phrase it, or say it in another language)

ག་རེ་ཟེར། **khare-sa** (multiple uses) What is he (etc.) saying?; What are you talking about? (challenging or mocking); What does it (e.g. something written) say?; (also perhaps the most common speech-filler, used particularly when trying to recall names, etc.)

**Exercise 7**

Here are a series of answers, related to names and meaning. Which Tibetan questions might have prompted each of them?

- A1 ངའི་མིང་ལ་བ་སངས་ཟེར་གྱི་ཡོད།  
**ngä: ming-la päsang serki-yö'**.
- A2 ངས་གང་ཡང་ལའབ་མེད།  
**ngä khä: lap me.**
- A3 བོད་སྐད་(ཀྱི་)ཐོག་ལ་དེ་ལ་མིང་ཡོད་མ་རེད།  
**phökä'(-ki) thök-la the-la ming yo ma-re'**.
- A4 དབྱིན་(ཇིའི་)སྐད་ལ་student ཟེར་གྱི་ཡོད་ཅེད།  
**in(chi:) kä'-la student serki-yore'**.
- A5 རྒྱ་སྐད་ཀྱི་དེ་མེ་ཏོག་གཅིག་ལ་ལའབ་གྱི་ཡོད་ཅེད།  
**kyase-ē, the metok cik-la lapki-yore'**.
- A6 བོད་སྐད་(ཀྱི་)ཐོག་ལ་དེ་ལ་སྐྱགས་བ་ཟེར་གྱི་རེད།  
**phökä'(-ki) thök-la the-la kükpa serki-re'**.

**Exercise 8 (CD2; 32)**

Duho eventually reaches Tashi's place. This is what he tells him:

ང་འདྲི་མིང་དུས་ཁྱེད་རང་གི་ངོ་ཤེས་བ་གཅིག་ཐུག་སོང་། ཁོ་རང་གི་མིང་ལ་ཆོ་རིང་  
ཞོར་བུ་ཟེར་གྱི་རེད། བཀྲ་ཤིས་ལ་ལན་འདི་བསྐྱུལ་འོགས་ཁྱེད་ཟེར་ལའབ་སོང་། ཁོ་རང་སང་  
ཉིན་རྒྱལ་ས་ལ་འགྲོ་མཁན་མིན་ཟེར། ཡིན་ནའང་ཨ་ཁུ་ཐུབ་བསྟན་འགྲོ་མཁན་རེད་ཟེར།  
ཞེ་ནི་བཀྲ་ཤིས་ཀྱི་ཅ་ལག་དེ་ཆོ་ཨ་ཁུ་ཐུབ་བསྟན་གྱིས་བསྐྱུལ་གྱི་ཡིན་ཟེར་ལའབ་གྱི་འདུག་  
ཟེར། ཞེ་ནི་ག་རེ་ཟེར། ཅ་ལག་དེ་ཆོ་ཕལ་ཆེར་ཆོ་རིང་ཞོར་བུ། ཡང་མིན་ན་ཨ་ཁུ་ཐུབ་  
བསྟན་ལེན་གར་ཡོང་གི་རེད། གང་ཡིན་ཟེར་ན། ཆོ་རིང་ཞོར་བུས་བཀྲ་ཤིས་འགྲོ་དགོས་གྱི་  
མི་འདུག་ལའབ་སོང་།

**nga tä: yong-thü' khyerang-ki ngoshēnpa-cik thük-song.**  
**khōrang-ki ming-la tshēring norpu serki-re'. tāshi-la lan-ti**  
**kyäl-ro-che-s lap-song. khōrang sāngnyin kyālsa-la to-nyän**  
**me:-s. yinnä ākhu thūptän to-nyän re'-s. ēni tāshi-ki cālak**  
**thentsho ākhu thūptän-kī' kyālki-yin-s lapki-tuk-s. ēni**  
**khare-sa. cālak-thentsho phālcher tshēring norpu yang-**  
**me:na ākhu thūptän länka yongki-re'. khangyin-serna**  
**tshēring norpü tāshi to-kö'-ki min-tu' lap-song.**





Duho tried to decipher the message by working out who said, and who did what, but . . .

- Does Duho mention the same number of people referred to in the original message?
- Duho doesn't say what the 'things' are; will that matter?
- Does Duho seem confident or unsure that he has understood the message?
- Does Duho leave anything unclear, or make mistakes; and if he does, what are they?
- Regardless of mistakes, will what Duho said be sufficient to get the message across?

Finally, translate the passage.

## Unit Fourteen

གུས་ཞབས་ཐོག

### khushap thök

Respectfully

In this unit you will learn how to:

- engage in polite conversation with religious and other figures
- recognise when and with whom to use honorific language
- work with some of the levels of speech and divisions within honorific language
- deal with quotes in honorific speech
- use essential honorific verbs
- say 'Is it all right if . . . ?'
- make use of **yä**-combinations
- use time-related structures: 'before', 'since', etc.

### Dialogue 1 (ཁ)

(CD2; 33)

A middle-aged layman (Dönthup) has invited the abbot of a monastery to his home to perform a blessing ceremony. The day before the visit, Dönthup finalises details with the monastery manager (in the monastery office).

གཉེར་པ། མོ་ཏེ་གྲ་རྒྱུ་དོན་གྲུབ་ལགས་གནང་གི་ཡིན་པས།  
 དོན་གྲུབ། དེ་ལོས་ཡིན་སྐྱེ་ཞབས་གཉེར་པ་ལགས། འདི་ང་ཚོའི་ལས་འགན་རེད། དེའི་ཐོག་  
 ལ་ཐུགས་ཁྲལ་མ་གནང་དང་། གསན་ཨང་། མཐུན་རིན་པོ་ཆེས་ཚོགས་གོལ་  
 རས་ལམ་སང་པར་ཆེབས་བསྐྱུར་གནང་གི་ཡིན་ཟེར་གསུངས་པ་རེད་པ་ལགས།  
 དེ་འདྲ་ཡིན་ན་ང་ཞོགས་ཀས་ལྷ་པོ་ནས་མོ་ཏེ་བྲིད་ནས་འདིར་བསྐྱུག་གི་  
 ཡིན། ཞེ་ནི་མོ་ཏེ་རྒྱལ་རྒྱའི་འགྲམ་ལ་བཞག་ན་འགྲིག་གི་རེད་པས་ལགས།



གཉེར་པ། འབྲིག་གི་རེད་ལགས།  
 དོན་གྲུབ། ལགས་སོ། ཞེ་ནི་མཁན་རིན་པོ་ཆེས་ཚུར་ཕྱག་ཚོད་ག་ཚོད་ལ་ཆེབས་བསྐྱར་  
 གནང་གི་ཡིན་གསུང་གི་འདུག།  
 གཉེར་པ། འདི་ངས་ཉ་ལོ་མ་སོང་ལགས། དོན་གྲུབ་ལགས། མཁན་རིན་པོ་ཆེའི་གསོལ་  
 དཔོན་ངོ་མཁུན་གྱི་ཡོད་པས།  
 དོན་གྲུབ། རོ་ཤེས་གྱི་ཡོད་ལགས།  
 གཉེར་པ། གསོལ་དཔོན་ལགས་ལ་བཀའ་འདྲི་གཅིག་གནང་དང་། གཞན་སང་ཉེན་མོ་  
 འདི་གླེན་དོན་གྲུབ་ལགས་ཀྱིས་གནང་མ་ཐུབ་ན་གང་ཡང་གནང་གི་མ་རེད།  
 ང་ཚོས་དགོན་པའི་མོ་འ་དེ་གཏང་ཆོག་གི་རེད་ལགས།  
 དོན་གྲུབ། དེ་འདྲ་མ་གསུང་དང་སྐྱེ་ཞབས་གཉེར་པ་ལགས། མོ་འདི་ཐོག་ལ་ཐུགས་ཁུལ་རྩ་  
 རས་མ་གནང་ཨང་། སང་ཉེན་ངའི་སྐྱེ་སྐྱེ་དེས་རྩས་གཏོགས་གང་ཡང་བྱེད་  
 གྱི་མ་རེད། མི་བརྟན་པོ་ཁྱོད་ནས་ཡོད་མ་རེད། རྩོམ་མར་ཁོ་རང་གིས་ནང་མི་  
 ཚང་མ་ངོ་ཚ་པོ་བཅོས་སོང་། ད་ལན་ཡག་པོ་མ་བྱུང་ན་ལོ།

MANAGER moṭä: ṭhaṭhik thöñṭup-la: nāngki-yin-pä.  
 DÖNDUP the lö' yin kūsho' nyērpa-la:. ti ngantshö: länkän re'. the:  
 thök-la thükṭhāl ma-nāng-thang. sän-a. khän-rinpoche  
 tshök ṭhöl-nä lamsang phār chīpkyur nāngki-yin-s  
 sūngpa re'-wa-la:. theñtä-yin-na nga shökä ngāpo-nä  
 moṭa-the thī-nä tä: kuki-yin. ēni moṭa-the kyälkō-ṭam-la  
 shak-na ṭikki-re'-wä-la:  
 MANAGER ṭikki-re'-la:  
 DÖNDUP la:so. ēni khän-rinpoche' tshūr chäktshö' khätshö'-la  
 chīpkyur nāngki-yin-s sūngki-tu'.  
 MANAGER ti ngä' hākhö ma-sōng-la:. thöñṭup-la: khän-rinpoche:  
 sölpön ngokhyīnki-yö'-pä.  
 DÖNDUP ngoshīnki-yö'-la:.  
 MANAGER sölpön-la:-la kanti-cik nāng-thang. shän sāngnyin moṭä:  
 ṭhaṭhik thöñṭup-la:-kī nāng ma-thūp-na khä: nāngki-ma-  
 re'. ngantshö' kompä: moṭa-the tāng chōki-re'-la:.  
 DÖNDUP theñtä ma-sūng-thang kūsho' nyērpa-la. moṭä:-thök-la  
 thükṭhāl tsā-nä ma-nāng-a. sāngnyin ngä: pīnkyak-the'  
 chutök khä: cheki ma-re'. mi-tānpo khyōnnä yō ma-re'.  
 ngänma khōrang-kī' nangmi tshāngma ngo-tshāpo  
 sö'-song. thälän yakpo ma-chung na. . .



Vocabulary

གཉེར་པ།	<b>nyērpa</b>	(monastery) 'manager'
གནང་བ།	<b>nāngwa</b>	to do (honorific)
སྐྱེ་ཞབས།	<b>kūsho'</b>	(polite address: see below)
མཁན་རིན་པོ་ཆེ།	<b>khän-rinpoche</b>	abbot
ཆོག་གས།	<b>tshök</b>	prayer assembly (for monks or nuns)
ཐོལ་བ།	<b>ṭhölwa</b>	to end (for gatherings; non-intentional)
ཕར།	<b>phār</b>	away from here
ཚུར།	<b>tshūr</b>	back here
ལས་འགན།	<b>länkän</b>	responsibility
ཕྱག་ཚོད།	<b>chäktshö'</b>	o'clock (honorific)
རྒྱལ་སྐོ།	<b>kyälkō</b>	gate
བརྟན་པོ།	<b>tānpo</b>	reliable





གསོལ་དཔོན།	<b>sōlpön</b>	main attendant
ཁྲིད་བ། (past of འཁྲིད་བ།)	<b>thīwa</b>	to bring/take
དེ་འདྲ་ཡིན་ན།	<b>thentä-yin-na</b>	if that's the case . . .
ངོ་ཚ་པོ་བཟོ་བ།	<b>ngotshāpo-sōwa</b>	to embarrass/shame
ངོ་མཁྱེན་བ།	<b>ngokhyēnpa</b>	to know someone (honorific)
འགྲིག་གི་རེད་པས།	<b>tikki-re'-wä</b>	is it okay if. . . ? (see below)
ཆིབས་བསྐྱར་གནང་བ།	<b>chīpkyur-nāngwa</b>	to come/go (high honorific)
ཐུགས་ཁྲུལ་གནང་བ།	<b>thūkthäl-nāngwa</b>	to worry/concern oneself (honorific)
དེ་ལོས་ཡིན།	<b>the lö' yin</b>	of course/that goes without saying
བཀའ་འདྲི་གནང་བ།	<b>kāñti-nāngwa</b>	to ask (honorific)
རྩལ་གཏོགས་བྱེད་བ།	<b>chutök-chepa</b>	to interfere/be involved
གང་ཡང་གནང་གི་མ་རེད།	<b>khä: nāngki-ma-re'</b>	it doesn't matter (honorific)
ད་ལན་ཡག་པོ་མ་བྱུང་ན་ལ།	<b>thalän yakpo ma-chung na . . .</b>	if it doesn't work out this time . . .
ཚོག་གི་རེད།	<b>chōki-re'</b>	it will be all right/we can (especially when offering to do something)
ཁྱོད་ནས།	<b>khyōnnä</b>	(emphatic; for negation)
ཟླ་པོ་ནས།	<b>ngāpo-nä</b>	early on
ངོ་ཚ་བ།	<b>ngotshāwa</b>	shame
འགྲམ།	<b>ṭam</b>	near



## Cultural point

### Honorific language (ཞེས།) - when to use it

Unit 11 introduced the classes of honorific words. It is best to think that the spoken language has two distinct registers or levels; the Ordinary level (i.e. the non-honorific), and the Honorific level. Two principal rules of usage are:

- 1 A speaker must use the ordinary (never the honorific) level to talk about him/herself.
- 2 The honorific level must be used for 'special individuals' – widely respected or high-status figures – associated with culture, religion, or holding positions of authority.

Outside these two, there is considerable variation. Honorific language is often associated with formality. So in official situations, or at first-time meetings, and even when addressing strangers, it is advisable to use the honorific level (or as much of it as you know). Because of this association with formality, many speakers prefer to drop the honorific in favour of the ordinary level when communicating with friends and intimates (as many dialogues illustrate). But the ordinary level is also sometimes used to show a *lack* of respect, so caution is necessary when making this shift.

The main factor determining the use of honorific language is the *speaker's* background; honorifics are used widely in Central Tibetan dialect, but with varying degrees of density. People from certain areas (particularly Lhasa and its surroundings) communicate on the honorific level a great deal. Honorific language is also associated with higher status and sophistication, so those of certain family backgrounds rely on it more than others.

The best tip is to 'play it by ear': use honorific language in the situations already mentioned, but more generally, follow the lead of others; don't insist upon using it if others involved in the conversation seem more comfortable using the ordinary level.

## Language point

### 1 General honorifics

Honorific language is about showing respect; using speech to elevate some 'other' (referred to here as 'A'). A can be the person you are speaking to (i.e. 'you'), someone you are speaking about (she, he, Sönam, etc.), or even institutions. An obvious way to show respect is to elevate the actions (eating, talking, etc.) that A performs and the various states (hunger, understanding, etc.) that A experiences, by describing them in honorific terms. These terms are 'general honorifics'.





These are primarily verbs and nouns. The polite or honorific terms already introduced all fall into this category.

Honorific language doesn't necessarily signify differences in social status. If a person addresses A with honorific language, it does not mean that the person is 'lower ranking' than A. Dialogue 1 illustrates the norm for polite conversation; both speakers address each other with general honorifics. One speaker is a monk and the other is a lay person, but they communicate, more or less, as polite equals. They use one 'high honorific', but only in reference to one of those special individuals. High honorifics are not a separate level of honorific language; they are a relatively small group of terms (reserved mainly for such individuals) sometimes inserted into general honorific-level conversation, e.g.: **chīpkyur-nāngwa** (Dialogue 1) and དགོངས་པ་རྗེས་པ་ **kongpa-tsoḱpa** ('to die').

### ■ General honorific – key verbs

གནང་བ། **nāngwa** (verbaliser; replacing རྱེད་པ། **cheḡpa**)

སྐྱོན་པ། **kyōnpa** (verbaliser; replacing རྒྱལ་པ། **kyapa**)

གཏོང་གནང་བ། **tāng-nāngwa**/གནང་བ། **nāngwa** (verbalisers; replacing གཏོང་བ། **tāngwa**)

གནང་བ། **nāngwa** to give

བཞེངས་པ། **shangwa** to rise (e.g. in morning); to stand up

གཟིགས་པ། **sikpa** to look; to see; to buy

མཐུན་པ། **kyēnpa** to know/to understand



### Exercise 1

From this jumble, pick out those combinations (persons and verbs) which never go together in sentences. Also, pick out the one word which doesn't belong here.

འགོ་བ།	<b>ṭowa</b>	འཕྲིད་པ།	<b>khyērang</b>	ཕྱི་ལོ་པ།	<b>phēpa</b>
སྐྱོན་པ།	<b>nūmpa</b>	ཁོ་ཚོ།	<b>khōtsho</b>	ལོ་ལོ་པ།	<b>loḱpa</b>
མཚོན་པ།	<b>chōpa</b>	སྐྱོན་པ།	<b>lōkpa</b>	ཁ་སྐོན་པ།	<b>khā-kōmpa</b>
special individual		རོགས་གནང་།	<b>ro-nāng</b>	བཞེངས་པ།	<b>shepa</b>
ཕུན་ཚོགས།	<b>phüntshok</b>	སྐྱུང་བ།	<b>nyūngwa</b>	ང།	<b>nga</b>

## Cultural point



### Interaction with religious figures

Robed figures are generally treated with some respect. But aside from polite addresses, no special language or communication rules apply when interacting with most of these people. Ordained and lay communities intermingle quite freely and informally in most Tibetan areas. Far more respect, however, is shown when the person is deemed a 'special individual'; a more aloof group, made up of recognised 'reincarnates', monastery officials, religious scholars, and others highly regarded for their religious practice. Both body language and speech are utilised to show respect to such persons.

Special individuals are always addressed by titles. Using equivalents of 'you' is not respectful. To a lesser extent this is also true of more minor religious figures.

### ■ Addresses for religious figures

<i>Form of address</i>	<i>Title/Description</i>
རིན་པོ་ཆེ། <b>riṅpoche</b>	རྗེ་ལྷ་སྐྱུ། <b>ṭulku</b> recognised 'incarnate'
	ལྷ་མ། <b>lāma</b> lama (often synonymous with <b>ṭulku</b> )
མཁན་རིན་པོ་ཆེ། <b>khān-riṅpoche</b>	མཁན་པོ། <b>khānpa</b> abbot
རྗེ་ལགས། <b>kān-la</b> *	ལྷ་བ་རྗེ་པ། <b>ṭhawa kānpa</b> elder monk
སྐྱུ་ལགས་ལགས། <b>kūsho'-la</b>	ལྷ་བ། <b>ṭhawa</b> monks (of all ages)
ཨ་ནེ་ལགས། <b>āne-la</b>	ཨ་ནེ། <b>āne</b> nun
ཚོས་ལགས། <b>chō'-la</b> : (slightly more polite than <b>āne-la</b> )	
རྗེ་ལགས། <b>kān-la</b>	དགོངས་པ། <b>keṣhē'</b> (person with specific monastic degree)

\* **kān-la**: is also the address for any teacher (male or female)





## Exercise 2

Which choice of language level do you think appropriate in each situation, as one person addresses the other? (a) ordinary, (b) general honorific, (c) general honorific with some high honorifics, (d) a matter of choice:

- 1 Female student to male teacher
- 2 Male student to female teacher
- 3 One special individual to another
- 4 Child to parent
- 5 Middle-aged lay person to young monk or nun
- 6 Government official to his/her former schoolteacher
- 7 You to shopkeeper



## Language point

### 2 Honorifics in quotations

To report, in respectful terms, what someone else said, you make two modifications to the pattern explained in Unit 13. First, you use an honorific verb for 'said', e.g. **sūngwa**

ཟེར་ལབ་སོང་། **-s lap-song** → ཟེར་གསུངས་སོང་། **-s sūng-song**

Second, you translate the *content* part into honorific terms. Thus, 'he said he'll stay.'

བསྐྱད་ཀྱི་ཡིན་ཟེར་ལབ་སོང་། **täki-yin-s lap-song** becomes:

བཞུགས་ཀྱི་ཡིན་ཟེར་གསུངས་སོང་། **shuki-yin-s sūng-song**

Again, you aim to capture the gist of what the person said, not their actual words: there is no situation in which anyone would use the honorific **shu**: for him/herself.



## Exercise 3

Translate: use honorifics when translating into Tibetan, following the pattern shown above.

- (a) ཁོང་དགུ་སྐྱུང་གི་འདུག་ཟེར་གསུངས་སོང་།  
**khōng ū nyūngki-tuk-s sūng-song.**

- (b) སྐན་ལགས་ཕེབས་ཀྱི་ཡིན་ཟེར་གསུང་གི་འདུག་གསལ།  
**kän-la: phēpki-yin-s sūngki-tu'-kä.**
- (c) མཚུན་གྱི་མེད་ཟེར་གསུང་གི་མ་རེད།  
**khyin-ki-me'-s sūngki-ma-re'.**
- (d) གཞིགས་གར་ཕེབས་ཀྱི་མེན་གསུངས་སོང་།  
**sika phēpki-me-s sūng-sōng.**
- (e) She says she'll do it.
- (f) They said they won't come here tomorrow.
- (g) Did she say that she would phone us?
- (h) Tshering says he's ill, but he has a good appetite (*lit.* is eating well).
- (i) Why did he say he won't stay with us?

## Language point

### 3 Making requests and seeking consent

English sentences beginning with 'is it all right if . . . ?' or 'is it okay if . . . ?' use 'if' (like conditional sentences), but are questions, for checking whether another person minds us (or someone we speak on behalf of) doing a particular action. Such questions can be phrased in other ways ('can I . . . ?', 'may I . . . ?' etc.) In Tibetan an 'if' structure (what might be called a 'quasi-conditional') is always required, as long as the point of the question is asking whether some action may be done; this structure isn't for asking someone else to do something.

The 'is it all right . . . ?' part (**tikki-re'-wä**) is a standard phrase. It is added after the **na**, in what otherwise looks like a normal if-sentence.

ང་ནང་ལ་ཡོང་ན་འགྲིག་གི་རེད་པས།  
**nga nang-la yong-na tikki-re'-wä.**

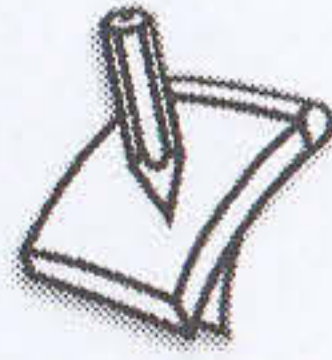
Is it all right if I come inside?

ང་ཚོ་འདིར་བསྐྱད་ན་འགྲིག་གི་རེད་པས།  
**ngantsho tä: tä'-na tikki-re'-wä.**

Is it all right if we sit here?

You will notice numerous other cases where a quasi-conditional form is used, such as the various uses of **serna** ('because', and 'what does X mean?')





### Exercise 4

Translate all of the following which work with the structure just described.

- 1 Is it okay if I tell you that later?
- 2 Would you mind carrying this chair?
- 3 Is it okay if my friends come around tonight?
- 4 They say they have no money now. Is it all right if they pay you tomorrow?
- 5 I'm looking for the bridge (ཟམ་པ། **sampa**). Can you take me to the bridge?
- 6 May I take this salt (ཚྭ། **tshā**)?



### Dialogue 2 (ཏ)



(CD2; 34)

Tenpa (who featured in Unit 6, Dialogue 2) was once a monk, but he left the monastery. Now, years later, he's plucked up the courage to revisit. He interacts with occupants of the monastery in the same style as he did in years past.

བསྟན་པ།      གྲན་ལགས། ང་བཅར་ན་འགྲིག་གི་རེད་པས། གྲན་ལགས། ང་ངོ་མཁུན་མ་  
 སོང་ངས། ང་བསྟན་པ་ཡིན། མྱོན་མར་གྲན་དབང་འདུས་ལགས་ཀྱི་དགོ་ཕྱག་།

གྲན་པ་སངས།      བསྟན་པ་ཞེ། འོ་ཡ་ཡ། ང་གཉིས་མ་ཐུག་ནས་ལོ་ག་འདྲ་མང་པོ་འགོ་སོང་།  
 ད་ལྟོ་ཐོག་རྒྱག་སླེབས་ནས་། འདི་ག་རེ་རེད།

བསྟན་པ།      འདི་གྲན་ལགས་ལ་དབུལ་ཡས་ཡིན།

གྲན་པ་སངས།      ང་ལ་སྤྱད་ཡས་ཡིན་པས། ཡ་ཡ།

བསྟན་པ།      ང་དགོན་པ་ལ་མ་ཡོང་ནས་ལོ་བཅུ་ཅམ་འགོ་ཚར་རེད་གྲན་ལགས།

གྲན་པ་སངས།      མྱོན་མར་ག་རེ་བྱས་པ་རེད། ལྟོ་ནང་ལ་སྤྱོད་ནས་ཚུར་མ་ཡོང་བ་དེ་ག་རེ་རེད།  
 དེ་དུས་ང་ཚོའི་ནང་གི་གནས་སྟངས་དེ་དགའ་ལས་འག་པོ་ཡོད་རེད་ལགས།  
 ཞ་མ་གྲན་འཁོགས་རེད། དངོས་གནས་བྱས་ན་ཞ་མ་ལ་རོགས་པ་དགོས་ཀྱི་  
 ཡོད་རེད། ཞེ་ནི་ནང་ལ་སྤྱོད་སྐྱེ་གཞན་དག་ཡོད་མ་རེད། དགོན་པ་ནས་མ་  
 ཐོན་གོང་ལ་ང་གྲན་དབང་འདུས་ལ་གནས་ཚུལ་དེ་ལྟ་དགོས་ཀྱི་ཡོད་རེད།  
 ཡིན་ནའང་གྲན་དབང་འདུས་ལགས་ཀྱིས་དགོངས་པ་གནང་གི་མ་རེད་  
 བསམས་ནས་ངས་ལྟུང་མེད། ངས་ཞ་མ་ལ་རོགས་པ་བྱས་ནས་ལོ་གཉིས་

བསྟན་པ་ཡིན། དེ་ནས་ཞ་མ་ལགས་གོངས་སོང་། ང་དགོན་པ་ལ་ཚུར་ཡོང་  
 བ་ཚུད་ཀྱི་མ་རེད་བསམས་སོང་། ང་གྲན་དབང་འདུས་ལགས་མཇལ་གར་  
 བཅར་དགོས་ཀྱི་ཡོད་རེད། ཡིན་ནའང་ང་ངོ་ཚ་སོང་། ད་སྤྱོད་ལགས་སོང་།  
 ང་འགྲོད་པ་ཞེ་དྲག་སྐྱེ་གི་འདུག།

གྲན་པ་སངས།      ད་དེ་འདས་པའི་གནས་ཚུལ་རེད། ད་ལྟོ་ལས་གང་ཡང་ཡོད་མ་རེད།  
 དེང་སང་ལྟོ་ག་རེ་བྱེད་ཀྱི་ཡོད། སྐྱེ་དམན་ཡོད་པས།

བསྟན་པ།      ཚོང་ཁྱོད་ཅམ་རྒྱག་གི་ཡོད་ལགས། ང་ཚང་ས་བརྒྱག་ནས་ལོ་བཞི་བྱིན་ཚར་  
 སོང་། ཞེ་ནི་ང་ཚོ་ལ་བྱ་མོ་གཅིག་ཡོད་ལགས།

གྲན་པ་སངས།      དུས་ཚོད་འདི་ཡག་པོ་ཡོད་མ་རེད། ཡིན་ནའང་བསྟན་པ། སེམས་པ་བཟང་  
 པོ་བྱེད། ལྷ་གུ་དང་སྐྱེ་དམན་ལ་ཡག་པོ་བྱེད། ཚོང་རྒྱག་དུས་དྲང་པོ་བྱེད་  
 ཞང་། དུས་ཚོད་ཡོད་དུས་མཚོད་འབུལ་ལྟ།

TENPA      kän-la: nga car-na tikki-re'-wä. kän-la: nga ngokhyēn  
 ma-sōng-ngä. nga tänpa yin. ngänma kän wāngthü-  
 la:-ki keṭhuk . . .

GEN PASANG      tänpa-e, o-ya:ya, nga-nyī' ma-thūk-nä lo khaṅṭa  
 mangpo to-sōng. tha khyō' thōkyap lēp-nä . . . ti khare  
 re'. (Tenpa offers something)

TENPA      ti kän-la:-la phül-yä yin.

GEN PASANG      nga-la ṭä'-yā yin-pä. ya:ya.

TENPA      nga kōmpa-la ma-yong-nä lo cū-ts to-tshār re' kän-la:.

GEN PASANG      ngāma khare chāwa-re'. khyō' nang-la chīn-nä tshūr  
 ma-yongwa-iiṭe knare re'.

TENPA      theṭhü' ngantshö: nang-ki nātang-the kālekhākpo  
 yore'-la: āma känkhök re'. ngönā-chāna āma-la rokpa  
 kö'-ki yore'. ēni nang-la pīnkyak shānthak yo ma-re'.  
 kōmpa-nä ma-thōn khong-la nga kän wāngthü'-la  
 nātshül-the shu-kö'-ki yore'. yinnä kän wāngthü'-la:-ki'  
 kongpa nāngki ma-re' sām-nä ngä' shü' me. ngä'  
 āma-la rokpa chānā lo-nyī' tāwa-yin. thenā āma-la:  
 ṭhong-song. nga kōmpa-la tshūr yong-na tshūki  
 ma-re' sām-song. nga kän wāngthü'-la: cālka cār-kö'-  
 ki yore'. yinnä nga ngo-tshā-song. tha chīṭhak sōng.  
 nga kyōpa shāṭhak kyēki-tu'. (visibly upset)

GEN PASANG      tha the ṭäwä:-nātshül re'. thanta che-yä khä: yo  
 ma-re'. thengsang khyō' khare cheki-yö'. kyēmān  
 yö'-pä.



TENPA	tshōng tēts kyapki-yö'-la:. nga chāngsa kyap-nä lo-shi chīn-tshār re'. ēni ngantsho-la phūmo-cīk yö'-la:.
GEN PASANG	thütshō'-ti yakpo yo ma-re'. yinnä tānpa sēmpa-sangpo chi'. phūku thang kyēmān-la yakpo chi'. tshōngkyap-thü' ṭhangpo chi'-a. thütshō' yö'-thü' chōnpul-shu.

A  
CB

## Vocabulary

ཀན་པ་སངས། ཀན་དབང་འདུས། དངོས་གནས་བྱས་ན། ཡ་ཡ།	<b>kän pāsang/</b> <b>kän wāngthü'</b> <b>ngönā-chāna</b> <b>ya:ya</b>	(personal names) actually (response; indicating acceptance)
ཕྱི་དྲགས་སོང་། དང་པོ་བྱེད་པ། ཚུད་པ།	<b>chīthak song</b> <b>ṭhangpo-chepa</b> <b>tshūpa</b>	it's too late to act honestly to be (re-)admitted (non-intentional)
སེམས་པ་བཟང་པོ་བྱེད་པ།	<b>sēmpa-sangpo</b> <b>chepa</b>	to act kindly
འདས་པའི་གནས་ཚུལ་རེད། དགོངས་པ་གནང་བ།	<b>tāwā:-nātshül re'</b> <b>kongpa-nāngwa</b>	that's in the past to grant permission (honorific)
སྲོངས་པ།	<b>ṭhongwa</b>	died (past of འགོངས་པ།: general honorific)
མཇུག་གར་བཅར་བ།	<b>cälka-cārwa</b>	to go to meet (honorific: see below)
བྱེད་ཡས་གང་ཡང་ཡོད་མ་རེད།	<b>che-yä khä: yo</b> <b>ma-re'</b>	there's nothing one can do about it
མ་ཡོང་ནས་ལོ་བཅུ་འགྲོ་ཚར་རེད།	<b>ma-yong-nä lo</b> <b>cū ṭo-tshār re'</b>	haven't been here for ten years
མ་གོང་ལ།	<b>ma . . . khong-la</b>	before (see below)
མཚོན་འབུལ་བྱ་བ།	<b>chōnpül shūwa</b>	to make religious offerings (lighting lamps, etc.: at monasteries and temples, particularly by lay people)

དབུལ་ཡས།/སྤྲད་ཡས།	<b>phül-yä/ṭā'-yä</b>	for offering/giving (see below)
་་་དེ་ག་རེ་རེད།	<b>. . . the khare re'</b>	why? (following an action verb; here 'not coming', hence 'why didn't you return?')
གནས་སྐབས།/གནས་ཚུལ།	<b>nātang/nātshul</b>	situation
བྱ་བ།	<b>shūwa</b>	to tell (honorific: see below)
ཡག་པོ་བྱེད་པ།	<b>yakpo-chepa</b>	to treat well
ཐོག་ཆུག	<b>thōkyap</b>	all of a sudden
ཐོན་པ།	<b>thōnpa</b>	to leave
འཁྲོད་པ་སྐྱེ་བ།	<b>kyōpa-kyēwa</b>	to regret
དགེ་སྦྱོར།	<b>keṭhuk</b>	disciple

## Language point

## 4 Honorific language: actions done 'humbly'

Earlier we saw that a speaker shows respect to A by describing A's actions in general honorific terms. It's an imperfect analogy, but in English one might choose to say that someone 'bestows', rather than 'gives', or that someone 'graciously' or 'kindly' did something. Such descriptions are similar in function to general honorifics; they elevate the performer of the action, and cannot be used for oneself.

There is a second step in showing deference. Again, by analogy, instead of saying that something was 'given' to A, we might say that it was 'humbly offered' (the analogy can only be pushed so far; English, of course, has no comparable honorific system). The action was not done by A, but directed towards A. Still, the description managed to show respect to A. This is *not* a separate form of honorific; it is used within the framework of general honorific. You describe A's actions of going, eating, sleeping, etc. as before. But when person B (me, you, he/she) performs an action focused upon A (*doing something to, for, or accepting something from A*), B's action is described in these terms. For example, I would normally use ordinary-level language to report that I said something:



ངས་ལབ་པ་ཡིན། **ngä' lapa-yin.**

But if what I said was directed to the respected A, I would instead describe my action thus:

ངས་ལུས་པ་ཡིན། **ngä' shuwa-yin.**

You must switch the action verb. The most commonly occurring verbs are shown in the list below. Ideally, you also switch the nouns (more of this in Unit 15). Even though it was my action, described with an honorific term, the respect it conveyed wasn't directed towards me.

In summary: there is another party (B) who does an action directed towards A. But the action is described in such a way that it shows respect to A, and not B.

### ■ Situations

Dialogue 2 illustrates a common situation. Tenpa uses general honorifics when addressing or speaking about his teachers: when describing his own actions directed towards them, he speaks 'humbly'. But the teacher addresses Tenpa with ordinary-level speech: the teacher–student relationship is not an equal one; something reflected in the language.

But conversations between polite equals also require the use of humble language. No such language appeared in Dialogue 1 only because neither speaker mentioned any of his actions directed towards the other. If either Dhöndup or the manager had said 'I gave you', for instance, he would have described this giving as something performed humbly.

### ■ Humbly performed actions – key verbs

འབྲུལ་བ། **phülwa** to offer

བཅར་བ། **cārwa** to approach (used for visiting, in the sense of 'entering the presence of...')

མཇལ་བ། **cälwa** to meet

ལུ་བ། **shuwa** (past ལུས་བ། **shüwa** – verbaliser; replacing ཟྱེད་བ། **chepa**; also used for to listen, take/accept, speak, tell, request, and offer [help])

## Exercise 5

Each situation involves a special individual (Rinpoche) and I. Judge whether the verb accompanying each is the correct one to describe the action.

- 1 Rinpoche talks to me. གསུང་བ། **süngwa**
- 2 I talk to Rinpoche. ལབ་བ། **lapa**
- 3 I met Rinpoche. མཇལ་བ། **cälwa**
- 4 Rinpoche gives me something. འབྲུལ་བ། **phülwa**
- 5 Rinpoche recognises me. རོ་མཐུན་བ། **ngokhyēpa**
- 6 I phone Rinpoche. ཁ་དཔར་གཏོང་བ། **khāpar-tāngwa**

## Language point

### 5 ཡས (yä)

**yä** has many functions, so no single translation is possible. But it is always attached to the end of an action verb (or a modal verb referring to that action verb), and communicates something related to the action. This purely colloquial particle appears with a variety of spellings, each representing an approximation of how it sounds in the spoken language (ཡ། ཡག ཡས།).

In Dialogue 2 an object passes from one speaker to the other. It is not named. But both speakers create a term to refer to it, by adding **yä** to an action verb. Through their choice of action verb, the speakers describe the object in terms of what it is intended for; it is something 'for giving'. **yä** can be added to various intentional verbs, creating terms to describe objects, etc. according to what the plan or intention for them is, or how they function (i.e. what they're 'for').

འདི་ལོ་རང་ལ་ལམ་ཡས་རེད།

**tj khōrang-la lap-yä re'.**

This is (something which is) to be told to him.

དངུལ་དེ་མོ་རང་གི་རྩ་ནས་ལེན་ཡས་རེད།

**ngül the mōrang-ki tsā-nä len-yä re'.**

That money is to be collected from her.



Only single (literal) translations are provided here, but a **yä**-combination can be interpreted in different ways, depending on the situation. Anyway in these sentences, they are describing the things in the subject position ('this' and 'the money'). Once it is clear what the thing being defined by the action is, the **yä**-combination can occupy that subject position. For example:

ལབ་ཡས་དེ་གལ་ཆེན་པོ་རེད། **lap-yä the khäl-chēnpo re'**.

That thing (which is to be said) is important.

Sometimes, the action so comes to define a thing, that the **yä**-combination becomes that thing's actual name. As introduced in Unit 9, for instance, the word for 'food' is **sa-yä** ('that which is to be/for eating'), and for 'drink', **thūng-yä**.

### ■ Practical tip – working without names

**yä**, like the earlier **nyän/khan**, demonstrates the Tibetan habit of describing things (and people) in terms of their functions and actions. Learners should exploit this habit: the fact that a physical object (or even a concept) has no Tibetan name, or has a name that one is unaware of, need not prevent its being discussed.



## Exercise 6

Each statement refers to a different thing by its function (using a **yä**-combination), rather than its name. What are the Tibetan names of these things?

༡ འདི་ལག་བཟོ་བྱ་ཡས་རེད། **tī lakpa-la khön-yä re'**.

༢ འདི་ཁ་ཆེའི་ཟ་ཡས་མ་རེད། **tī khāchā: sa-yä ma-re'**.

༣ འདིས་ཅ་ལག་ཉོ་ཡས་ཡོད་རེད། **tī' cālak nyo-yä yore'**.

༤ ན་དུས་མི་འདི་བསྟེན་ཡས་རེད། **na-thü' mi-ti tñn-yä re'**.



## Language point

### 6 Time-related structures

#### ■ 'Before'

Unit 8 had an equivalent for 'before that/this'. But to express the time before a specific action (e.g. 'before eating', 'before speaking') the

pattern is different. One puts **ma** (the negating-particle) in front of the action verb (present form), and **khong-la** after it; e.g.

མ་འགྲོ་གོང་ལ་། **ma-to khong-la** before going

With compound verbs, **ma** comes in front of the verbaliser:

སྐད་ཆ་མ་བཤད་གོང་ལ་། **kācha ma-shā' khong-la**  
before speaking

#### ■ Since/for

In English, you can answer 'how long have you been here?' by giving a specific time (e.g. 'since 3 o'clock', 'since last Friday'), or in terms of the number of hours, days, years, etc. that have passed (e.g. 'I've been here for two weeks'). The choice is similar in Tibetan. The structure for the first is easy, and has appeared in earlier units.

ང་ཚོ་འདིར་ཚུ་ཚོད་གསུམ་བཟོ་ལ་ཡོང་བ་ཡིན།

**ngantsho tā: chūtshö' sūmpa-la yongwa-yin.**

We have been here since 3 o'clock./We got here at 3 o'clock.

The second response (equivalent to using 'for') has quite a different structure. As Dialogue 2 shows, the passage of time is described in terms of years, days, etc. having 'gone' (**towa/chīnpa**). But before this, you must state the action which was done, marking the beginning of the time period referred to (a bit like saying, for instance, 'having arrived, two weeks have passed').

ང་ཚོ་འདིར་སྟེན་པས་ནས་བདུན་ཟླ་གཉིས་ཕྱིན་སོང་།

**ngantsho tā: lēp-nā tñnṭhak nyī' chīn-song.**

We have been here for two weeks.

In Tibetan, the preference is very definitely for this second structure, but not just for saying when someone arrived. It is the usual way to express how long someone has been doing something for (where English uses has/have + 'for' + a time period). For example, 'I have lived here for . . .', 'we have studied Tibetan for . . .', 'he has been ill for . . .'. As in these examples, the activity or state must be ongoing.

You use the same structure to say how long you haven't done something for, by putting **ma** before the action verb.

The affirmative structure is not used if the period referred to has now ceased (e.g. 'I studied Tibetan for two years'); for this, one instead



simply attaches a **lathön** to the time. Compare these structures in the following examples:

ང་འདིར་བསྐྱེད་ནས་ལོ་གཅིག་ཕྱིན་སོང་།  
**nga tä: tä'-nä lo-cik chin-song.**  
 I have been/lived here for a year.

ང་ལྷ་ས་ལ་མ་བསྐྱེད་ནས་ལོ་དྲུག་ཕྱིན་སོང་།  
**nga lhāsa-la ma-tā-nā lo-ṭhuk chin-song.**  
 I haven't lived in Lhasa for six years.

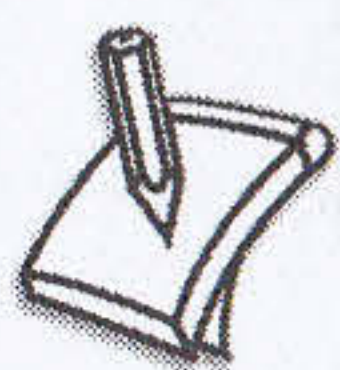
ང་ལྷ་ས་ལ་ལོ་བརྒྱད་བསྐྱེད་པ་ཡིན།  
**nga lhāsa-la lo-kyä' täwa-yin.**  
 I lived in Lhasa for eight years.



### Exercise 7

Translate these:

- I have been here for six months.
- Think carefully before writing!
- This book? I haven't read it for years.
- That is a high altitude place. One must prepare well before going there.
- How long have you been studying Chinese for?
- Q. When was this car made? A. A long time ago.
- Nyima says she hasn't seen her elder brother for three days.



### Exercise 8

Certain events led to the conversations in Dialogues 1 and 2. Read the dialogues again; try to get some idea of what these events might have been. Answer the questions in English.

#### ■ Dialogue 1

- Who needs reassuring, and about what?
- If the previous event had gone well, what was supposed to have happened?
- What do you think actually happened?
- Did anyone feel let down?

#### ■ Dialogue 2

- How is the visitor received?
- Why did he stay away for so long?
- Why is it too late?
- Has anyone been let down?

Choose a verb from the list, and then put it together with a character or object mentioned in the dialogue, so that it sums up what happened at the earlier event (one for each dialogue).

Second, choose one word (from those below or elsewhere) which expresses some strong feeling which seems to underlie each dialogue.

མ་བཞུགས་པ།	<b>ma-shukpa</b>	བརྗོད་པ།	<b>cepa</b>
གྲོངས་པ།	<b>ṭhongwa</b>	འགྲོ་བ།	<b>ṭowa</b>
ཕེབས་པ།	<b>phēpa</b>	མ་བསྐྱེད་པ།	<b>ma-tewa</b>
མ་སྐྱེད་པ།	<b>ma-ṭāwa</b>	ཤི་བ།	<b>shīwa</b>
ངོ་ཚ་བ།	<b>ngotshāwa</b>	དགོངས་པ་རྗོད་པ།	<b>konpa-tsokpa</b>
རྒྱུ་མ།	<b>kūma</b>	སྐྱོན།	<b>kyōn</b>
ཡོང་བ།	<b>yongwa</b>	མ་ཞུས་པ།	<b>ma-shuwa</b>
མ་གནང་བ།	<b>ma-nāngwa</b>	ཆེབས་བསྐྱེད་གནང་བ།	<b>chīpkyur-nāngwa</b>
མ་ཡོང་བ།	<b>ma-yongwa</b>	གསུངས་པ།	<b>sūngwa</b>
མ་གསུངས་པ།	<b>ma-sūngwa</b>		



# Unit Fifteen

ཕྱོགས་གཞན་དག་ནས་བཟླས་ན་།

## chōk shānthak-nā tā'-na . . .

From another perspective . . .



In this unit you will learn how to:

- deal with nuances in honorific usage
- avoid common mistakes with honorific language
- observe the basics of gesture and body language
- use phrases with fixed auxiliaries
- make use of abbreviated question-forms
- use another form of 'if'
- employ direction words
- make verbs into nouns
- express views and opinions



### Dialogue 1



(CD2; 35)

A senior monk – teacher of many young monks at the monastery – is being visited by a distinguished lay woman.

ཆམ་བཟོན་པ། ལྷམ་སྐུ་ཞབས་ལགས། གསུངས་དང་། གཞུང་གི་ལས་བྱེད་དེ་།  
 མེ་ཁྱོད་གཉིས་ཚོ་གཤེད་ལྟོ་།  
 ལྷམ་སྐུ་ཞབས། འོ། སྐུ་ཞབས་གསར་བ་། ཁོང་ག་ནས་ཕེབས་པ་རེད་ལགས། སྐུ་ཞབས་  
 ལགས། མཚན་ལ་ག་རེ་ལྟོ་གི་ཡོད།  
 ལྷམ་བཟླན། ངའི་མཚན་ལ་མེད་ལ་ལྷམ་བཟླན་ལྟོ་གི་ཡོད།  
 ལྷོན་པ། ཏ་ཏ་ཏ། ལྷམ་གུ་འདིས་གང་མོ་སྐོང་གི་འདུག

ཆམ་བཟོན་པ། ཁ་ཁ་སྟོན། འདི་ཁྱོད་ཀྱིས་བསྐྱབས་པ་ཡིན་ས་རེད། སྟོང་རྗེ། ཁོ་རང་ཚོའི་ལུང་  
 པའི་སྐད་ལ་ཞེས་ཡོད་མ་རེད་ལགས། ཁོ་རང་རྒྱལ་ཤེས་ཀྱི་མི་འདུག ཞེ་ནི་  
 ཞེན་རྒྱུང་ག་ཞེན་དག་དེ་ཚོ་ཁོ་ལ་འབྲུ་ལང་རྒྱལ་གི་ཡོད་རེད། ཁོ་ལ་རྒྱང་  
 བསྐྱབས་ནས་ཞེས་འོ་རྒྱལ་སྐོབ་ཀྱི་ཡོད་ས་རེད། ལྷོན་པ། ཁྱོད་ཁོ་ལ་འདི་  
 བསྐྱབས་པས།  
 ལྷོན་པ། བསྐྱབས་མེད་ཆམ་ལགས། ངས་འདི་འདྲ་ལབ་པ་ཡིན། མི་ཆམ་པས་སྐད་ཆ་  
 བཤད་དུས་ཡག་པོར་ཉན། ཞེ་ནི་ལང་སྐོས་བྱེད་ཟེར་ལབ་པ་ཡིན། དེ་འདྲ་མ་  
 རེད་པས་ཆམ་ལགས།  
 ཆམ་བཟོན་པ། ཁ་བདེ་པོ་མ་ཤོད། ལྷོན་པ་ཁྱོད་ཁོ་ལ་ལས་ཀ་ཡོད་པ། དེ་བྱེད་གར་རྒྱལ་  
 པ་གི་འོ་ཚོག་ཚོའི་སྐང་ལ་ཅ་ལག་ཁ་ཤས་འདུག དེ་ཚོ་པར་ཨ་ཞང་པད་མའི་  
 རྩ་ལ་བསྐྱལ་ཡས་རེད། ཞེ་ནི་ཁོ་རང་གི་རྩ་ནས་ཡི་གེ་ལེན་ཡས་ཡོད་རེད།  
 ད་རྒྱལ་ས།  
 ལྷོན་པ། ཆམ་ལགས། འབྲེལ་ཡས་མང་པོ་འདུག་ག ང་ལ་རོགས་གཅིག་དགོས་ས་རེད།  
 ང་ཁོ་འབྲིང་ཚོག་གི་རེད་པས། ཆམ་ལགས་སྐུ་མཁྱེན།  
 ཆམ་བཟོན་པ། ཁོ་ཞེ། ཁོ་འབྲིང་གི་ཡིན་ན་དགོ་སྐོས་ལགས་ལ་དགོངས་པ་ལྟོ་དགོས་རེད།  
 ཞེ་ནི་ལམ་སེང་རྒྱུར་ཤོག་ཨང་། འབྲེལ་ས་མ་འགོ།  
 ལྷོན་པ། ལོས། ཆམ་ལགས། སྐུ་ཞབས་ཐུབ་བཟླན་ལགས། ང་ལ་ལྷམ་བཟླན་གནང་གར་  
 ཕེབས་གས།  
 ལྷམ་བཟླན། ང་ལྷམ་བཟླན་། ང་ལ་ཕེབས་། ང་ལ་འགྲོ་རྒྱ་ཡིན།  
 ཆམ་བཟོན་པ། པ་ལྷམ་སྐད་མ་རྒྱལ་ མིས་གོ་གི་མ་རེད། ལྷོན་པ། ཁོ་ལ་སྐད་ལག་པོ་བྱས་  
 ནས་སྐོབ།

GEN SÖPA cām kūsho', sūng-thang. shung-ki läche the . . . (two young monks burst in) we, khyō'-nyī' tsūke-tä'.  
 LADY o, kūsho' sārpa . . . khōng khaṅā phēpa-re'-la.: kūsho'-la.: tshān-la khare shuki-yö'.  
 THUPTEN ngā: tshān . . . ngā: ming-la thūptän shuki-yö'.  
 JINPA hahaha phūku-ti khāmo lāngki-tu'.  
 GEN SÖPA khāka-tä'. ti khyō'-ki' lāpa yin-sa-re'. (to the woman) nyīngce, khōrang-tshō: lungpā kā'-la shesa yo ma-re'. khōrang kyak shīnki-min-tu'. ēni ēnchung shānthak thentshō' khōrang-la chālā kyapki-yore'. khō-la kāngtsuk-nā shesa norkyok lāpki-yore'. cinpa, khyō' khō-la ti lāp-pä.



JINPA	lāp-me k̄an-la:. ngā thintā lapa-yin. mi k̄anpā' k̄acha shā-thū' yakpo nyān, ēni lāntō' chi-s lapa-yin. thentā ma-re'-wā k̄an-la:.
GEN SÖPA	khā-tepo ma-shā'. c̄inpa khyō' thōm-la lāka yō'-pa. the cheka-kyuk. phāki: cōktsä: kang-la cālak khāshā tu'. thentsho phār āshang pāmā:-tsā-la kyāl-yā re'. ēni khōrang-ki tsā-nā yike lān-yā yore'. thā kyuk.
JINPA	k̄an-la:. khyīr-yā mangpo tu'-ka. ngā-la rokpa-cik kō' sa re'. ngā khō thī' chōki re'-wā. k̄an-la: kūkyi.
GEN SÖPA	khō-ē. khō thīki-yin-na kekō'-la:-la kongpa shu-kō' re'. ēni lamsang tshūr-shōk-a. khyām ma-to.
JINPA	lo:s k̄an-la:. kūsho thūptān-la: ngā-la chākrok nāngka-phēp-kā.
THUPTEN	ngā chākrok . . . ngā . . . phēp ngā . . . kyō-kyu yā.
GEN SÖPA	phāyül-kā ma-kyap. mi' khōki ma-re'. c̄inpa, khō-la kā' yakpo-chānā lāp.

A  
CB

## Vocabulary

ཉ་ཉ་དྲ།	<b>hahaha</b>	(sound of laughter)
བསྐབས་པ།	<b>lāpa</b>	taught (past of སྐོབ་པ། to teach)
ཚོག་པ།	<b>chōkpa</b>	to be allowed (modal verb)
དགོ་སྐོས།	<b>kekō'</b>	monastery disciplinarian
ཁ་བདེ་པོ་མ་ཤོད།	<b>khā-tepo ma-shā'</b>	don't be cheeky!
དགོངས་པ་ལྷུ་བ།	<b>kongpa-shuwa</b>	to request permission
རྒྱུ་བཟུགས་ནས།	<b>kāngtsūk-nā</b>	on purpose
འབྲུམས་མ་འགོ།	<b>khyām ma-to</b>	don't go roaming about!
ཁ་ཁ་ཐོད།	<b>khākha-te'</b>	be quiet!
ཞེན་ཆུང།	<b>ēnchung</b>	young monks
ཕ་ཡུལ་སྐད།	<b>phāyül-kā</b>	regional dialect
འཕྱུ་ལད་རྒྱུག་པ།	<b>chālā-kyapa</b>	to mock
ཚོར་གྱོག།	<b>norkyok</b>	mistaken
ཚུར་ཤོག།	<b>tshūr-shōk</b>	come back!

ལད་སྐོས་བྱེད་པ།	<b>lāntō'-chepa</b>	to imitate
མི་རྒན་པ།	<b>mi-kānpa</b>	elders
་་་ཀྱི་ཡིན་ན།	<b>. . . ki yin-na</b>	if (see below)
ཕྱག་རོགས་གནང་པ།	<b>chākrok-nāngwa</b>	to help (honorific)
ལྷུ་མ་སྐྱུ་འབས།	<b>cām kūsho'</b>	(address for women of aristocratic origin)
བསྐབས་པས།	<b>lāp-pā:</b>	did you teach? (abbreviated question-form)
གད་མོ་སྐོང་པ།	<b>khāmo-lāngwa</b>	to amuse ( <i>lit.</i> to raise laughter)
འགྲོ་རྒྱུ་ཡིན།	<b>co-cu</b>	I am going (spoken in an Eastern Tibetan dialect)
སྐྱུ་མ་ལྱེན།	<b>kūkyi</b>	'please!' (usually when pleading: an expression popular with children)
གན་བཟོད་པ།/སྐྱིན་པ། ཐུབ་བསྟན། ཨ་འང་པད་མ།	<b>kān sōpa/c̄inpa/ thūptān/ āshang pāma</b>	(personal names)
ལོས།	<b>lo:s*</b>	(polite expression of agreement)
ཚོག་གེར་ཐོད།	<b>tsūke-tā'</b>	behave!

\* This word has no proper written form; this is an approximation of the way it sounds.

## Language points

## 1 Honorific . . . a more nuanced picture

As explained in Unit 14, certain regional and social backgrounds make some Tibetans more conversant with honorific language than others. Fluent users often assert that unless you speak 'purely' (i.e. use full-blown) honorifics, your language isn't really honorific language at all. In reality, many Central Dialect speakers fail to meet these exacting standards, but still manage to use honorifics very effectively to convey respect.





Learners should certainly focus upon the basics of honorific conversation – using polite personal pronouns, the **la:**-syllable, polite invitations (Unit 5). Everyone speaking some Central Tibetan (probably even Thupten in Dialogue 1) will be familiar with these. But beyond that, honorific usage can be patchy and inconsistent (particularly amongst Tibetans outside Tibet).

Even those who function comfortably on the honorific level (probably Jinpa) may tone down the honorifics in certain situations and company: Lhasa dialect (with its pure honorifics), so often advertised as the most prestigious form of spoken Tibetan, is derided by many as pretentious. Certain non-native speakers detect a mocking tone. Some (e.g. Jinpa) manipulate it, for that very purpose.

There is, anyway, more to conveying respect than using honorific language: correct body language and gestures are also essential. Choosing the right topics of conversation – knowing what subjects to avoid, for instance, because they are culturally sensitive – is also important.

## 2 Honorific - Where one might trip up ...

Failing to address someone in honorific language might cause offence, but most Tibetans are quite forgiving if they believe that it was due to ignorance rather than rudeness. The mistake Tibetans can't resist poking fun at is when a speaker uses an honorific term for him- or herself.

A major source of this mistake is the humbly performed actions. A correct exchange, when person 1 offers person 2 some tea, would be:

**P1** གསོལ་ཇ་མཚོད་ཀྱི་ཡིན་པས། **sōlcha chōki-yin-pä.**  
(lit. 'Will you drink tea?')

**P2** ལགས། གསོལ་ཇ་ལུ་གི་ཡིན། **la: sōlcha shuki-yin.**  
(lit. 'I shall accept tea.')

Person 1 'respects' person 2 with the general honorific verb **chōpa**. But in response, person 2 is describing his or her own humbly performed action, so must use the verb **shuwa**.

Person 2 *expects* to follow Person 1's lead – not only because of the rule of anticipation, but because Person 2 is trying to match Person 1 in politeness. So unless careful, Person 2 might just repeat

the verb in the original question (here **chōpa**). A bit like saying 'I *kindly* accept.' Surprisingly, even Tibetans who are familiar with the system trip up sometimes.

For learners, nouns also sometimes cause problems here. The divide between ordinary and honorific level is generally clear; for instance, you refer to your own hand as **lakpa**, but refer politely, to the hand of another as **chāk**. In the exchange above, the division between the verbs **chōpa** and **shuwa** is also clear. However, both question and answer use the same honorific term (**sōlcha**) for the tea.

Here are some other examples where the noun has a single honorific form, but the verbs differ, depending on whether the action is a general honorific or a humbly performed one:

བཀའ་སློབ། advice	→ གནང་བ།	<b>kālop-nāngwa</b> to bestow
	→ ལུ་བ།	<b>kālop-shuwa</b> to request/accept
དགོངས་པ། permission	→ གནང་བ།	<b>kongpa-nāngwa</b> to grant
	→ ལུ་བ།	<b>kongpa-shuwa</b> to request/accept

This occurs only when the item in question can pass from one party to another; be it food, a service, or whatever, it is something that can be offered and accepted (or refused). The verb **phūlwa** is used for offering physical items, and **shuwa** for services, or more abstract things.

## Exercise 1

These are honorific Tibetan nouns of the above kind. The accompanying English sentences present various situations for their use. Following the example of no.1, add the appropriate verb. The (slightly artificial) English terms indicate the type of situation.

- ལྷན་རྒྱུ་སྒྲུབ། **chākrok:** help –  
Can I (humbly) help you? ལུ་བ། **shuwa**
- ལྷན་དངུལ། **chāngül** money –  
She (graciously) bestowed this money.
- ལྷན་ལག་ **shālak** food –  
We shall (humbly) offer them some food.





- 4 ཞལ་ལག **shālak** –  
I (humbly) accepted the food.
- 5 བཀའ་ཚོལ། **kāmöl** speech –  
They (kindly) spoke to them.
- 6 བཀའ་འདྲི། **kānti** question –  
I (humbly) asked Rinpoche.
- 7 ཞལ་དབར། **shālpār** a phone call –  
You should (humbly) phone her.



## Cultural point

### Basics of gesture and body language

#### ■ General

People are quick to smile and laugh broadly. But aside from friends grasping hands, the culture is not particularly tactile; adults do not publicly hug or kiss, either in greeting or general affection, although members of the same family or those with some religious connection may touch foreheads, when departing one another's company.

#### ■ Respectful

Overt signs of humility are used to indicate respect or welcoming. The main instrument here is the upper body. This is inclined forward, as it, the head, and the shoulders are dipped. This posture of incline and lowering is held permanently in the company of special individuals (particularly religious figures). A sort of open-palmed 'ushering' posture is regularly adopted; both arms, slightly bent, are directed forward. One hand may lead, depending on whether the person is offering, accepting, or showing the way. Gesticulating limbs, fully outstretched hands, and bolt upright stances are rather foreign. Positive Tibetan body language tends more towards curvature than angularity.

#### ■ Disrespectful

It is offensive to sit (whether on a chair, cushion, or bed) with legs outstretched pointing at another person or at religious symbols. As

Tibetans prefer to sit cross-legged, this is not a problem for them. Pointing with a finger is considered rude, or even threatening.

#### ■ Gesturing

One does not nod or shake the head vigorously to indicate 'yes' or 'no', although slight nods or dips of the head can indicate agreement or compliance. The ushering gesture may be used to point to something or someone, but another, perhaps unique gesture is common (Gen Söpa probably employed it, when pointing to the things on the table, in Dialogue 1). This gesture involves pointing with the lips. Held in a sort of kissing position (often to the alarm of the uninitiated), the lips are projected in the direction of the indicated object.

## Language point

### 3 Abbreviating questions

Dialogue 1 illustrates how to shorten questions, by dropping the auxiliary. This only works with questions directed to a second person. Also, these questions must be about things the person did, or intends to do (i.e. intentional actions, past and future); questions about the present can't be abbreviated. Here are more examples:

ཟྱེད་རང་ག་དུས་བཞུགས། **khyērang khathü' tā-kä.**  
When will you look at it?

ཞལ་ལག་མ་མཚོད་པས། **shālak ma-chō'-pä.**  
Didn't you eat?

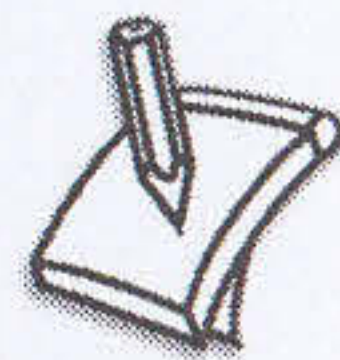
These abbreviations are normal both on the ordinary and honorific levels; they do not sound casual, or slang-like. The auxiliary is dropped, and a question-particle is added straight after the action verb. In questions about the future, the particle is **kä**; in those about the past, **pä**.

འགྲོ་གི་ཡིན་པས། **to-ki yin-pä** → འགྲོ་གས། **to-kä** Will you go?  
ཟྱེད་པ་ཡིན་པས། **chīn-pa yin-pä** → ཟྱེད་པས། **chīn-pä.** Did you go?

Questions about the future are only shortened if they are *affirmative* (e.g. 'will you ...?'). Those about the past can be either affirmative or negative. Sentences with modal verbs can't be abbreviated in this way. When the question includes a question-word, མ་ is often dropped from the particle.







## Exercise 2

The number beside each dialogue shows how many sentences it has which can be abbreviated. Locate the sentences, and then re-write them with the shorter endings, as just described.

- (a) Unit 7, Dialogue 2 – 2
- (b) Unit 9, Dialogue 1 – 1
- (c) Unit 10, Dialogue 1 – 1
- (d) Unit 11, Dialogue 2 – 2
- (e) Unit 14, Dialogue 1 – 1



## Exercise 3

There are now a number of structures which don't use auxiliary verbs; this is a revision exercise made up of them. One of these sentences is not a correct structure. Identify it, and translate the others.

- |                        |                          |
|------------------------|--------------------------|
| (a) ང་གཉིས་འགོ།        | <b>nga-nyī' ʈə.</b>      |
| (b) ཚང་བཟོ་གས།         | <b>chāng so-kä.</b>      |
| (c) གཟུང་གཟུང་བྱེད།    | <b>sapsap-chi'.</b>      |
| (d) ངས་ལ་བ་དགོས།       | <b>ngä lap ko.</b>       |
| (e) རྒྱ་ཆ་མ་བཤད་པས།    | <b>kācha ma-shā'-pä.</b> |
| (f) མགོ་གས་པོར་རྒྱུགས། | <b>kyokpo kyuk.</b>      |
| (g) ཡི་གེ་གཏང་གས།      | <b>yike tāng-kä.</b>     |
| (h) ཉེ་མ་མཐོང་བས།      | <b>nyima thōng-wä.</b>   |
| (i) ཚལ་དགོས་པས།        | <b>tshāl kö'-pä.</b>     |



## Language point

### 4 Another form of 'if'

The 'if'-structure in Dialogue 1 is almost the same as that in Unit 12. But the earlier one didn't use a whole verb-unit in the if-clause; this one does. So instead of: ཁོ་འབྲིང་ན་... **khō ʈhī'-na**, it says; ཁོ་འབྲིང་གི་ཡིན་ན་... **khō ʈhiki yin-na**.

Either of these ways can be used to talk about situations set in the future or the present. Situations set in the past require other forms, not covered in this book.

The auxiliary in this longer form is usually one of the essential verbs, but **tu'** is also sometimes heard. This longer form is used in many situations where the shorter one is, although rarely to express generalisations, or when talking in the first person. The example in Dialogue 1 is typical; it is one in which a proposed plan of action is being considered. Other examples:

ལས་ཁུངས་དེ་ལ་ཕྱག་ལས་གནང་གི་ཡིན་ན་ཞེས་ཏོག་ཙམ་སྤྱད་དགོས་ཀྱི་འདུག།  
**läkhūng-the-la chāklä' nāngki-yin-na shesa tets cang kö'-ki tu'.**

If you are going to work (honorific) in that office, you should learn more honorific language.

དགོ་སློམ་ལགས་ཀྱིས་དགོངས་པ་གནང་གི་མེད་ན་འགོ་ཚེག་གི་མ་རེད།  
**kekö' la:-kī' kongpa nāngki-me-na ʈə chōki-ma-re'.**

If the disciplinarian won't grant you permission, you aren't allowed to go.

ཆར་བ་གཏོང་གི་འདུག་ན་ཉེ་གདུགས་འདི་འབྱེད།  
**chārpa tāngki-tuk-na nyituk-ti khyir.**

If it's raining, take this umbrella.

## Dialogue 2 (X)



### (CD2; 36)

Duho is in a reflective mood. He arrived with Lisa, but the two of them chose to spend their time (in the Tibetan community) in different ways. They met up again. However, differences in their views emerged. Things came to a head, in a heated conversation. Duho sits dejectedly, reporting what happened to Yeshe, who seems apathetic (and perhaps slightly drunk).



ཡེ་ཤེས། ཇས་ལས། ཁྱོད་གཉིས་(ཀྱིས་)རྒྱབ་འདྲེ་བརྒྱུག་པས།  
རྩ་ཉོ། ངས་པར་རྒྱབ་འདྲེ་རྒྱབ་མེད། རྒྱབ་འདྲེ་རྒྱུག་མཁན་ལི་ས་རེད། ང་ཁས་ས་ཕྱི་རྒྱལ་མི་  
གཅིག་ཐུག་སོང་། ཁོ་རང་འདིར་བོད་ཀྱི་ཅ་ལག་རྗེད་པ་ཉེས་ནས་དེ་ཚོ་ཕྱི་རྒྱལ་ལ་  
འཚོང་གི་ཡོད་ཟེར། ཁོས་བོད་རྒྱུ་ཤེས་ཀྱི་མི་འདུག ཇེ་ནི་ཁོ་རང་གིས་ཅ་ལག་ཉེ་  
དུས་ངས་རོགས་པ་བྱས་པ་ཡིན། ཡིན་ནའང་ངས་འདི་ལི་ས་ལ་ལ་ལ་དུས་མོ་རང་  
རྒྱུ་ལངས་ནས་རྒྱུ་རྒྱུ་ཆ་རྒྱུ་པོ་བཤད་སོང་།  
ཡེ་ཤེས། ག་རེ་བཤད་སོང་།



རྩ་རྟོ། མང་པོ་བཤད་སོང་། དཔེར་ན་མི་དེ་ཚོས་བོད་པ་སྐྱོ་པོ་ལ་མགོ་སྐྱར་གཏོང་གི་ཡོད་  
 རེད་ཟེར། ཁོ་ཚོ་ལ་རོགས་པ་བྱས་ན་བོད་ཀྱི་རིག་གཞུང་ལ་གཞོན་ཀྱི་ཡོད་རེད་ཟེར།  
 ཞེ་ནི་བོད་སྐད་ཤེས་ན་ཡག་པོ་བྱས་ནས་བོད་སྐྱོད་གཏོང་དགོས་ཀྱི་ཡོད་རེད་ཟེར།  
 ཡེ་ཤེས། ངས་ཁོ་ལ་རོགས་པ་བྱས་པ་ཡིན། དེ་མི་ལ་ཕན་ཐོགས་ཀྱི་རེད་པ།  
 ཡེ་ཤེས། དེ་ག་རེ་བྱས་ནས་ལབ་ཀྱི་ཡོད།  
 རྩ་རྟོ། ང་སྐྱིད་པོ་གཏོང་ཡས་ལ་དགའ་པོ་ཡོད། རོགས་པ་མཉམ་དུ་དུས་ཚོད་སྐྱེལ་ཡས་ལ་  
 དགའ་པོ་ཡོད། ཡིན་ནའང་ལི་ས་ཟེར་ན་ང་དུས་ཚོད་ཚང་མ་འཕྲོ་བཞག་གཏོང་གི་  
 ཡོད་རེད་ཟེར། ཡེ་ཤེས། བྱེད་རང་ཟེར་ན་ང་མི་ག་འདྲ་ཡོད་རེད།  
 ཡེ་ཤེས། ངས་ཟེར་ན་བྱེད་མི་སྤང་བ་སྐྱིད་པོ་རེད།  
 རྩ་རྟོ། ལི་ས་བོད་ཀྱི་ཚོས་དང་རིག་གཞུང་སྐྱོད་འདོད་ཡོད་རེད། ཡིན་ནའང་ང་..... ཡེ་ཤེས།  
 རོགས་པ་མཉམ་དུ་ཚང་འཕུང་ཡས་དང་། སྐད་ཆ་བཤད་ཡས་དེ་ཚོ་ཡང་(འང་)  
 བོད་པའི་རིག་གཞུང་མ་རེད་པས།  
 ཡེ་ཤེས། ལུགས་སྲོལ་རེད།  
 རྩ་རྟོ། མོ་རང་གིས་འདི་འདྲ་ལབ་སོང་། སྐད་ཤེས་ན་ཚོས་དང་རིག་གཞུང་སྐྱོད་ཡས་དེ་  
 ལས་འགན་རེད་ཟེར། ཡེ་ཤེས། འདིའི་ཐོག་ལ་བསམ་ཚུལ་ག་རེ་ཡོད།  
 ཡེ་ཤེས། དེའི་ཐོག་ལ་བསམ་ཚུལ་གང་ཡང་མེད། ངའི་བསམ་པ་ལ་སྐད་ཆ་དེ་འདྲ་མང་པོ་  
 བཤད་ན་ཆང་ལ་སྲོ་བ་མི་འདུག  
 རྩ་རྟོ། ལྷོ་ལགས་ནས་གཅིག་གོ་གི་འདུག སྐད་རྒྱག་གི་འདུག་ག་གཅིག་ཏུ་གི་ཡོད་ས་རེད།  
 ཡེ་ཤེས། ཡ་མེད་གཏོང་། ང་ཚོ་གང་ཡང་བྱེད་ཐུབ་ཀྱི་མ་རེད། མར་བསྐྱད། ཆང་འཕུང་།

YESHE ālā khyō'-nyī'-(kī') kyamṭe kyap-pä.

DUHO ngā phār kyamṭe kyap-me. kyamṭe kyap-khän lisa re'. nga khāsa chīkyäl mī-cīk thūk-song. khōrang tä: phōki cālak nyīngpa nyō-nä thentsho chīkyäl-la tshōngki-yō'-s. khō' phōkā' shīngki-min-tu'. ēni khōrang-kī' cālak nyo-thū' ngā' rokpa chāpa-yin. yinnā ngā tī lisa-la lap-thū' morang lūng lang-nä tshūr kācha tsūpo shā'-song.

YESHE khare shā'-song.

DUHO māngpo shā'-song. pēna mī thentshō' phōpa kyōpo-la kōkor tāngki-yōre'-s. khōtsho-la rokpa chā'-na phō'-ki rikshung-la nōki-yōre'-s. ēni phōkā' shē'-na yakpo-chānā pheco' tāng kō'-ki yōre'-s. yeshē' ngā' khō-la rokpa chāpa-yin. the mī-la phānthōki-re'-wä.

YESHE the khare-chānā lapki-yō'.

DUHO ngā kyīpo tāng-yā-la kapo yō'. rokpa nyāmtu thūtshō' kyāl-yā-la kapo yō'. yinnā lisa ser-na nga thūtshō' tshāngma thōlak tāngki-yōre'-s. yeshē' khyērang ser-na ngā mī khāṅṭa yōre'.

YESHE ngā ser-na khyō' mī nāngwa-kyīpo re'.

DUHO lisa phō-ki chō' thang rikshung cāng-tō' yōre'. yinnā ngā . . . yeshē rokpa nyāmtu chāng thūng-yā thang kācha shā'-yā thentsho-yā phō'-ki rikshung ma-re'-wä.

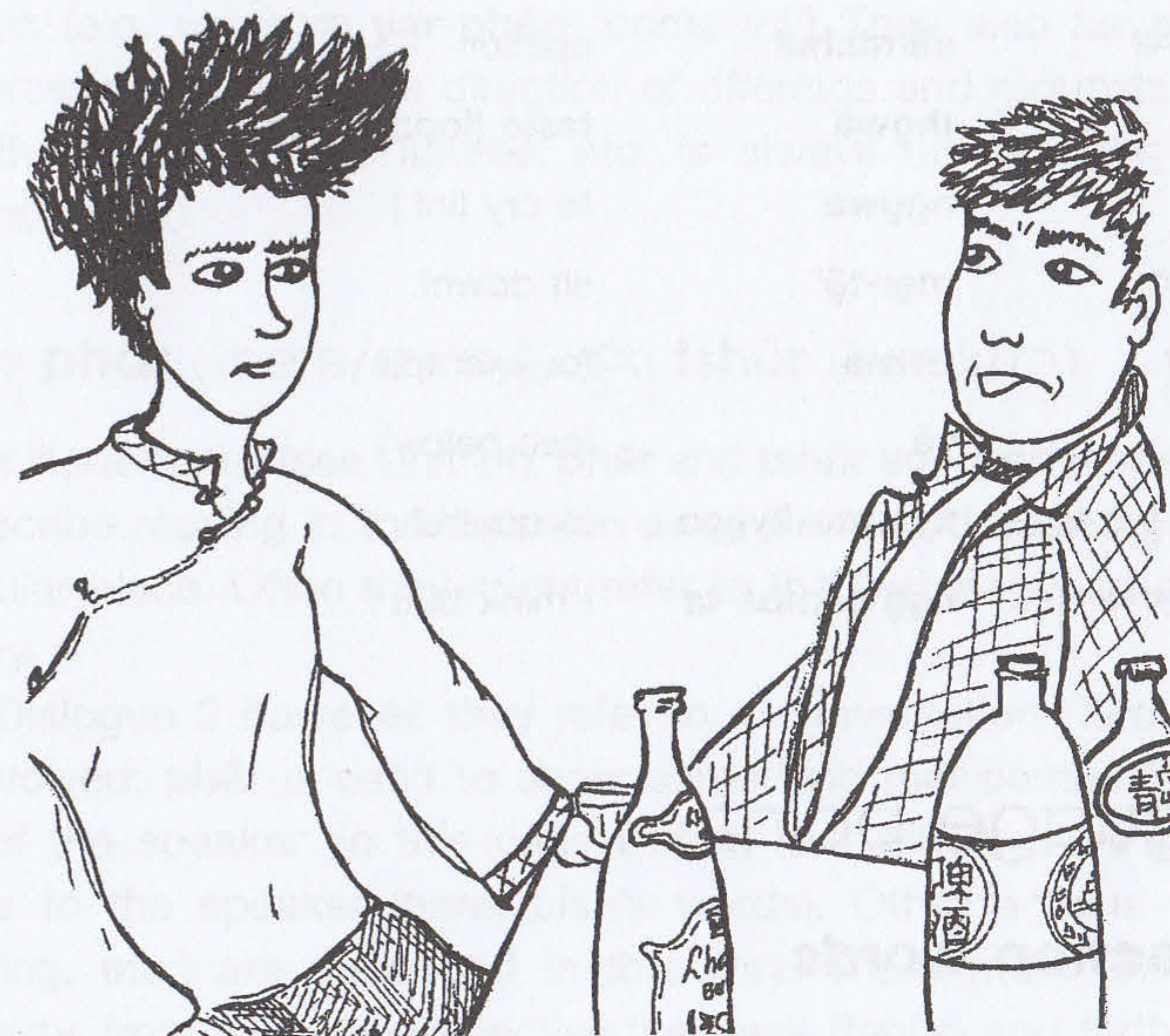
YESHE luksōl re'.

DUHO morang-kī' tīntā lap-song. kā' shē'-na chō' thang rikshung cāng-yā-the lānkān re'. yeshē tī: thōk-la sāmtshul khāre yō'.

YESHE the: thōk-la sāmtshul khā: me'. ngā sāmpa-la kācha tīntā māngpo shā'-na chāng-la thōwa min-tu'.

DUHO chīlo-nā cīk khōki-tu'. kā' kyapki-tu'-ka. cīk ngūki yō'-sa re'.

YESHE yame'-tāng. ngantsho khā: chī'-thūpki ma-re'. mar-tā' chāng thūng.







## Vocabulary

སྐྱིད་པོ་གཏོང་བ།	<b>kyīpo-tāngwa</b>	to have a good time (intentional)
གཞོན་པ།	<b>nō'pa</b>	to harm/damage (non-intentional)
བེད་སྐྱོད་གཏོང་བ།	<b>phēcō-tāngwa</b>	to use (int.)
དུས་ཚོད་སྐྱེལ་བ།	<b>thütshō'-kyälwa</b>	to spend time
སྐྱང་བ་སྐྱིད་པོ།	<b>nāngwa-kyīpo</b>	happy-go-lucky
འཕྲོ་བ་སྐྱོད་གཏོང་བ།	<b>thōlak-tāngwa</b>	to waste (int.)
ཡ་མེད་གཏོང་བ།	<b>yame'-tāngwa</b>	to ignore (int.)
རྒྱུང་ལང་བ།	<b>lūng-langwa</b>	to lose one's temper (non-int.)
འདོད་(་བ།)	<b>tō'(-pa)</b>	to wish/want (modal verb)
སྐྱིད་རང་ཟེར་ན།	<b>khyērang serna</b>	according to you
ཕན་ཐོགས་པ།	<b>phānthōkpa</b>	to be helpful
ཚུར།	<b>tshūr</b>	to me (see below)
རྒྱུ་བ་པོ།	<b>tsūpo</b>	rough; harsh
རིག་གཞུང།	<b>rikshung</b>	culture
བསམ་ཚུལ།	<b>sāmtshul</b>	opinion
ཐོ་བ།	<b>thōwa</b>	taste (food or drink)
ཏུ་བ།	<b>nguwa</b>	to cry (int.)
མར་བསྐྱད།	<b>mar-tā'</b>	sit down!
དཔེར་ན།	<b>pērna</b>	for example
ཡས།	<b>yā</b>	(see below)
རྒྱུ་བ་འདྲི་རྒྱུ་བ།	<b>kyamṭe-kyapa</b>	to quarrel
ངའི་བསམ་པ་ལ།	<b>ngä sāmpa-la</b>	I think that ...

## Language point

### 5 Direction words

Many actions are spoken of as though they follow a direction: the four 'directionals' ('up', 'down', 'there', 'back') which express this are attached to the front of the verb. These combine with various verbs

to express movement. Demonstratives, introduced in Unit 4, related to these (ཕ་གོར། ཡ་གོར། མ་གོར།), are used more when talking about fixed locations, as in: 'Tashi is up there.'

### ■ ཡར། **yar** (up), མར། **mar** (down)

These two are often used literally. When, for example, travelling by foot or bus involves going upwards, instead of just **towa**, it is more usual to say: ཡར་འགྲོ་བ། **yar-towa**. But as in English, one can also go 'up' or 'down' a street, when no actual ascent or descent is involved.

Plenty of other action verbs also incorporate **yar** and **mar**, as with English 'up' and 'down'. In many cases, they simply describe the direction of the physical movement, e.g.:

ཡར་ལེན་པ།	<b>yar-lenpa</b>	to pick up
མར་བཞག་པ།	<b>mar-shakpa</b>	to put down

Sometimes usage is more figurative (e.g. Unit 10: ཡར་འཕར་བ། **yar-phārwa** 'increasing'). Occasionally, the 'direction' is not immediately obvious (e.g. ཡར་ཐེབས། **yar-phēp** 'come in!') They also have a role in expressing respect; the direction of offerings and requests, made to authorities, religious figures, etc. is always up (e.g. ཡར་འབྲུལ་བ། **yar-phūlwa**).

### ■ ཕར། **phār** (there/away), ཚུར། **tshūr** (back/to)

In their literal sense (see Unit 14), **phār** and **tshūr** are used respectively, to describe moving in the direction *away from*, and *back towards* a particular place. Often they might refer to the two stages of a return journey.

In Dialogue 2 however, they refer to a conversation. Two parties are involved; **phār** is used to show something that comes *from* the side of the speaker (in this case Duho), and **tshūr** refers to what comes *to* the speaker (here, Lisa's words). Other actions (giving, receiving, etc.) are described in this way. There must always be one party, from whose perspective the back (**tshūr**) and forth (**phār**) directions are described. When it is clear who the two parties involved are, **phār** and **tshūr** will often be used in place of the names or personal pronouns.





## Exercise 4

Directionals are usually optional; most of these sentences originally appeared in the dialogues without them. Add the correct directionals in the spaces indicated. Sentences marked X should have their personal pronouns removed and replaced by directionals.

- 1 འདི་བག་ཤེས་ལ་ \_\_\_\_\_ གསུངས་ཨང་།  
**tī tāshi-la \_\_\_\_\_ sūng-a.**
- 2 ངས་རྒྱལ་ཚེ་ལ་ \_\_\_\_\_ སྐྱེལ་དགོས།  
**ngä' kyantse-la \_\_\_\_\_ kyäl-ko.**
- 3 མི་དེས་ང་ཚོ་ལ་ \_\_\_\_\_ མགོ་སྐྱོར་གཏང་ས་རེད།  
**mi-the' ngantsho-la \_\_\_\_\_ kōkor tāng-sa re'. X**
- 4 ང་གཞིས་ལ་ \_\_\_\_\_ བག་ཤེས་བདེ་ལགས་ལབ་གྱི་འདུག་ག། ཁོ་ཚོ་ལ་ \_\_\_\_\_ བག་ཤེས་བདེ་ལགས་ལབ།  
**nga-nyī'-la \_\_\_\_\_ tāshi-tele' lapki tu'-ka. khōtsho-la \_\_\_\_\_ tāshi-tele' lap. X**
- 5 མོ་ \_\_\_\_\_ རྒྱལ་ལུབ་གྱི་མི་འདུག།  
**ko \_\_\_\_\_ kyap thūpki-min-tu'.**



## Exercise 5

Translate the sentences. Again, in those marked with X, use a directional instead of a pronoun.

- 1 The plane is landing (descending).
- 2 Stand up and ask your question!
- 3 Don't phone them. They can phone you. **X**
- 4 One bus is going to Lhasa and one is coming from Lhasa. Which is this one?
- 5 If one speaks honorific to others, they'll speak it in response. **X**
- 6 I lent you money last year; now give it back to me.



## Language point

### 6 Making verbs into nouns

In Dialogue 2, when Duho adds **yä** (introduced in Unit 14) to various action verbs, he is making them into nouns ('nominalising' them).

So instead of using the verb **chāng thūngwa** to say that he or someone else is drinking, he uses **chāng thūng-yä**, as a way of talking about the activity of 'drinking' itself (e.g. 'drinking is fun' or 'a social obligation'). One can do this with all types of action verbs, including non-intentional ones. For instance, changing **yar-phārwa** ('increasing') into **yar-phār-yä** allows one to talk about 'the increase'.

Here **yä** refers to activities. In Unit 14 it referred to objects (food, etc.). Both structures basically sound the same. Context, familiarity with standard combinations, and sometimes auxiliaries will help you to distinguish.

## Exercise 6

Some of these **yä**-combinations refer to things, others to activities. Various 'clues' make some of them more likely to refer to one or the other.

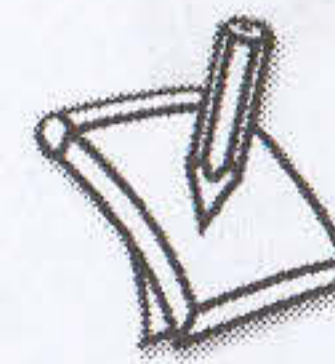
- Translate them, deciding which refer to things, and which refer to activities
- Identify three of the clues

- |                        |                             |
|------------------------|-----------------------------|
| ༡ མི་གསར་བ་ཐུག་ཡས།     | <b>mi sārpa thūk-yä</b>     |
| ༢ ལྷ་མོ་ལ་བཤད་ཡས་དེ།   | <b>lhāmo-la shā'-yā the</b> |
| ༣ མགོན་ཁང་ལ་བཟུང་ཡས།   | <b>tōnkhang-la tā-yä</b>    |
| ༤ མ་བཟུན་ཡས་དེ་ཚོ།     | <b>ma-tān-yä thentsho</b>   |
| ༥ མི་ལ་སྐྱོན་འཇུགས་ཡས། | <b>mi-la kyōn tsūk-yä</b>   |
| ༦ ཏུ་ཡས།               | <b>ngū-yä</b>               |
| ༧ མགྲོགས་པོར་བཤད་ཡས།   | <b>kyōkpo shā'-yā</b>       |

## Language point

### 7 Phrases with fixed auxiliaries

Careful attention must normally be paid to the choice of auxiliary verb, but some standard phrases have auxiliaries that are frozen; the same one, **re'** (or its negation, **ma-re'**) is used, irrespective of time or person. Occasionally **yore'** can be substituted, but not the other auxiliaries. The phrases are 'to be important', using the term **khäl-chēnpo** (Unit 10); 'to be all right', with **chōkpa** and 'to be okay/all





right', with **tikpa** (both in Unit 14, Dialogue 1); and 'to be allowed', using **chōkpa** (this unit, Dialogue 1).

The phrases are used when talking about whether it is all right, important, etc. to do a particular action. But the way that these phrases are attached to the action verbs they refer to varies. Before doing Exercise 7, it would be best to check the examples of these phrases in the units mentioned. No. 6 requires some creative thinking; 'important' never appears attached to an action verb in the text.



### Exercise 7

Translate:

- 1 We can come to collect you!
- 2 Is it all right if I wait here?
- 3 One's not allowed to sit like that.
- 4 Is it all right for me to take this if it has no owner?
- 5 Am I allowed to speak with these people?
- 6 One can't wear those clothes at the monastery.
- 7 Eating tsampa is important for Tibetans.



### Language point

#### 8 Thoughts, wishes and opinions

འདོད་པ། – mainly for expressing longer-term wishes and desires, rather than immediate ones. As in Dialogue 2, add **tō'** straight after an action verb, to make a phrase like **cang-tō'** ('wish to study'), or **lap-tō'** ('wish to tell'). Finish the sentence with a verb of existence. When action verbs which end with vowel sounds have **tō'** added, they gain a **n** 'suffix'-sound; e.g. **ton-tō'** ('desire to go'), **tän-tō'** ('desire to stay').

བསམ་ཚུལ། **sāmtshul** – an opinion or view formed over time, not an immediate reaction.

བསམ་པ་ལ། **sāmpa-la** – preceded by 'my', 'her', etc.; for expressing thoughts and views on some matter, either longer-term, or more immediate.

མ་ཟེར་ན་། ... **serna** ... preceded by a name or personal pronoun (often with the agentive particle, especially when a single syllable): followed, like **sāmpa-la**, by some thought or view. As the use of **serna** suggests, the view, etc. is something articulated, so this is often used for reporting what others have expressed, e.g. 'according to Yeshe' ('Yeshe says').

### Exercise 8

(For this final exercise, no transliteration is provided.)

Expand these into sentences which express the thoughts and views of these characters on the matters or people listed; e.g. for no.1, what does Lisa think is 'important'? The answer section has some suggestions, but neither they nor the dialogues give the whole picture. These characters certainly haven't expressed everything they think and feel, and may sometimes have got carried away, and said things that they don't really mean.

- |                        |                     |
|------------------------|---------------------|
| 1 ལི་ས་ཟེར་ན་།         | གལ་ཆེན་པོ།          |
| 2 རྩ་རྟོ་ཟེར་ན་།       | གྲོགས་པོ།           |
| 3 རྩ་རྟོ་། (+འདོད།)    | ལས་འགན།             |
| 4 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་། | རིག་གཞུང་།          |
| 5 རྩ་རྟོ་འི་བསམ་པ་ལ་།  | ཡེ་ཤེས་་་ ཡིན་ནའང་། |
| 6 ལི་ས་འི་བསམ་པ་ལ་།    | རྩ་རྟོ་་་ ཡིན་ནའང་། |
| 7 རྩ་རྟོ་ཟེར་ན་།       | ལི་ས་་་ ཡིན་ནའང་།   |
| 8 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་། | རྩ་རྟོ་་་ ཡིན་ནའང་། |

Oh, and finally, of course:

ཁྱེད་རང་ཟེར་ན་།





# Grammar section

- Grammar summary
- Technical grammar points
- What has and has not been covered

## Grammar summary

### Tone (a reminder)

Tibetan is a tonal language. The system is relatively straightforward. Basically, syllables are either toned or neutral, and toned syllables are either high or low tone. Those unaccustomed to tonal systems may initially find modulating their voice uncomfortable. But it is not an optional feature; it is essential for any genuine communication.

### Word order

Unlike English, the verb is always at the end of the sentence. So the arrangement is something like: 'this Tibetan is', and 'I tourist am'. When one word qualifies another, the order is essentially opposite to English. Thus adjectives go after the thing they describe (like 'people many') and demonstratives come after things they refer to (i.e. 'girl this', 'boy that').

### Gender and number

Nouns have no gender and require no article (equivalents to 'a/an' etc.). Words do not indicate number; a noun has one form, used both for single and plural items. The situation is similar with verbs; the same form of a verb is used, irrespective of whether one is saying something like 'I am', or 'we are'.

## Basic verb division

There is no one verb 'to be'. Basic sentences assert something either about *identity* or *existence*, so the copula verbs they use fall into either of these two categories. Identity here generally refers to more fixed features of a person or thing. Included in the existence category are the location and various temporary or subjective features of the person or thing. Copula verbs (both those of identity and existence) have no conjugation. The time-frame is understood either by context or by the addition of temporal adverbs.

## Questions

There are two main ways to formulate questions: using a question-word – equivalents to 'what?', 'who?' etc. – or adding a question-particle after the verb. There are various question-particles; the one used depends on the verb. When asking a question, one follows the *rule of anticipation*. The rule is that the question must use the verb which is expected in the answer. If English had such a rule, the answer 'Yes, I am Jane.' would be preceded by the question 'Am you Jane?'

## Affirmation and negation

There is no direct equivalent of the word 'yes'. To affirm something, you use the verb – as though responding 'am' to an enquiry about whether you are the Tibetan student. Likewise, there are no negation words equivalent to 'no', or 'not'. To negate something, you modify the verb, by adding the consonant **m**. The form this takes depends upon the verb, but the **m** will either be incorporated into the verb itself, or form part of a separate syllable, placed before it.

## Verb features

Copula verbs basically join subjects with properties to form sentences, and vary according to the subject (i.e. whether it is I, you, etc.). But in addition, these verbs reveal something about the source of the



information, the evidence for making a statement etc. ('evidentiality'). One aspect of this (featuring in the book) is that some verbs indicate that the speaker has witnessed what he or she is talking about first-hand, whereas others do not.

### Implied subjects

It is extremely common to miss out the subject from a sentence (i.e. instead of 'he is here', saying something more like 'is here'). In many cases it will be clear from the auxiliary verb who or what the subject is, but context also has a large part to play.

### Grammatical 'case'

Nouns don't inflect to show their grammatical function in a sentence: instead, particles are affixed to them. These work, for instance, like prepositions, such as 'to', 'at', and 'from' in English. But unlike the English, these follow rather than precede the words they refer to. So the order is more like 'Lhasa to' than 'to Lhasa'.

### Action verbs - structure

Action verbs (equivalents of 'to go', 'to do', etc.) have only limited conjugation. But they are generally grouped together at the end of a sentence with a supporting ('auxiliary') verb, to form a *verb-unit*. The words used as auxiliary verbs are almost all the same as those used as copula verbs. It is the verb-units, and particularly the auxiliary verbs within them, that provide grammatical information about when and by whom the action is performed, as well as other details (e.g. evidentiality).

### Action verbs - main division

The main division of action verbs is that between those showing *intentional* and *non-intentional* actions. The latter refers not just to

actions done unintentionally, but also to many things counted as states or conditions in English, such as feelings, moods and impressions, over which one has no direct control. The auxiliary verbs used with the two classes of verbs differ (mainly in the first person).

### Action verbs - secondary division

The second most important division of action verbs is akin to the transitive–intransitive distinction. An unusual characteristic of Tibetan (from an English perspective) is that the subject (the person or thing doing the action) is marked out in the sentence, when the action verb is transitive, by having a particle known as the *agentive particle* attached to it.

## Technical grammar points

This section expands upon certain things appearing in the text, dealing with some formal grammar rules (required mainly for the written sentence), as well as certain generalisations and observations about the language.

### Some particle forms

In the written sentence, the genitive particle (**teḷṭa**), introduced in Unit 3, takes different forms, depending on the final suffix of the word it is attached to:

After suffixes	འབྲེལ་སྐྱེ། form
ད་བ་ས།	ཉི as a separate syllable
ག་ང།	གི " " " "
ན་མ་ར་ལ།	ཉི " " " "
འ། (and suffixless syllables)	འི incorporated into the syllable

These rules are observed throughout the book, so there are numerous examples to refer to.



As mentioned in Unit 7, the rules of use for the agentive particle (**cheṭa**) are very similar:

After suffixes	བྱེད་སྐྱུ། form
ད་བ་ས།	བྱེད་ as a separate syllable
ག་ད།	བྱེད་ ,, ,, ,, ,,
ན་མ་ར་ལ།	བྱེད་ ,, ,, ,, ,,
ལ། (and suffixless syllables)	ས། incorporated into the syllable

Likewise, the word for 'also' varies its form:

After suffixes	Particle form
ག་ད་བ་ས།	ཀྱང་ as a separate syllable
ང་ན་མ་ར་ལ།	ཡང་ ,, ,, ,, ,,
ལ། (and suffixless syllables)	འང་ incorporated into the syllable

## Modal verbs (a summary of features)

Generally, these verbs:

- 1 have no conjugation
- 2 are attached to intentional verbs
- 3 transform the whole sentence structure into a non-intentional one
- 4 are not used in combination with the agentive particle
- 5 may have fixed auxiliaries (see Unit 15).

## The rule of the 'essential' verb

Conjunctions (joining together clauses) and some other words are constructed around verbs. The conjunction **yinnä:** ('but') for instance, is based on the verb **yin**. As copula or auxiliary verbs, **yin** and **yö'** are generally used only for the first person, whereas **re'**, **tu'**, etc. are used when the subject is a second or third person. However, **yinnä:** is used for all persons, not just the first. This demonstrates a general pattern; **yin** and **yö'** are the most fundamental or 'essential' verbs for

expressing the concepts of identity and existence. They, or their negative forms, are the ones used to construct conjunctions (equivalents of 'if', 'when', etc.) and other words, including nouns and adjectives (e.g. **shāme'**, 'vegetarian'). Other verbs can't have particles or other words attached to them like this, so don't have the same range of functions.

## Verb conjugation

As mentioned earlier, when rendering a spoken sentence in written form, you observe the written conventions. This includes the conjugation of action verbs, which plays a minor role in speech. Granted, there are sometimes variations in an action verb: with the actions of eating, watching, etc. you *hear* a difference between the past and present-future forms of the verbs. But distinguishing between these two time-frames is an isolated case. The verb-unit, and specifically the auxiliary, is obviously far more important than the main verb in indicating time (as well as aspect, evidentiality and some features of modality).

The fact that some verb-units are not limited to a single time-frame (some may be used to indicate either the past or present, for instance) means that they should not be directly equated with tenses.

## The agentive particle

In line with the character of this series, the text aims to provide the learner with practical information about where the particle should be used (rather than exploring the whole range of its functions). However, a few more details here can help to develop the profile of the particle.

The transitive–intransitive distinction of verbs in English is based upon whether or not a direct object is taken. There is a similar two-fold division of action verbs in Tibetan. But the direct object is only one factor in this division. Another primary consideration is whether or not an agent is overtly involved in the action. It marks this agent with the **cheṭa** (agentive particle). Related to this, Tibetan is described as an 'ergative language'.



Native speakers are aware that some action verbs should, generally speaking, be used in conjunction with an agentive particle, whilst others should not (the Tibetan–English glossary will help the learner distinguish which verb is which). However, this alone cannot guarantee correct use of the agentive particle. First, as remarked in the text, even with transitive verbs, the particle is used infrequently in the present or future (and is not even used with complete consistency with transitive verbs in the past). We also saw that it has other functions, such as in the volunteering structures (Unit 10), and that in these, the transitive–intransitive distinction is irrelevant, as it is used with both transitive and intransitive verbs.

There are a few more functions, not discussed in the text, of which the learner should be aware. In sentences set in the present or future, the particle most commonly occurs when the speaker wishes to single out the one who is doing or will do the action, e.g. ‘that is something that *she* will do’ (as opposed to you). See also Unit 13, Exercise 8, when Duho talks about Akhu Thubten offering to take Tashi’s things: ‘*He* says he’ll do it...’.

As mentioned in Unit 7, the agentive particle is not just for people. The last line of Dialogue 1, Unit 11 asserts that it is the *medicine* (with an agentive particle) that will help. Linked to this, the particle also has an instrumental function. That is, it often marks the thing someone used to do an action *with*, in for example, ‘they beat him with *sticks*’ or ‘they’re eating with *their hands*’.

Of course, further subtleties of use for the agentive particle await discovery by the learner. But this summary hopefully provides a reasonable outline of the essentials.

### First-person negation

On the few occasions that the negative of the first-person auxiliary for a past action does appear in written form, the preference is for writing མེད། rather than མེན། (although the sounds are hardly distinguishable). As the negation of ཡིན།, it would seem more logical to write མེན། here. The spelling མེད། aligns it more with present perfect structures. But these are not covered in the book. In using མེད། here I am simply following consensus.

## Honorific terms – formation and structure

Nouns and action verbs are the two most important classes of word for expressing honorific language. Understanding some basic patterns can help in getting to grips with the register.

### ■ Nouns – generally follow one of two patterns:

- Where the honorific term is quite different from the ordinary level one – most notably the parts of the body (Unit 11), e.g. for ‘eye’, **cān** vs. **mīk**.
- Where the honorific term is formed by adding one of a small number of honorific prefix-words to the ordinary one – most obvious with items of food and drink (Unit 9), e.g. for ‘tea’ **sōlcha** vs. **cha**.

### ■ Action Verbs – again, there are two patterns:

- With two-syllable action verbs in particular, the honorific form is often quite different from the ordinary form, e.g. ‘to say’, **sūngwa** vs. **lapa**.
- Compound action verbs are most often made into honorific ones by taking the appropriate honorific noun, then adding one of the main honorific verbalisers (see Unit 14).

It is sometimes also the case that one honorific verb serves as the polite form for a number of ordinary level action verbs: more than one action, for instance, is denoted by the honorific verbs མེབས་པ། and གཞིགས་པ།.

This book has focused upon honorific vocabulary in three areas: polite requests (Unit 5), eating and drinking (Unit 9), and the parts of the body (Unit 11). These pinpoint the areas that learners should concentrate upon. The verbs used in polite requests are probably the most commonly heard Tibetan honorific words, whereas when forming both honorific nouns and verbs, the stock vocabulary most commonly drawn from is that related to (1) parts of the body, and (2) eating and drinking.



## Limitations of the transliteration

The transliteration system's job is to represent those sounds that the learner needs to know in order to communicate. Not wanting to further complicate the system, I chose not to include certain finer sound distinctions. However, these distinctions do warrant a note. In time (and with the help of the CDs) the learner will hopefully come to appreciate them:

- In ཡོད་རེད། **yore'** the vowel-sound of the first syllable is distinct, neither **o** nor **ö**.
- Again, neither **o** nor **ö**, but slightly different from the above, the vowel-sound in དགོས། **kö'** ('to want/need': Unit 9) and the first syllables in ལྗོན་པོ། **ngönpö** and དངོས་གནས། **ngönä'** is a distinct sound.
- Nasalisation – of the type noted in Unit 2, with མེན། – is a widespread phenomenon, occurring mainly at the end of syllables ending with ར། in the written form, e.g. ཡིན།.
- Tone contours: within the high or low tones, more subtle variations, where the sound either remains flat, rises, or falls can also, with practice, be discerned. Listen out, for example, to the contour (falling then rising) of tone in 'sorry!' (དགོངས་དག།).
- The difference between ཨ and འ is not simply tonal: འ has some qualitative distinction to it which eludes capture in standard transliteration.

Instead of continuing with such points I shall end with an appeal to learners to appreciate the limits of a transliteration system. Sounds represented as **p** or **k** in the system may seem more like **b** and **g** to some listeners, depending on their language background. The transliteration is only a rough description.

Similarly, tone is a very real feature of Tibetan. But Tibetan has neither a formal presentation, nor a vocabulary to describe it. Tibetans may speak and hear tones perfectly, but they have not been educated to believe that the sounds of their language must accord with the high, low or neutral-tone scheme. A learner must certainly refer to this scheme, but as familiarity with the language grows, a good deal more tonal variation than it suggests probably awaits discovery.

Most importantly, the transliteration system is not prescriptive. It is not there to set boundaries for the sounds of the language. It is simply a tool, and one that should definitely be discarded at some

point, if you want to experience the full richness and uniqueness of the language's sound.

## The remaining numbers

As Unit 3 explained, the tens (30–90) are formed by adding 'ten' (**cū**) after each of the numbers from 3 to 9. But note the slight variations in spelling:

30 – ལུམ་རྩ། <b>sūmcū</b>	70 – བདུན་རྩ། <b>tūncū</b>
40 – བཞི་བརྩ། <b>shipcū</b>	80 – བརྩྭ་རྩ། <b>kyācū</b>
50 – ལྷ་བརྩ། <b>ngāpcū</b>	90 – དགུ་བརྩ། <b>kupcū</b>
60 – ལྷུག་རྩ། <b>ṭhukcū</b>	

That is: the first syllables are spelt the same way as the cardinal numbers (3–9), except that the **sūm** in 30 loses its prefix. The rule for the second syllable (**cū**) is: when following a suffixless first syllable, **cū** has a prefix, but when following a first syllable with a suffix, **cū** has no prefix.

### ■ 100 and beyond

100 – བརྩ། <b>kya</b>	1000,000 – ས་ཡ། <b>sāya</b>
1000 – ལྷོང་ཕྱག་ <b>tōngṭhak</b>	10,000,000 – རྩེ་བ། <b>chewa</b>
10,000 – མི། <b>ṭhī</b>	100,000,000 – ལྷུང་ཕྱུར། <b>ṭhungchur</b>
100,000 – འབུམ། <b>pum</b>	

When forming numbers above 100, there are two features to note:

- The occasional use of དང། **thang** (similar to 'and' in English numbers)
- The occasional reversal of order

So, for exact numbers (without tens, units, etc.), one adds a cardinal number (1–9) after the thousand, million, etc., to indicate how many one means; for example:

1000 – ལྷོང་ཕྱག་གཅིག་ **tōngṭhak-cīk**, 7,000,000 – ས་ཡ་བདུན། **sāya-tūn**

The exception is the hundreds. 100 is just **kya**, but numbers 2–9 use the reverse of the usual order (i.e. they go in front of the hundred). In the case of 200 and 300, the 2 and 3 lose their prefixes: ཉེས་བརྩ། **nyikya**, ལུམ་བརྩ། **sūmkya**.



Whenever the first syllable of these hundred-words has no suffix, a **p**-sound appears (from the second syllable), e.g. བཞི་བརྟུ་ **shīpkya**, ལྲ་བརྟུ་ **ngāpkya**, and དགུ་བརྟུ་ **kupkya**.

For less exact higher numbers (with tens, units, etc.), from 101–199, **kya** is followed by དང་། **thang**; e.g. བརྟུ་དང་དགུ་ **kya-thang ku** (109), བརྟུ་དང་སུམ་ཅུ་སོ་ལྔ་། **kya-thang sūmcu-sōnga** (135).

For numbers 201–999, དང་། **thang** is not used; e.g. ཉིས་བརྟུ་ལྲ་བརྟུ་ **nyikya-ngāpcū** (250). Numbers 1,001–9,999 commonly use the reverse order, and 1,000 is abbreviated to ལྷོང་། **tōng**. 2 and 3 change their spelling, as with 200 and 300, and 1 also changes (to ཆེག **chīk**), e.g. སུམ་ཁྲི་གསུམ་ལྷོང་། **sūmṭhī-sūmtōng** (33,000), ཆེག་ལྷོང་དགུ་བརྟུ་ལྲ་བརྟུ་དང་བརྟུ་། **chīktong kupkya ngāpcu-ngapkyä** (1,958). This is also the way to say the year 1958.

For numbers from 100,001 and above, the usual order, rather than the reverse order is used. དང་། **thang** is also inserted, after the highest number:

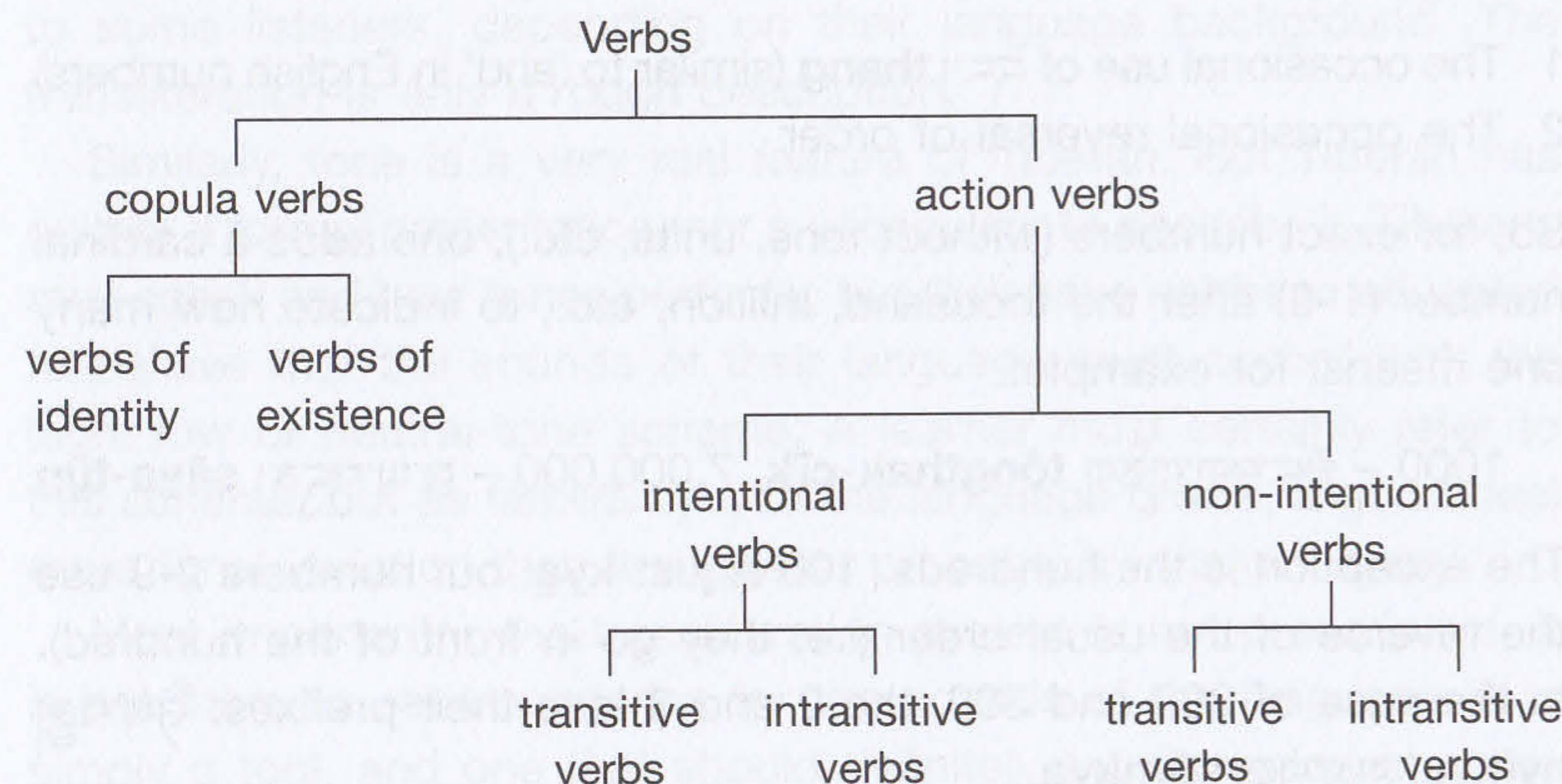
འབུམ་བཞི་དང་ཁྲི་བདུན་། **pum-shi-thang ṭhī-tün** (470,000)

ས་ཡ་ལྔ་དང་ལྷོང་ལྔ་ལྔ་། **sāya-ngā-thang tōngṭhak-ṭhuk** (5,006,000)

## What has and has not been covered

### Verbs: a framework

The following diagram illustrates the broad divisions and structure underlying the verbs:



### Verb choices

To clarify the point made in the introduction about the selection of material for this book: the learner needs to begin with a core group of sentence structures upon which to build. Too many choices at the start can hamper gaining command of this core group. This book is a 'Complete Course' in that it teaches more than enough for someone wishing to engage in conversations of basic and medium level. As with any standard guide to a language, it teaches the basic range of statements, questions, interjections, etc.

A learner obviously faces the normal challenges regarding the selection of sentence structure and vocabulary. But she or he is also called upon to make a number of choices that are not required in English, namely:

- 1 Is this something that I have first-hand experience of, or not? (the evidential perspective)
- 2 Is this something that I should express certainty about, or not? (see below)
- 3 Should I use honorific language or not?

Underlying these questions is one of this book's most fundamental lessons: that is, the answer to the question 'how do I say this in Tibetan?' is, in the majority of cases, *it depends*; further clarification about who is being spoken to (and/or about), and the speaker's relation to the content of the speech (i.e. its source, etc.) is required in most situations. All three of the above choices to some extent centre upon which verbs to use.

The major choices that this book does not ask the learner to make also represent two major perspectives within the spoken language, related to:

- (a) the degree of certainty
- (b) expressing newly acquired information

These are both expressed through choices of verb auxiliaries. In the case of (a), Unit 12 teaches one way that a speaker can express things to show that he or she is less than certain about them. This is perfectly adequate for many situations, but the language actually has many more degrees than this. Tibetan also has a separate form of expression for (b) a phenomenon technically known as 'mirativity'.



This is a perspective distinct from that of evidentiality, and one sometimes has to choose which of the two perspectives to take on a sentence (even though of course, the English 'translations' would be the same in both cases).

Quite aside from these two perspectives, there are numerous other aspects of the language which have not been discussed here; they will have to wait until another book.

## Key to exercises

### Unit 1

#### Exercise 1

1 1, 2 1, 3 2 (e-ni), 4 3 (shi-ka-tse), 5 2 (la-me), 6 2 (phö-kä'),  
7 2 (ya-ya), 8 2 (ṭha-ṭik)

#### Exercise 2

(Corrected versions in brackets) 1 Correct; 2 Incorrect (yok-po);  
3 Correct; 4 Incorrect (mang-po); 5 Correct; 6 Incorrect (shuk-chen-po);  
7 Incorrect (ngo-shen-pa); 8 Incorrect (u-tang-wa); 9 Incorrect (nyung-nyung)

#### Exercise 3

(a) phām (b) m̄ang (c) kīl (d) ngom (e) l̄ung (f) chēm (g) ong

#### Exercise 4

1 རུལ། rül; 2 ཨོན། öñ; 3 ངས། ngä'; 4 རོན། shön; 5 ཁམ། khāl; 6 ཐུལ། thül;  
7 རུས། chü'; 8 རོལ། phöl; 9 ཡུན། yün

#### Exercise 5

tāng s̄in kōl ngäl thang chī' tsūm chik yül hēp  
ཏང་། ཟེན། ཀོལ། ངལ། ཏང་། ཆེས། ཚུམ། ཆིག། ཡུལ། ཧེབ།  
chī' could be written: ཆེད།

#### Exercise 6

1 ལྷ། ལྷ། 2 ལྷང་། ལྷང་། 3 ལྷ། ལྷ། 4 ལྷ། ལྷ། 5 ལྷ། ལྷ། 6 ལ། ལ། 7 ལ། ལ། 8 ལྷ། ལྷ།  
9 ལ། ལ།



## Exercise 7

མ། ག། ང། བ། ར། ཇ།

## Exercise 8

ko t̄äl kur ngö' yūk söl kōng khyōr kāk

## Exercise 9

ṭhang ṭang ta sūn kya cōk tā ṭi tōk kyūn lōng kū lāp

## Exercise 10

shōk pār o sēr tshōl kāk' ta shu: tō' sawa chīnpa  
ṭä' lēpa hrūk shepa ṭowa cī ṭikpa nyūng ngāte  
yōnchok mōpa cikpa ṭūnpa tshēring phōkā' nāmṭhu  
toce nganyī' chūtshö'

## Unit 2

## Exercise 1

1 བསོད་ནམས་བོད་པ་རེད། sōnam phōpa re'. Sōnam is Tibetan; 2 ང་ (your name) ཡིན། nga (X) yin. I am (X); 3 རྒྱུ་རང་ལི་ས་རེད། khyērang lisa re'. You are Lisa; 4 མོ་རང་ཕྱི་རྒྱལ་བ་རེད། morang chīkyälwa re'. She is a foreigner; 5 ཁོ་རང་བསོད་ནམས་མ་རེད། khōrang sōnam ma-re'. He is not Sōnam.

## Exercise 2

(a) ང་རྩལ་ཉོ་ཡིན། nga tuho yin.; (b) རྒྱུ་རང་བསོད་ནམས་རེད། khyērang sōnam re'.; (c) ཁོང་ལི་ས་རེད། khōng lisa re'.; (e) སུ་མོ་མོ་སྤུ་མོ་མོ་རེད། phüntshok phumo ma-re'. khōng phu re'.; (f) བསོད་ནམས་ནང་པ་རེད། ཁ་ཆེ་མ་རེད། sōnam nangpa re', khāche ma-re'.

## Exercise 3

ཡིན། yin; ཡིན་པས། yin-pä; རེད་པས། re'-wä; མིན་པས། me-pä; མ་རེད་པས། ma-re'-wä; རེད། re

## Exercise 4

(a) རྒྱུ་རང་། khyērang དེ། the (b) Adding tsho to words that end in a vowel sound creates an extra n suffix-sound in them.

## Exercise 5

2 and 4 can be translated using a verb of identity; the remainder cannot.

## Exercise 6

(b) ཡ་གི་དེ་ཁང་པ་རེད། yaki-the khāngpa re'. (c) འདི་ཚོ་མི་རེད། ṭin-tsho mi re'. (d) དེ་ས་རེད། the sā re'. (e) མ་གི་དེ་འབུ་རེད། maki-the pu re'.

## Exercise 7

1 (a) That is a window. (b) You are not Phuntshok. (c) They are doctors. (d) You are Tibetan. 2 (a) དེ་སྐྱེའུ་སྐྱེའུ་རེད་པས། the kekhung re'-wä. (b) རྒྱུ་རང་སུ་མོ་མོ་སྤུ་མོ་མོ་རེད་པས། khyērang phüntshok me-pä. (c) ཁོང་ཚོ་སྤུ་མོ་མོ་རེད་པས། khōng-tsho mānpa re'-wä. (d) རྒྱུ་རང་བོད་པ་ཡིན་པས། khyērang phōpa yin-pä.

## Unit 3

## Exercise 1

(a) Person from Amdo; (b) Lhasan; (c) Mongolian; (d) Indian; (e) German; (f) Bhutanese

## Exercise 2

2 ང་ཚོའི་གྲོགས་པོ། ngantshö: ṭhokpo 3 ཁོང་གི་དགེ་རྒྱལ། khōng-ki kekän 4 ཁོང་ཚོའི་བྱི། khōng-tshö: khyī 5 དེ་རྒྱུ་རང་ཚོའི་དབ་རེད། the khyērang-tshö: thep re'. 6 དེ་ཚོ་ང་ཚོའི་མ་རེད། thentsho ngantshö: ma-re'.

## Exercise 3

(a) ཉི་ཤུ་རྩ་གསུམ། (nyishū-tsaksūm); (b) བཞི་བཟུ་ཞེ་བརྒྱུ། (shipcu-shepkya); (c) བརྒྱུ་རྩུ་གྲུ། (kyācu-kyangā); (d) རུག་རུ་རེ་རུག། (ṭhukcu-reṭhuk); (e) བདུག་



ཅུ་དོན་བདུན། (tūncu-thöntün); (f) ལྷ་བཟུང་གཉིས། (ngāpcu-nganyī'); (g) དགུ་བཟུ་གོ་དགུ། (kupcu-koku)

#### Exercise 4

1 ལྷ་ས་བ་དེ། lhāsawa the 2 མོ་ཏ་དཀར་པོ་འདི། moṭa kārpo ti 3 ལམས་པ་འདི་ཚོ། khāmpa t̄intsho 4 ལྷ་གུ། nyūku 5 ལྷ་གཙང་མ་དེ། chū tsāngma the 6 ལྷ་པ་དེ་ཚོ། lungpa thentsho

#### Exercise 5

1 *Sönam's teacher* 2 *Nyima's camera* 3 ལུ་དེའི་ཁང་པ། phu thä: khāngpa 4 མི་ལྷགས་པོ་དེའི་ཁང་པ། mi chūkpo thä: khāngpa 5 ཇ་འདིའི་མིང་། cha ti: ming

#### Exercise 6

(a) རེད་པ། re'-wa; (b) རེད་པ། re'-wa; (c) རེད་པ། re'-wa; (d) མ་རེད་པ། ma-re'-wa; (e) ཡིན་པ། yin-pa

#### Exercise 7

གཟུང་ཕུར་བྱ།

### Unit 4

#### Exercise 1

2 *in India* ལྷ་གར་ལ། kyakar-la; 3 *in/at this shop* ཚོང་ཁང་འདི་ལ/འདིར། tshōngkhang ti-la/tä:; 4 *at/in the two restaurants* ཟ་ཁང་གཉིས་ལ། sakhang nyī'-la; 5 *in that country* ལྷ་པ་དེ་ལ/དེར། lungpa the-la/thä:; 6 *in/at Lhamo's home* ལྷ་མོའི་ནང་ལ། lhāmö:-nang-la

#### Exercise 2

1 ང་བལ་ཡུལ་ལ་ཡོད། nga phälyül-la yö'. 2 བསོད་ནམས་འདིར་མི་འདུག་སོམ་པ་འདི་ལ། sōnam tä: min-tu'. 3 ལྷ་མོ་ཚོང་ཁང་ལ་འདུག་གས། lhāmo tshōngkhang-la tu'-kä. 4 ང་ཚོ་ནང་ལ་མེད། ngantsho nang-la me'. 5 ཁོང་ཇ་ཁང་ལ་འདུག་གས། khōng

chakhang-la tu'-kä. 6 ལྷེད་རང་གྲོགས་པོ་མཉམ་དུ་ཡོད་པས། khyērang thokpo nyāmtu yö'-pä.

#### Exercise 3

The subject (Tashi) is implied in lines 2, 3, 4, 6, 7, and part of 5.

#### Exercise 4

1 ལྷེད་རང་ག་པར་ཡོད། khyērang khawa: yö'. 2 མེད། ལས་ས་ང་ཚོ་ནང་ལ་མེད། me', khāsa ngantsho nang-la me'. 3 དེ་རིང་བྱ་གཉིས་ལས་ཁུངས་ལ་འདུག་གས། thering t̄ashi läkhung-la tu'-kä. 4 ད་གོན་འདིར་མི་ལྷ་འདུག་ད་ལྷ་མི་བཞི་འདུག་ thancin tä: mi ngā tu'. thanta mi shi tu'. 5 དེ་དུས་ལྷེད་རང་གི་གྲོགས་པོ་ག་པར་འདུག་ thethü' khyērang-ki thokpo khawa: tu'.

#### Exercise 5

2 ལྷག་ཁང་དུལ་ཁང་གི་རྒྱབ་ལོགས་ལ་འདུག་ takhang ngülkhang-ki kyaplo-la tu'. 3 དགོན་པ་རིའི་རྒྱབ་ལོགས་ལ་འདུག་ komba ri: kyaplo-la tu'. (*i.e. partly obscured by smaller hill*) 4 ཟ་ཁང་དུལ་ཁང་གི་འབྲིས་ལ་འདུག་ sakhang ngülkhang-ki thī-la tu'. 5 ལྷངས་འཁོར་འབབ་ལྷགས་མགོན་ཁང་གི་མདུན་ལ་འདུག་ lāngkhor-paptshuk tōnkhang-ki tün-la tu'.

#### Exercise 6

(a) ལྷག་ཁང་ལ་ཕེབས། takhang-la phēp. (b) དུལ་ཁང་ལ་ཕེབས། དེ་ཟ་ཁང་གི་འབྲིས་ལ་འདུག་ ngülkhang-la phēp. the sakhang-ki thī-la tu'. (c) བ་གིར་མགོན་ཁང་འདུག་ག་ ཚོང་ཁང་དེའི་རྒྱབ་ལོགས་ལ་འདུག་ phākä: tōnkhang tu'-ka. tshōngkhang the: kyaplo-la tu'. (d) བ་གིར་རི་འདུག་ག་ ཁོང་གི་ཁང་པ་དེའི་སྐང་ལ་འདུག་ phākä: ri tu'-ka. khōng-ki khāngpa the: kang-la tu'.

#### Exercise 7

(b) ལུ་ཏོ་ལ་ཁ་དབར་/ལྷ་གུ/ལྷེད་རེད། tuho-la khāpa/nyūku/chū yore. (c) ལུ་ཏོ་ལ་གོ་རི་ཡའི་གྲོགས་པོ་ཡོད་རེད། tuho-la kōriyā: thokpo yore. (d) ཚོང་པ་དེ་ལ་བྱ་/ཚོང་ཁང་/ཟ་ཁང་ཡོད་རེད། tshōngpa the-la phu/tshōngkhang/sakhang yore'.



## Exercise 8

(a) ཇོ་ལགས། chola: (b) ཟུ་མོ། phumo (c) ཁོང་། khōng (d) A kinship term should not be used; for the appropriate address, see Unit 14.

## Unit 5

## Exercise 1

(a) དགོ་རྒྱ། kekän + སློབ་ཕྱག་ lōp̄thuk; གཞན་འཁོགས། känkhök + གཞོན་གཞོན། shönshön; ཕ་མ། phāma + བླ་གྲ། phūku (b) teachers to students – orders, e.g. ཤོག་ shök; students to teachers – formal, e.g. རོགས་གནང་། ro-nāng; elders to young – orders or neutral; young to elders – neutral or formal; parents to children – orders or neutral; children to parents – neutral or formal.

## Exercise 2

1 རང་ལ་ཕེབས་རོགས། nang-la phēp-ro. 2 དདུལ་ང་ལ་བསྟན་ཅང་། ngül nga-la tän-a. 3 ཕ་གི་ར་མ་འགོ་ phākä: ma-to. 4 འདིར་བཞུགས། t̄ä: shu. 5 འདི་བཞེས་རོགས་གནང་། t̄i she-ro-nāng.

## Exercise 3

བཟླ་ཤིས་དེར་འདུག་ t̄ashi thä: tu'.; ཁོ་རང་ལ་ཁ་ལག་འདུག་ khōrang-la khālak tu'.; ཁ་ལག་དེ་ཞེས་པོ་འདུག་ khālak-the shimpo tu'.; ཚོ་པོ་འདུག་ tshāpo tu'. ཇ་ལ་འབྲུ་འདུག་ cha-la pu tu'.

## Exercise 4

2 རྒྱལ་ལ་ལ་ kyaka རྒྱལ་ལ་ལ་ kyakshö' 3 ལས་སྐྱ་བ། lälāwa/lälā: ལས་སྐྱ་ཤོས། lälāshö' 4 སྐྱིད་བ། kyīwa སྐྱིད་ཤོས། kyīpshö' 5 རྩོ་བ། t̄hōwa རྩོ་ཤོས། t̄hōshö' 6 ལྷུ་ལ་ལ་ shūk-chē: ལྷུ་ལ་ལ་ shūk-chēshö'

## Exercise 5

1 Sönam is older than Tashi. 2 The hotel is further than the monastery. 3 There are fewer chairs than people. 4 There are more people in

China than in America. 5 The outside of that building is more attractive than the inside.

## Exercise 6

(a) 1 requires a verb of identity; tu' cannot be used: 2 and 4 could use tu'. (b) Using tu' in 2 and 4 would tell us that the speaker has discovered the things reported (probably recently), through first-hand experience.

## Exercise 7

(a) ལུ་ཚུང་རྣམ་རྒྱལ་ལས་ལོ་ཚུང་ང་རེད། phuchung nāmkyäl-lä lo-chüngnga re'. (b) རྣམ་རྒྱལ་ལུ་ཚུང་ལས་ལོ་ཚེ་བ་རེད། nāmkyäl phuchung-lä lo-chē: re'. (c) སློ་གྲོས་ལོ་ཚེ་ཤོས་རེད། lōthö' lo-chēshö' re'. (d) སློ་གྲོས་རྣམ་རྒྱལ་ལས་གཟུགས་པོ་རེང་ང་འདུག་ lōthö' nāmkyäl-lä sukpo-ringnga tu'. (e) རྣམ་རྒྱལ་སློ་གྲོས་ལས་གཟུགས་པོ་ལུང་ང་འདུག་ nāmkyäl lōthö'-lä sukpo-thüngnga tu'. (f) ལུ་ཚུང་གཟུགས་པོ་རེང་པོ་མི་འདུག་ phuchung sukpo-ringpo min-tu'.

## Unit 6

## Exercise 1

1 ང་ཁོ་ལ་དགའ་པོ་ཡོད། nga khō-la kapo yö'. 2 ང་ཚོ་ལས་ཀ་ལ་དགའ་པོ་མེད། ngantsho läka-la kapo me'. 3 བྱིད་རང་སྐྱ་ལ་དགའ་བ་ཡོད། khyerang sū-la ka: yö'. 4 བྱིད་རང་ཁང་མིག་ཚེ་བ་ལ་དགའ་བ་ཡོད་པས། khyerang khāngmik chē:-la ka: yö'-pä. 5 བསོད་ནམས་ས་ཆ་ལྷ་སེམ་པོ་ལ་དགའ་པོ་ཡོད་རེད། བཟླ་ཤིས་(ས་ཆ་ལྷ་སེམ་པོ་ལ་)དགའ་པོ་ཡོད་མ་རེད། sōnam sācha khūsimo-la kapo yöre'. t̄ashi (sācha khūsimo-la) kapo yö ma-re'. 6 བྱིད་རང་བོད་ཇ་ལ་དགའ་པོ་ཡོད་པས། khyerang phöcha-la kapo yö'-pä.

## Exercise 2

1 What/which colour do you like? 2 What colour is your chair? 3 How many colours are there in this book?



## Exercise 3

*This song (both); Indian food (kapo); large hotels (kapo); today's picnic (adjective-tu'); this book (both); Tashi's paternal aunt (both)*

## Exercise 4

ང་ཁ་ལག་འདི་ལ་དགའ་པོ་ཡོད། nga khālak-ti-la kapo yö'/དགའ་པོ་ཉླག་ཚམ་ཡོད། kapo têts yö'/དགའ་པོ་ཞེ་དྲག་ཡོད། kapo sheṭhak yö'; ཁ་ལག་འདི་ག་འདྲ་ཞེས་པོ་འདུག་ khālak-ti khanta shimpo tu'.

ང་མི་དེ་ལ་དགའ་པོ་མེད། nga mi-the-la kapo me'/དགའ་པོ་རྩ་ནས་མེད།/kapo tsanā me'/མི་དེ་ག་འདྲ་སྲུག་ཆགས་འདུག་ mi-the khanta tukcāk tu.

## Exercise 5

1 *These days that man is a civil servant.* 2 *Lhamo has so many children!* 3 *Tenzin was in Kham when he was five.* 4 རྩོན་མར་ང་གཉིས་ཀ་སློབ་གྲྭ་དེ་ལ་ཡོད། ngānma nga nyi'ka lōpṭha the-la yö'. 5 ང་རྩོན་མར་རྒྱ་མམི་ཁ་ལག་ལ་དགའ་པོ་མེད། ཡིན་ནའང་འདི་ཞེས་པོ་ཞེ་དྲག་འདུག་ nga ngānma kyami: khālak-la kapo me'. yinnā ti shimpo sheṭhak tu'. 6 རྩོན་མར་ཉེ་མ་ལ་ཨ་རིའི་དགའ་པོ་ཡོད་རེད། ngānma nyima-la āri: kapo yore'. 7 ད་གིན་བྱིད་རང་དུལ་ཁང་ལ་མེད་པས། thāncin khyērang ngūlkhāng-la me'-pä. 8 བ་གིར་མི་གཅིག་འདུག་ག་རྩོན་མར་ཁོ་རང་རྒྱ་གསལ་ཆེན་པོ་རེད། phākā: mi cīk tu'-ka, ngānma khōrang kāṭhak-chēnpo re'.

## Exercise 8

1 No, we don't. 2 Two: Tashi and Dölma. 3 It's difficult for the speaker to spend time with his best friend, Tashi. 4 Dölma, who goes out with Tashi, was once the speaker's girlfriend, but now she doesn't like him. This makes meeting Tashi difficult.

## Exercise 9

The picnic yesterday was good. Many of my friends and acquaintances were there, but Tashi wasn't. Tashi is my best friend. [Things] are more fun when Tashi's there. When we were children, we were always

together. But these days Tashi has a new girlfriend. Her name is 'Dölma'. I used to have a girlfriend. And her name? . . . Yes, 'Dölma'. Tashi's new girlfriend used to be my girlfriend. And now, Dölma doesn't like me. I am Tashi's best friend. But these days it's a little difficult.

## Unit 7

## Exercise 1

ང་ཡོང་མེད། nga . . . yong-me; ལྷ་བ་མ་ཡོང་བ་རེད། tawa . . . ma-yongwa-re'; ང་ཚོ་ཉལ་བ་ཡིན། ngantsho . . . nyälwa-yin; ཡེ་ཤེས་དང་སློལ་མ་བསྐྱེད་པ་རེད། yeshē' thang ṭölma . . . täwa-re'; བྱིད་རང་ཚོ་བསྐྱེད་པ་ཡིན་པས། khyērang-tsho . . . täwa-yin-pä

བྱིན་པ་མེད། chīnpa-me is false

## Exercise 2

1 I stayed in a hotel. 2 She went to the Tibetan restaurant. 3 Why did you come early? 4 Don't sit on the ground! 5 Where did you sleep last night?

## Exercise 3

Underlined – verbs in Tibetan. Bold – first-hand experience verbs.

*"Last night I got back home early. Yeshe **came** to my place at about seven. He also came to my place the night before, but I was not there. My neighbour saw him, and **told** me he had been there. Last night Yeshe (**drank**) and I drank tea and talked for a while. I asked if he would go to see Sönam later. But he **said** he was not well. He **went** home. At least that is where he **said** he was going. . . ."*

## Exercise 4

1 I didn't go home. 2 Did you [plural] go to China? 3 At whose place did that man sleep? 4 I stayed yesterday, didn't I? 5 Did you go for a stroll? 6 I didn't go in the mountains.



(a) 3 and 5 are also wrong. (b) 1 མེད། me; 3 རེད/སོང། re'/sōng; 5 ཕྱིན་པ་ཡིན་པས། chīnpa yin-pä. (c) 1 because it's a first-person action (past: negation); 3 because it's a third-person action. Depending on whether the person asked is assumed to have experienced it first-hand or not, there are two alternatives; 5 because the question, posed to a second person, follows the rule of anticipation.

### Exercise 5

1 བྱིད་རང་གུང་སངས་ལ་ག་དུས་ཕྱིན་པ་ཡིན། khyērang kungseng-la khathü' chīnpa-yin. 2 ལས་ས་ང་དེར་བསྐད་པ་ཡིན། ཡིན་ནའང་དེ་རིང་བསྐད་མེད། khāsa nga thā: tāwa-yin. yinnā the ring tā-me. 3 ལང་པ་རྗེད་པ་དེའི་ནང་ལ་མ་འགོ། khāngpa nyīngpa the: nang-la ma-to. 4 ལམ་ཁ་ཡག་པོ་མི་འདུག་ང་ཚ་ཕྱིན་མེད། lamkha yakpo min-tu', ngantsho chīn-me. 5 བཀྲ་ཤིས་ཁོ་རང་གི་ཨ་ཅག་གི་ཚུ་ལ་ཉལ་བ་རེད། ṭashi khōrang-ki āca-ki tsā-la nyälwa-re'. 6 ང་ལས་ཀ་ལ་ཕྱིན་མེད། གཟུང་སྤོང་བ་རེད། nga läka-la chīn-me sa-pēnpa re'.

### Exercise 6

(a) *Duho doesn't use the responses when telling Yeshe that they arrived just the day before, nor when answering Yeshe's next question. This is because the responses described are mainly for 'yes' or 'no'-type questions. Yeshe's questions aren't like this.* (b) *Duho adds ལགས། la: to one answer. In another, he uses the polite གསུངས།.*

### Exercise 7

Dialogue 1 – none; Dialogue 2 – 'to give', 'to explain/describe', 'to work'.

### Exercise 8

1 བྱིད་རང་གིས། khyērang-ki' 2 ང་ཚོས། ngantshō' 3 ང་ཚོའི་པ་མས། ngantshō: phāmā:' 4 གཞུང་གིས། shung-ki' 5 མོ་ཏ་དེས། moṭa-the' 6 ལྷ་བ་དང་ཕུན་ཚོགས་ཀྱིས། tawa-thang phüntshok-ki'

## Unit 8

### Exercise 1

1 I shan't stay at home tomorrow. 2 Where will your friend go? 3 Who's sleeping in the smallest room? 4 When will you (plural) return? 5 That person won't give/pay the money.

### Exercise 2

(a) ལྷ་ཚོད་བརྒྱུད་པ་ཡོལ་ནས་སྐར་མ་ལྷ། chūtshö kyäpa yöl-nä kārma ngā; (b) ལྷ་ཚོད་ལྷ་དང་སྐར་མ་སུམ་སྐུ་སོ་ལྷ། chūtshö ngā-thang kārma sūmcu-songā; (c) ལྷ་ཚོད་དུག་པ་ཡོལ་སོང། chūtshö ṭhukpa yöl-sōng; (d) ལྷ་ཚོད་གཉིས་པ་ཡོལ་ནས་སྐར་མ་ཉི་ཤུ། chūtshö nyīpa yöl-nä kārma nyīshu. (e) ལྷ་ཚོད་བརྒྱུད་གཅིག་ཙམ། chūtshö cūcīk-ts.

### Exercise 3

1 མོ་རང་(གིས་)ད་ལྷ་ག་རེ་བྱེད་ཀྱི་འདུག་ morang(-ki') thanta khare chiki-tu'. 2 ཁོང་ཚོས་ང་སྐད་བཏང་སོང། ཡིན་ནའང་ང་ཕྱིན་མེད། khōng-tshō' nga kā tāng-song. yinnā nga chīn-me. 3 ཁོ་རང་ཚོས་སྐད་ག་རེ་རྒྱག་གི་འདུག་ khōrang-tshō' kā' khare kyaki-tu'. 4 མོ་ཏ་ལ་ང་བྱིད་རང་མཉམ་དུ་བསྐད་ཀྱི་ཡིན། moṭa-la nga khyērang nyāmtu tāki-yin. 5 བཟུན་འཛིན་འདིར་མི་འདུག་གས། འོ་ན་ང་བསྐྱུག་གི་ཡིན། tēntsin tā: min-tu'-kā. ōna nga kuki-yin. 6 ཉོ་ཆ་བྱིད་རང་གིས་བརྒྱུད་པ་རེད། ལ་ལག་ང་རང་བཟོ་གི་ཡིན། nyopcha khyērang-ki' kyapa-re'. khālak ngarang soki-yin.

### Exercise 4

(a) ལྷ་ཚོད་བརྒྱུད་པ་ལ་ང་ལས་ཀ་བྱེད་ཀྱི་ཡིན། chūtshö' cūpa-la . . . nga läka cheki-yin. (b) ལྷ་ཚོད་བརྒྱུད་གཅིག་དང་བྱེད་ཀ་ལ་བྱིད་རང་ལ་ལག་བཟུང་གི་རེད། chūtshö' cūcīk-thang chēka-la . . . khyērang khālak saki-re'. (c) ལྷ་ཚོད་ལྷ་པ་ཡོལ་ནས་སྐར་མ་བརྒྱུད་པ་ལ་ང་ཚོ་འདིར་མེད། chūtshö' ngāpa yöl-nä kārma cū-la . . . ngantsho tā: me'. (d) ལྷ་ཚོད་གཉིས་པ་ལ་ལྷ་བ་ཟ་ལང་ལ་ཕྱིན་པ་རེད། chūtshö' nyīpa-la . . . tawa sakhang-la chīnpa-re'. (e) ད་ལྷ་བྱིད་རང་འདིར་ཡོང་གི་ཡིན་པས། thanta . . . khyērang tā: yōngki-yin-pä. (f) དགོང་དག་ལྷ་ཚོད་བརྒྱུད་གཅིག་ལ་ལྷ་ནང་ལ་རྒྱགས། kongthak chūtshö' cūcīk-la . . . nang-la kyuk.



## Exercise 5

1 ང་ཁྱེད་རང་གི་ལས་ཁུངས་ལ་ཡོང་གི་ཡིན། nga khyērang-ki läkhung-la yongki-yin. ལྷ་ཚོད་གཉིས་པ་ཡོལ་ནས་སྐར་མ་བཙོ་ལྷ་ལ་ཡོང་གི་ཡིན། chütshö' nyīpa yöl-nä kārma cōngā-la yongki-yin. དེའི་བར་དུ་ལས་ཀ་བྱེད་གྱི་ཡིན། the: pharthu läka cheki-yin. 2 དེ་རིང་ང་ལ་དུས་ཚོད་མེད། the ring nga-la thütshö' me'. སང་ཉིན་ཞོགས་པར་ང་ནང་ལ་བསྐྱེད་གྱི་ཡིན། sāngnyin shokpa nga nang-la tāki-yin. ལྷ་ཚོད་བཅུ་གཅིག་ལ་ཕེབས་ཤོག chütshö' cūcīk-la phēp-shök. 3 ང་ད་ལྷ་ཟ་ཁང་ལ་ཡོད། nga thanta sakhang-la yö'. ང་འོ་ཤེས་པ་གཅིག་མཉམ་དུ་ཡོད། nga ngoshēnpa cīk nyāmtu yö'. ལྷ་ཚོད་བདུན་པའི་ཚྲོན་ལ་ཤོག chütshö' tūnpä: ngön-la shök.

## Exercise 6

(a) ང་མགོན་ཁང་ཆེན་པོ་དེ་ལ་བསྐྱེད་གྱི་མིན། གང་ཡིན་ཟེར་ན། དེ་གོང་ཆེན་པོ་རེད། nga tönkhang chēnpo the-la tāki-me:, khangyin-serna the kongchēnpo re'. (b) ང་གོགས་པོའི་རྩལ་འགོ་གི་ཡིན། གང་ཡིན་ཟེར་ན། ང་ལ་དུས་ཚོད་སྟོང་པ་ཡོད། nga thokpö: tsā-la toki-yin, khangyin-serna nga-la thütshö' tōngpa yö'. (c) ང་སྒྲིང་ཁ་ལ་འགོ་གི་ཡིན། གང་ཡིན་ཟེར་ན། དེ་རིང་གུང་སེང་རེད། nga līngka-la toki-yin, khangyin-serna the ring kungseng re'. (d) ང་བསྐྱེད་འཛིན་ལ་དུས་དེ་སྐྱེད་གྱི་མིན། གང་ཡིན་ཟེར་ན། ང་ལ་དུས་མེད། nga tēntsin-la ngül-the tāki-me:, khangyin-serna nga-la ngül me'. (e) ང་བོད་གྱི་ཟ་ཁང་དེ་ལ་ཁ་ལག་བཟུང་གི་ཡིན། གང་ཡིན་ཟེར་ན། ང་བོད་གྱི་ཁ་ལག་ལ་དགའ་པོ་ཡོད། nga phöki-sakhang the-la khālak saki-yin, khangyin-serna nga phöki-khālak-la kapo yö'.

## Exercise 7

1 There was confusion about why Duho was going to the airport; Tshering Dolkar assumed he was catching a flight. 2 Duho either misheard or mistook the phrase āle-thangpo as a reference to a specific time. Tshering Dolkar decides that a face-to-face conversation might lead to less confusion, and suggests Duho visit the office.

Suggestions: (a) Rather than just stating his destination, Duho should perhaps have volunteered more information about the purpose of his trip. (b) Duho probably needs to pay a bit more attention.

## Exercise 8

(a) དགོང་དག་ལྷ་ཚོད་བདུན་དང་བྱེད་ཀ་ལ་ཞེ། kongthak chütshö' tūn-thang chēka-la-ē. (b) ལྷངས་འཁོར་འབབ་ལྷོགས་ལ་ཞེ། lāngkhor paptshuk-la-ē. (c) འབབ་ལྷོགས་གྱི་མདུན་ལ་ཞེ། paptshuk-ki tūn-la-ē.

## Unit 9

## Exercise 1

1 ཁྱེད་རང་ལ་རྒྱུ་བྱུག་དགོས་པས། khyērang-la kūpkyak kö'-pä. 2 ང་ལ་གོང་ལྷང་ང་དེ་དགོས། nga-la khong-chūngnga the kö'. 3 ཁྱེད་རང་ལ་(ཁ་ལག)འདི་ཉོག་ཚམ་དགོས་པས། ཞིམ་པོ་འདུག་ khyērang-la (khālak) ti tēts kö'-pä. shimpo tu'. 4 Do you want help (can I help you)? 5 I don't want a separate room.

## Exercise 2

(a) ཁྱེད་རང་ལ་ག་རེ་དགོས། khyērang-la khare kö'. (b) འབྲས་བུ་ལོ་ལྷོ་ལ་འདུག་གས། tängö'/sho/cha tu'-kā. (c) ང་ལ་འབྲས་དང་ལོ་དགོས། nga-la tã'-thang sho kö'.

## Exercise 3

(a) ང་འོགས་པ་བྱེད་གར་ཡོང་གི་ཡིན། nga rokpa-cheka yongki-yin. I'm coming to help. (b) ཁོ་རང་གིས་ཁ་ལག་མངགས་ནས་བཟས་སོང་། khōrang-ki' khālak ngāk-nā sā-song. He ordered food then ate. (c) གནམ་གྲུ་ཁས་ས་བབ་ནས་དེ་རིང་འཕུར་བ་རེད། nāmthū khāsa phap-nā the ring phirwa-re'. The plane landed yesterday, and took off [again] today. (d) ང་མ་ཉལ་ནས་འགོ་གི་ཡིན། nga ma-nyäl-nā toki-yin. I'm going without having slept [i.e. foregoing sleep]. (e) ངས་དུས་མ་སྤྱད་ནས་སྐོས་གར་ཁང་(གི་)ནང་ལོགས་ལ་བྱིན་པ་ཡིན། ngä' ngül ma-tã-nā tōkarkhāng(-ki) nanglo-la chīnpa-yin. I went into the theatre without giving money/paying.



## Exercise 4

1 ཁོ་མོ་གི་ཡང་མ་ལབ་ནས་བྱིན་པ་ལྟར་ལྟོ་མོ་ལྟར་། khö' khä: ma-lap-nä to/chin-song.  
 2 ང་ཚོ་ཟ་ཁང་ལ་བསྐྱེད་ནས་སྐད་ཆ་བཤད་པ་ཡིན། ngantsho sakhang-la tä-nä  
 kächha shäpa-yin. 3 ང་མགོན་ཁང་བཙུག་གི་འགྲོ་གི་ཡིན། nga tönkhang tshälka  
 toki-yin. 4 ང་ལ་ཁ་ལག་མི་དགོས། ངས་གཅིག་བཟས་ནས་(འདིར་)ཡོང་བ་ཡིན། nga-la  
 khälak mo-kö'. ngä' cīk sä-nä (tä:) yongwa-yin. 5 ཉེ་མས་སྤྱད་པ་གཉིས་  
 མངགས་ནས་གཅིག་ང་ལ་སྤྱད་སོང་། nyimä' thūkpa nyī' ngāk-nä cīk nga-la  
 tä'-sōng.

## Exercise 5

1 Tibetans don't like meat – false 2 Tibetans prefer (drinking) tea to  
 milk – true 3 Tibetans make beer in their homes – true 4 Tibetans  
 never eat with their hands – false 5 Tibetans don't eat many sweet  
 things – true 6 Tibetans have more yoghurt than (Han) Chinese – true

## Exercise 6

1 Decline politely, such as with ལགས་མིན། la-me: (and probably an  
 excuse). 2 ཞལ་ལག་མཉེས་པོ་གནང་གོ། shälak nyēpo nāng-ko. 3 འགྲིགས་སོང་  
 ལགས། tik-sōng la:. 4 One might say འགྲིགས་སོང་། tik-sōng, but if things  
 are very informal, མི་དགོས། mo-kö' or even ང་བཟའ་གི་མིན། nga saki-me:  
 would be acceptable. 5 འོ་ཡ། oya. 6 There is no special response; one  
 might say something like འོ་ཡ། oya, but not ལྷན་ཅེ་ཆེ། thūce-chē.

## Exercise 7

1 Some foreigners. 2 **A.** What are they eating? **B.** It's called 'salad'.  
**A.** 'Salad' is it? **B.** Yes, foreigners eat a lot of green vegetables. **A.** I  
 see. They aren't tasty for us Tibetans, are they? **B.** No. In our area  
 we give that sort of vegetation to the animals. **A.** And what are they  
 drinking? **B.** That's a soft drink (lit. 'sweet water'). **A.** Why are they  
 drinking children's drinks? **B.** No idea! 3 The two mentioned just prior  
 to Exercise 5.

## Unit 10

## Exercise 1

2 ཇ་གཅིག་ལ་སློར་མོ་ལྷ་རེད། cha-cik-la kormo ngā re'. 3 དེ་མི་དགོས། ལྷང་གུ་དེ་  
 ལ་ག་ཚོད་རེད། the mo-kö'. canku the-la khatshö' re'. 4 འདི་ང་ལ་འཚོང་རོགས་  
 བྱེད། ti nga-la tshōng ro-chi'. 5 ལྷག་པ་ལ་ངས་སློར་མོ་བཟུ་བཞི་སྤྱད་པ་ཡིན། thūkpa-  
 la ngä' kormo cūpshi tāpa-yin. 6 ཙམ་ཙེ་དེ་(སློར་མོ་)ག་ཚོད་ལ་བཙོང་གི་ཡིན།  
 cōktse the (kormo) khatshö'-la tsōngki-yin. 7 ཁོ་རང་གི་མོ་ཏ་ཉེན་མ་གཉིས་  
 ལ་གཡར་བ་ཡིན། khōrang-ki moṭa nyima nyī'-la yārwa-yin.

## Exercise 2

1 ཡིན། yin, མི་ min I'll buy noodles, because we don't have any at home.  
 2 གྲུ། ka, ལས་ lä I'm not going (out) to buy that now, because I have  
 work. 3 སློན་པོ་ ngōnpo, ཡོད། yö' I didn't buy the blue one, because I  
 don't like blue. I prefer red. 4 མིན། me:, ག་ shā I'm not going to buy  
 them shaphaklep, because they don't eat meat. 5 ལྷན་ nä, ལྷང་ང་།  
 chūng-nga I'm going to buy from him, because his things are cheaper.

## Exercise 3

(a) Today I went to the market, to do some shopping. I bought some  
 pork for Tashi, because Tashi especially likes pork. I also bought some  
 good vegetables. I paid 6 yuan for some carrots. After shopping,  
 I went to borrow a film. They charge (take) seven yuan a day for  
 each film. But when I went, they did not have any good ones; I didn't  
 borrow any. (b) 1 ཁྲོམ་ལྷ་ - 'to' (location); 2 བྲག་གིས་ལྷ་ - 'for' (a person);  
 3 བཀག་གི་ལྷ་ - marking the object for 'like'; 4 ལྷང་ལ་སྤྱད་ལྷ་ - 'for' (rate);  
 5 ཉེན་མ་གཅིག་ལྷ་ - 'for' (time period); 6 ཁོ་ཚོ་ལྷ་ལྷང་མོ་ - indicating the  
 person who 'has'.

## Exercise 4

(a) I'll tell Phuntshok! (b) I'll give it at seven o'clock! (c) I'll give  
 them a ring! (d) Let me help you! (e) I don't have time today. I'll go  
 tomorrow!



Exercise 5

1 དང་(ནང་ལ་)ལོག་གི་ཡིན། tha nga (nang-la) loki-yin. 2 ངས་སྒྲུག་དགོས། ngä' lük-ko. 3 ང་ཉོ་གི་མིན། nga nyoki-me:. 4 དང་འགོ་གི་ཡིན། tha nga toki-yin. 5 ངས་བསྐྱད་དགོས། ngä' tä-ko.

Exercise 6

1 (བྱིད་རང་གིས་)དེ་སྲིད་ཅུ་ནས་ཉོས་པ་ཡིན། (khyērang-ki') the sū: tsa-nä nyöwa-yin. 2 ཚོང་པ་ལ་བསེལ་མ་མེ་འདུག་བྱིད་རང་ལ་ཡོད་པས། tshōngpa-la silma min-tu'. khyērang-la yō'-pä. 3 ཅ་ལག་འདི་གཞན་དག་དེ་ཚོ་ལས་གོང་ལོ་པ་རེད། cālak ti shānthak thentsho-lä khong-khewa re'. 4 ཁོ་རང་ཚོ་དེ་ག་ཚོ་ལ་འཚོང་གི་ཡོད་རེད། khōrangtsho the khātshō'-la tshōngki-yore'. 5 ངས་དེ་བུ་དེ་ཉོས་མེད། གོང་ཚེན་པོ་ཞེ་དྲག་འདུག་ngä' thep-the nyö-me khōng-chēnpo shethak tu'. 6 མོར་པ་འདི་ཚོ་ཚང་མ་འདྲ་པོ་འདུག་ phōrpa tīntsho tshāngma tapo tu'. 7 རྩུ་པ་ག་གི་ཉོ་གི་ཡིན། chūpa khakhi nyoki-yin.

Exercise 7

2 རུ་ཉོ་ལུ་པ་ཅུ་ནས་གྱོན་གྱི་ཡོད་མ་རེད། tuho chūpa tsā-nä kōnki yo-ma-re'. 3 སྤོན་པ་མཚམས་མཚམས་(ལ་)ཅུ་མ་པ་ཉོ་གི་ཡོད་རེད། pēnpa tshāmtshām(-la) tsāmpa nyoki-yore'. 4 རུ་ཉོ་ནས་རྒྱན་གོ་རི་ཡ་ལ་སྤོད་གྱི་ཡོད་རེད། tuho namkyun kōriya-la tāki-yore'. 5 རུ་ཉོ་མཚམས་མཚམས་(ལ་)ཁྲོམ་ནས་དུག་སྤོག་ཉོ་གི་ཡོད་རེད། tuho tshāmtshām(-la) thōm-nä thuklōk nyoki-yore'. 6 རྣམ་རྒྱན་རྒྱ་མཐོང་ཚོང་པ་བོད་སྐད་རྒྱག་གི་ཡོད་མ་རེད། namkyun kyami: tshōngpa phökā' kyaki yo-ma-re'.

Exercise 8

(a) *With a friend, the request-endings རོགས་བྱེད། ro-chi, དང་། thang, and ཅང་། a are likely. What follows is for the sake of practice – one probably wouldn't actually add a request-ending after every instruction, or say the-nä each time.*

1 དང་པོར་སྤོལ་མཐོང་ཅུ་ལ་འགོ་རོགས་བྱེད། མོ་རང་ལ་སྤོར་མོ་དགུ་བཅུ་སྤྲད། thangpo tōlmä: tsā-la to-ro-chi. morang-la kormo kupcu tã'. 2 དེ་ནས་མི་ལྔ་ལ་བག་ལེབ་ཉོ་དང་། the-nä mi ngā-la phaklep nyo-thang. 3 དེ་ནས་ཀུ་ཤུ་གི་ལོ་གཅིག་

ཉོ་དང་། the-nä kūshu kīlo-cīk nyo-thang. 4 དེ་ནས་འབྲས་གི་ལོ་གཅིག་ཉོ་དང་། the-nä tã' kīlo nyī' nyo-thang. 5 དེ་ནས་ཤ་ཡག་པོ་འདུག་མི་འདུག་ལྟ་ཅང་། the-nä shā yakpo tu' min-tu' tā-a. 6 དེ་ནས་ཚོམ་ཁང་ནས་ངའི་སྤོད་ཐུང་དེ་ལེན་རོགས་བྱེད། the-nä tshēmkhāng-nä ngā: tōthung-the len-ro-chi.

(b) *The first is དེའི་རྗེས་ལ། thä: ce-la ('after that'). The second is རྣས་nä, which would allow one to link some of the sentences together, for example: སྤོལ་མཐོང་ཅུ་ལ་བྱིན་ནས་མོ་རང་ལ་སྤོར་མོ་དགུ་བཅུ་སྤྲད། tōlmä: tsā-la chīn-nä morang-la kormo kupcu tã'.*

Unit 11

Exercise 1

1 གི་རེད། -ki-re' 2 རོང་། sōng 3 གྱི་ཡིན། -ki-yin 4 རོང་། sōng 5 གི་ཡིན། -ki-yin 6 གི་འདུག་ -ki-tu' 7 མ་རོང་། ma-sōng 8 རོང་། sōng.

Exercise 2

**Reception** – to contract; to receive. **Perception** – to forget; to hear. **Occurrence** – to happen/occur; to be ill (honorific); to be ill (non-honorific); to have a headache; to cough; to be helpful; to have a cold; to depend; to have a fever; to have a sore throat; to feel dizzy; to vomit; to fall asleep; to itch; to fall over; to recover; to find.

Exercise 3

		རེད།	ཡིན།	འདུག།	ཡོད།	ཡོད་རེད།	རོང་།
I	Int.	x	✓	x	✓	x	x
	Non-int.	✓	x	✓	x	x	✓
You	Int.	✓	x	✓	x	✓	✓
	Non-int.	✓	x	✓	x	✓	✓
He/she	Int.	✓	x	✓	x	✓	✓
	Non-int.	✓	x	✓	x	✓	✓



## Exercise 4

(a) Question: བྱིད་རང་ཕྱག་སྐྱོང་གི་འདུག་གས། khyērang chāk nyūngki tu'-kā.

Answer: ང་ལག་པ་ན་གི་འདུག་ nga lakpa naki-tu'. (For (b) and (c), replace what's in the boxes for (a) with these):

(b) Q: ལྷན་ cān A: མིག་ mīk;

(c) Q: འབས། shap A: ཀང་པ། kāngpa;

(d) Q: བྱིད་རང་དབུ་དང་སྐྱོད་སྐྱོང་གི་

འདུག་གས། khyērang ū thang kūtō' nyūngki tu'-kā. A: ང་མགོ་དང་སྐལ་པ་ན་

གི་མི་འདུག་ nga ko thang kālpa naki min-tu'. (e) Q: ཁས་ས་བྱིད་རང་དབུ་བསྐྱངས་

སོང་ངས། khāsa khyērang ū nyūng sōng-ngä. A: ཁས་ས་ང་མགོ་ན་མ་སོང་།

khāsa nga ko na ma-sōng.

## Exercise 5

2 ཚ་གི་འདུག་ tshāki-tu'. 3 བྱིད་རང་ཨ་མ་ཚོག་ན་གི་མི་འདུག་གས། khyērang

āmcok naki-min-tu'-kā. 4 ང་ཁ་སྐོམ་གྱི་འདུག་ ང་གཉིས་གཅིག་འཐུང་གར་འགོ་ nga

khākomki-tu'. nga-nyī' cīk thūngka to. 5 ང་ཚོ་ཚང་མ་གྲོད་ཁོག་ཞེ་དག་ལྷོགས་

གྱི་འདུག་ གང་ཡིན་ཟེར་ན། ང་ཚོས་ཉེན་གུང་ཁ་ལག་བཟས་མེད། ngantsho tshāngma

thokhok sheṭhak tōki-tu'. khangyin-serna ngantshō' nyīnkung-khālak

sä-me. 6 ང་གཡེར་མ་ཟ་དུས་ལྷེ་ལེ་སྤྲོད་གྱི་འདུག་ nga ērma sa-thü' cēle pi:ki-tu'.

7 ཁས་ས་ཕུ་གུ་མང་པོ་གྲོད་ཁོག་བཤལ་སོང་། khāsa phūku māngpo thokhok

shāl-song.

## Exercise 6

2 ང་གཅིག་ཟ་དགོས་ཡོད། nga cīk sa kö' yō'. 3 བྱིད་རང་སྐྱན་ཟ་དགོས་རེད།

khyērang mǎn sa kö' re'. 4 ང་གསང་སྦྱོད་ལ་འགོ་དགོས་ཡོད། nga sāngcö'-la

to kö' yō'. 5 ང་གོགས་པོ་ལ་རོགས་པ་བྱེད་དགོས་གྱི་འདུག་ nga thokpo-la rokpa

che kö'-ki tu'. 6 ང་གུང་སེང་ལ་འགོ་དགོས་ཡོད། nga khungseng-la to kö' yō'.

7 བྱིད་རང་ཚོ་ཉལ་དགོས་རེད། khyērang-tsho nyäl kö' re'.

## Exercise 7

(a) a strikethrough marks an incorrect verb. (b) replacement verbs are in bold.

ཆམ་པ་རྩལ་བརྒྱབ་སོང་། chāmpa rak-kyap song; ཆམ་པ་རྩལ་རྒྱག་གི་ཡོད་རེད།

chāmpa rak-kyap-ki-yore'; ལྷན་རྟེན་འཚོལ་(བཅའ་)གར་ mǎn nyē'-tshāl-ka;

ལྷན་ལེན་པ་ཡིན་རག་སོང་། mǎn tenpa-yin rak-song; ལྷོ་རྒྱག་གི་ཡོད་འདུག་ lō kyapki

yō' tu'; ཆམ་པ་བརྒྱབ་བརྒྱབ་སོང་། chāmpa sim kyap-song.

(c) My mother got a cold. I went to buy (her) some cold-medicine.

But I didn't get any, because many people have been getting colds in

this village, and are buying all the medicine. Yesterday, I went to another

village, to find some medicine. They had some cold-medicine there,

and I got some. But now I'm also coughing. I've caught the cold!

## Exercise 8

2 ང་དེ་རིང་ཁྲོམ་ལ་ཕྱིན་པ་ཡིན། nga thering thōm-la chīnpa-yin. 4 ཡིན་ནའང་

ཡེ་ཤེས་ཡོད་རེད། yinnä: yeshē yore'. 5 བྱིད་རང་ཨེམ་ཚེ་བསྟེན་པ་ཡིན་པས། khyērang

ēmchi tēnpa yin-pä. 6 ང་རིའི་སྐང་ལ་འགོ་དུས་མགོ་ཡུ་འཁོར་གྱི་འདུག་ nga ri: kang-

la to-thü' koyu khōrki-tu'.

## Unit 12

## Exercise 1

1 མོ་ཏ་དེ་གསར་པ་ཡིན་ས་རེད། moṭa-the sārpa yin-sa re'. 2 ཟ་ཁང་འདི་ལ་ཤ་

མེད་ཁ་ལག་ཡོད་ས་མ་རེད། sakhang ti-la shāme' khālak yō'-sa ma-re'.

3 གནམ་གྱི་ཐང་འདི་ནས་ཐག་རིང་པོ་ཡོད་ས་རེད། nāmthuthāng ti-nā thā-rīngpo

yō'-sa re'. 4 ང་ཚོ་ཚུ་ཚོད་བརྒྱུ་པ་ལ་སྐྱེབ་ས་མ་རེད། ngantsho chūtshō' cūpa-la

lēp-sa ma-re'. 5 མོ་ཏ་དེ་ལ་མི་མང་པོ་ཡོད་ས་རེད། moṭa the-la mi māngpo

yō'-sa re'. 6 ལྷངས་འཁོར་དེར་འགོ་ས་མ་རེད། lāngkhor thā: to-sa ma-re'.

7 ང་ཚོའི་ཁ་ལ་པ་དེས་ཨ་རག་འཐུང་གི་ཡོད་ས་རེད་པས། ngantshō: khālowa the'

ārak thūngki yō'-sa re'-wä.

## Exercise 2

1 Today it will rain. 2 I should think it'll rain tonight. 3 I shouldn't think

it'll be sunny this morning. 4 ཆར་པ་གཏོང་གི་འདུག་གས། chārpa tāngki tu'-kā.



5 ཁས་ས་གང་མོ་འདུག ཡིན་ནའང་གངས་བཏང་མ་སོང་། khāsa ṭhangmo tu', yinnā khang tāng ma-sōng. 6 ང་ཚོ་ལྷ་ས་ལ་འགོ་དུས་སེར་བ་བརྒྱབ་སོང་། ngantsho lhāsa-la ṭo-thü' sēra kyap-song. 7 ཡ་གེར་གངས་རྒྱལ་གི་ཡོང་ས་རེད། yakä: khang kyaki yö'-sa re'.

### Exercise 3

1 ་་་ཀྱི་རེད། ... ki-re' *We'll be able to come at one o'clock.* 2 ་་་ས་རེད། ... sa-re' *I should think I'll be able to drive this large vehicle.* 3 ་་་སོང་། ... sōng *He was able to take three people.* 4 ་་་མ་སོང་། ... ma-sōng *I wasn't able to drink all (of it).* 5 ་་་ཀྱི་མི་འདུག ... ki-min-tu' *I can't close the door.* 6 ་་་ས་རེད་པས། ... sa-re'-wä *Do you think you'll be able to carry those things?* 7 ་་་ཀྱི་རེད། ... ki-re' *They can sit in the front of the car.*

### Exercise 4

(b) ལྷགས་ཆེན་པོ་བྱས་ནས་བཞད་པ། shūk-chēnpo-chänä täwa – *to sit down heavily*; (c) རྩོ་པོ་བྱས་ནས་གྲོན་པ། ṭhōpo-chänä khōnpa – *to wear warmly (i.e. to wrap up warmly)*; (d) ལྟང་མོ་སྦྱིད་པོ་བྱས་ནས་ལྷ་བ། tēmo kyīpo-chänä täwa – *to watch a show happily/with pleasure*; (e) སྦྱིད་པོ་བྱས་ནས་ཉལ་བ། kyīpo-chänä nyälwa – *to sleep comfortably/contentedly*; (f) ལས་སྐྱེ་པོ་ར་འགོ་བ། lälāpo kōwa – *to catch (an illness) easily/easily-contractible*; (g) ཁ་ལག་སྦྱོད་སྦྱོད་བྱས་ནས་ཟ་བ། khālak lhōlhö'-chänä sawa – *to eat in a relaxed fashion*

### Exercise 5

(a) མོ་ཏ་གཞན་དག་མ་ཡོང་ན་ང་ཚོ་རྒྱལ་ཚེ་ལ་འགོ་ཐུབ་ཀྱི་མ་རེད། moṭa shānthak ma-yong-na ngantsho kyantse-la ṭo thūp-ki ma-re'. (b) (as in A) ང་ཚོ་མགོན་ཁང་ལ་(ལོག་)འགོ་ཐུབ་ཀྱི་མ་རེད། (as in A) ngantsho ṭōnkhang-la (lok-)ṭo thūp-ki ma-re'. (c) (as in A) ང་ཚོ་རོགས་པ་འཚོལ་གར་འགོ་དགོས་རེད། (as in A) ngantsho rokpa tshälka ṭo kö' re'. (d) ང་ཚོ་རོགས་པ་འཚོལ་གར་འགོ་ན་ང་ཚོ་ལ་འདོགས་བྱིས་སོ་བརྒྱལ་ས་རེད། ngantsho rokpa tshälka ṭo-na ngantsho-la tokkhyi' sō-kyap sa re'. (e) ཇག་པ་ཡོང་ན་ང་ཚོ་ག་རེ་བྱེད་དགོས་རེད། chakpa

yong-na ngantsho khare che' kö' re'. (f) ང་ཚོ་ལ་རྒྱུ་མ་རག་ན་ཁ་སྐྱོམ་གྱི་རེད། ngantsho-la chū ma-ṭak-na khākōmki-re'. (g) ང་ཚོ་ལ་ཟ་ཡས་མ་རག་ན་གྲོད་ཁོག་སྦྱོགས་གྱི་རེད། ngantsho-la sayä ma-ṭak-na ṭhokhok tōki-re'. (h) ཞེ་ནི་ང་ཚོ་ལ་རྒྱུ་མ་རག་ན་ང་ཚོ་ཤི་ས་རེད། ēni ngantsho-la chū ma-ṭak-na ngantsho shī-sa re'. (i) ཞེ་ནི་ང་ཚོ་ལ་ཟ་ཡས་མ་རག་ན་ང་ཚོ་ཤི་ས་རེད། ēni ngantsho-la sayä ma-ṭak-na ngantsho shī-sa re'.

### Exercise 6

1 The road was also very bad (i.e. potholed). 2 No. 3 They've been unable to extract the jeep from the rut. 4 No. 5 He's bored, but probably what bothers Duho more is Sönam's reluctance to talk.

#### Translations:

DUHO The road was really bad. But the driver didn't drive carefully. There was a rut in the road, but because he was talking so much, he didn't see it. And our jeep went into the rut. Nothing happened to us, and there was no damage to the jeep. But we've been unable to get the jeep out of the rut. We need help. We'll get help if other vehicles come along, but they aren't coming. I'm annoyed with the driver, and Sönam isn't really talking with me. I'm fed up.

SÖNAM Many foreigners act like Duho. I suppose it's a foreign custom. Sometimes unfortunate things just happen. But how does it help if one immediately blames one's companions? It's not pleasant.

### Exercise 7

1 He doesn't seem to blame either the driver, or the road, particularly. He seems to accept that unfortunate things occasionally occur. 2 He doesn't seem to appreciate Duho's complaints and criticisms. 3 Yes; in the dialogue he seems more concerned with calming Duho. Privately, he isn't happy with the way Duho's reacting. 4 Probably he means being quick to voice criticisms, and more generally, to complain. 5 Duho apparently wants to analyse the situation in terms of where the faults lie. Sönam, having accepted the situation, is more concerned with ensuring that there's no bad feeling amongst the travellers. 6 Probably forbearance, stoicism, and camaraderie.



## Exercise 8

*Duho*: 5, 6, 7, and 8. *Sönam*: 1, 2, and 4. *Driver*: definitely 3 and 9; he might also be thinking any of 1, 2, 4, 6, or 8, but he's probably not giving the other two so much thought.

## Unit 13

## Exercise 1

(b) ✓ (c) ✗ (d) ✓ (e) ✓ (f) ✓ (g) ✓ (h) ✓

## Exercise 2

2 He'll say he didn't do it. 3 She (etc.) says she'll go by plane. 4 Thubten says he'll come to your place in the evening. 5 Who says those (two) aren't friends? 6 Dölma said that if Sönam doesn't stay, neither will she. 7 He (etc.) says that the weather's good there. 8 She (etc.) says she'll explain later. 9 He (etc.) says he's busy (i.e. has work) now, and you should come (to see him) at four o'clock.

## Exercise 3

2 ཚང་འཇུང་མཁན་དེ། chāng thūng-khän-the 3 རྩེ་ལོགས་ལ་སྐད་ཆ་བཤད་མཁན་དེ་ཚོ། chīlo-la kācha shā'-nyän-thentsho 4 རང་ལ་མ་ལོག་མཁན་དེ་ཚོ། nang-la ma-lok-nyän-thentsho 5 ལུག་སློག་དཀར་པོ་གྲོན་མཁན་དེ། thuklök kārpo khön-nyän the 6 བ་མ་མེད་མཁན་གྱི། phāma me'-khän phu 7 རྒྱ་བ་རིང་པོ་ཡོད་མཁན་དེ་ཚོ། kāngpa ringpo yö'-nyän-thentsho 8 སློབ་སྦྱོང་མ་བྱེད་མཁན་གྱི་དེ་ཚོ། lōpcong ma-che'-nyän phūku-thentsho

## Exercise 4

1 Yeshe, 2 Tenpa, 3 Sönam, 4 Tenzin (boy), 5 Tashi, 6 Lhamo, 7 Duho

## Exercise 5

2 Type 2; 3 Type 1; 4 Type 2; 5 Type 2; 6 Type 1; 7 Type 2; 8 Type 2; 9 Type 2; 10 Type 2.

## Exercise 6

1 ང་ཚོ་སྐལ་བཟང་གི་སྐོར་ལ་སྐད་ཆ་བཤད་དགོས་ཀྱི་འདུག ngantsho kālsang-ki kōr-la kācha shā' kö'-ki tu'. 2 བྱིད་རང་ལས་ཀ་ལ་ཡོད་རེད་བསམས་སོང་། khyerang läka-la yore' sām-song. 3 དེ་རིང་བཟུ་ཤིས་འདིར་འདུག་མི་འདུག་ངས་ཉ་གོ་གི་མེད། thering ṭashi tā: tu' min-tu' ngä' hākhoki-me'. 4 མོ་རང་གིས་དངུལ་(གི་)ཐོག་ལ་སྐད་ཆ་དྲིས་མ་སོང་། morang-ki' ngül(-ki) thök-la kācha ṭhi' ma-sōng. 5 ལྷན་པ་དེ་བོད་སྐད་ཤིས་ཀྱི་ཡོད་མེད་བྱིད་རང་(གིས་)ཉ་གོ་གི་ཡོད་པས། mānpa the phökā' shīnki yö'-me' khyerang(-ki) hākhoki yö'-pä. 6 བྱིད་རང་ངའི་སྐོག་ས་པོ་རེད་བསམས་སོང་། khyerang ngä: ṭhokpo re' sām-song. 7 མི་དེ་ངོ་ཤིས་ཀྱི་ཡོད་པས། mi-the ngoshīnki yö'-pä. 8 ང་འགྲོ་གི་མ་རེད་བསམས་སོང་ངས། nga ṭo-ki ma-re' sām song-ngä. 9 མོ་ཏ་ཚུ་ཚོད་ག་ཚོད་ལ་ཡོད་གི་རེད་ཉ་གོ་གི་ཡོད་པས། moṭa chūtshö' khātshö'-la yongki-re' hākhoki yö'-pä.

## Exercise 7

Q1 བྱིད་རང་(གི་)མཚན་ལ་ག་རེ་བྱ་གི་ཡོད། khyerang(-ki) tshän-la khare shuki-yö'. Q2 ག་རེ་ལབ་པ་ཡིན། khare lapa-yin. Q3 བོད་སྐད་(ཀྱི་)ཐོག་ལ་དེ་ལ་ག་རེ་བཟུ་གི་ཡོད་རེད། phökā'(-ki) thök-la the-la khare serki-yore'. Q4 དབྱིན་(ཇིའི་)སྐད་ལ་སློབ་སྦྱོང་ག་འདྲ་བཟུ་ལ་བ་དགོས་རེད། in(ji:) kā'-la lōpṭhuk khantās lap-kö' re'. Q5 ལྷ་སེ་བཟུ་ལ་ག་རེ་རེད། kyase ser-na khare re'. Q6 བོད་སྐད་(ཀྱི་)ཐོག་ལ་སྐད་ཆ་བཤད་མ་སྐབ་མཁན་ལ་ག་རེ་ལབ་ཀྱི་ཡོད་རེད། phökā'(-ki) thök-la kācha shā' ma-thūp-nyän-la khare lapki-yore'.

## Exercise 8

(a) Yes. (b) No. (c) He starts off quite confidently. But he falters towards the end, because he realises there's one detail he's not sure about, and has to guess. (d) Duho gets the name of the speaker wrong; it was Tshewang Norbu, not Tshering Norbu. More importantly, he doesn't pass on correctly the detail about how Tashi's things are meant to get to Akhu Thubten's place. (e) Duho was mostly right. But because he suggested that Tashi's things will be collected (instead of that he must take them to Akhu Thubten's place himself, soon, as Tshewang Norbu actually said) there's a danger that the arrangement won't work, unless Tashi decides to check.



*Translation:* On my way here I met an acquaintance of yours. His name is Tshering Norbu. He asked me to give you this message: He said that he is not going to the capital tomorrow, but that Akhu Thubten is going. He said that Akhu Thubten says he will take those things of yours. And what else was there? I should think that Tshering Norbu or Akhu Thubten will come to collect the things, because Tshering Norbu said that you don't have to go.

## Unit 14

### Exercise 1

Either ཁོ་ཚོ། khōtsho (*which is not polite*) or ང། nga + སེབས་པ། phēpa, མཚོན་པ། chōpa, ལྷུང་བ། nyūngwa, or བཞེས་པ། shepa (*i.e. with general honorifics*); *special individual* + འགོ་བ། ṭowa, ལྷོ་མ་བ། nūmpa, འོག་པ། lokpa, ལྷོག་པ། lōkpa, or ཁ་སྐོམ་པ། khā-kōmpa (*i.e. ordinary level words*). རོགས་གནང་། ro-nāng *doesn't belong here; it's neither a person nor a verb.*

### Exercise 2

1 b; 2 b; 3 c; 4 d (but most likely a mixed with some b); 5 d (but most likely, again a, perhaps mixed with some b); 6 b; 7 d (but preferably b).

### Exercise 3

(a) *He said he has a bad head.* (b) *Does the teacher say that he/she is going/coming?* (c) *He (etc.) won't say (admit) that he doesn't know.* (d) *They (etc.) told us they won't go to look (at it).* (e) ཁོང་(གིས་)གནང་གི་ཡིན་ཟེར་གསུངས་སོང་། khōng(-kī') nāngki-yin-s sūng-song. (f) ཁོང་ཚོ་སང་ཉིན་འདིར་སེབས་ཀྱི་མིན་ཟེར་གསུངས་སོང་། khōng-tsho sāngnyin tä: phēpki-me:-s sūng-song. (g) ཁོང་(གིས་)ང་ཚོ་ལ་ཞལ་དཔར་གནང་གི་ཡིན་ཟེར་གསུངས་སོང་ངས། khōng(-kī') ngantsho-la shälpar nāngki-yin-s sūng sōng-ngä. (h) ཚོ་རིང་ལགས་ལྷུང་གི་འདུག་ཟེར་གསུང་གི་འདུག་ཡིན་ནའང་ཞལ་ལག་ཡག་པོར་མཚོན་ཀྱི་འདུག་ tshēring-la: nyūngki-tuk-s sūngki-tu'. yinnä shälak yakpo chōki-tu'. (i) ཁོང་(གིས་)ང་ཚོ་མཉམ་དུ་ག་རེ་བྱས་ནས་བཞུགས་ཀྱི་མིན་ཟེར་གསུངས་སོང་། khōng(-kī') ngantsho nyāmtu khāre-chänä shuki-me:-s sūng-song.

### Exercise 4

1 ང་དེ་(བྱིད་རང་ལ་)རྗེས་ལ་ལབ་ན་འགྲིག་གི་རེད་པས། nga the (khyērang-la) ce-la lap-na tikki-re'-wä. 2 (*Doesn't work; it's asking another person to do something.*) 3 དགོང་དག་ངའི་གོགས་པོ་འདིར་ཡོང་ན་འགྲིག་གི་རེད་པས། kongthak ngä: ṭhokpo tä: yong-na tikki-re'-wä. 4 ད་ལྟ་ཁོ་རང་ཚོ་ལ་དུལ་མེད་ཟེར་ལབ་ཀྱི་འདུག་སང་ཉིན་སྐད་ན་འགྲིག་གི་རེད་པས། thanta khōrangtsho-la ngül me'-s lapki-tu'. sāngnyin ṭä'-na tikki-re'-wä. 5 (*Doesn't work; as with no. 2.*) 6 ང་ཚོ་འདི་ལེན་ན་འགྲིག་གི་རེད་པས། nga tshā ti len-na tikki-re'-wä.

### Exercise 5

1 correct; 2 incorrect (should be shuwa); 3 correct; 4 incorrect (should be nāngwa); 5 correct; 6 incorrect (see Unit 15).

### Exercise 6

1 ལག་ཤུབས། lakshup, 2 ཕག་ཤ། phāksha, 3 དུལ། ngül, 4 ལྷན་པ། mānpa.

### Exercise 7

1 ང་འདིར་སླེབས་ནས་ཟླ་བ་དུག་ཕྱིན་སོང་། nga tä: lēp-nä tawa ṭhuk chīn-song. 2 ཡི་གེ་མ་འབྲི་གོང་ལ་བསམ་སློལ་ལག་པོར་གཏོང་། yike ma-ti khong-la sāmlo yakpo tāng. 3 དེབ་འདི་ཞེ། ང་འདི་མ་གྲོག་ནས་ལོ་མང་པོ་ཕྱིན་སོང་། thep ti-ē, nga ti ma-lōk-nä lo māngpo chīn-song. 4 ས་ཆ་དེ་མཐོ་པོ་རེད། མ་འགོ་གོང་ལ་ག་སྐྱིག་ཡག་པོར་བྱེད་དགོས་ཀྱི་འདུག་ sācha-the thōpo re'. ma-ṭo khong-la ṭhāṭik yakpo che kō-ki tu'. 5 བྱིད་རང་(གིས་)ཀྱུ་སྐད་སྐད་ས་ནས་ག་ཚོད་ཕྱིན་སོང་། khyērang(-ki) kyākā' cang-nä khatshō' chīn-song. 6 Q. མོ་འདི་ག་དུས་བཅོས་པ་རེད། moṭa-ti khathü' sōwa-re'. A. བཅོས་ནས་ལོ་མང་པོ་ཕྱིན་པ་རེད། sō'-nä lo māngpo chīnpa-re'. 7 ཉི་མས་མོ་རང་གི་ཚོ་ཚོ་མ་མཐོང་ནས་ཉིན་མ་གསུམ་འགོ་སོང་ཟེར། nyima' morang-ki cōco ma-thōng-nä nyima sūm ṭo-song-sa.

### Exercise 8

#### Dialogue 1

1 Mainly the manager; he wants to be sure there'll be a vehicle to take the abbot. 2 It seems a member of Dönthup's family was



supposed to have picked the abbot up. 3 Either the vehicle didn't come on time, or it didn't come at all. 4 The manager needs reassuring, but it's obviously Dönthup who feels worse about what happened previously.

### Dialogue 2

1 Tenpa is received warmly. 2 To look after his mother, and later because he didn't have the confidence to face his teacher. 3 It seems that Gen Wangdu (Tenpa's former teacher) has passed away. 4 Gen Pasang shows no signs of this; but Tenpa definitely feels bad about what happened.

*Verbs:* Dialogue 1. (མོ་ལྟེན་མ་ཡོང་བ།  
Dialogue 2. (མཁན་དབང་འདུལ།) དགོངས་པ་རྫོགས་པ།

*Feeling:* Dialogue 1. རོ་ཚ་བ། shame  
Dialogue 2. འཇོལ་པ་སྐྱེ་བ། to regret

## Unit 15

### Exercise 1

2 གནང་བ། nāngwa, 3 འབྲུལ་བ། phülwa, 4 ལྷུ་བ། shuwa 5 གནང་བ། nāngwa, 6 ལྷུ་བ། shuwa, 7 འབྲུལ་བ། phülwa

### Exercise 2

(a) ག་དུས་ཡོང་བ་ཡིན། → ག་དུས་ཡོང་བ། khathü' yongwa-yin. → khathü' yongpa.; ག་རེ་བྱས་ནས་ཡོང་མེད། → ག་རེ་བྱས་ནས་མ་ཡོང་བ། khare-chänä yongme. → khare-chänä ma-yong-pa. (b) ག་རེ་བཟའ་གི་ཡིན། → ག་རེ་བཟའ་ག་ khare saki-yin. → khare saka. (c) གཟིགས་ཀྱི་ཡིན་པས། → གཟིགས་གས། siki-yin-pä'. → sika. (d) མཁན་དེ་ཉོས་པ་ཡིན་པས། → མཁན་དེ་ཉོས་པས། män-the nyöwa-yin-pä. → män-the nyöpä; ད་ག་པར་འགོ་གི་ཡིན། → ད་ག་པར་འགོ་ག་ tha khawa toki-yin. → tha khawa toka. (e) གནང་གི་ཡིན་པས། → གནང་གས། nāngki-yin-pä. → nāngkä.

### Exercise 3

(a) Let's (us two) go! (b) Are you going to make beer? (c) Be careful! (d) I'll tell (him)! (e) Didn't you speak (with them)? (f) Go quickly! (g) Will you post the letter? (h) (Incorrect) (i) Do you want vegetables?

### Exercise 4

1 ཕར། phār; 2 ཕར། phār; 3 མི་དེས་ཚུར་མགོ་སྐོར་གཏང་ས་རེད། mi-the' tshūr kokor tāng-sa re'; 4 ཚུར་བཀྲ་ཤིས་བདེ་ལེགས་ལབ་ཀྱི་འདུག་ག་ ཕར་བཀྲ་ཤིས་བདེ་ལེགས་ལབ། tshūr ṭāshi-tele' lapki-tu'-ka, phār ṭāshi-tele' lap; 5 ཚུར། tshūr.

### Exercise 5

1 གནས་གྲུ་མར་འབབ་ཀྱི་འདུག་ nāmthū mar-papki-tu'. 2 ཡར་ལངས་ནས་ཁྱོད་ཀྱི་ ཁྱི་བ་དེ་ཕར་གཏང། yar-lang-nā khyö'-ki ṭiwa-the phār tāng. 3 ཕར་ཁ་བར་ མ་གཏང། (ཁོ་རང་ཚོས་)ཚུར་གཏང་ཚོག་གི་རེད། phār khāpar ma-tāng, khōrang-tshö' tshūr tāng chōki-re'. 4 རྒྱངས་འཁོར་གཅིག་ལྷ་ས་ལ་ཕར་འགོ་གི་རེད། གཅིག་ ལྷ་ས་ནས་ཚུར་ཡོང་གི་རེད། འདི་ག་གི་རེད། lāngkhor cīk lhāsa-la phār ṭoki-re'. cīk lhāsa-nā tshūr yongki-re'. ṭi khakhi re'. 5 ཕར་ཞེ་ས་ལུས་ན་ཚུར་ཞེ་ས་(སྐྱོན་) བརྒྱག་གི་རེད། phār shesa shü'-nā tshūr shesa (kyōn)kyaki-re'. 6 རྒྱུ་ལྷོད་རང་ལ་ཕར་དུལ་གཡར་བ་ཡིན། ད་ལྷ་ང་ལ་ཚུར་སྤང་དང། tanyin ngä' khyērang-la phār ngül yārwa-yin, thanta nga-la tshūr ṭā-thang.

### Exercise 6

(a) 1 Meeting new people; 2 The thing that's to be said to Lhamo; 3 Staying in hotels; 4 Those (things) which won't be shown; 5 Criticising others; 6 Crying; 7 Speaking quickly (b) The use of demonstratives (ti etc.), the pluraliser (tsho), or the inclusion of a person's name, all suggest things. Something like no. 6 could only really be an activity; it's difficult to think of a thing which might be described as 'a crier'.

### Exercise 7

1 ང་ཚོ་ཁྱེད་རང་ལེན་གར་ཡོང་ཚོག་གི་རེད། ngantsho khyērang lenka yong-chōki-re'. 2 ང་འདིར་བསྐྱགས་ན་འགྲིག་གི་རེད་པས། nga tä: kuk-na ṭikki-re'-wä. 3 འདི་



འདྲ་ཚོད་ཚོག་གི་མ་རེད། *tintä tä' chōki-ma-re'*. 4 འདི་ལ་བདག་པོ་མེད་ན་ང་ལེན་ན་  
འགྲིག་གི་རེད་པས། *ti-la takpo me'-na nga len-na tikki-re'-wä*. 5 ང་མི་འདི་ཚོ་  
ལ་སྐད་ཆ་བཤད་ཚོག་གི་རེད་པས། *nga mi tintsho-la kācha shā' chōki re'-wä*.  
6 དགོན་པ་ལ་དུག་སློག་འདི་ཚོ་གྲོན་ན་འགྲིག་གི་མ་རེད། *kompa-la thuklök tintsho*  
*khön-na tikki-ma-re'*. 7 ཚུམ་པ་ཟེ་ཡས་བོད་པ་ལ་གལ་ཆེན་པོ་ཡོད་རེད། *tsāmpa*  
*sayä phöpa-la khäl-chēnpo yore'*.

### Exercise 8

1 ལེ་ས་ཟེར་ན་བོད་ཀྱི་ཚོས་དང་རིག་གཞུང་གལ་ཆེན་པོ་རེད། 2 རྩ་རྟོ་ཟེར་ན་གོགས་པོ་མཉམ་  
དུ་དུས་ཚོད་བསྐྱལ་ན་སྦྱིད་པོ་ཡོད་རེད། 3 རྩ་རྟོ་བོད་པ་མཉམ་དུ་སྦྱོད་དུས་ལས་འགན་གྱི་ཐོག་  
ལ་བསམ་སློ་གཏོང་འདོད་ཡོད་མ་རེད། 4 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་བོད་ཀྱི་རིག་གཞུང་བོད་པའི་  
རིག་གཞུང་རེད། ཕྱི་རྒྱལ་མིའི་རིག་གཞུང་མ་རེད། 5 རྩ་རྟོའི་བསམ་པ་ལ་ཡེ་ཤེས་ཁོ་རང་  
གི་གོགས་པོ་རེད། ཡིན་ནའང་མཚམས་མཚམས་ལ་སྐད་ཆ་བཤད་སྤངས་ཡག་པོ་ཡོད་མ་རེད།  
6 ལེ་སའི་བསམ་པ་ལ་རྩ་རྟོ་མི་ཡག་པོ་ཡོད་རེད། ཡིན་ནའང་དུས་ཚོད་ཡག་པོ་བྱས་ནས་བེད་  
སྦྱོད་གཏོང་གི་ཡོད་མ་རེད། 7 རྩ་རྟོ་ཟེར་ན་ལེ་ས་ཡག་པོ་ཡོད་རེད། ཡིན་ནའང་མཚམས་  
མཚམས་ལ་བསམ་སློ་སྤྲུག་སྤྲུབ་དོག་པོ་ཡོད་རེད། 8 ཡེ་ཤེས་ཀྱི་བསམ་པ་ལ་རྩ་རྟོ་མི་འཕྲུ་ཚམ་རེད།  
ཡིན་ནའང་ཁོ་ལ་འཕྲུ་ལས་བརྒྱབ་ན་སྦྱིད་པོ་ཡོད་རེད།

## Translations of dialogues (Units 8-15)

### Unit 8

#### Dialogue 1

- SÖNAM *Hey Duho, what are you doing?*  
DUHO *I'm not doing anything special at the moment.*  
SÖNAM *Duho, there's a show at the theatre tonight. Let's go!*  
DUHO *At what time?*  
SÖNAM *The show is at seven o'clock.*  
DUHO *What time is it now?*  
SÖNAM *It's about five. You don't have anything to do at the moment, do you? Let's first go to the market. Get ready. I'll come to your place.*  
DUHO *Sönäm wait! Between six and six-thirty I don't have time. Someone is coming here.*  
SÖNAM *But after that are you free?*  
DUHO *Yes.*  
SÖNAM *Well then I'll go home first. I'll come after six-thirty.*

#### Dialogue 2

- DUHO *Is that Gangseng Travel Agency?*  
TSERING *Yes.*  
DUHO *I am calling from Kaṭö guesthouse. Are you Tsering Dölkar?*  
TSERING *Yes, I am.*  
DUHO *Hello Tsering Dölkar. My name is Duho. I am a friend of Phuntshok's.*



- TSERING *Oh, hello.*  
 DUHO *Tsering Dölkar, I'll be going to the airport the day after tomorrow. But the bus leaves really early. So I am looking for a car [to hire].*  
 TSERING *We don't have our own car. But there are several drivers I know. What time does the flight leave?*  
 DUHO *It is not flying, it is landing.*  
 TSERING *How is that? Aren't you going by plane?*  
 DUHO *No, my friend is travelling by plane.*  
 TSERING *First please come to the office.*  
 DUHO *At one o'clock, was that?*  
 TSERING *No, come whenever you like.*

## Unit 9

### Dialogue 1

- LHADZOM *What are you going to eat? I'm going to have [lit. drink] thukpa.*  
 DEKYI *The weather is cold, isn't it? I'm also going to have thukpa. Tenzin, what do you want?*  
 TENZIN *I want momo.*  
 LHADZOM *This child! He always eats the most expensive [dish]. Dekyi, call that boy [worker] over there, and order the food. I'm going to look for the bathroom.*  
 DEKYI *Boy/son, give us two [bowls of] thukpa. And are there momos?*  
 WORKER *[They're] making momos at the moment. They'll take about 15 minutes.*  
 DEKYI *About 15 minutes? Well don't bring the thukpa just yet. Once the momos are finished bring everything together.*  
 WORKER *All right. Drinks?*  
 DEKYI *Two teas. Tenzin, do you want a drink?*  
 TENZIN *I don't want a drink. [My] mother would say something [i.e. would complain].*

### Dialogue 2

- MOTHER *Yes, here, please take a seat. First have a tea. I'm going to get the momos. (she returns) The food we have here isn't great [i.e. this is a modest offering], but please enjoy what there is.*  
 YESHE *Duho, be careful when you eat the momos; they're hot!*  
 MOTHER *Have some tea. How are the momos?*  
 DUHO *Really tasty, thanks!*  
 MOTHER *Have some salad as well. I have many more momos in the kitchen. Have some more tea. Isn't it cold?*  
 DUHO *No more tea for me thanks, 'elder sister' (she leaves the room) Yeshe, your mother is pouring me so much tea! I really don't want any more. But she won't listen. Help me out!*  
 YESHE *It doesn't matter. It's a tradition. (she returns)*  
 MOTHER *Here, have some hot momos.*  
 DUHO *Elder sister, I've really had enough.*  
 MOTHER *Just have a few more!*  
 YESHE *Duho, you speak Tibetan like a Tibetan. Now you should eat momos like a Tibetan. Don't hold back! Eat more!*  
 DUHO *I am not holding back. Ow, my stomach!*  
 YESHE *Oh, those poor foreigners...*

## Unit 10

### Dialogue 1

- PENPA *'Elder sister', do you have any khata [scarves]?*  
 SHOPKEEPER *Yes, I do.*  
 PENPA *Please show me. How much are those?*  
 SHOPKEEPER *These are the better quality ones. They're fifty rupees each. [Do you want] to buy?*  
 PENPA *Any chance of a reduction?*  
 SHOPKEEPER *Buy two; I'll sell them for ninety rupees.*  
 PENPA *Okay, I'll buy two. Have you also got tsampa?*  
 SHOPKEEPER *Yes, I have tsampa.*



- PENPA *How much does a kilo cost?*  
 SHOPKEEPER *A kilo costs eighty rupees.*  
 PENPA *Eighty rupees! Last year I bought some for sixty.*  
 SHOPKEEPER *These days everything is going up. It's also difficult for the traders. There used to be many Tibetan shops in this place. But these days I'm alone here. Tsampa is especially important for Tibetans. That's why I sell it. There's hardly any profit.*  
 PENPA *You are right, elder sister, tsampa is really important.*

---

### Dialogue 2

- DUHO *There was a shirt like this one in that shop just before. But that one was more expensive.*  
 TASHI *It is similar, but not the same.*  
 DUHO *What's the difference?*  
 TASHI *That one just before was better material. But try [this one] on. I'll have a look [to see] whether or not it suits you. Does it fit? It's not too tight, is it?*  
 DUHO *It's not too tight. How is it [on me]?*  
 TASHI *It suits you. Duho, do you sometimes wear a chupa?*  
 DUHO *A chupa? No, I don't wear [chupas]. Oh, this glove is also nice. But the pair isn't here. Where is the other one? I'll ask the trader.*  
 TASHI *How? There's no way he'll speak Tibetan. These traders only speak Chinese. You stay here. I'll ask. (he leaves)*  
 DUHO *What did he say?*  
 TASHI *He says there's only one of the pair.*  
 DUHO *Who's going to buy one glove?*  
 TASHI *Some people only have one hand, don't they?*  
 DUHO *Ridiculous!*

## Unit 11

---

### Dialogue 1

- DOCTOR *Take a seat. Aren't you feeling well?*  
 TASHI *I have a fever, doctor, and a bad head.*  
 DOCTOR *Apart from that, is there nothing else?*  
 TASHI *I'm coughing a lot when I get up in the morning.*  
 DOCTOR *What happens when you cough?*  
 TASHI *I get a sore throat and feel dizzy.*  
 DOCTOR *I should think that it's a cold. Many people have colds at present.*  
 TASHI *And you doctor, haven't you got ill?*  
 DOCTOR *Doctors don't get colds. It is the rule for physicians! No, I'm just joking. But it really is the case that we don't catch many illnesses.*  
 TASHI *You're very fortunate, doctor.*  
 DOCTOR *It also depends on general health and hygiene.*  
 TASHI *Yes.*  
 DOCTOR *I'm writing the name of two medicines here. They'll help a little.*

---

### Dialogue 2

- LHAMO *Tenzin, I rang you just before. Didn't you hear?*  
 TENZIN *No, I didn't hear. Just before I was at the pharmacy.*  
 LHAMO *Did you buy my medicine?*  
 TENZIN *Yes.*  
 LHAMO *That's good. How many pills do I have to take?*  
 TENZIN *The man told me when I bought them. Then I immediately wrote it on some paper. But . . .*  
 LHAMO *What is it?*  
 TENZIN *Hold on, I'm thinking! I thought it was three pills [a day]; two in the morning and one in the evening.*  
 LHAMO *Are you sure? Otherwise it could be dangerous. This medicine is strong.*  
 TENZIN *Now I can't remember.*



LHAMO *Anyway, where is the piece of paper? Show me. Now where are you going?*

TENZIN *I need to go to the pharmacy again to ask.*

LHAMO *And the paper?*

TENZIN *I left the paper at the pharmacy.*

LHAMO *Oh no, what an individual!*

## Unit 12

### Dialogue 1

DRIVER *Come on over!*

DUHO *That doesn't seem like the man from yesterday.*

SÖNAM (to the driver) *Yesterday we made plans with another driver.*

DRIVER *He's my colleague. But he can't go to Gyantse today. He sent me in his place.*

DUHO *We should be careful. This man could con us.*

SÖNAM *Don't worry Duho. Let me do the talking. (to the driver) We already fixed a price with your colleague yesterday.*

DRIVER *I don't know anything about this. I wasn't here yesterday. But I'll take you for 300 Yuan.*

SÖNAM *You're familiar with your way, aren't you? How many hours will it take?*

DRIVER *It'll take about four hours.*

SÖNAM *Take us for 250 Yuan.*

DRIVER *That's not enough. I'll take you for 300. You aren't likely to get another jeep now.*

SÖNAM *Duho, I should think that's true. We're unlikely to get another jeep. Let's go with him!*

### Dialogue 2

DUHO *That man didn't drive well, did he? I had my doubts about him from the start.*

SÖNAM *It wasn't the driver's mistake.*

DUHO *Then whose fault was it? What are we going to do if no other vehicles come?*

SÖNAM *Don't worry! Another vehicle will come.*

DUHO *But I shouldn't think any will come soon. And then if it snows . . .*

SÖNAM *So what if it snows? Jeeps can go in the snow.*

DUHO *But we don't have much to eat. And the place is high up. I can't breathe that well.*

SÖNAM *Duho, there's nothing we can do. We have to stay here and wait. And we're unlikely to freeze to death [lit. die from the cold] or die from altitude sickness. But if you talk in this way so much it won't help, and definitely creates more tension. Don't think so much. Stay calm!*

## Unit 13

### Dialogue 1

TSHENOR *Hello! You're Tashi's friend, aren't you? Are you likely to meet Tashi today?*

DUHO *I'm going to Tashi's place right now.*

TSHENOR *That's perfect! Do you think that you can take Tashi a message?*

DUHO *I'll take the message. What's your name 'elder brother'?*

TSHENOR *I'm called Tsewang Norbu. Please tell Tashi this: I [had] said that I would transport those things of Tashi's to the capital tomorrow. But something has cropped up at home, and I don't think I can go tomorrow. But 'Uncle' Thubten is going tomorrow. He says he'll transport those things. And [Tashi] needs to take them to his [Thubten's] place soon, because he says that he's going early tomorrow. Please tell Tashi this.*

DUHO *Hold on a minute please. You've said a lot, elder brother. I haven't got it all. What are the things [you mentioned]?*

TSHENOR *This isn't important. Tashi will know.*

DUHO *Well who is the one who said that he'd transport those things? Is it elder brother or uncle Thubten?*



- TSHENOR *First, I said I'd transport them. But now uncle Thubten says he will.*
- DUHO *So Tashi doesn't need to go [anywhere] does he?*
- TSHENOR *Please listen carefully. Uncle Thubten is the one going to the capital, not Tashi. But Tashi's things have to be taken to uncle Thubten's place. If they're not taken there, uncle Thubten won't be able to transport them, will he?*
- DUHO *Now I've understood! I'll deliver Tashi that exact same message.*
- TSHENOR *(as Duho walks away) I wonder . . .*

---

## Dialogue 2

- LHAKPA *Hey Tshering; what are you thinking about?*
- TSHERING *I'm not thinking. You see those two people behind us. I'm listening to them talking.*
- LHAKPA *What language are they speaking in?*
- TSHERING *I don't know. First I thought that it was Chinese. But hold on . . .*  
*(he listens again) I think that it's probably Japanese.*
- LHAKPA *I wonder what they're talking about.*
- TSHERING *How should I know? I don't know Japanese. Oh, they're looking at us.*
- TOURIST *ta-si the-re.*
- LHAKPA *What? What did he say?*
- TSHERING *You fool! He's saying 'hello' [tāshi-tēle] to us, isn't he? Say 'hello' back to them.*
- LHAKPA *Hello, where are you from?*
- TSHERING *What? They're foreigners. Of course they're not going to understand Tibetan.*
- LHAKPA *No. Our language and theirs are quite similar. Kelzang told me that there's hardly any difference between the ways we count.*
- TSHERING *That's fine then; you can sit there counting together!*
- LHAKPA *Don't make fun of me.*

## Unit 14

---

### Dialogue 1

- MANAGER *Are you making the arrangements with the car, Dönthup?*
- DÖNTHUP *That goes without saying ['Manager'].\* That's our responsibility. You shouldn't concern yourself with that. Listen; the abbot has said that he'll go as soon as the assembly is over tomorrow, didn't he? If that's the case, I'll bring the car here early in the morning and wait. Is it all right if I leave it by the [monastery] gate?*
- MANAGER *Yes, that's fine.*
- DÖNTHUP *All right; and at what time does the abbot say he [wants to] come back here?*
- MANAGER *This I don't know. Dönthup, do you know the abbot's main attendant?*
- DÖNTHUP *Yes, I do.*
- MANAGER *Please ask him. Apart from that, if you're not able to make the arrangements with the vehicle tomorrow Dönthup, it doesn't matter. We can send the monastery vehicle.*
- DÖNTHUP *Please don't say that. You shouldn't worry at all about the car. Tomorrow my brother/relation won't be involved; he is totally unreliable. He embarrassed the whole family before. If it doesn't work out well this time . . .*

\* Some titles won't be translated in these final dialogues; there is no comfortable way to render them in English.

---

### Dialogue 2

- TENPA *May I come in? Haven't you recognised me? I'm Tenpa. I used to be Gen Wangdu's disciple . . .*
- GEN PASANG *Tenpa? Oh yes. We haven't met for so many years. Now you arrive out of the blue . . . What is this?*
- TENPA *This is something for 'teacher' [i.e. you].*
- GEN PASANG *Are you giving it to me? Okay.*
- TENPA *I haven't been to the monastery for about ten years.*



- GEN PASANG *What happened back then? You went home. Then why didn't you come back?*
- TENPA *At that time the situation at home was difficult. Mother was old. In fact she needed help [a companion], and there were no other relatives [there]. Before I left the monastery, I should have told Gen Wangdu about this situation. But I thought Gen Wangdu wouldn't grant me permission to leave, so I didn't tell him. I stayed helping my mother for two years. But then she died. I thought that if I came back to the monastery, I wouldn't be readmitted. I should have gone to visit Gen Wangdu, but I was embarrassed. But now it is too late. I really regret it.*
- GEN PASANG *That's in the past. There's nothing that can be done about it now. What are you doing these days? Have you got a wife?*
- TENPA *I am doing a little trading. I've been married for four years. And we have a daughter.*
- GEN PASANG *This isn't a good time [i.e. things are bad]. But Tenpa, act kindly. Treat your child and wife well. When you trade, act honestly. And when you have time, make religious offerings.*

## Unit 15

### Dialogue 1

- GEN ZÖPA *'Madam' tell me. The government worker . . . (two young monks burst in) Hey, you two, behave!*
- LADY *Oh, a new monk. Where's he from? What is your name?*
- THUPTEN *My name . . . my name is Thupten.\**
- JINPA *Hahaha, this youngster is really amusing.*
- GEN ZÖPA *Be quiet! I suppose you taught him that. (To the woman) poor thing! They don't have honorific in their dialect. He doesn't know how to speak it. The other young monks mock him. They purposely teach him incorrect honorifics. Jinpa, did you teach him that?*

- JINPA *I didn't teach him. I told him this: he should listen when seniors speak, and imitate them. Isn't that right?*
- GEN ZÖPA *Don't be cheeky! Jinpa, you've got things to do at the market haven't you? Go and do them! There are some things on that table over there. They're to take to Uncle Pema's. And there are letters to collect from him. Now go!*
- JINPA *There's lots of things to be taken, aren't there? I should think I'll need a helper. Am I allowed to take him? Please!*
- GEN ZÖPA *Him? If you are planning to take him, you'll need to request permission from the disciplinarian. And come straight back! Don't go wandering off anywhere!*
- JINPA *Yes. Thupten, would you do me the honour of accompanying and assisting?*
- THUPTEN *I assist . . . I go . . . cö-cu yä.*
- GEN ZÖPA *Don't speak your dialect here, people won't understand. Jinpa, teach him the language properly!*

\* He accidentally uses honorific language for himself.

### Dialogue 2

- YESHE *Oh, so you two had a quarrel?*
- DUHO *I didn't quarrel with her. The one quarrelling was Lisa. I met a foreigner yesterday. He says he buys old Tibetan things here, and then sells them abroad. He doesn't know Tibetan, so I helped him when he bought some things. But when I told Lisa, she lost her temper, and spoke harshly to me.*
- YESHE *What did she say?*
- DUHO *She said many things. For example, she said that those people are conning poor Tibetans. And helping them is damaging to Tibetan culture. And if one knows Tibetan well, one should use it wisely. Yeshe, I assisted him. That's being helpful to someone, isn't it?*
- YESHE *Why are you saying that?*
- DUHO *I like to have fun. I like to spend time with friends. But according to Lisa, I'm wasting all my time. Yeshe, what type of person would you say I am?*



- YESHE *I'd say you're happy-go-lucky.*
- DUHO *Lisa wants to study Tibetan religion and culture. But me . . . Yeshe, drinking and talking with one's companions; isn't that also Tibetan culture?*
- YESHE *It's custom.*
- DUHO *She said this: if one knows the language, one has a responsibility to study the religion and culture. Yeshe, what's your opinion about that?*
- YESHE *I don't have any opinion about that. But what I think is that the beer doesn't taste so good if you go on about such things.*
- DUHO *I can hear something outside. There is shouting, and I think someone is crying.*
- YESHE *Ignore it. There's nothing we can do. Sit down and have some more beer . . .*

## Tibetan-English glossary

The number after each entry is the unit in which the word is introduced.

### Verb key

I – intentional; NI – non-intentional

S – used with the agentive particle (**cheṭa**)

H – general honorific; hu-H – 'humble' honorific; hi-H – high honorific (verbs not marked with H, etc. belong to the ordinary register)

Following tradition, verbs are listed under their present form (there is no concept of an infinitive). If only one form is listed, the verb's past, present, and future forms are the same. The past form (when differing from the present) is listed next. The future form of many verbs is identical to the present one; when it differs, this future form appears last.

### Word order key

Entries are arranged according to the alphabet, but not in a left to right order. They are primarily listed according to their first syllable's *central letter*. The elements are then introduced, in cycles, in this order: suffix – vowel marker – subscript – prefix – superscript. So when words with the central letter alone are exhausted, those with just a central letter and suffix are introduced. Next, those with a central letter, suffix, and vowel marker are introduced, etc.



- ཀ  
 𑄁𑄣𑄢 **kīlo** kilogram (from English) 10  
 ཀུ་ཤུ **kūshu** apple 9  
 ཀོ་ཚོ **kōtse** chopsticks 9  
 ཀྱི **ki** (genitive-particle) 7  
 ཀྱིན་མོག **ṭimo** steamed bread 9  
 ལྔ་ཀོར **lākōr** zero 3  
 ལློག་པ། **lōkpa** to read  
   བཞག་པ། བཞག་པ། (S/I) 11  
 དཀའ་ལས་ཁག་པོ། **kāle-khākpo** difficult  
   10  
 དཀར་པོ། **kārpo** white 6  
 དཀར་ཡོལ། **kāryöl** porcelain cup/bowl  
   9  
 དཀྱིལ་(ལ།)། **kyil** centre of/amidst 12  
 བཀའ་འདྲི་གནང་བ། **kāñṭi-nāngwa** to  
   ask (H/S/I) 14  
 བཀའ་སློབ། **kālop** advice (H) 15  
 བཀའ་སློབ་གནང་བ། **kālop-nāngwa** to  
   bestow advice (H/S/I) 15  
 བཀའ་སློབ་ལུ་བ། **kālop-shūwa** to  
   request/accept advice  
   (hu-H/S/I) 15  
 བགྲ་ཤེས་བདེ་ལེགས། **ṭāshi-teṭe** 'hello'/  
   greetings 2  
 ཀླང། **kāng** piece/item (measure  
   word) 9  
 ཀླང་པ། **kāngpa** foot/leg 11  
 ཀླང་བཅུགས་ནས། **kāngtsuk-nā** on  
   purpose 15  
 ཀུན་མ། **kūma** thief 11  
 ཀུབ་བཀྱག **kūpkyak** chair 5  
 ཀུགས་པ། **kūkpa** fool/idiot (*lit.* mute)  
   13
- ཀླན་གཤམ་ཚེན་པོ། **kāṭhak-chēnpo**  
   famous/prominent 3  
 ཀླན་རྒྱལ་པ། **kā-kyapa** to shout  
   (S/I) 8  
 ཀླན་ཆ་ཅི་གོས་མོལ་གོས།  
   **kācha-ciṭōmōltō** banter 6  
 ཀླན་ཆ་འདྲི་བ། **kācha-ṭiwa** to ask (S/I)  
   10  
 ཀླན་ཆ་བྱེད་པ། **kācha-chepa** to  
   negotiate/discuss a plan (S/I) 12  
 ཀླན་ཆ་བཤད་མཁན། **kācha shā-nyän**  
   the one who speaks/the speaker  
   13  
 ཀླན་གཏོང་བ། **kā-tāngwa** to call to;  
   invite (S/I) 8  
 ཀླར་མ། **kārma** minute 4/8  
 ཀླུ་མཁྱེན། **kūkyi** please! (usually when  
   pleading) 15  
 ཀླུ་ལྗོང། **kūtō** back (of body; H) 11  
 ཀླུ་ལབས་ལགས། **kūsho'-la**: (address  
   for monks and some officials) 14  
 ཀླུ་གཟུགས། **kūsuk** body (H) 11  
 ཀློར། **kōr** about 9  
 ཀླུང་པོ་གཏོང་བ། **kyīpo-tāngwa** to have  
   a good time (S/I) 15  
 ཀླུག་པ་ཀླུག་པ། **kyūkpa-kyūkpa** to  
   vomit  
   \*\*\*བཞག་པ། \*\*\*བཞག་པ། (S/NI) 11  
 ཀླུ་དམན། **kyēmān** woman; wife 4  
 ཀླུལ་བ། **kyelwa** to transport/carry  
   བཞག་པ། (S/I) 12  
 ཀློན། **kyōn** fault; defect/harm 12  
 ཀློན་པ། **kyōnpa** (honorific version of  
   the verbaliser རྒྱལ་པ། **kyapa**) 14

- ཀློན་འཇུགས་པ། **kyōn-tsūkpa** to  
   criticise/blame \*\*\*བཅུགས་པ།  
   \*\*\*གཟུགས་པ། (S/I) 12  
 ཀླ། **tā** hair 11
- ཁ  
 ཁ། **khā** mouth 11  
 ཁ་སྐྱམ་པ། **khā-kōmpa** to be thirsty  
   (NI) 11  
 ཁ་ཚེ། **khāche** Muslim 2  
 ཁ་བཏགས། **khāta** Tibetan silk 'scarf'  
   (gen. white, signifying  
   auspiciousness) 10  
 ཁ་དཔར། **khāpar** phone 2  
 ཁ་དཔར་གཏོང་བ། **khāpar-tāngwa** to  
   phone (S/I) 8  
 ཁ་བ། **khāwa** to smell (NI) 11  
 ཁ་ལག **khālak** food (meal) 5  
 (མོ་ཏའི་)ཁ་ལོ་པ། (**moṭā:**) **khālowa**  
   driver 8  
 ཁ་ཤས། **khāshā** several 4  
 ཁག་ཁག **khāka** different 4  
 ཁག་པོ། **khākpo** difficult 6  
 ཁང་པ། **khāngpa** house/building 2  
 ཁང་མིག **khāngmik** room 5  
 ཁམས། **khām** the Tibetan province  
   3  
 ལྷ་སིམ་པོ། **khūsimpō** quiet 4  
 ལྷག་ཀྱོག **khūkyok** isolated 6  
 ལེ་བཟང་། **khēpsang** profit/gain 10  
 ལེ་གཙང་། **khētsang** en suite/separate  
   5  
 ལོ་རང་། **khōrang** he (non-polite) 2  
 ལོ་རང་གི། **khōrang-ki** his 3
- ཁོང་། **khōng** he; she (polite);  
   (polite address, for attracting  
   someone's attention) 2  
 ལོང་གི། **khōng-ki** his; hers (polite) 3  
 ལོང་ཚོའི། **khōng-tshō**: their; theirs  
   (polite) 3  
 ལྷད་པར། **khypār** difference 10  
 ལྷི། **khyl** dog 2  
 ལྷེད་རང་། **khypārang** you (polite) 2  
 ལྷེད་རང་གི། **khypārang-ki** your/yours  
   (singular) 3  
 ལྷེད་རང་གཉིས། **khypārang-nyī** you (two) 3  
 ལྷེད་རང་ཚོའི། **khypārang-tshō**: your/  
   yours (plural) 3  
 ལྷོག **khypōka** husband 4  
 ལྷོད། **khypō** you (non-polite or  
   intimate) 2  
 ལྷོན་ནས། **khypōnnā** (emphatic;  
   negation) 14  
 ལྷལ། **ṭhāl** tax/duty 11  
 ལྷོམ། **ṭhōm** market 8  
 ལྷོམ་ས། **ṭhōmsa** market-place 6  
 མཁན། **nyän/khän** the one who . . . 13  
 མཁན་པོ། **khānpō** abbot 14  
 མཁྱེན་པ། **khypēnpa** to know/to  
   understand (H/S/NI) 14  
 འབྲུག་པ། **khypākpa** to feel cold  
   (persons) འབྲུགས་པ། (NI) 12  
 འབྲུམས་འབྲུམས། **khypāmkyam** a  
   wander/stroll around 7  
 འབྲེར་བ། **khypērwa** to carry/take  
   ལྷེད་པ། (S/I) 9  
 འབྲིད་པ། **ṭhīwa** to bring/take ལྷིད་པ།  
   (S/I) 14



འབྲིས། **thi'** beside/next to 4  
 འཕྲུག་པོ། **thūkpo** lively/exciting 6

**ག**  
 ག་གོ། **khaki** which? 3  
 ག་དུས། **khathü'** when? 2  
 ག་འདྲ། **khanta** how? 5  
 ག་འདྲ་སྟེ། (or ག་འདྲ་ཟེར།) **khantäs**  
 how? (for actions) 8  
 ག་ནས། **khänä** where from? 3  
 ག་པར། **khawa:** where? 4  
 ག་པར། **khā:wa** (*lit.* 'where?' used  
 to deny or call into doubt an  
 assertion) 10  
 ག་པར་ག་པར། **khā:wa-khāwa**  
 (emphatic denial) 7  
 ག་ཚོད། **khatshō'** how many/how  
 much? 3  
 ག་རེ། **khare** what? 2  
 ག་རེ་བྱས་ནས། **khare-chänä** why? 7  
 ག་རེ་ཟེར། **khare-sa** (speech-filler);  
 what does he/she/it say? 13  
 ག་ལྟེ། **khale** gently/leisurely 5  
 ག་ལེར་མེདས། **khale:-phēp** goodbye!  
 (wished by someone staying) 5  
 ག་ལེར་བཞུགས། **khale:-shu:** goodbye!  
 (wished by someone departing) 5  
 གང། **khang** one 9  
 གང་ཡང་། **khā:** nothing (with neg.  
 verb); anything/any (with affirm.  
 verb) 6  
 གང་ཡིན་ཟེར་ན། **khangyin-serna**  
 because 8  
 གང་ཤེས། **khangshē'** I've no idea! 6

གངས་རྒྱལ་བ། **khang-kyapa** to snow  
 (NI) 12  
 གངས་གཏོང་བ། **khang-tāngwa** to  
 snow (NI) 12  
 གང་མོ་སློང་བ། **khāmo-lāngwa** to  
 amuse  
 །།བསྐྱངས་པ། །།བསྐྱང་བ། (S/I) 15  
 གར། **ka** (conjunction) 9  
 གལ་ཆེན་པོ། **khäl-chēnpō** important 10  
 གས། **kä** (question-particle for **tu'**) 4  
 གི། **ki** (genitive-particle) 7  
 གུང་ལ་ལུག། **khung-laphūk** carrots 9  
 གུང་སེང། **kungseng** holiday 7  
 གུས་ཞབས། **khushap** respect 14  
 གོ། **kho** (number-particle for 91–99) 3  
 གོ་བ། **khōwa** to hear (S/NI) 11  
 གོང་ལེ་པོ། **khong-khēpo** cheap 10  
 གོང་སྒྲིག་པ། **khong-tikpa** bargaining/  
 settling a price (S/I) 10  
 གོང་ཆེན་པོ། **khong-chēnpō** expensive  
 4  
 གོང་ཚད། **khongtshā'** price 10  
 གོས་ལུང། **khöthung** trousers 10  
 གུ། **khya** (number-particle for 81–89)  
 3  
 གུ་ཀི། **ki** (genitive-particle) 7  
 གྲོང་། **khoyong** loss (financial, etc.) 10  
 གྲོན་པ། **khōnpa** to wear (S/I) 10  
 ག་སྒྲིག་བྱེད་པ། **thaṭik-chepa** make  
 preparations/get ready (S/I) 8  
 ག་མ་སྒྲིག་ཏུ། **ta:-matik** unfortunate  
 events/mishaps 12  
 གང་མོ། **thangmo** cold 5  
 གང་ཚལ། **thangtshäl** salad 9

གངས་ཀ་རྒྱལ་བ། **thangka-kyapa** to  
 count (S/I) 13  
 གླི། **thi** knife 9  
 གློགས་པོ། **thokpo** friend 3  
 གློང་ཁྱེར། **thongkhyer** town 6  
 གློང་གསེབ། **thongsep** village 6  
 གློང་ལོག། **thokhok** stomach 9  
 གློང་ལོག་རྒྱགས་པ། **thokhok-kyakpa** to  
 be full (stomach) །།བརྒྱགས་པ། །།  
 བརྒྱལ་བ། (NI) 11  
 གློང་ལོག་སྒྲོགས་པ། **thokhok-tōkpa** to  
 be hungry (NI) 11  
 གློང་ལོག་བཤལ་བ། **thokhok-shälwa** to  
 have diarrhoea (NI) 11  
 གློལ་བ། **thölwa** to end (for gatherings:  
 NI) 14  
 གུ་བ། **thawa** monk 6  
 གུ་བ། **lāwa** to hire གུས་པ། **lāwa** (S/I)  
 12  
 གུང་ཤ། **lāngshā** beef 9  
 གླིང་ལ། **lingka** picnic 6  
 གློ་རྒྱལ་བ། **lō-kyapa** to cough (NI) 11  
 དགའ་བ། **ka:** prefer 6  
 དགའ་པོ། **kapo** to like 6  
 དགའ་པོ། **kawo** partner (boyfriend/  
 girlfriend) 3  
 དགའ་ཤོས། **kashō'** favourite 6  
 དགུ། **ku** nine 3  
 དགོ་སྒྲོས། **kekō'** monastery  
 disciplinarian 15  
 དགོ་ཚམ། **kekän** teacher 2  
 དགོ་ལྷུག། **keṭhuk** disciple 14  
 དགོ་བཤེས། **keshē'** (person with  
 specific monastic degree) 14

དགོང་དག **kongthak** evening/night 8  
 དགོངས་དག **kong:tha** sorry! 6  
 དགོང་དྲོའི་ལ་ལག **kongthö:-khälak**  
 evening meal 9  
 དགོངས་པ་གནང་བ། **kongpa-nāngwa**  
 to grant permission (H/S/I) 14  
 དགོངས་པ་ལྟུ་བ། **kongpa-shūwa** to  
 request permission (hu-H/S/I) 15  
 དགོངས་པ་རྫོགས་པ། **kongpa-tsokpa** to  
 die (hi-H/NI) 14  
 དགོན་པ། **komba** monastery 4  
 དགོས་པ། **kōpa** to need/want (modal  
 verb) 9  
 མགོ། **ko** head 11  
 མགོ་སློང་གཏོང་བ། **kokor-tāngwa** to  
 deceive (S/I) 12  
 མགོ་ན་བ། **ko-nāwa** to have a  
 headache (NI) 11  
 མགོ་ལུ་འཁོར་བ། **koyu-khōrwa** to feel  
 dizzy (NI) 11  
 མགྲོགས་པོ(ར)། **kyokpo** quickly/soon 12  
 མགྲོན་ཁང་། **tōnkhang** hotel/  
 guesthouse 4  
 འགོ་ནས། **konä** again 11  
 འགོ་བ། **khōpa** to contract (illness)  
 གོས་པ། (NI) 11  
 འགོར་བ། **korwa** to take time (NI) 9  
 འགྲོད་པ་སྒྲེ་བ། **kyōpa-kyēwa** to regret  
 (NI) 14  
 འགྲམ། **ṭam** next to 14  
 འགྲལ་སྒྲོད། **tülkyö'** travel 12  
 འགྲོ་བ། **towa** to go རྩེན་པ། **chīnpa** (I) 7  
 འགྲོངས་པ། **thongwa** to die གློངས་པ།  
 (H/NI) 14



- མན་འཁོག་མཁུ་ **kānkhōk** elderly/old (person) 4
- མན་པ་ **kānpa** elder; older
- མན་ལགས། **kān-la:** (address for teacher) 14
- མྱ་གར། **kyakar** India 3
- མྱ་ཐུག **kyathuk** type of noodles/soup 9
- མྱ་ནག **kyanak** China 3
- མྱ་མ། **kyama** (a measure of weight: about 500g/1.1 pounds) 10
- མྱ་མི། **kyami** Chinese (person) 3
- མྱ་རིགས། **kyarik** Chinese (Han) 3
- མྱ་སེ། **kyase** rose 13
- མྱ་ག་པ། **kyapa** (verbaliser)  
བརྒྱབ་པ། བརྒྱག་པ། (I) 8
- མྱ་ག་པ། **kyapa** (verbaliser)  
བརྒྱབ་པ། མྱ་ག་པ། (NI) 8
- མྱ་བ། **kyap** behind 4
- མྱ་བ་འདྲེ་མྱ་ག་པ། **kyamṭe-kyapa** to quarrel (S/I) 15
- མྱ་བ་ལོགས། **kyaplo:** behind 4
- མྱ་ལ་ཁབ། **kyälkhap** country 3
- མྱ་ལ་མོ། **kyälko** gate 14
- མྱ་ལ་ཚེ། **kyantse** a Tibetan town 12
- མྱ་ལ་ས། **kyālsa** capital city 13
- མྱ་ཆ། **kyupcha** material(s) 10
- (མྱ་)ལྷན་པོ། **(kyu-)chūkpo** wealthy 3
- མྱ་གས། **kyuk** go! 7
- མྱ་གས་མྱོད། **kyuktö'** test/exam 6
- མྱ་ས། **kyü'** familiar with 12
- མྱ་ང་། **kang** on top/above 4
- མྱ་ལ་པ། **kälpa** back 11
- མྱ་ག་པ། **kukpa** to wait (S/I) 8
- མྱེ་འུ་ཁུང། **kekhung** window 2
- མྱོ། **ko** door 2
- མྱོ་མྱ་ག་པ། **ko-kyapa** to close the door (S/I) 12
- མྱོ་ང་། **konga** egg 9
- མྱོ་ར་མོ། **kormo** (denomination of money) 5
- མྱི་ག་མིམས། **tikthim** rule(s) 11
- མྱི་ག་འཇུགས། **tiktsuk** rules/regime 6
- འགྲིམ་འགྲུལ་ཁང་། **ṭimṭul-khang** travel agent 8
- འགྲོ། **to** let's go! 7
- བརྒྱད། **kyä'** eight 3
- ང**
- ང་། **nga** I/me 2; **nga** (number-particle for 51–59) 3
- ང་གཉིས། **nga-nyī'** we/us (two) 3
- ང་ཚོ། **ngantsho** we/us 2
- ང་ཚོའི། **ngan-tshö:** our/ours 3
- ང་རང་། **ngarang** I/me 2
- ང་ལ། **nga-la** for me 5
- ངའི། **ngä:** my/mine 3
- ངུ་བ། **nguwa** to cry ངུས་པ། (I) 15
- ངོ་མཁྱེན་པ། **ngokhyēnpa** to know/recognise a person (H/S/NI) 14
- ངོ་ཚ་བ། **ngotshāwa** shame 14
- ངོ་ཚ་པོ་བཟོ་བ། **ngotshāpo-sōwa** to embarrass/shame (S/I) 14
- ངོ་ཤེས་པ། **ngōshēnpa** acquaintance 3; **ngo-shēpa** to recognise/know someone (S/NI) 13
- ངངངས་སྐྱབ་བྱེད་པ། **ngāmṭak-chepa** to be anxious (NI) 12

- དངོས་གནས། **ngōnä'** really; seriously; real 3
- དངོས་གནས་བྱས་ན། **ngōnä-chāna** in fact 14
- མངག་པ། **ngākpa** to order (food, etc.)  
མངགས་པ། (S/I) 9
- མངར་མོ། **ngārmo** sweet (taste);  
sweet dishes (desserts, etc.) 9
- ལྔ། **ngā** five 3
- ལྔ་བརྒྱ། **ngāpcu** fifty 3
- ལྔ་པོ་ནས། **ngāpo-nā** early on 14
- ལྔ་པ། **ngāpo** early 7
- ལྔ་མ། **ngāma** former 7
- (སྔ་)ཚལ། **(ngō-)tshāl** vegetable 9
- སྔོན་པོ། **ngōnpo** blue (but also the colour of vegetation) 6
- སྔོན་ལ། **ngān-la** before 8
- ཅ**
- ཅ་ལག **cālak** thing (manmade, mainly small items) 10
- ཅོ་ཅོ། **cōco** elder brother 4
- ཅོག་ཅོ། **cōktse** table 5
- གཅིག **cīk** one 3; something/  
someone/somewhere 6/8
- གཅིག་གཉིས་ཅམ། **cīknyī'-ts** one or two 5
- གཅིག་པ། **cīkpa** the same 10
- གཅོར་བ། **cārwa** to approach (used for visiting) བཅར་བ། གཅར་བ། (hu-H/I) 14
- བརྒྱ། **cū** ten 3
- བརྒྱ་དགུ། **cūrku** nineteen 3
- བཅོ་བརྒྱད། **cōpkyä'** eighteen 3
- བཅོ་ལྔ། **cōngā** fifteen 3
- བརྒྱ་གཅིག **cūcīk** eleven 3
- བརྒྱ་གཉིས། **cūnyī'** twelve 3
- བརྒྱ་དྲུག **cūṭhuk** sixteen 3
- བརྒྱ་བདུན། **cūptün** seventeen 3
- བརྒྱ་བཞི། **cūpshi** fourteen 3
- བརྒྱ་གསུམ། **cūksūm** thirteen 3
- ལྷན་སྐྱེ་འབས། **cām kūsho'** (address: for women of aristocratic origin) 15
- ལྷེ་ལེ། **cēle** tongue 11
- ཆ**
- ཆ། **chā** pair 10
- ཆ་ཚང་། **chātshang** complete/all 5
- ཆང་། **chāng** beer 6
- ཆང་ཁང་། **chāngkhang** pub/drinking place 6
- ཆང་ས་མྱ་ག་པ། **chāngsa-kyapa**  
to get married (S/I) 8
- ཆམ་པ། **chāmpa** a cold 11
- ཆམ་པ་མྱ་ག་པ། **chāmpa-kyapa** to have a cold (NI) 11
- ཆར་པ་མྱ་ག་པ། **chārpa-kyapa** to rain (NI) 12
- ཆར་པ་གཏོང་བ། **chārpa-tāngwa** to rain (NI) 12
- ཆེབས་བསྐྱར་གནང་བ། **chīpkyur-nāngwa**  
to come/go (hi-H/I) 14
- མུ། **chū** water 2
- མུ་ཁང་། **chūkhang** bathroom 5
- མུ་ཚོད། **chūtshö'** hour; timepiece (clock, watch, etc.) 8
- མུ་ཚོད་དྲུག་པ། **chūtshö'-ṭhukpa** six o'clock 8



ཅུང་ཅུང་། **chūngchūng** small 5  
 ཅུང་ཅུང་། **chūng-thak** too small 10  
 ཆེ་ཅུང་། **chē-thak** too large 10  
 ཆེ་བ། **chē**: bigger/larger/greater 5  
 ཆེན་པོ། **chēnpo** large/major/great 4  
 ཆོག་པ། **chōkpa** to be all right 14;  
 allowed (modal verb) 15  
 ཆོས་ལགས། **chō'-la**: (polite address to  
 nun) 14  
 མཚོད། **chō'** please eat!/please drink!  
 5  
 མཚོད་འབུལ་ཞུ་བ། **chōnpül-shuwa** to  
 make religious offerings (S/I) 14  
 འཆི་བ། **shīwa** to die ཤི་བ། འཆི་བ། (NI)  
 12

### ཇ

ཇ། **cha** tea 3  
 ཇ་ཁང་། **chakhang** teahouse 4  
 ཇ་དམ། **chatham** thermos 6  
 ཇག་པ། **chakpa** robber/bandit 12  
 ཇུས་གཏོགས་བྱེད་པ། **chutōk-chepa** to  
 interfere; to be involved (S/I) 14  
 ཇོ་ལགས། **chōla**: elder brother 4  
 མཇལ་བ། **cālwa** to meet (hu-H/NI) 14  
 མཇལ་གར་བཅར་བ། **cālka-cārwa** to go  
 to meet (hu-H/I) 14  
 མཇལ་ཡོང་། **cāl-yong** see you! 8  
 འཇོག་པ། **shakpa** to put  
 བཞག་པ། བཞག་པ། (S/I)  
 ཇེད་པ། **ce'pa** to forget བཇེད་པ། (S/NI)  
 11  
 ལྗང་གྲ། **canku** green 6  
 ལྗགས། **cak** tongue (H) 11

### ཉ

ཉ། **nya** fish (live)  
 ཉ་ག། **nyashā** fish (flesh) 9  
 ཉན་པ། **nyānpa** to listen མཉན་པ།  
 (S/I) 9  
 ཉལ་བ། **nyälwa** to lie down  
 (particularly for sleep: I) 7  
 ཉི་གདུགས། **nyituk** umbrella 15  
 ཉི་མ། **nyima** sun 2  
 ཉི་མ་སྟོན་པ། **nyima-tānpa** to be sunny  
 (NI) 12  
 ཉི་ཤུ། **nyishū** 3  
 ཉི་ཉོང་གི་སྐད། **nyihong-ki kā'**  
 Japanese (language) 13  
 ཉེན་གུང་ཁ་ལག། **nyinkung-khālak**  
 lunch 9  
 ཉེན་མ། **nyima** day 3  
 ཉུང་ཉུང་། **nyungnyung** few 5  
 ཉེན་ཁ། **nyenka** danger/risk 11  
 ཉོ་ཆ་རྒྱག་པ། **nyopcha-kyapa** to shop  
 (S/I) 8  
 ཉོ་བ། **nyowa** to buy ཉོས་པ། **nyōwa**  
 (S/I) 10  
 ཉོབ་པ། **nyopa** to be bored/listless  
 (NI) 12  
 གཉིད་ལྷག་པ། **nyī' khūkpa** ལྷག་པ།  
 to fall asleep (NI) 11  
 གཉིས། **nyī'** two 3  
 གཉིས་ཀ། **nyī'ka** both 4  
 གཉིས་པ། **nyī'pa** second 8  
 གཉེར་པ། **nyērpa** 'manager' 14  
 མཉམ་དུ། **nyāmtu** together 4  
 རྗེད་པ། **nyīngpa** old 5  
 རྗེད་པ། **nyēpa** to find (NI) 11

སྒྲོན་གཅོད་པ། **nyā'-tsēwa** to ridicule  
 ལྷོ་གཅོད་པ། (S/I) 13  
 སྐྱེན་པོ། **nyānpa** pleasant (sounding)  
 6  
 སྐྱེན་མཚོག། **nyēncok** ear (H) 11  
 སྐྱིང་རྗེ་པོ། **nyīng-cepo** attractive 5  
 སྐྱིང་རྗེ། **nyīngcē**: exclamation of  
 sympathy) 9  
 སྐྱུང་བ། **nyūngwa** to be ill བསྐྱུངས་པ།  
 བསྐྱུང་བ། (H/NI) 11  
 ཉ།  
 ཉག་ཉག་ **tākāk** exact/precisely 13  
 ཉོག་ཅམ། **tēts** slightly; a bit 4  
 གཏན་གཏན། **tāntān** definitely 12  
 གཏོང་བ། **tāngwa** to send བཏང་བ།  
 གཏང་བ། (S/I); verbaliser 8  
 གཏོང་གནང་བ། **tāng-nāngwa**  
 (honorific of verbaliser གཏོང་བ།)  
 14  
 ལྟ་བ། **tāwa** to watch/look at བལྟས་པ།  
**tāwa** བལྟ་བ། (S/I) 10/11  
 ལྟང་མ། **tāmo** spectacle/performance  
 (either live or seen on screens)  
 8  
 ལྟོས། **tō'** look! 6  
 ལྟངས། **tāng** the way/style (of doing  
 something) 13  
 ལྟབས་བདེ་པོ། **tāptepo** convenient 4  
 ལྟེན་པ། **tēnpa** to consult བལྟེན་པ། (S/I)  
 11  
 ལྟོང་བ། **tōngpa** empty; free (for time  
 and availability) 5/8  
 ལྟོང་ཐུང་། **tōthung** shirt/blouse 10

ལྟོན་པ། **tānpa** to show བསྟན་པ། (S/I) 11  
 བཏན་པོ། **tānpa** reliable 14

### ཐ

ཐག་ཉེ་པོ། **thā-nyepo** near 4  
 ཐག་རིང་པོ། **thā-riŋpo** far 4  
 ཐང་ཆད་པ། **thāng-chāpa** to be tired  
 (NI) 12  
 ཐབ་ཚང་། **thāptsang** kitchen 9  
 ཐུག་པ། **thūkpa** noodles and noodle  
 dishes; soup and broth 9  
 ཐུག་པ། **thūkpa** to meet (NI) 13  
 ཐུགས་ཁྲལ་གནང་བ། **thūktāl-nāngwa**  
 to worry/concern oneself (H/NI)  
 14  
 ཐུགས་རྗེ་ཆེ། **thūce-chē** 'thank you' 2  
 ཐུང་ཐུང་། **thūngthūng** short 5  
 ཐུབ་པ། **thūpa** to be able/can (modal  
 verb) 12  
 ཐུར་མ། **thūrma** spoon 9  
 ཐོག་ **thōk** in (i.e. a language); about  
 13  
 ཐོག་ག། **thōka** upstairs 5  
 ཐོག་རྒྱུག། **thōkyap** all of a sudden 14  
 ཐོག་ལ། **thōk-la** on/by (for transport)  
 8  
 ཐུན་ཆུ། **thūnkyen** facilities 5  
 ཐོམ་པོ། **thōpo** high 5  
 ཐོམ་བ། **thōngwa** to see (S/NI) 11  
 འཐུང་བ། **thūngwa** to drink  
 བཏུངས་པ། བཏུང་བ། (S/I) 9  
 འཐུང་ཡས། **thūngyā** a drink 9  
 འཐེན་ཐུག། **thēnthūk** soup (with  
 flattened noodles) 9



འཕྱི་ལོ། **thōnpa** to leave/depart  
ཕྱི་ལོ། (I) 14

## ད

ད། **tha:** so/now (speech-filler) 9/10

ད་གིན། **thancin** just before/just now  
4

ད་ལྟ། **thanta** now/at present 4

ད་ལྟར། **thalän** this time 14

ད་ལོ། **thalo** this year 7

དང་། **thang** 'and' 4

དང་། **thang** (affix for requests, etc.)  
5

དང་པོ། **thangpo** first 8

དང་པོ་ནས། **thangpo-nä** from the  
start 12

དམ་པོ། **thampo** strict; tight 6

དུག་སྒོམ། **thyklök** clothes 10

དུས། **thü'** when 6

དུས་ཚོད། **thütshö'** time 8

དུས་ཚོད་སྐྱེལ་བ། **thütshö'-kyälwa** to  
spend time ་་་་བསྐྱེལ་བ། (S/I) 15

དེ། **the** that; the 2

དེ་ག་རང་། **thaka-rang** quite right!  
10

དེ་འདྲ། **thentä** like that/that way 7

དེ་ཚོ། **then-tsho** those 2

དེ་བ། **thep** book 2

དེ་བ་ཚོང་ཁང་། **thep-tshōngkhang**  
bookshop 4

དེའི་སྐོར་ལ། **the: ngän-la** before that  
8

དེའི་རྗེས་ལ། **thä: ce-la** after that 8

དེའི་རྩེ་ལ། **the: tsä-la** next to that 4

དེས། **thä:** there 4

དོ། **tho** two 9

དོ་དགོང་། **thokong** this evening 8

དོ་པོ། **thopo** baggage 5

དོགས་པ་ཟ་བ། **thokpa-sawa** to have  
doubts/suspicious (NI) 12

དོན། **thön** (number-particle for  
71-79) 3

དྲག་པ། **thakpa** recover (NI) 11

དྲག་(་བ།)། **thak'** too 10

དྲང་པོ། **thangpo** honest 13

དྲང་པོ་བྱེད་པ། **thangpo-chepa** to act  
honestly (S/I) 14

དྲན་པ། **thänpa** to remember; to think  
(S/NI) 11

དྲི་བ་གཏོང་བ། **thiwa-tāngwa** to ask  
a question (S/I) 13

དྲི་མ། **thima** smell 11

དྲུག། **thuk** six 3

དྲོ་པོ། **thopo** warm 5

གདོང་བ། **tongpa** face 11

བདག་པོ། **takpo** owner 3

བདུན། **tün** seven 3

བདུན་པས། **tünthak** week 3

བདེ་པོ། **tepo** well 2

བདེན་པ། **tenpa** true 3

མདང་དགོང་། **tāngkong** last night/  
yesterday evening 7

མདུན། **tün** front 4

འདི། **ti** this 2

འདི་འདྲ། **tintä** like that/in that way 12

འདི་ནས། **tinä** from here 4

འདི་པར། **tiwa:** around here 4

འདི་ཚོ། **tin-tsho** these 2

འདིར། **tä:** here 4

འདུག། **tu'** (verb of existence) 4

འདུག་ག། **tu'-ka** (tag form of **tu'**) 4

འདུག་མི་འདུག། **tu' min-tu'** whether 10

འདོགས་ཁྱི། **tokkhyi** Tibetan Mastiff 12

འདོད་(་བ།)། **tö'(-pa)** to wish/to want  
(modal verb) 15

འདོན་པ། **tönpa** to extract བཏོན་པ།  
གདོན་པ། (S/I) 12

འདྲ་པོ། **täpo** alike/similar 10

འདྲ་མི་འདྲ། **tä-mintä** all sorts 6

སྐྲག་ཆགས། **tukcāk** terrible 6

ཕྱེ་དགོ། **terge** Derge (a Tibetan town)  
7

ཕྱེར་ཚོ། **tertse** plate 9

ཕྱིན་པ། **täpa** to stay/live; sit བསྐྱད་པ།  
(I) 7

བསྐྱད་ས། **täsa** place to stay, etc. 6

## ན

ན། **na** if 12

ན་ཚ། **natsha** illness 11

ན་བ། **nawa** to be ill (NI) 11

ནག་པོ། **nakpo** black 3

ནང་། **nang** inside 4; home 3

ནང་མི། **nangmi** family 13

ནང་པ། **nangpa** Buddhist 2

ནང་བཞིན། **nangshin** the same as 9

ནང་ལོགས། **nanglo:** inside 5

ནད་པ། **näpa** patient/sick person 11

ནམ་རྒྱུ། **namkyun** usually/normally  
10

ནས། **nä** from 3; (conjunction) 9

ནོར་འཇུག། **northül** mistake/error 12

ནོར་ཁྱོག། **norkyok** mistaken 15

གནང་། **nāng** (affix for requests, etc.)  
5

གནང་བ། **nāngwa** to do (H/S/I); to  
give (H/S/I); (honorific version of  
verbaliser བྱེད་པ། **chepa**) 14

གནངས་ཉིན་ལ། **nāngnyinkha** day after  
tomorrow 8

གནམ་གྲུ། **nāmthū** airplane 8

གནམ་གྲུ་ཐང་། **nāmthuthāng** airport 8

གནམ་གཤིས། **nāmshi'** weather 9

གནས་སྐབས། **nātang** situation 14

གནས་ཚུལ། **nātshul** situation 14

གནས་ཚུལ་ཐོན་པ། **nātshül-thōnpa**  
something has cropped up 13

གཞོན་པ། **nō'pa** to harm/damage (NI)  
15

སྐ་ཁུང་། **nāku** nose 11

སྐང་བ་སྐྱིད་པོ། **nāngwa-kyīpo** carefree  
15

སྐེ་ལེན་པ། **nēlenpa** receptionist 5

སྐྱམ་པ། **nūmpa** to smell བསྐྱམས་པ།  
བསྐྱམ་པ། (S/I) 11

## པ

པ་ལགས། **pāla:** father 3

པར་ཆས། **pārche** camera 2

པས། **pā/wā** (question-particle) 2

དཔེ། **pē:** exceptionally 6

དཔེར་ན། **pērna** for example 15

སྐྱུ་སྐྱུ། **pīnkyak** relation/sibling 4

སྐྱུ་གཤམ། **pūka** quality 10

སྐོ་(སྐོ་)ལགས། **pō(po)la:** grandfather 4

སྐྱུ། **cān** eye (H) 11



ཕྱི་ཟླ་ **cīnta** month (of general calendar) 8  
 ལྷུ་སྐྱེ་ **tūlku** recognised 'incarnate' 14  
 རྩོམ་མ་པ་ **tōchāmpa** tourist 13

**ཕ**  
 ཕ་གོ། **phāki** that (over there) 2  
 ཕ་གོར། **phākā:** over there 4  
 ཕ་མ། **phāma** parents 4  
 ཕ་ཡུལ། **phāyül** (person's) area/land of origin 3  
 ཕ་ཡུལ་སྐད། **phāyül-kā'** regional dialect 15  
 ཕག་ག། **phāksha** pork 9  
 ཕན་ཚོགས་པ། **phānthokpa** to be helpful/useful (NI) 15  
 ཕན་པ། **phānpa** to be helpful/beneficial (NI) 11  
 ཕར། **phār** there/away (from here) 14/15  
 ཕལ་ཆེར། **phālcher** probably 13  
 ཕེབས། **phēp** come in! (H) 5  
 ཕེབས་པ། **phēpa** to go; to come (H) 7  
 ཕོར་པ། **phörpa** bowl 9  
 ཕྱག་ **chāk** arm/hand (H) 11  
 ཕྱག་ཚོད། **chāktshö'** o'clock (H) 14  
 ཕྱག་མཚུབ། **chāktsuk** finger (H) 11  
 ཕྱག་རོགས་གནང་པ། **chākrok-nāngwa** to help (H/S) 15  
 ཕྱག་ལས་གནང་པ། **chāklä-nāngwa** to work (H/S) 15  
 ཕྱི་རྒྱལ། **chīkyäl** foreign/abroad 7

ཕྱི་རྒྱལ་པ། **chīkyälwa** foreigner 2  
 ཕྱི་ཚེས། **chītshe'** date (general calendar) 8  
 ཕྱི་ལོགས། **chīlo:** outside 4  
 ཕྱུ་པ། **chūpa** traditional Tibetan dress (having male and female versions) 10  
 ཕྱུར་པ། **chūra** cheese 9  
 ཕྱེད་ཀ། **chēka** half 8  
 ཕྱུ་གུ། **phūku** child 4  
 འཕྱུ་ལང་རྒྱལ་པ། **chälä-kyapa** to mock (S/I) 15  
 འཕྲོ་བརྒྱུ་གཏོང་པ། **thōla'-tāngwa** to waste (S/I) 15  
 འཕྲོད་བསྐྱེན་དང་གཙང་སྐྱ། **thōten thang tsāngṭa** health and hygiene 11

**བ**

བག་ལེབ། **phaklep** bread 9  
 བར། **phar** between 4  
 བར་དུ། **pharthu** until 8  
 བལ་ཡུལ། **phälyül** Nepal 3  
 བྱ། **phu** boy; 2 son (when preceded by possessive pronoun, etc.) 3  
 བྱ་མོ། **phumo** girl 2; daughter (as above)  
 བྱང་མེད། **phüme'** woman 8  
 བེད་སྦྱོང་གཏོང་པ། **phēcō-tāngwa** to use (S/I) 15  
 བོད། **phö'** Tibet 3  
 བོད་སྐད། **phökā'** spoken Tibetan 8  
 བོད་སྐད་རྒྱལ་པ། **phökā'-kyapa** to speak Tibetan (S/I) 8  
 བོད་ཇ། **phöcha** Tibetan tea 6

བོད་པ། **phöpa** Tibetan (person) 2  
 བོད་ཚེས། **phötshe'** date (Tibetan calendar) 8  
 བོད་ཟླ། **phönta** month (Tibetan calendar) 8  
 བོད་ཡིག་ **phö'-yik** written Tibetan 13  
 བོད་རིགས། **phörük** Tibetan (ethnic group) 3  
 བྱ་ག། **chashā** chicken (meat) 9  
 བྱས་ནས། **chänä** (adverbial phrase) 12  
 བྱེད་སྐྱ། **cheṭa** (agentive particle: with the forms གྱིས་གིས་གྱིས་ས།) 7  
 བྱེད་པ། **cheṭpa** བྱས་པ། to do (S/I); verbaliser (I/NI) 8  
 བྱོ་བ། **thowa** taste (of food, etc.) 15  
 ལྷ་མ། **lāma** lama 14  
 ལྷལ་པ། **lūkpa** to pour/put in (S/I) 9  
 དབུ། **ū** head (H) 11  
 དབུ་སྐྱ། **ūṭa** hair (H) 11  
 དབུགས་གཏོང་པ། **ūk-tāngwa** to breathe (I) 12  
 དབུས་གཙང་། **ū'-tsang** Central Tibet 3  
 དབྱིན་(ཇིའི་)སྐད། **in(chi:-)kā'** English (language) 13  
 དབྱིན་ཡུལ། **īnyül** England 3  
 དབྱིན་ལན། **īnlän** England 3  
 འབབ་པ། **pappa** to land བབ་པ། (NI) 8  
 འབྲ། **pu** small creature/bug 2  
 འབུལ་པ། **phülwa** ཕུལ་པ། དབུལ་པ། to offer (hu-H/S/I) 14  
 འབྲས། **tä'** rice 9  
 འབྲས་བཙོས། **tängö'** fried rice 9  
 འབྲི་བ། **tiwa** write བྲིས་པ། བྲི་བ། (S/I) 11  
 འབྲུག་ཡུལ། **tukyül** Bhutan 3

འབྲེལ་སྐྱ། **teṭa** (genitive-particle) 3/7  
 ཅད་དེ། **pät** extremely 5  
 ཇ་སི། **pasi** bus (from English) 4  
 ཇུག་སུབ་དོག་པོ། **büksup-thokpo** narrow  
 ཇུག་སུབ་དོག་པོ་བཟོ་བ། **büksup-thokpo-sowa** to make a situation tense (S/I) 12  
 ཇུང་བ། **cangwa** to study/train  
 ཇུངས་པ།/ཇུང་བ། (S/I) 10  
 ཇུག་ཁང། **takhang** post office 4  
 ཇིང་བ། **pi:wa** to feel numb/to lack sensation (NI) 11

**མ**

མ། **ma** (negating particle) 2  
 མ་གོ། **makī** that (down there) 2  
 མ་གོར། **makā:** down there 4  
 མ་འགོ། **ma-to** don't go! 7  
 མ་གཏོགས། **matök** only 10  
 མ་གཞི་ནས། **ma-shinā** anyway 4  
 མ་རེད། **ma-re'** is/are not 2  
 མང་པོ། **mangpo** many/much 3  
 མང་ཅམ། **mangtsa** some more 9  
 མར། **mar** butter 9; down 15  
 མི། **mi** person 2; someone/anyone 4  
 མི། **min** (negating particle for **tu'**) 4  
 མིག་ **mik** eye 11  
 མིང། **ming** name 2  
 མིང་བ་ཚ་བ། **mipa-tshāwa** to have a sore throat (NI) 11  
 མིན། **me:** (negation of **yin**) 2/7  
 མུ་མེན། **mūmen** purple 6  
 མེ། **me** fire  
 མེ་འཁོར། **mekhor** train (railway)



- མེ་ཏོག **metok** flower 11  
 མེད། **me'** (negation of **yö'**) 4  
 མོ་རང་། **morang** she (non-polite) 2  
 མོ་རང་གི། **morang-ki** (non-polite) hers 3  
 མོ་ཏཱ། **moṭa** car (from English) 2  
 མོ་ཏཱ་གཏོང་བ། **moṭa-tāngwa** to drive (S/I) 8  
 མོག་མོག་ **momo** (a food: parcels of dough, encasing meat, etc.) 9  
 དམའ་པོ། **māpo** low 5  
 དམར་མོ་/པོ། **mārho/po** red 6  
 དམིགས་བསལ། **mīksäl** special/particular 8  
 མོ་མོ་ལགས། **mōmola**: མོ་ལགས། **mōla**: grandmother 4  
 མྱལ། **mān** medicine 11  
 མྱལ་བ། **mānpa** doctor 2  
 མྱལ་ཚོང་ས། **mān-tshōngsa** chemist/pharmacy 11  
 མྱུག་པ་འཁོར་བ། **mūkpa-khōrwa** to be misty/foggy (NI) 12  
 མྱུ་གུ། **nyūku** pen 2
- ཙ**  
 ཙམ། **tsa** around/approximately 8  
 གཙང་མ། **tsāngma** clean 3  
 ཙ། **tsā** place (home, etc. of a person) 7; (number-particle for 21–29) 3  
 ཙྱན། **tsānā** (emphatic negation) 6  
 ཙམ་པ། **tsāmpa** roasted barley grain flour (Tibetan staple food) 9  
 ཙེས་རྒྱལ་བ། **tsi'-kyapa** to calculate (S/I)

- རྒྱབ་པོ། **tsūpo** rough; harsh 15  
 ཙེད་ཁང་། **tsēkhang** gaming centre 6  
 ཙེད་མོ། **tsēmo** game 6  
 ཙེད་མོ་ཙེ་བ། **tsēmo-tsēwa** to play; to joke ་་་་བཟེས་པ། ་་་་བཟེ་བ། (S/I) 11
- ཚ**  
 ཚ་སློག་ **tshālok** heating 5  
 ཚ་པོ། **tshāpo** hot 5  
 ཚ་བ། **tshāwa** to have a stinging or burning sensation (NI) 11  
 ཚ་བ་འབར་བ། **tshāwa-parwa** to have a fever (NI) 11  
 ཚ་བོ། **tshāwo** nephew 4  
 ཚ་མོ། **tshāmo** niece 4  
 ཚང་མ། **tshāngma** all/everything 4  
 ཚབ། **tshāp** replacement/instead of 12  
 ཚར་བ། **tshārwa** to finish (NI) 9; already (modal verb: NI) 12  
 ཚལ། **tshāl** vegetables 9  
 ཚོགས་པ་ཟ་བ། **tshīkpa-sāwa** to be angry/annoyed (NI) 12  
 ཚུད་བ། **tshūpa** to be (re-)admitted (NI) 14  
 ཚུད། **tshūr** back to (here, me, etc.) 14/15  
 ཚུར་ཕྱོགས། **tshūr-cho'** this side 4  
 ཚུར་ཤོག། **tshūr-shōk** come back! 15  
 ཚོམ་(བྱ་)ཁང་། **tshēm(pu)-khāng** the tailors 10  
 ཚོམས། **tshēm** tooth (H) 11  
 ཚོས་པ། **tshēpa** calendar date 8  
 ཚོགས། **tshōk** prayer assembly (for monks or nuns) 14

- ཚོང་མཁན། **tshōngkhān** shopkeeper/seller 10  
 ཚོང་ཁང་། **tshōngkhang** shop 3  
 ཚོང་རྒྱལ་བ། **tshōng-kyapa** to trade (S/I) 8  
 ཚོང་བ། **tshōngpa** trader/business person 3  
 ཚཱ། **tshā** salt 14  
 མཚན་(མོ)། **tshān(mo)** night 5  
 མཚམས་མཚམས་(ལ)། **tshāmtsham(la)** sometimes 10  
 མཚོན་མདོག་ **tshōntok** colour 6  
 འཚོང་བ། **tshōngpa** to sell བཙོངས་པ། བཙོང་བ། (S/I) 10  
 འཚོལ་བ། **tshālwa** to search for བཙོལ་བ། (S/I) 8/9
- ཚ**  
 མཚངས་བྱེད་བ། **tsang-chepa** to practise restraint (through politeness; S/I) 9  
 མཚུབ་མོ། **tsuku** finger/toe 11  
 འཛིན་བ། **simpa** to catch བཟུང་བ། གཟུང་བ། (S/I) 11  
 འཇུལ་བ། **tsūlwa** to enter (I) 12  
 རྩིག་པོ། **tsikpo** impressive/majestic 6
- ལ**  
 ལེ། **we** hey! (informal greeting) 7
- ལ**  
 ལབས། **shap** foot/leg (H) 11  
 ལལ། **shāl** mouth (H) 11
- ལལ་དཔར་(གཏོང་)གནང་བ། **shālpār (tāng-)nāngwa** to phone (H/S/I) 14  
 ལལ་རས། **shālrā'** face (H) 11  
 ལལ་ལག་ **shālak** food (H) 9  
 ལེ་བདེ། **shite** peace 6  
 ལེག་ **shik** a (used infrequently) 13  
 ལེམ་པོ། **shimpo** tasty/aromatic 5  
 ལུ་བ། **shūwa** ལུས་པ། **shūwa** (honorific for verbaliser རྱེད་བ། **chepa**; hu-H/S/I) 14  
 ལེ། **she** (number-particle for 41–49) 3  
 ལེ་དྲག་ **shethak** very; a lot 5; too 10  
 ལེས། **shesa** honorific language 14  
 ལེད་བ། **shepa** to be scared (NI) 12  
 ལོ། **sho** yoghurt 9  
 ལོགས་ཀས། **shokā** morning 11  
 ལོགས་ཇ། **shokcha** 'breakfast' (actually meaning 'morning tea') 9  
 ལོགས་པ། **shokpa** morning 8  
 ལུ་མོ། **shamo** hat 10  
 གཞན། **shān** otherwise 11  
 གཞན་དག་ **shānthak** other; another 4; other than that 11  
 གཞས། **shā'** song 6  
 གཞུང་། **shung** government; authority 4  
 གཞོན་གཞོན། **shōnshōn** young 3  
 བཞག་ **shak** put down! (see འཛིག་པ།) 5  
 བཞི། **shi** four 3  
 བཞུགས། **shu**: sit down!; wait! (H) 5  
 བཞུགས་པ། **shu:pa** to sit; stay/live (H/I) 5



བཞེངས་པ། **shangwa** to stand up; arise (H/I) 14  
 བཞེས། **she'** take! (esp. for food or drink: H) 5

**ཟ**  
 ཟ་ཁང། **sakhang** restaurant 3  
 ཟ་ཕྱག་ལང་བ། **sapthuk-langwa** to itch  
 ལངས་པ། (NI) 11  
 ཟ་བ། **sawa** to eat བཟས་པ། **sāwa**  
 བཟས་པ། (S/I) 9  
 ཟ་ཡས། **sayā** food/foodstuffs 6  
 ཟམ་པ། **sampa** bridge  
 ཟིང་སྐྱ། **singkyā** pink 6  
 ཟིན་པ་ལ། **sinpa-la** to (o'clock) 8  
 ཟུག་ལྷག་པ། **suk-kyapa** to ache (NI)  
 11  
 ཟེད། **se/-s** (speech-marker) 13  
 ཟེར་མཁན་གཅིག་ **sekhän** one called 4  
 ཟེར་ན་ལ། ... **serna** ... according to  
 15  
 ཟེར་བ། **serwa** to say (S/I) 13  
 ཟླ་ཉིན། **tanyin** last year 7  
 ཟླ་བ། **tawa** month; moon 8  
 ཟློས་གར་ཁང། **tökarkhāng** theatre 8  
 གཟབ་གཟབ་བྱེད་པ། **sapsap-chepa** to  
 be careful/act carefully (S/I) 9  
 གཟབ་གཟབ་བྱས་ནས། **sapsap-chänä**  
 carefully 12  
 གཟའ། **sa** day (in weekday names) 3  
 གཟའ་ཉི་མ། **sa-nyima** Sunday 3  
 གཟའ་པ་སངས། **sa-pāsang** Friday 3  
 གཟའ་མཇུག་པ། **sa-pēnpa** Saturday 3  
 གཟའ་ལྷན་པ། **sa-phūrpu** Thursday 3

གཟའ་མིག་དམར། **sa-mikmār** Tuesday 3  
 གཟའ་ལྷག་པ། **sa-tawa** Monday 3  
 གཟའ་ལྷག་པ། **sa-lhākpa** Wednesday 3  
 གཟིགས་པ། **sikpa** to look; to buy (S/H)  
 10 to see (S/NI) 14  
 གཟུགས་པོ། **sukpo** body 5  
 གཟུགས་པོ་ལྷང་ལྷང་། **sukpo-**  
**thūngthūng** short (for people) 5  
 གཟུགས་པོ་རིང་པོ། **sukpo-ringpo** tall  
 (for people) 5  
 བཟོ་བ། **sowa** to make བཟོས་པ། **sōwa**  
 (S/I) 8

**འ**

འོ། **o** ah/oh! 2  
 འོ་ན། **ona** so/well then 4  
 འོ་མ། **oma** milk 9  
 འོ་ཡ། **oya** okay 4  
 འོ་རེད། **o-re'** oh yes! 6  
 འོག་ **ok** below/under 4  
 འོག་ཐོག་ **oktho'** lower/ground floor 5  
 འོག་མ། **okma** younger brother or  
 sister 4  
 འོང། **ong** yes/okay 7

**ཡ**

ཡ་གོ། **yaki** that (up there) 2  
 ཡ་གིར། **yakä:** up there 4  
 ཡ་གཅིག་ **ya-cik** one of a pair 10  
 ཡ་མེད་གཏོང་བ། **yame'-tāngwa** to  
 ignore (S/I) 15  
 ཡ་ཡ། **ya:ya** (response indicating  
 agreement, acceptance, etc.) 7/14  
 ཡག་པོ། **yakpo** good 5

ཡག་པོ་བྱས་ནས། **yakpo-chänä** well  
 (describing actions) 12  
 ཡག་པོར། **yakpo** well (describing  
 actions) 12  
 ཡག་པོ་བྱེད་པ། **yakpo-chepa** to treat  
 well 14  
 ཡག་བྱུང། **yakchung** (expression:  
 somewhere between 'that's  
 good!' and 'thanks!') 11  
 ཡག་ཤོས། **yak-shō'** best 5  
 ཡང། **yā** also 2; neither (with  
 negation) 4  
 ཡང་མིན་ན། **yangme:na** or/  
 alternatively 13  
 ཡར། **yar** up 15  
 ཡར་ཕྱབས། **yar-phēp** come in! 15  
 ཡར་འཕར་བ། **yar-phārwa** to increase  
 (NI) 10  
 ཡར་ལང་བ། **yar-langwa** to arise (I)  
 11  
 ཡས་ **yä** (particle; also spelt  
 ཡ།, ཡག།, ཡས།) 14/15  
 ཡི་གེ། **yike** letter  
 ཡིན། **yin** (verb of identity: 'am', etc.)  
 2  
 ཡིན་དང་ཡིན། **yin-tayin** of course! 5  
 ཡིན་ནའང། **yinnä:** but 3  
 ཡིན་པ། **yin-pä** (question tag) 3  
 ཡིན་ས་རེད། **yin-sa-re'** I should think it  
 is ... (identity) 11/12  
 ཡུལ་ལྗོངས། **yulcong** scenery 6  
 ཡོང་ང། **yongnga** okay! 10  
 ཡོང་བ། **yongwa** to come (I) 7; to  
 happen (NI) 12

ཡོད། **yö'** (verb of existence: 'am',  
 etc.) 4  
 ཡོད་པ། **yö-pa** (question tag) 7  
 ཡོད་རེད། **yore'** (verb of existence:  
 'is', etc.) 4  
 ཡོད་ས་རེད། **yö'-sa re'** I should think  
 that ... (existence) 12  
 ཡོལ་ནས། **yöl-nä** past (o'clock) 8  
 གཡག་ **yāk** yak 1  
 གཡར་བ། **yārwa** to borrow; to lend  
 (S/I) 10  
 གཡས་པ། **yāpa** right(-hand)  
 གཡེར་མ། **ērma** Szechuan pepper 11  
 གཡོན་པ། **yōnpa** left(-hand)

**ར**

ར། **ra** goat  
 རག་པ། **rakpa** receive (NI) 11  
 རག་ལས་པ། **rakläpa** to depend (NI)  
 11  
 རང། **rang** just/really (emphatic) 7  
 རི། **ri** hill/mountain 4  
 རི་ལྷི། **rili** train; railway (from English)  
 13  
 རིག་གཞུང། **rikshung** culture 15  
 རིང་པོ། **ringpo** long/tall 5  
 རིན་པོ་ཆེ། **rinpochē** (address: mainly  
 for recognised 'incarnate'  
 figures) 14  
 རིལ་བ། **rilwa** to fall over (NI) 11  
 རིལ་བུ། **rilpu** pill 11  
 རེ། **re** (number-particle for 61-69) 3  
 རེ་རེ། **rere** each 10  
 རེད། **re'** (verb of identity: 'is', etc.) 3



- རེད་པ། **re'-wa** isn't it? (tag question) 3
- རོགས། **ro'** (affix for requests, etc.) 5
- རོགས་གནང་། **ro-nāng** (affix for requests, etc.) 5
- རོགས་པ། **rokpa** companion; associate 3
- རོགས་པ་བྱེད་པ། **rokpa-chepa** to help (S/I) 8
- རླུང་ལང་པ། **lung-langwa** to lose one's temper །ལངས་པ། (NI) 15
- རླངས་འཁོར། **lāngkhor** automobile/bus 4
- རླངས་འཁོར་འབབ་རྒྱུགས། **lāngkhor-paptshuk** bus station 4
- ལ**
- ལ། **la** at/in; to; for (**lathön**-particle) 4
- ལ་དུག་རྒྱུག་པ། **lathuk-kyapa** to have altitude sickness (NI) 12
- ལ་དོན། **lathön** (particle: see entry for ལ།) 4
- ལག་པ། **lakpa** arm/hand 9/11
- ལག་ཤུབས། **lakshup** gloves 10
- ལགས། **la:/la** (polite expression: added to names and responses); 'pardon' 2/8
- ལགས་སྟེ། **la:so** (expression of assent/agreement) 9
- ལང་པ། **langwa** to stand up; to arise ལངས་པ། (I)
- ལང་རྒྱུ་བྱེད་པ། **lāntö'-chepa** to imitate (S/I) 15
- ལན་སྐྱེལ་མཁན། **län-kyäl-nyän** messenger 13
- ལན་སྐྱེལ་པ། **län-kyälwa** to pass on/deliver a message །བསྐྱེལ་པ། (S/I) 13
- ལན་རྒྱུག་པ། **län-kyapa** to answer (S/NI) 13
- ལན་པོ། **länpo** becoming/to suit 10
- ལབ་པ། **lapa** to tell/say (S/I) 9/13
- ལམ་ཁ། **lamkha** road/path 4
- ལམ་སེང་། **lamsāng** immediately 11
- ལས། **lä** than (comparative) 5
- ལས་ཀ། **läka** work 6
- ལས་ཀ་བྱེད་པ། **läka-chepa** to work (S/I) 8
- ལས་ཁུངས། **lākhung** office 4
- ལས་འགན། **länkän** responsibility 14
- ལས་བྱེད། **lä'che'** civil servant/office worker 3
- ལས་མི། **lämi** worker 9
- ལས་རོགས། **lärok** colleague 4
- ལི་མང་། **liwang** orange (colour) 6
- ལུགས་སྲོལ། **luksöl** custom/tradition 4
- ལུང་པ། **lungpa** country/area 3
- ལུས་པ། **läwa** to accidentally leave something (NI) 11
- ལེན་པ། **lenpa** to take/collect/get རླངས་པ། རླང་པ། (S/I) 9
- ལོ། **lo** year 3
- ལོག་པ། **lokpa** to go back/return (for people: I) 7
- ལོག་འགྲོ་པ། **loktowa** (same as above) ལོག་ཕྱིན་པ། (I) 7

- ཤ**
- ཤ། **shā** meat 6
- ཤ་བག་ལེབ། **shāphaklep** fried, meat-filled flattened 'breads' 9
- ཤ་མེད། **shāme'** vegetarian (food) 6
- ཤ་མེད་(པའི་)ཁ་ལག། **shāme'(-pä:)khālak** vegetarian (*lit.* 'meatless') food 9
- ཤངས། **shāng** nose (H) 11
- ཤོད་པ། **shā'pa** to say/explain/describe བཤད་པ། **shāpa** 7/13
- ཤི་པ། (see འཆེ་པ།) 12
- ཤུགས། **shūk** power/strength 5
- ཤེས་པ། **shēpa** to understand/know (S/NI) 13
- ཤོག **shök** (affix for requests, etc.) 5
- ཤོག **shök** come! 7
- ཤོག་བྱ། **shūku** paper 11
- ཤོང་པ། **shōngwa** to fit (NI) 10
- ཤོས། **shō** '-est' (superlative) 5
- ས**
- ས། **sā** ground 2; (agentive particle) 7
- ས་གོང་། **sākong** rut 12
- ས་ཆ། **sācha** place 6
- སང་ཉིན། **sāngnyin** tomorrow 8
- སུ། **sū** who? 2
- སུའི། **sū:** whose 3
- སུད་སི། **sūsi** Switzerland 3
- སུམ་བརྒྱ། **sūmkya** three hundred 12
- སུམ་རྩ། **sūmcū** thirty 3
- སེམས། **sēm** mind 6
- སེམས་བྲུལ། **sēmthäl** worry/concern 6
- སེམས་ཅན། **sēmcän** animal 6
- སེམས་པ། **sāmpa** to think བསམས་པ། བསམ་པ། (NI) 11
- སེམས་པ་བཟང་པོ་བྱེད་པ། **sēmpa-sangpo-chepa** to act kindly 14
- སེར་པོ། **sērpo** yellow 6
- སེར་བ་རྒྱུག་པ། **sēra-kyapa** to hail (NI) 12
- སོ། **sō** tooth 11; (number-particle for 31-39) 3
- སོ་རྒྱུག་པ། **sō-kyapa** to bite (S/I) 12
- སོག་ཡུལ། **sōkyül** Mongolia 3
- སོང་། **sōng** (auxiliary verb) 7
- གསང་རྒྱུད། **sāngcö'** toilet 5
- གསན་པ། **sānpa** to listen (H/S/I) 13
- གསར་པ། **sārpa** new 5
- གསུང་པ། **sūngwa** to say/tell གསུངས་པ། (H/S) 13
- གསུངས། **sūng** speak! (H) 5
- གསུམ། **sūm** three 3
- གསོལ་ཇ། **sölcha** tea (H) 9
- གསོལ་གྲོད། **sölthö'** stomach (H) 11
- གསོལ་དཔོན། **sölpön** main attendant 14
- བསམ་རྒྱུལ། **sāmtshul** opinion 15
- བསམ་རྫོག་གཏོང་པ། **sāmlo-tāngwa** to think (S/I) 11
- བསེལ་མ། **silma** change (i.e. coins) 10
- བསོད་བདེ་ཆེན་པོ། **söte-chēnpo** fortunate (person) 11
- སྲང་ལམ། **sānglam** street 4
- སྲུ་མོ། **sūmo** aunt (maternal) 4







- bargain གོང་སྐྱིད་པ། **khong-tikpa** (l) 10
- bathroom རྩུ་ཁང་། **chūkhang** 5
- because གང་ཡིན་ཟེར་ན། **khangyin-serna** 8
- bed ཉལ་ཁྲི། **nyälthī**
- beef ལྷང་ཤ། **lāngshā** 9
- beer ཆང་། **chāng** 6
- before སྔོན་ལ། **ngān-la** 8
- behind རྩུབ་(ལོགས།)། **kyap(lo:)** 4
- below འོག་ **ok** 4
- beside འབྲིས། **thī'** 4
- best ཡག་ཤོས། **yakshō'** 5
- between བར། **phar** 4
- Bhutan འབྲུག་ཡུལ། **tukyül** 3
- bite སོ་རྒྱུག་པ། **sō-kyapa** (l) 12
- black རྩ་པོ། **nakpo** 3
- blue སྔོན་པོ། **ngōnpo** 6
- body གཟུགས་པོ། **sukpo** 11
- book དེ། **thep** 2
- bookshop དེབ་ཚོང་ཁང་། **thep-tshōngkhang** 4
- bored ཉོབ་པ། **nyopa** (NI) 12
- borrow གཡར་བ། **yārwa** (l) 10
- both གཉིས་ཀ། **nyī'ka** 4
- bowl རོར་པ། **phōrpa** 9
- boy བྱ། **phu** 2
- bread བག་ལེབ། **phaklep** 9
- breathe དབྱས་གཏོང་བ། **ūk-tāngwa** (l) 12
- bridge ཟམ་པ། **sampa**
- bring འབྲིང་བ། **thīwa** (l) 14
- broth (and some soups) ལྷག་པ། **thūkpa** 9
- brother (elder) ཅོ་ཅོ། **cōco**; རྩ་ལགས། **chōla**: 4
- Buddhist རྣང་པ། **naṅpa** 2
- bug/small creature འབྲུ། **pu** 2
- building ཁང་པ། **khāngpa** 2
- bus ལྷ་སི། **pasi**; (སྤྱི་སྤྱོད་)རྒྱུ་ལམ་འཁོར་ལ། **(cīcō'-)lāngkhor** 8
- bus station རྒྱུ་ལམ་འཁོར་འབབ་རྒྱུགས། **lāngkhor paptshuk** 4
- but ཡིན་ནའང་། **yinnä**: 3
- butter མར། **mar** 9
- buy ཉོ་བ། **nyowa** (l) 10
- by (for transport) ཐོག་ལ། **thōk-la** 8
- call (out to someone) རྒྱུ་ལམ་འཁོར་བ། **kā'-tāngwa** (l) 8
- camera བར་ཆས། **pārche** 2
- can ལུབ་པ། **thūpa** 12
- capital city རྒྱལ་ས། **kyālsa** 13
- car མོ་ཏ། **moṭa** 2
- (act) carefully གཟབ་གཟབ་བྱེད་པ། **sapsap-chepa** (l) 9
- carrot ལུང་ལ་ལུག། **khung-laphūk** 9
- carry འབྲེར་བ། **khyērwa** (l) 9
- catch འཛིན་པ། **simpa** (l) 11
- centre དརྱེལ། **kyīl** 12
- chair རྒྱུབ་བཟུགས། **kūpkyak** 5
- change (coins) བསེལ་མ། **sīlma** 10
- cheap གོང་ཁེ་པོ། **khong-khēpo** 10
- cheese ལུར་པ། **chūra** 9
- chemist (pharmacy) ལྷན་ཚོང་ས། **mān-tshōngsa** 11
- chicken (meat) ལྷ་ཤ། **chashā** 9
- child ལྷ་གྲ། **phūku** 4

- China རྒྱ་ནག། **kyanak** 3
- Chinese (Han) རྒྱ་རིགས། **kyarik** 3
- Chinese (language) རྒྱ་སྐད། **kyakā'** 10
- chopsticks ཀོ་ཅོ། **kōtse** (from Chinese) 9
- clean གཙང་མ། **tsāngma** 3
- clock (or watch) རྒྱ་ཚོད། **chūtshō'** 8
- close (a door) སྒྲིལ་བ། **ko-kyapa** (l) 12
- clothes དུག་སྒོག། **thuklōk** 10
- cold གང་མོ། **thangmo** 5
- have a cold ཆམ་བ་རྒྱུག་པ། **chāmpa-kyapa** (NI) 11
- (work) colleague ལས་རིགས། **lārok** 4
- colour མཚན་མདོག། **tshōntok** 6
- come ཡོང་བ། **yongwa** (l) 7
- companion རིགས་པ། **rokpa** 3
- consult (esp. doctors) ལྷོན་པ། **tēnpa** (l) 11
- convenient ལྷབས་བདེ་པོ། **tāptepo** 4
- cough སྒྲིལ་བ། **lō-kyapa** (NI) 11
- count གངས་ཀ་རྒྱུག་པ། **thangka-kyapa** (l) 13
- country རྒྱལ་ཁབ། **kyālkhap**; ལུང་པ། **lungpa** 3
- criticise ལྷོན་འཇུགས་པ། **kyōn-tsūkpa** (l) 12
- cry ལྷ་བ། **nguwa** (l) 15
- culture རིག་གཞུང་། **rikshung** 15
- cup (porcelain) དཀར་ཡོལ། **kāryöl** 9
- danger ཉེན་ལ། **nyenkha** 11
- date (day of month) ཚེས་པ། **tshēpa** 8
- daughter ལྷ་མོ། **phumo** 2
- day ཉེན་མ། **nyima** 3
- deceive མགོ་སྐྱོར་གཏོང་བ། **kokor-tāngwa** (l) 12
- definitely གཏན་གཏན། **tāntān** 12
- depend རག་ལས་པ། **rakläpa** (NI) 11 (regional) dialect བ་ཡུལ་སྐད། **phāyül-kā'** 15
- diarrhoea རློང་ལོག་བཤལ་བ། **thokhok-shālwa** (NI) 11
- die འཆི་བ། **shīwa** (NI) 12
- difference ལྷད་པ། **khyēpar** 10
- different ལག་ལག། **khāka** 4
- difficult ལག་པོ། **khākpo** 6; དཀར་ལས་ལག་པོ། **kāle-khākpo** 10
- disciple དགོ་ལྷག། **keṭhuk** 14
- dizzy མགོ་ལྷ་འཁོར་བ། **koyu-khōrwa** (NI) 11
- do བྱེད་པ། **chepa** (l) 8
- doctor ལྷན་པ། **mānpa** 2; ཨིམ་ཚི། **ēmchi** (from Mongolian) 11
- dog ལྷི། **khyī** 2
- door སྒྲི། **ko** 2
- down མར། **mar** 15
- drink འཇུང་ཡས། **thūngyā** 9
- drink འཇུང་བ། **thūngwa** (l) 9
- drive མོ་ཏ་གཏོང་བ། **moṭa-tāngwa** (l) 8
- driver (མོ་ཏའི་)ལ་ལོ་བ། **(moṭā:-) khālowa** 8
- each རེ་རེ། **rere** 10
- ear ཨ་མཚན། **āmco** 11
- early ལྷ་པོ། **ngāpo** 7
- eat ཟ་བ། **sawa** (l) 9



- egg མོང་། **konga** 9  
 eight བརྒྱད། **kyä'** 3  
 eighteen བཅོ་བརྒྱད། **cöpkya'** 3  
 eleven བརྒྱ་གཅིག་། **cūcik** 3  
 empty ལྗང་། **tōngpa** 5  
 end (a gathering) མོལ་བ། **ṭhölwa** (NI) 14  
 England དབྱིན་ཡུལ། **īnyül**; དབྱིན་ལན། **īnlän** 3  
 English (language) དབྱིན་(ཇིའི་)སྐད། **īn(chi:-)kā'** 13  
 enjoy oneself རྐྱེད་པོ་གཏོང་བ། **kyīpo-tāngwa** (I) 15  
 enter འཕྲུལ་བ། **tsülwa** (I) 12  
 evening དགོང་དག་། **kongthak** 8  
 evening meal དགོང་ཕྱི་ལོ་ལ་ལག་། **kongthö:-khālak** 9  
 everything ཚང་མ། **tshāngma** 6  
 exact ཏྲག་ཏྲག་། **tākāk** 13  
 exam རྒྱུགས་སློབ། **kyuktö'** 6  
 expensive ལོང་ཆེན་པོ། **khongchēnpo** 4  
 extract འདོན་བ། **tōnpo** (I) 12  
 eye མིག་། **mīk** 11  
 face གདོང་བ། **tongpa** 11  
 facilities མཐུན་སྦྱོར། **thūnkyen** 5  
 fall རིལ་བ། **rilwa** (NI) 11  
 fall asleep གཉིད་ལུག་བ། **nyī'-khūkpa** (NI) 11  
 family རང་མི། **naṅmi** 13  
 famous རྣམ་གསལ་ཆེན་པོ། **kāthak-chēnpo** 3  
 far ཐག་རིང་པོ། **thā-rīngpo** 4  
 father ཨ་པ། **āpha**; བུ་ལགས། **pāla**: 4  
 fault རློན། **kyōn** 12  
 favourite དགའ་ཤོས། **kashö'** 6  
 fever ཚ་བ་འབར་བ། **tshawa-parwa** (NI) 11  
 few ཉུང་ཉུང་། **nyungnyung** 5  
 fifteen བཅོ་ལྔ། **cōngā** 3  
 fifty ལྔ་བརྒྱ། **ngāpcu** 3  
 find རྟོན་བ། **nyēpa** (NI) 11  
 finger མཚུབ་མོ། **tsuku** 11  
 finish ཚར་བ། **tshārwa** (NI) 9  
 fire མེ། **me**  
 first དང་པོ། **thangpo** 8  
 fish (animal) ཉ། **nya**; (flesh) ཉ་ཤ། **nyashā**  
 fit (clothes etc.) ཤོང་བ། **shōngwa** (NI) 10  
 five ལྔ། **ngā** 3  
 flower མེ་ཏོག་། **metok** 11  
 foggy ལྷག་པ་འཁོར་བ། **mūkpa-khōrwa** (NI) 12  
 food ཟ་ཡས། **sayā** 6; (meals) ལ་ལག་། **khālak** 5  
 fool ལྷགས་བ། **kūkpa** 13  
 foot རྩ་བ། **kāngpa** 11  
 for ལ། **la** 5  
 foreign ཕྱི་རྒྱལ། **chīkyäl** 7  
 foreigner ཕྱི་རྒྱལ་བ། **chīkyälwa** 2  
 forget རླེན་བ། **cepa** (NI) 11  
 four བཞི། **shi** 3  
 fourteen བརྒྱ་བཞི། **cūpshi** 3  
 Friday གཟའ་པ་སངས། **sa-pāsang** 3  
 friend གྲོགས་པོ། **ṭhokpo** 3  
 from རྣམ། **nā** 3

- front མདུན། **tün** 4  
 full (stomach) མོད་ཁོག་རྒྱགས་བ། **ṭhokhok kyakpa** (NI) 11  
 game རྩོད་མོ། **tsēmo** 6  
 gate རྒྱལ་སློ། **kyälko** 14  
 girl ལུ་མོ། **phumo** 2  
 give སློབ་བ། **tā'pa** (I) 7  
 gloves ལག་ཤུབས། **lakshup** 10  
 go འགོ་བ། **towa** (I) 7  
 goat ར། **ra**  
 good ཡག་པོ། **yakpo** 5  
 goodbye! ག་ལེར་ལེབས། **khale:-phēp** (to someone leaving) 5  
 goodbye! ག་ལེར་བཞུགས། **khale:-shu** (to someone staying) 5  
 government ག་འབྲུང་། **shung** 4  
 grandfather མོ་(མོ་)ལགས། **pō(po)la**: 4  
 grandmother མོ་(མོ་)ལགས། **mō(mo)la**: 4  
 green ལྗང་གྲ། **canku** 6  
 ground ས། **sā** 2  
 hail ལེར་བ་རྒྱག་བ། **sēra-kyapa** (NI) 12  
 hair སྐ། **tā** 11  
 half ཕྱེད་ཀ། **chēka** 8  
 hand ལག་བ། **lakpa** 9  
 harm གཞོན་བ། **nō'pa** (NI) 15  
 hat ལུ་མོ། **shamo** 10  
 have (no direct equivalent) 4  
 he (polite) ཁོང་། **khōng**; (non-polite) ཁོ་རང་། **khōrang** 2  
 head མགོ། **ko** 11  
 headache མགོ་ན་བ། **ko-naṅwa** (NI) 11  
 hear ལོ་བ། **khowa** (NI) 11  
 heating ཚ་སློག་། **tshālok** 5  
 'hello' བྱ་ཤིས་བདེ་ལེགས། **ṭashi-tele'** 2  
 help རོགས་བ་བྱེད་བ། **rokpa-chepa** (I) 8  
 here འདིར། **tā:** 4  
 her/s (polite) ཁོང་གི། **khōng-ki**; མོ་རང་གི། **mōrang-ki** 3  
 high མཚོ་པོ། **thōpo** 5  
 hire སྐ་བ། **lāwa** (I) 12  
 his (polite) ཁོང་གི། **khōng-ki**; (non-polite) ཁོ་རང་གི། **khōrang-ki** 3  
 holiday སྐང་སེང་། **kungseng** 7  
 home རང་། **naṅ** 3  
 homeland བ་ཡུལ། **phāyül** 3  
 honest དྲང་པོ། **thangpo** 13  
 honorific language ཞེ་ས། **shesa** 14  
 hot ཚ་པོ། **tshāpo** 5  
 hotel མགོན་ཁང་། **tōnkhang** 4  
 hour ལྷ་ཚེད། **chūtshö'** 8  
 house ཁང་བ། **khāngpa** 2  
 how? ག་འདྲ། **khanta** 5; (about actions) ག་འདྲ་བེད། **khantaś** 8  
 how many/much? ག་ཚེད། **khātshö'** 3  
 hundred བརྒྱ། **kyā** 5  
 hungry མོད་ཁོག་སློགས་བ། **ṭhokhok-tōkpa** (NI) 11  
 husband ལྷོ་ག་། **khyōka** 4  
 I/me ང་། **nga** 2  
 if ར། **na** 12  
 ignore ཡ་མེད་གཏོང་བ། **yame-tāngwa** (I) 15  
 ill ལ་བ། **naṅwa** (NI) 11  
 illness ལ་ཚ། **natsha** 11



- immediately ལམ་སང་། **lamsāng** 11  
 important གལ་ཆེན་པོ། **khäl-chēnpo**  
 10  
 in (a language) ཐོག་ **thök** 13  
 India རྒྱ་གར། **kyakar** 3  
 inside རྒྱ་ **nang** 4  
 interfere རྩུག་གཏོགས་བྱེད་པ།  
**chutök-chepa** (I) 14  
 invite སྐད་གཏོང་བ། **kā'-tāngwa** (I) 8  
 'is' རེད། **re'**; འདུག **tu'** etc. 2/4  
 isolated ལྷག་ཀྱིས། **khūkyok** 6  
 itch ཟ་ཕྱུག་ལང་བ། **sapthuk-langwa**  
 (NI) 11  
 Japanese (language) ཉི་ཉོང་གི་སྐད།  
**nyihongki-kā'** 13  
 Kham (Tibetan province) འཕམ་སུ།  
**khām** 3  
 kilograms ཀི་ལོ། **kīlo** (from English)  
 10  
 kitchen ཐབ་ཚང་། **thāptsang** 9  
 know ཉ་གོ་བ། **hākhowa**; ཤེས་པ།  
**shēpa** (NI) 13  
 lama ལྷ་མ། **lāma** 14  
 land འབབ་པ། **pappa** (NI) 8  
 large ཆེན་པོ། **chēnpo** 4  
 leave (depart) འཕྱོད་པ། **thōnpo** (I) 14  
 leave (something accidentally)  
 ལུས་པ། **lāwa** (NI) 11  
 left(-hand) གཤོན་པ། **yōnpo**  
 leg ཀླང་པ། **kāngpa** 11  
 lend གཡམ་པ། **yārwa** (I) 10  
 lesson སློབ་ཚན། **lōptshän** 6  
 lie down (esp. to sleep) ཉལ་བ།  
**nyälwa** (I) 7  
 like དགའ་པོ། **kapo** 6  
 listen ཉན་པ། **nyänpa** (I) 9  
 live སློང་བ། **tāwa** (I) 7  
 lively འཕྲུག་པོ། **thūkpo** 6  
 long རིང་པོ། **ringpo** 5  
 loss (financial, etc.) སྲོང་། **khyong** 10  
 low དམའ་པོ། **māpo** 5  
 lunch ཉེན་གུང་ཁ་ལག  
**nyinkung-khālak** 9  
 make བཟོ་བ། **sowa** (I) 8  
 man མི། **mi**  
 many མང་པོ། **mangpo** 3  
 market སྲོམ། **thōm** 8  
 market-place སྲོམ་སུ། **thōmsa** 6  
 marry ཆང་ས་རྒྱུག་པ། **chāngsa-kyapa**  
 (I) 8  
 material(s) རྒྱ་ཆ། **kyupcha** 10  
 meat ཤ། **shā** 6  
 medicine སླན། **mān** 11  
 meet ལུག་པ། **thūkpa** (NI) 13  
 milk འོ་མ། **oma** 9  
 mind སེམས། **sēm** 6  
 minute སྐར་མ། **kārma** 4  
 mistake རྩོད་འཕྲུལ། **northül** 12  
 monastery དགོན་པ། **kōmba** 4  
 Monday གཟའ་ལྷ་མོ། **sa-tāwa** 3  
 money དངུལ། **ngül** 4; (denomination)  
 སློར་མོ། **kormo** 5  
 Mongolia སོག་ཡུལ། **sōkyül** 3  
 monk ལྷ་མོ། **thāwa** 6

- month ལྷ་མོ། **tāwa** 8  
 moon (and personal name) ལྷ་མོ།  
**tāwa** 7  
 morning འོགས་པ། **shokpa**; འོགས་ཀས།  
**shokā** 11  
 mother མ་མ། **āma** 4  
 mountain རི། **ri** 4  
 mouth བ། **khā** 11  
 Muslim འ་ཆེ། **khāche** 2  
 must དགོས་(པ།) **kō'pa** (NI) 11  
 my/mine ངའི། **ngä:** 3  
 name མིང་། **ming** 2/3  
 near ཐག་ཉེ་པོ། **thā-nyepo** 4  
 need དགོས། **kō'** 9  
 Nepal བལ་ཡུལ། **phälyül** 3  
 nephew ཚ་བོ། **tshāwo** 4  
 new གསར་པ། **sārpa** 5  
 niece ཚ་མོ། **tshāmo** 4  
 night མཚན་(མོ།)། **tshän(mo)** 5  
 nine དགུ། **ku** 3  
 nineteen བརྒྱ་དགུ། **cürku** 3  
 no/not (no direct equivalents) 2  
 noodles and noodle dishes ལུག་པ།  
**thūkpa** 9  
 nose ལྷ་ཁུང་། **nāku** 11  
 now ད་ལྟ། **thanta** 4  
 numb སློང་བ། **pi:wa** (NI) 11  
 nun མ་ལྷོ། **āne** 14  
 offer འཕུལ་བ། **phülwa** (H/I) 14  
 office ལས་ཁུངས། **lākhung** 4  
 okay! ཡོང་ང་། **yongnga** 10;  
 འོང་། **ong** 7  
 old རྒྱུང་པ། **nyīngpa** (objects) 5  
 old ཆུན་འཕྲོགས། **kānkhök** (people) 4  
 on སྐང་། **kang** 4  
 one གཅིག་ **cik** 3  
 opinion བསམ་ཚུལ། **sāmtshul** 15  
 or ཡང་མེན་ན། **yang-me:na** 13  
 orange (colour) ལི་ལུང་། **liwang** 6  
 order (food, etc.) མངག་པ། **ngākpa**  
 (I) 9  
 organise ག་སྐྱོག་བྱེད་པ། **thātik-chepa**  
 (I) 8  
 other གཞན་དག་ **shānthak** 4  
 our/ours ང་ཚོའི། **ngantshö:** 3  
 outside ཕྱི་ལོགས། **chīlo:** 4  
 owner བདག་པོ། **takpo** 3  
 pair ཆ། **chā** 10  
 paper ཤོག་ཟུ། **shūku** 11  
 parents བ་མ། **phāma** 4  
 partner (boy/girlfriend) དགའ་པོ། **kāwo**  
 3  
 passport/permit ལག་འབྲེལ། **lakhyer**  
 peace ཞི་བདེ། **shite** 6  
 pen ལྷ་ཁུ་ **nyūku** 2  
 person མི། **mi** 2  
 phone འ་དཔར། **khāpar** 2  
 phone འ་དཔར་གཏོང་བ།  
**khāpar-tāngwa** (I) 2  
 picnic སྐོང་ལ། **līngka** 6  
 pill རིལ་ཟུ། **rilpu** 11  
 pink ཟིང་སྐ། **sīngkya** 6  
 place ས་ཆ། **sācha** 6  
 plate སྐར་ཅོ། **tertse** 9  
 please (no direct equivalent) 5



- pork ཕག་ཤ། **phāksha** 9
- post office རྒྱུག་ཁང་། **ṭākhang** 4
- pour ལྷུག་པ། **lūkpa** (l) 9
- power ལྷུག་པ། **shūk** 5
- prefer དགའ་བ། **ka:** 6
- price རོང་ཚད། **khongtshä'** 10
- probably ཕལ་ཆེད། **phälcher** 13
- profit ཁེ་བཟང་། **khēpsang** 10
- pub ཆང་ཁང་། **chāngkhang** 6
- purposely རྒྱུ་བཟུགས་ནས། **kāngtsuk-nä** 15
- purple ལྷུ་མེན། **mūmen** 6
- put འཛོག་པ། **shākpa** (l) 5
- quality ལྷུས་ཀ། **pūka** 10
- quarrel རྒྱུ་བའི་རྒྱུག་པ། **kyamṭe-kyapa** (l) 15
- quickly མགྲོགས་པོར། **kyokpo** 12
- quiet ལྷུ་སེམ་པོ། **khūsimo** 4
- rain ཆར་པ་གཏོང་བ། **chārpa-tāngwa** (NI) 12
- read ལྷོག་པ། **lōkpa** (l) 11
- real དངོས་གནས། **ngōnā'** 3
- receive རག་པ། **rakpa** (NI) 11
- receptionist ལྷེ་ལེན་པ། **nēlenpa** 5
- recognise རོ་ཤེས་པ། **ngo-shēpa** (NI) 13
- recover དྲག་པ། **ṭhākpa** (NI) 11
- red དམར་མོ་པོ། **mārho/po** 6
- region ལྷུང་པ། **lungpa** 3
- relation (sibling, etc.) ལྷུན་སྒྱ། **pīnkyak** 4
- reliable བརྟན་པོ། **tānpo** 14
- remember དྲན་པ། **ṭhānpa** (NI) 11
- replacement ཚབ། **tshāp** 12
- responsibility ལས་འགན། **lānkān** 14
- restaurant ཟ་ཁང་། **sākhang** 3
- return (come back) ལོག་པ། **lōkpa** (l) 7
- rice འབྲས། **ṭä'** 9
- right(-hand) གཡས་པ། **yāpa**
- road/path ལམ་ཁ། **lamkha** 4
- robber ཇག་པ། **chākpa** 12
- room ཁང་མིག་ **khāngmik** 5
- rose རྒྱ་སེ། **kyāse** 13
- rough ལྷུ་བོ། **tsūpo** 15
- rules/regime ལྷུག་འཇུགས། **ṭiktsuk** 6
- rut ས་གོང་། **sākong** 12
- salad གང་ཚལ། **ṭhangtshäl** 9
- salt ལྷུ། **tshā** 14
- same གཅིག་པ། **cīkpa** 10
- Saturday གཟའ་མེན་པ། **sa-pēnpa** 3
- say ལབ་པ། **lapa**; ཟེར་བ། **serwa** (l) 13
- scared ཞེད་པ། **shēpa** (NI) 12
- school ལྷོབ་གྲ། **lōpṭha** 13
- search འཚོལ་བ། **tshälwa** (l) 8
- second གཉིས་པ། **nyī'pa** 8
- see མཐོང་བ། **thōngwa** (NI) 11
- sell འཚོང་བ། **tshōngpa** (l) 10
- send གཏོང་བ། **tāngwa** (l) 8
- seven བདུན། **tün** 3
- seventeen བརྒྱ་བདུན། **cūptün** 3
- several ཁ་ཤས། **khāshä'** 4
- she (polite) རོང་། **khōng**; (non-polite) མོ་རང་། **morang** 2
- shirt ལྷོང་ལུང་། **tōthung** 10
- shop ཚོང་ཁང་། **tshōngkhang** 3

- shop རྩོམ་རྒྱུག་པ། **nyopcha-kyapa** (l) 8
- short ལུང་ལུང་། **thūngthūng** 5
- should དགོས་པ། **kō'pa** (NI) 11
- shout རྒྱུ་རྒྱུག་པ། **kā'-kyapa** (l) 8
- show ལྷོན་པ། **tānpa** (l) 11
- similar འདྲ་པོ། **ṭapo** 10
- sister (elder) ཇ་ཅག་ **āca** 4
- sit ལྷོང་བ། **tāwa** (l) 7
- situation གནས་ཚུལ། **nātshul** 14
- six དུག་ **ṭhuk** 3
- sixteen བརྒྱ་དུག་ **cūṭhuk** 3
- slightly རྩོག་ཅམ། **tēts** 4
- small རྒྱུང་རྒྱུང་། **chūngchūng** 5
- smell རྩོམ། **ṭhīma** 11
- smell ཁ་བ། **khāwa** (NI) 11
- snow གངས་རྒྱུག་པ། **khāng-kyapa** (NI) 12
- something (someone, somewhere) གཅིག་ **cīk** 6/8
- sometimes མཚམས་མཚམས་པ། **tshāmtsham(-la)** 10
- son ལུ། **phu** 3
- song གཞས། **shä'** 6
- soon མགྲོགས་པོ། **kyokpo** 12
- sorry! དགོངས་དག་ **kong:tha** 6
- speak Tibetan བོད་རྒྱུག་པ། **phökā'-kyapa** (l) 8
- special དམིགས་བསལ། **mīksäl** 8
- spirits (alcohol) ཇ་རག་ **ārak** 2
- spoon ལུར་མ། **thūrma** 9
- stand ལང་བ། **langwa** (l)
- stay ལྷོང་བ། **tāwa** (l) 7
- stomach རྩོང་ཁོག་ **ṭhokhok** 9
- street ལྷུང་ལམ། **sānglam** 4
- strength ལྷུག་པ། **shūk** 5
- student ལྷོབ་ལུག་ **lōpṭhuk** 2
- study ལྷོབ་ལྷོང་བ། **lōpcong-chepa** (l) 8
- sun (and personal name) རྩོམ། **nyīma** 2
- Sunday གཟའ་རྩོམ། **sa-nyīma** 3
- sunny རྩོམ་ལྷོན་པ། **nyīma-tānpa** (NI) 12
- surprised ཏ་ལས་པ། **hālāwa** (NI) 12
- sweet (taste) མངར་མོ། **ngārmo** 9
- Switzerland ལྷུང་སེ། **sūsi** 3
- table ཚོག་ཚོ། **cōktse** 5
- tailor ཚོམ་(ལུ)ཁང་། **tshēm(pu)-khāng** 10
- take ལེན་པ། **lenpa**; འབྲེར་བ། **khyērwa** 9; འབྲིད་པ། **ṭhīwa** (l) 14
- take (time) འགོར་བ། **korwa** (NI) 9
- tall རིང་པོ། **ringpo** 5
- taste རྩོ་བ། **ṭhōwa** 15
- tasty ཞིས་པོ། **shimpo** 5
- tax ལྷུ། **ṭhāl** 11
- tea ཇ། **cha** 3
- teach ལྷོབ་པ། **lāpa** (l) 15
- teacher དགོ་གན། **kekän** 2
- teahouse ཇ་ཁང་། **chākhang** 4
- tell ལབ་པ། **lapa** (l) 9
- ten བརྒྱ་ **cū** 3
- 'thanks' ལྷུག་ཇེ་ཆེ། **thūce-chē** 2
- that/the དེ། **ṭhe** 2
- theatre ལྷོས་གར་ཁང་། **tökarkhang** 8
- their/s རོང་ཚོ། **khōng-tshö:** 3
- there དེ། **thä:**, ཕ་གི། **phākä:** 4



- thermos ཇ་དམ། **chatham** 6  
 these འདི་ཚོ། **tin-tsho** 2  
 thief རྒྱུ་མ། **kūma** 11  
 thing (manmade item) ཅ་ལག **cālak** 10  
 think བསམ་སྒོ་གཏོང་བ། (I); སེམས་བཀུར། **sāmpa**; དྲན་བཤམ། **tānpa** (NI) 11  
 thirsty བསྐྱོན་པ། **khā-kōmpa** (NI) 11  
 thirteen བརྒྱ་གསུམ། **cūksūm** 3  
 thirty ལྔ་མ་ལྔ། **sūmcū** 3  
 this འདི། **tī** 2  
 those དེ་ཚོ། **then-tsho** 2  
 three གསུམ། **sūm** 3  
 throat མིང་བ། **mīpa** 11  
 Thursday གཟའ་ལུགས་ལྷན། **sa-phūrpu** 3  
 Tibet བོད། **phö'** 3  
 Tibetan (person) བོད་པ། **phöpa** 2  
 Tibetan (spoken) བོད་སྐད། **phökā'** 8  
 Tibetan (written) བོད་ཡིག **phö'yik** 13  
 Tibetan tea བོད་ཇ། **phöcha** 6  
 time དུས་ཚོད། **thütshö'** 8  
 tired ཐང་ཚད་པ། **thāng-chäpa** (NI) 12  
 to ལ། **la** 4  
 toe (རྒྱུ་པའི་)མཚུ་བ་མོ། (**kāngpä:-**) **tsuku** 11  
 together མཉམ་པུ། **nyāmtu** 4  
 toilet གསང་སྦྱོང། **sāngcö'** 5  
 tomorrow སང་ཉིན། **sāngnyin** 8  
 tongue ལྗེ་ལེ། **cēle** 11  
 too དྲགས་(པ)། **thak(-pa)** 10  
 tooth སོ། **sō** 11  
 tourist རྒྱ་འཇམ་པ། **tōchāmpa** 13  
 town རྫོང་ཁྱེད། **thongkhyer** 6  
 trade ཚོང་རྒྱུ་པ། **tshōng-kyapa** (I) 8  
 trader ཚོང་པ། **tshōngpa** 3  
 tradition ལུགས་སྲོལ། **luksöl** 4  
 train (railway) མེ་འཕོར། **mekhor;** རི་ལེ། **rili**  
 train རྒྱུང་བ། **caṅgwa** (I) 10  
 transport སྐྱེལ་བ། **kyēlwa** (I) 12  
 travel agent འགྲིམ་འགྲུལ་ཁང་། **tiṃṭul-khang** 8  
 trousers གོས་ལུང། **khöthung** 10  
 true བདེན་པ། **tenpa** 3  
 Tuesday གཟའ་མིག་དམར། **sa-mikmār** 3  
 twelve བརྒྱ་གཉིས། **cūnyi'** 3  
 twenty ཉི་ལྔ། **nyishū** 3  
 two གཉིས། **nyi'** 3  
 umbrella ཉི་གདུགས། **nyituk** 15  
 uncle (maternal) ཨ་ཚང་། **āshang** 4  
 uncle (paternal) ཨ་ལུ། **ākhu** 4  
 under འོག། **ok** 4  
 understand ཏ་གོ་བ། **hākhowa;** སེས་པ། **shēpa** (NI) 13  
 until བར་དུ། **pharthu** 8  
 up ཡར། **yar** 15  
 upstairs ཐོག་ག། **thōka** 5  
 use བེད་སྤྱོད་གཏོང་བ། **phēcō-tāngwa** (I) 15  
 usually རམ་རྒྱུ། **namkyun** 10  
 various འདྲ་མི་འདྲ། **ta-mintā** 6  
 vegetables (སྒོ་)ཚལ། (**ngō-**)**tshāl** 9  
 vegetarian (food) ཤ་མེད་(ལ་ལག) **shāme'(-khālak)** 6

- very ཞིང་བ། **sheṭhak** 5  
 village རྫོང་གསེབ། **thongsep** 6  
 vomit རྒྱུ་པ་སྐྱུ་བ། **kyūkpa-kyūkpa** (NI) 11  
 wait རྒྱུག་བ། **kukpa** (I) 8  
 want དགོས། **kö'** 9; འདོད་(པ)། **tö'(-pa)** 15  
 waste འཕྲོ་བརྒྱུ་གཏོང་བ། **thōlak-tāngwa** (I) 15  
 watch ལྷ་བ། **tāwa** (I) 10  
 water རྩ། **chū** 2  
 we/us ང་ཚོ། **ngan-tsho** 2  
 wealthy (རྒྱུ་)ལྷུགས་པོ། (**kyu-**)**chūkpo** 3  
 wear རྒྱུ་བ། **khōnpa** (I) 10  
 weather གནམ་གཤིས། **nāmshi'** 9  
 Wednesday གཟའ་ལྷག་པ། **sa-lhākpa** 3  
 week བདུན་པ། **tünthak** 3  
 weigh རྒྱུ་མ་བཟུག་བ། **kyama-kyakpa** (I) 10  
 well བདེ་པོ། **tepo** 2  
 what? ག་རེ། **khare** 2  
 when དུས། **thü'** 6  
 when? ག་དུས། **khathü'** 2  
 where? ག་པར། **khawa:** 4  
 where from? ག་ནས། **khānā** 3  
 which? ག་གི། **khaki** 3  
 white དཀར་པོ། **kārpo** 6  
 who? ལྷ། **sū** 2  
 whose ལུངེ། **sū:** 3  
 why? ག་རེ་བྱས་ནས། **khare-chānā** 7  
 wife སྐྱེ་དམན། **kyēmān** 4  
 window སྐུ་ཁུང། **kekhung** 2  
 windy ལྷགས་པ་རྒྱུག་བ། **lhākpa-kyapa** (NI) 12  
 woman ལུང་མེད། **phūme'**; སྐྱེ་དམན། **kyēmān** 4  
 work ལས་གཞི། **lāka** 6  
 work ལས་གཞི་བྱེད་བ། **lāka-chepa** (I) 8  
 write འབྲི་བ། **tiwa** (I) 11  
 yak གཡལ། **yāk** 1  
 year ལོ། **lo** 3  
 yellow སེར་པོ། **sērpo** 6  
 yes (no direct equivalent) 2  
 yoghurt ལོ། **sho** 9  
 you (polite) རྒྱུང་རང་། **khyērang;** (non-polite) རྒྱུང། **khyō'** 2  
 young གཞོན་གཞོན། **shōnshōn** 3  
 your/s (singular) རྒྱུང་རང་གི། **khy-ērang-ki** 3  
 your/s (plural) རྒྱུང་རང་ཚོའི། **khyērang-tshö:**  
 zero ལྔ་གོ་བ། **lākor** 3



# Index

- action verbs: intentional 92–3, 104–5; introduction 92; non-intentional 149–51; past forms 92–3, 97, 188–9; present and future forms 104–5, 149–51; repeated actions 144
- adjectives: basic forms 42, 69–70; comparative 70; superlative 71
- adverbs: of manner 173–4; of place 49–50; of time 51–2
- affirmation: saying ‘yes’ 26; verb usage 26, 45, 235
- agentive particle 100–1, 105, 238, 239–40
- alphabet 4–5
- aspiration 1
- auxiliary verbs 92–3, 97, 104–5, 150–1, 236
- ‘because’ 110–1
- body language and gestures 222–3
- body, parts of 153
- ‘can’ (able to) 169–70
- case 236
- colours 78
- coming and going 97–8
- commands 65–6
- composite verbs 107–8
- copula verbs 25, 51, 55, 235
- dates 115–6
- days of the week 46
- demonstratives 31–2
- direction words (for actions) 228–9
- directions (giving) 57
- dish names 121–2
- doctor, visiting the 147–9, 154–5
- eating etiquette 129
- ergativity 239; *see also* agentive particles
- evidential verbs 55, 236; *see also* **sōng**, **tu’**
- genitive particle 44, 237
- greetings 23
- ‘have’ 59
- honorific: appropriate usage 200–1, 220; errors 154, 220–1; levels 201–2, 209–10; speech 204; word types and word structures 153–4, 141
- ‘if’ constructions 174–5, 224–5
- illness and ailments 147–9, 154–5
- imperatives 65, 97–8
- implied subject 51
- intentional verbs *see* action verbs
- introductions (personal) 21–4
- khän** (མཁན།) 186–7
- kinship terms: for family members 60; for non-family members 60–1
- knowing and understanding 192

- la:** (ལགས།) 24, 114
- lathön** particle (ལ་དོན།) 49–50, 67
- like 77–8, 79–80
- likelihood *see* uncertainty
- location *see* **lathön**, postpositions
- measure words 121
- modal verbs (characteristics) 238
- money 66–7
- names: and meaning (questions about) 195; countries 36–7; personal 24
- needs, expression of 120, 159–60
- non-intentional verbs *see* action verbs
- negation: emphatic 79; general points 235, 240; ‘no’ and ‘not’ situations 26
- nominalisation 230–1
- numbers: cardinal 40–1; age 38–9; ordinal 106; 100 and above 243–4
- obligation (must, should, etc.) 159–60
- opinions (expressing) 232–3
- ordering food and drink 120–1
- permission (seeking) 205
- personal pronouns 24–5
- phone conversations 89–91, 111–4
- physical sensations 155–6
- places of origin 36
- plural 24, 31, 234
- possessive pronouns 39–40
- postpositions (above, below, etc.) 55–6, 236
- prices, asking about and negotiating 134–6, 139
- punctuation 6
- questions: abbreviated forms 223; question-particles 28; question-words 28; ‘tags’ 45; yes/no 28
- re’** (རེད།) 25–7
- religious figures 203
- requests 65–6, 205, 210
- rule of anticipation 28–9
- sōng** (སོང་།) 97
- spoken-written divide xii–iii, 109
- speech: direct/indirect 184–5; honorific 204
- s** (ཟེངས།) 184–6
- tense 239; *see also* action verbs
- thought: and perception 156–7; content of 193, 232–3
- time, telling the 106–7
- time expressions and structures 109, 212–4; *see also* adverbs
- tones xiii–xiv, 3, 234, 242
- transitive and intransitive verbs 100, 237, 239–40
- tu’** (འདུག།) 49, 55, 69–70
- uncertainty (expressing) 166–8, 245
- verb-units 92
- verbalisers 107–8
- verbs of existence 49–50, 55, 235
- verbs of identity 25–7, 235
- volunteering structure 138
- want 120, 232
- weather 168–9
- ‘when’ 83–4
- word order 25–6, 41–2, 234
- yä** (ཡས།) 211–2, 230–1
- yin** (ཡིན།) 25–6, 136, 238–9
- yö’** (ཡོད།) 49, 59, 136, 238–9
- yore’** (ཡོད་རེད།) 55



# Index

1. Dialogue 1  
 2. Dialogue 2  
 3. Exercise A  
 4. Exercise B  
 5. Exercise C  
 6. Exercise D  
 7. Dialogue 1  
 8. Dialogue 2  
 9. Exercise A  
 10. Exercise B  
 11. Exercise C  
 12. Exercise 7  
 13. Dialogue 1  
 14. Dialogue 2  
 15. Exercise A  
 16. Exercise B  
 17. Exercise 3  
 18. Dialogue 1  
 19. Dialogue 2  
 20. Exercise A  
 21. Exercise B  
 22. Exercise C  
 23. Dialogue 1  
 24. Dialogue 2  
 25. Exercise A  
 26. Page 176  
 27. Page 177  
 28. Dialogue 1  
 29. Dialogue 2  
 30. Exercise A  
 31. Exercise B  
 32. Exercise 8  
 33. Dialogue 1  
 34. Dialogue 2  
 35. Dialogue 1  
 36. Dialogue 2  
 37. The end

## CD TWO

### Unit 8

1. Dialogue 1
2. Dialogue 2
3. Exercise A
4. Exercise B
5. Exercise C
6. Exercise D

### Unit 9

7. Dialogue 1
8. Dialogue 2
9. Exercise A
10. Exercise B
11. Exercise C
12. Exercise 7

### Unit 10

13. Dialogue 1
14. Dialogue 2
15. Exercise A
16. Exercise B
17. Exercise 3

### Unit 11

18. Dialogue 1
19. Dialogue 2
20. Exercise A
21. Exercise B
22. Exercise C

### Unit 12

23. Dialogue 1
24. Dialogue 2
25. Exercise A
26. Page 176
27. Page 177

### Unit 13

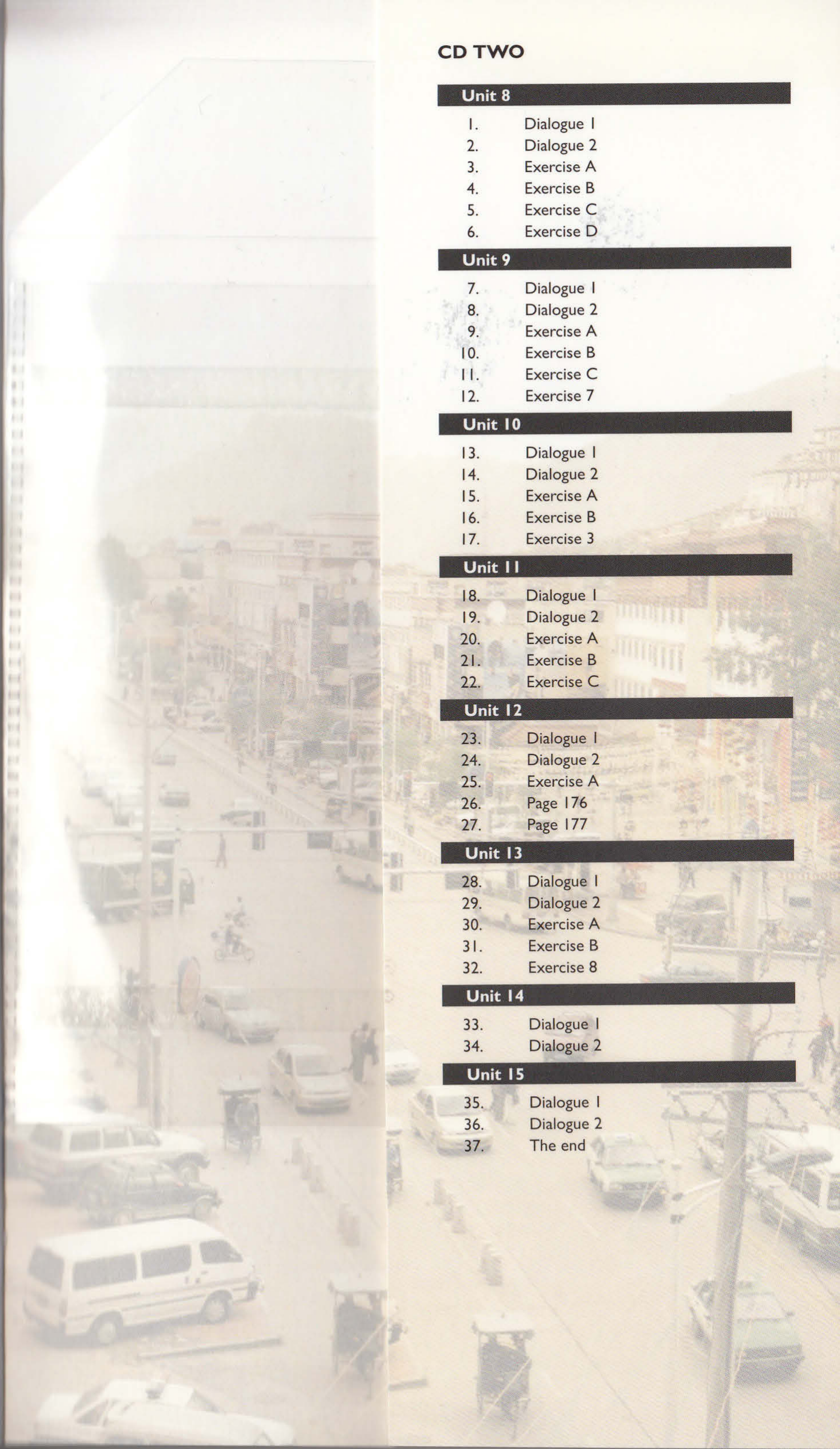
28. Dialogue 1
29. Dialogue 2
30. Exercise A
31. Exercise B
32. Exercise 8

### Unit 14

33. Dialogue 1
34. Dialogue 2

### Unit 15

35. Dialogue 1
36. Dialogue 2
37. The end





CDS INSIDE

C O L L O Q U I A L

# TIBETAN

“This accurately shows the way the actual Tibetan colloquial language is spoken today and covers some of the rhetoric, emphatic verbs and adverbs never seen before. I would definitely recommend it to anyone who wants to learn to speak Tibetan quickly and to beginning students of the language.”

**Karma T. Ngodup, University of Chicago, USA**

**COLLOQUIAL TIBETAN** provides a step-by-step course in Central Tibetan as it is spoken by native speakers. Combining a thorough treatment of the language as it is used in everyday situations with an accurate written representation of this spoken form, it equips learners with the essential skills needed to communicate confidently and effectively in Tibetan in a broad range of situations. No prior knowledge of the language is required.

Key features include:

- progressive coverage of speaking, listening, reading and writing skills
- phonetic transliteration of the Tibetan script throughout the course to aid pronunciation and understanding of the writing system
- structured, jargon-free explanations of grammar
- an extensive range of focused and stimulating exercises
- realistic and entertaining dialogues covering a broad variety of scenarios
- useful vocabulary lists throughout the text
- additional resources available at the back of the book, including a full answer key, a grammar section, bilingual glossaries and English translations of dialogues.

Balanced, comprehensive and rewarding, **COLLOQUIAL TIBETAN** is an indispensable resource both for independent learners and for students taking courses in Tibetan.

This version of the paperback also contains two CDs of audio material, providing the complete **COLLOQUIAL TIBETAN** course. Recorded by native speakers, the audio material complements the book and will help enhance learners' listening and speaking skills.

By the end of this course, you will be at Level B2 of the Common European Framework for Languages and at the Intermediate–High level on the ACTFL proficiency scales.

Cover image: © Getty Images

 **Routledge**  
Taylor & Francis Group  
www.routledge.com

Routledge titles are available as eBook editions in a range of digital formats

ISBN 978-0-415-59561-2



9 780415 595612

an informa business