

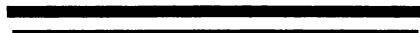
A Beginning Textbook of Lhasa Tibetan

Ellen Bartee

Nyima Droma

National Press for Tibetan Studies

A Beginning Textbook of Lhasa Tibetan



བླ་ສର୍ଵିକ୍ଷଣ ଶ୍ରୀମଦ୍ ଶବ୍ଦି ଶ୍ଵରଦିପ

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PREFACE

The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. We have assumed a general familiarity with the writing system and have only included three chapters as a basic overview of the alphabet and rules of spelling¹. Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan. Hence, no romanized script is provided and the student is encouraged to practice writing as well as speaking every day. However, this textbook can still be used for those who are learning the Tibetan writing system concurrent to speaking.

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

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

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

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

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

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

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

We hope this book is helpful to you.

Ellen Bartee
Nyima Droma

September, 1998

Revised in September, 2000

藏文字母

LESSON ONE

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

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

三十字母 THE THIRTY ROOT LETTERS

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

ཀ ka	ཁ kha	ຂ kha	ງ nga
ཇ ja	ཆ cha	ච <u>cha</u>	ঢ nya
ຕ ta	ঢ tha	ঢ <u>tha</u>	ঢ na
প pa	ঢ pha	ঢ <u>pha</u>	ঢ ma
ত tsa	ঢ tsha	ঢ <u>tsha</u>	ঢ wa
শ sha	ঢ sa	ঢ a	ঢ ya
ৰ ra	ঢ la	ঢ sha	ঢ sa
হ ha	ঢ a		

ଖାତାକାର ଲାଖାରୀ ଲାଖାରୀ ଲାଖାରୀ WRITING ORDER

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

ਤ੍ਰਿਵਾਚਾਰਾ THE FOUR VOWELS¹

Each vowel has a name based on its shape². The chart below indicates each vowel as seen in combination with the root letter ཅ:

ਅ	ਔ	ਓ	ਾ
ਸੀ.ਸੂ	ਰਿਵਾ.ਗੂ	ਰਾਵਿ.ਦੂ	ਰ.ੂ
'curve'	'foot hook'	'upright'	'nose horns'

ਅ.ਸੀ.ਰੂ.ਵੂ. ਸ਼ਹੀਦਾ | SPELLING STYLE

Syllables in Tibetan can be as simple as one root letter (for example, ཁ 'I') or as complex as a combination of seven elements (one of which is a vowel). Each syllable is spelled in a fixed manner. Learning how to spell aloud is crucial for remembering how to spell words on paper. The basic order is left to right until reaching the root letter, then top to down, and continuing left to right until the syllable (or word) is completed. Listen carefully to the tape several times³ and then repeat the following syllables after the speaker (you will have to stop the tape):

Root letter	Vowel	Word	Meaning
ྨ	ਸੀ.ਸੂ	ྨ	'person'
ྤ	ਰਿਵਾ.ਗੂ	ྤ	'to cry'
ྤ	ਰਾਵਿ.ਦੂ	ྤ	'that'
ྨ	ਰ.ੂ	ྨ	'yoghurt'

¹ Of course, there are many more vowel sounds in Tibetan, but only four vowel glyphs.

² From *The Classical Tibetan Language* by Stephan Beyer, p. 45.

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

ସ୍କ୍ରିପ୍ଟ PRACTICE

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

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

1. ଏ ଏ ଏ

2. କ କ କ ଏ

3. ଟ ଟ ସ

4. ଧ ଧ ଧ

5. ପ ପ ସ ପ

6. ତ ତ ତ ଏ

7. ଙ ଙ ଙ

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

1.

2.

3.

4.

5.

6.

7.

8.

ସ୍କ୍ରିପ୍ଟ ଶାଖା ଯାଦିବାନ୍ଦା ଦେଖିବାର ପାଇଁ ବିଶେଷ ଜ୍ଞାନ ପାଇବାର ପାଇଁ

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

ਤੈਤੀ ਵਰ਷ ਵਿਖੇ

LESSON TWO

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

ਗੁਣ ਵਿਖੇ FIRST SUFFIXES

Ten of the root letters can also function as suffixes. These are ། ་ ༌ ། ་ ༌ ་ ༌ ་ and ༌. We will briefly discuss some of the consequences of pronunciation when these suffixes follow a root letter.

I. Tonal changes

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

ਸ --- ਸ਼

ਕ --- ਕ਼

ਤ --- ਤ਼

II. Final consonant

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

ਕ਼ਦ 'barley beer'

ਤ਼ਦ 'and'

ਤੁਤ਼ 'mother' (honorific)

III. Vowel changes

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

a --> ε (as in English *bet*)

o --> ø (as in French *seul*)

u --> y (as in German *füllen*)

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

କ .. କନ୍	ମ .. ମନ୍	ଯ .. ଯନ୍	ତି .. ତିନ୍	ର .. ରନ୍
ଏ .. ଏନ୍	ର .. ରନ୍	ଶ .. ଶୁନ୍	ହି .. ହିନ୍	ସ .. ସନ୍
ଏ .. ଏନ୍	ଶ .. ଶୁନ୍	ଶ .. ଶୁନ୍	ଶି .. ଶିନ୍	ଶ .. ଶିନ୍
ର .. ରନ୍	ହି .. ହିନ୍	ର .. ରନ୍	ଶି .. ଶିନ୍	ଶ .. ଶିନ୍

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

ମନ୍	'needle'
ରନ୍	'book'
ପନ୍	'father' (honorific)

C. The suffixes ର and ର୍ cause the syllable to lengthen. Sometimes ର adds a slight 'r' sound⁵:

ଏର	'up'
ପର	'photo'
ରାଜ୍	'to be happy'

ଯଦ୍ୟରୁଣ୍ୟ | SECOND SUFFIX

The suffix ରୁଣ୍ୟ also functions as a 'second suffix' and can occur after four root letters: ମ ର ଏ and ପନ୍. Listen to the pronunciation differences:

⁴ When ଏ is the last syllable in a word, it is typically pronounced as 'wa'.

⁵ This is especially noticeable with older speakers.

ପାତା	ପାତା

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

Prefix	Root letters
ଶ	ତ ନ ତ ସ ଶ ର ଯ ନ ତ ର ଯ
ନ	ଗ ପ ଶ ଶ ର ଯ
ପ	ଗ ତ ନ ତ ସ ଶ ର ଯ ସ ନ
ଶ	ପ କ ଶ କ ସ ର ନ ର ନ ତ ର
ର	ପ କ ଶ ଶ କ ସ ର ନ ର ନ

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

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

'yak'	ୟାଙ୍କ	+	ଙ୍କ	+	ଙ୍କ	= ଯଙ୍କଙ୍କ
'to be happy'	ହାଙ୍କିଲୁଣ୍ଟ	+	ଙ୍କ	+	ଙ୍କ	= ହାଙ୍କିଲୁଣ୍ଟଙ୍କ
'to send out'	ପାଙ୍କିଲୁଣ୍ଟ	+	ଙ୍କ	+	ଙ୍କ	= ପାଙ୍କିଲୁଣ୍ଟଙ୍କ

'face' བ'ནྚྱ ག + ག'ྱ ཉ + ག' ཉ = བ'ନྚྱ

'to land' ག'ନྚྱ ག + ག = གନྚྱ

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

ସମ୍ପ୍ରଦୟ PRACTICE

A. Write each word as you would verbally spell it

1. ག 2. ཉ 3. བନྚྱ 4. གନྚྱ 5. གରྱ 6. གନྚྱ 7. བଯନྚྱ 8. བତ୍ତିଶྱ

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

1. བନྚྱ 2. བନྚྱଶྱ 3. བନྚྱଦྱ 4. བନྚྱ 5. གସନྚྱ 6. ཉନྚྱ 7. གାନྚྱ

ସମ୍ପ୍ରଦୟ ବିଷ୍ଣୁ ପତ୍ରା | DO YOU KNOW?

In Written Tibetan a small dot called ཁ କ୍ଷୀ କ୍ଷୀ କ୍ଷୀ occurs between syllables, but there is no indication of word boundaries. Since many Tibetan words are polysyllabic, it can be difficult at first to recognize word breaks. In addition, there is only one punctuation mark (|) called གନྚྱ. It can be used at the end of a sentence, a paragraph, or a book. It can also tell the reader where to pause or where to take a breath. Another convention commonly used is called གିଶྱ གରྱ (ଶୀଳା |) and is used at the beginning of an article or book.

শুণ কর শুনুন্তব্য

LESSON THREE

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

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

মুণ্ড কর **SUPERFIXED LETTERS**

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

Superfix	Name	Root letter occurs with
୮	ରୁମ୍ରୁ	ୣ ୮ ୮ ୮ ୮ ୮ ୮ ୮ ୮ ୮ ୮
୯	ରୁମ୍ରୁ	୩ ୯ ୯ ୯ ୯ ୯ ୯ ୯ ୯ ୯
୪	ରୁମ୍ରୁ	୩ ୪ ୪ ୪ ୪ ୪ ୪ ୪ ୪ ୪

ପ୍ରିଣ୍ଟିଂ ଶିଲ୍ପିକାରୀଙ୍କ ଶିଲ୍ପିକାରୀଙ୍କ **SPELLING STYLE**

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

୮	ରୁମ୍ରୁ	୮		
୯	ରୁମ୍ରୁ	୯		
୪	ରୁମ୍ରୁ	୪	୩	ଶିଲ୍ପିକାରୀଙ୍କ
୩	ରୁମ୍ରୁ	୩	୩	ଶିଲ୍ପିକାରୀଙ୍କ

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

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

བྱନྤྤ ତରିକା SUBJOINED LETTERS

There are four letters, ཙ ཙ ཙ ཙ, which can function as subjoined letters. Unlike most of the other letters three of these letters change their shape drastically⁶. These letters can occur with the following root letters:

Letter	Shape	Name	Root letters
ୟ	ୟ	ୟବନ୍ଦଶ୍ଵର	ୟ ମ ଶ ପ ଧ ଷ ମ
୯	୯	୯ବନ୍ଦଶ୍ଵର	୯ ତ ପ ମ ଧ ଷ ନ ଦ ନ ମ ଶ
ୟ	ୟ	ୟବନ୍ଦଶ୍ଵର	ୟ ଶ ପ ର ଷ ତ
୯	୯	୯ବନ୍ଦଶ୍ଵର	୯ ମ ଶ ତ ନ କ ର ଷ ନ ଦ ଯ ଷ ନ

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

- When ཙ is subjoined to ଯ ମ or ଶ, they are pronounced with a 'y' sound (kya, khya, khya). When it is subjoined to ପ ଧ ଷ or ନ, they are pronounced just like କ କ ଏ and ନ.
- When ཙ is subjoined to ତ ପ ମ ଧ ଷ ନ or ତ, they are pronounced with an 'tr' sound. Aspiration and tone do not change in the root

⁶ The superfix ཉ is changed slightly as well.

letter. Thus ଟ ତ and ଣ are all pronounced as high and unaspirated *tra*. ଫ and ଖ are pronounced as high and aspirated *thra* and ଫ ଖ ଟ ତ and ଫ are all pronounced as low, aspirated *thra*.

- When ଏ is subjoined to ଟ ଶ ତ ନ or କ, all but one of the root letters is pronounced *la* with a high tone. Thus ଲୁ ଲୁ ଲୁ etc., are all pronounced *la*. The one exception is ଲୁ which is pronounced *ta*⁷.

ବିଶେଷାଳ୍ୟାଙ୍କରଣ SPELLING STYLE

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

ଏ	ଯ-ପଦ୍ମଶ	ତ
ଏ	ଯ-ପଦ୍ମଶ	ତ
ଏ	ତ-ପଦ୍ମଶ	ଶ
ତ	ତ-ପଦ୍ମଶ	ତ
ପ	ପ-ପଦ୍ମଶ	ପ

ପରିକ୍ରମା PRACTICE

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

- ଶ କ ତ ଲ
- ଶ କ ତ ତ
- ତ ପ ତ ତ

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

⁷ Some speakers first pronounce a slight nasal consonant before the root consonant. This is true for roots which have ର or ଣ as prefixes and ଏ as a suffix.

- ପ୍ରିଦ୍ବନ୍ଦ
 - ଶ୍ରୀପାଶ୍ଚନ୍ଦ୍ର
 - ଶ୍ରୀ
 - ପ୍ରିନ୍ତନ୍ତି

ମନ୍ଦିରରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା DO YOU KNOW?

ରୁକ୍ଷ

ଶୁଣିଅତୁକୁଶିଶୁଷନ୍ତି

ରୁକ୍ଷ

ଶୁଣିଅତୁକୁଶିଶୁଷନ୍ତି

ରୁକ୍ଷମା

ଶୁଣିଅତୁକୁଶିଶୁଷନ୍ତି

ରୁକ୍ଷମିଶ

ଶୁଣିଅତୁକୁଶିଶୁଷନ୍ତି

ਲੈਕਚਰ ਨੰਬਰ ੪

LESSON FOUR

In this lesson, you will learn the linking verb ହେବୁ, its negative ହେବୁନ୍ତି and the question form କିମ୍ବା.

DIALOGUE ONE

ମୀରାଦୁମ୍ବୁ	କିମ୍ବା	ହେବୁ	ହେବୁନ୍ତି
ନୀମା	ନୀକୁ	ହେବୁ	ହେବୁନ୍ତି
ମୀରାଦୁମ୍ବୁ	ନୀକୁ	ହେବୁ	ହେବୁନ୍ତି
ନୀମା	ନୀକୁ	ହେବୁ	ହେବୁନ୍ତି
ମୀରାଦୁମ୍ବୁ	ନୀକୁ	ହେବୁ	ହେବୁନ୍ତି
ନୀମା	ଆଏନ୍ତା		

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

ਨਿਯਮਾਂ ਅਤੇ ਨਿਆਵਾਂ NEW WORDS

1. ଲੈਕਚਰ	lesson/class	13. ମੁੰਤର	first, ordinal number ⁸
2. ତ	that	14. କୁଣ୍ଡ	pen

⁸ ମੁੰତର is the ordinal number for ଦୋਹା; all other numbers form the ordinals by adding ତି to the cardinal form, i.e. ଦୋହାତି 'second', ଦୋହାତିତି 'third', etc.

3. ଏହି	this	15. ଏମ୍ବୁ	polite suffix attached to names and titles
4. ବିଦ୍ୟାର୍ଥୀ	book	16. ଶ୍ରୀମଦ୍ଭଗବତ	textbook
5. କୁହାରୀ	chair	17. ଶ୍ରୀମତୀ	desk, table
6. ହେବୁ	is	18. ନୁ	negative, not
7. ଏହିକି	what (question word)	19. ଏହା	question particle
8. ଓହା	'oh', 'ah'	20. ପିଲ୍ଲାମ	pencil
9. ଶବ୍ଦ	word	21. ଶବ୍ଦମାର୍ଗ	dictionary
10. ନ୍ୟୁନ	new	22. ପାପୁ (ପ୍ରମାଣୀ)	paper
11. ମର୍ମାନ୍ଦୁ	Mars, a person's name		
12. ଦିନ	The sun, a person's name		

GRAMMAR

I. Dialogue one is based on two grammatical patterns:

A. Interrogative sentence (content question⁹)

this/that	+	question word	+	verb
ଏହି/ବିଦ୍ୟାର୍ଥୀ		ଏହିକି		ହେବୁ

B. Declarative sentence (simple sentence)

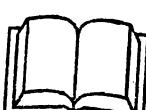
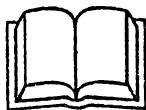
this/that	+	Noun	+	verb
ଏହି/ବିଦ୍ୟାର୍ଥୀ		ବିଦ୍ୟାର୍ଥୀ		ହେବୁ

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

1. ଏକଟିଶ ଏକଟିଶ ଏକଟିଶ
one 6. ହାତ ହାତ ହାତ
six

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

- | | | | |
|--------|-------|--------|-------|
| 2. ། ། | two | 7. ། ། | seven |
| 3. ། ། | three | 8. ། ། | eight |
| 4. ། | four | 9. ། | nine |
| 5. ། | five | 10. ། | ten |



ଉତ୍ତମ ଶତ୍ରୁ

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

DIALOGUE TWO

ମୈଶାନମ୍ସ ତୀମା ଏତିଶ୍ଚାନ୍ତ ଦେହା
 ତୀମା ତେବେ ଏତିଶ୍ଚାନ୍ତ ଏତିଶ୍ଚାନ୍ତ ଦେହା
 ମୈଶାନମ୍ସ ମାରେବା ଏତିଶ୍ଚାନ୍ତ ଏତିଶ୍ଚାନ୍ତ ଏତିଶ୍ଚାନ୍ତ ଦେହା
 ତୀମା ଆରା ଏତିଶ୍ଚାନ୍ତ ଦେହା
 ମୈନମ୍ସ ତେବେ ଏତିଶ୍ଚାନ୍ତ

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

GRAMMAR

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

ଓଡ଼ିଆ + ଶ୍ଵର୍ଦ୍ଧିତା + ନାମିତା 'This/that is not a textbook'

II. Yes/no questions¹⁰ are formed by adding ହୁଏ as the final constituent in the sentence. The answer can be a full sentence or simply 'is' or 'is not':

Q: ଓଡ଼ିଆ + ଶ୍ଵର୍ଦ୍ଧିତା + ହୁଏବା 'Is this/that a textbook?'

A: ହୁଏବା 'Yes, it is' (literally 'is')

ନାମିତା 'No, it is not' (literally 'not is')

ନାମିତା ହୁଏବାନାମିତା 'No, that is not a textbook'

ଓଡ଼ିଆ PRACTICE

A. Fill in the blanks:

1. ଓଡ଼ିଆ _____ ହୁଏବା _____ ଶ୍ଵର୍ଦ୍ଧିତାହୁଏବା (Question/answer)

2. ହୁଏବା _____ (Question)

3. ହୁଏବା _____ ନାମିତା _____ ହୁଏବା

B. Based on the first example, make four sentences about each one of the following pictures¹¹:



- a. ହୁଏବାନାମିତା
- b. ଓଡ଼ିଆହୁଏବାନାମିତା
- c. ହୁଏବାନାମିତା
- d. ଓଡ଼ିଆହୁଏବାନାମିତା

¹⁰ Questions which require a yes or no answer.

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

2.



a.

b.

c.

d.

3.



a.

b.

c.

d.

4.



a.

b.

c.

d.

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

1. Simple (declarative) sentence

2. Negative sentence

3. Content question interrogative sentence

4. Yes/no question interrogative sentence

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

Days of the week¹²

གླྲ ଦିନ	Sunday
ମୁହଁ ଦିନ	Monday
ମୁହଁ ମିଶା ଦିନ	Tuesday
ମୁହଁ ହୁରୁଷା ଦିନ	Wednesday
ମୁହଁ କୁରୁତ୍ୱ ଦିନ	Thursday
ମୁହଁ ପାରା ଦିନ	Friday
ମୁହଁ ଶନି ଦିନ	Saturday

Numbers one through ten:

୧	one	୨	two
୩	three	୪	four
୫	five	୬	six
୭	seven	୮	eight
୯	nine	୧୦	ten

SOME USEFUL PHRASES

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

ସୁଧାରିତ କାହାରେ ଧରିବାକୁ
'Thank you'

ସୁଧାରିତ କାହାରେ ଧରିବାକୁ
'Thank you' (honorific)

¹² There are other words used for the days of the week; for example, it is also common to speak of the days of the week in cycles of seven (୭ଦିନ ଶତାବ୍ଦୀ), but you can learn those later.

ସଂକଷିପ୍ତ ପତ୍ର | DO YOU KNOW?

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

ପ୍ରକାଶନ

LESSON FIVE

In this lesson, you will learn the verb പിടി as well as more about കുറഞ്ഞി.

DIALOGUE ONE

၁၂၁။ မြန်မြန် မြန်မြန် မြန်မြန် မြန်မြန်

四 五 四·五·五·五·五

ପା ପ୍ରିଦ୍ବନ୍ଦୀର୍ଦ୍ଧରେଣୁମା

ପିଲା ॥ ପାତାର ପିଲା ॥

A: Is he/she Tibetan?

B: Yes, he/she is Tibetan.

A: Are you Tibetan.

B: Yes, I am Tibetan.

କେଣ୍ଟିକାଲୀନ ଶବ୍ଦାଳ୍ପନ୍ ଅତିକର୍ତ୍ତାଙ୍କ ଶବ୍ଦାଳ୍ପନ୍

1. །	I, me	7. བ	Tibet
2. རྩྚྚ	you (hon.)	8. བྱྱྱ	Tibetan (ବନ୍ଦମି, ବନ୍ଦପୁ) ¹³
3. ལྚ	3rd person (hon)	9. ମୀ	man, person
4. ཁ	plural marker	10. ལྡྱྱྱ (ଶ୍ରୀମି)	girl
5. ལୀ	is, to be (1st person)	11. ལ	boy
6. ལ	is, to be (non-first person)	12. ལ/ନ	used like A/B

¹³ 疊. 可能是更在中國之外，而不是在中國之內。疊. 未見，沒有用那麼多。

GRAMMAR

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

བ་ཡිනා

ඔළඹ ສඳ ຮේඛ

අඳ ຮේඛ

උ පු යිනා

ඔළඹ ສඳ පු ම් ຮේඛ

අඳ පු ຮේඛ

උ ජ්ද පිළා යිනා

ඔළඹ ສඳ ජ්ද පිළා රේඛ

අඳ ජ්ද පිළා රේඛ

II. ක් can be added to person pronouns, demonstrative pronouns and some words¹⁴ to express plurality:

බ ක් 'we'

ඔළඹ ສඳ ක් 'you (plural)'

අඳ ක් 'they'

ආ ක් 'these'

ආ ක් 'those'

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

DIALOGUE TWO

ග පු දි ජ්ද පිළා පද පත්‍ර

හ ම රේඛ පු දි ජ්ද පිළා ම රේඛ

ග ද් බා ම් පිළා පි රේඛ

හ පු දි පු පිළා රේඛ

ග පු දි පි පි පද පත්‍ර

හ ම රේඛ ආ පි පි පි රේඛ

...

¹⁴ Usually those words which refer to people.

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

କେଣ୍ଟାଣସମ୍ବନ୍ଧୀ NEW WORDS

1. ଚୁଣ୍ଡା	China	7. ଶୁନ୍ଦାର୍ଦ୍ଦା	India ¹⁵
2. ଚୁଣ୍ଡିଶ୍ଚ	Chinese (ଚୁଣ୍ଡି)	8. ଶୁନ୍ଦାର୍ଦ୍ଦାନ୍ଦା	Indian (ଶୁନ୍ଦାର୍ଦ୍ଦାନ୍ଦା)
3. ତୁର୍କ	well then, then	9. ରାନ୍ଧା	white
4. ପୁର୍ବ	dog	10. ରାନ୍ଧା	black
5. ମୀ /ର୍ମୀ	genitive marker (of)	11. ମୀର୍ଦ୍ଦିଶ୍ଚ	nationality
6. ବିମୀ	cat		

SAY IT RIGHT ଶୁନ୍ଦାର୍ଦ୍ଦା is often pronounced ଶୁନ୍ଦାର୍ଦ୍ଦା [k̥æka:rə].

GRAMMAR

- I. ମୀ and ର୍ମୀ have the same meaning and function, but ର୍ମୀ is used on words which end with vowels and ମୀ is used on words which end in consonants¹⁶. When ର୍ମୀ is added to words, the pronunciation is affected: [a] (as in 'ah') becomes [e] (as in 'ray') and [o] becomes [ø] (say 'ay' with rounded lips); in addition, there is a slight lengthening of the vowel:

ମୀ	[ŋa]	‡	ର୍ମୀ	[ŋe:]	'my', 'mine'
ପୁର୍ବ	[k ^h o]	‡	ର୍ମପୁର୍ବ	[k ^h ø:]	'his'

¹⁵ An alternative spelling is ଶୁନ୍ଦା which is a more common in Written Tibetan.

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

ཇිමි [ʃimi] ‡

ཇිමිරි [ʃimi:] '(the) cat's

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

A. ། ན ཤ ས ས ན ན ན
that my dog is 'That is my dog'

B. ཤ ན ན ན ས ན ན
dog that my is 'That dog is mine'

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

A. ມ ພ ສ ສ ມ ན ན ན
man three that.plural 'Those three men'

B. ན ສ ພ ສ ສ ມ ན ན
book two this.plural 'These two books'¹⁷

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

<u>Suffix</u>	<u>Meaning</u>	<u>Examples</u>
ෂ	'female'	ෂ རු རු 'girl'
ෂී	'person'	ෂු ມී 'Chinese'
ෂ	'person'	ෂ ද ມී 'Tibetan' ¹⁸

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

¹⁸ ສ ද ມී is also the name of the 'Pumi' nationality in Yunnan province.

ସମ୍ବନ୍ଧିତ PRACTICE

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

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

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

1. (ସି/ରି) ଏ ପିତ୍ର/ବେଦ ଦୟ

ଦୟ-ଦୟ-ବେଦ

2. ପିତ୍ର/ବେଦ କ୍ଷମା-ତେ (ସି/ରି) ରେ

3. ଶକ୍ତ୍ୟ ଶକ୍ତ୍ୟ (ସି/ରି) ଏ କ୍ଷମା ପିତ୍ର/ବେଦ

4. ପିତ୍ର/ବେଦ ରେ କ୍ଷମା-ଦୟ (ସି/ରି)

5. ରେ ପିତ୍ର/ବେଦ କ୍ଷମା ଏ (ସି/ରି)

SOME USEFUL PHRASES

ଦ୍ୱାରା ଶକ୍ତ୍ୟ କିମ୍ବା

'I don't know.'

ଦ୍ୱାରା ଶକ୍ତ୍ୟ

'I am sorry.'

ମର୍ଦ୍ଦାର୍ଶନ ଏବଂ ପରିଚୟ କାହାରେ ଦେଖାଯାଇଲା ?

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

ਨੈਨ ਕਰਨੂ ਸ਼ਾਧਾ

LESSON SIX

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

DIALOGUE ONE

ਮੈਣਾਦਮਾਨ ਤੇਂਮਾਧਮਾਨ ਸ਼੍ਰੇਦੁ ਸਤਾਕਣਾ ਪਿੰਡਾ

ਤੇਂਮਾ ਦੁਲ੍ਲਾਨਾ ਕਣਾ ਪਿੰਡਾ ਸ਼੍ਰੇਦੁ ਸਤਾਕਣਾ ਪਿੰਡਾ

ਮੈਣਾਦਮਾਨ ਦੁਲ੍ਲਿਕਾ ਕਣਾ ਪਿੰਡਾ

ਤੇਂਮਾ ਅਧਮਾ ਸਿੰਦੁ ਸਤਾ

ਮੈਣਾਦਮਾਨ ਸਿੰਦੁ ਰਾਵੀ ਸ਼੍ਰੇਸ਼ਾਤਾ ਦ੍ਰੇਦਾ

ਤੇਂਮਾ ਸ਼੍ਰੇਦੁ ਸਤਾ ਯੈ ਸ਼੍ਰੇਸ਼ਾਤਾ ਦ੍ਰੇਦਾ

ਮੈਣਾਦਮਾਨ ਯਾ ਸਤਾ ਸਿੰਦੁ ਕੁਏ ਮੈ ਸਤਾ ਸਿੰਦੁ ਸਤਾ

ਤੇਂਮਾ ਅਧਮਾ

Migmar: Nyima-la, Where are you from?

Nyima: I am from Lhasa. Where are you from?

Migmar: I am from Shigatse.

Nyima: Oh. Who is he?

Migmar: He is my friend.

Nyima: Is your friend Chinese?

Migmar: No, he is a foreigner. He is from Japan.

Nyima: Ah.

ਕੋਣਾਂ ਮਨੁੱਖ

1. ਰਾਨ

from

7. ਸ਼੍ਰੀ

who

2. ਸ਼੍ਰੇਸ਼ਾਤਾ

friend (male)

8. ਸਿੰਦੁ

Japan¹⁹

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

3. མ་ན་	from where	9. འີ' སྒྱ	foreign (lit: 'outside kingdom')
4. ལྷ་	Lhasa		
5. གྲିତྙྙྙ	Shigatse	10. འྲྱ སྒྱ	foreigner
6. རྩྙྙ	friend (female)		

SAY IT RIGHT The choice of genitive marker ພ ສྔ ພ or -²⁰ is affected by the preceding consonant²⁰, but they have the same meaning; in Lhasa speech they also have the same pronunciation (ພ). In the capital, ལྷ is pronounced ལྷྙྙ [tse:ə].

GRAMMAR

I. Dialogue One includes the following patterns²¹:

A. Interrogative with WH question word²²

pronoun	+	question word	+	ଯିତା / କିମ୍ବା
କ୍ରିତ୍ୟ		ମାତ୍ରା		ଯିତ୍ୟ ²³
କିମ୍ବା		ମାତ୍ରା		କିମ୍ବା
କି		ମାତ୍ରା		କିମ୍ବା

²⁰ Following syllables that end in: ພ or ຜ use ພ; ຮ ພ ຮ or ພ use ສྔ; ຮ ພ or ພ use ສྔ; ອ or open vowels, use ໝ

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

²² Questions that express who, what, when, where, why, how, and which.

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

B. Interrogative with the question particle ཅණ

pronoun	+ nationality	+	ཡිත් / ནිත් +	අණ
මුද්‍රය	මුද්‍රිෂ්‍ය		ཡිත්	අණ
ශ්‍රද්ධ	ශ්‍රිෂ්‍ය		නිත්	අණ
ළ	ප්‍රිශ්‍රායම්		නිත්	අණ

C. Statement with the postposition²⁴ දැන

pronoun	+ place name	+	තැන + යිත් / නිදා
ළ	ද්‍රාශ්‍ය		තැන යිතා
ශ්‍රද්ධ	ද්‍රාශ්‍ය		තැන නිදා
මුද්‍රය	ද්‍රාශ්‍ය		තැන නිදා

D. Stating one's nationality

pronoun	nationality	යිත් / නිදා
ළ	මුද්‍රිෂ්‍ය	යිතා
ශ්‍රද්ධ	ශ්‍රිෂ්‍ය	නිදා
මුද්‍රය	ප්‍රිශ්‍රායම්	නිදා

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

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

	1st person	2nd person	3rd person
Statement	<u>ན.....ཡිනා</u>	<u>ਤ੍ਰਿਦਾ. ਹਦਾ.....ਹੈਨਾ</u>	<u>ਤ੍ਰਿਦਾ.....ਹੈਨਾ</u>
Question	<u>ਨ.....ਹੈਨਾ. ਹਵਾ</u>	<u>ਤ੍ਰਿਦਾ. ਹਦਾ.....ਧੀਨ. ਹਵਾ</u>	<u>ਤ੍ਰਿਦਾ.....ਹੈਨਾ. ਹਵਾ</u>
Negative	<u>ਨ.....ਹੈਨਾ</u>	<u>ਤ੍ਰਿਦਾ. ਹਦਾ.....ਨ. ਹੈਨਾ</u>	<u>ਤ੍ਰਿਦਾ.....ਨ. ਹੈਨਾ</u>

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

Q: ਤ੍ਰਿਦਾ. ਹਦਾ. ਹੈਨਾ. ਹਿਨ. ਹਵਾ

A: ਧੀਨ। ਨ. ਹੈਨਾ. ਹਿਨ. ਹਵਾ

Q: ਨ. ਹੈਨਾ. ਹਿਨ. ਹਵਾ

A: ਹੈਨਾ। ਤ੍ਰਿਦਾ. ਹਦਾ. ਹੈਨਾ. ਹਿਨ. ਹਵਾ

Q: ਤ੍ਰਿਦਾ. ਹਦਾ. ਹਿਨ. ਹਵਾ

A: ਹੈਨਾ। ਤ੍ਰਿਦਾ. ਹਦਾ. ਹਿਨ. ਹਵਾ

DIALOGUE TWO

ਭੈਨ. ਧਾ ਧਾ. ਸੈਨਾ. ਹਦੇ. ਧੇਨਾ

ਸਮਾ ਧਾ. ਸੈਨਾ. ਹਦੇ. ਧੇਨਾ

ਭੈਨ. ਧਾ ਤ੍ਰਿਦਾ. ਹਦਾ. ਹੈਨਾ. ਹਿਨ. ਹਵਾ

ਸਮਾ ਨਹੀਂ. ਮੈਨਾ. ਧਾ. ਸਮਾ. ਤੇ. ਸ੍ਰੀ. ਹੈਨਾ। ਤ੍ਰਿਦਾ. ਹਦਾ. ਹੈਨਾ. ਹਿਨ. ਹਵਾ

ਭੈਨ. ਧਾ ਨਹੀਂ. ਮੈਨਾ. ਧਾ. ਭੈਨ. ਧਾ. ਤੇ. ਸ੍ਰੀ. ਹੈਨਾ। ਤ੍ਰਿਦਾ. ਹਦਾ. ਹੈਨਾ. ਹਿਨ. ਹਵਾ

ਸਮਾ ਮੈਨਾ। ਨ. ਤ੍ਰਿਦਾ. ਹਦਾ. ਹੈਨਾ

Benpa: Tashi Delek.

Tom: Tashi Delek.

Benpa: What is your name?

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

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

Tom: No, I am from England.

ଓଣାଣାମ୍

1. ନାମାୟ	name (hon)	6. ଇଂରେଜୀ	England ²⁵
2. ନାମାୟ	name	7. ଟମ	Tom
3. ବୁ	to be called (hon)	8. ଶୀଘ୍ର	existential verb ending ²⁶
4. ବେଳ	to be called	9. ସ୍ମରଣାମଦିଲେଶ୍ବା	good fortune
5. ଅମ୍ରିଣ୍ଟା	United States		

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

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

GRAMMAR

Dialogue Two is based on the following patterns:

A. Pronoun + ଶୀ/ତୀ + name qst word + ବେଳ/ବୁ + ଶୀଘ୍ରା/ଶୀଘ୍ରାମ୍ବା

ମେନ୍ଦା

ମୁଦ୍ରାମ୍ବା

ମୁଦ୍ରା

ମ

ଶୀ

ଶୀ

ତୀ

ନାମାୟ ଶାମ୍ବ

ନାମାୟ ଶାମ୍ବ

ନାମାୟ ଶାମ୍ବ

ବୁ

ବୁ

ବେଳ

ଶୀଘ୍ରା

ଶୀଘ୍ରାମ୍ବା

ଶୀଘ୍ରାମ୍ବା

²⁵ This is often used for any white westerner.

²⁶ More teaching on this ending later.

B. Pronoun + **ସୀ/ତୀ** + name + NAME + **ତେବୁ/ତୁ** + **ଶୀଘ୍ନା/ଶୀଘ୍ନା**
ରେନ୍ଦା

ମୁଁ	ତୀ	ଶୀଦାପ	ଶୀକାପ	ତେବୁ	ଶୀଘ୍ନା
ମୁଁ	ଶୀ	ଶୀଦାପ	ଶୀକାପ	ତୁ	ଶୀଘ୍ନାରେନ୍ଦା
ମୁଁରୁ	ଶୀ	ଶୀଦାପ	ଶୀକାପ	ତୁ	ଶୀଘ୍ନାରେନ୍ଦା

As to person marking, **ଶୀଘ୍ନା** and **ଶୀଘ୍ନାରେନ୍ଦା** function much the same as **ମିଳା** and **ରେନ୍ଦା**; more will be explained about their specific use in the next lesson.

ର୍ଦ୍ଧ-ଶ୍ଵର PRACTICE

A. Translate the following sentences from Tibetan to English:

- ର୍ଦ୍ଧ-ଶ୍ଵରରେନ୍ଦା
- ର୍ଦ୍ଧ-କୌଣସିରେନ୍ଦା
- ମୁଁରୁଶୀମହାତ୍ମାରେନ୍ଦାଶୀଘ୍ନା
- ମୁଁରୁଶୀମହାତ୍ମାପିଲାପା

B. Translate the following sentences from English to Tibetan:

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

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

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

SOME USEFUL PHRASES

རྒྱྲྱ རྩྷ རྩྷ རྩྷ རྩྷ	'Do you know?' 'Do you understand?'
ଆମେ ରୁହାନୀ ରୁହାନୀ ରୁହାନୀ ରୁହାନୀ	'Do you know?' 'Do you understand?' (honorific)
ଆମେ କୁମାରୀ କୁମାରୀ କୁମାରୀ କୁମାରୀ	'How are you?' (honorific)
ଆମେ କୁମାରୀ କୁମାରୀ କୁମାରୀ କୁମାରୀ	'I am fine'

ରྒྱྲୁ ରୁହାନୀ ରୁହାନୀ ରୁହାନୀ

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

ਲੈਸ਼ਨ ਨੰਬਰ ਪਾਂਥੀ

LESSON SEVEN

In this lesson you will learn about the existential verbs ਹਨੀ and ਹਨਾਂਹੇਨੀ, their negative forms ਹੇਨੀ and ਹਨਾਂਮਾਹੇਨੀ and their interrogative forms ਹਨਾਂਹਾਂਹਾਂ and ਹਨਾਂਹੇਨਾਂਹਾਂ।

DIALOGUE ONE

ਕੈਨਾ	ਬਹੁਧਾਂਹਾਂ ਸ਼੍ਰੇਦੀ ਹਨਾਂਹਾਂ ਹਨਾਂਹਾਂ
ਹਮਾ	ਹਾਂਹਾਂ
ਕੈਨਾ	ਸ਼੍ਰੇਦੀ ਹਨਾਂਹਾਂ ਹਨਾਂਹਾਂ
ਹਮਾ	ਵੇਦੀ ਹਨਾਂਹਾਂ ਹਨਾਂਹਾਂ
ਕੈਨਾ	ਮੀਂ ਸ੍ਰੁਣ੍ਹਾਂਹਾਂ
ਹਮਾ	ਵੇਦੀ ਧੂਹਾਂਹਾਂ ਹਨਾਂਹਾਂ ਹਨਾਂਹਾਂ ਹਨਾਂਹਾਂ ਹਨਾਂਹਾਂ
ਕੈਨਾ	ਸ਼੍ਰੇਦੀ ਹਨਾਂਹਾਂ ਹਨਾਂਹਾਂ
ਹਮਾ	ਵੇਦੀ ਹਨਾਂਹਾਂ

Benpa:	Tom-la, how many people are in your family?
Tom:	What?
Benpa:	How many people are in your family?
Tom:	There are five people in my family.
Benpa:	Who are they?
Tom:	There is my mother, father, an older sister and a younger sibling.
Benpa:	Do you have an older brother?
Tom:	I don't have an older brother.

ਵੇਦੀ ਵਾਕਿਆਵਾਂ

1. ਹਨਾਂਹ	family, house, inside	8. ਹਨਾਂਮਾਹੇਨ	family (hon), house (hon)
2. ਹੀ	person	9. ਹਨਾਂਹ	how much, how many

3. ཤྱା	who (asking for a list)	10. རྩྱା	father (also spelled རྩྱ)
4. ལྕମା	mother	11. རྩྱ	older brother ²⁷
5. ལྕଠ	older sister	12. རྩྱ	younger brother or sister
6. མྒ	existential verb	13. མྒ	negative for མྒ
7. ནྱ	and	14. ནྱ/ୱ	to, at, in, etc.

SAY IT RIGHT In Written Tibetan, མྒ རྩྱ is also spelled མྒ རྩྱ; in Lhasa speech it is pronounced མྒ རྩྱ [jo: re]. ལྕକྒ is usually pronounced ལྕକྒ [kʰa tse]; རྩྱ is pronounced རྩྱ རྩྱ. When words end with ཐ, it often lengthens the vowel. For example ནྱ is pronounced ནྱ [ŋa].

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

GRAMMAR

Existential verbs are verbs that express existence (as in 'there is', 'there exists') or location ('something is somewhere')²⁸. For such expressions, མྒ is used for first person statements and second person questions. Its negative form is མྒ. མྒ རྩྱ is used for first person questions as well as second and third person statements (they pattern very similar to རྩྱ and རྩྱ):

²⁷ རྩྱ is an alternative spelling.

²⁸ Explained in chapters five and following.

I. 'To exist'

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

A. Content questions and declarative sentences:

B. Yes/no questions and negative sentences:

II. The locative particle ณ/ນ

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

- | | |
|------------------------------|--|
| 1. ମୁଁ କିମ୍ବା ମୁଁଦ୍ୟନ୍ତିର୍ମା | 'I have a dictionary (here with me)' ²⁹ |
| 2. ମୁଁ ତୁ ତୁ ସବୁ ମୁଁର୍ମା | 'I have four older brothers (in my family)' |
| 3. ମୁଁ ପିଲ୍ଲା ମୁଁର୍ମା | 'He has a pen' |

III. The conjunction 55

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

1. ମେ ଘରେ ମାତ୍ରା ମାତ୍ରା ଦୁଇ ବୀବି ଏବଂ ଦୁଇ ଭାଇରେ ଏହାରେ ଏହାରେ ଏହାରେ

'In my house there is mother, father, one older sister and one older brother.'

²⁹ Generally when case markers are added to words with open syllables, the phonological rules of vowel lengthening apply; however, some people do say *ɛ̄nɛ̄*.

2. ଶିଦ୍ଧାତାଙ୍କୁ ଶୁଦ୍ଧାବନ୍ଧୁଙ୍କୁ ଦିଶା ଶମ୍ଶେଶୁଙ୍କୁ ଦେଇ
'He has pens, pencils, books and paper.'

DIALOGUE TWO

ମୀଣାଦମ୍ବୁ ସମ୍ମାନଦିବମୀଣାକ୍ଷମ୍ବୁଦ୍ଧାନ୍ତା

ପିଣ୍ଡାରୀ

ପରିଷାମାର୍ଥମୁକ୍ତିକା

ମୀଣାଙ୍ଗାରୀ ରିକ୍ରିଏସନ୍ ଏକ୍ସାର୍ଟିକ୍ ପାଇସନ୍

କୃଷ୍ଣ-ପ୍ରତିଷ୍ଠାନ

Migmar: How many people are there in Tom's family?

Lhakpa: There are five people in his family. His father, mother, an older sister and a younger sibling.

Migmar: Is his younger sibling a boy or girl?

Lhakpa: His younger sibling is a girl.

Migmar: How old is his younger sibling?

Lhakpa: 12 years old.

କେଣ୍ଣରମ୍ଭ

- | | | | |
|---------------|-----------|----------------|------------------|
| 1. వీ | year, age | 3. ఏక్షాణ్టిస్ | twelve |
| 2. వ్యాస్తివీ | age (hon) | 4. ఉషాస్కెన్ | existential verb |

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

GRAMMAR

I. ဗျာ·ဒီ၏ is used similarly to ဗျာ၏. It is used for 2nd and 3rd person statements and 3rd person questions. Its negative form is ဗျာ·နဲ့ဒီ၏.

- A. ଶିଦ୍ଧାର୍ତ୍ତମାଣିକ୍ଷାର୍ଥୀ ହେବା
 'He has two younger brothers/sisters'

B. ଶିଦ୍ଧାର୍ତ୍ତମାଣିକ୍ଷାର୍ଥୀ ହେବା
 'She does not have a pencil'

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

PRACTICE

Fill in the blanks for the following sentences.

1. ଫରେଣ୍ଟିମ୍ବିଟିଏୟାର୍ଟିମ୍ବିଏସ୍‌ମ୍ବି _____
 2. ଫଲ୍ଲୁଷାର୍କଣ୍ଟିଷ୍ଟିମ୍ବି _____
 3. ଫର୍ମକ୍ରେଟିଷନ୍ଟିମ୍ବି _____
 4. ଫର୍ମିକ୍ରୁଷିଏୟାର୍ଗ୍ରୁଷି _____
 5. ଫର୍ମିଫର୍ମିକ୍ରୁଷିଏୟାର୍ଗ୍ରୁଷି _____
 6. ଫରେଣ୍ଟିକର୍ମିଏୟାର୍ଗ୍ରୁଷିଏୟାର୍ଗ୍ରୁଷିମ୍ବି _____

DIALOGUE THREE

ଆକଷ ଆତମା-ପଣ୍ଡା ପୁଅଁ-ରଦ୍ଦି-ପ୍ରେଦ୍ଦି-ପଣ୍ଡା

ଆତମା ମା-ରେଦା ରଦ୍ଦି-ପଣ୍ଡା-ପୁଅଁ-ରେଦା

ଆକଷ ଆକୀ ପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା

ଆତମା ପଣ୍ଡା-ପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା

ଆକଷ ପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା ପୁଅଁ-ରେଦା ପୁଅଁ-ରେଦା

ଆତମା ପୁଅଁ-ରଦ୍ଦି-ପଣ୍ଡା ଆତମା-ରେଦା ପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା

ଆକଷ ରଦ୍ଦି-ପ୍ରେଦା

ଆତମା ପ୍ରେଦି-ରଦ୍ଦି-କରା-ଶକ୍ରୁତ-ପଣ୍ଡା

ଆକଷ ମେଦା ରଦ୍ଦି-କରା-ଶକ୍ରୁତ-ମେଦା

ଆତମା ଆପଣା ନିର୍ବିପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା

ଆକଷ ରଦ୍ଦି-ପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା

ଆତମା ଆକୀ ପ୍ରେଦି-ରଦ୍ଦି-ଶକ୍ରୁତ-କରା-ଶକ୍ରୁତ-ପଣ୍ଡା

ଆକଷ ନିର୍ବିପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା

ଆତମା ଆକୀ ରଦ୍ଦି-ପ୍ରେଦି-ରଦ୍ଦି-ପଣ୍ଡା ଶକ୍ରୁତ-କରା-ଶକ୍ରୁତ-ପଣ୍ଡା

ଆକଷ ସୁଷାହି-କୋ ପିକା-କରି-ନିର୍ବିପଣ୍ଡା

ଆତମା ପୁଷାକା ହେଶାମ....

ଆକଷ ନିର୍ବିପଣ୍ଡା କରା-ନିର୍ବିପଣ୍ଡା

ଆତମା ପଣ୍ଡା

Anna: Sister-la, is this your daughter?

Sister: No, this is her daughter.

Anna: Well, do you have children?

Sister: Yes, I have two children.

Anna: Are your children boys, or girls?

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

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

କେଣାଶକ୍ଷୟ

1. ଶ୍ରୀମୁ	child, children (ଶ୍ରୀମୁ)	18. ଅଁତେ	exclamation of surprise
2. କର୍ଦ୍ଦାଶ	marriage	19. କ୍ଷୁର୍ତ୍ତ	to do (hon) verbalizer (see Lesson thirteen)
3. କ୍ରୂଷି	to do, verbalizer (ଏକ୍ରୂଷି past)		
4. କର୍ଦ୍ଦାଶକ୍ରୂଷି	to get married	20. କର୍ଦ୍ଦାଶକ୍ଷୁର୍ତ୍ତ	to get married (hon) ³⁰
5. ହେଁଏଁ	this year	21. କର୍ଦ୍ଦାଶକ୍ରୂଷିତ୍ତ	tomorrow
6. ଯିନ୍ତୁରୁନ୍ତି	but	22. ଏ	particle meaning 'right?'
7. ଏକ୍ଷାର୍ଗ	work	23. ହେଁଏଁକମୁ	a little (ହେଁଏଁକମୁ or ହେଁଏଁକମୁ)
8. ଦ୍ୱାର୍ଥଶାଦ	acquaintance	24. ହେଁ	face
9. ପେଶ	to know	25. ଏମୁ	nominalizer
10. ଏକ୍ଷାର୍ଗରୁ	well then	26. ହେଁଏଁମୁର୍ର	later on
11. ହେଁଏଁମନ୍ଦ	forget it, nevermind	27. ହେଁଏଁମା	to throw away

³⁰ The complete honorific form for to get married is ଏକ୍ରୂଷାଶକ୍ଷୁର୍ତ୍ତ, but people often simplify by making just the verb an honorific form.

12. ། ທ to put, perfective marker (see Lesson Eleven)
13. ། ທ ກ ທ very bothersome 28. ກ ທ hot, intensifier (after adj)
14. ། ། ຖ ຖ to introduce (humilific)
15. ພ ພ ພ past form of ພ ພ 29. ດ ພ ພ boyfriend, girlfriend (or husband, wife)³¹
16. ພ ພ negative form of ພ ພ 30. ພ ຖ when (WH-question)
17. ພ (after vowels; in the lesson it is on the first person pronoun: ພ ພ) ergative/agent marker, instrumental marker³²

SAY IT RIGHT In Lhasa ສ ສ is pronounced ສ ສ [puku] and ຕ ຕ is pronounced ຕ ຕ [tetsə] or sometimes ຕ ຕ [toktsə] (with a light, unstressed second syllable) most of the time. Although there is no nasal consonant in ສ, it is pronounced with a nasal that assimilates to the following consonant; i.e. ສ ສ ພ ພ [ʃəŋkijø]

ස ສ PRACTICE

A. Answer the following questions:

1. ປ ສ ສ ພ ພ ພ ພ ພ

2. ພ ສ ສ ພ ພ

3. ປ ສ ສ ພ ພ ພ ພ

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

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

B. Correct the following sentences:

1. ଶିଦ୍ଧାନ୍ତାନ୍ତରିକ୍ଷମା

2. ଦ୍ୱାରାମାନ୍ଦମା

3. ଦ୍ୱାରାକୁଣ୍ଡାନ୍ତରିକ୍ଷମାନ୍ଦମା

4. ଶିଦ୍ଧାନ୍ତରିକ୍ଷମାନ୍ଦମା

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

1. ଶିଦ୍ଧାନ୍ତରିକ୍ଷମାନ୍ଦମା

- a. Yes/no question
- b. Content question
- c. Either/or question

2. ଦ୍ୱାରାମାନ୍ତରିକ୍ଷମାନ୍ଦମା

- a. Yes/no question
- b. Content question
- c. Either/or question

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

MEMORIZE numbers eleven through twenty

11 ଏକୁଅତ୍ତିଶୀ

16 ଏକୁତ୍ୱଶ

12 ଏକୁଅତ୍ତିଶୀ

17 ଏକୁଏକୁର

13	ପତ୍ର-ଶ୍ରୀମ	18	ପତ୍ର-ପତ୍ରି
14	ପତ୍ର-ପତ୍ରି	19	ପତ୍ର-ଦ୍ୱା
15	ପତ୍ର-ଭୂ	20	ଭୀ-ପା-ଶମ-ା-ପ

SOME USEFUL PHRASES

ଯତ୍କିମ୍ବା | 'Come in'

ମା'ପେ'ଥେବା (or ମା'ପେ'ଥେବା'ଶବ୍ଦ'ଦ୍ଵାରା) 'Good-bye' (said to the one going)

ଆ'ପେ'ଶବ୍ଦିଶା (or ଆ'ପେ'ଶବ୍ଦିଶା'ଶବ୍ଦି'ଦର୍ଶିଶା) 'Good-bye' (said to the one staying)

ସମ୍ବନ୍ଧରେ ଏହାରେ ପରିବର୍ତ୍ତନ ହେବାରେ ଏହାରେ ପରିବର୍ତ୍ତନ ହେବାରେ

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

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

ସମ୍ବନ୍ଧରେ ଏକାକ୍ରମିତି

LESSON EIGHT

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

DIALOGUE ONE

ମୀଣଦର୍ଶନ ସମାଧାନ

ସମ୍ବା ଯେଷବା

ମୀଣଦୟମ

ଶତା ୮.ଶତାବ୍ଦୀରେଇକା

ମେଣ୍ଡମ୍ୟ ଟ୍ରେଟ୍ ରେଫ୍ରାକ୍ଟିଵ୍ ଏକ୍ସର୍ଚ୍ ଏନ୍ଡ୍ ପର୍ସା

ସମ୍ବା ମୀନା ରାଜ୍ୟପାତ୍ରାଧିକୀନା

ମେଣ୍ଡ୍ୟୁସ୍ ପ୍ରିଦ୍ରିଷ୍ଟିପ୍ରିନ୍ଟିଂ ଲିମଟେଡ୍

ଶବ୍ଦ ୮. ଶତାବ୍ଦୀରେ ଶବ୍ଦରେ ଶବ୍ଦରେ ଶବ୍ଦରେ ଶବ୍ଦରେ

ମେଣାନୁଷ୍ଠାନ ମୁଦ୍ରଣକର୍ତ୍ତାଙ୍କରେ

ସମ୍ବା ଯମଣ୍ଡି

ମିଣ୍ଡମ୍ୟ ପ୍ରକାଶ ପିଟ୍ଟିମ୍ସିଷ୍ଟାର୍ ସନ୍ଦା

ମୀଣାଦୟମ୍ବା ଧେନ୍ଦରା

Migmar: Tom-la.

Tom: Yes?

Migmar: Where are you going?

Tom: I am going to school

Migmar: Are you a teacher?

Tom: No, I am a student.

Migmar: What are you study

Tom: I stu

Migmar: Do you have class?

Tom: OK. Bye.
Migmar: Bye.

କୌଣସିବୁ

1. ଏଥର	where	13. ଯତ୍ତ	to go (hon)
2. ଶ୍ଵେତ	school	14. ଯାଏ	to go
3. ଶ୍ଵେତଶ୍ରୀଦ	learning, education	15. ଶ୍ଵେତଶ୍ରୀଦ୍ବ୍ରେଦ	to study, to learn
4. ଶ୍ଵେତଶ୍ରୀର	teacher	16. ଶ୍ଵେତଶ୍ରୀଦ୍ବ୍ରେଦ୍ବ୍ରେଦ	to study, to learn (hon)
5. ଶ୍ଵେତକର	lesson	17. ଶିଦ୍ବାକିନ	spoken Tibetan
6. ସବୁଶବୁ	to sit (hon)	18. ଯାତ୍ରୁଷବୁଧ	fast, quickly
7. ଶିର୍ବିଦ୍ଧି	written Tibetan	19. ତେଣାର	then (as in 'then, you should go')
8. ଯଥିବୁ	to go, to come (hon)	20. ଶ୍ରୀୟ	
9. ମୁ	mouth	21. ଏହିଦ	to thirst
10. ତଥା	to look at	22. ଏମାର୍କ	to send, verbalizer ³³
11. ବିନ	to be afraid		sure, OK
12. ଶ୍ଵେତଶ୍ରୀମଣ	student		

SAY IT RIGHT: ଏମାର୍କ is pronounced as ଏସାର୍କ [lesə] in Lhasa speech. Many words in Lhasa speech have a very light second syllable; ଏମାର୍କ is one of these and is often pronounced ଏର୍କ [les]. Listen to the way your teacher and the speaker on the tape says it. Remember that ଏ is usually pronounced as ଏ [wa]. ବିନ is pronounced ବିନ [ʃi].

GRAMMAR

³³ 'Verbalizers', particularly ବିନ ଏହିଦ and ଏମାର୍କ, are covered in more detail in chapter sixteen.

I. Reduced forms:

A. In second person WH- questions, the auxiliary །ྱିନ୍ତା is reduced to ། for non-past and ། for past:

Q: །ྱିନ୍ତା ། ། ། ། ། །	ଶବ୍ଦାର୍	ସଦା	ଏ	'Where are you going?'
A: །	ସଦାଏ	ସଦା	ଶିଲ୍ଲିନ୍ତା	'I am going to Tibet'
Q: །ྱିନ୍ତା ། ། ། ། ། །	ଶବ୍ଦାର୍	ସଦା	ଏ	'Where did you go?'
A: །	ସଦାଏ	ସଦା	ଶିଲ୍ଲିନ୍ତା	'I went to Lhasa'

B. Second³⁴ and third person questions are expressed with the full verb ending (ଶିଲ୍ଲିନ୍ତା ଏଲ୍ଲିନ୍ତା).

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

Plain Form

Honorific Form

Middle Honorific High Honorific Gloss

Verbs

ସର୍ବ	ପ୍ରିଣ	ସଦ	କୌନ୍ତା ସନ୍ତୁର୍ମାନଦ	'to go'
କ୍ରେ		ଶବ୍ଦାର୍		'to do'
ସନ୍ତୁର୍ମାନଦ		ସବୁନ୍ତା		'to sit'

³⁴ Remember that it is rare to make second person statements in Tibetan.

ବେଦ	ମଣ୍ଡାଦ (ବ୍ର) ³⁵	'to say'
କ୍ର	କ୍ରେତ୍	'to be ill'
ଯିକ୍ / ହେତ୍	ଯଶ୍ଵାସ୍ୟିକ୍ / ଯଶ୍ଵାସ୍ହେତ୍	'V to be', 'yes' ³⁶
ହେତ୍ / ହେତ୍ସାସ୍ତ୍ରେତ୍	ଯଶ୍ଵାସ୍ୟେତ୍ / ଯଶ୍ଵାସ୍ୟେତ୍ସାସ୍ତ୍ରେତ୍	'V to exist', 'yes'

Nouns

ନାମ	ନାମ	'name'
ବାସ	ବାସ	'house'
କାମ	କାମ	'work'
ବୟାସ	ବୟାସ	'age'

Pronouns³⁷

𠂇	𠂇/𠂇.𠂇	‘you’
𠂇	𠂇	‘he’
𠂇/𠂇.𠂇	𠂇	‘she’

DIALOGUE TWO

ମୀଣାନମ୍ବା ତୀର୍ମାଯାନା ପ୍ରିଦ୍ବର୍ଦ୍ଧାନାନ୍ଦାନ୍ଦା
ତୀର୍ମା ଦାଶ୍ଵର୍ଣ୍ଣାନାନ୍ଦାନ୍ଦା

³⁵ This is part of a relatively small class of verbs that have been called 'humilifics'. When the speaker addresses one to whom he would like to show special respect, the verb

which refers to himself will reflect that. ՞ usually implies a request for information.

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

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

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

ਕੌਣਸ਼ਾਸ਼

1. ਅਿਸਾਂਕੈ	doctor (ਅਿਸਾਂਕੈ ਅਸਾਂਕੈ) ³⁸	10. ਹੱਦਾਂ	businessman
2. ਫਾਰਾਨਾਂ	hospital	11. ਵੱਡਾ	factory worker
3. ਹੁੰ	sick, ill	12. ਧਾਰਾ	work
4. ਝੂਦ	sick (hon)	13. ਹੁਸਾਂਧਾਰਾ	work (hon)
5. ਹੁੰ	at, inside	14. ਕ੍ਰੀਕ	went, has gone
6. ਪ੍ਰੇਤ	to do, verbalizer	15. ਕੰਦਾਂ	farmer
7. ਆਨਦ	to do (hon), verbalizer	16. ਸ਼੍ਵੇਤਾਨੁਦ	student ³⁹
8. ਹੱਦ	to sell	17. ਵੱਡ	to make, to cook
9. ਕੰਦ	field	18. ਹੁੰ	monk

³⁸ According to most Tibetans asked, ਅਿਸਾਂਕੈ is the written form and ਅਸਾਂਕੈ is the spoken form although sometimes ਅਿਸਾਂਕੈ also appears in books and dictionaries.

³⁹ This is a synonym of ਸ਼੍ਵੇਤਾਨੁਦ; both are used in Lhasa.

SAY IT RIGHT Sometimes နှံပုံးမှု is pronounced နှံပုံးမှုံး [lop' ta wa], but more commonly နှံပုံးမှုံး [lop' ta:v]; notice that this is almost the same pronunciation as နှံပုံး.

GRAMMAR

I. Generally, the auxiliaries မှုပိုက် and မှုပေါ်တော် indicate an event that is yet to happen (as in ခုံးမှုပိုက် 'I will go'). မှုပိုက် and မှုပေါ်တော် indicate an event that is completed. Additionally, မှုပိုက် and မှုပိုက် indicate that speaker is intentionally going to do, or has done, whatever action the verb expresses.

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

A. Interrogative

pronoun +	where +	'to go' +	past	
မြတ်သင်	ရာမြတ်	ရာ	မှုံး	'Where did you go?'
မြင်	ရာမြတ်	ရာ	မှုပေါ်တော်	'Where did he/she go?'
ငါ	ရာမြတ်	မြိုင်	မှုပေါ်တော်	'Where did I go?'

B. Statement

pronoun +	place +	locative +	'to go' +	past	
ငါ	ဆောင်ရွက်	ရာ	မြိုင်	မှုပိုက်	'I went to the hospital'

ସ୍ତ୍ରୀ	ଶ୍ରୀ	ଏ	ଶ୍ରୀ	ଏହିଏହି	'She/he went to Tibet'
ଶ୍ରୀଶ୍ରୀ	ଶ୍ରୀଶ୍ରୀ	ଏ	ଶ୍ରୀ	ଏହିଏହି	'You went to school'

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

A. Interrogative

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

ଶ୍ରୀଶ୍ରୀ	କ୍ରମାଯକ୍ରମ	ଏହି	ଶ୍ରୀଏହି	ଶୀଏହି	'What work are/were you doing?'
ଏ	କ୍ରମାଯକ୍ରମ	ଏହି	ଶ୍ରୀ	ଶୀଏହି	'What work are/were you doing?'
ଶ୍ରୀ	କ୍ରମାଯକ୍ରମ	ଏହି	ଶ୍ରୀଏହି	ଶୀଏହିଶ୍ରୀଏହି	'What work is/was he/she doing?'
ଏ	କ୍ରମାଯକ୍ରମ	ଏହି	ଶ୍ରୀ	ଶୀଏହିଶ୍ରୀଏହି	'What work was/am I doing?'

B. Statement

pronoun +	occupation +	verb or	verb ending		
ଏ	ଶ୍ରୀଶ୍ରୀ	ଏହି	ଏହି	ଏହି	'I am a teacher'
ଶ୍ରୀ	ଶ୍ରୀ	ଏହି	ଏହି	ଏହି	'He is a monk'
ଏ	ଶ୍ରୀଶ୍ରୀ	ଏହି	ଶୀଏହି	ଏହି	'I am studying'

ସ୍କ୍ରିତ୍ ହାତ

ପର୍ଶାପ

ହେତୁ

'You are a factory worker'

ଲେଖ

ଲେଖିଥାଏ

ଲେଖି

ଲେଖିଥାଏ ହେତୁ 'He is writing a letter'

III. In addition to ହେତୁ ହେତୁ and ହେତୁ, ହେତୁ is also an existential verb that can be used as an auxiliary, but their senses are different. The examples below provide a basic introduction to these distinctions, but we recommend that you do not worry about trying to understand all of the finer details yet⁴⁰::

A. New Information⁴¹

ହେତୁ ଯାଶଯାତ୍ରିକୁଣ୍ଡଲ

'There are yaks in Tibet' (spoken by someone who is not a native of Tibet, but went to Tibet and saw the yaks. Or spoken to emphasize that 'There ARE yaks in Tibet')⁴²..

ହେତୁ ଲେଖିଥାଏ ପାଠ୍ୟକୁଣ୍ଡଲ

'I have a letter', 'There a letter for me' (it just arrived; I saw it)

ହେତୁ ଯାଦିପାଦାହେତୁ ହେତୁ

'He has many books' (I went to his house and saw them)

B. First person feelings and emotions⁴³

ହେତୁ ବିଶିଷ୍ଟିକୁଣ୍ଡଲ

'I am sick'

ହେତୁ ବିଦ୍ରୂପିକୁଣ୍ଡଲ

'I am afraid'

ହେତୁ ପାଞ୍ଚିକୁଣ୍ଡଲ

'I am thirsty'

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

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

⁴¹ This is in opposition to information which is generally known.

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

⁴³ Also includes cognition.

ཇི་ན་ཀྱි་འདྲྤྱ

'He is sick' (I saw him)

ཇི་ན་པ་ནྱଦ་ཀྱි་འདྲྤྱ

'It is raining' (I can see it or just saw it)

ཇི་ནྱେସ୍ ལྷ ກྱි རྡྤྱ

'He is reading a book' (I see him or just saw him)

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

ན་ཀྱි

ཇི་ན་པ་නྱଦ

ཇི་ནྱେସ୍ ལྷ

With the exception of the examples given in B, the above sentences can also be expressed using ພྱା རେନ୍. The meaning is not the same however.

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

A. ສ୍ଵଦ୍ୟ ພྱା ཡା ສ୍ଵଦ୍ୟ རྡྤྱ 'Tibet has lots of yaks' (I just saw the yaks, just learned that Tibet has lots of yaks, or I know that Tibet has lots of yaks and am talking to someone who has known that longer than I have)

B. ສ୍ଵଦ୍ୟ ພྱା ཡା ສ୍ଵଦ୍ୟ ພྱା རେନ୍ 'Tibet has lots of yaks' (This is generally known information or information that the speaker has known longer than the addressee)

ସ୍ଵଦ୍ୟ PRACTICE

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

'His mother is a doctor'

ପିଟ୍-ଶି-ଅ-ମ-ପଣ୍ଡ-ାମ୍ବ-କ୍ଲେ-ରେନ୍

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

B. Fill in the blanks with ଯ/ନ୍, ତଣ୍ୟ or ତନ୍ୟ୍ୟ:

1. ଶର୍ଦ୍ଦାଳୁଙ୍କା _____ ହେବା
2. ଏଣ୍ଟର୍‌ରୁମ୍ _____ ଶର୍ଦ୍ଦାଲୁଙ୍କା ପ୍ରେଦ୍ରୁଣ୍ଣିଏନ୍ଦା (ଶର୍ଦ୍ଦାଲୁଙ୍କା: 'classroom')
3. ଶର୍ଦ୍ଦାଲୁଙ୍କାରୁମ୍ _____ ପ୍ରେକ୍ଟାର୍ ହେବା
4. ପ୍ରେଦ୍ରୁଣ୍ଣିଏନ୍ଦା _____ ନେମାଣା ହେବା
5. ଏଣ୍ଟର୍‌ରୁମ୍ _____ ପ୍ରେକ୍ଟାର୍

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

- ମନ୍ଦିରାଳ୍ୟରେ ପ୍ରକାଶିତ ପାତା
 - ମନ୍ଦିରାଳ୍ୟରେ ପ୍ରକାଶିତ ପାତା
 - ମନ୍ଦିରାଳ୍ୟରେ ପ୍ରକାଶିତ ପାତା
 - ମନ୍ଦିରାଳ୍ୟରେ ପ୍ରକାଶିତ ପାତା

SOME HELPFUL PHRASES

ଓଡ଼ିଆ ଶବ୍ଦ ଶର୍ତ୍ତମାନ ଶବ୍ଦ (୧୯୯୫) ପରେ ଶର୍ତ୍ତମାନ ଶବ୍ଦ ପରିବାର

‘Can you speak Tibetan?’

(lit: 'Are you able to speak Tibetan?')

ରାଜାରାଜ୍ମଣ୍ଡଳୀ (ସମ୍ବନ୍ଧ) ପ୍ରେସ୍ ଗ୍ରୂପ୍ୟୁସନ୍

'I can speak a little Tibetan'

MEMORIZE numbers twenty through thirty:

ਤ੍ਰੰਤੁ ਸਮਾਧ	ਤ੍ਰੰਤੁ ਕੁਤੁਥ
ਤ੍ਰੰਤੁ ਕੁਤੁਥੀਧ	ਤ੍ਰੰਤੁ ਕੁਤੁਥੁਨ
ਤ੍ਰੰਤੁ ਕੁਤੁਥੀਨ	ਤ੍ਰੰਤੁ ਕੁਤੁਥੁਨ
ਤ੍ਰੰਤੁ ਕੁਤੁਥੁਨ	ਤ੍ਰੰਤੁ ਕੁਤੁਥੁਨ
ਤ੍ਰੰਤੁ ਕੁਤੁਥੀ	ਨੁਮਾਤੁ ਸਮਾਧ
ਤ੍ਰੰਤੁ ਕੁਤੁਥੁ	

ਤੰਤੁ ਰੰਗੀਂ ਘੁੰਦ ਹਣਾ

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

ਸ਼ੰਸਾ ਸ਼ੰਸਾ ਸ਼ੰਸਾ ਸ਼ੰਸਾ ਸ਼ੰਸਾ ਸ਼ੰਸਾ

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

ਚੰਦੁ ਚੰਦੁ ਚੰਦੁ ਚੰਦੁ ਚੰਦੁ ਚੰਦੁ ਚੰਦੁ

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

ਨੈਵਾਕਾਨ੍ਤੁਧਾ

LESSON NINE

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

DIALOGUE ONE

ਨੈਮਾ	ਸ਼ਕਾਧਿਸਾ ਕੁਕੱਦਾਕੱਦਾਦੈ
ਨਾਨਾ	ਕੁਕੱਦਾਕਿਧਾਨਾਨਾਦੈ
ਨੈਮਾ	ਸੁਣਾਈਕੈ
ਨਾਨਾ	ਧਰਿਧਰਦੀਧਾਦੈ

Nyima: Teacher-la, what time is it?

Teacher: It is exactly 4:00.

Nyima: Thank-you.

Teacher: You're welcome.

ਕੰਧਾਣਾਵ

1. ਕੁਕੱਦ	watch, clock, time of day, hour
2. ਸ਼ਕਾਧਿਸਾ	a polite form for a teacher or educated-looking person
3. ਕੁਕੱਦਾਧਿਸਾ (ਕੁਕੱਦਾਧਿਸਾ)	a polite form for an older woman
4. ਨਾਨਾ	exactly
5. ਨਾ	and
6. ਕੁਦਾ	a half
7. ਕੁਦਮ	minute
8. ਧੱਪਾਕਾ	after, past
9. ਤੈਨਾਧ	before, to reach, to grasp
10. ਸੁਣਾਈਕੈ	Thank you

11. ༄ མ ར ད མ ར ན ་

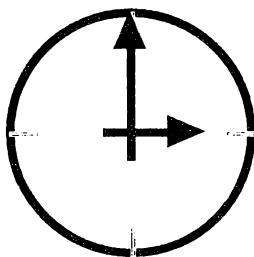
You are welcome, It doesn't matter

SAY IT RIGHT མ ར ད is pronounced མ ར ད [mo:la] and ན ་ is pronounced ན ་ [simpə].

TELLING TIME IN TIBETAN

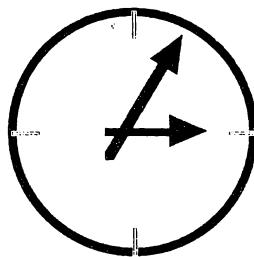
There are two basic ways to measure time; that of counting from the hour (half past two) and that of counting from the half-hour (fifteen past 2:30).

I. Counting from the hour always requires the ordinal number (ON) (ନେତ୍ର, ଶତିଶାବ୍ଦୀ etc.) and the following structures (the parenthetical items are optional, but commonly used):



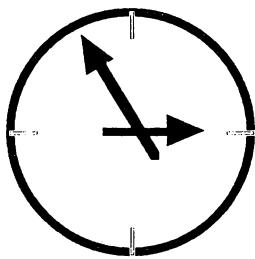
A. ତୁଳକ୍ଷଦ + ON + (ହଶାହଶ) + ମେନ୍ + (ଏଣ୍)

ତୁଳକ୍ଷଦ ଶଶୁମାଦ ହଶାହଶ ମେନ୍ ଏଣ୍ 'It's exactly three o'clock'



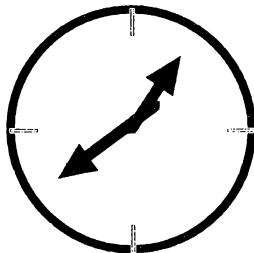
B. ତୁଳକ୍ଷଦ + ON + ହେଲାକ୍ଷଶ + ଶଶୁମା + number + ମେନ୍

ତୁଳକ୍ଷଦ ଶଶୁମାହେଲାକ୍ଷଶ ଶଶୁମା ମୁଣ୍ଡ ମେନ୍ 'It's five past 3'



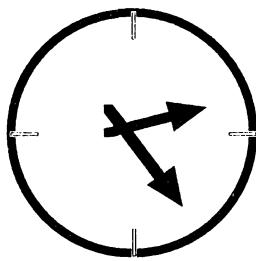
C. କୁହ୍ନ୍ + ON + କୈରାପର + କ୍ଲାସମ + number
 + ପ୍ରେସ୍
 କୁହ୍ନ୍ ଏଣ୍ଟରାପର କୈରାପର କ୍ଲାସମ ପ୍ରେସ୍ ପ୍ରେସ୍ 'It's five to 3'

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



A1. କୁହ୍ନ୍ + hour + ହର + ପ୍ରେସ୍ + ଏଣ୍ଟରାପର + କ୍ଲାସମ + number + ହେଲ୍ପା
 କୁହ୍ନ୍ ହରପ୍ରେସ୍ ହର ପ୍ରେସ୍ ଏଣ୍ଟରାପର କ୍ଲାସମ ହେଲ୍ପା ହେଲ୍ପା
 'It is one forty' (literally: 'It is ten minutes past half-past one')

A2. କୁହ୍ନ୍ + hour + କୈରାପର + କ୍ଲାସମ + number + ପ୍ରେସ୍
 କୁହ୍ନ୍ ଏଣ୍ଟରାପର କୈରାପର କ୍ଲାସମ ଟିଂପୁ ପ୍ରେସ୍
 'It is one forty' (literally: 'It is twenty minutes before two')



B1. ཡླྷྲྷ ཡླྷྲྷ + hour + ད୍ୱ + གୁଦ୍ୱ + གୈନ୍ དର୍ + གୈନ୍ དର୍ + གୈନ୍ དର୍ + num + གୁଦ୍ୱ
 ཡླྷྲྷ ཡླྷྲྷ ད୍ୱ གୁଦ୍ୱ གୈନ୍ དର୍ གୈନ୍ དର୍ གୈନ୍ དର୍ གୁଦ୍ୱ གୁଦ୍ୱ
 'It is two twenty-five' (literally: 'It is five minutes before half past two')

B2. ཡླྷྲྷ ཡླྷྲྷ + hour + ར୍ୱାର୍ଷା + གୈନ୍ དର୍ + number + ག୍ୱା
 ཡླྷྲྷ ཡླྷྲྷ ར୍ୱାର୍ଷା གୈନ୍ དର୍ གୈନ୍ དର୍ ག୍ୱା
 'It is two twenty-five'

SAY IT RIGHT ག୍ୱା ག୍ୱା is pronounced ག୍ୱା ག୍ୱା [jñi jñi tseñjña].

GRAMMAR

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

DIALOGUE TWO

ମୀଣ୍ଦମ୍ବା ହେବାରୀ ଶୈନ୍ ଦ୍ୱାରା କୁହାରା କୁହାରା କୁହାରା କୁହାରା
 ହେବାରୀ କୁହାରା ଶୈନ୍ ଦ୍ୱାରା କୁହାରା କୁହାରା
 ମୀଣ୍ଦମ୍ବା ନାହିଁ କୁହାରା କୁହାରା
 ହେବାରୀ ନାହିଁ କୁହାରା ନାହିଁ ଶୈନ୍ ଦ୍ୱାରା କୁହାରା

ཇීවාද්‍යා	ඇයා දැඳුනා කේද්‍යා මේදා දැඩු යාමා මා යාර්ෂා එෂ්ටා
මේද්‍යා	දැඩු යාමා මා දැඩු යාමා
විෂාද්‍යා	යාමා

Migmar: What time is it now?

Grandma: It is 1:15 now.

Migmar: Oh, it's early now. I'll go to the post office first.

Grandma: The post office isn't open today. Wait a little while here.

Migmar: OK.

විෂාද්‍යා

1. තීර්ත්‍යා	noon, midday	8. කේද්‍යා	store
2. ජ්‍යා	door	9. දැඩු (ඩු)	be open, to open
3. දැඳු	now	10. දැඩු	early
4. දැඩු.ය	before, prior to (දැඩු.ය)	11. යාමා	post office ⁴⁴
5. දැඩු	today	12. දැඩිස	here
6. දැඩු.කේද්	time ⁴⁵		
7. යාමා	to wait		

SAY IT RIGHT In Lhasa Tibetan, දැඩු.ය is pronounced දැඩු.ය [ŋɛ ɿa].

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

⁴⁴ In Lhasa, many Tibetans either use the Chinese *yo dian ju* or the newly formed එෂ්ටා යාමා

⁴⁵ This is not 'time' in the sense used when telling time, which is speaking of the hour and minutes shown on a clock. දැඩු.කේද් refers to the measurement of time and දැඩු.කේද් refers to the space of time.

is assimilating to the 't' (in the case of དྲྲ' མ the 'm' assimilates to the 'p' of མ). རྩྰ ན is pronounced རྩྰ [tʃ^he].

GRAMMAR

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

A. དྲྲ' ན རྩྰ ན མ དྲྲ' ན མ

B. དྲ' དྲྲ' ན རྩྰ ན མ དྲྲ' ན མ

III. Compound Words

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

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

Twenties	ଡ	ତେଣୁକ୍ତ୍ୟତ୍ତେ
Thirties	ଢ	ତୁମାତୁକ୍ତ୍ୟତ୍ତେ
Forties	ବ୍ର	ବିବ୍ରାତୁକ୍ତ୍ୟତ୍ତେ
Fifties	ପ୍ର	ପିପ୍ରାତୁକ୍ତ୍ୟତ୍ତେ
Sixties	ହୁ	ହୁପ୍ରାତୁକ୍ତ୍ୟତ୍ତେ (just the 'rata' from ହୁପ୍ରା)
Seventies	ହୁକ୍	ହୁକ୍ରାତୁକ୍ତ୍ୟତ୍ତେ
Eighties	ହୁକ୍ର	ହୁକ୍ରାତୁକ୍ତ୍ୟତ୍ତେ
Nineties	ହୁକ୍ରି	ହୁକ୍ରିପ୍ରାତୁକ୍ତ୍ୟତ୍ତେ

DIALOGUE THREE

ମୁହଁମ୍ବା ନାହିଁଏହିଦୀର୍ଘାତ୍ମକା
ମୈଶାନ୍ଦ୍ୟ ଦ୍ୱାରା ସୁଧାହିତ
ଏହି କୁନ୍ଦାଳ୍ମ୍ୟ ତେଣୁକ୍ତ୍ୟତ୍ତେ ସୁଧାହିତ
ମୁହଁମ୍ବା ଏହିକୁ କୁନ୍ଦାଳ୍ମ୍ୟାକୁ କୁନ୍ଦାଳ୍ମ୍ୟାକୁ କୁନ୍ଦାଳ୍ମ୍ୟା
ମୈଶାନ୍ଦ୍ୟ ଆହୀ ଶ୍ରୀମାତ୍ରାକୁନ୍ଦାଳ୍ମ୍ୟାକୁନ୍ଦାଳ୍ମ୍ୟା
ମୁହଁମ୍ବା ଶ୍ରୀମାତ୍ରାକୁନ୍ଦାଳ୍ମ୍ୟାକୁନ୍ଦାଳ୍ମ୍ୟା
ମୈଶାନ୍ଦ୍ୟ ଆହୀ କୁନ୍ଦାଳ୍ମ୍ୟାକୁ କୁନ୍ଦାଳ୍ମ୍ୟା
ମୁହଁମ୍ବା ଏହିକୁ କୁନ୍ଦାଳ୍ମ୍ୟା
ମୁହଁମ୍ବା ଏହିକୁ କୁନ୍ଦାଳ୍ମ୍ୟା
ମୁହଁମ୍ବା ଏହିକୁ କୁନ୍ଦାଳ୍ମ୍ୟା

⁴⁶ Often, such commodities are purchased by the half-kilo, or kilo. The measure word for 'one' is ଏକ and the measure word for 'two' is ଦ୍ୱାରା. To repeat it means 'one of each'. The following sentence would also be very common: କୁନ୍ଦାଳ୍ମ୍ୟାକୁନ୍ଦାଳ୍ମ୍ୟାକୁନ୍ଦାଳ୍ମ୍ୟାକୁନ୍ଦାଳ୍ମ୍ୟାକୁନ୍ଦାଳ୍ମ୍ୟାକୁନ୍ଦାଳ୍ମ୍ୟା

Grandma: The door's open now.

Migmar: Ya, ya. Thank-you.

Miss, Please give me some salt, oil, and sugar.

Girl: OK. 33 yuan and 30 mao (33.30).

Migmar: Atsi! How much is the oil?

Girl: The oil is 28 yuan.

Migmar: Then, it is too expensive. I don't want any oil.

Girl: OK. 5 yuan and 30 mao (5.30).

Migmar: Here it is.

Girl: Thanks.

କେଣ୍ଟାଣିଶ୍ୱାସ

1. ଏ	now	15. ହାତ୍ୟା	yes, ok
2. ସୁଧାହେହେ	thankyou (hon)	16. ଶୁମ୍ଭ	term of address for
3. କୁ	salt		a younger woman
4. ଶୁମ୍ଭ	oil	17. ତେହି	white sugar, candy ⁴⁷
5. ହାର୍ଦ୍ଦ୍ର	white	18. ଶ୍ରୀର୍ଦ୍ଦ୍ର	yuan ('dollar')
6. ହାର୍ଦ୍ଦ୍ର	jiao ('cent')	19. ଶର୍ଦ୍ଦ	price
7. କେନ୍ତାଣିଶ୍ୱାସ	too much	20. କଣ୍ଟାଣିଶ୍ୱାସ	too, intensifier (on adj)
8. କଣ୍ଟାଣିଶ୍ୱାସ	want (see Lesson twelve)		
10. ଶ୍ରୀର୍ଦ୍ଦ୍ରଶୁମ୍ଭକୁର୍ଦ୍ଦ୍ରାଣାଟେହାନ୍ଦ୍ରହାର୍ଦ୍ଦ୍ରକେନ୍ତାଣିଶ୍ୱାସ			31.3 yuan
11. କେ	to buy	21. ଶୁମ୍ଭାଶର୍ଦ୍ଦ	one half kilo (one ଶୁମ୍ଭ)
12. ଶୁମ୍ଭର୍ଦ୍ଦ	two half kilos	22. ଶୁମ୍ଭ	half kilo
13. ବିଷାର୍ଦ୍ଦ	potatoes	23. କେହି	each, every
14. ଶର୍ଦ୍ଦକେନ୍ଦ	kilo (from Chinese)		

GRAMMAR

I. Prices

⁴⁷ ଶୁମ୍ଭାଶର୍ଦ୍ଦ is also commonly used for white sugar.

Asking how much something is in Tibetan is not that difficult, but understanding the answer can be confusing at first. The question བྱତ୍ତା འାତ୍ତା (byat-ta) is complex only in what one is asking for. The section below lists a few of the possibilities.

A. Measure words

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

1. ବିଷ୍ଣୁ ମାତ୍ରାରୁ କୁଣ୍ଡଳ ପାତା କିମ୍ବା କିମ୍ବା କିମ୍ବା
How much are the potatoes
per half kilo?

2. କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
I want to buy one kilo

B. Each and every

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

II. The intensifier ବେଳା (from the adverb ବେଳା 'very') can be affixed to adjectives to indicate that the quality of the adjective is too much:

କୁଣ୍ଡଳୀ କଣ୍ଡଳୀ

ହେଉଥିବା

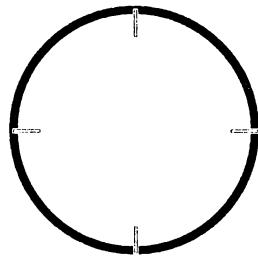
ସ୍ମର୍ଣ୍ଣମାତ୍ରା ତୁମ୍ଭାରୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା

ମର୍ମମାତ୍ରା ତୁମ୍ଭାରୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା

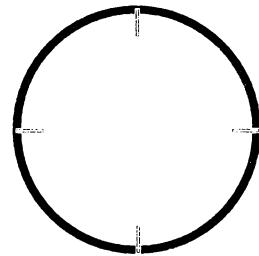
ସ୍ମର୍ଣ୍ଣମାତ୍ରା ତୁମ୍ଭାରୁ କିମ୍ବା କିମ୍ବା କିମ୍ବା

ପ୍ରାକ୍ତିକ ପ୍ରାକ୍ତିକ PRACTICE

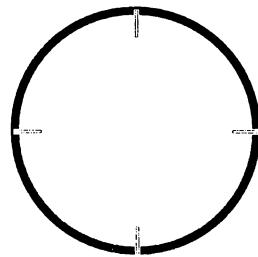
A. Draw the correct time on the clocks below:



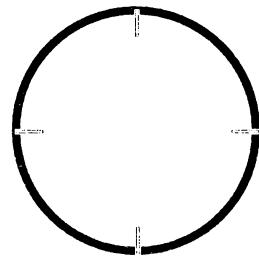
1. କୁହାରୁ ପରାମର୍ଶମାତ୍ରା କିମ୍ବା କିମ୍ବା କିମ୍ବା



କିମ୍ବା

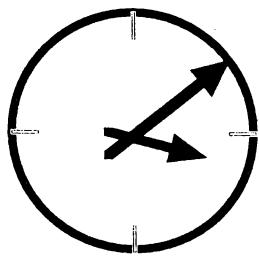


3. କୁହାରୁ ପରାମର୍ଶମାତ୍ରା କିମ୍ବା କିମ୍ବା କିମ୍ବା

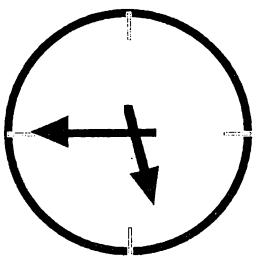


କିମ୍ବା

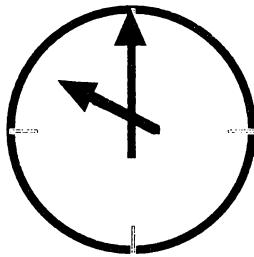
B. In Tibetan, write the times shown on the clocks below:



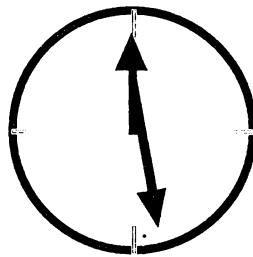
1.



2.



3.



4.

SOME USEFUL PHRASES

ཡང་བྱନ୍ହନ୍ତିମାଣନ୍ତରେ ବର୍ଣ୍ଣନା କରନ୍ତି । 'Please say it again'

ଶବ୍ଦାବ୍ୟାପକାନ୍ତରେ ବର୍ଣ୍ଣନା କରନ୍ତି । 'Please speak slowly'

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

ସତ୍ତାବ୍ଦୀଶବ୍ଦାବ୍ୟାପକାନ୍ତରେ

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

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

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

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

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

ପାତାଳ

LESSON TEN

In this lesson you will learn about the aspect marker ସ୍ମୟାନ୍, the causal connective ତ୍ରୁଟିତ୍ୱାନ୍ and the auxiliary verb ଦ୍ୱାରାନ୍.

DIALOGUE ONE

Benpa: Anna-la, what time is it?

Anna: It's almost 12 o'clock.

Benpa: Oh. Have you eaten?

Anna: No, are you hungry?

Benpa: I'm very hungry. You?

Anna: I'm also hungry. Let's go to a restaurant.

Benpa: OK. Do you want Tibetan or Chinese food?

Anna: Whatever is fine.

⁴⁸ As you learn more vocabulary, you will want to be more sensitive to the use of honorifics. This sentence would be more politely spoken as: བྲାତୀଶ୍ ବାପ୍ ଏମ୍ ମହାତ୍ମା ଗାନ୍ଧୀ. The use of honorifics is common even among very close friends in Lhasa.

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

କେଣ୍ଟିକ୍ସନ୍ସମ୍ବନ୍ଧ

1. ପାତା	to eat	13. ପାତାପାତା	food, meal
2. ପ୍ରାପନ୍ତି	to arrive	14. ପ୍ରାପନ୍ତି	about to, just (ପ୍ରାପନ୍ତି)
3. ଶିଦ୍ଧିଶବ୍ଦ	stomach	15. ଶିଦ୍ଧିଶବ୍ଦ	to be hungry
4. ବେଳିଶବ୍ଦ	very (ବେଳିଶବ୍ଦ)	16. ଦ୍ୱାଦୁଷିତ୍ରି	dual, the two of us
5. ରାମରାଜ୍ୟ	restaurant	17. ଶିଦ୍ଧିଶବ୍ଦ	Tibetan food
6. ଶ୍ରୀଚନ୍ଦ୍ରନାଥ	Chinese food.	18. ଶିଦ୍ଧିଶବ୍ଦରାମରାଜ୍ୟ	Tibetan restaurant
7. ଦ୍ୱାଦୁଷିତ୍ରି	to want, to need, must (ଦ୍ୱାଦୁଷିତ୍ରି)		
8. ପାରେପିକ୍ରାନ୍ତିକ	why	19. ଶିଦ୍ଧିଶବ୍ଦ	stomach
9. ପାରେପିକ୍ରାନ୍ତିକରିଏଶ୍ରୀଶବ୍ଦାଗ୍ରାମ	whatever, is fine/OK (with me)		
10. ପାତାପାତା	steamed meat dumplings		
11. କର୍ଦ୍ଦ	barley beer	20. ପ୍ରସ୍ତୁତି	to drink ⁴⁹ (past: (ପ୍ରସ୍ତୁତି)
12. ଯର୍ଦ୍ଦ	also (ଯର୍ଦ୍ଦ)		
21. କିମ୍ବା	Variant of ପାତାପାତା; after ଦ୍ୱାଦୁଷିତ୍ରି and open vowels (also କିମ୍ବା after ପାତାପାତା) ⁵⁰		

SAY IT RIGHT ପ୍ରାପନ୍ତି is pronounced ପ୍ରାପନ୍ତି [to:] when used in a sentence.

ଦ୍ୱାଦୁଷିତ୍ରି is often pronounced ଦ୍ୱାଦୁଷିତ୍ରି [k^wo] or ଦ୍ୱାଦୁଷିତ୍ରି [ko].

⁴⁹ One does not eat soup (ପାତାପାତା), but drinks it.

⁵⁰ This rule is taken from the two volume set of ଶିଦ୍ଧିଶବ୍ଦକେଣ୍ଟିକ୍ସନ୍ସମ୍ବନ୍ଧ.

GRAMMAR

I. Depending on the verb ending, མྱସ ། can either mean that something is about to happen or that something has just happened. When it precedes either འྭ୍ମା or ར୍ମା, it indicates that something has just happened, but when it precedes ག୍ରମା ག୍ରମା ག୍ରମା or ག୍ରମା it indicates that it is about to happen. Look at the following examples:

- | | |
|------------------------------|--|
| A. ག୍ରମା མྱସ མྱସ འྭ୍ମା | I just arrived |
| B. ག୍ରମା མྱସ མྱସ ར୍ମା | He just arrived |
| C. ག୍ରମା མྱସ མྱସ ག୍ରମା | I am about to leave |
| D. ག୍ରମା མྱସ མྱସ ག୍ରମା ག୍ରମା | He is about to arrive |
| E. ག୍ରମା མྱସ མྱସ ག୍ରମା | He is about to arrive (I know it for sure) ⁵¹ |

II. The verb ག୍ରମା means 'to want' or 'to desire'. As an auxiliary verb, it means 'to want to do' or 'to need to do' the action that the main verb implies:⁵²

A. 'to want'

- | | |
|----------------------|----------------------------|
| 1. ག୍ରମା ག୍ରମା ག୍ରମା | 'I want steamed dumplings' |
| 2. ག୍ରମା ག୍ରମା ག୍ରମା | 'What do you want?' |
| 3. ག୍ରମା ག୍ରମା | 'He wants some beer' |

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

- | | |
|----------------------|----------------------------------|
| 1. ག୍ରମା ག୍ରମା ག୍ରମା | '(I) shouldn't drink cold water' |
|----------------------|----------------------------------|

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

⁵² This is only a very simple look at the use of ག୍ରମା.

2. ନେତ୍ରଶର୍ମାଙ୍କା

'I need to go'

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

A. ମୁଖ୍ୟମ୍ଭାବାବ୍ୟାସ

'I am hungry' (my stomach is hungry)

B. ମୁଖ୍ୟମ୍ଭାଷା

'I am thirsty' (my mouth is thirsty)

ମର୍ମନାଶ

'I have a headache' (my head hurts)

DIALOGUE TWO

ଶ୍ରେଣୀ	ମୁଦ୍ରଣକ୍ଷମାବଳୀରୁଷାଶା
ଅନ୍ତର୍ଭାବ	ମାତ୍ରରୁଷାକ୍ଷମାବଳୀ ମାତ୍ରରୁଷାବଳୀ
ଶ୍ରେଣୀ	ରଦ୍ଦିରଦ୍ଦିମାର୍କଶାପାର୍କଶାର୍କର୍ମାଦେବା ରଦ୍ଦିରଦ୍ଦିମାର୍କଶାର୍କର୍ମାଦେବା
ଅନ୍ତର୍ଭାବ	ରଦ୍ଦିରଦ୍ଦିମାର୍କଶାପାର୍କଶାର୍କର୍ମାଦେବା ଶୁଦ୍ଧମାଦେବା
ଶ୍ରେଣୀ	କର୍ମଦେବା
ଅନ୍ତର୍ଭାବ	ଧୀରାଶାର୍କ ବୀରାଶା (ବୀରାଶା) ରଦ୍ଦିରଦ୍ଦିମାର୍କଶାର୍କର୍ମାଦେବାର୍କର୍ମାଦେବା ରଦ୍ଦିରଦ୍ଦିମାର୍କଶାପାର୍କଶାର୍କର୍ମାଦେବା ଧୀରାଶାର୍କର୍ମାଦେବା
ଶ୍ରେଣୀ	ଧୀରାଶାର୍କ ଅକିରାକ୍ଷେତ୍ରକାର୍ମିକା
ଅନ୍ତର୍ଭାବ	ଧୀରାଶାର୍କ ଅକିରାକ୍ଷେତ୍ରକାର୍ମିକା ମାତ୍ରରୁଷାକ୍ଷମାବଳୀରୁଷାଶା
ଶ୍ରେଣୀ	ଧୀରାଶାର୍କ ଅକିରାକ୍ଷେତ୍ରକାର୍ମିକା ମାତ୍ରରୁଷାକ୍ଷମାବଳୀରୁଷାଶା

Benpa: Are you thirsty?⁵³

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

ଶ୍ଵେତାଶ୍ଵେତ

1. କୁଣ୍ଡିଲ୍	boiled water	16. ଶ୍ଵେତ	thirst
2. ମୁଖ	mouth	17. ମୁଖ୍ୟ	to be thirsty
3. ତା	tea	18. ତାମଦନ୍ତ	sweet tea
4. ଦ୍ରିଷ୍ଟ	milk	19. ମଦନ୍ତ	sweet
5. ମଂ	meat	20. ମଂଦରି	rice and meat with potato curry
6. ହାତ	hot	21. ବିଶାର୍ଦ୍ଦ	delicious, good taste
7. ପାନ୍ଦିର	water	22. ଶୁଦ୍ଧ	cold
8. ଶ୍ଵେତାଶ୍ଵେତ	fresh	23. ରିଶ୍ତା	rice
9. ମଦନ୍ତ	much, many	24. ମାହାତ୍ମ୍ୟ	spicy hot
10. ମାତ୍ରା	some	25. ମାନାତ୍ମ୍ୟ	to like, happy
11. କାର୍ଯ୍ୟ	because, causal connective	26. ଶୁଣ୍ଟ	adjective intensifier
12. ଶାଶ୍ଵତ	new	27. ମାନ୍ଦ୍ରି	to be drunk
13. ତୀର୍ତ୍ତାଶ୍ଵେତ	old	28. କେହାତ୍ମା	big
14. ବିଶାର୍ଦ୍ଦାଶ୍ଵେତ	morning (ବିଶାର୍ଦ୍ଦାଶ୍ଵେତ)	29. ମଦଣ	to order (as in 'to order food')
15. ମାତ୍ରାତ୍ମ୍ୟ	in addition, also	30. ଯିନ୍ଦ୍ରି	yes!, alright, sure

SAY IT RIGHT When the second syllable of a word is prenasalised (that is the first letter is ཉ མ ཉ or a ཉ suprafix), the first syllable is pronounced with a nasal final. Thus, མ'ཉྡྱྤ is pronounced མ'ཉྡྱྤ [ʃæmte]. Also, many words which end in nasals are not fully articulated; so, ཁྱ is usually pronounced ཁ [tʰã], especially when it comes at the end of a sentence. ཀྱྤ' ཁྱྤ' is often pronounced ཀྱྤ' ཁྱྤ' [ʃo ke?] in Lhasa speech.

GRAMMAR

I. When ཁྱྤ is postposed after the reduplicated first syllable of an adjective or noun⁵⁴, it expresses that something is 'completely' or 'only' whatever quality or state the noun or adjective preceding it is. This often carries the idea of an intensifier such as 'very' or 'extremely'. Look at the following examples:

- | | |
|---|------------------------------------|
| A. མྱྤ' མྱྤ' མྱྤ' མྱྤ' 'completely new' | E. ཅྱྤ' ཅྱྤ' ཅྱྤ' ཅྱྤ' white white |
| B. ཀྱྤ' ཀྱྤ' ཀྱྤ' 'very fresh' | F. ཁྱྤ' ཁྱྤ' 'very black' |
| C. ཁྱྤ' ཁྱྤ' 'very hot' | |
| D. ཁྱྤ' ཁྱྤ' 'extremely old', 'antique' | |

II. Causal connective ཁྱྤ

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

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

III. Tibetan verbs

Tibetan spelling can be very difficult to learn. Partly this is due to words that are pronounced very differently than they are spelled. Another reason is that in Written Tibetan, verbs are inflected for tense (at the very least 'past' and 'non-past') or aspect⁵⁶. In Lhasa speech, however, the forms that are distinct in Written Tibetan have collapsed to only two or three forms as shown below:

<u>present</u>	<u>future</u>	<u>past</u>	<u>imperative</u>	<u>gloss</u>
ए [sa]	एउ [sa]	एउए [se]	ए [so]	'eat'
ता [ta]	ताउ [ta]	ताउए [te]	ताउ [tø]	'look'
उन्हुए [t ^h uŋ]	उन्हुए [tuŋ]	उन्हुए [tuŋ]	उन्हुए [t ^h uŋ]	'to drink'

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

⁵⁵ 'It is raining' can also be expressed କର୍ମକାରୀରୁକୁଳୀ

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

ସମ୍ପ୍ରଦ୍ୟାନ PRACTICE

A. Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'); use both ଶୁଣ୍ଟ and ଶୁଣ୍ଟିତ୍ୟ.

1. ଯୁଗ୍ମିତ୍ୟ

2. ବ୍ରିତ୍ୟାନ୍ତିତ୍ୟ

3. ଶକ୍ତିତ୍ୟ

4. କର୍ତ୍ତାତ୍ୟ

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

	Tibetan word	English meaning
ଶୁଣ୍ଟାନ୍ତିତ୍ୟ	ଶ	_____
ଶୁଣ୍ଟ	ଶୁ	_____
କର୍ତ୍ତା	କ	_____
ଶକ୍ତି	ଶ୍ଵି	_____
ଦ୍ୱାରା	ଦ୍ଵ	_____
ମୁଦ୍ରାନ୍ତିତ୍ୟ	ମୁ	_____
ବ୍ରିତ୍ୟା	ବ୍ରି	_____
ପତ୍ର	ପତ୍ର	_____

SOME USEFUL PHRASES

ད·ສ්ව·པන·ཡ·ද්ස·ර·ཡ·ර්ද·මේද·

'I don't like hot pepper very much'

ད·ສ්ව·පන·ཡ·ද්ස·ර·ཡ·ය්ද·

'I like hot pepper'

ක්·පන·ර්ද·න·තම·ත්රා·ස්ථා·ෂ·කද·

'Please add a little hot pepper'

හිද·ර්ද·ෂද·ක්ද·ශ්‍රුද්ස·ත්තා·ද්ස·ර්ද·න·ර්ද·න·ස්ථා·ෂ·කද·

'How long have you studied Tibetan?'⁵⁷

ද·ෂද·ක්ද·ශ්‍රුද්ස·ත්තා·ර්ද·ස්ථා·ෂ·කද·

'I have studied Tibetan for three months'

ර්ද·න·ර්ද·ස්ථා·ෂ·කද·

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

A long time ago, from Tibet's land of the snows, there was a village in the famous place of Lower Kham⁵⁸. In this village, there was a bull, a turtle, and a rabbit who, being friends, hung out together; not only did they live together, but there was also pure goodwill between them.

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

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

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

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

⁵⁸ Eastern Tibet

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

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

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

ଶ୍ଵେତକର୍ତ୍ତାଶତିଷ୍ଠୀ

LESSON ELEVEN

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

DIALOGUE ONE

ଦିନାପରିବିଷ୍ଟାଶତାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶୀଘ୍ରମ୍ଭୀ

ସମ୍ବାଦାକାରିତାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶୀଘ୍ରମ୍ଭୀ

କୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶତାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶୀଘ୍ରମ୍ଭୀ

ଦିନାପରିବିଷ୍ଟାଶତାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶତାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶୀଘ୍ରମ୍ଭୀ

ଶିକ୍ଷାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶତାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶୀଘ୍ରମ୍ଭୀ

ଦିନାପରିବିଷ୍ଟାଶତାକୁ ହେତୁ ସନ୍ଦର୍ଭପରିବିଷ୍ଟାଶୀଘ୍ରମ୍ଭୀ

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

ଶବ୍ଦିକ୍ଷାମାଳା

1. ଦିନାପରିବିଷ୍ଟା	usually	8. ମର୍କେଟ୍	market
2. ପରିବିଷ୍ଟା	from, after	9. ରାତରି	late afternoon, evening
3. ଉତ୍ସାହ	to rise, to get up	10. ମାତ୍ରା	face
4. ଦୁଃଖ	teeth, tooth	11. ପାତ୍ର	to wash
5. ଖର୍ଚ୍ଚ	food	12. ପାତ୍ର	to eat
6. ପରିବିଷ୍ଟା	then	13. କାମାକ୍ଷାର	work
7. ପାତ୍ର	to go	14. ନିଷାଦ	to sleep

GRAMMAR

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

A. 1st person + time + ལ/ན verb + ༐ ཤිෂ්ධා

ན སු ཤිෂ්ධා རු རු ཤිෂ්ධා

'I (usually) get up at nine o'clock'

B. Verb + འ རු + (1st person) + (noun) + verb + ༐ ཤිෂ්ධා

යු རු སු ཤිෂ්ධා

'After rising, I brush my teeth'

C. དි འ རු + (1st person) + (noun) + verb + ༐ ཤිෂ්ධා

දි རු སු རු ཤිෂ්ධා

'Then I go to work'

II. We have already seen how འ རු can be used to express 'from' (as in སු ལා මේ ནි ගා རු මි රු 'I am from America').

This is one of a small group of 'postpositions'⁵⁹ that have a wide range of functions. Up to now, it has meant 'from' a location. In this chapter, it means 'after' or 'and then'. This is the first time we have introduced a complex sentence (a sentence with more than one clause).

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

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

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

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

[[dependent clause (past tense verb)] འର୍ଥ [Main clause]]

Consider the examples below:

- A. དେସ·ସତିଷ·ଠ୍ଠା·ରକ୍ଷା·ନ୍ତର·କର·ଏ·ପ୍ରିକ·ଦ·ହେନା 'After buying the book, he went home'
- B. ଏ·ନ୍ତର·ଏ·ପ୍ରିକ·କର·କା·ଏଥା·ଠ୍ଠା·ପିନା 'I will go to the market and buy some things'
- C. କର·ନ୍ତର·ଏ·ନ୍ତର·ରକ୍ଷା·ମନ୍ତିନ·ନ୍ତର·ଏଥା 'After drinking lots of barley beer, he fell asleep'

ପରିଷ୍କାର PRACTICE

- A. Answer the following questions in Tibetan using the new words and structures you have learned for the capitalized words:
1. What time do you GET UP in the MORNING?
 2. THEN what do you do?
 3. What time do you eat lunch?
 4. AFTER you eat, what do you do?
 5. What time do you GO TO SLEEP at NIGHT?
- B. Fill in the blanks with the words and phrases provided

ਨਾਨਾ ਯਾਹਨ੍ਦਾ ਰਸੂਲੀਂ

ਨੈਨਾ

ਕਿਸਾਨੁਕੁਹਨ੍ਦਾ ਰਸੂਲੀਂ

ਨਾਨਾ

ਧਨੀਂ

ਨਾਨਾ

1. ਨਾਨਾ ਕਿਸਾਨੁਕੁਹਨ੍ਦਾ _____

2. _____ ਨਾਨਾ ਰਸੂਲੀਂ

3. _____ ਨਾਨਾ ਧਨੀਂ

4. ਨਾਨਾ ਕਿਸਾਨੁਕੁਹਨ੍ਦਾ _____

5. _____ ਧਨੀਂ

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

1. 2. 3.

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

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

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

1.

2.

3.

SOME USEFUL PHRASES

ਨਾਨਾ ਧਨੀਂ ਹੁਣ੍ਹਾ

'I did not hear clearly'

ਧਨੀਂ ਧਨੀਂ ਹੁਣ੍ਹਾ

'Please say it again'

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

શ્વરૂપનાનુભાગ

LESSON TWELVE

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

DIALOGUE ONE

(On the telephone)

નીમા હોયા છુણા એણાયણાયિનાયા
લ્હાપા એણાયિના સ્ત્રેદસદસ્ત્રીયિનાયા
નીમા દાનીમાયિના
લ્હાપા હો નીમાયણા મુણાયણાસેયદા
નીમા દાનાકદસાનીકાસ્ત્રેદસદસ્ત્રીયિના સ્ત્રેદસદસ્ત્રીયા હ્યાંદાયા
લ્હાપા શકદસાનીકાસ્ત્રેદસદસ્ત્રીયા
નીમા કેશાયાસ્ત્રેલ્લાસેયદા
લ્હાપા એણાસ્ત્રી ચ્યાંદા હુંહ્યાંસાયાસેયા
નીમા હુંહ્યાંદાયિના
લ્હાપા એણાસ્ત્રી અનીશકદસાનીકામદયાચ્યાં
નીમા એણાસ્ત્રી શકદસાનીકામદયાચ્યાં

Nyima: Hello, is this Lhakpa?

Lhakpa: Yes, who are you?

Nyima: I am Nyima.

Lhakpa: Oh, Nyima-la, what do you want?⁶⁰

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

Lhakpa: What date is the day after tomorrow?

Nyima: It's the 15th.

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

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

Nyima: I will come at 1 o'clock.

Lhakpa: OK. Well then, see you the day after tomorrow.

Nyima: OK, see you the day after tomorrow.

ଶାନ୍ତିକାନ୍ତି

1. ହେଲୋ	hello (on the phone, at the door) ⁶¹
2. ଓ	oh
3. କିମ୍ବା	near ("to your side") ⁶²
4. ଏହିରୁ	come (humilific)
5. କିମ୍ବା	if, conditional
6. ଆଇ	come
7. ହୀନ୍ଦାର୍ଦ୍ଦା	sure, OK
8. ହୀନ୍ଦାର୍ଦ୍ଦାର୍ଦ୍ଦା	yes, OK
9. ଦେଖିବା	to see, to meet (honorific)
10. ହେଲାପାଦ	date
11. ଆହା	yesterday (ପରିଷା)
12. ଆହାର୍ଦ୍ଦା	tomorrow
13. ଆହାର୍ଦ୍ଦାର୍ଦ୍ଦା	the day before yesterday (ପରିଷାର୍ଦ୍ଦା)
14. ଆହାର୍ଦ୍ଦାର୍ଦ୍ଦାର୍ଦ୍ଦା	the day after tomorrow
15. ମୁସା	month, the moon
16. କାଲାପାଦ	calendar ⁶³ (ଏବାର୍ଦ୍ଦା)

⁶¹ 𠮶 is also used for getting someone's attention and answering the phone.

⁶² Some also say ପ୍ରତିଶ୍ରୁତି, but it seems like ପ୍ରତିଷ୍ଠାନୀ ପ୍ରତିଷ୍ଠାନୀ is most often used.

⁶³ There are several variant spellings for 'calendar' which can be found in dictionaries. These include ପ୍ରେସ୍, ପ୍ରେସ୍ର ଏବଂ ପ୍ରେସ୍.

SAY IT RIGHT පේෂ් මේස් is also pronounced පේස් මේ [lep' t^ho]. ප්‍රාස් is pronounced, and sometimes spelled පරිසා [k^hesa]. ප්‍රිම්ම් is pronounced පරිප්‍රිම්ම [k^hepime].

GRAMMAR

I. Location words

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

- A. ଶର୍ଷା ଟେଲିଫୋନ୍ ପାଇଁ ବୁଦ୍ଧି ପାଇଁ ବୁଦ୍ଧି ପାଇଁ ବୁଦ୍ଧି ପାଇଁ ବୁଦ୍ଧି

B. ମା ମା ମା ମା ମା ମା ମା

C. ମା ମା ମା ମା ମା ମା ମା

'There is a chair beside the desk'

'He is sitting beside her'

'There are many people in the house'

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

- D. ଦ' (ଦିନ') ଶୁଶ୍ରାବମ୍ବିରି କୁପାରୁଷ୍ଣୀ ଘିନ୍ଦା
E. ଦ' (ଦିନ') ଶକ୍ତିପଣ୍ଡା ଗ୍ରେ କୁପାପ୍ରିକ୍ ପାଘିନ୍ଦା

'I am going to visit my friend'
'I went to see my teacher'

A1. Questions asking permission

1. ଏହିକାର୍ଯ୍ୟିଷଣ୍ଟ୍ରୁ ହେଲା
'Is it OK if I go?'

2. ଏହିକାର୍ଯ୍ୟିଷଣ୍ଟ୍ରୁ ହେଲା
'Is it OK if I stay here?'

A2. Statements giving permission

Both ହେଲା and ହେଲା ହେଲା are possible answers to the questions above. ହେଲା ହେଲା seems to imply a little more exuberance or willingness to do something.

B. Questions asking suitability

1. ଶ୍ରୀମୁଦ୍ରି ହେଲା ହେଲା
'Is this pen OK?'

2. ଶାଶଦକାର୍ଯ୍ୟିଷଣ୍ଟ୍ରୁ ହେଲା
'That carpet does not fit the house' (it may be too big or too small)

III. ହେଲା is also used to express future tense, as in the phrase ଆମେ ଆମେ ହେଲା ହେଲା 'See you tomorrow' (literally: 'Tomorrow see come') or ଆମେ ଆମେ ହେଲା ହେଲା 'See you in a little while' (literally: 'a little after see come').⁶⁴

DIALOGUE TWO

ମା ଦିନକେଶପାଣକ୍ରମ୍ଭାବା

ମା କେଶପାଣକ୍ରମ୍ଭାବା

ମା ଶବ୍ଦପାଣକ୍ରମ୍ଭାବା

ମା ଶବ୍ଦକ୍ରମ୍ଭାବା

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

ପାତ୍ରଶାସନ

ପ୍ରକାଶନିକା

ग द्विद्वयाद्यामिन्द्रापर्विक्षेपावर्त्तस्तुदा शब्दाल्पापमेदा द्विपश्चा

ପାଠ୍ୟମାର୍ଗା

A: What is the date today?

B: It is the 18th.

A: What day is it?

B: It is Wednesday.

A: What month

B: It is February.

A: Today

SAY IT RIGHT We have already said how syllables within a word influence pronunciation. Many of the first syllables take the prefix of the second syllable as the coda. This is seen in ଏତ୍ତେଶ୍ୱର which is pronounced as ଏତ୍ତେଶ୍ୱର [t̪eop'ke].

GRAMMAR

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

କେଣ୍ଟାବ୍ସତ୍ତବୀ ଶତର ମିଶା ଦୟନ ହେବା । 'Tuesday, the 10th'

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

Months of the year

ཇේ.ස.ඩං.ස්	January	ඝේ.ස.ස්.ජු.ස්	July
ඝේ.ස.ජ්.සා.ස	February	ඝේ.ස.ස්.ස්.ජු.ස්	August
ඝේ.ස.ස්.සු.ම.ස	March	ඝේ.ස.ඩ්.සු.ස	September
ඝේ.ස.සං.ස	April	ඝේ.ස.ස්.තු.ස	October
ඝේ.ස.පු.ස	May	ඝේ.ස.ස්.තු.ස්.ජ්.සා.ස	November
ඝේ.ස.තු.ස	June	ඝේ.ස.ස්.තු.ස්.ජ්.සා.ස	December

Days of the week

ජං.ඩ්.ස්	Sunday	ජං.ඩ්.ස්.සු.ස්	Thursday
ජං.ඩ්.ස්.ස	Monday	ජං.ඩ්.ස්.ජ්.ස	Friday
ජං.ඩ්.ස්.ජ්.සා.ස	Tuesday	ජං.ඩ්.ස්.ඡ්.ස	Saturday
ජං.ඩ්.ස්.ද්.ස	Wednesday		

PRACTICE

A. In Tibetan, write the following dates:

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

B. Look at the calendar below and answer the following questions supposing that today is Tuesday, January 9th (ඡි.සි.ඩං.ස්.ඩං.ස්.රි. කේ.ස.ඩ්.සු.ජං.ඩ්.සා.ස). Please answer in complete sentences:

January

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

1. ମାସାକେନାମାହାତ୍ତଦିନା
2. ଶତାତ୍ତିକାକେନାମାହାତ୍ତଦିନା ମହାରାଷ୍ଟ୍ରରେ
3. ଶତାତ୍ତିକାକେନାମାହାତ୍ତଦିନା
4. ମାତ୍ରିକାମାହାତ୍ତଦିନା

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

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

ହେତୁ	ଶିଦ୍ଦୁକ୍ରୁପିମାତ୍ତଦିନା	'He is a foreigner'
	ଶିଦ୍ଦୁଶିଦ୍ଦୁପାମାତ୍ତଦିନା	'He is not a Tibetan'
	ଶିଦ୍ଦୁକ୍ରୁମିତ୍ତପଶା	'Is he Chinese?'
ଥିଲେତୁ	ଶିଦ୍ଦୁରଶ୍ଵରିମାତ୍ତଦିନା	'He is going'
	ଶିଦ୍ଦୁଶିଦ୍ଦୁରଶ୍ଵରିମାତ୍ତଦିନା	'He will not brush his teeth'
	ଶିଦ୍ଦୁରଶ୍ଵରିମିତ୍ତପଶା	'Is he going?'
ଥିଲେତୁ	ଶିଦ୍ଦୁଶିଦ୍ଦୁପାମିତ୍ତପଶା	'He went to Tibet'

ཡිනා	ཇ. རු. ཡිනා	'I am a girl'
	ཇ. རු. ཡිනා	'I am not a boy'
	མූද. ຢු. ສ්ද. ພ. ພින. ພ්‍රා	'Are you Tibetan?'
ඩියිනා	ජ. රුෂ්. ඩියිනා	'I am going'
	ජ. එෂ. රුෂ්. ඩියිනා	'I am not going to write a letter'
	ජ. රුෂ්. එෂ. රුෂ්. ඩියිනා	'Are you going to write a letter?'
වැයිනා	ජ. ස්ද. ප. පුරු. ප. යිනා	'I went to Tibet'
	ජ. පෙ. යුවු. පෙ. ම. පුරුනා	'I did not go to Nepal'
යේදා	ජ. රුෂ්. පු. පත්‍රා. යේදා	'I have a pen'
	ජ. රුෂ්. රුෂ්. පු. පත්‍රා. යේදා. ජේදා. ප්‍රා	'Do you have a pencil?'
	ජ. රුෂ්. පු. පත්‍රා. යේදා	'I don't have a pencil'
යේෂ. ජේදා	ජ. එෂ. රුෂ්. ප. පත්‍රා. යේදා	'She has a textbook'
	ජ. එෂ. ප. තේෂ. මෙන්ද. ප. පත්‍රා. යේදා. ජේදා. ප්‍රා	'Does he have a dictionary?'
	ජ. එෂ. ප. තේෂ. මෙන්ද. යේදා. ප. පත්‍රා. ප. ජේදා	'He does not have a dictionary'
ශ්‍රී. යේදා	ජ. කු. කේද. පදුර. පර. එද. ඩි. යේදා	'I get up at 7:00'
	ජ. රුෂ්. රුෂ්. ප. පර. පා. මද. ජේද. ඩි. යේදා. ප්‍රා	'Do you usually eat a lot?'
	ජ. ණ්‍රා. ප. පර. පා. මද. ජේද. ඩි. යේදා	'I usually don't eat a lot'
ශී. යේදා	ජ. එෂ. දිස. ජූ. ඩි. යේදා. ජේදා	'He is reading a book', 'He reads'
	ජ. දිස. ජූ. ඩි. යේදා. ප. ජේදා	'He is not reading a book', 'He doesn't read'
	ජ. දිස. මද. ජේද. ජූ. ඩි. යේදා. ජේදා	'He reads many books'

ସୀର୍ଦ୍ଦୁଷ	ର୍ଦ୍ଦୁଷ	'I am sick'
ର୍ଦ୍ଦୁଷୀମିର୍ଦ୍ଦୁଷ		'I am not sick'
ପ୍ରିଦ୍ରୁଦ୍ରଶୀର୍ଦ୍ଦୁଷାମତ୍ତା		'Are you sick?'
ର୍ଦ୍ଦୁଷୀମିର୍ଦ୍ଦୁଷ		'He is studying' (i.e., I can see him; I am certain; I thought he was playing)
ର୍ଦ୍ଦୁଷୀମିର୍ଦ୍ଦୁଷୀମିର୍ଦ୍ଦୁଷ		'He is not studying' (i.e., I can see him; I am certain; I thought he was studying)

ର୍ଦ୍ଦୁଷୀମିର୍ଦ୍ଦୁଷାମତ୍ତା

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

କ୍ଷେତ୍ରିକ୍ଷେତ୍ରି	ମୁଷ୍ଟି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି
ମୁଷ୍ଟି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି
ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି
ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି	ଶ୍ଵର୍ଣ୍ଣି

The five elements⁶⁶ are:

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

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

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

སྒྱྱାକର୍ ସତ୍ୟାଗ୍ରହୀ

LESSON THIRTEEN

In this lesson you will learn the experiential verb ending འୁଣ୍ଡ, planning verb ending ཀ୍ରେଣ୍ଡ and the infinitive particle འ୍ୟା.

DIALOGUE ONE

ଶ୍ରୀନାଥ ଆକର୍ଷଣା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

ଆକର୍ଷଣ ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା ପ୍ରିଦିନ ମାଝା ପ୍ରିଦିନ ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା ପ୍ରିଦିନ ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

ଶ୍ରୀନାଥ ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା ପ୍ରିଦିନ ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

ଆକର୍ଷଣ ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା ପ୍ରିଦିନ ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

ଶ୍ରୀନାଥ ମୁଖ୍ୟା ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

ଆକର୍ଷଣ ମୁଖ୍ୟା ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

ଶ୍ରୀନାଥ ମୁଖ୍ୟା ମାଝା ପ୍ରିଦିନ ମାଝା ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

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

ଶର୍ଦ୍ଦର ଶର୍ଦ୍ଦରଣା

1. ବ୍ୟାବ୍ଦି	year, age	11. ବ୍ୟାବ୍ଦି	this year
2. ମାଝାମାଝା	summer	12. କ୍ରେଣ୍ଡ	to calculate, to plan
3. ମାଝାପାଇ	really?, is that true?, isn't it?	13. X କ୍ରେଣ୍ଡିଙ୍ଗ୍ଡା	to plan to do X

4. ཟ	also, too (ཡ)	14. དྲྲ ཉ	the two of us, dual
5. འ མ ཉ	together (ସମ୍ଭାବୀ)	15. ན ག	then, well then
6. ແ ອ ສ	Anna	16. ແ ອ ອ ອ	but, however
7. ພ ສ ຊ	good	17. ສ ສ ພ ສ ຊ	film, movie
8. X ສ ຊ	to have experienced X, ever	18. ແ ສ	letter
9. X ສ ສ ຊ	to not have experienced X, never		
10. ພ ສ ຊ ຕ ສ ສ ຊ	great, it's a good thing (that has happened)		
11. ສ ດ ສ ຊ ສ ຊ ສ ຊ ຂ ອ ມ	Tibet University		

SAY IT RIGHT In Lhasa speech མི་མ་ is commonly pronounced མི་ມ
[nəmto] and ཡི་ is often pronounced ཡིଁ [jɛ:].

GRAMMAR

I. The meaning of the root verb **经历过** is 'to experience' or 'to undergo (something)'. It is most commonly used as a modal verb which means to have experienced or to have done whatever the verb preceding it expresses. It always refers to past experience, but is used with non-past verb stems. The following patterns are for first person statements and second person interrogatives⁶⁷:

A. Interrogative

(2nd person) + (noun) + verb + ସୁନ୍ଦର + ମାତ୍ରା
ମୁଦ୍ରଣ + ହୁଏଥିଲା + ସବୁ + ସୁନ୍ଦର + ମାତ୍ରା 'Have you ever been
to Delhi?'

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

ਤ੍ਰੇਤੀ ਵਾਰਾਂ ਕੁਮਾਰਾ ਕਾ ਤ੍ਰੁਟੀ ਦੇਖਾ 'Have you ever eaten tsampa?'

B. Affirmative statement

(1st person) + (noun) + verb + ਤ੍ਰੁਟੀ।

ਦੇਖਾ ਵਾਲਾ ਤ੍ਰੁਟੀ। 'I have seen this movie'

ਵੇਖਾ ਤ੍ਰੁਟੀ। 'I have read this book'

C. Negative statement

(1st person) + (noun) + verb + ਨਾ ਤ੍ਰੁਟੀ

ਨਾਵੇਖਾ ਤ੍ਰੁਟੀ। 'I haven't been to Beijing'

ਨਾ ਕੁਮਾਰਾ ਤ੍ਰੁਟੀ। 'I have never eaten tsampa'

II. The root ਕੰਨੀ means 'to calculate'; when it appears after the main verb in a sentence, it expresses an action that one is intending or planning to do. The forms for first, second and third persons are below⁶⁸:

first person

second person

third person

ਕੰਨੀਅਦਾ

ਤ੍ਰੇਤੀ ਵਾਰਾਂ ਕੰਨੀਅਦਾ

ਤ੍ਰੇਤੀ ਵਾਰਾਂ

ਕੰਨੀਅਦਾ

ਤ੍ਰੇਤੀ ਵਾਰਾਂ ਕੰਨੀਅਦਾ

ਤ੍ਰੇਤੀ ਵਾਰਾਂ

ਕੰਨੀਅਦਾ

ਤ੍ਰੇਤੀ ਵਾਰਾਂ ਕੰਨੀਅਦਾ

ਤ੍ਰੇਤੀ ਵਾਰਾਂ

A. Interrogative

PN + (noun) + verb + ਕੰਨੀ + ਅਦਾ/ਅਨਾ/ਅਨਾ/ਅਨਾ

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

ଓଡ଼ିଶା	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ର	ପିଶେ କେନ୍ଦ୍ର	'Are you planning to write a letter?
ମୁଖ୍ୟ	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ର	ପିଶେ ମୁଖ୍ୟ କେନ୍ଦ୍ର	'Is he planning to write a letter?'
ମୁଖ୍ୟ	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ର	ପିଶେ ମୁଖ୍ୟ କେନ୍ଦ୍ର	'Am I planning to write a letter?'

B. Affirmative

PN +	(noun)	+	verb	+	କେନ୍ଦ୍ରପିଶ୍ରୀ/କେନ୍ଦ୍ରପିଶ୍ରୀମୁଖ୍ୟ
ମୁଖ୍ୟ	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ରପିଶ୍ରୀ	'I am planning to write a letter'	
ମୁଖ୍ୟ	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ରପିଶ୍ରୀମୁଖ୍ୟ	'He is planning to write a letter'	
ଓଡ଼ିଶା	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ରପିଶ୍ରୀମୁଖ୍ୟ	'You are planning to write a letter'	

C. Negative

PN +	(noun)	+	verb	+	କେନ୍ଦ୍ରମୁଖ୍ୟ/କେନ୍ଦ୍ରପିଶ୍ରୀମୁଖ୍ୟ
ମୁଖ୍ୟ	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ରମୁଖ୍ୟ	'I am not planning to write a letter'	
ମୁଖ୍ୟ	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ରପିଶ୍ରୀମୁଖ୍ୟ	'He is not planning to write a letter'	
ଓଡ଼ିଶା	ପିଶେ	ବ୍ୟେକ୍ଷିତ	କେନ୍ଦ୍ରପିଶ୍ରୀମୁଖ୍ୟ	'You are not planning to write a letter'	

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

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

ਤੇਨ ਸਾਂਕ੍ਰਿਕ ਕਾਨ੍ਤੀਸ਼ਾਸ਼ਣ੍ਣੁ ਸੇਨਾ

'It's OK if you go'

ਦਾਨ ਦਾਨੀ ਏਵਾਨ ਕਾਨ੍ਤੀ ਸੇਨਾ

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

ਕਾਨ੍ਤੀ ਏਹਾਨੁ ਧਾਨੀ ਕਾਨ੍ਤੀ ਰਾਨ੍ਹ ਦਾਨੀ ਸੰਨੀ

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

ਦੀ ਰਾਨ੍ਹ ਏਵਾਨੁ ਧਾਨੀ ਕਾਨ੍ਤੀ ਕਾਨ੍ਤੀ ਏਹਾਨੁ

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

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

ਅਨੁਸਾਰ PRACTICE

A. Translate each English phrase below and make a sentence using **ਕੀਏ**:

Example: see this movie

ਦੀ ਸ਼ਾਸ਼ਣ ਏਵਾਨ ਦਾਨੀ ਲੁਕ੍ਕਾਨੁ

ਦੀ ਸ਼ਾਸ਼ਣ ਏਵਾਨ ਦਾਨੀ ਲੁਕ੍ਕਾ ਮਾਨੁ

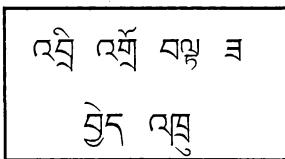
1. eat tsampa

2. go to Nepal

3. study Tibetan

4. write a letter

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



1. ਸੰਦੇਖ ਮਾਂ ਸੀ ਘੜਾ ਰੇਤਾ
2. ਦੁਨੀਆ ਸੁਖ ਸੀ ਘੜਾ
3. ਪ੍ਰੇਤ ਸੰਦੇਖ ਸਲ੍ਲ ਸੀ ਘੜਾ
4. ਦੁਨੀਆ ਮਾਂ ਧਾਰਾ ਧੀ ਸੀ ਘੜਾ
5. ਦੁਨੀਆ ਮਾਂ ਧਾਰਾ ਧੀ ਸੀ ਘੜਾ
6. ਦੁਨੀਆ ਸੀ ਘੜਾ

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

1. ਦੁਨੀਆ ਰੇਤਾ ਪ੍ਰੇਤ ਧੀ ਸੀ ਘੜਾ (will go)
2. ਦੁਨੀਆ ਸਲ੍ਲ ਰੇਤਾ ਧੀ ਸੀ ਘੜਾ (have watched)
3. ਸੰਦੇਖ ਸੁਖ ਪ੍ਰੇਤ ਧੀ ਸੀ ਘੜਾ (plans to study)
4. ਨੇ ਸੰਦੇਖ ਤੁਹਾਨੂੰ ਧਰ ਧਾਰਾ ਧੀ ਸੀ ਘੜਾ (usually get up)
5. ਸੰਦੇਖ ਧੀ ਸੀ ਘੜਾ (has written)

DIALOGUE TWO

ਅਰਣ ਕ੍ਰਿਤ ਧਰਮਾ ਪ੍ਰੇਤ ਸੰਦੇਖ ਸੁਖ ਧਰ ਧਾਰਾ

ଶୈନ୍ଧା	ଦ୍ୟାନ୍ତମୁହୁର୍ତ୍ତା । ଯିକିରିଦିରିକ୍ତକ୍ତମନୁଷ୍ଠାନୁହୁର୍ତ୍ତାଙ୍କିମ୍ବା
ଅକ୍ଷା	ଦ୍ୟାନ୍ତମୁଷୁଷନ୍ଧାଯାଦ୍ୟାନ୍ତମୁହୁର୍ତ୍ତାଙ୍କିମ୍ବା
ଶୈନ୍ଧା	ଦ୍ୟାନ୍ତମୁଷୁଷନ୍ଧାଯାଦ୍ୟାନ୍ତମୁହୁର୍ତ୍ତାଙ୍କିମ୍ବା
ଅକ୍ଷା	ଦ୍ୟାନ୍ତମୁହୁର୍ତ୍ତା ।

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

କୌଣସିବୁ

1. ଏରମୁଷୁ	airplane	11. ଏବୁଶାନ୍	to sit, to stay (hon)
2. ମୁ	boat	12. ଏବୁମୁ	sky
3. ଏସାନ୍ତମ୍	easy	13. ଏନ୍ତମ୍	to sit, to stay
4. ରୋଦଙ୍କର୍ମ୍	bicycle	14. କୌଣସି	to ride (hon)
5. ରୈନ୍ଡି	train ⁶⁹	15. ଏରିନ୍	to ride
6. ତ୍ତ	horse	16. ଏମ୍	infinitive particle
7. ମ୍ବାରମ୍	to like	17. ଏର୍	limiting particle
8. କ୍ରି	to fear	18. ମ୍ବାର୍ତ୍ତ	general term for a vehicle ⁷⁰
9. ମାରମ୍	difficult	19. କ୍ରିକ୍ରିକ୍ରିକ୍ରିକ୍ରି	interesting, entertaining
10. କ୍ରିରମ୍	bowl	20. ମ୍ବାର୍ତ୍ତ	silver, money

⁶⁹ This is an obvious borrowing from the English word 'rail'; it can also be pronounced ରୈନ୍ଡି.

A more meaningful translation, ମୋରିର୍ମାର୍ତ୍ତ ('fire wheel'), is also sometimes used.

⁷⁰ Also one of the few English borrowings used in Lhasa.

GRAMMAR

I. The second and third person statement form of ཕྱ དྷ ན is ཕྱ དྷ ལ ན; question and negative forms are ཕྱ དྷ ལ ན ད གྷ ན and ཕྱ དྷ ལ ན མ ན.

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

A. ན མ ན ན ན ན

'I don't have do very much work to do'

B. ན ན ན ན ན ན

'Tibetan is not so very difficult'

C. ན ན ན ན ན ན

'He doesn't like barley beer very much'

D. ན ན ན ན ན ན

'This movie is not very good'

III. Two functions of ལ

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

1. ན ན ན ན ན ན 'I like to drink barley beer'

2. ན ན ན ན ན ན 'He has some letters to write'

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

1. ན ན ན ན ན 'a bowl for drinking tea' (a 'tea-drinking bowl')

2. ན ན ན ན 'money for buying books' ('book-buying money')

ପରିପ୍ରକାଶ PRACTICE

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

1. ପିତ୍ତଙ୍କଙ୍କ ପରିପାଦାନଙ୍କ ପରିପାଦାନଙ୍କ

2. ଯଶ୍ରମକୁ ଧର୍ମପାତ୍ରମାନଙ୍କା

3. ଶିର୍ଦ୍ଦିଷ୍ଟାମିଶ୍ରମଦ୍ଦୟକ୍ଷେତ୍ରଶିର୍ଦ୍ଦିଷ୍ଟାମିଶ୍ରମଦ୍ଦୟକ୍ଷେତ୍ର

4. ରାଜିକାର୍ଥମାନଙ୍କଙ୍କାର୍ଥ

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

1. That is a cup (କାପ) for drinking tea.

2. I like to drink butter tea (ମୁଣ୍ଡର ଚାଟା).

3. He likes to watch movies.

4. This is a towel (ટોલી) for washing my face.

SOME USEFUL PHRASES

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

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

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

କୁଣ୍ଡଳ ପାତାଳ ପାତାଳ ପାତାଳ

LESSON FOURTEEN

In this lesson, you will learn about another infinitive particle ഏ, the 'doer' particle മാർക്ക് as well as more about കുടം and കുട്ട്

DIALOGUE ONE

ପାଶଦଶୀ ପ୍ରଦ୍ରମ୍ଶକ୍ତି ପରିମା କେଣରିଯାଣା ପରିଷାଧା

ଶ୍ରେଷ୍ଠ ପାଦମାନାମାନିକୁ ପାଦମାନାମାନିକୁ ପାଦମାନାମାନିକୁ

ପାଶୁଦଶ । ଅରଣ୍ୟା ଦ୍ୱାରା ପାଶୁଦଶ ପାଶୁଦଶ ପାଶୁଦଶ ପାଶୁଦଶ ପାଶୁଦଶ ପାଶୁଦଶ ପାଶୁଦଶ

ଶାର୍କା ରହେନ୍ତି ଶର୍କାରୀଙ୍କ ମାନ୍ୟମାନ୍ୟ

ପାଶୁଦଶ । ପ୍ରିଣ୍ଟିଂ ର୍ଦ୍ଦିକ୍ଷାଦିପାତ୍ରି ମହିମାନଙ୍କର ପଶୁ

ଅର୍ଥ

ଶ୍ରୀକୃଷ୍ଣା ପାତ୍ରା ଶ୍ରୀକୃଷ୍ଣା ପାତ୍ରା

ପାଞ୍ଜାବୀ ମ୍ୟାନ୍‌କେନ୍‌ଦ୍ରପାଞ୍ଜାବ୍ ଗ୍ରୂପ୍‌ସିଂହାୟ୍ୟନ୍

ଆରଣ୍ୟ ସମ୍ବନ୍ଧରେ କରାଯାଇଥିବା ପରିଚୟ

Basang: What have you come here for?

Basang: What have you come here for?
Benpa: We came to buy an airplane ticket

Basang: Ah, I also came to buy a plane ticket. Where are you going?

Basang: Ah, I also came to buy
Benna: We are going to Lhasa.

Basang: Did you buy your tickets already?

Basang: Did you buy your tickets already?
Benna: We've finished buying them.

Basang: What date did you buy

Basang: What date did you buy?
Benpa: We bought the 8th.

Basang: I am planning to buy the 8th

ଶାନ୍ତି

1. ମୁଣ୍ଡର	nominalizer, 'doer' of the action (ମୁଣ୍ଡର)	6. କର୍ମ	to be finished, completive particle
2. ଏହିସଙ୍କ	to buy (honorific)	7. ଟିକ୍ଟେ	ticket ⁷¹
3. ଏହିରେ	here ('this' + locative)	8. କର୍ମମୁ	all
4. ଏମ୍	infinitive particle	9. ଏଇରେ	to borrow, to lend
5. ହୁଏ	polite imperative marker	10. ଶୁଣ୍ଣା	to read (silently)

SAY IT RIGHT ମୁଣ୍ଡର is pronounced ମୁଣ୍ଡର [m̩d̩r̩] when used in a sentence.

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

- A. ଦେଖିବାକାମ କରିବାକାମ କରିବାକାମ କରିବାକାମ କରିବାକାମ
(I) am going to borrow a book' (right now)

B. ଦେଖିବାକାମ କରିବାକାମ କରିବାକାମ କରିବାକାମ
'We came to buy a train ticket'

C. ଦେଖିବାକାମ କରିବାକାମ
'He came to eat'

In Lhasa speech, the verb is fairly complicated semantically as it intersects with such categories as causative and non-causative, intentional and non-intentional, etc. This book will not be discussing these categories in depth, although in Appendix III there is a brief discussion of causality. མ་ is never used with non-causative verbs⁷².

⁷¹ An English borrowing from 'pass'.

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

II. ଶ୍ରୀରାମ୍ ଶବ୍ଦରେ -ରୁ is similar in meaning to -er in English, but it is a lot more flexible.

Its main role is to change a verb into a noun. Another way to look at it is that it points out that the subject of the sentence is the agent, or the one who is doing the action⁷³. Look at the following examples:

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

- A. ଶ୍ରୀ ହାମି ପଣ୍ଡିତଙ୍କର ପଣ୍ଡିତଙ୍କ
'Have you finished eating?'

B. ହାମି ପଣ୍ଡିତଙ୍କର
'I have finished eating'

C. ଶ୍ରୀ ହାମି ରହି ପଣ୍ଡିତଙ୍କର ପଣ୍ଡିତଙ୍କ
'Have you finished reading this book?'

D. ହାମି ରହି ପଣ୍ଡିତଙ୍କର
'I have finished reading this book'

एक प्र० प्र० PRACTICE

A. Fill in the blanks with either ଯଣ, ଯାଣ or ଯାଣିକ.

1. ଶିର୍ଷାପଦାରୀ

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

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

2. ཅ·ཤ·པ·କ୍ରୁ·ତ୍ରେ· བ୍ରେ·ଶୀ·ଫିନ୍।
3. ଅର୍ଦ୍ଦ·ଶତ୍ରୁଷ୍ଟିଶ·ଶତ୍ରୁଷ୍ଟିତ୍ରେ· କେତ୍ରୀ।
4. ཅ·ଦେଶ·ଶିଖ· བ୍ରେ·ଶୀ·ଫିନ୍।
5. ଅର୍ଦ୍ଦ·ଛା·ଶତ୍ରୁଷ୍ଟି· କେତ୍ରୀ।
6. ଅର୍ଦ୍ଦ·ଫିଷେ·କ୍ରେତ୍ରୀ· ଏତଶାର·ହିର୍ଷା·କେତ୍ରୀ।

B. Translate the following sentences:

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

DIALOGUE TWO

- ସମ୍ବା କ୍ରେ·ପ·ଏଶା | ଶୈତା·ପ·ଏଶା·ଶା·ପର·ଶଦ·ଶର୍ଦ୍ଦା।
- କ୍ରେତ୍ରୀ ଅର୍ଦ୍ଦ·ପର·ଶର୍ଦ୍ଦା·ଶା·ପର୍ବିତ୍ରେତ୍ରୀ।
- ସମ୍ବା ପର୍ବିତ୍ରେତ୍ରୀ·ଶା·ମୁଦ୍ରଣା।
- କ୍ରେତ୍ରୀ ଏତଶା·ଶା·ମୁଦ୍ରଣା। ଏତଶା·ଶା·ତ୍ରେତ୍ରୀ·ଶା·ମୁଦ୍ରଣା। ଏତଶା·ଶା·ମୁଦ୍ରଣା।
- କ୍ରେତ୍ରୀ ଦ୍ଵି·ପର୍ବିତ୍ରେତ୍ରୀ·ଶା·ମୁଦ୍ରଣା।

ସମ୍ବା	ଶିମଶାସନାମାନଦା ଶିଦ୍ଧିକରିଦିଶାମନମାନ୍ଦୁତ୍ତିଶାମନଦା
ବୈଷ୍ଣବ	ଯଶଶାର୍ଦ୍ଦୀ ସୁଶଶାର୍ଦ୍ଦୀକେ
ସମ୍ବା	ଶିରିମନଦାଶିମନଦା

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

କେଣ୍ଟିଶାମନାମାନଦା

1. ପ୍ରାପ୍ତ	to get, to obtain, directional involuntary verb marker for 'ego'
2. ପ୍ରାପ୍ତି	when, while, during
3. ପର୍ଦ୍ଦାନା	to sell
4. ପର୍ଦ୍ଦାନା	to forget
5. ପର୍ଦ୍ଦାନା	to remember
6. ପର୍ଦ୍ଦାନା	to give
7. ପର୍ଦ୍ଦାନା	a dream
8. ପର୍ଦ୍ଦାନା	to dream
9. ପର୍ଦ୍ଦାନା	to go away, directional verb marker
10. ପର୍ଦ୍ଦାନା	to lose
11. ପର୍ଦ୍ଦାନା	to find (ପର୍ଦ୍ଦାନା)
12. ପର୍ଦ୍ଦାନା	to hear, to know
13. ପର୍ଦ୍ଦାନା	to see
14. ପର୍ଦ୍ଦାନା / ପର୍ଦ୍ଦାନା	agent marker (ergative)
15. ପର୍ଦ୍ଦାନା	completive verb marker

SAY IT RIGHT ପର୍ଦ୍ଦାନା is sometimes pronounced ପର୍ଦ୍ଦାନା [ni] in spoken Lhasa Tibetan.

GRAMMAR

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

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

A. 'To get' or 'to happen'

- | | |
|----------------------------|--------------------------------|
| 1. ཤྱାନ·ଘྲୁଦ·ଘྲେନ୍ଦ୍ରା | 'He got it' |
| 2. གୁରୁତ୍ୱାକ୍ଷର୍ଣ୍ଣାନ୍ତ୍ରା | 'I got the ticket' |
| 3. ལ୍ହାନ୍ତ୍ରାନ୍ତ୍ରା | 'What happened?' ⁷⁴ |

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

1. Perception, emotion, thoughts, etc.

- | | |
|-------------------|--------------|
| a. གୁରୁତ୍ୱାନ୍ତ୍ରା | 'I saw it' |
| b. གୁରୁତ୍ୱାନ୍ତ୍ରା | 'I found it' |
| c. གୁରୁତ୍ୱାନ୍ତ୍ରା | 'I heard it' |

⁷⁴ Another way to ask 'what happened' that is commonly used is ལ୍ହାନ୍ତ୍ରାନ୍ତ୍ରା which

actually means something closer to 'What was it that you saw happened?'; this use of ཤྱାନ will be covered in the next section. carries the idea that the person being addressed was involved more than as a witness; ལ୍ହାନ୍ତ୍ରାନ୍ତ୍ରା something closer to 'What happened to you?'

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

d. ດສ. ວດ. ສູງ. 'I remembered'

2. Speaker-oriented direction of action

a. ଶିଦ୍ଧିଷଶ୍ୟୁଦ୍ବା | 'He came' (at the place where I am)

b. ଶିଦ୍ଧିଷାପତ୍ରଦଶ୍ୟୁଦ୍ବା | 'She did not sell it' (to me)

c. ଶିଦ୍ଧିଷାଦଶ୍ୟୁଦ୍ବା | 'He lent it' (to me)

d. ଶିଦ୍ଧିଷାଶ୍ଵଦ୍ୟୁଦ୍ବା | 'He gave it' (to me)

e. ଶିଦ୍ଧିଷାପତ୍ରଦଶ୍ୟୁଦ୍ବା | 'I had a dream' (a dream came to me)

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

1. རྩྗନྡ྘ା	‘(someone) gave (something) (to me)’
2. ཨନྡ྘ା	‘(I) remembered (something)’
3. ພେନྡ྘ା	‘(I) saw (something)’

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

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

1. དག མ ག ད ག ཉ ཉ | 'I forgot'

⁷⁶ Apparently, this is still the primary meaning in some *khams* dialects.

2. ཅସྱ ། རྒྱྱ ། རྒྱྱ །

'I lost it'

3. རྒྱྱ ། རྒྱྱ ། རྒྱྱ །

'He left' (from where I am; see section B for further elaboration)

B. An evidential⁷⁷ particle which indicates that the speaker has seen the whole event from start to finish.

1. རྒྱྱ ། རྒྱྱ ། རྒྱྱ །

'He found it' (I saw him find it)

2. རྒྱྱ ། རྒྱྱ ། རྒྱྱ །

'He heard it' (I saw him hearing it)

3. རྒྱྱ ། རྒྱྱ ། རྒྱྱ །

'He left' (I saw him leave)

4. རྒྱྱ ། རྒྱྱ ། རྒྱྱ ། རྒྱྱ །

'(somebody) sold it to him' (I saw the transaction)

5. རྒྱྱ ། རྒྱྱ ། རྒྱྱ །

'(somebody) didn't lend it to him, (they) gave it to him' (I saw them give it to him).

III. The main function of ལྷ ། that we will cover in this lesson is similar to རྒྱྱ in that it is an evidential particle. Unlike རྒྱྱ however, ལྷ ། does not convey that the speaker has seen the whole event, but only the remnants of an event and based on that makes an inference⁷⁸ that the event has occurred. Consider the following examples:

A. རྒྱྱ ། རྒྱྱ ། ལྷ །

'He found it' (He had lost and now I see he has it again, therefore I infer he found it)

B. རྒྱྱ ། རྒྱྱ ། ལྷ །

'He left' (He was here, but now I see his bags are gone)

⁷⁷ The source of knowledge as well as the speaker's relationship to the event (personal witness, heresay, c.) are important categories in Lhasa Tibetan. You have already studied རྒྱྱ ། of which one function is to tell the hearer that the speaker has present and direct

knowledge, new knowledge, etc. of the event. We now continue on with རྒྱྱ ། and ལྷ ། which deal with the speaker's relationship to events which have already occurred.

⁷⁸ Thus sometimes this is called an inferential particle.

C. ଶର୍ଦ୍ଦିଶାଶର୍ଦ୍ଦିଯାପର୍ଦ୍ଦଶାମଣି 'She sold (something) to her' (I knew she had gone to buy it; now I see she has it)

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

Question	second person	third person
ଶୁଣନ୍ତା		ଶୁଣା
ଧରନ୍ତା		ଧରା
କରନ୍ତା		କରା
ପାରନ୍ତା		ପାରା
କରାନ୍ତା		କରା
ଧରାନ୍ତା		ଧରା
ପାରାନ୍ତା		ପାରା

Thus consider the following examples:

ଶର୍ଦ୍ଦିଶାଶର୍ଦ୍ଦିଯାପର୍ଦ୍ଦଶାମଣା	ଶର୍ଦ୍ଦିଶାଶର୍ଦ୍ଦିମଣ
	ଶର୍ଦ୍ଦିଶାଶର୍ଦ୍ଦିର୍ଦ୍ଦା
	ଶର୍ଦ୍ଦିଶାଶର୍ଦ୍ଦିଧର୍ଦ୍ଦା
ଶର୍ଦ୍ଦିଶାଶଯରାଶର୍ଦ୍ଦିନା	ଶର୍ଦ୍ଦିଶାଶଯରାମଣ
	ଶର୍ଦ୍ଦିଶାଶଯରାର୍ଦ୍ଦା
	ଶର୍ଦ୍ଦିଶାଶଯରାଧର୍ଦ୍ଦା
ଶର୍ଦ୍ଦିଶାଶବତରାଶର୍ଦ୍ଦିନା	ଶର୍ଦ୍ଦିଶାଶବତରାମଣ
	ଶର୍ଦ୍ଦିଶାଶବତରାର୍ଦ୍ଦା
	ଶର୍ଦ୍ଦିଶାଶବତରାଧର୍ଦ୍ଦା

V. The agent (ergative) marker ଶିଶ.

A. A word on the ergative in Tibetan

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

Nominative/accusative (like English):



Ergative:



The marker that goes on the A, or subject of transitive verbs, is རྩྗ or one of its forms. This is called an ergative marker. In Lhasa Tibetan, verbs that express a transitive action⁷⁹ require the ergative marker if they are perfectives; ergative marking on most imperfectives is optional, but if they have an ergative marker they express certain intention, emphasis, etc. on the part of the speaker. This is true because transitivity in Tibetan is only one category that is relevant for ergative marking. In general, the term 'source' describes the purpose

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

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

In written Tibetan, the ergative marker (also the instrumental case marker⁸⁰) has five different spellings dependent upon spelling rules:

ཀි ཀී ཁි ཁී ཁ. ⁸¹ In Lhasa it is always pronounced ອි [ki] after closed syllables. ອ changes the pronunciation of the vowels just like the genitive case marker. There is much more to say about the ergative marker, but this is all the scope of this textbook allows.

ସଂକ୍ଷିପ୍ତ PRACTICE

C. Fill in the blanks with ର୍ତ୍ତମା ର୍ତ୍ତମା ଶିର୍ତ୍ତମା ଶିର୍ତ୍ତମା

- ଶିର୍ତ୍ତମା ର୍ତ୍ତମା _____ (speaker saw the transaction)
- ଶିର୍ତ୍ତମା ର୍ତ୍ତମା ଶିର୍ତ୍ତମା _____ (speaker sees that his bags are gone)
- ର୍ତ୍ତମା ର୍ତ୍ତମା _____
- ଶିର୍ତ୍ତମା ର୍ତ୍ତମା ଶିର୍ତ୍ତମା _____ (speaker saw him come into the house)
- ର୍ତ୍ତମା _____
- ଶିର୍ତ୍ତମା _____ ଶିର୍ତ୍ତମା _____ ('he arrived'; 'he left')

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

1. ଶିର୍ତ୍ତମା ଶିର୍ତ୍ତମା | 'He lent it to me'

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

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

2. ཨད·ය·ສ୍ନଦ·ସଣ

'He gave it to her' (I saw the transaction)

3. ངୱ·ନ୍ଦେ·ଶ·ଶ୍ରୀ·ଶ୍ରୀ·ଶ୍ରୀ·ଶ୍ରୀ

'I borrowed a book'

4. ཨଦ·ଏ·ଶନ୍ଦନ୍ଦନ·ଶ୍ରୀ

'(I see by the empty cup) she drank some tea'

5. ཨଦ·ସୀଶ·କ୍ରୋ·ଧ·ପତ୍ରା·ସଣ

'Did he eat the tsampa?'

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

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

1. Approaching and entering another person's home

2. Receiving a guest

3. Giving and receiving objects

4. role of body parts such as

a. the tongue,

b. the head

c. the hands

ସର୍ବଦା ଶରୀରରେ ପରିପ୍ରକାଶିତ ହେବାରେ

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

ବ୍ୟାପକର୍ଷପର୍କ୍ଷପା

LESSON FIFTEEN

DIALOGUE ONE

ସନ୍ତୁଷ୍ଟିରେ ଦୟା ସର୍ବାତ୍ମାରେ ପାଇବାରେ ପରିପାଦିତ ପାଇବାରେ

(ଆର୍ତ୍ତନା and ଶ୍ରୀମତୀ ପାତ୍ରମିଶ୍ର are met by ପାତ୍ରମିଶ୍ର at the Gonggar airport upon their arrival in Tibet. ପାତ୍ରମିଶ୍ର had to stay in Chengdu until he could buy a ticket.)

ଆକ୍ଷମିକ ପାଇଁ ବିଶ୍ଵାସ ଏବଂ ବିଶ୍ଵାସିତ ପାଇଁ

Tashi: Benpa-la, welcome! Was your trip pleasant? (Tashi places katas on them)

Benpa: A nice trip. Long time, no see. Are you well?

Tashi: Yes.

Benpa: I want to introduce you...she is Anna-la; she is from England. He is my friend Tashi-la.

Anna: Oh.

Tashi: Is this your first time to Tibet?

Anna: Yes.

Tashi: Hey, you speak Tibetan well. Where did you study Tibetan?

Anna: I studied two years in Nepal, but I still can't speak well.

Tashi: You speak well. Ok, let's go?

Anna and Benpa: Let's go.

ଶବ୍ଦାଳ୍ୟ

1. ମନ୍ଦିର	guest	17. ମହାଶର	ceremonial scarf
2. କାର୍ଯ୍ୟକୁଣ୍ଡଳ	porcelain cup	18. ଯମାନ୍ତି	road, 'trip' (ସମାନ୍ତି)
3. ଶବ୍ଦାଳ୍ୟ	to speak (hon)	19. ସନ୍ତିତ	convenient, . comfortable
4. ଶ୍ରୀଦିନ	to study (past: ଶ୍ରୀଦିନା)	20. ଦ୍ୱାରା	to want, to need
5. ଦ୍ୱାରା	to give, to present (hon)	21. ଦ୍ୱାରାନ୍ତିକାରି	to introduce (hon)
6. ଦ୍ୱାରା	to go to meet, to receive	22. ଦ୍ୱାରାନ୍ତିକାରି	to introduce (hum) ⁸²
7. ଶ୍ରୀମଦ୍ଦଭଗବତ	body, health (hon)	23. ଦ୍ୱାରାନ୍ତିକାରି	to introduce
8. ଶବ୍ଦାଳ୍ୟକାରୀ	body, health	24. ଶବ୍ଦାଳ୍ୟକାରୀରେଷନ୍ଦର	airport
9. ଶବ୍ଦାଳ୍ୟ	to know, to be able		

⁸² A reminder that when ଶବ୍ଦାଳ୍ୟ or other honorific forms are used, reference is made to an action done by someone other than the speaker; when ଦ୍ୱାରା or other humilific terms are used reference is made to an action done by the speaker in deference to another.

10. ସେଇଁ	time (as in 'one time')		
11. ବ୍ୟାପ	to speak	25. ହେଲ୍ପ	help
12. ପଦମ	to land, to descend	26. ଫ୍ରିଦ୍ର୍ଯୁମ	helper, friend
13. ଲୁହାର୍ଦ୍ରିଦ	long time (also ଶ୍ରୀର୍ଦ୍ରିଦ)	27. ହେଲ୍ପାର୍ଦ୍ରିଦ	to help
14. ପ୍ରମାଦେଶାମନ୍ଦ	welcome back (hon)	28. ମାର୍କିମନ୍ଦ	to drive
15. ଲୁହା	to lift	29. ସୁମାପ	noodle soup
16. ଅଟ	upwards, up		

SAY IT RIGHT ଶ୍ରୀମାନ୍ଦ୍ରିଦ is often pronounced ଶ୍ରୀମାନ୍ଦୁ [suku].

GRAMMAR

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

A. 'To want', 'To desire'

- କ୍ରିଦ୍ରିମାନ୍ଦ୍ରିଦ
 - ମାର୍କିମନ୍ଦ୍ରିଦ
 - ମାର୍କିମନ୍ଦ୍ରିଦାର୍ଦ୍ରିଦାର୍ଦ୍ରିଦ
 - ମାର୍କିମନ୍ଦ୍ରିଦାର୍ଦ୍ରିଦ
- 'What do you want?'
'I want some noodle soup'
'He wants a cup/bowl of barley beer'
'I don't want meat'

B. 'must', 'should'

- କ୍ରିଦ୍ରିମାନ୍ଦ୍ରିଦାର୍ଦ୍ରିଦାର୍ଦ୍ରିଦ
 - ମାର୍କିମନ୍ଦ୍ରିଦାର୍ଦ୍ରିଦାର୍ଦ୍ରିଦ
- 'What should we study?'
'She should eat'

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

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

- | | |
|--------------------|---------------|
| 1. ମୁଁ ମୁଁ ମୁଁ ମୁଁ | 'Let me help' |
| 2. ମୁଁ ମୁଁ ମୁଁ ମୁଁ | 'I will go' |

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

A. ସମ୍ପଦ

B. ପ୍ରକ୍ଷେପ

DIALOGUE TWO

Anna: Tashi-la, which guesthouse in Lhasa is best?

Tashi: I think the Yak and Pentoc guesthouses are the best.

Anna: Why?

Tashi: Because they are clean and cheap. Also, they are close to the Barkor.

Anna: Then I will stay at the Pentoc.

Tashi: First come to my house.

Benpa: Don't worry, we will go to your house.

Anna: Oh, is it OK if we first take my things to the guesthouse?
Takumi: That's OK.

Tashi: That's OK.

ହେଣ୍ଟାମା

1. ଯାଏ	which	16. ଯାଏଁଷ୍ଟ୍ରେ	the best
2. ସମ୍ଭାବେଁଷ୍ଟ୍ରେ	close, nearby	17. ଯାଯାସ୍ମର୍ମନ୍ଦ୍ରାଷ୍ଟ୍ରେ	Yak Guesthouse
3. ମୁଖ୍ୟ	to think (hold an opinion)	18. ଧର୍ମସମ୍ବନ୍ଧନ୍ଦ୍ରାଷ୍ଟ୍ରେ	The Pentec Guesthouse
4. ଶର୍ଦ୍ଦକୁର୍ଦ୍ଦକୁର୍ଦ୍ଦ	cheap (also ମେହିର୍)	19. ଯାଇଁପ୍ରିକ୍ରିମ୍ବା	why
5. ଶତର୍ମ	clean	20. ଯାଇଁର୍ଦ୍ଦବେଶମ୍ବା	because

6. བ୍ରତ୍ୟ	before, prior (ପ୍ରତ୍ୟ)	21. འମାମାର୍ଦ୍ଦ	please (comes after the verb)
7. ତାପିଶ	things	22. ବ୍ରିତ୍ୟା	to be busy
8. ଶ୍ରୀପ	to deliver	23. ବ୍ରିମାର୍ଦ୍ଦ	house, home
9. ର୍ତ୍ତଶ	superlative suffix		(hon)
10. ସତ୍ସ	to come (hum) to addressee; i.e. 'I'll come to your house'		
11. ସ୍ମରଣାଭ୍ୟମାର୍ଦ୍ଦ'	don't worry (hon)	24. ବ୍ରିମାର୍ଦ୍ଦ	mind, heart
12. ବ୍ରିମାଭ୍ୟମାର୍ଦ୍ଦ'	don't worry	25. ସ୍ମରଣ	mind, heart
13. ସର୍ବକ୍ଷର	Barkhor		(hon)
14. କ୍ଷୀରଟ୍ଟିଟ୍	cute	26. ହର୍ଦ୍ଦାନ୍ତିଷ୍ଟିର୍	ugly
15. ଧର୍ମବ୍ରତ	benefit	27. ଶ୍ଵର୍ତ୍ତଶ୍ଵର୍ତ୍ତ	relaxation

SAY IT RIGHT ସ୍ମରଣାଭ୍ୟ �is pronounced ଶ୍ରିଭ୍ୟ [t^hoṭe]. ଶ୍ରତ୍ୟ is often pronounced ଶ୍ରୀଲା [j̥ēla].

GRAMMAR

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

A. As the conjunction 'and':

- ଯାଯାମର୍ଶନାର୍ଦ୍ଦେହେନ୍ଦ୍ରାଶର୍ମଶର୍ମନାର୍ଦ୍ଦ 'The Yak Hotel and the Pentoc Guesthouse'
- ଶର୍ତ୍ତମାନର୍ଦ୍ଦାର୍ଶନାର୍ଦ୍ଦନ୍ତର୍ଦ୍ଦ 'clean and cheap'
- ଶ୍ରୀମାନର୍ଦ୍ଦନ୍ତର୍ଦ୍ଦ 'pens and books'

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

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

- | | |
|-----------------------------|----------------|
| 1. ଶୁଦ୍ଧିଶୁଦ୍ଧିପ୍ରଦ୍ୟନ୍ତି । | ‘Rest a while’ |
| 2. ଶୁଦ୍ଧିଶୁଦ୍ଧିପ୍ରଦ୍ୟନ୍ତି । | ‘Look!’ |
| 3. ଶୁଦ୍ଧିଶୁଦ୍ଧିପ୍ରଦ୍ୟନ୍ତି । | ‘Sing a song’ |

- A. ରାଜା ପ୍ରକାଶ ମହାରାଜା ଦିନ ସନ୍ତୋଷ ମହାରାଜା ଦିନ ଯାଏଇବା
'I think the Yak and Pentoc Guesthouses are the best'

B. ରାଜା ପ୍ରକାଶ ମହାରାଜା ଦିନ ସୁଧାରୀ ରେଣ୍ଟ
'I think she will be able to come'

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

1. [ଶିଦ୍ଧିତ୍ୟଦ୍ସୁଧାରୀତି] [she will be able to come]
2. [ମନ୍ତ୍ରପରିକାର] + [ଶିଦ୍ଧିତ୍ୟଦ୍ସୁଧାରୀତି] [I think] + [she will be able to come]

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

3. [[ଏଣ୍ ମୁଣ୍ଡା]] [[ମିନ୍ ଯିବ୍ ସୁଧାମୀ ହେବୁ]] [[I think][she will be able to come]]

- III. Although there are other words that mean 'because', ພັດຫຼັດຂໍ້ວົງ is generally the answer to the question ພັດພິກົດ:

- IV. In chapter seven you learned that most adjectives are formed by adding the suffix **ტ** to the root. Comparative⁸⁵ and superlative forms are also mostly regular. The superlative is produced by simply adding the suffix **ტს** to the root form:

<u>Adjective</u>		<u>Superlative</u>	
ଯଶ୍ରୀ	good	ଯଶ୍ରୀସ୍ତମ୍ଭ	best
କେନ୍ତ୍ରୀ	big	କେନ୍ତ୍ରୀସ୍ତମ୍ଭ	biggest
କୁଣ୍ଡକୁଣ୍ଡ	small	କୁଣ୍ଡସ୍ତମ୍ଭ	smallest
ଶ୍ରୀଦାତ୍ତୀୟ	cute ⁸⁶	ଶ୍ରୀଦାତ୍ତୀୟସ୍ତମ୍ଭ	cutest
ସର୍ଦ୍ଦାତ୍ତୀୟାୟ	ugly	ସର୍ଦ୍ଦାତ୍ତୀୟାୟସ୍ତମ୍ଭ	ugliest
କୁଣ୍ଡ	hot	କୁଣ୍ଡସ୍ତମ୍ଭ	hottest

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

ସଂକ୍ଷିପ୍ତ PRACTICE

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

- ଶର୍ମୀ _____ ତିଥି _____ ଶୀଘ୍ରମୁହୁର୍ତ୍ତମା (name, to call)
- କ୍ରିତିମାନ୍ଦିରୀ _____ କରି _____ ଶୀଘ୍ରମା (work, to do)
- ଶର୍ମୀ _____ ଶୁଦ୍ଧମା (tea, to drink)
- କ୍ରିତିମାନ୍ଦିରୀ _____ ଥିଲା (to go)
- ଶର୍ମୀ ଥିଲା _____ ଶୁଦ୍ଧମା (to live, to stay)
- କ୍ରିତିମାନ୍ଦିରୀ _____ ଶୁଦ୍ଧମା (to study)

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

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

1. କାହିଁବା

2. କରିବା

3. ହେବା

4. ଥିଲା

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

ଶ୍ରୀକର୍ଣ୍ଣପତ୍ରକଣ୍ଠ

LESSON SIXTEEN

In this lesson you will learn about ways to use ཀྱྲ གྱା གྱା and གྱା as well as order information in Tibetan.

DIALOGUE ONE

ପାତ୍ର-ପିତା	ଆ'ମ'ପିତା ପାତ୍ର-ପ'ିତାପାତ୍ର-ପିତା
ଆ'ମ'ପିତା	ହେ'ବ୍ ପାତ୍ର-ପିତା ପାତ୍ର-ପିତା
ପାତ୍ର-ପିତା	ଆ'ମ'ପିତା ପାତ୍ର-ଆ'କା'ପିତାପାତ୍ର-ପିତାପାତ୍ର-ପିତା
ଆ'ମ'ପିତା	ଆ'ମ'ପିତା ପାତ୍ର-ପାତ୍ର-ପିତାପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା
ପାତ୍ର-ପିତା	ପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା
ପାତ୍ର-ପିତା	ପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା
ଆ'କା'ପିତା	ପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା
ପାତ୍ର-ପିତା	ପାତ୍ର-ପିତା
ଆ'କା'ପିତା	ପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା
ପାତ୍ର-ପିତା	ପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା
ଆ'କା'ପିତା	ପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତାପାତ୍ର-ପିତା ପାତ୍ର-ପିତାପାତ୍ର-ପିତା

Tashi: Mother-la, guests are coming.

Ama: Oh, come in, come in.

Tashi: Mother-la, she is Anna-la. She is Benpa-la.

Ama: Ah, please sit down. Please have some tea.

Benpa: Alright, thanks, thanks.

Anna: Isn't this butter tea?

Tashi: Yes.

Anna: Do you often drink butter tea?

Tashi: Yes. This is our Tibetan custom. Every day we drink butter tea. We only go to work after finishing drinking butter tea. Whatever guests come to our house we show hospitality by preparing butter tea.

କୌଣସି

1. ଶର୍ଷପାତ	tea (hon)	9. ଏଁଶ୍ଵରମ	butter tea
2. ମୁହଁର୍ବ୍ୟ	guest	10. ଏବୁଶାଶନର୍ବେଶା	please sit down
3. କୋପ	roasted barley	11. ଯର୍ଦ୍ଦିଷନ୍ତି	come in
4. ଏତ୍ତି	eat, drink (hon)	12. ଶ୍ଵିର୍ବ୍ୟ	wolf
5. ଏବି	to make, to cook	13. ଶିଦ୍ଧାଶ୍ଵ	school
6. ତିନ୍ତିମୁହ୍ରର୍ବେଶିବିର	every day	14. ମୁଶାଶ୍ରମ	custom
7. ଶ୍ରୀଦିନମ	generally	15. ଏବିରଣ୍ତି	only now (verb), finally (‘I finally understand’)
8. ଶ୍ରୀପେତିରି	to receive as a guest		

SAY IT RIGHT Oftentimes, ଶ୍ରୀଦିନମ is pronounced ଶ୍ରୀଶିନମ [tci? dan]. ଏଁଶ୍ଵରମ is pronounced ଏଁଶ୍ଵରମ [tch'a syma]; in ତିନ୍ତିମୁହ୍ରର୍ବେଶିବିର only the first consonant of the final syllable is pronounced, so it is spoken as ତିନ୍ତିମୁହ୍ରର୍ବେଶିବିର [nintareʃe]. ଶିଦ୍ଧାଶ୍ଵ is most often pronounced ଶିଦ୍ଧାଶ୍ଵ [lapta]

GRAMMAR

I. Negative questions

A. Form

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

Anna’s question in the dialogue above can be expressed as ‘Isn’t this butter tea? These questions are formed by adding ଏବି ଏବି or ଏବା to the negative form of the following verbs:

ଏବି

ଏବା

ଏବା

ପିନ୍ଧା	ମିନ୍ଦା	ମିନ୍-ଧଶା
ପେନ୍ଦା	ମେନ୍ଦା	ମେନ୍-ଧଶା
ମେନ୍ଦା	ମା-ମେନ୍ଦା	ମା-ମେନ୍-ଧଶା
ପ୍ରେମମେନ୍ଦା	ପ୍ରେମ-ମା-ମେନ୍ଦା	ପ୍ରେମ-ମା-ମେନ୍-ଧଶା
ମୁଣ୍ଡା	ମିର୍ବୁଣ୍ଡା	ମିର୍ବୁଣ୍ଡା-ଧଶା
ମୁଣ୍ଡା	ମାମୁଣ୍ଡା	ମାମୁଣ୍ଡ-ଧଶା
ଶୁଣ୍ଡା	ମାଶୁଣ୍ଡା	ମାଶୁଣ୍ଡ-ଧଶା

B. Examples

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

- A. ଶେଷିବିରାଶିକରିଷ୍ଟାମୁଦ୍ରାଣ୍ଟା । 'S/he finally got married'

B. ଶେଷିବିରାଶିକରିଷ୍ଟାମୁଦ୍ରାଣ୍ଟା । 'He finally arrived'

C. ରହିଷ୍ଟିବିରାଶିକରିଷ୍ଟାମୁଦ୍ରାଣ୍ଟା । 'I finally got tickets' (I've been trying for hours)

DIALOGUE TWO

୮ ଶ୍ରେଷ୍ଠ ମନ୍ତ୍ରୀ
୯ ଶ୍ରେଷ୍ଠ ମନ୍ତ୍ରୀ

ପାଇବା ଏଣୁମାମାରନ୍ତରାକୁ ପର୍ବତର୍ଷଣରେତୁ ରହାନ୍ତିଶ୍ଵରମଣ୍ଡଳୀ
ଅର୍ଦ୍ଦା ନାହିଁ ମନ୍ଦିରମାଟିଶର୍ଷର୍ଷଣରେତୁ ନାହିଁ କଣାକ୍ଲାପର୍ବତର୍ଷଣରେତୁ
ଶର୍ଦ୍ଦର୍ମନ୍ଦିରମାଟିକର୍ତ୍ତାବନ୍ଧୁମଣ୍ଡଳୀ ପର୍ବତମାଟିଶର୍ଷର୍ଷଣରେତୁ
ପୁଣ୍ୟକଣ୍ଠବିନ୍ଦୁମଣ୍ଡଳୀ ପର୍ବତମାଟିଶର୍ଷର୍ଷଣରେତୁ ପର୍ବତମାଟିଶର୍ଷର୍ଷଣରେତୁ

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

1. ମର୍ଦ୍ଦାର୍ମ	churn (noun)	16. ହର୍ଷା	marriage
2. ଶ୍ରୀପ	to boil (caus) ⁸⁷	17. ହର୍ଷାତ୍ମିତ୍ରା	to marry
3. ଶ୍ରୀଷ୍ଟା	to hit, verbalizer	18. ମର	butter ⁸⁸
4. ସନ୍ଦ	to send, verbalizer	19. ପର୍ଷୟ	to boil (non-caus) ⁸⁹
5. କ୍ରେତ୍	to do, verbalizer	20. ଶ୍ରୀଷ୍ଟା	to pour
6. କ୍ରୁ	salt	21. ସନ୍ଦଶ୍ରୀଷ୍ଟା	to mix, to plunge
7. ଶ୍ରୁଷ୍ଟା	to stir, to mix	22. ମର୍ଦ୍ଦାର୍ମର୍ଦ୍ଦ	last night
8. ସମ୍ବାନ୍ଧ	thought (noun)	23. ସମ୍ବାନ୍ଧାଶ୍ରେଷ୍ଟା	to think
9. ଶତିର୍ବ	urine	24. ଶତିର୍ବାଶ୍ରେଷ୍ଟା	to urinate
10. ଶ୍ରୀ	tooth	25. ଶ୍ରୀଶ୍ରୀଷ୍ଟା	to bite

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

⁸⁸ Particularly the butter that comes from the female yak (or རྩྩྱ).

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

11. མ་ [ྱ] ྱିଷା	preparation	26. མ་ [ྱ] ྱିଷା [ྱ] ୱି	to prepare
12. ཁ୍ୱା	rain	27. ཁ୍ୱା [ྱ] ୱା	to rain
13. ད୍ୱା [ྱ] ୱା	happy, to like	28. ད୍ୱା [ྱ] ୱା [ྱ] ୱି	to like
14. ག୍ୱା	ball	29. ག୍ୱା [ྱ] ୱା	to play ball
15. ག୍ୱ	door	30. ག୍ୱା [ྱ] ୱା	to close a door

SAY IT RIGHT Although ག୍ୱା is the imperfective form, sometimes the perfective pronunciation (ସ୍ୱା) is also used in imperfect constructions. At this point, we cannot fix any specific rules except to say that some things sound better with ସ୍ୱା⁹⁰.

GRAMMAR

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

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

A. ག୍ୱା

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

⁹⁰ A very common answer to why something is right or wrong is simply that it does or does not 'sound good'.

- ପ୍ରେଦ୍ ହଦ୍ ଶ୍ଵର୍ତ୍ତ କ୍ରୁଷା ଶଶା 'Are you going to play ball?'
- ଶ୍ଵର୍ତ୍ତ କ୍ରୁଷା ହମନା ଶକଦା' 'Please close the door'
- ପ୍ରେଦ୍ ହଦ୍ ଯୀ ପ୍ରିଷ ଶ୍ଵର୍ତ୍ତ କ୍ରୁଷା ଶି ହେଦ ପଶା 'Will your dog bite?'
- ଦେଖି କା କ୍ରୁଷା ଶଶା ରଶ୍ଵ ଯୀ ପିନା 'I am going shopping'

B. ପ୍ରେଦ୍

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

- ପ୍ରେଦ୍ ହଦ୍ ଯଣା ଗା ଶି ପ୍ରେଦ୍ ଯୀ ପିନା 'What work do you do?'
- ମିଦ୍ ଶ୍ଵର୍ତ୍ତ ପ୍ରେଦ୍ ପ୍ରେଦ୍ ଯୀ ରତ୍ନ ଶା 'He is studying'
- ଦେଶ ଶ୍ଵର୍ତ୍ତ ପ୍ରେଦ୍ ଯୀ ପିନା 'I am getting ready' (to do something)
- ମିଦ୍ ଯୀ ଶା ଦେଶ ରତ୍ନ ପ୍ରେଦ୍ ଯୀ ପିନା 'He likes me'

C. ସହି

The basic meaning of ସହି is to send out or something that is dispersed; these can be very specific as in ଫିଷି ସହି 'to send a letter', or more abstract as in ଟୁଷି ରି ସହି (ଟୁଷି ରେ ସହି) 'to fart' ('to emit/send out a smell').

- ଦେଶ ମନ୍ଦ ସହି ଯୀ ପିନା 'I am thinking'
- ପ୍ରେଦ୍ ହଦ୍ ଯୀ ତିକ ପା ସହି ଦର୍ଶନ ଯୀ ପଶା 'Do you have to urinate?'
- କରି ପା ସହି ଯୀ ରତ୍ନ ଶା 'It is raining'

4. ມັດດົດສົດດົດສົດໝີ່ພມພາດົດວິສາພັດດູດ | ‘Last night I had a good dream’

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

ପରିବାର PRACTICE

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

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

 - 1. A hat

 - 2. Two kilos of butter

 - ..

 - 3. A wooden bowl

ମନ୍ତ୍ରକଣ୍ଠଶିର୍ଷଦ୍ୱାରା

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

butter churn⁹¹. After this, salt is added and then butter from the female yak. It is 'plunged' many times before it is ready to be served. When it is poured, the server must be careful to rotate the thermos gently so the butter mixes well again (the butter will rise to the surface and all the guest will get is butter if not properly poured). Tibetans often put ground barley in their cups, with sugar or hard cheese if so desired, and add butter tea. This mixture is then kneaded with the right hand to form a texture like cookie dough. བྱାପ୍ତି as the Tibetans call it, often passes for the morning or noon meal and is very handy when traveling.

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

ଶ୍ରୀଶକ୍ରଷ୍ଟାପଦାର୍ଥ

LESSON SEVENTEEN

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

DIALOGUE ONE

ପାଶୁଦଶ	ଅ'ରମ'ା'ପଣ୍ଠା ୮'ହେ'ପଣ୍ଠା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ଅ'ରମ	ମୀଳା ମୀଳା ୮'ଶ୍ରୀଦ'ହେ'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ପାଶୁଦଶ	ଅ'ରିଶା ଶ'ରେ'ପ୍ରମାଦ'ମୁଦ'ା
ଅ'ରମ	ମଦ'ଦ'ହେ'ଶ୍ରୀ'କର'ମ'ା'ଦ'ହେ'ଶ୍ରୀ'ପି'ରମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ପାଶୁଦଶ	କର'ମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ଅ'ରମ	ଜେତ'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ପାଶୁଦଶ	ମର୍ମ'ଦ'ହେ'ଶ୍ରୀ'କର'ମ'ା'ଦ'ହେ'ଶ୍ରୀ'ପି'ରମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ଅ'ରମ	ମର୍ମ'ଦ'ହେ'ଶ୍ରୀ'କର'ମ'ା'ଦ'ହେ'ଶ୍ରୀ'ପି'ରମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ପାଶୁଦଶ	ଶ୍ରୀ'ମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ଅ'ରମ	ଶ୍ରୀ'ମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ପାଶୁଦଶ	ଶ୍ରୀ'ମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ଅ'ରମ	ଶ୍ରୀ'ମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ପାଶୁଦଶ	ଶ୍ରୀ'ମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା
ଅ'ରମ	ଶ୍ରୀ'ମ'ା'ପିଶ'ା'ରିଦ'ହେ'ଦ'ହେ'ଶ୍ଵର'ପ୍ରକୁଣ'ା'ଶା'ସଦ'ଦ'ା

Basang: Anna-la, Let's go play ball with Tashi and those guys.

Anna: No, no. I don't feel well at all.

Basang: Atsi! What happened to you?

Anna: Last night when it was raining, I went outside. I think maybe I have a cold.

Basang: Oh, ya, it seems like it. Do you have a headache now?

Anna: My head and my throat are very sore. Also, my skin hurts.

Basang: Have you thrown up?

Anna: No, but it seems I have a fever.

Basang: Let's go. I will help you to the hospital. If you don't go to the hospital, you will get worse and worse.

Anna: OK, let's go see the doctor.

କେଣ୍ଣାଙ୍କୁଷ

1. ମୁଣ୍ଡକୁଷ	(not) at all	14. କମ୍ପାର୍ଶୁଷ	to have a cold
2. ମୁଣ୍ଡ	head	15. କମ୍ପା	a cold, the flu
3. ମୁଣ୍ଡକୁ	headache	16. ମିନ୍ଦା	throat
4. ମୁଣ୍ଡପର୍ଷର	to vomit (nv)	17. ମିନ୍ଦାକାଷ	sore throat
5. ମୁଣ୍ଡାପ	vomit	18. ମୁଣ୍ଡ	to lose, verbalizer
6. ମୁଣ୍ଡ	ill	19. କମ୍ପାର୍ଶୁଷ	to have a fever
7. ମୁଣ୍ଡକ	illness	20. ମୁଣ୍ଡ	to recover, to get better
8. ମୁଣ୍ଡନ	more and more (X)	21. ମୁଣ୍ଡନ	...appears as if
9. ମୁଣ୍ଡନା	skin	22. କମ୍ପା	sore
10. ମୁଣ୍ଡକମ୍ପା	bad	23. ମୁଣ୍ଡନମୁଣ୍ଡ	become worse
11. ମୁଣ୍ଡମୁଣ୍ଡ	high	24. ମୁଣ୍ଡର	to show, to exhibit ⁹²
12. ମୁଣ୍ଡମୁଣ୍ଡ	red (ମୁଣ୍ଡମୁଣ୍ଡ)	25. ମୁଣ୍ଡର	medicine
13. ମୁଣ୍ଡମୁଣ୍ଡମୁଣ୍ଡ	benefit	26. ମୁଣ୍ଡକାଷ	monastery
		27. ମୁଣ୍ଡକେନ୍ଦ୍ର	probably

SAY IT RIGHT ମୁଣ୍ଡମୁଣ୍ଡ can also be pronounced ମୁଣ୍ଡମୁଣ୍ଡ [ma:mo].

GRAMMAR

I. ମୁଣ୍ଡନ

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

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

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

- A. ཨད·ଆଦ·ଶେଷ·କ୍ଷେତ୍ର·ପ୍ରେଦ·ୟା·ପାଷା·ନୁ·ପାଷା·ନୁ·ର୍ଷେ·ଷି·ଦେବା. (ପା·ର୍ଷ)
 'Studying Tibetan is getting more and more difficult'

B. ଏବୁ·ଶୀର୍ଷା·କ·ନୁ·କ·ନୁ·କ୍ଷେତ୍ର·ଶଦା। (କ·ର୍ଷ)
 'The weather got hotter and hotter'

C. ପିର·ର୍ଦ୍ରି·ଏମର୍ଷ·ନୁ·ମର୍ଷ·ନୁ·ର୍ଦେଶା·ଶିଶା। (ମର୍ଷ·ର୍ଷ)
 'He is climbing higher and higher on the mountain'

II. 4'35

In Lhasa speech, there are many different verbal forms to indicate the speaker's degree of certainty regarding the event he is stating⁹³. There are at least ten (and maybe as many as 16) different degrees of certainty that can be marked on the verb in Lhasa Tibetan. These include the existential and linking verb forms. In addition, each has a negative form which changes the certainty quotient as well (the difference between 'It appears to be her' and 'It doesn't appear to be her').

ଧ୍ୟାନ, based on appearance, suggests that the verbal action is probably true or probably not true. Thus, in Dialogue One, ଧ୍ୟାନୀ says ହେଉଁଥିବା ଧ୍ୟାନୀ because that is the strongest assertion she can make since she is not a doctor who has examined the patient. Look at the following examples:

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

III. ପ୍ରକାଶ

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

- A. དྲྚྱକྰྙ ལྡିକର୍ଦ୍ଦ ପାଶୁ ପାମଦ୍ ପାସ୍ତ୍ରକྰྙ କଣ୍ଠ ମିଳନ୍ୟ
There really are hardly any monks in the monastery.

B. ପାଶୁ ପାମଦ୍ ମାମକ୍ ପାସ୍ତ୍ରକྰྙ କଣ୍ଠ ପାର୍ଶ୍ଵମାନ୍ ହେତ୍ତା
Yesterday there really weren't any who came.

C. ହ୍ରଦ୍ୟ ପାଶୁ ପାମଦ୍ ମାମକ୍ ପାମଦ୍ ପାସ୍ତ୍ରକྰྙ କଣ୍ଠ ମିଳନ୍ୟ
In addition, after I cough I don't have any strength at all.

D. ମିଳନ୍ୟ ପାଶୁ ପାମଦ୍ ମାମକ୍ ପାମଦ୍ ପାସ୍ତ୍ରକྰྙ କଣ୍ଠ
That person is not good at all.

DIALOGUE TWO

ପାନ୍ଦିତ୍ୟ | ଅମାର୍ଦ୍ଦ୍ୟଶ୍ରୀ |

ଓ. ১০০০

അമ്മൈ	അയശ സ്രൂട്ടും മുഖം മുട്ടാണ്
അക്ക്	ഡോക്ടർ മുഖം മുട്ടാണ് മുഖം മുട്ടാണ്
അമ്മൈ	ശ്വാസം മുട്ടാണ് മുഖം മുട്ടാണ്
അക്ക്	യശാം അമ്മൈ അമ്മൈ യശാം ശ്വാസം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ്
അമ്മൈ	ശ്വാസം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ്
അക്ക്	ശ്വാസം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ് മുഖം മുട്ടാണ്
അമ്മൈ	ശ്വാസം മുട്ടാണ്

Basang: Docor.

Doctor: What is the matter with her ? (What is she sick with?)

Basang: Please ask her. She speaks Tibetan.

Doctor: Oh. What is the matter with you?

Anna: I have a real bad headache (My head hurts a lot). In addition, I cough and my body is not comfortable at all.

Doctor: Please unbutton your jacket, I want to examine you. Oh, you have the flu, a little fever. If you take this medicine and get a good rest, then (you) will get better.

Anna: OK. Oh, doctor, how many times a day should I take this medicine?

Doctor: One pill three times each day. It is good if you take it after meals.

Anna: OK. Thank you doctor.

Doctor: You are welcome.

କେଣ୍ଟମାନ

SAY IT RIGHT In Lhasa speech, ཨོ སྤྱ སྤྱ སྤྱ is sometimes pronounced ཨྱ སྤྱ སྤྱ
[tʰəp tçʰu] or ཨྱ སྤྱ སྤྱ [tʰop̚ tçʰi].

GRAMMAR

ଏହି **ଏହି** is used to express 'each and every'; it is explicitly marked on both the direct and the indirect object⁹⁴. Thus:

- A. କୀର୍ତ୍ତନାକରଣାର୍ଥ୍ୟାମାନାମୁଣ୍ଡାପାଦ୍ମା 'Someone) gave a bowl of barley beer to every person'

B. ଶ୍ରୀପାତ୍ରାମାନାକରଣାମୁଣ୍ଡାପାଦ୍ମା 'Each student got a dollar'

⁹⁴ Notice that the dative marker *ኋ* is affixed to *ኋ·ኋ*; in the same way the instrumental ('by each') and the genitive ('of each') can also be affixed.

एकांकी PRACTICE

A. Fill in the blanks with ପୁଣ୍ୟ କ୍ରମ ସହ୍ୟ or another appropriate verb:

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

ପାତା ପାତା ପାତା ପାତା ପାତା ପାତା ପାତା ପାତା

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

ସମ୍ବନ୍ଧିତ ଶବ୍ଦାଳ୍ପିନୀ

In Lhasa, there are several Western-based hospitals (ཊན་པར) as well as Tibetan-based hospitals (ཊན་ཆེས་པར). Tibetan medicine is a combination

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

According to Victor Vostokov⁹⁵, a doctor of Tibetan medicine, there are more than 1,000 medicinal herbs, 144 minerals, and 150 types of raw materials of 'animal origin' used in Tibetan medicine. Oftentimes, the doctors themselves will take several walking trips (especially in the Spring) to collect herbs in the mountains. Sometimes, medicine will include ground pearls, gold, tourquise, etc., herbs, and bone, horn, or an animal organ.

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

ପ୍ରକାଶପତ୍ରପତ୍ରକାନ୍ତିକା

LESSON EIGHTEEN

In this lesson you will learn the comparative marker ပုံစံ, adjective compounds and the question particle ပိုမို

DIALOGUE ONE

Clerk: What would you like to buy?

Benpa: I want to buy a coat.

Clerk: What color do you want?

Benpa: I want a blue one.

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

କେଣ୍ଟାଣିକ୍ସମ୍ୟ

1. କେଣ୍ଟାଣି	color	13. ବ୍ରୁନ୍ଦାର୍ପ	blue
2. ନରାର୍ପ	red (ନରାର୍ପ)	14. ଶ୍ରୀରାର୍ପ	yellow
3. ମୃଦୁଳ୍ପ	green	15. କେନ୍ତୁଳ୍ପ	size
4. ମାର୍ଦନ୍ତା	how (ମାର୍ଦନ୍ତାଣି)	17. ଏଣ୍ଟା	how (on adj stems)
5. ହୁମ୍	a little (on adj stems)	18. ନାର୍ଦନ୍ତାମାର୍ଦନ୍ତା	sorry
6. ନାର୍ଦନ୍ତାମ	to think, thought (hon)	19. ରକ୍ତମଣ୍ଟା	to be angry (hon)
7. ଏଣ୍ଟା	except for, comparative particle		
8. ଏର୍ଦନ୍ତା	to sell	20. ନାମ୍ବା	too much, excess
9. ମରିନ୍ଦନ୍ତା	other, another	21. ମଣ୍ଟା	kind, class
10. ସମ୍ମର୍ଦନ୍ତା	far away	22. କେନ୍ତୁଳ୍ପ	size
11. ମର୍ଦନ୍ତା	amount	23. ରେନ୍ଦାମୁନ୍ଦା	distance, length
12. ମାର୍ଦନ୍ତା	to buy (hon)		

SAY IT RIGHT କେଣ୍ଟାଣି is often pronounced କୁଣ୍ଟାଣି [ts^hY ſi].

I. More on adjectives

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

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

- | | | |
|--------------------------|--|---------------------------------|
| 1. རྩླླ རྩླླ ྦ རྩླླ རྩླླ | (ྩླླ རྩླླ ྦ རྩླླ རྩླླ རྩླླ) | 'How nice is Lhasa?' |
| 2. རྩླླ རྩླླ ྦ རྩླླ | (ྩླླ རྩླླ ྦ རྩླླ རྩླླ རྩླླ) | 'How big is the house?' |
| 3. ཡྭ ཡྭ རྩླླ རྩླླ | (ྭ ཡྭ ཡྭ རྩླླ རྩླླ རྩླླ) ⁹⁶ | 'How many people (were there)?' |

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

- | | |
|----------------------|--------------------|
| 1. རྩ རྩ རྩ རྩ རྩ རྩ | 'not so ugly' |
| 2. རྩ རྩ རྩ རྩ རྩ རྩ | 'not so difficult' |
| 3. རྩ རྩ རྩ རྩ རྩ རྩ | 'not so far' |

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

⁹⁶ རྩ རྩ རྩ is a colloquial word so we are unsure of the spelling. It is pronounced [o^wə: tsə], and can be roughly translated as 'so-so'.

of comparison⁹⁷. In the example sentences, we have underlined the standard of comparison and shown the two basic constructions⁹⁸:

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

<u>Base form</u>	<u>Limited (not so X)</u> <u>Superlative</u>	<u>Degree (-er)</u>	<u>Comparative</u>	
ଯାହିଁ	ଯାହିଁ ହାତ	ଯାହାତ	ଯାହାମ	ଯାହାମ୍ବନ୍ତ
ହାତିଁ	ହାତିଁ ହାତ	ହାତାତ	ହାତାମ	ହାତାମ୍ବନ୍ତ
ପଣିଁ	ପଣିଁ ହାତ	ପଣାତ	ପଣାମ	ପଣାମ୍ବନ୍ତ
ହେତୁିଁ	ହେତୁିଁ ହାତ	ହେତାତ	ହେତାମ	ହେତାମ୍ବନ୍ତ
କହିଁ	କହିଁ ହାତ	କହାତ	କହାମ	କହାମ୍ବନ୍ତ
କହନ୍ତିଁ	କହନ୍ତିଁ ହାତ	କହନାତ	କହନାମ	କହନାମ୍ବନ୍ତ

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

1. ಕೆರ್ಸ್ + ಕ್ರಿಸ್ಟ್ರೀ = ಕ್ರಿಸ್ಟ್ 'size'
 2. ಸುದ್ಡ್ + ಬ್ರೆಸ್ಟ್ = ಸುಬ್ರೆಸ್ 'amount'

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

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

3. **ମାତ୍ରା** + **ମାତ୍ରା** = **ମାତ୍ରାମାତ୍ରା** 'distance', 'length'

II. In addition to being part of the comparative construction, the particle ଏକ୍ ଏକ୍ is used to express limitation in the sense of 'only' as in 'I only have one pen'. Unlike English however, this is always used together with the negative verb ending:

1. དང་ཅན්-යා-මේද | 'I only have this'

2. ສිං-ය-කු-ෂු-ය-ති-ය-යා-මේ-වු-ය | 'He only has one pen'

3. ກ්-ෂ-ය-බි-ක්-රු-ඩ-යා-මේද | 'There is only blue'

SAY IT RIGHT When vowel of the adjective is [a], it changes to [ə] before the verb ending શીંસ્કા શીંદ્વસ્કા is pronounced શીંસ્પસ્કા [kjip'skə].

DIALOGUE TWO

Benpa: Sister, do you have this kind of coat in blue?

Clerk: No.

Benpa: Then let me look at those pants up there.

Clerk: Who will wear them?
 Benpa: I am the one who will wear them.
 Clerk: If you wear those, they are exactly right (those are exact for you).
 Benpa: Great, how much?
 Clerk: 33.60. Don't you need anything else?
 Benpa: I don't want to buy anything else. Here's the money. Thanks
 Clerk: Bye.

କେଣ୍ଟିକିଲ୍ସିଙ୍ଗ

1. ଅର୍ଥାତ୍ ଯତ୍ନା	Miss	10. ଶର୍ଷାସ୍କର୍ଦ୍ଦ	pants, slacks
2. ମୈଷ୍ଟିକ୍ ପାଞ୍ଜନ୍ ର୍ମନ୍ଦା	please show (X) to me (hon)		
3. ପାଞ୍ଜନ୍	to wear (hon)	11. ପାଞ୍ଜନ୍	self, reflexive
4. ପ୍ରକ୍ରିୟା	to wear	12. ଯତ୍ନାସ୍କର୍ଦ୍ଦନ	work unit/office
5. କ୍ରୂଷ୍ଟି	hat	13. ପାଞ୍ଜନ୍ତ୍ରମଣି	gloves
6. ମାତ୍ରାନ୍ତିକ	different	14. କ୍ରୂଷ୍ଟି	socks
7. ହୁମ୍କିର୍ମା	shoes	15. ଅତ୍ରିପାତ୍ର	the same
8. ମାତ୍ରାନ୍ତିକ	money		
9. ଅନ୍ତର୍ଦ୍ଦର୍ଶନ	number (also size for buying shoes)		

SAY IT RIGHT ହୁମ୍କିର୍ମା is pronounced ହାନ୍ତିର୍ମା [haŋ ko]; ପ୍ରକ୍ରିୟା is pronounced ପ୍ରକ୍ରିୟା [k^hri]; ଶର୍ଷାସ୍କର୍ଦ୍ଦ is pronounced ଶୁର୍ଷାସ୍କର୍ଦ୍ଦ [k^hut^huŋ].

ପରିକର୍ମାକୁ ପରିକର୍ମାକୁ PRACTICE

A. Correct the following sentences:

- କେବଳିକ୍ଷଣାସ୍କର୍ଦ୍ଦର୍ମନ୍ ପାଞ୍ଜନ୍ତ୍ରମାନ୍ଦା
- ପରିକର୍ମାକୁ ପରିକର୍ମାକୁ ପରିକର୍ମାକୁ
- ହୁମ୍କିର୍ମାକୁ ପାଞ୍ଜନ୍ତ୍ରମାନ୍ଦା
- ଅନ୍ତର୍ଦ୍ଦର୍ଶନକୁ ହୁମ୍କିର୍ମାକୁ

B. Translate the following sentences into Tibetan:

1. Today's movie is the best.
2. On Sunday, there aren't many people in the shop.
3. She is the smallest one in our house.
4. Tibetan is getting more and more difficult.

C. Fill in the conversation below with appropriate sentences:

1. a.

b. བྲྩମྰྩତେୟତ୍ତେୟିକା

a.

b. ཀ୍ଷାଣିନ୍ଦମର୍ଦ୍ଦୁଣାଶକ୍ତି

a.

b. କାନ୍ତାରୀ ବ୍ରାମ୍ଭଶିତେଷାମନ୍ତ୍ରମର୍ଦ୍ଦିନା

2. a.

b. ମ୍ରଦ୍ଦମର୍ଦ୍ଦାନ୍ତମନ୍ତ୍ରମର୍ଦ୍ଦିନା

a.

b. ମ୍ରଦ୍ଦମର୍ଦ୍ଦାନ୍ତମନ୍ତ୍ରମର୍ଦ୍ଦିନା

a.

b. ମ୍ରଦ୍ଦମର୍ଦ୍ଦାନ୍ତମନ୍ତ୍ରମର୍ଦ୍ଦିନା

a.

b. ମ୍ରଦ୍ଦମର୍ଦ୍ଦାନ୍ତମନ୍ତ୍ରମର୍ଦ୍ଦିନା

D. Fill in the blanks with an appropriate word:

1. ཀ୍ଷାଣିନ୍ଦମର୍ଦ୍ଦୁଣାଶକ୍ତି _____ ରୁଣ

2. ବ୍ରାମ୍ଭ _____ କାନ୍ତାରୀ

3. ବ୍ରାମ୍ଭମର୍ଦ୍ଦାନ୍ତମନ୍ତ୍ରମର୍ଦ୍ଦିନା _____ ଏଷାର୍ଦ୍ଦମର୍ଦ୍ଦିନା

E. Go to a shop and buy two things that you can bring to class tomorrow. Before purchasing it, ask about the variety of colors, sizes, etc. When you bring it to class be prepared to say in Tibetan what varieties they did and did not have.

རྒ· ས· ཤ· ས· ཤ· ས· ས·

Clothing styles throughout Tibet are distinctly Tibetan, yet still unique to each area. In Lhasa, men and women both wear *chupas* (ཤ·୧)⁹⁹, although they have different styles for wearing them.

Men's chupas reach to just below their knees. They wear long pants (or long johns) and a long-sleeved (wrist length) shirt under the chupa. In order to put the chupa on, they first pull the back collar over their head and let it rest there while they tie a sash around their waist. When they have tied the sash, they let the chupa fall down so that there is a big pouch above the sash. This allows them a place to stash their bowl and other valuables. Men's chupas have extra long sleeves that extend beyond the tips of their fingers. This is both for warmth and business transactions.

Women's chupas (in Lhasa) reach to just cover the tops of their shoes. They wear long pants (or long johns) and a very long-sleeved blouse underneath. The blouse is rolled up for every day wear, but is let down when dancing. When they are let down, they reach about six inches beyond the tips of their fingers. Women's chupas are sleeveless and they do not make a pouch when putting them on. Lhasa is unique from many other areas in Tibet in that only married woman wear an apron (୧·୨·୧). In Lhasa, women wear the multi-colored aprons in the front.

Tibetans wear hats almost all the time; either to protect against the intense sun or the frigid cold. The general term for the traditional hats is ཀ· ས· ས· ཤ· ས· ས·. These have both a summer and a winter style.

⁹⁹ Although the numbers are decreasing for everyday wear. For those under 40, very few men or women in Lhasa wear chupas. Most Chinese imitations of Western style clothing. In the wintertime, especially for the men, they are more common. Older women almost always wear chupas in Lhasa.

Appendix I

ANSWERS FOR PRACTICE WORK

LESSON ONE

B. 1. ལ 2. ཁ 3. ཁ 4. ཁ 5. ཁ 6. ཁ 7. ཁ 8. ཁ

C. 1. ཁ 2. ཁ 3. ཁ 4. ཁ 5. ཁ 6. ཁ 7. ཁ 8. ཁ

LESSON TWO

A. Write out each word following the spelling order (read left to right):

1. ཁ ཁ ཁ ཁ 2. ཁ ཁ ཁ 3. ཁ ཁ ཁ ཁ

4. ཁ ཁ ཁ ཁ ཁ 5. ཁ ཁ ཁ ཁ

6. ཁ ཁ ཁ 7. ཁ ཁ ཁ

8. ཁ ཁ ཁ ཁ

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

1. ཁ 2. ཁ 3. ཁ 4. ཁ 5. ཁ 6. ཁ 7. ཁ

LESSON THREE

A. Circle the syllable that is not homophonous (same sound):

1. ཁ ཁ ཁ 2. ཁ ཁ ཁ 3. ཁ ཁ ཁ

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

1. ཁ ཁ second person sg (honorific) 2. ཁ ཁ study

3. ཁ Tibet 4. ཁ Lhasa

LESSON FOUR

A. Fill in the blanks:

1. ରହିଥିଲେବା କିମ୍ବା କିମ୍ବା
2. କିମ୍ବା କିମ୍ବା
3. କିମ୍ବା କିମ୍ବା

B. Make four sentences about each one of the following pictures (possible sentences:

2. a. ରହିଥିଲେବା
b. କିମ୍ବା କିମ୍ବା
c. ରହିଥିଲେବା
d. କିମ୍ବା କିମ୍ବା
3. a. ରହିଥିଲେବା
b. କିମ୍ବା କିମ୍ବା
c. ରହିଥିଲେବା
d. ରହିଥିଲେବା
4. a. ରହିଥିଲେବା
b. କିମ୍ବା କିମ୍ବା
c. ରହିଥିଲେବା
d. କିମ୍ବା କିମ୍ବା

C. Using the କେଣ୍ଟିକଣ୍ଟାଙ୍କାରୀ of lesson one, form the following sentences:

1. Simple sentence
କିମ୍ବା କିମ୍ବା
2. Negative sentence
ରହିଥିଲେବା
3. Content question

བྱା-ଶ-ରେ-ରେନ୍ଦା

4. Yes/no question

ଦ୍ୱାକ୍ଷଣ୍ଯମ୍ବନ୍ଦ୍ରରେନ୍ଦା-ପଣ୍ଣା

LESSON FIVE

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

1. my book

ମେନ୍ଦି

2. This is my book.

ବ୍ୟା-ମେନ୍ଦି-ରେନ୍ଦା

3. This book is mine.

ବ୍ୟା-ବ୍ୟା-ମେନ୍ଦି-ରେନ୍ଦା

4. That book is not mine.

ବ୍ୟା-ବ୍ୟା-ମେନ୍ଦି-ରେନ୍ଦା

5. that person

ମୀ-ନ୍

6. That person is a man.

ମୀ-ନ୍-ମୁଣ୍ଡା

7. That person is not a Tibetan.

ମୀ-ନ୍-ଶତ୍ରୁ-ଶିଷା-ମୁଣ୍ଡା

8. This book is that man's.

ବ୍ୟା-ବ୍ୟା-ମୀ-ନ୍-ରେନ୍ଦା

9. three dictionaries

ଟେଣ୍ଟମ୍ବନ୍ଦ୍ରରେନ୍ଦା

10. Those three dictionaries are his.

ଟେଣ୍ଟମ୍ବନ୍ଦ୍ରରେନ୍ଦା-ଶତ୍ରୁ-ଶିଷା-ମୁଣ୍ଡା

B. Using ମୀ/ନ୍ put the following words into the correct phrases or sentences:

1. ମେନ୍ଦି-ରେନ୍ଦା

2. ଶତ୍ରୁ-ଶିଷା-ରେନ୍ଦା

3. ଶତ୍ରୁ-ଶିଷା-ମୁଣ୍ଡା-କେ-ମେନ୍ଦି-ରେନ୍ଦା

4. ଶତ୍ରୁ-ଶିଷା-ରେନ୍ଦା

5. ଶତ୍ରୁ-ଶିଷା-ମୁଣ୍ଡା-କେ-ମେନ୍ଦି-ରେନ୍ଦା

LESSON SIX

A. Translate the following sentences from Tibetan to English:

1. What is this?
2. This is a dictionary
3. What is your name?
4. Where are you from?

B. Translate the following from English to Tibetan:

1. ସିଂହାରୁଷାର୍ଦ୍ଦା

2. ଶ୍ରୀଲଙ୍କାରୁଷାର୍ଦ୍ଦା

3. ଶ୍ରୀଲଙ୍କାରୁଷାର୍ଦ୍ଦା

4. ଶ୍ରୀଲଙ୍କାରୁଷାର୍ଦ୍ଦା ଶ୍ରୀଲଙ୍କାରୁଷାର୍ଦ୍ଦା

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

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

ମୁଖ୍ୟମନ୍ତ୍ରୀରୁଷାର୍ଦ୍ଦା

LESSON SEVEN

A. Fill in the blanks for the following sentences:

1. ରତ୍ନମୀର୍ଦ୍ଦ୍ୟାକ୍ଷେତ୍ରଶ୍ରୀର୍ଦ୍ଦ୍ଵା

2. ରତ୍ନଶକ୍ତିକୁ

3. ରତ୍ନକ୍ଷେତ୍ରଶକ୍ତିର୍ଦ୍ଦ୍ଵା

4. ରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

5. ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

6. ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

B. Answer the following questions:

1. କ୍ଷେତ୍ରରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

2. ମୀଶୁଶୁର୍ଦ୍ଦ୍ଵା

ରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା ଆମାଯଣଶା ରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

3. କ୍ଷେତ୍ରରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

ରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

C. Correct the following sentences:

1. ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା ର୍ଦ୍ଦ୍ଵା or

ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

2. ରତ୍ନର୍ଦ୍ଦ୍ଵା ର୍ଦ୍ଦ୍ଵା or

ରତ୍ନର୍ଦ୍ଦ୍ଵା

3. ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା ର୍ଦ୍ଦ୍ଵା or

ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

4. ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା ର୍ଦ୍ଦ୍ଵା or

ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

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

1. ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

a. yes/no

ରତ୍ନରତ୍ନଶକ୍ତିର୍ଦ୍ଦ୍ଵା

b. content	សំណើនាស្តា
c. either/or	សំណើនិងនាស្តា ឬនិងនាស្តា
2. ចំណែកសម្រាប់មិនមែន	
a. yes/no	មិន សំណែកសម្រាប់មិនមែនម៉ា
b. content	មិន សំណែកសម្រាប់ម៉ា
c. either/or	មិន សំណែកសម្រាប់មិនមែន ឬនិងមិនមែន

LESSON EIGHT

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

- | | |
|-------------------------------------|------------------------|
| 1. I am a farmer. | ចិត្តជាមិនមែន |
| 2. His younger sister is a student. | សំណើនិងមេស្តីស្តីស្តី |
| 3. Are you a businessman? | មិន សំណើនិងជាមិនមែនម៉ា |

B. Fill in the blanks with ឃ/ធន នាស្តា នុំឃ

- សំណើនាស្តា
- ចំណែកសម្រាប់ឃុំឃ
- សំណើនាស្តា ឃុំឃ
- មិន សំណែកសម្រាប់ឃុំឃ
- ចិត្តជាមិនមែនឃុំឃ

C. Change the plain speech forms to the polite (honorific) forms:

- សំណើនាស្តា ឃុំឃ
- សំណើនាស្តា ឃុំឃ
- សំណើនាស្តា ឃុំឃ

ପ୍ରିଦ୍ବନ୍ଦିଷ୍ଟିମହାପାତ୍ର ରେକ୍ରୁଷିଟ୍ସନ୍ସ

3. ମନ୍ଦିରମାର୍ଗରେ

4. ହରାମାପରମ୍ପରାକ୍ଷ୍ମୀ

ଶ୍ରୀମଦ୍ଭଗବତ

LESSON NINE

A. Draw the correct time on the clocks below:

1. କୁକ୍କଦ୍ଵୟାଦ୍ସକ୍ରିଦ୍ୟାତ୍ସକ୍ରିଯା

exactly 6:30 (exactly half past six)

7:20 (twenty past seven)

10:53 (seven minutes to eleven)

4. କୁର୍ମାଶାନାମ୍ବୁଦ୍ଧାଯ୍ୟକଣାଙ୍କମାଟାମ୍ବା

2:40 (ten minutes past half past two)

B. Write the correct times for the clocks below:

2. ཁྱෝ ཁྱෝ

3. ཁྱྲ ཁྱྲ

LESSON TEN

A. Use the following adjectives to make sentences in which the adjectives are intensive ('completely', 'extremely'); use both བྱନ୍ ན and གྱେ བྱନ୍ ན.

1. ཟ୍ୟାଙ୍କ འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା གྱେ བྱନ୍ ན འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା

2. གྱେ བྱନ୍ ན འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା

3. རାତ୍ରି འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା

4. ཀନ୍ ན འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା འିନ୍ଦ୍ୟା

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

	Suffix	Tibetan word	English meaning
ସ୍ତ୍ରୀଶଶ	ସ୍ତ୍ରୀ	ସ୍ତ୍ରୀଶଶ	female friend
ହିନ୍	ହି	ହିନ୍	Tibetan person
କାନ୍	କା	କାନ୍	hot
ଶୁଦ୍ଧ	ଶୁ	ଶୁଦ୍ଧ	cold
ନ୍ୟାନ୍	ନ୍ୟା	ନ୍ୟାନ୍	to like
ମୁଣ୍ଡୁଶଶ	ମୁଣ୍ଡୁ	ମୁଣ୍ଡୁଶଶ	quickly
ବୈନ୍	ବୈ	ବୈନ୍	tasty, delicious
ପର୍ଯ୍ୟ	ପର୍ଯ୍ୟ	ପର୍ଯ୍ୟ	factory worker

କୁମାରପ୍ରକାଶ

LESSON ELEVEN

- A. Answer the following questions in Tibetan using the new words you have learned:

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

1. ଦର୍ଶଣାପକ୍ରମକ୍ଷେତ୍ରରୁଦ୍ଧାରଣାଶିଖିତା
 2. ଧର୍ମବିଜ୍ଞାନାଶକ୍ତିଶିଖିତା
 3. ଦେଵତାବିଜ୍ଞାନାଶକ୍ତିଶିଖିତା
 4. ଧର୍ମବିଜ୍ଞାନାଶକ୍ତିରୁଦ୍ଧାରଣାଶିଖିତା
 5. ଦର୍ଶଣାପକ୍ରମକ୍ଷେତ୍ରରୁଦ୍ଧାରଣାଶିଖିତା

- C. Write appropriate sentences for each of the following signs:

1. བྲ་ସରେ ཆଶା ପରିବାରକୁ ପଦାର୍ଥର ଲିଙ୍ଗର ମରଣକୁ ଦେବୁଦୁ ହେବା ପରିବାରକୁ ପରିବାରକୁ ଶାରୀରିକ ପଦାର୍ଥର ଲିଙ୍ଗର ମରଣକୁ ଦେବୁଦୁ ହେବା
 2. କୁରୁତିବା ପରିବାରକୁ ପଦାର୍ଥର ଲିଙ୍ଗର ମରଣକୁ ଦେବୁଦୁ ହେବା ପରିବାରକୁ ଶାରୀରିକ ପଦାର୍ଥର ଲିଙ୍ଗର ମରଣକୁ ଦେବୁଦୁ ହେବା
 3. କେବିନ୍ଦିଶି କୁରୁତିବା ପରିବାରକୁ ପଦାର୍ଥର ଲିଙ୍ଗର ମରଣକୁ ଦେବୁଦୁ ହେବା

LESSON TWELVE

A. Write down the weekday, date and month of the following dates:

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

B. By looking at the calendar, answer the following questions if:

ମୁହୂର୍ତ୍ତିକାର୍ତ୍ତମା ଶତାବ୍ଦୀରେ

1. ମାତ୍ରାକେତ୍ରମାର୍କିଙ୍କରେ

ମାତ୍ରାକେତ୍ରମାର୍କିଙ୍କରେ

2. କୁର୍ଦ୍ଦିକ୍ରିଯାକେତ୍ରମାର୍କିଙ୍କରେ

କୁର୍ଦ୍ଦିକ୍ରିଯାକେତ୍ରମାର୍କିଙ୍କରେ

ଶତାବ୍ଦୀରେ

ଶତାବ୍ଦୀରେ

3. ଶତାବ୍ଦୀରେ

ଶତାବ୍ଦୀରେ

4. ମାତ୍ରାକେତ୍ରମାର୍କିଙ୍କରେ

ମାତ୍ରାକେତ୍ରମାର୍କିଙ୍କରେ

LESSON THIRTEEN

A. Using the following words, form sentences with କୁର୍ଦ୍ଦି

- | | |
|-------------------|------------------------|
| 1. eat tsampa | ཇ. ཀླྷ གླྷ གླྷ གླྷ |
| 2. go to Nepal | ཇ. གླྷ གླྷ གླྷ གླྷ གླྷ |
| 3. study Tibetan | ཇ. གླྷ གླྷ གླྷ གླྷ གླྷ |
| 4. write a letter | ཇ. གླྷ གླྷ གླྷ གླྷ གླྷ |

B. Fill in the blanks using the following verbs and write the English meaning after the sentence:

- | | |
|--------------------------------|---|
| 1. ། ཀླྷ གླྷ གླྷ གླྷ | He is eating tsampa |
| 2. ། གླྷ གླྷ གླྷ གླྷ | I am studying |
| 3. ། གླྷ གླྷ གླྷ གླྷ གླྷ | What movie will you see? |
| 4. ། (ଉଦ୍) གླྷ གླྷ གླྷ གླྷ གླྷ | I am planning to/getting ready to write a letter to my mother |
| 5. ། གླྷ གླྷ གླྷ གླྷ | I have never been to Tibet |
| 6. ། གླྷ གླྷ གླྷ | I am washing my face (or I wash my face) |

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

- | | |
|----------------------|------------------|
| 1. ། གླྷ གླྷ གླྷ གླྷ | (will go) |
| 2. ། གླྷ གླྷ གླྷ གླྷ | (have seen) |
| 3. ། གླྷ གླྷ གླྷ གླྷ | (plan to study) |
| 4. ། གླྷ གླྷ གླྷ གླྷ | (usually get up) |
| 5. ། གླྷ གླྷ གླྷ | (wrote) |

D. Use ། to change the following sentences to mean 'not too (X)':

- | |
|----------------------|
| 1. ། གླྷ གླྷ གླྷ གླྷ |
| 2. ། གླྷ གླྷ གླྷ གླྷ |

- ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ
 - ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ
 - ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ ମୁଦ୍ରାରୀରେ

1. ཨଦି·ଇ·ରୁଷିଦ·ଯଣ·ଶି·ଦ୍ୟାନ·ହ୍ୟାବ୍ ରେନ୍ଦା
 2. ଇ·ରୁଷିଦ·ଯଣ·ପା·ଦ୍ୟାନ·ହ୍ୟାବ୍ ରେନ୍ଦା
 3. ଶିର୍ଦ୍ଦ·କ୍ଷେତ୍ର·ପାଞ୍ଚକୁ·ଛୁଟି·ଯଣ·ପା·ଦ୍ୟାନ·ହ୍ୟାବ୍ ରେନ୍ଦା
 4. ରୁଷିଦ·ରେନ୍ଦା·ଶିର୍ଦ୍ଦ·ଯଣ·ଶି·ଅର୍କିର୍ଦ୍ଦ·ରେନ୍ଦା

LESSON FOURTEEN

A. Fill in the blanks with ଘଣ, ଷଣ or ଖଣକ.

B. Translate the following sentences:

- ମୁଦ୍ରାଧାରୀଙ୍କ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ
 - ମୁଦ୍ରାଧାରୀଙ୍କ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ ପରିବାରରେ

6. ཅ·ཤད·ཇིན·ཉྱନ·ସྔྱଦ·ସ୍ତ୍ରେ·ཡଶ·ལ୍ୟା·ଦ୍ୟନ୍ତର·ର୍ମ୍ୟା
7. ཕ୍ଷିଦ·ସ୍ତ୍ରେ·ଜୀବନ·ନ୍ତର·ସ୍ତ୍ରେ·ସ୍ତ୍ରେ·ମ୍ୟା
8. ཕ୍ଷିଦ·ସ୍ତ୍ରେ·ଜୀବନ·ନ୍ତର·ସ୍ତ୍ରେ·ସ୍ତ୍ରେ·କ୍ଷିଣ୍ଣା
9. ཅ·ସ୍ତ୍ରେ·ଲ୍ୟା·ସ୍ତ୍ରେ·ଜୀବନ·ନ୍ତର·ସ୍ତ୍ରେ·ଶ୍ରୀ·ଯିନୀ
10. ཅ·ନ୍ତର·ସ୍ତ୍ରେ·ସ୍ତ୍ରେ·କ୍ଷିଣ୍ଣା ཅ·ଶ୍ରୀ·ଯତ୍ନା·ନ୍ତର·ସ୍ତ୍ରେ

C. Fill in the blanks with ཁ୍ୟା ཁ୍ୱର ཁ୍ୱର ཁ୍ୟା

1. ཕ୍ଷିଦ·ଶ୍ରୀ·ଲ୍ୟା·ସ୍ତ୍ରେ·ସ୍ତ୍ରେ
2. ཕ୍ଷିଦ·ପ୍ରିନ୍ତୁ·ଦ୍ୟନ୍ତର·ଶ୍ରୀ ཕ୍ଷିଦ·ପ୍ରିନ୍ତୁ·ସ୍ତ୍ରେ
3. ཅ·ନ୍ତର·ନ୍ତର·କ୍ଷିଦ·ସ୍ତ୍ରେ·ସ୍ତ୍ରେ
4. ཕ୍ଷିଦ·ଦ୍ୟନ୍ତର·ଦ୍ୟନ୍ତର·ଶ୍ରୀ ཕ୍ଷିଦ·ଦ୍ୟନ୍ତର·ସ୍ତ୍ରେ
5. ཅ·ନ୍ତର·ସ୍ତ୍ରେ·ସ୍ତ୍ରେ
6. ཕ୍ଷିଦ·ଶ୍ରୀ·ନ୍ତର·ନ୍ତର·କ୍ଷିଦ·ସ୍ତ୍ରେ

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

1. ཕ୍ଷିଦ·ଶ୍ରୀ·ନ୍ତର·ନ୍ତର·କ୍ଷିଦ·ସ୍ତ୍ରେ

He lent it to me

2. (କ୍ଷିଦ·ଶ୍ରୀ) ཕ୍ଷିଦ·ଲ୍ୟା·ସ୍ତ୍ରେ·ସ୍ତ୍ରେ

It was given to him (I saw the person give it to him)

3. ཅ·ନ୍ତର·ଦ୍ୟନ୍ତର·ଶ୍ରୀ·ନ୍ତର·ନ୍ତର·କ୍ଷିଦ·ସ୍ତ୍ରେ

I borrowed a book

4. ཕ୍ଷିଦ·ଶ୍ରୀ·ନ୍ତର·ନ୍ତର·କ୍ଷିଦ·ସ୍ତ୍ରେ

She drank some tea (I can see liquid on her lips)

5. ཕ୍ଷିଦ·କ୍ଷିମ·ନ୍ତର·ନ୍ତର·ଶ୍ରୀ·ନ୍ତର·ନ୍ତର·କ୍ଷିଦ·ସ୍ତ୍ରେ

Did he eat tsampa?

or: ཕ୍ଷିଦ·କ୍ଷିମ·ନ୍ତର·ନ୍ତର·କ୍ଷିଦ·ସ୍ତ୍ରେ

LESSON FIFTEEN

A. Fill in the blanks with the appropriate polite speech term:

- ଶ୍ରୀମତ୍କୁୟାତିମାତ୍ରୀଙ୍କାରୀ
- ଶ୍ରୀମତ୍ତୁମାତ୍ରାଙ୍କାରୀ
- ଶ୍ରୀମତ୍ତୁମାତ୍ରାଙ୍କାରୀ
- ଶ୍ରୀମତ୍ତୁମାତ୍ରାଙ୍କାରୀ
- ଶ୍ରୀମତ୍ତୁମାତ୍ରାଙ୍କାରୀ
- ଶ୍ରୀମତ୍ତୁମାତ୍ରାଙ୍କାରୀ

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

- କେନ୍ତା ରାତରୀପିଲାମୀରାହିକେନ୍ତାଙ୍କାରୀ
- ନ୍ୟାକ ରାତରୀପିଲାମୀରାହିନ୍ୟାକାରୀ
- କର ରାତରୀପିଲାମୀରାହିକର
- କୁର୍ଦ୍ଦ ରାତରୀପିଲାମୀରାହିକୁର୍ଦ୍ଦ

LESSON SIXTEEN

(Practice work in lesson thirteen should be gone over by the student with the teacher or tutor)

LESSON SEVENTEEN

A. Fill in the blanks with ପ୍ରିଣ୍ଟ ଶ୍ରୀମତ୍ ଏହି କୁର୍ଦ୍ଦ or another appropriate verb

- ରାତରୀପିଲାମୀରାହିକେନ୍ତାଙ୍କାରୀ
 - ରାତରୀପିଲାମୀରାହିକୁର୍ଦ୍ଦ
 - ରାତରୀପିଲାମୀରାହିକୁର୍ଦ୍ଦ
- 'Let me introduce you'
'I am making a phone call'
'(You) take a rest'

- | | |
|--|--------------------------------|
| 4. ଏହିରେ କରିବାକୁ କିମ୍ବା କରିବାକୁ କିମ୍ବା | 'Put a little salt in the tea' |
| 5. ମୁଁ କରିବାକୁ କିମ୍ବା | 'Let me help you' |
| 6. କିମ୍ବା କରିବାକୁ କିମ୍ବା | 'What work should I do?' |

B. Use the following words to creatively form sentences of your own
(check your sentences with your teacher or tutor)

LESSON EIGHTEEN

A. Correct the following sentences:

- | | |
|--|--|
| 1. ର୍ହେଣ୍ଟିଷ୍ଟନ୍ତୁର୍ମଦ୍ୟାଶତିଷ୍ଠାମେନା | ର୍ହେଣ୍ଟିଷ୍ଟନ୍ତୁର୍ମଦ୍ୟାଶତିଷ୍ଠା <u>ସମ୍ଭାବନା</u> ମେନା |
| 2. ନ୍ତର୍ଦ୍ଦୟାକେତ୍ରାଧ୍ୟମେନା | ନ୍ତର୍ଦ୍ଦୟା <u>କେତ୍ରାଧ୍ୟ</u> ମେନା |
| 3. ହେଣ୍ଟିଷ୍ଟନ୍ତୁର୍ମଦ୍ୟାମ୍ଭିମଦ୍ୟାର୍ଥାମ୍ଭିର୍ବ୍ୟା | ହେଣ୍ଟିଷ୍ଟନ୍ତୁର୍ମଦ୍ୟାମ୍ଭିମଦ୍ୟା <u>ର୍ଥାମ୍ଭି</u> ର୍ବ୍ୟା |
| 4. ଶକ୍ତିଷ୍ଟନ୍ତୁର୍ମଦ୍ୟାର୍ଥାମ୍ଭିର୍ବ୍ୟାମେନା | ଶକ୍ତିଷ୍ଟନ୍ତୁର୍ମଦ୍ୟାର୍ଥାମ୍ଭି <u>ର୍ବ୍ୟା</u> ମେନା |

B. Translate the following sentences into Tibetan:

- ## 1. Today's movie is the best.

2. On Sunday, there aren't many people in the shop.

ଶତର୍କିକିରଣକାରୀମାନ୍ଦ୍ୟମାନଙ୍କରେ

3. She is the smallest one in our house.

ହେବାରେ ପାଇଁ କାହାରେ ପାଇଁ କାହାରେ ପାଇଁ କାହାରେ ପାଇଁ

- #### 4. Tibetan is getting more and more difficult.

ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ

C. Fill in the conversation below with appropriate sentences:

1. a. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
b. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
a. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
b. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
a. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
b. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
2. a. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
b. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
a. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
b. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
a. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
b. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ

D. Fill in the blanks with an appropriate word:

1. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ
2. ଶତାବ୍ଦୀରେ ଶତାବ୍ଦୀରେ

3. ଦ୍ୟାକ୍ତରେ ଧରାଯାଇଥାଏ ହେବାରେ ରିଶାଶା ଶୁଣିଥାଏ ଧରାଯାଇଥାଏ

4. ଦ୍ୟାକ୍ତରେ ଧରାଯାଇଥାଏ ହେବାରେ କୁର୍ଦ୍ଦ ଶୁଣିଥାଏ

Appendix II

A brief look at Tibetan grammar

The following is a general introduction intended to give you further understanding of Tibetan grammar with a few elaborations. This is only intended to be a very brief overview of some major grammatical points.

I. Word Order

Word order in Tibetan is very different from the word order in such languages as English, French or Chinese. Sometimes it is a mirror image of the order of such languages and sometimes just a little different as you have noticed throughout this book. Here are some major categories of word order:

A. Verb Final

Tibetan is one of the many languages of the world in which clauses are expressed as Subject-Object-Verb (SOV), so the verb and its markings always come last. For example:

1.	ཇ.	ཇ.	ཇ.	ཇ.
I	Tibetan	am		'I am Tibetan'
2.	ཇ.	ཇ.	ཇ.	ཇ.
you (hon)	tea (hon)	drink (hon)		'Have some tea (hon)'
3.	ཇ.	ཇ.	ཇ.	ཇ.
he	from where	is		'Where is he from?'

B. Noun and Modifiers

Nouns are followed by modifiers such as adjectives, demonstrative pronouns, numbers, size, etc.

1. E.	红茶	black tea
	tea	black

2. །ୟ	ର୍ଦ୍ଧ	ୟି		
flower	red	one		'a red flower'
3. ମୁଁ	କୁଣ୍ଡକୁଣ୍ଡ	କୁଣ୍ଡକୁଣ୍ଡ	କୁଣ୍ଡକୁଣ୍ଡ	
girl	small	cute	that	'that cute little girl'
4. କୁଣ୍ଡ	କୁଣ୍ଡକୁଣ୍ଡ	କୁଣ୍ଡକୁଣ୍ଡ	କୁଣ୍ଡକୁଣ୍ଡ	
ball	white	big	four	those
				'those four big, white balls'

C. Postpositional

Tibetan uses case markers to fill many different semantic roles; some of these are postpositions (rather than prepositions because they follow the head of the phrase rather than precede it) that show location in some way.

1. Two of the most common ones are the ablative and locative markers which indicate 'from' and 'to':

a. །ୟ	ର୍ଦ୍ଧ	
Lhasa	from	'from Lhasa'
b. କୁଣ୍ଡ	କୁଣ୍ଡ	
Tibet	to	'to Tibet'

2. Postpositions which function like prepositions do in English, are possessed by the head of the phrase. For example, in the phrase 'beside the house', 'the house' is the head; in Tibetan this would be expressed as 'the house's beside':

a. ମନ୍ଦିର	ର୍ଦ୍ଧ	ମନ୍ଦିରର୍ଦ୍ଧ	
house	genitive	beside	'beside the house' ('the house's beside')
b. ମନ୍ଦିର	ର୍ଦ୍ଧ	ମନ୍ଦିରର୍ଦ୍ଧ	
house	genitive	ର୍ଦ୍ଧ	'in the house' ('the house's inside')

c.	ནੰ	ସ୍ତ୍ରୀଧ୍ୟ
I	genitive	behind 'behind me' ('my behind')

3. In comparisons the comparative marker (like 'than' in English) comes after the noun it compares something with:

a.	ྨ୍ୟ	୯	ୟନ୍	୩୮	ସୀର୍ଦ୍ଦ୍ୟ
	3 sg	1 sg	comp	tall	is 'He is taller than me'

b.	୯	ྨ୍ୟ	ୟନ୍	୩୮	ସୀର୍ଦ୍ଦ୍ୟ
	1 sg	3 sg	comp	tall	is 'I am taller than him'

II. Case Marking

As already mentioned, case markers in Tibetan are indicated by suffixes postposed to the head. Such languages as English also have cases, but use strategies other than case markers to indicate them. First, consider the few English examples below:

1. Instrumental case: 'She opened the door with the key'
2. Agent: 'He hit him'
3. Patient: 'He hit him'
4. Object: 'She gave it to him'

Each sentence carries a certain semantic sense that can be expressed in any language. Some of the main cases in Tibetan are listed below:

A. Instrumental case, most often expressed as 'by' or 'with' in English, is marked by །ୟ །ୟ །ୟ །ୟ and །ୟ in Written Tibetan. In Lhasa, these are all pronounced as [ki] when following consonants; when they follow vowels, [a] --> [ɛ], [o] --> [ø] and [u] --> [y].

1. བ୍ୟ ར୍ୟ ར୍ୟ ར୍ୟ ར୍ୟ ར୍ୟ 'She opened the door with a key'
2. ར୍ୟ །ୟ ར୍ୟ ར୍ୟ ར୍ୟ ར୍ୟ 'He hit him with a book'

B. Subjects are marked in Tibetan in several ways: if the sentence contains an active and perfect verb, then the subject must be marked in the 'ergative' case (which uses the instrumental marker); if the sentence contains an active verb and imperfect verb, the ergative

marker is optional (depending on the emphasis desired); if the sentence contains a verb that is not 'active' in that there is no intentional agent, then the subject is marked by the 'absolutive' case (which is zero). Look at the following examples:

1.	ཨ	ེ	ཨ	ཨ	པ	ସ୍ତ୍ରୀ
	he	<u>ergative</u>	food	ate	past	'He ate'
2.	ཨ	ེ	ཇ	ସ୍ତ୍ରୀ	པ	ସ୍ତ୍ରୀ
	he	<u>ergative</u>	tea	drank	past	'He drank some tea'
3.	ཨ		ཇ	ସ୍ତ୍ରୀ	ସୀ	ସ୍ତ୍ରୀ
	he	absolutive	tea	drink	future	'He will drink some tea'
4.	ཇ	ସ୍ତ୍ରୀ	ସ୍ତ୍ରୀ	ସ୍ତ୍ରୀ	པ	ସ୍ତ୍ରୀ
	I	abs.	top's on	from	fell	past
						'I fell from the rooftop'

C. Directionality

In Tibetan, the direction of the action is not always indicated in the word itself, but also marked in the grammar and syntax. This direction is seen in the choice of auxiliary verb, adverbs, as well as in the use of the ergative and ablative cases (the 'source' of the action), the locative case (the 'goal' of the action). So, while English has pairs of words such as 'borrow/lend', 'teach/learn', 'give/take', etc., Tibetan often uses has one word in combination with a directional vector to express such ideas.

1. རୁ

In perfective sentences, རୁ/ସ୍ତ୍ରୀ can indicate whether the action is directed towards the speaker (speaker is goal) or away from the speaker (speaker is source)¹⁰⁰:

¹⁰⁰ There are other meanings that རୁ/ସ୍ତ୍ରୀ express, but the examples given here are chosen to show their directional qualities.

- | | |
|-------------------------|-----------------------------|
| a. ཅସྱ ། མନ୍ଦା ། ར୍ତା | 'I lost it' |
| b. ཅସྱ ། ག୍ରୁ ། ར୍ତା | 'I found it' |
| c. ཅସྱ ། ག୍ରୁ ། ར୍ତା | 'I forgot' |
| d. ཅସྱ ། ག୍ରୁ ། ར୍ତା | 'I remembered' |
| e. ། ར୍ତା ། ག୍ରୁ ། ར୍ତା | 'He left' (from where I am) |
| f. ། ར୍ତା ། ག୍ରୁ ། ར୍ତା | 'He came' (to where I am) |

2. ལ୍ଡ/କ୍ରିଙ୍ଗ

ଣ୍ଣ/କ୍ରିଙ୍ଗ are directionals that mean 'hither' and 'thither' or 'back' and 'forth'. Oftentimes, these appear as prefixes to the verb to indicate whether the direction is going towards or away from the speaker. In the following example, I was asked where I was going. I replied 'I have a class'. Then I was asked to clarify whether I was teaching a class or listening to a class. The neutral word used for 'teaching/learning' is 'to lead' ('leading or being led')¹⁰¹:

- | | |
|---|---------------------------------|
| a. ། ར୍ତା ། ལ୍ଡ ། ར୍ତା ། ར୍ତା ། ར୍ତା ། ར୍ତା | 'Are you teaching or learning?' |
| b. ཅସྱ ། ར୍ତା ། ལ୍ଡ ། ར୍ତା ། ར୍ତା | 'I am learning' |

3. The ergative, ablative and locative cases

The final strategy (discussed in this paper) for conveying direction in Tibetan is through the use of case markers to indicate either source (ergative and absolute) or goal (locative).¹⁰² The examples below show the ergative and locative cases working together with the auxiliaries ར୍ତା/ଶ୍ଵର. Notice that the word for 'to borrow' and 'to lend' is the same; the direction is indicated by the auxiliaries and/or case markers chosen:

¹⁰¹ This is not to suggest that Tibetan does not have words to express 'teach' and 'learn', but that one way of expressing such concepts is through the use of these directionals. There are other examples, such as 'give/take': ཅସྱ ། ར୍ତା/କ୍ରିଙ୍ଗ ། ར୍ତା.

¹⁰² There are sentences in which a participant can be both the source and goal (such as reciprocal sentences), but such constructions are not discussed here.

1.	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅
	he	erg	I	loc	book one	lend	past
							'He lent a book to me'
2.	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅
	I	erg	he	loc	book one	lend	past
							'I lent a book to him'
3.	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅
	I	erg	library	abl	book one	lend	past
							'I borrowed a book from the library'
4.	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅	༄༅
	he	erg	he	loc	book one	borrow	past
							'He lent a book to him' (I saw it)

III. Characteristics of the verb

Verbs and auxiliary verbs in Tibetan are marked, among other things, for intentionality, causality, and evidentiality. The manner in which these different categories intersect is very interesting and somewhat complex; in the following section, we will give very brief examples of each of these categories.

It is important to understand that, in Tibetan, assumptions about another person's intention, cognitive awareness or emotive state are rarely made. Thus, while in English a sentence like 'He thinks I am going' is perfectly acceptable, in Tibetan there must be some verbal caveat that would indicate something like '*I think/it appears/he said/etc.* he thinks I am going'. The reason for this is that Lhasa Tibetan grammar does not allow one to make presumptions about what is in *another* person's mind or emotions. Apart from contexts that would involve joking, reminding, or accusing, second person statements are rarely made. Third person statements about an invent include (in grammatical choices) how the speaker knows the statement he is making is true (i.e., He is witnessing or has witnessed the event, he thinks it is true, he is inferring it is true, etc.).

Such interesting concepts allow for the complex interrelations of the categories with other grammatical considerations (for example, intentional verb ending versus unintentional verb ending, ergative

subject; ergative subject can mean the difference between 'I did (it) on purpose' and 'I did (it) but not on purpose'.

A. Intentionality

Intentionality is a category that is indicated on most first person statements and second person interrogatives. The verb endings །-ཡිནා and །-ཡිනා are the most intentional; in the perfect form, །-යිනා is the most actual an event can be since it is not only completed, but it was intended by the speaker. When །-සිනා and །-සිනා are used with first person, it means that the action will be and was unintentional. Appropriate verb forms must be chosen to coincide with the auxiliary forms.

1a.	င	ସମ୍-ସରି-ଶଦ	କଣ	ବନ୍ଦ	ହୁଏ	ହୁଏ
	I	top's on	from	fell	pft	'I fell off the roof' (unintentional)
1b.	କଣ	ସମ୍-ସରି-ଶଦ	କଣ	ବନ୍ଦ	ହୁଏ	ହୁଏ
	Ierg	top's on	from	jump	pft	'I jumped from the roof' (intentional)
2a.	କଣ	ଶରି-ମୀଦ	ବନ୍ଦ	ହୁଏ	ହୁଏ	ହୁଏ
	Ierg	his name	forgot	imperfect		'I will forget his name' (i.e if I don't write it down)
But not:						
*2b.	କଣ	ଶରି-ମୀଦ	ବନ୍ଦ	ହୁଏ	ହୁଏ	ହୁଏ
	Ierg	his name	forgot	imperfect		*'I will forget his name' (intentional)

B. Causality

Causative verbs are those verbs which have an agent, intentional or unintentional, expressed. English shows causality explicitly in such sentences as 'He made the cup break' or implicitly in such sentences as 'He broke the cup'. Tibetan shows causality in the phonological form

of verbs as well as the presence or absence of the ergative marker. Causative verbs that begin with stops are unaspirated and non-causative verbs are aspirated. If the verb begins with a nasal (m, ɳ, or ɲ) or lateral (l), causative verbs are high tone and non-causative are low tone¹⁰³.

1a.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	‘I boiled the water’ (causative, intentional)
1b.	ջ. ջ. ջ. ջ.	ջ. ջ. ջ. ջ.	ջ. ջ. ջ. ջ.	‘The water boiled’ (non-causative)
2a.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	‘The cup broke’ (non-causative)
2b.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	‘I broke the cup (causative, unintentional, evidential)
2c.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	ཇ. ջ. ջ. ջ.	‘I broke the cup (causative, intentional)

C. Evidentiality

In Lhasa Tibetan, there is a persistent tendency to indicate the speaker's relationship to the proposition he is stating whether by subjective certainty or by the source and reliability of his knowledge. One of the ways this is expressed is through a category of auxiliary verbs which relate the speaker to the event he is witnessing. There are three evidentials that indicate that the speaker has a perceptual experience relative to the proposition. They are¹⁰⁴:

ཇ. ջ.

marks events which indicates some knowledge that is based on personal perception of an event or that the

¹⁰³ This is almost always true.

¹⁰⁴ There are other functions of these markers; this section simply covers the evidential functions.

speaker is observing concurrent to the time of the utterance; also marks new information.

ସମ୍ପଦ

marks completed events which the speaker saw the process and the result.

ସମ୍ପଦ

marks completed events of which the speaker saw the results and, based on that, made an inference as to what happened.

- | | | | | | | |
|-----|---------|---------|-----|---------|-----------|--|
| 1. | ଶର୍ମିତା | ଶର୍ମିତା | ଏ | ଶବ୍ଦିତା | ପାତିତା | |
| 3rd | erg | 3rd | loc | hit | past | 'He hit him' (no comment; factive) |
| 2. | ଶର୍ମିତା | ଶର୍ମିତା | ଏ | ଶବ୍ଦିତା | ଶିର୍ଷିତା | |
| 3rd | erg | 3rd | loc | hit | impft | 'He is hitting him' (knowledge of event accessible to more than the speaker) |
| 3. | ଶର୍ମିତା | ଶର୍ମିତା | ଏ | ଶବ୍ଦିତା | ଶିର୍ଷିତା | |
| 3rd | erg | 3rd | loc | hit | impft.evi | 'He is hitting him' (the speaker can see them now) |
| 4. | ଶର୍ମିତା | ଶର୍ମିତା | ଏ | ଶବ୍ଦିତା | ଶର୍ମିତା | |
| 3rd | erg | 3rd | loc | hit | pft.evi | 'He hit him' (the speaker saw him do it) |
| 5. | ଶର୍ମିତା | ଶର୍ମିତା | ଏ | ଶବ୍ଦିତା | ପାତିତା | |
| 3rd | erg | 3rd | loc | hit | pft.evi | 'He hit him' (for example, he is crying and one is standing over him looking vindictive, the speaker surmises what happened) |

IV. Tense and Aspect

In this textbook we have not spent much time on explaining how tense and aspect intersect in Tibetan. While we cannot go into a lot of detail, it is important to remember that there is no *absolute* tense in Tibetan in the sense that there is in English. In Tibetan, the tense of the embedded

Additionally, while 'tense' refers to time, 'aspect' refers to kinds of time; that is, time internal to tense. So a verb like 'to work' includes 'worked', 'was working', 'finished working', etc. which are aspectually different forms of past tense.

IV. Person Marking

The final section of this brief overview is a look at how persons are marked in Lhasa Tibetan. Tibetan is part of a small group of languages located mostly in the Himalaya region which mark persons in a unique way. Austin Hale first coined the term 'conjunct/disjunct' to account for this (Hale, Austin. Person markers: finite conjunct and disjunct verb forms in Newari. In *Papers in South-East Asian Linguistics*, Canberra: Australian National University. 7:95-106). Others have called them 'type 1/type 2' verbs or 'ego/non-ego' verbs, etc.

A. A chart of simple sentences

Declarative		Interrogative	
Conjunct ego	ମୁଁମୁଁ	(1st)	ମୁଁମୁଁ-ଧର୍ମା
	ମୁଁମୁଁ		ମୁଁମୁଁ-ଧର୍ମା
Disjunct non-ego	ମୁଁମୁଁ	(2d, 3d)	ମୁଁମୁଁ-ଧର୍ମା
	ମୁଁମୁଁ-ମୁଁମୁଁ		ମୁଁମୁଁ-ମୁଁମୁଁ-ଧର୍ମା

B. Sentences with embedded clauses are more complex and at first difficult to master. Because this textbook covered very few complex sentences, we will provide a brief explanation of such with examples below.

It is easiest to view embedded sentences as complete clauses within a frame. For these examples, we will use the frame of the verb 'to say'¹⁰⁵. In English, this comes at the beginning of a sentence as in '[[He said] [he is coming]]'. In Tibetan however, the frame surrounds the embedded clause so it looks like: ['[He.erg] [I/he coming is/am] said']]. But, while the pronoun 'he' is ambiguous in English, it is not in Tibetan because of the person marking. Look at the following

¹⁰⁵ These constructions are also true of verbs such as 'to think', 'to see', etc.

sentences (pronouns are single or double underlined to show the same or different referents):

1. མྱ ස୍ଵ མ ස୍ଵ རྒ ස୍ଵ ස୍ଵ རྒ ස୍ଵ རྒ ස୍ଵ ස୍ଵ ස୍ଵ
he erg he come impft rpt say pft 'He said he is coming'

2. མྱ ස୍ଵ མ ස୍ଵ རྒ ස୍ଵ ස୍ଵ རྒ ස୍ଵ རྒ ස୍ଵ ස୍ଵ ස୍ଵ
he erg he come impft rpt say pft 'He said he is coming'

Because of the marking on the verb ending, ambiguity is eliminated to the extent that pronouns in embedded clauses are often deleted. One more example is with the verb 'to think' as in 'I thought he was coming'.

3. བྱ ස୍ଵ མ ස୍ଵ རྒ ස୍ଵ ස୍ଵ རྒ ස୍ଵ ස୍ଵ
I.gen thought he come impft think pft 'I thought he was coming'

4. བྱ ස୍ଵ མ ස୍ଵ རྒ ස୍ଵ ස୍ଵ ස୍ଵ ස୍ଵ
I.gen thought he come impft think impft 'I think he is coming'

VI. Conclusion

There are many other areas of complexity in Tibetan grammar, but in this brief overview, we have tried to cover the main ones which you will encounter as you begin to study Tibetan.

Appendix III

A Note on Verbalizers in Lhasa Tibetan Ellen Bartee

1. Introduction

One of the most productive verbal-constructing strategies in LT is the use of a limited set of verbalizers¹⁰⁶ to 'activate verb status' to a large number of abstract nouns. Scott Delancey refers to these as 'lexicalized verb phrases, consisting of a lexically specific noun and one of a set of semantically very vague verbs'¹⁰⁷. He goes on to say that this is a 'South(west) Asian areal feature, not characteristic of Tibeto-Burman languages east of the Himalayan area....'¹⁰⁸.

Complex verbs are those which are constructed from either a concrete or abstract stem, an adjective stem, a verb stem, a phrase or clause, or a concept¹⁰⁹ and one of a small choice of 'verbalizers'; this construction can then function syntactically like a single, simple verb form. Each of the verbalizers can function as full verbs in their own right, but the meaning has been semantically bleached. Although there is some overlap in which two different verbalizers may function with the same stem form, the categories seem to be based in an underlying cognitive reality¹¹⁰ which influence fairly rigid choices. In addition, this overlap does not construct synonymous forms, but forms with either very different meanings or different shades of meaning. This will be transparent in the examples which follow.

2. Three common verbalizers

There is a small set of verbalizers, perhaps around twenty, but even a smaller set which are commonly used. Three of the most common verbalizers (common as to number of occurrences) are མྱା གྱା and རྩྱ. Some examples of these constructions are given below:

¹⁰⁶ I think Goldstein was the first to refer to these as 'verbalizers' which I like because they are parallel in many ways to nominalizers; the process of nominalization and verbalization can be repeated for several layers in any one sentence.

¹⁰⁷ Delancey, 1989? in his model of causation paper

¹⁰⁸ *ibid.*

¹⁰⁹ I know *concept* is rather a vague term, but I use it because of constructions that will be explained later in section 2.2; it is possible to put a 'verbalizer' after an aspect marker in a string such as 'I say almost do now' (nga lab grabs byed gis ta.lta) which means 'I was just about to say (that) now'; this construction construed both the aspect slot (which normally comes after the verb) and the adverb (which typically likes to be in the front).

¹¹⁰ Which is not always readily apparent on the surface.

2.1. ପତ୍ର

ପତ୍ର has the general notion of 'to send'; one of its arguments often is something very 'undergoer-ish' and can include an agent:

ପିଶେ	'letter'	'to send a letter'
ମନ୍ଦିର	'mind', 'thought'	'to think'
ଶବ୍ଦଶବ୍ଦ	'scolding'	'to scold'
ଫୁଷ୍ଟି	'fart'	'to fart'
ଶର୍କରା	'urine'	'to urinate'
ଜୀବନ୍ତ	'eye water' (tears)	+ {ପତ୍ର} = 'to cry', 'to tear up'
ଶ୍ଵେତ	'dream'	'to dream'
ଶବ୍ଦି	'song'	'to sing'
କର୍ମ	'rain'	'to rain'
ବ୍ୟାପାର	'food' (hon)	'to serve food'
ପିଶାକର୍ତ୍ତା	'examination'	'to take an exam'
ବ୍ୟାପାର	'ice'	'to freeze'

2.2. ଶୁଣ

The primary meaning of ଶୁଣ seems to be 'to manipulate' (often implying some type of force), but there are usages which *seem* to stray from this sense:

ଶ୍ରୀଶବ୍ଦ	'drop'	'to drip'
ଶୁଣ୍ଡି	'lick'	'to lick'
ଶୁଣ	'tooth'	'to bite'

ਕੁਣਾ·ਪਦ	'comb'		'to comb'
ਪਦ·ਵ	'house'		'to build a house'
ਵਦ·ਤਾਨ ¹¹¹	'scratch', 'itch'	+ {ਕੁਣਾ}	= 'to scratch'
ਸ਼ੱਮ·ਵ	'(foot) step'		'to walk'
ਖੀਚ·ਵ	'hiccough'		'to hiccough'
ਵਦ·ਕਾਨ	'Tibetan (language)'		'to speak Tibetan' ¹¹²
ਕਦ·ਵ	'(a) cold'		'to have a cold'
ਦਵਾ·ਵ	'rest'		'to rest'

2.3. କ୍ରି

କ୍ରି is one of the most general of the verbalizers and can be glossed as 'to do'¹¹³. It seems that if there are adjective stems used in these constructions, the chances are highest that the verbalizer choice will be କ୍ରି¹¹⁴; It also appears that କ୍ରି is the choice when activating the most abstract or amorphous constructions:

ਏਕ·ਵ	'work'		'to work'
ਸ·ਕ੍ਰਿਯਾ	'preparation'		'to prepare'
ਕ੍ਰਿਧ·ਕ੍ਰਿ	'study'		'to study'
ਧਰ·ਕ୍ରି	'good'	+ {କ୍ରି} =	'to do good'
ਦਾਨ·ਕ୍ରି	'happy', 'like'		'to act to like'

¹¹¹ This is also spelled ଵਦ·ਤਾਨ or ତਾਨ·ਵ

¹¹² This form is commonly used in Lhasa, as well as 'speech + rgyab = to speak', but it also can mean 'to shout'.

¹¹³ This one is the most semantically general.

¹¹⁴ Perhaps it is the only choice, and perhaps they are not adjective, but verb stems. I don't know.

ସ୍କ୍ରୀନ୍-ଫ୍ରେମ୍	'comfortable', 'pleasant'	'to be comfortable'
ସମ୍ମାନକମ୍	'bad/evil work'	'to do wrong'
ଭ୍ରମ	'to cry'	'(act) to cry'
ଭ୍ରମିତ୍ତ	'tease'	'to tease', 'to joke'

3. Conclusion

The above is not exhaustive, but shows some of the complexity of the different categories of verbalizers. Syntactically, these forms function sort of as an intermediate layer between non-transitive and transitive constructions. There are also a wide range of things which can be verbalized. For instance, I walked into a restaurant, saw a friend and told her something that she also was just about to say. She responded:

ଏବା ଏବା ମୁହନ୍ତା ପ୍ରିନ୍ ମିଶ୍... ତାମ୍
I say asp vblzr nonpstEVI now
'I was just going to say (the same thing)'

In this sentence, ପ୍ରିନ୍ appears after a full verb and aspect marker¹¹⁵. Here it functions to verbalize the whole phrase, rather than one word. Another example also shows how a phrase can first be nominalized then verbalized:¹¹⁶

ମାନ୍ଦିରାର୍ ଯଣିର୍ଷା ହେବା ମନ୍ଦିରାର୍ଦଶ ମନ୍ଦିରା ପ୍ରିନ୍-ଯଣିର୍ଷା ମାନ୍ଦିରା
ମାନ୍ଦିରାର୍ ପ୍ରିନ୍-ମିଥିବା

'It is best not to lose (something). But if you lose (it), there is nothing to do. I am going to be careful to not lose anything (literally: not lose [nom] do)

These are just a few examples of verbalizers in Tibetan. Because they play a major role in spoken Lhasa, it is important to pay special attention to how they pattern syntactically and semantically.

¹¹⁵ The adverb is also in a marked position as an afterthought; normally it would appear first in the sentence.

¹¹⁶ The process of a clause being recursively nominalized then verbalized is common in Tibetan.

Appendix IV

On Tibetan Honorifics

Thubten Wangbo
Tibet Academy of Social Sciences

Ellen Bartee
SIL

1. Introduction

1.1 Honorifics

Throughout Asia, languages such as Japanese, Vietnamese, Thai, etc. have developed systems of honorifics. Tibetan also has an elaborately developed system of honorifics. This paper provides some explanations for various semantic categories, as well as a description of the development and in some instances, decline, of the use of honorifics in Tibetan.

1.2 Honorifics in Tibetan

In spoken Tibetan, honorifics are generally a sort of deictic marker in which referential expressions are relative to the participant's perceived status of those engaged in linguistic exchange. It would seem to follow therefore that honorifics in Written Tibetan (WT) would be nearly non-existent. While Classical Tibetan does not involve the degree of referential shifting that the Modern Central dialects (CT) employ, honorifics are still used extensively. The difference seems to be that the honorific form is attached to the referent intrinsically rather than relative to the social setting. Stephen Beyer substantiates this by pointing out that as early as the ninth century, those translating Buddhist Sanskrit texts into Tibetan were instructed to always use honorifics when referring to the Buddha¹¹⁷.

In addition, the particular style of an author or the genre of a piece of literature also determines the use of honorifics. Texts that frequently employ honorifics tend to be 'formal, urbane and literary registers while minimal use signals registers that are informal, folk, and colloquial.'¹¹⁸

¹¹⁷ Beyer quotes from the standard translator's guide *rom sgra.sbyor bam.po gnyis.pa*. The Classical Tibetan Language, p. 153.

¹¹⁸ *ibid.*

In this paper we describe honorifics primarily as spoken in the CT dialects (specifically Lhasa), so will not make reference to WT. However, the antiquity of honorifics is indicated by the fact that WT texts do contain honorifics. Because of available texts, it can be said with certainty that at least by the ninth century honorifics were to some degree established in Tibetan.

1.3 Dialect variation

Within China, Tibetan can be divided into three large dialect groupings: Ü-Tsang (dbu.gtsang), Amdo (a.mdo), and Khams (khams)¹¹⁹. These three groups all represent major dialect distinctions. In addition, each group has many smaller sub-groups of dialects as well. One of the distinctions among the three major dialect divisions is the use of honorifics; Amdo and Kham rarely use honorifics to the extent that the dialects of Ü-Tsang, or CT, do. Within CT, Lhasa and Shigatse dialects have the most developed honorific systems.

1.3 Attitude issues

The use of honorifics within Lhasa seems to be of paramount importance as it is linked to social politeness and appropriateness of attitude. Many feel that the use of honorifics distinguishes between higher and lower social classes. In other areas, however, the use of honorifics can actually signal the opposite attitude. For example, it is possible that in a khams dialect the use of honorifics could signal anger or dissatisfaction¹²⁰. Thus, the neglect of honorifics in CT and the employment of honorifics in khams could both be used to indicate social distance.

Another present discussion revolving around honorifics is the opinion of those who feel that honorifics are a barrier that prevent more interaction cross-dialectally. The view of such persons is that if there were no honorifics, or if honorifics were reduced, then Tibetans from many dialects would be able to communicate amongst themselves¹²¹.

In CT, there are primarily three levels of honorifics: 'humilifics'¹²², middle (most commonly used), and high honorifics. For example, the non-honorific form for 'food' is [kʰa la?], the middle honorific form is [ʃɛ la?] and the high form is [sø tsʰi?]. 'Humilifics' and 'high honorific' do not have as many forms as the more commonly used middle honorifics.

¹¹⁹ This is just one way to divide the dialects and we recognize that a five-way division can also be made by further delineating Western and Southern within the Central group.

¹²⁰ Personal discussion with Trashi Tsering of Dongan in Yunnan.

¹²¹ There needs to be more study on this, but generally this view is held more by those non-CT dialects than not.

¹²² I think Stephen Beyer was the first one to use this term.

2. Categories of honorifics

It is common that at the very least, if there is honorific marking in a language, pronouns would certainly be marked honorifically. If a language has lost most honorific forms, it is most likely that what is retained will be a second person pronoun form. In Mandarin Chinese for example, one of the only remnants of honorifics retained in is the second person pronoun: [nin2] 'thou' (plain form: [ni3] 'you'). In Tibetan, especially in the Central dialects, almost every grammatical class has honorific corollaries. For example, nouns, pronouns, verbs, adverbs, and auxiliaries and all have honorific forms.

At first encounter, honorifics in CT seem to be impossible to learn and use, but if we approach them systematically, the task is more accessible. This paper does not attempt to provide an exhaustive list of honorific forms, but rather to show systematicity by grouping commonly used forms.

2.1 Body parts

Much of the logic of Tibetan honorifics lies not in the thing referred to itself, but in its association to a referent of honor or respect. For this reason, forms drawn from the body are the most productive in Tibetan.

2.1.1 'The body'

The non-honorific term for 'body' is ལྙ' [lY] or ພ ສ ສ ພ' [suk.po]. The honorific form ສ' [ku] which is prefixed before the first syllable of the non-honorific form of the word. If it is a two syllable word, the second syllable is dropped.

ස ສ ສ ພ'	[suk ku] -->	ස' ສ ສ ພ'	[ku su?] 'body', 'health'
ස ດ ຮ'	[tõ] -->	ස' ດ ຮ'	[k ^w in tõ] 'in front of'
ທ ເ ອ ມ'	[ta kəm] -->	ස' ທ ມ'	[k ^w in təm] 'heavy blanket'
ທ ສ'	[tʃ ^h ɛ?] -->	ස' ທ ສ'	[ku tʃ ^h ɛ?] 'thing', 'tool'
ສ ດ'	[k ^j õŋ] -->	ස' ດ'	[ku k ^j õŋ] 'suffer loss'
ສ ດ'	[k ^j ɛp] -->	ස' ດ'	[ku k ^j ɛp] 'behind of'

କୁ	[ro] -->	କୁମାର	[ku toŋ]	'corpse'
ବୁଦ୍ଧ	[lY] -->	କୁଲୁଦ୍ଧ	[ku lY?]	'body'
କୁଳାଙ୍ଗାନ୍ତ	[lun̩ laŋ] -->	କୁଳାଙ୍ଗାନ୍ତ	[ku loŋ]	'anger'
କୁମାରୀ	[tʰa? ſe?] -->	କୁମାରୀ	[ku tʰa?]	'blood pressure'
କର୍ତ୍ତା	[tsʰəp] -->	କୁର୍ତ୍ତା	[ku tsʰəp]	'representative'
କୁଣ୍ଡଳୀ	[tənpo]	କୁଣ୍ଡଳୀ	[kuṭən]	'guest'

In many cases, one honorific form could represent several, or many, non-honorific forms with slightly or greatly variances of meaning. For example, କୁମାର (husband/man), କୁଣ୍ଡଳୀ ('younger brother's wife'/'son or grandson's wife'), କୁଣ୍ଡଳୀ ('companion/friend/lover'), କୁଣ୍ଡଳୀ ('sweetheart/lover'), କୁମାରୀ ('wife'), etc. all are represented by only one honorific form କୁଣ୍ଡଳୀ.

2.1.2 The head

When speaking of the head (କୁମାର [ko]) or things related to the head, the honorific form is କୁଣ୍ଡଳୀ [u?] as the following examples show:

କୁ	[ta]	କୁଣ୍ଡଳୀ	[u tə]	'hair'
କୁମୋ	[ʃæmo]	କୁଣ୍ଡଳୀ	[uʃa]	'hat'
କୁର୍ତ୍ତା	[kotʰə?]	କୁଣ୍ଡଳୀ	[utʰə?]	'crown of the head'
କୁଣ୍ଡଳୀ	[ko napo]	କୁଣ୍ଡଳୀଧୀ	[uŋuŋpo]	'a headache'
କୁଣ୍ଡଳୀଧୀନ୍ତା	[kokorwa]	କୁଣ୍ଡଳୀଧୀନ୍ତା	[ukorwa]	'to be fooled'
କୁଣ୍ଡଳୀନ୍ତିନ୍ଦା	[ko t̩i?]	କୁଣ୍ଡଳୀନ୍ତିନ୍ଦା	[u t̩i?]	'leader'

ሸሮ	[k ^h ur]	ኩሮሸሮ	[ukur]	'tent'
ደሸሮኩሮሸሮ	[kots ^h ukpə]	ኩሮሸሮኩሮሸሮ	[u ɳepa]	'start'
ሸሮኩሮሸሮ	[ko t ^h om]	ኩሮኩሮሸሮ	[u t ^h om]	'confused'

2.1.3 The mouth

When speaking of the mouth (ሸ' [k^ha]), the honorific form ስሮ' [ʃe:] is used.

ሸ'ሮ	[k ^h apa:] -->	ሸ'ሮ'ሮ	[ʃepa:]	'telephone'
ሸ'ሮ'ሮ	[k ^h ala?] -->	ሸ'ሮ'ሮ'ሮ	[ʃela?]	'food'
ሸ'ሮ'ሮ'ሮ	[k ^h a təpo] -->	ሸ'ሮ'ሮ'ሮ'ሮ	[ʃe təpo]	'smoothtalker'

2.1.4 The hand

That which has to do with the hands (ሸ'ሮ' [lak'pa]) is indicated by the honorific form ቴሮ' [t^halei] as the following examples show:

ሸ'ሮ' [lekə]		ቴሮ'ሸ'ሮ'	[t ^h alei]	'work'
ሸ'ሮ'ሮ'ሮ	[lakʃup']	ቴሮ'ሸ'ሮ'ሮ'	[t ^h aʃup']	'gloves'
ሸ'ሮ'ሮ'ሮ	[rokpə]	ቴሮ'ሸ'ሮ'ሮ'	[t ^h aro?]	'help(er)'
ሸ'ሮ'ሮ'	[la?ʃu]	ቴሮ'ሮ'	[t ^h aʃu]	'flashlight'

2.1.5 The feet

The last body part which we will look at here is that of the feet (ክሮ' [kanʃpa]) which is expressed by the honorific form ቴሮ' [ʃəp]

ክሮ'ሮ'	[kanʃto]	ቴሮ'ሮ'	[ʃəpto]	'dance'
ክሮ'ሮ'ሮ'	[kanʃʃup']	ቴሮ'ሮ'ሮ'	[ʃəpʃup']	'socks'

ଫୁମ୍	[t̪am]	ବେଷ୍ଟା ତଣ୍	[ʃəp tʃa?]	'shoes'
କୁପ୍-କୁପ୍ରା	[kup'k̪æ]	ବେଷ୍ଟା କୁପ୍ରା	[ʃəp'k̪æ]	'chair'
ଯୁକ୍ପୋ	[jokpo]	ବେଷ୍ଟା କୁପ୍ରା	[ʃəpt̪e̪hi]	'servant'
କୁଷ୍ମାନ୍	[p̪vmo]	ବେଷ୍ଟା କୁଷ୍ମାନ୍	[ʃəp̪v]	'knee'

2.2 Cognitive and Emotive

Even though there are many plain forms for 'mind', most are represented by the same honorific form ସୁମ୍ଭାନ୍ [t̪h u?]. This is true of many words which indicate cognitive and emotive reference.

ଶମ୍ଭାନ୍	[sem] -->	ସୁମ୍ଭାନ୍	[t̪h u?]	'mind'
ହୃ	[lo] -->	ସୁମ୍ଭାନ୍	[t̪h u?]	'heart', 'mind'
ହୃଦ୍	[n̪iŋ] -->	ସୁମ୍ଭାନ୍	[t̪h u?]	'the heart'
ଯିନ୍	[ji?]-->	ସୁମ୍ଭାନ୍	[t̪h u?]	'intellect'
ଶମ୍ଭାନ୍	[k̪h ok' pə]-->	ସୁମ୍ଭାନ୍	[t̪h u?]	'interior'
ମନ୍ଦମ୍ଭାନ୍	[sam pə]-->	ସୁମ୍ଭାନ୍	[t̪h u?]	'thought'
ଜ୍ଞାନ୍-ବା	[nā wā] -->	ସୁମ୍ଭାନ୍ଜ୍ଞାନ୍	[t̪h u? naŋ]	'perception'
ଦ୍ୱାନ୍-ବା	[t̪ø: pə] -->	ସୁମ୍ଭାନ୍ଦ୍ୱାନ୍	[t̪h øn dø?]	'desire'
ତମ୍ଭାନ୍	[tʃa kə] -->	ସୁମ୍ଭାନ୍ତମ୍ଭାନ୍	[t̪h u? tʃa?]	'protect'
ଶ୍ରୀମଦ୍ଭାବୀ	[mū ləm] -->	ସୁମ୍ଭାନ୍ଶ୍ରୀମଦ୍ଭାବୀ	[t̪h u? mū]	'prayer'
ଦ୍ୱାନ୍ତମ୍ଭାନ୍	[t̪h ok pə] -->	ସୁମ୍ଭାନ୍ଦ୍ୱାନ୍ତମ୍ଭାନ୍	[t̪h u to?]	'doubt'

2.3 Items associated with a particular action

2.3.1 Things associated with eating or drinking

We have already showed how the honorific for 'mouth' is used to express items that come into contact with the mouth of the referent. Closely

related, is ଶର୍ଷ୍ୟ [sø:] ('to beg', 'to entreat') which is used as a general category forming prefix to indicate things associated with eating or drinking and ଶର୍ଷ୍ୟ [ʃe:] which is used for many foods.

2.3.1.1 ଶର୍ଷ୍ୟ

ମର୍	[ma:] -->	ଶର୍ଷ୍ୟମର୍	[sø ma:]	'butter'
ଶ୍ର୍ର୍	[ʃo] -->	ଶର୍ଷ୍ୟଶ୍ର୍ର୍	[sø ʃo]	'yoghurt'
ଟ୍ର୍	[tʃa] -->	ଶର୍ଷ୍ୟଟ୍ର୍	[sø tʃa]	'tea'
ଟ୍ର୍ମୋମ୍	[tʃə təm] -->	ଶର୍ଷ୍ୟଟ୍ର୍ମୋମ୍	[sø tʃə təm]	'thermos'
ମ୍ର୍ବିନ୍	[mɛ] -->	ଶର୍ଷ୍ୟମ୍ର୍ବିନ୍	[sø mɛ]	'medicine'
ମର୍ଦ୍ଦମ୍	[tɔŋ mo] -->	ଶର୍ଷ୍ୟମର୍ଦ୍ଦମ୍	[sø tɔŋ]	'churn' (noun)
ମ୍ର୍ବିମ୍	[ʃa] -->	ଶର୍ଷ୍ୟମ୍ର୍ବିମ୍	[sø tʃa]	'meat'
ତ୍ର୍ମୋପା	[tsam pa] -->	ଶର୍ଷ୍ୟତ୍ର୍ମୋପା	[sø tʃip]	'barley flour mixture'
ତ୍ର୍ମୋଟ୍ର୍	[tʃo? tse] -->	ଶର୍ଷ୍ୟତ୍ର୍ମୋଟ୍ର୍	[sø tʃo?]	'desk', 'table'

2.3.1.2 ଶର୍ଷ୍ୟ

ମୋମୋ	[mo mo?] -->	ଶର୍ଷ୍ୟମୋମୋ	[ʃemo?]	'dumpling'
ଲେପୁ	[leppu] -->	ଶର୍ଷ୍ୟଲେପୁ	[ʃeləp̩]	'turnip'
କୋଣ୍ଜା	[konŋa] -->	ଶର୍ଷ୍ୟକୋଣ୍ଜା	[ʃekonŋ]	'egg'
ରେତେ	[te:] -->	ଶର୍ଷ୍ୟରେତେ	[ʃe̚te]	'rice'

2.3.2 Words associated with 'coming', 'going', 'arriving'

ଶେଷାଧ	[lep pa]	ଶେଷାଧ	[pʰepa]	'arrive'
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ବ୍ୟାପ	[towa]	ଧେନ୍ଧାପ	[p ^h epa]	'go'
ଯେତ୍ତାପ	[joŋwa]	ଧେନ୍ଧାପ	[p ^h epa]	'come'
ଯେତ୍ତାର୍ଥାପ	[to ro?]	ଧେନ୍ଧାର୍ଥାପ	[p ^h emro?]	'travel companion'
ଯେତ୍ତାଧ୍ୟାତ୍ମକ	[joŋletp ^h e]	ଧେନ୍ଧାଧ୍ୟାତ୍ମକ	[p ^h eplet ^h e]	'maybe (x'll) come'

3. Humilifics

'Humilifics'¹²³ is a limited class of words that reflect the deference of the speaker towards the addressee. Thus the speaker lowers himself in order to raise the addressee. There are only a few of these words that are commonly used as seen in the examples below:

<u>humilific form</u>	<u>non-honorific form</u>	<u>honorific form</u>	
ଯତ୍ତ	ଯତ୍	ଧେନ୍ଧ	'to come'
ତ୍ରୁ	ତସ୍ତ୍ର	ଧକ୍ତନ୍	'to drink'
ତ୍ରୁ	ଯତ୍	ଧନ୍ତ୍ର	'to say'

4. Social Discourse

Because honorifics are used relative to those participating in the speech act, they are a clear and important barometer of the social interaction going on. For example, if a guest came to someone's house, the householder would most likely press tea on that person. Both would be exchanging forms to reflect their deference. Thus:

- ରାତ୍ରାପାଦ୍ରାପରାଦର୍ଶନ୍ତା | 'I will make tea (h)'
- ରାତ୍ରାପାଦ୍ରାପରାଦର୍ଶନ୍ତା | 'Don't (h) make (any) tea (h)'
- ରାତ୍ରାପାଦ୍ରାପରାଦର୍ଶନ୍ତା | I won't drink (hum) (any)
- ଧକ୍ତନ୍ ଧକ୍ତନ୍ | drink (h), drink (h)

In the above exchange, a) uses the honorific form for 'tea' because it is intended for the guest; b) uses the honorific for 'tea' and 'make' because of

¹²³ I do not know who first coined this term, but it may have been Steven Beyer.

the host's work; b. uses humilifics for 'drink' because b is the consumer; likewise, a) uses honorifics for 'drink' for the same reason.

There are also very simple mistakes that can make that can seem to a Tibetan as though one is using honorifics self-referentially. This is especially true when one is an outsider learning Tibetan. For example, the honorific for husband or wife is རྩྰ རྩྰ. However, other people should call the spouse by the honorific title as རྩྰ རྩྰ actually means that one is, via one's spouse, referring to oneself with an honorific term.

There are several ways to keep track of participants in CT; one of them is by the interaction between speakers and their use of honorific forms. Oftentimes in Tibetan, the actual referent can be omitted, but the participants can still be tracked not only by the auxiliary forms, but also by the use of honorifics. This is also true of some genres of Written Tibetan.

5. Conclusion

As already mentioned, the proper use and understanding of honorifics in Tibetan is crucial for communication. Tibetan has an abundant honorific inventory that can be overwhelming to an outsider, but it is important to realize that their derivation and use are not random. This paper was a simple introduction to some of the most common categories of honorific word formation.

A Short Reminder of Some Important Pronunciation Rules

This textbook has assumed a basic ability to spell in Tibetan as the starting point. Once the student has learned all the rules however, he learns how difficult it is to remember them. After learning how to pronounce each 'letter' of the Tibetan alphabet¹²⁴, the difficulties of spelling really begin to start. The summary below is intended as a reminder of some of the basic changes that happen when 'letters come together'. Use it as a reminder and not as an exhaustive list.

I. Aspiration and Tone

Two of the most important pronunciation points in Lhasa Tibetan are aspiration (with or without a breath of air) and tone (high or low¹²⁵). The following section provides some of the basic pronunciation changes reflected in the orthography.

A. Within words, second syllables, whether low or high tone, go to high tone:

1. མེ་མོ [kɛ mō] 'laughter'
2. མོ་མོ [pʰo mō] 'girl'

B. When superscribed or prefixed, ཅ ར ཁ ག ལ are high and unaspirated:

1. ཤ [ŋā] 'five'
2. རྩ [nām] 'pluralizer'
3. ཀླ [mī lām] 'dream'
4. ལྩ [jæʔ] 'yak'
5. ལྷླ [ŋāy:] 'money', 'silver'

¹²⁴ Technically, each is a syllable and the whole together is called a 'syllabary'.

¹²⁵ Tones are high or low, but they can also be high-falling (final consonant stop), low-rising (short vowel) or low-rising-falling (long vowel). These will be up to the learner to perfect as this is a more general look at tone.

6. జీ	[ji]	'find'
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C. When ణ ఎ న ఏ ఏ are superscribed or prefixed, they are deaspirated, but the tone does not change:

1. న్మాప్తు	[ka pō]	'to like'
2. త్సైమ	[tce mā]	'later'
3. ఏమ్మాప్తు	[ta? pō]	'master'
4. ప్సెత్తు	[pe tē]	'completely'
5. త్సోమ	[tsø?]	'treasury'

II. Subfixes

A. Retroflex

The 'ra-ta' causes non-retroflex consonants to become retroflexed consonants without changing anything else. So a low, aspirated consonant such as ణ [k^ha] or ఏ [p^ha], becomes a low, aspirated retroflex when 'ra-ta' is added as in ణ and ఏ [t^ha].

B. Palatal

The 'ya-ta' causes non-palatal consonants to become palatal consonants without changing anything else, except in the example shown below. So, if the consonant is high, unaspirated such as ట [kā] or ఱ [pā], it becomes a high, unaspirated palatal such as ణ [k^jā] and ఱ [t^jā]. When న is the prefix of ఱ it is pronounced as ఉ [u]. When it is palatalized it is pronounced with the 'y' sound only as in న్యుమ్ము [ju] 'interest'.

C. Lateral

The 'la-ta' lateralizes the consonants it is subfixed to and changes them to high tone. So all of the consonants, with one exception, are simply

pronounced as a high ཉ. For example, མ མ མ ན and མ are all pronounced [lā]. The exception is མ which is pronounced [ta].

IV. Sentence Intonation

In addition to word tone, sentence intonation is also important in Tibetan. There is no substitute for listening carefully to the rhythm of sentences and then trying to mimic them. Because bad habits can be ingrained once you begin to repeat words and sentences, it is recommended to first just listen to the sentences several times before attempting to repeat them. Try to hear the stress patterns and final intonation. Sometimes it is useful to hum or whistle the sound before actually saying the sentence.

V. When syllables come together, prefixes and suffixes of the second syllable affect the coda of the first syllable. Often, the first syllable becomes nasalized (for example, when the second syllable begins with an ཉ prefix or ཉ superfix), but there are other results as well. Good spelling will enable you to more easily identify such changes.

[Both the Tibetan-English and the English-Tibetan glossaries include a number after the entry; this is the lesson in which the word can be found. Not all the occurrences are listed, but the main ones are. Also, for words that have variant forms, there are included in parenthesis; for words for which WT is different from Lhasa Tibetan, the Lhasa Tibetan form is included in brackets. There are about 600 words in the book that are included in these glossaries]

List of abbreviations:

caus	causative verb form
n v	non-volitional verb form
hon	honorific form
hon(hum)	honorific: 'humilific' form
prep	preposition
adj	adjective

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དྲାର୍ଘ୍ୟ	(5, 9)	white
ଦ୍ୱାର୍ଘ୍ୟ	(13, 14)	teacup, porcelein cup
ଶ୍ରୀ	(14)	to read
ଦ୍ୱାର୍ଘ୍ୟିକା	(6)	good fortune, personal name
ଦ୍ୱାର୍ଘ୍ୟିକା ଦିଲ୍ଲିଷନ୍	(9)	blessings, congratulations, greeting
ଦ୍ୱାର୍ଘ୍ୟ	(14)	to lift
କର୍ଦ୍ଦାନ୍ତିକ	(13)	bicycle
କୁଣ୍ଡ	(1)	the rear end
କୁଣ୍ଡ ଦ୍ୱାର୍ଘ୍ୟ	(5)	chair
ଶବ୍ଦ		speech
ଶବ୍ଦ ଶ୍ରୀ		to call, to shout
ଶବ୍ଦକ		speech, conversation

ଶ୍ରୀଦିନ୍ଦ୍ରିୟ (10)	to question, to ask
ଶ୍ରୀଦିନ୍ଦ୍ରିୟ	to speak, to talk
ଶ୍ରୀମତୀ (9)	minute, star
ଶ୍ରୀ (14)	body, statue, honorific particle for things connected with the body
ଶ୍ରୀଦୟ	to rest (hon)
ଶ୍ରୀମତୀଶ୍ଵର (14)	body, health (hon)
ଶ୍ରୀମତୀ	guest (hon)
ଶ୍ରୀମତୀ (8, 10)	to thirst
ଶ୍ରୀଯୁ (16)	to boil (caus)
ଶ୍ରୀର୍ଥ (10)	particle postposed to nouns or adjectives to mean 'completely' or 'only' what the noun or adjective signifies
ଶ୍ରୀଦିନ୍ଦ୍ରିୟ (15)	happy
ଶ୍ରୀଦିନ୍ଦ୍ରିୟମର୍ତ୍ତନମର୍ତ୍ତନ (15)	The Kirey Hotel
ଶ୍ରୀମତୀ (17)	vomit
ଶ୍ରୀମତୀଦୀନ (17)	to vomit (nv)
ଶ୍ରୀମତୀ (18)	to do, verbalizer (hon)
ଶ୍ରୀମତୀ (15)	to deliver

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ମୁଖ (8)	mouth
ମୁଖୀମତୀ (5)	to be thirsty
ମୁହୂର୍ତ୍ତମ (12)	the day before yesterday [ମୁହୂର୍ତ୍ତମ୍]

ପାକ୍ଷି	(10)	spicy hot
ପାର୍କ୍	(10)	some
ପାର୍ଦ୍ଦି	(12)	yesterday [ପାର୍ଦ୍ଦିଣୀ]
ପାର୍ଶ୍ଵଶର୍ମି	(14)	felicity scarf (check definition in lesson)
ପାର୍ଟିଫର୍	(16)	telephone
ପାର୍ଟିଫର୍ମିଟ୍	(16)	to telephone someone
ପାର୍ଟିଫର୍ମିଟ୍ୟୁଅ	(16)	to make a phone call
ପାର୍ଶ୍ଵିକ୍	(13)	difficult
ପାର୍ଶ୍ଵିକ୍ୟା	(10, 11)	food
ପାର୍ଦ୍ଦିପ		house
ପାର୍ଦ୍ଦିପ୍		cheap
ପି	(6)	third person masculine singular pronoun
ପିର୍	(5, 6)	third person singular (hon)
ପିର୍ଦ୍ଦିକ୍	(5, 6)	third person plural (hon)
ପିଶାପ	(A III)	ice
ପିଶାପିମର୍ଦ୍ଦ	(A III)	to freeze
ପିତ୍ରି	(5)	dog
ପିତ୍ରିମର୍ଦ୍ଦ	(6)	second person singular (hon)
ପିତ୍ରିମର୍ଦ୍ଦିକ୍	(6)	second person plural (hon)
ପିର୍ବର୍ତ୍ତନ୍	(17)	(not) at all, never (used with negative)
ପାର୍ଦ୍ଦିକ	(13)	the one who does, doer, nominalizer
ପାର୍ଦ୍ଦିକ୍	(6)	to know (hon)
ପାର୍ଦ୍ଦିପ	(16)	boil (nv)

བྱྴྱྴ (10)	to carry, to take away (nv)
བྱྴྱྴ འྱ (12)	besides (prep)
བྱྴ (11)	to wash

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ྱ (7)	sentence final particle: 'right?'
ྱྱ (15)	which (WH question word)
ྱྱ རྱ (6)	from where (WH question word)
ྱྱ རྱ (8)	where (WH question word)
ྱ རྱ (7, 9, 18)	how much, how many (WH question word)
ྱ རྱ (4)	what (WH question word)
ྱ རྱ རྱ རྱ (15)	because
ྱ རྱ རྱ (15)	why (WH question word)
ྱ རྱ རྱ རྱ རྱ རྱ (10)	whatever, is fine/OK (with me)
ྱ རྱ	slowly
ྱ རྱ རྱ རྱ	good-bye (to the one leaving)
ྱ རྱ རྱ རྱ	good-bye (to the one staying)
ྱ རྱ རྱ (16, 18)	how (WH question word) [ྱ རྱ]
ྱ རྱ (13)	infinitive particle (before verbs of 'coming' or 'going')
ྱ རྱ	snow (n) (7)
ྱ རྱ རྱ (10)	land of the snows, Tibet
ྱ རྱ རྱ	to snow (verb) (7)

ଶନ୍ତମ୍	laughter
ଶନ୍ତମ୍ବନ୍ଦଶନ୍ତ (ଶନ୍ତ)	to laugh
ଶି	genitive marker (and variants: ଶ୍ରୀ ଶ୍ରୀ ନି)
ଶିର୍ଷନ୍ଦା (6, 11)	existential verb marking, existential verb complement
ଶର୍ମିଶ୍ଵରମନ୍ଦିରା (9)	You are welcome, It doesn't matter
ଶିର୍ଷା (13)	ergative/agent marker, instrumental marker (ଶ୍ରୀଶ ଶ୍ରୀଶ ଯିଶ -ଶ)
ଶ୍ରୀ (13)	to hear
ଶ୍ରଦ୍ଧା (15, 18)	price
ଶ୍ରଦ୍ଧାକୁଦ୍ଧାକୁଦ୍ଧା (15, 18)	inexpensive, small price (ଶ୍ରୀଶ)
ଶ୍ରମାପ (A III)	step
ଶ୍ରମାପଶ୍ରୀପା (A III)	to walk, to take steps
ଶ୍ରଷ୍ଟାସୁଦ୍ଧା (18)	pants, slacks
ଶ୍ରୁତି (18)	to wear, to put on [ଶ୍ରତି]
ଶାନ୍ତିଶାନ୍ତି (16)	preparation
ଶାନ୍ତିଶାନ୍ତିପ୍ରତିଧି (16)	to prepare, to get ready for something
ଶୁଦ୍ଧମ୍	cold (i.e., cold weather, cold water)
ଶୁଦ୍ଧମାତ୍ର (10)	about to, just (aspect marker)
ଶୁଦ୍ଧମାତ୍ର (10)	kind, class
ଶୁନ୍ଦର (13)	boat
ଶୁଭମାତ୍ର (6)	friend (masc)
ଶୁଭମାତ୍ର (6)	friend (fem)

ଶ୍ଵର୍ଷିଷ୍ଣୀ (10)	stomach
ଶ୍ଵର୍ଣ୍ଣ (10, 12)	bull
ଶ୍ଵର୍ଣ୍ଣ (17)	a cough
ଶ୍ଵର୍ଣ୍ଣଶ୍ରୀ (17)	to cough
ଶ୍ଵର୍ଣ୍ଣପକ୍ଷି (13)	movie, film
ଶ୍ଵର୍ଣ୍ଣପର୍ଯ୍ୟ (10, 13)	to like
ଶ୍ଵର୍ଣ୍ଣଶକ୍ତି (8)	teacher
ଶ୍ଵର୍ଣ୍ଣବ୍ୟାପ (7)	year, age (hon)
ଶ୍ଵର୍ଣ୍ଣଦଶାପ (18)	thinking, thought (hon)
ଶ୍ଵର୍ଣ୍ଣଦଶାପାଦକ୍ଷମତା (5, 18)	(I am) sorry (hon)
ଶ୍ଵର୍ଣ୍ଣନ୍ତି (9, 10, 14, 15)	to want, to need, should
ଶ୍ଵର୍ଣ୍ଣଦିନ (11)	afternoon, early evening
ଶ୍ଵର୍ଣ୍ଣଦିନାର୍ଥକି	every evening
ଶ୍ଵର୍ଣ୍ଣଦିନାମାତ୍ରି (5)	sorry, excuse me
ଶ୍ଵର୍ଣ୍ଣ (10)	enemy
ଶ୍ଵର୍ଣ୍ଣ (10)	head
ଶ୍ଵର୍ଣ୍ଣର (10)	headache
ଶ୍ଵର୍ଣ୍ଣମନ୍ତ୍ର (8)	quickly, fast
ଶ୍ଵର୍ଣ୍ଣମନ୍ଦି (15)	guesthouse
ଶ୍ଵର୍ଣ୍ଣମନ୍ତ୍ର (14, 17)	guest
ଶ୍ଵର୍ଣ୍ଣ (8, 11)	to go
ଶ୍ଵର୍ଣ୍ଣମାତ୍ରି (12)	to be okay, permissive
ଶ୍ଵର୍ଣ୍ଣମାତ୍ରିର୍ଦ୍ଦା (12)	It is okay, yes

ଶ୍ରୀପତ୍ରାଣ୍ମି (9)	teacher (hon)
ଶ୍ରୀଭାରତ (5)	India (ଶ୍ରୀଭାରତ)
ଶ୍ରୀଭାରତୀ (5)	Indian (ଶ୍ରୀଭାରତୀ)
ଶ୍ରୀଚିନ୍ମୀ (5)	China
ଶ୍ରୀଚିନ୍ମୀ (5)	Chinese person/people
ଶ୍ରୀଚିନ୍ମାଦ୍ରି (10)	Chinese food
ଶ୍ରୀଚିନ୍ମାନ୍ଦ୍ରାଣ୍ମି (5)	Chinese person/people
ଶ୍ରୀଚିନ୍ମା (16)	to put, verbalizer
ଶ୍ରୀଚିନ୍ମାଦ୍ରି (A III)	comb (n)
ଶ୍ରୀଚିନ୍ମାଦ୍ରିଶ୍ରୀଚିନ୍ମା (A III)	to comb
ଶ୍ରୀଚିନ୍ମାନ୍ଦ୍ରାଣ୍ମି (9)	to wait
ଶ୍ରୀଦୟା (9)	door
ଶ୍ରୀଦୟାଶ୍ରୀଚିନ୍ମା (9, 16)	to close a door, to shut
ଶ୍ରୀଦୟାଶ୍ରୀଚିନ୍ମା (9)	to open a door, to open
ଶ୍ରୀଦୟାଶ୍ରୀଚିନ୍ମା (18)	dollar, yuan
ଶ୍ରୀଦୟାଶ୍ରୀଚିନ୍ମା (4)	desk, small table

{ଏ}

ଏ (5)	first person singular
ଏହା (5)	first person plural
ଏମାନ୍ତିକ (10, 13)	first person dual
ଏଯାମାନ୍ତିକ (17)	rest
ଏଯାମାନ୍ତିକଶ୍ରୀଚିନ୍ମା (17)	to rest

କୁ (10)	to cry
ମା (14)	face
ମାହ	embarrassed
ମାନ୍ୟ (7)	to know (a person)
ମାନ୍ୟାମ (7)	acquaintance
ମାନ୍ୟନ୍ (14)	introduction
ମାନ୍ୟନ୍ତ୍ର (14)	to introduce
ମାନ୍ୟନ୍ତ୍ରମାନ (14)	to introduce (hon)
ମାନ୍ୟନ୍ତ୍ରମୁଖ (14)	to introduce (hon (hum))
ମାନ୍ୟ (10)	to order (as in 'to order food')
ମାନ୍ୟମୁଖ (10)	sweet
ମାନ୍ୟ (13, 18)	money
ମୁହଁ (9)	early
ମୁହଁର୍ଦ୍ଦ (18)	blue
ମୁହଁର୍ଦ୍ଦ	in the past, previously (ମୁହଁର୍ଦ୍ଦ)
ମୁହଁର୍ଦ୍ଦ (9)	before, prior (ମୁହଁର୍ଦ୍ଦ)

{କୁ}

କାହା	things, stuff
କିମ୍	indefinite article, a (and variants: ଏକିମ୍ ବିମ୍)
କୁକୁ (7)	older brother
ଏକିମ୍ବାପ (18)	the same, identical
ଏକିମ୍ (4, 10)	one, a (and variants: ବିମ୍ କିମ୍)

ସ୍ତର୍ଣ୍ଣ (A III, 16)	urine
ସ୍ତର୍ଣ୍ଣପନ୍ଦ (A III, 16)	to urinate
ପତ୍ର	to break (v)
ପତ୍ର (12, 14)	to come (hon (hum))

{କ୍ର୍ମ}

କ୍ର୍ମ	to break (nv)
କର୍ମ (10)	barley beer
କର୍ମାଣ୍ଡ (7)	marriage
କର୍ମାଣ୍ଡାନ୍ତ୍ରିତ (7)	to get or be married
କର୍ମାଣ୍ଡାନ୍ତ୍ରିତ (7, 16)	to get or be married (hon)
କର୍ମାପ (17)	a cold, the flu
କର୍ମାପାନ୍ତ୍ରିତ (17)	to have a cold or the flu
କର୍ମାପି (8, 10)	rain
କର୍ମାପନ୍ଦ (8, 10, 16)	to rain
କର୍ମାପନ୍ଦାନ୍ତ୍ରିତ	to rain (rain falls)
କର୍ମାପାନ୍ତ୍ରିତ (13)	to ride (hon)
କର୍ମାପାନ୍ତ୍ରିତ	to ride (hon)
କାନ୍ଦ (10)	water
କାନ୍ଦାପ (10)	boiled water
କାନ୍ଦାକାନ୍ଦ (9)	watch, clock, time of day
କାନ୍ଦାକାନ୍ଦ	small
କାନ୍ଦାକାନ୍ଦ (18)	size

କେନ୍ତ୍ରାଶ (9)	too big, too much
କେନ୍ତ୍ର (10)	big
କେନ୍ତ୍ରାଶ (10)	to let, to allow
କେନ୍ତ୍ରାଶ (16)	to wear, to drink, to eat (hon)

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ཇ (10)	tea
ཇ. ༜ ད ར མ (10)	sweet tea
ཇ. ༜ ད མ (13, 16)	Tibetan butter tea
ཇ. ༜	see ཤ. ཤ
ཇ. ༜ མ (8)	later, after
ཇ. ༜ མ ད མ ད མ ད	see you later
ཇ. ༜ ད (18)	green
ཇ. ༜ ད (12)	to meet, to see (h)
ཇ. ༜ ད (13)	to forget

{3}

ଶ୍ଵର (11)	to sleep
ଶ୍ଵାମ (4)	sun, day, a personal name
ଶ୍ଵରନ୍ଧର୍ମ (9)	noon, midday
ଶ୍ଵରମ୍ଭରମ୍ଭିନ (16)	everyday, usually

ତେଣ୍ଡିନ୍	little, few
ତେଣ୍ଡିନ୍	close, nearby
କାନ୍ଦିବୁ (11, 18)	to buy
ପାନ୍ଥିନ୍ଦିନ୍ଦିନ୍ (11)	to fall asleep (nv)
ମନ୍ତମାନ୍	together
କେନ୍ଦ୍ରିତିତ୍ତ (10)	old (things)
କେନ୍ଦ୍ରିତିତ୍ତ (13)	to find
କୁଣ୍ଡଳିନ୍ (7)	trouble, bothersome
କ୍ଷେତ୍ର (15)	heart
କ୍ଷେତ୍ରହିତିତ୍ତ (15)	cute (adj), to have compassion or pity (v)
କୁଣ୍ଡଳିନ୍ (17)	to be ill (hon)

{ନ୍}

ନାମନ୍ତିରି (9)	exactly
ନୁଣ୍ଡିନ୍ (A III)	a fart (also ନୁଣ୍ଡିନ୍ଦି and ନୁଣ୍ଡିନ୍ଦି)
ନୁଣ୍ଡିନ୍ଦିନ୍ଦି (A III)	to fart
ନୁଣ୍ଡିନ୍ଦିନ୍ (7, 9)	a little
ପରିତିରି (8, 16)	to send out, verbalizer
ହାତି (13)	horse
ନାମନ୍ତିରି (11)	often
ନିରାନ୍ତରିନ୍ (17)	examination, research
ନିରାନ୍ତରିନ୍ଦିନ୍ଦି (17)	to examine, to research (also ନିରାନ୍ତରିନ୍ଦିନ୍ଦିନ୍ଦି)
ନିରାନ୍ତରିନ୍ (8, 13)	to look, to watch, to read

ଭାବ୍ୟ (13)	a program, a show
ଭାବ୍ୟକେତ୍ର (13)	exciting, interesting
ଭାବ୍ୟ (or ଭାବ୍ୟାଶ) (10)	to be hungry
ଭାବ୍ୟସ୍ତର (17)	coat
ଭାବ୍ୟାମ୍ବା	fall, autumn
ଭାବ୍ୟ (17)	to show, to exhibit
ବାହ୍ୟ (17)	see
ବାହ୍ୟାମନ୍ଦ (18)	to show (hon)

{ସ}

ସମ୍ମାନ୍ୟ (15)	close, nearby
ସମ୍ମାନ୍ୟ	to go (hon)
ସମ୍ମାନ୍ୟ (17)	button
ସମ୍ମାନ୍ୟମ୍ବା (10)	way (as in 'no way to do something'), means
ସମ୍ମାନ୍ୟ (A III)	drop (n)
ସମ୍ମାନ୍ୟମ୍ବାତ୍ରୁଷ (A III)	to drip
ସମ୍ମାନ୍ୟ (14)	noodle soup
ସମ୍ମାନ୍ୟ (15)	mind (hon)
ସମ୍ମାନ୍ୟମ୍ବାମନ୍ଦ (15)	don't worry
ସମ୍ମାନ୍ୟକେ	thanks, thank you (hon)
ସମ୍ମାନ୍ୟକେମନ୍ଦ (9)	thank you (hon)
ସମ୍ମାନ୍ୟକେମନ୍ଦମ୍ବ	thank you (hon+(hum))
ସମ୍ମାନ୍ୟ (15)	to be able to do something (mostly physical)

ସିର୍ବ୍ସ (16)	times (as in 'three times) (ସିର୍ବ୍ସମ)
ସିର୍ବ୍ସ (10)	to win, to get
କୁର୍ବିଦ୍ୟ (13)	to see (nv)
ପ୍ରସ୍ତର (10)	to drink

{5}

ତା (9)	now
ତାମ୍ଭ (9)	now
ତାମ୍ଭଦ୍ର (17)	also, furthermore
ତାମ୍ଭ (7, 13)	this year
ତାମ୍ଭ (7, 9)	and, associative particle
ତାମ୍ଭପ୍ରଥମ (4, 9)	first
ତାମ୍ଭ (13)	when, while, during
ତାମ୍ଭକ୍ରତ୍ତ (9)	time
ତାମ୍ଭ (4)	book
ତାମ୍ଭକ୍ରତ୍ତ (11)	from then, and then...
ତାମ୍ଭ (4)	that
ତାମ୍ଭକ୍ରତ୍ତ (5)	those
ତାମ୍ଭକ୍ରତ୍ତ (9)	today
ତାମ୍ଭ (13)	polite imperative marker
ତାମ୍ଭ (17)	to recover, to get well
ତାମ୍ଭକ୍ରତ୍ତ (9)	too, excess
ତାମ୍ଭ (13)	to remember

ମୁଖ୍ୟ (10)	smell (n)
ମୁଖ୍ୟକୁଣ୍ଡ (10)	to smell (verb)
ମହିଳା (11)	face
ମହିଳାରୀ	face color
ମହିଳା (13)	pleasant, comfortable
ମହିଳାରୀ (16)	last night
ମହିଳାରୀରୀ (15)	ugly
ମହିଳାରୀ (16)	churn
ମହିଳା (4)	this
ମହିଳାକୁ (5)	these
ମହିଳା (10)	desire, want
ମହିଳାରୀରୀ (10)	greed
ମହିଳାରୀରୀ (17)	bad (also ମହିଳାରୀରୀ)
ମହିଳା (9, 13)	here
ମହିଳା (8, 9)	existential verb (evidential), verb complement
ମହିଳା (17)	verb ending indicating that the verb 'seems' or 'appears to be'
ମହିଳା (12, 13)	to sit, to live

{ରୀ}

ରୀ (8, 10, 17)	to be ill
ରୀ (11)	if, conditional particle
ରୀରୀ (17)	illness

କ୍ରାଂକ୍ରି (5)	black
କ୍ରି (8)	family, inside
କ୍ରିଏ (8)	family, inside
କ୍ରା (6, 11)	from, after, ablative case marker
କ୍ରାନ୍ତି (8)	to do (hon)
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (9)	the day after tomorrow
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (13)	sky
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (13)	airplane
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (14)	airport
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (9)	oil
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (16)	reception
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (16)	to receive
କ୍ରାନ୍ତିକ୍ରାନ୍ତିଗ୍ରା (16)	to receive (hon(hum))

{ଏ}

ଏ (7)	nominalizer
ଏବ୍ୟ (17)	appears as if (verb + -),
ଏପାତ୍ର (7)	father (ପାତ୍ର)
ଏଶାନ (4)	Venus, Friday, personal name
ଏଟି (13)	ticket
ଏମାନ୍ଦ (17)	skin
ଏତି (4)	question particle for information questions
ଏତୁ (7)	child, children (from Written ଏତୁ)

ଶ୍ରୀରାମ (13)	raven (also ଶ୍ରୀରାମ)
ଦ୍ୱାଦ୍ଶୀ	spring
ଶ୍ରୀରାମପାଦ (16)	barley flour mixed with butter tea
ଶ୍ରୀକୁରୁ (4)	Saturn, Saturday, person name
ଶ୍ରୀବିଦ୍ଧି (16)	ball
ଶ୍ରୀବିଦ୍ଧିକୁରୁ (16)	to play ball
ଶ୍ରୀଦାତା (13)	to give
ଶ୍ରୀଦାତାରାମ (13)	to give (hon)
ଶ୍ରୀଲାଲ (16)	wolf
ଶ୍ରୀମଦଭଗବତ (16)	usually

{ଘ}

ଘର୍ମାର୍ଥଶାସ୍ତ୍ର (15, 17)	benefit, beneficial
ଘର୍ମାର୍ଥଶାସ୍ତ୍ରମାର୍ଗମନ୍ଦ (15)	Pentoc Guesthouse
ଘର୍ମାର୍ଥମାର୍ଗ (10)	reciprocal, mutual
ଘର୍ମାର୍ଥ	over there, back (as in 'back and forth')
ଘର୍ମାର୍ଥମାର୍ଗ (13)	back and forth
ଘର୍ମାର୍ଥମାର୍ଗ (17, 18)	probably
ଶ୍ରୀମଦ୍ଭଗବତ (5)	Jupiter, Thursday, personal name
ଶ୍ରୀମଦ୍ଭଗବତ (14)	to give, to present (hon)
ଶ୍ରୀମଦ୍ଭଗବତ (7, 18)	to come, to go (hon)
ଶ୍ରୀମଦ୍ଭଗବତ (10, 13)	bowl (for eating or drinking tea)
ଶ୍ରୀମଦ୍ଭଗବତ (4)	child, children [ଶ୍ରୀମଦ୍ଭଗବତ]

ਕੁਮਾਰਾ (8)	work, job (hon)
ਕੁਮਾਰੀਏਸ਼ਾਸ਼ਨ (14)	welcome (after a long trip) (hon)
ਕੁਮਾਰੀ (6)	foreign country
ਕੁਮਾਰੀਏ (6)	foreigner
ਕੁਮਾਰ (8)	to go (past)
ਕੁਮਾਰੀ (9)	half, a half
ਕੁਮਾਰੀ (7)	to be open (ਕੁਮਾਰੀ)
ਕੁਮਾਰੀ (7)	child, children (also ਕੁਮਾਰੀ)

{ਕ}

ਕੁ (5)	boy
ਕੁਮਾਰੀ (5)	girl
ਕੁਮਾਰੀ (5)	Tibet
ਕੁਮਾਰੀ (8)	Tibetan (spoken) language
ਕੁਮਾਰੀ (5)	Tibetan (person)
ਕੁਮਾਰੀ (5)	Tibetan (person)
ਕੁਮਾਰੀਸ਼ਾਸ਼ (5)	Tibetan (people)
ਕੁਮਾਰੀਸ਼ਾਸ਼ (10)	Tibetan food
ਕੁਮਾਰੀਸ਼ਾਸ਼ਨ (10)	Tibetan restaurant
ਕੁਮਾਰੀਅਤ	Tibetan (written) language
ਕੁਮਾਰੀ	to do (past)
ਕੁਮਾਰੀ (7, 13)	then, in that case
ਕੁਮਾਰੀ (15)	to think, to hold an opinion

କାହା (8, 16)	to do
ପାଇଁ (13)	to get
ପାଇଁବା (16)	to pour
ପାଇଁବାଇଁ (15)	to be busy
ବୁନ୍ଦାମା	summer
ଇଂଲାନ୍ଡ (6)	England
ଇଂଲାନ୍ଡିଆନ୍ (6)	English person
ଇଂଲାନ୍ଡିଆନ୍ଗ୍ଲିଶ	English language
ବୁନ୍ଦାମା (9)	to be open
ପାଇଁବା (14)	to land, to fall, to descend
ଲାଖି (14)	to write
ଲାଖି (11)	female yak
ପାଇଁବା (11)	rice
ଫାଇଁବାପାଇଁ (7)	forget it, never mind
କାହାମାନ୍ (10)	completely (adv)
ଶୁଣି (15)	to study
ଶୁଣିବାର୍ଦ୍ଦି (15)	to study (hon)
ବୁନ୍ଦାମାରିଶ (9)	white sugar (also ପାଇଁବାରିଶ)
ପାଇଁବାରିଶ (9)	post office

{ୟି}

ନାହିଁ (4, 9)	negative marker
ମାନ୍ଦି	down there

ମୁଁଦ୍	(13)	never, to have never experienced
ମୁଣ୍ଡ	(10)	not only
ମତ୍ରିଦ୍	(18)	amount
ମଦ୍ରି	(10)	many
ମନ୍ଦ	(16)	down, downwards
ମନ୍ଦ	(16)	butter
ମନ୍ଦାଶ୍ରମ	(17)	to unlace, to undo
ମୀ	(5)	person, man (generic)
ମୀରୀଶ୍ରମ	(5)	nationality
ମୀର୍ଦ୍ଧମ	(9)	negative existential verb marker (evidential)
ମୀରି	(4, 18)	eyes
ମୀରିକୁ	(10)	tears
ମୀରିକୁଷହି	(10)	to shed tears
ମୀରାଦୁମନ୍ଦ	(4)	Mars, Tuesday, personal name
ମୀରି	(6)	name (ମୀରିଏ)
ମୀରିଥ	(17)	throat
ମୀରି	(7)	negative linking verb marker
ମୀନ	(7)	negative existential verb marker
ମର୍ତ୍ତ	(13)	vehicle, motor
ମର୍ତ୍ତାଶହି	(15)	to drive a car
ମର୍ଶମର୍ଶ	(10)	steamed dumplings
ମର୍ଦ୍ଦକ୍ତ		cents (in tens)
ମୁଁଦ୍	(13)	ever, to have experienced

ରୁହାମ୍ (17)	red (ରୁହାମ୍)
ମୁଖ୍ୟ (A III)	dream
ମୁଖ୍ୟମାଧ୍ୟ (A III)	to dream
ମୁଖ୍ୟମାଧ୍ୟମାଧ୍ୟ (9)	a polite address for an older woman [ମୁଖ୍ୟମାଧ୍ୟ]
ମୁଦ୍ରା (17)	medicine
ମୁଦ୍ରାଧ୍ୟ (8)	hospital
ମୁଦ୍ରାପିଲ (17)	pill
ମୁଦ୍ରାକ୍ଷେତ୍ରାଧ୍ୟ	Tibetan hospital
ମୁଦ୍ରା (4)	pen

{ତ୍ତ୍ଵ}

ତ୍ତ୍ଵ (10)	because, causal connective
ତ୍ତ୍ଵମ୍ (18)	a little more than X, dimunitive particle
ଶତ୍ତମାଧ୍ୟ (15)	clean (adj)
ଶତ୍ତମାଧ୍ୟ (13, 18)	to sell
ତ୍ତ୍ଵପି (12)	beside, at the side of (a person)
ତ୍ତ୍ଵମାଧ୍ୟ (10)	bag for carrying barley
ତ୍ତ୍ଵମାଧ୍ୟ (13, 16)	roasted, ground barley
ତ୍ତ୍ଵମାଧ୍ୟ (13)	to calculate, to plan, future aspect marker

{ତ୍ତ୍ଵ}

ତ୍ତ୍ଵ (17)	to be sore
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କ୍ର୍ଷି (7, 10)	hot
କ୍ର୍ଷାର୍ଥ (17)	to have a fever
କ୍ର୍ଷମ (13)	all
କ୍ର୍ଷମ (13)	to be finished, compleutive particle
କ୍ର୍ଷମ (4)	word
କ୍ର୍ଷମଶବ୍ଦ (4)	new words
କ୍ର୍ଷମମ୍ବନ୍ (4)	dictionary
କ୍ର୍ଷମ (12)	date
କ୍ର୍ଷମ (7)	hither, forth (as in 'back and forth')
କ୍ର୍ଷ (1)	plural marker
କ୍ର୍ଷମ	to buy and sell, to trade
କ୍ର୍ଷମ (5)	businessman, trader
କ୍ର୍ଷମଦ (6)	shop, store
କ୍ର୍ଷମାଳି (15)	color
କ୍ର୍ଷ (6, 13)	salt
କ୍ର୍ଷମ (3)	name (hon) (କ୍ର୍ଷମ୍ୟ)
କ୍ର୍ଷମ (7)	life, livelihood
କ୍ର୍ଷମମ (15)	to be angry (hon)

{କ୍ର୍ଷ}

କ୍ର୍ଷମ (4) treasure

၆။	၆။	pencil
၆။	၆။	food (hon)
၆။	၆။	hat
၆။	၆။	cat
၆။	၆။	field
၆။	၆။	farmer
၆။	၆။	tasty, delicious
၆။	၆။	to call, to request (hon(hum))
၆။	၆။	very, extremely
၆။	၆။	extremely, incredibly
၆။	၆။	to fear, to be afraid
၆။	၆။	morning [၆။၆။၆။]
၆။	၆။	other
၆။	၆။	song
၆။	၆။	to sing a song
၆။	၆။	Shigatse
၆။	၆။	just now, finally
၆။	၆။	to sit, to live (hon)
၆။	၆။	to ride (on a horse, a bike)
၆။	၆။	to sit, to stay (hon)
၆။	၆။	to sit, to stay (hon)
၆။	၆။	Sit down please (hon)

{ବ୍ୟେକ୍ଷଣାକ୍ଷର}

ଖ୍ୟାତି (10, 11)	to eat
ଖାଦ୍ୟ (10)	restaurant
ଖାଇବା (9)	to grab, before (when telling time)
ଖାଇବା (9)	to call
ଖାଲି (12)	month, moon, personal
ଖାଲିବାରୁ (4, 12)	week
ଖାଇବାରୁ (13, 18)	to see, to buy (hon)
ଖାଇବାରୁ (7, 15)	family, house (hon)
ଖାଲିବାରୁ (10, 13)	body
ଖାଇବାରୁ (10)	upright, righteous
ଖାଇବାରୁ (8)	factory worker
ଖାଇବାରୁ (8, 16)	to make, to do

{କ୍ରମିକ୍କାରୀକ୍ଷର}

କ୍ରମିକ୍କାରୀକ୍ଷର	genitive marker (and variants: କ୍ରମିକ୍କାରୀକ୍ଷର କ୍ରମିକ୍କାରୀକ୍ଷର କ୍ରମିକ୍କାରୀକ୍ଷର)
କ୍ରମିକ୍କାରୀକ୍ଷର (5)	well then, then....
କ୍ରମିକ୍କାରୀକ୍ଷର (10)	milk
କ୍ରମିକ୍କାରୀକ୍ଷର	ya, mhmm
କ୍ରମିକ୍କାରୀକ୍ଷର (7)	younger brother or sister
କ୍ରମିକ୍କାରୀକ୍ଷର (7)	younger brother
କ୍ରମିକ୍କାରୀକ୍ଷର (7)	younger sister

या (13)	infinitive particle (before verbs other than 'to come' or 'to go'); nominalizing particle
या॒र्थ (10, 13)	good
या॒र्थ॒ठीया॒सूद॒श्व	it was great (for both of us)
या॒र्थ॒श्व (15)	best
य॒र्थ (10, 13)	too, also [य॒र्थ]
य॒र्थ॒ष्व॒र्थ (11)	again
य॒र्थ (14)	up, upwards
य॒र्थ॒श्व॒र्थ (17)	to button up
य॒र्थ॒ष्व॒र्थ॒श्व (7, 16)	come in (hon)
य॒र्थ॒ष्व॒र्थ॒श्व (13)	letter
य॒र्थ॒ष्व॒र्थ॒श्व (A III)	to send a letter
य॒र्थ॒ष्व॒र्थ॒श्व (A III)	examination
य॒र्थ॒ष्व॒र्थ॒श्व (A III)	to take an examination
य॒र्थ॒र्थ (5)	linking verb, intentional verb complement
य॒र्थ॒र्थ॒श्व (17)	it seems as if (verb complement)
य॒र्थ॒र्थ॒श्व	if, conditional verb complement
य॒र्थ॒र्थ॒श्व (7, 13)	but, however
य॒र्थ॒र्थ॒श्व (14)	long time
य॒र्थ॒र्थ॒श्व (12)	to come
य॒र्थ॒र्थ॒श्व (10, 12)	sure, alright

ය්‍යාර්දා (7)	existential verb ending, verb complement
ය්‍යා (7)	existential verb ending, verb complement
ය්‍යාර්ත්‍ය (9)	after, past (in telling time)
යායා (7)	yak
යායාර්ත්‍යර්ය (15)	Yak Hotel
යාය්	to lend, to borrow, to rent

{ኋ}

ኋ (7)	locative marker; affixed to open syllables
ኋይ් (10)	to be drunk
ኋ	to obtain, to get
ኋ (4, 18)	second person singular pronoun, reflexive pronoun
ኋ (13)	limiting particle, not so....
ኋ.ብි.ኋ (6)	Japan
ኋ.ሮ (10)	rabbit
ኋ.ሮ (13)	railroad, train
ኋ.ሮ	long
ኋ.ሮ (18)	distance, length
ኋ.ኋ (17)	progressive intensifying particle (more and more)
ኋ.ሮ (10)	turtle
ኋ.ኋ (17)	each, every
ኋ (4, 5)	linking verb ending

ହୃଦୟ (15)	help
ହୃଦୟପଦ (15)	helper, friend
ହୃଦୟପ୍ରିୟ (15)	to help, please
ହୃଦୟଶର୍ଦ୍ଦା	to help, please (hon)

{ୟ}

ୟ (7)	locative marker
ୟମାଧ	hand
ୟମାଧୁମନ୍ଦ (18)	gloves
ୟମାଶ (4)	polite particle
ୟମାଶ (11)	to rise, to get up
ୟମ (10)	to say, to talk
ୟମାନ (14)	road (ୟମାନ)
ୟମାନଦ (10)	immediately (ୟମାନଦ)
ୟମା (18)	comparative particle
ୟମାଣ (8, 11)	work
ୟମାଣପ୍ରିୟ (A III)	to work
ୟମାନ୍ଦ୍ରାଜ (18)	work unit, job location, office
ୟମାନ୍ତର (13)	easy
ୟମାନ୍ତ୍ର (12)	calendar (ୟମାନ୍ତ୍ର)
ୟମାନ୍ତ୍ର୍ୟ (16)	custom (cultural)
ୟମାନ୍ତ୍ର୍ସ (8)	OK, alright

ឆ្លែ (7, 13)	year, age
ឆ្លែន (18)	question particle after adjectives

{៩}

ម៉ោ (10)	meat
ម៉ោប្រុះ (10)	rice and meat with potato curry
ម៉ា (14)	complete marker, inferential marker
ម៉ាក្ស (16)	to stir, to mix
ម៉ោក្ស (17)	strength
ម៉ោក្ស (4, 14, 15)	to know, to be able
ម៉ោក្ស (4)	paper [ម៉ោក្ស]
ម៉ោក្ស (17)	to arise, verbalizer
ម៉ោក្ស (15)	superlative marker
ម៉ោក្ស (14)	to speak
ម៉ោក្ស (A III)	scolding (n)
ម៉ោក្សម៉ោក្ស (A III)	to scold

{ក្ត}

ក្ត	earth, place (tea drinking place, buying things place, etc.)
ក្តៅ (7, 12)	tomorrow
ក្តុប្រក (10)	hot peppers, chilli pepper
ក្តុ (6)	who (WH question)

ଶୁଣ୍ଣ (7)	who (WH question, asking for a list)
ଶିମନ୍ତାତ୍ପର୍ଯ୍ୟ (15)	to worry
ଶିମନ୍ତାତ୍ପର୍ଯ୍ୟମାନ୍ତର୍ (15)	don't worry
ଶ୍ବର୍ (11, 15)	tooth, teeth
ଶ୍ବର୍ତ୍ତମା (16)	to bite
ଶ୍ଵର୍ତ୍ତ (14)	went, evidential marker
ଶ୍ଵର୍ମ (16)	to mix
ଶ୍ଵେତଶ (10)	to arrive
ଶ୍ଵେତଶ୍ଵ୍ର (8, 16)	school
ଶ୍ଵେତଶ୍ଵ୍ରମ (8)	student
ଶ୍ଵେତଶ୍ଵ୍ରିତ୍ୟ (8)	learning, studies
ଶ୍ଵେତଶ୍ଵ୍ରିତ୍ୟପ୍ରିତ୍ୟ (8)	to learn, to study
ଶ୍ଵେତଶ୍ଵ୍ରିତ୍ୟପ୍ରିତ୍ୟ (4)	textbook
ଶ୍ଵେତଶ୍ଵ୍ରମ (8)	student
ଶ୍ଵେତଶ୍ଵ୍ରକର୍ (4, 8)	lesson
ଶର୍ମମା (4)	new
ଶର୍ମମାଶର୍ମମାର୍ତ୍ତର୍	absolutely fresh
ଶର୍ମମାର୍ତ୍ତ (11)	clear (adj)
ଶର୍ମମାର୍ତ୍ତମା	to speak, to say (hon)
ଶର୍ମମାର୍ତ୍ତମା (16)	tea (hon)
ଶର୍ମମାର୍ତ୍ତମାର୍ତ୍ତମା (17)	medicine (hon)
ଶର୍ମମାର୍ତ୍ତମାର୍ତ୍ତମା (16)	thought (n)
ଶର୍ମମାର୍ତ୍ତମାର୍ତ୍ତମା (16)	to think

ପଣ୍ଡିତ (14)

to go to meet

{୫}

ଜ୍ଞାନ (4, 5)

to know, to understand

ଦେଲ୍ହି (13)

Delhi

ଲ୍ହାସା (6)

Lhasa

ମୁର୍ମାଣ୍ଡ (4)

Mercury, Wednesday, personal name

ମୁହଁମଣ୍ଡ (18)

shoes (ମୁହଁମଣ୍ଡ)

{୬୫}

ଅର୍ତ୍ତମା (7)

older sister

ଅର୍ତ୍ତମାଦମ୍ବା (7, 18)

term of address for women above 30 years old
(or so)

ଅର୍ତ୍ତମା (13)

towel

ଅର୍ତ୍ତମା

Anna (name)

ଅର୍ତ୍ତମା

well then, and so

ଅର୍ତ୍ତମାଦମ୍ବା (7)

mother

ଅର୍ତ୍ତମା (4)

ah!, oh!

ଅର୍ତ୍ତମାର୍କାଣ୍ଡ (6)

United States

ଅର୍ତ୍ତମାର୍କାଣ୍ଡ (17)

exclamation

ଅର୍ତ୍ତମା (18)

socks

ଅର୍ତ୍ତମା (4, 12)

hello

ଅର୍ତ୍ତମା (12)

oh

ଓଡ଼ିଆ (18)

number

ଓଡ଼ିଆ (8, 17)

doctor

English-Tibetan Glossary

a, one (4, 10)	གཅེས (ཇི་ཤ ཁྱྲ)
(not) at all (17)	ସ୍ତ୍ରେ རୁସ
...appears as if (17)	ସ୍ତ୍ରେ
ablative marker, from (9)	ସ୍ତ୍ର
able, can (auxiliary verb of physical) (15)	ସ୍ତ୍ର
able, can (non-physical) (8)	ସ୍ତ୍ର
about to, just (10)	ସ୍ତ୍ରସ
addition, also (10, 17)	ସ୍ତ୍ରେ
adverbial limiter (X not too much) (10)	ସ୍ତ୍ର
afraid (verb) (8)	ସ୍ତ୍ର
after, past (9)	ସ୍ତ୍ରେ རୁସ
again (adverb) (11)	ସ୍ତ୍ରେ རୁସ
age (hon) (7)	ସ୍ତ୍ରେ རୁ
age, year (7)	ସ୍ତ୍ର
agent marker (ergative) (14)	ସ୍ତ୍ର ༈ རୁ ༈ ༈ ༈ ༈ ༈ ༈ ༈
airplane (13)	ସ୍ତ୍ରେ རୁ
airport (15)	ସ୍ତ୍ରେ རୁ རୁ རୁ རୁ
all (14)	ସ୍ତ୍ରେ
alright, OK (9)	ସ୍ତ୍ରେ རୁ
also, too (10, 13)	ସ୍ତ୍ର [ସ୍ତ୍ରେ]
and, with, conjunction (7, 9)	ସ୍ତ୍ର
angry (hon) (18)	ସ୍ତ୍ରେ རୁ

Anna (13)	ଆନ୍ତମା
arise (verb), verbalizer (17)	ସ୍ଵର୍ଗ
arrive (verb) (10)	ଜୀଷ୍ଵା
ask, question (10)	ଶେଷକ୍ରିୟ
associative particle, with (15)	ବିନ୍ଦ
at (7)	ଏ/ରୁ
back and forth (10)	ଧର୍ମକ୍ରିୟ
bad (17)	ଶୁଣାତମା (also ଶୁଣାତମାଶ)
ball (16)	କ୍ଷଣୀୟ
barley beer (11)	କର୍ଦ
because (15)	ଏହିରେତେବେଳା
because, causal connective (10)	କର୍ଦ
before (in time), to reach, to grasp (9)	ବୈନ୍ଦ
before, prior (9, 15)	ଶୁଣାତମା
behind (preposition)	ଶୁଣାତମା
beneficial (17)	ଧର୍ମକ୍ଷମତା
beside (postposition) (12)	ପ୍ରାଣୀତମା
best (15)	ଯଶ୍ରୀତମା
bicycle (13)	ଚାର୍ଦିଙ୍ଗାମ୍ବିନ୍ଦ (also ଚାର୍ଦିଙ୍ଗାମ୍ବିନ୍ଦ ଓ ଚାର୍ଦିଙ୍ଗାମ୍ବିନ୍ଦ)
bird (9)	ବି
bite (16)	ଶୁଣ୍ଟମା
black (5)	ରମ୍ଭ

blue (18)	ଗୁରୁତ୍ୱ
boat	ଜାହାଜ
body, health	ଶରୀରାଳ୍ୟ
body, health (hon) (15)	ଶରୀରାଳ୍ୟ
boil (nv) (16)	ବୁଲ୍ୟ
boil (caus) ¹²⁶ (16)	ବୁଲ୍ୟ
book (4)	ବିଦ୍ୟାଳୟ
borrow/lend (14)	ଲୀଧାଳ୍ୟ
bowl (10, 13)	ପାତାଳ
boy (5)	ପାତାଳ
break (c, v)	ପରିଚାଳନା
break (nc, v)	ପରିଚାଳନା
bull (9, 10)	ବୁଲ୍ୟ
businessman (8)	ବୁଲ୍ୟ
busy (15)	ବୁଲ୍ୟ
but, however (13)	ପରିଚାଳନା
butter ¹²⁷ (16)	ମାଦ
butter tea (13, 16)	ମାଦାଳ୍ୟ
button (17)	ପାତାଳ
button up, to do up (17)	ପାତାଳ
buy (hon verb) (8, 14)	ଲୀଧାଳ୍ୟ

¹²⁶ This is the voluntary, or non-causative form of 'to boil'. In the next chapter, we will look more closely at the difference between these two kinds of verbs.

¹²⁷ Particularly the butter that comes from the female yak (or ମାଦାଳ୍ୟ).

buy and sell, trade (verb)	କର୍ଦ୍ଦ
calculate, plan (verb, auxiliary) (13)	କେନ୍ତା
calendar (12)	ପାର୍ଶ୍ଵ (ଏବାର୍ଶ୍ଵ)
call (be called) (6)	ବେଳ
call, request (hon(hum) verb) (6)	କ୍ରି
carpet for the floor (12)	ଶାଶ୍ଵତ
carry (verb) (10)	ପାର୍ଶ୍ଵ
cat (5)	ବିଲି
cents (in tens) (18)	ମେଣ୍ଟେ
ceremonial scarf (15)	ପାଦଶର୍ପା
chair (4)	କୁଦାଳୁଣ
cheap (15)	ମେର୍ଦ୍ଦ
cheap (15)	ଶର୍ଦ୍ଦର୍ଦ୍ଦର୍ଦ୍ଦ
China (5)	ଶ୍ରୀଲଙ୍କା
Chinese food (10)	ଶ୍ରୀଳଙ୍କା
Chinese person/people (5)	ଶ୍ରୀମିଶ୍ର
Chinese person/people (5)	ଶ୍ରୀଲି
churn (noun) (16)	ପର୍ଦ୍ଦପର୍ଦ୍ଦ
clean (15)	ଶତର୍ଦ୍ଦମ
clear (adj) (10, 11)	ଶ୍ରୀଲଙ୍କାର୍ଦ୍ଦ
close a door (16)	ଶ୍ରୀଲଙ୍କା
close, nearby (15)	ଶର୍ଦ୍ଦିର୍ଦ୍ଦ
coat, jacket (17)	ଶର୍ଦ୍ଦର୍ଦ୍ଦ

cold (10)	ଶୁଦ୍ଧ
cold (noun, have a 'cold') (17)	କହାପ
cold (verb, 'to have a cold') (17)	କହାପତ୍ରୀ
color (18)	ର୍ତ୍ତବ୍ୟାଳି
come (hon(hum)) verb (12, 15)	ଏହା
come (verb) (12)	ଅହା
come in (hon, lit: come up) (16)	ଏହାଥିବା
come/go (hon verb) (8, 14)	ଏହାବା
comparative particle (18)	ଏହା
completely (10)	ଅନ୍ତର୍ମାତ୍ର
completive inferential verb (14)	ଏହା
convenient, comfortable (15)	ଏହାହା
cough (noun) (17)	ଅର୍ଦ୍ଧ
cough (verb) (17)	ଅର୍ଦ୍ଧତ୍ତ୍ଵ
country, kingdom (6)	ରୋଧି
cry (10)	ଜୀବି
cup (13)	କ୍ରାନ୍ତିକା
custom (16)	ବ୍ୟାକାରୀ
date (12)	କହାପ
day after tomorrow (12)	ଏହାଦିନାତିକାଳୀ
day before yesterday (12)	ଏହାତିକାଳୀ
delicious, good taste (10)	ବିମାର୍ଘ
deliver (15)	କ୍ରିଯା

desire, want (10)	ବ୍ୟକ୍ତି
desk (4)	ବ୍ୟାପକ
dictionary (4)	ବ୍ୟାକ୍
different, dissimilar (18)	ବ୍ୟାପକ
difficult (13)	ବ୍ୟାପକ
do (hon verb), verbalizer (8)	ବ୍ୟାପକ
do (verb), verbalizer (8, 16)	ବ୍ୟାପକ
doctor (8)	ବ୍ୟାପକ (also ବ୍ୟାପକ ବ୍ୟାପକ)
dog (5, 9)	ବ୍ୟାପକ
dollar, yuan (17, 18)	ବ୍ୟାପକ
door (9, 16)	ବ୍ୟାପକ
dragon (9)	ବ୍ୟାପକ
drink (verb) (10, 16)	ବ୍ୟାପକ
drink, eat, wear, worship (hon verb) (18)	ବ୍ୟାପକ
drive a car (15)	ବ୍ୟାପକ
drunk (verb: to be drunk) (10)	ବ୍ୟାପକ
dual, 'the two of us' (10, 13)	ବ୍ୟାପକ
each day, every day (17)	ବ୍ୟାପକ
each day, every day	ବ୍ୟାପକ
each, every (17)	ବ୍ୟାପକ
early (adverb) (9)	ବ୍ୟାପକ
earth (9)	ବ୍ୟାପକ
eat (10, 11)	ବ୍ୟାପକ

eat, drink, wear (hon verb) (16, 17, 18)	ସକ୍ତ
enemy (10)	ଦ୍ଵୀ
England, English person (6)	ଦ୍ଵିକ୍ରମୀ
English language (15)	ଦ୍ଵିକ୍ରମୀଭାଷା
evening, late afternoon (11)	ଦ୍ୱାରାଦିନ
ever (auxiliary verb) (13)	ଶୁଦ୍ଧ
everyday (16)	ଦେଖାଇବାରେ
exactly (adverb) (9)	ଦ୍ୱାରା
examination (17)	ପରୀକ୍ଷା
examine (17)	ପରୀକ୍ଷାକର୍ତ୍ତ
except for, only (with negative) (18)	ଏକୁ
existential evidential verb (8)	ବ୍ୟକ୍ତିଗତ
existential negative verb (conjunct, ego) (7)	ଶେଷ
existential verb (conjunct, ego) (7)	ଶେଷ
existential verb (disjunct/non-ego) (7)	ଶେଷାଦି
existential verb ending	ଶେଷ
experienced not X, never (13)	ନାହିଁବୁ
experienced X, ever (13)	ଶୁଦ୍ଧ
extremely, incredibly (18)	ବେଳିଶ
face (11)	ମନ୍ଦ
factory worker (8)	ପରୀକ୍ଷା
fall (nv verb)	ପରିବର୍ତ୍ତନ
fall (verb) (15)	ବସନ୍ତ

family (7)	କୁଟୀ
farmer (8)	କ୍ରୀଡ଼ୀ
fast, quickly (8)	ବୁଝୁଣ୍ଟାଣ୍ଟ
father (hon) (7)	ପୁଅଧାର (also ପାଧାର)
fear (verb) (13)	ବିଦ୍ରୋହ
female suffix (5)	ମୁଖ୍ୟ
fever (to have a fever) (17)	ହେଲ୍ପାର୍ଟ୍ରୀମ୍
find (14)	ପାତ୍ର (ପାତ୍ର)
find (10)	ପାତ୍ର
finish (aspect marker) (14)	ହର୍ମ
fire (9)	ମୁଖ୍ୟ
first (4)	ପର୍ଯ୍ୟୁକ୍ତ
flu (17)	ହର୍ମାପ
food (11)	ପାର୍ଯ୍ୟ
food (hon) (17)	ବେଦାପାର୍ଯ୍ୟ
food, meal (10)	ପାର୍ଯ୍ୟ
foreign country (6)	ପ୍ରିନ୍ତୁଲ୍
foreigner (6)	ପ୍ରିନ୍ତୁଲ୍ଯୀ
forget (14)	ପାତ୍ର
fresh (10)	ପାର୍ଯ୍ୟାନ୍ତର୍ମାର୍ଗ
Friday (4)	ପାର୍ଯ୍ୟାନ୍ତର୍ମାର୍ଗ
friend (female) (6)	ପ୍ରତିମାର୍ଗ
friend (male) (6)	ପ୍ରତିମାର୍ଗ

from where (question word) (6)	ଶାର୍କଣ
from, ablative marker (6, 11)	ଶା
general term for a vehicle (English) (13)	କାର
generally (16)	ଶ୍ରୀମଦ୍ଭାଗା
genitive marker (5)	ଶୀ ଶ୍ରୀ ଶ୍ରୀ and ନୀ
get, to obtain, directional verb (ego) (14)	ପାଇଁ
girl (5)	ମାଦ୍ଦି (ମାଦ୍ଦି)
give (verb) (14, 17)	ଦିନ
give, present (humiliific verb) (15)	ଦିନ୍ଦି
gloves (18)	ଦିମାନ୍ଦିଶବ୍ଦ
go (hon verb) (7)	ଦିନ
go/come (hon verb) (8, 14)	ଦିମାନ୍ଦିଶ
go (verb) (8, 11)	ଦିନ୍ଦି
go away, perfective evidential verb (14)	ଶାର୍କଣ
go to meet, receive (15)	ଦିନ୍ଦି
god (6)	ଦିନ
good (13)	ଦିନ୍ଦି
good fortune, blessing (6)	ଦିନ୍ଦିଶବ୍ଦିଶବ୍ଦ
good taste (10)	ଦିନ୍ଦିଶ
greed (10)	ଦିନ୍ଦିଦିନ୍ଦିଶ
green (18)	ଦିନ୍ଦିଶ
guest (15, 16)	ଦିନ୍ଦିଶ
guesthouse (15)	ଦିନ୍ଦିଶବ୍ଦ

happy, to like (10, 16)	ହୃଦୟ
hare (9)	ଚନ୍ଦ୍ର
hat (18)	ବୁଝ
he, him (5)	ତା
he, him (hon pn) (5)	ତାହା
head (17)	ମାତ୍ର
headache (17)	ମାତ୍ରାନ୍ତ
hear, to know (14)	ଶ୍ରେଣୀ
hello (on the phone, at the door) (12)	ଆପଣୁ
help (verb) (15)	ମାତ୍ରାନ୍ତ
here (9, 14)	ଏହିଥାଳୀ
high (adjective)	ମାତ୍ରାଧ୍ୟ
higher (17)	ମାତ୍ରାନ୍ତୁ
him, he (hon) (5)	ତାହା
hit (verb), verbalizer (16)	କୁଣ୍ଡଳ
hit, strike (verb)	ଶତ୍ରୁ
hon suffix (4)	ମାତ୍ରାନ୍ତ
horse (9) (13)	ଟାଙ୍କ
hospital (8)	ବ୍ୟାକ୍ଷାଳୀ
hot (10)	ହାତ୍ର
hotel (15)	ମାତ୍ରାନ୍ତ୍ରାଳୀ
house (hon) (7)	ବ୍ୟାକ୍ଷାଳ
house, home (hon) (15)	ବ୍ୟାକ୍ଷାଳ

how (on adj stems) (18)	ଏଣ୍ସ
how (question word) (9, 18)	ଏବ୍ସନ୍ତ
how much, how many (question word) (7)	ଏହିତିମାତ୍ର
hungry (verb) (10)	ଖାଇବାର (or ଖାଇବାରକୁ)
I, me (5)	ମୁଁ
if, conditional particle (12)	କିମ୍ବା
ill (verb) (17)	ବିକାର
ill (hon verb) (17)	ବିକାର
illness (14)	ବିକାର
immediately (7)	ଏମାନ୍ଦିରେ
in (7)	ଏବିନ୍
India (5)	ଭରତୀୟ (also ଭରତ)
Indian (5)	ଭରତୀୟ (ଭରତୀୟ)
infinitive particle (13)	ଏମା
infinitive particle (14)	ଏମା
inside (7)	ବିଦ୍ୟୁତ
instrumental case (14)	ଏଇନ୍ ଏଇନ୍ ଏଇନ୍ ଏଇନ୍ ଏଇନ୍
intensifier for adjectives and nouns (10)	ପୁଣ୍ଡ
introduce (15)	ପ୍ରେସ୍ରୁଟ୍ସିଭ୍
introduce (hon verb) (15)	ପ୍ରେସ୍ରୁଟ୍ସିଭ୍ୟୁକ୍ତ
introduce (humiliific) (15)	ପ୍ରେସ୍ରୁଟ୍ୟୁକ୍ତ
iron (9)	ପ୍ରେସ୍ରୁଟ୍ୟୁକ୍ତ
is (4)	ହେବ୍

Japan (from Chinese) (7)	ཇ්‍යෙෂ්ඨ
jump (verb)	සක්ස
just, about to (10)	පුෂ්ඩ
kind, class (18)	ස්ක්‍රී
know, able (non-physical) (15)	ප්‍රි
know, to hear (14)	ජ්‍යෙ
land, descend, fall (verb) (15)	උස්ස
last night (16)	සදුන්ත්ස
late afternoon, evening (11)	ත්‍රිත්‍ය
learning, education (8)	ච්‍රිජ්‍යා
lend/borrow (14)	ප්‍රයා
lesson, class (4, 8)	ච්‍රිජරු
level, measurement (9)	ක්‍රි
Lhasa (6)	භාෂා (ඩ්‍රිභාෂා)
life (10)	ජ්‍යෙ
lift (15)	සුළු
like (verb with visual characteristics) (16)	ත්‍රිත්‍යාච්‍රි
like (verb), happy (10, 13)	ත්‍රිත්‍යාච්‍රි
limiting particle (13)	ස්ථ
linking verb to be (conjunct, ego) (5)	ඩීරු
linking verb to be (disjunct, non-ego) (5)	ස්ථ
little (adverb) (8, 9)	ත්‍රිත්‍යාච්‍රි
little, dimunitive (on adj stems) (18)	ත්‍රිත්‍යාච්‍රි

live, sit (hon verb) (13)	ବୁଝାଣା
live, sit (verb) (13)	ବୁଝାନ
livelihood, life (10)	ବର୍ତ୍ତନ
locative marker (7)	ଏ/ର
long time (15)	ଲୁହାର୍ଦ୍ଦିନ (also ଲୁହାର୍ଦ୍ଦିନ)
look, watch (verb) (8)	ନ୍ଦ୍ରିୟ
lose (verb) (14)	ବୁଝାନା
ma'am (polite address for older woman) (9)	ମୁହଁମାଦିମାନ (ମୁହଁମାନ)
make, cook (16)	ବର୍ତ୍ତନ
male suffix (6)	ମୁହଁ
man, person (5)	ମୁହଁ
many (8)	ମୁହଁଧ୍ୟ
market (11)	ମୁହଁମାଧ୍ୟ
marriage, wedding (16)	କର୍ମାଶାଶ୍ଵର
marry (verb) (16)	କର୍ମାଶାଶ୍ଵର (କର୍ମାଶାଶ୍ଵରିତା)
Mars, a person's name (4)	ମୁହଁମାର୍ସ
matters not, it is OK (9)	ମୁହଁମାର୍ଦ୍ଦାର୍ଦ୍ଦା
me, I (5)	ମୁହଁ
means, way (way to do something) (10)	ମୁହଁମାଧ୍ୟ
meat, flesh (10)	ମୁହଁ
medicine (17)	ମୁହଁମାର୍ଗ
midday, noon (9)	ମୁହଁମାଧ୍ୟଦିନ
milk (10)	ମୁହଁମାନ୍ଦ୍ରିୟ

mind (hon) (7)	ମୂର୍ଖତା
mind (hon) (9)	ମୂର୍ଖ
minute (9)	ମୁନିନ୍ଦ୍ରିୟ
miss (term of address for women) (18)	ମାତ୍ରମାତ୍ରିକା
mix, to plunge (16)	ମିଶ୍ରଣ
Monday (4)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା
money, silver (8, 13)	ମୁଦ୍ରା
monkey (9)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା (ମୁହୁର୍ତ୍ତିମାତ୍ରିକା)
month, the moon (12)	ମୁହୁର୍ତ୍ତି
more and more (X) (17)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା
morning (11)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା [ମୁହୁର୍ତ୍ତିମାତ୍ରିକା]
mother (hon) (7)	ମାତ୍ରମାତ୍ରିକା
mountain (17)	ମୁହୁର୍ତ୍ତି
mouse (9)	ମୁହୁର୍ତ୍ତି
mouth (8, 10)	ମୁହୁର୍ତ୍ତି
movie (13)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା
much, many (10)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା
name (6)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା
name (hon) (6)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା
nationality (5)	ମୁହୁର୍ତ୍ତିମାତ୍ରିକା
near ('to a person's side') (12)	ମୁହୁର୍ତ୍ତି
need, should (10)	ମୁହୁର୍ତ୍ତି
negative, not (4)	ମୁହୁର୍ତ୍ତି

never (auxiliary verb) (13)	ସାମ୍ରଦ୍ଦ
new (as of things) (4, 10)	ଶ୍ରଦ୍ଧାପନ
nominal suffix, generic for man (5)	ମ
nominalizer, 'doer' of the action (14)	ମଧ୍ୟକ
noodle soup (15)	ଶ୍ରଦ୍ଧାପ
noon, midday (9)	ଦିନ-ଶୁଦ୍ଧାଦିନ
not only (10)	ମାତ୍ରମ
now (adverb) (9)	ହୁଏ
number (also size for buying shoes) (18)	କ୍ରମ-ଶ୍ରଦ୍ଧାକ୍ରମ
often (11)	ହିତାପନ
oh (12)	ଓ
oh, ah (12)	ଆ-ଯତ୍ତ
OK, suitable (12)	ଅଶ୍ରୀଶାଶ୍ରୀ-ଶ୍ରୀ
OK, alright (9)	ଅଧିକାରୀ
old (as of things) (10)	ଶ୍ରୀଦିନ
older brother (7)	କୁର୍କୁ (also କୁର୍କୁ or କୁର୍କୁଣ୍ଡା)
older sister (7)	ଆତମା
on (preposition)	କ୍ଷାଦ୍ଧାଯ
only now, just (16)	ଶବ୍ଦିକାରୀ
open (verb: to be open) (9)	ପ୍ରାଣ
open a door	କ୍ଷାଦ୍ଧାଦ୍ରୀଦିନ
order (verb) (10)	କରିବା
other, another (18)	ଅନ୍ୟକାରୀ

outside (6)	ବ୍ୟାପି
pants, slacks (18)	ଶର୍ପାସ୍ଟାର୍
paper (4)	ପିପାର୍ (ପ୍ରିପାର୍)
pen (4)	ପ୍ରେନ୍
pencil (4)	ବିଲ୍କୁଲ୍
Pentoc Guesthouse (15)	ପେନ୍ଟୋକ୍ ସାମାଜିକ ମନ୍ଦିର
pepper (red) (10)	ଶୀଧର
person (7)	ମୀ
person, man (5)	ମୀ
phone (noun) (17)	ଫାନ୍ଟର
picture (17)	ଫର୍ମ
pig (9)	ଧର୍ମ (ଧର୍ମଧ)
pill (17)	ଫ୍ରାନ୍କ୍‌ଲିଫ୍
place (n) (10)	ପ୍ରେଟ୍‌ର
place, suffix modifying noun: '(X) place'(6)	ଶ
plan to do X (13)	ଟେକ୍ସାର୍ଟିଙ୍କ୍‌ର୍ଦ୍ରୀ
play ball (16)	ଫ୍ରାନ୍କ୍‌ର୍ରୁମ୍
please (hon auxiliary) (11, 15)	ର୍ମାର୍ମାର୍କର୍ଦ
plural marker (5)	କ୍ର୍
polite imperative marker (14)	ର୍
polite imperative marker (7)	ର୍ର୍
porcelain cup (15)	ର୍ମାର୍କ୍‌ର୍ଯ୍ୟ
post office (9)	ପ୍ରେସ୍‌ଟାର୍

pour (16)	ଲୁଷା (or ଲୁଷାଣ୍ଟା)
preparation (16)	ପ୍ରେପରେସନ୍
prepare (verb) (16)	ପ୍ରେପର୍ରେଟ୍
price (15)	ପ୍ରିସ୍
probably (17, 18)	ଅସକ୍ଟର୍
question (noun) (10)	ପ୍ରିସ୍
question particle (4)	ପରି
question, ask (10)	ପ୍ରିସ୍ଟିକ୍
quickly, fast (8)	ପ୍ରିସ୍ଟିଷ୍ଟିଷ୍ଟ
rabbit (10)	ରିବିଟ୍
rain (noun) (16)	ରାନ୍
rain (verb) (16)	ରାନ୍ଦାନାନ୍
read (verb) (14)	ପ୍ରିସ୍
receive as a guest (humilific verb) (16)	ପ୍ରିସ୍ଟିଏଟ୍ରାନ୍ଟ୍
reciprocal, mutual (10)	ପରିପରିକ୍
recover, to get better (17)	ରିକାର୍ଡ୍
red (18)	ର୍ଯୁଡ୍ (ର୍ଯୁଡ୍ର୍)
remember (14)	ମିନ୍ଡ୍
rest (hon verb) (17)	ରେଷ୍ଟ୍ରେଷ୍ନ୍
rest (verb) (17)	ରେଷ୍ଟ୍ରେଷ୍ନ୍ସ୍
restaurant (10)	ରେସ୍ଟୋରନ୍ଟ
rice (10)	ରିସ୍
rice and meat with potato curry (10)	ରିସ୍ ଏବଂ ମେଟ୍

ride (a horse, bike, etc.) (13)	ଯତ୍କରଣ
ride (a horse, bike, etc.) (hon verb) (13)	ଯତ୍କରଣ
righteous, virtuous (10)	ଯସ୍ତର୍ଦ୍ଦ୍ୟ
rise, to get up (11)	ସର୍ପଣ
road (15)	ସମ୍ପଦ
roasted barley	ଚକାର୍ଦ୍ଦ୍ୟ (13)
roof, upstairs	ସମ୍ପଦ
room, building (suffix for a location)	ସର୍ପ
sad (10)	ଶ୍ରୀମଦ୍ଭାଗ୍ଵାଦ
salt (16)	କ୍ଷୁଦ୍ର
same (18)	ଶାତିଶାଧ
Saturday (4)	ଶବ୍ଦାହ୍ୟକ୍ରମ
say (hon verb) (17)	ଶାନ୍ତିକ୍ରମ
say, talk (10)	ସମ୍ପଦ
say, tell (verb)	ସମ୍ପଦ
school (8) (16)	ଶିଳ୍ପୀଲୁ
see . (14)	ସମ୍ପଦ
see, to meet (hon verb) (12)	ସମ୍ପଦ
self, reflexive (18)	ସର୍ପ
sell (14)	ସତ୍ତର୍ଦ୍ଦ୍ୟ
sell (verb) (18)	ସତ୍ତର୍ଦ୍ଦ୍ୟ
send (verb), verbalizer (16)	ସନ୍ଦର୍ଭ
send, verbalizer (8)	ସନ୍ଦର୍ଭ

she, her (5)	ਸ਼ੇ ਹਰ
sheep (6)	ਗੁਸ਼
Shigatse (6)	ਸ਼ਿਗਤਸੇ
shoes (18)	ਲੁਹਾਈ (ਲੁਹਾਈ ਲੁਹਾਈ)
should, want, need (10, 15)	ਨਾਹੀ
show (X) to me (hon) please (18)	ਦਾਖਲਾ ਕੀਤਾ ਜਾਵੇ।
show, to exhibit (17)	ਦਾਖਲਾ
sick (hon verb) (8)	ਝੁਲੂ
sick, ill (8)	ਕੁ
sit (hon) (8)	ਦਰੂਸ਼ਾ
sit down (hon) (16)	ਦਰੂਸ਼ਾ ਸਨ੍ਦਰਾ ਦੇਸ਼ਾ
sit, to stay (13)	ਦਾਖਲ
sit, to stay (hon verb) (13)	ਦਰੂਸ਼ਾ
size (18)	ਕੱਤੂਦ
skin (17)	ਦਾਗਾ ਪ
sky	ਸ਼੍ਰੀਮ
sleep (go to sleep, verb) (11)	ਗੁਧ
sleep (fall asleep, verb)	ਸ਼ਿਵਾਈ
small (15)	ਕੁਦਾਂ ਕੁਦਾਂ
smell (n) (10)	ਗੁਹਾ
smell (verb) (10)	ਗੁਹਾ ਝੁਲੂ
snake (9)	ਗੁਹਾ
snow (n) (10)	ਸਾਨੂ

snow (verb) (10)	ସ୍ନେହାରିତି
snowland, Tibet (10)	ସ୍ନେହାରିତି
socks (18)	ଶ୍ରୀଶ
some (10)	କିମ୍ବା
sore throat (17)	କିମ୍ବାହାରି
sore, hurt (adjective) (17)	କିମ୍ବା
sorry, to be sorry (hon) (7, 18)	ଦ୍ୱାରାହାରିତି
speak (8, 15)	ବ୍ୟାପ
speak, say (hon verb) (11, 15)	ବ୍ୟାପାର
spicy hot (10)	କିମ୍ବାର
steamed dumplings (10)	କିମ୍ବାର
stir, to mix (16)	କୁଣ୍ଡିତ
stomach (10)	କୁଣ୍ଡାର
store (9)	କିମ୍ବାର
strength (17)	କିମ୍ବାର
student (8, 17)	କିମ୍ବାର
study, learn (verb) (8)	କିମ୍ବାର
study (verb)	କିମ୍ବାର
sugar	କିମ୍ବାର
summer (13)	କିମ୍ବାର
Sunday (4)	କିମ୍ବାର
superlative suffix (15)	କିମ୍ବାର
sure, OK (8)	କିମ୍ବାର

sure, OK (permission, acceptability) (12)	ସ୍ଵାଦୁ
sweet (10)	ସୁଦୁରମ୍ଭ
sweet tea (10)	ମୁଦୁରମ୍ଭ
tag question linking verb (13)	କେନ୍ଦ୍ରିୟକ
tea (10)	ଟେ
tea (hon) (16)	ମାନ୍ସିକ
teacher (8)	ଶୈକ୍ଷକ
teacher (hon), 'mister' (polite) (9)	ଶୈକ୍ଷକୀୟ
tear (n) (10)	କ୍ଷେତ୍ର
tear up (to shed tears) (10)	କ୍ଷେତ୍ରପଦ୍ଧତି
teeth, tooth (11)	ଶୁଦ୍ଧ
tell, say, ask (humilific verb)	ବ୍ୟାପ୍ତି
textbook (4)	ଶ୍ରୀମତୀ
Thank you (9)	ମୁହଁମାନ୍ୟକ
that (4)	ତା
The Kirey Hotel (15)	କୁଣ୍ଡଳମାନ୍ୟକାରୀ
The sun, a person's name (4)	ଦିନ
then, next (11)	ନେକ୍ଟି
then, in that case (8, 13)	ତୁମକୁ
then, well (5)	ତାପି
there (over there far) (16)	ଧାର୍ଯ୍ୟପଦ୍ଧତି
things (15)	ବିଷୟ
think (16)	ମାନ୍ସିକପଦ୍ଧତି

think (hold an opinion) (15)	ସୁଣ୍ଠ
think (verb (subject is speaker)	ସୁଣ୍ଠ
think, thought (hon) (18)	ନ୍ୟାନ୍ସାଧ
thirst (verb) (8, 10)	ଶ୍ରୀମ
thirsty (verb) (10)	ପାଶ୍ରୀମ
this (4)	ଏହି
this year (13)	ଦିନ୍ସୀ
thought (noun) (16)	ଧାରାନ୍ତର
throat (17)	ଶୀତାଧି
Thursday (4)	ପ୍ରତିବିହାରି
Tibet (5)	ତିବି
Tibetan (spoken language) (8)	ତିବିନ୍ଦ୍ରିୟ
Tibetan (written) (9)	ତିବିଲିପି
Tibetan food (10)	ତିବିରାଶ
Tibetan person (5)	ତିବିଜୀବ
Tibetan person (5)	ତିବିରିଧି
Tibetan person (5)	ତିବିଜୀବି
Tibetan restaurant (10)	ତିବିରାଶରାଷ୍ଟ୍ରାନ୍ଟ
Tibet University (13)	ତିବିଲ୍ଲେବ୍ସନ୍ସାହାକେର୍କୁ
ticket (from English) (14)	ଟିକ୍ଟ
tiger (9)	ଶୁଣ୍ଡ
time (9)	କ୍ଷେତ୍ର
time (as in 'one time) (15)	ସମେତ

time (as in 'one time) (15)	ସମ୍ବାଦ
to (7)	ଯୁକ୍ତ
today (9)	ଦିନ
together (13)	ସମ୍ବାଦ୍ୟ (ସମ୍ବାଦ)
Tom (6)	ସମ୍ବାଦ
tomorrow (12)	ଆମ୍ବାଦ
too much, excess (18)	ଅତ୍ୟକ୍ରମ
tooth (16)	ଦୀର୍ଘ
tooth, teeth (11)	ଦୀର୍ଘ
towel (13)	ଆର୍କର୍
train (from English) (13)	ଟ୍ରେନ୍
Tuesday (4)	ମୁହୂର୍ତ୍ତମିଶ୍ରମର
turtle (10)	ଟ୍ରୁଟ୍ରିଲ୍
understand, know (6)	ଜ୍ଞାନ
understand, know (hon verb) (6)	ଜ୍ଞାନୀୟ
undo, unbutton (17)	କରିବାପାଇଁ
United States (7)	ଆମ୍ରିକା
upwards, up (15)	ଉପ
urinate (16)	ପାରିଦର୍ଶନ (or ପାରିଦର୍ଶନ)
urine (16)	ପାରିଦର୍ଶ
very (adverb) (10, 13)	ବିଶ୍ଵାସ (ବିଶ୍ଵା)
vomit (noun) (17)	କ୍ଲୁଷ୍ଟାପ
vomit (nv) (17)	କ୍ଲୁଷ୍ଟାପାର୍ଶ୍ଵ

walk (n) (10)	ହୁଅ
walk, go walking (verb) (10)	ହୁଅ
want, need, should (10, 15)	ଚାହିଁ
wash (verb) (11)	ଧୁଅ
watch, clock, time of day, hour (9)	କୁହାର
water (9)	ଜାଗ
water (10)	ଜାଗ
wear (verb) (18)	ପୁରୁଷ
wear, eat, drink, worship (hon verb) (18)	ପୁରୁଷ
weather (17)	ବ୍ୟାତାମାତ୍ରାନ୍ତ
Wednesday (4)	ବ୍ୟାତାମାତ୍ରାନ୍ତ
welcome back (hon) (15)	ପ୍ରମାଦିତ୍ୟାନ୍ତ
well then, then (5)	ତାହାର
went, has gone (8)	ପୁରୁଷ
what (question word) (4)	କିମ୍ବା
whatever (10)	କିମ୍ବାଯେତ୍କାମାତ୍ରାନ୍ତ
whatever, is fine/OK (with me) (10)	କିମ୍ବାଯେତ୍କାମାତ୍ରାନ୍ତ
when, while, during (14)	କୁଳାକାର
where (question word) (7)	କିମ୍ବାଦିନ
which (question word) (15)	କିମ୍ବାକି
white (5)	ବ୍ୟାକାର
who (question word) (6)	କିମ୍ବାକି
who (question word, asking for a list) (7)	କିମ୍ବାକି

why (question word) (15)	ପ୍ରଶନ୍କିତକା
wolf (16)	ଶୁଦ୍ଧିଗୀ
wood (9)	ପିନ୍
word (4)	ଶବ୍ଦ
work (hon noun) (8)	କ୍ରମାଧର୍ମ
work (hon verb) (8)	କ୍ରମାଧର୍ମକ୍ରମ
work (noun) (8, 11)	କ୍ରମାଧର୍ମ
work (verb) (8, 11)	କ୍ରମାଧର୍ମକ୍ରମ
work unit (18)	କ୍ରମାଧର୍ମକ୍ରମ
worry (15)	ଶୈତାନାତ୍ମକ (don't worry: ଶୈତାନାତ୍ମକମାନକାରୀ)
worry (hon) (15)	ଶୈତାନାତ୍ମକ (don't worry: ଶୈତାନାତ୍ମକମାନକାରୀ)
worse (17)	ଶୁଦ୍ଧିକ୍ରମ
worship, wear, eat, drink (hon verb) (18)	ପାଦକର୍ମ
write (verb) (9)	ଲାଖି (past: ଲାଖିଲା)
yak (8)	ଶୁଦ୍ଧି
Yak Hotel (15)	ଶୁଦ୍ଧିକାର୍ଯ୍ୟକାର୍ଯ୍ୟ
year, age (13)	ବୀର୍ଯ୍ୟ
yellow (18)	ଶିର୍ଦ୍ଦିର୍ଦ୍ଦି
yes, OK (12)	ଅନ୍ତର୍ମାତ୍ରକାରୀ
yesterday (12)	ପରିମା (ପରିମା)

you (5)	ତୁ
you (hon) (5)	ତୁମ
You are welcome (9)	ଶୁଭେଚ୍ଛା
younger brother or sister (7)	କୁମାର
younger brother	କୁମାର
younger sister	କୁମାରୀ

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An excellent reference manual for anyone interested in understanding deeper structures of Classical Tibetan. Although based on Classical Tibetan (which is different from Lhasa speech), there are notes that refer to modern dialects.

Goldstein, Mervyn. *Essentials of Modern Literary Tibetan*. 1991. Berkeley: University of California Press.

For those who want to learn literary Tibetan, this is a good introduction. It oftentimes is very helpful for colloquial Tibetan as well, especially for some of the grammatical points. It is well layed out and easy to work through on one's own. Tibetan and English.

_____ and Tsering Dorje Kashi and Ho-chin Yang. 1984. *Tibetan-English Dictionary of Modern Tibetan*. Berkeley: UC Press.

One of the most comprehensive Tibetan-English dictionaries available.

_____ with Ngawangthondup Narkyid. *English-Tibetan Dictionary of Modern Tibetan*. 1984. Berkeley: UC Press.

Hu Tan, Sonam Drogar, Luo Bingfen. 蘭·索南卓嘎·羅兵芬 (Reader of Spoken Lhasa Tibetan). 1989. Beijing: Nationalities Publishing House.

A very good textbook for advanced beginners and intermediate students. Also a helpful reference tool. Tibetan and Chinese (being translated into English; for information contact Ellen Bartee).

Hu Tan. Characteristics of Tibetan grammar types. In *Zangxue yanjiu luncong*. Vol. 4. Tibet People's Publishing House. 72-90.

A helpful article on various linguistic universals as seen in Modern Lhasa Tibetan. Chinese and Tibetan (translated into English by Ellen Bartee).

Norbu Chophel. 1983. *Folk Culture of Tibet*. Dharamsala: Library of Tibetan Works and Archives.

An interesting book that covers various topics of folk culture and superstitions. Nice to pick up and read random sections from. Tibetan and English.

Sonam Dorje, Lobten, Pelten, Yangzom, Trinley. 1993. ཨ·ཤརི·ཆེ་མརྡ·རྒ·
ལ་ཤྱ·མྱ·ུྱ· (Dictionary of Honorific Useage in Tibetan): Beijing.
Nationalities Publishing House.

A very useful dictionary for those who want to continually improve their honorific language. Even though it is in Tibetan and Chinese, it is not necessary to understand Chinese in order to look up a particular honorific word you need.

Tashi. 1990. A Basic Grammar of Modern Spoken Tibetan. Dharamsala: Library of Tibetan Works and Archives.

A basic general grammar of Modern Tibetan (Generally the Central Dialect, but not necessarily the Lhasa Dialect). Not exhaustive, but useful and helpful especially for the beginning student who needs a quick grammatical reference tool.

Thonden, Lobsang. 1984. Modern Tibetan Language. Vol I and II with tapes. Dharamsala: Library of Tibetan Works and Archives.

A good introduction for spoken and written Tibetan although it does not progressively build on structures already learned. Also, it does not provide context so the content tends to be rather random. Nevertheless, it is useful and can be a helpful reference tool. In addition, the first chapter of Vol I has an extended lesson on writing and spelling Tibetan. Tibetan and English.

Thubten Wangbo, Sodob, Luo Bing fen. 1995. ཐ·ཤརි·ས·ཆිද·ෂුද·දිස· (A Handbook of Lhasa Conversations). Beijing: Central University for Nationalities Publishing House.

Intended to follow ཐ·ཤරි·ස·ཆිද·ෂුද·දිස·, this little textbook begins with lively conversations based on Lhasa speech. The vocabulary tends toward spoken and an attempt is made to arrange the conversations around situations. Some of the conversations are more difficult than others, but the student can either work through the book (although level of difficulty does not advance with the chapter numbers) or pick chapters that are suitable to the students needs. Chinese and Tibetan.

Tibetan Languages Research Department. 1983. བོད་ཡිག་གී' རු' རු' རු' རු' (A Textbook of Written Tibetan Pronunciation). Beijing: Nationalities Publishing House.

A thin textbook that methodically teaches all the rules of spelling written Tibetan as well as pronunciation based on the Lhasa dialect. Tibetan and Chinese.

n.a. བོད་හු' བོད་ཡිග (Spoken and Written Tibetan). 1989. Vol I and II. Lhasa: Nationalities Publishing House of Tibet.

An advanced beginner's textbook full of useful conversation and topics. The lessons are not controlled for content or structures however. Tibetan and Chinese.

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ਗੁਰੂ ਪਾਂਡਿਆ ਮਿਸ਼ਨ

(ਨਿਵੇਦਨ ਸਾਲ ੧੯੮੦)

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The goal of this textbook is to teach the student how to speak the Lhasa variety of Tibetan. Because the starting point of this book is very simple, it provides an excellent opportunity for the student to immediately rely on Tibetan script rather than romanized script. This, we believe, will help to immerse the student in Tibetan.

This is not a grammar book, nor does it seek to analyze Tibetan from a linguistic perspective. We have sought to provide easy explanations without oversimplifying to the point of meaninglessness.

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