

## GUIDE TO LADAKHI PRONUNCIATION

Unaspirated or soft letters, with no puff of air <sup>1</sup> :	Aspirated letters, with a puff of air, like English or German <sup>1</sup> :	Similar to first two letters in the row, but voiced:	
କ୍ କା Unaspirated k, between English g and k.	କ୍ କ୍ହା Like English k, aspirated	ଗ୍ ଗା Like English g in gas (always hard).	ଙ୍ ନ୍ଗା <sup>3</sup> Like ng in singer (no hard 'g' sound)
ଚ୍ ଚା Unaspirated ch, between English ch and j.	ଚ୍ ଚ୍ଛା Like English ch in chart, aspirated.	ଜ୍ ଜା Like English j in joke.	ନ୍ ନ୍ୟା Like ny in canyon.
ପ୍ ପା Unaspirated p, between English b and p.	ପ୍ ପ୍ରା Like English p, aspirated. Some-times like English f.	ବ୍ ବା Like English b.	ମ୍ ମା Like English m
ତ୍ ତସା Like ts in meets, unaspirated.	ତ୍ ତ୍ଶା Like tsa but aspirated.	ଦ୍ ଦା Like z with a 'd' or ds in add <sub>s</sub> or red-zone.	ଵ୍ ଵା Like English w in water.
ତ୍ ତା Unaspirated t, between English t and d but softer. (See below) <sup>2</sup>	ତ୍ ତ୍ରା Same as ta but aspirated. (There's no sound like thing in Ladakhi) <sup>2</sup>	ଦ୍ ଦା Similar to ta and <sup>ତ୍ଶା</sup> , but voiced like English d. <sup>2</sup>	ନ୍ ନା Like English n
ତ୍ ତ୍ରା Unaspirated, between English t and d. Sharper than plain t, just a hint of 'Tr'. <sup>2</sup>	ତ୍ ତ୍ରା Same as <sup>ତ୍ରା</sup> but aspirated. Much like English t. <sup>2</sup>	ଦ୍ ଦ୍ରା Same as <sup>ତ୍ରା</sup> voiced like 'd' ତ୍ ତା Like English d with a hint of Dr. <sup>2</sup>	ଶ୍ରୀ ଶ୍ରା Like sh but with the tongue rolled mouth as if to say 'r'. <sup>2</sup>

Optional pronunciation is in brackets: (i) *demo* : nice; (s) *palzes* : a girl's name. East of Leh, towards Tibet, you will hear less of these, and west of Leh in Sham, you will hear them more clearly. This book mainly presents Leh dialect.

Work on pronunciation with a Ladakhi friend—reading about pronunciation is no substitute for listening to a native speaker. These explanations are only an aid.

Please do try to learn to read *bodyik* (written Ladakhi), because it's not as hard as it may look, and it will help you greatly in understanding pronunciation.

*Continued on back cover inside-*

## GETTING STARTED IN L A D A K H I

# GETTING STARTED IN LADAKHI

Rebecca Norman

Copyright © 1994 by Melong Publications

Published by:

*Melong Publications*  
c/o SECMOL Compound  
P.O. Box 4  
Leh Ladakh 194101  
INDIA  
Ph: (01982) 3676, 3585

Illustrations by Akbar Ali

ਮਿਲੰਦ ਪਰਾਸ਼੍ਟਰ ਮਨੁੱਖ ਸਾਹਿਤਿ  
ਧਾਰਮਿਕ ਸ੍ਰੀ ਮਿਸਾਨੂੰ ਧਰਾਸ਼੍ਟਰ ਕਿਨ੍ਹੜੇ ਧਰਾਸ਼੍ਟਰ ਮਨੁੱਖ

## FOREWORD

*"If the valley is reached by a high pass only the best of friends and worst of enemies are its visitors". - A Tibetan proverb*

Ladakh, our land of high passes has been so far very fortunate to have had mostly the best of friends visiting. Ever since Ladakh was opened to tourism in 1974 it has had an unprecedented number of foreign visitors. However due to the inaccessibility and 'inhospitable' climate only those with a special interest in our land and people have visited us. This is why, unlike many other tourist destinations which have been culturally devastated by tourism, in Ladakh it has, in many ways, strengthened the Ladakhi people. This is easier to believe for those who remember the time when development agencies and officials from the big cities had almost overwhelmed us with the unquestioned idea that we are primitive backward people and should "civilise and develop" to be like the "proper humans" in the cities.

It is thanks to the many friends and supporters brought by sensitive (or perhaps less insensitive) tourism and the recognition it gave to the richness of our culture, traditions, values, and our harmless nature-friendly lifestyle that the speed at which we Ladakhis were trying to break every link with our "inferior" roots in the sixties and seventies, has not only slowed down but now there is also a definite trend of taking pride in these roots among various segments of our society.

However, this positive impact of tourism would not have been possible without interaction between visitors and locals. In the absence of communication even best friends could play the role of worst enemies, no matter how much respect they may have for Ladakh. Our young people will see you as another rich westerner

and will be more impressed by your dark glasses and blue jeans. With all the understanding you may have of the unsustainability of the western lifestyle and its social and emotional problems, you will only be propagating the notion that " West is Best".

Yet it is amazing how your presence changes into a most powerful educational tool for both sides when there is an interaction between you and the locals. While you learn more about Ladakh and life here in a way that would not have otherwise been possible, your Ladakhi friends get a first hand account of the realities of the West, that it is different from the all-beautiful images seen on cinema and television screens. This also makes us more aware of the values in our own culture and lifestyle which we would otherwise not have appreciated.

Yet for communication to take place a language medium, or at least some sort of starter, is essential and this is where the present book aims to bridge the gap. The idea of this book was conceived in 1992 when SECMOL started to run an intercultural exchange project providing a forum where visitors and young Ladakhis would get together to discuss issues, visit places, homes and get educated and enlightened about each others country, culture and society. This book might not promise to make you fluent in Ladakhi in weeks but it will definitely provide you an opportunity to get started in friendly conversations with Ladakhis, who always appreciate and help people learning their language.

Yet it would be wrong to assume that this book is only for those intending a cultural exchange experience or serious long term cultural study. In fact, apart from giving commonly used vocabulary and phrases for different situations in the market, in the villages and on treks etc. it goes a step further to guide the visitors in the dos, don'ts and other nuances of Ladakhi culture and

mannerism. For the more serious ones it also presents the Ladakhi alphabet so you can read and write. The added advantage of having Ladakhi script side by side is that people can read what you want to say when you are otherwise not understood. Again, this also helps bring you closer to the locals as you have something they can participate in.

In short, this book is invaluable for every visitor who wants to be more than just another tourist. It might even make the difference as to whether you are seen as a "best friend" or a "worst enemy" for this land of high passes -Ladags (usually misspelled Ladakh).

Sonam Wangchuk  
7th, November 1994

## Preface

I hope this book will help other visitors to Ladakh learn the language more quickly than I have. It's far from perfect, but perhaps it can be helpful anyway. As a foreigner trying to learn Ladakhi from scratch, I found that there was little available to help the raw beginner learn how to make simple sentences. This book is sort of a cleaned-up record of my own learning process.

I tried to reflect Leh pronunciation and vocabulary, and was careful to avoid classical language, sticking instead to what I hear people really speaking. My goal is to help people communicate, so ancient or excessively polite forms wouldn't help much. However, in monasteries you may find people speaking in classical or Tibetan forms. Also I chose a pronunciation system close to the common Wylie transliteration, but with some changes to make it easier for people who have never studied Tibetan.

Ladakhi language is closely related to Tibetan: many words are spelled the same but pronounced differently. I feel Ladakhi might be easier for speakers of European languages, because unlike Tibetan, it's not 'tonal' at all, and to our ears, more of the letters are pronounced distinctly. For example, the Ladakhi name *Diskit* is *Diki* for Tibetans -- although the spelling in *bodyik* is the same. The two languages are different enough that many Ladakhis and Tibetans find it easier to use Hindi with each other!

Unfortunately, Ladakhi is not usually written as it is spoken, but is written in an ancient form closer to classical Tibetan, using words and grammar unknown in ordinary speech. Thus, although most Ladakhis know how to read, practical literacy is rare: common people seldom read in their own language, and virtually never write in it. I find that people write even personal letters in foreign languages. It's something like Shakespearean English -- with some study, a normal person can learn to understand the written language, but only

monks and scholars dare to write it. Also like Shakespearean English, spelling is not fixed, and any attempt at writing in Ladakhi is vulnerable to attack because of spelling and vocabulary disagreements.

The sad part is that, because of this situation, many Ladakhis believe that colloquial Ladakhi is somehow 'not fine', and that grammar and 'good' language have to be difficult and obscure -- in a nutshell, incomprehensible. Some Ladakhis have even told me that spoken Ladakhi "has no grammar."

Actually, spoken Ladakhi has a rich grammar, full of subtlety and nuances of meaning. The more I learn, the more I am impressed by how the choice of words or endings can tell so much more than English.

Because my goal is to help other visitors to Ladakh communicate with Ladakhis, I included the *bodyik*, both to aid the learner's understanding and to make it easier for Ladakhis to help. Taking Sanyukta Koshal's, and Helena Norberg-Hodge and

Geylong Paldan's books as models, I spelled in a very colloquial way, so that Ladakhis helping foreigners learn wouldn't be tempted to teach them to speak the classical written forms.

I hope the scholars will forgive all this 'incorrect' grammar, and remember that the language they themselves speak is not 'wrong', but is a real and living language with a rich grammar and vocabulary of its own. The living Ladakhi language desperately deserves written expression, and I wish there were more materials for reading in Ladakhi.

Thanks to Geylong Paldan, Martin Mills and Bettina Zeister, for the time they took to offer careful corrections and suggestions, and to Sonam Wangchuk, Padma Lhadol, Urgyan Chorol, Akbar Ali, and everyone at SECMOL for their patience with my constant questions.

Rebecca Norman  
October, 1994

## SECTION I

### CONVERSATION

<b>Chapter 1 Greetings and drinking tea</b>	1
Greetings	1
Polite commands	2
Ladakhi foods	2
Family members & terms of address	4
About honorifics	5
About Ladakhi manners	7
<b>Chapter 2 Small Talk</b>	15
Question words	15
Pronouns	16
Adjectives	
Kingdoms and regions	17
"From, of, & to" - <i>-ne</i> , <i>-i</i> , <i>-la</i> ('post-positions')	18
"To Be" - <i>rak</i> , <i>duk</i> and <i>in</i> .	20
Small talk and useful sentences	25
<b>The Numbers</b>	29
<b>Chapter 3 Present tense of verbs</b>	34
Verbs	34
Nouns - around house and village	
Today, tomorrow, yesterday	35

Present tense of verbs using <i>-at</i> ending	36
Special food requests for vegetarians, etc.	40
Conversation in a bus	41
<b>Chapter 4 More "to be:" <i>yot</i> and <i>inok</i></b>	<b>44</b>
Food you can buy from Ladakhis	44
This, that & which	45
<b>Chapter 5 Past Tense</b>	<b>52</b>
Simple past	52
Transitive and intransitive,	52
Active and inactive verbs	52
<i>-pin</i> ending (first person past)	54
<b>Chapter 6 Commands</b>	<b>56</b>
<b>Chapter 7 Other forms, in brief</b>	<b>59</b>
Verb endings:	59
<i>-duk</i> , observed present	59
<i>-rak</i>	60
<i>-anok</i> , third person future	60
<i>-in</i> , future with intention	60
<i>-chen</i> , indefinite tense	61
verb stem alone, 'shall I?'	61
<i>-te</i> , participle or adverb	62
<i>-na</i> 'if'	63
'Maybe'	
<i>-gos-shes</i> , <i>-nyin</i> , <i>nyan-ches</i> , want to, should, and can	64
Comparatives	65

## SECTION II: WRITING AND PRONUNCIATION

<b>Chapter 8 The Alphabet</b>	<b>67</b>
(read after Chapter 1: <i>Greetings and drinking tea</i> )	67
<b>Chapter 9 Vowels and whole syllables.</b>	<b>70</b>
(read after Chapter 2: <i>Small Talk</i> )	
How to spell out loud	71
'Suffixes' and 'prefixes'	72
<b>Chapter 10 Combined letters</b>	<b>76</b>
(read with the numbers)	
<b>SECTION 3: EXTRA VOCABULARY</b>	<b>81</b>
Nouns:	
Places around Ladakh	81
(See Ch 2 for kingdoms)	
Ladakhi names	82
More family words and people	84
(See also Ch 1)	
Pronouns	86
Nobody, nothing, and never	87
This & that; Here & there	88
Ladakhi clothes	89

More foods	90
Fruits and Vegetables	93
Materials	94
Household items	94
Animals	95
Seasons and weather	96
Days and time	97
Weekdays	98
Telling time	99
"Post-positions" (English prepositions)	100
<b>Verbs</b>	101
<b>Adjectives:</b>	
More adjectives (see also Ch 2)	104
English adjectives used as verbs in Ladakhi	106
Colors	107
Others, by topics	
Religion	108
Exclamations	110
Expressing illness and pain	111
Ways to say "I don't know"	113
Agricultural vocabulary	113
Trekking:	115
Questions	
Directions	117
Features of the land	117

## Chapter 1 Greetings and drinking tea

### Greetings, etc.

ଜୁଲ୍ଲାଁ	<i>ju-le</i> (pron. jullay)	General greeting: Hello, good bye, good morning, good night; please, thank you, etc.
କହମ୍ବାଙ୍ଗ	<i>k<sup>h</sup>amzang?</i>	(Are you) well?
କହମ୍ବାଙ୍ଗ	<i>k<sup>h</sup>amzang.</i>	(I'm) well.
ହାମାଗୋ	<i>hamago</i>	I don't understand
ହାଗୋ	<i>hago</i>	I understand
ହାଗୋା	<i>hago-a?</i>	Do you understand?
ଓ କାସା	<i>o</i> or <i>kasa</i>	yes, okay; I understand ( <i>kasa</i> is more polite.)
ମନ	<i>man</i>	no
ତସାପିକ	<i>tsapik</i>	a little bit; just a little

## Getting Started in Ladhaki

	<b>Verbs</b>	(These are the verb stems, which are also the command form)	(When telling or asking someone to do something, it is quite normal to use honorific verbs instead of the non-honorific words.)
ଶୁଖୁ	<i>zhuks</i>	Sit, stay (honorific)	
ଦୂର	<i>don</i>	Eat, drink (hon.)	
ଏକ୍ଷୁନ୍	<i>skyot</i>	Come, go (hon.) "Come in!"	
ଦାବ	<i>sal</i>	Give (hon.)	
ଦ୍ରିକ	<i>Drik</i>	It's okay; that's enough; I'm alright; etc.	

## Nouns: Some Ladhakhi foods

ଚା	<i>cha</i>	tea (common: your own tea)
----	------------	----------------------------

## Getting Started in Ladhaki

ଶୋଲ୍ଜା	<i>solja</i>	tea (honorific: anyone else's tea)
ଗୁର୍-ଗୁର୍-ଚା	<i>gur-gur cha</i>	butter tea (You'll know why it's called <i>gur-gur-cha</i> when you hear someone mixing it in a <i>gur-gur</i> !)
ଚାନ୍ଗାର୍ମୋ	<i>cha ngarmo</i>	sweet tea
ଚଙ୍ଗ	<i>chhang</i>	fresh fermented barley wine, "beer"
ଚହୁ	<i>chhu</i>	water
ଚହୁ ଶୋଲ୍ଜା	<i>chhu skol</i>	boiled water (always served hot)
ଶା	<i>sha</i>	meat
ଓମା	<i>oma</i>	milk
ଝୋ	<i>zho</i>	yogurt (in India, curd)
ଟାଗି	<i>tagi</i>	chapatis, or any bread made of wheat
ଡରସ	<i>Dras</i>	rice
ସ୍ପାକସ	<i>spaks</i>	the vegetable or meat dish of a meal

ਤਸਮਾ	<i>tsampa</i>	(this is the Tibetan word but most Ladakhis know it)	roasted barley flour. You can eat it without more cooking, so it is ideal trekking food.
ਤਸਲਾ	<i>kholak</i>		<i>tsampa</i> mixed into a dough.
ਤਸਕਾ	<i>thukpa</i>		noodle soup; Ladakhi <i>thukpa</i> has home-made noodles, Ladakhi peas, dried cheese, and green vegetables.
ਸਕ੍ਰੀ	<i>skyu</i>		a stew of noodle lumps and potatoes or turnips.
ਕਹੁਟਾਂ	<i>chhu-tagi</i>		flat noodles folded into a shape like bow-ties.
			<i>thukpa</i> , <i>skyu</i> and <i>chhu-tagi</i> can be vegetarian or with meat

Family Members	(Always add <i>-le</i> to show respect)	
ਅਮਾ	<i>ama</i> ( <i>ama-le</i> )	Mother
ਅਬਾ	<i>aba</i> ( <i>aba-le</i> )	Father
ਮੇਮੀ	<i>me-me</i> ( <i>me-me-le</i> )	Grandfather
ਅਬੀ	<i>abi</i> ( <i>abi-le</i> )	Grandmother

ਅਚ	<i>ach-o</i> or <i>kaga</i>	Older brother
ਅਚੇ	<i>ach-e</i> ( <i>ach-e-le</i> )	Older sister
ਨੋ	<i>no</i> ( <i>no-no</i> )	Younger brother
ਨੋਮੋ	<i>no-mo</i>	Younger sister
ਅਖੰਗ ਅਕੈ	<i>azhang / ane</i>	Uncle / aunt

**Terms of address:** It is considered polite to call people '*ama-le*' or '*acho-le*', etc. Choose the appropriate term to reflect the difference between your age and theirs. For instance, you can call a shopkeeper's attention by calling him *azhang-le* if he's old enough to be your father or uncle. Always add *-le* for respect. Call monks and nuns *azhang-le* and *ane-le*. Also, be alert: people will call your attention by these terms, too.

**Honorifics:** You don't need to know all the honorific words, but there are some you really will hear often. Honorific words are used to speak to or about monks, elders, strangers, guests, etc. And you are probably a stranger or guest, so people will use them with you.

Honorific nouns are used especially with food and parts of the body, and show respect to the person whose food or body it is. Use the non-honorific term when referring to your own food or body (imagine how arrogant it would sound to use the honorific for yourself). However, you can use either term when referring to someone else's food or

## Getting Started in Ladhaki

body. In other words, to say "my tea," say *cha*; but to say "your tea," then say *solja* (hon.), especially if "you" is a monk, elder or guest. Luckily, apart from *solja*, which you will definitely hear, it is possible to get by without knowing many honorific nouns.

Use honorific verbs to indicate respect to the person doing the verb: *skyot*, meaning "come here," shows respect toward the person who should come. Saying *don*, "eat or drink," shows respect toward the person who should eat or drink.

You will probably hear honorific verbs in the very common phrases below, since Ladhaki has no word for please. Using the honorific command and adding *-le* gives the politeness of English "please." It is polite to add *-le* at the end of sentences: it shows respect to the person you're speaking to.

### Common Phrases

ର୍ଦ୍ଧ ର୍ଦ୍ଧାଲି	<i>o, ju-le</i>	Yes, please /Yes, thank you.
ମନ୍ ର୍ଦ୍ଧାଲି	<i>man, ju-le</i>	No, thank you
କୁଁଶକ୍ଷାପ ଶାଵ	<i>chhu skol sal -le</i>	Please give me water boiled give (some) boiled water.
ଏ		
ଶକ୍ଷାନ ଏ	<i>skyot-le!</i>	Please come in! (or, Please go!)
ଶବ୍ରାଷା ଏ	<i>zhuks -le!</i>	Please sit!

## Getting Started in Ladhaki

ସାଙ୍ଗାପାଇ	<i>solja don -le</i>	Please drink tea. tea (hon.)drink (polite)
ର୍ଦ୍ଧା ଏ	<i>Drik -le</i>	That's enough, (thanks)
ର୍ଦ୍ଧା ଏ	<i>chhang don -le!</i>	Please drink chang!
ଏ		
ତ୍ରାଣିଷା	<i>tsapik, tsapik-le</i>	Just a little, a little, a little, please. (polite)

*Note: After this chapter would be a good time to learn the alphabet, (Section 2, Chapter 1)*

### Conversation: Greetings & Drinking Tea

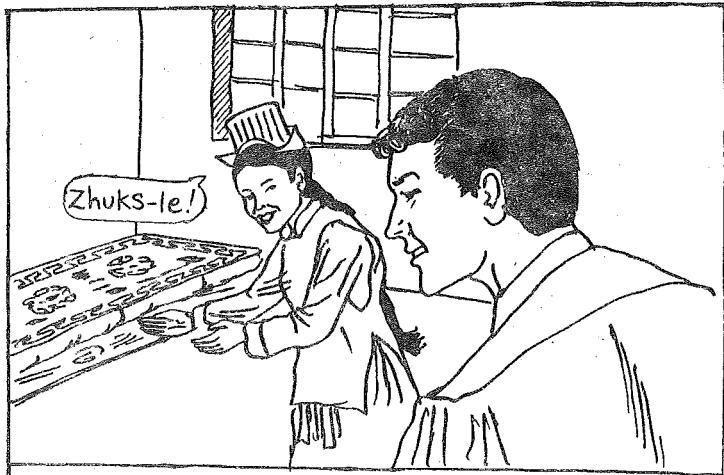
**Ladakhi Manners:** Ladakhis consider it rude to accept offers too quickly. It is polite to refuse once or twice before accepting. On the other hand, some Ladakhis know that foreigners don't do this, so you may be believed when you refuse. If you feel you are being urged to eat or drink more than you want to, remember that it's perfectly polite to refuse. Also, you can and in fact leave your tea untouched until someone comes to refill it, and then you can just take a sip if you don't want more.

Another thing to be aware of is about where you put your feet. Never step over books, especially books with *bodyik* or religious pictures; never step over any kind of

*Getting Started in Ladhaki*

food or utensils; and don't step over any part of someone's body unless you are on very familiar terms with them. Also beware of where you point the soles (bottom) of your feet. Don't stretch out your legs and point the soles of your feet toward a person, the kitchen stove, or anything religious.







## Chapter 2 Small Talk

### Question words

ສູ່	<i>su</i>	who
ທີ່ນີ້	<i>karu</i>	where
ທີ່ນີ້ນີ້	<i>ka-ne</i>	where, from where
ຫຼື	<i>chi</i>	what
ກະນົມ	<i>nam</i>	when
ກະນົມ	<i>tsam</i>	how many, how much
ຫຼືດໍາ	<i>chia</i>	why, for what

### Pronouns

ນໍາ	<i>niga</i>	I
ທີ່ນີ້	<i>nyerang</i>	you (singular, honorific)
ຝຳ	<i>khang</i>	he or she (hon.), they

ਨਾ.	<i>nga-zha</i>	we (not including the person you're speaking to)
ਨਾਂ.	<i>nga-tang</i>	we (including the person you're speaking to)
ਤੀਂ.	<i>nye-zha</i>	you (plural)
<b>Adjectives</b> (usually after the noun)		
ਮਾ.	<i>ma-</i>	very (attached before adjectives)
ਗੁਪਾਵ.	<i>(r)gyalla</i>	good
ਦਾਮੋ.	<i>(r)demo, (l)demo</i>	nice, good, beautiful
ਬਿਸ਼ੋ.	<i>zhimpo</i>	delicious
ਹਕਾਂਟਿ.	<i>ts'hant-e</i>	hot
ਸਾਂਡਾ.	<i>T'rang-mo</i>	cold
ਚੱਤੋਂਘ.	<i>(r)tsok-po</i>	bad(of things:) dirty, broken, spoiled, etc. (of people:) naughty, cheating, etc.
ਮਾਂਡੋ.	<i>mangpo</i>	many, much

**Kingdoms and regions**  
(Use the English name for other countries)

ਲਾਦਾਖ	<i>ladags</i>	Ladakh (the 'kh' is a Urdu invention)
ਤਿ.	<i>pot</i>	Tibet (rhymes with 'boat')
ਚੌਥਾ.	<i>gya-kar</i>	India
ਚੌਥਾ.	<i>gya-nak</i>	China
ਕਾਸ਼ਮੀਰ.	<i>k'ha-chul</i>	Kashmir
ਨਾਲਾਵ.	<i>Palyul</i>	Nepal
ਭੁਟਾਨ.	<i>Druk-yul</i>	Bhutan
ਯੂਲ.	<i>yul</i>	village or country
	<i>ang-gres-pa / go-ser / tu-ris</i>	All (whitish) foreigners can be called English, yellow-head, or tourist -- regardless of nationality, hair-color or purpose in Ladakh.

ସ୍ତ୍ରୀକୁଳଧାରୀ	<i>chhi-gyalpa/ma</i>	foreigner, male/female. The proper term, not heard as often as the above.
---------------	-----------------------	--

## Miscellaneous

ମିନ୍	<i>ming</i>	name
ମି	<i>mi</i>	person
ଦଙ୍ଗ ନଙ୍ଗ	<i>dang, nang</i>	and

'of, from & to:' *-i, -ne, &-la* ("post-positions")

English prepositions go before their objects. The Ladakhi equivalents are called post-positions because they go afterwards. See the examples below.

ଦିନ୍	ଦିନ୍	(....)- <i>i</i> , of (...)	This is the possessive case ending. <i>-i</i> can sometimes translate as English '-s': <i>sonam-i</i> : Sonam's
ତଥା		(....)- <i>ne</i> or <i>-na</i>	from (...)
ରୂପ	ରୂପ	(....)- <i>a</i> , (....)- <i>la</i>	to (...), at (...), for (...)

After a consonant *-i* is clearly pronounced (*klong-i*, 'their'), and words ending in *-u* change to *-ui* (*sui*, 'whose'). Words ending in *-e* or *-i* sound almost unchanged. After *-a* it changes the whole vowel to an *-e* sound (*nge*, my). Words ending in *-o* change to *o-e* or *-e*. (*kho-e*, his or her; *angm-e*, Angmo's)

The sound of *-la* or *-a* also varies depending on the sound before it.

*ଶର୍ଣ୍ଣ* is *-ne* in Leh and east through Tibet, while it is *-na* or *-nas* in the western parts  
examples with *-la*, *-i*, and *-ne*

ଶ୍ରୀଷ୍ଟର ତଥା *gyakar-ne*. from India

*america*      *america-ne* from America

ଲେନ୍ଡାନ୍ଡା *le-ne* from Leh

ନଗୀ *nga-i (nge)* my

ନ୍ୟେରାଙ୍ଗୀ *nyerang-i* your

ନ୍ୟାଜ୍ହାଇ *nga-zha-i* our (not incl. the person  
(*nga-zhe*) you're speaking to)

ସୁଇ *su-i* of whom, whose

ਕੁਮਾਰੀ	<i>nomo-i</i> (no- me)	little sister's
ਅਚੰਦੀ	<i>azhang-i</i>	of uncle, Uncle's
bazar	<i>bazar-la</i>	to the bazaar, at the bazaar (market)
ਗੁਰੂ	<i>gyakar-la</i>	to India, in India
ਨੜੀ	<i>nge yul-la</i>	in my country, to my country
ਧੀ	<i>nga-a</i>	to me
ਨੜੀ	<i>nyerang-a</i>	to you

### 'To Be': Three verbs *duk*, *in* and *rak*

ਤੁਹਾਡੇ	<i>duk</i>	is, are, etc. <i>duk</i> has many uses, including when the English would have 'There is' or 'There are.'
ਵਸਾ	<i>rak</i>	is, am, are, etc. <i>rak</i> is for things you can feel, taste, smell, etc. at the moment of speaking. <i>rak</i> can also translate as 'I feel it is.'

ਇੰਦ੍ਰ	<i>in</i>	is, are, am, etc. <i>in</i> is often used when you are describing yourself or anything else, that you are supposed to know well about.
-------	-----------	--

The verb always goes at the end of the sentence, and doesn't change for singular or plural.

It's very common to leave the subject out.

Remember to add *-le* at the end of sentences: it shows respect to the person you're speaking to. Also, it is polite and quite normal to refer to people by honorifics: *nyerang* for you and *k<sup>h</sup>ong* for he or she, etc. So you can get by at first without using the non-honorific forms for he, she and you.

In trying to learn the differences between these three verbs, don't try to make parallels to English. Instead of following any rule, listen to many examples and try to develop a sense for which verb fits which sentence.

### Example sentences with *duk*, *rak* & *in*

<i>tagi duk</i> bread is there	There's bread.
<i>tagi mangpo duk</i> bread much is there	There's a lot of bread.
<i>Padma duk</i> -	Padma is here.
<i>su duk</i>	Who is there?
<i>T'rangmo rak</i> cold (I) am	It is cold; I feel cold.
<i>tagi zhimpo rak-le</i> bread delicious is (polite)	(This) bread is delicious.

<i>cha ma-tshante rak</i> tea very-hot is	(This) tea is very hot.
<i>nga D'rolma in</i> I Dolma am	I am Dolma.
<i>nyerang-i minga chi in -le</i> your name what? is (polite)	What's your name?
<i>nge minga sonam in-le</i> my name Sonam is (polite)	My name is Sonam.
<i>nyerang ka-ne in -le</i> you from where? are (polite)	Where are you from?
<i>nga america-ne in -le</i> I from America am (polite)	I'm from America
<i>k'hong su in</i> he/she who? is	Who is he/she?
<i>k'hong tshetan in</i> he/she Tsetan is	He/she is Tsetan.

### The negatives of *duk*, *rak* and *in*.

<b>ਮੀਡੁਕ</b>	<i>mi-duk</i> ( <i>mi-ruk</i> )	It's not; There isn't any (...); (... ) isn't here.
<b>ਮੀਨਾਕ</b>	<i>mi-rak</i>	It is not; I am not; etc. I don't feel

<b>ਮਾਚਿਕ</b> ਮਰ	<i>man, men</i>	It's not; I'm not; They're not; It's not; etc.
--------------------	-----------------	--

<i>tagi mi-duk</i> bread is not	There's no bread.
<i>Padma mi-duk</i>	Padma is not here.
<i>T'rangmo mi-rak -le</i> cold am not (polite)	I'm not cold. I don't feel cold.
<i>cha tshante mi-rak</i> tea hot is not	(This) tea is not hot.
<i>nga D'rolma men</i> I Dolma am not	I am not Dolma.
<i>nga padma men.</i> <i>nga urgyan in</i> I Padma am not. I Urgyan am.	I'm not Padma. I'm Urgyan
<i>nga pot-ne men</i> I from-Tibet am not	I'm not from Tibet

### Questions with *duk*, *rak* and *in*

<b>ਦੂਵਾਅ</b>	<i>dug-a?</i> (sounds like <i>du-wa</i> )	Is it? Is there (...)? Is (...) here? etc.
<b>ਰਾਗ</b>	<i>rag-a?</i>	Is it (...)? Are you (...)? Does it feel (...)? etc.
<b>ਇਨ</b>	<i>in-a?</i>	Is it (...)? Are you (...)? etc.

You can recognise 'yes-or-no' questions because they usually have "-a" at the end. Normally, if you want to answer "yes" to a question, just say the affirmative (normal) form of the verb, and if you want to answer "no", just say the negative form of the verb.

Questions using question words like *su*, *karu*, *kane*, *tsam*, etc, do not need the question form of the verb. The question word already makes the sentence a question.

It is not necessary to say the subject of the answer: Q: 'Are (you) cold?' A: 'Not cold.' Q: 'Is there bread?' A: 'Is not.'

<i>tagi du(g)-a</i> bread is there?	Q: Is there any bread?
<i>thukpa du(g)-a -le</i> soup is there? (polite)	Q: Is there thukpa?
<i>duk -le</i> is (polite)	(Yes,) there is (thukpa).
<i>mi-duk -le</i> is not (polite)	(No,) there isn't (thukpa).
<i>Padma du(g)-a -le?</i> Padma is here? (polite)	Q: Is Padma here?
<i>duk -le</i>	(Yes, s/he) is here.
<i>mi-duk -le</i>	(No, s/he) is not here.
<i>Tr'angmo rag-a -le</i> cold are? (polite)	Q: Are (you) cold? Do you feel cold?
<i>Tr'angmo mi-rak -le</i> cold am not (polite)	It's not cold. I don't feel cold.
<i>mi-rak -le</i> am not (polite)	(No, I) am not.

<i>rak -le</i> am (polite)	(Yes, I) am.
<i>tagi zhimpo rag-a? -le</i> bread delicious is it? (polite)	Q: Is the bread delicious?
<i>rak -le</i> is (polite)	(Yes,) it is.
<i>k'hamzang in-a -le</i> well are? (polite)	Q: Are (you) well?
<i>nyerang k'hamzang in-a -le</i> you well are? (polite)	Q: Are you well?
<i>in -le</i> am (polite)	(Yes, I) am.
<i>k'hamzang in -le</i> well (I) am (polite)	(Yes,) I'm well.
<i>k'hamzang -le</i> well (polite)	(Yes, I'm) well.
<i>nyerang padma in-a?</i> you Padma are?	Q: Are you Padma?
<i>nyerang-i minga tshering in-a</i> your name Tsering is it?	Q: Is your name Tsering?
<i>in -le</i>	(Yes, it) is.
<i>man-le</i>	(No, it) isn't.

## Useful Sentences and Small Talk

- मैंने दोहरा किया है? *khamzang in-a -le?* Are you well? (i.e. 'How are you?')
- मैंने दोहरा किया है? *khamzang in -le* (Yes,) I am well.
- तेरे नाम क्या है? *nyerang-i minga chi in -le?\** What is your name?
- मेरी नाम है... *nge ming a... in* My name is ...
- मैंने दोहरा किया है? *nyerang ka-ne in -le?* Where are you from?
- मैंने दोहरा किया है? *France nga france-ne in -le* I'm from France.
- क्या जल है? *chhu du(g)-a -le?* Is there water?
- क्या पानी है? *chhu duk* (Yes,) There is water.

- मी दुक्का? *mi-duk* (No,) There isn't (water).
- उर्ग्यान दुक्का? *Urgyan du(g)-a* Is Urgyan there?
- दुक्का? *duk / mi-duk* yes / no (i.e. is there/ isn't there)
- दुक्का? *thukpa zhimpo rak* The thukpa is delicious.
- श्रांग मी राक्? *Trangmo mi-rak* I'm not cold. (I don't feel cold)
- मा श्रांग राक्? *ma-Trangmo rak* It's very cold. (I feel very cold.)
- सु दुक्? *su duk?* Who is there?
- क्या सु उंग? *khong su in?* Who is he/she?
- क्या उंग? *chi in -le?* What is it? (gesturing to something)
- तसम उंग? *tsam in -le?* How much is it?

ལ' བྱଶ རୁ' *ladak ma-lde-mo* Ladakh is very nice,  
beautiful.  
ད୍ୱି-ମ୍ ରୁଷା।

\* Actually, it's more common to ask someone's name in this more difficult way:

ଡି-ରୁ-ନ୍	ମୀ-ରୁ-	ଡି- <i>nyerang-i minga chi</i> ବିନ୍ ଚିନ୍	zer-chen -le?	your name what is-said
ଡି-ରୁ-ନ୍	ମୀ-ରୁ-	ଡି- <i>nyerang-i tshanla chi</i> ବିନ୍ ଚିନ୍	zhu-chen -le?	your name(hon.) what is-said (hon.)
ରୁ-ନ୍	ମୀ-ରୁ-	ନଗେ ମିଙ୍ଗା ( ...) ଚିନ୍	-le	my name (...) is-said

(Note: After this chapter would be a good time to learn to read vowels and whole syllables, Section 2, Chapter 2.)

## The Numbers

In the market in Leh, you may find that more people actually use the Hindi numbers than Ladhaki. Many shopkeepers are Tibetan or Indian, and Ladhakis often use the Hindi numbers even while speaking Ladhaki:

English	Hindi/ Urdu	bod- yik	Tibetan	Ladakhi	
one	ek	ସତୀଷ	chig	chig	1
two	do	ସତ୍ତିଷ	nyi	nyis	2
three	tin	ସତ୍ୟମ	sum	sum	3
four	char	ସତ୍ତି	shi	zhi	4
five	panc h	ସତ୍ୟ	nga	(sh)nga	5
six	chhe	ସତ୍ୟ	Truk	Truk	6
seven	sat	ସତ୍ୟ	düü(n)	dun	7
eight	at	ସତ୍ୟ	gye	gyet	8
nine	nau	ସତ୍ୟ	gu	(r)gu	9
ten	das	ସତ୍ୟ	chu	(r)chu	10

eleven	<i>gyara</i>	ਇੱਕਾਂ	<i>chuk-chig</i>	11
twelve	<i>bara</i>	ਇੱਕਾਂ ਅਤੀਥਿਆ	<i>chuk-nyis</i>	12
thirteen	<i>teran</i>	ਇੱਕਾਂ ਸ਼ੁਮ	<i>chuk-sum</i>	13
fourteen	<i>choudan</i>	ਇੱਕਾਂ ਧਰਿ	<i>chup-zhi</i>	14
fifteen	<i>pandara</i>	ਇੱਕਾਂ ਛ੍ਰ	<i>cho-nga</i>	15
sixteen	<i>sola</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਾ	<i>chu-ruk</i>	16
seventeen	<i>satra</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>chup-dun</i>	17
eighteen	<i>atra</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>chop-gyet</i>	18
nineteen	<i>unis</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>chur-gu</i>	19
twenty	<i>bis</i>	ਇੱਕਾਂ ਚੁਨ੍ਹੁ	<i>nyi-shu</i>	20
twenty-five	<i>pachis</i>	ਇੱਕਾਂ ਚੁਨ੍ਹੁ ਛ੍ਰ	<i>nyi-shu-tsa-nга</i>	25
thirty	<i>tis</i>	ਚੁਨ੍ਹਾ ਚੁਨ੍ਹਦ	<i>sum-chu</i>	30
forty	<i>chalis</i>	ਚੁਨ੍ਹਾ ਚੁਨ੍ਹਦ	<i>zhip-chu</i>	40
fifty	<i>pachas</i>	ਚੁਨ੍ਹਾ ਚੁਨ੍ਹਦ	<i>ngap-chu</i>	50
sixty	<i>saatt</i>	ਚੁਨ੍ਹਾ ਚੁਨ੍ਹੁ	<i>Truk-chu</i>	60

seventy	<i>sattar</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>dun-chu</i>	70
eighty	<i>assi</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>gyet-chu</i>	80
ninety	<i>naebe</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>gup-chu</i>	90
hundred	<i>sau</i>	ਇੱਕਾਂ	<i>gya</i>	100
two-hundred	<i>doso</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>nyip-gya</i>	200
thousand	<i>hazar</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>stong</i>	1000
ten-thousand	<i>das</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>Trhi-chig</i>	10,000
100,000	<i>hazar</i>	ਇੱਕਾਂ	<i>bum</i>	100,000
million	<i>das lakh</i>	ਇੱਕਾਂ ਚੁਨ੍ਹਦ	<i>chig-saya</i>	1,000,000
ten	<i>crore</i>	ਇੱਕਾਂ		
million		ਇੱਕਾਂ		
<b>Number-related words</b>				
		ਚੁਨ੍ਹਦ	<i>tangpo</i>	first
		ਚੁਨ੍ਹਦ ਚੁਨ੍ਹਦ	<i>nyis-pa, sum-pa, etc.</i>	second, third, etc.
		ਚੁਨ੍ਹਦ		
		ਚੁਨ੍ਹਦ	<i>chig-chig</i>	only one; one and the same alone
		ਚੁਨ੍ਹਦ	<i>chigpo</i>	

એચીશાગ	<i>nyis-ka</i>	both; two together
કડાગ	<i>sum-ka</i>	all three
બિશ એશ ટેશ	- <i>zhig</i> , - <i>shig</i> , - <i>chig</i>	added to something means 'approximately.' <i>gya-zhig</i> = 'about a hundred.' Or, added to a noun, it is like English 'a ...' or 'some...': <i>tsapik-shig</i> = a little bit. <i>mi-zhig</i> =some person

The numbers after ten are very simple: "ten-one" for eleven, "two-ten" for twenty, etc. There are just two patterns to learn:

Twenty-five, thirty-five, forty-five, etc. each have their own syllable between the two parts: 25: *nyi-shu-tsa-nга*, 35: *sum-chu-so-nга*, 45: *zhip-chu-zha-nга*, etc. These are given below.

Secondly, all the numbers above ten are compound words, so in numbers like 21 or 31 you hear a *k* sound before *chig*, and in 24 and 34 you hear a *p* before *zhi*, etc. If you learn to pronounce from 11 to 19 you'll able to say all the rest.

### How to say numbers above 10

Combine parts from the two columns to make numbers like 34 and 89 and 123.

-teen	એકુ / એક	<i>chu-</i> ( <i>cho</i> -1 for 15 & 18 only)	<i>k-chig</i>
twenty-	દ્વિંદુક	<i>nyi-shu-</i> <i>tsa-</i> -2	<i>k-nyis</i>

thirty-	શુમાષકુશ	<i>sum-chu-</i> -3 <i>so-</i>	શુમ	<i>k-sum</i>
forty-	એચીષકુશ	<i>zhip-chu-</i> -4 <i>zha-</i>	એચી	<i>p-zhi</i>
fifty-	જીંષકુશ	<i>ngap-</i> -5 <i>chu-nга-</i>	જી	<i>nga</i>
sixty-	જુષકુશ	<i>T'uk-</i> -6 <i>chu-ra-</i>	જુષ	<i>ruk</i>
seventy-	જુનુષકુશ	<i>dun-chu-</i> -7 <i>don-</i>	જુનુષ	<i>p-dun</i>
	કુશ			
eighty-	જુતુંષકુશ	<i>gyet-chu-</i> -8 <i>gya-</i>	જુતુંષ	<i>p-gyet</i>
ninety-	જુનુંષકુશ	<i>gup-chu-</i> -9 <i>go-</i>	જુનુંષ	<i>r-gu</i>
hundred &	જુનુંષકુશ	<i>gya-</i> <i>nang-</i>		

Thus 34 is *sum-chu-sopzhi*, 89 is *gyet-chu-gyargu*, 123 is *gya-nang-nyi-shu-tsaksum*, and 347 is *sum-gya-nang-zhip-chu-zhapdun*.

## Chapter 3 Present tense of verbs

**Verbs:** -ches is like an infinitive ending. Verbs in dictionaries are in this form.

skyot-ches	to come, to go (honorific)
chha-ches	to go (non-honorific)
yong-ches	to come (non-hon.)
don-ches	to eat or drink (hon.)
za-ches	to eat (non-hon.)
thung-ches	to drink (non-hon.)
zhuks-shes	to sit, to stay (hon.)
duk-ches	to sit, to stay (non-hon.)
dzad-ches	to do (hon.)
cho-ches	to do (non-hon.)
sal-ches	to give (hon.)
tang-ches	to give (non-hon.)

gos-shes to want

### Nouns - around house and village

yul	village; country
gonpa	monastery
lam	road, way, path
Trom, bazar	market
las	work
gergan	teacher
lop-Tra	school
khang-pa	house
nang	room
rhap-tshang	kitchen
khatoga	on the roof, upstairs, over
yo(g)a	down, downstairs
shel-khang	glass-room

ਮਲਾਈ	<i>mal-sa</i>	bed
ਸਟਾਨ	<i>stan</i>	mat, carpet
ਦੇਚਹੋਤ	<i>de-ch<sup>h</sup>ot</i>	toilet

**miscellaneous**

ਕਾਰਾ	<i>k<sup>h</sup>ara</i>	sugar
ਤਾਂਹ	<i>tsha</i>	salt
ਨੀਰਮਾ	<i>nyerma</i>	chili
ਦੰਹਿਂ	<i>dering</i>	today
ਥੋਰੇ	<i>tho-re</i>	tomorrow
ਦਾਂਡ	<i>dang</i>	yesterday

**Present Tense of verbs using -at ending**

Verb endings are attached to the verb stem. For present tense, take away the infinitive ending (*shes* or *ches*) and add *-at*. The negative ending is *-a-met*, and the question form is *-ad-a*. (Note that as usual, the negative has an *m* in it, and the question is just the normal form plus *-a*). Many areas outside Leh say *-et*.

This tense can be used for the immediate present (right now): "I am drinking tea", or it can be used for habitual

actions: "I drink tea in the morning." It can also be used for the future, like English "We're leaving tomorrow."

ਸ਼ੁੱਧ	<i>thung-at</i>	affirmative I drink; I am drinking.
ਢੁਕ	<i>dug-at</i>	I stay; I am sitting.
ਜਾਅ	<i>za-at (= zat)</i>	I eat; I am eating.
ਚੁਹਾ	<i>ch<sup>h</sup>a-at (= ch<sup>h</sup>at)</i>	I go; I am going.
ਸ਼ੁੱਧਾਦ	<i>thung-ad-a?</i>	question Do you drink? Are you drinking?
ਢੁਕਾਦ	<i>dug-ad-a?</i>	Do you stay? Are you staying?
ਜਾਅਦ	<i>zhuks-ad-a?</i>	Do you eat? Are you staying? (hon.)
ਚੁਹਾਦ	<i>don-ad-a</i>	Do you go? (or drink)? (hon.)
ਸ਼ੁੱਧਾਮੇਦ	<i>thung-amet</i>	negative I don't drink; I'm not drinking.
ਢੁਕਾਮੇਦ	<i>dug-amet</i>	I'm not staying; I don't stay.
ਜਾਅਮੇਦ	<i>za-amet (= za-met)</i>	I don't eat; I'm not eating.
ਚੁਹਾਮੇਦ	<i>ch<sup>h</sup>a-amet (= ch<sup>h</sup>a-met)</i>	I'm not going; I don't go.

## Making Sentences

Verbs go at the end of the sentence. The subject is usually first if you say it at all, but almost everything else seems to be in the opposite order from English. (S) + O + V. The best way to learn how sentences are structured is by examples.

ਨੰ ਏ ਸੁਨ੍ਦਰੀ	<i>nga cha thungat</i>	I'm drinking tea.
ਨੰ ਏ ਸੁਨ੍ਦਰੀ ਅਮੇਂ	<i>nga cha thung-amet</i>	I tea am not drinking
ਸੰ ਵਲਾ ਚੁਕੜ	<i>kho las cho-at</i>	S/he work is doing
ਨੰ ਏ ਚੁਕੜ	<i>nga sha za met</i>	I meat don't-eat
ਨੰ ਸ਼੍ਰੀ ਕਹਦ	<i>nga le-a chhat</i>	I to Leh am going
ਨੰ ਸ਼੍ਰੀ ਕਹਦ ਅਮੇਂ	<i>nga le-a chha-met</i>	I to Leh not going

If you use a question word like *su, karu, kane, chi*, etc, then do not use the question form of the verb. These question words already make it a question.

ਨੰ ਸੁ ਨ੍ਯੇਰਾਂ	<i>nyerang ka(ru)</i>	Where are you going?
ਨੰ ਸੁ ਸਕ੍ਯੋਦ	<i>skyod-at</i>	you where? are
ਨੰ ਚੀ	<i>chi dzad-at</i>	going What are (you) doing?
ਨੰ ਚੀ ਚੁਕੜ	<i>chi dzad-at</i>	what? are doing
ਨੰ ਚੁਕੜ	<i>nyerang chi don-at</i>	What are you eating?
ਨੰ ਚੁਕੜ	<i>nyerang chi don-at</i>	you what? are eating

You'll find that often in conversation, questions use honorifics because 'you' is doing the action: "nyerang solja don-ad-a?" or "nyerang karu skyod-at?" However, the answer uses the non-honorific, because 'I' is doing the action: "nga cha thungat" or "nga leh-a chhat."

ਨੰ ਸੁ ਨ੍ਯੇਰਾਂ	<i>nyerang karu skyodat-le?</i>	Where are you going?
ਨੰ ਆ		
ਨੰ ਸ਼੍ਰੀ ਕਹਦ ਅ	<i>nga le-a chhat -le</i>	I'm going to Leh.
ਨੰ ਸ਼੍ਰੀ ਕਹਦ ਅ ਅ	<i>le-a skyod-ada -le?</i>	Are you going to Leh?
ਨੰ ਸਕ੍ਯੋਦ ਅ	<i>chhat -le</i>	(Yes, I) am going.
ਕਹਦ ਅ		

୮. ଶିର କରାମେନ୍	<i>leh-a ch'ha-amet</i>	I'm not going to Leh.
୯. ଶାନୁ	<i>nyerang karu</i>	Where are you staying?
ସବୁଶାଶନ		
୧୦. ହିମିଶାଲ ଡୁଗ	<i>nga hemis-la dug-at</i>	I'm staying at Hemis.
୧୧.		

**Special food requests (for vegetarians etc.)**  
 Many Ladakhis now eat rice instead of Ladakhi food. They may serve you rice because it seems more modern. If you want to eat real Ladakhi food, say:

ଅନ୍ତରାଣୀ ପରାମି	<i>ladaksi</i>	Please give me Ladakhi food.
ଶାପାନ୍ତି	<i>kharji</i>	Ladakhi food
୧୨. ପା କରାମେନ୍	<i>sal-le</i>	please-give
୧୩. ଶା କରାମେନ୍	<i>nga sha za-</i>	I don't eat meat.
	<i>met</i>	
I meat		
don't-eat		
୧୪. ମନ୍ଦା କରାମେନ୍	<i>sha mangpo</i>	I don't eat much meat.
ଶାମାନ୍ତି	<i>za-met</i>	meat much
I-don't-eat		
୧୫. ଯିନାଙ୍ ତ୍ରୁଲ କରାମେନ୍	<i>yinang Trul</i>	But I eat eggs
ଯିନାଙ୍	<i>zat</i>	but
	<i>egg</i>	I-eat

୧୬. ଶାଂତାନ୍ତି	<i>sha tangste</i>	Is it made with meat?
ଶାଂତାନ୍ତି	<i>in-a?</i>	meat given
ଶାଂତାନ୍ତି		is it?
୧୭. କାରା ନ୍ୟୁଙ୍ଗନ	<i>k'ara nyungun</i>	Please put very little sugar in.
କାରା	<i>sal-le</i>	sugar little
ନ୍ୟୁଙ୍ଗନ		give -le
୧୮. କାରା ମାସାଲ	<i>k'ara ma-sal</i>	Please don't put sugar in.
କାରା	<i>-le</i>	don't give -le
ମାସାଲ		nyerma
୧୯. ନ୍ୟୋରା ମାନ୍ଦା	<i>mango gos-amet</i>	I don't want much chilli.
ନ୍ୟୋରା		chilli much
ମାନ୍ଦା		I-don't-want

(Note: After this chapter would be a good time to learn combined letters, Section 2 Chapter 3.)

### Conversation in a bus

୨୦. ଶାନୁ ସକ୍ଷିଦନ୍ଦନ	<i>nyerang karu skyod-at -le</i>	Where are you going?
ଶାନୁ	<i>skyod-at -le</i>	
୨୧. ଆଲ୍ଚିଆ କରାମି	<i>nga alchi-a ch'ha-at -le</i>	I'm going to Alchi.
ଆଲ୍ଚିଆ	<i>nyerang alchi-a zhuks-ad-a</i>	Are you staying in Alchi?

ସବୁଶାଶନ

ਲਾਚਿ-ਅਪਾਤੈਂਦਰ	<i>man, nga alchi-a</i>	No, I'm not staying in Alchi.
ਡੁਸ਼ਾਸ਼ਮਿਨਾ ਵਾ	<i>dug-amet</i>	I'm staying in Saspol.
ਦੁਸ਼ਾਸ਼ਮਿਨਾ	<i>saspol-a dug-at</i>	
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nyerang alchi-a chi-a skyod-at</i>	Why are you going to Alchi?
ਗੁਜ਼ੁਨ੍ਹਾ		
ਦੁਸ਼ਾਸ਼ਮਿਨਾ	<i>gonpa jal-at -le</i>	I'm looking at the gompa.
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nyerang ka-ne in</i>	Where are you from?
ਗੁਜ਼ੁਨ੍ਹਾ	<i>nga germany-ne in</i>	I'm from Germany.
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nyerang alchi-ne i n-a?</i>	Are you from Alchi?
ਗੁਜ਼ੁਨ੍ਹਾ		
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nga alchi-ne man</i>	I'm not from Alchi.
ਗੁਜ਼ੁਨ੍ਹਾ	<i>nga choglangsar-ne in.</i>	I'm from Choglamsar.
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nyerang pot-pa ina le?</i>	Are you a Tibetan?
ਗੁਜ਼ੁਨ੍ਹਾ		
ਮਨਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>men, nga ladaks-pa in</i>	No, I'm a Ladakhi.
ਗੁਜ਼ੁਨ੍ਹਾ		

ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nyerang alchi-a chi dzad-at</i>	What do you do in Alchi?
ਗੁਜ਼ੁਨ੍ਹਾ		
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>las cho-at nga alchi-a gergan in ya ta alchi-a lep</i>	I work. I'm a teacher in Alchi.
ਗੁਜ਼ੁਨ੍ਹਾ		
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nyerang ka-lam-ne skyodat</i>	Which way are you going? (lit. "from which way")
ਗੁਜ਼ੁਨ੍ਹਾ		
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>nga i-ne chha-at</i>	I'm going this way. (lit. "from here")
ਗੁਜ਼ੁਨ੍ਹਾ		Okay, jule!
ਲੇਂਦੁਆਪਾਤੈਂਦਰਤੈਂਦਰ	<i>ya ju-le</i>	jule!
ਗੁਜ਼ੁਨ੍ਹਾ		

## Chapter 4 Two more verbs 'to be:' yot and inok

### Food you can buy from Ladakhis in the market (See also Additional vocabulary)

ਨਗਮਫੇ	<i>ngam-phe</i>	roasted barley flour, <i>tsampa</i> . (see Ch. 1). Difficult to find in the market. Ask at a friend's home.
ਪਾਕਫੇ	<i>pak-phe</i>	wheat flour, or dough
ਕੁਸੂ	<i>kushu</i>	apple
ਚੁਲੀ	<i>chuli</i>	common apricot
ਪਹਿੰਦਾ	<i>p'h-a-ting</i>	better apricot, dried with the sweet nut inside.
ਤ੍ਸਿਗੁ	<i>tsigu</i>	the nut of apricots
ਤ੍ਸਿਗੁ-ਮਾਰ	<i>tsigu-mar</i>	apricot oil (for skin, hair, or offerings)
ਮੁਰ		
ਚੁਰਪੈ	<i>ch<sup>h</sup>ur-pe</i>	dried cheese - (looks like whitish crumbly stuff)
ਨ੍ਯੁੰਮਾ	<i>nyungma</i>	turnip. Ladahi turnips are deliciously sweet raw.

ਮਾਰ	<i>mar</i>	butter, oil
ਪਾਵ	<i>pao</i>	250 grams
ਰਿਨ	<i>rin</i>	price
ਕਿਰਮੋ	<i>kirmo</i>	rupee

### Verbs

ਸ਼੍ਰਿੰਗਚੇਸ	<i>Sh'ring-ches</i>	to wait
ਟਸੋਂਗਚੇਸ	<i>tsong-ches</i>	to sell
ਨ੍ਯੋਚੇਸ	<i>nyo-ches</i>	to buy

### This, that, & which (See also page )

ਇੱਥੋ	<i>i(b)-o</i>	this one
ਉੱਥੋ	<i>a(b)-o</i>	that one
ਵੱਥੋ	<i>de-(b)o</i>	that one (that we've mentioned)
ਕਾਥੋ	<i>ka-(b)o</i>	which one ?

### Misc.

ਤੇਨੇ	<i>te-ne</i>	then
ਰਿੰਚੇਨ	<i>rinchen</i>	expensive

ਖੇਮੋ *khemō* cheap

### yot and inok - two more words 'to be'

<i>yot</i> -			
affirmative:	ཡ੍ਰਦ.	<i>yot</i>	is, am are, etc.; has, have
question:	ਧ੍ਰਦਾ?	<i>yod-a?</i>	Is it? Do you have ...?
negative:	ਸਿਦ.	<i>met</i>	It's not. I don't have ...
<i>inok</i> -			
affirmative:	ਿਨੁੰਕਾ	<i>inok</i>	it is. <i>Inok</i> is used for general statements and accepted facts.
question:	ਿਨੁੰਕਾ	<i>ino(g)-a?</i>	Is it?
negative:	ਸਾ		
	ਮਾਨੁੰਕਾ	<i>menok, manok</i>	It is not.

### Sentences with *yot* as "to have"

*yot* overlaps much with *duk*. Both are used to indicate the presence of something or someone. One major difference is that *yot* is used in sentences where English would use "has" or "have". Such sentences work like this: *nga-a mingbo nyis yot*: "To me there are two brothers."

*nga-a nomo nyis yot* I have two younger sisters.  
to me sisters two are

*k'ho-a* ache sum *yot*  
to him/her sister three are  
*nyerang-a* acho *yod-a*  
to you brothers are there?  
*nga-a* acho *met*  
to me brothers are not

He/she has three elder sisters.

Do you have any elder brothers?

I don't have any elder brothers.

in a shop:

*mar* *yod-a -le?*  
butter is there?

*mar* *met -le*  
butter is not

*te-ne* *k'hara yod-a-le?*  
then sugar have?

*yot*

Is there butter? / Do you have butter?

I don't have butter.

Then, do you have sugar?

yes, I have.

### *yot* vs. *duk*

*Yot* is used when the English would be "has", but in other cases, *yot* means "is there", much like *duk*. However, *duk* is used for things that are more temporarily there or not there, or that you have just seen to be there or not there; *yot* is used for things that are more permanent or general, and for things you already know. But there is a lot of overlap.

*Q: angchuk du(g)-a?* Is Wangchuk there?

*yot -le*

He's here. (if you know he's here without having to look)

*met -le*

He's not there. (*met* if you already know he's out.)

*duk -le*

He's there. (*duk* if you have to look and see.)

*miduk -le*

He's not there. (If you look and find out he's not there)

*nge yul-la mi  
mangpo yot*

There are many people in my country (*yot* because you know it well and its your own country)

*naksha ma-lde-mo  
duk*

The picture is very nice (*duk* because you're looking at it)

Sentences with *inok*

*inok* overlaps much with *in*. *in* is more often 1st person while *inok* is 2nd and 3rd. But *in* can also be used for others too. In Ladhaki, actually, there's no '1st person' or '2nd person' as we mean it in European languages. *in* can be used when you're talking about your own things or family, etc., not just yourself. Use *inok* if you're talking about something not yours, general statements, historical facts, etc.

*ibo chi inok*

this what is

What is this?

*ibo chogtse inok*

this table is

This is a table.

*khong su inok*

he/she who is

Who is that?

*khong angmo inok*

That's Wangmo.

*khong nge ach-e in*

She's my sister.

*angmo stobdan-i Shringmo  
inok*

Wangmo is Stobdan's sister.

Wangmo of stobdan sister  
is*su-i khangpa inok*

whose house is it

*bus karu-a inok*

bus to-where is

*nubra thak-ring inok*

Nubra long distance is

*pot ma-T'rangmo inok*

Tibet very-cold is

Whose house is this?

Where does this bus go?

Nubra is far away.

Tibet is very cold.

## Conversation: Buying things

You might be surprised at how difficult it is to practice your Ladhaki in the market. Very few of the shops are Ladhaki-owned. The vegetable sellers along the main bazaar are Ladhaki, and so are the people who sell dried apricots and *chhur-pe* as you move down towards the bus-stand. They may try to speak Hindi to you, even if you keep telling them "nga hindi mani shes-a-met!" (I don't know Hindi at all.) Of course, once they realise that you're really trying to learn Ladhaki, they'll be very pleased.

*chuli ka-ne  
inok?*

Where is the chuli from?

कुमि

शमने

*sham-ne inok*

It's from Sham.

कुमि

## Getting Started in Ladhaki

50

ਚੁਲੀ ਤਸਮਾਂ ਸਾਂਘਿਕ ਪੇ	<i>chuli tsam -a in -le?</i>	How much is chuli?
ਚੁਨੀ ਸ਼ੰਗਾ ਪ੍ਰਾਪਾਂ ਧਰੀ ਬਿਨੀ ਪੇ	<i>chuli kirmo shnga-a pao in -le</i>	Chuli is 5 rupees per pao.
ਡੀਬੋ ਚਿਂਗੀ ਕੱਥਾ	<i>ibo chi inok</i>	What is this?
ਦੀਬੋ ਤ੍ਰਿਗੁ ਬਿਨੀ	<i>debo tsigu inok.</i> <i>gyalla inok. don!</i>	It's apricot nuts. It's good. Eat!
ਕੱਥਾ ਜੁਵਾਂ		
ਬਿਨੀ ਕੱਥਾ ਰੜਕਾ		
ਧਾਟਿੰਦ ਘੜਦ ਨਾਂ	<i>p<sup>h</sup>ating yod-a -le?</i>	Do you have phating?
ਕਾਸਾ ਰੜੁਸਾ ਅਲੀ	<i>kasa, duk -le.</i>	Yes, here it is.
ਧਾਟਿੰਦ ਰੰਗ	<i>p<sup>h</sup>ating-a rin tsam in -le?</i>	How much is phating?
ਤਸਮਾਂ ਬਿਨੀ		
ਕਿਰਮਾਂ ਨੀਂਹੁ ਪ੍ਰਾਪਾਂ	<i>kirmo nyi-shu-a pao in</i>	It's 25 per pao.
ਧਰੀ ਬਿਨੀ		

## Getting Started in Ladhaki

51

ਰਿੰਮਾਂ ਮਾਂ ਮਨੋਕ	<i>rin mangpo manog-a -le?</i>	Isn't that a high price?
ਮਾਂ ਮਨੋਕ ਕੱਥਾ	<i>mangpo manok!</i>	No it's not much!
ਨਗਾ ਇਬੋ ਗੋਸਾਤ	<i>nga ibo gosat.</i> <i>pao chig sal-le</i>	I want this. Give me 250 grams.
ਅਨਾਧਾਰ ਤੇਣ		
ਯਾਦੀਆ	<i>ya D'rik, ju-le</i>	Yes, okay. Ju-le!
ਜੁਲੇ	<i>ju-le!</i>	ju-le!

## Chapter 5: Different types of verbs & Past Tense

### Different types of verbs

In Ladhaki, verbs can be divided into different types - with differences between the endings used on them, and the endings of their subjects and objects. If this seems too confusing, ignore it at first, and gradually it will begin to make sense.

**Active/Inactive.** Ladhaki makes a difference between active verbs - where the subject actively or intentionally does the action, and inactive verbs, which just sort of happen without the subject controlling it. For example, *khol-ches*, to boil, is inactive (the water does it), while *skol-ches*, to boil, is active (a person does it). *lta-ches*, to watch, is active (you actively look at something), while *thong-ches*, to see, is inactive (something just came into your view). And *lep-ches*, to arrive, is inactive, while *yong-ches*, to come, is active. Active verbs can have *-pin* ending in the past tense with first person ('I'), while inactive verbs can't.

**Transitive/Intransitive.** Transitive verbs have an object, which means somebody does the action to somebody or something else: "I'm eating rice." "They're watching a movie." Intransitive verbs have no object: "He arrived yesterday." "I will go." Opposite from European languages, the object of transitive verbs is a normal noun without any special endings. The subject usually has

another ending on it. In Leh, it has a *-i* or *-e* sound attached (like the possessive case, see Chapter 2). Down in Sham, you can hear the *-s* on the end that it is spelled with. That's for active transitive verbs. For inactive transitive verbs, the subject has an *-a* sound attached, like 'to him.' For intransitive verbs, the subject is a normal noun without any special ending.

### Past tense

For third person past (also called the past stem), add 's' to the verb stem. Many times you'll find that the *-s* isn't pronounced, though you'll hear it more clearly in questions.

There are two irregular past stems: *chha-ches* "to go" becomes *song* "went", and *za-ches* "to eat" becomes *zos* "ate".

Negatives are *ma+past*, and questions are simply *past+a*.

### Examples:

ଶ୍ରୀ ଶନ୍ତି	<i>kho song</i>	He/she went
ଶ୍ରୀ ସନ୍ତୁଷ୍ଟି	<i>klong skyot(s)</i>	He/she went (hon.)
ଶ୍ରୀ ସନ୍ତୁଷ୍ଟିତ୍ୱା	<i>klong skyots-a?</i>	Did he/she come?
ମାସନ୍ତୁଷ୍ଟି	<i>ma-skyot(s)</i>	He/she didn't come.
ପ୍ରକାଶ ମାର୍ତ୍ତିକା	<i>chos-a? - ma-</i> <i>chos</i>	Did he/she do? He/she didn't do.
ଶରୀରିକା	<i>khoe zos</i>	He/she ate

## Getting Started in Ladhaki

54

ਖੋਨਗ ਦਾਨ	<i>k'onge don(s)</i>	He/she ate (hon.)
ਅਬਾ ਲੇ ਦਾਨ	<i>aba-le dons-a?</i>	Did father eat?
ਮਾਦਾਨ	<i>ma-dons</i>	Didn't eat.
ਖੋਲਾਂਗ	<i>k'ho lang</i>	He/she got up
ਨਗ ਤਾਂਗ	<i>nge tangs</i>	I gave
ਖੋਨਗ ਸਾਲ	<i>k'onge sal(s)</i>	he/ she gave (hon.)

First person past, 'I went.' (-pin ending)  
 For the first person ('I') and questions to be answered in the first person, add -pin to the past stem as formed above. The subject is often not said because the verb makes it clear. Inactive verbs don't use -pin, they just use the simple past stem for all persons.

ਯੋਂਗ ਪਿਨ	<i>yongs-pin</i>	(I) came.
ਨੀਰਾਂਗ ਦਾਨ	<i>nyerang don-pin-a?</i>	Did you eat? (hon.)
ਪਿਨ		
ਚਿਦਾਨ	<i>chi don-pin?</i>	What did (you) eat? (hon.)
ਮਾਜ਼ਸ ਪਿਨ	<i>ma-zos-pin</i>	(I) didn't eat.
ਖਾਰਜੀ ਚੋਸ ਪਿਨ	<i>k'harji chos-pin-a?</i>	Did you make food?
ਮਾਚੋਸ ਪਿਨ	<i>ma-chos-pin</i>	(I) didn't make.

## Getting Started in Ladhaki

55

ਮਾਂਗ ਪਿਨ	<i>ma-song-pin</i>	(I) didn't go.
ਇਬੋ ਸ੍ਰੁਤੀ ਚੋਸ	<i>ibo sui chos?</i>	Who did this? (trans.)
ਕਹੋਰਾਂਗ	<i>k'hyorang-i chos-pin-a</i>	Did you do (it)? (trans.)
ਖੋਚੋਸ	<i>k'hoe chos</i>	He/she did. (trans.)
ਨਗ ਸਨਾਮ	<i>nga sonam thong</i>	I saw Sonam. (intrans.)
ਨਗ ਰਤਸ	<i>nge rtses-la ltas-pin</i>	I watched the dance. (trans.)
ਨਗ ਪਿਨ		

## Chapter 6 Commands

As in Chapter 1, many verbs can be made into commands by saying the verb stem alone: *skyot!* *iru zhuk!* *yong!* *solja don!* *thukpa thung!*

There are two irregular commands: *za-ches* makes *zo!* “eat!” and *ch'a-ches* makes *song!* “go!”

Verb stems ending in a vowel add -s. For example *cho-ches* makes *chos!*

Non-honorific verb-stems with the vowel *-a-* in them change the vowel to *-o-*. For example: *langs-shes*: *longs!*, and *tang-ches*: *tong!*

For the negative simply say *ma* + verb stem. Use the original unchanged verb stem and don't change it like the normal command.

യੱਦ·	<i>yong</i>	come	ਮਾਯੱਦ·	<i>ma-yong</i>	don't come
ਸ਼੍ਰੂਦ·	<i>skyot</i>	come /go (hon.)	ਮਾਸ਼੍ਰੂਦ·	<i>ma-skyot</i>	don't come/go
ਯ·	<i>zo</i>	eat	ਮਾਯ·	<i>ma-za</i>	don't eat
ਤ੍ਰੀਦ·	<i>song</i>	go	ਮਾਕ·	<i>ma-ch'a</i>	don't go
ਤ੍ਰੁਣ·	<i>chos</i>	do	ਮਾਤ੍ਰ·	<i>ma-cho</i>	don't do
ਸਹੰਦ·	<i>tong</i>	give	ਮਾਸਹੰਦ·	<i>ma-tang</i>	don't give

ਮਾਸਾਵ	<i>sal</i>	give (hon.)	ਮਾਸਾਵ	<i>ma-sal</i>	don't give
-------	------------	-------------	-------	---------------	------------

pen	ਮਾਚਿਏ ਸਾਹੰਦ·	pen <i>chig tong!</i>	Give (me) one pen!
one pen	ਮਾਚਿਸਾ	pen one give! “one pen” <i>ma-zer</i>	Don't say “one-pen.”
		one pen don't say <i>i-zuk zer-ches tsokpo inok</i>	
		like-this to-say bad is “ju-le” <i>zer ju-le</i> say!	It's bad to say this way.
		<i>ju-le zer-ches gyalla inok</i>	Say ju-le.
		<i>jule to-say good is</i>	It's good to say ju-le.

*-ang*, *-he*, and *-a-dzad* are all ways of making a nicer request.

*Skyod-ang* is a more polite request than *skyot* alone. *chos-ang*, *stos-ang*.

*dzad* is the honorific word for “to do” and can be added to make any verb more honorific, so *sal-a-dzad* is still more respectful than *sal*. I haven't heard this very often, and I get the impression it's very formal.

Add *-he* to a command or another sentence to emphasise it, in a friendly way. For example, *ama-le* says

*don-he* to insist that you eat enough. And *ju-he* is more informal than *ju-le*. Also there are some common greetings: *skyod-de* means roughly, ‘go well,’ and *zhuks-se* means roughly ‘stay well.’

If you’re asking for something, you might also want to use *thob-in-a*, which means roughly ‘can I get?’

skyod-de!	<i>skyod-ang!</i>	Please come in!
song	<i>song</i>	Go away!
don-ang	<i>don-ang</i>	Please eat.
don-he!	<i>don-he!</i>	(Go on, have some!)
hemis-la ticket-chig sal	<i>hemis-la ticket-chig sal</i>	Give one ticket to Hemis.
chhu tronmo thob-in-a?	<i>chhu tronmo thob-in-a?</i>	Can I get hot water?
yi-ge dris-he!	<i>yi-ge dris-he!</i>	Write a letter, okay?

## Chapter 7 Some other forms, in brief

I hope this book has helped you grasp the basics of *Ladaksi-skat*. Now that you’re started, you can progress with the help of Ladhaki people around you.

Presented very briefly, here are some other common structures.

The verb ending *-at* is actually a form of *yot*, and all the other verbs ‘to be’ can be used as verb endings too:

skyod-de!	<i>kho yong-duk</i>	S/he is coming. (when you can see him or her coming)
drul-a-miduk	<i>ibo Drul-a-miduk</i>	This thing doesn’t work. (If you just discovered that it doesn’t work.)

drul-a-met	<i>ibo Drul-a-met</i>	This thing doesn’t work. (If you know it already for a fact)
------------	-----------------------	--

ladagsi-spera shes-duk	<i>ladagsi-spera shes-duk</i>	S/he knows Ladhaki! (What people whisper to each other when they’re surprised by your speaking Ladhaki)
Trangmo yong-a-rak	<i>Trangmo yong-a-rak</i>	I’m feeling cold.

## Getting Started in Ladhaki

ਖੇਡ ਕੀਤਾ ਸੁ।	<i>khoi nga-a zer-a-rak</i>	S/he told me ...
ਨਾ।		
ਖੇਡ ਕੀਤਾ।	<i>kho yong-anok</i>	S/he will come. (3rd person future, especially for things that happen regularly) S/he won't come.
ਕੁਝ ਕਿਸੇ।	<i>kho yong-a-menok</i> 'book'-a chi zeranok book how shall-I-say	How do you say "book?"
ਦੁਆਰਾ ਕੀਤਾ।	<i>nga yong-in</i>	I will come! (1st person future, with emphasis or extra intention. For normal future, use present tense <i>yong-at</i> )
ਧਨ।	<i>nge Trhu-in!</i>	I'll wash! (what people say when they insist on washing your dishes for you)
ਹਾਥ ਵਿਖੇ।	<i>skyodina?</i>	Shall we go?
ਹਾਥ ਵਿਖੇ।	<i>ch'ena (=ch'h-a-in)</i>	Let's go!

## Getting Started in Ladhaki

ਧੂਮ ਪਿੰਡ।	<i>yang jal-in</i>	I'll see you again!
ਮੀਂਘਦ। ਮੀਂਕ।	<i>mi-yong, mi-ch'h'a</i>	I won't come, I won't go. (the negative of stem+in is <i>mi+stem</i> )
ਚਿੜ੍ਹੇ ਮੀਂਦ। ਤੈ।	<i>nyerangi ming-a</i> <i>chi zer-chen</i>	What is your name? your name what is-said
ਲਾਸ ਮਾਂਪ। ਚੁੱਪ।	<i>las mangpo cho-na, ngal-chen</i>	If you do much work, you'll get tired.
ਲਾਪ। ਚੁੱਪ।	<i>kho yong-chen</i>	S/he will probably come.
ਲਾਪ। ਚੁੱਪ।	<i>kho yong-che-men</i>	S/he probably won't come.

Verb stem alone without an ending is like "Shall I?"  
Used in questions only.

ਤੈ।	<i>chi cho?</i>	What shall I do?
ਕੁਣਹਾ।	<i>ch'h'u tang-a?</i> water shall-I-give?	Shall I pour water for you?

The past stem *+te* is a common form of verbs, making a sort of adverb or participle. Sometimes it means that the action is finished and in that case, for example, *choste* can be translated as "having done." Sometimes, though, *choste* can be translated as "doing" or "by doing".

ପ୍ରଶାନ୍ତିଷ୍ଠାନ୍	<i>lokste</i>	<i>skyot!</i> Come back! by returning come!
ରସୁଯାନ୍ତିଷ୍ଠାନ୍	<i>D'rulte</i>	<i>yongspin</i> by walking I came
ମିଳିବା		<i>I</i> came by foot.
ଏକ୍ଷୁଷାନ୍ତିଷ୍ଠାନ୍	<i>skyuste</i>	<i>I</i> got it by stealing.
ଖ୍ୟାତିଷ୍ଠାନ୍	<i>k'hyongspin</i>	
ଧିନ୍	by stealing I brought	
ତିର୍ତ୍ତର୍ଦ୍ଵାରା ଲାଗୁଣ୍ଯାନ୍	<i>chi choat?</i>	What are you doing?
ଅନ୍	<i>dukste yot</i>	I'm hanging around.
ଶାପିଷାନ୍ତିଷ୍ଠାନ୍	<i>kh'o leptे, las</i>	When s/he's arrived, we'll work.
ଶ୍ରୀର୍ଦ୍ଵାରା	<i>cho-at</i>	
ଶାପିଷାନ୍ତିଷ୍ଠାନ୍	s/he having- arrived	
ଶ୍ରୀର୍ଦ୍ଵାରା	<i>kh'yorang</i>	When you had gone, I was bored.
ଶୁଣିବା	<i>songte, nga sun</i>	

*-na* or *-nang* means if. Adding *kalte(s)* at the beginning is optional.

ନକ୍ଷାନ୍ତିଷ୍ଠାନ୍	<i>naksha gyep-na,</i>	If I take a picture, is it okay?
ଦ୍ରିଗାଲେ	<i>D'ig-ga-le</i>	
ପିତ୍ତାନ୍ତିଷ୍ଠାନ୍	picture if-take, is-it-okay?	
ଶାପାନ୍ତିଷ୍ଠାନ୍ତିର୍ଦ୍ଵାରା	<i>kaltes kh'o yong- na, las cho-in</i>	If s/he comes, I'll work.
ଏକ୍ଷୁଷାନ୍ତିଷ୍ଠାନ୍	if s/he if- comes, work I- do	

'Maybe' Add *D'rō* to some verbs. *chig-ch'hana* also means maybe:

ଯୋଡ଼ାର୍ଶା ମିଳିବା	<i>yot-D'rō / met- D'rō</i>	There may be./ There may not be.
ଏକ୍ଷୁ		
ଶାପାନ୍ତିଷ୍ଠାନ୍ତିର୍ଦ୍ଵାରା	<i>kh'o yot-D'rō</i>	S/he might be there.
ଶାପାନ୍ତିଷ୍ଠାନ୍ତିର୍ଦ୍ଵାରା	<i>kh'o yongat-D'rō</i>	Maybe s/he will come.
ଏକ୍ଷୁଷାନ୍ତିଷ୍ଠାନ୍	<i>in-D'rō</i>	Maybe it is.
ଶାପିଷାନ୍ତିଷ୍ଠାନ୍ତିର୍ଦ୍ଵାରା	<i>chig-ch'hana kh'o yong-chen</i>	Maybe s/he will come.
ଶୁଣିବା	maybe s/he will-come	

শত্তিশাক-ক-ন-ওঁ  
য়েদ  
চিগ-চানা নগা  
য়োং-অ-মেত  
মেবে  
কাম-ন-কুমি-  
আম-ন-কুমি

*chig-chana nga* Maybe I won't come.  
*yong-a-met* maybe  
*I am-not-coming*

## Want to, should, &amp; can

দ্রষ্টব্য-শেষ	<i>gos-shes</i>	Added to a verb, <i>gos-shes</i> means 'should.' (With nouns it means 'want.') Added to a verb, <i>nyin</i> means 'want to.'
চিন-প্রিস	<i>nyan-ches</i>	Added to a verb, <i>nyan-ches</i> means 'can.'
দ্বা-ক-দ্রষ্টব্য-শেষ	<i>nga chha-gos-she(s)-rak</i>	(I feel) I should go.
দ্বা-ক-দ্রষ্টব্য-শেষ	<i>nga chha-gos-she(s)-yot</i>	I must go.
শেষ		
শি-ক-দ্রষ্টব্য-শেষ	<i>kho chha-gos-she(s)-inok</i>	S/he should go.
বিক-ক্ষে		

ক-হ-ঠ-ক-হ-ঠ-ক-  
ক্ষেশ-শেষ-শিক-  
ক্ষে

*khong than-than* They must go.  
*chha-gos-she(s) inok* they definitely should-go

দ্রষ্টব্য-শেষ-শি-শিক-  
ক্ষেশ-শিক-ক্ষে

*nga ladagsi-skat* I want to learn Ladakhi.  
*lap-nyin-rak*

দ্রষ্টব্য-শেষ-শি-শিক-  
ক্ষেশ-শিক-ক্ষেশ-শি

*nga ladaksi-skat* I cannot learn Ladakhi.  
*lap-nyan-che(s)-mirak*

দ্রষ্টব্য-শেষ-শি-শিক-  
ক্ষেশ-শিক-ক্ষেশ-শি

I ladakhi-speech can't-learn

দ্রষ্টব্য-শেষ-শি-শিক-  
ক্ষেশ-শিক-ক্ষেশ-শি

*lap-nyan-che(s)-inok!* (Yes,) you can learn!  
can-learn

Comparative adjectives are usually made by dropping the second syllable and adding *-a*. *-sang* is like 'than', but it goes after its object, and the object is in the possessive case. (see Ch 2)

দ্রিপ্তি-শেষ-শি-শুণ-দ-  
বিক-ক্ষে

*dilli-sang lhe* Leh is colder than Delhi.  
*Trang-a inok* than-delhi Leh colder is

པ ད ພ ຂ ສ ດ ພ ອ ຮ ຊ ດ	<i>padma angme-sang ringa duk</i>	Padma is taller than Angmo.
ར ອ ຕ ດ ບ ຕ ຢ	<i>Padma than-Angmo taller is</i>	
ມ ດ ດ ຊ ດ ຊ ດ ຊ	<i>dang-i-sang dering las manga cho-at</i>	I'm doing more work than yesterday.
ທ ດ ດ ດ ດ ດ ດ	<i>than-yesterday today work more do.</i>	
ສ ດ ດ ຊ ດ ຊ ດ	<i>dang-dering-i sang skipo met</i>	These are the happiest days!
ສ ໃ ດ ດ ດ ດ ດ	<i>these days -than happy is not</i>	

## SECTION 2 WRITING AND PRONUNCIATION

### Chapter 8 - The Alphabet

(Note: This chapter is good to learn after Chapter 1: Greetings and Drinking Tea)

You can learn the alphabet easily in a day or two if you copy it several times (in this order, four letters per line) and say each letter as you write it. It will help you a lot in understanding Ladakhi pronunciation.

The letters will look better if you write the strokes in the correct order, always moving your pen from top to bottom, and left to right. First write the top line from left to right, and then add the lower lines, starting from the left.

ཀ ka	ຂ kha	ଘ ga	ߒ nga
ච cha	ච chha	ຈ ja	ڽ nya
ຕ ta	ຫ tha	ດ da	ນ na
ປ pa	ພ pha	ບ ba	ມ ma

ਤ' tsa	ਤ' tsha	ਦ' dza	ਵ' wa
ਚ' zha	ਚ' za	ਾ' a	ਯ' ya
ਰ' ra	ਲ' la	ਸ' sha	ਸ' sa
ਹ' ha		ਅ' a	

All the letters are actually syllables rhyming with "ah." In other words, "ka" is both the name of the letter and also the sound of what it spells if no other vowel is added. ਪਾਂਤ' and ਚਾਂਤ' usually sound like *ga, ja, da, and ba*, but sometimes they sound like *ka, cha, ta, and pa or wa* instead.

Here are some words you can now read: ( . is a syllable break.)

ਈ	I	ਚਾ	tea (pron. cha)	ਤੀ	fish
ਮਾਂ	mouth; snow	ਮਾਂ	meat	ਮਾਂ	mountain
ਫਾਂ	soil, place	ਫਾਂ	salt	ਫਾਂ	-pass very

ਘ'	yes	ਪਾਂਥ'	yes (polite)	ਆਮ'	mother
----	-----	-------	--------------	-----	--------

Get a Ladakhi friend to help you practice recognising and pronouncing the sounds in these words:

ਪਦਮ'	kang-pa, foot	ਤੰਗ	tong!	ਪਦਮ'	padma, (a name)
ਖੰਡਮ'	khang- pa, house	ਖੰਡ	thong,	ਪੇਨੇ	pe-ne, money
ਚੰਡੀ	chi, what	ਚੰਡੀ	saw	ਪੇਂਟੇ	phe, flour
ਕੰਧ	chhu, water	ਕੰਧ	tshering, (a name)	ਭੇ	tsapik, a little bit
ਨਾਮ		ਨਾਮ	ਨਾਮ	ਨਾਮ	ngam-phe, tsampa

## Chapter 9 Vowels and whole syllables

(Note: This chapter is good to learn after Chapter 2: Small Talk)

Each letter of the alphabet can be read as a syllable rhyming with 'ah' unless a different vowel is added. Vowels go above or below the main letter and change the '-a' sound to -i,-u,-e or -o. (as in English beat, boot, bet, and boat)

For example, ཁ ga becomes ཁி gi, ཁོ gu, ཁྩ ge, or ཁྱྱ go.

Name of Examples:

the

vowel:

gigu	ଗୁ	chi what	ମୀ	mi person
	ଗୁ	ri hill,	ମୀ	i- this
				mountain
zhapskhy	ଜପ୍ଶ୍କ୍ୟ	ch <sup>h</sup> u water	ବୁ	bu bug
u	ୱ	ju "thanks"	ସୁ	su who
D'rengbu	ଦରେଙ୍ବୁ	p <sup>h</sup> e flour	ଦେ	de that
	ଦରେଙ୍ବୁ	le (polite ending)	ତ୍ଶେ	tsh <sup>h</sup> e life
naro	ନାରୋ	k <sup>h</sup> o he/ she	ସୋ	so tooth
	ନାରୋ	zho yogurt	ଦ୍ଜୋ	dzo

ନ୍ୟିମା	nyima	sun
ୟୁ	yu	turquoise
ମେ	me	-me
ରେ	re	-re each
ନୋ	no	little brother
ନୋମୋ	nomo	little sister

### Spelling Out Loud

If you ask a Ladakhi or Tibetan how a word is spelled, they will respond with a long string of sounds which you probably won't understand unless you've learnt how to spell out loud. In order to tell someone how a word is spelled, or to understand when they spell out a word for you, don't simply say the letters as if spelling in English. First say the letter name, then the vowel name, and finally the result.

ଚା	"cha	ଗିଗୁ	"ch <sup>h</sup> a zhapsk <sup>h</sup> yu, ch <sup>h</sup> u"
ଚି	"chi"		
ମା	"ma	ଗିଗୁ	"sa zhapsk <sup>h</sup> yu, su"
ମି	"mi"		
ଦା	"ma	ଦରେଙ୍ବୁ	"la D <sup>h</sup> enbu, le"
ଦେ	"de"		
କା	"k <sup>h</sup> a	ନାରୋ	"dza naro, dzo"
କୋ	"k <sup>h</sup> o"		

## Whole syllables

Words like *rak*, *in*, *chhang* and *khamzang* have a sound at the end of the syllable. This could be called a suffix after the main letter. (In contrast to Tibetan, suffixes are usually pronounced in Ladhaki, and they do not change the vowel sound.)

କନ୍	<i>chhang</i>	ରକ	<i>rak</i> , to be
ଗୁର୍-ଗୁର୍-ଚା	<i>gur-gur-cha</i>	ରାଗ	<i>rag-a</i> , Is it? Do you feel?
ପତ	<i>pot, bot, Tibet</i>	ନେରଙ୍ଗ	<i>nyerang</i> , you
ଯିଶି	<i>yi-ge</i> letter	ଦଙ୍ଗ	<i>dang</i> , and
ବୋଡ଼୍-ସ୍କ୍ରିପ୍	<i>bod-yik</i> Ladhaki writing, "Tibetan letters"	ମର୍ପୋ	<i>marpo</i> , red

Only ten of the letters may be suffixes: ଶାନ୍ତିଷାମ୍ ରାଜ୍ସାମ୍. You will notice that ଶାନ୍ତିଷାମ୍ and ରାଜ୍ସାମ୍ can sound like *k, t* and *p*, or like *g, d* and *b*, depending on the sounds around them. For example, Ladhakis don't differentiate between the sounds of *rak* and *rag*, *skyot* and *skyod*, etc.

Occasionally the letter ଶା appears as a second suffix.

ଲାଦାକ୍ସାମ୍ *ladags, ladaks, kangs*, ice  
Ladakh

ଘୁମାଷ୍ଟା ଝୁକ୍ସ, sit (hon.)

Ladakhi spelling is based on an ancient classical language, and pronunciation has sometimes changed away from the classical spelling. In Tibet, more letters are silent than in Ladakh, and interestingly, in Baltistan, a Muslim region where the people don't use *bodyik* at all, the pronunciation is sometimes even closer to the classical *bodyik* spelling.

Syllables can also have a letter before the main letter, which could be called a **prefix**. They seem to be sometimes pronounced, sometimes silent, and sometimes changed to a different sound, according to region.

Knowing about prefixes will help you understand why the pronunciation of a word sometimes changes when it is combined with another word. The numbers are a good example:

One syllable, silent prefix :	Combined word with prefix pronounced:
ଶିକ୍	<i>chik</i> , one
ଶିଅତୀଷା	<i>chuk-chig</i> , eleven
ଶିଅନ୍ତିଷା	<i>chuk-nyis</i> , twelve
ଶିଅନ୍ତିଷାମ୍	<i>chuk-sum</i> , thirteen
ଶାନ୍ତିଷାମ୍	

ષબ્દિ	<i>zhi</i> , four	ષચુષબ્દિ	<i>chup-zhi</i> , fourteen
ષચુ	<i>cha</i> , ten	ષબ્દિષચુ	<i>zhip-chu</i> , forty

Only five of the letters can be prefixes,  
ષાં ષાં ષાં ષા

When you look at a syllable, you must find the main letter to pronounce. Generally, the one with the vowel is the main letter, unless there's no vowel (in other words, the unwritten default 'a' sound). Remember there can be only one prefix, and only one suffix except for the rare second suffix *sa* ષા.

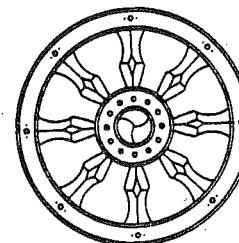
### Spelling out loud

To spell whole syllables with prefix, vowel, and suffix, name the parts in the order you write them:

1. If there is a prefix, name it and add '-ok' to show it's just the prefix.
2. Name the main letter and then the vowel.
3. Say the result of the main letter and vowel.
4. Name the suffix if there is one.
5. Finally say the result of the whole syllable.

કં	<i>ch<sup>h</sup>a nga</i> ,	ગં	<i>ga-ok, sa zhapsk<sup>h</sup>yu su,</i>
	<i>ch<sup>h</sup>ang</i>	મં	<i>ma sum</i>
ષાંકિષા	<i>ga-ok, cha gigu,</i>	ષચુ	<i>ba-ok, cha zhapsk<sup>h</sup>yu chu</i>
	<i>chi,ka, chik</i>		

ગં	<i>ga-ok, nya gigu,</i>
નિં	<i>nyi, sa, nyis</i>



## Chapter 10 Combined Letters *Tra, kya* etc.

Two or three letters can be combined to make the main part of a syllable. Most of the combined letters are easy to recognise, but the two most common **subscribed** letters (written under) are *ya* and *ra*, which change their looks and also change the sound of the consonant.

### *yataks* (subscribed *ya*)

*ya* can be subscribed below seven different letters and changes their sounds. When subscribed, *ਾ* looks like *ਾ*. The best way to learn these changes is by repeating the spelling like a chant. (*yataks* means "with *ya* below")

#### Pronunciation How to spell out loud

ਕ	kya	ka yataks = kya
ਖ	k <sup>h</sup> ya	k <sup>h</sup> a yataks = k <sup>h</sup> ya
ਗ	gya	ga yataks = gya
ਚ	cha	pa yataks = cha (sometimes pa yataks = pya)
ਝ	ch <sup>h</sup> a	p <sup>h</sup> a yataks = ch <sup>h</sup> a (sometimes p <sup>h</sup> a yataks = p <sup>h</sup> ya)
ਝ	ja	ba yataks = ja
ਨ	nya	ma yataks = nya

### *rataks* (subscribed *ra*)

*ra* can be subscribed and also changes the pronunciation of the main letter. Again, the best way to learn these changes is by repeating the spelling several times. (Say *rata* for "with *ra* below")

When subscribed, *ਾ* looks like *ਾ*

ਟ	<i>Tra</i>	ਤ	<i>Tra</i>	ਤ੍ਰ	<i>Tra</i>	ਦ	<i>Dra</i>
ਤ	<i>Tra</i>	ਤ	<i>Tra</i>	ਤ੍ਰ	<i>Tra</i>	ਤ	<i>Dra</i>
ਤ੍ਰ	<i>Tra</i>	ਤ	<i>Tra</i>	ਤ੍ਰ	<i>Tra</i>	ਤ	<i>Dra</i>
ਤ੍ਰ	<i>Shra</i>						
ਹ	<i>hra</i>						

All the *rataks* letters are pronounced with the tip of the tongue curled up into the palate as if to say *r*. *Shra* may sound like *sha* to you at first, *Tra* like *ta*, etc., but practice with a Ladakhi until you can differentiate them. *Tra*, *Tra* and *Dra* sound sharper and more like the English letters *T* and *D* than *t*, *th* and *d*, which are pronounced with the tip of the tongue against the teeth.

Ask a Ladakhi to help you pronounce these words:

sha, meat



ਵ੍ਰਿਤ੍ਰਿਅ' Dri-ches, to write

## Getting Started in Ladhaki

ශ	Shra, hair	ෂ්	Tri, knife
ෂිං	shing, wood	ෂ්ං	Trhi, 10,000
ෂිං	zhing, field	ෂුං	Druk, dragon
ෂිං	Shring, wait!	ෂුං	duk, to be
ෂ්ංම	Shranma, peas	ෂුංං	thukpa, soup
ෂ්ංං	Trhul, egg	ෂුංං	Truk, six
ෂුංංං		ෂුංංං	Trong-shes, to die (hon.)
ෂුංංං		ෂුංං	tang-ches, to give
ෂුංංං		ෂුංං	thong-ches, to see
ෂුංංං		ෂුංං	thung-ches, to drink
ෂුංං		ෂුංං	dang, and
ෂුංං		ෂුංං	Drangs "I'm full!"
ෂුංංං		ෂුංංං	Drik-ches, to be okay

## Other Combined Letters

*la* can be subscribed below another letter, and *ra*, *sa*, and *la* can be superscribed (written above). Usually the lower

## Getting Started in Ladhaki

letter is the main sound, but the letter on top can be silent, pronounced, or changed to another sound, especially *s*, *Sh<sup>r</sup>*, or *r*.

ෂක	<i>skat</i> (pronounced normally)	language, talk, sound
ෂපක	<i>spaks</i> (normal)	vegetable or meat dish
ෂීයෝත	<i>skyot</i> (normal)	come, go (hon.)
ෂීයෝත	<i>(r)gyalla</i> (normal or silent)	good
ෂීලප්පා	<i>lop-T'a</i> (silent)	school
ෂීලප්පා	<i>(Sh<sup>r</sup>)nga</i> (changed)	five
ෂීලප්පා	<i>lhe</i> (silent/changed)	Leh town
ෂීලප්පා	<i>tses, (r)tses, or (Sh<sup>r</sup>)tses</i> (changeable)	dance

There is just one odd-ball: *za la-ta = da*, but *moom* is the only common word with this combination. (This helps to explain why the pronunciation ranges from *dawa* to *lawa!*)

## Syllables with two vowels

Sometimes for grammatical reasons, one syllable can have two vowels:

સુા.	<i>su-a</i>	to whom
સુિ.	<i>su-i</i>	of whom, whose
કહાા.	<i>ch<sup>h</sup>a-at</i>	I am going
નગ.	<i>nga-a</i>	to me
નગિ.	<i>nga-i</i> (pron. <i>nge</i> )	of me, my
કહાિન.	<i>ch<sup>h</sup>a-in</i> (pron <i>chhen</i> )	will go

At first this seems confusing, if the vowel is not with the main letter, but you'll learn to recognise which letters cannot be prefixes and so must be the main letter.

Only five of the letters can be prefixes: શા. દા. સા. મા. રા.

Only ten of the letters may be suffixes: શા. દા. સા. મા. રા.  
ડા. બ્રા. સા.

### SECTION 3: EXTRA VOCABULARY

Places around Ladakh (See Ch 2 for some other countries)

અધ્યાત્મ.	<i>sham</i>	Lower (western) Ladakh
શ્રોદ.	<i>stot</i>	Upper (eastern) Ladakh, on the upper Indus
નુબ્રા.	<i>nubra</i>	region north of Leh, on the Shyok and Nubra rivers
ચંગથાં.	<i>changthang</i>	high plateau between Ladakh and Tibet (though Tibet has a different Changthang plateau also)
ડ્રોક્પા.	<i>D'rokpa, brokpa, dard</i>	This area on the lower Indus has a unique culture and language, but most people know Ladakhi as a second language

بالتستان	baltistan	Most of Baltistan falls within Pakistan now, but a few villages on the Shyok river lie on the Indian side. Many people also refer to Ladakhi Muslims of Kargil as Baltis, but real Baltis are a different culture, dialect, and sect.
زانگسکار	zangskar	valley south of Ladakh, on the Zangskar river
کارچا	karzha	region north of Manali, with a mixed Tibeto-Hindu culture

### Some common names

Listed here are some common names of Buddhist Ladakhis. Muslim names are much more varied, and may already be familiar to you.

Ladakhis have two names of equal importance. Neither is a family name, and either can be chosen to be the name the person is called in one circle of people or another. If you insist on asking for a family name, people will tell you their house name, but actually most people don't treat the house name like part of their own name. Most names can be for girls or boys.

ਵਾਂਗਚੁਕ

(W)angchuk

ਨਾਵਾਂ

Nawang

ਡਾਵਾ	Dawa	ਨੋਰਬੁ	Norbu
ਦੋਰਜ਼	Dorje	ਨਿਮਾ	Nyima
ਗੋਂਬੋ	Gonbo	ਪਦਮਾ	Padma
ਗਾਲਪੋ	Gyalpo	(S)പਲਦਾਨ	(S)paldan
ਗਯਤਸੋ	Gyatso	ਪਹੁਂਤਸਗ	Phuntsog
ਕੋਨਚੋਕ	Konchok	ਰਿਜ਼ਿਨ	Rigzin
ਕੁਨਜਾਂ	Kunzang	ਰਿੰਚੇਨ	Rinchen
ਲੋਬਜਾਂ	Lobzang	ਸਾਮਫੇਲ	Samphel
ਮੋਰੂਪ	Morup	ਸਕਾਲਜਾਂ	Skalzang
ਨਾਮਗਿਯਾਲ	Namgyal	ਸਕਾਰਮਾ	Skarma
ਸੋਨਾਮ	Sonam	ਤੋਨਦੁਪ	Tondup
ਸਟਾਂਜਿਨ	Stanzin	ਤੁਪਸਟਾਨ	Thupstan
ਤਾਸ਼ੀ	Tashi	ਤੇਰੰਗੀ	Tsering
ਥਾਰਚਿਨ	Tharchin	ਤੈਤੇਨ	Tsetan
ਥਿੰਲੇਸ	Thinles	ਤ੍ਸੇਵਾਂਗ	Tsewang

Some names for women only: *-mo* and *-ma* are feminine endings; Dolma and names with *D'rol* in them refer to the Goddess Tara; and *-skit*, meaning happiness, is also in girls' names only.

ନ୍ତର୍ମୁ	(W)Angmo	ଆଂଗ୍ମୋ	Dolma
କୁର୍ମାଶ୍ରୀ	Chorol	କୁର୍ମାଶ୍ରୀ	Kunzes
କୁର୍ମାଶ୍ରୀ	Choskit	କୁର୍ମାଶ୍ରୀ	Lhad(r)ol
ଦିକ୍ଷିନ୍	Diskit	ଦିକ୍ଷିନ୍	Lhamo
ଦିକ୍ଷିନ୍	Dolkar	ଦିକ୍ଷିନ୍	Lhaskit
ଶ୍ରୀମାତ୍ରା	Nilza	ଶ୍ରୀମାତ୍ରା	Yangchen
ଶ୍ରୀମାତ୍ରା	Palmo	ଶ୍ରୀମାତ୍ରା	Yangskit

Tibetans use the same names but pronounce them differently -- thus Ladakhi *Stanzin* is Tibetan *Tenzin*, Ladakhi *Padma* is Tibetan *Pema*, and Ladakhi *Diskit* is Tibetan *Diki*.

More family words and people (see chapter 1)

କାଗା	<i>kaga</i>	elder brother. Use with more respected men.
ଚୋତୋ	<i>cho-cho</i>	younger sister (used as a fond and complimentary term of address)
ଆଶଙ୍କା	<i>azhang, agu</i>	uncle
ଆନେ ମାତୁଙ୍କ	<i>ane, ma-chung</i>	aunt
ଶ୍ରୀମୁ	<i>Shringmo</i>	sister
ମିଂବୋ	<i>mingbo</i>	brother
ନାମା	<i>nama</i>	wife
ମାକପା	<i>mak-pa</i>	husband
ପାଗ୍-ସ୍ଟନ୍	<i>pag-ston</i>	marriage
ପୁମୋ	<i>pumo</i>	woman or daughter
ପୁରୁଷ	<i>putsa</i>	man or son
ତ୍ରୁଷୁ	<i>T'ru-gu</i>	child
ଶ୍ରୀରାଧାରୁପା	<i>skor-yangs-pa</i>	tourist (one who goes around for fun)

”” <b>ਪਾ</b> ”” <b>ਮਾ</b>	<i>-pa, -ma</i>	<i>-pa</i> or <i>-ma</i> make a person out of another word: <i>Chang-pa</i> = person from Chang-thang, <i>Sabu-ma</i> = woman from Sabu.
”” <b>ਮਾਰੰ</b>	<i>-khan</i>	Like English -er, “(...)- <i>khan</i> ” means “one who does (...)" <i>las cho-khan</i> = worker, <i>yot-khan</i> = person who has, etc.

**Pronouns**

ਨਾ	<i>nga</i> I	ਨਾਰੀ	<i>nga-zha</i> we (not inclusive)
		ਨਾਹੀ	<i>nga-tang</i> we (inclusive)
ਕੁਹੜੀ	<i>khyerang</i> you (non-hon.)	ਕੁਹੜੀ	<i>khye-zha</i> you plural
ਤ੍ਰੀਹੜੀ	<i>nyerang</i> you (hon.)	ਤ੍ਰੀਹੜੀ	<i>nye-zha</i> you plural (hon.)
ਕੁਹੜੀ	<i>khyot</i> you (familiar, even rude)		
ਕੁਹੜੀ	<i>kho</i> he/she (non-hon)	ਕੁਹੜੀ	<i>khong</i> they

ਖੋਂ	<i>khong</i> he/she (hon)	ਖੋਂਗੁਨ	<i>khong-gun</i> they
-----	------------------------------	--------	--------------------------

For possessives, add *-i*, just like any other noun (see Ch 2). *nge*, my; *khyerang-i*, *nyerang-i*, *nye*, etc., your; *khoi*, *khongi*, his/her; *nga-zhe*, *nga-ti*, *ngatang-i*, our; *kye-zhe*, *nye-zhe*, etc., your; *khong-i*, *khon-gun-i*, their.

*-rang* is an ending roughly like English ‘-self,’ but is used much more commonly. *nga-rang*: “I myself”, *kho-rang*: “he himself”, and you can even add it to names and terms of address to mean ‘you’: *ache-rang*: “you, ache”

*-gun* is a plural ending but not heard very often.

*-yang* or *-ang* as an ending can mean “also” or “too.” *nga-yang*, *nga-ang*, “me too,”

**Nobody, nothing, and never**

To say “nobody,” use *su-ang* with a negative verb.

To say “nothing,” say *chang* with a negative verb.

To say “never” or “not at all,” say *ma-ne* with a negative verb.

ਸੁਅੰ ਮਿਦੁਕ      *su-ang miduk*      Nobody is here.

ਨਾ ਚੈਂਡ ਮੇਦ      *ng-a chang met*      I don't have anything; I have nothing.

ਚੈਂਡ ਪਾਂਸ ਮੰਦ      *chang ma-zos-pin*      I ate nothing; I didn't eat anything.

मा॒ने॑ मा॒स॒ंग॑ पि॒न्	<i>ma-ne ma-song-</i>	(I) never went.
पि॒न्	<i>pin</i>	
चै॒र्द॑ मी॒स्त॑	<i>chang misto</i>	It doesn't matter.

### This, That & Which, Here There & Where: Demonstrative pronouns

The short syllables *i*-, *a*-, *de*-, and *ka*- are used to make many words. *i*- is for this thing or place right here; *a*- is for that thing or place way over there; and *te*- or *de*- is for the place or thing we've been talking about. *ka*- makes a question, "which?" You can attach these syllables before any noun, and they also form the following words:

दि॒ष्ट	<i>i-bo</i>	this one	दि॒न्	<i>i-ru</i>	here, to here
रि॒ष्ट	<i>a-bo</i>	that one	रि॒न्	<i>a-ru</i>	there, to there
दि॒ष्ट	<i>de-bo</i> , <i>te-bo</i>	that one (that we're talking about)	दि॒न्	<i>de-ru</i>	there, to there (where we're talking about)
का॒ष्ट	<i>ka-bo</i>	which one?	का॒न्	<i>ka-ru</i>	where?
दि॒न्स	<i>i-ne</i>	here, from here	दि॒ग्न	<i>i-ka</i>	here
रि॒न्स	<i>a-ne</i>	there, from there	रि॒ग्न	<i>a-ka</i>	there

का॒ने॑	<i>ka-ne</i>	where, from where?	दि॒ग्न	<i>de-ka</i>	there
--------	--------------	--------------------------	--------	--------------	-------

-*bo* is often added after nouns also, to mean something like 'the.'

-*ka* means 'on' or 'at.'

-*ru* is like -*la*.

-*ne* means 'from.'

दि॒तु॒क azuk, azuk, dezuk, and kazuk mean 'in this way,' 'in that way,' and 'how.'

### Ladakhi clothes

को॒स्ल॒क	<i>kos-lak</i>	clothing
गो॒न्चा॒ गो॒न्चा॑	<i>gonchas, kos</i>	traditional dress
नो॒म्बु॑	<i>(s)nambu</i>	homespun woven woolen cloth, very strong & warm
सुल्मा॑ मो॒गो॑	<i>sulma, mo-gos</i>	Ladakhi women's dress
धु॒मेत॑	<i>phumet</i>	Tibetan women's <i>chuba</i> dress, worn by many young Ladakhi women. (lit. 'sleeveless')

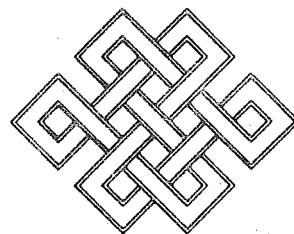
ସ୍ଵୟ	<i>yu</i>	turquoise
ଚୁରୁ	<i>churu</i>	coral
ମୁତିକ	<i>mutik</i>	pearl
ଶି	<i>zi</i>	precious bead from Tibet
ନୋର୍ବୁ	<i>norbu</i>	jewel
ସର	<i>ser</i>	gold
ନ୍ଗୁଲ	<i>ngul, mul</i>	silver; money
ପେରାକ	<i>perak</i>	women's head-dress studded with turquoise and coral
ଟିବି	<i>tibi</i>	hat

### More foods (see Chapter 1)

ନ୍ଗମ୍-ପ୍ହେ	<i>ngam-phe</i>	tsampa. ( <i>tsampa</i> is the Tibetan word; <i>ngamphe</i> is Ladakhi.)
ପ୍ହେମର	<i>phemar</i>	sweet dough made of <i>ngamphe</i> , butter tea, sugar and butter.

ପାବ	<i>paba</i>	several kinds of flour cooked together into a dough.
ଖାଂମିର	<i>khambir</i>	round leavened bread.
ତାଗି-ଶର୍ମୋ	<i>ta(g)i-Sh'amo</i>	flat bread (chapatis)
ତାରା	<i>tara</i>	buttermilk (lassi)
ଛହୁର୍ପେ	<i>chhurpe</i>	dried cheese
ଲାବୋ	<i>labo</i>	fresh cheese made from <i>tara</i> ; Like farmer's cheese.
ନ୍ୟେରମା	<i>nyerma</i>	chili peppers
ତ୍ସା	<i>ts'a</i>	salt
ଯୋସ	<i>yos</i>	roasted barley grains
ଶ୍ରୀମଦ୍	<i>skyems</i>	<i>chhang</i> barley 'beer'(hon.) food (hon.)
ଡନ୍-ତଙ୍ଗ	<i>don-tang</i>	
ଡନ୍-କ୍ୟିର	<i>don-kyir</i>	bread (hon.)( <i>don</i> + <i>kyir</i> , round)
ଚିନାନ	<i>chinan</i>	breakfast
ଦ୍ଜାରା	<i>dzara</i>	lunch

ਚੀਨਾਂ	<i>chinan</i>	breakfast
ਡਾਰਾ	<i>dzara</i>	lunch
ਗੋੰਗਾਂ	<i>gongzan</i>	supper, dinner
ਦਲ	<i>dal</i>	lentils, beans (Hindi word)



## Fruits and Vegetables

ਧਾਤੀ	<i>p<sup>h</sup>ating</i>	a type of apricots considered best, especially for drying, with sweet nuts.
ਚੁਲੀ	<i>chuli</i>	cheaper variety of apricot, dried without pits.
ਰਕਸ਼ਟੇਦਾਰਾਂ	<i>raks-tse karpo</i>	"white pit," variety of apricot considered best for eating fresh.
ਤ੍ਰੈਂਘੁ	(r)tsigu	the apricot seed. Sweet ( <i>ngarmo</i> ) are like almonds; bitter ( <i>k<sup>h</sup>anT'e</i> ) are pressed for fragrant oil ( <i>tsigu mar</i> ).
ਕੁਸ਼ੁ	<i>kushu</i>	apple
ਨ੍ਯੁੰਮਾ	<i>nyungma</i>	turnip
ਲਾਬੁਕ	<i>labuk</i>	radish
ਸ਼੍ਰਵਨਮਾ	<i>Sh'ranna</i>	peas
ਉਸੁ	<i>usu</i>	coriander leaf (cilantro)
ਸਾਰਕਤੁਰਮਾਨ	<i>sarak turman</i>	carrot

पुदिना	<i>pudina</i>	mint (hindi)
फूलगोबी	<i>phul-gobi</i>	cauliflower (hindi)
बनगोबी	<i>ban-gobi</i>	cabbage (hindi)
पालक	<i>palak</i>	spinach (hindi)
आलू	<i>alu</i>	potato (hindi)

**Materials**

सिवा	<i>shel</i>	glass
शिंग	<i>shing</i>	wood
बाल	<i>bal</i>	wool
श्वाम्बु	(s) <i>nambu</i>	homespun wool
रस	<i>ras</i>	cotton

To say "a wooden table", put table in the possessive as in "a table of wood": *shing-i chogtse*. *bal-i gos*, clothes of wool, (*s*)*nambu-e goncha*, homespun wool Ladakhi robe, etc.

**Other household items**

सामार	<i>sa-mar</i>	kerosene
-------	---------------	----------

कोरे	<i>ko-re</i>	cup
चोग्त्से	<i>chogtse</i>	table
थाली	<i>thali</i>	plate (hindi)
थुर्मांग्स	<i>thurmangs</i>	spoon
कुलिक	<i>kulik</i>	lock, key
शापोस	<i>shapos</i>	heavy quilt
कम्बल	<i>kambal</i>	blanket (hindi)
चादर	<i>chadar</i>	bed-sheet (hindi)
न्यास	<i>nyas</i>	pillow

**Animals**

बालंग	<i>balang</i>	cow
लांग्तो	<i>langto</i>	bull
याक	<i>yak</i>	male yak
द्रिमो	<i>Drimo</i>	female of the yak

ዶ. ད. ད.	<i>dzo / dzomo</i>	cross of yak & cattle
༄		
ቡ. ས.	<i>bungbu</i>	donkey
༄	<i>(r)sta, Sh'ra</i>	horse
༄	<i>rama</i>	goat
༄	<i>luk</i>	sheep
༄	<i>khyi</i>	dog
༄	<i>bila</i>	cat
༄	<i>cha, ja</i>	bird
༄	<i>nya</i>	fish
༄	<i>sabilik</i>	mouse, rat
༄	<i>bu-tsig</i>	bug (any kind)

Seasons and weather

༄	<i>yar</i>	summer
༄	<i>spit</i>	spring

༄	<i>rgun</i>	winter
༄	<i>ston</i>	autumn
༄	<i>chharpa</i>	rain
༄	<i>kha</i>	snow
༄	<i>lungspo</i>	wind
༄	<i>kangs</i>	ice
<b>Days and Time</b>		
༄	<i>daksa</i>	now
༄	<i>chhutshot</i>	hour(, time, clock?)
༄	<i>zhak</i>	a day
༄	<i>dun-zhak / hafta (hindi) (l)dawa, (lzawa)</i>	week
༄	<i>lo</i>	moon, month
༄	<i>ngatok</i>	year
༄	<i>nyima</i>	morning
༄		sun; day-time

## Getting Started in Ladhaki

ସୁର୍ତ୍ତିଷ୍ଠା	<i>p'hitok</i>	evening
ନିକଟ	<i>tshan</i>	night
ପରମିକଟ	<i>kar-ts'han-zhak</i>	day before yesterday
ଦିନ		
ହିନ୍ଦ	<i>dang</i>	yesterday
ଦିନ୍ଦ	<i>dering</i>	today
ଶିରେ	<i>tho-re</i>	tomorrow
ବିଦ୍ଵାନ୍	<i>nangs-la</i>	day after tomorrow
ଅକ୍ଷୀର୍ଦ୍ଧ	<i>naning</i>	last year
ଦିନ୍	<i>ta-lo</i>	this year
ବିଦ୍ଵାନ୍	<i>nangmo</i>	next year
ବିଦ୍ଵାନ୍	<i>bar-bar-la</i>	sometimes
ବିଦ୍ଵାନ୍	<i>zhak-tang</i>	every day, always
ଜାମାଦିନ		
ଜାମାଦିନ	<i>za nyima</i>	Sunday

## Week days

ବିଦ୍ଵାନ୍

## Getting Started in Ladhaki

ମାତ୍ରମୁଣ୍ଡା	<i>za-ldawa</i>	Monday
ମାତ୍ରମୀଗ୍ମାମ୍ବା	<i>za-migmar</i>	Tuesday
ମାତ୍ରମଲ୍ଲିଷାମ୍ବା	<i>za-lhakpa</i>	Wednesday
ମାତ୍ରମୁର୍ବୁମ୍ବା	<i>za-p'hurbu</i>	Thursday
ମାତ୍ରମାପାମ୍ବା	<i>za-pas-ang</i>	Friday
ମାତ୍ରମାପିନ୍ବା	<i>za-spenba</i>	Saturday

## Telling time

କୁନ୍ଦକ୍ଷଦ ଦୂଷା	( <i>ch'hutshot, tus,</i> 'time,' or <i>galdi</i> ) <i>tsam song?</i>	What time is it?
ମୁମ୍ବା ଶାଦ	<i>sum song</i> three went	(It's) three o'clock
ଅଶୁମା ଦିନ୍ଦୁଳିନ	<i>nyis dang p'het</i> two and half	two-thirty
ଅଶୁମାକାଯାଶତ୍ତ	<i>sum ch'hala chonga</i> <i>duk</i> three to-go fifteen	Quarter to three (2:45)
ଅଦ୍ଵାଶ	is	

ਚੰਗੀ ਅਤੇ ਥਾਣੀ ਗਾ	<i>khong chig-i-ka lep</i>	They arrived at one.
ਸਨ੍ਹੁਨ ਵਦ ਸੁਦਾਂਦੀ	<i>dun nang p'het-i-ka chhen</i>	We'll go at seven thirty.

### Place and time words ("post-positions")

The three common post-positions *-la*, *-ne*, & *-i* go after nouns in the normal form (See Chapter 2). With most of the other post-positions, the noun is in the possessive case -- that is, it has *-i* on the end. (Think of it like English "on top of the box" "in front of him") Examples: *lo sum-i Sh'ngonla*, three years ago. *gonp-e nanga* (=*gonpa-i nanga*), inside the house.

ਸ਼੍ਰੰਗੋਨਲਾ	<i>Sh'ngonla</i>	before, ago
ਟੰਗੇ	<i>stingne</i>	after
ਕਾ	<i>-ka</i>	on
ਵਦ	<i>nanga</i>	inside
ਪੁਲਗਾ	<i>p'loga</i>	outside
ਦੁਨਲਾ	<i>dunla</i>	in front

ਗਯਾ	<i>gyaba</i>	behind
ਧੋਗਾ	<i>yo(g)a</i>	below
ਕਥੋਗਾ	<i>kathoga</i>	on top of, on the roof
ਸਕੋਲਾ	<i>skorla</i>	about, concerning
ਪਹਿਆ	<i>phia</i>	for, due to

### Verbs (see Chapter 3 for the most common verbs)

ਮਹੁੰਤ੍ਰਿਸਾ	<i>tang-ches</i>	to give
ਸਾਲਤ੍ਰਿਸਾ	<i>sal-ches</i>	to give (hon.) (change <i>tang</i> phrases to <i>sal</i> to make them honorific.)
ਡ੍ਰਿੱਸਾਹੁੰਤ੍ਰਿਸਾ	<i>spera tang-ches</i>	to speak
ਲੁਤ੍ਰਿਸਾ	<i>lu tang-ches</i>	to sing
ਤੇਸਾਹੁੰਤ੍ਰਿਸਾ	<i>(Sh'r)tses tang-ches</i>	to dance
ਪੇਨਾਹੁੰਤ੍ਰਿਸਾ	<i>pene tang-ches</i>	to pay, to give money
ਨ੍ਯਿਤ੍ਰਿਸਾ	<i>nyit tang-ches</i>	to sleep

## Getting Started in Ladhaki

ਕੋਹਾਰੀ	<i>ker-ches</i>	to say, to be called
ਮੱਲਾ ਮੁਖ	<i>mol-ches</i>	to say (hon. to the person speaking)
ਸੰਖ ਸੰਖ	<i>shes-shes</i>	to know
ਸਥਾ ਸੰਖ	<i>sam-ches</i>	to think
ਧਨ ਸੰਖ	<i>thong-ches</i>	to see
ਮਾਈ ਸੰਖ	(l) <i>ta-ches</i> ; (s) <i>ta-ches</i>	to watch, to look at
ਸਭ ਸੰਖ	<i>gos-shes</i>	to want
ਵੰਡ ਸੰਖ	<i>thob-ches</i>	to find, receive, get (a thing)
ਥੁਕ ਸੰਖ	<i>thuk-ches</i>	to meet, find, see (a person)
ਨ੍ਯੋ ਸੰਖ	<i>nyo-ches</i>	to buy
ਤੱਚ ਸੰਖ	<i>ts'hong-ches</i>	to sell
ਕੱਦ ਸੰਖ	<i>khyong-ches</i>	to bring
ਕੱਤੂ ਸੰਖ	<i>khyer-ches</i>	to carry
ਨਾਮ ਸੰਖ	<i>snams-shes</i>	to take, accept, receive (hon.)
ਛੁਅ ਸੰਖ		

## Getting Started in Ladhaki

ਲੇਪ ਸੰਖ	<i>lep-ches</i>	to reach, to arrive
ਡ੍ਰੁਲ ਸੰਖ	<i>D'rul-ches</i>	to move, to walk
ਬਾਪ ਸੰਖ	<i>baps-shes</i>	to fall, to go down
ਡੱਕ ਸੰਖ	<i>dzak-shes</i>	to climb up
ਬੁਟ ਸੰਖ	<i>but-ches</i>	to fall (inactive?)
ਸਟੋਰ ਸੰਖ	<i>stor-ches</i>	to be lost (inactive?)
ਕਾਹੋਰ ਸੰਖ	<i>k'hor-ches</i>	to roam around
ਲਾਂਗ ਸੰਖ	<i>lang-shes</i>	to get up, to stand up
ਨਾਕ ਸ਼ਾ ਗੀਪ ਸੰਖ	<i>naksha gyep-ches</i>	to take a photo
ਗੋ ਚੁਕ ਸੰਖ	<i>go chuk-ches</i>	to shut the door
ਗੋਨ ਸੰਖ	<i>gon-ches</i>	to wear
ਟਰਿਊ ਸੰਖ	<i>T'ru-ches</i>	to wash
ਸਕੋਲ ਸੰਖ	<i>skol-ches</i>	to cook (active - a person does it)
ਕਾਹਲ ਸੰਖ	<i>khak-ches</i>	to cook or boil (the food does it)
ਚਾਕ ਸੰਖ	<i>ch'hak-ches</i>	to break, to tear, to cut

## Getting Started in Ladhaki

ਬੋਰਚੇਸ	<i>bor-ches</i>	to keep
ਯੱਗਚੇਸ	<i>jang-ches</i>	to learn
ਵ੍ਰਿਚੇਸ	<i>Dri-ches</i>	to write
ਮਤੱਜਚੇਸ	<i>(r)tson-ches</i>	to try
ਸਿਲਚੇਸ	<i>sil-ches</i>	to read, to study
ਲਾਪਚੇਸ	<i>lap-ches</i>	to teach, to learn

## Verbs with honorific object

ਮੁਹੂਰਚੇਸ	<i>p'hol-ches</i>	to give (in religius matters) or to someone respected). Also to offer
ਕੁਚੇਸ	<i>zhu-ches</i>	to say to someone respected. Also to offer, request
ਮਾਲਚੇਸ	<i>jal-ches</i>	to see something/someone (honorific)
ਜਾਂਗਚੇਸ	<i>zhangches</i>	to make religious things or buildings

## More adjectives (Also see Chapter 2)

ਪਲਾਸਮੌ	<i>lak(s)mo,</i> <i>(r)tsangma</i>	clean
ਅਤਦਮਾ		

## Getting Started in Ladhaki

ਤੱਥਾਫ	<i>(r)tsokpo</i>	bad, dirty, no good
ਧੱਤਾਫ		
ਕੰਨਾਫ	<i>ch'hemmo</i>	big
ਕੁਨੁਗ	<i>ch'hungun</i>	small
ਨੁਂਗੁਨ	<i>nyungun</i>	few, little, a little
ਲਾਮੋ	<i>lamo</i>	easy
ਕਾਕਸਪੋ	<i>kakspo</i>	difficult
ਸ਼ਰਾਨਟੇ	<i>Sh'r'an-te</i>	difficult, severe
ਤਖਾਮਾ	<i>ts'hangma</i>	all, every
ਸਿਲਮੋ	<i>silmo</i>	cool
ਤੁਨਮੋ	<i>Tr'onmo</i>	warm
ਤਖਾਪਾ	<i>ts'hatpa</i>	uncomfortably warm
ਗਯੋਕਸਪਾ	<i>gyokspa</i>	fast, quickly
ਕੁਲੋਏ	<i>kulea</i>	slow, slowly, carefully
ਚਿਕਪੋ	<i>chik-po</i>	alone

ਤੋਸ਼	<i>tsoks</i>	same, similar
ਨੋਸ਼	<i>soso</i>	different, separate
ਰਿੰਚਾਂ	<i>rinchan</i>	expensive, valuable
ਖ੍ਰੀਮ੍	<i>khyemo</i>	cheap
ਸਕਾਪ੍	<i>skampo</i>	dry
ਨ੍ਯੋਂਪਾ / ਨ੍ਯੋਂਮੋ	<i>nyonpa / nyonmo</i>	crazy (male/female)
ਹਾਕਚਾਂ	<i>k'ak-chan</i>	important

Many English adjectives are used as verbs in Ladakhi.

ਦ੍ਰਿਕਚੁਣ	<i>Drik-ches</i>	to be okay
ਨਗਲਚੁਣ	<i>ngal-ches</i>	to be tired
ਟੋਕਚੁਣ	<i>stoks-shes</i>	to be hungry
ਸਕਮਚੁਣ	<i>skom -ches</i>	to be thirsty
ਸੁਨਚੁਣ	<i>sun-ches</i>	to be bored, lonely, homesick
ਗੋਰਚੁਣ	<i>gor-ches</i>	to be late

These work differently from adjectives, which causes some difficulty for learners because 'ma-' means 'very' with adjectives, but with verbs it means 'not'. Although -ma as 'very' is stressed more and usually sounds higher and longer than -ma as 'not.' With most of the above it is better to use *Sh'an-te*, 'severely' to mean 'very.'

ਨਗਲ	<i>nga ngal</i>	I'm tired
ਨਗਲਚੁਣ	<i>ngal-te rak</i>	I'm tired
ਮਾਂਗਲ	<i>ma-nagal</i>	I'm not tired.
ਸ਼ਰਾਨਟੇਨਗਲਚੁਣ	<i>Sh'an-te ngal-te rak</i>	I'm very tired

### colors

ਮਾਰਪ੍	<i>marpo</i>	red
ਨਕਪ੍	<i>nakpo</i>	black
ਕਾਰਪ੍	<i>karpo</i>	white
ਸੇਰਪ੍	<i>serpo</i>	yellow
ਲੱਙਕੁ	<i>ljangku</i>	green
ਨਗੋਂਪ੍	<i>ngonpo</i>	blue (and the green of plants)

ស្រួលូប់  
smukpo

brown

## A few words relating to Religion

សង្គមត្តុសា	sangyas	Buddha
ខេសា	ch <sup>h</sup> os	religion, Dharma
ស្រួលូប់ និរិយាខ័ណ៍	gyal-wa rinpoché	H.H. the Dalai Lama
និរិយាខ័ណ៍	rinpoché	High lama (lit. blessed, precious)
មហោន្ទិន	ch <sup>h</sup> orten	stupa, (shrine)
ॐ មानि បដ្ឋិន្ទី	Om mani padme hum	(Every Ladakhi and Tibetan knows this Sanskrit mantra for Chenrezig. Each syllable has a deep meaning, but there are many interpretations, and the literal translation is not as important as its power as a mantra)

ម៉ានី	mani	"mani walls," "mani wheels," and "mani stones" have mantras on them. Always keep them to your right.
ព្រម្ប៉ា	tar-chok	prayer flags
ម៉ានី ទុក ព្រឹក	mani ton-ches	to chant mantras
ខេសា សិល ព្រឹក	ch <sup>h</sup> os sil-ches	to pray (to read prayers)
លាមា ស្រួលូប់ ទ្វោ	lama, Traba, gelong	monk (really <i>lama</i> means high teacher or guru, but people use it to mean monk.)
ទីនា		nun
ព្រម្ប៉ា អេន	chomo, ane	semi-ordained monk
ព្រម្ប៉ា ទុកបា	getshul	child monk
មកមសា	ch <sup>h</sup> ams	religious mask dances done by monks at annual festivals.
ឃា	lha	gods, spirits.

ල୍ଲାଷ୍ଟୁ	<i>lhatho</i>	shrine, usually on high places, built for local spirits.
ଲୁ	<i>lu</i>	underground water spirits

## Exclamations

ଦ୍ରାକ୍ଷମକ୍ଷା	<i>konch'hok-sum</i>	The Three Jewels: Buddha, Dharma and Sangha. (used like "by God!" or "I swear it's true!")
ଶ୍ରୀଶ୍ରୀଶ୍ରୀଭ୍ରତ୍ପଦ	<i>kyi-kyi-so-so-lhargyalo</i>	May the gods be Victorious!
ପର୍ବତୀ	<i>Trashi deleks</i>	Good luck (greeting for New Year)
ଦ୍ଵାରାମିଶ୍ରାଦ୍ଧ	<i>gongs-pa sal</i>	pardon me (lit. give pardon)
ଅନ୍ତକୁ	<i>a-ch'hu-ch'hu</i>	brrrr! (cold)
ଆହାହ	<i>a-ts'ha-a-ts'ha</i>	ow! (hot or pain)

## Expressing illness and pain

In Leh, most doctors and some Amchis know English, so this section is mainly for village or trekking emergencies. *rak* is for telling about yourself; *duk* for telling about others.

ଜୁରମ୍	<i>zumo</i>	illness; pain
ଶ୍ରାନ୍ତି	<i>Sh'rante</i>	severe
ସମା	<i>sman</i>	medicine
ଜୁରମ୍ ଶ୍ରାନ୍ତି ରାକ	<i>zumo Sh'rante rak</i> pain severe feel	I have very bad pain or illness.
ନ୍ଗାଚମପାରା	<i>nga champa rak</i> I a cold feel	I have a cold.
ଶିର କନ୍ଦ ରୂପା	<i>k'ho-a ts'hat duk</i> to-him/her fever is	s/he has a fever
ମର୍ଦା ଜୁରମ୍ ରାକ	<i>go-a zumo rak</i> to-head pain/illness feel	I have a headache.
ଶିର କନ୍ଦା ଜୁରମ୍	<i>k'ho-a kang-pa zumo duk</i> to-him/her foot pain is	S/he has a hurt leg/foot.
ଶିରପାଜୁରମ୍ ରାକା	<i>Tr'odpa zumo rag-ga-le?</i> stomach sick do-you-feel?	Do you have a stomach problem?

ਲੁਕਾ ਪ੍ਰੇਸ਼ ਰਸਾ	skyuk-che(s) rak to vomit feel	I feel like vomiting.
ਲੁਕਾ ਪ੍ਰੇਸ਼ ਧੀਰ	skyuks-pin	I vomited.
ਜਾ ਪ੍ਰੇਸ਼ ਮੀ ਰਸਾ	za-che(s) mi-rak to eat don't feel	I don't want to eat.
ਦਰੀ ਝੜ ਧੀਰ	nge kang-pa bok my foot has twisted	I've twisted my ankle.
ਦਰੂਲ ਨ੍ਯਾਂਚੇ ਪ੍ਰੇਸ਼ ਮੀ ਰਸਾ	nga Drul nyanche(s) mirak I walk to-be-able don't-feel	I can't walk.
ਦਰੋਕ ਨ੍ਯਾਂਚਾ ਸੀਕ ਰਸਾ	(...)-a chha go-shez-rak to (...) go should	I should go to the (...)
	(hospital) (doctor-ika) (amchi-ka)	hospital doctor's amchi's
ਦਰੀ ਮੱਦ ਰਸਾ ਦਾ ਰਸਾ	nge dzawo a-ne yot my friend there is	My friend is over there.
ਚੌਡ ਨ੍ਯਾਂਚ ਧਾਕ ਰਸਾ	kho-a ruspa chak to-him bone broke	S/he broke a bone.
ਚੌਡ ਨ੍ਯਾਂਚ ਮੱਝ ਧਾਕ ਰਸਾ	kho-a zumo Sh'ante duk to-him pain/illness severe is	S/he has serious pain-illness.

ਨਗ ਧਾਤ ਮੱਦ ਦਾਂਗ	nga-a yato dzad-ang -le to-me help please-do	Please help me.
-----------------	--	-----------------

How to say I don't know in different ways:

ਹਾਲੇ	ha-le?	What did you say?
ਹਾਗੋ ਹਾਮਾਗੋ	hago / hamago	I understand / I don't understand.
ਹਾਗੋ-ਏ	hago-a	Do you understand?
ਗਯਸ ਮੇਦ	gyus met knowledge don't have	I don't know.
	pata met	I don't know. (Hindi)
ਕਿਥੇ	chi she	I don't know; How should I know?

### Agricultural vocabulary

ਸਾਨਪਾ	ਬਿੰਦਾਂ	sonampa, zhing-	farmer
ਸਾਨਮ		batpa	agriculture
ਬਿੰਦ		sonam	field

## Getting Started in Ladhaki

ୟୁର	<i>yura</i>	small irrigation canal
ଚିନ୍ହମୁଖ	<i>zhing (r)moches</i>	to plough in spring
ଚିନ୍ହମୁଖ	<i>zhing lok-ches</i>	to plough after harvest
ଶାର୍ଷକ ସହମୁଖ	<i>sa-on tapches</i>	to sow ('give seed')
ତୁ ମହାମୁଖ	<i>ch<sup>h</sup>u tangches</i>	to irrigate ('give water')
ପଦ୍ମମୁଖ	<i>(sh)ngaches</i>	to harvest
ଗୁଯୁଷଙ୍ଗମୁଖ	<i>ku-yus skorches</i>	to thresh
ମିମ	<i>khem</i>	shovel
ମାଳମୁଖ	<i>kh'a-ze</i>	rake
ଝାର	<i>zora</i>	sickle
ତେଲମୁଖ	<i>tsepo</i>	backpack
ମୁଦ	<i>lut</i>	basket
କେଶମାନୁଦ	<i>chosma lut</i>	manure
ପାଞ୍ଜନ	<i>bu-sman</i>	chemical fertiliser
କୁଣ୍ଡ	<i>nas</i>	pesticide

## Getting Started in Ladhaki

ଶ୍ରୀ	<i>Dro</i>	wheat
ଦିଲ୍ଲା	<i>ol</i>	alfalfa
ର୍ତ୍ତ	<i>rtsa</i>	fodder grasses
କୃଷଣ	<i>nak-Shran</i>	black broad beans
	<i>ya-li tong lamo le</i>	"Sing: make it easy!"
	<i>yang sol tong lamo le</i>	once again, easy does it!" (not literal; varies from place to place)

## Trekking questions

When asking directions on the way, it's safer to ask open questions, because the answer to 'yes-or-no' questions is more often 'yes' than correct, especially if people don't really understand you. To call outside a house, call '*azhang-le*' (uncle) until someone appears. Always add *-le* to sentences, for respect.

<i>i-yul-i minga chi inok?</i> this-village's name what is	What is the name of this village?
<i>yul stingma tsam-zhig thakring yot?</i> village next how-much long-way is?	How far to the next village?
<i>deru hati yoda?</i> there shop is?	Is there a shop there?

<i>ridzong-a tsam-zhig takring yot?</i> to-Ridzong how-much long-way is?	How far to Ridzong?
<i>lam ka-ne inok?</i> path where is?	Which is the way?
<i>Ridzongi lam karu yot?</i> Ridzong path where is?	Where is the path to Ridzong?
<i>i-lam karu ch'hanok?</i> this-path where goes?	Where does this road go?
<i>D'angsa thobches duga?</i> shelter to-find is-there?	Is there shelter to find?
<i>nang-zhig thobches duga?</i> a room to-find is -there?	Is there any room to find?

Some notes about visiting villages: It's probably best for remote villages if you carry all your own stuff, so that trekkers don't eat up all the food, or their animals eat all the fodder in those villages which just manage to be self-sufficient. If you stay with a friend, or a friend of a friend, or an acquaintance's cousin's brother-in-law, or if you become friends with the person whose house you stay in, they may refuse money. You'll feel like less of a freeloader if you've brought good gifts. Good quality tea is always welcome, and useful things like sugar. Fruit and vegetables and eggs are great where unavailable, like high villages off the road, or in winter. Also things like thermos flasks, pressure cookers and other utensils would be good gifts if you could take them. But don't bother taking apricots to Sham, where people are likely to fill your pockets with them anyway! And remember that Ladhakis

expect most people to do *zangs*, which means refusing offers once or twice before accepting.

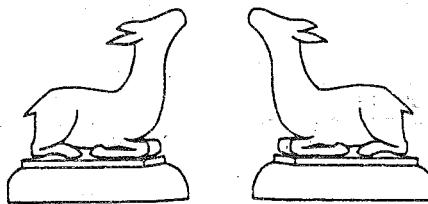
### Directions

લો.	<i>lho</i>	south
શર.	<i>shar</i>	east
ચાંગ.	<i>chang</i>	north
નુપ.	<i>nup</i>	west
યોમા.	<i>yoma</i>	left
યોસ્પા.	<i>yospa</i>	right
કાટ્રાંગ.	<i>khaT'ang</i>	straight
ગ્રેન.	<i>gyen</i>	uphill
થર.	<i>thur</i>	downhill
લોકસ્ટે.	<i>lokste</i>	back, returning

### Features of the land

રી.	<i>ri</i>	mountain
કાંગરી.	<i>kang-ri</i>	glacier (ice mountain)

ਲ	<i>la</i>	pass
ਲਾਮ	<i>lam</i>	path, road
ਰਿਆਲਮ	<i>rgya-lam</i>	big road
ਕਾਦਪਾ	<i>kadpa</i>	cliff
ਤ੍ਰੋਕਪੋ	<i>Tr'okpo</i>	stream
ਤਸਾਂਗਸਪੋ	<i>tsangspo</i>	river
ਤਸ਼ੋ	<i>ts'hō</i>	lake, pond
ਚਹੁਮਿਗ	<i>ch'hū-mig</i>	spring
ਜਾਮਪ	<i>zampa</i>	bridge
ਪੁ	<i>p'hu</i>	high mountain pasture



## Those who care to share read

*Ladags Melong*

ਲਾਡਾਕ ਮੇਲੰਗ



*The mirror of Ladakh.*

Ladakh's own magazine, reflecting on all aspects of Ladakhi life and culture.

Presented bilingually in English and Ladakhi to bring together the people of Ladakh and their friends from around the world.

Visitors to Ladakh  
can't afford to miss it.  
Its your window into  
Ladakh.

**Deciding upon a gift  
is not always an easy task,  
for example one pen or  
one bon bon may do  
more harm than good to  
a child.**

Copies or gift  
subscriptions of Ladags  
Melong are a perfect gift  
for a child or a family.

It is a gift of  
entertainment,  
information and  
wisdom, for years.

While your money  
further supports  
Ladakh in an initiative  
to bring its language  
and literature alive.

You can get gift packs of ten issues at special prices.  
At the Melong Office , SECMOL COMPOUND,  
Or at the Ecology Centre, Leh.



ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ
ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ
ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ
ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ
ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ	ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ ତ୍ୟାଗ

**1: Aspirated and Unaspirated Consonants:** Ladakhi makes a difference between aspirated (*tʰ*, *pʰ*, *chʰ*, *kʰ*, *tshʰ* and *Tshʰ*), and unaspirated or soft (*t*, *p ch*, *k ts* and *Tt*) consonants, whereas English makes no difference. English speakers usually aspirate (especially at the beginning of words), which means there is a little puff of air after the sound. They might have difficulty learning to pronounce unaspirated (soft) consonants. Germans also usually aspirate; French, Italian and Spanish speakers often don't; and speakers of Hindi and many other Asian languages know the difference.

Here's an example: when English speakers say "positive" we aspirate the 'p', but when we say "opposite", we don't. Hold the palm of your hand very close to your lips to feel whether you are giving the little puff of air for aspiration or not.

**2: *T'a*, *T'ha*, *D'a* and *Sh'r'a*** These sounds are pronounced with the tip of the tongue curled back into the palate as if to say *r*, so they have a faint hint of an *r* sound in them. *Sh'r'a* may sound like *sha* to you at first, and *T'a* like *ta*, etc., but practice with a Ladakhi until you can differentiate them.

For *ta*, *rha* and *da*, the tip of your tongue should touch the teeth, making a softer sound than the English letters. For *T'a*, *T'ha* and *D'a*, the tip of your tongue should touch your hard palate, sharp like English *t* or *d*, but with just a hint of *r*.

**3: *nga*** This sound is common in English (sing), but for *r* Ladakhi you have to learn how to say it at the beginning of words. There's no hard *g* sound in *nga*.

Here's an example: Pronounce "hanger" ... Then pronounce "ang-ah." ... Okay, now pronounce "ngah." If you have trouble, pay attention to the position of your tongue inside your mouth and try to keep it in the same each time you say '*nga*.' Remember there's no hard 'g' in it.

Another way to approach '*nga*' is to understand that your mouth and tongue stay in one position for three different sounds: '*ka*', '*ga*' and '*nga*'. Similarly, your mouth is in one position for '*pa*' '*ba*' and '*ma*'; or '*ta*' '*da*' and '*na*'. Repeat