"Half of the words are read by implications." This Tibetan saying explains the main difficulty Westerners face in learning to read Tibetan fluently. Unlike previously available materials, this book will allow beginners to understand the logic of Tibetan grammar and syntax through graded reading and narrative explanations. The large glossary, which includes particles and is indexed by page, will serve as an invaluable reference for readers of Tibetan at all levels. The reading course includes the Tibetan alphabet and its pronunciation, as well as a wide range of modern literary styles from literature, history, current affairs, newspapers, and even communist political essays. Cassette tapes to assist students learning on their own are available through Case Western Reserve University's Center for Research on Tibet.

“This [grammar] will make the study of written Tibetan a lot easier and more pleasant than it has been up to now.”

James A. Matisoff, University of California, Berkeley

“The first really practical general grammar of the language.”

F.K. Lehman, University of Illinois

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Essentials of Modern Literary Tibetan
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A Reading Course and Reference Grammar

Melvyn C. Goldstein

with
Gelek Rimpoche

and
Lobsang Phuntshog

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Preface

"Half of the words are read by implication"

Anon. Tibetan

This Tibetan saying pithily summarizes the main difficulty Westerners face in learning to read Tibetan fluently. A knowledge of the various particles that comprise the Tibetan grammar is essential for learning how to read Tibetan, but this is not sufficient by itself. In all too many cases, the semantic context, that is to say, the meaning of what precedes and follows the clause or phrase in question, determines what the grammatical particles themselves mean.

This book, therefore, was written to assist beginners not only to master the multiplicity of Tibetan grammatical particles and markers, but also to develop the skills to cope with the semantic component of Tibetan grammar.

Lessons One and Two present the thirty letters of the Tibetan alphabet together with a description of how they are pronounced. Many instructional programs teach the pronunciation of written Tibetan by having students repeat the sounds after the instructor, and this is a good way to learn. However, for those readers who are using this book on their own, Essentials of Modern Literary Tibetan provides an explanation of the main rules underlying pronunciation, and provides spoken Tibetan equivalents for the first five lessons as well as a tape of these lessons (through Case Western Reserve University's Center for Research on Tibet). However, Essentials of Modern Literary Tibetan is not meant to be a textbook of spoken Tibetan. Spoken and written Tibetan pronunciations differ, and this book will not devote a great deal of time to these differences or on subtleties of spoken pronunciation. The aim of including pronunciation rules here is simple—to teach users how to pronounce the letters and syllables they will be reading. Developing reading comprehension of modern written Tibetan is the goal of this book.

Students who have studied spoken Tibetan using Goldstein and Nornang's Modern Spoken Tibetan will notice that the system used to transcribe the spoken language here is slightly different. The current system simplifies the more linguistically complicated system used earlier by employing symbols for the Tibetan sounds which are closer to English equivalents and thus easier to learn. For example, the system used in
this book no longer employs the letter /f/ for the Tibetan letter ဃ, but instead uses the most similar English letter—/g/—even though /g/ differs from the Tibetan sound by being voiced. The rationale for representing Tibetan sounds by a neutral letter such as /g/ was to avoid predisposing English speakers to voice the Tibetan sound, but I now believe that this approach has been counter-productive and has hampered students in readily learning how to pronounce Tibetan.

*Essentials of Modern Literary Tibetan* will teach reading skills in a range of genres of written Tibetan. It moves quickly to cover essential grammatical structures so that stories can be introduced. The sentences in the lessons in Part One utilize both the basic colloquial and literary written styles, but the readings reflect the neoclassical style which is the basis for both of these. This style is becoming the standard for modern literary Tibetan. The aim throughout the lessons is to accustom the reader to understand more and more complex (and, therefore, more realistic) constructions. Part One provides a solid foundation in Tibetan morphology, syntax, and vocabulary.

Part Two contains both lessons and extended reading examples taken from novels, folk tales, histories, newspapers and magazines. Throughout the book the readings are translated as close to the original Tibetan as possible, even if this results in somewhat awkward English constructions. We hope this will facilitate the rapid comprehension of the basic principles involved.

Part Three consists of an English-Tibetan Glossary, a verb declension chart listing the different stems of the verbs used in the book, and an appendix with five selections illustrating the genre of communist political essays.

A critical dimension of this book is its ability to be used as a reference grammar. The large glossary at the end of the book lists each grammatical particle or construction used in the text together with the lesson and sub-section(s) where it occurs and is explained. Consequently, whenever the user comes across an unfamiliar particle, whether one month or five years after the initial encounter in the lessons, it will be easy to find the section or sections that explain and give examples of this particle.

This text, therefore, provides a step-by-step graded introduction to basic Tibetan syntax and grammar, a solid working vocabulary, and a permanent reference grammar which can be referred to long after these lessons have been completed.

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And last, but certainly not least, I want to acknowledge my gratitude to the International Research and Studies Program, Center for International Education, U.S. Department of Education (G008640390-87) for funding the research and preparation of this book.
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<th>Description</th>
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<td>adjective</td>
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<tr>
<td>adj. comp.</td>
<td>comparative adjective stem</td>
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<td>abbr.</td>
<td>abbreviation</td>
</tr>
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<td>cc.</td>
<td>clause connective</td>
</tr>
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<td>ch.</td>
<td>phonetic rendering of a Chinese term in Tibetan</td>
</tr>
<tr>
<td>cf.</td>
<td>compare</td>
</tr>
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<td>dat. loc.</td>
<td>dative-locative case</td>
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<td>eng.</td>
<td>phonetic rendering of an English term in Tibetan</td>
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<td>future complements</td>
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<td>h.</td>
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</tr>
<tr>
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</tr>
<tr>
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<td>imperative</td>
</tr>
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<td>infinitive</td>
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<td>literally</td>
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<td>neg.</td>
<td>negative</td>
</tr>
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<td>nh.</td>
<td>non-honorific</td>
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<tr>
<td>nom.</td>
<td>nominalizer</td>
</tr>
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<td>p.</td>
<td>past</td>
</tr>
<tr>
<td>perf.</td>
<td>perfect</td>
</tr>
<tr>
<td>pl.</td>
<td>plural</td>
</tr>
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<td>pres.</td>
<td>present</td>
</tr>
<tr>
<td>pres. compl.</td>
<td>present complement</td>
</tr>
<tr>
<td>p.n.</td>
<td>proper name</td>
</tr>
<tr>
<td>sm.</td>
<td>same as</td>
</tr>
<tr>
<td>usu.</td>
<td>usually</td>
</tr>
<tr>
<td>usu. compl.</td>
<td>usual complement</td>
</tr>
<tr>
<td>va.</td>
<td>active verb</td>
</tr>
<tr>
<td>vi.</td>
<td>involuntary verb</td>
</tr>
</tbody>
</table>
PART ONE
Lesson One

1.1 Introduction to the Tibetan language

The written Tibetan language has 30 consonants, 4 written vowels, and 1 inherent (unwritten) vowel. Spoken Tibetan, however, contains at least 35 consonants and 9 spoken vowels, and the standard pronunciation of written Tibetan uses all 44 of these. Consequently, there is no simple one to one equivalence. In addition to this, however, Tibetan is not read phonetically. Combinations of letters in syllables are often pronounced totally differently from the inherent quality of the individual letters. For example, the seven letters bsgrubs are actually pronounced drub. This transformation is partly due to the evolution of Central Tibetan into a tonal language since many of the consonant clusters that were once pronounced (and still are in some areas) have become tonal in Central Tibetan. One of the difficult tasks facing beginners, therefore, is to learn how combinations of the written vowels and consonants are pronounced. To assist readers in this task, the first two lessons contain a set of rules, and lessons 1-5 include phonemic equivalents of the written letters (in colloquial Lhasa dialect). A cassette tape of these lessons is available from Case Western Reserve University's Center for Research on Tibet (238 Mather Memorial Building, Cleveland, Ohio 44106; ph. 216 368-2264; fax 216 368-5334). The reader is urged to use this tape regularly.

The Tibetan words used in the first part of this lesson do not have to be memorized and will not appear in the glossary unless they occur in other lessons. They are used primarily to illustrate various linguistic features such as tone and length rather than because they are common terms.

1.2 Tone

Tone is a distinctive feature of the Tibetan phonological system. It refers to the pitch of vowels. For example, whereas it makes no difference in English whether the word dog is pronounced in a very high pitch or a very low and deep pitch, in Tibetan such differences are critical and signal differences equivalent to those which would exist in English if different vowels were used. A line under a vowel indicates low tone and a line above, high tone. Thus, gū (high tone) means body while gu (low tone) means nine.

In addition to these two tones, Tibetan also has a released glottal stop which we call a falling tone. It is marked by an oblique line over a vowel, for example,
dàa ("tiger"). A lengthy set of practice drills that teach how to differentiate tones is provided in Appendix B.

1.3 Vowel Length

In English, the meaning of the word "dog" does not change if we lengthen the pronunciation of the "o" vowel so that it sounds like "dooooor." In Tibetan, however, the length of the vowel differentiates words just as different consonants do in English. There are, fortunately, only two relevant vowel lengths in Tibetan: relatively long and relatively short. Long vowels will be noted by repeating the vowel. For example, in ri ("hili") the vowel is short, but in rii ("to fall") it is long.

1.4 The thirty written letters

The 30 written letters in the Tibetan alphabet are listed below, together with their approximate pronunciations and the notational symbols I shall employ for them in this book. Two of these 30, འ and ར, are vowels, and the remaining 28 are consonants. It should be noted that many letters such as འ and ཞ differ only in the tone of the accompanying vowel—not in the quality of the sound.

<table>
<thead>
<tr>
<th>Written Form</th>
<th>Phonetic Notation</th>
<th>English Pronunciation Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. མ</td>
<td>gā</td>
<td>similar to the &quot;g&quot; in gone</td>
</tr>
<tr>
<td>2. ས</td>
<td>ka</td>
<td>similar to the &quot;k&quot; in kill</td>
</tr>
<tr>
<td>3. ཡ</td>
<td>ga or ka</td>
<td>similar to the &quot;g&quot; in gone or the &quot;k&quot; in kill</td>
</tr>
<tr>
<td>4. ས</td>
<td>ṇa</td>
<td>similar to the &quot;ng&quot; in sing-a-long</td>
</tr>
<tr>
<td>5. འ</td>
<td>ja</td>
<td>similar to the &quot;j&quot; in jar</td>
</tr>
<tr>
<td>6. ས</td>
<td>chā</td>
<td>similar to the &quot;ch&quot; in champ</td>
</tr>
<tr>
<td>7. ས</td>
<td>ja or cha</td>
<td>similar to either the &quot;j&quot; in jar or the &quot;ch&quot; in champ</td>
</tr>
<tr>
<td>8. ས</td>
<td>ṇa</td>
<td>similar to the &quot;ny&quot; in canyon</td>
</tr>
<tr>
<td>9. འ</td>
<td>dā</td>
<td>similar to the &quot;d&quot; in dig</td>
</tr>
<tr>
<td>10. ས</td>
<td>tā</td>
<td>similar to the &quot;t&quot; in tap</td>
</tr>
<tr>
<td>11. ས</td>
<td>dā or tā</td>
<td>similar to the &quot;d&quot; in dig or the &quot;t&quot; in tap</td>
</tr>
<tr>
<td>12. ས</td>
<td>ṇa</td>
<td>similar to the &quot;n&quot; in now</td>
</tr>
<tr>
<td>13. ས</td>
<td>bā</td>
<td>similar to the &quot;b&quot; in bet</td>
</tr>
<tr>
<td>14. ས</td>
<td>pā</td>
<td>similar to the &quot;p&quot; in pat</td>
</tr>
<tr>
<td>15. ས</td>
<td>ba or pa</td>
<td>similar to the &quot;b&quot; in bet or the &quot;p&quot; in pet</td>
</tr>
<tr>
<td>16. ས</td>
<td>ma</td>
<td>similar to the &quot;m&quot; in met</td>
</tr>
<tr>
<td>17. ས</td>
<td>dzā</td>
<td>similar to the &quot;dds&quot; in adds</td>
</tr>
<tr>
<td>18. ས</td>
<td>tsā</td>
<td>similar to the &quot;ts&quot; in Patsy</td>
</tr>
<tr>
<td>19. ས</td>
<td>dzā</td>
<td>similar to the &quot;dds&quot; in adds</td>
</tr>
<tr>
<td>20. ས</td>
<td>wā</td>
<td>similar to the &quot;w&quot; in war</td>
</tr>
<tr>
<td>21. ས</td>
<td>shā</td>
<td>similar to the &quot;sh&quot; in ship</td>
</tr>
<tr>
<td>22. ས</td>
<td>sā</td>
<td>similar to the &quot;s&quot; in sip</td>
</tr>
<tr>
<td>23. ས</td>
<td>a</td>
<td>similar to the &quot;a&quot; in ah</td>
</tr>
<tr>
<td>24. ས</td>
<td>ya</td>
<td>similar to the &quot;y&quot; in yet</td>
</tr>
<tr>
<td>25. ས</td>
<td>rā</td>
<td>similar to the &quot;r&quot; in red</td>
</tr>
<tr>
<td>26. ས</td>
<td>lā</td>
<td>similar to the &quot;l&quot; in let</td>
</tr>
<tr>
<td>27. ས</td>
<td>shā</td>
<td>similar to the &quot;sh&quot; in ship</td>
</tr>
<tr>
<td>28. ས</td>
<td>sā</td>
<td>similar to the &quot;s&quot; in ship</td>
</tr>
<tr>
<td>29. ས</td>
<td>hā</td>
<td>similar to the &quot;h&quot; in hit</td>
</tr>
<tr>
<td>30. ས</td>
<td>a</td>
<td>similar to the &quot;a&quot; in ah</td>
</tr>
</tbody>
</table>

In addition to the above letters, there are also a number of new consonant combinations which are used to render foreign sounds such as those found in English. For example, the English sound "f" is written as ས. Other combinations will be explained as they occur.

1 All letters having no written vowel are considered to possess an inherent "a" vowel.
1.4.1 Steps in writing Tibetan letters

Tibetan uses three main scripts. The one used in printed matter is called uchen, or literally "big head." There is also a related "headless" script known as umay that is often used in handwritten manuscripts, and a difficult script known as kyu that is used in correspondence and notes. The uchen script is the one used throughout this text since it is what you will encounter in books and newspapers.

In the diagram that follows, the sequence of strokes used in writing Tibetan letters is presented. You will note that they go from left to right.

Tibetan consonants, by and large, are organized in series of four sounds on the basis of where they are pronounced in the mouth. The first consonant in such series is typically high tone and unaspirated, the second is high tone but aspirated, the third is low tone, and the fourth is nasalized. The consonants ठ ० १ २ represent this type of paradigm.

1.4.2. The consonants: ठ ० १ २

Each of these four consonants linguistically is called a velar stop because the middle part of the tongue touches the velar section of the (roof of the) mouth and "stops" the air flow momentarily. For those unfamiliar with these linguistic terms, use the rough pronunciation equivalencies provided above and listen carefully to the tape and your instructor.

� and ० are high tone consonants made in the same part of the mouth. However, whereas the latter is pronounced with aspiration, that is, with a puff of air following the "k" sound, the former is unaspirated. The aspirated "k" sound is equivalent to the initial English consonant "k" in words such as key or keep. The unaspirated "k" sound is technically an unvoiced velar stop and occurs in English only following "s" consonants, for example in the word "skip." It never occurs at the beginning of words. However, its pronunciation approximates the voiced initial "g" sound in words such as goat or give, and will be transcribed in this book as "g."

The "g" sound is also difficult for English speakers since it does not occur at the beginning of English words. The best one can do to approximate this sound is pronounce the phrase "sing-nga-long while emphasizing the second "nga." Examples of these consonants and their pronunciation are:

� gâ (the letter �) ० ga (what)
० kâ (mouth) १ ga (I)

1.4.3 The consonants: ड ४ ५ ६

These consonants linguistically are known as palatal stops because the upper front part of the tongue articulates against the palatal area on the roof of the mouth and stops the flow of air momentarily. The first of this series of sounds is high tone and unaspirated, the second is high tone and aspirated, the third is low tone but varies as to whether it is pronounced "j" or "ch." The fourth consonant is nasal.

ड जा (the letter ड) ४ cha (tea)
५ châ (a part) ६ फा (fish)
1.4.4 The consonants: _raises

These consonants are linguistically known as alveolar stops because the tip of the tongue articulates against the alveolar region (just behind the teeth) and stops the flow of air momentarily. Again the first of this series is high tone and unaspirated, the second is high tone and aspirated, the third is low tone but varies as to whether it is pronounced "d" or "t." The fourth consonant is nasal.

.raise dā (the letter  )  rise da (now)
.raise tā (the letter  )  rise na (if)

1.4.5 The consonants: -raises

These consonants are known as bilabial stops. The lower lip articulates against the upper lip and blocks the flow of air momentarily. This series follows the same pattern as those presented above,  being pronounced sometimes "b" and other times "p."

.raise bā (a past tense verbal particle)  -raise pa (cow)
.raise pā (father)  -raise mā (mother)

1.4.6 The consonants: -raises

The first three consonants follow the basic pattern in that  is high tone voiceless unaspirated,  is high tone voiceless aspirated, and  is low tone voiceless unaspirated. The last consonant,  , is not a nasal consonant. It is pronounced with a "w" sound.

.raise dzā (the letter  )  -raise dzā (the letter  )  
.raise tsā (hot)  -raise wa (fox)

The remaining 11 consonants do not follow the above described pattern. The consonant chart presented earlier in this lesson should be consulted for their pronunciations.

1.5 Vowels

Literary Tibetan has five vowels, one of which ("a"), as mentioned above, is not written and inheres in otherwise unmarked syllables. Of the remaining four, three are written above the letter and one (the vowel "u") is written below:

<table>
<thead>
<tr>
<th>Written Form</th>
<th>Pronunciation</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>inherent</td>
<td>a (as in &quot;father&quot;)</td>
<td>(gā)</td>
</tr>
<tr>
<td>~</td>
<td>o (as in &quot;so&quot;)</td>
<td>(gō)</td>
</tr>
<tr>
<td>~</td>
<td>e (as in &quot;me&quot;)</td>
<td>(gē)</td>
</tr>
<tr>
<td>~</td>
<td>u (as in &quot;see&quot;)</td>
<td>(gū)</td>
</tr>
<tr>
<td>~</td>
<td>i (as in &quot;see&quot;)</td>
<td>(gi)</td>
</tr>
</tbody>
</table>

Examples of these simple syllables follow. Remember that when there is no written vowel above or below the vowel, the sound "a" is pronounced.

mj chū lsē mg pu tō na chā su pō
person water year life fire son list if tea who male

In addition to these, there are also a several spoken vowels which have no written form. These include:

ε approximately the "a" in the English "mate"
ɔ approximately the "aw" in the English "saw"
ɑ approximately the "a" in the English "alone"
ob approximately the "eu" in the French "seul"
u approximately the "u" in the German "füllen" (or the u in the French "pur")

The two "s" vowels (ε and ɔ) are difficult for English speakers to hear and produce. They differ in that the "ε" sound is made higher in the front of the mouth with the teeth very close together, while the teeth are wider apart for the "ɔ" sound and the tongue is also lower in the mouth.

1.6 Pronunciation drill

Sequences of words have been compiled to facilitate the development of oral/aural skills in differentiating difficult sounds and phonological features such as tone and length. These are available in Appendix B. Listen to them on the tape and try to reproduce them. Do not worry about memorizing the written Tibetan. It is included only to allow a native Tibetan speaker to identify and pronounce the words.

1.7 Structure and pronunciation of complex syllables

Tibetan orthography separates syllables by a dot (called a  tsēg or tsā) immediately following each syllable ('). For example,  (ga ma) are two syllables whereas  (gam) is only one.
Syllables are either simple or complex. Simple syllables consist of a single consonant and vowel. They are exemplified by the examples cited above. Complex syllables consist of clusters of consonants and a vowel. All syllables have a "root" or "head" consonant to which other consonants are joined by being prefixed, suffixed, prefixed, and suffixed. We shall number the possible consonant slots surrounding the root consonant (labeled X in the diagram below) as follows:

\[
\begin{array}{c}
1 & 2 & 4 & 5 \\
X & v \end{array}
\]

\( v = \text{vowel} \)

### 1.7.1 Complex syllables

As shown above, there are five slots where consonants can be added to the head consonant. Since these slots are optional, a variety of combinations occur. However, while all thirty letters can fill the head slot, the other slots (1-5) have restricted membership. Consequently, it is necessary to learn which letters occur in which slots, as well as the changes in the form and pronunciation that these letters can undergo when added to a head consonant.

**List of letters which can fill the five syllable slots**

- **slot-1** (prefixed letters)  
  ཞ་ར་བ

- **slot-2** (superfixed letters)  
  འ་ཆ

- **slot-3** (suffixed letters)  
  ར་ལ

- **slot-4** (suffixed letters)  
  ར་ལ

- **slot-5** (post-suffixed letters)  
  ར

In this lesson we will examine the suffixed letters used in slots 4 and 5. The other three slots will be dealt with in Lesson 2.

### 1.7.2 Slot-4 (suffixed letters)

As indicated above, ten letters fill this slot: ར་ལ. Letters in slot-4 are pronounced after the vowel.

#### 1.7.2.1 The suffixed letter ར

This letter adds either a final "g" sound to the initial consonant or makes the vowel falling tone (as illustrated below). Reading pronunciations typically pronounce the "g" sound whereas spoken pronunciations use the falling vowel tone, except in disyllabic compounds where the second syllable begins with a consonant.

When one encounters a complex syllable the first step is to identify which of the letters is the root. Because vowels are always written above or below the "root" letter, syllables with vowels are easy to decipher.

In situations without written vowels, identifying the root letter can be difficult at first and a process of elimination of options is useful. For example, if you encountered the syllable ར་ལ you would see that it consists of the consonant "n" and the consonant "g." Since there is no written vowel, the inherent "a" vowel would be inferred. But which is the root letter? The answer is that "n" is the root letter and "g" is a slot-4 (suffixed) letter. The incorrect hypothetical alternative would have been that "g" is the root letter and "n" is a prefixed letter. We know that this hypothetical alternative is impossible because "n" never occurs as a slot-1 letter (see section 1.7.1). On the other hand, "g" does occur as a slot-4 consonant. The syllable is therefore pronounced nag.

Similarly, the syllable ར་ལ must be read as nag since ར never occurs in the 1-slot, and ར can fill the 4-slot.

Some combinations using the letter "g" in the 4-slot are:

- ར ར ར ར ར
  - nag or nā  
  - lā  
  - tā  
  - tū  
  - 2g or 2b

Notice that the last example, 2g, begins with the letter vowel "a" (ເ). When it functions as the root letter and has a written vowel, the vowel is pronounced low tone.

#### 1.7.2.2 The suffixed letter ར

This consonant usually adds the sound "g" after the vowel.

- ར ར ར ར ར ར ར ར ར
  - rāg  
  - sōn  
  - čāng  
  - rīņ  
  - lūng  
  - yōn  
  - ūn  
  - mīg

Self went beer long handle come few name

In colloquial Tibetan, however, the "g" endings are sometimes pronounced as nasalized vowels, i.e., vowels that contain an "n" sound made simultaneously with the vowel. For example, ར ར could also be pronounced sōn and ར, yon. Reading
pronunciations tend to pronounce the "η" sound whereas spoken pronunciations usually use the nasalized vowels. Examples of the nasalized versions of the above words are:  

\[ \text{Example Words} \]

1.7.2.3 The suffixed letters  ꪙ  and ꪚ  
These consonants are never pronounced as a "d" or "s" sound. Instead, they:
1) make the tone of the vowel falling tone—high tone vowels become high and falling, and low tone vowels become low falling. For example, ꪚ  is pronounced not as red but rather as re and ꪚ  is pronounced me.
2) These suffixed consonants also change the quality of the vowel sound for some vowels. These vowel changes follow a regular pattern:

- a becomes  ꪙ  o becomes ꪚ  u becomes ꪚ  
- "e" and "i" do not change their inherent vowel quality although the vowel becomes falling tone.

For example:

\[ \text{Example Words} \]

1.7.2.4 The suffixed letter ꪙ  
This suffixed letter lengthens and nasalizes the vowel it follows. The tone remains the same although there are a series of vowel shifts analogous to those we encountered with the suffixed letter ꪙ. 

Vowel Shifts:  
a becomes ꪚ  u becomes ꪚ  
o becomes ꪚ  e becomes ꪚ  
i becomes ꪚ  

\[ \text{Example Words} \]

1.7.2.5 The suffixed letter ꪚ  
This suffixed letter adds an "m" sound. The tone is unchanged.

\[ \text{Example Words} \]
prefixed letter. Thus it is pronounced "ga." By convention, then, ག་ without the ག' would be read as tag or dag, the "g" being a 4-slot letter here.

This letter, however, also alters the main vowel sound if it has a vowel above it. It is frequently used in this capacity to mark changes in grammatical cases (inflections). The most common instance of this is ཀ, which changes the main vowel as follows:

- a becomes ས ཁ (ga - "I") becomes སཀ (gęk - "my")
- u becomes ས ཡ (sū - "who") becomes སཀ (sū - "whose")
- o becomes ས ཥ (mō - "she") becomes སཀ (mō - "her")
- e becomes ས ས (de - "that") becomes སཀ (de - "of that")

1.7.3 Slot-5 consonants

Only one consonant ས (s) can occur in this slot, and when it does, the 4-slot must also be filled. It does not change the quality of the vowel.³

<table>
<thead>
<tr>
<th>ཨ</th>
<th>ཐ</th>
<th>ད</th>
<th>ས</th>
<th>ཁ</th>
<th>ག</th>
<th>ལ</th>
<th>ཞ</th>
<th>ཝ</th>
<th>འ</th>
</tr>
</thead>
<tbody>
<tr>
<td>sēm</td>
<td>lāŋ</td>
<td>lūŋ or lū</td>
<td>phūs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mind</td>
<td>stood up</td>
<td>system</td>
<td>salary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.8 The syllabic nature of the Tibetan language

A difficult dimension of Tibetan for English speakers is its syllabic nature. Almost every syllable in Tibetan carries independent semantic meaning. Thus, the reader must determine whether a syllable is functioning alone with its basic meaning or as a part of a disyllabic or multisyllabic word. For example, both the English and Tibetan words for "rifle" are disyllabic (the Tibetan = རིས་ཤེས་). However, unlike the English word of which neither of the two syllables (ri-fle) has independent meaning, both of the Tibetan syllables (mṛn-da) do and can occur independently and in other compounds: རི means "fire" and རིན་ means "arrow."

To make matters more difficult, written Tibetan does not indicate the breaks between words. Rather, written Tibetan consists of a series of syllables each separated from the others by a syllable marking dot called a ང་ ང ང ང ང, regardless of which syllables

2 Ancient Tibetan, however, used other letters there.
3 It actually adds a kind of falling tone component to nasals, which we have decided to leave unmarked for simplicity's sake.

From this point on, Tibetan words should be memorized. Note that colloquial pronunciations will be used throughout the book.

1.9 Sentence and verb types: introduction

There are four basic types of verbs in Tibetan (active, involuntary, linking, existential). Each defines a type of sentence and clause. "Active" verbs (and constructions) express action done by actors, e.g., "He hit the ball." They are, therefore, roughly equivalent to transitive sentences in English. "Involuntary" verbs (and constructions) express unintentional, non-purposeful action or states, e.g., "I got sick." or "I saw it." They are similar to intransitive verb constructions in English. Thus, in the sentence "I looked there and saw John," "looked" is an active verb since the actor purposely did the looking, and "saw" is an involuntary verb since it represents a non-purposeful state, the image appearing in the subject's vision.

Whereas English uses the copula (the verb "be") both for sentences that link the subject to an object, e.g., "He is a boy," and for sentences that express existence, e.g., "He is here," Tibetan requires two separate verb classes—the former requires a linking verb and the latter an existential verb.

Simple linking constructions will be discussed in this lesson. Existential constructions will be introduced in Lesson Two, and active and involuntary constructions in Lessons Three and Five.

1.10 Linking verbs and sentences

As indicated above, Tibetan uses different verbs to express the ideas that we express in English by means of the verb "to be."
The linking sentence typically consists of a subject, an object, and a linking verb. The verb links the subject to the object so that the object is either a class to which the subject belongs or a definition of the subject. For example, in the sentence "This is a book," a linking verb is required since the verb explains or defines what "this" is.

There are two main linking verbs in Tibetan: བོད་ and རྔ་. A third verb བོད་ གྲ་ is occasionally used in modern colloquial materials.

Unlike English linking verbs (is, are, were, etc.), these verbs, as discussed below, do not express tense or number, both of which are conveyed in Tibetan by context or other linguistic markers.

The first of these verbs (བོད་) is normally used with first person subjects.

- བོད་ རྡོ་ བེ་མ་ དོན་
  བོད་ རྡོ་ བེ་མ་ དོན་
  I am Pema.

Note that བོད་ རྡོ་ is not pronounced བེ་མ་, as you would expect from the preceding rules, but བེ་མ་. When a single syllable is part of a disyllabic compound such as Pema, a series of shifts occur. These are discussed in Lesson Two, section five. For the time being, simply pronounce the words as they appear in the pronunciation transliteration.

- བོད་ རྡོ་ བེ་མ་ དོན་
  བོད་ རྡོ་ བེ་མ་ དོན་
  I am a teacher.

The linking verbs རྔ་ and བོད་ གྲ་, on the other hand, are usually used with third person subjects. However, there is no fixed rule and they too occasionally occur with first person subjects, although བོད་ never occurs with third person subjects.

- བོད་ གྲ་ རྡོ་ བེ་མ་ དོན་
  བོད་ གྲ་ རེ་
  You are Norbu.

Word order in linking sentences, therefore, normally follows the rule: Subject + Object + Verb.

The subject of a linking sentence is usually not marked (or identified by another particle) but it can be, as we see in the following examples where the particle ཞི (meaning roughly "as-for") identifies the subject.

- ཞི། བོད་ གྲ་ རྡོ་ བེ་མ་ དོན་
  ཞི། བོད་ གྲ་ རྡོ་ བེ་མ་ དོན་
  shi phani pô ba rê
The farmer is a Tibetan.

The subject in a linking construction can also be modified by the addition of a demonstrative such as "that" (ནི།).

The more colloquial (spoken) question particle is ཉི་.

a. ཉི་བཞི་དེ་བོ

dé chag rébê [Note that ré becomes ré when it joins with -bê.] that tea is ?/

Is that tea?

b. ཉི་བཞི་ལྡེ་བོ

mq bêema rébê

she pema is ?/

Is she Pema?

c. ཉི་ཁྲི་དེ་བཞི་དེ་བོ

kera ngöbu yimbê

you norbu is ?/

Are you Norbu?

Note that ཉི་ is usually (but not always) used in place of རེ་ in first and second person constructions. The answer to c. would normally be:

d. ཉི་ཁྲི་པོའི།

na ngöbu yin

i norbu is /

I am Norbu.

e. ཉི་ཁྲི་དེ་བཞི་དེ་བོ

ggeng de ngöbar rébê

teacher that buddhist is ?/

Is that teacher a Buddhist?

f. ཉི་བཞི་པོ་བོ

bêema pmo rébê [Note that བོ is pronounced po when joined with mo.]
pema girl is ?/

Is Pema a girl?

g. ཉི་བཞི་པོ་བོ

bêema pu ré

pema boy is /

Pema is a boy.

The standard literary question particle is formed by repeating the final letter of the verb and then adding the letter ཉ to it.

h. ཉི་ཁྲི་བཞི་དེ་བོ
Inflection and case declensions will be discussed in later lessons and need not concern you here.

n. de kǒŋki rēbē
    book that his is ?/
    Is that book his?

o. kēraŋ kǒŋki pu yimbē
    you his son is ?/
    Are you his son?

Word order between the subject and object segments of sentences can be inverted with change only in emphasis, not in referent meaning. Example o. therefore, could also have been written:

p. kǒŋki pu kēraŋ yimbē
    his son you is ?/
    Are you his son?

1.12 Vocabulary

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>སི།</td>
<td>he (kō)</td>
</tr>
<tr>
<td>སི་ོ་</td>
<td>he (kōŋ) [polite term]</td>
</tr>
<tr>
<td>སི་ོ་</td>
<td>his (kǒŋki) [polite term]</td>
</tr>
<tr>
<td>སི་པ་</td>
<td>you (kēraŋ) [polite term]</td>
</tr>
<tr>
<td>སི་པ་</td>
<td>your (kēraŋki) [polite term]</td>
</tr>
<tr>
<td>སི་པ་</td>
<td>teacher (ggsen)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>I (ga)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>my (jelé)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>tea (cha)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>question particle (dam)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>that (de)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>book (tgb)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>black (nagö; nagbo)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>Buddhist (nagba)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>as for (nī)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>proper noun (henceforth abbreviated as p.n.), (nagbu)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>p.n. (bēma)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>question particle (bē)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>boy; son (pū)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>girl; daughter (pomo)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>Tibetan (pūba)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>trader (tsöŋba)</td>
</tr>
<tr>
<td>སི་ སི་</td>
<td>farmer (shijba)</td>
</tr>
</tbody>
</table>

7 The small triangle beneath the syllable is called a wazur. It does not change the pronunciation.
Lesson Two

2.1 The Alphabet, continued: Slot-1 (prefixed letters): མ་/ma/

In Lesson One, simple syllables consisting of a root letter and a Slot-4 suffixed letter were introduced: ཐ+ཉ = ཐཉ (kāŋ). In this lesson the remaining combinations and their pronunciations are presented. The diagram of syllabic structure is repeated below for your convenience.

```
  v
 / \
\|   \
+-----  1 \ 4 \ 5 +-----
  v   
```

(v = vowel)

When this slot is filled, at least one additional slot (other than the "root") must also be filled or the root letter must have a vowel. Since you are familiar with 4-slot letters, the following examples will be restricted to them.

Each of the five consonants which fill the 1-slot occur only before certain root consonants:

- ཐ occurs before the root consonants མ་ and combinations of these with letters in the other slots
- ཐ occurs before the root consonants མ་ and combinations of these with letters in the other slots
- ཐ occurs before the root consonants མ་ and combinations of these with letters in other slots
- ཐ occurs before the root consonants མ་ and combinations of these with letters in other slots
- ཐ occurs before the root consonants མ་ and combinations of these with letters in other slots

The presence of these 5 prefixed consonants does not change the sound of the syllable’s vowel, but can affect its tone. When they are joined with root letters that are high tone consonants, the resultant syllable remains high tone regardless of whether the prefixed consonant is high or low tone by itself. For example the root letters ཐ and ཐ are high tone so in ཐཐ/sum/"three," ཐཐ/sāa/"sāa," and ཐཐ/gön/"scarce, rare," the vowels remain high tone. They are pronounced the same as if they were ཐ, ཐ, and ཐ.

However, when prefixed consonants are joined to root letters that are low tone consonants, the resultant syllable may become high tone, although the pronunciation of
the vowel quality is not changed. The rules for these changes are rather complex.

1. If the prefixed letter is ㄱ or ㅋ, the resultant syllable is always low tone (if the root consonant is low tone). These letters never transform a low tone syllable to a high tone one. Thus, since ㄱ is a low tone letter, use of it as the root letter with the ㅋ prefixed consonant does not change the tone: 략 /dó/ "want," is low tone.

2. If the prefixed letter is ㄲ, ㄳ, or ㅋ, then the resultant syllable is low tone if the root letter is a low tone consonant with the exception of ㅋㅋ/ㅋㅅ/ㅋㅈ. With these, the tone changes to high tone. For example:

- ㄲ (qúu) is low tone falling, but ㄲㅂ (qúu) is high tone
- ㄳ (híu) is low tone falling, but ㄳㄶ (híu) is high tone falling
- ㄺ (ngé) is low tone falling, but ㄺㄶ (ngé) is high tone falling
- ㄴ (ná) is low tone short, but ㅅㄴ (ná) is high tone short
- ㄺ (máa) is low tone long, but ㅅ낟 (máa) is high tone long
- ㄶ (yu) is low tone short, but ㄶ 린 (yu) is high tone short
- ㄲ (qúu) is low tone falling but ㄲㅌ (qúu) is high tone falling

Note that another unusual feature of prefixed letters is that certain combinations of letters change the consonant sound. One such combination is ㄳ. When it occurs without a written vowel it is pronounced as a "w," high tone. For example, ㄳ is pronounced wáj. When this combination occurs with a written vowel, that vowel becomes the initial sound. The tone is always high. For example:

- ㄳ / yúu / yúu / yúu / yúu
- ㅂ / bá / bá / 55

head, center, deserted, transport

Let us now examine some syllables to reiterate how to apply the above rules:

- 잿 is pronounced báa. It remains low tone because the prefixed letter is not one of those that change low tone root letters to high tone.
- .Alignment is pronounced máa. Here the root letter, ㅂ, is one of the low tone letters that become high tone when used with the prefixed letter ㄳ or ㄺ.
- الة is pronounced low tone—doq. Although the prefixed letter ㅿ changes some low tone root letters to high tone, ㅿ is not one of the 6 consonants (ㆁㆁㆁㆁ乏力) that can be altered.

2.2 Slot-3 (subfixed letters): - ㅿ (ㆁ), - ㆁ (ㆁ), - ㆁ (ㆁ)

The 3 letters ㅿ, ㆁ, and ㆁ join beneath certain consonants in attenuated form (as indicated above).

2.2.1 The subfixed letter ㆁ (ㆁ)

This can be placed beneath the following consonants: ㅈㅈㅈㅈㅈㅈ. The resulting combination is a palatalized version of the original consonant. Palatalization refers to the addition of a "y-like" sound to the basic consonant.

- ㅈ / jí / gí / yí / yí / yí
  - gyá kyá gya já chá já ná

(gyu- would be similar in sound to the "gu" in regulate; kyu- would be similar to the "cu" in cute)

When a final consonant (slot-4 consonant) is present, the rules for the vowel changes discussed in Lesson One are operative. For example:

- ㅈ / jí / gí / yí / yí / yí
  - gyá kyá gya já chá já ná

also cold did outside experience

When the prefixed (slot-1) letters are added, the vowels in syllables with a high tone root letter remain high tone (e.g., ㅈㅈㅈㅈㅈㅈ = jíjíjíjíjí "examine"). Low tone letters such as ㆁ and ㆁ, however, change to high tone according to the rules presented in 2.1 above. For example, ㅈㅈㅈㅈㅈㅈ yáa (summer) or ㅈㅈㅈㅈㅈㅈ fil (hell).

2.2.2 The subfixed letter ㆁ (ㆁ)

The subfixed letter ㅿ is attached to the following letters: ㅈㅈㅈㅈㅈㅈ. It does not change the tone of root letters to which it is joined but produces retroflexed consonants in the following manner:

- ㅈ is pronounced "dr"—this sound is similar to the "dr" in drill. To produce a more accurate reproduction of the Tibetan sound, the tip of the tongue should be bent slightly backwards so that a part of its underside articulates with the roof of the mouth.
  - زة / druŋ / crane

- ㅈ is pronounced "dr" in reading style, but open "b" in the spoken pronunciation. Each
Lesson Two

2.3 Slot-2 (suprafixed letters): ḋ, ḍ, and ḍ²

These three consonants affix on top of the "root" letter and function identically. When they are joined to high tone root letters, the syllable remains high tone. When they are joined to the following 4 low tone consonants c, g, ḍ, ḍ², the low tone root letters become high tone. For example:

mā mā nag nā u ṭā ṭā ṭā ṭā
mother sore black ink 1 five fish old

These changes take precedence over the slot 1-letters.

When these suprafixed consonants are joined with the other low tone consonants the tone does not change—it remains low. For example, ḍ² is pronounced low tone, go, and ḍ² is pronounced dō.

2.4 Exercise: Write the pronunciation of the following syllables:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍ</td>
<td>ḍ</td>
<td>ḍ</td>
<td>ḍ</td>
<td>ḍ</td>
<td>ḍ</td>
<td>ḍ</td>
<td>ḍ</td>
<td>ḍ</td>
</tr>
<tr>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
</tr>
<tr>
<td>ḍ²</td>
<td>ḍ²</td>
<td>ḍ²</td>
<td>ḍ²</td>
<td>ḍ²</td>
<td>ḍ²</td>
<td>ḍ²</td>
<td>ḍ²</td>
<td>ḍ²</td>
</tr>
</tbody>
</table>

2.5 The pronunciation of disyllabic compounds

The pronunciation of a disyllabic word is not simply the sum of the pronunciation of the two syllables. One or both of the syllables are usually altered, and the manner in which these alterations occur are complicated. Although there are basic rules for these alterations, they are rather cumbersome and too complex for a textbook of this type. Moreover, there are numerous exceptions. Consequently, only the basic pronunciation rules will be included in this text. The rest will have to be learned on a word-by-word basis.

1. Tone in the first syllable of disyllabic compounds remains the same as when that syllable is pronounced alone. High tone in the second syllable, however, becomes a mid-tone—lower than high but higher than low. For example, with ḍ² ḍ² māgsa (a battleground), the pronunciation of the second syllable—ḍ²—is not written as high tone (sā), but left unmarked (sa), indicating that it is neither high tone nor low tone, but rather somewhere in between—a mid tone. Similarly, syllables following a low tone consonant...
are higher than the low tone but not as high as a high tone.

2. With the exception of དི, consonants that are aspirated in the initial position of the second syllable, lose their aspiration in disyllabic compounds. For example:

| p | changes to | བ་ལོག | tshā + pū = tshābo
| ch | " | ལ་ལོག | kā + chē = ké
| ky | " | ལ་ལོག | ji + kyab = jīgyāb
| k | " | ལ་ལོག | bār + kāŋ = bārgāŋ
| tr | " | ལ་ལོག | sū + tra = sgāra
| ts | " | ལ་ལོག | mū + tsē = mīdzhe (really between ts and dz)

3. Slot-4 consonants in the first of two syllables are affected differently when part of disyllabic compounds. For example, while the consonant དི normally produces a falling tone in monosyllables (ཡི་ is pronounced lā), in disyllabic words the "g" sound is pronounced, e.g., ཡག་ལྡུག ལ་ + ལཱ = lāgiba and ཡག་ལྡུག ལ་ + ལཱ = dāgbā.

The slot-4 consonant དི normally appears in disyllabic words as དི, e.g., དི་པོ (yagse), or ཁྲེན་པོ་ is pronounced yagdzö.

The slot-4 consonants དི and དི typically are changed from falling tone when alone to either long or short tone when part of disyllabic compounds, e.g., དི་ཟུང་ dze + mo = dzēmo.

These rules, however, are not hard and fast and there are many exceptions and pronunciation differences even within Lhasa dialect. Thus, the best advice for the reader without an experienced native teacher is to listen to the tape carefully and try to reproduce its sounds.

4. Another typical feature of disyllabic compounds is what is called regressive assimilation. That is, when the first syllable of a disyllabic compound ends in a vowel or an unpronounced final consonant (for example, a final དི) there is a tendency for it to pick up the sound of certain slot-1 letters of the second syllable (i.e., a "m" or "n" or "b" sound). The slot 1 letters that do this are ག, མ, and ང. For example,

- འ་མོ་ + དམ་ = mgnda (gum)
- ས་ལོག + བུ = gubī (90)
- བཅོ དུན = gindün (monk)

Similarly, disyllabic compounds in which the first syllable ends in དི or ག and the second syllable begins in a "g" or "k" (ག or ཁ) typically pick up an "n" sound. For example, ག་བ འ = lān. And disyllabic compounds in which the first syllable ends in དི and the second begins with a "p" or "b", typically pick up a "m" sound. For example: ཡི་མོ་ chin + bā = chīmba.

You may have noticed that occasionally the vowel in the first or second syllable of disyllabic compounds is different than when pronounced alone. For example, in the word ཡིད་མོག (gindün (monk)), the ge (ག) had changed to gi. Such changes are a result of what linguistically is known as vowel harmony—i.e., a pattern wherein vowels in successive syllables should be members of the same class of vowels.

In Tibetan there are two classes of vowels: high vowels (a, i, u, ò) and low vowels (a, o, e, e, ɔ, and ò).1

Complete vowel harmony requires that all syllables in a word have vowels from the same class. Spoken Tibetan follows this—more or less—in disyllabic words, with the vowel in the first syllable changing to match that in the second syllable. Thus, the "ge" in the word "monk" (གིནན) changes to "gi" because the "u" in "dun" is a high vowel.

Vowels harmony shifts generally occur as follows:

- a > ə
- e or e > i
- ɔ > ò
- ò

Vowel harmony, however, has many exceptions and cannot be applied byrote to all disyllabic words. Nevertheless, knowing that it exists will explain why Tibetans, sometimes pronounce words differently in isolation than when they are joined to other syllables.

**2.6 Existential verbs and sentences**

Existential verbs and sentences express existence and location ("there is," "there exists"). Like linking verbs, they do not indicate tense or number, and indicate person only somewhat equivocally. The three basic existential verbs are: སི་, ཁིག, and ཟེ. The latter is generally used for first person constructions as well as for dependent clauses, but can also be used with third person subjects. The other two are normally used only for third person constructions.

There are also several subtle differences between these verbs that should be

---

1 High and low here refer to the relative height of the tongue.
mentioned, even though they will be translated the same.

The འོ་ཞི་ verb is generally used when one has first-hand knowledge, but, and this is important, it also conveys "specificity." Specificity refers to that fact that འོ་ཞི་ is used with respect to knowledge deriving from a specific situation or state in contrast to general, usual, or commonly known situations or states. For these, the འོ་ཞི་ རེ་ཐོ་ form is used. Let us suppose that you are standing in a parking lot and want to say that there are a lot of cars there. You would have to use the འོ་ཞི་ verb since it is a specific statement based on first-hand knowledge. However, if you wanted to convey that there are lots of cars in America, you would normally use the འོ་ཞི་ རེ་ཐོ་ form since this is a general statement of a commonly known fact.

Consequently, while འོ་ཞི་ རེ་ཐོ་ does not imply first-hand knowledge, it is wrong to think of it as always connoting less certainty than འོ་ཞི་. In fact, in certain contexts, འོ་ཞི་ རེ་ཐོ་ expresses more certainty than འོ་ཞི་, e.g., if someone said "He is good," using the འོ་ཞི་ རེ་ཐོ་ form when an actor came on the screen, it would imply that the actor probably is famous and that it is generally said that he is good. Or it could mean that the speaker has had previous experience with the actor (or person) and therefore can state that he is good. If འོ་ཞི་ was used, it would generally mean that based on seeing the actor, the speaker feels he is good.

Thus, while འོ་ཞི་ implies first-hand knowledge, the more basic differences between these two existential verbs rests on information about a specific or particular situation or state versus information or knowledge regarding a commonly accepted or generally known situation or state. We will see in later sections that when these existential verbs are used as auxiliary verbs, these basic distinctions will carry over. However, it should be noted that written Tibetan is a highly standardized language and exceptions to almost all rules occur, particularly when the authors are not native Lhasa dialect speakers and are using distinctions and forms typical of their dialect.

The simplest existential constructions consist of a subject and an existential verb. These sentences express the existence of the subject. For example:

a. རྣམ་བུ་ཤེཇ་དེ།
   མདོ་མི་ཡི་བེད། [or སོག་བེད། ] ཡི་བེད། is the reading pronunciation and ཡི་བེད། is the spoken pronunciation

   soldier exist° /

b. གེན་པ་དག་ནི།
   འོ་ཞི་ རེ་ཐོ་

   There are soldiers.

   Note that this sentence has been translated as plural despite the fact that there is no plural marker. This is typical of Tibetan syntax. When no marker of "singular" is present, it is assumed that the sentence construction is plural. If one wanted to convey the meaning "There is a soldier" normally the subject ("soldier") would be modified by the word "one." The existential verb, however, would not change.

c. ཤི་བ་མོ་དུ་
   འོ་ཞི་ རེ་ཐོ་

   There are three Tibetans.

d. རོ་མོ་ག་སྐོ་བུ་
   འོ་ཞི་ རེ་ཐོ་

   There are two youths.

   As with linking verbs, one way to construct questions is by means of question particles placed after the verb. After འོ་ཞི་ རེ་ཐོ་, either the particle བ་ (more colloquial) or བ་ (more literary) is used. And after འོ་ཞི་, either བ་ or བ་ is used.

e. ཤི་བ་མོ་དུ་
   ཤི་བ་མོ་དུ་

   Are there three Tibetans?

f. ཤི་བ་མོ་དུ་
   ཤི་བ་མོ་དུ་

   Are there three Tibetans?

g. རོ་མོ་ག་སྐོ་བུ་
   རོ་མོ་ག་སྐོ་བུ་

   There are soldiers.

3 Chi is the colloquial pronunciation of བ་. Transcriptions in brackets represent reading pronunciations.
2.6.1 The dative-locative case

Tibetan nouns are inflected, that is to say, most of them change in form according to their function in sentences. The different functions in Tibetan are grouped into four classes or cases, each with its own endings: nominative, dative-locative, genitive, instrumental. The nominative is the basic, or unaltered, case in that it is the form that occurs when the noun is used alone as in the glossary of this book. We encountered it as the subject of linking sentences. Some inflected languages such as Russian also have an "accusative" case which denotes the direct object, but in Tibetan the direct object is left unmarked (like the nominative case).

The dative-locative case is used with nouns (and adjectives) to denote the recipient of something that is sent or given (the indirect object), or the location of some action (in, at, or on something). It has a number of different forms which are used in accordance with the final letter of the syllable it follows.

**Dative-locative case particles**

<table>
<thead>
<tr>
<th>Usage</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>.Valid</td>
<td>after any consonant or vowel (all finals)</td>
</tr>
<tr>
<td>Máy</td>
<td>after a vowel - máy attaches to the preceding syllable</td>
</tr>
<tr>
<td>3</td>
<td>after 3, 3, 3, 3, 3, 3</td>
</tr>
<tr>
<td>3</td>
<td>after 3</td>
</tr>
<tr>
<td>3</td>
<td>after 3</td>
</tr>
</tbody>
</table>

The dative-locative particles will be glossed as "to" in the interlinear translation.

In the following sentences, the dative-locative functions to mark off the place of existence or the location of something or someone. In this role it answers the question "where?"

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ཚིའི་གཙོ་བོ་ཡུལེ</td>
</tr>
<tr>
<td>b</td>
<td>སྒིགས་ལ་ཐམས་ཅད་དག་</td>
</tr>
<tr>
<td>c</td>
<td>སྒོམ་བཞི་བོ་གྲེམ་</td>
</tr>
<tr>
<td>d</td>
<td>སྒོམ་བཞི་ ལྷོབས་རྒྱལ་</td>
</tr>
<tr>
<td>e</td>
<td>སྒོམ་བཞི་ ལྷོབས་ དཔལ།</td>
</tr>
<tr>
<td>f</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ ལྷོབས་</td>
</tr>
<tr>
<td>g</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
<tr>
<td>h</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
<tr>
<td>i</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
<tr>
<td>j</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
</tbody>
</table>

To indicate singularity, the number "one" is usually added:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ཚིའི་གཙོ་བོ་ཡུལེ</td>
</tr>
<tr>
<td>b</td>
<td>སྒིགས་ལ་ཐམས་ཅད་དག་</td>
</tr>
<tr>
<td>c</td>
<td>སྒོམ་བཞི་བོ་གྲེམ་</td>
</tr>
<tr>
<td>d</td>
<td>སྒོམ་བཞི་ ལྷོབས་རྒྱལ་</td>
</tr>
<tr>
<td>e</td>
<td>སྒོམ་བཞི་ ལྷོབས་ དཔལ།</td>
</tr>
<tr>
<td>f</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ ལྷོབས་</td>
</tr>
<tr>
<td>g</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
<tr>
<td>h</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
<tr>
<td>i</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
<tr>
<td>j</td>
<td>སྒོམ་བཞི་ སྒོམ་བཞི་ སྒོམ་བཞི་</td>
</tr>
</tbody>
</table>
Lesson Two

lhēssaa lhāgan chi dü [In spoken Tibetan "one" is pronounced chi or jil.]
hsa-to temple one exist/
There is a (one) temple in Lhasa.

The number "one," therefore, has several forms: ल्हे्सा occurs after चि, श्र, ख्र, द्र, त्र, and vowels, ल्हे्सा occurs after ख्र, न्र, and द्र. ल्हे्सा is used after any final. Thus:

j. ल्हे्सा यात्री चि द्रु
lhāsaa yāa chi dü
Lhasa-to yak one exist/
There is a (one) yak in Lhasa.

k. ल्हे्सादु मौम गन्दा यूके
lhēssaa yāa chī dü
Lhasa-to yak one exist/
There is a (one) yak in Lhasa.

It should be kept in mind that there is considerable variation with regard to the use of these particles and sometimes authors do not use these variant forms consistently.

2.6.2 Possessive constructions with the dative-locative case

The dative-locative particle(s) are also commonly used to indicate that the subject has or possesses something.

a. स्कोला टे प्यारी
kōlla tep yāreē
He (h.) to book exist/
He has a book. (lit. To him a book exists.)

b. पुंतसोला की द्रु
pantsōla kī dü
phuntsog to dog exist/
Phuntsog has dogs.

Note that because the word dog is not modified by the number one, it is assumed to convey the plural. If a singular meaning was intended, the object would normally have been modified as follows:

c. पुंतसोला की चि द्रु
pantsōla kī chi dü
phuntsog to dog one exist/
Phuntsog has a dog.

d. श्याम गन्दा मौम गन्दा यूके
māmee mgnda yūreē
soldiers-to gun exist/
Soldiers have guns.

First person constructions usually use ल्हे्सा.

e. ल्हे्सा यात्री
lhēssaa yāa
I-to dog exist/
I have a dog.

We have seen that the subject in linking sentences can be modified by a demonstrative such as ल्हे्सा ("that"). When these are used with the subject of an existential sentence, the dative-locative particle is placed immediately after the demonstrative.

f. ट्रा दे बेजा द्रु
trāba deg bēja dü
monk that-to book exist
That monk has (Tibetan style) books.
Another common demonstrative is या ("this").

g. ट्रा दे भ्रा बेजा चि द्रु
trāba deg bēja chi dü
monk this-to book one exist
This monk has a (Tibetan style) book.

Existential constructions can be further expanded by adding numerals and other modifiers to the object or subject, e.g.:

कल्याण [कल्याण]
māggu [mābho] नूनान [नूनान]
kāshē
cūnjun [chūnjun]
many few several small

h. पुंतसोला ट्रा मौम
pantsōla trāa māggu dü
Tibet to monk many exist/
There are many monks in Tibet.

i. लाब्रा मौम ल्हे्सा यात्री
labdrāa gegen kāshē dü
school to teacher several exist/

4 Spoken pronunciation of चि and भ्रा are both deg.
There are several teachers in school.

As example i. indicates, when two adjectives modify a noun, the second modifies the noun + first modifier (small houses) [many]. Demonstratives can also be used with adjectives. When this occurs, the demonstrative follows the adjective. In the following two examples, the demonstrative also has the dative-locative particle suffixed to it.

That small monk has several teachers. (lit., To that small monk, several teachers exist.)

A noun can also be modified by two adjectives linked by the conjunction བོད་ ("and").

Lhasa has big and pleasant monasteries.

Temporal words, i.e., words conveying a time component, are usually placed at the beginning of a sentence. Three common temporal words are:

n. གི་ སྟོད་ སྟོད་
   tanda ṅaṭma tereṅ
   now formerly, in the past today

o. ཡིག་པོ་ སྟོད་པོ་ སྟོད་པོ་
   gompha pūla gompha maggu dû
   formerly tibet to monastery many exist/

Formerly there were many monasteries in Tibet.

The distinction between existential and linking verbs often is blurred in adjectival constructions in the sense that existential verbs are used in contexts that otherwise appear to call for linking verbs. For example, in sentence a. བོད་ is normally used rather than བོད་, although the latter can be used to convey general or comparative statements.

a. བོད་ སྟོད་
   kô chêmbo dû
   he big exist
   He is big.

Similarly, the adjective "hot" normally takes the existential verb.

b. བོད་ སྟོད་
   chu dî tsâbo dû
   water this hot exist
   The water is hot.

There is no simple rule to predict this usage generally depending on the specific adjective. For example, color adjectives such as found in sentence c. always take linking verbs.

c. བོད་ སྟོད་ སྟོད་
   dini mâmo [mâmo] dê
   this as-for red is
   This is red.

Negation of linking and existential verbs

Negation of linking and existential sentences is expressed through the addition of the negative particles བོད་ and སྟོད་, and by negative verbs such as སྟོད་ and སྟོད་. In sentence a., for example, སྟོད་ becomes སྟོད་ and in b., སྟོད་ becomes སྟོད་.

a. བོད་ སྟོད་ སྟོད་
   gompha traba yômaareè [yômaareè]
   monastery-to monk exist no/
   There are no monks in the monastery.
Lesson Two

b. སྣ་ཐེ་ཐེ་ཤེ་མི་ཤུ་
   chū dū tsābo minduṅ
   water this hot no exist/
   This water is not hot.

c. དབུག་ཐུབ་དུ་ཙི་མི་ཤུ་
   lhāgan dee gegen maŋgu mgłebaṛē
temple that-to teacher many no exist/
   That temple does not have many teachers.

d. འིག་རྩོལ་བཞིན་ཐུབ་ཐུམ་པོ་
   tepdi mābō maareè, gāab o rē
this book red no is/ white is
   This book is not red, (it) is white.

e. གཟིབ་བཞིན་ཐུབ་ཐུམ་
   kō traba maareè
e monk not is
   He is not a monk.

f. ཁྱེད་པ་ཐུབ་ཐུམ་
   khran lāma maareè
you lama no is
   You are not a lama.

The linking verb ཀེན is negated by substituting the negative linking verb གེན for it.

g. གཞི་མ་ཐུབ་ཐུམ།
   ᇷa läbdrā mēn [min]
   i student not
   I am not a student.

Possessive constructions are negated similarly.

h. རབ་ཐུབ་ཐུམ།
   raa tēb mēg
   i-to book no-exist
   I do not have books.

2.9 Question formation with interrogative words

Some of the main interrogatives you will encounter in literary Tibetan are presented below. The interrogatives that typically are used in the spoken language are marked by an asterisk.

<table>
<thead>
<tr>
<th>ག་</th>
<th>what (kañ; kañ)</th>
<th>ག་</th>
<th>how much (kañdzam)</th>
</tr>
</thead>
<tbody>
<tr>
<td>བ</td>
<td>what (ji)</td>
<td>བ</td>
<td>how much, how</td>
</tr>
<tr>
<td>བ</td>
<td>what* (kaře)</td>
<td>བ</td>
<td>many* (kaḍzē)</td>
</tr>
<tr>
<td>བ</td>
<td>from where* (kañkē)</td>
<td>བ</td>
<td>how much/many (kaḍzōō)</td>
</tr>
<tr>
<td>བ</td>
<td>where (kañjā)</td>
<td>བ</td>
<td>how much/many (jdzam)</td>
</tr>
<tr>
<td>བ</td>
<td>where (kañjā)</td>
<td>བ</td>
<td>how much/many (jdzam)</td>
</tr>
<tr>
<td>བ</td>
<td>where (kañjā)</td>
<td>བ</td>
<td>when* (kaḍulī)</td>
</tr>
<tr>
<td>བ</td>
<td>where (kañjū)</td>
<td>བ</td>
<td>which* (kaği)</td>
</tr>
<tr>
<td>བ</td>
<td>where (kañ)</td>
<td>བ</td>
<td>how* (kaṇḍre)</td>
</tr>
<tr>
<td>བ</td>
<td>where* (kañbaa)</td>
<td>བ</td>
<td>what kind* (kaṇṛts)</td>
</tr>
<tr>
<td>བ</td>
<td>where (kañša)</td>
<td>བ</td>
<td>who* (sū)</td>
</tr>
<tr>
<td>བ</td>
<td>where (kañne)</td>
<td>བ</td>
<td>whose* (sūlī)</td>
</tr>
</tbody>
</table>

a. ཕབ་དུ་ཐུབ་ཐུམ།
   dī kāre rēg
   this what is
   What is this?

b. བུག་པ་ཐུབ་ཐུམ་
   gomba dī kañbaa dō [duō]
   monastery this where exist ?
   Where is the monastery?

c. བུག་པ་ཐུབ་ཐུམ་
   gomba dī kañbaa dugam
   monastery this where exist ?
   Where is the monastery?

Note that in example c. the question particle ཆ་ is used in conjunction with the interrogative. This does not change the meaning in any way. Its use is simply a matter of style.

d. གཟིབ་བཞིན་ཐུབ་ཐུམ།
   tep kaḍzē dō [duō]
   book how many exist
   How many books are there?

---

5 With interrogatives, ཆ་ is pronounced do (as in dough).
e. **yaa kagi rge**
   yak which is
   Which (one) is a yak?

f. **yaa dji siiu rge**
   yak this whose is
   Whose yak is this?

g. **mEngan chEmbo kabaay yZhre**
   hospital big where exist
   Where is the big hospital?

h. **ko kanee rge**
   he from where is
   Where is he from?

2.10 Reference section: Looking up words in the glossary and new vocabulary sections

In order to translate the readings in each lesson you will have to learn to look up words in the glossary at the end of the book. Because Tibetan syllables can have prefixed, affixed, suffixed and subfixed letters, glossary word order is somewhat confusing. In general, each syllable is listed under its root letter. Thus, for a word like འབྲུ་ཟེ་ སློ་ the listing will be under the letter འ and for a word such as ཡིན་པ་ the listing would be under its root letter ལ. The difficulty in looking up words derives primarily from the difficulty of determining the order of words within a single dictionary letter. The following set of rules is used in this book and virtually every other modern dictionary. We urge that you study the discussion below together with either a dictionary or the glossary at the end of this book.

1. The alphabetical order of the 30 Tibetan letters is: བ་ ཐ་ བ་ ག་ བ་ ཚ་ ཞ་ བ་ ཞ་ ཝ་ ཞ་ ཟ་ འ་ ར་ ཡ་ ར་ ལ་ ཤ་ ས་ ར་ ལ་ ས་ ལལ་ ས་ ལལ་ ས་ ལས་ ས་ ལས་ ས་ ལས་ ས་. [The alphabetical order of vowels is: inherent a, i, u, e, o (¨ ¯ ¯ ¯)]).

2. The first entries under any letter are the simple syllables that have no prefixed or affixed letters and which have the inherent "a" vowel (that is, those with no written vowels). For example, བ.
2.11 Reading exercise

1. Q. dpal snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
2. Q. snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
3. Q. ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
4. Q. bzhin snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
5. Q. bzhin snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
6. Q. bzhin snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
7. Q. bzhin snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
8. Q. bzhin snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
9. Q. bzhin snying rjes ston 100 myriads of prayers
   A. bzhin snying rjes ston 100 myriads of prayers
10. Q. bzhin snying rjes ston 100 myriads of prayers
11. Q. bzhin snying rjes ston 100 myriads of prayers
12. Q. bzhin snying rjes ston 100 myriads of prayers

1. Q. dza je pho lha gumba mnyu [mangpo] yoshredam
dorje tibet to monastery many exist ?/ Dorje, are there many monasteries in Tibet?
2. A. gumba dan lhagan mnyu [mangpo] yoshre
monastery and temple many exist/
There are many monasteries and temples.
3. Q. kera ngtu mnyu yimbex
you monk is ?/
Are you a monk?
4. A. yin/ na mnyu yin
is/ i monk is/
Yes, I am a monk.
5. Q. gumba kante re
monastery from-where is/
What monastery (are you) from?
6. A. na drags mun ne yin

1 drepung from is/
I am from Drepung (monastery).
[Prepositions like na (or la) are slurred in normal speech and pronounced mid-tone, so are
written without a tone marker. Note too that yin not rge is used for 1st person in 6A.]
7. Q. drags mun ni kghab do
drepung as-for where exist/
As for Drepung, where is it [located]?
8. A. drags mun lhath saa du
drepung lhasa-to exist/
Drepung is in Lhasa.
9. Q. drags mun la tsho dan la ma kadshe yoshre
drepung to monk and lama how-many exist/
How many monks and lamas are there in Drepung?
10. A. drags mun la tsho tri chi yoshre
drepung to monk ten-thousand one exist/
There are ten thousand monks in Drepung.
11. Q. tsho kashel la mnda saaba yoshrebe
monk several-to gun new exist ?/
Do several monks have new guns?
12. A. tsho kashel la mnda saaba yoshmaare
monk several-to gun new no exist /
Several monks do not have new guns.

2.12 Vocabulary

<table>
<thead>
<tr>
<th>Tibetan</th>
<th></th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>རྣམ་པོ་</td>
<td>white (gābbo)</td>
<td>རྣམ་པོ་</td>
</tr>
<tr>
<td>རྣ་མོ་</td>
<td>happy, glad (gyibu)</td>
<td>རྣ་མོ་</td>
</tr>
<tr>
<td>མདོ་པོ་</td>
<td>several, a few (kāshe)</td>
<td>མདོ་པོ་</td>
</tr>
<tr>
<td>ཀོན་</td>
<td>house (kābba)</td>
<td>ཀོན་</td>
</tr>
<tr>
<td>བོད་</td>
<td>he (n.) (kog)</td>
<td>བོད་</td>
</tr>
<tr>
<td>སྣོ།</td>
<td>dog (ki)</td>
<td>སྣོ།</td>
</tr>
<tr>
<td>ཆོས་</td>
<td>ten thousand (tri or tri chi)</td>
<td>ཆོས་</td>
</tr>
<tr>
<td>དབུ་</td>
<td>which (kagi)</td>
<td>དབུ་</td>
</tr>
<tr>
<td>རྣ་ཚོན་</td>
<td>when (kadliù)</td>
<td>རྣ་ཚོན་</td>
</tr>
</tbody>
</table>
Lesson Two

what (kan; kañ)
where (kañtu)
where (kañña)
from where (kañne)
how much (kañdzam)
where (kañla)
question particle (gam)
where (kgr)
question particle (ge)
price (gon)
monk (traba)
teacher (gegen)
monastery (gomba, gönba)
old (gangso)
king (gysgbo)
formerly, in the past (ñéma)
what (jì)
how much (jidzam)
one, a (chi; jì; jìg)
one, a (chi; jìg)
water (chö)
small (chünjun)
big (chémbo)
how much (jedzam)
few, small amount (ñünhun)
two (nií)
dative-locative particle (du)
now (tanda)
dative-locative particle (tu; du)
today (tregj)
this (di)
existential verb (duu)
p.n. (dzzje)
from (ne; nè)
Tibetan style book (béja)
p.n. (pündzoô)
Tibet (pog)
p.n., "Northern Plateau" (chagdaj)
lama (lâmá)
DREPUNG monstery (drgub)
nomad (drogba)
negative particle, mother (ma)
many (margu; margbo)
person, negative particle (mi)
negative particle (mgn; mìn)
gun (mmanda)
negative particle (mge)
soldier (maomí)
red (maómò; marmo)
hospital (mangan)
hot (tsåbo)
one, a (chi; shig)
youth (shomnu)
place, area, region, country (yùù)
existential verb (yoreë; yöbareë)
yak (yàa)
dative-locative particle (ra, rè)
dative-locative particle (la)
one, a (chi; shig)
1. dative-locative particle;
2. who (su)
whose (suû)
tooth (so)
school (lápdra)
student (lápdrââ; lâpdrâwa)
new (sââba)
three (sùm)
temple (lhâgan)
Lhasa (lhësa; lhäsì)
America (smeriga)
Lesson Three

3.1 The subject of active sentences and the instrumental case

In addition to linking and existential verbs, Tibetan has two categories of verbs we shall call active and involuntary. These verbs convey intentional and unintentional action. For example, the English sentence “I went to sleep” can be constructed with either an active or involuntary verb meaning “to sleep.” With the active verb “to sleep” (བུག), the sentence “I went to sleep” connotes sleep resultant from an intentional act, but with the involuntary verb “to sleep” (བུག་བུག), the same English sentence connotes unintentional sleep, i.e., falling asleep without wanting or trying to do so. In this lesson active verbs and sentences will be examined.

The main (and only obligatory) element in Tibetan active sentences (and clauses) is the main active verb, although most active sentences usually also have both a subject and an object. When these three sentence components are filled, the normal sentence order is subject + object + main verb.

Active sentences require that their subjects be placed in what is called the instrumental case. That is to say, one of the six instrumental case particles presented below is suffixed to or follows the subject.

Instrumental case particles indicate the agent or the means by which an action took or takes place. For example, in the sentence “He killed the yak,” the agent or actor is “he” (ནོར). However, unlike English, Tibetan grammar requires that “he” be placed in the instrumental case so that the sentence literally means: “By him yak killed.” Thus, as explained below, མཐོ་ becomes མཐ.".

Although the instrumental case has several functions, for the present we need only concern ourselves with its function as marking the subject (actor) in active sentences.

The instrumental case consists of six different particles, all of which perform identical functions. Five of these particles are used in accordance with the final consonant (or vowel) of the immediately preceding syllable. One is used with all finals.

<table>
<thead>
<tr>
<th>Syllable</th>
<th>Instrumental Particle</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཁུ or གུ</td>
<td>གུ</td>
<td>གུལ (by a yak)</td>
</tr>
<tr>
<td>གུ or གུ or ག</td>
<td>གུ</td>
<td>གུ་ཤུགས་ (by Phuntsog)</td>
</tr>
<tr>
<td>གུ or གུ or ག</td>
<td>གུ</td>
<td>གུལ (by the teacher)</td>
</tr>
<tr>
<td>vowels</td>
<td>གུ (is suffixed to preceding syllable)</td>
<td>གུ (by me)</td>
</tr>
</tbody>
</table>

For a short period of time written materials in Tibet simplified this pattern by using the གུ form exclusively with all finals. This, however, has gone out of favor, and the traditional pattern presented above is again followed nowadays.

Because the instrumental particle occurs after the noun or noun phrase that is the subject of active verbs, finding the instrumental case particle is the simplest way to identify the subject. Sentences a., b., and c. below illustrate the basic structure. In example a., “tiger” is the subject and “yak” is the object. In examples b. and c. “yak” is the subject and “tiger” is the object.

a. ཕྱི་སྒྲོོ་བུག་སྐྲྲ་དེ་

dàa ki yâa stêbârê
tiger by yak killed past compl./
The tiger killed yak.

Here marks the actor, the tiger. The direct object, the yak, is left unmarked. The main verb, བུག (killed), is followed by the standard third person past tense verb complement ང་རི ("baree"). Thus, ང་རི་དེ means: "(An actor: he, she, it, they) killed (it)." In this sentence, the actor is the tiger.

Sentence b. reverses the subject and object.

b. ཕྱི་སྒྲོོ་བུག་སྐྲྲ་དེ་

yâa ki dâa stêbârê
yak by tiger killed past compl./
The yaks killed tigers.

Sentence c. changes the normal word order shown in b. by placing the object before the subject. This causes no ambiguity in Tibet because the subject (actor)—the yak—is marked by the presence of the instrumental particle གུ. Therefore, unlike English where changes in word order in active sentences change the referent meaning (Jim hit John—John hit Jim), in Tibetan they affect only emphasis.

c. ཕྱི་སྒྲོོ་བུག་སྐྲྲ་དེ་

dâa yâa ki stêbârê
tiger yak by killed past compl./

1 Although this complement itself can be broken down into the linking verb གུ and the particle ཁུ, at this stage it is better treated as an indivisible unit conveying past tense.
The yaks killed tigers. (emphasis on tiger)

The direct object (the person or thing directly affected by the verbal action) is not marked by any grammatical particle in Tibetan. It can be filled by a noun (or noun phrase) or an adjective (or adjective phrase) or both. In examples a., b., and c. a single noun ("yak" or "tiger") served as the object of the verb "killed."

Sentences d.-f. illustrate the above rules using several new active verbs and nouns: མིག ("ate"), སྤེལ་ཐབས་("bought"), and ཞིང ("meat"):

d. མིག སེལ་ཐབས་ སྒོ་ཟིན།
   ད་དོན་ཆི་ོད་སྒོ་སྒོར་
   (The) tigers ate meat.

f. མིག སེལ་ཐབས་ སྒོ་ཟི
   དོ་ག་མེད་།
   (The) nomads bought guns.

3.2 Plurality and singularity

In English, nouns change their form to indicate plurality. Tibetan nouns do not do this. They may connote either singularity or plurality depending on the context, although as indicated earlier, unmarked nouns normally convey the plural. Ultimately, plurality and singularity are determined by semantic context and by one of a variety of semantically plural or singular modifiers and postpositions.

3.2.1 Singularity

Singularity is indicated by modifying nouns with a determinative such as སྣོ། ("this") or བཏ ("that"), or by the number "one" (ཤེས or ཕེན or ཉིད or གཞིབ).

Nouns modified by the above determinatives will often be translated in English as articles, but it is important for the reader to remember that Tibetan has no articles per se. Thus, although སྣོ་ཐོབ་("this yak") will often be translated as "the yak," technically it means "this yak." Similarly, the word "one" will typically be translated as "a" or "an"—for example, སྣོ་ཐོབ་ as "a yak" rather than "one yak." The use of modifiers such as these eliminates ambiguity with regard to number. Such modifiers always follow the noun or noun phrase they modify, but precede the instrumental particle. For example, "by a tiger" would be ོ་གཞི་, not ོ་གཞི་ཐོབ་

a. གཞི་གཞི་(by several)
   གཞི་
   "by a tiger/one"

b. གཞི་གཞི་(by several)
   གཞི་
   "by a soldier/one"

3.2.2 Plural words and postpositions

As seen in Lesson Two, unmarked nouns generally convey plurality. However, plural number in Tibetan is explicitly expressed by a number of plural modifiers and pluralizing postpositions, some of the most common of which are:

<table>
<thead>
<tr>
<th>མགུ་*</th>
<th>མགུ་*</th>
<th>བཏ</th>
<th>བཏ</th>
</tr>
</thead>
<tbody>
<tr>
<td>རྣམ lashk-*</td>
<td>རྣམ lashk-*</td>
<td>བཏ</td>
<td>བཏ</td>
</tr>
<tr>
<td>many, much</td>
<td>several</td>
<td>two</td>
<td></td>
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</tbody>
</table>

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<thead>
<tr>
<th>བཏ་ཐོབ་</th>
<th>བཏ་ཐོབ་</th>
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[The asterisk indicates that the term is currently used in colloquial Tibetan.]

Each of these words follows the noun or noun phrase it modifies, but precedes the instrumental particle, for example, སྣོ་ཐོབ་("by several soldiers"), not སྣོ་ཐོབ་("by several soldiers")
In addition to these plural words, there are two common pluralizing postpositions (ནོར་ and སྤེལ་) that are placed after count nouns (nouns such as "house" that can be counted) and demonstratives ("this" and "that") to express plurality. These postpositions pluralize the words and phrases they follow. For example, when these are joined to the demonstratives "this" and "that" (ནོར་ and སྤེལ་) the meaning "these" and "those" is conveyed.

a. ལྷ་དོན་པ་དགེ་ སྤེལ་ཐུན་འབྱུར་དེ་
   yāya dindzö dāa chi sēbāreē
   yak this pl.-by tiger one killed past compl./
   These (the) yaks killed a (one) tiger.

Note again that the instrumental particle follows the pluralizer.

b. སྤེལ་ཐུན་འབྱུར་དེ་ ལྷ་དོན་པ་
   dāa kāshē ki yāya chi sēbāreē
   tiger several by yak one killed past compl./
   Several tigers killed a (one) yak.

c. སྤེལ་ཐུན་འབྱུར་དེ་ སྤེལ་ཐུན་འབྱུར་དེ་
   trapa chi ki tep nī ngöbāreē
   monk one by book two bought past compl./
   A monk bought two books.

Other examples are:

d. སྤེལ་ཐུན་འབྱུར་དེ་ ལྷ་དོན་པ་
   lábdraa maṃbo shā sēbāreē
   student many-by meat ate past compl./
   Many students ate meat.

e. སྤེལ་ཐུན་འབྱུར་དེ་ ལྷ་དོན་པ་
   mūg sōn shetraa ngöbāreē
   she-by seed lots bought past compl./
   She bought lots of seed.

f. སྤེལ་ཐུན་འབྱུར་དེ་ ལྷ་དོན་པ་
   ngtma ngzubūi ki sūm ngöbāreē
   formerly norbu-by dog three bought past compl./
   Formerly. Norbu bought three dogs.

2 There is also one less common pluralizer that is used after all nouns: དེར་.

Sentence f. illustrates how temporal words such as རྩོལ་ normally occur at the very beginning of Tibetan sentences and clauses.

g. རྩོལ་ རྩོལ་ རྩོལ་ རྩོལ་ རྩོལ་ རྩོལ་
   kēēsa shigbo chī ki shā dogdzam sēbāreē
   yesterday farmer one by meat little ate past compl./
   A farmer ate a little meat yesterday.

3.3 Complex subject and object constructions

3.3.1 Complex subjects

The subjects of active sentences can be modified by demonstratives, pluralizers (including numbers), and adjectives. Using the symbols "+" (mandatory presence) and "_>" (optional) we can express the format of the subject of active sentences as a formula:

+ noun > determinative > pluralizer/singularizer + instrumental.

This produces the following possibilities:

1. + n. + inst.
   དཔལ་དེར།
   māmīl
   soldier-by
   by (the) soldier(s)

2. + n. + det. + inst.
   ཟགས་ཤིང་།
   māmī dīl
   soldier + this-by
   by this soldier

3. + n. + pl. + inst.
   དཔལ་དེར་ན་
   māmī nām ki
   soldier + pl. + by
   by (the) soldiers

4. + n. + det. + pl. + inst.
   ཟགས་ཤིང་ན་
   māmī nām ki
   soldier + this + pl. + by
   by the (these) soldiers
The subject can be expanded further by the addition of an adjective. Adjectives follow the noun or noun phrase they modify but occur before the determinatives, pluralizers, and instrumentals. In terms of the formula: + n > adj. > det. > pl. + inst. For example:

soldier good this plural-by
by these good soldiers

māmī yagō [yagbo] dēndēo [sābāreē]
soldier good this +pl.-by made past compl./
These good soldiers made (it).

shinbā sōbatsōō luū [ci] sābāreē
farmer poor pl.-by sheep one bought past compl./
The poor farmers bought a sheep.

sōbā lūbo nām kī dēhān [ci] sābāreē
worker poor pl.-by temple one made past compl./
The poor workers made (built) a temple.

sōbā sāābā dō ṭūũgo ṭōāmā sābāreē
worker new this-by machine all made past compl./
This new worker made all the machines.

luū chēmbōō dā sābāreē
sheep big-by grass ate past compl./
The big sheep ate grass.

dāā chēmbō kī kī kī sābāreē
big one by dog one killed past compl./
A (one) big tiger killed a dog.

sōbā kī dāmbāreē
worker one by sent past compl./
A worker sent (it).

3.3.2 The complex object

The object slot of active sentences can be similarly expanded by the addition of adjectives, pluralizers, and determinatives. For example:

a. sōbāzōō ṭūũgo yagō [ci] sābāreē
worker pl.-by machine good one made past compl./
The workers made a good machine.

b. shinbā sūō Bogō [ci] sābāreē
farmer pl.-by tool many made past compl./
The farmers made many tools.

c. māmī nāmki tsāūma chēmbō kāshē sābāreē
soldier pl.-by orange big several ate past compl./
The soldiers ate several big oranges.

The object can also be modified by two adjectives linked by the conjunctive particle ང ("and").

d. māmī nāmki luū gāābo dān chēmbō kāshē sābāreē
soldier pl.-by sheep white big several ate past compl./
The soldiers ate several big white sheep (sheep that were both big and white).

3.3.3 The active verb

Verbs change their form (or stem) in different tenses and can have up to four stems. The verb "to kill" is an example of a 4-stem verb.

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<td>present</td>
<td>future</td>
<td>past</td>
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In modern literary Tibetan, some 3- and 4-stem verbs have been collapsed into 2-stem verbs—i.e., verbs with only a past and a non-past stem. In these cases the present tense stem is used for the future. The verbs introduced in this lesson up to this point have the following stems:
tibetan verbs themselves do not indicate gender, number or person. "i buy," "he buys," and "they buy" all use the same stem of the verb "to buy." person, however, can be expressed through the modern verb complement, although traditionally it was determined solely through context.

there are two kinds of verbal complements: 1) final complement and 2) connective complement. the former functions to complete a sentence, while the latter is used to connect dependent clauses. in this section only the final complement will be discussed.

the final verbal complement is the vehicle through which tense and person are conveyed. for example, the third person narrative past tense complement is ང་པར་ (or ང་པར་) and the first person past complement is ང་པའི་. however, these forms derive from spoken lhasa tibetan and do not appear in classical tibetan or in the many contemporary works that use the more literary modern genre. in these only the main verb is used (e.g., གཤེར་ rather than གཤེར་་་). in this more classical style, context conveys person while context and the verb stem determines tense. this textbook will use a variety of alternative verb complements including the neo-classical style.

3.4 simple past tense

all of the active verb examples presented in the above sections of this lesson illustrate the simple or narrative past tense. this tense expresses an action completed in the past. these constructions consist of the past stem of an active verb and the simple past complement (the linking verb ལ་ and a particle བ). together they express the simple past tense, second and third person.

a. བདེན་པ་ (he, she, they, you) killed (it).
   ༤ཤེས་ (or ཤེས་)
b. བདེན་པ་ (he, she, they, you) bought (it).
   ཡི་ལུག་ (or ཡི་ལུང་)

[a complete alphabetical list of all verb stems is presented in appendix a.]

present  future  past  imperative
(non-past)
ཟ ཐ ཐིན་ ཐིན་ buy
དོ དོ དིན་ དིན་ make
བསུམ་ བསུམ་ བསུམ་ བསུམ་ plant, sow
ུ (or བན་) དུ་ (or བན་) དུ་ (or བན་) དུ་ (or བན་) eat
བོད་ སོད་ སོད་ སོད་ kill
ཁོ་ ཁོ་ ཁོ་ ཁོ་ send
constructions express both action currently going on and action that was currently going on at some point in the past. For example, in the sentence "Last year, when I came to Tibet he was building a house," the present would be used to convey that the building of a house was going on when "I" was in Tibet.

The present complement consists of several particles and either a linking or existential verb in the combinations listed below. Second and first person endings typically do not differ from third person endings (although they do in spoken Tibetan). Context—for example, pronouns—nearly makes it clear which person is intended.

**ALTERNATIVE PRESENT TENSE COMPLEMENTS**

1. vb. + ʃbığ (4) (rê) 7. vb. + ʃbịn (4) (rê) 13. vb. + ʃsbığ (4) (rê)
2. vb. + ʃbignon 8. vb. + ʃbignon 14. vb. + ʃsbignon
3. vb. + ʃbignon (4) (rê) 9. vb. + ʃbignon (4) (rê) 15. vb. + ʃsbignon
4. vb. + ʃbignon 10. vb. + ʃsbignon 16. vb. + ʃsbignon
5. vb. + ʃbignon (4) (rê) 11. vb. + ʃbignon (4) (rê) 17. vb. + ʃbignon
6. vb. + ʃbignon 12. vb. + ʃsbignon

The overall present-time meaning of these complements derives not from the inherent meaning of the constituent parts (rê, for example, is simply the genitive case particle "of"), but rather from the particular concatenation of them. Thus, while ʃbignon expresses present time, the same particle with the linking verb rê (ʃbignon) expresses future time.

Before examining some examples of present tense sentences, note should be made of the different forms that some of the present particles manifest. Like the instrumental case particles discussed above, these particles change form in accordance with the final letter of the immediately preceding syllable:

- ʃ and ʃbignon occur after ʒ, ʒ, and vowels (e.g., ʃbignon ʃbignon
- ʃ and ʃbignon occur after ʒ, ʒ, and (e.g., ʃbignon ʃbignon
- ʃ and ʃbignon occur after ʒ, ʒ, and (e.g., ʃbignon ʃbignon

Now let us examine some examples:

**a.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**b.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**c.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**d.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**e.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**f.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**g.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**h.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon

**i.** ḍa slj ʃbignon bō ʃbignon ʃbignon ʃbignon
Phuntso is making a religious visit to the monastery.
Present constructions are often used together with a temporal term such as གླི་ ("now").

Because the verbs "to make" and "to sow" in c. and d. have a present tense stem, the usual meaning is easy to identify.

d. མོ་ རྗེས་པ་ དེ་ རྩེ་ སྋན་དབང་པོ་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   In spring, farmers plant seeds.

Note again that if past tense were intended the sentence would have been written using the past tense stem. e.g.,

e. མོ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant past compl./
   In spring, farmers planted seeds.
   However, with a one stem verb such as the verb "to come" (ཕྱིན་), only context differentiates between past and usual tenses.

f. མོ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   In spring, he usually comes.

3.6 Usual constructions

The first six present tense complements listed in section 3.5 above are also used to express usual or general actions. Context indicates which meaning is intended. For example:

a. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   Farmers plant seeds in the springtime.

Tibetan also uses a number of words such as བྲེལ་ ("usually") and བྲེལ་ ("always") to clarify meaning.

b. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   This soldier usually eats fresh meat.

The usual tense is also conveyed by the pattern: present (non-past) stem of a verb + བྲེལ་ or བྲེལ་.

Since the བྲེལ་ part of this ending is normally the past complement, context or some modifying word like "usually" will differentiate between usual and past when the verb in question does not have different stems for past and present tense.

c. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   He makes machines.

f. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   In spring, he usually comes.

3.7 Future tense

The future tense is formed by using the future stem of the verb alone or by joining the future or non-past stem of active verbs to one of the following complements:

Third person | Second person | First person
-------------|---------------|-------------
vb. བྲེལ་ | vb. བྲེལ་ | vb. བྲེལ་

The future complement consists of the genitive particle (ནོའི་, ཕྱིན་, etc.) with a linking verb. As with the past tense, however, note should be taken that the classical style omits the verbal complement (as in examples c. e. below).

c. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   He makes machines.

Third person | Second person | First person
-------------|---------------|-------------
vb. བྲེལ་ | vb. བྲེལ་ | vb. བྲེལ་

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c. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   He makes machines.

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The future tense is formed by using the future stem of the verb alone or by joining the future or non-past stem of active verbs to one of the following complements:

Third person | Second person | First person
-------------|---------------|-------------
vb. བྲེལ་ | vb. བྲེལ་ | vb. བྲེལ་

The future complement consists of the genitive particle (ནོའི་, ཕྱིན་, etc.) with a linking verb. As with the past tense, however, note should be taken that the classical style omits the verbal complement (as in examples c. e. below).

c. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   He makes machines.

3.7 Future tense

The future tense is formed by using the future stem of the verb alone or by joining the future or non-past stem of active verbs to one of the following complements:

Third person | Second person | First person
-------------|---------------|-------------
vb. བྲེལ་ | vb. བྲེལ་ | vb. བྲེལ་

The future complement consists of the genitive particle (ནོའི་, ཕྱིན་, etc.) with a linking verb. As with the past tense, however, note should be taken that the classical style omits the verbal complement (as in examples c. e. below).

c. བྲེལ་ རྗེས་པ་ དེ་ རྩེ་ སྡོད་པར་ཤེས་
   ཁམས་པར་ཤེས་དོན་པ་
   spring time farmer pl. by seed plant usual compl./
   He makes machines.
He will buy a book.

b. ḏē rm.best.3sg buy.onest... ʒi phub
   tsh ch'i phugyi phu
   i-by book one buy fut.-compl./
   I will buy a book.

c. ɲa phu ʒa ʒi rm.best.3sg bà bṣu phu ʒi phub
   gundu ʒa rba sām ki yā phu ṇa
   winter time monk three by yak one buy
   In winter time, three monks will buy a yak.

d. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   friend old that pl.-by yak one kill
   Those elderly friends will kill a yak.

e. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   he-by i-to book one lend
   He will lend me a book.

3.8 Active verbs in interrogative constructions

Questions can be constructed with active verbs by (1) adding a question particle, (2) by adding an interrogative word, or (3) adding both an interrogative word and a question particle. The same set of interrogatives listed in Lessons One and Two apply here.

a. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   he-by what did past compl./
   What did he do?

b. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   he-by what did past compl./
   What did he do?

c. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   he-by work did past compl. ?/
   Did he (do) work?

d. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   he-by meat bought past compl. ?/
   Did he buy meat?

e. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   he-by work where did past compl./
   Where did he work?

f. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   she-by book how-many buy pres. compl./
   How many books is she buying?

g. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   religion who-by say past compl./
   Who gave religious teachings?

h. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   lama-by religion say past compl. ?/
   Did the lama give religious teachings?

i. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   lama-by religion where say past compl. ?/
   Where did the lama give religious teachings?

j. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   kōndö phu ʒa ʒi phub m.3sg
   he pl.-by monastery big that when built past compl./
   When did they build that big monastery?

k. ʒi phub m.3sg ʒi phub m.3sg
   tsh gö phu ʒa ʒi phub
   gombā chēmbō de kā tii gyabsūn
   monastery big that monk-by built past compl. ?/
   Was that big monastery built by monks?
monks-by monastery which built past compl./
Which monastery was built by the monks?
First and second person constructions observe the following patterns:
m. kerańki chöö sum tér
you-by religion say (h.) past compl.?
Did you give religious teachings?

n. ngé chöö shêbâyin
I gave religious teachings.
i-by religion say past compl./

o. kerańki shê ngöösam
you-by meat bought past compl.?
Did you buy meat?

p. ngé shê ngööyan
I bought meat.
i-by meat bought past compl./

q. kerańki kare ngööyanam [Standard spoken would simply be: ngööyan.]
you-by what bought past compl.?
What did you buy?

r. kerańki kare ngöösam
you-by what bought ?/
What did you buy?

3.9 Sentence final marker

Literary Tibetan denotes the end of a sentence by reduplicating the final letter of the verb and adding the vowel "ö." For example, kerańki would be written in place of kerańki. When verbs end in a vowel, the partic.ö is added to the stem. e.g., ngööyan.

3.10 Reading exercise

The following exercise is a conversation between an American student and a Tibetan friend named Pema. When new words are used they should be looked up in the lesson vocabulary or the glossary.

1. Q. pa mala Pema la bka' shes pa rgyal mtsho 7ag rgyal mtsho 7ag 7a 7a gnyis 7a yo bka' shes pa 7ag 7a ngag 7a yig 7a gnyis 7a 7a
2. A. 7a 7a ngag 7a yig 7a gnyis 7a
3. Q. pa mala Pema la bka' shes pa rgyal mtsho 7ag rgyal mtsho 7ag 7a 7a gnyis 7a yo bka' shes pa 7ag 7a ngag 7a yig 7a gnyis 7a 7a
4. A. 7a 7a ngag 7a yig 7a gnyis 7a
5. Q. pa mala Pema la bka' shes pa rgyal mtsho 7ag rgyal mtsho 7ag 7a 7a gnyis 7a yo bka' shes pa 7ag 7a ngag 7a yig 7a gnyis 7a 7a
6. A. 7a 7a ngag 7a yig 7a gnyis 7a
7. Q. 7a 7a ngag 7a yig 7a gnyis 7a 7a
8. A. 7a 7a ngag 7a yig 7a gnyis 7a 7a
9. Q. 7a 7a ngag 7a yig 7a gnyis 7a 7a
10. A. 7a 7a ngag 7a yig 7a gnyis 7a 7a
11. Q. 7a 7a ngag 7a yig 7a gnyis 7a 7a
12. A. 7a 7a ngag 7a yig 7a gnyis 7a 7a
13. Q. 7a 7a ngag 7a yig 7a gnyis 7a 7a
14. A. 7a 7a ngag 7a yig 7a gnyis 7a 7a
15. Q. 7a 7a ngag 7a yig 7a gnyis 7a 7a
16. A. 7a 7a ngag 7a yig 7a gnyis 7a 7a
17. Q. 7a 7a ngag 7a yig 7a 7a
18. A. 7a 7a ngag 7a yig 7a 7a
19. Q. 7a 7a ngag 7a yig 7a 7a
20. A. 7a 7a ngag 7a 7a

1. bëmala,3  gusuu debo yimbe pema la body (h.) well is ?/
Pemala, how are you?
2. na sugu debo yin4

3. The e in bëmala is short here (whereas in Lesson One it was long) because it is joined with the polite particle laa.
4 Tibetan culture actually has no greeting that is equivalent to "hello." The phrase "How are you" usually is used for somebody whom you haven’t seen for some time. In India,
Lesson Three

i body well is/
I am well.

3. bêmalâ, pôô la shingba kadzê yêoreê
pema la tibet to farm how many exist/
Pemala, in Tibet how many farmers are there?

4. pôô la shingba mangu yêoreê
tibet to farmer many exist/
In Tibet there are many farmers.

5. shingba legga kare chigiyôoreê
farmer-by work what do pres./usu. compl./
What work do farmers do?

6. shingba shingba degbgiôoreê
farmer-by farm plant pres./usu. compl./
The farmers plant fields.

7. kôndzô luâ daq ra yêorebeê
he pl.-to sheep and goat exist ?/
Do they have sheep and goats?

8. shingba kâshêêla yêoreê kâshêêla yêomâaareê
farmer several to exist/ several to exist no/
Some farmers have them. Some do not.

9. sôn kare degbgiôoreê
seed what plant pres./usu. compl./
What seeds are (usually) planted?

10. jiduû drû degbgiôoreê gûndû têô degbgiôoreê
spring barley plant pres./usu. compl./ wintertime wheat plant pres./usu.
    compl./
In spring (they) plant barley. In winter, (they) plant wheat.

11. drê degbgiôôaredam
rice plant pres./usu. compl./
Is rice (usually) planted?

12. shingba tsâqmeâ degbgiôôamaareê. gashe degbgiôoreê

farmer all-by plant pres./usu. compl. no/ several plant pres./usu. compl./
All the farmers do not plant (it). Several plant it.

13. trabéê shinggaa sôn degbgiôôrebêê
monk-by field to seed plant pres./usu. compl.?
Do monks plant seed in the fields?

14. nâmgyûn degbgiôômaareê. trabéê gombaa tëb lôgiôôrebê
usually plant pres./usu. compl. no/ monk-by monastery-to book read pres./usu.
    compl.?
Usually, (they) do not plant. Monks read books in the monastery.

15. gombaa gegen kadzôô yêoreê
monastery-to teacher how many exist/
How many teachers are there in the monastery?

16. gegen ëô yêoreê
teacher ten exist/
There are ten teachers.

17. kërañ traba yimbêê
you monk is ?/
Are you a monk?

18. gâ traba mgn. gâ lâbdra yin/
i monk no-is/ i student is/
I am not a monk. I am a student.

19. kërañki lâbdra kabaâ yêoreê
your school where exist?/
Where is your school?

20. liâsaâ yêoreê
lhasa-to exist/
(It) is in Lhasa.

3.11 Vocabulary

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>present tense complement</th>
<th>Tibetan</th>
<th>present tense complement</th>
</tr>
</thead>
<tbody>
<tr>
<td>གྲུ་ནུ།</td>
<td>(giduû)</td>
<td>གྲུ་ནུ།</td>
<td>(giduû)</td>
</tr>
<tr>
<td>གྲུ་ནུ། མ་</td>
<td>(gi yêoreê)</td>
<td>གྲུ་ནུ། མ་</td>
<td>(gi yêoreê)</td>
</tr>
<tr>
<td>ཉི།</td>
<td>instrumental particle (ki)</td>
<td>ཉི།</td>
<td>va. to read (155)</td>
</tr>
</tbody>
</table>
body (h.) (gusuündigusun)

idiom. How are you? (h.)
(gusuündigusun debo jimbêk)

was yesterday (këesa)
və. to build a house
(këbga yăa)

he + instrumental (kôô)

future tense complement (giyin)

future tense complement (gireê)

instrumental particle (ki)

wheat (tro)

friend (trogo)

present tense complement (giduündigusun)

present tense complement (gi yûreêe)

several (gashig)

va. 1. verbalizer for nouns; 2. to build; 3. to shoot (gyaâ)

va. p. of  ๆ (môô)

vi. to fall asleep (nû küü)
two (nîi)
a little (dõgdam, dêtsa)
va. to send (dôn)
va. p. of  ๆ (dang)
va. p. of  ๆ (dâb)
always (dâgbâr)
a show (dêemo)
tiger (dâa)
all (tâmjeê)
va. imp. of  ๆ (tôb)
now (tanda)
plural (dâa)
many (tuma)
those (dëndzo)
va. f. of  ๆ (dâb)
these (dijëno)
by this (dij)
va. to plant, sow (dëb)
usually (nâmgyu)
airplane (nâmdu)
plural (nâm)
past compl. (bëreêe)
question particle (bêê)

spring, springtime (jidîüu)
machine (trûlgo)
va. p. of  ๆ (chêê)
va. to do (chêê)
poor (tübo)

rice (drêê)
barley; grain (dru)

present tense particle (mûi)

present tense complement (mûyin)

vi. to sleep (nêê)
va. to buy (nôô)


present tense complement (müyindû)

va. to make (sôô)
və. p. of  ๆ (sôô)
good (yago)
va. to come
va. to lend, to borrow
(üââ)

1. dative-locative particle;
2. goat (râ)

tool (lagja)

particle used after personal names to convey politeness
(laâ)

work; va. —  ๆ to work
(lega)

sheep (luûu)

meat (shâ)
past complement (sôô)
va. imp. of  ๆ (sôô)
seed (sôn)

fresh (sôoba)
va. f. of  ๆ (sêê)
va. to say (h.) (sûô)
va. to kill (sôô)
va. p. of  ๆ (sêê)


present tense complement (shimba yimbareêe)

present tense complement (shimbar)

present tense complement (shimbareêe)

present tense complement (shîmbar)

present tense complement (shîmbarreêe)

present tense complement (shîm yôrôêe)

va. to eat (sa)
va. p. of  ๆ (sêê)

body (sôô)
Lesson Four

4.1 Clause construction: introduction

Tibetan sentences normally contain two or more clauses serially linked by a class of verbal postpositions called clause connectives (cc.) These clause connectors link the various clauses in different ways, e.g., because Clause A, Clause B, or as soon as Clause A, Clause B. This lesson will introduce two of the most common of these clause connectives.

Unfortunately for beginners, many of these clause connectives are multifunctional, that is to say, single particles often link clauses in more than one way. Which of the different functions of a single particle is intended in any given instance can usually only be discerned by the context of the clauses in question (i.e., with respect to the meaning of the clauses that precede and follow it). The applicability of each of the alternative uses of a multi-functional clause connective will have to considered when it is encountered in a sentence to determine which function is intended in that instance. One of the main goals of this book is to teach readers this skill.

4.2 The ḡíc' connective

_kelas’ normally means and and is used to join nouns, e.g. Dorje and Tsering is written ḡíc’ Dorje kels’ Tsering. ḡíc’, however, is also used with verbs and verbal phrases to connect clauses. When used in this manner, it also acts as a simple conjunction linking two clauses in the manner of Clause A and Clause B. In example a. the two clauses (in this case, sentences) are ḡíc’ ǰére m’bā (Yesterday she read a book) and ḡíc’-boarder (Today she went to the market).

a. m’bā k’ads teq ḡíc’ ǰére m’bā (Yesterday she read a book)
   ḡíc’-boarder she-by yesterday book read and today market went past compl./
   Yesterday she read a book and today (she) went to the market.

b. ḡíc’ ǰére m’bā (Yesterday she read a book)
   ḡíc’-boarder m’bā k’ads teq ḡíc’ ǰére m’bā (Today she went to the market).

1 Recall that a final “n” is pronounced as “m” when immediately followed by a bilabial consonant such as “p.” Thus ḡíc’ is pronounced chimba, not čhimbā.

4.3 The temporal connectives: ḡíc’ and ḡíc’-boarder

These clause connectives have only one function: they link two clauses so that the latter occurs after the action stated in the former. They require the verb to be in the past stem.

a. ḡíc’-boarder k’ads teq ḡíc’-boarder
   he-by work did past compl./
   He worked.

b. ḡíc’-boarder k’ads teq ḡíc’-boarder
   he-by restaurant to food ate past compl./
   He ate at the restaurant.

If one wanted to express these two actions so that the subject ("He") did the second action after doing the first, the temporal clause connective could be used.

c. ḡíc’-boarder k’ads teq ḡíc’-boarder

spring time he-by monastery-to money gave and summer time she-by religious-visit
went past compl./
In spring he gave the monastery money, and in summer she went for a religious visit.

sa b’emba m’bā saganla legga čhėba daŋ k’ods nangla čheba čheba
d. pudi gyesbōo sēlmong g’aba daŋ gyesbōo sēlmong k’ods (k’ōś) g’aba yōś
   child-boy this princess-to like/love exist and princess-by he to like/love exist/
   This boy likes/loves the princess and the princess likes/loves him.

The clause connective ḡíc’ can also convey the meaning of “as soon as” the verbal action occurred or occurs, but this aspect will be discussed later in Lesson 6.2.
kōo lēgga chākjeé sagnalā kālāa sāksu [su is the spoken form of sōn]
he-by work did after, restaurant to food ate past compl./
After he worked (he) ate at a restaurant.
The other temporal connective—འདེ་བཤེས་དོན་—can be substituted without any change in meaning.
d. གི་ལམ་དབུ་དེ་བཤེས་དོན་ལེགས་ཆེན་བེར།
same as c. except for pronunciation
The relationship between the clauses in sentences a. and b. can be reversed.
e. གི་ལམ་དབུ་བཐོད་དེ་བཤེས་དོན་ལེགས་ཆེན་བེར།
he-by restaurant to food ate after, work did past compl./
kōo sagnalā kālāa sāksu chākjeé lēgga chēkbarē
After he ate at the restaurant, (he) worked.
Whether བོ་ or བ་ is used with བཝ་ depends on the final letter of the preceding verb:
ལེགས་is used with final ལ-, ཻ-, ཁ-, ས- and བ-
ལེགས་is used with final ང-, ཱུ-, ལ-, and vowels

4.4 Marking quotations and naming names
Quotations in Tibetan traditionally were not marked by quotation marks, although a few modern works now employ them. Traditionally, quotes were indicated by a quotation marking particle placed immediately after the quote. This particle has several forms:
འི་ occurs after final ལ-, ཻ-, ཁ-, and ས-
འི་ occurs usually after final ང-
འི་ occurs after all other finals including vowels
For example, in example a. below, the direct statement འཇིག་པ་ ("I am going") is not formally identified as a quote until ཀི་.
a. གི་ལམ་དབུ་འཇིག་པ་
kōo na drugiin shē lābarē
de-by i go fut. compl. quote say past compl./
He said, "I will go."
b. ཁེ་བོ་དཔོན་ལ་བོད་དེ་བཤེས་དོན་ལེགས་ཆེན་བེར།
lāmē trabaa nge kēsā choō shējēē sūŋ
lama-by monk-to i-by yesterday religion taught quote say past compl./
The lama said to (told) the monk, "I taught religion yesterday."

4.5 Review of the declension of pronouns

<table>
<thead>
<tr>
<th>nominative</th>
<th>L</th>
<th>he</th>
<th>she</th>
<th>you</th>
<th>he/she (honorific)</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད། (mō)</td>
<td>བོད། (kō)</td>
<td>བོད། (nī)</td>
<td>བོད། (kērān)</td>
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<td>བོད། (kōj)</td>
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<td>བོད། (kōj)</td>
<td></td>
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</tbody>
</table>

4.6 Reading Exercise:
Reading extensively is the best way to learn how to group syllables correctly into words and how to decode the often complex sentence/clause constructions of literary Tibetan. From this point on, therefore, each lesson will present one or more reading selections which will use the basic grammar covered up to that point (with occasional new features). The reader should:
(1) first try to translate the reading by looking up new (and forgotten) words in the glossary and vocabulary sections;
(2) use the interlinear translation when problems of word division arise; and
(3) only after this, consult the English translation and the grammatical notes.

4.6.1 Tibetan text

When one wants to specify a name within a sentence, either བོད། བོད། ("the one called/named") is normally used.
c. བོད། བོད། བོད། བོད། བོད། བོད། བོད། བོད། བོད། བོད།
lāmā dzūje swa deē trabar nge kēsā choō shē jēē sūṃbarē
dlama dorje called that-by monk-to i-by yesterday religion taught quote say past compl./
The lama named Dorje said to (told) the monk, "I taught religion yesterday."
Note that the subject is: "by that lama called dorje."
d. བོད། བོད། བོད། བོད། བོད། བོད།
drēbpung shechawa de gombarē
drepung called that monastery is/
That which is called Drepon is a monastery.
that-by hunter-to i animal no is i goddess is quote answer made past compl./
hunter and son both-to religion belief exist/therefore
6. küńii [Note: kô becomes kû when linked with nûl] dündrode lôô jêêt/ dündro gââbo
dêe künillo tûjeche sheâ serwes jëgêšu lamshan pâlam

he two by animal that released after./ animal white that-by he both to thank
you quote say after at-once diamond
7. gô chêmjem chi drêhbadap/ têduñ tûjeche sheâ shêëbahê/e/ tensê dündro gââbo dêe,
nâmlo pir/ bâbê

glittering one gave and/ once-again thank you quote say past compl./ that
from animal white that-by sky to fly past compl./ father-by
8. gajêe chîma dông shjînar tâ ñandzo chûgbo rëg jêê lâbjeê chilô chêê/ ñômbêk pâmâmte

tsôqqba dzôngjeê

happy after cry while-doing now we rich are quote say after return did/
hunter-by diamond trader-to sold after
9. shîngga maggu ñôgôba dañ/ kânba sâba yañ gyabson/ têñê pudeê gyëbôô shêëmote

nâmam lêmbaraê/ field many bought and/ house new also built past compl./ then son
that-by princess that bride-to took past compl./

4.6.3 Translation

In ancient time, in a country, there lived a king. He was 40 years old. He had
a beautiful daughter. In that country there was a poor hunter. He had three sons. The
eldest son was 20 years old. That son loved the princess with all his heart and the princess
also loved him with all her heart. One time while the hunter and his son both were
hunting in the mountains they snared a white animal, after which the father asked his son,
"Is this really an animal?" Immediately the animal replied to the hunter, "I am not an
animal. I am a goddess." The hunter and the son both had faith in religion. Therefore,
they released the animal. Afterwards, the white animal said, "Thank you," to the two of
them and after this immediately gave them a glittering diamond and again said "Thank
you," and then flew off into the sky. The father got happy and after that started to cry and
while crying said, "Now we are rich," and then returned (home.) After this, the hunter
sold that diamond to a trader and then bought many fields and also built a new house.
After that, the son took the princess as (his) bride.
4.6.4 Grammatical notes

1. The first segment consists of: "the eldest son" (བོད་ལྡེ་). The linking verb in this sentence, རྩེ་, links the subject with an attribute: "twenty years old" (ཉིད་སྟེ). Note that this use of a linking verb to convey age is arbitrary—a matter dictated by Tibetan semantics. From our point of view an existential construction would have been just as logical.

2. The next segment consists of: "a king existed" (བོད་ལྡེ་). This construction is, therefore, basically a simple existential sentence ("there existed a king") with two sets of modifiers explaining when and where the king existed.

3. The next clause consists of: "he is 40 years old". The subject is "the (honorific)" (བོད་), the object is "year/age (ཉིད་) + 40 (ཉིད་སྟེ), and the linking verb is རྩེ་.

4. This is a simple existential construction expressing possession: "to the king there was a daughter." The object in this clause, "daughter" (ཉིད་), is modified by the adjective "beautiful" (ལྷན་), which follows it. The subject + dative-locative segment, རྩེ་("he-to"), alternatively could have been expressed as "at the king" (བོད་ལྡེ་) or "to that king" (བོད་ལྡེ་) 

5. This is still another simple existential construction that begins with a location slot phrase རྩེ་("place + that-to" or "in that place"). It is followed by a simple subject ("hunter—རྩེ་" modified by the adjective "poor" (ལྷན་). Thus, this existential construction conveys the meaning: "there was a poor hunter in that place." The word order can be reversed with no basic change in meaning: རྩེ་ལྷན་ལོག་བཙོལ་བ་བོད་.

6. This existential sentence conveys possession: "to him (རྩེ་) there existed (རྟེ་) three (བོད་) sons (ཉིད་) (i.e., he had three sons)."

7. The next segment consists of: རྟེ་ལྷན་ལོག་བཙོལ་བ་བོད་("by the two together").
The next phrase indicates the location of the verbal action (i.e., in the mountains), which breaks down into "mountain" (དབང) + "to" (ནོར). The verbal clause follows this. The verb in this clause is a compound verb consisting of the noun "herbivorous wild animal" (རྣམ་བཀོད་པ་) + རོལ་, an auxiliary verb that typically verbalizes nouns (makes nouns into verbs or creates verbal phrases out of nouns). This combination produces the standard Tibetan phrase "to hunt." It, in turn, is modified by ཀཱ་པ་ཏེ་, one of the present tense complements which conveys the idea that the subjects were in the process of doing the verbal action, "hunting." However, the sentence is not a complete sentence as would have been the case if the verb complement had been ཀཱ་པ་ཏེ་ གི་འཛིན་པར་རོལ་. Instead, it conveys the idea that while in the state of doing the hunting, something else occurred. That something else is explained in the next clause, which continues until the verb རོལ་ in clause two.

The subject of clause two is not overtly specified, but is the same as that in the preceding clause, i.e., the hunter and the son. The object of this clause is "the white animal," which breaks down into "animal" (དབང་བཞིན་) modified by the adjective "white" (ཉུང་པོ). In turn, it is modified by an indefinite article and the dative-locative (པ་པོ་), conveying "to a (white animal)."

It is followed by a compound verb phrase consisting of the verb རོལ་, "to snare/trap." This clause does not contain a final sentence complement. Instead the temporal connector བེན་བོ་conveys the idea that after snaring the completely white animal, something happened. Thus, the two clauses preceding the clause connector could be glossed as: "after snaring the completely white animal while (being in the state of) hunting in the mountains." This stringing together of clauses where English would use separate sentences is typical of literary Tibetan style. As the reading selections in this book become more difficult, you will encounter whole pages which consist of clauses strung together without any final sentence break. Thus, a goal of this book is to familiarize you with this style and teach you how to make the appropriate breaks yourself.

The third clause (བ་པ་ན་བེན་བོ་བཟོ་དེ་ཐུབ་པ་བཟོ་པ་) begins with the subject "father" in the instrumental (བ་པ་), immediately followed by the object, "the son," in the dative-locative (བ་པ་). This literally translates as: "by the father to the son."

It is followed by a direct quote from the father. As was explained earlier, such quotes are only marked at their conclusion, so that the reader must discern this by the meaning of the words and by the quotation particle-རིག. The quote itself is a complete linking verb sentence, "Is this really an animal?" (ཐོན་ཏང་བ་ཐུབ་པ་བཟོ་པ་), followed by the quote particle (རིག) and then by the verb རོལ་ ("ask") in the past tense stem. This active verb goes with the earlier subject, "by the father," making the overall structure: by the father to the son, asked. The quote conveys what was asked.

Here again, Tibetan syntax does not use a complete sentence ending (for example, a sentence such as: "The father asked the son, 'Is this really an animal?'"). Instead, this clause is linked to the next one by the temporal clause connective བེན་པོ་. Thus, after asking . . . , something happened.

The fourth clause begins with another time word, "immediately" (ཉུང་པོ་). It is followed by the subject, "that animal" (དབང་བཞིན་) in the instrumental case, and then the object, "the hunter" (དབང་) in the dative-locative case (པ་པོ་).

These are followed by another direct speech quotation, made "by the animal," which itself consists of two sentences. The first sentence is the simple linking verb sentence, "I am not an animal" (ཐོན་ཏང་བ་ཐུབ་པ་བཟོ་པ་). The second sentence is another linking verb sentence, "I am a goddess" (ཐོན་ཏང་བ་ཐུབ་པ་). This direct speech is followed by the quotation marker (རིག) and the noun-active verb combination བས་བོ་, meaning "to answer." This verbal phrase consists of the noun "answer" (བས་) plus the past tense stem of the verb "throw" or "cast" (བོ་པ་). This verbal phrase ("answered") goes with the subject "by that animal" (དབང་བཞིན་). Thus, the clause means, "That animal answered (to) the hunter, I am not an animal. I am a goddess."

This is followed by the final past tense complement (པ་བོ་). The entire segment reads: "After snaring the animal while (being in the state of) hunting in the mountains, the father said to his son, 'Is this really an animal?' and after saying this, immediately the animal replied, 'I am not an animal. I am a goddess.'"

The structure of this segment is: དབང་བཞིན་[while hunting wild animals] རོལ་[after snaring] རིག [after asking] བས་བོ་[answered].

9. The next segment consists of five clauses: 1. བོ་དེ་ཐུབ་པ་གིས་ཐོན་ཏང་བ། 2. བོ་དེ་ཐུབ་པ་གིས་ཐོན་ཏང་བ། 3. བོ་དེ་ཐུབ་པ་གིས་ཐོན་ཏང་བ། 4. བོ་དེ་ཐུབ་པ་གིས་ཐོན་ཏང་བ། 5. བོ་དེ་ཐུབ་པ་གིས་ཐོན་ཏང་བ།

The first clause is a simple existential sentence conveying that the subject possessed something, in this case "faith in religion." As usual in such constructions, the compound subject (hunter and son) is placed in the dative-locative case: "to the hunter.
and the son both" (འོག་པར་འདེབས་པའི་ནང་). It is followed by the indirect object "religion" (རིག་པ།), and the direct object "faith" (ཐོབ་པ). Finally, the existential verb སེམས་ཅན occurs.

Together they convey: "to both the hunter and son, there existed faith in religion."

The second clause begins with a clause connector (འང་ལ་ - "because" or "consequently,") placed at the start of the second clause rather than at the end of the first clause. Other common clause connectors used in this manner (i.e., that go in this slot) are: ཐིང་འི ("moreover" or "in particular"), གཉིས་པ་ ("nevertheless"), ཤིང་ངོ་ ("not only that"), བོད་པ་ ("therefore"), གཞིང་ ("besides that"), སྐྱེན་ ("still" or "furthermore", "once again"), རིག་པ་ (after that, then) and སེམས་ ("similarly").

This phrase is followed by the subject (ཐོབ་པ་) + the instrumental case particle གཞིང་, conveying "he two + by" or "by those two". Immediately, therefore, one looks for an active verb, which in this clause is the verb སེམས་ ("to release, let go"). The object here is སེམས་ ("that animal"), so that the sentence reads, "Consequently, those two released the animal." This is followed by the temporal clause connective ཤིང་ ("after")

Clause three begins with the subject (ཐོབ་པ་), but this time it is modified by the adjective "white" (ཐོབ་པ་), the demonstrative "that" (ཐོབ་པ་), and the instrumental particle (ཐོབ་པ་)

Together these mean "by that white animal."

This is followed by the indirect object "those two" together with the dative-locative particle, i.e., "to those two" (ཐོབ་པ་). The direct object comes next in the form of a direct quote: "thank you" (ཐོབ་པ་). This is followed by the quote marking particle (ཐོབ་པ་) and the active verb "to say" (ཐོབ་པ་). རིག་པ་ is a one stem verb with no special past tense form. Together these components convey: "By that white animal, said "Thank you to the two of them." It is followed by the temporal clause connective ཤིང་ ("after"), so that the entire unit means: "after the white animal said, . . ."

The fourth clause indicates what happened after the white animal spoke. It has no overt subject, the subject being implicit, i.e., being carried over from the previous clause (ཐོབ་པ་). There is no simple way to ascertain this other than context.

The main verb in this clause is the past tense stem of the active verb "give" (ཐོབ་པ་), so one would expect a subject in the instrumental. Since there is none, one immediately backtracks to think which of the previous subjects seem appropriate. Here it obviously is the "white animal."

The fourth clause has no subject. It starts with the time-slot word "at once" (ཐོབ་པ་), followed by the object, "a diamond" (ཐོབ་པ་), modified by the adjective phrase "glittering" (ཐོབ་པ་). The past tense stem of the active verb "give" (ཐོབ་པ་) follows these. Thus, an unnamed subject gave a glittering diamond to an unnamed indirect object, or: "At once (he) gave a glittering diamond." This clause is then linked to clause five by the connective particle "and" (ཐོབ་པ་).

Clause five starts with "once again" (ཐོབ་པ་), one of the clause connectives that occur at the start of the second of two clauses. It is followed by a direct quote and the quote marker (ཐོབ་པ་), the subject and object are again left implicit. This clause ends with the past tense stem (ཐོབ་པ་) of the active verb "say" (ཐོབ་པ་), and the རིག་པ་ verbal complement. The structure of this long segment, therefore, is:

. . . འབྲུག་[exists] . . . གཞིང་[consequently]. . . བོད་པ་[after releasing] . . . རིག་པ་[after saying]. . . རིག་པ་[gave and]. . . འབྲུག་[said]

10. The next segment consists of a single active sentence: སེམས་ཅན་འཕྲིན་པའི་བསྐྱེར་ཐོབ་པར་བྱེད་པ་. . .

It begins with the time-slot phrase "after that" (ཐོབ་པ་), followed by the subject in the instrumental, "by that white animal" (ཐོབ་པ་). Then the location of the verbal action, "to/in the sky" (ཐོབ་པ་), is encountered. And finally, there is the active verb "fly" (ཐབ་པ་). Thus, "after that, by that white animal, flew to the sky."

11. The next segment consists of four clauses: 1. ཐོབ་པ་. 2. ཐོབ་པ་. 3. ཐོབ་པ་. 4. ཐོབ་པ་.

The first clause begins with the subject in the instrumental case, "by the father" (ཐོབ་པ་). It is followed by the verb "be happy" or "to like something" (ཐབ་པ་) and the temporal connective ཤིང་ ("afterwards"). It conveys that the father became happy at this, and after that, something happened.

Clause two explains what he did. He cried, literally "shed tears" (ཐོབ་པ་). The present complement ཐོབ་པ་ following ཐུབ་[following ཐུབ་] indicates that while being in the state of "crying," something else happened.

Clause three is a direct quote in the form of a linking verb construction meaning "Now we are rich" (ཐོབ་པ་). This clause begins with a time-slot word "now" (ཐབ་པ་), followed by the subject, "we/us" (ཐབ་པ་), the object "rich" (ཐབ་པ་), and the linking verb "is" (ཐབ་པ་).

The quote is followed by the quote marker (ཐབ་པ་) and one of the verbs that means "to say" (ཐབ་པ་), followed by the temporal clause connective ཤིང་ ("after"). Note that the quote marker here is ཐབ་པ་ rather than ཁེ་, because the last letter of the word it follows is
5. The rule for this is given in section 4.4. Thus the construction now means, "...after he said, 'Now we are rich.'"

This and the two prior clauses jointly convey that: the father, getting happy, cried, and while doing this said, "Now we are rich." And after that,... (རྩ་བཞི་རྫོང་ཕུན་པའི་སྤྲོད་གྱུར་བྱ་[['

Clause four consists of the verbal phrase "returned (home)" (དོན་དགེ་), with the subject, "they" being implicit. Note that although there is no verb complement because the verb is in the past tense stem, the construction is clearly past tense.

12. The next segment consists of three clauses: 1. དེ་ཤེས་བཅོས་པའི་དོན་དགེ་ 2. དེ་བོད་ 3. འཐོབ་པའི་དོན་དགེ་।

The first clause begins with the subject, "by the hunter" (དོན་དགེ་), followed by the object, "that diamond" (དོན་དགེ་), followed by the indirect object "to a trader" (དོན་དགེ་), and the active verb "sold" (དོན་དགེ་). Together they mean, "The hunter sold that diamond to a trader." This clause (a sentence in English) is linked to the next clause once again by the temporal clause connector "after."

The subject of the second clause is carried over from the previous clause (i.e., "by the hunter"). The clause actually starts with the direct object "field" (སྐོར་), followed by the adjective "many" (བརྙན་) and the past stem of the active verb "buy" (སྐོར་). Thus, "after the hunter sold the diamond to a trader (he) bought many fields." This clause is linked to the next one by the conjunctive connector "and" (བྱ་མＨ་).

The third clause again takes the subject ("by the hunter") as given. It begins with the object, i.e., "house," modified by the adjective "new" (བཀྲ་ཤིས་). Note also that ཏུན་ ("also") follows the adjective. This segment therefore means, "After the hunter sold that diamond to a trader, (he) bought many fields and also built a new house."

13. The next segment consists of a single active sentence: དེ་བོད་ ལྷག་པའི་དོན་དགེ་ སྐོར་བཀྲ་ཤིས་ རྡོ་རྗེས་རབས་རིགས་

The sentence starts with the time-slot term "after that" (དོན་དགེ་). Then comes the subject in the instrumental, "by the son" (སྐོར་), followed by the object, "that princess" (སྐོར་བཀྲ་ཤིས་), and finally the active verb, "took as a bride" and the ཡུག་པོས verbal complement (བཀྲ་ཤིས་+ ཡུག་པོས). Note that "bride" is required to be in the dativative-directive (བཀྲ་ཤིས་+ ཡུག་པོས). This is really an adverbial construction, but for the time being it should be simply considered an idiom. Thus the story concludes, "After that, the boy took that princess as (his) bride."

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<td>སྐོར་</td>
<td>twenty (fiḥsu)</td>
<td>སྐོར་</td>
<td>returning; va. — སྐོར་ to return (chilā chēg)</td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>two together (ānga)</td>
<td>སྐོར་</td>
<td>va. to fly (pir, pir)</td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>va. to trap, snare (ni gyaḥ)</td>
<td>སྐོར་</td>
<td>son; young boy (phu)</td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>va. to send (dōg)</td>
<td>སྐོར་</td>
<td>daughter; young girl (pomo)</td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>va. p. of སྐོར་ (dān)</td>
<td>སྐོར་</td>
<td>because, therefore (chadzān)</td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>va. p. of སྐོར་ (dān)</td>
<td>སྐོར་</td>
<td></td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>thank you (tōjēche)</td>
<td>སྐོར་</td>
<td></td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>still (tāduŋ)</td>
<td>སྐོར་</td>
<td></td>
<td></td>
</tr>
<tr>
<td>སྐོར་</td>
<td>faith (tīga)</td>
<td>སྐོར་</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5.1 Involuntary verbs and sentences

Involuntary verbs and sentences express an action or state which is not the result of intentional action by a subject. The semantic difference between involuntary verbs and active verbs can be seen from the following sentences:

a. [amerikë] mädrui lâmbareè
   [America-by] war started past compl./
   [America] started a/the war.

b. [amerikaa] mädrui lâmbareè
   [America-to] war started past compl./
   A war started [in America].

The difference between these sentences is the difference between the verbs རྒྱལ་ and མ་གྲུ།. While both could be translated as "started" in English, the first is an active verb and the second is an involuntary verb. The first sentence therefore conveys the idea that a subject (he, they, America, etc.) intentionally started or incited a war while the second merely expresses the idea that a war started. The writer did not want to indicate an actor in the second. This difference would be more accurately expressed if the above sentences were translated as "[America] caused a war to start" and "A war broke out [in America]." Note that America, the subject of the first sentence, is in the instrumental case, whereas in the second sentence America is in the dative-locative case since it is the recipient or site of the action—the war broke out in America.

Involuntary actions or states, of course, are often caused by something or someone, for example, "Because the soldiers shot at the crowd, a war broke out." A key factor in Tibetan semantics, therefore, again is whether the causal element is intentional or unintentional. In the sentence cited above, the cause of the war is the shooting, but since the shooting was not intended by the actors to cause a war, the involuntary verb "broke out" was used. The active verb would have been used if the meaning to be conveyed was that the soldiers shot at the crowd so as to cause a war. In the first case, the disturbance was an unintended consequence. In the second, it was the intent of the shooting.

c. སྲིག་མཁྱེན་ཐིག་
kōbārē
he-by slept past compl./
He slept (actively went to sleep).

d. kōnābārē
he slept past compl./
He slept (fell asleep).
The difference between c. and d. parallel that between a. and b. The subject of c. intentionally went to sleep whereas the subject of d. unintentionally fell asleep.
The past complement is often used with involuntary verbs.

e. kōnābūnānānō
he slept past compl./
He slept (fell asleep).
Note that involuntary constructions do not require the subject phrase to be in the instrumental case.1

f. lāpdratshānakābārē
student all sick past compl./
All the students got sick.
Example g. illustrates the more classical style (i.e., the style without verbal complements such as "bārē").

g. chūkō
water boiled/
The water boiled.

h. mijikyāje
person this cold after/
After the person (man) got cold, ...

i. ñima chūdzōo gyelbar shābārē

1 A small group of involuntary verbs such as "bārē" ("to see") and "bēt" ("to know") are exceptions to this rule in that they require the subject to have the instrumental particle.
5.3 गृङ्ग constructions

"गृङ्ग" is a commonly used involuntary verb that means "got" (past tense). It requires the recipient of the action (the person or thing that "got" something) to take the dative-locative particle.

a. लामटौ गृङ्गला लोको रुप्ले
   नृग्गलाग्रा गृङ्गला नृग्गलाग्रा
   she-to money got past compl./
   She got money.

b. लामटौ गृङ्गला लोको रुप्ले
   shiğba námso sôn sâbâ chunsu (chunsoq)
   farmer pl. to seed new got past compl./
   The farmers got new seed.

The subject in the next example is implicit.

c. लामटौ गृङ्गला लोको रुप्ले
   dilô tôngyeè yagô chunsu (chunsoq)
   this year production good got past-compl./
   This year (they) got good production (got a good yield).

The long version of this would be:

d. लामटौ गृङ्गला लोको रुप्ले
   dilô kôndzô tôngyeè yagô chunsu (chunsoq)
   this year he pl.-to production good got past compl./
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This year they got good production (got a good yield).

 thugs is also used as an auxiliary verb in active constructions. Here it indicates that the action goes from a third person actor to a first person recipient [from he/she to me]. The actor is placed in the instrumental and the recipient in the dative-locative.

e. thugs 

dões Tingkha ngon chu (dönchu)

he by i to money sent got/

He sent money to me.

f. thugs

la shes pa tingkha (dréchu)

official this by i to food gave got/

This official gave me food.

Another function of thugs is the one we saw in section 5.1 (j., k., l. and m.) where it joined with involuntary verbs to form first person past constructions. Sentence g. illustrates this use.

g. thugs

pa na chu (napchu)

i to got sick/

I got sick.

Since thugs is used only for past actions, the verb "to come" (thugs) is required in equivalent future constructions.

h. thugs 

mang Ngakpa hungre

she to money come fut.compl/

She will get money.

i. thugs

shipa dzon sába hungre

farmer pl to seed new come fut. compl/

Farmers will get new seed.

5.5 Temporals in active and involuntary constructions

Temporal words are also placed at the beginning of active and involuntary sentences and clauses.

a. thugs dupa ngon chu (dönchu)

these days tibet to chinese exist/

These days there are Chinese in Tibet.

b. thugs

ngonma thugs gyesi du (dönchu)

formerly tibet to chinese exist/

Formerly, there were Chinese in Tibet.

Note that only the "temporal" word changed in examples a. and b.

c. thugs

teri thugs sába du (dönchu)

today he restaurant to exists/

Today he is at the restaurant.

Temporal words function the same way in linking constructions.

d. thugs

nár kó mämi ré (dönchu)

formerly he soldier is/

Formerly he was a soldier.

e. thugs

teggay kó mämi ré (dönchu)

nowadays he soldier is/

Nowadays he is a soldier.

5.4 Tense and temporals in existential and linking constructions

As indicated earlier, existential and linking verbs do not inflect to indicate tense. Just as number is specified through context or modifying particles, so too is tense delimited through context or one of a class of words expressing time, called temporals.

a. thugs

nang Shes rabs ngon chu (dönchu)

nani ngon chu sába tshag skes menda sgöson
Last year worker all-by gun made went compl.
Last year all the workers made guns.

d. shišin miṅgan deg ngba maggu shibare [Note that ṇěr is pronounced dee.]
year-before-last hospital this-to patient many die past compl./
The year before last many patients died at this hospital.

e. lo sümgi ḋǒntu kǒo sagan chɛmbo chi ṇǒɔbɑrɛ
year three of before to he-by restaurant big one bought past compl./
Three years ago he bought a big restaurant.

f. 1967 ḋɛnɪɛɗʒɪn kɛndʒɪn ḋɛnɪɛɗʒɪn ḋɛnɪɛɗʒɪn
In 1967, three years ago.

The present/usual complement expresses usual past action when used with past temporals.

g. ጥን ምን ቢድን ይስ ግን ትም የም ግን ትም የም
formerly people pl.-by hat make pres. compl./
Formerly, those people used to make hats.

5.6 Verbalizers: object-verb compounds

Many concepts that are expressed in English through verbs, e.g., “to shoot,” are expressed in Tibetan through noun-verb compounds. In these constructions the verb verbalizes the meaning of the noun, e.g., የስ었습니다 ከም ("to fly a plane") consists of the noun ከም ("plane") and the verb ከም ("to send"). There are three main verbalizers:

<table>
<thead>
<tr>
<th>Present (non-past)</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ጥን (gyab; gyaa)</td>
<td>ጥን (指控;指控)</td>
<td>ጥን (chëe)</td>
</tr>
<tr>
<td>ረም (doñ)</td>
<td>የስ詈 (dang)</td>
<td>የስ詈 (doñ)</td>
</tr>
<tr>
<td>የስqli (chëe)</td>
<td>ረም (chëe)</td>
<td>የስqli (cha)</td>
</tr>
</tbody>
</table>

“to do”
“to do”
“to do”

While each of these verbs has independent meaning, in some instances the connection between the noun and the verb is arbitrary. Let us now examine some commonly used compounds:

<table>
<thead>
<tr>
<th>ጥን (gyab; gyaa)</th>
<th>የስ siti (指控;指控)</th>
<th>የስ siti (chëe)</th>
</tr>
</thead>
<tbody>
<tr>
<td>to work</td>
<td>to build a house</td>
<td></td>
</tr>
</tbody>
</table>

Other common examples are:

- ያለን የአማራቅ የለን የአማራቅ ያለን የአማራቅ ያለን የአማራቅ (to invade, to commit aggression)
  [የአማራቅ = invasion, aggression]
- ያለን የአማራቅ ያለን የአማራቅ ያለን የአማራቅ ያለን የአማራቅ (to liberate)
  [የአማራቅ = liberation]
- ያለን የአማራቅ ያለን የአማራቅ ያለን የአማራቅ ያለን የአማራቅ (to revolt, to rebel)
  [የአማራቅ = revolt, rebellion]
- ያለን የአማራቅ ያለን የአማራቅ ያለን የአማራቅ ያለን የአማራቅ (to annihilate)
  [የአማራ Quentin = annihilation]
- ቢን የለን የለን የለን የለን የለን የለን የለን የለን የለን (to study)
  [የለን = studying]
- የስ siti የለን የለን የለን የለን የለን የለን የለን የለን የለን (to war, to make war)
  [የለን = war, warfare]
- ያለን የለን የለን የለን የለณ የለን የለን የለን የለን (to acquaint, to introduce)
  [የለณ = introduction]
- ያለን የለን የለን የለን የለን የለን የለን የለን የለን (to oppose, to struggle against)
  [የለณ = opposition, struggle]
- የስ siti የለን የለን የለን የለን የለን የለን የለን የለን (to produce)
  [የለณ = production]
- ቢን የለን የለን የለን የለን የለን የለን የለን የለን (to train)
  [የለณ = training]
- ያለን የለን የለን የለን የለን የለን የለን የለን የለን (to labor, to do manual work, to do hard work)
Lesson Five

5.7 Verbs of motion

5.7.1 Active verbs

There are several very common active verbs of motion:

<table>
<thead>
<tr>
<th>Non-past</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>དབང་</td>
<td>དབང</td>
</tr>
<tr>
<td>ན་</td>
<td>ན་</td>
</tr>
<tr>
<td>ཉ་</td>
<td>ཉ་</td>
</tr>
<tr>
<td>ཉི་</td>
<td>ཉི་</td>
</tr>
<tr>
<td>ཐེ་</td>
<td>ཐེ་</td>
</tr>
</tbody>
</table>

These verbs are somewhat irregular in that their subjects often do not take the instrumental particle as do active verbs. Nevertheless, since Tibetans perceive them as "intentional," and since grammatically their first person past complement is active (བོད་), they are classified as active verbs.

a. དབང་དབང་ དབང་
    kō menganla chimbareē
    he hospital to went past compl./
    He went to a (the) hospital.

b. དབང་དབང་ དབང་
    kō menganla chimbareē
    he hospital to went past compl./
    He went to a (the) hospital.

c. དབང་དབང་ དབང་
    kō menganla chimbareē
    he hospital to went past compl./
    They went to Tibet.

d. དབང་དབང་ དབང་
    kō menganla chimbareē
    he hospital to went past compl./
    They went to Tibet.

e. དབང་དབང་ དབང་
    kō menganla chimbareē
    he hospital to went past compl./
    They went to Tibet.

5.7.1 Active verbs

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b. དབང་དབང་ དབང་
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    he hospital to went past compl./
    He went to a (the) hospital.

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    kō menganla chimbareē
    he hospital to went past compl./
    They went to Tibet.

d. དབང་དབང་ དབང་
    kō menganla chimbareē
    he hospital to went past compl./
    They went to Tibet.

The object of such sentences can be modified by adjectives:
lama big temple new that-to go fut. compl. /
The important (lit., big) lama will go to the new temple.
f.  རྣམ་པོ་ནམ་གནོན་པོ་བཟོ /
  gyam myungu dce yungiree
  chinese many that-to come fut. compl. /
  Many Chinese will come here.

5.7.2 Involuntary verbs of motion

Three of the most common involuntary verbs of motion are:

<table>
<thead>
<tr>
<th>Non-past</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>ང་ར་</td>
<td>ང་ར་</td>
</tr>
<tr>
<td>&quot;to arrive&quot;</td>
<td>&quot;to arrive&quot;</td>
</tr>
<tr>
<td>ང་ར་</td>
<td>ང་ར་</td>
</tr>
<tr>
<td>&quot;to arrive&quot;</td>
<td>&quot;to arrive&quot;</td>
</tr>
<tr>
<td>ང་ར་</td>
<td>ང་ར་</td>
</tr>
<tr>
<td>&quot;to arrive&quot; (h.)</td>
<td>&quot;to arrive&quot; (h.)</td>
</tr>
</tbody>
</table>

Note that the verb ང་ར་ functions as both an active and involuntary verb and can mean "come," "go," and "arrive."

The involuntary verbs of motion require that the object (or the location of their "arrival") takes the dative-locative particle. They also use the involuntary complement (e.g., ང་ར་) for first person subjects (see b.).

a. ང་ར་ རུང་འབོད་
   koe pgola jazbikee
   he tibet to arrived past compl. /
   He arrived in Tibet.

b. ཇི་མོ་ལག་པའི་ཐལ་
   ga keesa lhessa laecheu
   i yesterday hisa-to arrive past compl. /
   I arrived in Lhasa yesterday.

c. ཤིང་རབ་བོ་ནོར་ང་ཞིོང་པོ་
   drgoa dan shingpo nam terin tsondo lobbere
   nomad and farmer pl. today meeting to arrived past compl. /
   The nomads and farmers arrived today at the meeting.

d. ལྔ་རྡོ་ནོར་ཞི་ང་མོ་ལག་པའི་ཐལ་
   sahii ngcdzo shigdzee jazgiree
   tomorrow i pl. shigatse-to arrive fut. compl. /
   We will arrive in Shigatse tomorrow.

5.8 Honorific language

Words are selected in Tibetan with regard not only to their referent meaning, but also to the relative social status of the person(s) being spoken or written about. Although spoken Tibetan has several honorific levels, written Tibetan can be conceived of as using just two levels: an honorific (h.) and non-honorific (nh.). Until now only non-honorific forms have been used, with the exception of ང་ར་ and ང་ར་.

Honorific language refers to words that are synonymous with respect to their referent meaning, but which differ with regards to the respect they convey to the subject. For example, the third person pronoun "he" has two forms, one of which, ང་ར་ (or ང་ར་), is non-honorific and the other, ང་ར་, is honorific. The latter is used when the referent is a person of high social status.

Nominals may, as with "he," have two separate forms, or they may use one of a small number of honorificizing words together with the non-honorific form. Two of the most common of these honorificizers are ང་ར་ (the h. of ང་ར་ "hand") and ང་ར་ (the h. of ང་ར་ "body"). For example, ང་ར་ ("book, nh.") becomes ང་ར་ ("book, h."); ང་ར་ ("work, nh.") becomes ང་ར་ ("work, h.").

Verbs also have honorific forms. Like nominals, some verbs have completely different honorifics, e.g., ང་ར་ ང་ར་ or ང་ར་ and ང་ར་ ང་ར་. Others use ང་ར་ or ང་ར་ after the nh. form to form honorifics, e.g., ང་ར་ ང་ར་ ང་ར་ ང་ར་.

a. ང་ར་ ང་ར་
   koo legga chage
   he-by work did /
   He worked.

b. ང་ར་ ང་ར་ ང་ར་ ང་ར་
   korqi chaalte nan
   he (h.) by work (h.) did (h.)
   He worked (h.). Or, He will work (h.).

c. ང་ར་ ང་ར་ ང་ར་ ང་ར་
   koo namdu chu dansu
   he-by plane one send past compl. /
   He flew a plane.

d. ང་ར་ ང་ར་ ང་ར་ ང་ར་
   korqi keessa namdu chu dan nan
   he (h.) by yesterday plane one send did (h.) past compl./
He flew a plane yesterday.

Note that the word for "airplane" has no honorific form and that the entire phrase is made honorific by making the verb honorific: "send" becomes རྡོད་པ་འབྲི་མ་.

Earlier we saw that Tibetan uses different verbs to express "coming" (མིན་) and "going" (འདི་). As indicated earlier, the honorific of both of these is འཐབས་.

e. འཐབས་འབྲི་མིན་པ་རིན་

kön leesa ne pēbbarê
de (h.) hasa from come (h.) past compl./

He came from Lhasa. (h.)

f. འཐབས་འབྲི་མིན་པ་རིན་

kön leesar pēbbarê
de (h.) hasa-to come (h.) past compl./

He went to Lhasa. (h.)

Note that the use of འཐབས་ and the dative-locative particle གཞི་ indicate clearly which meaning is intended in sentences e. and f.

Most of the verbs already introduced add འཐབས་ to make them honorific but some have separate honorific forms, e.g.:

<table>
<thead>
<tr>
<th>nh.</th>
<th>h.</th>
<th>&quot;to buy&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>འཐབས་</td>
<td>འཐབས་</td>
<td>&quot;to sleep&quot;</td>
</tr>
<tr>
<td>མཐུན་པོ་</td>
<td>མཐུན་པོ་</td>
<td>&quot;to fall asleep&quot;</td>
</tr>
<tr>
<td>སྤྲོད་</td>
<td>སྤྲོད་</td>
<td>&quot;to get sick&quot;</td>
</tr>
<tr>
<td>གཞི་</td>
<td>གཞི་</td>
<td>&quot;to eat&quot;</td>
</tr>
<tr>
<td>དཔོན་ (དོན་)</td>
<td>དཔོན་ (དོན་)</td>
<td>&quot;to give&quot;</td>
</tr>
<tr>
<td>ཕྱིན་ (ཟློལ་)</td>
<td>ཕྱིན་ (ཟློལ་)</td>
<td>&quot;to act&quot;</td>
</tr>
<tr>
<td>ཅུར་ or ཕྱིན་</td>
<td>ཅུར་ or ཕྱིན་</td>
<td>&quot;to do&quot;</td>
</tr>
<tr>
<td>སྣོད་</td>
<td>སྣོད་</td>
<td>&quot;to go, to come&quot;</td>
</tr>
</tbody>
</table>

5.9 The "causal" connectives: དཔྱིའི་བརྒྱུད་, བརྒྱད་, བདེ་, བདེ་(ཝི་), བདེ་, བདེ་, བདེ་, and (འདི་/འདི་) ལེགས་

These clause connectives express the idea of "because" in the sense that because of the action in clause X, clause Y occurs. They are used not only with active and passive verbs, but also with linking and existential verbs. They sometimes also convey the meaning of "by (means of)" or "according to" or "by the force of."

a. བདེ་འབྲི་མིན་པ་རིན་

kön traba yimbarden tsöndul shubaree
he monk is because, meeting to participated past compl./
Because he is a monk, (he) participated in the meeting.

b. ལང་མིན་བོད་གུ་གུ་བོད་གུ་མིན་པ་རིན་

gyag mangu yogyo shurki khaše sêgigyi bararee
wild-ass many exist because, government by some kill pres. compl./
Because there are many wild asses, the government is killing some.

c. འཐབས་གྲུབ་མིན་པ་རིན་

lä HWND UNKO PO PÔLO CHINDANJ/ gomba mangu tômbarê
student pl.-by tibet to went because/ monasteries many saw past compl./
Because the students went to Tibet, (they) saw many monasteries.

d. འཐབས་གྲུབ་མིན་པ་རིན་

ngê trogdo döqndzâna lu shi stbbari
i-by hungry because, sheep one killed past compl./
Because I was hungry, I killed a sheep.

e. འཐབས་གྲུབ་མིན་པ་རིན་

ngê trogdo döqndeyeni lu shi stbbari
i-by hungry because, sheep one killed past compl./
Because I was hungry, I killed a sheep.

f. འཐབས་གྲུབ་མིན་པ་རིན་

dîn läpdrâa ki châbegyenki rê
this as-for student older-of did because is/
As for this, it is because the students did it.

g. འཐབས་གྲུབ་མིན་པ་རིན་

nya têba yûbbee chönjêe stbbari
i to faith exist-by religious visit did past compl./
Because I have faith, (I) made a religious visit [to a temple, etc.]

h. འཐབས་གྲུབ་མིན་པ་རིན་

talo châebra mangu babbewarâki lodoô yago chambaree
this-year rain much fell by crop good got past compl./
Because there was a lot of rain this year, (they, he, etc.) got a good crop.

Sometimes, however, as seen in sentence i., མིན་པ་ is best translated as "according to."

i. འཐབས་གྲུབ་མིན་པ་རིན་

shîg yaheê yûbwânki trêe natsôo chambaree
estate quality exist by tax various got past compl./
They got various taxes according to the quality of the estate.

5.10 The "when" connectives: རེག་, སགོ་, རེག་པའི་སྲུང་། (དའི), རེག་པའི་ཁོང་།, འབྲོ།, སྲུང་།, རེག་, འབྲོ།, སྲུང་།, རེག་, and རེག་པའི་ཁོང་།

These clause connectives translate as "when" or "at the time of," and link two clauses so that the latter occurs at the time of the former. The verb in the first clause is put in the non-past (present or future).

a. བོད་ཡིག་ལོན་བཏབ་ལོ་དཔལ་ལྟོག་བྲེས།
   མ་པོ་ལ་དཔལ་གཏིབས་ཆོག་གི་བྲེས།
   he Tibet to go when, book many bought past compl. / When he went to Tibet, (he) bought many books.

The reader should take note that although this connective requires the first clause verb to be in the non-past stem (ཟེག་), the overall tense of the sentence is controlled by the verb and verb complement of the latter clause.

b. བོད་ཡིག་ལོན་བཏབ་ལོ་དཔལ་ལྟོག་བྲེས།
   མ་པོ་ལ་དཔལ་གཏིབས་ཆོག་གི་བྲེས།
   he (h.) Tibet to go (h.) when, book (h.) old buy (h.) fut compl. / When he goes to Tibet, (he) will buy old books.

c. བོད་ཡིག་ལོན་བཏབ་ལོ་དཔལ་ལྟོག་བྲེས།
   མ་པོ་ལ་དཔལ་གཏིབས་ཆོག་གི་བྲེས།
   he Tibet to go when, book many bought past compl. / When he went to Tibet, (he) bought many books.

The reader should take note that although this connective requires the first clause verb to be in the non-past stem (ཟེག་), the overall tense of the sentence is controlled by the verb and verb complement of the latter clause.

d. བོད་ཡིག་ལོན་བཏབ་ལོ་དཔལ་ལྟོག་བྲེས།
   མ་པོ་ལ་དཔལ་གཏིབས་ཆོག་གི་བྲེས།
   he Tibet to go when, book many bought past compl. / When he went to Tibet, (he) bought many books.

The reader should take note that although this connective requires the first clause verb to be in the non-past stem (ཟེག་), the overall tense of the sentence is controlled by the verb and verb complement of the latter clause.

e. བོད་ཡིག་ལོན་བཏབ་ལོ་དཔལ་ལྟོག་བྲེས།
   མ་པོ་ལ་དཔལ་གཏིབས་ཆོག་གི་བྲེས།
   he Tibet to go when, book many bought past compl. / When he went to Tibet, (he) bought many books.

The reader should take note that although this connective requires the first clause verb to be in the non-past stem (ཟེག་), the overall tense of the sentence is controlled by the verb and verb complement of the latter clause.

5.11 The "gerundive" connectives: རྒྱུད་, རྩི་, རྒྱུད་, and རི་

These clause connectives have multiple functions. They are used according to the following rules:

- རྒྱུད་ occurs after words ending in རྒྱུད་
- རྩི་ occurs after words ending in རྩི་
- རྒྱུད་ occurs after words ending in རྒྱུད་(and vowels)
- རི་ occurs after all finals

They relate or link clauses in three basic ways.

5.11.1 The temporal-cause function

This function has a range of meaning that encompasses both རྒྱུད་ and རྩི་. That is to say, it conveys the idea that "a verbal action having been done, something else occurred," or "as a result of" or "because of" one action, another occurred. Unfortunately,
there is no simple way to know whether the first or second of these meanings is intended. Only context and experience provide the answer.

a. **བོད་ལྷག་ཆེན་དགེ་སྐྱིལ་གྲེམ་ཐོབ་**
   
   kōȳ lêgga chênde saganla chimbareê
   
   he-by vegetable carry having went past compl./ Having worked, (he) went to a restaurant.
   
   or
   
   After he worked (he) went to a restaurant.

b. **བོད་དོན་དྲུག་པོ་ལྷག་ལྷག་འབྲེལ་**
   
   kōȳ dôjye sêne pujöganla droshimbareê
   
   he-by food ate having, nursery to go pres. compl./ Having eaten, he is going (now) to the nursery.

c. **མི་དྲིན་བོད་བོད་བོད་གཞི་བོད་**
   
   mi dêndzöd gombar chine chônjeé shjûbarê
   
   person that-by monastery-to went having, religious-visit did past compl./ After going (having gone) to the monastery, they made a religious visit (e.g., gave offerings).

d. **ཐུབ་གྲེན་ཐུབ་མཁྱེན་ཐུབ་ཐུབ་ཐུབ་ཐུབ་ཐུབ་**
   
   sôba chô lêgga shûnê dângo châbârê
   
   worker one work lost having, beggar became past compl./ A worker became a beggar after [as a result of] losing (his) job.

e. **ཐུབ་གྲེན་ཐུབ་ཐུབ་ཐུབ་ཐུབ་ཐུབ་ཐུབ་**
   
   kōȳ shigjø dâbde gyama chigdoj tômbareê
   
   he-by field planted having, jìn² 1000 produced past compl./ He planted the field and (as a result of this) got 1,000 jìn (in yield).

f. **ཐུབ་གྲེན་ཐུབ་ཐུབ་ཐུབ་ཐུབ་ཐུབ་**
   
   kōȳ sôn sâba dâbde dôndonj yago chumbareê
   
   he-by seed new sow having crop good got past compl./ Because he planted a new seed, (he) got a good crop.

5.11.3 The defining function

In this role these connectives link two clauses so that the latter clause defines or tells something specific about the former. It can also give the reason for the former clause (see example c. below). These connectives are used with both linking and existential verbs and in place of them (as in example a.).

a. **བོད་ལྷག་གཞི་དོན་ཐོབ་**
   
   kōȳ gøtse kôrše chimbareê
   
   he-by vegetable carry having went past compl.
   
   He went carrying vegetables. (How did he go? Carrying vegetables, he went.)

b. **བོད་ལྷག་ཐོབ་ཐོབ་ཐོབ་ཐོབ་**
   
   kōȳ gêe gyabde ñgâ gyêbârê
   
   he-by shout having message delivered past compl./ He delivered the message (in a) shouting or yelling (manner).

c. **བོད་ལྷག་ཐོབ་ཐོབ་**
   
   kōȳ dâ shônde nêne ñbsúng
   
   he-by horse rode having home to returned past compl./ He returned home on horseback (How did he return? Riding a horse, he returned.)

d. **ཐུབ་གྲེན་ཐུབ་ཐུབ་ཐུབ་ཐུབ་**
   
   gûmbe menda gyabde gûbârê
   
   hunter-by gun shoot having stayed past compl./ The hunter stayed (there) shooting a gun.

e. **བོད་ལྷག་ཐོབ་ཐོབ་ཐོབ་**
   
   kōȳ gêe gyabde menda gyabareê
   
   he-by shout having gun shot past compl./ Shouting, he shot the gun.

Example e. represents a type of construction that is somewhat ambiguous in that it could convey the idea that he shouted and then immediately shot the gun. In other words, the two actions would be almost, but not completely, simultaneous. Only context will determine which is the appropriate interpretation.

5.11.2 The adverbial or simultaneous function

These same clause connectives can also link two clauses so that the former explains the manner in which (or how or by doing what) the latter occurs. For example,

2 A jìn is a Chinese weight measure equaliing 0.5 kilograms.
dorje school middle-to go and/ tashi school lower-to go usual compl./
Dorje goes to secondary school and Tashi goes to primary school.

5.13 The "purposive" connectives: ཞེན་, ཉོན་, རྣ་/བཤེས་པའི་, རྡོ་, བཤེས་པའི་, རྡོ་, ལྕོ་ རྡོ་, and ཉོན་
These clause connectives follow the non-past (present or future) stem of verbs
and link two clauses so that the latter occurs (or will occur) "for the purpose of" or "in
order to" or "on behalf of" the former.

a. རྡོ་བཤེས་པ་ཨི་ཨུ་, དྲུ་ཆི་དབུ་བཟང་པོའི་
I bought meat and vegetables for the purpose of making a meal.

b. ཕྱུང་ལོག་བོལ་བོལ་ཁོ་འབྱུང་། སྐྱེ་དྲུག་ཞིབ་དེ་
shugla nolod gyatse tsegba chi dzuui shimbaree
government to rebel for party one establish do pres. compl./
(They) are establishing an organization for the purpose of rebelling against the
government.

c. སྐྱེ་དྲུག་བོལ་བོལ་ཁོ་འབྱུང་། སྐྱེ་དྲུག་བོལ་བོལ་ཁོ་འབྱུང་།
kangba saaba chi ngwesantu kobo nubgan ne guli yasagiree
house new one buy for he-by bank from money borrow fut. compl./
He will borrow money from the bank in order to buy a new house.

d. རྡོ་བཤེས་པ་ཨི་ཨུ་, དྲུ་ཆི་དབུ་བཟང་པོའི་
kondzoo kangba saaba gya gyidchetsa lagia saaba hboaree
he pl.-by house new build for tool new bought past compl.
They bought new tools for the purpose of building a new house.

e. རྡོ་བཤེས་པ་ཨི་ཨུ་, དྲུ་ཆི་དབུ་བཟང་པོའི་
tongyee chembo yonchir truugoo maggu yaabaree
production big come for machine many borrowed/
in order to obtain large production, (they) borrowed many machines.

f. རྡོ་བཤེས་པ་ཨི་ཨུ་, དྲུ་ཆི་དབུ་བཟང་པོའི་
lopjon chee amerigar chin
study for america-to went/
(He) went to America to study (for studies).

g. རྡོ་བཤེས་པ་ཨི་ཨུ་, དྲུ་ཆི་དབུ་བཟང་པོའི་
kyoochi donu geeki ki di huigiyin
you of for i-by dog this buy fut. compl.
I will buy this dog for you.

The infinitive particle also sometimes conveys this meaning. It is discussed below in section 5.15.

5.14 The genitive case

We have already encountered the genitive particles through some of the clause connectives and verb complements, e.g., the བཱ in འབུ་ིབས་པ་ and the བཱ in འན་ཅེས་. Like the instrumental (3.1) and dative-locative (2.6.1) cases, the genitive case has a number of particles whose use is governed by the final letter of the preceding word.

* བཱ after final བཱ and བཱ
* བཱ after final བཱ, བཱ, and བཱ
* བཱ after final བཱ, བཱ, བཱ, and བཱ
* བཱ or བཱ after vowel finals

The genitive corresponds in a number of ways to the English preposition "of" and is used, as in English, to express ownership and possession, for example, "the book of he = his book."

a. བཱ རང་ལེགས་པ་
   རང་ལེགས་པ་
   he-of book this-to exist/
   His book is here.

b. བཱ རང་ལེགས་པ་
   རང་ལེགས་པ་
   book this he-of is/
   This book is his.

The genitive is also used for descriptive modification. In this role it joins a noun or noun phrase with another noun or noun phrase so that the former modifies the latter. In many instances the modifier is translated in English simply as an adjective. For example:

c. བཱ རང་ལེགས་pa
do kala
tibetan-of food
Tibetan food (What kind of food?—Tibetan food.)

d. བཱ རང་ལེགས་pa
gyagkar sando
india of border

Indian border
e. བཱ རང་ལེགས་pa
chajda-rjda
changtang of animals
Changtang animals
f. བཱ རང་ལེགས་pa
darje magdrui
revolution-of war
revolutionary war

Genitive particles also often join a series of three or more nouns and noun phrases. Determination of the relationship between the elements in such a series is often problematic since it is not unusual for two or more sets of nouns linked by a genitive to modify a common third noun. Let us examine some examples of this:

g. བཱ རང་ལེགས་pa
darje magdrui
darje magdrui dak dzi
revolution-of war of viewpoint
revolutionary war viewpoint (the viewpoint of revolutionary war)
In example g, we see that just as "revolution" modifies "war" (What kind of war—revolutionary war), the unit "revolutionary war" in turn modifies "viewpoint" (What kind of viewpoint—revolutionary war viewpoint).

h. བཱ རང་ལེགས་pa
gyagkar lango
gyagkar lango
india of independence of movement
India's independence movement (the independence movement of India)

i. བཱ རང་ལེགས་pa
darje magdrui
darje magdrui
darje magdrui
darje magdrui
india of border
revolution-of war of overall of viewpoint
revolutionary war overall viewpoint (the overall viewpoint of revolutionary war)
In example i, the unit "revolutionary war" is not linked with the next unit, "overall," but rather with "viewpoint," the head noun of the entire phrase. The phrase breaks down into two units: "revolutionary war" and "overall viewpoint," with the former modifying the latter (What kind of "overall viewpoint"?—"revolutionary war"). Unfortunately, it is not possible to determine by grammar whether a given phrase is of the sequential type illustrated by g. or of that illustrated by i. Semantic considerations will determine which is intended and this will be one of the more difficult tasks facing the reader.
As the following sentence illustrates, the genitive case can be used in both the subject (by a lama of Drepung) and object (to the people of Lhasa) slots:

j. དབུག སྒོ་མེད། བཟང་བཟང་དབྱེ་བ་ སྒོ་རྒྱ་བོ་སྒྲོ་བཞིན།
   Drepung lama chikii lëshse mjaŋja chöö sünbarcé
   A lama of Drepung monastery gave religious teachings to the people of Lhasa.

5.15 Infinitive usage: vb. + པར་ or པར་

Infinitive constructions convey the idea that one action occurs "in order to" do a second one. They attach to the non-past stem of verbs.

a. སིང་ལེན་བཞིན་པར།
   kőö tsonganla tep ñowar chín
   he store to book buy inf. went/
   He went to the store to buy a book.

b. གི་ལེན་ལེན་བཞིན་པར།
   kũnhí gélugbê lámã chi sënii jëlwar drugiërê
   he two gelugpa-of lama one tomorrow meet inf. go fut. compl./
   (The two of them) will go to meet a Gelugpa lama tomorrow.

These particles can also convey the "purposive" connective meanings discussed in section 5.13.

c. མགྲིན་ཐོབ་པ་བར་བཞིན་པར།
   kőö yigdzê yago yönpwar lôpjon chëshmbareê
   he-by exam good come inf. study do pres.compl./
   He is studying in order to do well on the exam.

d. གི་ལེན་ལེན་བཞིན་པར།
   kǒö nändru ñöñwar jôńdjar chëshinduyôÔrê
   he-by plane send inf. practice do pres. compl./
   He is practicing in order to fly a plane.

Note that the infinitive is actually comprised of the dative-locative case suffixed to nominalized verb stems. Nominalization of verbs is discussed below. These two functions of the infinitive particle can be joined in one sentence.

c. མགྲིན་ཐོབ་པ་བར་བཞིན་པར།
   kőö yigdzê yago yönpwar lôpjon chëshdżaî la droswarê
   he exam good come inf. study do inf. library to go usual compl./
   He goes to the library to study in order to do well on the exam.

5.16 The "agentive" verbal particles: སྒྲབ་, དོན་, and ང་ར

The agentive verbal particles are used with the non-past stem of verbs to express the idea of "the one who does" the verbal action. Note that it converts the verb into a verbal noun phrase which can then stand as the subject of linking, existential and active constructions. It is something like the "-er" in the English "baker" or "skater."

a. ཀེ་དྲོ་སྡེ་ཐོད་ཅིང་
   dge dönên sù rèdäm
   here stay doer who is ?/
   Who is the person staying here? (lit., The one who is staying here--who is it?)

d. མགྲིན་ཐོབ་པ་བར་བཞིན་པར།
   kǒö nändru ýöñwar jôńdjar chëshinduyôÔrê
   he-by plane send inf. practice do pres. compl./
   He is practicing in order to fly a plane.

In the next example, the agentive verbal noun phrase ("the one who came from Lhasa") modifies a noun (via the genitive particle) so that it functions as a relative clause
in English: the father of the one who came from Lhasa.

d. དཔལ་བཀོལ་གཤེགས་པར་བཀོལ་བརོགས་པ Hvölgyi bába dzé jala màggu ngöbarè

The father of the person who came from Lhasa bought many things.

The agitative idea is also conveyed by the nominalizing particles Hvölgyi and Hvölgyi. We have already encountered this in words such as Hvölgyi ("farmer"). Thus, whereas Hvölgyi means "to rebel," Hvölgyi (ngolloga) means a person who rebels. And while Hvölgyi means "school," Hvölgyi (lápdrá or lápdrwa) means "student."

In example e. the agitative verbal noun phrase ("that one who came from Lhasa") is linked to the instrumental particle and acts as the subject of an active sentence.

e. Hvölgyi bába dzé jala màggu ngö

The person who came from Lhasa bought many things.

Sentences such as d. can be constructed also with Hvölgyi.

f. Hvölgyi bába dzé jala màggu ngöbarè

The father of the person who came from Lhasa bought many things.

When Hvölgyi is immediately followed by a linking verb, it expresses future time:

g. Hvölgyi bába dzé jala màggu

He is going to China. (lit., "He is someone who is going to China.")

5.17 Reading exercise: "The Rabbit Takes Revenge"

5.17.1 Tibetan text

5.17.2 Interlinear translation

1. rabbit by revenge get
2. ancient-time to rabbit and lion white one forest thick one of in live having livelihood get pres. compl./
3. rabbit and lion two neighbor is/ nevertheless lion by self of strength show-offish having
4. always rabbit to intimidation do usual compl./ rabbit lion white-of bullying to like without since day
5. every he-by cave of front to sat having/ revenge how one get fut. compl. think send pres. compl/ day one rabbit by
6. lion to yesterday i to you and similar-of lion blue one met past compl./ lion blue that-by you and strength
7. contest fut. compl. say pres. compl. quote said/ lion white by roar did having rabbit to lion blue that im-
8. mediate-i of presence to call send quote said past compl./ rabbit by lion blue-by you to capable exist neg.
9. quote brag say usual compl. quote said/ lion white that angry ate having he now where exist 2/ i quick
10. he-of presence take quote rabbit to say past compl./ rabbit by lion white that mountain big one of behind to took after well one
11. to finger point having animal that there-of in to exist quote answer gave and/ lion
12. well-of edge to went having look when well-of in from lion one saw/ lion white that-by well-of in to roar
13. powerful time several did-since well-of in of lion that-by also hither roar made/ time that-to lion white
14. that-by bare-fangs claw scratch did having well-of in to jump past compl./ rabbit by splash call-of sound that hear when oh
15. pride high-of lion well-of in to fall having die went compl. quote said past compl./ that after rabbit by he-of house to returned went compl.//

5.17.3 Translation

The Rabbit Takes Revenge

A long time ago a rabbit and a white lion lived (lit., subsisted living) in a thick forest. The lion and the rabbit were neighbors. Nevertheless, the lion always threatened the rabbit, snowing off his strength. Because the rabbit did not like the bullying of the lion, he sat in front of a cave every day thinking about what kind of revenge he could take.

One day the rabbit said to the lion, "Yesterday I met a blue lion that was just like you. That blue lion says he will compete with you." The white lion roared in anger and said to the rabbit, "Bring that blue lion to me immediately!" The rabbit said, "The blue lion is saying braggishly that you are not capable." The white lion got angry and said to the rabbit, "Where is he now? Quickly take me to him (his presence)."

The rabbit took the white lion behind a large hill and (after that) pointed with his finger to a well, answering, "That animal is in that [well] over there." The lion roared and went to the edge of the well and looked in. At that time from within the well he saw a lion. The white lion roared several times inside the well and because of this the lion inside the well also roared back. At that time, the white lion, baring his fangs and claws, jumped into the well. When the rabbit heard the sound "phu-dung" (he) said, "Oh my, that conceited lion has fallen into the well and died." After that the rabbit returned to his home.

5.17.4 Grammatical notes

1. The first segment consists of: བོད་ལོགས་དབུ་མིན་པ་.

Titles in Tibetan publications typically utilize an incomplete verbal complement, i.e., rather than བོད་ལོགས་དབུ་མིན་པ་only བོད་ལོགས་དབུ་མིན་པ་is used. This title consists of a subject in the instrumental case (བོད་ལོགས་) and an active verb, "took revenge" (འབྲི་བོད་པོ་). It should be noted that the rabbit is one of Tibetan folklore’s famous tricksters.

2. The second segment consists of two clauses: 

1. འཕགས་པར་བསྟོན་པོ་རྒྱུད་འཇིག་དབུས་པའི་ཐབས་ཐལ་འཇིག་དབུས་པའི་ཐལ་

2. གཞན་ལ་ནི་བོད་དབུ་མིན་པའི་འབྲི་བོད་པོ་

The first clause begins with a time slot word—"in the past" (ཕོ་བོས་པས།). It is followed by the subject of the two clauses, a rabbit and a white lion (ཉེས་པ་ལོགས་པ་བོད་མིན་པ་). Note that there is no instrumental particle following the subject. Normally this would convey that this was not an active construction. However, in this case it is because the verbs "to live" (ཕན་པ་) and "to subsist" (བོད་མིན་) do not require the subject ("the rabbit and the lion") to be in the instrumental case.

Following the subject is the object phrase "inside a dense forest" (ལོངས་དབུ་མིན་པ་བོད་པོ་ལ་བོད་པོ་). It consists of "forest" (ལོངས་) modified by the adjective "dense" (བོད་པོ་) and the indefinite article (བོད་). Together these mean "a dense forest."

They are linked to the word "inside" (བོད་) by the genitive particle (བོད་) so that together they convey "inside of a dense forest." It should be noted that the term "inside" almost always is linked to the phrase or word it modifies by the genitive. Thus, "inside the restaurant" would be: བོད་དག་ནག་མཁའ་.

The dative-locative particle (e.g., ལེ་ in the previous example) is also often used together with བོད་ conveying "at" or "to" the inside of. The clause in the reading exercise could just as easily have been written as: འཕགས་པར་བསྟོན་པོའི་ཐབས་ཐལ་འཇིག་དབུས་པའི་འབྲི་བོད་པོ་. However, whether or not the dative-locative is present, the translation remains the same.

Following this comes the verb བོད་ which means "dwell" or "live." Together they convey, "A long time ago, a rabbit and a white lion, lived in a dense forest." This clause is linked to the second clause by the gerundive clause connective ཀ།, which here functions to convey to the reader that two simultaneous actions occurred: "(along with) living in a dense forest" (ཁྲུང་མེད་པ་བོད་པོ་ལ་བོད་པོ་). Something else follows.

Clause two explains what follows. It consists of a verbal phrase that conveys "being in the process of deriving their livelihood or subsisting" (བོད་པོ་ལ་རིམ་པར་བོད་མིན་པ་). In other words, "(the rabbit and lion) were subsisting, living in a dense forest." Note also that the final verb complement (ཁྲུང་མེད་པ་བོད་པོ་) conveys that they were in the act of doing something, albeit in this case the action is in the past. This tense dimension is indicated not by the verbs which normally imply present-usual tense, but rather by འཕགས་པར་བསྟོན་, the temporal word at the start of the story.

3. The third segment consists of a linking sentence: བོད་ལོགས་དབུ་མིན་པ་བོད་པོ་ལ་བོད་པོ་

This is a simple linking sentence stating that the subject, "the two of them—lion
and rabbit (ཨོ་དོན་གཏོང་སྐབས་བཅོད་)—are or were neighbors. Again, tense is determined not by the verb (ཉིན་), but rather by context and the temporal word (ཨྲིང་ཉིད་) occurring in the previous clause.

4. The fourth segment consists of two clauses: 1. རྟེ་རྒྱུ་གྲོགས་སྔོན་བཤད་ནི་ཤྡོད་ཀྱི་དཔེ་བཞིན་ཞི་མ་ཨོ་དོན་བཞིན་བཅོད། 2. རྟོགས་པ་ཨོ་དོན་ཅིང་ཕུན་ཁུང་སྡེ་བོ་ཨོ་དོན་བཅོད།

The first clause begins with བདུད་སོགས་"(nevertheless), one of those clause connectives that are placed at the start of the second of two clauses rather than the end of the first clause.

Following this is the subject placed in the instrumental case—"by the lion" (ཨོ་རི་ཞུགས་). The presence of the instrumental particle indicates that somewhere down the line some action done by the lion will be stated through an active verb. It is common to scan a segment to find this verb, which here, is not གོ་བོ ("be showoffish/conceited"), the first verb encountered, but rather བོད་པེ་ཞིང་("threatened/intimidated"), the second verb (in clause two). Thus, what the lion did was "frightened" somebody.

Going back to the first part of the clause, the subject is followed by: བྱིན་ོད་ེན་ཙུན་ཅན་. This breaks down into the phrase བྱིན་ོད་ེན་ཙུན་, which consists of "his own" (ིན་) and "strength" (ཙུན་, བཅོད་), linked by the genitive particle (ཤིག་) to create the meaning "his own strength." Then the verb "show off" (ཤིག་) comes, making the clause convey "he showed off of his own strength."

Clause one is linked to clause two by the clause connecter རྡོ་, which here conveys the adversial or simultaneous meaning—that the action in clause two occurs in the manner of clause one. In other words, "how did the lion frighten the rabbit (ཨོ་རི་ཞུགས་ལེགས་པ་ཤྡོད་ཀྱི་དཔེ་བཞིན་) he frightened him by showing off his strength." Note that the recipient of the action, "the rabbit," is placed in the dative-locative (ཨོ་ཤིན་) because the the action went to him.

This clause also contains the commonly used verb རྡོ་ ("always"). It modifies the verb རྡོ་ answering the question, "How or when did he do it?—he did it always."

This adverb could have been placed immediately before the verb with no change in meaning—ཨོ་དོན་གཏོང་སྐབས་བཅོད་ཀྱི་དཔེ་བཞིན་ཞི་མ་ཨོ་དོན་བཞིན་བཅོད།. Similarly, རྟོགས་པ་ཨོ་དོན་ཅིང་ཕུན་ཁུང་སྡེ་བོ་ཨོ་དོན་བཅོད། would be correct.

5. The fifth segment consists of three clauses: 1. རྟོགས་པ་ཨོ་དོན་ཅིང་ཕུན་ཁུང་སྡེ་བོ་ཨོ་དོན་བཅོད། 2. རྟོགས་པ་ཨོ་དོན་ཅིང་ཕུན་ཁུང་སྡེ་བོ་ཨོ་དོན་བཅོད། 3. རྟོགས་པ་ཨོ་དོན་ཅིང་ཕུན་ཁུང་སྡེ་བོ་ཨོ་དོན་བཅོད།

The first clause is an existential sentence conveying at its core the meaning that "the rabbit did not like the bullying" (ཨོ་དོན་ནི་སྐབ་ཐམས་ཅད་འདུན་). This is a standard existential construction and is structurally identical with བདུན་པ་འགའ་མ་ཨོ་དོན་མཐོང་("I do not like meat"—or literally, "I am without liking to/for meat." The sentence has been expanded by phrases such as "the white lion" (ཨོ་དོན་ཞི་རྒན་), which is linked to "abuse" by the genitive particle (ཤིག་) so that the larger phrase means "the abuse of the white lion."

This clause is linked to clause two by the "because" clause connective (ཤིག་), thus: "because the rabbit did not like the abuse—he did something." That "something" is expressed in clause two. It begins with the time-slot phrase "every day" (ཤིག་རྫོག་). This is followed by the subject in the instrumental case (ཤིག་). This is not really necessary since the subject ("the rabbit") is the same as in the previous clause, but we added it to emphasize the carryover of subjects in multiple clauses.

Next comes the verbal phrase verb བདུད་པེ་ཞིང་ཙུན་ཅན་. It consists of the active verb "satlived/stayed" (ཙུན་ཅན་) preceeded by a phrase indicating the location of the verbal action—"in front of a cave" (ཙུན་ཅན་འཕེལ་ལེགས་). Note that, like རྡོ་, the word རྡོ་ ("in front") usually has the genitive case particle (ཤིག་) linking it to the noun it modifies.

After the verb རྡོ་, the clause connective རྡོ་ occurs, linking clause two with clause three. In this instance it conveys simultaneous action: "in the manner of sitting in front of a cave, something else happened."

Clause three indicates what that "something else" is—namely, "think" (ཤིག་རྫོག་). Thus, the skeletal sentence means: "sitting in front of a cave . . . he thought." The phrase immediately preceding "thought" (ཤིག་རྫོག་) indicates what he thought. It is an interrogative active sentence asking, "How will he get revenge?" This phrase breaks down into the compound verb "revenge get" (ཤིག་རྫོག་, modified by the interrogative word "how" or "what kind of" (ཙུན་ཅན་). The verb (ཙུན་) is also modified by the future tense complement (ཤིག་). Together these mean: "How will (I, one) get revenge?" Actually, since the actor is thinking about himself, grammatically this would have been more correct if it had been written using the first person verb རྡོ་, རྡོ་(ཤིག་རྫོག་). Nevertheless, both linking verbs occur and should be expected.

This is immediately followed by the main verb compound of the two clauses, "think" (ཤིག་རྫོག་). It consists of the noun "thought" (ཙུན་ཅན་) and the verbalizer རྡོ་. The three clauses should be read as follows: 1. Because the rabbit did not like the bullying of the white lion, 2. every day he sat in front of a cave, and 3. he thought of how to get revenge or—ཨོ་དོན་ཙུན་ཅན་. This is the right way to do it.

Note that the final verb complement following "think" (ཤིག་རྫོག་) conveys usual or customary action, and governs both clauses. Thus, "he used to sit ..."

6. The sixth segment consists of two clauses (sentences): 1. རྲིང་པ་ཤིག་རྫོག་ཚེ་བབས་ཤིག་དུས་དགོས་ཚེ་བབས་ཤིག་དུས་དགོས་ 2. རྟོགས་པ་ཨོ་དོན་ཅིང་ཕུན་ཁུང་སྡེ་བོ་ཨོ་དོན་བཅོད།
Lesson Five

The first sentence is long and complex. It starts with the time slot word ("one day" - བོད་མོ) This is followed by the subject, "the rabbit" (ཐུབ་), in the instrumental case (ཐུབ་). As indicated above, this tells us immediately that further on there will be an active verb that will convey what he did. That verb is actually ཀན་ ("said"), which occurs only toward the end of the second clause.

Following the subject phrase "by the rabbit" (ཐུབ་གཉིས་) is the phrase "the lion" (ཐུབ་གཉིས་), which is the object of this sentence.

The heart of the construction, therefore, is: ཐུབ་གཉིས་ལྟ་ཁང་ཁང་ལ་... ཀན་ "The rabbit said... to the lion." The remainder consists of the direct speech quote, which indicates what he said to the lion. Reiterating an earlier comment, quotes and direct speech are difficult to identify in Tibetan since they are only marked at their conclusions by the particle ཤིན་ or one of its variants. Thus, in this case, the direct speech quotation is: ཤིན་་ཡུལ་གཉིས་ལྟ་ཁང་ཁང་ལ་འཇུག་ འཇུག་ལེན་མི་འཇུག་("The rabbit said..."")

This quote starts with the temporal-slot word ཤིན་ ("yesterday"), which is followed by the subject ("I") in the dative-locative case (ཅོར་). This could just as easily have been written ཤིན་. The presence of a subject in the dative-locative immediately suggests that this is not an active construction and that something happened to the speaker rather than was done by the speaker. Looking ahead for the verb, we see ཀན་ ("meet") which fits this assumption because it is an involuntary verb which, in fact, requires the dative-locative. Thus, the essence of this sub-unit is: ཤིན་... ཀན་ ("I met...")

The rest of the construction tells when he met—"yesterday" (ཤིན་), and who he met—"a blue lion similar to you" རྫོགས་ཀྱི་ལྷངས་ཀྱིས་ཐུབ་ (ཤིན་). This phrase རྫོགས་ཀྱི་ལྷངས་ཀྱིས་ཐུབ་ ("a blue lion similar to you") is an example of a noun modified by the adjective following it ("blue" - རྫོགས་) and by a phrase before it linked by the genitive particle རྫོགས་ཀྱི་ ("similar"). The latter consists of the term རྫོགས་ ("like," "similar") and the conjunction རྫོགས་ ("and"), which must be placed between རྫོགས་ and the word it modifies, in this case "you" རྫོགས་. In this usage, རྫོགས་ conveys the meaning "with." Thus the phrase རྫོགས་ཀྱི་ལྷངས་ཀྱིས་ཐུབ་ means "similar with (to) you." This is then joined to "lion" by the genitive particle to create a relative clause: རྫོགས་ཀྱི་ལྷངས་ཀྱིས་ རྫོགས་ཀྱི་ཐུབ་, which means "a lion who is similar to you."

Then comes the verbal phrase ཀན་ ("met"). We already know from the subject having the dative-locative instead of the instrumental particle ("to me" instead of "by me"), that this clause would be either an existential or involuntary construction. Now we see that it is an involuntary construction since the verb ཀན་ means "to meet involuntarily." Thus, the first person past tense verbal complement (as discussed in Lesson Three) ཀན་ is used. This ends the first clause of the rabbit's direct speech: "Yesterday, I met a lion who was similar to you."

But the rabbit's direct discourse is not yet finished. The next segment (ཕྲུག་ལྟ་ རྫོགས་ཀྱི་ལྷངས་ཀྱིས་ཐུབ་ཀྱི་ལེན་མི་འཇུག་) presents the second part of the rabbit's comment. It begins with the subject in the instrumental case—"by that blue lion" རྫོགས་ཀྱི་ལྷངས་ཀྱིས་ཐུབ་. This is followed by the object ("you") modified by the conjunctive རྫོགས་ ("and/with"), and then the verbal phrase རྫོགས་ཀྱི་ལྷངས་ཀྱིས་ཐུབ་ ("will compete in strength").

This is followed by the verbal phrase "says" ཤིན་ ending the discourse of the blue lion. This also ends the speech of the rabbit to the white lion. This finish is marked by the quote marker particle ཤིན་ and the verb ཀན་ ("said"). These two, of course, refer back to the subject of the whole construction, the rabbit ཐུབ་.

Consequently, the Tibetan is really a sentence within a sentence: "By the rabbit... said," with his comment being another sentence with its own subject and verb: "I met a lion similar to you and he said that he will compete with you." The best strategy for deciphering such constructions is first to read through the entire construction and then to reread it paying careful attention to the first subject and its verb. After this, the second subject and its verb can be located and the overall structure of the construction will become clear. This is a very common Tibetan stylistic mode and we will present many other examples of it to facilitate identification and comprehension.

7. The seventh segment consists of two clauses: 1. བོད་ཀྱི་ལྷངས་ཀྱི་ཐུབ་ བོད་ཀྱི་ལེན་མི་འཇུག་ ("a blue lion said in anger")

The first clause (ཕྲུག་ལྟ་ཁང་ཁང་ལ་འཇུག་) consists of the subject (in the instrumental case—ཕྲུག་ལྟ་ཁང་ཁང་) "by the white lion") followed by the verbal phrase "roared in anger" རྫོགས་ལེན་མི་འཇུག་.

This clause is linked to clause two by the simultaneous clause connector རྫོགས་. However, the clause connector རྫོགས་ is somewhat unclear in this context. It can be taken to convey simultaneous action—"The white lion said in a yelling or roaring manner..." Or it could be take to convey two related sequential acts such that the second act is done after the first: "Having roared in anger, he said..." Since the time gap of the second alternative would be so slight, the difference is moot here.

The subject of the second clause is the same as in the first clause and is not specified. Thus, the second clause starts with the object linked to the dative-locative ("to the rabbit" རྫོགས་), followed by an active sentence that is a segment of direct discourse
spoken by the white lion: ཀུན་ལོག་ ཤེས་རབ་ དེས་རབ་ དེར་ཆེན་པོལ་ ("Summon that blue lion to my presence at once"). The object of this sentence within a sentence is "that blue lion" གུང་ལོ་ཤེས་པོལ་, and the verb is "call/summon" ཀུན་ལོག་. A location phrase indicating where the lion should be called to — "to my presence" དེས་རབ་དེར་ཆེན་པོལ་—and the time-slot word "immediately" དེ་ཆེན་པོལ་follow the object phrase. It should be noted that the term "to (into) the presence" དེས་རབ་ ("to the presence of i") requires its object to be in the genitive: དེས་རབ་ ("to the presence of i").

This segment concludes with the quotation marker དམིགས་པ་ and the verb "said" with the past complement དཔལ་པོ་པ་པོ་. དབལ་པོ་is the verb that goes with the original subject ཁྱེད་པོལ་. The entire section, therefore, conveys the idea that: "The white lion, in a roaring manner, said to the rabbit, 'Bring that blue lion to me at once!'"

8. The eighth segment consists of a single sentence: ཁྱེད་པོལ་ ("by the rabbit"). This is followed immediately by another quote, which begins with a noun (the subject of the quote) in the instrumental case ཁྱེད་པོལ་ ("by the blue lion"). This is followed by a simple existential construction (noun + existential verb): "you have no ability" ཀྱི་ལ་ན་མ་ལའང་། or more literally, "to you there is no ability" ཀྱི་ལ་ན་མ་ལའང་། གི་ལ་ན་མ་ལའང་. This, in turn, is followed by the quote marker དམིགས་ (indicating the end of the direct discourse of the blue lion. It is followed by the verbal phrase ཁང་ཆེན་པོ་ ཁོ་ཁོ་, which means "says it in a bragging manner," this being the rabbit's embellishment.

Since this section is an indirect quote within a direct quote ("the rabbit said the blue lion said), the next two words དབལ་ལ་ཆབ་end the discourse of the original subject, the rabbit ཁྱེད་པོལ་. The first of these two words is the quote marker, and the second is the verb "say." Thus, the entire construction means: "The rabbit said, 'That other lion is saying braggingly, that you [the original lion] are not capable.'"

9. The ninth segment consists of three clauses: ཁྱེད་པོལ་ ཁྱེད་པོལ་ 2. ཀྱི་ལ་ན་མ་ལའང་ 3. ཁྱེད་པོལ་ ཁྱེད་པོལ་ ཁྱེད་པོལ་ ("by the white lion"). This segment gives the lion's response. Normally it would start with the subject in the instrumental case ཁྱེད་པོལ་ ("by that white lion"); but because the first clause ends in the involuntary verb ཁང་ཆེན་པོ། ("got angry"), the subject does not require the instrumental. This clause ཁྱེད་པོལ་ ཁྱེད་པོལ་ ཁོ་ཁོ་ ("the white lion got angry") is followed by the simultaneous clause connective ཁེད་པོལ་ so that it means, "The lion, being or becoming angry, ...

After this, the lion's direct discourse segment follows. It consists of two sentences. The first is an existential construction, and the second an active verb construction: 1. ཁྱེད་པོལ་ 2. ཁང་ཆེན་པོ། ཁོ་ཁོ་ (1. "Where is he now?—2. Take me at once to him [his presence]."

Note that the verb "at once" ཁྱེད་པོལ་ precedes the location of the verbal action, ཁང་ཆེན་པོ། (to the presence of him). However, this clause could just as easily have been written: ཁང་ཆེན་པོ། ཁོ་ཁོ་ ཁེད་པོལ་.

The end of the direct speech is marked by ཁང་ཆེན་པོ།, followed by the object of the speech ("to the rabbit") ཁྱེད་པོལ་ and then the verb "say" ཁོ་ཁོ་ with its past complement. Thus, the construction really breaks down into: ཁྱེད་པོལ་ (implicit subject) ཁང་ཆེན་པོ། ཁོ་ཁོ་ ("[The lion said] . . . to the rabbit"). Note that the object, "the rabbit," could have been put at the beginning of the construction, e.g., ཁྱེད་པོལ་ ཁང་ཆེན་པོ། ཁོ་ཁོ་. Such alternative positionings cause no problem when careful attention is given to the markers accompanying the subject and object, such as ཁྱེད་པོལ་ and ཁང་ཆེན་པོ།.

10. The tenth segment consists of seven clauses: 1. ཁང་ཆེན་པོ་ ཁེད་པོལ་ ཁོ་ཁོ་ 2. ཁོ་ཁོ་ ཁང་ཆེན་པོ་ ཁོ་ཁོ་ 3. ཁང་ཆེན་པོ་ ཁོ་ཁོ་ ཁོ་ཁོ་ 4. ཁང་ཆེན་པོ་ ཁོ་ཁོ་ ཁོ་ཁོ་ 5. ཁོ་ཁོ་ ཁང་ཆེན་པོ་ ཁོ་ཁོ་ 6. ཁོ་ཁོ་ ཁོ་ཁོ་ ཁོ་ཁོ་ 7. ཁོ་ཁོ་ ཁོ་ཁོ་ ཁོ་ཁོ་ ("The lion took the rabbit behind a big mountain").

The first of these clauses starts with the subject in the instrumental case ("by the rabbit") ཁྱེད་པོལ་. This subject's action is conveyed by the active verb "take" ཁོ་ཁོ་. Between these is the object of the taking, "the white lion," and the location of the taking, "behind a big hill" ཁང་ཆེན་པོ་ ཁོ་ཁོ་ ཁང་ཆེན་པོ་ ("The lion took the white lion behind a big hill"). Note that the word "behind" ཁང་ཆེན་པོ་, like ཁྱེད་པོལ་ and ཁེད་པོལ་, must be joined to its object—the big mountain—by the genitive particle. Thus, the first clause means, "The lion took the lion behind a big mountain."

This construction is linked to the next one by ཁང་ཆེན་པོ།, the "after" clause connective, so that the translation becomes: "After the rabbit took the lion behind a big mountain."

The next clause consists of the verbal phrase "pointed with a finger" ཁང་ཆེན་པོ་ ཁེད་པོལ་ ("pointed with a finger") preceded by the location of the verbal action (with the dative-locative), "to a well" ཁང་ཆེན་པོ་. This clause does not contain a subject (in the instrumental); instead it assumes the same subject as the previous clause, i.e., "by the rabbit."

It is linked to the next one by the simultaneous clause connective ཁེད་པོལ་. Thus the two clauses now mean: "After the rabbit took the lion behind a big mountain, [he] pointed to a well and simultaneously . . ."

The next clause ཁང་ཆེན་པོ་ ཁོ་ཁོ་ ཁོ་ཁོ་ ཁོ་ཁོ་ is an existential sentence which is said by the rabbit—"That animal exists inside that over there [referring of course to the well]."
The structure of this segment is: "After the rabbit took the lion behind a big mountain, (he) pointed to a well and simultaneously answered, 'That animal is inside that over there.' This clause ends with the involuntary verb 'saw,' "saw." Thus, this final clause means "(from) inside of the well (he) saw a lion." We know that 'saw' is the object of the verb 'roared' rather than the subject because it does not contain the instrumental case particle which is required for the verb 'roared,' even though it is involuntary.

11. The eleventh section consists of two clauses: 1. "After the rabbit took the lion behind a big mountain, (he) pointed to a well and simultaneously answered, 'That animal is inside that over there,' and the lion, having once again roared loudly, went to the edge of the well and (having done that) looked, and when he looked, saw a lion.

The first clause starts with the subject in the instrumental, "that white lion" (laṅka kham roa ri dge), indicating an active verb construction. It is followed by a phrase specifying the location of the verbal act, "inside the well" (rta bshad kham). After this comes the verbal phrase "roared" (skyiSkyi kyi lba). It, however, is modified by two words: "loud/powerful" and "several times" (rgal don and phags phag palyu). Thus, this clause means: "That lion made a powerful roar several times." This clause could have been written so that the adverbial phrase did not split the verbal phrase: "laṅka kham roa ri dge skyiSkyi kyi lba rta bshad kham phags phag palyu." This clause is linked to the next clause by the "because" connective (ga), so that it means: "Because that lion roared loudly several times into the well...

The subsequent clause begins with a complex subject phrase in the instrumental case laṅka kham roa ri dge, which consists of the actor, "by that lion" (laṅka kham roa ri), linked to a preceeding phrase by the genitive so as to create a relative clause: "who was inside of the well" (rta bshad kham). The subject, therefore, means: "by that lion who was inside of the well." This is followed by the word "also" (rgal don) and then the verbal phrase skyiSkyi kyi lba ("roared"), modified by the adverbial SkyiSkyi ("hither"); that is to say, the "roar" come toward the direction of the lion outside the well. Thus the clause means: "The enemy who was in the well, also roared back (hither)." Both clauses together mean: "Because that lion roared loudly several times into the well, the lion who was in the well, also roared back (hither)."

12. The twelfth section consists of two clauses: 1. "After the rabbit took the lion behind a big mountain, (he) pointed to a well and simultaneously answered, 'That animal is inside that over there,' and the lion..."
The first clause begins with the time-slot word "at that time" (gyi mchab). It is followed by the subject in the instrumental, "by that white lion" (tsheg chen skor phyi), and then what the lion did: "bared his fangs and clawed with his claws" (tsheg mchab kyi 'bod gsal qui). It is linked to the next clause by the clause connective ን, which here conveys primarily the simultaneous meaning: "Baring his fangs and claws," he did something.

The next clause tells what was done. It starts with the location of the verbal action, "to the inside of the well" (donden 'gyi sgrub), followed by the verb "jumped" (gnyen) and the past complement (stong). Thus the two clauses together mean: "At that time, the lion, baring his fangs and claws, jumped into the well."

13. The thirteenth segment consists of three clauses: 1. gyi mchab rlag po gsal byed phyi sgrub rgyan, 2. 'gros 07 gsal gna shes rgyan, 3. sgra bugs byed 07 stong.

The first clause begins again with the subject in the instrumental case, "by the rabbit," followed by an onomatopoetic word (dbyang) which in Tibetan conveys the sound "splash." Note that it is followed with the phrase ral phyi sgrub, which breaks down into ral ("that sound") and phyi ("which says" or "which is called") and means "that sound which is called" pudug. Following this comes the verb "heard" (bden). Thus, this clause means: "The rabbit heard the sound 'splash.'" This clause is joined to the next one by the "when" (rigs) clause connective, so that the clause means: "When the rabbit heard the sound 'splash',..."

The next clause is a direct statement made by the subject (implicitly "by the rabbit"). It starts with an explanation meaning "Oh my" (giao) and is followed by the subject of the clause, "the lion" (stong phyi), modified by a relative clause (in the genitive), which means "who has great conceit/arrogance" (rnam phyi), both together meaning "the lion who was conceited." The verb that goes with this is 'da ("fall"). Thus, "that conceited lion fell." Note that this verb has only one stem so context determines that we translate it as past tense. Preceding the verb is a phrase indicating the location where he fell, namely "into the well" (gyi mchab sgrub). Thus, this clause means: "Oh my, that arrogant lion has fallen into the well."

This is linked to the next clause by the clause connective 'nyin, which conveys the idea "that having done X, Y occurred." What occurred is conveyed by the verb "died" (dbyin) and its past complement (stong). Thus, this clause means: "Oh my, that arrogant lion, having fallen into the well, has died."
Chinese (person) [the term currently used in Tibet] (gyarii)

behind (gyabdu).

long time; "when"

connective (gyunriŋ)

"purposive" connective (gyūū chēdu)

"when" connective (gan)

sound (dra)

see cā

(at) eight o'clock (gyabbar)

va. p. of û (gyab)

va. p. of û:

shouted/called out (drag)

a roar; va. - û to roar (naro drag)

to me (i + dative-locative) (gaa)

a shout (roar); va. - û to roar, shout (jarge drgyab)

manual labor; va. - û to do manual labor (gsagzōo chêgé)

by me (i + instrumental) (ngé)

opposition, struggling against; va. - û to oppose, struggle against (ngogšōche)

introduction; va. - û to introduce someone (godroo chegé)

rebellion, revolt; va. - û to rebel (golod gyaā)

rebel (goloda)

showoff-ish; va. to show off (gpm)

bank (gūgan)

formerly, in the past (qār)

sm. û (qondu)

blue (gūombo)

thing(s) (jālaa)

conjunctive connective (jīŋ)

liberation; va. - û to liberate (jīndrūu dōŋ)

to become, change into (chāā)

rain; va. - û to rain (chāāba dōŋ)

one thousand (chigdoŋ)

vi. to get boiled (water) (chu kūō)

watch, clock (chodzōo)

purposive connective (chēé)

id., baring fangs and claws (chē dzīl der drgē)

va. to jump (chöm; chöŋ)

va. to eat (h.) (chöö)

va. to meet (h.) (jēē)

intimidation, threats; va. - û to intimidate, threaten (jīgūu chēgé)

capability (jūndāŋ)

va. to lie down to sleep (rēē)

the sun; a day (ňūma)

day (ňūma)

every day (ňūnda)

vi. to fall asleep (niël kūū)

old (niqbo)

vi. to get sick (h.) (ňūn)

bullying; va. - û to bully (ňabōjo dōŋ)

gerundive connective (de)

horse (dāa)

always (dāgu)

va. to look (dā)

(sightseeing) tour, visit; va. - û to tour, visit (dāgōo chēé)

conceited (dāwa)

viewpoint (dīdzū)

food (dōbēē)

va. to be hungry (dū); see û

p. n. of a place in Amdo (dāgđe)

causal connective (dōb)

thick (dūgu)

gerundive connective (dūgu)

crop (dōndaā)

vi. to meet (tūū)

1. vi. to be produced, get (as in a yield); 2. va. to depart (tōn)

production; va. - û to produce (tūngyeē chēé)

vi. to hear (tōo)

competition of strength; va. - û to compete (tūdzē drgēn)

beggar (bāngo; drāgro)

va. p. of û (drēē)

high (tōbo)

vi. to see (tōn)

this year (tālo)

"when" connective (dūjū)

these days, nowadays (tēgob)

these days, nowadays (tēnsan; tēnsaŋ)

purposive connective (tōndo)

fierce, harsh (trāgro)

in front of (dūjū)

lion (damšeŋ)

this year (dīlo)

like, similar (drāwa)

va. to stay, live (dūgo)

va. p. of û (dēk)

vi. to get sick (ňa)

last year (nantīng)

forest (nagdže)

sick person (ngabpa)

va. to do (h.) (nāng)

va. to live, stay (ňēē)

vi. to fall asleep (h.) (ňēē kūū)

various (nagdoŋ)

"when" connective (bēgsaŋ)

"when" connective (bētūsu)

causal connective (bar dēng)

causal connective (bēē)

Beijing (bēiŋ)

library (bēngdōgan)

beggar (bāngo; drāgro)

va. p. of û (drēē)
### Lesson Five

<table>
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<td>བདེ་བཞི་</td>
<td>over there (pāgī)</td>
</tr>
<tr>
<td>ཉིན་པ་</td>
<td>the noise of a sound (pūduŋ)</td>
</tr>
<tr>
<td>བློལ།</td>
<td>over there (pāgī)</td>
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<tr>
<td>བློལས་</td>
<td>the noise of a sound (pūduŋ)</td>
</tr>
<tr>
<td>བློལ། བློལ།</td>
<td>over there (pāgī) over there (pāgī)</td>
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<td>བློལ། བློལ། བློལ།</td>
<td>the noise of a sound (pūduŋ) the noise of a sound (pūduŋ) the noise of a sound (pūduŋ)</td>
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<td>དཔོན་</td>
<td>hand (h.) (chāhā)</td>
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<td>དཔོན་པ་</td>
<td>book (h.) (chāhādeb)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>work (h.); va. གོ་རོ་ to work (h.) (chāhādeb)</td>
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<tr>
<td>དཔོན་པ་</td>
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<td>དཔོན་པ་</td>
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<td>དཔོན་པ་</td>
<td>purposive connective (be chētu)</td>
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<tr>
<td>དཔོན་པ་</td>
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<td>cave (trbu)</td>
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<td>དཔོན་པ་</td>
<td>causal connective (wānki)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>va. to fall (rain, snow), to land, to come down; to dismount (pab)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>va. to give (h.) (bījī)</td>
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<td>དཔོན་པ་</td>
<td>vi. to arrive (l)</td>
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<td>དཔོན་པ་</td>
<td>middle, secondary (drija)</td>
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<td>དཔོན་པ་</td>
<td>grain (drui)</td>
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<td>training; va. གོ་ནོར་ to train (jondaa chē)</td>
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<td>ch. America (megdo)</td>
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<td>causal connective (dzāna)</td>
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<td>causal connective (dzān)</td>
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<td>invasion; va. ཁུ་ to invade (dzāndūzū chē)</td>
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<td>དཔོན་པ་</td>
<td>annihilation; va. ཁུ་ to annihilate (dzāmee do)</td>
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<td>དཔོན་པ་</td>
<td>to the presence of (of) (dzā la)</td>
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<td>དཔོན་པ་</td>
<td>vegetable (tsē)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>hither, toward this side (tsū)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>life; &quot;when&quot; connective (tsē)</td>
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<td>དཔོན་པ་</td>
<td>meeting; va. ཁུ་ to hold a meeting (tsōndu tsū)</td>
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<td>དཔོན་པ་</td>
<td>nevertheless (yinaya)</td>
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<td>all; overall (yog)</td>
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<td>དཔོན་པ་</td>
<td>va. to loan, lend; borrow (yāa)</td>
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<td>oneself, itself (raññī)</td>
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<td>དཔོན་པ་</td>
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<td>དཔོན་པ་</td>
<td>rabbit (regon)</td>
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<td>དཔོན་པ་</td>
<td>&quot;when&quot; connective (ri)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>vi. to get up, rise/stand up; to start (lgn)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>1. times (lgn); 2. reply; 3. message</td>
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<td>campaign, movement (lōnglū)</td>
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<td>official, cadre (legje)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>va. to take (len)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>crop (lodoo)</td>
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### Lesson Five

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<td>va. to return (l)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>vi. to arise (shā)</td>
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<tr>
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<td>དཔོན་པ་</td>
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<td>དཔོན་པ་</td>
<td>va. to lose (shōo)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>causal connective (shī)</td>
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<td>དཔོན་པ་</td>
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<td>དཔོན་པ་</td>
<td>sentient being, animal (sēmjen)</td>
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<td>དཔོན་པ་</td>
<td>purposive connective (lēk)</td>
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<tr>
<td>དཔོན་པ་</td>
<td>vi. to arrive (lēk)</td>
</tr>
<tr>
<td>དཔོན་པ་</td>
<td>1. va. to cause to start, incite; 2. to beg; 3. to cause or make stand up (lōg)</td>
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<td>དཔོན་པ་</td>
<td>studying; va. ཁུ་ to study (lōpjon chē)</td>
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<td>དཔོན་པ་</td>
<td>student (lādpdrā; lādpdrū)</td>
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<td>དཔོན་པ་</td>
<td>education (lōbo)</td>
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<td>revolution (sārje)</td>
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<td>དཔོན་པ་</td>
<td>thinking; va. ཁུ་ to think (sāmlo do)</td>
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<td>དཔོན་པ་</td>
<td>p.n. (sōnam)</td>
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<td>དཔོན་པ་</td>
<td>p. of ཁུ་: made start</td>
</tr>
<tr>
<td>དཔོན་པ་</td>
<td>commune member (hriyūn)</td>
</tr>
<tr>
<td>དཔོན་པ་</td>
<td>vi. to fall (hūrg)</td>
</tr>
<tr>
<td>དཔོན་པ་</td>
<td>&quot;oh my,&quot; &quot;too bad&quot; (ākaa)</td>
</tr>
</tbody>
</table>
Lesson Six

6.1 The conditional ("if") clause connectives: བེ, ཆེ, ལ་དེ, ... བོད་ ... ཆེ, སྐྱེན་ ... ཆེ, and སྐར་/འབུམ

These clause connectives link clauses so that the latter clause occurs if the former clause does. They require the verb they modify (follow) to be in the past tense stem.

a. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   rebel acted if people many die fut. compl./
   If (he, she, you, they) rebel, many people will die.

b. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   meat old ate if sick fut. compl./
   If (he, she, you, they) eat old meat, (he, she, you, they) will get sick.

Note that བེ in example b. is the involuntary verb "to be ill," not the conditional particle "if." Note also that ཆེ in other contexts can function as a noun meaning "life," e.g., ཆེ ཆེ་ means "long life."

c. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   if seed good bought if harvest good come fut. compl./
   If (one) buys good seed, (one) will get a good harvest.

d. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   if Tibet to arrive if you meet fut. compl./
   If (I) arrive in Tibet (get to Tibet), (I) will meet you.

In example d., the presence of སྐྱེན་ in the verbal complement indicates clearly that the subject is first person.

e. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   lama quick/soon come if he pl.-by meet fut. comp./
   If the lama comes soon, they will meet (him).

f. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   if i-by restaurant that-to food ate if (i) sick fut. compl/
   If I eat at that restaurant, (I) will get sick.

6.2 The "as soon as" clause connectives: བི་བོད་, བི་བཅོས་, བི་བཅོས་, བི་བཅོས་(་), བི་བཅོས་, བི་བཅོས་, and བི་བཅོས་

These clause connectives are used with the past tense stem of verbs to convey that the action in the second clause occurs "as soon as" the action in the first clause does.

a. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   lhasa-to arrive soon-as office to went went compl./
   As soon as (he, she, etc.) arrived in Lhasa, (he, she, etc.) went to the bureau office.

b. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   he-by nomad-of food ate soon-as sick went compl./
   As soon as he ate the nomad food, (he) got sick.

c. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   harvest collected soon-as government to tax give fut. compl./
   As soon as (he, she, etc.) collect(s) the harvest, (he, she, etc.) will pay taxes to the government.

d. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   gyantse-to arrive soon-as hotel to went compl./
   As soon as (he, she, etc.) arrived in Gyantse, (he, she, etc.) went to the hotel.

e. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   foreigner that-by gyantse-to arrive soon-as lhasa-to message sent past compl./
   As soon as (he, she, etc.) arrived in Gyantse, (he, she, etc.) sent a message to Lhasa.

   It should be remembered that སྐྱེན་ functions to convey both "and" (see 4.2) and "as soon as." Only context and experience will allow one to ascertain which meaning is intended.

f. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   he-by looked-soon-as vanished went compl./
   As soon as he looked, (it) vanished.

g. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   he-by temple in to entered soon-as lama one saw went compl./
   As soon as he entered (into) the temple, (he) saw a lama.

h. སྐྱེན་པོ་བཟའ་བཅོས་པ་གང་ེ་ཆེན་བཞིན
   she-by speak and i-by understood got./
   As soon as she spoke, I understood.

Note that སྐྱེན་ is one of the involuntary verbs that require their subjects to be in the instrumental case.

6.3 Negation of active and involuntary verbs

Active verbs are negated by the same particles and negatives verbs that are used in linking and existential constructions, i.e.: ས་, རྩ་, གཉིས་, བཞིན་, and རྩ་.
Present, usual, and future tenses

Usual, present, and future actions are expressed in the negative by the present/non-past stem of the verb plus the negativized verbal complement. For example, the negation of 'today he is working.' is illustrated in a. below.

a. དེ་ཇི་ཕོ་བ་འབྲི་བཞི་ལེན།
   today he-by work do pres. compl. no/
   Today he is not working.

b. འལ་བཟའ་ཅེ་བཟས་འི་གཅིག་གུ་ལེན།
   now she-by food make pres. compl. no/
   She is not making food now.

c. སྟོན་པའི་དོན་དེ་ཐོབ་དཔོན་ལེན།
   she to money without since movie to go fut. compl. no./
   Because she has no money, (she) will not go to the movie.

More literary genre generally dispense with the verb complement and simply put the negative བཅི་ before the future or non-past stem of verbs. For example,

d. ཡི་བབ་དི་ཐོབ་དཔོན་ལེན།
   he-of money exhausted since horse that no buy/
   Because his money is exhausted, (he) will not buy that horse.

The difference between usual and present tense constructions is generally a result of context and auxiliary words such as those used in sentences e. and f. ("now" and "often").

e. ཨ་ཐོབ་འཕོ་བ་ལས་ཏི་ཐོབ་དཔོན་ལེན།
   nomad-by lhasa-to often go usual compl. no/
   Nomads do not often go to Lhasa.

f. ཨ་ཐོབ་འཕོ་བ་ལས་ཏི་ཐོབ་དཔོན་ལེན།
   nomad-by lhasa-to now go usual pres. compl. no/
   Nomads are not going to Lhasa now.

Other typical constructions are:

g. ཇི་བའི་ནི་ཐོབ་དཔོན་ལེན།
   he-by tibet-of food a-lot eat usual compl. no/
   He doesn't eat Tibetan food a lot.

h. ཇི་བའི་ནི་ཐོབ་དཔོན་ལེན།
   he-by tibet-of food now eat usual pres. compl. no/
   He isn't eating Tibetan food now.

i. དི་བཞི་འཕོ་བ་འབྲི་ཏོས་ལེན།
   she-by farm-work good do usual compl. no/
   She does not do farm work well.

Past tense

Although one would have expected that the negation of the ང་ན་ past complement would be ང་ན་, this is not the case. Instead, as example k. illustrates, the negative particle གཞི་ is placed before the past tense stem of the verb: (ང་ དེ་ + ང་ན་).

k. ི་དཔྱད་ཀྱི་ཐོབ་དཔོན་ལེན།
   yesterday he-by work no did past compl./
   He did not work yesterday.

As was the case for the future tense, in the more literary genre the ང་ན་ past complement is simply dropped and just a negative particle (ང་) + verb suffices. For example,

l. ི་དཔྱད་ཀྱི་ཐོབ་དཔོན་ལེན།
   yesterday he-by work no did/
   He did not work yesterday.

When the ང་ན་ past complement is used, the negative particle follows the main verb and precedes ང་ན་. For example,

m. ི་དཔྱད་ཀྱི་ཐོབ་དཔོན་ལེན།
   yesterday he-by work did no went compl./
   He did not work yesterday.

Negation of dependent clauses follows the same patterns that were described above. For example,

n. ི་དཔྱད་ཀྱི་ཐོབ་དཔོན་ལེན།
   tomorrow he home to food no eat if/ restaurant to food eat inf. go fut. compl./
   If he does not eat at home tomorrow, (he) will go to eat at the restaurant.

p. ི་དཔྱད་ཀྱི་ཐོབ་དཔོན་ལེན།
   yesterday he-by king-of presence to no went if/ today go fut. compl./
   If he did not go to the presence of the king yesterday, (he) will go today.

q. ི་དཔྱད་ཀྱི་ཐོབ་དཔོན་ལེན།
   yesterday child that-by work no did since restaurant of owner-by he-to wage no gave past compl./
   Since that child did not work yesterday, the owner of the restaurant did not pay him wages.
tomorrow child that by work no do since restaurant of owner by he to wage give past compl neg.
Because that child will not work tomorrow, the owner of the restaurant will not pay him wages.

r. he by bar to go usual neg and/ cigarette also smoke usual compl neg/
He does not go to the bar and also does not smoke cigarettes.

s he by here come fut compl neg since/ i pl restaurant to go fut compl/
Because he will not come here, we will go to the restaurant.
The negation of involuntary verbs follows the same pattern as active verbs.

t. i of friend of illness no recover since hospital doctor meet inf went compl/
Because my friend's illness did not get better, (he) went to the hospital to meet (see) a doctor.

u water no boil if tea taste good no exist/
If the water does not boil, the tea is not tasty.

v. student that pl expert no become if work good obtain fut compl neg/
If those students do not become experts, (they) will not obtain a good jobs.

w. punishment that light to no become if he die fut compl/
If the punishment does not become lessened, he will die.

Note that 本当に typically requires the dative-locative (に、のに) to indicate change into something.

6.4 The enumerative particles: すべて and すべて

While two items can be listed or enumerated by means of the connective particle と (‘and’), three or more items require one of the above particles. The standard practice is for と to be placed after the first item mentioned followed by a と and a space. All subsequent items are separated by と until the final item, after which one of the enumerative particles is placed. The first of these, すべて, indicates that the list is incomplete and is generally translated as “such as” or “so forth,” or “etc.”

a. country that to tiger and lion rabbit etc exist/
There are tigers, lions, and rabbits, and so forth in that country.

b. country that to tiger and lion rabbit i.e exist/
There are tigers, lions, and rabbits in that country.

These particles have other related, but slightly different, uses. For example, すべて can be used without a list of items to convey the meaning “and so forth” or “such as.”

c. america etc nation many by china to help do present compl/
Many nations such as America are helping (assisting) China.

If すべて is substituted for すべて, it conveys the meaning of “including.” For example,
d. america i.e nation many by china to help do present compl/
Many nations, including America, are helping (assisting) China.

すべて is also used in the pattern すべて the ( bathing), where it has a completely different meaning. Here it functions to create an adverbial phrase explaining how the action in the second clause occurred. In the first example below (e.), it explains how the lion answered—in the manner of roaring. In the second (f.), it explains how he arrived—in the manner of jumping/hopping. This is also sometimes translated as “together with” or “along with.”

e. lion by roar and i.e rabbit to answered past compl/
Roaring, the lion answered the rabbit.

f. rabbit one suddenly jump and i.e lion of front to arrived go/
Jumping suddenly, the rabbit arrived in front of the lion.

This usage also occurs without the すべて, that is to say as すべて. For example,
g. joy boundless i.e he to welcomed past compl/
(They) welcomed him with boundless joy.

The next example illustrates how すべて can be used with nominals. It conveys the adverbial function (How did he go?—She went with the monks) and would normally be translated as “along with.”
h. lama that monk i.e lhasa to came past compl/
That lama went to Lhasa along with the monks.

6.5 Adverbials

Adverbial constructions are generally expressed in Tibetan by means of: 1) a class of adverbializing particles which transform substantives into adverbs (see 6.5.1-4), and 2) a small class of words we can categorize as adverbs (see 6.5.5).

6.5.1 The adverbializing particles: [genitive particle] + 慢 or 聲 or 声

These two particles express "how" or "in what manner" or "by what means" a verbal action occurs. They are linked to substantives by the genitive particles.

a. 他由脚力奔走于包括西藏各处
he by joy boundless of manner he to welcomed past compl./
(He) welcomed him with boundless joy.

b. 他由脚力奔走于包括西藏各处
he by joy boundless of manner he to welcomed past compl./
(He) welcomed him with boundless joy.

6.5.2 The instrumental particles as adverbializers

The instrumental particles encountered earlier with the subject of active sentences can also function to adverbialize nominals. They are usually translated by "with," "by," or simply the "-ly" ending of English adverbs.

a. 他由脚力奔走于包括西藏各处
he joy boundless by he to welcomed past compl./
(He) welcomed him with boundless joy.

b. 趁著風吹葉落
leaf this wind by carry past compl./
This leaf was carried by the wind.

c. 他由脚力奔走于包括西藏各处
he-by diligence by work do past compl./
He worked diligently.

6.5.3 The dative-locative particles as adverbializers

The dative-locative particles can also be used to adverbialize adjectives.

a. 他由脚力奔走于包括西藏各处
he by flag one firm to planted past compl./

He planted (put up) a flag firmly.

b. 他由脚力奔走于包括西藏各处
she-by show clear-to see past compl./
She saw the show clearly.

The dative-locative is also used to link nominals to the various verbs meaning "to go" and to the verb "become/change" (藏) creating constructions which are adverbials in Tibetan. For example, "improve" (藏) + dative-locative (藏) + "went" (藏) = "went in the manner of improving." These constructions, however, are normally translated as verbs in English, for example, this example would be translated simply as "improved."

c. 這年西藏經濟改善了
this year Tibet's economy improve to went compl./
This year Tibet's economy improved. [How did it go? It went in the manner of improving.]

d. 他由腳力奔走于包括西藏各處
next year Tibet's economy improve to become fut. compl./
Next year Tibet's economy will improve. [How will it become/change? It will become/change in the manner of improving.]

6.5.4 The particles 慢 and 声 as adverbializers

When used with verbs, 慢 (slowly) and 声 (in a loud manner) typically convey the idea that "in the manner of" or "while" the first action is in the process of going on, a second verbal action occurs.

a. 他由腳力奔走于包括西藏各處
he mind sad manner in to return past compl./
He returned home sadly. (While in the state of being sad, he returned home.)

b. 他由腳力奔走于包括西藏各處
he-by yell manner went compl./
He went yelling. (While yelling, he went.)

c. 他由腳力奔走于包括西藏各處
Lhasa-to stay manner drepung to go went compl./
While staying in Lhasa, (he, she, they) went to Drepung (monastery).

d. 他由腳力奔走于包括西藏各處
i sick manner book many read/
While I was ill, (I) read many books.

聲 can also be translated by the English meaning "likewise" or "just as." In
He suddenly returned home.

6.6 Nominalization with ལོག་

6.6.1 Positive constructions

Nominalization is another difficult feature of Tibetan. It refers to the transformation of verbs and verbal phrases into nouns or noun phrases which are then treated as nouns in larger constructions.

One of the most common of the nominalizing particles is ལོག་. This has already been encountered as an untranslatable component of a number of final verb complements (བོད་) as well as in clause connectives (བོད་, སོགས་). However, do not worry about trying to break these into their constituent parts at this time. Continue to view them as units.

a. རྣམ་པར་བོད་དོ།
   "he-by harm did past compl."
   He harmed (it). (or, He caused harm.)

This is a simple active sentence in the past tense. If we now nominalize it, we get:

b. རྣམ་པར་བོད་དོ།
   "he-by harm did nom."
   This can be translated roughly as "his doing harm in the past," or "the harm done by him."

In any event, this nominalized clause can now enter into larger constructions as a noun or noun phrase. In example c., it is the object of the verb "to correct."

c. རྣམ་པར་བོད་དོ། མཐོང་མིས་བོད་དོ་བོད་དོ།
   "he-by harm did nom. this he pl.-by repair do pres. compl."
   They are correcting the harm done by him. (As for this harm done by him, they are correcting/reparing it.)

This could also be written with the subject རྣམ་པར at the beginning of the sentence.

d. རྣམ་པར་བོད་དོ། མཐོང་མིས་བོད་དོ་བོད་དོ།
   "he pl.-by he-by harm did nom. this he pl.-by repair do pres. compl."
   They are correcting the harm done by him. (They, as for the harm done by him, are correcting/reparing it.)

Any semantically appropriate noun (whether nominalized or not) can be substituted for a nominalized clause. For example, in sentence e., the noun phrase རོ་བོ ("this restaurant") is substituted for རོ་བོ་ཆེད་འདེའི ("this harm done by him").

e. རྣམ་པར་བོད་དོ། མཐོང་མིས་བོད་དོ་བོད་དོ།
   "restaurant this he pl.-by repair do pres. compl."
   "the restaurant did repair it."

This is another example of nominalization in practice. It is a sentence that would not appear in any dictionary because it is not a dictionary entry, but it is a perfectly good sentence that has been nominalized and can now enter into larger constructions as a noun or noun phrase.
They are repairing this restaurant. (as for this restaurant, they are repairing it.)

When the verb in a nominalized phrase is in the present (non-past) tense stem, the meaning of the nominalized phrase is also present (non-past).

f. இல்லும் முக்கியமாகத் தசரானவி, கூறும்படுத்தியவற்றை செய்து வருகை விளக்குகிறது

he-by harm do nom. this he pl.-by repair do pres. compl./They are correcting the harm he is doing. (As for the harm he is doing, they are correcting it.)

g. சோன்றியன்றால் வழங்கக் காட்டியுள்ள இருமுடிய

china to letter send nom. difficult is/ Sending letters (the sending of letters) to China is difficult.

However, in some contexts, e.g., the presence of a temporal word, the tense of the verb is overridden. Thus the presence of the temporal word "formerly" (சுற்று) in examples h. and i. dictates a past tense meaning for both, despite the different tense of the verb stem (முழும்வாறு and வெளியுறு).

h. இல்லும் முக்கியமாகத் தசரானவி, கூறும்படுத்தியவற்றை செய்து வருகை விளக்குகிறது

formerly china to letter send nom. difficult is/ Formerly, sending letters to China was difficult.

i. இல்லும் முக்கியமாகத் தசரானவி, கூறும்படுத்தியவற்றை செய்து வருகை விளக்குகிறது

formerly china to letter send nom. difficult is/ Formerly, sending letters to China was difficult.

Sometimes the addition of a determinative will produce something similar to a relative construction in English (e.g., a clause introduced by "which").

j. சோன்றியன்றால் வழங்கக் காட்டியுள்ள இருமுடிய

letter sent nom. this as-for arrived got/
As for the letter which was sent, (it) arrived. (or: (I) received the letter which was sent.)

Nominalized phrases not only take determinatives but also take many of the pluralizers encountered earlier. For example, எல்லா் ("all") in sentence k., என் in l. and என் in m.:

k. எல்லா்புக்கான் குறுங்க்குத்து

work did nom. all good exist./All the work that was done was good.

The genitive is commonly used before a nominalized phrase or noun phrase so that the former (the nominalized phrase) modifies the latter. These constructions will often be translated as relative constructions in English.

l. விட்டுர் வாக்குகள் குறுங்க்கு

Beijing to go nom.-of official pl.
the (officials who are) going to Beijing . . . .

In the above example, the entire phrase "the going to Beijing" (விட்டுர் வாக்குகள்) modifies "officials" (அधுநிதிப்) explaining what kind of officials they were. A simple adjective such as "new" (புத்துந்தும்) functions identically. The next example illustrates the importance of the tense of the verb (சுற்று versus வெளியுறு):

m. விட்டுர் வாக்கின் வழங்கத்து

Beijing to went nom.-of official
the (officials who went (or have gone) to Beijing

These nominalized relative constructions can be used in sentences in either the subject or object slots. In the next three examples the nominalized construction விட்டுர் வாக்கின் வழங்கத்து acts as the subject of an active verb and so is placed in the instrumental case.

n. விட்டுர் வாக்கின் வழங்கத்து வழங்கியதை ஆன்மை வெளியுறக்கு

beijing to go nom. of official pl.-by chao-jiyang meet (h.) fut. compl./The officials who are going to Beijing will meet Zhao Ziyang.

o. விட்டுர் வாக்கின் வழங்கத்து வழங்கியதை ஆன்மை வெளியுறக்கு

Beijing to go nom.-of officials pl.-by chao-jiyang meet (h.) past compl./The officials who went to Beijing met Zhao Ziyang.

Note that although the verb "go" is in the present tense stem, it is translated as a past tense verb because of the final verb complement (ஆன்மை வெளியுறு).

In the next example, the location of the verbal action is also a nominalized phrase.

p. விட்டுர் வாக்கின் வழங்கத்து வழங்கியதை ஆன்மை வெளியுறக்கு

Beijing to went nom.-of officials pl.-by foreign by made nom.-of hotel to stayed (h.) past compl./The officials who went to Beijing stayed in a hotel which was built by foreigners.

q. விட்டுர் வாக்கின் வழங்கத்து வழங்கியதை ஆன்மை வெளியுறக்கு

soldier-by shoot-of student that foreign by made hospital that-to die past compl./The student who was shot by the soldiers died in the hospital that was built by the foreigners.

The core of this construction (in q.) is:

student that hospital that-to dies past compl./That student died in that hospital.

The addition of the nominalizing phrase விட்டுர் வாக்கின் வழங்கத்து linked by the genitive explains what kind of a student?—one shot by soldiers. Similarly, the nominalized
phrase modifying "hospital" (གས拉萨གས་ལས།) conveys what kind of a hospital? — foreign-made.

Many airplanes which were made by our country were bought by countries fighting a war in the Middle East.

The core of example r. is རང་སྐེ་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།, "countries bought airplanes." It is elaborated by means of a complex nominalized verb construction. In the above example, the first segment—རང་སྐེ་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།—is the object (what did they buy?). The second segment—རང་སྐེ་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།—is the subject. It breaks down into the main subject, "by countries" (དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།) modified by a long nominalized verbal phrase "who are fighting a war in the Middle East." The order of the subject and object phrases could be reversed:

shärlij ûmar màa gyabées gyebgâbki rângyészöb sîân溴 namÎru màmgu foibbârè
middle east-to war fight-of country by our country by made nom.-of airplanes many bought past compl.

Many airplanes which were made by our country were bought by countries fighting a war in the Middle East.

6.6.2 Negative nominalized constructions with ཐེག་པ།/བྱུང་ནོས།

Negative nominalized constructions parallel earlier forms, being used with past verbs and ཐེག་པ། with non-past verbs.

a. ཐེག་པ། བོན་པའི་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།
place that-to improve no send nom. as-for mistake big is/
Not improving that place (in the future or present) is a big mistake. Or,
Not making improvements to that place is a big mistake.

b. ཐེག་པ། བོན་པའི་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།
place that-to improve no sent nom. as-for mistake big is/
Not improving the area (in the past) was a big mistake. Or,
Not having made improvements to that place was a big mistake.

c. ཐེག་པ། བོན་པའི་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།
seed new no plant nom.-of village that pl. poor very exist/
Those villages which did not plant the new seeds are very poor.

Note that changing the tense of the verb ཐེག་པ། to present tense (བྱུང་ནོས།) in sentence d. changes the tense of that part of the sentence:

d. ཐེག་པ། བོན་པའི་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།
seed new no plant nom.-of village that pl. poor very exist/
Those villages that are not planting the new seeds are very poor.

Nominalized verb phrases are frequently used with other verbs such as "know" and "see" to convey the idea that the nominal action was "known" or "seen." For example:

e. མི་ཐོམ་བོད་དེ་བཞིན་ཞེས་བྱུང་ནོས།
he-by she spy is nom.know past compl./
He knew that she was a spy. (lit., He—her being a spy—knew.)

f. འདུས་རང་སྐེའི་དོན་དམ་ནམ་སྐྱིད་ཀྱི་ཤེས་གཉེན་དོགས་པར་ཐེག་པ།
i-by religious class monk pl. by pray (h.) do (h.) pres. compl. saw got/
I saw the monks praying in the study area.

Note that both these verbs (ཁོང་ and མི་) require their subjects to be in the instrumental case.

6.6.3 Nominalized constructions with the dative-locative

When the dative-locative is used in conjunction with a nominalized verb a variety of functions are expressed. We have already seen how this is used to express the infinitive.

a. མི་ཐོམ་བོད་དེ་བཞིན་ཞེས་བྱུང་ནོས།
he-by store from book one buy nom.-to went compl./
He went to buy a book from the (a) store.

A second very important use of the dative-locative is to express the idea of "to" or "concerning" the verbal action. It typically becomes the object of the verbal action.

b. མི་ཐོམ་བོད་དེ་བཞིན་ཞེས་བྱུང་ནོས།
he-by gun bought nom.-to he pl.-by criticism did past compl./
They criticized his buying guns.

This phrase literally translates as: "To/concerning his buying guns, they criticized."

c. མི་ཐོམ་བོད་དེ་བཞིན་ཞེས་བྱུང་ནོས།
he-by foreign country from bought nom.-of seed that people several by opposition did past compl./
Several people opposed his planting seeds that had been bought from abroad.
(concerning planting that seed that was bought from abroad, . . .)

In b., the dative-locative marks "what was criticized" and in c., "what was opposed."
he-by diligence by work do nom-to prize gain fut. compl./
He will get a prize for working diligently.
The entire first clause (ཐོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་) literally would be translated as:
"to/concerning his doing work diligently..."
The dative-locative particle may be preceded by a determinative.
e. གོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་他-by diligence by work do nom. that-to prize one win fut. compl./
He will get a prize for working diligently. (The work is being done in the present.)
This could also be written:
f. གོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་他-by diligence by work do nom. that-to prize one gain fut. compl./
He will get a prize for working diligently.
If the present tense stem of the verb "do" (ཐོ་) is replaced by its past tense stem
(ཐོ་), the tense of the nominalized phrase becomes past:
g. གོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་他-by diligence by work do nom. that-to prize one gain fut. compl./
He will get a prize for having worked diligently.

6.6.4 Negative constructions with the dative-locative
a. གོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་他-by diligence by work no did nom. that to government by punishment gave past
compl./
The government punished his not having worked diligently. (... punished him for not
having worked diligently.)
If the present tense stem of the verb "do" (ཐོ་) is used (as in example b.), it conveys that
the work was done in the present or recent past, rather than in the more distant past.
b. གོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་他-by diligence by work no did nom. that to government by punishment gave past
compl./
The government punished his not working diligently.
If the main verb is placed in the future tense, for example གོ་མ་ཇི་ལྡན་ in example c.,
then the overall meaning of the sentence changes to future tense.
c. གོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་他-by diligence by work no did nom. that to government by punishment gave fut.
compl./
The government will punish him for not working diligently.
For the entire meaning to be future tense, the subordinate clause must have a conditional
clause connective such as ལེག. This is seen in example d.
d. གོ་མ་ཇི་ལྡན་མོའི་ཁྲིམས་པ་རྒྱ་他-by diligence by work no did nom. that to government by punishment give fut. compl./
The government will punish him if (he) does not work diligently.
This type of sentence can be further complicated by nesting two nominalized phrases one
within the other, for example, compare e. and f.
e. གོ་མ་ཇི་ལྡན་འཁྱིལ་བཞི་ཁྲིམས་པ་རྒྱ་他-by foreign country of seed no plant nom. that-to that farmer several by criticize
do present compl./
Several farmers are criticizing his not planting the foreign seeds.
f. གོ་མ་ཇི་ལྡན་འཁྱིལ་བཞི་ཁྲིམས་པ་རྒྱ་他-by foreign country from bought nom.-of of seed no plant nom. that-to that people
several by criticize do present compl./
Several farmers are criticizing his not planting the seeds bought from abroad.
In example f. the core phrase is གོ་མ་ཇི་ལྡན་འཁྱིལ་བཞི་. Within that, another nominalized
phrase has been inserted to modify "seed". གོ་མ་ཇི་ལྡན་འཁྱིལ་. We could further expand on
this by inserting a time slot word or phrase such as "this year" (ཐོ་), altering the meaning
considerably depending where it is inserted. In sentence g. below, the criticism is
occuring this year. In sentence h. they are criticizing his not planting the seed bought this
year from abroad, and in sentence i. they are criticizing his not planting this year the seed
bought from abroad.
g. གོ་མ་ཇི་ལྡན་འཁྱིལ་བཞི་ཁྲིམས་པ་རྒྱ་他-by foreign from bought nom.-gen. seed no plant nom. that-to farmer
several by this-year criticize pres. compl./
This year several farmers are criticizing his not planting the seeds bought abroad.
h. གོ་མ་ཇི་ལྡན་འཁྱིལ་བཞི་ཁྲིམས་པ་རྒྱ་他-by this-year foreign from bought nom.-gen. seed no plant nom. that-to farmer
several by criticize pres. compl./
Several farmers are criticizing his not planting the seed bought from abroad this year.
i. གོ་མ་ཇི་ལྡན་འཁྱིལ་བཞི་ཁྲིམས་པ་རྒྱ་他-by foreign from bought nom.-gen. seed this-year no plant that-to farmer several by
criticize pres. compl./
Several farmers are criticizing his not planting this year the seed bought from abroad.
Note that གོ་མ་ཇི་ལྡན་འཁྱིལ་ could also be written གོ་མ་ཇི་ལྡན་འཁྱིལ་.
Several farmers are criticizing him for not planting the seed bought from abroad this year.

Sometimes, however, it is more appropriate to use the English "without" for negative nominalized constructions with the dative-locative.

k. རིས་པའི་ཐབས་ལོ་བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   རྣམ་ཐེག་འོ་རང་ན།
   reason not-exist nom.-to he angry past compl./
   He got angry without reason (for no reason).

Note that the subject of the above example (ཇི་ཤེས་) does not have to be accompanied by the instrumental case since the verb འབང་རྒྱུད་ is involuntary.

l. འབང་རྒྱུད་པ་ལ་སེམས་བའི་འབུམ་འབྲེལ་བ་རེ་མེད།
   tibet from india to no went nom.-to this to come past compl./
   (He, she, they) came here from Tibet without going to India.

The above sentence could be translated literally as: "In the manner of not having gone to India, (he, she, they) came here from Tibet."

6.7 The use of གི་ and གཏེར་ མི་ or གཏེར་ ཆུ་
   གི་, གཏེར་ མི་ and གཏེར་ ཆུ་ are important multi-functional particles.

6.7.1 Future constructions

In future contexts (indicated by a future temporal word such as དེ་ཤེས་, མི་ or ངེ་ཤེས་) the particles གཏེར་ མི་ or གི་, when followed by a linking verb, express simple future action.

a. ཆི་ཞེས་དེ་ཤེས་བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   རྣམ་ཐེག་འོ་རང་ན།
   he tomorrow go gyu-fut./
   He will go (be going) tomorrow.

b. ཆི་ཞེས་དེ་ཤེས་བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   རྣམ་ཐེག་འོ་རང་ན།
   he tomorrow go ya-fut./
   He will go (be going) tomorrow.

c. ཆི་ཞེས་དེ་ཤེས་བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   རྣམ་ཐེག་འོ་རང་ན།
   he pl.-by next year monastery new build gyu-fut. neg./
   They will not build a new monastery next year.

d. ངེ་ཤེས་ཙམ་ཐམས་ཅད་དཔེ་ལྡེ་བཤེས་པའི་ཡིན་པས་རྒྱལ་
   tonight he (h.) pl. shigatse to go ya-fut. neg./
   They (h.) will not go to Shigatse tonight.

e. གི་པར་བཤད་པ་ལོ་བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   རྣམ་ཐེག་འོ་རང་ན།
   he-by tonight here food eat gyu-fut./

He is going to eat here tonight.

ནུས་ can also convey the substantially different meaning of "has not been done yet" or "has yet to be done," regarding the verbal action. Generally it functions this way following a question that asks whether the verbal action has been done. For example,

g. བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   he-by money eat gyu-fut./
   (Did he eat money?) He has yet to eat.

h. བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   he-by tonight of food eat gyu-fut./
   He has yet to eat dinner.

i. བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   he-by dorje to letter send gyu is/
   He has yet to write Dorje (send Dorje a letter).

In the above types of sentence, གཏེར་ cannot be substituted for གི་ to convey the "has yet to do" meaning. It always conveys the simple future tense.

6.7.2 Past constructions

ས་ and གི་ are also used together with the verb གི་ ("got") to express the idea that "someone got or did not get a chance or opportunity or possibility" to do the verbal action. For example,

a. བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   he market to go gyu got went compl./
   He got a chance to go to the market.

b. བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   he-by house build ya got past compl./
   He got an opportunity to build a house.

c. བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   she-by house build ya neg. got past compl./
   She did not get a chance to build a house.

d. བོད་དེ་བཞིན་ཡིན་པས་རྒྱལ་
   i school-to go gyu no got/ 
   I did not get a chance to go to school.
6.7.3 Existential constructions

\( \text{exist} \) conveys the idea of "shouldn't do the verbal action" when used in the following pattern: vb. + \( \text{exist} \) + negative existential verb.

a. 皴@login\( \text{exist} \) time one to food a lot

(One) should not eat a lot of food at one time.

b. 皴@login\( \text{exist} \) book this read gyu\( \text{exist} \)

(One) should not read this book.

c. 皴@login\( \text{exist} \) you sick pres. if/ work do gyu\( \text{exist} \)

If you are sick, (you) should not work.

\( \text{exist} \) is also used in this type of construction but conveys the totally different meaning of "there is not."

d. 皴@login\( \text{exist} \) food a lot eat ya\( \text{exist} \)

There is not a lot of food to eat (for eating).

e. 皴@login\( \text{exist} \) work do ya\( \text{exist} \) because/ restaurant new to food eat inf. went compl.

Because there was no work, (they) went to the new restaurant to eat.

Unfortunately, the complexity of these two particles does not end here because \( \text{exist} \) can also convey the above meaning of \( \text{exist} \). For example,

f. 皴@login\( \text{exist} \) people of income a lot increase because/ market to beggar see gyu\( \text{exist} \)

Because the income of the people increased a lot, (one) does not see any beggars in the market.

g. 皴@login\( \text{exist} \) these days he pl.-to rice and flour eat gyu\( \text{exist} \)

These days they do not have rice and flour to eat (for eating).

Semantic context will ultimately determine which of these \( \text{exist} \) meanings is intended in any particular case.

6.7.4 Other constructions

\( \text{exist} \) and \( \text{exist} \) also nominalize verbs in the manner of \( \text{exist} \), but only for present or future time. For example, 皴@login\( \text{exist} \) can mean "the future establishing of a store."

In the first two examples below, the nominalized constructions (with \( \text{exist} \) and \( \text{exist} \)) occur with existential constructions.

a. 皴@login\( \text{exist} \) he-to letter send gyu several exist/

She has several letters to mail. (To her there exist several letters for mailing in the future.)

b. 皴@login\( \text{exist} \) she-to letter send ya several exist/

She has several letters to mail.

In the next series of examples, \( \text{exist} \) and \( \text{exist} \) occur with active and involuntary verbs, functioning as the object.

c. 皴@login\( \text{exist} \) house new one build gyu decide past compl./

(He, she, etc.) decided to build a new house. (What was decided?—the building of a new house was decided.)

d. 皴@login\( \text{exist} \) he-by book buy ya of money lost past compl./

He lost the money (which was) for buying books. (What did he lose? — the money for buying books.

e. 皴@login\( \text{exist} \) house build gyu-of preparation did past compl./

(He, she, etc.) made preparations for building a house. (What did they make preparations for? — the building of a house.)

f. 皴@login\( \text{exist} \) he china to go gyu-of plan that decided no went compl./

The plan for his going to China was not decided. (What was not decided? — the plan for him to go to China.)

g. 皴@login\( \text{exist} \) abroad to send ya-of student pl.-by english language study do pres. compl./

The students who are going to be sent abroad are studying (spoken and written) English. (What students are studying English? — those who are being sent abroad.)

h. 皴@login\( \text{exist} \) india from arrive gyu-of lama pl. drepung to stay fut. compl./

The lamas who are arriving from India will stay in Drepung (monastery).

(What lamas will stay in Drepung? — those who will arrive from India.)

A somewhat idiomatic pattern consists of verb. (non-past)+ \( \text{exist} \) + \( \text{exist} \). Together they convey the meaning that someone has "settled or decided" to do the verbal action.
6.8 The "pretend" particles: རུས, བོད་, ཚིག་, བོད་, བི་, and བོད་

The "pretend to" connectives are used with verbs to convey the idea that the subject is pretending to do the verbal action. They are commonly followed by the verb "to do."

In the first three examples the genitive particle links རུས with the verb. This is a very common pattern.

a. སྐྱེལ་ཐོབ་དེ་བྱེད་བྱེད་དང་འཐོས་པའི་ཐེག་པ་ཞིག་པ་ཞིག་པ་རིག་
   he-by friend is nom.-gen. pretend did having trick send past compl./
   Pretending he was a friend, (he) tricked (him/her/them).

b. འབྲུག་ཐོབ་དེ་བྱེད་བྱེད་དང་འཐོས་པའི་ཐེག་པ་ཞིག་པ་ཞིག་པ་རིག་
   tiger that by fall asleep nom.-gen. pretend did having lied down pres. compl./
   That tiger is lying there pretending to have fallen asleep.

c. རག་པར་འཕད་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་
   trader-by furniture antique is nom.-gen. pretend did having foreign of person one to
   sold past compl./
   The trader, pretending the furniture was antique, sold it to a foreigner.

d. སྐྱེལ་ཐོབ་དེ་བྱེད་བྱེད་དང་འཐོས་པའི་ཐེག་པ་ཞིག་པ་ཞིག་པ་རིག་
   he-by friend is nom.-gen. pretend did having trick send past compl./
   Pretending he was a friend, (he/she) tricked (him/her/them).

e. མ་པ་ཐེག་པ་ཞིག་པ་ཞིག་པ་རིག་
   understand if understand pretend no do/
   If (you) don't understand, don't pretend to understand.

f. སྐྱེལ་ཐོབ་དེ་བྱེད་བྱེད་དང་འཐོས་པའི་ཐེག་པ་ཞིག་པ་ཞིག་པ་རིག་
   he-by friend is nom.-gen. pretend did pretend to trick send past compl./
   Pretending he was a friend, (he) tricked (him/her/them).

g. རག་པར་འཕད་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་ཞིག་པར་
   trader-by clock old is by foreigner one to sold past compl./
   The trader, pretending the clock was old (antique), sold it to the foreigner.

A related but not identical usage conveys a negative connotation but not quite "pretending."

h. སྐྱེལ་ཐོབ་དེ་བྱེད་བྱེད་དང་འཐོས་པའི་ཐེག་པ་ཞིག་པ་ཞིག་པ་ཞིག་པ་རིག་
   he school graduated nom.-gen. pretend is/
   He has graduated (from) school (but (I) don't think he knows much).

i. རྗུ་ཐོབ་དེ་བྱེད་བྱེད་དང་འཐོས་པའི་ཐེག་པ་ཞིག་པ་ཞིག་པ་ཞིག་པ་རིག་
   pema america from hither return come (h.) having english know pretend is/
   Pema has returned (hither) from America, but (I) don't think she knows English well.
In still other contexts this clause connective conveys not the pejorative meaning of "pretend to," or "doubt," but rather Tibetan politeness. If someone offers a compliment, Tibetan custom holds that one should deny it, even if it is obviously true. Thus, if someone says you know Tibetan well, even if you are completely fluent, you are expected to disagree and say you know only a little. The particle ཤིག་ is sometimes used for this function when, for example, someone says, "Dorje is now a great scholar and you were his teacher," and the person does not want to say "Yes, I was." Tibetans sometimes use ཤིག་ in this context to convey politely something less than a straight affirmative, for example, "I am sort of his teacher" or "I suppose I am his teacher." Basically, it means I am his teacher, but it is a modest and polite mode of expressing this.

j. རྒྱ་རྒྱ་བུ་ཐུབ་ཐུབ་ཙུག་ཞེད
   i he-of teacher is nom.-of pretend is/
   I am supposed to be his teacher.

This "distancing" can also be used when the "student" is a bad person, in which case it dissociates him from the student. It can also be used to modestly avoid taking credit for something.

k. སྙིང་པོ་འབུབས་བཀྲ་ཤིས་ཀྱི་ས་ཙུག་ཞེད
   (you by work (h.) finish do past compl.?) i-of work finish nom. gen. pretend is/
   (Is your work finished?) My work is supposed to be finished [Actually he doesn't want to take credit for it, but it is finished].

6.9 The auxiliary verb རྩོང་ ("to be able")

This verb has only one stem and occurs immediately after the verb it modifies. It conveys the idea of "to be able" to do the action of the verb it modifies. རྩོང་ takes the various verb complements (both positive and negative) the same as any other verb.

   a. སྟོང་དབང་པོའི་བོད་ལྡན་བཟང་པོ་ཐོབ་ཀྱི་ཁྲེད།
      India to live (h.) nom.-of monk pl. tibet to tour to go (h.) able past compl./
      The monks who live in India were able to go to Tibet on a ("sightseeing") tour.

   b. སྟོང་དབང་པོའི་བོད་ལྡན་བཟང་པོ་ཐོབ་ཀྱི་ཁྲེད།
      India to live (h.) nom.-of monk pl. tibet to pilgrimage to go (h.) able fut. compl./
      The monks who live in India will be able to go to Tibet on a pilgrimage.

   c. སྟོང་དབང་པོའི་བོད་ལྡན་བཟང་པོ་ཐོབ་ཀྱི་ཁྲེད།
      student to that money much no exist because furniture buy able not went compl./
      Because that student hasn't got much money, (he) was unable to buy furniture.

   d. སྟོང་དབང་པོའི་བོད་ལྡན་བཟང་པོ་ཐོབ་ཀྱི་ཁྲེད།
      this year field many planted able because farmer pl.-by thing very much buy able past compl./
      Because they were able to plant many fields this year, farmers were able to buy many things.

   e. སྟོང་དབང་པོའི་བོད་ལྡན་བཟང་པོ་ཐོབ་ཀྱི་ཁྲེད།
      she tonight market to go able if meat and vegetable buy fut. compl./
      If she is able to go to the market tonight, (she) will buy meat and vegetables.

   f. སྟོང་དབང་པོའི་བོད་ལྡན་བཟང་པོ་ཐོབ་ཀྱི་ཁྲེད།
      lion that by jump no able because rabbit escape past compl./
      Because the lion was unable to jump, the rabbit escaped.

6.10 Reading exercise: "A Wolf Has Arrived"

6.10.1 Tibetan text

藏་གཟིགས་ཅུང་།

ད་ཉིད་ཅིང་ནཱ་བོད་ཀྱི་སྣ་ཚུར་གཟིགས་ཅུང་།

藏་གཟིགས་ཅུང་ནཱ་བོད་ཀྱི་སྣ་ཚུར་གཟིགས་ཅུང་།

Because they were able to plant many fields this year, farmers were able to buy many things.

Because the lion was unable to jump, the rabbit escaped.
came carrying sickles and pickaxes to protect the sheep. When they arrived in the presence of the child, (they) saw the sheep grazing on grass and when all asked the boy, "Where is the wolf?" he laughed, "ha ha." As for that, they knew then the boy was playing a trick on them and got angry and criticized the boy. Then they returned to work. A few days after that when the people were working, once again (they) heard that small shepherd yell out, "A wolf has arrived. A wolf has arrived." As before, (when) they heard (this), all left their work carrying sickles and pickaxes and came to protect the sheep. However, when the people arrived in the presence of the shepherd, because there was no wolf, the people again knew that the child had tricked them. (They) scolded the child and (then) returned home. After that, after a few days had passed, once again the child cried out loudly, "A wolf has arrived. A wolf has arrived. Come quickly to kill the wolf." Nevertheless, no helpers came. However, that day a wolf really arrived. The wolf opening his mouth wide, bit (the) sheep and came to bite that child. The child fled shouting, "A wolf has arrived. A wolf has arrived. Come quickly to kill the wolf."
Nevertheless, not even one person came to save him. Fortunately, because that child fell down the side of the mountain, he escaped (death). However, the wolf ate his entire herd of sheep.

6.10.4 Grammatical notes
1. The first segment consists of the title: गर्मिदेश

   The title is a quotation from the story. It is a simple involuntary verb construction so the subject, wolf (गर्मिदेश), is not placed in the instrumental case. The verb गर्मिदेश is a one stem verb whose tense is determined by the verbal complement गर्मिदेश.

   One might expect that the गर्मिदेश third person past complement would have been used with गर्मिदेश instead of the गर्मिदेश first person past complement. However, गर्मिदेश is used here to convey that the wolf arrived at the location where the speaker is. This is a common rule. For example, while गर्मिदेश is used in गर्मिदेश ("He arrived in Tibet"), गर्मिदेश is used in गर्मिदेश ("He arrived here"). Similarly, the sentence गर्मिदेश ("He arrived yesterday") conveys that "he" came to the place where the speaker is.

2. The second segment consists of two clauses: 1. गर्मिदेश गर्मिदेश गर्मिदेश गर्मिदेश गर्मिदेश 2. गर्मिदेश गर्मिदेश गर्मिदेश गर्मिदेश गर्मिदेश गर्मिदेश

   The first clause states where the action occurred—in an unnamed place that belongs to or is a part of (गर्मिदेश) Tsang (province)'s Gyantsé district (गर्मिदेश). It is followed by the subject marked by the instrumental case particle (ङ्गिदेश - "by a child"). Because of the instrumental particle, we know that an active verb will appear somewhere down the line. But first a time-slot phrase is used: गर्मिदेश ("every day"). This is followed by the object (गर्मिदेश - "a flock of sheep") and then the active verb (गर्मिदेश - "herded").
Together they convey the meaning: "In (a place) belonging to Tsang's Gyantse district, a child herded a flock of sheep every day."

This is linked to the second clause by the འབྲོཾ རྒྱ་ ཁུ་ མིང་ ཐོ་ ("and"). It is also a verbal phrase that has been nominalized by the agitative particle ལེགས་ ("persons who were planting fields"). This phrase has been nominalized by the agitative particle ལེགས་, which was discussed in 5.16.

This is linked to the other half of the subject by the conjunctive particle འབྲོཾ ("and"). It is also a verbal phrase that has been nominalized by the agitative particle ལེགས་ ("persons who were collecting firewood"). It is followed by བོད་, which consists of a pluralizing particle བོད་ and the instrumental particle བོད་. This conveys that there were a number of "firewood collectors" and "sowers," and that they did something, i.e., that they are the subject of an active sentence.

This is followed by a quotation of what the child said ("A wolf has arrived" - དཀར་ དེ་ བོད་, followed in turn by the quotation particle དེ་. However, the quotation particle is part of a nominalized construction ཀིང་ དཀར་ བོད་ ("a cry which said . . ."). Finally we get the involuntary verb དཀར་, which means "to hear." Thus the subject heard the boy crying out, "A wolf has arrived." Note that we know this is a subordinate verb since it is involuntary—it cannot convey the action of the subject in the instrumental case.

This clause is linked to the next by the "immediate" clause connective ན་ ("as soon as"—see 6.2). Thus the clause finally says, "As soon as the sowers and collectors heard the cry which said . . . ."

The second clause (སྤྱད་ མཁྱེན་ བོད་) starts to explain what action they took when they heard this. It begins with a subject in the instrumental case ("by everyone" - མཁྱེན་) followed by the verbal phrase ཀྲུང་ ཁུ་ བོད་. This breaks down into the noun "work" (ཀྲུང་) and the verb "to leave" (བོད་), so that the clause means "everyone left (his) work." This is linked to the next clause by the འབྲོཾ clause connective which here conveys a temporal relationship: having done A, B took place.

Clause three (སྤྱད་ བཅོམ་ བོད་) explains what took place. It has an implicit subject from clause two (i.e., མཁྱེན་). It begins with a compound object phrase, "sickle and pickaxes" (སྤྱད་ བཅོམ་), followed by the inclusive particle བོད་, which indicates that this listing of the two items is exhaustive (see 6.4). This is followed by the verb "carry" (བཅོམ་) and the clause connective བོད་, which indicates simultaneous action with the next clause. Thus this clause means that while someone was "carrying pickaxes and sickles," simultaneously something happened.

Clause four (སྤྱད་ བཅོམ་ བོད་) indicates what was done simultaneously with carrying the implements. It consists of a noun ("sheep") serving as the object of the infinitiveized verb phrase "came to protect" (བོད་ བོད་). Thus, clauses three and four convey, "carrying sickles and pickaxes, (everyone) came to protect (or save) the sheep."

The structure of the entire segment is: བོད་ - བོད་ - བོད་ - བོད་ - བོད་ - བོད་ - བོད་ - བོད་ - བོད་ - བོད་ - བོད་
simple active sentence, "The child was joking around" (བོད་ལོག་རོག་བཞིན་འཐད་), was nominalized by འི་ to become "the joking around by that child." The "because" clause connective (བཤད་) links this to the next clause.

Clause two is an involuntary sentence whose subject is everyone (བཤད་) without a instrumental particle. It is followed by the involuntary verb "got angry" (ཉེན་ཉིང་). The clause connective དེ་ again conveys X having happened, Y occurred.

The subject in clause three is again implicit (i.e., "by everyone"). In this clause we first encounter the object phrase "to that child" (ལོག་རོག་), followed by the verb phrase "scolded" (ཐོད་པའི་ོན་). The clause ends with the "after" clause connective (བཤད་).

The final clause is an infinitive construction. The verbal phrase "work" is infinitivized by the dative-locative particle (ལོག་པ་བྱེད་), and is followed by a compound verb of motion (ཐོད་པ་བྱེད་), which means "returned." Thus the subject (again "everyone") returned to do work.

Note that གོད་པ་བོད་"consists of two verbs, "return" and "went," which together convey, "returning went." This is a common pattern used to convey two simultaneous actions, one of which (the second verb) is "going" or "coming." For example, གོད་པ་བོད་འཐུ་བ་ཁྲི། གོད་པ་བོད་ "means, "He came carrying a book."

Thus the core structure of this segment is — སྒྲོག་པ་, — སྒྲོག་པ་བོད་, — སྒྲོག་པ་བོད་, — སྒྲོག་པ་བོད་, — སྒྲོག་པ་བོད་.

7. The seventh segment consists of five clauses: 1. གོད་པ་བོད་འདས་རྒྱལ་ཡོད་པ་ཡོད་པའི་དམིགས་ 2. གོད་པ་བོད་འདས་རྒྱལ་ཡོད་པ་ཡོད་པའི་དམིགས་ 3. གོད་པ་བོད་འདས་རྒྱལ་ཡོད་པ་ཡོད་པའི་དམིགས་ 4. གོད་པ་བོད་འདས་རྒྱལ་ཡོད་པ་ཡོད་པའི་དམིགས་ 5. གོད་པ་བོད་འདས་རྒྱལ་ཡོད་པ་ཡོད་པའི་དམིགས་.

The first clause begins with the short phrase གོད་པ་བོད་. It is a standard construction meaning "after several days" and can be treated simply as another time-slot phrase. It is followed by a subject in the instrumental case (ལོག་པ་བོད་- "by people") and then an active verb "working" (ཐོད་པ་བྱེད་). The clause ends with the "when" clause connective (བཤད་པ་བོད་). Thus together they mean, "After several days, when the people were working."

The second clause begins with an adverbial term meaning "once again" (ལོག་པ་བོད་), followed by an active sentence whose core is གོད་པ་བོད་ཛེས་ཨེམ་ཅོད་པ་ཨེམ་ཅོད་པའི་དམིགས་ ("by that small herder... cried out"). Between these is what the small herder called out- གོད་པ་བོད་ཛེས་ཨེམ་ཅོད་པ་ཨེམ་ཅོད་པའི་དམིགས་ ("a wolf has arrived, a wolf has arrived") plus the quotation particle (ཅེས་). This active sentence is then nominalized by དེ་, becoming "the shouting 'a wolf has come, a wolf has come,' by the small herder". This acts as the object of the verb "heard" (བཤད་). He heard what?— "He heard the shouting 'a wolf has come, a wolf has come' by the small
action, i.e., where he fell—"from the side of the mountain" (དོན་དྲུག་པར་). The word སྤྲིན་ means downward and modifies the verb "to fall." This clause is linked to the next by a "because" clause connective (བོད་). The second clause is also an involuntary sentence. It begins with a subject consisting of the possessive phrase "his life" (མིང་བ་བཞི་) and then the involuntary verb "escaped" (རannabin), followed by the verb "to be able" (བེད་). Together these convey, "His life was able to escape" or in better English, "He escaped with his life." 15. The last segment consists of a single sentence: རྒྱལ་བའི་བྱུང་ཕྲུག་བའི་དུས་པ་ལྔ་ཅིག་པ་. It starts with "nevertheless," and then the object phrase "his sheep flock" (གུམ་དབྱིས་པ་) is connected by the possessive marker for the instrumental case particle ("by the wolf" - རྒྱལ་). Then comes the adverbial "all" or "completely" (བ་བཞི་) and the final verb "ate" (འོ་) with the sentence final particle བཤ. Thus, "Nevertheless, the wolf ate his sheep flock completely."  

6.11 Vocabulary  

ch. China (drügo)  

p.n. Zhao Ziyang (dzhaw gzi-yang)  

pick axe (göma)  

conversation, speech; va. — དགོས་པ་ to ask (gösa tri)  

spoken and written language, speech and writing (géy[i])  

criticism, criticizing; va. — བདེ་བཞི་ to criticize (byönjöö bzhed)  

with སེམ་བཞི་ = sad (sêm gyöbo)  

va. to save, to protect (gyöbo)  

mouth; va. — དབྱུང་ ལྔ་ བཞི་ དུ་ དུ་ དུ་ to open one's mouth (kā 다)  

difficult (kagö)  

"pretend" clause connective, (kūu)  

"pretend" clause connective,
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side of (dgeb)
va. to collect (dūi)
illness; vi. — ཇི་ to recover from an illness (nagza tra)
emphatically (nénden)
mistake; va. — ཞི་ to make a mistake (nondru ché)
pilgrimage (nēgco)
harm, damage; va. — ཉི་ to harm, damage (nögyön dön)
"not only" clause connective (bdamšé)
"as soon as" clause connective (bdagga)
"as soon as" clause connective (bdzámna)
region in southwest Tibet (dzang)
economy (bénjə)
vi. to increase (pár)
foreign, foreigner (chigye)
next year (chilo)
child (trugu, bügu)
"as soon as" clause connective (tré)
"as soon as" clause connective (bdzámna)
"as soon as" clause connective (bdzámna)
prize (chaga)
English (inji)
va. p. of ཉི་ fled, ran away (tröö)
middle, see ཉི་
va. to call out (bōö)
rice (drē)
completely (bēt)
"as soon as" clause connective (mgatal)
down, downwards (māl)
continuously, without a break or interruption (mutū)
flower (mgodö)
firewood (mēshin)
war; va. — ཉི་ to make war (māgyab)
"as soon as" clause connective (dzāmna)
region in southwest Tibet (dzang)
grass (dzā)
playing, a game; va. — ཉི་ to play (tsēmo tsē)
va. p. of ཉི་ (see ཉི་) (dzē)
boundless (tsamé)
"pretend" clause connective (tsile chē)
va. to look after, to take care of (tsō)
vi. to be/get exhausted, to be out of (dzābo)
district (dzog)
praying; va. — ཉི་ or ཉི་ to pray (shgödön chē or nān)
farm work (shiglé)
delicious (shimbu)
va. p. of ཉི། left (something) (shā)
va. to sit (h.) (shuū)
va. to eat (sā)
sickle (spra)
"pretend" clause connective (sōg)
tour (h.) (siggco)
correcting, repairing; va. — ཉི་ or ཉི་ to repair (sobjöö gyab or chē)
nominalizing particle (ya)
good (yagū)
light (not heavy) (yangbo, yanggo)
often (frequent) (yangse)
development, progress;
va. — ཉི་ to develop, to improve (yanggęé dön)
vi. to vanish (yę)
nominalizing particle (ya)
a letter in the alphabet (yigi)
but, nevertheless (yiriayān)
income (yogbab)
vi. to obtain, to get (rā)
our country, one's own country (rargyē)
vi. to fall (rii)
vi. to fall (rii)
help, assistance; va. — ཉི་ to help (rāram chē)
wind (lung)
vi. p. of ཉི། lost (lāa)
honorific word used after names and titles (lāa)

herd/ flock of sheep (lugkyu)
shepherd (lugdzi)
leaf (lma)
Middle East (shārlin ūma)
several (abbr. of ཉི་) (shē)
vi. to know (shē)
vi. imp., come! (shōö)
scolding; va. — ཉི་ to scold (shēše dön)

mind (sém)
teeth; va. — ཉི་ (tshū) to bite (sō gyab)
spy (sōba)
enumerative particle (sō)
clear (sēbo)
again (lāryag)
life (sō)
vi. to understand (hā ko)
he he; ha ha (hāha)
diligent, energetically (hūrda)
diligent, energetically (hūrda)
abbr. America (āri)
doctor (sni)

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7.1 The "not-only" clause connectives: ལེགས་, སྲིད་ and བོད་

These two clause connectives express the idea that "not only" did the action of the first clause occur, but also something else happened (as explained in the next clause). They are used with both past and non-past verb stems that have been nominalized by ངེ་ and རེ་. These nominalized verb stems sometimes occur with the dative-locative particles, e.g., ངེ་ལ་, or with the instrumental particles, e.g., ངེ་ལ་.

a. རེ་ལ་འཕགས་ལ་ཁོལ། ་ཁོལ།
   they china to went not-only/ japan to went compl.
   Not only did they go to China, (they) went to Japan.

b. རེ་ལ་འཕགས་ལ་ཁོལ། ་ཁོལ།
   they india to went not-only/ japan to go fut. compl.
   Not only did they go to India, (they) will go to Japan.

c. རེ་ལ་འཕགས་ལ་ཁོལ། ་ཁོལ།
   they china to go gyu not-only/ japan to go gyu fut. compl.
   Not only will they go to China, (they) will go to Japan.

Very often one of the "also/even" words such as ངེ་ and བོད་ will be used in the second clause.

7.2 The "even though" clause connectives: བོད་, ངེ་, ཙང་, བོད་, ཙང་, བོད་, ཙང་, ཙང་, and བོད་ (ཤི་)

These clause connectives link clauses to convey the idea that "even though" the former happened or exists, the latter occurs or exists. "But" can also be used here. The various particles are used in accordance with the final letter of the verb as shown below. Recall also that བོད་, ངེ་, and ཙང་ are used in other contexts to convey "also" and "even."

西藏 after final ཐ, ཀྵ, ད, and བ (and other words that in ancient Tibetan had a final (5-slot ཐ)

a. བོད་ after final ཐ, ཀྵ, ད, and བ
   place this high is though/ winter cold very neg. exist.
   Even though this place is high [in altitude], it is not very cold in winter.

b. བོད་ after final ཐ, ཀྵ, ད, and བ
   she-to child four exist though/ day every bank to work do inf. go usual compl./
   Even though she has four children, (she) goes to work at the bank every day.

c. བོད་ after final ཐ, ཀྵ, ད, and བ
   tibet-of refugee that-by india year several lived though/ india of language study neg.
   Even though that Tibetan refugee lived in India for several years, (he) did not study
   Hindi (lit., Indian language).

d. བོད་ after final ཐ, ཀྵ, ད, and བ
   next year india to live though/ india of language study do neg. fut. compl./
   Even though (he, she, etc.) will live in India next year, (he, she, etc.) will not study
   Hindi (lit., Indian language).

The particle བོད་ conveys the idea of "even though," but normally occurs with བོད་ ("nevertheless") at the beginning of the next clause.

7.3 The "though" clause connectives: བོད་, ངེ་, ཙང་, བོད་, ཙང་, བོད་, ཙང་, ཙང་, and བོད་ (ཤི་)

These clause connectives link clauses to convey the idea of "though" the former happened or exists, the latter occurs or exists. "But" can also be used here. The various particles are used in accordance with the final letter of the verb as shown below. Recall also that བོད་, ངེ་, and ཙང་ are used in other contexts to convey "also" and "though."

西藏 after final ཐ, ཀྵ, ད, and བ (and other words that in ancient Tibetan had a final (5-slot ཐ)

a. བོད་ after final ཐ, ཀྵ, ད, and བ
   place this high is though/ winter cold very neg. exist.
   Even though this place is high [in altitude], it is not very cold in winter.

b. བོད་ after final ཐ, ཀྵ, ད, and བ
   she-to child four exist though/ day every bank to work do inf. go usual compl./
   Even though she has four children, (she) goes to work at the bank every day.

c. བོད་ after final ཐ, ཀྵ, ད, and བ
   tibet-of refugee that-by india year several lived though/ india of language study neg.
   Even though that Tibetan refugee lived in India for several years, (he) did not study
   Hindi (lit., Indian language).

d. བོད་ after final ཐ, ཀྵ, ད, and བ
   next year india to live though/ india of language study do neg. fut. compl./
   Even though (he, she, etc.) will live in India next year, (he, she, etc.) will not study
   Hindi (lit., Indian language).

The particle བོད་ conveys the idea of "though," but normally occurs with བོད་ ("nevertheless") at the beginning of the next clause.

7.3 The "though" clause connectives: བོད་, ངེ་, ཙང་, བོད་, ཙང་, བོད་, ཙང་, ཙང་, and བོད་ (ཤི་)

These clause connectives link clauses to convey the idea of "though" the former happened or exists, the latter occurs or exists. "But" can also be used here. The various particles are used in accordance with the final letter of the verb as shown below. Recall also that བོད་, ངེ་, and ཙང་ are used in other contexts to convey "also" and "though."

西藏 after final ཐ, ཀྵ, ད, and བ (and other words that in ancient Tibetan had a final (5-slot ཐ)}
next year India to live though/ nevertheless India of language study do neg. fut.
compl.

Even though (he) will live in India next year, nevertheless (he) will not study Hindi
(lit., Indian language).

These particles are also used with negative verbal constructions.

f. क्रमशः दक्षिण में अनिवार्य / आर्थिक रेखा

he pl.-to gun many no-exist though/ government to rebel do fut. compl./

Even though they do not have many guns, (they) will rebel against the government.

g. ज्यूनाकालिक हव्युक्ति विशेष रेखा

she-by prayer lots do pres. compl. though/ buddhist no is/

Even though she prays a lot, (she) is not a Buddhist.

7.3 The "plan/intend to" clause connective: र्ग्लित

This clause connective usually takes the non-past stem of verbs and conveys that
an actor plans or intends doing the verbal action.

a. र्ग्लित धम्पिन्त्र त्सिक्सिते र्ग्लित

next-year she nepal to go plan exist/

She plans to go to Nepal next year.

b. र्ग्लित धम्पिन्त्र त्सिक्सिते र्ग्लित

i-by last-year Lhasa from come nom.-of old-people that two to help do plan exist/

I plan to help those two old people who came from Lhasa last year.

Past tense is commonly conveyed by adding the past tense stem of the verb "to
do" to र्ग्लित (as in example c.).

c. र्ग्लित धम्पिन्त्र त्सिक्सिते र्ग्लित

monk all-by house build plan did neg. past compl./

All the monks did not plan to build a house.

7.4 The "before" clause connective: ए + vb. (past stem) + दि + dative-locative (ः, etc.)

This clause connective conveys the idea that "before" the main verbal action,
another took place or will take place.

a. ए दिहां धनुष्कुर्म धनुष्कुर्म 

dorje-by tonight home to before return party of meeting-to go plan exist/

Before (he) returns home tonight, Dorje plans to go to the party meeting.

b. ए दिहां धनुष्कुर्म धनुष्कुर्म 

she-by before sleep pray do pres. compl./

She prays before (she) goes to sleep.

7.5 The verb विजिन ('to have to, to want')

This verb has only one stem but occurs both separately and together with other
active verbs. When used as the main verb, it conveys the meaning of "want" or "need."
When it accompanies an active verb, it immediately follows this verb (which is placed in
the non-past) and conveys the meaning of "have to do" or "must do" the verbal action.

7.5.1 विजिन used alone as a main verb

In these constructions विजिन conveys the meaning of "wanting" or "needing"
something. The subject of this verb normally requires the dative-locative case particle.

a. विजिन एकाक्षर विजिन

you to what want?

What do you want?

b. विजिन एकाक्षर विजिन

I to tea sweet want

I want sweet tea.

c. विजिन एकाक्षर विजिन

he to tea sweet want

He wants sweet tea.

d. विजिन एकाक्षर विजिन एकाक्षर

she-to tea sweet really want pres. compl.?

Does she really want sweet tea?

e. विजिन एकाक्षर विजिन एकाक्षर एकाक्षर

she-to tea sweet really neg. want/ tea tibetan want/

She really does not want sweet tea. (She) wants Tibetan style tea.

The following two sentences convey the "need" meaning of विजिन. Context indicates
which meaning is intended.

f. विजिन एकाक्षर विजिन एकाक्षर एकाक्षर एकाक्षर एकाक्षर एकाक्षर

he pl. last-year horse new one have got past compl./

Last year they needed a new horse.

1Note that ए in the second clause does not convey the negative but rather is a part of the
word जेप्लित ("Tibetan style tea").
7.5.2 รกิจ used in conjunction with active verbs

In this role รกิจ occurs with the full range of verbal complements.

Past constructions

Each of the following complements expresses completed past action.

Vb. (non-past) + รกิจ + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง (for 1st person subjects)
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง

a. นักเรียนที่โรงเรียน โรคนั้นๆ ที่ล้มป่วยเป็นจำนวนมาก นักเรียนที่โรงเรียน

nursery to children many sick because, doctor call inf. go have got past compl./

Because many children in the nursery were sick, (they) had to go to call the doctor.

b. ถ้าเราไม่ปฏิบัติตาม กฎ พวกนั้น

he pl.-by rebel act have got past compl./

They had to rebel.

Negative past constructions take one of the following forms:

Vb. (non-past) + รกิจ + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง
" + " + ครั้ง

...
future actions.

Vb. (non-past) + བོད་ (1st and 3rd person)
" + " + བོད་ (3rd person)
" + " + བོད་ (1st person)
" + " + བོད་པར་ (3rd person)
" + " + བོད་པར་ (1st person)
" + " + བོད་ (3rd person)

The negative forms of the above follow the same pattern as presented earlier.

བོད་ (1st person)

The negative forms of the above follow the same pattern as presented earlier.

a. སྲིད་པ་ དེ་མོག་དང་པོ་རིག་པར་
now he pl. school to go have is/
They have to go to school now.

b. བོད་ལ་རང་བུ་བོད་པར་(3rd person)
agriculture work improve do have/
(We, you, etc.) have to improve agricultural work.

c. སྲིད་པ་ཐུབ་ཀྱི་ཉེར་པའི་(3rd person)
now i bank to go have exist/
I have to go to the bank now.

d. སྲིད་པ་ཐུབ་ཀྱི་སྲིད་(3rd person)
springtime farmer-by plow have usu. compl/
Farmers have to plow in the springtime.

e. སྲིད་པ་ཐུབ་ཀྱི་སྲིད་(3rd person)
wintertime farmer-by plow do have neg. usu.-compl/
Farmers do not have to plow in the wintertime.

This could also have been written:

f. སྲིད་པ་ཐུབ་ཀྱི་སྲིད་(3rd person)
wintertime farmer-by plowing do have no.-is/
Farmers do not have to plow in the wintertime.

g. སྲིད་པ་ཐུབ་ཀྱི་སྲིད་(3rd person)
i pl. student is since i-by agricultural work do have no-exist/
Because we are students, (we) do not have to do agricultural work.

h. སྲིད་པ་ཐུབ་ཀྱི་སྲིད་(3rd person)
he-by america-to year several live have fut. compl.
He will have to live in America for several years.

i. སྲིད་པ་ཐུབ་ཀྱི་སྲིད་(3rd person)
he kham to go have though/ year many live have neg. fut. compl.
Even though he has to go to Kham, (he) will not have to live (there for) many years.

7.5.4 The བོད་ + བོད་ construction

This construction usually conveys usual or general statements. Note how the time-
context words རྣམ་ སྜྷོན་, རྣམ་ སྜྷོན་, and རྣམ་ སྜྷོན་ affect the meaning of examples a., b., and c.

a. རྣམ་ སྜྷོན་ བོད་(3rd person)
formerby china to farmers-nomads pl.-by tax big give have usual compl/
In the past, farmers and nomads in China had to pay (give) big taxes.

b. རྣམ་ སྜྷོན་ བོད་(3rd person)
these days china to farmers nomads pl.-by tax big give have usual compl/
These days, farmers and nomads in China have to pay (give) big taxes.

c. རྣམ་ སྜྷོན་ བོད་(3rd person)
usually village of youths pl. school to go have usual compl. neg/
Usually village youths do not have to go to school.

7.5.5 བོད་ constructions in the past conveying completed action

Tibetan distinguishes between past obligatory action that has been completed or
carried out and general obligations or duties in the past. In English when we say, "He had
to pay taxes," it could mean either that he actually paid them, or that he should have or
was supposed to pay them (e.g., "He had to pay taxes but didn't"). Tibetan uses the བོད་
forms to convey the idea that not only did they "have to" do something — they did it!

a. རྣམ་ སྜྷོན་ བོད་(3rd person)
former by farmers to plow big give have usual compl/
In the past, farmers and nomads in India had to pay (give) big taxes.

If the writer wanted to convey that not only was there an obligation, but that the
obligation had been completed, he would have used one of the བོད་ forms.

b. རྣམ་ སྜྷོན་ བོད་(3rd person)
former by farmers nomads pl.-by tax big give have usual compl/
In the past, farmers and nomads in India had to pay (give) big taxes.

The negative forms parallel those encountered earlier.
formerly India to farmers nomads pl.-by tax big give have neg. usual compl./
In the past, farmers and nomads in India did not have to pay (give) big taxes.
d. དབེ་བསྐྲགས་པ་ནི་ཐལ་ལ་ད་ཀྱིས་ཀྱིན་ཐལ་དང་ཐལ་བ་ཐོབ་
formerly India to farmers nomads pl.-by tax big give have neg. usual compl./
In the past, farmers and nomads in India did not have to pay (give) big taxes.

7.5.6 The use of བེ་བོ་ in two-verb constructions

The following examples ofབེ་བོ་ function to convey the need either: 1. to make
someone or something do a verbal action, or 2. to do something so as to make a verbal
action come about.
a. དབེ་བོ་ཅིང་ཁྲིའི་ཐལ་ལ་བཞིན་པ་
i pl.-by he tomorrow go able do have
We have to do something so that he will be able to go tomorrow.
b. དབེ་བོ་ཅིང་ཁྲིའི་ཐལ་ལ་བཞིན་པ་
i pl.-by he tomorrow go means do have
We have to do something so that he will (have the means to) go tomorrow.
c. དབེ་བོ་ཅིང་ཁྲིའི་ཐལ་ལ་བཞིན་པ་
i pl.-by he tomorrow go means do have
We have to do something so that he will go tomorrow.

These three constructions are similar in the sense that they convey that the actor
has to do something so that something else will occur, but differ in terms of the degree of
strength associated with what will be done. The first example normally conveys the
strongest action, meaning you will go all out to create a situation so that he will be able to
go. The second example is less strong, and the third is the weakest, conveying more that
the actors will go to try to persuade him to go. These differences are not hard and fast,
and the third pattern can also convey taking actions as well as just speech.

7.5.7 Further examples of བེ་བོ་ with connectives in independent clauses

In this position there are a number of very common patterns:
Vb. བེ་བོ་ + cc
    " + བེ་བོ་ + བེ་བོ་ + cc
    " + བེ་བོ་ + བེ་བོ་ + cc
    " + བེ་བོ་ + བེ་བོ་ + cc
2Note that བེ་བོ་ conveys "means" or "methods."

a. དབེ་བོ་ཅིང་ཁྲིའི་ཐལ་ལ་བཞིན་པ་
formerly India to farmers nomads pl.-by tax big give have usual compl./he pl.-to
livelihood nom. poor very exist/
In the past, because farmers and nomads in India had to pay (give) big taxes, they
were very poor.
b. དབེ་བོ་ཅིང་ཁྲིའི་ཐལ་ལ་བཞིན་པ་
she school-to go have not-only/ restaurant to-also work did have got past compl./
Not only did she have to go to school, (she) also had to work in a restaurant.
c. དབེ་བོ་ཅིང་ཁྲིའི་ཐལ་ལ་བཞིན་པ་
she school-to go no have not-only/ work also did have got neg. past compl./
Not only did she not have to go to school, (she) also did not have to work.

7.6 Constructions using དབེ་བོ་

དབེ་བོ་ is used with the stem of adjectives to convey the meaning of "very" or
"extremely." Thus དབེ་བོ་ becomes དབེ་བོ་ དབེ་བོ་ ("extremely good"), and དབེ་བོ་ becomes
དབེ་བོ་ ("very big").
a. དབེ་བོ་བོ་པོ་སཟོན་ལུས་དབེ་བོ་
    report this clear very is/
    This report is very clear.
b. དབེ་བོ་བོ་པོ་སཟོན་ལུས་དབེ་བོ་
    news this as for clear very is/
    This news is very clear.
c. དབེ་བོ་བོ་པོ་སཟོན་ལུས་དབེ་བོ་
    he pl.-by work good very did past compl./
    They did the work very well.

དབེ་བོ་ is also used with existential verbs. The pattern is: existential verb + དབེ་བོ་
+ a linking verb. In these constructions it conveys the meaning of "certain."
d. དབེ་བོ་བོ་པོ་སཟོན་ལུས་དབེ་བོ་
she these days china to exist certain is/
It is certain (that) she is in China these days.
e. དབེ་བོ་བོ་པོ་སཟོན་ལུས་དབེ་བོ་
7.8 Constructions expressing "certainty". རོ་ཐོ་, དོ་མོ་, and ར་ཏ་

Like རོ་ཐོ་, དོ་མོ་ is used with active and involuntary verbs (the non-past stem) and
linking/existential verbs to express the idea that it is "certain" that the verbal action will
occur or that something certainly exists.

a. རོ་ཐོ་ཐེ་འབྲི་སྤེལ་པོར་ནས།
   work this he-by do able certain is/
   It is certain that he will be able to do this work.

b. རོ་ཐོ་ཐེ་འབྲི་བོད་ཁ་ཐེ་གཅིག་མ་མ་མ་མ་ཐེ་འབྲི་སྤེལ་པོར་ནས།
   government by child without home-of elderly pl. to welfare give need certain is/
   It is certain that the government will have to give welfare to the elderly without
   children.

་ཏ་ also conveys certainty.

c. རོ་ཐོ་ཐེ་འབྲི་ཐུབ་པོར་ནས།
   work this he-by do able certain is/
   It is certain that he will be able to do this work.

d. རོ་ཐོ་ཐེ་འབྲི་་ལས་ཐུབ་པོར་ནས།
   this like did if benefit certain exist/
   If (one) does like this, there will certainly be a benefit.

་ཏ་ conveys certainty but with the connotation of I "presume" or I "trust" or I
"take it that":

e. རོ་ཐོ་་འབྲི་བོད་ཁ་ཐེ་གཅིག་མ་མ་མ་ཐེ་འབྲི་སྤེལ་པོར་ནས།
   you by news that know exist certain is/
   (I) presume that you definitely know that news.

f. རོ་ཐོ་་འབྲི་བོད་ཁ་ཐེ་གཅིག་མ་མ་མ་ཐེ་འབྲི་སྤེལ་པོར་ནས།
   you by book old that read certain is/
   (I) trust that you certainly have read that old book.

g. རོ་ཐོ་་འབྲི་བོད་ཁ་ཐེ་གཅིག་མ་མ་མ་ཐེ་འབྲི་སྤེལ་པོར་ནས།
   you by these days study good do pres. compl. definitely is
   (I) take it that you are studying well these days.

Note should be taken that when རོ་ཐོ་ is used directly after past verb stems, it conveys the
perfect tense. This will be examined fully in a later lesson.

h. རོ་ཐོ་ཐེ་འབྲི་དུས་ཁ་ཐེ་གཅིག་མ་མ་མ་ཐེ་འབྲིས།
   he-by book old that read perf."
   He has read that old book.
7.9 The "together with" clause connectives: ལྷ་འབུར་, ལྷ་འཁོར་ལེན་, ལྷ་འབའ་བུར་, ལྷ་འབའ་བུར་, ལྷ་འབུར་, ལྷ་འཁོར་ལེན་, ལྷ་འབའ་བུར་, ལྷ་འབུར་, ལྷ་འཁོར་ལེན་, ལྷ་འབའ་བུར་, and ལྷ་འབུར་

These constructions convey several different meanings depending on context. First they convey the idea of a secondary act occurring together with or at the same time as a primary act. The latter action is somewhat incidental to the former — i.e., together with but secondary to A, B was done or took place.

a. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
Pema la shigatse-to go together tea buy (h.) fut. compl./
Pema will buy tea together with going to Shigatse. [Together with or incidental to going to Shigatse...—the buying of tea is the secondary action.]

b. འི་ཐུབ་ཐུབ་བོད་པ་བོད་ལེན་པོ།
india to the friend meet together pilgrimage go fut. compl./
Together with meeting a friend in India, she will go on pilgrimage. [Here the secondary action is the going on pilgrimage.]

c. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
he friend meet together shop fut. compl./
Together with meeting a friend, (he) will go shopping.

d. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
child pl.-by monastery-to arrive together religious-visit did went compl./
Together with arriving at the monastery, the children did a religious visit.

e. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
i gyantse arrive together nomad several met got/
Together with arriving in Gyantse, I met several nomads.

f. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
he-by religious visit do together with show watch went compl./
Together with doing a religious visit, he watched a show.

g. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
he-by religious visit do together with show watch went compl./
Together with doing a religious visit, he watched a show.

The use of བི་བོད་བོད་ལེན་པོ། in example g. conveys greater equality in the importance of the two actions.

h. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
i pl.-by mean bought together with vegetables bought/
Together with buying meat, we bought vegetables.

Many of these same particles are used adverbially to convey the meaning "together" or "together with."

j. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
he pl. all together came past compl./
All of them came together. (Or, They all came together.)
The following substitution produces no change in meaning:

k. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
he pl. all together came past compl./
All of them came together.

7.10 The "according to" clause connectives: ཨ་ན་ན་ན་ན་ན་, ཨ་ན་ན་ན་ན་, ཨ་ན་ན་ན་ན་, ཨ་ན་ན་ན་ན་, ཨ་ན་ན་ན་ན་, and ཨ་ན་ན་ན

Many of the clause connectives discussed in 7.9 convey a second major meaning — "according to" or "in keeping with" or "based on." Context determines which meaning is intended.

a. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
plan accordance work do have/
(He, we, one, etc.) has to work in accordance with the plan.

b. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
constitution accordance plan made past compl./
(He, she, etc.) made a plan in accordance with the constitution.

c. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
he pl.-by party of constitution accordance plan new make fut. compl./
They will make a new plan in accordance with the party's constitution.

7.11 The "about to" clause connectives: བོད་, བོད་, བོད་, བོད་, བོད་, བོད་, and བོད

These clause connectives convey the idea that when the action in the first clause was "about to" occur, or "just before" it occurred, something else happened. They are used in two types of constructions: 1. in dependent clauses following a verb (non-past) and 2. following a verb and immediately followed by an existential, active or involuntary verb.

a. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
airplane fly just before damage went compl./
Just before the airplane took off, (it) got damaged.

b. བི་བོད་བོད་ལེན་པོ། རྐུ་བཅུ་ལེན་པོ།
he hotel from depart about phone arrive went compl./
When he was about to depart from the hotel, (he) received a phone call.

c. ཟེས་པ་བོད་ལ་བོད་ཅིང་།
he pl.-by food eat about exist/
They are about to eat food.

d. ཐེ་ཐེ་ཐོ་ཐོ་ སྣྲས་པ་བོད་ཅིང་།
he two home to return about exist/
Those two are about to return home.

When the verb "to do" follows བོད་ཅིང་, the meaning conveyed is that the actor is getting ready to do the verbal action. For example,

e. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་ སྣྲས་པ་བོད་ཅིང་།
he home to return about do when rain fell went compl./
When he was getting ready to return home, it rained.

f. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་ སྣྲས་པ་བོད་ཅིང་།
he pl.-by food make about do pres. compl./
They are getting ready to make food (a meal).
If the verb in such constructions is in the past tense, the overall meaning changes to "almost did" the verbal action. For example,

g. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་ སྣྲས་པ་བོད་ཅིང་།
he by movie to go about did past compl./
He almost went to the movie yesterday.

h. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
he sick having die about did past compl./
Having gotten sick, he almost died.

ide and ཐོ་ are used with verb stems to convey the meaning of "about to" or "close to" the verbal action.

i. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
he tibet to go about is/
He is about to go to Tibet.

j. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
buddhist that pl. lhasa to depart about arrive past compl./
Those Buddhists are about to depart for Lhasa (lit., "it has arrived near to departure").

7.12 The polite imperative: vb. + ཉོ་

ཉོ་is added to verbs when one wants to ask someone to do something in a polite way.

a. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
morning early get up having book read please/ (Please) get up early and read books.

b. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
she-to help please/ (Please) help her.

c. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
tibet to go when religious visit do please/ (Please) go to Tibet please make a religious visit.

d. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
lhasa-to go (h.) please/ jo rinpoche meet (h.) fut. compl.
Go to Lhasa. (You) will meet (encounter) the Jo Rinpoche (statue).

The negative of these would be:

e. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
morning early-to book no read please/ (Please) do not read books in the early morning.

f. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
she-to help please/ (Please) do not help her.

7.13 "Help" constructions: བོད་ཅིང་ and བོད་ཅིང་

རོང་མར་ and བོད་ཅིང་ ("help") are used with the non-past stems of verbs to convey "please do" the verbal action.

a. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
india to arrived (h.) letter (h.) send please/ Please send a letter as soon as (you) arrive in India.

b. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
tibet of condition clear one tell please/ Please tell clearly (about) conditions in Tibet.

c. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
tonight o'clock eight-to i-of home at come/ Please come to my home at eight o'clock tonight.

d. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
hospital this repair do (h.)/ Please repair this hospital.

e. བོད་ཅིང་འཕང་ཐོ་མངའ་ཐོ་ཐོ་
letter this dorje la (h.) to give (h.) please/
7.14.1.2 Interlinear translation

Agu dönba and person rich

1. Agu dönba-of house of tsamba exhausted because he-by country that-to household rich one exist that-of place-to tsamba borrow to went/ nevertheless
2. rich that avarice great is because that-by agu-to tsamba handful full about even borrow no send/ that from day several went after
3. agu once-again rich that-of house to went having pan big one borrow together-with these days lhasa-to tsamba price big exist because
4. i tomorrow tsamba sell to go plan exist quote said/ talk that rich-by heard as-soon-as cat mouse see like hap-
5. py limitless got having now as-for profit big one obtain do need thought having he-by agu-to lhasa-of market-of goods price and/
6. selling of about etc. detail-to ask after he happy extremely having did if tomorrow i also you together lhasa-to tsamba sell to
7. go of is quote said/ the next day rich that-by morning early from arose having carrying yak to tsamba load one load having lha-
8. sa-to depart gyu-of prepare do finish agu wait having stayed/ agu dönba-by tsamba bag empty two of in straw stuff having
9. tsamba is pretend by donkey-to load having there arrive after he two together lhasa-to depart/ that day agu dönba and rich
10. he two day all go having monastery rubble small one of near to arrive because he two this-evening monastery that-of in stop overnight
11. do gyu-to agree/ all day go-of tired by rich as-for lie down as soon as fall asleep having death like to become/ mid-
12. night about to agu dönba-by quietly up arose having own of tsamba bag-of in of straw pl. donkey-to gave and rich-of tsamba
13. load single that itself of bag-of in to stuff/ then agu-by rich that-of tsamba bag empty that god statue-of hand to left and
14. also tsamba handful one carry having god statue that-of mouth to smell after only-then before like sleep lie-down/ dawn arose after rich that-by
15. oneself of tsamba load stayed without saw at-once agu called having sleep woke/ he two-by tsamba bag empty god statue-of hand to
16. exist saw/ agu dönba-by world people pl. by time long god no offering because god probably hungry having
17. means no got because you of tsamba ate past compl. quote said/ rich that-by god
7.14.1.3 Translation

Agu dönba and a Rich Man

Because all of Agu dönba's family's tsamba was exhausted, he went to the house of a rich person in that area to borrow grain. However, because that man was very avaricious, he did not lend even a handful to Agu. Several days after that, Agu again went to that rich man's house and together with borrowing a (tsamba) roasting pan (from him), said, "These days because the price of tsamba is high in Lhasa, I plan to go to sell tsamba." As soon as the rich man heard that, like a cat spotting a mouse, he got very happy and thinking, "Now I have to do something so as to make a big profit," asked Agu in detail about prices and sales in the Lhasa market. After this, he got very happy and said, "Well then, tomorrow I also will go together with you to Lhasa to sell tsamba."

The next day, that rich man got up early and loaded a load of tsamba on his carrying yak and waited for Agu, all prepared to depart for Lhasa. Agu dönba stuffed two empty sacks with hay and straw and, pretending they were tsamba, loaded them on donkeys. After he arrived there (at the rich man's house), they left for Lhasa together. That day Agu dönba and the rich man went all day and, having arrived by a ruined small monastery, agreed to stay there that night.

The rich man, tired from traveling all day, lay down and immediately fell asleep (becoming) as if he were dead. At about midnight, Agu dönba quietly arose and gave the straw and hay from his sacks to the donkeys, filling his sacks with the tsamba from the rich man's load. After that, Agu put the rich man's empty tsamba bag in the hand of a statue of a deity and also carried a handful of tsamba, smearing it in the mouth of the statue. Then he slept like before. After dawn, as soon as the rich man saw that his load of tsamba was not there, he called Agu, waking him up. The two of them saw with certainty

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3 Agu dönba is Tibet's most famous folklore trickster. Poking fun at the rich, the hypocritical and the greedy, his stories are known and relished throughout Tibet.

the empty bags in the hand of the statue. Agu dönba said, "Because humans have not given offerings to the god for a long time, probably the god was hungry and had no means to get food so he ate your tsamba." The rich man asked, "How come the god ate only my tsamba and not yours?" Agu replied, "It is because the god likes you." Therefore, that rich man, sighing, said, "I am not going to Lhasa. You go alone!" Agu dönba said, "I will not go alone," and the two of them together again returned home.

7.14.1.4 Grammatical notes

1. The first segment consists of two clauses: 1. ཧྭ་པ་པོ་ཁྱིམ་པ་ཅན་ཐབས་པར་ཞིག་ གཟུགས་"got exhausted/finished", with the remaining component ཧྭ་པ་པོ་ཁྱིམ་པ་ཅན་ཐབས་པར་ཞིག་ ("Agudönba's house's family's") modifying tsamba. Thus, what was exhausted was "Agudönba's family's tsamba." The clause connective ཁ་རོ་ ("because"—see 5.9) links this with the second clause.

   Clause two starts with the subject in the instrumental འབྲུ་ (place). This is followed by a nominalized existential phrase (ཐེ་ན་ཤེ་ན་ཅི་མ་ཐེ་ན་ཐེ་ན་) that modifies "place" (ཤེ་ན་). explaining what kind of a place it is: "a place where there existed a rich family in that area." The genitive particle attached to the demonstrative "that" (ཤེ་ན་) links this modifying phrase to the noun "place" (ཤེ་ན་). If the demonstrative had been omitted (ཤེ་ན་པོ་ ཤེ་ན་), the phrase would have simply conveyed "a place where there existed..." The addition of the demonstrative adds emphasis to the specific place where that rich family lived.

   It is not translatable into English.

   "Place," in turn, is joined with the dative-locative particle so that it conveys the location of the verbal action: "in/at a place."

   The rest of this clause begins with the direct object "tsamba" (ཐེ་ན་). This is followed by an infinitive construction consisting of the first verb (ཤེ་ན་) + dative-locative particle (ཤེ་ན་) + main verb (ཤེ་ན་): "went to borrow."

2. The second segment consists of two clauses: 1. ཧྭ་པ་པོ་ཁྱིམ་པ་ཅན་ཐབས་པར་ཞིག་ གཟུགས་ "got exhausted/finished", and the remainder modifies this verb. It consists of a "handful" (སོང་), plus གོ་, which here functions as "one," and གོ་, which means "approximately"
or "about as much." These together (ཐབ་ མཁྲོག་ མིན་) convey "as much as one handful." 
"Even" (ཡང་), which is joined to this, is commonly used with negative verbs to convey 
"even as much as X, did not..." or here, ཁྱེན་བོད་རྗེས་པའི་ལུང་རེས་ངོ་ ("did not lend even as much as a handful." Another example of this use of གླེན་་ and བོད་ ལེས་ is: སེར་ བུ་ མི་དུ་ བཅོམ་ ("He did not give me even one dollar").

The above use of མི་ to convey "one" in measurements is common. For example, དངོས་པོ་ ཅུབ་ མི་དུ་ སྤྱི་དུ་ ཀབ་ གླེན་ དངོས་པོ་ དངོས་པོ་ སྤྱི་དུ་ ཀབ་ གླེན་ དངོས་པོ་ བོད་ ("Please give me one cup of tea").

3. The third segment consists of four clauses: 1. ཀ སྟི་ མི་ སྤྱི་དུ་ ཡུལ་ (after that) བསྟན་པོ་ དངོས་པོ་ བོད་ སྤྱི་དུ་ ཡི། (after a few days passed).), the remainder is the verb 
"went" (འོ་), the location of his going (ཡུལ་དུ་ - "to the house of that rich man"), an adverbial word meaning "once again" (ཕན་ཡུལ།), and the subject in the instrumental. The

connective མི་ links this to clause two.

The second clause consists of an implicit subject (by Agu), the verb "to borrow" (ལུགས་) and the object phrase "a big pan" (ཆ་ཆ་ ཕྱད་མེད་). Note that ལུགས་ can mean both "borrow" and "lend." It is linked by the "together with" clause connector (see 7.9), which here conveys the idea that together with going to borrow a pan, he said...

The third clause is a simple existential sentence, "the price of tshaiba is high in Lhasa," linked to clause four by the "because" connective.

The final clause centers around an infinitive construction ("go to sell" - ཆོས་ཅན་ ནི།), which in turn is modified by the "plan to" particle (ཐེ་), so that it means "plan to go to sell tshaiba." The rest consists of the subject ("I") and the time of the verbal action, "tomorrow."

4. The fourth segment consists of five clauses: 1. ཕ་ བོད་ ཉི་ཐུགས་པ་ མི་དུ་ གཙང་པོ་ དངོས་པོ་ བོད་ (after that) བསྟན་པོ་ དངོས་པོ་ བོད་ སྤྱི་དུ་ ཡི། (after a few days passed).), the remainder is the verb 
"went" (འོ་), the location of his going (ཡུལ་དུ་ - "to the house of that rich man"), an adverbial word meaning "once again" (ཕན་ཡུལ།), and the subject in the instrumental. The

connective མི་ links this to clause two.

The second clause consists of an implicit subject (by Agu), the verb "to borrow" (ལུགས་) and the object phrase "a big pan" (ཆ་ཆ་ ཕྱད་མེད་). Note that ལུགས་ can mean both "borrow" and "lend." It is linked by the "together with" clause connector (see 7.9), which here conveys the idea that together with going to borrow a pan, he said...

The third clause is a simple existential sentence, "the price of tshaiba is high in Lhasa," linked to clause four by the "because" connective.

The final clause centers around an infinitive construction ("go to sell" - ཆོས་ཅན་ ནི།), which in turn is modified by the "plan to" particle (ཐེ་), so that it means "plan to go to sell tshaiba." The rest consists of the subject ("I") and the time of the verbal action, "tomorrow."

5. The fifth segment consists of four clauses: 1. ཕ་ བོད་ ཉི་ཐུགས་པ་ མི་དུ་ གཙང་པོ་ དངོས་པོ་ བོད་ (after that) བསྟན་པོ་ དངོས་པོ་ བོད་ སྤྱི་དུ་ ཡི། (after a few days passed).), the remainder is the verb 
"went" (འོ་), the location of his going (ཡུལ་དུ་ - "to the house of that rich man"), an adverbial word meaning "once again" (ཕན་ཡུལ།), and the subject in the instrumental. The

connective མི་ links this to clause two.

The second clause consists of an implicit subject (by Agu), the verb "to borrow" (ལུགས་) and the object phrase "a big pan" (ཆ་ཆ་ ཕྱད་མེད་). Note that ལུགས་ can mean both "borrow" and "lend." It is linked by the "together with" clause connector (see 7.9), which here conveys the idea that together with going to borrow a pan, he said...

The third clause is a simple existential sentence, "the price of tshaiba is high in Lhasa," linked to clause four by the "because" connective.

The final clause centers around an infinitive construction ("go to sell" - ཆོས་ཅན་ ནི།), which in turn is modified by the "plan to" particle (ཐེ་), so that it means "plan to go to sell tshaiba." The rest consists of the subject ("I") and the time of the verbal action, "tomorrow."
of a common construction (see 5.11.2) wherein two verbs linked by ་ན་ convey simultaneous action: ང་ད་ན་+ ཤ་“waiting for Agu, he stayed (there).”
6. The sixth segment consists of: 1. ལ་བ་པ་ཙམ་པ་ཅེ་འདྲ་ཅས་པ་དེ་འཇལ་ 2. བཀྲ་ཞིང་གི་འཇལ་ 3. རིང་ གི་ཡིས་ཚེ་ 4. བཀྲ་ཞིང་གི་ཡིས་ཚེ་

The first clause is a simple active verb sentence. Beginning with the subject in the instrumental (པོ་དྲ་པ་), it is followed by the indirect object (ནོར་ཁྲག་པ་དེ་མི་ལག་), the direct object (རིང་ཁྲག་), and the verb (ཁྲག་).

The second clause is a bit tricky. It begins with a verb phrase that has been first modified by the "pretend" particle (ལོང་) (see 6.8) and then adverbialized by the instrumental particle (པོ་) (see 6.5.2). Thus, the linking verb construction "it is/was tsamba" (པོ་བཞིན་) becomes "pretending it was tsambo" (པོ་བཞིན་ལོང་) and then "in the manner of pretending it was tsambo" (པོ་བཞིན་ལོང་བཞིན་). Clauses three and four are unproblematic.

7. The seventh segment consists of three clauses: 1. རིང་ཁྲག་པ་དེ་མི་ལག་ 2. བཀྲ་ཞིང་གི་འཇལ་ 3. རིང་གི་ཡིས་ཚེ་ 4. བཀྲ་ཞིང་གི་ཡིས་ཚེ་

The first clause consists of the time-slot phrase "that day" (ི་ཉིད), a complex subject, "the two of them, Agu and the rich man" (དབང་པོ་བཞིན་ལོང་བཞིན་འཇལ་), the adverbial phrase "all day" (ལོང་), and the verb "went" (ཁྲག་). The second clause does not require comment. The third clause contains a future nominalized verb phrase ས་པ་ལོང་ ("the stopping overnight on a trip"), which functions as the object of the verb "agree" (ཉིད་ཁྲག་). Thus, what did they agree to? — to making an overnight stop.

8. The eighth segment consists of three clauses: 1. རིང་ཁྲག་པ་དེ་མི་ལག་ 2. བཀྲ་ཞིང་གི་འཇལ་ 3. རིང་གི་ཡིས་ཚེ་

The first clause starts with an adverbialized phrase རིང་ཁྲག་པ་དེ་མི་ལག་ ("in the manner of being tired from going all day"). This modifies the verb "to lie down" (ཁྲག་), explaining that "being tired from going all day, (someone) lay down." The subject, i.e., the one who lay down, is "the rich man" (ནོར་ཁྲག་), and the clause connector is the "as soon as" particle (བཞིན་). Thus together these mean, "Being tired from going all day, the rich man lay down, and as soon as he did so... ."

The second clause is the standard verb phrase conveying involuntarily falling asleep. The "having" clause connector links it to the third clause, which begins with another metaphorical phrase marked by རྒྱ་- "like being dead" (བཞིན་ལོང་). It ends in with the past tense verb རོ་ "became" or "changed into." This verb requires use of the dative-locative so that the preceeding phrase is written རོ་བཞིན་ལོང་. Together they mean, "came to be as if he were dead."

9. The ninth segment consists of three clauses: 1. རིང་ཁྲག་པ་དེ་མི་ལག་ 2. བཀྲ་ཞིང་གི་འཇལ་ 3. རིང་གི་ཡིས་ཚེ་

The first clause begins with a time phrase meaning "at about midnight" (བོད་པ་དེ་ཕུན་). ཡི་དེ་here modifies རིང་ཁྲག་ to convey the idea of "about" or "approximately." This is followed by the subject in the instrumental case (ནོར་ཁྲག་པ་དེ་མི་ལག་), and the verb "got up/arose" (བཞིན་), here modified by the adverbial རང་ "(quietly/silently/secretly)." Thus, "at about midnight, Agu quietly arose."

The subject of the next clause, Agu, is implicit. Clause two, therefore, begins with a long direct object phrase: རང་མོ་ཡེ་ཤེས་པ་ནི་མི་ལག་ "(the hay and grass inside his own tsambo bag)." This is followed by the indirect object, "to the donkey" (བཤད་ཁྲག་), and then the active verb "give" (ཁྲག་).

Clause three starts with the direct object phrase "that single load of tsambo of the rich man" (ནོར་ཁྲག་པ་དེ་མི་ལག་). Next comes the indirect object phrase: "to the inside of (his) own tsambo bag" (བཤད་ཁྲག་བཞིན་). Finally the active verb "stuffed" (བཞིན་). Thus, "(Agu) stuffed the single load of the rich man into his own tsambo bag."

10. The tenth segment consists of four clauses: 1. རིང་ཁྲག་པ་དེ་མི་ལག་ 2. བཀྲ་ཞིང་གི་འཇལ་ 3. རིང་གི་ཡིས་ཚེ་ 4. རིང་གི་ཤེས་ཚེ་

The first clause begins with the time-slot word "after that," and then the subject in the instrumental case (བཞིན་). The object phrase ཨ་ཁྲག་པ་དེ་མི་ལག་ ("(that empty bag of that rich man)"") occurs next. Following this is the verb "leave" (བཞིན་) and the indirect object "in the hand of a statue of a god" (ཞིབ་བཞིན་). Thus, "after that, Agu left the empty tsambo bag of that rich man in the hand of a statue of a god, and. . . ."

The second clause begins with the word ཅང་ ("also" or "again"), followed by the object phrase གཤིལ་ཁྲག་པ་ ("one handful of tsambo"), and the active verb in the past tense རོ་ ("carried/took"). The subject continues to be Agu. Thus together they mean, "also, having taken a handful of tsambo."

Clause three again does not mention the subject. It consists only of an active verb "smear" (བཞིན་ཡོད་), and the location of the verbal action, "in/to the mouth of that statue of the god" (བཞིན་བཤད་པ་). Clauses two and three therefore translate as, "Also, having taken a handful of tsambo, (he) smeared it on the mouth of the statue of the god." The clause connector here is "after" (ཁྲག་), so "Also, after having taken a handful of tsambo, (he) smeared it on the mouth of the statue of the god."
The fourth clause begins with "after dawn arose," a term which means "only then." It is followed by the time phrase "like before" and the active verb "lie down to sleep." 身分 functions as "as" or "like." Agu continues to be the implicit subject.


The first clause "after dawn arose" (身分) functions as a time-slot phrase. Clause two consists of a subject (身分) and a nominalized verb phrase (身分 at dawn), which serves as the object of the verb "see" (身分). This nominalized verb phrase breaks down into: "his own tsamba load" (身分), and the negative verbal phrase "not sitting there (lit., sitting there did not exist)" (身分). 身分 could have been written: 身分. The particle 身分 converts this into the nominalized phrase: "the not sitting there of the load of his own tsamba." Thus, the rich man saw what?—"He saw that his load of tsamba was not sitting there."

The "at once" clause connector links this to clause three which carries over implicitly the subject of clause two (the rich man). Clause three consists of the active verb "to call" (身分) and the object of the calling. Agu, Thus, "the rich man called Agu." The 身分 clause connector here conveys that the "calling" woke him up (身分). The phrase 身分 breaks down into "sleep" (身分), "from, than" (身分), and "awoke" (身分).

12. The twelfth segment consists of one clause: 身分.

The subject of this phrase (身分) goes with the verb "see" (身分) — thus, "the two of them saw..." The object phrase (what they saw) consists again of a nominalized verb construction 身分 ("the empty tsamba bag existing in the hand of the deity").


These clauses convey Agu's explanation of where the tsamba went. The subject (身分) goes with the final verb "said" (身分), the rest conveying what he said. His comment begins with an active verb sentence whose subject is "humans" (身分). The verbal action is "not make offerings" (身分), and the object is "god" (身分). Modifying this is the phrase "for a long time" (身分). With the "because" connector, this means, "because humans have not made offerings to the god for a long time."

The next clause completes this stating that "the god was probably hungry" (身分). The "having" clause connective conveys that "having been hungry, ...

Clause three omits the subject and begins with the object "method" (身分) and the verb "get" (身分), made negative by 身分. Together they convey "having not got any means [for alleviating the hunger]." The final clause concludes that the implied subject (the god) "ate your tsamba" (身分). 身分 is a special verb used for "eating tsamba."

14. The fourteenth segment consists of one clause: 身分 (by the rich man... asked). What the rich man asked, however, is a bit complicated. In essence it is an active verb construction with two sub-clauses within it that have been nominalized.

The subject of the first clause within a clause is 身分 (by this god). The object is 身分 (my tsamba), the active verb is 身分 ("ate"), and there is an adverb 身分 ("only"). It is nominalized by 身分 and then linked to the next sub-clause by 身分, which here means "than" rather than "from." Together they mean, "Than that god eating only my tsamba..." Other examples of this common use of 身分 are 身分: (Meat is more expensive than vegetables) and 身分: (Rather than coming here, if you go to Lhasa it will be better). The second sub-clause begins with the phrase 身分 ("your tsamba") and is followed by 身分 (not eating). This in turn is followed by the interrogative phrase 身分, which means "why." Together the two sub-clauses convey: "Than that god eating only my tsamba, your tsamba not eating, why?" Or in normal English, "Why did that god eat only my tsamba and not yours?"

Finally, note that the verb "asked" (身分) is nominalized with the dative-locative. This construction conveys "to or concerning the asking," indicating that what follows is the answer to that question (see 6,6,3).

15. The fifteenth segment consists of one sentence: 身分.

The main structure of this is: 身分... ("Agu replied... "). What he replied was: 身分. This is a simple existential construction consisting of subject (身分) + object (身分) + dative-locative (身分) + adjective (身分) + existential verb (身分). Together these mean, "The god likes you."

Note that the existential verb 身分 is a new construction that conveys "it is because..." This, therefore, would be translated as "it is because the god likes you,"
This construction is equivalent to:  རྣ་ལོག་འཛིན་ཙེ་ཏེར་. Several other ways to express this are: (a) རྣ་ལོག་འཛིན་ཙེ་ཏེར་, (b) རྣ་ལོག་འཛིན་ཙེ་ཏེར་, (c) རྣ་ལོག་འཛིན་ཙེ་ཏེར, (d) རྣ་ལོག་འཛིན་ཙེ་ཏེར, (e) རྣ་ལོག་འཛིན་ཙེ་ཏེར, or negative existential verbs such as (f) འཛིན་པ་ or (g) འཛིན་པ་. 16. The sixteenth segment consists of three clauses: 1. རྣ་ལོག་འཛིན་ཙེ་ཏེར་, 2. རྣ་ལོག་འཛིན་ཙེ་ཏེར་, 3. རྣ་ལོག་འཛིན་ཙེ་ཏེར་. The first clause begins with རེ་ཏི་ ("therefore"), another in the class of words that function as clause connectors but are placed at the head of the second of two clauses. Others in that class that occurred in earlier lessons are: རེ་ཏི་, རེ་ཏི་, རེ་ཏི་, and རེ་ཏི་. The remainder of the clause is a simple active construction consisting of a subject in the instrumental case, and the active verb ("sighed" - ནོར་པར་ཐོབ་). It is modified by བི་ི་, which here conveys the meaning that "while in the process of X, something else was done." In this case the second action is conveyed by the final verb, "said" (བོད་). Thus, something was said in the manner of or while sighing. Note that "sigh" in Tibet is considered an active verb.

Clause two is a simple negative construction. Clause three is another simple construction consisting of the subject ("you"), an adverb ("alone" - དི་པ་དང་), and a verb ("go away" - འདི་དུ་). The particle དི་ is a common form used with verbs ending in དུ་ to convey the imperative.

17. The seventeenth segment consist of two clauses: 1. གླིང་བདེ་བཅུ་ཐོ་ཅུ་ ཐོས་དཔེ་, 2. གླིང་བདེ་བཅུ་ཐོ་ཅུ་ ཐོས་དཔེ་. The first clause consists of a direct speech segment, "Agu said, "I will not go alone." It is linked to clause two by the "having" clause connective, constructing the phrase "having said..." Clause two ends the story with a simple descriptive active sentence: "The two of them together, once again, returned to (their) house."

7.14.2 Reading number two: "Coming from Afghanistan to Pakistan"

7.14.2.1 Tibetan text

\[\text{བོད་ དི་པ་དང་} \]

7.14.2.2 Interlinear translation

afghanistan from pakistan up-to come
1. here newspaper house to karachi from telegram arrived clear/ year 1978 year afghanistan to disturbance
2. arose after i pl. pakistan up-to refugee to come having/ road today many walk when sometimes
3. food exhausted having old sick having die not only/ sometimes airplane-by gun fire
having people many kill past compl./
4. nevertheless pakistan of boundary to arrived when pakistan of government and/ help
association pl. by i pl.-to compassion
5. great-of door from food and/ clothes/ medicine etc. relief do (h.) because i pl.-to
benefit great got/
6. border that-to month several stayed after i pl. all settle do for pakistan of south side to
sent having/
7. formerly settlement this-to arrive having now until i pl.-by diligence by forest dense
cut not only/ fields new
8. many made and/ house and/ school/ handicraft factory/ store etc. new built because
not only/year
9. also i pl.-by hospital one built plan exist/ now pakistan of settlement this-to
afghanistan of person 10,000
10. one about exist/

*This reading selection is a simplified newspaper article.
7.14.2.3 Translation

Coming from Afghanistan to Pakistan

(What follows is according to) a cable that arrived at this newspaper office from Karachi. In 1978, after disturbances arose in Afghanistan, we came seeking refuge in Pakistan. When we were walking on the road for many days, sometimes we were out of food and the elderly got sick and died. Not only that, but sometimes airplanes shot (at us) and killed many people. Nevertheless, when we arrived at the Pakistan border, the Pakistan government and relief agencies compassionately gave us aid in the form of food, clothes, medicines, etc. Because of this, we benefited greatly.

After we stayed at the border for several months, we were sent to southern Pakistan for the purpose of resettling all of us. From the time (lit., "when") we arrived initially at the resettlement camp until now, we not only energetically cut down a dense forest, but we made many new fields and newly built such things as houses, stores, schools, and handicraft centers. Not only that, but next year we even plan to build a hospital. There are now about 10,000 Afghanistan refugees in this resettlement camp in the south of Pakistan.

7.14.2.4. Grammatical notes

1. The first segment consists of the title. "এল্যাসেন্সে এর অস্থিতিসতত্বে জোড়া করে এন্ডসের প্রান্তে।"

"এন্ডসের প্রান্তে" usually means "up to" or "until," and here it is used with এন্ডস (in its prepositional function of "from") to convey: "from X up to Y." The subject is implicit here so that this translates as "the coming from X to Y."

2. The second segment consists of the sentence: "এন্ডসের প্রান্তে একজন যুবকের প্রথম "এন্ডসের প্রান্তে একজন যুবকের প্রথম তার।"

This sentence is one of a number of standard ways that newspaper articles begin by indicating the source of the story. In this case it informs us that the story derives from a telegram from Karachi. The first part "এন্ডসের প্রান্তে একজন যুবকের প্রথম" conveys the location of the verb এন্ডসের প্রান্তে ("to arrive") — "(it arrived) in the newspaper office here." The rest of this segment is straightforward until the final word এন্ডসের ("clear"). In newspapers this has come to mean "as was stated in" or "according to" rather than "clear." Other parallel phrases used equivalently in newspapers are: এন্ডসের, এন্ডসের, এন্ডসের, এন্ডসের, and এন্ডসের.


Clause one begins by specifying the location of the verbal action, namely, "on the road" (পাকিস্তানের). It is followed by the main verb ("walked") and a phrase meaning "many days." Together these mean "(they) walked many days on the road." Note that the clause connective পাকিস্তানের is identical with the more common পাকিস্তানের (পাকিস্তানের).

Clause two is a sentence based on the involuntary verb এন্ডস ("to be short of, missing"). এন্ডস ("food") conveys what is in short supply—food—and এন্ডস ("sometimes") conveys when this occurs.

Clause three is another involuntary sentence that begins with the subject — "old people" (গীর্জনী) — followed by the involuntary verb "to be sick" (এল্যাসেন্সে). It is linked to the verb এল্যাসেন্সে ("to die") by the এল্যাসেন্সে connective so that together they convey, "old people having become ill, died." The clause ends with the "not only" clause connective (সংলগ্ন), so that, "not only did old people get sick and die."

The fourth clause begins with the adverb of time "sometimes" (সময়ে), followed by the subject in the instrumental case: "by planes" (এল্যাসেন্সের). The clause ends with the verbal phrase "fired guns" (শিকার করেনোয়া এল্যাসেন্সের.

The fifth clause continues the subject of the previous clause ("by planes"). It begins with the object phrase এল্যাসেন্সের ("many people"), followed by the active verb "killed" (শিকার করেনোয়া). Together these convey, "Planes fired guns and killed many people."

5. The fifth segment consists of three clauses: 1. এল্যাসেন্সে এর অস্থিতিসতত্বে জোড়া করে এন্ডসের প্রান্তে। 2. এল্যাসেন্সে এর অস্থিতিসতত্বে জোড়া করে এন্ডসের প্রান্তে। 3. এল্যাসেন্সে এর অস্থিতিসতত্বে জোড়া করে এন্ডসের প্রান্তে।"

"এল্যাসেন্সের ("nevertheless") in clause one is one of the clause connectives that occur at the beginning of the second clause rather than at the end of the first. It is followed by a phrase that specifies the location (পাকিস্তানের সরকারের অন্তর্গত এল্যাসেন্সের) of the place to arrive. The "when" clause connective links this with clause two.

The second clause begins with a long subject in the instrumental case that consists of two elements joined by the conjunction "and" (এল্যাসেন্সের) : এল্যাসেন্সের সরকার ("Pakistan's government") and এল্যাসেন্সের ("aid agencies"). Both of these are modified by the
plurals of रूपका and the instrumental लाग्न। The subject's action is "gave relief aid" (मृणुङ्खा लाग्न।).

The rest of the segment consists of the indirect object एकसि ("to us"), the adverbial phrase वर्म मम र्गर्गित ("in the manner of great compassion"), and the direct object—what was given as relief aid, namely, जलकीर्षा झिमलिनु लाग्न ("foodstuffs, clothes, medicines, and so forth"). Note again that the use of लाग्न conveys that this list is incomplete, in other words, it means "etc." or "and so forth." Thus, together these mean, "Pakistan's government and Relief Agencies compassionately gave us relief aid of foodstuffs, clothes, medicines, etc."

6. The sixth segment consists of three clauses: 1. अलोकलक्ष्म झिलम नन्देदेन्धी 2. कृत्तिका तपस्या लाग्न 3. नन्देदेन्धी र्गर्गित छ।

The first has "we" as its implicit subject. It begins with the location of the action, "on that border" (भक्तान्ना), followed by a time phrase meaning "several months" (पण्ड्र्यान), and then the verb "to sit, stay, live" (पार्श्व) Thus, "we stayed on that border for several months."

The second clause consists of an object phrase, "all of us" (लाग्न), an active verb, "to settle permanently" (भक्तान्ना), and the "for the purpose of" particle (र्गर्गित), so that together the clause conveys, "for the purpose of settling all of us." The article does not specify who wanted to do that.

The third clause says what was done to accomplish this. An unnamed subject "sent" (लाग्न) an unnamed object ("us") to the south of Pakistan (भक्तान्ना र्गर्गित) below.

7. The seventh segment consists of five clauses: 1. अलोकलक्ष्म झिलम नन्देदेन्धी 2. कृत्तिका तपस्या लाग्न 3. नन्देदेन्धी र्गर्गित छ 4. अलोकलक्ष्म झिलम नन्देदेन्धी 5. नन्देदेन्धी र्गर्गित छ।

The first clause is an involuntary sentence with the implicit subject "we" and the core verb "to arrive" (लाग्न) The location of the arriving is भक्तान्ना ("in this settlement"). The clause begins with the term नन्देदेन्धी ("at first") Together these convey, "At first, having arrived in this settlement."

The second clause is linked to clause one by लाग्न, which means "up to now." Thus, it conveys that "from having arrived in the settlement up to now..." The clause, however, is basically an active sentence with the subject एकसि ("by us") doing "cutting" (लाग्न) of dense forests (लाग्न) The adverbial phrase वर्म मम र्गर्गित ("energetically") modifies the active verb. The "not-only" clause connective (र्गर्गित) is joined to these, conveying: "Not only did we energetically cut dense forests...".

The third clause continues what the subject ("we") did, namely, "made" (लाग्न) "many new fields" (लाग्न)

The fourth clause continues this by listing other things the subjects did, namely, अलोकलक्ष्म झिलम नन्देदेन्धी लाग्न ("built newly houses, schools, handicraft centers, and stores"). Whether each of these is plural or singular is a matter of context. This ends with a "not-only" (र्गर्गित) clause connective linking this to clause five.

The fifth clause states what the same subject plans to build (लाग्न) next year (ग्रहन।): a hospital (लाग्न) in their territory.

8. The eighth segment consists of a single sentence: जलकीर्षा झिमलिनु लाग्न भगवान नन्देदेन्धी र्गर्गित छ। भग्मी र्गर्गित नन्देदेन्धी नन्देदेन्धी नन्देदेन्धी र्गर्गित छ।

This clause is an existential sentence whose basic structure is "in this settlement in the southern part of Pakistan (लाग्न) there exist (ग्रहन।) about 10,000 Afghans (लाग्न) of this demonstration in the present."

The clause starts with the time-slot word "now" (लाग्न)

7.15 Vocabulary

- asking (h.): va. — प्रश्न (दा) Kham (eastern area of Tibet) (काम)
- talk, discussion: conversazione (h.): va. — प्रश्न (h.) (गाजी नानस) प्रश्न a volume measure (केती) a load (केतीयोब)
- p. of प्रश्न: loaded (केती) प्रश्न a carrying/transportation yak (केतीयासा) प्रश्न profit (केतीयासा) प्रश्न only (कासा) प्रश्न the two together (कासा भाषा) प्रश्न va. p. of प्रश्न: took, carried (कासा) प्रश्न 10,000 (trij) leader, boss (गुड्री) प्रश्न "before" clause connective प्रश्न dative-locative (त्री) प्रश्न etc.) (गान)
"not only" clause
connective (matsé)
sm. 乃至 (masté)
"even though" clause
connective (mùgō)
va. to plow (mónba gyāa)
medicine (mén)
about, approximately
(dżâm)
mouse (dzidzi)
refugee (dzénjóba)
constitution (dżádrim)
small bag for carrying
tsamba
tsamba (roasted barley
flour) (džámba)
"plan/intend to" clause
connective (dzi)
newspaper office (tságbar
kān)
vi. to be finished (tsár)
sometimes (tsámsám)
an overnight stop on a trip
(shagdóö)
serving, service; va. --- 了
(h.) to serve (shábdeg
shyu)
detailed, in detail (shiba)
va. to say, ask or tell (to
someone of equal or
higher status) (shyu)
va. p. of 隔 (shùú)
cat (shimi; shumbu)
morning (shzgé; shzgba)
only then (shinté)
"according to" clause
connective (shjuan)
resettlement, settling
(shijāa)
youth (shūnnu)
as, like (shin)
vi. --- 了 (sį̊gdru láj)
price of goods (sągoö)
hay and straw (sąndzā)
va. p. of 隔: ate (sğē)
last year (dāín)
month (dawa)
"even though" clause
connective (ag)
it is because (yőberēē)
self (raŋ)
one's own (raŋnil)
Japan (ribin)
long (rigū)
"even though" clause
connective (nąŋ)
relief/aid agency (rąram
tsą̂ga)
"about to" clause
connective (la khēla)
hand (lag)
permit (laggye)
handicraft workshop
(lagšēé sódra)
road (lagā)
even (laŋ)
than; from (lège)
new year (lqar)
certainty particle (lqo)
certainty particle (šałă)
several (šēē)
imperative particle after
final 了 (shig)
forest (shignā)
place (sāja)
question particle used after
final "s"
avaricious (sēma)
used in newspapers to
convey source: "as was
stated in" (sēl)
see 隔
va. to make offerings (sōö)
Tibetan style tea (sūmā)
roasting pan (lāga)
a god (lhā)
statue of a god (lhōgu)
southern direction (lhōjoö)
p.n. (āgu dōmba)
Afghanistan (āb ghanisēē)
Lesson Eight

8.1 Cardinal numbers

<table>
<thead>
<tr>
<th>ต้ว</th>
<th>(one)</th>
<th>15</th>
<th>ศศ</th>
<th>45</th>
</tr>
</thead>
<tbody>
<tr>
<td>ต้</td>
<td>(two)</td>
<td>16</td>
<td>ชhh</td>
<td>56</td>
</tr>
<tr>
<td>ตู</td>
<td>(three)</td>
<td>17</td>
<td>ษ</td>
<td>93</td>
</tr>
<tr>
<td>ตู</td>
<td>(four)</td>
<td>18</td>
<td>ษ</td>
<td>77</td>
</tr>
<tr>
<td>ตู</td>
<td>(five)</td>
<td>19</td>
<td>ษ</td>
<td>60</td>
</tr>
<tr>
<td>ตู</td>
<td>(six)</td>
<td>20</td>
<td>ษ</td>
<td>70</td>
</tr>
<tr>
<td>ตู</td>
<td>(seven)</td>
<td>21</td>
<td>ษ</td>
<td>80</td>
</tr>
<tr>
<td>ตู</td>
<td>(eight)</td>
<td>22</td>
<td>ษ</td>
<td>90</td>
</tr>
<tr>
<td>ตู</td>
<td>(nine)</td>
<td>23</td>
<td>ษ</td>
<td>1,000</td>
</tr>
<tr>
<td>ตู</td>
<td>(ten)</td>
<td>24</td>
<td>ษ</td>
<td>349</td>
</tr>
<tr>
<td>ตู</td>
<td>(eleven)</td>
<td>25</td>
<td>ษ</td>
<td>987</td>
</tr>
<tr>
<td>ตู</td>
<td>(twelve)</td>
<td>26</td>
<td>ษ</td>
<td>6,000</td>
</tr>
<tr>
<td>ตู</td>
<td>(thirteen)</td>
<td>27</td>
<td>ษ or 45</td>
<td></td>
</tr>
<tr>
<td>ตู</td>
<td>(fourteen)</td>
<td>28</td>
<td>ษ or 56</td>
<td></td>
</tr>
</tbody>
</table>

As is evident from the above list, the numbers eleven through nineteen are constructed by adding the number ten (ตู) before the numbers one to nine. Thirteen is, therefore, "ten" (ตู) + "three" (ู้). Note that with the numbers fifteen and eighteen, ตู changes to ตู.

The numbers twenty to ninety are constructed the opposite way: by adding "ten" (ตู or ตู) after the numbers three through nine. Thus thirty is "three" (ู้) + "ten" (ตู). Note, however, that the number "three" changes its form slightly, being written 3- ( unauthorized ) rather than 3- ( unauthorized ). The number "two" in "twenty" does likewise. The number "ten" is also sometimes written without the prefixed "a", i.e., as ตู.

Counting within each of the sets of ten (e.g., 20s, 30s) is somewhat complicated by the fact that each set of ten requires a separate particle.

<table>
<thead>
<tr>
<th>ตู for the twenties</th>
<th>ยก</th>
<th>for the sixties</th>
</tr>
</thead>
<tbody>
<tr>
<td>ตู for the thirties</td>
<td>ยก</td>
<td>for the seventies</td>
</tr>
<tr>
<td>ตู for the forties</td>
<td>ยก</td>
<td>for the eighties</td>
</tr>
<tr>
<td>ตู for the fifties</td>
<td>ยก</td>
<td>for the nineties</td>
</tr>
</tbody>
</table>

For example:

<table>
<thead>
<tr>
<th>ตู</th>
<th>34</th>
<th>ญ</th>
<th>67</th>
</tr>
</thead>
<tbody>
<tr>
<td>ตู</td>
<td>34</td>
<td>ญ</td>
<td>88</td>
</tr>
</tbody>
</table>
8.4 Months

Tibetans use three terms for month. བན་ is a neutral word that can refer to either Western months or months in the Tibetan lunar calendar.

First month བོད་པ་ 第 one month
Second month བོད་པོ་ 第二个月
Third month བོད་པོ་ 第三月
Fourth month བོད་པོ་ 第四月
Fifth month བོད་པོ་ 第五月
Sixth month བོད་པོ་ 第六月

ཞི་ is used exclusively for "Tibetan (lunar) month" and བོད་ is used exclusively for "Western month." For example, བོད་པ་ would be the fifth Western month or "May." Similarly, བོད་པོ་ would be the fifth Tibetan month (roughly mid-June to mid-July).

When only བོད་ is used, context will indicate which calendar is meant, e.g., if the sentence starts with བོད་པོ་ ("Western year") 1959 then the Western month is obviously intended.

8.5 Tibetan numerals

You will have noticed that each page in this book presents both the English and Tibetan written numerals. The latter are listed below.

<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>བདོན་</td>
</tr>
<tr>
<td>2</td>
<td>བདོན་ནས།</td>
</tr>
<tr>
<td>3</td>
<td>བདོན་ན་</td>
</tr>
<tr>
<td>4</td>
<td>བདོན་ལ་</td>
</tr>
<tr>
<td>5</td>
<td>བདོན་ལྔ་</td>
</tr>
<tr>
<td>6</td>
<td>བདོན་ཤམ་</td>
</tr>
<tr>
<td>7</td>
<td>བདོན་ཤྱིས་</td>
</tr>
<tr>
<td>8</td>
<td>བདོན་ཤིས་</td>
</tr>
<tr>
<td>9</td>
<td>བདོན་ཤིས་འདི་</td>
</tr>
<tr>
<td>10</td>
<td>བདོན་ཤིས་འདི་རབ་</td>
</tr>
</tbody>
</table>

In written materials, numbers (particularly the larger ones) are usually expressed by written numerals rather than by spelling them out.

For example:

1971 བདོན་འཁྲི་
1967 བདོན་འཁྲི་
1954 བདོན་འཁྲི་

8.6 "Or" and "whether or not" constructions

"Or" constructions parallel the question particles discussed in 1.11 in that the last letter of the first element is attached to the letter "m" (ྐུ); e.g., in (a.) below, བན་ becomes བན་དོན་མ

(a) བན་དོན་མ་
Examples k. and l. illustrate how the tense of such constructions is altered by changing the stem of the verb and the verb complement.

k. ถ้าคุณไม่รู้ว่า คุณจะรักษา
he food ate is no-is ask pres. compl./
(They, he, etc.) are asking whether or not he has eaten.

l. ถ้าคุณไม่รู้ว่า คุณจะรักษา
he food eat pres. compl. is no-is ask pres. compl./
(They, he, etc.) are asking whether or not he is eating.

Abbreviated forms are also commonly used with active or involuntary verbs to convey this. For example:

m. ถ้าคุณไม่รู้ว่า คุณจะรักษา
he food ate no-is ask pres. compl./
(They, he, etc.) are asking whether or not he ate.

When ถ้าคุณ and ถ้าคุณ constructions are used with interrogatives such as ฉัน, ฉัน, ฉัน, ฉัน, ฉัน, and ฉัน they convey not the idea of "whether or not," but rather a simple interrogative meaning.

n. ถ้าคุณไม่รู้ว่า คุณจะรักษา
this what is is-not said no went compl./
(They, he, etc.) didn't say what this is. (What this is, or what this is not, (they, he, etc.) did not say.

o. ถ้าคุณไม่รู้ว่า คุณจะรักษา
he where go pres. compl. no-exist who-by even know pres. compl. neg./
Nobody knows where he is going (or not going).

p. ถ้าคุณไม่รู้ว่า คุณจะรักษา
hat this where from bought no-exist remember pres. compl. neg./
(1) don't remember where (1) bought the hat from.

q. ถ้าคุณไม่รู้ว่า คุณจะรักษา
what by he sick nom. is is-not he-by doctor -to said past compl.?/
Did he tell the doctor what made him sick?

r. ถ้าคุณไม่รู้ว่า คุณจะรักษา
he to money how much got exist no-exist she-by knew past compl./
She knew how much money he got.

s. ถ้าคุณไม่รู้ว่า คุณจะรักษา
he pl-by he-by days how many work did exist no-exist list acted past compl./
They recorded how many days he worked.

t. ถ้าคุณไม่รู้ว่า คุณจะรักษา
he pl. when home to go pres. compl. no-exist notice no got/
(1) didn't notice when they go home.

u. **川}$\text{[]}\text{[}]{\text{}}$ 他-of house which is is-not i-by know pres. compl./
I know which is his house.

v. **川}$\text{[]}\text{[}]{\text{}}$ 他-who is is-not who-by even knew perf. compl.neg./
No one at all knew who the man was.

w. **川}$\text{[]}\text{[}]{\text{}}$ 他-who of is is-not ask pres. compl./
(Theys, he etc.) are asking whose book this is.

x. **川}$\text{[]}\text{[}]{\text{}}$ 他-who book this bought no-exist question (h.) did (h.) went compl./
(Theys, he etc.) asked who bought the book.

8.7 "With" constructions using 他*

We have already encountered 他* as the conjunction "and," e.g., 他* 見 > "Norbu and Pema." However, it also can convey the meaning "with."

a. **川}$\text{[]}\text{[}]{\text{}}$ 他-who pema with food ate past compl./
He ate with Pema.

b. **川}$\text{[]}\text{[}]{\text{}}$ 他-who pema with food ate past compl./
America by India with war made went compl./
America made war with India.

There are a number of standard compounds that use 他* with this meaning. Some of these have already been discussed in 7.9 and 7.10:

<table>
<thead>
<tr>
<th>他*</th>
<th>他*</th>
<th>他*</th>
<th>他*</th>
</tr>
</thead>
<tbody>
<tr>
<td>together with</td>
<td>together with (h.)</td>
<td>similar to (with)</td>
<td>possessing, having</td>
</tr>
<tr>
<td>他*</td>
<td>他*</td>
<td>他*</td>
<td>他*</td>
</tr>
<tr>
<td>compatible with/</td>
<td>related to/with</td>
<td>dissimilar to/with</td>
<td>in accordance with</td>
</tr>
<tr>
<td>in accordance with</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c. **川}$\text{[]}\text{[}]{\text{}}$ 他-who man this together with went past compl./
I went (together) with this man.

d. **川}$\text{[]}\text{[}]{\text{}}$ 他-who religion compatible with-of textbook a wrote past compl./
I wrote a textbook that is compatible with religion.

e. **川}$\text{[]}\text{[}]{\text{}}$ 他-who she-by law in accordance with work did past compl./
She worked in accordance with the law.

8.8 "Coincidental" constructions: 他* 見 and 他* + dative-locative

There are two common ways to convey that an action occurred secondarily or coincidentally with or to another action.

a. **川}$\text{[]}\text{[}]{\text{}}$ 日本を去るに従って 他* 東京に住む |
Japan to go have nom. and coincidental i-by china-to went past compl./
(1) had to go to Japan, so coincidental with that, I went to China.

b. **川}$\text{[]}\text{[}]{\text{}}$ 他* 西藏を旅行して タイに行きます |
He tibet to go incidental to nepal to go went compl./
He (h.) went (h.) to Tibet and incidental to that went to Nepal.

c. **川}$\text{[]}\text{[}]{\text{}}$ 他* 聞くことにより ボードが作られ |
You work from return incidental to i-of home to go help do/
On your way home from work, please come to my house.

This particle can also be used with nouns:

d. **川}$\text{[]}\text{[}]{\text{}}$ 他* 見 |
Incidental to his work, he studied. (i.e., during his spare time)

8.9 Constructions using 他*: "on top of," "on," and "in addition to"

The term 他* was encountered in 5.10 where it conveyed "at the time of." It is also used to convey the physical meaning of "on" or "on top of." It commonly requires addition of the genitive particle.

a. **川}$\text{[]}\text{[}]{\text{}}$ 他* へ-山 on to goat and yak many exist/ |
There are many goats and yaks on top of the mountain.

b. **川}$\text{[]}\text{[}]{\text{}}$ 他* へ-山 on to hydroelectric station one established past compl./
(They, he, etc.) established a hydroelectric station on the Yarlung Tsangpo (river.)

他* is also used as a verbal connective to convey the meaning of "on top of" or "in addition to" in verbal clauses. In such constructions the pattern is: 他* 見/他* ("also") in the second clause.

c. **川}$\text{[]}\text{[}]{\text{}}$ 他* 見 |
She-by vegetables bought on fruit also bought past compl./
On top of buying vegetables, she also bought fruit.

d. **川}$\text{[]}\text{[}]{\text{}}$ 他* 見 |
Store that-to things various exist on price also cheap exist/ |
In addition to having various things, that store also has cheap prices.
The meaning of "in addition to" can also be conveyed in conjunction with nouns and noun phrases.
e. ཤིང་ རེ་ ར་ ི་ བོ་ བོ་ ི་ འི་ བོ་ ི་ རི་ ར་ ི་ འི་ བོ་ ི་
tibet to kyomolungga on opera group other also exist/
In Tibet, in addition to Gyomo lunga, there are also other opera troupes.
f. ཤིང་ རེ་ ར་ ི་ བོ་ བོ་ ི་ འི་ བོ་ ི་ རི་ ར་ ི་ འི་ བོ་ ི་
he by tibetan know on language other also know usu. compl./
In addition to knowing Tibetan language, he also knows other languages.

Another meaning conveyed by རི་ ར་ ི་ is "at the time of" or "in the midst of doing" or "while." It was encountered earlier in Lesson Five (5.10). It should be noted that this meaning can usually be differentiated from the above meanings partly because it is not accompanied by རི་ ར་ ི་ in the second clause, but mainly from semantic context.
g. ཤིང་ རེ་ ར་ ི་ བོ་ བོ་ ི་ འི་ བོ་ ི་ རི་ ར་ ི་ འི་ བོ་ ི་
she by telephone send on he pl. arrived past compl./
While she was phoning, they arrived.
h. ཤིང་ རེ་ ར་ ི་ བོ་ བོ་ ི་ འི་ བོ་ ི་ རི་ ར་ ི་ འི་ བོ་ ི་
people pl. seed plant on rain descend past compl./
While the people were planting, it rained.
i. ཤིང་ རེ་ ར་ ི་ བོ་ བོ་ ི་ འི་ བོ་ ི་
he pl. work do on is/
They are in the midst of working.

8.10 Reading exercise: "The Golden Axe"

The rest of this lesson consists of a lengthy reading selection containing new words but no new major grammatical constructions. Its aim is to reinforce and solidify previously encountered patterns and skills by providing a coherent segment of modern literary Tibetan in a familiar style. To make this reading more realistic, no interlinear translation will be included.

8.10.1 Tibetan text

་འཇིག་གིས་ ཤིང་ རེ་ ར་ ི་ བོ་ བོ་ ི་ འི་ བོ་ ི་ རི་ ར་ ི་ འི་ བོ་ ི་

(Translation not provided due to the nature of Tibetan script without context.)
8.10.2 Translation

The Golden Axe

Formerly, there was a small boy named Lhaksam. Because he (his family’s livelihood) was very poor, his parents sent him to work in the house of a lord. That boy Lhaksam used to work very hard every day from morning to night. Nevertheless, the lord criticized him, saying, "You are acting lazy." One day, Lhaksam went to the hills to collect firewood and was not careful when he was going on top of a bridge along the road so the axe fell into the water. He was unable to get it from the water. He thought, therefore, that without the axe he would be unable to collect firewood, and without firewood, the lord would scold and beat him. He cried from fright.

Suddenly, an old man with a beard whiter than a conch shell came there and asked Lhaksam, "Boy, why are you crying?" Lhaksam told the old man the events of the axe falling into the river. The old man said, "I will get the axe from the water," and jumped into the river. After a moment, he emerged from the water carrying a golden axe and asked Lhaksam, "Boy, is this your axe?" Lhaksam looked and seeing that it was a golden axe, quickly shook his head and answered, "Old man, thank you, but this is not my axe." After that the old man again jumped into the water and emerged bringing a silver axe. He asked the child, "Boy, is this your axe?" Even though this axe was good, Lhaksam once again shook his head and replied, "Old man, thank you. This axe also is not mine." The old man again jumped into the river and (this time) brought a completely black iron axe. He asked the child, "Boy, is this axe yours?" Lhaksam looked at it and because it was really his own axe, jumped for joy, took the axe, and said over and over, "Old man, thank you." The old man stroking Lhaksam’s head said, "You really seem a good boy. You will have a happy life." After saying that, the old man suddenly vanished from sight.

Lhaksam then (lit., at that time) knew that he (the old man) must be an ascetic lama and continued to collect firewood. Because the ascetic lama stroked his axe, the axe had become very sharp and he cut the wood quickly and returned home. Because the lord saw that he had come home so early he (thought), "He is being lazy," and scolded him. Lhaksam explained all the events to him. Because of this the lord got angry and verbally abused him, "You are really an idiot for taking the iron axe instead of (lit., rather than) the gold and silver axes."

The next day, early in the morning, the lord sent Lhaksam to do different work.

(Then), pretending he was a poor firewood collector, he himself took an old beat up axe and acted as if he was going to cut wood in the mountains. When he arrived on top of the bridge, he purposely threw the axe into the water, and (started) crying loudly. At that time, the ascetic once again come to that place. The lord, while wiping the tears from his eyes, said, "My axe fell into the water. If I return home my lord will beat me." As soon as he said that the ascetic, as before, jumped into the water and immediately gave him his iron axe. The lord shook his head and said, "This is not my axe." The ascetic again jumped into the water and brought out a silver axe. The lord stared at it wide-eyed and immediately said, "This silver axe is good, but if I get a golden axe it will be best." The ascetic threw the silver axe by the feet of the lord and again entered the water and brought a golden axe. The lord said over and over again, "That gold axe is very good," and took the gold axe from the ascetic’s hands. He (also) picked up the silver axe from the ground and, carrying one in each hand, was extraordinarily happy. At that time the ascetic again disappeared. Because of that the lord thought, "If (I) take the two axes it will be good," and went quickly (home). (However), as soon as (he went), he fell in the water and died.

8.10.3 Grammatical notes

1. The first segment consists of a single sentence: བྲ་དྲང་བཟོད་པས་ཐོབ་པའི་སྤོ་དྲུག་བཙུན་པ་.

   The first word of this sentence is another of the temporal terms meaning "formerly" or "in the past." The remainder of the clause is a simple existential sentence — "there was a small child." The phrase བྲ་དྲང་བཟོད་པས་ཐོབ་པའི་སྤོ་དྲུག་བཙུན་པ་ illustrates a common way in which names are expressed: name + gen. + gen. + noun. This glosses as, "A child who was called Lhaksam."

2. The second segment consists of two clauses: བྲ་དྲང་བཟོད་པས་ཐོབ་པའི་སྤོ་དྲུག་བཙུན་པ་. བྲ་དྲང་བཟོད་པས་ཐོབ་པའི་སྤོ་དྲུག་བཙུན་པ་. བྲ་དྲང་བཟོད་པས་ཐོབ་པའི་སྤོ་དྲུག་བཙུན་པ་.

   The first clause is a linking verb construction that begins with the possessive subject: "his family's livelihood" - བྲ་དྲང་བཟོད་པས་. It breaks down into the head word "he" + gen. + "family" (ཐོབ་པ་) + gen. + "livelihood." This clause is linked by the "because" clause connective.

   The second clause is typical of active sentences in that it begins with the subject in the instrumental (བཟོད་པ་). The main verbal phrase consists of the infinitive construction: sent to work (བཟོད་པ་ཀར་ཞིོག་). The remainder explains who was sent to work (he - བྲ་དྲང་) and where he was sent to work ("to the landlord's house" - བཟོད་པ་ཀར་ལེགས་པ་.

3. The third segment is a simple active verb sentence conveying the usual mode: བྲ་དྲང་བཟོད་པས་ཐོབ་པའི་སྤོ་དྲུག་བཙུན་པ་. བྲ་དྲང་བཟོད་པས་ཐོབ་པའི་སྤོ་དྲུག་བཙུན་པ་.

   It contains the common pattern "from X up to Y" (X སྤེལ་ Y གྲའི་), or in this
case "from morning until (up to) evening." Note that "very" (དེ་བོད་) must come before the adjective it modifies.

4. The fourth segment consists of a single sentence: སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན།. It is linked to the previous segment by "nevertheless" (དེ་བོད་). This is followed by the subject ("by the lord" - སེམས་པའི་, the object ("to him" - སེམས་པ་), the main verb ("scolded" - ཁྲུང་གི།), and a quotation of the scolding (དོན་དེ་བོད་དེ་བོད་དེ་བོད་). The fourth segment consists of a single clause: སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན།. The first clause is difficult since it consists of sub-clauses nested within sub-clauses. The essence of the clause is "when Lhaksam was going" (འབྲོག་མོ། །-འབྲོག་མོ།). Then there are two location modifying units: "on a bridge" — literally, from on top of a bridge (འབྲོག་མོ། །-འབྲོག་མོ།) and "on a road" (འབྲོག་མོ། །-འབྲོག་མོ།). Note that བོད་པ་ could be substituted for བོད་པ་.

5. The fifth segment consists of five clauses: 1. སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན།. The second clause consists of only a negative verb ("was not careful" - བོད་པ་བོད་), and the "because" clause connects བོད་པ་.

6. The sixth segment consists of five clauses: 1. སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན།. The first clause consists of the active verb "to take" (ཏིང་), a negative particle, and the auxiliary verb "be able" and conveys "not being able to take (the axe) from that water." Note that the subject is omitted and has to be inferred.

7. The seventh segment consists of two clauses: 1. སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན།. The subject of the first clause is "an old man" (དོན་དེ་བོད་) and the verb is "to come" (ཤེས་). The clause begins with the adverbial "suddenly" (དོན་དེ་བོད་) and is followed by a typical "X than Y" comparative phrase — རང་གིས་བོད་ "conch than white" (whiter than conch). This phrase is then joined to the subject by the genitive so that it describes him — "an old man with a beard whiter than a conch shell." The last element in this clause is the term ལོ་ ("there"), which explains where the old man came to. Thus, the entire clause means, "Suddenly, an old man with a beard whiter than a conch shell came there."

8. The eighth segment consists of the sentence: སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན། སྐད་དེ་ལས་བསྡུས་བཀའ་ཞེས་པ། བོད་པའི་ཕྱིར་ན།. The sentence is a simple active verb sentence: "by Lhaksam—to the old man—told" (འབྲོག་མོ། །-འབྲོག་མོ། །-འབྲོག་མོ། །-འབྲོག་མོ། །-འབྲོག་མོ།). The remainder explains what he told him. As is so common, this is accomplished by means of a nominalized phrase: "the events of the axe falling into the
second and third clauses have also been encountered earlier with the addition of "once again" (་ལའང་) in clause two and "that also" (་འག་) in clause three.
14. The fourteenth segment consists of three clauses: 1. གཉིས་ཐབས་ལ་ གཞིན་པར་ སྟེས་པར་ 2. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་ 3. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་

A new element in clause two is དབང་. When it is added to a color word it conveys "completely that color." Thus དབང་ལེགས་is "completely blue" and དབང་ཀུན་ is "completely yellow."
15. The fifteenth segment consists of five clauses: 1. གཉིས་ཐབས་ལ་ སྟེས་པར་ 2. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་ 3. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་ 4. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་ 5. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་

The first and second clauses are straightforward, although དབང་ in the second clause is a typical word that conveys "oneself." It can also convey "himself" or "herself" depending on context. Here one would translate it as "my own.

The third clause consists of a verb (དབང་ལེགས་, "jumping joyfully") with the "while in the act" particle དབང་, together conveying "while in the process of joyfully jumping . . ." This is followed by another short clause: "(he) took the axe hither (towards him)." It, in turn, is linked to what follows by དབང་ལེགས་, the "together with" clause connective, conveying that "together with" taking the axe, something else happened. That something else is stated in clause five.

It is a direct speech clause, "Old man, thank you" (འགོད་ཀྱི་བོད་ཀྱིས་ དབང་), The use of the verb དབང་ ("said," "asked") conveys respect to the person being addressed, i.e., that the speech is going from a person of lower status to one of higher status. If this respect dimension had been ignored, the verb དབང་ could have been used with no change in referent meaning. དབང་ is an adverb meaning "over and over again."
16. The sixteenth segment consists of five clauses: 1. གཉིས་ཐབས་ལ་ སྟེས་པར་ སྟེས་པར་ སྟེས་པར་ 2. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་ སྟེས་པར་ 3. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་ སྟེས་པར་ 4. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་ སྟེས་པར་ 5. སྟེས་པས་ལ་ སྟེས་པར་ སྟེས་པར་

The first clause consists of a noun + a declarative in the instrumental (བོད་+ དབང་). The object with the dative-locative particle follows this (བོད་ལེགས་པ་ བོད་). Then comes the verb དབང་(ོང་) and བོད་, which conveys "while in the act of doing the verbal action." Together these mean "while that old man was (in the process of) stroking Lhaksum's head, . . ."

This is followed by the old man's speech which consists of two sentences. The first is a linking construction conveying that "you" (ཉིད་) "are" (འདོད་) "really a good boy" (འབུགྲུབ་གུད་བོད་). This is followed by another sentence conveying that "a happy life" (དབང་འཁོར་) "will come" (འདོད་) "to you" (འདོད་). The sentence ends with the direct quote marker དབང་, the verb "said" (དབང་), and the temporal ("after") clause connective
The fourth clause consists of an involuntary verb construction. The subject is "old man ( gunshot)" and the verb is "vanished (书面)" modified by the adverb "suddenly ( 射击). It conveys that "the old man vanished suddenly."

The last clause consists of the verbal phrase 遭遇. This is a common construction meaning "came into the (or a) state of not being or not existing." It is preceded by what came into this state: "the seeing (of him) (目睹)". Note that 遭遇 here nominalizes the verb 遭遇. This may seem a rather strange way to convey this meaning, but it is very typical of Tibetan.

17. The seventeenth segment consists of two clauses: 1. 没有吃过东西的人不准吃东西. This is a common construction meaning "came into the (or a) state of not being or not existing." It is preceded by what came into this state: "the seeing (of him) (目睹)". Note that 遭遇 here nominalizes the verb 遭遇. This may seem a rather strange way to convey this meaning, but it is very typical of Tibetan.

The first clause inverts the usual sentence order by placing the time slot term (at that time: 射击 of the subject 书面). The clause ends with the verb "knew (知道)". It is modified by the adverbial term 知道, which conveys "only then." Thus, "Lhaksm, at that time, only then knew..." What he knew is conveyed by the nominalized linking verb construction 遭遇 (书面 of the old man being an ascetic lama), so that together they translate as, "Lhaksm knew that the old man was an ascetic lama."

This clause is linked with the next by the "and" connective (书面). The final clause is a simple infinitive construction with the implicit subject "he," the verb "went (书面)," and the infativized verbal phrase to collect firewood (书面 of the old man). 遭遇 is an adverbial meaning "continuing without a break." It conveys here that the boy continued on his original task, collecting firewood. 射击 in the phrase 射击 of the functions not as a past tense marker but as the past tense stem of the verb "to go (书面). It is the equivalent of 射击.

18. The eighteenth segment consists of four clauses: 1. 没有吃过东西的人不准吃东西. This is a common construction meaning "came into the (or a) state of not being or not existing." It is preceded by what came into this state: "the seeing (of him) (目睹)". Note that 遭遇 here nominalizes the verb 遭遇. This may seem a rather strange way to convey this meaning, but it is very typical of Tibetan.

The first clause starts with an object phrase "to his axe (书面 of the old man). It is followed by the subject in the instrumental (书面 of the old man) and then the verb "stoked (书面), "Thus, the ascetic stoked his axe..." This clause is linked to the next clause by the "because" verbal clause connective (书面). Thus, "because the ascetic stoked his axe..."

The second clause is an involuntary construction based on the verb "became (书面). The subject of the sentence is "the axe, and what the axe became is "very sharp (书面)."

This is linked to the third clause by the gerundive verbal clause connective (书面). Clause three has an implicit subject (by him) and consists only of the verb "cut (书面), the adverb "quickly (书面), and the object "wood (书面). Thus, "because the ascetic stroked his axe, the axe became very sharp and cut the wood quickly."

This is linked to clause four by the verbal clause connective (书面), to make "having cut the wood quickly..." Clause four begins with the object (书面) (to the house), followed by the verb "returned (书面...). Thus, "having cut the wood quickly, he returned home.

19. The nineteenth segment consists of five clauses: 1. 没有吃过东西的人不准吃东西. This is a common construction meaning "came into the (or a) state of not being or not existing." It is preceded by what came into this state: "the seeing (of him) (目睹)". Note that 遭遇 here nominalizes the verb 遭遇. This may seem a rather strange way to convey this meaning, but it is very typical of Tibetan.

The first clause begins with the subject in the instrumental case (书面) (书面). The verb that goes with this is (书面) (书面). Thus, "the lord saw something..."

What he saw is presented as a nominalized verb phrase; (书面 of the old man being an ascetic lama) (书面 (书面). This is structurally identical with a clause encountered earlier: (书面 of the old man being an ascetic lama) (书面 (书面). (书面 (书面). (书面 (书面). Note that 遭遇 is commonly used with adjectives to convey "like that" or "so." In this case 遭遇 means "big like that" or "so big."

The "when" clause connective (书面) links this clause to clause two, which begins with the pronoun "he" in the instrumental (书面). This pronoun refers to the lord and goes with the subsequent active verb "scolded (书面). Thus, what he did was to scold someone, here the boy. However, in typical literary Tibetan style, the object, the boy, is left implicit, context conveying this. The remainder of the clause is the content of what he said or scolded, (书面 of the old man (书面). (书面 (书面). (书面 (书面). In English we would to translate this as, "He scolded him saying, "You are lazy."

The "because" clause connective (书面) links this to clause three which consists of the simple active verb construction, "Lhaksm said.told..." (书面...). In this clause the object, (书面), is implicit.

What Lhaksm told the lord was: (书面 of the old man (书面. (书面 of the old man (书面. (书面 of the old man (书面. (书面 of the old man (书面. (书面 of the old man (书面. (书面 of the old man (书面. The redundancy of using the plural marker (书面 plus (书面 (all) is typical. Either one could have been left out with no change in meaning. Note also that the adverb "clearly (书面) modifies the verb (书面. It could have been placed in the dative-locative (书面). This clause is linked to clause four by another of the "because" clause connectives, (书面). Like English, good style in Tibetan requires avoiding repetition of words.

Clause four is an involuntary verb construction conveying that subject experienced something—"got angry (书面). Since the verbal action is involuntary, the
subject is not placed in the instrumental case. The verbal complement (འི་ལྟར་) here conveys not "while," but "in the manner of," and the clause is a derived adverbial meaning "angrily"—"in the manner of being angry." It modifies the final verb རྣམ་པར་ ("verbally abuse"). Thus, "angrily, (he) verbally abused (him)."

The rest of this segment expresses what he said in his verbal abuse. It begins with a long nominalized verb phrase: འི་ལྟར་བཟུང་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་, which means, "as for your (by you) bringing that iron axe in the manner of not taking the gold and silver axes." Note that གྲུམ་པར་ would normally be translated here as "without taking."

This section is followed by གྲུམ་པར་བཟུང་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་, which means (you) "are really an idiotic person."

20. The twentieth segment consists of four clauses:

1. འི་ལྟར་བཟུང་གཞན་པར་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་. The subject's action is contained in the verb གཝམ་པར་ ("sent"). This is part of an infinitive construction meaning "sent to do other (བྱུང་) work" (བྱུང་པོ་ཝམ་པར་).

The first clause begins with a long time-slot statement: འི་ལྟར་བཟུང་ རྣམ་པར་ ("the next day, from early morning"). This is followed by the subject in the instrumental (ལྷག་པོ་). The subject's action is contained in the verb གཝམ་པར་ ("sent"). This is part of an infinitive construction meaning "sent to do other (བྱུང་) work" (བྱུང་པོ་ཝམ་པར་).

The conjunctive connective ཡོང་ links this clause to the next which begins with a reflexive subject "he himself" (ཐེ་+ བཙན་). The verb associated with this is སེག་ which means "pretended," and the long phrase immediately preceding སེག་ (ཐེ་+ བཙན་) indicates what was pretended — "to be a poor firewood collector." Note that the object (ཐེ་+ བཙན་) ends, as usual, with the dative-locative particle (་). This phrase contains a shorter verb phrase converted to the genitive by means of མཐེང་ — མཐེང་ ("a person who collects firewood"). རྟོན་ then functions as an adjective modifying the previous phrase (ཐེ་+ བཙན་) so that it conveys: "a poor person who collects firewood."

The particle ཁོ (the gerundive clause connective) links this to the next clause, conveying simultaneous action: "pretending to be ... (he) did something." The particle ཁོ links to the next clause by the gerundive clause connective. Thus, clauses two and three translate: "pretending to be a poor firewood collector, he took an old axe."

The fourth clause is another infinitive clause conveying that he went to cut wood in the mountains. However, by inclusion of the "pretend" particle རྟོན་ (ཐུགས་འབྱུང་), the clause conveys that "he pretended to go to ..." The clause begins with a long time-slot statement: འི་ལྟར་ ("the next day, from early morning").

21. The twenty-first segment consists of three clauses:

1. འི་ལྟར་བཟུང་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་ རྣམ་པར་. The subject's action is contained in the verb གཝམ་པར་ ("sent"). This, however, relates not to the involuntary verb གཝམ་ ("arrive") in this clause but rather to the active verbs གཝམ་ ("threw") in clause two and གཝམ་ ("cry") in clause three.

The first clause begins with the subject in the instrumental (ཞིལ།). This, however, relates not to the involuntary verb གཝམ་ ("arrive") in this clause but rather to the active verbs གཝམ་ ("threw") in clause two and གཝམ་ ("cry") in clause three.

Clause two introduces a new adverb, བཞིན་ ("intentionally, purposely") so that "at the time (he) arrived on the bridge, he intentionally threw that axe into the river." This is linked by the gerundive clause connective to the third clause.

The sentence begins with the time-slot term "at that time" (ཁྲོ་). This is followed by the subject, "the ascetic" (ཞིལ།), and the verb "to come" (ཟིང་). Between these is the location of the verbal action—"there-to that place" (ཞིལ།). The verb སྡེ་ is also modified by the adverbial "once again" (ཞིལ།). Together they convey, "At that time, the ascetic once again came there."

22. The twenty-second segment consists of the simple sentence: གཝར་ ཚེ་ པོ་ ཆེ་ དེ་ སྡེ་ ("When he arrived on the bridge, (he) intentionally threw the axe into the river and cried loudly . . . .")

23. The twenty-third segment consists of six clauses:

1. བཞིན་ ("intentionally") 2. སྡེ་ ("threw") 3. རྩོལ་ ("the axe") 4. བཏོན་ ("in the river") 5. རྩོལ་ ("the axe") 6. སྡེ་ ("threw").

The first clause is a simple active construction with its subject in the instrumental (ཞིལ།). The active verb is "wiped" (སྲོན་) and the object is "tears" (ཞིལ།). Together they mean, "The landlord wiped (his) tears." The clause connector is གཝམ་ ("while") Thus, "the lord, while wiping (his) tears, . . . ."

The second clause is one half of the landlord's statement that ends in clause four with the verb གཝམ་. It is an involuntary sentence construction whose subject is "my axe" (ཞིལ་). The involuntary verb here is "fell" (ཐེ་), and the location of the involuntary falling is "in the river/water" (ཐེ་ རྩོལ་). The past complement ཚེ་ completes this construction. This clause is linked by the "because" connective (ཁབ་), so that it means, "Because my axe fell into the water . . . ."

The third clause continues the landlord's speech with a short conditional phrase, "if I return home" (ཞིལ་ རྟོན་). The fourth clause ends the speech with an active construction consisting of the subject "my lord" (ཞིལ་) and the verb "beat" (ཞིལ་), accompanied by a future complements རྟོན་. Clauses three and four, therefore, convey, "If I return home my lord will beat (me)." The "as soon as" clause connective (ཁབ་) links this with clause five.
Clause five narrates an action: "by the ascetic (ནང་དོན་ཞེན་), like before (བེད་ཡིན་), jumped into the river" (ནང་དོན་ཞེན་བོད་ཡིན་ཕྱོགས་སོ།). This is linked to clause six by the "having connective" so that "having jumped in the river," the subject in clause five (ནང་དོན་ཞེན་) "gave" (ཕྱོགས་) something. The direct object phrase consists of a phrase with two genitives (གྲབ་ཐོབ་དོན་; གྲབ་ཐོབ་) which "of (his)" modifies "iron of axe (iron axe)" so that it is "his iron axe." This is followed by the indirect object "to him." Thus, "immediately (the old man) gave his (the lord's) axe to (him)."

24. The twenty fourth segment consists of two clauses: 1. དཔེར་དོན་དཔེར་བ་ལ། དཔེར་དོན་དཔེར་མི་བོད། 2. དེ་ཟིན་ཐོན་ཏེ་བོད།

The subject in the first clause is in the instrumental and the active verb is "shook (head)" (ལོག་པ། དོན་དོན་མོ་བོད།).

The second clause contains a linking verb statement, "this is not mine," with the following main active verb: "said" (ཕུར་). These two convey that "the lord immediately shook his head no and said, This is not mine.

25. The twenty fifth segment consists of six clauses: 1. དཔེར་དོན་འབྲི་དོན་དཔེར་བ་ལ། དཔེར་དོན་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། 2. དེ་ཟིན་ཐོན་ཏེ་བོད།

The first two clauses parallel ones previously encountered. The third clause is an active verb construction linked to what follows by the "having" connective. However, the third clause really functions as an adverb modifying the verb འབྲི་ ("said") in clause six, answering the question, "the lord said how?"—in the manner of opening his eyes wide.

Clause four begins with another adverb (འབྲི་དོན་ - "at once"), which modifies "said." It is followed by what was said, namely that "this is good.

Clause five starts with "even though" (གཞོན་པ།). The rest of this segment is straightforward. This could have been written སེམས་པའི་གཞོན་པ།.

26. The twenty sixth segment consists of three clauses: 1. དཔེར་དོན་དཔེར་བ་ལ། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། 2. དེ་ཟིན་ཐོན་ཏེ་བོད།

The first clause is another simple active construction: དཔེར་དོན་ཞེན་བོད་པ།. The direct object is "that axe" (འབྲི་དོན་) and the location of the verbal action (where he threw it) is འཐབས་པའི་ཀུན་ཐེག་པ།. The second and third phrases parallel those encountered earlier.

27. The twenty seventh segment consists of five clauses: 1. དཔེར་དོན་དཔེར་བ་ལ། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། 2. དེ་ཟིན་ཐོན་ཏེ་བོད།

The first clause is a typical active construction presenting direct speech (པོ་འབྲི་དོན་ཞེན་བོད་པ།). The second clause is another standard type construction describing an activity with the subject ("by the lord") implicit. Note again that the verb "take" (བེད་) often is preceded by དོན་a term meaning "hither" or "toward oneself."

The third clause describes an activity, "picking up the silver axe from the ground." Note that བར ("upwards") is commonly used with the verb འཕོགས་ ("pick up").

28. The final segment consists of six clauses: 1. དཔེར་དོན་དཔེར་བ་ལ། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། དཔེར་དོན་དཔེར་མི་བོད། 2. དེ་ཟིན་ཐོན་ཏེ་བོད།

It follows the standard pattern of actions linked by clause connectives:...མེད་...མེད་...དེ་...མེད་...དེ་

8.11 Vocabulary (Beginning with this lesson, pronunciation notation will not be included)

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<td>lazy</td>
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<td>ཉིན་</td>
<td>jumping for joy; va.—ཐོད་</td>
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<td>ཉིན་</td>
<td>vi. to be or become very</td>
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- **twelve**
- **sixteenth**
- **sixteen**
- **seventeen**
- **tenth**
- **the ten's place in a number**
- **fourteen**
- **thirteen**
- **fifteen**
- **eighteen**
- **iron**
- **hydroelectric station**
- **religion, dharma**
- **twenty**
- **20,000**
- **200**
- **256**
- **2,000**
- **va. to beat, hit**
- **va. to beat**
- **second**
- **ax**
- **adjective used to convey"completely" with certain colors**
- **a list; va. → 01: to make a list, to record**
- **from on top**
- **together with**
- **in accordance with**
- **compatible with**
- **similar to (with)**
- **possessing, having**
- **first**
- **related to, joined with**
- **see**
- **dissimilar to (with)**
- **together with (h.)**
- **conch shell**
- **100,000,000**
- **1,000,000,000**
- **there**
- **like that**
- **vi. to notice, to pay attention to**
- **seventies**
- **an ascetic**
- **vi. to remember**
- **six**
- **60,000**
- **60**
- **600**
- **one sixth**
- **sixth**
- **600,000**
- **seven**
- **70,000**
- **700**
- **70**
- **7,000**
- **7,520**
- **seventh**
- **700,000**
- **va. to stay, live, reside**
- **completely black**
- **news, events, situation**
- **sharp**
- **lord**
- **old man (h.)**
- **Western month**
- **parents**
- **the next day**
- **va. to wipe**
- **Tibetan (lunar) month**
- **va. to stroke, caress**
- **strocking: va. → ³⁵**
- **10,000,000**
- **an ascetic lama**
- **va. p. of ³⁵**: took
- **va. to throw**
- **"together with" connective**
- **life, a lifetime**
- **tears**
- **va. to open one's eyes wide**
- **vi. to come into a state of not existing**
- **beard**
- **twenties**
- **va. to write, compose, author**
- **va. to enter**
- **va. to pretend**
- **forties**
- **morning**
- **incidental particle**
- **other, different**
- **only then**
- **40,000**
- **400**
- **40**
PART TWO

one quarter 300
three quarters 349
two thirds
4,000 3,000
fourth
400,000 third
bridge
over and over
cautious
be best
twice
up, upwards
the (Yarlung) Tsangpo River
whether is or is not
a moment
va. to shake
whether exists or does not
sixties
each
va. p. of
va. to answer, respond, reply
road
strong, tough; loud
landlord
1,000,000
or
like who; whoever; what kind of a
30
worries; va. —
thirties
president; rule; va. —
to act, serve as president; to rule
textbook
30,000
Lesson Nine

9.1 Constructions with "way, means"

The construction is introduced in 7.5.6 to express the idea of "the means to do" or "the way to do" something. It is used with the present (or non-past) stem of verbs in the following format: Vb. (pres.) + "way, means" + existential verb (positive or negative). For example, the construction conveys the idea that "there is no way or means to go."

a.  школьнixpatmakxngi xisangyi

Because there are no new seeds, there is no way to improve production.

b.  nhox  xisxmgia ngi vangiggax

There is no way for him to arrive here from India in two hours.

c.  nhox  xisxmgia ngi vangiggax

Because there was no way for the doctor to come here from Lhasa in an hour,

(They, he, she, etc.) took the patient to the hospital.

is also commonly used in negative constructions with the verb "no way to do the verbal action."

Vb. (non-past) + "way, means"

Vb. (non-past) + "way, means"

d.  nhox  xisxmgia ngi vangiggax

There was no way for him to arrive here from Nepal in two hours.

e.  nhox  xisxmgia ngi vangiggax

Because there is no way to take the patient to the hospital, (they, he, she, etc.) called a

doctor to come.

is also sometimes used in conjunction with the verb "to do" where it conveys the idea of "trying to do." The pattern is: Vb. (non-past) + "way, means" + verbal complement.

f.  nhox  xisxmgia ngi vangiggax

They are trying to establish a new government.

g.  nhox  xisxmgia ngi vangiggax

Many Tibetans tried to come to Nepal from Bhutan.

h.  nhox  xisxmgia ngi vangiggax

Even though he tried to escape, because (he) had a wife and children, (he) was unable to escape.

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can also nominalize verb phrases and therefore can be used with indefinites such as བཤད་:

9.2 The auxiliary verbs "to dare to": དབང་ and སྨན་

དབང་ and སྨན་ are used with verb stems to convey the meaning of "daring to do" the verbal action.

a. དབང་ སྨན་ བོད་ མེད་ སྨན་ དཔོན་ སྨན་ བཤད་ སྨན་ 

The students will not dare to ask the teacher questions.

b. དབང་ སྨན་ བོད་ མེད་ སྨན་ དཔོན་ སྨན་ བཤད་ སྨན་ 

That student did not dare to ask the foreigner many questions.

c. དབང་ སྨན་ བཤད་ སྨན་ ཝེས། 

I do not dare to do that.

d. དབང་ སྨན་ བཤད་ སྨན་ བཤད་ སྨན་ བཤད་ སྨན་ ཝེས། 

Do they dare to abuse the people these days?

e. དབང་ སྨན་ བཤད་ སྨན་ བཤད་ སྨན་ ཝེས། 

Because the nomad did not dare to go into the airplane, (he) went riding a horse.

f. དབང་ སྨན་ བཤད་ སྨན་ ཝེས། 

Because this villager did not dare to go into the forest, (he) stayed at home.

g. དབང་ སྨན་ ཝེས། 

Did the soldier dare to cause trouble to that village?

h. དབང་ ཝེས། 

The monk did not dare to kill the yak.

9.3 The "let alone/far from" clause connectives: བིང་, བར་, བར་, and བཤད་

བིང་ and བར་, བར་ are generally preceded by བཤད་ or བཤད་/ལམ་. They convey the meaning "let alone X, (they, he, etc.) did Y" or "far from X being done, Y was done."

a. བིང་ བར་ བར་ བཤད་ བར་ བར་ བཤད་ བཤད་ ཝེས། 

Let alone helping us, (they, he, etc.) did us harm. (Or, Far from helping us, they did us harm.)

b. བིང་ བར་ བར་ བཤད་ བར་ བར་ བཤད་ ཝེས། 

Let alone studying written Tibetan, some children are not even doing (their) work well. (Or, Far from studying written Tibetan...)

c. དབང་ ཝེས། 

Far from sending a letter to the teacher, (he) does not even call him (by phone).

d. དབང་ ཝེས། 

The monk does not even go for religious visits, let alone stay in the monastery.

e. དབང་ ཝེས། 

Let alone eating Tibetan food, that foreign tourist doesn't even eat rice.

Past tense constructions are typically formed by using past tense verb stems or past time words:

f. དབང་ ཝེས། 

He did not even make a phone call, let alone sending a letter to his friend.

g. དབང་ ཝེས། 

Last year, that farmer did not even know how to read a short letter, let alone reading a newspaper.

Note that even though example g. ends with a present tense verbal complement, it conveys past tense because of the initial time element ("last year" - བཟོ་བཟོ་)

h. དབང་ ཝེས། 

Let alone taking the patient to the hospital, (they) did not even buy medicine (for him).

9.4 The "excluding" clause connective: ང་

The particle ང་ is used with nouns to convey "aside from," "not including," "with the exception of," "except for," and "excluding."

a. ང་ གཉིས་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ 

Excluding uncle, (I) have six family members.

b. ང་ གཉིས་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ ཝེས། 

Excluding several students, all studied Tibetan.

c. ང་ གཉིས་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ སྐད་ ཝེས། 

Excluding Sunday, Tsering goes to the library to read books every day.

d. ང་ གཉིས་ སྐད་ སྐད་ སྐད་ སྐད་ ཝེས། 

Excluding Tashi, all students arrived at (came to) the meeting.

e. ང་ གཉིས་ སྐད་ སྐད་ ཝེས། 

With the exception of one monk, all the others ate meat.

When ང་ is used with nominalized verbs it conveys the meaning of "not only" and "in addition to." It normally requires ང་ ("also/even") in the second clause.
9.5 The "danger of" clause connective: ཀེན་

This particle comes from the word ཀེན་—"danger." It is used primarily as a
verbal auxiliary to convey that there is a danger that the verbal action is going to occur.
For example:

a. འཕྲུལ་ཐོན་པ་རོགས་པར་ཐོན་པ་ཐོན་པ་
   There is a danger that war will break out (come) between those two countries.

b. གཞན་པར་བོ། གཞན་པར་བོ།
   If (you, he, she, etc.) eat this food, there is a danger (you, he, etc.) will get sick.

c. རྩེ་སེམས་དེ་བསྡུས་པར་མེན་པ་ན། དབུག་པོ་དེ་བསུ་བཅུ་ནས་རེག་
   Because people are happy these days, there is no danger of (them) revolting.

d. ཐུབ་མེད་ཁྲི་ཤེས་བེན་པོ་བསྐུར་ཏེ་དུས་ཏེ་དོན་དུ་སྡོད་པའི་བོ་མེ་སེམས་དགོས་སྡུག་པ་ནས་རེག་
   Because there was danger of soldiers invading the village, the people held a
   meeting.

9.6 The auxiliary verb ཞྱེན་: "to experience"

This verb is used with non-past verb stems to convey the idea of "having
experience" with respect to the verb.

a. ཁེན་པོ་ཆེ་ཤེས་བཏོན་པས་ཁོག་འོག་བཞིན་
   They have experienced the drinking of Tibetan tea.
   (They have drunk Tibetan tea.)

b. འབྲིལ་ཕྱུག་ཐོན་པ་རོགས་པར་ཐོན་པ་ཐོན་པ་
   Even though I have gone to Nepal (experienced going to Nepal), I have not stayed
   there for a long time (have not had the experience of staying there for a
   long time).

c. བུད་དག་ཀྱང་ལུགས།
   (I) have not heard (any) news like this.

d. རྐྱེན་ཆེག་ཤེས་ལྗོངས་སྤྱིི་མདོ་ཅེ་དེ་ཐོན་པ་ཐོན་པ་
   No one has ever seen a rabbit as big as this. (lit., even by whomever rabbit big like
   this seeing not experienced)

e. རྐྱེན་ཆེག་ཤེས་ལྗོངས་སྤྱིི་མདོ་ཅེ་དེ་ཐོན་པ་ཐོན་པ་
   Even though the Chinese person has gone to Tibet (has had the experience of going to
   Tibet), he does not know Tibetan.

f. སོགས་ཤེས་ལྗོངས་སྤྱིི་མདོ་ཅེ་དེ་ཐོན་པ་ཐོན་པ་
   Sonam has experienced being monk.

g. རྐྱེན་ཆེག་ཤེས་ལྗོངས་སྤྱིི་མདོ་ཅེ་དེ་ཐོན་པ་ཐོན་པ་
   Because he (h.) has gone to India (had the experience of going to India), he saw (h.)
   many monks.

9.7 "Seem" constructions using མ་

མ་ is used with the non-past stem of verbs to convey the idea that "it seems" that
the verbal action will occur.

a. མ་བཞུགས་པར་བཞུགས་པར
   It seems as if it will rain.

In this usage, མ་ actually forms a verbal noun: "What exists?—the likelihood that it will
rain." The next example shows this nominalized verb ("increase" + མ་) modified by the
adjective "big."

b. མ་བཞུགས་པར་བཞུགས་པར
   It seems very likely that the price of foodstuffs will increase. (There is a great
   likelihood that the price of foodstuffs will increase.)

c. མ་བཞུགས་པར་བཞུགས་པར
   It seems as if they will come soon.

d. མ་བཞུགས་པར་བཞུགས་པར
   It seems he will go to India.

e. པོ་པས་མ་བཞུགས་པར་བཞུགས་པར་
   It doesn't seem that country will develop quickly.

མ་ sometimes joins with existential and linking verbs.

f. མ་བཞུགས་པར་བཞུགས་པར
   It doesn't seem as if she is a Tibetan.

g. མ་བཞུགས་པར་བཞུགས་པར
It doesn't seem as if he has money.

also occurs in more complex constructions:

Because (the government) saw that it seemed as if the monks would revolt, the government arrested many people.

Another way to express "seem does not seem" is to add น่ (น่) น่ to the present tense stem of verbs:

It does not seem he will go to India.

is also used in a construction consisting of the dative-locative + the verb "to look" + the conditional "if" (กังวะ) to convey the idea that "if one looks at something seems," one can make an assessment about something else. It will often be translated as "based on..."

Based on how this morning's weather seems, it will rain tonight.

Based on how this person seems, (he) is an Indian.

9.8 The "completed/finished" auxiliary verbs: น่, น่, and น่

These verbs follow the past stems of active verbs and convey that the verbal action is completed or finished. The last of these, น่, has an honorific connotation so generally is not used for oneself.

The ones who came from Tibet completed that work yesterday.

After finishing reading the new book, I watched television.

Have they finished eating the Chinese food?

Because (they) have finished all their work, they are able to go to Tibet.

We received the message, "He departed (finished departing) from Lhasa."

As soon as students finished drinking tea, (they) went to class.

(You) cannot go home before (you) finish all (your) work.

9.9 Emphatic negative adverbs: น่, น่, น่, น่, น่, น่, น่, and น่

There are six common emphatic negatives: น่, น่, น่, น่, น่, น่, and น่.

When used with negative active and involuntary verbs, the term น่ means "never."

He never went to class.

On the other hand, the term น่ expresses the idea of "not at all" or "not in any amount" when used with negative active and involuntary verbs.

I will not give her any money at all.

The remaining particles can convey either meaning depending on context.

They will never be able to return to Tibet.

That old monk never tells lies.

I will never give money to her.

However, when these verbs are used with negative existential or linking verbs they convey the meaning of "not at all."

There are no nomads at all in that place.

9.10 "Want" constructions using น่, น่, น่, and น่

("want," "desire") generally follows the verb it modifies, with that verb being placed in the non-past stem. It is followed by an existential verb.

The traders want to trade (barter/sell) salt.

Note that the subject (น่) may or may not be placed in the dative-locative.

The farmers do not want to participate in the commune.

often occurs with the น่ complement.

The traders want to trade (barter/sell) salt.
Those two did not want to go to Beijing.

9.12 "Manner" constructions: นี่, นั้น, and นี้

These three verbal particles are used immediately after the present (non-past) stem of the verbs they modify, conveying the idea of "the manner of doing" the verbal action. The resultant compounds function as derived nouns. For example, in sentence a, planting rice becomes "the way/manner of planting rice." It is then modified by the adjective "new," conveying the sense, "a new way of planting rice."

a. นี่เรียนมหาวิทยาลัยในประเทศจีน

He taught the farmers a new way to plant rice.

b. นี่เรียนมหาวิทยาลัยในประเทศจีน

They don't know how (the way) to make airplanes.

c. นี่คนนี้สอนคนอื่น

(They, he, she, etc.) told the history of how the servants rebelled.

d. นี่ครูสอนนั้น

He is telling about the size of her country (the manner of its being big).

When one of these particles is used with an adjective stem (as in c.), the linking or existential verb is not required.

e. นี่คนนี้สอนคนอื่น

(They) made many announcements about (proclaiming) such things as how good communism is and how capitalism has to be annihilated.

These particles are often used in conjunction with นี่ ("if you look at").

f. นี่คนนี้สอนคนอื่น

If you look at how these houses are built, (they are) similar to (others in) Lhasa.

g. นี่คนนี้สอนคนอื่น

If you look at the manner in which that man eats hot chili, he is not American.

9.13 Perfect tense

The perfect tense is made by joining a verb directly to one of the existential verbs such as อยู่, i.e., vb. past stem + existential verb.

a. อยู่เรียนมหาวิทยาลัยในประเทศจีน

He has bought a book and a pen.

b. อยู่เรียนมหาวิทยาลัยในประเทศจีน

Has he bought a book and a pen?

This, of course, could also have been:

c. อยู่เรียนมหาวิทยาลัยในประเทศจีน

Has he bought a book and a pen?
is also commonly used.

d. རོལ་པོ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   སེམས་དཔེ་གསུངས་བྱེད་
   The nomads have not arrived in Lhasa.

c. རོལ་པོ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   སེམས་དཔེ་གསུངས་བྱེད་
   The nomads have arrived in Lhasa.

f. རོལ་པོ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   སེམས་དཔེ་གསུངས་བྱེད་
   Have the nomads arrived in Lhasa?

In spoken Tibetan the perfect tense particle དེ་ is normally used in third person positive constructions. It is also sometimes utilized in written materials.

g. རོལ་པོ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   སེམས་དཔེ་གསུངས་བྱེད་
   The nomads have arrived in Lhasa.

Perfect tense is used in subordinate clauses as follows:

h. རོལ་པོ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   སེམས་དཔེ་གསུངས་བྱེད་
   Because that tiger has killed many sheep, a nomad shot the tiger.

i. རོལ་པོ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   སེམས་དཔེ་གསུངས་བྱེད་
   Because the government has helped the people, they supported the government.

First and second person "perfect" constructions use ཉེ་ and ཆེ་:

j. ཉེ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   I have bought a book and a pen.

k. ཁེ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   I haven't bought a book and a pen.

l. ཉེ་འདི་མི་ངོ་བོ་བཟོད་པའི་ཤེས་
   Have you bought a book and a pen?

9.14 "Would have" constructions

When རོལ་པོ་ ་is used with the past stem of verbs in conjunction with a subordinate verb in a perfect tense conditional ("if") construction (e.g., རོལ་པོ་དེ་ - "if had given"), the idea of "would have" is conveyed.

a. རོལ་པོ་དེ་གསལ་བའི་གླུ་ལེན་གྱི་བཟོད་པའི་ཤེས་
   If help had been given from abroad, they would have won the war.

b. རོལ་པོ་དེ་གསལ་བའི་གླུ་ལེན་གྱི་བཟོད་པའི་ཤེས་
   If help had been given from abroad, they would not have lost the war.

c. རོལ་པོ་དེ་གསལ་བའི་གླུ་ལེན་གྱི་བཟོད་པའི་ཤེས་
   If Dorje had arrived yesterday, (he) would have known all about the situation.

d. རོལ་པོ་དེ་གསལ་བའི་གླུ་ལེན་གྱི་བཟོད་པའི་ཤེས་
   In this monastery the monks are allowed to eat meat.

If (we) had known that she was not staying at home, we would not have gone to her home.

e. རོལ་པོ་དེ་གསལ་བའི་གླུ་ལེན་གྱི་བཟོད་པའི་ཤེས་
   If the letter had been received yesterday, I would not have called today.

f. རོལ་པོ་དེ་གསལ་བའི་གླུ་ལེན་གྱི་བཟོད་པའི་ཤེས་
   If people had worked hard, the village would have improved a lot.

When this form is used in constructions that are not conditional, the meaning of "will be" is conveyed. Such constructions are used when there is considerable certainty about the future action.

g. རོལ་པོ་དེ་གསལ་བའི་གླུ་ལེན་གྱི་བཟོད་པའི་ཤེས་
   She will make food tomorrow.

9.15 The "be fit/worthy" particles: དསེ་, ཆེ་, and ཏེ་

དསེ་ and ཆེ་ are placed after verbs to convey being "fit" or "worthy" of the verbal action. For example:

a. བུད་པོ་འདི་ཐོས་པ།
   Is this meat fit for eating?

b. བུད་པོ་འདི་ཐོས་པ།
   This cigarette is not fit to smoke.

c. བུད་པོ་འདི་ཐོས་པ།
   Because this meat is old, it is not fit to eat.

d. བུད་པོ་འདི་ཐོས་པ།
   Because the clothes are torn, they are not fit to wear.

dས is also used to convey the meaning of "allowed" when used in constructions conveying a general statement, for example, e. below.

e. བུད་པོ་འདི་ཐོས་པ།
   One is not allowed to smoke cigarettes. (Or, Smoking cigarettes is not allowed.)

In this usage, དསེ་ functions identically with ཏེ་ ("allow").

f. བུད་པོ་འདི་ཐོས་པ།
   One is not allowed to smoke cigarettes.

Other examples of ཏེ་ are:

g. བུད་པོ་འདི་ཐོས་པ།
   One is not allowed to drink beer in the monastery.

h. བུད་པོ་འདི་ཐོས་པ།
   In this monastery the monks are allowed to eat meat.
9.16 The "possible" auxiliary verb: ཨི་

ཨི་ is placed after verbs to convey its being "possible" to do the verbal action. It is more often used with a negative particle to convey that the verbal action is impossible.

a. ཨི་ཞེས་འེད་ངེས་
It is not possible to do this work.

b. ཨི་ཞེས་འེད་ངེས་ཐེག་ཆར་ཐེག་
If you do like this, it will not be possible to obtain a big profit.

c. ཨི་ཞེས་འེད་ངེས་པོ་ལ་དགེ་རེའི་ཚོག
If it is not possible to get a large profit, (I) will not buy those old things.

9.17 Reading exercises

Lengthy grammatical narrative analyses will no longer be utilized in Part Two. Instead, grammatical explanations will be provided via brief notes.

9.17.1 Reading number one: "The Wolf and the Hunter"

9.17.1.1 Tibetan text

9.17.1.2 Translation

The Wolf and the Hunter

According to sayings (passed down) from previous generations, in ancient times there was a wolf who searched for food in a forest. Incredibly, that wolf suddenly fell into a pit-trap set by a hunter while on the road in search of food. The wolf shouted loudly in anguish, "Obtain merit. Please save me." At that time a goat heard (the shouts) and looked into the pit. When he did this, he saw a wolf crying. (The wolf said,) "(My) children are left at home alone and there is no one to look after them, so now they will all starve to death." That goat was very suspicious and said to the wolf, "If I help you now, you will eat me. You are not fit for saving." The wolf clasped his two hands together (in prayer-like fashion) and pleaded, "Because your kindness is as deep as the ocean, if you save me, I swear to konchousham that I will never harm you at all."

Because the wolf pleaded over and over again, the goat could not tolerate it and finally searched for a leather rope and threw it into the pit. The wolf grabbed the rope and (the goat) lifted him to the outside of the the pit. As soon as the wolf escaped from the pit, feeling uneasy about immediately eating the goat, he smoothly and cleverly said, "The gratitude (I have) for saving my life is impossible to forget. Nevertheless, because I
am about to starve to death, now once again please take action to save me.” That peaceful and kind goat said, “Didn’t you, wolf, swear an oath that you would never harm me?” The wolf said, “Because I am a carnivore, how is it okay to let you go?” That goat thought, “I have no way to escape from the mouth of that wolf,” and felt very regretful. While he was sitting there (like that), suddenly a rabbit, running and jumping, arrived before him. The goat at once pleaded to the rabbit (saying), “You now please act as a judge to say who is right regarding the events that have occurred here.” The rabbit got up on top of a boulder (and with) his ears standing erect listened to the stories told by the goat and the wolf. After that he said, “Because both of you have reasons, I do not know which of your comments to believe. You two reenact how things first came to be, so that I can see it myself. Then and only then will I be able to say who is correct.” The wolf then jumped into the former pit and after that knew that he couldn’t get out (without help) and once again called, “Goat” and pleaded over and over, “Please save me.” After that, the rabbit went to the edge of the pit and looked in. He said, “You, who are one who does not repay kindness, can wait until the hunter comes to save you!” Then the goat and rabbit happily went together in the direction of the forest.

5. This construction disaggregates into two sentences: “Obtain merit” (པར་ལེགས་) and “Please save me” (ལོག་པ་, རོ་བོང་པོ་). For examples of རོ་བོང་པོ་ constructions see 7.13.

6. The verb “left behind” (ལོག་) is modified by the adverb “alone” (བཅུ་བུ་, མི་བུ་), conveying that her children were left behind alone.

Following this there is a construction consisting of the active verb phrase “to look after” (ཉེར་འི་, ཉེར་འི་), which has been transformed by the agitative particle (བོས་) to convey “the one or person who looks after.” Now functioning as a noun, this existential sentence means, “because there was no…”

7. This is a long nominalized construction starting with “by a goat” (དགོས་དགོས་). Thus a goat saw the wolf crying (while) saying,…”

8. The adverbializing particle རང་ here converts the noun + adjective compound “great doubt” into an adverbial unit meaning “in the manner of having great doubt.” It then modifies “say” (ལོག་) so that it explains how or in what manner he said it.

9. Recall that རང་ is one of the “if” clause connectives.

10. ཀྲི་ལམ་ is a common phrase meaning “deeper than the ocean,” with ཀྲི་ coming from the adjective གྲི་ (‘deep,’ ‘profound’). The addition of the instrumental particle (བསོད་ནམས་) adjusts the phrase so as to say, “because your kindness is deeper than the ocean…”

11. ཕྱིང་བོ་ དགོས་བོ་ is an example of a redundant construction in that both ཕྱིང་བོ་ and དགོས་བོ་ convey “taking an oath” or “swearing.” Redundant constructions such as these are very common. This oath is taken “on” (ཕུ་) the གཉིས་ཀྱི་མཚན་ ("three precious things [the Buddha, the clergy, and the doctrine]").

12. The “amount” or “quantity” emphatic negative གཞི་ནི་, is discussed in 9.9. The construction means “never” will do it “in any amount.”

13. ང་ is one of the “as soon as” clause connectives (see 6.2).

14. The phrase རོ་བོང་པོ་ means “convenient” or “easy to do” and is often used after active verb constructions to convey that it is “convenient” to do the verbal action. For example, མི་བུ་ ཀྲུང་དུ་ དགའ་ལ་ རོ་བོང་པོ་ དགེ་ བོད་ means: “Nowadays it is convenient to telephone.”

This construction is also often used as རོ་བོང་པོ་, where it means “because it is convenient.” In this example this phrase is negativized to convey “inconvenient” or “hard to do” in the mental rather than physical sense. In other words, here it means “uncomfortable” rather than physically difficult—thus, “because it was hard (he was uncomfortable) to eat the goat at once.”
15. རང་ས་

consists of two noun + adjective constructions in which only the
adjective stems (བསུམ་) and (བྱུན་) are used. The conjunction "and" has been omitted. This
type of construction is very common.
16. Here we see both an emphatic negative (བསྡུས་) and the "possible" auxiliary verb
(བོད་), together emphatically conveying the idea, "it is not possible ever that I will forget."
17. བོད་ is explained in 7.11.
18. བསྡུས་ is explained in 9.1.
19. བྱུན་ is explained in 7.12.
20. བྱུན་བསྡུས་ is a compound consisting of two nouns: "carnivore" (བསྡུས་) and
"sentient creature" (བྱུན་).
21. བསྡུས་ is a phrase asking, "How could that be okay?" It will be discussed in a
later lesson.
22. བསྡུས་ here conveys "along with" or "together with" (see 6.4 e.-h.).
23. The construction བྱུན་བསྡུས་ ("between two, who (is) true/correct"), which is linked to བོད་ ("a
judge") by the genitive. The resultant phrase means "a judge who (will decide) which of
us (two) is correct."

བོད་ is a polite imperative meaning "please do/act (as a judge)." Its use is
explained in 7.12.

Semantic context indicates that བོད་ here is not the dat.-loc. particle but the
interrogative "who." In other sentences it can convey the dat.-loc., e.g., བོད་ལ་རིམ་པ་ ("He gave money to me two").
24. བོད་ ("is not") conveys whether something "is" or "is not." For example, in the
sentence བོད་ལ་རིམ་པ་ བསྡུས་, བསྡུས་ is followed by the verb བོད་ ("to look") and means "look
whether (this) is or is not (big)" (see 8.6).

In this story it is used with བྱུན་, meaning "is or is not true." The entire segment
means "I do not know (བོད་) (regarding) you two (བསྡུས་) whose talk (བོད་པ་) is
ture (or not true) (བོད་པ་བོད་)."
25. This construction uses བོད་ to transform the verbal phrase བོད་ལ་རིམ་པ་ བསྡུས་ ("the
first events came about") into "the manner in which the first events came about." The
plural particle emphasizes that there are multiple events or actions.
26. This is a difficult clause. The main verb is བོད་, the imperative stem of the verb "do":
བྱུན་. Note that this is not the instrumental particle. This verb is followed by the polite
imperative particle བྱུན་ so that the two mean "please do!"
carried it to the he Ogyetan plain in the east of Lhasa. At that place they realized that it was not the Shakyamuni statue and threw it away. Later, that Jo (Akshobhya) statue was taken to Ramoche and left there. The buried Jo Shakyamuni statue was left in the Tsuglakhang temple. Consequently, the two Jo statues in the two temples came to be mistakenly exchanged.

9.17.2.3 Grammatical notes
1. རིགས་ལ་ or རིགས་མཚན has two basic functions. On the one hand it conveys the meaning intended here, namely, "just like." Thus རིགས་ལ་ conveys that the statue was "just like" Shakyamuni when he was at the physical size (སྣང་ལོག) of 12 years old. Another example of this usage is: རིགས་ལ་བོད་ཅིག་གི་མཁན་ཁྱེར། ("She drew it just like that picture"). In other contexts it also can mean "acting just like," conveying the idea that the subject is different from that which he or she is compared with. The "acting like" function of རིགས་ལ་ is seen in the following examples:
   a. རིགས་ལ་འདོད་པ་རིགས་ལ་བོད་ཅིག་གི་མཁན་ཁྱེར།
      He climbed the rock just like a goat. (indicates he is not a goat)
   b. རིགས་ལ་བཉེན་ནས་མཐུན་འཛིན་བོད་ཅིག་གི་མཁན་ཁྱེར།
      She praised Mao just like a party member. (indicates she is not a party member)

2. The pattern རིགས་ལ་བོད་ཅིག་གི་མཁན་ཁྱེར་ conveys the idea that "even though they tried to do X, they were unable to do X." In this case, even though they tried to pull it out, they were unable to pull it out (free it). The first verb in such constructions is in the non-past stem (if it has one), and the second in the past tense stem. For example:
   a. རིགས་ལ་བོད་ཅིག་གི་མཁན་ཁྱེར་བ་
      Even though (they, he, etc.) tried to irrigate, (they, he, etc.) were unable to irrigate (get the water to flow).

3. རིགས་པ་ is an abbreviation for རིགས་པ་པོ་སོ་, one of Lhasa's two most famous temples.

4. རིགས་པ་ here acts as a verb conveying "it is said."

5. Tibetan uses རེ་ ("each one") to convey that each X had a Y. The normal pattern is: X + རེ་ བ ("to each X") + Y + རེ་ བ ("each Y"). Thus, here, "to each queen, there existed a temple each."

6. The absence of any clause connective or even space after རིགས་པ་ is common.

7. རིགས་པ་ could be used here as well.

8. རིགས་པ་བོད་ཅིག་གི་མཁན་ཁྱེར་ is the full name of Lhasa's famous Cathedral or Tsuglakhang.

9.17.2.2 Translation

The Brief History of Ramoche (Temple)'s Jo (Statue)

Ramoche temple is located in the north of Lhasa. When Kongjo, the Chinese bride (of King Songtsen Gambo), came as a bride to Tibet, she brought with her to Lhasa as part of her dowry a statue of the Shakyamuni Buddha at the age of 12. In the past, when they were transporting it, the horse cart (that was carrying it) got stuck in the sand at the place where the present day Ramoche is. Even though many people pulled (to free it), (they) were unable to free it, so at that place the Chinese bride laid the foundation stone and constructed what became the temple of Ramoche. According to oral legends, it is said that there was a nāga's palace beneath that spot. Tibet's king Songtsen Gambo had five queens. Each of the five queens had a temple. As for the Chinese bride's temple, it was Ramoche temple. Its door faced east to China. After Songtsen Gambo died, (he) heard news of war coming from China and moved the statue of Jo Shakyamuni from Ramoche to the Nepalese bride's temple, the Tsuglakhang [i.e., today's Jokhang], and buried it. Not only that, but (he) also plastered over the door and on top of that drew (an image) of Manjusri. The Chinese soldiers, mistaking the statue of Jo Akshobhya for the Jo (Shakyamuni) statue, took it from the Tsuglakhang and
9. The verb in Sanskrit means "to lose" something (either physical or a contest). However, it is also used with other verbs to convey the involuntary happening of something negative. In this case, the phrase consists of "exchange" + "mistake" and शृंगार. Together they mean "(involuntarily and) mistakenly came to be exchanged."

9.18 Vocabulary

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>अत्यन्त</td>
<td>emphatic negative</td>
</tr>
<tr>
<td>आवाहन</td>
<td>kindness</td>
</tr>
<tr>
<td>अभिनव</td>
<td>abbr. of उप निधि</td>
</tr>
<tr>
<td>अंगुरास</td>
<td>anguished cry; va. — ए ज्ञम</td>
</tr>
<tr>
<td>अवध</td>
<td>p. of अवबधि; called statue; body (h.)</td>
</tr>
<tr>
<td>अवध</td>
<td>a lie; va. — अवध</td>
</tr>
<tr>
<td>अवध</td>
<td>refugee</td>
</tr>
<tr>
<td>अवध</td>
<td>vi. to grow, increase, widen; see अवध</td>
</tr>
<tr>
<td>अवध</td>
<td>va. of अवध: dug</td>
</tr>
<tr>
<td>अवध</td>
<td>va. of अवध: saved</td>
</tr>
<tr>
<td>अवध</td>
<td>1. mouth; 2. edge; 3. direction they</td>
</tr>
<tr>
<td>अवध</td>
<td>p.n. (the Chinese wife named Kongio)</td>
</tr>
<tr>
<td>अवध</td>
<td>support; va. — अवध</td>
</tr>
<tr>
<td>अवध</td>
<td>emphatic negative</td>
</tr>
<tr>
<td>अवध</td>
<td>id. speaking gently and cleverly, smoothly</td>
</tr>
<tr>
<td>अवध</td>
<td>va. to cry</td>
</tr>
<tr>
<td>अवध</td>
<td>va. p. of अवध: an acquaintance</td>
</tr>
<tr>
<td>अवध</td>
<td>really, truly, actually</td>
</tr>
<tr>
<td>अवध</td>
<td>alone</td>
</tr>
<tr>
<td>अवध</td>
<td>beer</td>
</tr>
<tr>
<td>अवध</td>
<td>marriage; va. — ए ज्ञम</td>
</tr>
<tr>
<td>अवध</td>
<td>jumping and running</td>
</tr>
<tr>
<td>अवध</td>
<td>Jo (name of the Buddha) (also used to refer to the famous statue in the Lhasa Cathedral)</td>
</tr>
<tr>
<td>अवध</td>
<td>the Buddha (Jo) Akshobhya the Buddha (Jo) Shakyamuni (also used to refer to the famous statue in the Lhasa Cathedral)</td>
</tr>
<tr>
<td>अवध</td>
<td>Manjusri</td>
</tr>
<tr>
<td>अवध</td>
<td>after</td>
</tr>
<tr>
<td>अवध</td>
<td>mistakenly exchanged; vi. — अवध</td>
</tr>
<tr>
<td>अवध</td>
<td>vi. to forget</td>
</tr>
<tr>
<td>अवध</td>
<td>fish meat</td>
</tr>
<tr>
<td>अवध</td>
<td>1. &quot;fit/worthy&quot; particle; 2. vi. to listen</td>
</tr>
<tr>
<td>अवध</td>
<td>&quot;danger of&quot; clause connective</td>
</tr>
<tr>
<td>अवध</td>
<td>danger</td>
</tr>
<tr>
<td>अवध</td>
<td>trouble, difficulty; va. — ए ज्ञम</td>
</tr>
<tr>
<td>अवध</td>
<td>to cause trouble</td>
</tr>
<tr>
<td>अवध</td>
<td>va. to think (h.)</td>
</tr>
<tr>
<td>अवध</td>
<td>pen</td>
</tr>
<tr>
<td>अवध</td>
<td>television</td>
</tr>
<tr>
<td>अवध</td>
<td>party member</td>
</tr>
<tr>
<td>अवध</td>
<td>va. p. of अवधि: faced</td>
</tr>
<tr>
<td>अवध</td>
<td>emphatic negative</td>
</tr>
<tr>
<td>अवध</td>
<td>news; conversation, talk; proverb</td>
</tr>
<tr>
<td>अवध</td>
<td>1. va. to aim at, face towards,</td>
</tr>
</tbody>
</table>

10. The involuntary verb अवधि means "to lose" something (either physical or a contest). However, it is also used with other verbs to convey the involuntary happening of something negative. In this case, the phrase अवधि शृंगार consists of "exchange" + "mistake" and शृंगार. Together they mean "(involuntarily and) mistakenly came to be exchanged."
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10.1 The “while” clause connective གྲུབ

གྲུབ་ is placed after non-past verb stems to signify “while” the verbal act was going on.

a. ཡོངས་སྦྱོང་བརྒྱ་བྱུང་བ་འགྱུར་པ་རིིན།
   While we were going to the market, she made the food.

b. ཡོངས་སྦྱོང་བྱུང་བ་འགྱུར་པ་ཚེས།
   While I was watching the show, he returned home.

c. ཡོངས་སྦྱོང་བྱུང་བ་འགྱུར་པ་འབྱུང་རྒྱན་ཡིིན།
   While they were eating food, I read the newspaper.

གྲུབ་ is also used with demonstratives:

d. ཡོངས་སྦྱོང་བྱུང་བ་འགྱུར་པ་བོད་ལྟེ་དོན་དོན་དོན་
   They rebelled. While that was going on... .

10.2 Past-present constructions

To express an action that was done (in the past) and is still being done (at present), the following pattern is employed: past stem of a verb + གཞན་ + the present (non-past) stem of the verb + པོི་ + ལྷུན་ or ལྷུན་ + a final complement or clause connective. For example:

a. ཡོངས་གཞན་བྱུང་བ་འགྱུར་པ་ལྷུན་པོི་ལྷུན་པོི་པོི་
   The soldiers were and are fighting.

b. ཡོངས་གཞན་བྱུང་བ་འགྱུར་པ་ལྷུན་པོི་ལྷུན་
   The soldiers were and are fighting.

c. ཡོངས་སྦྱོང་གཞན་བྱུང་བ་འགྱུར་པ་ལྷུན་པོི་ལྷུན་
   Those monks were and are reading books.

d. ཡོངས་སྦྱོང་ལྷུན་པོི་ལྷུན་པོི་ pulls the string
   The government was and is collecting taxes.

e. ཡོངས་གཞན་བྱུང་བ་འགྱུར་པ་ལྷུན་པོི་ལྷུན་
   Because that city was and is improving, I went to see it.

10.3 Adjectives and adjectival constructions

10.3.1 Basic adjective form

Almost all true adjectives (i.e. non-derived ones) have a basic, a comparative, and
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She bought the better hat.
e. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་འཇོ་བོ་བོད་བཞིན་་སྐབས་ཀྱིས་ཞེས་སོ།
Our teacher will write a longer story than the other teacher.
f. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་འཇོ་བོ
The older children have done (experienced) agricultural work.
g. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་གྲེལ་
The mother of the older children died.

Nominalized comparative adjectives also express the comparative degree when used with existential verbs.

h. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་ཅན་
This temple is smaller than that one.

Often ཤེས་འཇུན་("also, even") is used after རྣམ་པར་ for emphasis.
i. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་ཅན་
This temple is even smaller than that one.

Nominalized comparative adjectives, however, do not always convey the comparative meaning. When they are part of relative clauses modifying a noun or nominal, they sometimes convey the adjectival meaning. Only context will differentiate these two meanings.

j. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་གྲེལ་
I went to a place which has a cold climate. [What kind of a place? — one which has a cold climate.]

But:
k. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་གྲེལ་
The heads (leaders) of the bigger hotels in China went on a (sightseeing) tour to Japan.

When the instrumental particle is used with nominalized adjectival stems, the meaning of "because..." is conveyed.

l. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་གྲེལ་
Because his livelihood is poor, (he) is unable to buy a new television set.
m. སྐྱེས་ཐོབ་བྱེད་ཤུགས་པའི་སྲིད་ཁྲིད་གྲེལ་
Because he has much money, (he) was able to buy a good television.

Dative-locative particles and verbs such as སྐྱེས་ ("to send"), པོ་ ("to do"), or ཁྲིད་ ("to go") are often used together with comparative adjective stems (comp. adj. stem + dat - loc. + vb.). These constructions convey the comparative meaning.
n. The population of China is increasing. [. . . is going bigger]

o. We have (need) to do more Tibetological research.

However, when nominalized adjectival stems are used with the dative-locative instead of the simple comparative stem (ཐྲི་ versus བཙན་), an adverbial meaning is conveyed.

p. He saw it clearly.

The dative-locative performs the same function with basic adjective stems:

q. He saw it clearly.

10.3.3 Augmentation of nominalized adjective stems with the particles: བཙན་, ཀྲུང་, བཀྲ་, ཆུ་, བཙན་པ་, གཙན་, བཙན་, ཁུ, བཙན་, and ཁུ. [In this example the basic noun-adjective unit is བཙན་ ("many places").]

a. There are factories in very many places.

b. There are many factories in this very big place.

(c) is also used to modify and augment adjectives, but it conveys different meanings when joined to basic and comparative adjectival stems. With the basic adjective it conveys simply the idea of "very" or "extremely."

c. This story is very long.

However, when it is used with a nominalized adjective stem it conveys the idea of "very" but with respect to the comparative degree.

d. This story is very much longer.

"very, very much" or "much —er."

e. This is much bigger than this.

f. This book is much longer than that other book.

g. Mutton is much more delicious than fish.

Even greater emphasis can be conveyed when both སིག and བཙན་ are used together.

h. This is very much bigger than this.

i. Mutton is very much more delicious than beef.

Less extreme augmentation is conveyed by the two words བཙན་པ and གཙན།, both of which mean "a little."

j. Mutton is a little more delicious than fish.

k. This is a little bigger than this.

Both སིག and བཙན་ are used to augment the comparative constructions that consist of the comparative adjective stem + dat.-loc. + བཙན་ and གཙན།, e.g., སིག་ ("become bigger") and ཁུ་ ("make bigger").

l. The population of China is increasing a lot. [. . . is becoming much bigger]

m. We have to do much more Tibetological research.

The idea of more and more (e.g., "greater and greater" or "bigger and bigger") is conveyed by the pattern: ཁུ + adjective comparative stem + ཀྲ + adjective comparative stem + dative-locative:

n. The population of China is increasing more and more. [. . . is becoming bigger and bigger]

o. We have to do more and more Tibetological research.
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p. ལུང་བུ་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
The plane went higher and higher.

For stylistic reasons, Tibetans sometimes use two different adjective stems with the same meaning in such constructions. For example, in sentence q. the adjectives རྣ་ and སྲུང༌, both of which mean "bad," are employed.

q. རང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
The situation became worse and worse.

The same meaning can be conveyed by two other patterns:
1. comp. adj. stem + རྣ་ + comp. adj. stem + dative-locative, or
2. comp. adj. stem + dative-locative + comp. adj. stem + dative-locative

For example:

r. ལུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
We have to do more and more Tibetological research.

s. རང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
The plane went higher and higher.

t. རང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
The situation became worse and worse.

10.3.4 The superlative degree: རྣུ་
Superlative constructions are formed by adding རྣུ་ to the comparative adjective stem. For example, རྣ་ དེ་རེ་དེ་དེ་ དེ་དེ་ ("biggest").

a. རུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
The biggest yaks are in Tibet.

b. རུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
Is this the smallest gun?

10.3.5 Excessive constructions: རྣ་ འོ་ or རྣ་ འོ་
Constructions conveying "too much" of an adjectival meaning (e.g., "too big") are formed by:
1. placing the auxiliary verb རྣ་ changer after the comparative stem of adjectives, either with or without a normal verbal complement

a. རུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
This horse is too small.

b. རུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
This horse is too big.

c. རུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
This horse was too small.

2. placing རྣ་ changer after the comparative adjective stem. It is followed by the various existential verbs or the verb རྣ་ changer.

d. རུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
This horse is too big.

e. རུང་ཁྲིམས་ཆགས་ཀྱི་དེ་རེ་དེ།
This horse was too big.

10.3.6 Derived adjectives
Nouns and nominals are converted into adjectives in a variety of ways. One of the most common is by adding either རྣ་ changer or རྣ་ changer after a noun. For example, རྣ་ changer ("knowledge") is adjectivized by adding རྣ་ changer so that རྣ་ changer རྣ་ changer means "knowledgeable."

a. རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer
The two knowledgeable persons bought an old book.

b. རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer
This person is knowledgeable.

In a similar fashion the noun རྣ་ changer ("lie") becomes adjectivized by adding རྣ་ changer so that རྣ་ changer རྣ་ changer རྣ་ changer རྣ་changer = "mendacious."

c. རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer
This mendacious person is whose friend?

Another way to adjectivize nominals is by placing རྣ་ changer, རྣ་ changer, or རྣ་ changer after a noun. These constructions convey the meaning of "having" or "possessing" the nominal quality. For example, རྣ་ changer རྣ་ changer means "diligence" or "hard work," whereas རྣ་ changer རྣ་ changer means "diligent" (having the quality of diligence).

d. རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer
This person (man) is diligent.

c. རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer
The diligent person went abroad.

f. རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer རྣ་ changer
The diligent person bought three books.

(They) gave the diligent students a prize.

Such adjectivized nominals can be modified by other adjectives.

He went to many developed countries.

The existential verb ལེག་ can also be used to adjectivize nominals.

The diligent person is here.

There are also derived adjectives that use ལེག་ or དང་པོ་པ་ to convey the negation of the basic nominal meaning. For example, བོད་པ་ལེགས་པ་ and སྣང་པོ་དང་པོ་པ་ mean "not possessing the quality of diligence" or "lazy."

That lazy student died.

That mountain which is without forests (i.e., that unforested mountain)

10.3.7 Conjunction of adjectives: ཆེ་, བཤེར་, བདག་, and བྱི་

Adjectives are joined together in a number of different ways. One way is by means of the conjunction ཆེ་ ("and").

a. རུ་ལེགས་པ་རིགས་པ་
   This box is red and small.

Another more common construction places ཆེ་ (or one of its complementary forms བཤེར་ and བཤེར་) between the adjectives. The adjective occurring before ཆེ་ is usually the comparative stem, while that following ཆེ་ occurs in both the comparative and basic forms.

b. བོད་པ་ལེགས་པ་རིགས་པ་
   That place is (one that is) hot and large.

c. བོད་པ་ལེགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ་རིགས་པ　
   He is a leader who is enthusiastic and diligent.

Another common conjunctive constructive uses ཆེ་ or བཤེར་ in place of ཆེ་. It is usually translated by "as well as."

d. བོད་པ་ལེགས་པ་རིགས་པ་རིགས་པ་རིགས་པ　
   He is a leader who is enthusiastic as well as diligent.

10.3.8 Adjectival constructions using མི་

When མི་ is used with the comparative stem of adjectives it conveys the interrogative meaning of "how much." For example,

a. ཆོས་ཐོག་
   How big is that horse?

10.4 Verbal constructions with མི་ and བཤེར་

10.4.1 མི་ as a verbal clause connective

One function of vb. + མི་ parallels its use with adjectives by conveying the meaning of "as well as." Note that བལ་ (བལ་/བལ་"also") is normally used in this type of construction.

a. ལ་ལ་པའི་བོད་
   There are nomads as well as farmers in that association.

b. ལ་ལ་པའི་བོད་
   They do agricultural work as well as trading.

A second, less common function of མི་ conveys the meaning of "with respect to" or "concerning" or "because" (see c.). Only context will differentiate these two meanings.

c. ལ་ལ་པའི་བོད་
   With respect to (my) not (being able to) obtain those books from the library, can (you, etc.) send them quickly from Nepal?
10.4.2  DataFrame as a verbal clause connective

One function of DataFrame parallels that of  DataFrame in conveying the meaning of "as well as."  DataFrame

He goes to school as well as to the factory.

In this usage, DataFrame is interchangeable with  DataFrame. Note also that DataFrame is the "usual" verb complement.

A second function of DataFrame is to convey the meaning of "in addition to" or "on top of.

In addition to the 3,000 Tibetan soldiers that previously existed, (they) recruited 1,000 new ones.

As well as being able to electrify (bring [put in] electricity) to 280 households, (they, he, etc.) built a new road.

A third function of DataFrame is to convey the meaning of "just before." It is used with the non-past stem of verbs to accomplish this.

Just before going to sleep, (you) have to brush (your) teeth.

Just before that child was born, (its) mother was very sick.

Semantic context differentiates this meaning from the "as well as" meaning.

10.5 Verbal constructions using:  As + vb. (past stem) +  DataFrame

This clause construction links two clauses to indicate that "if the verbal action does not occur," or "unless the verbal action is done," something will happen.

If you do not do this work, the soldiers will beat you.

If he (h.) does not go (h.) to Lhasa this month (i.e., unless he goes to Lhasa this month), (he) will not get the prize.

If you do not eat meat you will be hungry.

If you do not wear thick clothing in winter you will get cold.

10.6 The "unless" clause connective:  DataFrame DataFrame

One mode of expressing "unless" is by the pattern: vb. (past stem) +  DataFrame or  DataFrame.

Unless you go quickly, the plane will leave.

The previous As + vb. +  DataFrame construction could be substituted for this (see b).

Unless you go quickly, the plane will leave.

Unless you eat the food now, it will become cold.

Unless they make many new guns, (they) will lose the war.

10.7 DataFrame as a clause connective expressing "except for"

When DataFrame is used together with the instrumental case and the  DataFrame or  DataFrame ("would have") subjunctive verbal complements, it conveys the meaning "except for X, Y would have (or would not have) occurred.”

Except for the help he gave, we would have had great difficulties.

Except for going by plane, (I) would not have arrived today.

10.8 "Each" constructions using  DataFrame ...  DataFrame or  DataFrame

Tibetan conveys the notion of "each" somewhat differently than English. Whereas English requires that only the object be accompanied by "each," e.g., "He gave each man a book," Tibetan requires that both the direct and indirect object be accompanied by "each." For example, "He gave to each man a book each.

He gave each man a book.

Each house has a house number.
The instrumental particle is also used:

c. འེས་བཟོ་ཐོག་པ་ི་ཐེམ་ཐལ།

Each person made a gun. (By each person, gun each made.)

Either མ or བོ can be used in genitive case constructions (see d. below).

d. འེས་ནི་འཕྲོན་པའི་ཆེན་པོའི་ཐང་

There is a rug in each person’s house.

10.9 Constructions with the verb “to change, alter”: འོག

The normal use of this verb is presented in examples a and b.

a. འོག་ཏུ་བྱུང་བ་ལོ་ནི་ཐུབ་བུད་བའི་ཐོག་

While I was living abroad, the party’s policy changed completely.

b. འོག་ཏུ་བསྐུལ་གནང་བསྐུལ་བསྐུལ་གནང་བསྐུལ་

If (you, etc.) act like that, their opinion will not change.

བོད་ in its nominalized form (ལོག་) however, is used with the verbs "to go" (བོད་, etc.) and the verb to "send" (ཕུན) to convey respectively, (1) to passively "get changed/altered," and (2) to actively "change or alter."

c. འོག་ཏུ་བསྐུལ་གནང་བསྐུལ་གནང་བསྐུལ་

Their opinion got changed.

d. འོག་ཏུ་བསྐུལ་གནང་བསྐུལ་གནང་བསྐུལ་

He changed their opinion.

10.10 "Without" clause connective constructions using མ + vb. + ཆེར

This construction conveys the meaning of "without" doing a verbal action.

a. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Without going to school, (one, etc.) will not be able to know how to read (lit., not understand writing/letters).

b. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Without much time having passed, they arrived here.

c. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Without doing a good job, (one, etc.) will not get a prize.

d. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Without going by airplane, (one, etc.) will not be able to arrive India in two days.

e. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Without being monk, (one, etc.) will not be able to stay in the monastery.

f. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

So as not to give (them) firewood, (he, she, etc.) gave money.

10.11 "Until" clause connective constructions using མ + vb. + ཆེར

It should be noted that with the exception of the dative-locative particle (ི) this construction is identical to that in 10.10.

a. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Until he comes here, (they) will not give him welfare.

b. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Until the monks pray (h.), (he, she, etc.) will not give (h.) (he, she, etc.) tea (h.).

c. འི་ཐོག་པང་ཐོག་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Until I collect firewood, (I) am unable to make a fire.

10.12 Constructions with མེ་, མེ་, and མེ་ ("left over, uncompleted"): vb. + མེ་ (མེ་, མེ་, མེ་) + མོ་ or མོ་

a. འི་ཐོག་པང་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Gedun Chömpel did not complete writing a history of Tibet.

This could also have been written:

b. འི་ཐོག་པང་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Gedun Chömpel did not complete writing a history of Tibet.

c. འི་ཐོག་པང་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Dorje left (his) work unfinished and went to Tibet.

This could also have been written:

d. འི་ཐོག་པང་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

Dorje left (his) work unfinished and went to Tibet.

e. འི་ཐོག་པང་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

If (he, she, they, you) don’t read this book quickly, it will get left over (unread).

f. འི་ཐོག་པང་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

The student went to class leaving (his) tea unfinished.

g. འི་ཐོག་པང་ཐོག་པ་ི་ཐེས་བུ་མ་བཞི་

She didn’t leave (her) work unfinished.

10.13 The "location" particles: བུ་ and མི

These particles are used with the non-past stem of verbs to express the idea of
"the place where" or "a thing on/at/in/to which" or "a person to whom" the verbal action is done. Thus, ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
means "the place where the work is being done."

a. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
Where is the place he works at?

b. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
In this city, (there) are many places to see shows.

c. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
He went to the place where the war (was being) fought.
This could also convey, depending on context, "He went to the place where the war is being fought."

d. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
We have to go quickly to the place where the meeting is convened.

e. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
That person to whom she is talking, is it Tashi?

f. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
The thing on which this picture is painted, is it cloth?

g. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
Most of the persons whom she helps are children of poor families.

10.14 "Like what," "how," and "what kind of" constructions: བོད་་ or བོད་༔

"Like what," "how," and བོད་༔ can function as adverbial interrogatives literally asking "like what" or "how" with regard to the verbal action. In example a. བོད་༔ modifies the verbal phrase "to trick" (མེན་པ་བོད་༔), asking "like what" or "how" did he trick.

a. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ དེ་དགེ་ཁྲིམ་པ་དེ་དག་གིས།
How did Agu dönba trick that neighbor?

b. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ དེ་དགེ་ཁྲིམ་པ་དེ་དག་གིས།
What kind of an appearance (expression) did Agu dönba show?

c. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ ཕྱབས་པས།
What kind of a student won the prize?

d. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ ཕྱབས་པས།
What (like what) should we do to improve farm work?

These are also used with existential and linking verbs. For example:

e. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔
What kind of customs do they have in this country?

"Like what," བོད་༔ and བོད་༔ are also used in non-interrogative constructions, sometimes functioning as indefinite or relative clauses and sometimes meaning "just like...."

f. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
Monks should do just like (whatever) the Lama said.

g. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
If you do just like what is in the textbook, it will be all right.

h. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
There are no shops in villages like those in the city.

i. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
This machine is as good as the one shown on TV.

j. ས་གུགས་སོང་སོ་བཅོམ་པ་དགེ་ཤེས།
I did not know what kind of conversation they had (or didn't have) yesterday.

10.15 Reading exercises
10.15.1 Reading number one: "Agu dönba Cuts Down A Walnut Tree"
10.15.1.1 Tibetan text

"Agu dönba Cuts Down A Walnut Tree"

How did he cut down the walnut tree? He cut it down with a big axe.

a. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ དེ་དགེ་ཁྲིམ་པ་དེ་དག་གིས།
How did Agu dönba trick that neighbor?

b. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ དེ་དགེ་ཁྲིམ་པ་དེ་དག་གིς།
What kind of an appearance (expression) did Agu dönba show?

c. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ ཕྱབས་པས།
What kind of a student won the prize?

d. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔ ཕྱབས་པས།
What (like what) should we do to improve farm work?

These are also used with existential and linking verbs. For example:

e. བོད་༔ ལེགས་པའི་མེན་པ་བོད་༔
What kind of customs do they have in this country?

"Like what," བོད་༔ and བོད་༔ are also used in non-interrogative constructions, sometimes functioning as indefinite or relative clauses and sometimes meaning "just like...."
3. The pattern of noun or adjective + གཉེར་བཟོད་ཅིག་"responding in kind" in the manner of the noun or adjective. Thus ཐོབ་པ་པོ་ལ་ལུགས་conveys "respond with evil" and ཐོབ་པ་པོ་ལ་ལུགས་"responds to evil." Consequently, ཐོབ་པ་པོ་ལ་ལུགས་conveys "unless (one) responds to evil."

4. The use of བོད་ཅིག་here conveys "via" or "by," i.e., བོད་ཐོབ་པ་པོ་ལ་ལུགས་ གཉེར་བཟོད་ཅིག་"(went by the front of the door of that rich person)."

5. This use of the dative-locative with nominalized verbs (ནང་བེད་) is explained in 6.6.3. བེད་, the "plan to" particle, is explained in 7.3.

6. འཁུགས་དཔེར་is a negative question meaning "don't you know?" Here it is joined to གཉེར་ཅིག་"(still)" and means "You still don't know?"

7. གཉེར་is typically used in measurements to mean "one." For example, ང་རིང་གཉེར་འབྲིང་ལེལ་ གསེར་འབྲིང་"(Please give me one cup of tea)." Similarly, with measurement units such as དོན་(a jin or half kilogram) one would say དོན་ས་ཅིག་for "one jin."

8. གཉེར་has two meanings. Earlier we saw it meant "shoulder," but here it convokes round numbers in multiples of ten, i.e., "tens," hundreds," thousands," "ten thousands," and so on.

9. བཞིན་("thick as well as long") functions as an adjectival conjunctive meaning "as well as" (see 10.3.7). Note that the addition of the instrumental particle བཞིན་བཞིན་) here means "because."

10. The nominalized phrase ལྷོས་ཐོབ་པ་པོ་ལ་ལུགས་conveys a future action: "the obtaining of a high price." It modifies the verbal phrase གཉེར་བཟོད་ཅིག་("having no doubts"), explaining what it is he has no doubts about.

11. ང་རིང་གཉེར་("there was not even one") of something, in this instance, "buyers" (སློང་བུར་);

12. ང་རིང་("how could I") + བོད་("dare"), meaning "how could I dare." Other such ང་རིང་phrases are presented in Lessons 11 and 12.

13. The use of བོད་in བོད་ལ་ལུགས་འི་ལུགས་conveys a meaning akin to "ish" or "sort of" in English; in this instance, "if you do not go sort of quickly."

14. བོད་ཐོབ་པ་པོ་ལ་ལུགས་is a negative rhetorical question construction: "Didn't I tell you?"

15. ང་རིང་། བོད་ཐོབ་པ་པོ་ལ་ལུགས་is a common pattern consisting of adj. stem + བོད་པ་ལ་ལུགས་. It conveys the meaning that "it is because of too much of the adjective," here, "too late." For example, ང་རིང་། བོད་ཐོབ་པ་ལ་ལུགས་ — "As for that, it is because you were too
10.15.2.2 Translation

The "Prayer-Festival" Holiday

As for Lhasa's "Great Prayer-Festival," which is famous in Tibet, it is the prayer meeting in which thousands of monks participate in Lhasa's Cathedral (Tsong kang) temple. It was established in the year 1404 by the great (lama) Tsongkapa. Because the Fifth Dalai Lama gave all power within Lhasa's outer circumambulation road to the Disciplinary Officers of Drepung, judicial decisions were made by the Drepung Disciplinary Officers for the 21 days of the festival (lit., during that time).

On the 4th day of the 1st Tibetan month, the event called "arranging the rows" is done. The (activity) called "arranging the rows" (involves) showing (lit., introduces) the monks where their seats are. From the 5th onwards, the "prayer festival" really begins. During the time (of the festival), the Tibetan government not only gives tea, stew, and money distributions (to the monks) but there was also the custom that rich people in Lhasa give tea and money gifts (to the monks) in accordance with traditional amounts. As for the 15th, it is the important festival known as the "Offering of the Fifteenth." On that day, at dusk, (they) erect many "offerings" in the Bargor (circular path) of Lhasa. As for these big "offerings," they consist of many beautiful artistic forms made from colored butter that have been put on a large scaffolding. These "offerings" on the average are 15 meters high. The Dalai Lama comes to view the "offerings" and at that time soldiers are stationed in the Bargor and the common people are not allowed to come into the Bargor. After the Dalai Lama has finished seeing the offerings, the people come to have an audience with the "offering."

During the old society, not only did about 8,000 monks from Sera, 10,000 from Drepung, and about 5,000 from Ganden participate in this, but many monks come even from other monasteries.

10.15.2.3 Grammatical notes

1. ཕན་ བུ། ལག་ here adjectifies ཕན་པ་ བུ། ལག་ ("fame"); making it ཕན་པ་ བུ། ལག་ བན་པ་ ("famous") — see 10.3.6. Note that the genitive links this phrase to the noun phrase it modifies.

2. Tsongkapa (མོ་མཁར་) is the name of the founder of the Gelugpa sect གཞི་ ("lord") and སྤྲོང་ མཁར་ ("great") are commonly added to denote respect.
3. Note that the segment བོད་པ་བོད་པ་པ་བོད་པ་པ་ is really nothing more than a linking verb construction: ...ལ་...ཇི་དེ་ལེན།
("As for X, it is Y").

What makes this construction difficult, however, is its use of an object phrase that is a nominalized verbal construction བོད་པ་བོད་པ་པ་བོད་པ་པ་ ("a thousand monks who participated")—itself contains a nominalized verb construction functioning as a relative clause བོད་པ་བོད་པ་པ་བོད་པ་པ་ ("the thing which is made of wood"). The overall nominalized phrase is "the establishing newly of a meeting in 1404 by Tsongkapa which had several thousand monks participating in Lhasa's Tshugdakhang cathedral." It explains what "Tibet's famous Lhasa Great Prayer Festival" བོད་པ་བོད་པ་པ་བོད་པ་པ་ is.

The nominalized sub-clause (i.e., the clause within the nominalized clause)—བོད་པ་བོད་པ་པ་བོད་པ་པ་ ("several thousand monks who participated")—modifies བོད་པ་ ("meeting") describing what kind of a meeting it was, namely that it was a meeting "of several thousand monks." This could have been written: བོད་པ་བོད་པ་པ་བོད་པ་པ་.

4. The syllable རི་ here does not mean "long" but rather "duration," this function being related to its use as one of the "when" connectives discussed in 5.10, རི་ means, therefore, "for the duration of that" (the 21 days). Note that this phrase could have included a dative-locative particle: རི་ཐེ་.

5. This could be expressed in a less abbreviated manner as: རི་ཐེ་བོད་པ་བོད་པ་པ་བོད་པ་པ་.

6. རི་ཐེ་ here conveys the meaning "one called" (see 5.17.4.13). Thus it translates as "They do that which is called རི་ཐེ་ཆོས་པ་ on the 4th day of the Tibetan 1st month."

7. རི་ཐེ་ here conveys the meaning of "each his own," "individually," "separately." Thus རི་ཐེ་དུ་ཐེ་ means "each monk's individual residence (or the place where each lives)." རི་ཐེ་ can also take the instrumental case particle, for example, རི་ཐེ་ནང་ཐེ་ ("a monk's prayer separately") and the dative-locative particles, for example, རི་ཐེ་དུ་ཐེ་ནང་ཐེ་ ("I gave alms to each monk (individually)."

8. The pattern རི་ཐེ་ཐེ་ཐེ་ is explained in 8.6.

9. The term རི་ཐེ་ཐེ་ཐེ་ conveys "from X onwards." Thus, རི་ཐེ་ཐེ་ཐེ་ཐེ་ means "from the fifth onwards."

10. This is a standard way to list an enumeration. འི་ཐོག་ནི་ནི་ནི་ནི་ནི་ consists of four items: འི་ (tea), ལྷོ་ (porridge), རྒྱུད་ (alms [can be goods in kind]), གཞལ་ (money). Use of གཞལ་ indicates that the list is not complete so it is normally translated as "etc."

11. ཞི་ཐོག་ནི་ is probably derived from Hindi. It refers to doing something in a usual or customary way.

12. མོ་ is a verbal nominalizer that is explained in 6.7.

13. ཐིག་ཐོག་མིན་ ("a picture") is a common relative construction conveying "X which is made from Y." Here it means "shapes which are made from colored butter."

14. ནོ་ is an auxiliary verb meaning "allowed" that is used after other verbs to indicate "allowed" or "not allowed" with respect to that verbal action. In this case, ནོ་following གཞལ་ means "not allowed to come." This verb is presented in more detail in 11.9.

15. འབུམ་པོ་ ("left and right") but with numbers conveys "more or less."

16. རེ་ is a pluralizing particle that when used with nouns conveys a plurality of different kinds of unit, sections, sectors, or parts. Thus, རེ་ཁུལ་ ("many different kinds of guns.") Here རེ་ཁུལ་ means from different monasteries but not necessarily from all monasteries.

17. The combination of རེ་ཁུལ་ means "also from" or "even from."

10.16 Vocabulary

| རི་ | light | རི་ | small rug (usually 3' x 5')
| --- | --- | --- | ---
| རི་ཐེ་ | one cup | རི་ཐེ་ | pluralizing particle
| རི་ཐེ་ཐེ་ | regularly, in a usual or customary way | རི་ཐེ་ | conjunctive particle for adjectives, verbal clause connective
| རི་ཐེ་ཐེ་ | va. p. of བོད་: put into, onto | རི་ཐེ་ | va. p. of རི་: carried you
| རི་ཐེ་ | va. p. of རི་: spread, distributed, stationed (soldiers) | རི་ཐེ་ | va. to know (h.)
| རི་ཐེ་ | famous | རི་ཐེ་ | va. to wash, brush (teeth)
| རི་ཐེ་ | fifth incarnation (in a line of incarnations) | རི་ཐེ་ | vi. to be/get changed, altered
| རི་ | excessive particle | རི་ | alms (gift usually of money) to monks; va
| རི་ | va. to give birth | རི་ | རི་ཐེ་ཐེ་ | the rite of arranging the rows where monks sit
in the Great Prayer Ceremony
town, city
outer circumambulation road in Lhasa
va. to electrify, to put in electricity lines
monk (h.)
 monk (h.)
 p.n. (Gedun Chömpel)
evening
va. to begin, start
vi. to be okay, all right
large
history
vi. to become plentiful, abundant
box
window
door
house number
dollar
erecting, arranging; va. —
story
lamp
va. p. of ế: blocked, covered, concealed
bad
va. to respond to evil with evil
really
having, possessing
va. p. of p? : put in, recruited
"offering on the fifteenth"

(the butter sculpture ritual conducted on the 15th of 1st Tibetan month)
average
complete; all
younger, smaller
older, bigger
augmentive particle
1. ready; 2. allow
honorable word used after names and titles
an offering
"like what," "just like"
"like what," "just like"
 augmentation particle
Je Tsongkapa (founder of the Gelukpa sect)
a day
day time
television
Dalai Lama
a little bit
walnut tree
va. to show
stew, porridge
doubt
thick
and
festival, holiday
excessive particle ("too")
warm
a length measurement equal to a person's outstretched arms
having, possessing
bad
the "unless" clause connective
within
the "unless" clause connective
from X onwards
wealthy person
climate, weather
appearance
va. to light
society, social
a year in the Western calendar
vi. to be defeated, lose
too late
even numbered units of ten, hundreds, thousands, etc.
shoulder
a little
left over, uncompleted
the Barkor (circular path in Lhasa)
child, children
firewood
Tibetology, Tibetological power
va. to write
thick

1. "unless" clause connective; 2. "until" clause connective

at the very least
clause connective expressing "except"
Lesson Eleven

11.1 The "time to do" auxiliary verb: "time"

This verb follows the non-past stem of verbs to convey that "it is/was time" to do the verbal action.

a. ཕུཁ་པོ་གཞི་བཞི་འོད་པ་
   Now it's time to go to Gyantse.

b. རྟེན་ཏེ་བཉིད་རྩུང་བཞི་འོད་པ་
   Now it's time for them to eat dinner. (h.)

c. རྟེན་ཏེ་སེང་སེམས་ནས་ཐུབ་ངེས་བཞི་འོད་པ་
   Please tell me if it is time for you to leave. (h.)

d. དགུན་བོད་ལྷག་པ་པོ་སེང་སེམས་ནས་ཐུབ་ངེས
   It's not time to drink beer now.

"time" takes various verbal connectives:

e. དགུན་བོད་ལྷག་པ་པོ་དེ་ཁུད་ལོ་འོད་པ་
   (One) should not go to the party until it's time to go.

11.2 Constructions using the phrases ཤད་ལེགས་ི་, ཤད་ལེགས་, and རང་བཞིན་ལེགས་: "how can it be okay?"

"time", ཤད་ལེགས་, and རང་བཞིན་ལེགས་ all convey the notion that some action is not acceptable or should not be done, implying an element of shock and/or disdain. These constructions generally convey conditional meaning: "Given X, how could it be all right/okay to do Y?"

a. རྟེན་ཏེ་ཤད་ལེགས་ལྷག་པའི་ཐལ། ཤད་ལེགས་ངོ་བོ་འོད་པ་
   How can it be okay for students to return home before class is over? (i.e., Students should not return home before class is over).

b. རྟེན་ཏེ་ཤད་ལེགས་ལྷག་པའི་ཐལ། རང་བཞིན་ལེགས་ངོ་བོ་འོད་པ་
   How is it okay for farmers to stay in Lhasa and not sow their seeds in spring?

c. རྟེན་ཏེ་ཤད་ལེགས་ལྷག་པའི་ཐལ། རང་བཞིན་ལེགས་ངོ་བོ་འོད་པ་
   How could it be all right if you didn’t visit the Jo Rimpoche statue after arriving in Lhasa?

d. རྟེན་ཏེ་ཤད་ལེགས་ལྷག་པའི་ཐལ། རང་བཞིན་ལེགས་ངོ་བོ་འོད་པ་
   How could it be okay to return without making a religious visit after arriving at the monastery?

e. རྟེན་ཏེ་ཤད་ལེགས་ལྷག་པའི་ཐལ། རང་བཞིན་ལེགས་ངོ་བོ་འོད་པ་
How could it be all right if a Lama does not know religion?

f. སྐྱེབས་པའི་དགོངས་དོན་བཤད་པ།
   How could it be all right if a Lama tells lies?

11.3 Constructions using གླ་ཏ་+ vb. (non-past)

This is also used directly with active verbs to ask "how can" such a thing as the verbal action occur. Again it conveys shock at the idea.

a. སྣང་ལེགས་བུ་རྩེ་བ།
   How could nomads eat horse meat?

b. རབ་ཏུ་རྟོལ་དོན་པོ་ཤིང་གསུངས་བྱེད་པ།
   How can one go to Tibet without a permit?

c. རྣམ་ཤེས་བོད་ཡི་རྒྱུས་མཐོང་།
   How can the soldiers shoot children?

d. རྣམ་གླུ་གཤིས་བོད་ཡི་རྒྱུས་མཐོང་།
   How can one dare to shoot that old monk?

e. རྣམ་གླུ་གཤིས་བོད་ཡི་རྒྱུས་མཐོང་།
   How can that small child dare to go out in the night?

Past tense is conveyed by context and past tense words. For example:

f. གླ་ཏ་དོན་པ་ཤིང་གསུངས་བྱེད་པ་འང་བ།
   How could the students dare to go to school during the war last year?

This is also frequently used with རོ་ ("to be possible"), conveying the meaning of "how is it possible" to do the verbal action or for the verbal action to occur. It implies that there is no possibility or, sometimes, no custom for the action in question to occur. Note that the verbs are nominalized.

g. རྣམ་ཤེས་བོད་ཡི་རྒྱུས་མཐོང་།
   How is it possible for the sun to rise in the west?

h. རྣམ་ཤེས་བོད་ཡི་རྒྱུས་མཐོང་།
   How is it possible for monks to marry in the monastery?

i. རྣམ་ཤེས་བོད་ཡི་རྒྱུས་མཐོང་།
   How is it possible to not see Tibetans after you arrive in Lhasa?

j. རྣམ་ཤེས་བོད་ཡི་རྒྱུས་མཐོང་།
   How is it possible for students to pass the college exam without doing homework?

11.4 Constructions using the phrase བསྟེན་ཉེན་

This follows the non-past stem of verbs conveying "what is the point/reason/purpose" of doing the verbal action. In certain contexts it is also used to ask

"why"

a. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པའི་འཇུག་ལ་བོད་བཤད་པ་འོ།།
   What is the point of needing to phone him as soon as you arrived here?

b. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པ་འོ།།
   Why does he have to return home from the market as fast as this?

c. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པ་འོ།།
   Because he is not a soldier, what is the point of (him) having to stay in the base?

d. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པ་འོ།།
   I didn't know what is the point of his saying that.

e. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པ་འོ།།
   Because we saw the show several times, what is the point of having to watch it again?

f. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པ་འོ།།
   If people are happy, what is the point of revolving?

11.5 Constructions using the pattern vb. + བསྟེན་ཉེན་: "What is there to be ...

This pattern is used with the present (non-past) tense stem of verbs. It asks rhetorically what is the reason for doing the verbal action.

a. བསྟེན་ཉེན་འདི་བོ་བཟོད་པའི་འཇུག་ལ་བོད་པ་འོ།།
   What is there to be afraid of if you act (do) like this?

b. བསྟེན་ཉེན་འདི་བོ་བཟོད་པའི་འཇུག་ལ་བོད་པ་འོ།།
   What is there to be embarrassed at if you ask the teacher questions?

c. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པ་འོ།།
   Why go to the store if you don't have to do shopping?

d. བསྟེན་ཉེན་བསྡུ་དེ་བོ་བཟོད་པོ་དེ་བཤད་པ་འོ།།
   Why wear monk's clothes if you are not a monk?

This pattern can also be used with the perfect tense complement in the first clause:

e. བསྟེན་ཉེན་འདི་བོ་བཟོད་པའི་འཇུག་ལ་བོད་པ་འོ།།
   If this is what you have done, what is there to be afraid of?

11.6 Constructions using བཞི་: "even"

This is normally placed at the start of the second of two clauses and typically is accompanied by བཞི་ ("even/also").

a. བཞི་སྟེན་ཉེན་འདི་བོ་བཟོད་པའི་འཇུག་ལ་བོད་པ་འོ།།
   Let alone adults, even children are able to understand that story.
b. นักธรรมรหัส มารดาแก่ ความพระธรรมที่ท่านกินนั้น ท่านควรรับ
Let alone Lamas, even a new monk knows how to read that book.

c. แม้จะมีคนที่ไม่รู้ก็ตาม นี่คือ เข้าถึงนักธรรมที่
Even animals know how to drink and eat. (lit., As for eating and drinking, even
animals know.)

d. นี่คือซึ่งเป็น ที่สำคัญในการทำให้ท่านรู้วันที่
That shop sells even everything upwards from (larger than) matches.

**ข้อ** in example d. normally means "upwards of," or "above," or "more than,"
including the item mentioned; for example, สร้างขึ้น ออก means "ten
and above" and บวกน้ําการกิน ความหมาย "from the tenth month onwards." In a parallel fashion.
ซึ่งขึ้น ออก means "from matches upwards" or "everything from a match onwards," i.e., a
match and everything larger.

11.7 Causative constructions

11.7.1 Constructions using ทำ (p. 173)

There are several ways to form causatives. One places the verb ทำ ("to put in"
or "insert into") immediately after the non-past stem of a verb. This conveys the
strongest, most coercive expression of causation (X made Y do something)—direct force
or coercion. Such constructions sometimes include the dative-locative particle
immediately after the non-past stem of the verb as in b. below.

a. นักธรรมทำ มารดาแก่ ความพระธรรมที่

The government made the monks do agricultural work.

b. นักธรรมทำ มารดาแก่ ความพระธรรมที่

The government made the monks do agricultural work.

c. นักธรรมทำ มารดาแก่ ความพระธรรมที่

The government will make the monks do agricultural work next year.

11.7.2 Constructions using ให้

A second causative construction uses ให้ and ให้ after verb stems (non-past). It
literally means "made it necessary for them to do the verbal action." This generally
conveys the idea that the actor did something so that someone had to do the action in
question.

a. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The government made the monks (have to) do agricultural work.

b. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The leaders will not make them have to go immediately.

ิ is often used to indicate that the action that someone is being made to do is in the
future.

c. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The government made monks have to do agricultural work (in the future).

In example c. the main verb ("made") is in the past tense (ทำ), while the object of
the verb, "the future doing of fieldwork," is in the present/future tense (ทำ
การทำเกษตร).

ิ can also be used alone with ทำ:

d. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The government made the monks do agricultural work (in the future).

Another way to express future tense is via the future tense stem of verbs:

e. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The government made the monks have to do agricultural work (in the future).

When ไม่ is added to nominalized verb stems (non-past), a causative meaning is also
conveyed.

f. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The government made the monks do agricultural work.

g. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The government made the monks agricultural workers.

h. นักธรรมให้ มารดาแก่ ความพระธรรมที่

The government made the monks agricultural workers.

11.7.3 Constructions using ให้

The verb ให้ can be substituted for ทำ to convey a causative meaning. Causative
constructions using ให้ follow nominalized verb stems and generally imply causation due
to indirect means such as inducements or incentives rather than direct force or the threat
of it. Thus in sentence a. below, the implication is that the doctor would have been
ordered to come with the threat of force hanging over his head, while in sentence b., he
would have been coaxed or induced to come.

a. ให้ ต่ำมีทางทำ มารดาแก่ ความพระธรรมที่

He made this doctor come here at once.

b. ให้ ต่ำมีทางทำ มารดาแก่ ความพระธรรมที่

He made (did something so that) that doctor come here at once.
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A somewhat stronger causative voice than b. would be conveyed by:

c. ཤིང་ཐུབ་མི་བྱེད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར་ཐོན་པས་རྣམས་པར

He did something so that this doctor had to come here at once.

d. སྐབས་དེ་ཚད་དུ་ཐོབ་མི་འི་དེ་རིང་པོས་ཏུ་མཐོང་པོ་འཕྲེན་པ་རེ།

The government made (did something to make) it possible to repair the monastery.

e. ཤིང་པོ་སོགས་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

The new farmers are acting so that production can increase 10%.

f. ཤིང་པོ་སོགས་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

We made him learn English quickly. (We did things so that he learned [came to know] English quickly.)

11.8 "Let" or "allow" constructions using the verb མི་བྱད།

A source of confusion in reading Tibetan stems from the fact that མི་བྱད། is also used to convey the meaning of "let do" or "allow" in grammatical constructions identical with the causative ones discussed above. Only context can differentiate the two.

a. ཤིང་པོ་སོགས་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

They made her go to Lhasa. Or, They allowed her to go to Lhasa.

b. ཤིང་པོ་སོགས་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

They did not allow her to go to Lhasa.

c. ཤིང་པོ་སོགས་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

She let the dog eat the meat.

While མི་བྱད། in c. could be taken to convey "made," normally it would have been written with an extra modifier such as འིང་ནུས། ("insist") if that was intended:

d. ཤིང་པོ་སོགས་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

She made the dog eat the meat.

e. ཤིང་པོ་སོགས་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

I let (or made) him write a letter.

Negative constructions, however, normally convey "not allowed":

f. ཤིང་པོ་སོག་པ་ཤིང་ཐུབ་མི་བྱད་པར་ཞིང་བྱེད་པར་འོད་པར་ཐོན་པས་ཐོན་པས་རྣམས་པར

The government did not allow the soldiers to shoot guns.

11.9 "Allow" constructions using the auxiliary verb ི།

ལ། is used with verbs to convey the idea of "allowing" or "permitting" the verbal action to occur. With some verbs, both the past and non-past stems can be used, but with others, only the past stem is permissible. For example, in example a. the non-past tense

stem of the verb "talk" (ལེགས་) is not used but in b. and c. both stems of the verb are used.

a. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ

We are not allowed to talk to these soldiers.

b. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ

Without a permit (visa), (one) cannot go to China.

c. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ

Without a permit (visa), (one) cannot go to China

d. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ

It is not permitted to wear a hat in that temple.

e. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ

Are tourists allowed to go to Tibet these days?

f. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ

Were tourists allowed to go to Tibet last year?

11.10 "I'll do" volunteering constructions using the auxiliary verb ི།

When ི། is used at the end of a sentence following the past tense stem of verbs, it conveys the idea that "I volunteer to do" the verbal action.

a. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ་ལེགས་བར་བོད་དུ

When your child is born, I'll do all the housework.

b. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ

Because you have to make the food, (if you want) we'll go to buy the meat.

Another way of expressing this is through the pattern: vb. ི། ི།.

c. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ

(He) said, "I'll get the axe from the water now."

11.11 "Ready to do" constructions using: ི། and ི༅།

ལ། and ི༅། are also used with verb stems to convey the meaning of "ready to do the verbal action." Usually this means ready in the sense of having completed the packing and preparations for the trip or for some task.

a. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ

I am ready to go to Gyantse.

b. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ

Are you ready to go to Gyantse?

c. ིབམ་ལེགས་བར་འི་ལེགས་བར་བོད་དུ

We are ready to go to Gyantse.
Even though I was ready to go to Gyantse yesterday, the plane did not come.

11.12 "Approve" or "agree" constructions using the verb འཕྲུལ

When the verb འཕྲུལ is used after another verb, it conveys the meaning of "approval" ("permission") being given for the action of the first verb. In example a, approval was given to establish monk soldiers.

a. འཕྲུལ་བཤད་པའི་དབང་པོ་བཀྲ་ཤིས་བཤད་པའི་དབང་པོས་བསྟན་པའི་དབང་པོར་བསྐལ་

It was approved to establish (enrolling) monk volunteer soldiers to serve the government.

b. འཕྲུལ་བཤད་པའི་དབང་པོ་བཀྲ་ཤིས་བཤད་པའི་དབང་པོས་བསྟན་པའི་དབང་པོར་བསྐལ་

If they do (like) that, (it) will be approved. (h.)

c. འཕྲུལ་བཤད་པའི་དབང་པོ་བཀྲ་ཤིས་བཤད་པའི་དབང་པོས་བསྟན་པའི་དབང་པོར་བསྐལ་

An order has come that it was approved to go to Tibet.

d. འཕྲུལ་བཤད་པའི་དབང་པོ་བཀྲ་ཤིས་བཤད་པའི་དབང་པོས་བསྟན་པའི་དབང་པོར་བསྐལ་

(They, he, etc.) asked whether (it) would be approved (or not) if (they, he, etc.) did work (like) that.

e. འཕྲུལ་བཤད་པའི་དབང་པོ་བཀྲ་ཤིས་བཤད་པའི་དབང་པོས་བསྟན་པའི་དབང་པོར་བསྐལ་

We told him that we approved doing like that.

Sometimes context requires that འཕྲུལ be translated as "all right."

f. འཕྲུལ་བཤད་པའི་དབང་པོ་བཀྲ་ཤིས་བཤད་པའི་དབང་པོས་བསྟན་པའི་དབང་པོར་བསྐལ་

It will be all right if you answer his question like that.

An alternative form for this is འཕྲུལ་བཤད་པའི་དབང་པོ་

g. འཕྲུལ་བཤད་པའི་དབང་པོ་

It will be all right if (you) answer his question like that.

11.13 "No choice" and "no way" constructions using འཕྲུལ, ལེགས་པོ, སབས་པོ, ཆུང་ཅིག, བསྟོད་པོ, ལོག་པོ, འཇེགས་པོ, བསྐྱེད་པོ, and རྣམ།

All but the last of the above terms is used in the following pattern: འཕྲུལ + vb. + ...

They convey "no choice" but to do the verbal action.

a. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

He had no choice but to come here.

b. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

Because I had to live in Tibet for two years, I had no choice but to learn Tibetan.

c. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

My government had no choice but to abide by that agreement.

Note that changing the stem of the verb in b. to non-past changes the overall tense (see c).

d. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

Because I will live in Tibet for two years, I will have no choice but to learn Tibetan.

Another semantically identical "no choice" pattern consists of: འཕྲུལ + vb. + རྣམ། + vb.

e. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

He had no choice but to come here. (h.)

f. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

Because the government was not good, (they, he, etc.) had no choice but to rebel.

Note that འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་ is translated as past tense because of the past tense of the second clause.

g. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

Because there is no bread, they have no choice but to eat rice.

h. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

Because he has no other work, he has no choice but to do this.

i. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

Because they are oppressing them, (they) have no choice but to seek refuge abroad.

When no negative precedes the verb, many of these can be used to convey that there is no way the verbal action can/could occur. For example:

j. འཕྲུལ་བཤད་པའི་དབང་པོས་བསྐལ་

Because the tree is thick, there is no way to cut it down.

11.14 Constructions expressing the idea of "about" and "concerning": བརྟོན་པ་

"about" and "concerning" are two important words that convey "about" and "concerning." They typically are linked to the words they modify by the genitive particle and often are followed by the dative-locative particles. In example a. below, བརྟོན་པ conveys what kind of a petition he submitted.

a. བརྟོན་པ་བཤད་པའི་དབང་པོ་བསྐལ་

He submitted a petition concerning the livelihood of the nomads.

In example b., however, བརྟོན་པ is part of an adjectivized nominal clause modifying "petition"
Lesson Eleven

11.15 Rhetorical negative constructions

Rhetorical negative constructions convey the idea "isn't it..." or "aren't there...?" or "are there not...?" For example:

b. ཆོས་ི་ཐོན་པས་རང་བཞི་་བསམ་ེ་ས་

As for Tibetans, are they (considered) "religious people"?

c. གཤི་ཐོན་པས་ེ་ས་སོང་འས་མི་ཆེན་པོ་ེ་ས་

Aren't there many big monasteries in Tibet?

d. ོགས་བཤེས་ཅན་ེ་ས་

Isn't there hell everywhere?

e. ཆོས་ི་བཤེས་སྤིང་འབུས་པའི་ེ་ས་སོང་འས་མི་ཆེན་པོ་ེ་ས་

(He) thought, "Because (father) saw a corpse, (perhaps) father's heart disease has started up?" [In colloquial = རིན་ེ་ེ་གེ་མེ་སེ་མས.]

f. ཏགས་བཤེས་ཅན་ེ་ས་དུས་ེ་ས་

The son thought, "(perhaps) the sore on father's leg is healing?"

If a conditional is used (e.g., .), a probable future action is conveyed.

g. ོགས་བཤེས་ཅན་ེ་ས་དུས་ེ་ས་

Thinking, "If (I) split open the orange, will not the goddess fly into the sky?" (he) was frightened. (If I split . . . probably the goddess will fly . . .)

h. ཏགས་བཤེས་ཅན་ེ་ས་དུས་ེ་ས་

Because the prince has not returned, might not a demon have eaten (him)? (perhaps a demon ate him)

i. གཤི་ཐོན་པས་རང་བཞི་་བསམ་ེ་ས་

(He) thought, "If mother and father were alive (lit., "living"), when (they) heard this good news how much gladness would they have not had? (i.e., they would have been so happy.)

Another function of this type of construction is to convey "didn't I . . .?"

j. མགྲོན་མི་ཐོན་པས་ེ་ས་

Didn't I tell you that soldiers will come?

11.16 Double negatives

Tibetan makes frequent use of double negative constructions. There are several common past tense constructions:

1. པོ་+ vb. (past) + ང་+ neg. linking verb—མ་བོད་པ་མེ་ཏོང་

2. vb. + ང་+ neg. linking verb—མ་བོད་པ་མེ་ཏོང་

3. པོ་+ vb. (pres. or non-past) + ང་+ neg. linking verb—མ་བོད་པ་མེ་ཏོང་

4. པོ་+ vb. (past) + ང་+ neg. existential verb—མ་བོད་པ་མེ་ཏོང་

5. པོ་+ vb. (past) + ང་+ neg. existential verb—མ་བོད་པ་མེ་ཏོང་ (or ང་+ neg. existential verb—མ་བོད་པ་མེ་ཏོང་)
The first, second, and third of these express the idea that "it is not that the verbal action was not done."

a. ཆོས་ཀྱི་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   It is not that they were not diligent, (they) did not have a good teacher (the teacher wasn't good). (i.e., it means they were diligent.)

b. སིལ་ཉེར་དེ་དག་ནི་ཤིང་དེ་ལ་བོད་པས།
   It is not that he did not like the food, he was sick.

c. ཆོས་ཀྱི་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   Even though it is not that they didn't work diligently, they said they did not work diligently.

d. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   It is not that he is not going to make food.

c. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   Even though it is not that he will not do (manual) labor (i.e., even though he will do manual labor,) he will study in his spare time.

f. ཆོས་ཀྱི་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   He will not talk about Tibetan history. (i.e., he will talk about Tibetan history.)

The fourth and fifth constructions express the idea that "there is nothing with regard to the verbal action that was not done" or "there was nothing (or hasn't been anything) with regard to the verbal action that was not done."

g. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   There isn't anything (or there is nothing) they didn't work diligently at.

h. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   There is not any Tibetan food that she has not eaten.

Double negative constructions are also used in subordinate clauses. Some typical examples are:

i. ཆོས་ཀྱི་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   Even though there isn't anything he hasn't done diligently, the government didn't give him a prize.

j. སིལ་ཉེར་དེ་དག་ནི་ཤིང་དེ་ལ་བོད་པས།
   Because there hasn't been anything that the government hasn't done to help the refugees, they have become rich.

First person constructions take མི་ཤིང་

k. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   There isn't any Tibetan song I haven't heard.

Perfect tense double negatives are commonly formed as follows: vb. (past) + མི་ཤིང་ + ང་ + neg. linking verb.

l. ཆོས་ཀྱི་དེ་དག་ནི་ཤིང་དེ་ལ་བོད་པས།
   It isn't that they have not tried or did not try to flee, the police have arrested (them).

m. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   Not only isn't that they haven't worked, (they) have even achieved a lot [lit., they even got a good result].

By substituting ང་ for ང་, and by using the present (non-past) verb stem, present/usual tense double negative constructions are formed. Note should be made, however, that ང་ + vb. + ང་ constructions can also be used to express present time if context dictates.

n. ཀྲི་བོད་པ་དང་། ར་པོ་ཤིང་བ་མ་བོད་པས།
   It is not that they are not diligent, (they) don't have a good teacher.

o. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   It isn't that he does not have/need to work, he is sick.

p. ཆོས་ཀྱི་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   Even though it isn't that they are not diligent, the government is not giving them a prize.

q. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   There is not (does not exist any) food they do not eat.

Double negative constructions also occur with linking and existential verbs.

r. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   Among Tibetans, there is not anyone who is not a Buddhist.

s. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   It is not that China has no planes.

t. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   Because it is not that there are no reactionaries in the party, (we) must make a campaign (against them).

u. སིལ་ཉེར་དེ་དག་ནི་ཤིང་བ་མ་བོད་པས།
   In that country, there has never been (a time) without war.

Present (usual) constructions are also formed by: vb. (pres. or non-past) + མི་ཤིང་ + ང་ + ང་.
It is not that he is not living at home these days, (he) goes to work at night.

Constructions using **X + vb. (non-past) + ན་ + གཅིག** convey the idea of “should not do” or, put positively, that “the action should be done”

You shouldn't not help the poor people. (i.e., You should help . . .)

(You) shouldn't not talk to him. (i.e., You should talk . . .)

11.17 Double negative constructions with རྡོ་, རྡོ་, རྡོ་, རྡོ་, and རྡོ་

These emphatic negative terms ("never," "not at all") when used in double negative constructions convey something less than the absolute negative sense. Thus, whereas རྡོ་ རྡོ་ རྡོ་ རྡོ་ རྡོ་ means "(I) don't know anything (about something)," རྡོ་ རྡོ་ རྡོ་ རྡོ་ རྡོ་ means "it is not that (I) don't know anything (about something)" (i.e., I know it little).

Even though the pilgrims did not completely not know the road, (they) did not know it clearly.

Even though he hasn't gone to Tibet many times, it is not that (he) has never experienced going there.

Even though Tashi has not never drunk beer, he doesn't drink much.

Even though nomads usually do not drink beer, it is not that (they) never drink it.

Even though these days (they) are not sending (allowing) many tourists to go to Lhasa, it is not that (they) are completely not sending them.

Not only does this child never not go to school, (he) even doesn't not return home in the evening. (He sometimes goes to school and returns home in the evening.)

11.18 Double negative constructions with གན, གན, གན, གན, and གན

11.19 Constructions with གན: vb. + གན or གན

This pattern conveys a number of rather different meanings. The first is to "try to" do the verbal action.

Even though he tried to rebut (it), (he) did not win.

This conveys that the speaker did not really think he could win but tried anyway.

A second common meaning for this construction is to "pretend to" do the verbal action:

Pretending to go (out), he slept.

Pretending to sell it, he hid it.

A third usage conveys that the speaker does not like something or considers the action done to be inappropriate. For example:
Because he built a house it brought problems. This sentence conveys that the writer feels the subject did not have to build the house.

11.20 Reading exercises
11.20.1 Reading number one: "The Urine of the Precious Gem"

11.20.1.1 Tibetan text

11.20.1.2 Translation

The Urine of the Precious Gem

Formerly, in the area in southern Tibet called Nedong, there was a king called King Nedong who had a very intelligent minister called Nijosangbo. One day Nijosangbo said to the king, "King Rimpoche, others take out their precious gems and make them sparkle in the light. As for that, it is a grand and fame-producing thing. Leaving our precious gems in our storeroom is senseless." The king said, "If that is so, then take out our most precious gem and you, Nijosangbo, make it shine in the light tomorrow."

The next day, early, at the time the sun rose, Nijosangbo took out the king's most precious gem from the treasury and took it to his house and buried it there. After this, he immediately went to the bank of a river, broke off a piece of ice, and (went) up the side of a hill to the west of the king's palace and left it standing up there. At the time when the sun's rays hit that, there really was a great glittering. At that time, Nijosangbo quickly went running to the king and said, "King Rimpoche, bring a telescope. Come to see a glorious glittering gem from the roof of the palace."

The king hurried, taking along all his retinue and ministers. When they looked from the roof of the palace the king thought in his mind, "The gem's glitter is really shining," and was extremely happy. He even ate his noon meal on the roof, (staying) looking all day. Finally, in the late afternoon when the sun was close to setting, because the glitter from the gem was getting less and less, (the king) said, "You go quickly over there to look!" Accordingly, Nijosangbo went to look and afterwards came running back and said, "Oh my goodness. The gem has urinated gem-urine and fled away. King Rimpoche, go at once to the place where the gem was left to see." The king went to look as soon as he heard this.

When he arrived over there, he really saw only (nothing other than) the wetness of the melted ice. He said at that time, "Now, oh my goodness. Now what is better to do? Oh, what a shame (to lose) a gem such as this." And there was nothing he could do.
11.20.1.3 Grammatical notes

1. The title is a cryptic phrase meaning "gem-urination." It is actually an abbreviation of the phrase རྐྱ་མ་འགྲེམ་པར་གནོན་པ་, which means "(by the) precious gem did a gem-urination." The normal term for "urinate" is ལེགས་པ་, but here the story embellishes by indicating that a gem urinated, calling it a gem-urination, although at this point what that really means is not clear. Linguistically, the phrase is constructed by adding the first syllable of the word gem (རྐྱ་) to urine (ལེགས་ + བར་) and dropping the བར་ in རེགས་པ་.

2. ནི་ as used here in རེགས་ནི་ conveys neither the "if" verbal connective, nor the verb "be sick." Instead it is another of the dative-locative particles meaning "in," "at," "to.

3. ཡན་'s subject in what is basically an existential sentence ("to the king, existed X...རྨ་རྨ་སྔ་...ནི...X...ནི་). Between ཡན་རོམ་པའི་ and ཡན་is the nominalized phrase ཡན་རོམ་པའི་སྔ་, which means "was one who was called." Thus, the entire construction means "to that one who was called Nedong King..."

4. The phrase རྔོན་པ་བུད་པའི་ 'breaks down into རྔོན་པ་ ("intellect"), རོ་བ་ ("very"), རོ་པ། ("bright, sharp"), and རོ་ ("a/one"). Together they mean "one who was very intelligent." It is modified via the genitive to རྔོན་པ་བུད་པའི་སྔ་ ("who was called Minister Njösaṅbo"). These together convey "one who was very intelligent who was called Minister Njösaṅbo." They tell what the King had: "he had one who was very intelligent called..."

5. The ལོ་ in རེགས་ལོ་ is an example of the dative-locative used with nominalized verb stems to convey "concerning" the verbal action (see 6.6.3). Here it is used to introduce the minister's direct speech, i.e., what he said to the king. It would be translated literally as "concerning what the minister said to the king."

6. The use of རོ་པ་ here does not convey that the king was an incarnate lama. It is used merely as a polite honorific.

7. See 11.7.1 for the explanation of ཉན་. Here ཉན་པ་བུད་པའི་སྔ་ དམར་དུ་ conveys that after taking it out (of the treasury), he made it so that it shone.

8. The particle བན་ marks the completion of the nominalized subject of this existential construction ("X is Y"). The X is "as for others making (their) precious gems shine" (འགྲེམ་པ་ནི་མདོད་པ་འགྲེམ་པ་འགྲེམ་པ་བུད་པའི་སྔ་). The particle བན་ functions here as an adjectival conjunctive (see 10.3.7), joining བན་ and དམར་དུ་

10. The particle བན་མཐོང་ is one of the "when" connectives (5.10).

11. The phrase འདོད་པ་བུད་པའི་ དུས་ means "having set (it) up, left it." It is modified by a phrase indicating the location of the "setting up": དུས་པ་བུད་པའི་སྔ་ "(on the face of a mountain in the west"). The last portion of the phrase (དུས་) nominalizes it: འདོད་པ་བུད་པའི་སྔ་ ("to that which was set up and left").

12. The combination རོ་པ་ནི་ is a typical pattern conveying simultaneous action, in this case, "went running."

13. The particle རོ་ functions here as a polite imperative conveying "please come" (7.12).

14. Tibetan authors frequently use abbreviations such as དེ་བུད་, which consists of the first syllables of both དེ་པ་ ("minister") and དེ་བུད་ ("retinue").

15. འབུད ("finally, in the end, at last") is a word that usually is placed at the start of the second of two syllables (ཀྲུང་ཐོན་རྩོམ་ ཡུམ་པ་). It is used here, however, as a verbal clause connective being joined to the verb by the genitive particle. It conveys, "looked all day, and in the end..."

16. ལོ་ རོ་པ་ འབུད་ is a phrase conveying "at the time when it was close to..."

17. རོ་ occurs with nominalized verbs to convey "like" or "in accordance with" or "in the manner of." Here it means "in accordance with what he said."

18. ཁྱུན་པ་—like ཁྱུན་ “came running.” Note that ཁྱུན་ is sometimes spelled with a final "s."

19. རོ་ བན་ + vb. + རོ་ is a common construction that means "how is it best to do the verbal action?"

20. འབུད་པ་ is a common spoken phrase meaning "Oh, what a shame."

21. རོ་པ་བུད་པའི་སྔ་ དམར་དུ་ is a common phrase meaning "he came into a state in which there was nothing that could be done."
Lesson Eleven
two children.

Queen Hashangdümö did not like that at all and, conspiring with ministers who liked her, put the king in prison and tried to kill Drowasangmo. However, she flew into the sky and escaped, so they couldn’t kill her. Nevertheless her two children were not able to run away. Hashangdümö immediately ordered them taken to a remote area and killed. At this time the men taking them felt compassion for the girl and did not dare to kill her. As for the boy, they threw him from a high mountain but a white vulture who was an emanation of his mother came at once and carried him on (its) wings, saving his life. When Lhasegyebo, the boy, reached the place called “Pemajen,” the local people selected him as their king. He then sent his soldiers (to) battle with Hashangdümö. She was finally defeated and died. Then Lhasegyebo took his father, Galawangbo, out of prison and his mother, Drowasangmo, was able to return from the sky. Some years later, the king and queen were also able to find out about their daughter, Lhachikünsang, and she arrived back home. King Galawangbo ruled his country like before, and because of this all the people were very happy.

Later, (during) the era of the 7th Dalai Lama, most of the operas moved from Drepung to Norbulingka, which became the main site of the Shodön opera performances.

On the 29th, all of the opera associations register their arrival with the Tseja Office. After that, they perform their “first day” show in the “Palace” at Drepung. Having done that, there is a custom that they divide into groups and perform different operas in Drepung monastery. On that day many guests from Lhasa and the nearby villages gather at Drepung, so the Drepungers (the monks) welcome the guests excellently (with generous hospitality). Thus there is a saying, “The famous Drepung opera festival makes a common monk a beggar.” This opera festival is called Shodön because long ago at the time the monks stayed in the monastery during the rainy season at "summer retreat" there was a custom of inviting (them to a) party (at which) curds (were served), and therefore it became known as the “curd festival.”

On the 1st day of the 7th month of the Tibetan calendar they have to perform the “offering show” at Norbulingka palace. After that, for one week, each opera is performed for a whole day. It is a tradition that in the evening (at the end of the performances), soldiers of the different regiments line up in rows to salute them (the performers).

After that, the troupes perform for aristocratic families and for high lamas at their
residences in Lhasa. At the time of the performance, all the opera performers have scarves put around their necks and will be given a large present consisting of tea, barley, and money. The opera performers shout at this time, "May the gods be victorious," and also offer wishes for the patrons (donors) to have success in their business and no harm in their lives. The reason for these opera troupes having to come to Lhasa is that there was a government opera tax.

In the "old society," with the exception of the famous Gyomo lunga opera troupe, all the others came only from villages. The opera troupes who came from the villages were always engaged in doing agricultural work except when they come to Lhasa to perform. As for the opera association Tashibhöpa, it is from Yarlung in Lhoka. Similarly, Jungba is from Ngamring in Dö, and Gyang karwa is from Rimpung.

During the Great Cultural Revolution a movement called "Destroy the old, begin the new" was started and such things as Tibetan religion, culture, and native customs were seriously destroyed. At this time in Tibet the opera performances also went absolutely not allowed. Since 1980, the government policy has become looser and opera performances were gradually started. Since 1985, the Opera Festival also started again. Gyomo lunga is the Tibet National Opera Association, their salary being paid by the state. Besides this, all the other groups are just spare-time opera associations.

11.20.2.3 Grammatical notes

1. :name of the Dalai Lama's residence in Drepung monastery at the time of the 5th Dalai Lama and became the name of the government he headed. The name means "place of the government" and is commonly used with : when the government is meant.

2.  breaks down into  ("the name of the festival"),  ("activities, work, duties"), and  (the pluralizer described in 10.15.2.3.16). Together they mean the various activities of Shodön. A genitive particle could have been used here: .

3.  as described in Lesson 9 (9.17.1.3.1), is used after verbs to convey "the custom" of doing the verbal action. Here it means that "the government made it the custom that the various activities of Shodön would be done at Drepung monastery."

4. The clause  consists of the existential sentence "there were twelve different opera troupes in Tibet at that time" ( ), which was nominalized by ending it as ( ). It then becomes the subject of the clause, being modified by "all" ( ). Thus, "all twelve of the Opera troupes that existed in Tibet at that time. . . ."

5.  is used here as a verb ("to perform a play"), so that the phrase  becomes "came to perform a play."

6. This phrase consists of the subject/actor ("the one called Siddhi") and  plus a long nominalized phrase ("who had the experience of building") and then an instrumental demonstrative conveying: "by that Siddhi" Tangdong Gyebo. Thus, "By that one, the Siddhi Tangdong Gyebo who had built. . . ."

Between  is a phrase (modifying the former) that says "who had built over 100 iron-link bridges in Tibet" ( ).

7. This phrase could also be written with genitive particles:  ( ).

8. The phrase  breaks down into "to the place (where they were) going (I" to search ( )) for the king's lost dog ( ). " is nominalized phrase meaning "the king's dog which was lost."

9. The use of  here conveys that the enumeration is complete, i.e., inclusive (see 6.4). Here it means that there were only the three of them in the household.

10.  is the dative-locative particle after  conveys "as"—"summoned that girl as his bride."

11.  means "a great not liking," the syllable  here functioning as a negative ("") rather than the word "man." The use of  verbalizes this.

12. The phrase  ("who liked self") refers to the queen and modifies and describes  ("ministers and attendants") ("ministers and acciples who liked (herself) the queen."

13. We encountered  in 7.11 where it conveyed "about" to do the verbal action. This clause reveals a second meaning for  "prepare" to do the verbal action. Thus,  conveys "even though (they) prepared to kill (her)."

14. The dative-locative particle makes the phrase  ("not able to kill") an
adverbial phrase modifying ཉེར། ("escape"). Thus, "she escaped in the manner of not being able to be killed."

15. བོད་པ་ is a pattern used with active verbs to convey that the subject was "left behind" or "left over." In this case it is redundant, emphasizing that the girl was left alive. Other examples of this are:

དོན་ཝ་ཟུན་པར་གངས་པ་བབ་བོད་པ་
(He, she, etc.) didn't arrive there at the exact time and was left behind.

དོན་བཝ་ཟུན་པར་གངས་པ་
That house was too small so it was left (i.e. not sold or rented).

Sometimes the dative-locative is also used with ཅུན།

དོན་ཝ་ཟུན་པར་གངས་པ་བོད་པ་
He was unable to do all his work, and some was left (unfinished).

16. ཤ་ plus an adjective stem conveys "as X as possible." This ཥ་པ་ means as good as possible and ར་བ་ means "as many as possible."

17. ར་is used with nouns to mean "completely." The usual pattern is to take the first syllable of the noun and repeat it followed by ར་. Thus ར་ཝ་པ་ means "completely a monk" or "a true monk." Similarly ར་དཔལ་པོ་ means "a complete idiot."

18. This use of the noun + dative-locative + ར་ conveys "made into a beggar," whereas ར་ལེབ་ means "made bigger."

19. This segment is a bit confusing. ར་པོ་པོ་དོན་པོ་ཕྲག་པོ་བོད་པ་དུས་དུས་ཀྱི་དྲུག་པོ་གུགས་པ་མི་བརྟན་པོ་ནས་རྟེན་པའི་བོད་པ་བོད་པ་
breaks down first into ར་པོ་པོ་དོན་པོ་ཕྲག་པོ་བོད་པ་
which means "the monks stay in the monastery during the rainy season which is called 'yarne' (summer retreat)."

This is followed by ར་པོ་པོ་, "in accordance with that time/condition," and then by ར་པོ་པོ་དོན་པོ་ཕྲག་པོ་ནུས་པོ་, which conveys "in ancient times there was a custom of a yogurt banquet being brought." The last section says "from this it came to be known as 'shodon' (ཉེར།)." Thus, the entire segment means: "in accordance with the monks in Drepung monastery staying during the rainy season in 'summer retreat,' in the past there was the custom of a yogurt banquet, and from this it came to be known as 'shodon."

20. ར་པོ་པོ་ is a standard abbreviation for ར་པོ་པོ་དོན་པོ་ཕྲག་པོ་བོད་པ་

21. The use of ར་ ("each") in ར་པོ་པོ་དོན་པོ་ཕྲག་པོ་བོད་པ་དུས་དུས་ཀྱི་དྲུག་པོ་གུགས་པ་མི་བརྟན་པོ་ནས་རྟེན་པའི་བོད་པ་
conveys that "during one week each opera history (story) is performed for an entire day." Note that ར་ here means "during."

22. This use of ར་ immediately following a verb (ར་པོ་པོ་དོན་པོ་ཕྲག་པོ་བོད་པ་) is a common way to convey that the verbal action will occur or will come to be. Here it means "large gifts will be given" or "they will give large gifts." The recipients are all the performers (ར་པོ་པོ་དོན་པོ་ཕྲག་པོ་བོད་པ་)."

23. ཡེ་ཐོ་ནོ་ is a standard phrase meaning "may your deeds be successful."

24. This combination of ར་ ("except for") and ར་པོ་པོ་ ("besides that") is typical of the stylistic redundancy often used in literary Tibetan. It literally means "except for Gyo mo lunga, beside that..."

25. The use of ར་པོ་པོ་ with nominalized verbs conveys that "only" the verbal action occurred or was done. Here it means "they come only from villages."

11.20.3 Reading number three: "Concerning the National Minorities in China"

11.20.3.1 Tibetan text
11.20.3.2 Translation

Concerning the National Minorities in China

In China, if you ask which national minority (minority nationality) has the most population and which one has the least, from among China’s 55 minorities the nationality with the biggest population is the Zhuang nationality. It has more than 13,000,000 people. The smallest population is the Hote nationality, which has only a little more than 1,400 people. As for the most widespread nationality, it is the Hui nationality. It has spread to all the areas of the nation. The Xinjiang Uighur Autonomous Region has the largest land area—1,646,800 square miles of land. The province with the most national minorities is Yunnan province. There are 24 national minorities living there. The city with the most national minorities is the capital, Beijing. Up to now, there are 54 national minorities in Beijing.

11.20.3.3 Grammatical notes

1. An interrogative such as Գրի և ձեռագիր is a common way to ask a rhetorical question. It means: “If you ask which (or who) is . . . ” If we change the interrogative part to Գրի և ձեռագիր the meaning conveyed is “if you ask what it is.”

2. The particle ը (all over; size in area) modifies որ (earth, land), indicating the area or size of the land. Thus Գրի և ձեռագիր ը կոչում է the meaning conveyed is “the province with the largest area.”

11.21 Vocabulary

<table>
<thead>
<tr>
<th>Որ</th>
<th>Որքանաչափ</th>
<th>Որքանչափ էջ</th>
<th>Որքանաչափ հաճախակիր</th>
<th>Որքանաչափ հաճախակիր էջ</th>
<th>Որքանաչափ հաճախակիր հաշիվ</th>
<th>Որքանաչափ հաճախակիր հաշիվ էջ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Որ</td>
<td>“no choice” (11.13)</td>
<td>p.n.</td>
<td>va. p. of որքանաչափ; broke off</td>
<td>va. p. of որքանաչափ; made; wrote</td>
<td>bright, sharp</td>
<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ</td>
<td>all, entire, every</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ; wrote</td>
<td>va. p. of որքանաչափ</td>
<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ և ձեռագիր</td>
<td>Zhuang nationality (found in southern China)</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ</td>
<td>white</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ</td>
<td>among</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչափ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ և ձեռագիր</td>
<td>va. to summon, order to come</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ</td>
<td>vi. to receive an order/instructions, to</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
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<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ</td>
<td>vi. to receive an order/instructions, to come</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>p.n. of an opera troupe</td>
</tr>
<tr>
<td>Որ</td>
<td>vi. to receive an order/instructions, to only</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>va. p. of որքանաչապ</td>
<td>p.n. of an opera troupe</td>
</tr>
</tbody>
</table>

famous; fame

a good voice

Kesang Gyatso (the p.n. of the 7th Dalai Lama)
noble, aristocrat (h.)
life (h.)
va. to rule, govern; to protect, take care of
p.n. of an opera troupe
va. to summon, order to come
va. p. of որքանաչափ; appointed, selected as
va. p. of որքանաչափ
recovery; restoration; va.
va. to frighten
ceremonial scarf
va. to split open
va. to divide into sections, parts
vi. to spread, become widespread
most widespread
all, all over, size in area; all told
negative emphatic term
ice
tax
1. performance, presentation, va.
2. va. to perform a show, play, opera
script (story) for a play,

opera, movie
"try to" and "pretend to" particle (va. + որքանաչափ or որքանաչափ)
id. came into a state in which there was nothing that could be done
"how can" + vb. (non-past)
"how can it be okay"

"how could one dare" everywhere
after some time (որքանաչապ + —)
as good as possible
to be known as

minority nationality
monk’s dress, clothes
great yogin, siddhi
achievement, result
square
vi. to be over, finished, to let out (e.g., a class or meeting)
agreement
va. to hire
va. p. of ա
a performer
musical association, dance troupe
rebuttal; va.—
monk (h.)
va. to think (h.)
va. p. of 
traveler, passenger
p.n. of an opera
expenses; va.—  to pay expenses
old person
old couple
vulture
p.n. of an opera
p.n. of an opera troupe
telescope
prince
reign, ruling a kingdom;
va.—  to rule, reign
“what is there to be”
reason
va. to run
continuously, all the time, always
va. to do an artistic performance
organization; va.—
conspiring, plotting, collaborating (for evil); va.—
p.n. of a district in West Tibet
embarrassed, embarrassing
morning
as or like before
praise; va. —
urine; va. —
p.n. of an opera troupe
p.n. of an opera
iron link bridge
abbr. iron link bridge
abiding by; va. —
p.n. of a place south of Lhasa
biggest; most
sense, meaning
1. “I will do it” particle;
2. allow; 3. ready to do
p.n. of an opera
religious person/ people
a religion; religious doctrine
va. to go on a religious visit to a monastery or temple to make offerings
va. p. of 
a plan; va. —
va. p. of 
(like) what; how (to do)
1. va. to put in, insert into; make do (p. ); 2. va. to let, allow
grand, magnificent
p.n.
vi. to set (for the sun)
sunlight; va. — to receive sunlight
all day
noon
least
close
slogan: “destroy the old, start the new”
problem, difficulty; va. —
vi. to make problems, difficulties
fame
heart disease
exactly, precisely
party
emphatic negative term
good news
speech; va. —
destroying; va. —
letter (correspondence)
va. p. of : took out the entire region of westernmost Tibet
feast, banquet
term, technical word
“even”
p.n. of a famous lama
about, concerning
“no choice” construction
“no choice” construction
“no choice” construction
va. to fight, struggle
vi. to be approved, to be agreed
volunteer
holiday, festival
since that time
that itself
“what’s the use,” “why”
vi. to heal, get better, recover
va. p. of 
p.n. of an opera and its main character
presence, near
demon, ghost, evil spirit
a week
happiness, joy, well-being
1. choosing, selecting; va. —
2. va. to choose, select
planting (work); va.—
va. to lead; to draw; to pull; to bring
a Buddhist
like, similar to
sky
emphatic negative term
west
western side, direction
precious gem
abbr. of
Norbulingka (“the jewel park”—summer palace of Dalai Lama)
gift, present
thirtieth day of the month
ancient time
p.n. of an opera
p.n. of a place in southern Tibet
hospitality; va. — འཛིན། receive guests, travelers
va. to take, bring, carry (h.)
p.n. of a place
p.n. of an opera
police
id. Oh my goodness!
for example
va. p. of བོད་ moved, shifted residence
kilometer
square kilometer
an emanation
vi. to sparkle, see དུང་། party, recreation; va. — འཛིན། to enjoy oneself
vi. to feel regret, to be sorry
id. a common spoken phrase meaning "Oh, what a shame."
vi. to lose, be defeated
male and female
1. palace; 2. at Drepung, the term ཟླུང་ refers to the palace of the Dalai Lama, which is known as སྒྲོལ་པོ་
vi. to get, catch involuntarily (e.g., an illness)
salary
outside
(late) afternoon
vi. to shine, radiate, emanate
bread
storeroom, treasury
hindrance, obstruction
good fortune in business/ work
activities, work, duties
hurry, rush
the "corporation" of a lama
intellect
intelligent
minister
the summer retreat of monks
English language
arrival report, registration; va. — རྒྱུ་། to make an arrival report; to register
dairy work
patron, donor
the majority, mostly
public, the masses
most
population, the number of people
hired person; worker; va. — འཛིན། to hire a worker family
different
serf; subject; citizen
matches (for fire making)
p.n. of a place
military camp/ garrison
va. p. of སྣང་བསྟན་ va. to wage war, to lead troops into battle
hell
wound, sore
wish, desire; va. — འཛིན། oppressing; va. — འཛིན། prison
valuable
precious; sacred
with negative constructions = never, completely not
vi. to find out about something, to get information on something
p.n. of a treasury office in traditional Tibetan government
1. hot; 2. strong (answer)
newspaper
"no choice" term
"no choice" term
serious, severe
vi. p. of སྣང་བསྟན་ night
night work; va. — འཛིན། to work at night
vi. to get established, founded, started,
Lesson Eleven

- p.n. of the traditional government of Tibet
- wetness, dampness, moisture
- vi. to melt
- the one called as the traditional/customary saying goes
- first day performance of an opera; va. — ighted
- [With respect to the opera festival it refers to giving a first performance, which is a sampler of the different plays.]
- p.n. of an opera
- see glossary: ighted
- 1. va. to make; 2. causative particle
- industrial work
- sparkling light; vi. — ighted to sparkle, glitter
- again
- on top; roof
- p.n. of a place in vicinity; up and down; about; approximately
- Yunnan province
- sightseeing visit, tour
- native customs, habits.

- way of life
- origin; resources
- va. to put something on someone, to dress someone
- part of the "no choice" construction
- an autonomous region
- homework; self-study "time to do" particle
- culture
- the "Great Cultural Revolution"
- p.n. of a district in Tibet
- va. to march in formation, to line up in rows
- term used in traditional society for military salute, presenting of arms; va. — ighted
- corpse
- workshop; work site
- campaign
- spare time (after work)
- reactionaries
- only
- Sinjiang Uighur (Autonomous Region)
- carpenter
- wings
- area, size in area
- Hindi salutation: "salaam"
- next year

- monk soldiers
- children (h.)
- policy
- custom (vb. + — = custom of doing the verbal action)
- va. to cause to stand up
- p. of ighted
- gift; tip (h.); va. — ighted
- opinion
- vi. to understand
- p.n.
- vi. to be surprised, be shocked
- Hui nationality
- Hote nationality
- "May the gods be victorious"
- opera association, troupe
- realm, place of the gods
- a little more
- loose
- p.n. of region southeast of Lhasa
- southern direction, side
- father
- insisting; va. — ighted
Lesson Twelve

12.1 Constructions with the particle ཐེེ

ཐེེ is used to convey a variety of very different meanings and is one of the more confusing grammatical particles. The following sections explain its main uses.

12.1.1 The "on" function of ཐེེ

One of the main functions of ཐེེ is to convey the idea of "on" or "on top of." When used in this manner it may immediately follow the noun it modifies (example a.), or may be preceded by a genitive particle (example b.). It may also be followed by a dative-locative particle as in a. and b.

a. རྒྱུ་ཐེེ་ཐེེས་པའི་ཐེེ་ཐེེ་པར་ཞུ་དགུ་

The people who live on the water are very poor.

b. རྒྱུ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ

(They) established a hydro-electric station on the Yarlung Tsangpo River.

Sometimes ཐེེ is best translated as "in," "at," or "among" in English.

a. རྒྱུ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ

The farmers are sowing tree seeds in the desert from horseback. (lit., Riding a horse, the farmers are sowing...)

b. རྒྱུ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ

I wrote a suggestion in the "suggestion book."

The farmers are sowing tree seeds in the desert from horseback.

There are many spies among the masses.

f. རྒྱུ་ཐེེ་ཐེེ་ཐེེ་ཐེེ

He sang a song at the banquet.

12.1.2 The "via" function of ཐེེ

ཐེེ can also function to convey the meanings of "via," "by means of," and "through." Only semantic context differentiates these from the "on" function.

a. རྒྱུ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ

She sent that letter by air.

b. རྒྱུ་ཐེེ་ཐེེ་ཐེེ

He moved by boat to a new city.

However, in many cases such as the following example, the difference between "via" and "by means of" is indistinct.

c. རོ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ

He spoke to her by telephone.

It should be noted that another way to convey the meaning of "via" is by means of a རྒྱུ་ཐེེ construction.

d. རྒྱུ་ཐེེ་ཐེེ

I sent several letters to Tibet via India.

12.1.3 The "in addition to" function of ཐེེ

Another use of ཐེེ expresses the meaning of "in addition to." It can be used with nouns and verbs.

a. རོ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ། རོ་ཐེེ་ཐེེ་ཐེེ་ཐེེ་ཐེེ།

In addition to the money which was given before, (they, he, etc.) again gave 20,000 dollars.

b. རོ་ཐེེ་ཐེེ་ཐེེ

In addition to being selected as a delegate, he had to do the work of party chairman.

Note that རོ (cf. 5.10) also functions to convey "in addition to."

c. རོ་ཐེེ

In addition to being selected as a delegate, he had to do the work of party chairman.

12.1.4 The "during," "at the time of," and "when" functions of ཐེེ

a. རོ་ཐེེ་ཐེེ

at ten o'clock

b. རོ་ཐེེ

The children sang the national anthem when they got up.

c. རོ་ཐེེ

(They) arrested the thief during their evening inspection.

12.1.5 The "concerning" function of ཐེེ

Finally, ཐེེ can also convey the meaning of "concerning," or "with regards to," or "about." When this is intended, ཐེེ typically is preceded by the genitive and may or may not have a dative-locative particle following it.

a. རོ་ཐེེ་ཐེེ

The Indian Government held discussions about that plan.

b. རོ་ཐེེ

The children sang the national anthem when they got up.
12.2 Verbal constructions using နေထားခြင်း
This construction follows the non-past stem of verbs to mean "seems" (or "doesn’t seem") likely to occur with respect to the verbal meaning.

a. သို့မဟုတ် မိဘမ်းချောင်းရဲ့မိဖုန်းက နေထားခြင်း
It seems that the students are going to go to Bhutan this year.

b. မိဖုန်းက နေထားခြင်း မိဘမ်းချောင်း မိဖုန်းက နေထားခြင်း
It doesn’t seem likely that the workers who came last year will return quickly.

c. မိဖုန်းက နေထားခြင်း မိဖုန်းက နေထားခြင်း
It seems that she is going (to go) to the market tomorrow.

d. ကျွန်ုပ်က နေထားခြင်း မိဖုန်းက နေထားခြင်း
It seems that the student studies diligently.

e. ကျွန်ုပ်က နေထားခြင်း မိဖုန်းက နေထားခြင်း
It doesn’t seem likely that the girl will sing a song.

12.3 “Shouldn’t” constructions: ဟာ့ + negative existentials

"Shouldn’t" constructions are formed by combining the non-past stem of a verb + ဟာ့ + a negative existential verb.

a. ကျွန်ုပ်က မီးချောင်းကြီးများ မိဖုန်းက နေထားခြင်း
The government shouldn’t help the landlords.

b. မိဖုန်းက နေထားခြင်း မိဖုန်းက နေထားခြင်း
(You) shouldn’t establish communes as soon as (an area has been) liberated.

"Shouldn’t" constructions also occur in dependent clauses.

c. ကျွန်ုပ်က မီးချောင်းကြီးများ မိဖုန်းက နေထားခြင်း
Not only shouldn’t you establish a commune, (you) also shouldn’t establish a cooperative store.

12.4 “What kind of” constructions: ၌င်းစီး, ၏င်းစီး, မိဖုန်းစီး, and မိဖုန်းစီး

These are common interrogative phrases that follow nominals and demonstratives.

a. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
What kind of car is this?

b. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
What kind of work (job) does he have?

c. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
What kind of a show did they go to?

d. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
What was the reason for the uprising?

These constructions, however, do not necessarily ask a question, for example:

e. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
I don’t know what kind of a machine this is.

f. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
(He) didn’t tell me what kind of a house he has.

When these are used with ကြည့် (or ကြည့်), they convey the idea of "whatever" or "any kind."

g. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
He did whatever kind of work it was.

h. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
This child will be able to read any kind of book.

12.5 "Lots of ways" constructions: ကြည့် and ကြည့်

These constructions precede verbs and convey the idea that the verbal action was done in a lot of different ways or with respect to many different things/aspects.

a. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
He studied lots of aspects of farming.

Note should be made that with regard to the difference between ကြည့် and ကြည့် "lots," the latter conveys the idea that a great deal of studying was done, whereas ကြည့် conveys the idea that a lot of different aspects or dimensions of the object were studied.

b. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
They got lots of kinds of aid.

c. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
He educated the farmers in many things.

12.6 "By all means/in all respects" constructions: ကြည့်, ကြည့်, ကြည့်, ကြည့်, ကြည့်, ကြည့်, ကြည့်, ကြည့်, ကြည့်, ကြည့်, ကြည့်

The constructions listed above can convey either the idea of "all sorts of means/methods" or that of "all sorts of aspects." Context determines which is intended.

a. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
She tried all means to send the child to school.

b. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း
In all respects, this country has good resources.

c. မိဖုန်းစီး ကျွန်ုပ်က နေထားခြင်း

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(They) have resettled the Tibetans by all means.

12.7 “To whom” constructions (ཁོབ + dative-locative: རེ་ and རུང་)

a. རེ་ཁོབ་བུ་བུ་མ་ཁྲུངས་པ་

Who are they helping? (They are helping whom?)

b. རུང་ཁོབ་བུ་བུ་མ་ཁྲུངས་པ་

To whom did this man talk?

c. རེ་ཁོབ་བུ་བུ་མ་ཁྲུངས་པ་

Who are these men criticizing?

d. རུང་ཁོབ་བུ་བུ་མ་ཁྲུངས་པ་

To whom do (they, he, etc.) have to give this?

12.8 “Whose” (ཁོབ་ + genitive: ཡིན་/tool and ཡིན་/to whom) and “by whom” (ཁོབ + instrumental: ཡིན་

and ཡིན་/to whom) constructions

a. ཡིན་ཁོབ་བུ་བུ་རིམས་

Whose child is this?

Note that ཡིན་here is optional.

b. ཡིན་ཁོབ་བུ་བུ་རིམས་

Whom did they go to see? (To whose presence did they go?)

c. ཡིན་ཁོབ་བུ་བུ་རིམས་

For whose purpose/benefit are these men laboring so much?

d. ཡིན་ཁོབ་བུ་བུ་རིམས་

(They, he, etc.) asked, “Whose is this?”

e. ཡིན་ཁོབ་བུ་བུ་རིམས་

I don’t know whose work this is.

f. ཡིན་ཁོབ་བུ་བུ་རིམས་

Who bought this house?

g. ཡིན་ཁོབ་བུ་བུ་རིམས་

Who will do this work?

h. ཡིན་ཁོབ་བུ་བུ་རིམས་

Who gave this book to whom?

i. ཡིན་ཁོབ་བུ་བུ་རིམས་

Who wrote this book?

The addition of the “even/also” particle conveys the meaning “even by whomever”:

j. ཡིན་ཁོབ་བུ་བུ་རིམས་

Anyone will be able to do this. (This can be done even by whomever.)

k. ཡིན་ཁོབ་བུ་བུ་རིམས་

No one will eat this. (This will not be eaten even by whomever.)

l. ཡིན་ཁོབ་བུ་བུ་རིམས་

(He) won’t listen whoever tells him.

m. ཡིན་ཁོབ་བུ་བུ་རིམས་

The prisoners will not interfere even (in) whoever’s work (i.e., in anyone’s work).

n. ཡིན་ཁོབ་བུ་བུ་རིམས་

Whoever criticizes the government is arrested.

“ཁོབ་” (“like whom”) functions the same as ཡིན་ in indefinite constructions but conveys more emphasis.

o. ཡིན་ཁོབ་བུ་བུ་རིམས་

He knows who that man is.

p. ཡིན་ཁོབ་བུ་བུ་རིམས་

He isn’t saying whom he called.

q. ཡིན་ཁོབ་བུ་བུ་རིམས་

She cannot talk to anyone.

r. ཡིན་ཁོབ་བུ་བུ་རིམས་

Whoever (it) is, a permit is needed.

s. ཡིན་ཁོབ་བུ་བུ་རིམས་

(1) I didn’t know at whose house he stayed.

12.9 “Why” constructions: རུ་ཐོབ་, རུ་ཐོབ་རུ་, རུ་ཐོབ་རུ་, རུ་ཐོབ་, རུ་ཐོབ་, རུ་ཐོབ་, and རུ་ཐོབ་

These all function to relate two clauses so that the latter explains the former. They can be translated literally as “if you ask why” (the preceding clause occurred).

a. རུ་ཐོབ་བུ་བུ་མ་ཁྲུངས་པ་

He was not happy in India because he does not like the heat. (lit. If one asks why he does not like the heat, . . .)

b. རུ་ཐོབ་བུ་བུ་མ་ཁྲུངས་པ་

Most people gather in Lhasa city in the first month of the Tibetan calendar. If you ask why, it is because it is the time when the biggest religious festival, the Monlam Chemo, starts.

c. རུ་ཐོབ་བུ་བུ་མ་ཁྲུངས་པ་

These days many people are buying Japanese things. If you ask why, it is because they are of good quality and cheap.

d. རུ་ཐོབ་བུ་བུ་མ་ཁྲུངས་པ་

Any person can buy Japanese things. If you ask why, it is because they are of good quality and cheap.
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12.10 “Everywhere” construction: བརྡ་སྨྲ།

This is a colloquial expression that sometimes appears in writing to convey the idea of "everywhere."

a. བརྡ་སྨྲ། བྱ་མཚོས་བཤེས་ཤེས་རེ།
   He went everywhere.

b. བརྡ་སྨྲ། བྱ་མཚོས་བཤེས་ཤེས་རེ། འཁྲིངས་སུ་ལ་སྟེ།
   Many new Japanese cars can be seen everywhere.

12.11 "It’s a pity" constructions: རྟག་ནས།, རྟག་ནས།, འཁྲིངས་སུ་ལ་སྟེ།, and ནི་ཁྲིད་ནས།

These constructions are used as sentence final complements. They exclaim sorrow, sympathy, or regret. The nearest English equivalents are "oh," "too bad," and "what a pity."

a. རྟག་ནས། རྟག་ནས། རྟག་ནས། རྟག་ནས།
   That man without eyes, what a pity!

b. རྟག་ནས། རྟག་ནས། རྟག་ནས། རྟག་ནས།
   It’s a pity if they have difficulties.

c. རྟག་ནས། རྟག་ནས། རྟག་ནས། རྟག་ནས།
   It’s too bad that (I) am unable to help those refugees.

d. རྟག་ནས། རྟག་ནས། རྟག་ནས། རྟག་ནས།
   If that poor nomad trader doesn’t get profit, what a pity!

12.12 "However much . . . that much" constructions: interrogative + རང་+ vb. + རང་

These constructions express the idea that "however much one does the verbal action, that much of something else will happen." Common interrogatives used in these constructions are བར་, སྦྱེ, བཞིན་, རང་, and རང་.

a. བར་རང་བར་རང་བར་རང་བར་རང་
   However much (you) work, that much of a wage (you) will obtain.

b. སྦྱེརང་སྦྱེརང་སྦྱེརང་སྦྱེརང་
   However many books (you) read, that much (you) will know.

c. བཞིན་རངསྦྱེ་བསྟན་ལས་རངསྦྱེ་བསྟན་ལས་རངསྦྱེ་བསྟན་ལས་རངསྦྱེ་བསྟན་ལས་རངསྦྱེ་བསྟན་ལས་རངསྦྱེ་བསྟན་ལས་
   However much (you) walk, that much (your) body will benefit.

12.13 "How could" constructions with དབྱུང་ and དབྱུང་

These are used to convey the rhetorical question "how could . . .," even though the literal meaning of these particles is "where" and "from where."

a. དབྱུང་ཐོ་རྒྱུ་དབྱུང་གིས་ནང་པོ་ཐུན་ལུས་ཏེ།
   How could they dare to make war with us?

b. དབྱུང་ཐོ་རྒྱུ་དབྱུང་གིས་ནང་པོ་ཡི་ཐུན་ལུས་ཏེ།
   How could it be all right if I did not help you?

c. དབྱུང་ཐོ་རྒྱུ་དབྱུང་གིས་ནང་པོ་ཐུན་ལུས་ཏེ།
   How could this child be able to go to the market alone?

12.14 Constructions with ང་(‘ར)

Depending on context, this construction conveys "whenever," "whoever," or "whatever."

a. ང་ཁྲིས་ཀྱི་སྐབས་སེམས་ནས་ནང་པོ།
   He talks to whatever person (he) meets.

b. ང་ཁྲིས་ཀྱི་ཟླ་བའི་ཚང་གཉིས་ནང་པོ།
   Whenever the Lama gets time, (he) prays.

c. ང་ཁྲིས་ཀྱི་ཟླ་བའི་ཚང་གཉིས་ནང་པོ།
   Whenever the student sees a book, (he) reads (it).

d. ང་ཁྲིས་ཀྱི་ཟླ་བའི་ཚང་གཉིས་ནང་པོ།
   Whatever news Sonam heard, (he) told her everything.

12.15 "According to" and "based on" constructions with ཤུགས་པ། and ཤུགས་པ།

The meaning conveyed by these constructions is: "based on" or "according to" or "in accordance with" X, Y occurred or will occur.

a. ཤུགས་པ་ག་ཅ་གནས་འབུ་མེད་ནོ་བཤེས་ཤེས།
   According to this year's climate, production will be good.

b. ཤུགས་པ་ཐུབ་དུས་ཁྲིད་པའི་ཚགས་ན།
   In accordance with the quantity (number) of people, (we) have to make food.

c. ཤུགས་པ་ག་ཅ་གནས་འབུ་མེད་ནོ་བཤེས་ཤེས།
   Based on the student's manner of studying, (he) will not win a prize.

d. ཤུགས་པ་ག་ཅ་གནས་འབུ་མེད་ནོ་བཤེས་ཤེས།
   Based on that trader's manner of making profit, (he) will soon become rich.
12.16 "Jo right ahead" constructions with ྦིབ་ or སྐྱེབས་

These constructions are used with verbs to tell someone to "go right ahead" and do the verbal action.

a. བློ་བཞིན་ནས་དེ་བཞིན་ཡིན་པར་བཞིན་བཞིན་ཡིན་པར་བཞིན་བཞིན།
   If I do not arrive at 8 o'clock, please go right ahead and go.

b. ཀྱིད་པ་བཞིན་ཞིང་བཞིན་འགོད་པའི་གཞི་བཞིན་མ་བཞིན་བཞིན།
   If you need to ask for help, please go right ahead and say it.

c. བོད་དུ་བཞིན་རུས་ཐོག་བཞིན་དེ་བཞིན།
   If you go right ahead and do that work, it will be all right.

d. རྡོ་རྗེ་བཞིན་ང་བཞིན་འབྲུག་མི་འབྲུག་དེ་བཞིན།
   If you go right ahead and speak like that, it will not be all right.

12.17 "Everything" constructions with བེད་ཆེ་བེད

This construction means "everything" or, more literally, "whatever exists."

a. བཞིན་བཞིན་ནས་བཞིན་བཞིན་པའི་གཞི་བཞིན་བཞིན།
   He gave her whatever things he had.

b. ཐེ་ཕྲེད་ནས་བཞིན་བཞིན་བཞིན་བཞིན་ཆེ་བཞིན།
   Whatever is in that shop is being sold cheaply.

c. བཞིན་བཞིན་ནས་བཞིན་བཞིན་པའི་གཞི་བཞིན་བཞིན།
   They bought all her furniture last year (whatever furniture she had).

12.18 "Immediately" constructions with བཅུ་ + vb. + རིག་, རྐྱུར་, and དོན

"Immediately" was encountered earlier as a clause connective particle (6.2). Here it conveys the same meaning ("at once/immediately") but is used in constructions where it is placed before the main verb. In this role it adds "quickly/immediately" to the verbal meaning.

a. དེ་བཅུ་ཉིད་འབད་པ་བཅུ་ཉིད་ངོ་བོ་བཅུ་ཉིད།
   Please lend me a little money at once

b. དེ་བཅུ་ཉིད་འབད་པ་བཅུ་ཉིད་ངོ་བོ་བཅུ་ཉིད།
   As soon as the telegram arrived, (I) immediately went.

12.19 "May it come" constructions: vb. + སྐྱེབས་ or སྐྱེབས་ སྐྱེབས་

These constructions are used to convey the exclamation "may something come (or not come) to pass."

a. བཞིན་བཞིན་པར་ནི་བཞིན་བཞིན།

May it not rain tomorrow.

b. བཞིན་བཞིན་པར་བཞིན་བཞིན་པར་བཞིན་པར་
   May peace come to the entire world.

c. བཞིན་བཞིན་པར་ཐོག་པར་བཞིན་བཞིན་པར་བཞིན་པར་
   May our school win the prize for the basketball competition.

12.20 Reading exercises

12.20.1 Reading number one: "The Love of the Male and Female Swan"

12.20.1.1 Tibetan text


cིམ་དུ་མི་ངོ་བོ་བཅུ་ཉིད་པའི་གཞི་བཞིན་བཞིན་བཞིན་བཞིན་བཞིན་བཞིན།
   There is no need to be afraid of whatever you shall have.

ཕོ་བུ་བཞིན་པའི་གཞི་ཞིང་བཞིན་བཞིན་བཞིན་བཞིན་བཞིན་
   Whatever you have you shall not be afraid of it.

དྲོ་རྗེ་བཞིན་པའི་གཞི་བཞིན་བཞིན་བཞིན་བཞིན་
   Whatever you have you shall not be afraid of it.

འོ་བུ་བཞིན་པའི་གཞི་ཞིང་བཞིན་བཞིན་བཞིན་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་བཞིན་པའི་གཞི་ཞིང་བཞིན་བཞིན་
   Whatever you have you shall not be afraid of it.

བཞིན་བཞིན་ནས་བཞིན་བཞིན་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་བཞིན་པའི་གཞི་ཞིང་
   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་ ཐོག་པར་བཞིན་བཞིན་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་བཞིན་པའི་གཞི་ཞིང་
   Whatever you have you shall not be afraid of it.

བཞིན་བཞིན་ནས་བཞིན་བཞིན་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་བཞིན་པའི་གཞི་
   Whatever you have you shall not be afraid of it.

བཞིན་བཞིན་ནས་བཞིན་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་
   Whatever you have you shall not be afraid of it.

འོ་བུ་
   Whatever you have you shall not be afraid of it.

བཞིན་
   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་
   Whatever you have you shall not be afraid of it.

བཞིན་
   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་
   Whatever you have you shall not be afraid of it.

བཞིན་
   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་
   Whatever you have you shall not be afraid of it.

བཞིན་
   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་
   Whatever you have you shall not be afraid of it.

བཞིན་
   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་
   Whatever you have you shall not be afraid of it.

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   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་
   Whatever you have you shall not be afraid of it.

ཕོ་བུ་
   Whatever you have you shall not be afraid of it.

བཞིན་
   Whatever you have you shall not be afraid of it.

ལམ་ཅིག་
   Whatever you have you shall not be afraid of it.
Lesson Twelve

The Love of the Male and Female Swan

There was a poor young hunter (living) at the foot of Montari. He loved a beautiful young girl with all his heart, and the girl loved him from her heart too. (But) because the young girl’s father was a very greedy person, he told the young girl that she had to go as the bride of a man who was both powerful and wealthy. He kept (lit., put) the young girl in the house and did not allow her to meet the young hunter. One night, the young girl left her home and went with the hunter to a distant place to search for a happy life.

The girl’s father and the rich man came riding horses in pursuit of them. The rich man shot one arrow and killed the young hunter. The young girl embraced her lover and cried with great sadness. As soon as the tears of the girl dropped on the opening of the young hunter’s wound, the hunter turned into a white swan and flew away into the sky carrying the girl on his back. The two of them flew for a long distance and (then) lived happily in a cave even though they were poor.

Because autumn came, the swan said to the young girl, “I have to go south to spend the winter. Please wait here happily for me. I will definitely return as soon as the meadow flowers bloom.” But because it was very cold during the winter and the young girl missed the white swan who had flown far away and was sad, she was afflicted with illness.

In springtime, (when) the leaves on the trees were growing and the flowers were blooming, the swan came back and saw that the young girl had died of illness. The swan felt extremely sad and cried. As soon as his tears dropped on the girl’s eyes, she also became a white swan, and together (they) flew away into an opening in the sky. Ever since then, those two have never separated for even an instant of time.

12.20.1.3 Grammatical notes

1. བཀྲ་ཤིག་ལན་མཁྱེན་པ་བྱུང་བའི་དགེ་བརྟེན། consists of the two nouns “young man” and “hunter.” Together these describe a single person: “a young man who was a hunter.” This is a common pattern with nouns describing types of persons (but not things), for example: དོན་འདོན་པའི་མིག་འཛིན། “There is a monk who is a nomad here.” Note that the first of the two nouns, in this case བཀྲ་ཤིག་ (“young man”), is considered more emphasized.

2. བཀྲ་ཤིག་ལན་མཁྱེན་པ་བྱུང་བའི་དགེ་བརྟེན། consists of two nominals: བཀྲ་ཤིག་ (“attractiveness”) and འདོད་གསུམ་ (“beauty”). These have been transformed to adjectivals by རེད་ (“to make beautiful”) (see 10.3.6). The entire phrase then modifies བཀྲ་ཤིག་ (“young girl”).

3. ཚུ་པར་བར་བསྟོད་གེ་ཞིབ་རིན་པོ་ཅིན། is the type of construction discussed in 11.8. སྟོིབས་པ་here convey “allowed.” Note that while grammatically this could also be translated as “did not make (her) meet the young hunter,” it makes no semantic sense here. Note also that སྟོིབས་པ་in this construction means “with.”

4. བོད་པར་ལྡན་པ་is a standard construction conveying do/did the verbal action “one time.” The verbal action here is “shot an arrow” (གཅོད་པར་བཟོད་). For example, བོད་པར་ལྡན་པ་དེ་ཞི་བཟོད་པ་མི་ཞིང་། “Reading the book one time, he understood the meaning completely.”

5. The བོད་པར་connective constructions (conveying “because”) are discussed in 5.9. Here བོད་ + the instrumental particle is used with a nominal རྣམ་པ་ (“sadness”) to convey “because” or “by”—(“because of sadness”).

6. The cause of རྣམ་པ་ (“suffer from illness”) is conveyed in the two preceding clauses; བྱང་ཆུབ་བར་བསྟོད་དགེ་བརྟེན་ and རྣམ་པ་གཅོད་པ་དེ་ཆེན་པོ་ཞིང་བདག་ནི་རྣམ་པ་ (“while the swan was flying he got sick”). Thus, she was sick because of the extreme cold and her sadness at missing the swan.

12.20.2 Reading number two: “The Wish-fulfilling Gem Necklace”.

12.20.2.1 Tibetan text.

བཀྲ་ཤིག་ལན་མཁྱེན་པ་བྱུང་བའི་དགེ་བརྟེན། 1 འདོད་གསུམ་

བཀྲ་ཤིག་ལན་མཁྱེན་པ་བྱུང་བའི་དགེ་བརྟེན། རྣམ་པ་གཅོད་པ་དེ་ཆེན་པོ་ཞིང་བདག་ནི་

12.20.2.2 English translation.

There was a poor young hunter (living) at the foot of Montari. He loved a beautiful young girl with all his heart, and the girl loved him from her heart too. (But) because the young girl’s father was a very greedy person, he told the young girl that she had to go as the bride of a man who was both powerful and wealthy. He kept (lit., put) the young girl in the house and did not allow her to meet the young hunter. One night, the young girl left her home and went with the hunter to a distant place to search for a happy life.

The girl’s father and the rich man came riding horses in pursuit of them. The rich man shot one arrow and killed the young hunter. The young girl embraced her lover and cried with great sadness. As soon as the tears of the girl dropped on the opening of the young hunter’s wound, the hunter turned into a white swan and flew away into the sky carrying the girl on his back. The two of them flew for a long distance and (then) lived happily in a cave even though they were poor.

Because autumn came, the swan said to the young girl, “I have to go south to spend the winter. Please wait here happily for me. I will definitely return as soon as the meadow flowers bloom.” But because it was very cold during the winter and the young girl missed the white swan who had flown far away and was sad, she was afflicted with illness.

In springtime, (when) the leaves on the trees were growing and the flowers were blooming, the swan came back and saw that the young girl had died of illness. The swan felt extremely sad and cried. As soon as his tears dropped on the girl’s eyes, she also became a white swan, and together (they) flew away into an opening in the sky. Ever since then, those two have never separated for even an instant of time.

12.20.1.3 Grammatical notes

1. བཀྲ་ཤིག་ལན་མཁྱེན་པ་བྱུང་བའི་དགེ་བརྟེན། consists of the two nouns “young man” and “hunter.” Together these describe a single person: “a young man who was a hunter.” This is a common pattern with nouns describing types of persons (but not things), for example: དོན་འདོན་པའི་མིག་འཛིན། “There is a monk who is a nomad here.” Note that the first of the two nouns, in this case བཀྲ་ཤིག་ (“young man”), is considered more emphasized.
12.20.2.2 Translation

The Wish-fulfilling Gem Necklace

In ancient times there was a king. When he reached the age of forty, only then did he get a daughter (was a daughter born to him). That daughter had good character, was wise, and was very beautiful. Because of this, the king took care of her like his own eyes. Not only that, he (also) invited a venerable lama who named her Tashi Lhamo ["auspicious goddess"]. (Afterwards) people called her Princess "Drelha."

Princess Drelha's birthday celebration was done every three years. (At this time) the king and queen prepared an elaborate banquet. On the year when Princess Drelha was 19 years of age, (they) made a birthday celebration more elaborate than in the past. The inside of the king's magnificent palace had been decorated with beautiful ornaments and with many precious jewels strung like beads on a rosary. All the guests were enjoying themselves. Princess Drelha was adorned with pearls and other different kinds of precious gems and had become like a daughter of the gods (goddess). In the midst of the exchange of good wishes, the king lovingly put on Princess Drelha's neck a precious gem necklace made from precious gems such as 19 nine-eyed si stones, 33 (pieces of) coral, and 66 (pieces of) turquoise.

(At this time) a group of the palace's female singers wearing pearls and many other precious gems surrounded the fortunate princess, singing and dancing. Princess Drelha sang a song in order to show gratitude to her parents (for their kindness), which said, "May (they) live forever!"

Suddenly it became stormy, the sky clouded over, the earth became dark and there was lightning and thunder. The king and the queen were very frightened and fled into their living quarters. At that time a strange eagle (appeared in the hall) and flew from the window carrying the princess. The king and queen were sad over the loss of their daughter. (They) summoned an expert artist who drew a color picture of Princess Drelha, which they put up everywhere. Beside that, they also disseminated an edict saying, "If anyone knows where the princess is and reports it, (he, she) will be rewarded with 10 horse-hoof-sized (ingots) of silver. If someone saves the princess, he will be rewarded with one hundred bricks of gold, a sum that will be sufficient for one's whole life. (And) if the one who saves her is a young man, he will be taken (into the family) as a bridegroom."
In a gorge there was a poor family (consisting) of a mother and son. The name of the kind mother was Tsekyi and the name of the brave son was Lodor. Due to a hailstorm of proportions rarely seen, their wooden house had become lopsided and the sprouts in the field had been beaten down. Because of this, the mother was working in the fields propping up the stalks and the son was repairing their house. The mother Tsekyi got very tired and thought, "I have to go home to drink tea and eat pak (roasted barley dough)."

On the road (she was) returning (on), she suddenly heard the roar of a ferocious lion. As soon as (she) heard it, (she) lifted her head, looked, and saw a lion whiter than snow leaping towards her (to the front) with its mouth open very wide. She was extremely scared, collapsed, and called, "Son Lodor, Lodor." As soon as the son heard the shouts of his mother and the lion's roar, he took an axe and went running. Because the white lion had bitten his mother's leg and was dragging her (away), Lodor struck (a blow) at (the lion) with his axe. At that time the head of the axe became unstuck and flew off (lit., slipped off) far away. The handle (however) hit the lion hard on its back. The fierce white lion was frightened by this and fled carrying his mother's shoe. (Lodor thought,) "Since Mother Tsekyi had just that one pair of shoes, how could her son give it up?" After he picked up the axe (head), he fixed it on the handle firmly (and) then went quickly into the forest on the high mountain to chase after (the lion).

See Lesson 13 for the continuation.

12.20.2.3 Grammatical notes

1. The phrase བོད་སིལ་ནི་འྲི་བྱུར་ means "wish-fulfilling gem" and by extrapolation is also used for the Dalai Lama. Here it refers to the gem.

2. This segment consists of 4 adjectivals: (1) སྒྲུ་ི་ཕྲ་བོད་པ་, (2) བོད་པ་ཕྲ་བོད་པ་, (3) བོད་པ་ཕྲ་བོད་པ་, and (4) བོད་པ་ཕྲ་བོད་པ་, strung together by the conjunctives རེ་, རོ་, and རེ་. See 10.3.7 for a discussion of adjectival conjonction.

3. Although this placement of "not only" may seem semantically inappropriate here, there is nothing wrong with it in Tibetan semantics.

4. This is an abbreviation of the name སྒྲུ་ི་ཕྲ་བོད་པ་. Normally the first and third syllables are joined, but in this case Tibetan convention uses བོད་པ་ instead of བོད་པ་.

5. རེ་ in the phrase ཁྲི་ཞང་རེ་ ཁྲེད་དཔའ་ བོད་པ་ མི་མདུན་ ོབས་ དཔལ་ བོད་པ་ རེ་ conveys "at" (see 12.1.4). The particle རེ་ ("each") was explained in 10.8.

6. The phrase གཞི་ཁྲི་ཞང་ དཔལ་ བོད་པ་ པོ་ དཔལ་ བོད་པ་ རེ་ བལ་ སོགས་ མི་མདུན་ ོབས་ དཔལ་ བོད་པ་ རེ་ illustrates three common ways that Tibetans convey flowery descriptions. In the first segment, an adjectivized nominal (བོད་པ་སིལ་ནི་འྲི་) modifies "palace" through the genitive particle ("a palace that was magnificent—a magnificent palace"). In the second part, བོད་པ་སིལ་ནི་འྲི་ is used to create a simile—"precious gems strung like (beads) on a rosary." In the third part, བོད་པ་སིལ་ནི་འྲི་, the adjective བོད་པ་ ("beautiful") is modified by the adverbial བོད་པ་ ("completely"), which both are then linked to the noun "decorations" (བོད་པ་) through the genitive particle.

7. The phrase གཞི་ཁྲི་ཞང་ སིལ་ནི་འྲི་ ("came from precious gems") modifies བོད་པ་ ("necklace"). It should be noted that བོད་པ་ here means "from" rather than its more usual "than."

8. Recall that བོད་ means the end of a sentence (see 6.10.3.14).

9. བོད་སིལ་ནི་འྲི་ means "to storm" and བོད་པ་ functions adverbially conveying "fiercely."

10. This is a common way to list a series of verbal actions (བོད་པ་སིལ་ནི་འྲི་བོད་པ་ཕྲ་བོད་པ་ཕྲ་བོད་པ་དཔལ་བོད་པ་). Four verb phrases are linked here by the བོད་པ་ clause connective or just listed consecutively.

11. བོད་པ་ ("if") is normally written བོད་པ་ བོད་པ་ བོད་པ་.

12. This literally means "silver made in the shape of a horse hoof."

13. This construction breaks down into བོད་པ་སིལ་ནི་འྲི་ ("for the duration of one lifetime") and བོད་པ་སིལ་ནི་འྲི་ ("give 100 bricks of gold which are/will be sufficient for").

14. བོད་སིལ་ནི་འྲི་བོད་པ་ཕྲ་བོད་པ་ཕྲ་བོད་པ་ is an interesting construction. The core is the noun "hailstorm" (བོད་པ་), which is modified by both the adjective "big" (བོད་པ་) and the preceding phrase via the genitive particle. That phrase starts with the adverb "very" (བོད་པ་), which modifies "rare" (བོད་པ་), which in turn modifies the nominalized verb "seeing" (བོད་པ་).

15. In this construction the verbal phrase "eat ba and drink tea" (བོད་པ་སིལ་ནི་འྲི་) function as noun and thus are verbalized by བོད་པ་. It could have also have been written བོད་པ་སིལ་ནི་འྲི་.

16. In the phrase བོད་པ་སིལ་ནི་འྲི་ the verb བོད་པ་ ("to come off, get unstung") conveys that the head of the axe slipped off as he was in the action of striking the lion.
12.21 Vocabulary

crooked, zig-zag
rare, scarce
multicolored, beautiful, lovely; bright
p.n.
va. to spread out, disperse
abbr. ภูษณ
"go right ahead" particle
thief; va.— ฏ  to steal
a moment, an instant
guest (h.)
statue, image, portrait (h.)
1. va. to deliver; 2. va. to spend time
birthday
1. "too" particle; 2. error, mistake; 3. damage, harm
va. to support, prop up
va. to surround
again
va. to give up, abandon, throw away
vi. to separate, to divorce
va. p. of นูน
cheap
herd, group
va. p. of นูน
sky
va. to embrace, hug
va. to act, perform
"how could" construction
"how could" construction
"by all means/in all respects"
construction

construction
"by all means/in all respects"
construction
"why" construction
"lots of ways" construction
"by all means/in all respects"
construction
"by all means/in all respects"
construction
"lots of ways" construction
"it's a pity" construction
"what kind of" construction
"whatever exists" construction
"by all means/in all respects"
construction
"it's a pity" construction
"why" construction
"why" construction
everywhere, all over
elaborate preparations; va.— ฏ  to make elaborate preparations
cold, coldness
boat
a great yogin, siddhi
gully, gorge, deep ravine
discussion; va.— ฏ  song
song and dance

lightning
winter time
neck, throat
voice
vi. to fall, collapse
competition; va.— ฏ
vi. to be all right, okay
vi. to be achieved, fulfilled, completed; to be gathered, assembled
Chinese silver
ornament, decoration
national anthem
the back side
vi. to flourish, thrive, grow
1. "should not" particle; 2. va. to string beads, flowers, gems
wealth and power
va. to fix, to put on a handle
the back (of a person or animal)
stay waiting; va.— ฏ
doctor
dollar or rupee or yuan
va. to put on (h.)
va. to adorn, decorate
via, through
va. p. of นูน
va. p. of นูน
va. p. of นูน
va. p. of นูน
va. p. of นูน
praise; va.— ฏ
"it's a pity" construction
"why" construction
"what kind of" construction

"it's a pity" construction
"why" construction
"why" construction
taking care of, protecting, defending; va.— ฏ
liberation; va.— ฏ
iron-link bridge
pair, match
hydroelectric
hydroelectric station
very much bigger
"what kind of" construction
chasing, pursuing; va.— ฏ
a sprout, a plant
va. to keep, hold
the two together
cooperation, cooperative report; petition; va.— ฏ
bosom friend
telegram, cable; va.— ฏ
fierce, savage, violent
va. p. of นูน
hoof of horse
ceremony, celebration
good wishes offered at a celebration (e.g., "best of luck, long life"), va.— ฏ
inspection; va.— ฏ
similar, like
autumn
distant, far
meet; va.— 部份
interference; va.— 部份
vi. to get hit, struck by
Lesson Twelve

1. on; 2. via; 3. in addition to; 4. during; at the time when; 5. concerning

resource
opening, gap, hole
vi. to be overcast, cloudy
a delegate
good quality
festival; occasion
time
from that time onwards
"how ever much . . . , that much" construction

necklace
va. to look after with kindness, to be kind to
vi. to be arrogant, haughty; to be ferocious
va. p. of ཁྲིཤེར་
1. va. to summon, call; 2. va to invite
vi. to suffer from, be tormented by
va. p. of ཁྲིཤེར་
arrow; va. — རེ་
"seems likely to occur"
vi. to suffice, to be enough
leaf
here, over here
greed, avarice

greedy
va. to drag, pull
having, possessing
va. p. of རེ་

forest, jungle
illness, disease
always
vi. to suffer, to be oppressed
honorific term used for second and third person
perfectly, completely
heroic, courageous, spirited
heroic
name of the staple Tibetan food that is made from roasted barley flour and kneaded with tea or water
meadow flower
quality
springtime
happy, joyful, cheerful
vi. to be destitute, devoid of
va. to request help (h.)
rosary; string of beads, jewels, flowers; va. — (་) བྲོ་ to string beads, jewels, flowers
va. to shoot, to fire a weapon
va. to hoist, raise, lift up
va. to meet
at once, immediately
bride
vi. to come off, to become unstrung
Tibetan person
Tibetan eagle
love
coral

va. p. of ཀྲབ་
wise, understanding
p.n.
vi. to thunder
a poster, va. — གཞི་ to put up a poster
abbr. mother and son
bridegroom who comes to live with wife's family
quantity, amount, number
eyeball
name
pearl
vi. to become dark, night, twilight
quality
springtime
happy, joyful, cheerful
vi. to be destitute, devoid of
va. to request help (h.)
rosary; string of beads, jewels, flowers; va. — (་) བྲོ་ to string beads, jewels, flowers
va. to shoot, to fire a weapon
va. to hoist, raise, lift up
va. to meet
at once, immediately
bride
vi. to come off, to become unstrung
Tibetan person
Tibetan eagle
love
coral

va. p. of ཀྲབ་
a name (h.)
va. to name, give a name (h.)
va. p. of ཀྲབ་
va. to sell
love
beautiful, charming, attractive
beauty
the world
arrest; va. — གཞི་
vi. to be collected together, to be congregated, to be gathered
vi. p. of ཁྲིཤེར་
peace
singer (female)
va. to hit, strike
resettling; va. — གཞི
young girl
vi. to bloom (flower)
vi. to fall (off something)
a type of precious stone that is black with dot-like designs that Tibetans refer to as "eyes"
living quarters, living room (h.)
kind, sincere, good
strange, unusual parents; father and mother (h.)
upwards
name of the main east-west river in Tibet
beautiful, pleasing
precious gem
Lesson Thirteen

13.1 Word formation: introduction

As we have seen, virtually all Tibetan syllables have independent meanings. This “monosyllabic” nature of Tibetan affords tremendous flexibility not only in expressing new ideas and concepts, but also in expressing old ones in new ways. In fact, it is a mark of literary ability and accomplishment to manipulate and recombine syllables (morphemes) creatively. For the student, however, this means that you will often encounter new combinations even for very standard ideas. Thus, in order to read written Tibetan successfully, the basic structure underlying word formation must be understood and this will be the subject of the following sections.

13.1.1 Nominal compounds

Nominal compounds consist of two syllables, each of which is a non-derived noun.

13.1.2 Synonymic compounds

These consist of two syllables which are synonyms. The meaning of the compound word is identical to the overall meaning of the component parts. For example, སྲོལ་བུད་ ("power, strength") is comprised of two syllables: སྲོལ་ ("power, strength") and བུད་ ("power, strength").

a. སྲོལ་བུད་ ("power, strength")

(They) seized many areas by force.

b. སྲོལ་བུད་ ("power, strength")

same as a.

Other common synonymic compounds are:

| སྲོལ་ | quantity, number, amount | སྲོལ་ | sound, voices |
| བུད་ | difficulty | བུད་ | hope |
| ོལ་ | time, period | ོལ་ | face |
| ོུ་ | children | ོུ་ | class (social) |

13.1.3 Premodifying compounds

In these constructions the first syllable modifies the second. Thus, in the word སྲོལ་ བུད་ ("hospital"), the syllable སྲོལ་ ("medicine") describes what kind of a བུད་ ("house").

1 Four-syllable compounds will be discussed following the section on two syllable units.
establishment”) it is. Some other common examples are:

sky + boat = airplane

agricultural field + water = irrigation water

land + owner = land owner, landlord

school + children = student

war + person = soldier

sky + nature/character = weather, climate

electricity + correspondence/communication = telegram

13.1.4 Conjunctive compounds

Like premodifying compounds, the component syllables in these compounds also have different meanings, but here the relationship between them is one of conjunction rather than modification. For example, “workers and farmers” consists of the first syllable of the word རྣ་པར (owners”) and the first syllable of the word ེ་ལ་ ("farmers"). The meaning is the combination of the two: "workers and farmers."


Many workers and farmers held a meeting.

Some other common conjunctive compounds are:

place and time

farmers and nomads

teachers and students

China/Chinese and Tibet/Tibetans

years and months

horses and mules

13.1.5 Polar compounds

In these constructions each of the syllables has an opposite meaning, but the overall meaning of the compound is either conjunctive or an abstract notion deriving from both.

For example, ཀྲ་མར ("father") and ཀྲ་མར ("mother") and as a compound can mean either "father and mother" or "parent(s)." Other common compounds are:

day + night; all the time

male + female; sex

government + private; everything

Adjectives are more commonly used as the components of polar compounds.

They are discussed in the next section.

13.1.6 Adjectival polar compounds

The polar type of adjectival compound functions the same as the nominal polar compound discussed above. It consists of two comparative adjective stems having opposite meanings. The overall meaning is either conjunctive or an abstract notion deriving from both. For example:

big + small = size

long + short = length, distance

hot + cold = temperature

good + bad = quality

dry + wet = dampness

high + low = height

13.1.7 Adjectival postmodifying compounds

These consist of a noun in the first syllable slot and the first syllable of the basic adjective form in the second. The adjective in the second syllable describes the noun in the first, and the resultant compound is a new noun. The main difference between this construction and that of normal adjectival modification is that only the first syllable of the adjective is used. For example, ོ་བཞིན་ ("big meeting, general assembly meeting, plenary meeting") consists of the noun ོ་བཞིན ("meeting, assembly") and the first syllable of ོ་ ("big").

a. ོ་བཞིན་ལེགས་ལྡན་

I’m going to the general assembly meeting.

b. ོ་བཞིན་ལེགས་ལེགས་

He gave a speech at the big meeting.

Other common examples of this are:

nation/kingdom + all over/all = nationwide, national

mind/thought/ + harmonious/similar/ friendly = state of having the same opinions/thoughts = comrade

work/worker + new = new work/worker

man + bad/evil = evil person

13.1.8 Verbal compounds

Verbal compounds consist of N.-Vb., Adj.-Vb., and Vb.-Vb. combinations. In all of these, the resultant compound is a nominal, which then can be used with verbalizers such as

As was the case with the earlier premodifiers, the first syllable (here the adjective stem) describes or modifies the second. For example, **

13.1.8.2 Synonymic compounds: Vb. - Vb.

When the meaning of both syllables in the compound are the same, the original meaning does not change but a nominal is created.

For example, **

a. **

b. **

They went to Lhasa.

Other examples are:

- **
- **
- **
- **
- **

13.1.8.3 Verbal summation compounds: Vb. - Vb.

These compounds consist of syllables (verb stems) with different meanings. The overall meaning is the summation of the two independent ones. For example, ** ("to reform") is comprised of ** ("to correct") and ** ("to change"). Like the earlier example, these function as nouns and take the standard verbalizers. Some common compounds are:

- ** (plant/erect + make = construction, building, development)
- ** (call + urge/incite/demand action = appeal)
- ** (defend + respect = respect, honor)
- ** (save + keep = deposit, savings)
- ** (fly + go = flying)

13.1.8.4 Verbal polar compounds: Vb. - Vb.

These compounds consist of verbs with opposite meanings. The overall meaning is usually the abstract idea derived from the two syllables, although it may also be simply the conjunctive meaning with each syllable retaining its independent meaning. For example, ** breaks down into "going" and "staying" and together means either "movement" or "going and staying" ** ("buying + selling") has the general meaning of "trading."

a. **

b. **

We didn't decide whether to go or stay.

Other examples of this type of compound are:

- **
- **
- **
- **

13.1.8.5 Verbal premodifying compounds: Vb. + N.

In these compounds the first syllable (verb) modifies the second syllable, e.g., ** ** = "live" + "house" with the overall meaning "a house to live in" or "residence." Some common examples are:

- **
- ** (go + road = a road (to go on))
help + money/finance = money to help, aid funds, relief
money
plough + cattle = draft animals
write + book = book to write in, notebook

13.1.8.6 Verbal premodying compounds: N. + Vb.

Like other premoding constructions, the first syllable modifies the second. For example, "spring planting" breaks down into the first syllable ་འབའ ("spring") (from ་འབའ) and the verb འབའ ("to plant/sow"). The first syllable tells us what kind of a planting it was: a "spring planting." This nominal compound can then be verbalized.

a. འབའ ་འབའ རྒྱུ་དུ་འབུར།

The farmers are making preparations for spring planting.

b. འབའ ་འབའ རྒྱུ་དུ་འབུར།

The farmers are doing spring planting.

Other common examples of this are:

མི་དབང་།
self + govern/rule = self-governing, autonomous

མེན་པོ་
force + enter = forceful entrance, invasion, aggression

གསར་བཏང་།
medicine + treat = medicinal treatment

མི་བཤེར་།
mistake + tell = criticism

13.1.8.7 Verbal sequencial compounds: Vb.-Vb.

In these constructions the first verb takes the past stem (if it has more than one stem) and the second the non-past. The overall meaning derives from the action of the second verb on the first. For example, in ཤིག་གམ་ the first syllable means "to bind" and the second "to release," with the overall meaning "to release or untie that which was bound." This compound is used to express the modern concept of political "liberation." Another example is རིག་འཇུག ("repair, renovation"), which literally means "taking care of or rearing that which has become deteriorated."

Sequential compounds are usually idiomatic in the sense that the meaning is not easily derivable from the constituent elements. Like the other compounds cited earlier, they are verbalized by standard verbs such as འབུར།.

13.1.9 Quadrisyllabic compounds

Quadrisyllabic compounds consist of two disyllabic compounds. The relationship between these two disyllabic units is that of premodification, i.e., the first disyllabic compound modifies the second. When a quadrisyllabic compound is encountered, each of the two disyllabic sub-units should be analyzed separately before the overall meaning is determined. The glossary will usually contain these. For example:

a. རྒྱུ་དུ་འབའ།
Sino-Tibetan border (what kind of a border?—the Sino-Tibetan one)
We can substitute for either of the disyllabic compounds:

b. འགྲོ་བོད་
Chinese and Tibetan soldiers
c. དབྱུང་འབོད་
Tibeto-Nepalese border

Other examples are:
d. རྡོ་རྗེས་བཀྲ་ཤིས་།
people's hospital
e. བཀྲ་ཤིས་ལྕེས།
airport
f. རྣམ་པཐོད་འདེད་གཞི།
democratic reform

13.2 "Time to do" particles: རིག་ and པོ་།

These particles are used following the non-past stems of verbs. They convey that there was or was not "time to do" the verbal action.

a. རིག་པོ་་བཀྲ་ཤིས་
Mother didn't have time to buy vegetables from the market yesterday.

b. རིག་པོ་་བཀྲ་ཤིས་
Because Tashi didn't get up early in the morning, he had to go to school without having time to drink tea.

c. རིག་པོ་་བཀྲ་ཤིས་
Sonamla doesn't have time to watch television except during vacation.

d. རིག་པོ་་བཀྲ་ཤིས་
Last night we didn't have time to watch the movie completely. If you ask why, it is because it became too late.

e. རིག་པོ་་བཀྲ་ཤིས་
Do you have time to stay at home tomorrow?

f. རིག་པོ་་བཀྲ་ཤིས་
Last year, when I went to Tibet, I had time to go on religious visits.

g. རིག་པོ་་བཀྲ་ཤིས་
I didn't have time to talk to him yesterday.

h. རིག་པོ་་བཀྲ་ཤིས་
They will not have time to stay at home tomorrow night.

13.3 Vb. + Կան construction

Կան is used after verbs to convey that it was difficult to do the verbal action.

a. Դեռ չեմ կարողանալ եգանդել նայել
    If there is no window, it is difficult to breathe.

b. Որոշ դիրքեր երկուսի երկուսի
    It is difficult to go on that road.

c. Դեռ չի բացաս դիրք երկուս երկուս
    His letter (handwriting) is not difficult to read.

13.4 Vb. + Եղջ construction

These constructions parallel those with Կան but convey that it was easy to do the verbal action.

a. Դեռ չեմ կարողանալ եգանդել նայել
    If there is a window, it is easy to breathe.

b. Որոշ դիրքեր երկուսի երկուսի
    It is easy to go on that road.

c. Դեռ չի բացաս դիրք երկուս երկուս
    His letter (handwriting) is not easy to read.

13.5 Reading exercise: “The Wish-Fulfilling Gem Necklace,” continued from Lesson 12

13.5.1 Tibetan text

Lesson Thirteen
igniting and struck with the axe. At that time, he heard the sound "tanglang," and sparks flew. His hands become numb. When he looked again carefully (at the lion), it was a stone lion. 'There are really astonishing things like this in the world' (he thought), 'mother's shoe is in a stone lion's mouth.' Then young man Lodor carefully took the shoe out (of the stone lion's mouth) and put it in his pocket and a smile of joy appeared (on his mouth).

When young man Lodor raised up his head and looked, he saw in his field of vision a necklace hanging on the branch of the pine tree. He looked again carefully and very weird thoughts occurred (concerning what was going on). Lodor got up and even though he thought he should take the necklace, his hand could not reach it. He thought he would climb to the top of the tree, but the tree was too thick to cling to [lit., he had no way to cling to it because it was thick]. Consequently, he thought that if he could make some notches (in the tree trunk) with his axe it would be easy to climb. As soon as he started to hit the tree with his axe, a frightening laughing sound (occurred) that made the ravine shake and filled the sky with its echo. At the same time the axe also bounced back to him [i.e., did not stick in the tree trunk]. Lodor was desperate. He had no way to do anything, so became stymied and angrily threw away his axe and sat stunned on the lion and absent-mindedly stroked its head.

Oh my, it was amazing. That young man saw light shining from the two eyes of the stone lion and saw it open its big mouth and vomit out a glittering axe. That extremely joyous youth picked up the golden axe and struck the tree making the sound "tsashag." The pine tree split into two pieces and fell down to one side. Lodor quickly took the necklace, and liking it [becoming attached to it], didn't want to leave it. Suddenly a storm arose and all the leaves got rolled up, so Lodor became extremely frightened. At this moment [lit., immediately], a hail storm with [hail] as big as walnuts came and fell stronger and stronger [lit., bigger and bigger]. He was terrified and so he moved underneath the stone lion's belly and sat there. While it was lightning and thundering a lot, a strange big bird came down from the sky. That bird flapped its wings and roared in a loud voice, "Who is the one who cut down my 'soul tree'? Who is the one who took away my precious gem necklace?" That voice [lit., noise], shook the leaves of the pine tree like lightning (making them) fall onto the ground. While the young man was looking at the weird bird, (he) remembered [lit., it came to his mind] that previous generations customarily said, "Heavy hail is a ferocious ghost which damages crops and kills sheep and goats," and got extraordinarily angry. Lodor came out from underneath the lion and in a loud voice said, "My mother gave birth to me to kill leopards, and my father brought me up to annihilate ghosts." Then he threw the axe and immediately the bird became black, made a cry of anguish, and vanished into the thick forest.

When Lodor raised the golden axe and went quickly to pursue the big bird, a
strong hand seized him. As he turned back and looked, he saw an old man with a head and beard whiter than a conch shell. He gave a respectful greeting to the old man, and the old man patted the young man's shoulder and said smilingly, "You also are a powerful lion." When Lodor looked back the stone lion had disappeared. He took hold of the old man's hand and asked him, "Are you the stone 'uncle' lion?" Uncle lion, giving a smile, sat down at the bottom of the fallen down pine tree and took some snuff in a lively fashion. The young man Lodor gave the precious gem necklace and the golden axe to the old lion. The old lion, shaking his head, said, "I gave the axe to you as a gift. That necklace is one which you have to give back to its owner." Lodor immediately asked, "Where is the owner?" The old man slowly answered, "It is far away in the east—under a tree. At first you should go to search for the distant owner; after that you should try to save the person who is under the tree."

The young man asked sincerely, "What should I do as so as to be able to meet that far away owner?" The old man laughed and said, "You have to search in accordance with karmic law." The young man nodded again and again left the old man. After returning home he brought nine wooden barrels of drinking water and ground nine sacks of tsamba (barley flour) for his mother. Then, carrying the precious gem necklace with him, he stuck the glittering golden axe in his belt and left to search far away for the owner of the necklace.

Lodor traveled for many days and asked questions in many villages. Finally, he arrived in the city of a king. The market area was full of people and the marketplace was flourishing and lively. The people were looking at the colored picture of Princess Drelha on an edict. The young man in particular paid great attention to the precious gem necklace on the princess's neck. He took the necklace out of his pocket and compared the two. When he did that, because there was no difference, not even so much as a single strand of hair, he spontaneously became happy and smiled. The young man took the picture of Princess Drelha with his two hands, and as soon as he did that, two policemen came and took Lodor to the palace. (They) reported to the king and queen, "A person has found the princess's necklace." The king and queen hurriedly came out. The young man (bowed), putting his knee on the floor to show respect, and reported in detail to the king how he found the necklace. The king and queen were extremely happy and ordered the youth Lodor to lead the chief steward with 369 bodyguard troops and depart immediately to save the princess.

See Lesson 14 for the continuation.

13.5.3 Grammatical notes
1. Note that ཁམས་ is ཁམས་ + the dative-locative particle.
2. འབབ་ here joins རིབ་ ("hide") and རིབ་ ("stayed"), conveying that both are occurring simultaneously—"staying (there) hiding." See 5.11.2.
3. མ་ + དབྱོར་ is a commonly used simile meaning "X caught fire like a flame." Here, X is his anger (ཉལ་པོ་).
4. The use of བོད་ here conveys some uncertainty, i.e., "It seems it is..."
5. The use of དེ་ in བོད་ conveys the "defining function" discussed in 5.11.3. In other words, what follows བོད་ explains what the amazing deed was—namely, that the stone lion had his mother's shoe in its mouth.
6. འབབ་ acts here as a simultaneous clause connector—"hanging it existed." See 2., above, and 5.11.2.
7. This core of this segment is གཉིས་ཀྱི་རྒྱལ་རབ་དུ་... ("the youth Lodor saw..."). What he saw in his field of vision when he raised his head and looked was the existence of the necklace hanging on the branch of a pine tree.
8. གཉིས་ཀྱི་ "a thought was born." གཉིས་ཀྱི་ བོད་ conveys what kind of a thought—"(a thought) of great amazement." Together these mean he "was amazed."
9. བོད་ here acts not as "also" but as the "even though" clause connective. Thus བོད་ means "even though he thought."
10. Here the use of བོད་ in བོད་ དགོངས་ཐོབ་ ཡི་ཤེས་ དོན་ བོད་ conveys future action—"if I climb up, it will be easy to climb."
11. The use of བོད་ following the verb རིད་ ("to laugh") is a common pattern of vb. + noun. In it the verb modifies the noun, explaining something about it. Thus, here it conveys "the sound of laughing" (what kind of sound?—a sound of laughing). This joins with རིབ་ to become a quadrisyllabic compound—"a frightful laughing sound."
12. སྐྱེུ་ སྐྱེུ་ ཐབས་ is an idiomatic phrase meaning "How strange."
13. སྐྱེུ་ conveys "along with"; see 6.4 e. -h.
14. We have seen how the verb "to go" joins with the comparative stem of adjectives and the dative-locative particle to convey "becoming bigger" (ཁྲོ་ཅིང་). It also can be linked with verb stems to convey "become..." Thus གཞལ་ནིན་ བོད་ here means "became split in half."
15. བོད་ in the clause བོད་ རི་ཁར་ གཞལ་ རི་ཁར་ བོད་ conveys the added meaning of "it seems." The author is conveying that "it seems he didn't want to leave it."
16. Written Tibetan abounds in abbreviations. བོད་པོ་ is a typical one in that it combines the first syllables of two words, here—ལྷ་གུལ་and ཞེས་.

17. The phrase ཚོས་ཐོན་ལྷ་གུལ་ means "size approximately that of a walnut."

18. དབུ་པོ་ཞིག་པ་ཅད་མ་པོ་ཅན་ is a pattern in which པའི་augments a comparative construction (see 10.3.1-3.m.). Here it means, "hail was increasing a lot."

19. ཁམ་ conveys two simultaneous actions: "descending coming" (see 8.10.3.19).

20. The use of ཁམ་ in the phrase འབྲུལ་བྱུང་བུ་པེ་ནུ་ཞིག་པ་ illustrates a common pattern: vb. + ཁམ་+ རི་. It is used to refer to "a little" of the first verbal action; in this case it conveys that the eagle flapped its wings once or twice.

21. ཁམ་ here functions the same as it did in note 20 above.

22. The combination of ཁམ་ + རི་ conveys somewhat more certainty than ཁམ་ by itself.

23. དབུ་པོ་ཞིག་ is a standard idiomatic construction meaning literally "where he went, no exist." It conveys that someone vanished and the narrator does not knows where.

24. The particle ང་ in the clause འབྲུལ་བྱུང་བུ་པེ་ནུ་ཞིག་པ་དེ་ནུ་ཞིག་པ་ acts as a clause connective meaning "as well as" (see 10.4.1). Thus, "as well as being far away in the east, it was also under a tree."

25. དབུ་པོ་ཞིག་ is used to convey "how or what should be done." Here it means, "What should I do so as to be able to meet the owner?" (See also 10.14.)

26. This "causative" use of nominalized verb + གཉིས་ conveys the meaning of "doing something to achieve the action of the first verb" (i.e., doing something so as to meet the owner) (See 11.7.3).

27. The phrase དགྲེ་པོ་ཞིག་ means "to abide by or adhere to the law of karma" (cause and effect), but really means to do the honest and proper thing, in this case, searching for the real owner of the necklace.

28. As we saw in note 11, here again he have a vb. + noun compound: བོད་པོ་. It conveys the meaning of "water for drinking."

29. ང་ is required in བོད་པོ་ ("to a person" or "to someone") because the verb "to find" requires the person who found something to be marked by the dative-locative.

13.6 Vocabulary

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
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<tbody>
<tr>
<td>བོད་པོ</td>
<td>prohibition; va. — ལྟོ</td>
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<tr>
<td>བོད་པོ་པོས་ གཉིས་</td>
<td>va. p. of བོད་པོ</td>
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<tr>
<td>བོད་པོ་པོས་</td>
<td>va. to order, to command སྣང་དམར།</td>
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<tr>
<td>སྣང་དམར།</td>
<td>dry + wet = dampness</td>
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<td>སྣང་དམར།</td>
<td>waist</td>
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<td>སྣང་དམར།</td>
<td>vi. to vomit</td>
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<tr>
<td>སྣང་དམར།</td>
<td>transporting, shipping</td>
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<tr>
<td>སྣང་དམར།</td>
<td>&quot;time to do&quot; particle</td>
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<td>སྣང་དམར།</td>
<td>&quot;main street, business</td>
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<td>སྣང་དམར།</td>
<td>section</td>
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<td>སྣང་དམར།</td>
<td>market, market place</td>
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<td>སྣང་དམར།</td>
<td>lively, active</td>
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<td>སྣང་དམར།</td>
<td>id. disappearance,</td>
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<td>སྣང་དམར།</td>
<td>vanishing</td>
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<td>སྣང་དམར།</td>
<td>holiday</td>
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<td>སྣང་དམར།</td>
<td>respect, reverence; va. —</td>
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<tr>
<td>སྣང་དམར།</td>
<td>གཉིས་(h.)</td>
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Lesson Thirteen

va. to leave; to put
day and night, 24-hour period
day (including night—24-hour day)
vi. to find, to discover
vi. to be able to reach something, to be able to touch
tanglang (a sound)
ch. television
va. p. of 
horse and mules
base
walnut
power, strength
vi. to be decided
pine, fir tree
lightning
winning and losing
high + low; height
drinking water
slow, leisurely
time, period
at the same time;
contemporaneously
immediately, at once
suddenly
owner
answer a question, reply
va. to open (one’s mouth)
cruel, ferocious, savage
ghost
easy

picture, portrait;
photograph
stone, rock
leaving a place for good;
va. —
complaining, grumbling

va. to beat against; to bang
va. to compare
vi. to become dark
airport
place and time
sniff; va. —

knee
shoulder
troops, military force
vi. to be hanging, dangling

spring planting
a little bit, lit., about one hair (in size)
vi. to have happiness be increased

father
over there, thither
change
male + female; sex
young man
young man
present, gift (h.)
letter (h.)
steward, treasurer, manager

late
back
va. p. of 
va. p. of 
split in half; vi. — to become split in half; va. —
to split in half
vi. to bounce up; to fly up
flying
vi. to increase, to multiply; to develop

development,

improvement
changing, altering
vi. to raise up, to hoist
vi. to rise, swell upwards
(like waves or smoke or sparks)

va. to meet
at once, immediately
Tibeto-Nepalese
children


echo; vi. — to echo

soul tree (tree in which one’s 8 resides)
comrade
vi. to come to mind involuntarily, spontaneously

vi. to sigh
station

vi. to ignite, catch fire
appeal; va. —
va. to make; to produce:
to cast, throw

writing and reading
book to write in, notebook
side of the body; belly
vi. 1. to become numb; 2. vi. to sneeze
mother
evil person
race; nationality
field of vision
fire; vi. — to burn
spark

missile
democratic
draft animals
medicinal treatment
root, base
top, tip, peak
va. p. of 

adhered to, acted in accordance with
hot and cold; temperature
tshakash (a sound)
general assembly
construction, building, development
smiling demeanor; va. —
a smile, a laugh
vi. to separate, part, split (h.)
food (h.)
irrigation
farmer and nomads
Lesson Fourteen

14.1 Constructions using the verb མི་ as an auxiliary

These constructions consist of vb. + མི་. They convey two different meanings, the first of which can be either "whatever," "whichever," "whoever," or "all kinds of" with regard to the verb modified.

a. ལེགས་གི་ཐོབ་དཔེད། ཡི་ཐོབ་དཔེད་གི་བོད།

Whatever the lama's advice is, (one) should put it into practice.

b. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

Father, for all kinds of important issues, I'll come to ask you.

c. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

Whoever arrives in Lhasa, it is impossible not to see the Potala.

d. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

Whoever is a farmer has to do field work.

e. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

Whoever breaks the law, there is no other way but to go to jail.

f. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

Whoever sees that show, there is nobody who doesn't like it. Sometimes the meaning is better translated as "if X, then Y."

g. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

If the diamond is real, (it) will be expensive.

h. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

If this situation is written (about) in the newspaper, everybody will know (about it).

i. འབྲུག་གི་ཐོབ་ནི། ཡི་ཐོབ་ནི་བོད་ལེགས་སྣོད་ཅེས།

If (he) is a Tibetan, (he) has experienced eating tsamba (parished barley flour).

14.2 The "do it again" particle: མི་

This particle is used following the present or non-past stem of verbs: vb. + མི་+ པ་ or པ་. It conveys that the verbal action was repeated.

a. ཚོས་བོད་འགྲོ་བོད་བོད་བོད་བོད་བོད་བོད་བོད

He repeated reading that letter three times.

b. ཞེས་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ

He had to do that work again.

c. རྡོ་རྗེ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ

She had to again write the letter which (she) is going to send to the school.

d. དབང་བོད་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་ཐོབ

If (he) is a Tibetan, (he) has experienced eating tsamba (parished barley flour).
Please say it again.

c. མ་སུ་བ་ན་མཐོང་ རིགས་ཞིག་ཧཱུར་ རིགས་ཞིག་ཧཱུར་ རིགས་ཞིག་ཧཱུར་

There was some interesting news in the newspaper that I received from India yesterday, so I read it again.

14.3 The auxiliary verb མ་

One main use of མ་ is to convey involuntary action in the sense that something was not intended to happen but did.

a. མ་ན་འི་མི་ཁྲི་དི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

That speech was not (spontaneously) telling but it just (got) blurted out.

In the next example, the subject didn't intend to go, but did so because he met his friend

b. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

Even though I wasn't intending to go to the show yesterday, I met (my) friend and went together (with him).

A second major use of མ་ is to convey "an excess of" something.

c. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

If (you) drink too much (an excessively large amount of) beer (you) will get sick.

d. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

If (one) drives too fast, the police will arrest (you).

e. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

It is important that whatever work you do, you should not do it to excess.

14.4 Hypothetical constructions: མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

These constructions convey the meaning "if we hypothetically say X, then Y."

a. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

If we say hypothetically that there are 2,000 families in that village, then about 15% of them are traders.

b. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

Hypothetically, if all the guests come, then there will be about 150 people.

c. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

If (we) say hypothetically that production in that country will increase, then all the people have to (should) become rich.

d. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

If (we) say hypothetically that production in that country has increased, then all the people have to (should) get rich.

e. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

Even if we hypothetically say that he will go to India, (he) won't be able to stay long.

14.5 "For example" constructions: མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

For example, "and མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་" convey "for example."

a. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

In Tibet there are many opera associations. For example, Gyomo lunga, Chungba, Gyangkarwa, etc.

b. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

Formerly, there were very many monks in Tibet. For example, in Drepung alone there were about 10,000 monks.

14.6 Constructions using མ་

པ་ is used after the present (non-past) stems of verbs to convey "planning" or "making plans" to do the verbal action.

a. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

She is making plans to get married quickly.

b. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

Last year he made plans to go to school.

c. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

They are planning to move their residence.

14.7 Constructions with མ་

པ་ is used before verbs to convey that the verbal action was specially done.

a. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

He left for India specially to do trading.

b. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

(I) will specially telephone him regarding that.

c. མ་ན་འཇིག་པ་ཡི་མི་མི་འཕར་ཏེ་མ་བཞི་བཞི་འགྱུར་

(They, he, etc.) specially bought material to make a hat.

14.8 Reading exercise: "The Wish-Fulfilling Gem Necklace," continued from Lesson 13

14.8.1 Tibetan text

ཨོོ་ན་ཤེས་བ་བུང་གི་ལེགས་པོ་

ཨོོ་ན་ཤེས་བ་བུང་གི་ལེགས་པོ་

ཨོོ་ན་ཤེས་བ་བུང་གི་ལེགས་པོ་

Even if we hypothetically say that he will go to India, (he) won't be able to stay long.
Lesson Fourteen

Lesson Fourteen
14.8.2 Translation

Continued from Lesson 13

Finally, by going continuously day and night, the cavalry force arrived after only 15 days had elapsed at the side of the fallen pine tree in the forest where the demon lived. At this time, the soldiers dismounted and, being exhausted and bereft of energy, lay down on the ground. The chief steward asked in a demeaning tone, "Is it below this pine tree?"
Lodor took off his saddle and let his horse loose and only then turned back and answered, "It is here. Your lordship, it is under this pine tree." The chief steward hit his fatigued soldiers with his whip and in a loud voice verbally abused them saying, "Animals, get up quickly. Move this tree away." (However), they could not move that very thick tree even a little bit, so the youth cut the tree into pieces with his golden axe. The soldiers carried the pieces away.

Then a large cave became visible. The soldiers were astonished. When the chief steward looked down into it, it was scary and dark and he got frightened and started shaking. Nevertheless, the chief steward, wide-eyed, gave a sarcastic laugh and told the young man, "Go down! If you are able to save the princess, it is okay for you to become the princess's husband. Nevertheless, you should show [lit., know] respect and send the princess up first." After that he made the soldiers make a well-bucket of leather that would hold one person. Then they lowered Lodor into the cave. As for that black cave of the demon, it was humid and scary. The inside of that weird cave was filled full with cattle heads and human bones. There was a small fire with several pieces of wood burning, and the fire's glow was glittering on the body of Princess Drelha, who had collapsed on the floor. She was softly singing a sad song.

On the north side there was a small cave in which the demon was hiding while his wounds healed. When he heard Princess Drelha's sad song he was very annoyed and scolded (her) loudly, "You corpse-eating small thief, (go ahead and continue to) sing! After my wound is healed, I'll annihilate you [lit., destroy your bones and flesh]." The princess was very frightened and shivered. She got up unsteadily and looked in all four directions seeking a way to stay alive. When (she did this) suddenly she saw a round black thing descending toward her. She thought, "another demon is coming," and got very scared. She hurriedly hid.

As soon as the demon heard the sound of a person's feet he got angry and came out (lit., down). As he saw that the noise was the young man who had wounded him, he laughed viciously and said, "It's good. It's good. Having brought your neck to the door, have you come to buy a lasso? I have something to tell you. I have eaten 333 women and 999 men. Today if I eat you, I'll reach my goal (i.e., 1000)." After the demon finished speaking, he flew off making the sound "hurda." He flapped his wings and made hail the size of walnuts fall. The heads of the youth and princess were pelted by hail. Lodor protected the princess with his left hand and with his right hand raised the golden axe high and blocked the hail. The demon was very angry at this and flapped his wings so that hail even bigger than before fell. In the cave, hail bounced about everywhere.

The youth thought that rather than dying under the hail it would be better to have a life or death battle with the demon. He yelled loudly and threw the axe with all his strength. The demon was split in half, its blood splattering all over Lodor's face and body. Incredibly, the demon's blood had poison in it so the youth's face burned and became like coal. The youth, tolerating (his) body's extreme pain with whatever strength he had left, took out the glittering "wish-fulfilling gem" necklace from his pocket and put it on the princess's neck and said, "You, princess, who are worthy of respect, you have to leave this cave immediately." The princess was moved immeasurably by this and cried uncontrollably. The princess herself did not want to go up alone, but the kind youth insisted and finally Princess Drelha entered into the leather bucket. The princess took off her precious diamond ring and put it on the youth's finger. With deep love, she said, "As for this, please take it. I shall return to the palace together with you."

Lodor was deeply moved and gave the ring back answering, "I do not want any gift. From the start, I have had only one wish. As for that, it is to completely destroy the demon." Consequently, Princess Drelha seized the youth's hand and, insisting, put that ring onto Lodor's finger. At that time the bucket moved a bit and its bell rang. The soldiers who were guarding the edge of the cave pulled up the princess as soon as they heard the ringing. The youth thought that the soldiers would definitely send the bucket down immediately after they brought up the princess. However, incredibly, (he) heard the sound "ung" at the edge of the cave and a big boulder blocked the opening. And (he) heard the sound of the chief steward's orders and the sound of the horses' hooves growing distant. Lodor became furious and broke up all the boulders with his golden axe. But he was unable to get out. He was left without the means for doing anything. At this time he suddenly saw a white light coming out from the small cave of the demon . Lodor thought that the demon had again recovered. He was going quickly to hit him with the golden axe when the loving old man-lion came out from the small cave and said, "Greetings to you. You not only have destroyed that demon, benefiting the people, you
have also obtained a diamond ring." And then he laughed. Lodor showed his respect and said sadly, "If you are able to get me out of this demon's cave, I will give you this precious gem ring." The old man-lion answered laughing, "What is there to be discouraged about?" Then the old man rolled over and as soon as he did this he became the lion as white as snow. He sat crouched on the ground. When Lodor mounted the lion, the lion yelled and flew into the sky arriving at the edge of the cave. The youth (then) destroyed the big rock with his golden axe and the lion delivered him outside of the cave. As soon as he arrived outside the cave the lion became the old man and said to the youth, "Go! Go to the king's city! You will meet a person who will give you happiness." Lodor was touched and went toward the city quickly (lit., with big steps).

"The chief steward saved the clever and beautiful princess," the villagers heard, and the king and queen both were in the front of the palace in the midst of many people to welcome the chief steward as the princess's groom. The people were extremely happy, crowding into the front of the door of the palace, some carrying ceremonial scarves in their hands, others carrying flasks of beer, and others dancing and singing songs with loud and clear voices. The front of the main door of the palace had the appearance of a festival with the bodyguard troops lined up grandly in two rows. The king and queen, smiling happily, sat on top of (their) thrones.

The chief steward threw out his chest and proudly climbed the stairs step by step. The king himself gave the chief steward precious things such as gold and silver, the outfit of a lord's clothes, and a sword. At that time, the queen ordered the palace servants to ask Princess Dretha to come and (decree) that (she will) marry the chief steward in front of all. At that time, when happy sounds filled the air, Princess Dretha came down from the palace. When she saw that it was not the youth who had been wounded by the demon's blood but only the chief steward all dressed up, only then did she understand that she had been tricked by the chief steward. She got extremely angry and suddenly fainted and fell.

The king ordered the maidservants to prop up the princess quickly, and when they inquired as to the reasons for this, a very ugly person held up the princess's diamond ring high in the air with his two hands and came to the king. He did the show of respect and said, "Probably the princess lost this diamond ring (so) I came quickly to give it (to her). Princess, please take it." After he said that the youth gave (her) the ring and decisively returned (started to leave). The chief steward was stunned and stayed staring wide-eyed to the left and right. The princess carefully looked and recognized the youth and said repeatedly, "As for him. As for him. As for him. The person who saved me (lit., my saving person), the real one to whom I owe gratitude, it is that one."

The king, queen, serfs, servants, and ministers all were shocked and the people who were there to watch the show were also quietly discussing (this). The king immediately ordered, "Bring the youth here at once." (He then) ordered the ministers to give Lodor 100 ingots of silver as a gift. Because of that, Lodor, who was in the midst of many people, said loudly, "King, I thank you for giving me a gift. Nevertheless, as for my saving the princess, it was not for silver. It was to eliminate harm to the people and through thoughts of gratitude for the king." (Having said this, he) again (began to) leave.

The beautiful princess suddenly hugged the youth and crying, said, "Respected savior, young man, regardless of who you are, taking you (lit., that one) as my bridegroom is the order of my father. How is it okay for you to return?" Consequently, the ministers and the retinue became very happy. As for the chief steward, he became embarrassed. The princess, holding thoughts of love and desire for the youth even more than before, expressed her innermost thoughts saying, "I give to you, who are completely sincere and courageous, my love and loyalty. I hope that you will believe my completely deceitless thoughts. However ugly your appearance, and however humble your social background, I want to go with you." (Saying this she) caressed the youth's face with her two hands again and again. When the princess's hand caressed (his face), wherever the hand touched, the wounds healed and the youth's face became handsome like before.

The king became extremely happy and personally invited the youth to the throne and put (him) between himself and the queen. Then the king stood up and angrily lifted his walking stick, ordering the soldiers to bring the deceitful chief steward, take off his bridegroom's clothes, and give his gifts all to the youth. The king and queen themselves personally took charge of the marriage celebration of the princess and the youth. After the marriage celebration, the youth took (some) bodyguard troops and came to welcome (bring) his loving mother Tseyki. From then on (they) lived happily together with the princess.

14.8.3 Grammatical notes

1. རྫོགས་ is an involuntary verb that conveys "time elapsed/passed." Thus ཨེ་འདུན་པར་ཞིང་ན་ means "15 days passed." In this story a common construction is used to convey "only 15 days elapsed" (ཨེ་འདུན་པར་མི་ན་ཞིང་ན་). Literally this translates as, "than 15 days, did not elapse."

ཨེ་འདུན་པར་ཞིང་ན་ is a simultaneous construction meaning "going continuously
night and day.”

2. The pattern of noun + दप्तर्क sankarizes and adverbializes the nominal. Thus सुन्दरीकुमार means "in the manner of being without strength." Similarly दिम्भितिष्ठण वधपाद महादेव would mean "said it) without anger.

3. This is another adverbial construction conveying doing something in the manner of "looking down" on someone or something.

4. This use of दिम्भित after a verb (नृत्य) conveys the imperative (2,5.2).

5. The pattern of vb. + रामण is explained in 13.5.3.20. It conveys that just a little of the verbal action was done. The addition of अभिन न्द्र and a negative (or दिम्भि) conveys that "even" a little bit was not done. Here the phrase means, "There was no way they were able to move that very thick tree even a little." 

6. दिम्भि is an involuntary verb that is used with nouns to convey that an action involuntarily or uncontrollably occurred. Thus, here he "involuntarily shivered." Similarly दिनिक दिम्भि conveys that "(he, she, etc.) involuntarily cried." When used with respect to games and contests, however, दिम्भि means "to lose."

7. Note that in the construction चिकित्सा, the verb is an imperative stem.

8. दिनिक दिम्भि conveys the same meaning as दिनिक दिम्भि.

9. दिनिक here means "allowed" (see 11.9).

10. The phrase नृत्य दिम्भि here conveys the meaning "know." The larger clause means, "You know how to act respectfully and...." Another example of this pattern is:

   नृत्य दिम्भि नृत्य दिम्भि नृत्य दिम्भि

   Knowing the customs, you should write the report in Tibetan.

   This pattern also, however, can convey the more active notion that you should make yourself know or do something to find out about something. For example:

   नृत्य दिम्भि नृत्य दिम्भि नृत्य दिम्भि

   Before you go to class you should know (do something to find out) the school’s rules.

   नृत्य दिम्भि नृत्य दिम्भि नृत्य दिम्भि

   You should know about the weather in that area and take clothes (accordingly).

11. In the phrase नृत्य दिम्भि नृत्य दिम्भि the particle दिम्भि conveys that he was staying there "while" his wound was healing.

12. दिम्भि is a derogatory slang phrase meaning "corpse eater."

13. This is another colloquialism that is comprised of the imperative stem of the verb दिम्भि (दिम्भि) and the polite imperative particle दिम्भि. It is used here in the sense of a dare: "Go ahead and do that, and I'll...."

14. This is another colloquial expression that conveys sarcasm. The first part—मल्ल दिम्भि—means "very good, very good." It is followed by a traditional saying used when someone brings about his own destruction: "Carrying one's neck, arriving at the doorstep

to buy a lasso."

15. The use of दिम्भि here is idiomatic, conveying, "I have something to tell you." For example, a common construction using this is सन्तुष्ट दिम्भि (दिम्भि) ("I have something to say, ...") followed by what the person has to say.

16. The main pattern here is नृत्य दिम्भि नृत्य दिम्भि—Than one, I do not have" or "I have only one." The addition of दिम्भि ("only") emphasizes having only one.

17. The vb. + नृत्य + दिम्भि means "do something so as to be able to do or achieve the verbal action." In this instance the phrase means; "if you are able to do something to get yourself out of this demon's cave."

18. See 11.2.

19. दिम्भि here mean "with."

20. Although दिम्भि normally means "evil" or "mean," with जनक in this context it means ugly.

21. The use of the negative linking verb and the interrogative particle (नृत्य दिम्भि) here conveys a negative rhetorical question which means, "probably it is...." (see 11.15).

22. The use of the dative दिम्भि after नृत्य indicates the object or reason for the youth’s thanks. In other words, "Thanks for...."

23. आनंदित्तम नृत्य conveys "regardless of" through a variety of constructions that generally include "whether something is X or Y" or "whether something happens or does not happen." For example,

   आनंदित्तम नृत्य आनंदित्तम नृत्य आनंदित्तम नृत्य आनंदित्तम नृत्य

   Regardless of whether it rains tomorrow, they plan to go to the park.

   आनंदित्तम नृत्य आनंदित्तम नृत्य आनंदित्तम नृत्य आनंदित्तम नृत्य

   Without regard to the students' diligence, all received prizes.

14.9 Vocabulary

| दिम्भि | leather | government officials (in Tibet) |
| नृत्य | va. p. of नृत्य | नृत्य | ordered, commanded | नृत्य | in person (h.) |
| नृत्य अवर | va. to give an order | नृत्य | neck, throat |
| नृत्य दिम्भि | advice; va. — दिम्भि (h.) | नृत्य | man, male |
| नृत्य दिम्भि दिम्भि | congratulations, greetings; va. — दिम्भि | नृत्य | song of sadness; tragic drama |
| दिम्भि, नृत्य | थ्री | va. to go |
| दिम्भि | clear voice | थ्री | "do it again" particle |
| दिम्भि | title of address for | थ्री | vi. to be scared, afraid |
| नृत्य | va. p. to stretch, to |
extend, to raise (hand) 
va. p. of 

vi. to be embarrassed, ashamed 
va. to face/turn backwards, to reverse direction

vi. to be or get tricked, duped

property, wealth
you (h.)

blood

throne

vi. to break/violate the law

jeering, ridiculing, laughing at

ladle for use in a well

va. to order, command

vi. to get (an idea, thought)

va. to take, lead, guide

real, genuine

"however much" constructions

important

1. respect; reverence; 2. humble term for "I" (for females)

humble term for "I" (for females)

the width/size of a step or stride

va. to dress, put on clothes clothes

quantity, number, rate

resident of a -

village, town

love and loyalty: va.

unsteady, precarious, unstable

vi. to be in violation, contradict

va. to move, shake

moving, shaking: vi. —

vi. to elapse, pass (of time)

tumbling, rolling over (on ground or floor, etc.);

va. —

va. to move, shake

wealth, riches, property

va. to move, shake

yellowish, cream-colored

evil-mindedness, cruelty, meanness

in person

side, direction

vi. to become visible, evident, to appear

majestic, splendid, grand

having, possessing

1. va. to make, create; 2. to treat

metal(s)

"hypothetical" construction

"hypothetical" construction

tears

"specially" particle

va. to hold, keep (in mind)

vi. to die

"planning" particle

scary, frightening

misery, misfortune

twenty-four-hour day; day and night

marriage celebration

vi. to find, discover

interesting

va. to pursue, run after

va. p. of

conversation, discussion;

va. —

a mine

saddle

horsewhip

mounted troops, cavalry

va. to show

va. to put into practice

va. to do successively, in succession, repeatedly

successively, one after another, repeatedly

to be tired, fatigued

the involuntary action verb ("too much" or "too fast")
dust storm

mind (h.)

party (h.)

vi. to undergo; to get hit; to reach

va. imp. of

high

struggling, fighting; va.

—

va. to pull, drag

vi. to be scattered, dispersed

flask (usu. for beer, wine)

flourishing, prosperous

poison

part, portion, piece, section

in that manner, like that

in that manner, like that that much

issue, question, matter

vi. to lose consciousness

bell

face

demon

complexion, radiance;

shade of color

times

vi. to tremble, shake

shiver

shivering

good-looking, handsome
Lesson Fourteen

photograph
va. to beat against, bang
against, to clap, flap
(wings)

coal

sound of a step
suffering, misery
va. to gather
pain, illness
black and round (thing)
strength, power
important
oppression, torture
soul, mind, consciousness
five kinds
impression, feeling,
sensation
low esteem, low regard;
va. — छूङ् (h.)
to show contempt, disdain
va. to stretch
va. p. of छूङ्
Potala (Dalai Lama’s
palace in Lhasa)

heroic, brave, courageous
military force, troops
for example

same as छूङ्
clothes for a lord, chief,
aristocrat

skin (of people as well as
of foods)

intelligent, clever
tears (h.); vi. — छूङ् to
shed tears, cry
joy, happiness; vi. —
मिल्न
increase/develop joy and
happiness
va. p. of छूङ्; caused to
descend/come down
thither, away, over there
id. all the good things
va. p. of छूङ्
wait; va. — ना (h.)
“all kinds of” verbal
auxiliary
back, back to (usu. with
मिल्न = return back)
increasing, an increase,
development
vi. p. of छूङ्; descended.
fell down (as with
snow), landed,
dismounted
woman, female
vi. imp. of छूङ्
loss, losing, theft; vi. —
छूङ् or — छूङ्
work, deeds, actions
vi. to be without the
means of doing, to be
unable to do
cave
abbr. serfs and servants/
attendants
chest; vi. — छूङ् to stick out
one’s chest (with pride)
decisive
p.n.
“hypothetical”
construction
va. to transport, move
from one location to
another
va. to take off
shape, form, figure
human bone
wide-eyed, fixed stare
darkness, ignorance
a flame
heaped up fire
va. to destroy, annihilate
car
injury; va. — छूङ्
eyebrow
a little
crouching, squatting
chief guest
prison, jail
va. to take over (h.)
love
gentle, kind, pleasant talk
vi. p. of छूङ्
immense, boundless,
limitless
colored clouds
representative, indicator,
symbolic
crowded, squashed in
vi. to get burned
vi. to get put into/under
beautiful
lasso; va. — छूङ्
investigating, examining,
checking; va. — छूङ्
wetness, moisture,
humidity
va. to get up, arise; 2.
to build, erect (h.)
va. p. of छूङ्
va. to take (h.)
deep, profound, thorough
livestock, cattle
“it seems to” particle
a sound
light
worthwhile, worthy,
appropriate
mind, thought
vi. to be discouraged,
disappointed, sad
all, everything
spurring
right
the right one (e.g., for
hands)
cunning, deceit
dishonesty, deception
servant (female)
left
the left one (e.g., for
hands)
conceited
freedom, liberty,
independence
uncontrollably (lit., in the
manner of without;
Lesson Fifteen

15.1 यह in constructions

यह is placed at the end of a sentence to mean "maybe" or "perhaps."

a. वे यह ध्यान देने नहीं दे गए थे क्योंकि वे उसे ध्यान नहीं देने के लिए यह शुरु में सबकी गंगा भी थी।
Perhaps the young monk we met in the monastery yesterday is a doctor.

b. यह मैं यह भाषा बुद्धिमत्ता का गुण है।
Maybe the merchant who came from India has old things (antiques) to sell.

c. यह में कर्में मैं यह ध्यान देने के लिए यह शुरु में सबकी गंगा भी थी।
Maybe the expert who will be coming to the meeting here tomorrow will give a speech regarding the world's current economy.

d. यह यह मैं यह भाषा बुद्धिमत्ता का गुण है।
Perhaps there is no one living in this house.

15.2 Constructions using vb + यह in

When यह is used at the end of sentences it conveys the notion of "because."

a. वे यह देखे और हमें यह संबंधित लिखा।
Many people are always coming to that restaurant because the food is delicious.

b. मैं यह लागू करते हैं यह जीवन के लिए यह रासायनिक लागतें हैं।
Her calling you often is because she loves (likes) you.

c. यह आप यह काम यह करना यह दिया दिया करता है यह निर्णय यह यह निर्णय करता है।
As for many tourists not going to that country these days, it is because there is no peace there.

15.3 "Manner of" constructions using यह in

यह is used after the present or non-past stem of verbs to convey the "manner" of doing the verbal action. It functions the same as द्वारा (9.12).

a. वे यह देखे और हमें यह संबंधित लिखा।
If you listen to the manner in which that person talks, he probably is from Tsang.

Note that द्वारा (which normally = "similar") conveys that something or some action is "probable" or "seems to be" when used after verbs. For example, वे मैं देखे द्वारा गर्हे थे।—"There probably are many soldiers in America." Similarly, द्वारा यह यह यह विदेश से—"It seems he probably went to Tibet yesterday."
b. `ཐོན་པའི་ཁྲི་མོ་རིག་པ་དང་། རྫོག་པ་པོ་ཡེ་ཤེན་ཅིག་ནི་བོད་ལ་ཐེག་པ་རེད།
   One should work in accordance with the manner in which policy is going these days.

b. དེ་ཡིན་པར་བདེ་ནི་ཤེས་པ་དཔེ་རིག་པ་པོ་ཡེ་ཤེན་ཅིག་ནི་བོད་ལ་ཐེག་པ་རེད།
   It is said that there was a disturbance between Nepal and India last year.

15.4 ག་ constructions

_ག་_ is used after verbs (and before linking and existential verbs) to convey that
the verbal action occurred "clearly."

a. དེ་ཡིན་པར་བདེ་ནི་ཤེས་པ་དཔེ་རིག་པ་པོ་ཡེ་ཤེན་ཅིག་ནི་བོད་ལ་ཐེག་པ་རེད།
   We all clearly saw the soldiers shooting guns.

de. དེ་ཡིན་པར་བདེ་ནི་ཤེས་པ་དཔེ་རིག་པ་པོ་ཡེ་ཤེན་ཅིག་ནི་བོད་ལ་ཐེག་པ་རེད།
   It is clearly known that there are disturbances in China these days.

c. དེ་བོད་ལ་གི་སི་བཟུང་གིས་ཐོན་པ་དེ་ལྟེ་འཇུག་པའི་ཁྲི་མོ་སྤྱི་ནི་དེ་འཇུག
   According to what was clearly written in his letter, he has said he will come as soon
   as possible.

d. དེ་བོད་ལ་གི་སི་བཟུང་གིས་བོད་ལ་གི་གྲེམ་པར་གྱི་ཁྲི་མོ་སྤྱི་ནི་དེ་འཇུག
   Based on what was clear in the farmers' report, they have got a good crop yield.

e. དེ་བོད་ལ་གི་སི་བཟུང་གིས་ཐོན་པ་དེ་ལྟེ་འཇུག
   According to the news (we) clearly received, . . .

15.5 Alternative ཊ་ constructions

_ཊ་_ normally follows the past stem of verbs to convey "if." However, it also has
another very different meaning that can be discerned only by context. Sometimes, as the
following examples illustrate, ཊ་ conveys the meaning of "because" or "as" something
happened.

a. དེ་བོད་ལ་གི་སི་བཟུང་གིས་བོད་ལ་གི་གྲེམ་པར་གྱི་ཁྲི་མོ་སྤྱི་ནི་དེ་འཇུག
   As he said that he wouldn't come today, we do not have to wait for him.

b. དེ་བོད་ལ་གི་སི་བཟུང་གིས་བོད་ལ་གི་གྲེམ་པར་གྱི་ཁྲི་མོ་སྤྱི་ནི་དེ་འཇུག
   Because there are plentiful resources here, I still want to stay a couple of years more.

c. དེ་བོད་ལ་གི་སི་བཟུང་གིས་བོད་ལ་གི་གྲེམ་པར་གྱི་ཁྲི་མོ་སྤྱི་ནི་དེ་འཇུག
   Because Sonam called me yesterday, (it means) he has decided to leave for Tibet.

d. དེ་བོད་ལ་གི་སི་བཟུང་གིས་བོད་ལ་གི་གྲེམ་པར་གྱི་ཁྲི་མོ་སྤྱི་ནི་དེ་འཇུག
   As I am feeling very well here (lit., this side), (you) don't have to worry at all.

15.6 ར་ constructions

_ར་_ is used after verbs to convey "it is said" that the verbal action exists or occurred.

a. དེ་བོད་ལ་གི་སི་བཟུང་གིས་ཐོན་པ་དེ་ལྟེ་འཇུག
   It is said that he has a lot of money.
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 aussi

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month), the time has arrived to see the face of the Jo. Consequently, please would you Goddess see to it that no harm befalls my son and me until we get there."

After that they went outside the temple. Immediately it began to thunder and lightning. The old father Phuntsog looked at the sky and saw black clouds slowly moving about and thought, "A powerful rainstorm will definitely fall immediately," and entered and sat down beneath the outer door of a nearby household. Old father Phuntsog's right hand was counting on a rosary and he was intoning "mani" (prayers). Before he could complete one round of mani prayers on his rosary, the rainstorm came. He quickly took his small son into his lap and sat under the roof of the door counting his rosary and thinking, "How nice it would be if the rain quickly stopped." At that time, the lady who was the head of that household (came). She was a young woman who knew that some strangers were under the roof of her door and had come to look. She saw an old man who was thin, of poor complexion, and oppressed by hunger, thirst and hardship. He was holding a small boy in his lap, each one hugging the other.

The lady of the house asked a lot of detailed questions such as where are you from, where are you going and for what reason have you come. The old father Phuntsog explained everything truly, and she then understood all the circumstances. She looked at the two of them carefully from head to toe and saw that the old man's dress was filled with patches, both his knees hung out from his (torn) pants, and the soles of his boots were so worn that the soles of his feet touched the ground. As for the son, let alone having boots to wear, he did not even have pants and wore a short (small) and very tattered dress. His braids were matted and had become long and wild. His face was full of dirt as if charcoal had been applied. If we use their possessions as an example, the old father had only a chipped (wooden tea) bowl in his pocket, two iron needles on his lapel, and a wooden stick in his hand that served both as a cane and as a stick to protect against dogs. Seeing that situation, the lady of the house spontaneously felt compassion and thought, "(Going) from here to Lhasa to visit the Jo takes only one morning. (But) up to now I have only visited it twice. These two, father and son, have traveled for 6 months, undergoing great difficulties just to be able to visit the Jo once. The cause of them having such determination can only be pure religion. So, if I give alms to these two pilgrims, father and son, it will be the same as if I myself went (to visit the Jo)." Then she said, "You two, father and son, come into my house!" (She then) satiated (their hunger) by giving them tea, tsamba, and stew.

At that time, because the sun had set, the lady of the house said, "Tonight sleep here." And she took them to the hay storage room and lent them old bedding. That evening because the old man and the boy had their thirst quenched, their stomachs full,
and a bed of straw and also blankets, the boy fell asleep as soon as he lay down. However, the old father Phuntsog was so happy thinking about his lifetime dream—being so near to the day of meeting the Jo Shakyamuni. How could he sleep? Gradually, his wife’s face came glimmering before his eyes, and he thought about this.

My wife Dzomba was my friend since (she was) sixteen years of age. For about 25 years, she loved me at all times without deceit. Time after time when my heart disease arose, with tears filling her eyes, Dzomba would feed me spoonfuls of food and do whatever nursing work was needed. Finally, last year Dzomba herself got sick and was on the point of death, but still she took my hand and said, "I am at the end of my life, Phuntsog. Because you have heart disease, be careful." Rather than (think) about her own pain, she had great concern for me. Throughout her whole life she never wished things for herself, but at the point of death she stroked her son’s cheek and as her last will said, "Please take our only son Panden to Lhasa to see the Jo once." And then she took off her large turquoise headstone from the crown of her head and put it into my hand. She shed a few tears and said, "Phuntsog, give this to the Jo and pray (to him) that our son Panden will have a happy life." Then she died. Now, tomorrow, I will see the Jo as well as definitely fulfill the wish of my deceased wife. Thinking in this manner, he became very happy.

A moment later, Phuntsog’s heart suddenly started to palpitate stronger and stronger and sweat drops fell from his forehead. It was difficult to breathe. Phuntsog thought, becoming very frightened, "Oh my! Unfortunate person that I am, my heart disease is starting to rise again. Now what is best?" The lady of the house had heated some left-over stew and made a teapot of butter tea, and had come at that time to the hay room to call the two pilgrims (to eat). She saw Phuntsog panting due to his heart attack and immediately brought a hibachi-like container in front of Phuntsog and (pouring some tsamba on the coals) caused the air to be filled with the smell of burning tsamba. She quickly gave him a hot bowl of the leftover stew and gradually, Phuntsog not only regained consciousness, but his heart palpitation also decreased. Then the lady of the house woke Panden and gave the two a large helping of tea and ba (tsamba mixed with tea into a dough-like consistency) to make them full, and Phuntsog recovered as if he had eaten a powerful medicine. When the lady of the house saw this, she said, "If your health is not too bad, today is the 15th of Sagadawa and if you see the Jo (on this day) you will be able to collect measureless merits. Now the second cock’s crow is yet to come. If you two depart, you will be able to see the Jo by about sunrise." Phuntsog replied, "Thank you, lady of the house. May everything you do be successful! I will pray in this way before the Jo. Long life to you!" Then he took his son Panden and set off (lit., entered) the road.

When they arrived at the Shanka boat landing they got on a coracle (ferry) boat, and at that time, because they were anxious to get to Lhasa quickly, Phuntsog lifted his foot too energetically and opened a wound on his right calf that had been made when he was bitten by a nomad’s dog on the trip. From a hole in his pants, pus and blood seeped through. Panden saw it in the moonlight and said, "Father, blood is coming out of your foot." The father told Panden, "Do not worry. When I see the Jo, it will be cured." And then he took his son in his lap and lifted him on to the boat.

When the father and son finally (lit., in stages) reached Lhasa’s Outer Circumambulation Road, it was dawn and a clear day. On the right corner of the Outer Road they saw there were many people sitting in a line. When they went up to them and looked, some were praying with a cloth spread out in front of them waiting hopefully for alms. Below them was a line of crippled individuals and prisoners with their feet shackled and their necks bound with wooden cangues. Wherever one looked, as far as the eye could see, it was full of beggars. As for the people walking on the Outer Road, they were going one after another without break. Many people had specially come to give alms to the beggars. They had sacks and other containers, and from these gave each and every beggar such things as money or tsamba as they did their circumambulation. Some were all dressed up with jewels and fine clothes. Some had just enough clothes to cover their private parts. Similarly, there were different nationalities and customs (clothes, etc.) among the mass of people who were moving like flowing water in one direction. Father Phuntsog and his son Panden were utterly amazed and stood watching for a moment absorbed. Suddenly, as if regaining consciousness, Phuntsog took Panden’s hand, and asking someone directions, went walking quickly. Not long after that they arrived at the door of Lhasa’s Cathedral. The line of people waiting to do the religious visit was up to the tree called “Jo’s hair” and the father and son went to the end of that line and gradually moved forward/toward the entrance of the Cathedral.

15.8.3 Grammatical notes

1. Some contemporary publications in Tibet use quotation marks in addition to the traditional markers of direct speech.
2. ེ་དཀར་པོས་དང་ is an abbreviation of ེ་དཀར་པོsphere (“suffering and hardship”).
3. མ་ is here used as an involuntary verb meaning “to be certain.”
4. དེས་ནོར་is an involuntary verb that means “to return” or “come back” to some place or position. Thus, with regard to doing prayers on a rosary it refers to the completion of one
In this example it is modified by the "before" clause connective (མ+ vb. + ག་པ་, see 7.4).
5. བོད་ here does not function as the preposition "on" but rather as a noun meaning "roof." This is obvious from context and from its being followed by the preposition "under" (བཅོས་་)
6. སྲེང་མ་ is commonly used at the end of clauses to ask "wouldn't it be nice" if something were to come to pass. It conveys this in a hopeful vein. In this case, "Wouldn't it be nice if it stopped raining quickly?"
7. This use of བོད་ has the defining function (see 5.11.3).
8. སྲེང་རབ་ལ་པ་ is a common literary phrase meaning "young." When it is placed before the nominal it modifies, it is linked to it by the genitive particle.
9. སྲེང་ནོར་ོཁ་ is an abbreviation, the longer form being སྲེང་ནོར་ོཁ་: "poor color" (of the skin). མ་, of course, here conveys the conjunctive meaning "as well as."
10. སྲེང་ིའི ཁོ་ཁ་ is used to mean "exactly what something is or is not" (or "was or was not"). In this sentence it conveys that he answered tru'y, saying exactly what happened and did not happen. Another example is:

། སྲེང་ི་བོད་པ་མ་དེ་མོ་བོད་པ་ཐོད་པ་སྲིད་པ་ན།

The farmers made the monastery exactly like it was previously.
11. སྲིད་མོ་མ་ན་normally is used to convey hypothetical statements such as "if we hypothetically say X, then Y." Here, however, it means simply "taking something as an example." Thus, this clause says, "for example, with regard to his things, he had ..."
12. སྲིད་མོ་ཟོན་is used to convey the idea that one thing or person has two jobs or functions. Here the stick was used for two things: as a cane and to ward off dogs. It is used with respect to offices or positions as follows: སྲིད་མོ་ཟོན་དུ་ནད་ཤེས་སོས་ཟེར། "combined interpreter and secretary."
13. The author here uses the traditional non-honorific speech form (ཟོན་ ལ་ ལ་ rather than སྲིད་མོ་མ་) to convey realism since it was these forms that were used when speaking to beggars and people of the lower social strata.
14. སྲིད་མོ་(ཉན་) is used both as a verb and as an adverb. In this construction (ཉན་འབོད་) it functions adverbially to convey that the verbal action, "giving," was done in the manner of trying to satisfy or satiate.
15. Here the imperative form (སྲིད་) of the verb (སྲིད་) is used with the imperative particle སོ་ to convey the traditional style of speech to inferiors. It is not a real imperative statement.
16. The སྲིད་་དོན་ in སྲིད་སྲིད་དོན་conveys that they laid down "for just a moment."
17. See note 7.
18. སྲེང་ནོར་ོཁ་ is a redundant phrase meaning "thought thinking." This juxtaposition of two equivalent involuntary verbs is stylistic and adds no new meaning.
19. སྲིད་བོད་ means སྲིད་བོད་, "separated from the hope" of doing something. The "something" here is སྲིད་བོད་, which is really an adjectival meaning "living" or "being alive." Thus together they mean, "As for me, I have no hope of staying alive."
20. སྲིད་ is a spoken term that is used with verbs to convey a polite imperative. Here it is used with the imperative སྲིད་ ("do!") and སྲིད་བོད་ ("be careful") to mean: "Take care of yourself!"
21. This type of construction conveys causation—"doing something so that he can meet ..." (see 11.7.3).
22. See 10.3.3.
23. སྲིད་ here means "one" rather than its more normal meaning of "what." This is discussed in 7.14.1.4.2.
24. སྲིད་ when used after verb stems means "when" the verbal action occurred.

15.9 Vocabulary

། སྲིད་། boat made from hide        སྲིད་། plait (of hair)
། སྲིད་། vi. to undergo, hardship        སྲིད་། type of prostration where hands are completely stretched out in front; va. — སྲིད་།
། སྲིད་། va. p. of སྲིད་།        སྲིད་། type of prostration where hands are completely stretched out in front; va. — སྲིད་།
། སྲིད་། hunger and thirst        སྲིད་། va. p. of སྲིད་།; untied, set loose, undid knots
། སྲིད་། va. p. of སྲིད་།; untied, set loose, undid knots
། སྲིད་། leg-irons, shackles, fetters        སྲིད་། va. p. of སྲིད་།
། སྲིད་། sole (of foot)        སྲིད་། "repeating" particle
། སྲིད་། skin/leather bag        སྲིད་། nearby, close to
། སྲིད་། "it is said" particle        སྲིད་། vi. to quench (thirst)
། སྲིད་། in/at the presence of (h.)        སྲིད་། chipped edge; broken will, last testament
། སྲིད་། 1. about, concerning; 2. va. to surround, encircle; to go around; circumambulate        སྲིད་། praying; va. — སྲིད་།
། སྲིད་། a request, favor; va. — སྲིད་།        སྲིད་། hard, difficult
། སྲིད་། a lifetime        སྲིད་། small hole
། སྲིད་། སྲིད་། a former life        སྲིད་། teapot
། སྲིད་། སྲིད་། person; people, mankind        སྲིད་། housewife; female household head
། སྲིད་། སྲིད་། glittering, sparkling
Lesson Fifteen

vi. to bleed
vi. to be written
p.n. of a goddess (housed at Gungtang near Lhasa)
collar
width of step
va. to line up
row, line
vi. to die
vi. to be full/satisfied (with food)
happy
monastery
vi. to be fooled, to be deceived
1. va. to put on; 2. to cover, conceal
vi. to take (time), to elapse (of time)
cheek, jaw
va. to associate with, to have a close relationship with
vi. to flow, run (of water)
private, personal
va. to cover, conceal
va. to achieve, accomplish, obtain, fulfill
va. f. of འདེབ
va. p. of འབོད
gradually, slowly
fright, dread, panic
sweat, perspiration
by all means, in all ways
how nice
combined
one after another
chronic disease
va. to meet someone of a high status (h.)
iron needle
style of dress/costume, fashion
vi. to be cut off, to stop (e.g. rain)
costumes, clothes, garments
the flow of rivers, current
small
specially, exclusively
existential verb (= རང་)
butter tea
exactly what it was
p.n. place at the main door of the Jokang temple
the end, the last
vi. to calm down, to settle down
calf (of leg)
certainly, surely
blanket
close to, nearby
va. imp. of བོད
vi. to fall asleep
diligence, fortitude; va. —
always
understanding, comprehension
line, row
stove, fireplace
a drop
left over porridge, stew
worry (h.)
spoon
roof
at all times, from beginning to end
va. p. of བོད
the dharma
human life
duration, time
notice; va. — ཁོན
pants
healing, getting better; vi.— རྟུ་ or རྒྱུ་
rainstorm
vi. to get well, to recover (from illness)
true
vi. to remember; to recall
dirt
mattress
we
va. to fill with scent
well, in good health (usu. used after ཤུན་)
well, in good health
things, possessions
last night
vi. p. of ཤུན་
deceased
here
both this life and the next life
this side, this direction, here
va. to lift, to raise up
hope
va. to say; to read; to intone
1. like, similar; 2. vb. + ང་+ — probably
torn, tattered
roaring (thundering) noise
suffering and difficulties
old tree
"because," "as" particle
young age
a nurse; va. — ཤུན་
dawn and a clear day
power, strength; effectiveness
pilgrim
holy site
inkeeper (female), hostess
situation, condition
vessel, container, receptacle
lap
"because" construction
immeasurable
p.n.
forehead
top, apex
top, apex, crown
black cloud
old father
'sbr. father and son
homeland
wooden bowl (for eating and
drinking)
main door
next (life)
outside
Tibetan style dress
“manner of” particle
vi. to become matted together
(fur, hair, wool)

my
I; myself
without a break
small son
cock’s crow
vi. p. of cock
vi. p. of โก
va. to pour
without control/choice/freedom

panting
stick, club
thunder; vi. — อง
charity, alms; va. — อง
mani prayer
each and everyone
vi. to pass one’s life
hibachi like firepot
va. to bark
a prayer; va. — อง or อง
vi. p. of อง
turquoise headstone
smell of tsamba burning
vi. to be satisfied
the next life
date
name of the 15th of the 4th
month (the holiest day of
the holiest month)

virtue, merit
va. to prostrate
vi. to drip, to leak
p.n.
abundant, plentiful
face (h.)
face to face meeting, meeting
in person; va. — น (h.)
face; va. — น to meet in
person, face to face (h.)
in detail
morning work
hat
in accordance
young; youth
vi. to set (for sun and moon)
worn out
disturbance, unrest, riot
spouse
hay storage room
hay
dressing up
spouse; husband and wife
locks of hair; matted hair
cotton clothing
precious, valuable
successively, gradually
a couple (of things)
some, a few, several
sluggish, languid
a chapter
thin, emaciated
p.n. the Shanka boat landing
“maybe” particle
below, beneath

the name of the 4th Tibetan
month
beggar
lesson
to become clear; as was (seen
or known)
“no hope of surviving”
prayer; va. — น
va. p. of น
va. p. of น
whole
kneecap
left-over
vi. to come, arrive
a patch
sole of boot, shoe
peaceful
slice, sliver
a title (use mostly by Eastern
Tibetan people)
polite imp. particle
the pocket made by the belt
and fold of traditional
Tibetan dress
not too bad; so-so
Oh my!
Lesson Sixteen

16.1 Introduction

This lesson contains extracts from two recent historical essays written in Tibet by Tsewang Dorje Lhalu, one of the highest officials in the traditional Tibetan government. They appeared in 1983 and 1985 as part of a program in which former government officials were encouraged to write accounts of historically significant events of which they had firsthand knowledge.

Extract number one is about Reting, the young incarnate lama who served as the first regent after the death of the 13th Dalai Lama in 1933. The essay deals with his disagreement with Langdün, the Prime Minister, and explains the events leading to the latter’s resignation.

The second extract talks about the life of Lhalu’s father, the famous Dzibön Lungshar. He was a major figure in Tibet in the 1920’s and early 1930’s and ultimately had his eyes plucked out in 1934 as a result of political machinations.

16.1.1 Reading number one: “The Sequence of Events Regarding the Problems Between Reting and Takdra, and the Summoning of the Ex-Regent Reting from Reting Monastery” (by) Lhalu, Tsewang Dorje

16.1.1.1 Tibetan text

16.1.1.2 Translation

Extract from: “The Sequence of Events Regarding the Problems Between Reting and Takdra, and the Summoning of the Ex-Regent Reting from Reting Monastery”
(by) Lhalu, Tsewang Dorje

After the 13th Dalai Lama died, Reting was appointed Regent, and after that, Reting resigned and Takdra ruled.

In 1933, in the 10th month of the Water Bird year, the 13th Dalai Lama died. After that, the Full National Assembly discussed the matter and held a divine lottery in the presence of the Avalokitesvara (statue) in the Potala to appoint a new regent. The candidates were Reting Hotoku, Tubden Jamyean Yeshe, the Ganden Tribu Miyna Yeshe Wangden, and Purbujo Tutor Trulku Jamba Tubden Tshaltrim. Reting was the name that came out from the lottery (lit., came well). Consequently, the National Assembly said
that Reting Holoku had to take the responsibility of being regent, and that Prime Minister Langdün Kunga Wangchuk would continue as before. Both together would jointly share the responsibility. In accordance with that, Reting Holoku took the responsibility of being regent and ruled jointly with Langdün.

After they worked jointly for about 5 years, Reting and Langdün had differences when they were conferring back and forth about government and individual matters. Consequently, Reting Regent told the Kashak that he had to resign from the Regent's responsibilities. At that time the Kashak discussed this with the Cigyab khambo, the drungtshi, and the abbots of the 3 Great Gelugpa monasteries (Drepung, Ganden and Sera). They decided to request Reting to continue until the great 14th Dalai Lama takes religious and secular responsibility, i.e., until his coronation is finished. We [the officials] also took an oath to obey whatever Reting said. Prime Minister Langdün, the Kalöns, the Cigyab, the Drungtshi, the 3 Great Gelugpa monasteries' abbots and ex-abbots, and the government officials (lay and monk) all left a guarantee that they would obey whatever Reting Regent said.

In about springtime in 1939, Reting Regent made a suggestion to the National Assembly via the Kashak (that said), "Even though there was no joint regency in the past, I had a joint regency. As for that, it is like one teaching (Buddhism), but two Buddhas. It is making it difficult to carry out such things as the finding of the Dalai Lama." The Kashak told the National Assembly what he said and made them discuss (the matter). The Assembly said a number of things, such as that because Reting and Langdün do not have harmonious relations, if this makes difficulties and problems for finding the Dalai Lama it is not acceptable to have joint responsibility. (Consequently), Langdün Kunga Wangchuk withdrew from power. (He) received the position of ex-Prime Minister and was given salary as before.

16.1.1.3 Grammatical notes
1. The term དཔག་ (loch) literally means "worthy" but is also used to mean "a candidate" for a position. དཔག་ is linked by the genitive to the phrase སེམས་དཔེ་ཅན་བསོད་ནམས་ སྐྱེས་, which explains what kind of a candidate it was, i.e., it was a candidate for "appointing as the new regent of Tibet."
2. The use of ཐེན་ here emphasizes that the action was continuing; that he was "existing (in his position) as before."
3. བོད་ འཛིན་ means "in accordance with the meaning (of something preceding it)." What precedes it here is འཛིན་པར་ རྣམ་པར་ཁྱབ་. In this phrase the verb ལྡན་ means "requesting" or "saying" something to someone higher, and དཔག་ འཛིན་ཕྱིར་ རྐྱེན་ནས་ སྐྱེས་ (loch bzhin phre 'jen gnas 'shes) conveys what was requested, i.e., that they "jointly take the responsibility." Together these mean, "in accordance with requesting (they) take responsibility together..."
4. The future nominalizing particle ཤེན་ here links the past tense verb phrase "agreed" (ལོག་ མི་ཐོན་) by the genitive to the phrase ཞེས་ེན་ལྡན་པར་ ("doing whatever [you] say"). Thus together they mean, "(they) agreed (in the future) to do whatever (he) said."
5. སེམས་ in this instance functions to introduce direct discourse or some explanation of what was said or written. Thus here it conveys that the content of the suggestion made to the Assembly is explained immediately afterwards.
6. This use of སེམས་ conveys "in accordance with the verbal action."

16.1.2 Reading number two: "Recollections of My Father Dorje Tsegye Lungshar (by) Lhalu, Tsegwang Dorje"

16.1.2.1 Tibetan text

"..."
Recollections of My Father Dorje Tsegye Lungshar
(by) Lhalu, Tswang Dorje

As for (the) Lungshar (family), (it) joined the ranks of government officials at the time of the 5th Dalai Lama and continued to serve as government servants one generation after another. It is an aristocratic family from Tanag area in Shey Tongmön district in Shigase Prefecture. In the year of the Iron-Snake (1881), my late father was born to my grandfather, the lay official Lungshar Lhundrub Dorje, and (to my) grandmother Dechen Bemo. (They) gave him the name Dorje Tsegye.

When he was about eight years old, his father died. However, his mother cared for him and he grew up. (His) mother took concern even about his intellectual studies, and (he) studied with many teachers. Consequently, he achieved an excellent result (i.e., became knowledgeable). Because of that, he showed great respect and love for his mother all the time.

Because my father liked studying Tibetan medicine, (he) worked with teachers and studied medical activities very diligently and became skilled. Thereafter, even when
we were young, father in his spare time did such things as examine the urine and stool of patients and give out Tibetan medicine. Similarly, from small he liked singing and dancing, and not only always played the hojin and yangjin, but occasionally gathered together with musicians in Lhasa and played with them again and again for pleasure.

When he reached the age of about 20, he took as (his) bride a girl (from the) aristocratic family of Lheguba in Tanag, and she [lit., that one] bore two children: Chaba Rusu Wangchen Yulha, and Bema Dromapug. After that, he went to Lhasa to petition to become a lama official in the old government and joined the ranks of officials. Because he was good in writing and arithmetic, he was soon appointed as Dziba ("accountant") in the Revenue Office. During the 10 years that he held the position of "accountant, he worked diligently. Because he was very capable, he first came to be famous as "Dziba" Lungshar [i.e., people first came to refer to him by the name Dziba Lungshar].

Once when father’s wife went to Lungshar’s estate for doing the autumn harvest [i.e., overseeing it], she unfortunately died there. About after 3 years passed, he married my mother Dendzin Droma. (She) got (bore) us children, 5 boys and one girl.

In 1911, while the 13th Dalai Lama was living in India, he became cognizant of much foreign news and consequently came to think that to improve Tibet we have to spread new (kinds of) knowledge. In 1913, he selected several youths from among the aristocracy, and gave my father the task of being in charge of them—of going and delivering them to school in England. Together with this, (he gave him) the rank of Rimshri. (The Dalai Lama) sent (among these children) Khenrab Günsang Möndrong, Rinzin Dorje Changöba, Wangdü Norbu Kyibugba, and Sonam Gombo Gonggarwa. (Lungshar) went together with them to the English capital London. The English government appointed Gould Sahib as liaison officer and Lengden Sahib (a Tibetan) as interpreter and received (the Tibetans). The Tibetan Government gave them (the boys and Lungshar) identification papers and letters, etc. The four children were placed in the school called Rugby in England.

As for the special training that each child was taught (in England): Khenrab Günsang Möndrong was taught mining, Rinzin Dorje Changöba was taught electricity, Wangdü Norbu Kyibugba was taught telegraphy and mapping, and Sonam Gombo Gonggarwa was taught military affairs. After they all finished their studies (graduated), (they) returned to Tibet.

At that time, my father and mother studied spoken and written English a little and also went on tour to places such as France and Italy. My father was very influenced by foreign ways of doing things and came to think that unless Tibet reforms its old system a little, there was a danger. If you ask why (this was needed)? Later, father, whenever he had time read histories in English and when we household members were assembled and seated, he would tell us about history in story fashion—of how in the past in France the king of France was destroyed because of changed circumstances and about the destruction of the king of Italy.

After father returned to Tibet, the Dalai Lama treated him specially and gave him the position of Revenue Head (Dzibön). At that time, they were in the midst of expanding the Tibetan military organization, but there was insufficient income for the military salaries and consequently a plan was made to collect extra grain. The Baapshi Office was established (to collect it). Concerning it, the Dalai Lama approved the appointment of Drunyichemo Losang Tenkyong and my father Dzibön Dorje Tségye Lungshar to be its heads. They imposed extra grain levies on such sources as council ministers’ estates, generals’ estates, aristocratic estates that were not the one for which the official served the government. (Similarly, they were levied) on all those among the religious sector and the Deboön midra, the Yabshi and other aristocrats who had extra estates that had been obtained without proper title. (In this manner) the large families had to pay extra levies of 4-5,000 ke of grain, and the families beneath (them) levies of several hundred ke. Because of this, the old government got a very large amount of grain. Afterwards, toward the end of the Dalai Lama’s life, the old grain storage places (of the government) were basically full. In some regions there was even no place to store all the grain.

Because the target of the extra grain levies was the larger Deboön midra (families), negative public opinion concerning my father Dzibön Lungshar was disseminated from one group of the highest officials. Nevertheless, because the Dalai Lama looked after (him) at that time, he had good support and nobody was able to harm (him). However, because of that, afterwards, as explained below, he met a great misfortune.

16.1.2.3 Grammatical notes
1. མི
   literally means "a little" but here is used as a convention to convey modesty on the part of the writer about his father’s knowledge.
2. འབྲལ་ནི་ and ཡུལ་ཏིན་both go with the verb བོད་པར་, conveying that they “played together” and “made merry.” བོད་པར་functions as an adverb.
3. བི་བོད་is simply a version of the "when" connective. It conveys "at one time" with respect to the verbal action; thus བི་བོད་པར་བྲལ་ཏིན་means "at one time when (she) went."
16.2 Vocabulary

written agreement, contract; va. — བོད་པ་

to sign a contract

respect and love; va. — ཤིང་ (h.)

consultation, discussion; va. — སྨན་

rank, position

as is clear above

kind, type, sort

discussion, talk; va. — སྨན་

p.n. (of aristocratic family)

public opinion

electricity

head of Gaden monastery

age (h.)

advantages, good points, benefits

suggestion, opinion; va. — སྨན་ or — ཤིང་

(h.)

taking leave, resigning,

va. — སྨན་ (h.)

unfavorable condition, obstruction,

hindrance; va. — སྨན་ or — ཤིང་

contradiction

loading, imposing, putting on; va. — སྨན་

place to put on, place to impose on

headman, foreman

obstacle, barrier,

hindrance; va. — སྨན་
or — ཤིང་

whether it's all right or not

p.n. Gould Sahib

expansion; va. — སྨན་

one who stands behind giving support

regent

ex-regent

capital

plenary session, full or large session/meeting

nobility, aristocracy

construction, structure

folklore, tale

p.n.

p.n. of an aristocratic family

through, via

sequence of events

enshrinement

willingly accepting instruction/orders, obedient (h.)

va. to take care of, look after, rear

va. p. of བོད་པ་

iron-snake (year)

p.n.

calamity, catastrophe, misfortune: vi. — སྨན་

special knowledge, professional study

approval, authorization,

sanction

the system in which the religious and secular are combined (i.e. the Tibetan government)

monastic estate

taking something together, cooperating together; va. — སྨན་(h.)
marrige; va. — སྨན་

to go to meet

to destroy, demolish

p.n. of a place in Tsang area

Takdrak (a monastery near Lhasa)
autumn harvest

a religious teacher, Buddha

study, research, examination; va. — སྨན་

the doctrine or teachings of the Buddha

va. to study with a teacher; to check with a doctor

concern, care; va. — སྨན་
or — སྨན་(h.)

responsibility; va. — སྨན་
or — སྨན་(h.)

impression, feeling.
sensation (h.)

p.n. of Reting Rinpoche

above, over

not in harmony, incompatible, disagreement

high level

late, deceased

change

previously, before that

therefore, because of that

therefore, because of that

commissioner, official in charge, supervisor, custodian

a commemoration, remembrance; va. — inputEmail

lay official (in traditional Tibetan government)

monastic and secular officials of the traditional Tibetan government

high official in the monk official segment of the traditional Tibetan government

seat (in parliament/congress)

inviting, act of inviting to take a post; 2. in the case of the Dalai Lama it means to search for or discover

the new incarnation; va. — inputEmail

the three great monastic seats of the Gelukpa Sect (Sera, Drepung, and Ganden)

estate held by generals while in office

bride

selection, choosing

vi. to suffice; to be sufficient/ enough

the highest level of aristocrats

collecting, assembling, gathering; va. — inputEmail

or — inputEmail

guide, liaison officer

father (h.)

p.n.

chief, lord, ruler

officials, lords, authorities in the presence of, in person, in an audience (h.)

a high-ranking monk official in the traditional Tibetan government

abbr. inputEmail

an incarnation lama

France

each other, one another, back and forth, here

and there

name of a monastery near Lhasa and its incarnation

quantity, amount, number withdrawing, pulling back; va. — inputEmail

title of Takdra

levying something extra (such as a tax)

extra

king of Tibet

Tibetan customs, ways, manner

p.n.

p.n.

activities, duties, work the manner or method of doing things

p.n.

p.n.

government of England

England

extra tax levy

Babshi office

va. to impose a tax

agreement, guarantee; va. — inputEmail

granary

grains

something that was taken over but was not officially given, something held without proper title

va. to study

the fruit of one's studies, the result

a little more

lineage, descendants

p.n.

aristocracy

soon, before long

famous, well known

1. ancestor; 2. grandfather

military, military affairs

military salary/pay special(lly)

grandmother

the second of two parts in a book; later part of a lifetime

medical examination, medical check-up; va. — inputEmail

p.n.

va. p. of inputEmail

urine and feces

revenue bureau in traditional Tibetan government

accountant, book-keeper
in Tibetan Revenue Office
one of the four heads of the Revenue Office
p.n.
n. name (h.)
joining (h.)
searching and extracting, exploration and mining; va. — ཡན་
difficulty, problem (h.)
responsibility (h.)
government servant or official; va. — རོ་
dance; va. — དབྷ་
abbr. ལྷོ་
vi. to be called
government grain/barley
government official
abbr. Shigatse
p.n. of a district
place of residence (h.)
lineage of a Lama
divine lottery (rotating dough balls within which have been placed answers on a plate before a deity (statue). When one ball falls off the plate it is considered to have been chosen by the deity as the correct choice), va. — ཡགས་པ་ or རྟོག་

the correct choice), va. — ཡགས་པ་ or རྟོག་
taking care of, looking after (h.)
vi. to be selected as the correct/best one by divine lottery among the candidates a little better
ch. a musical instrument called "yangjin"
reincarnation
title of families who have provided Dalai Lamas knowledge (lit., letters and math)
teacher, tutor (of an incarnation) (h.)
Rugby (a school in England)
as before, unchanged
new science
fourth rank official in traditional Tibetan government gradually, in series, in stages, one after another
music; va. — ཞེས་
Reting (a monastery north of Lhasa)
abbr. Reting and Takdra

present, gift

craft, dexterity, skill
way, system
office
task, responsibility, duty;
va. — ཡུལ་ or — ཡུལ་
assistant, helper

present and former holder of an office
p.n.
p.n.
age; vi. — རོ་
to grow older
London
influence, effect; vi. — རོ་
knowledge, education
listed, presented, cited below
vi. to die (h.)
minerals
a demarcation line, boundary line
1. local government; 2. the term that is used in the Tibet Autonomous Region for the traditional government of the Dalai Lamas
monks and laymen
regent
political responsibility;
va. — རོ་
PART THREE
Tibetan-English Glossary

The Glossary consists of all the words and grammatical particles used in the lessons. To enable this book to be used as a reference grammar, the lesson and section where each grammatically relevant particle is explained are included in the glossary entry. For example, བོད་ is listed as causal connective (5.9), the number in parenthesis indicating that the explanation of བོད་'s usage can be found in Lesson 5, section 9.

Grammatically relevant constructions such as དབང་ས་པ་ are also included even though they really consist of two or more grammatically definable components: བོད་ + དང་ + ས་ + མ་. Citing such constructions as units, i.e., under དབང་ས་པ་ as well as under the main particle བོད་, will ease the user's task of finding such compounds in the glossary.

Nouns that convey verbal meanings when used with verbalizing verbs (e.g. noun = a telephone; noun + རྒྱལ་ = verb = to telephone) will be listed in a single entry under the main noun. The following example illustrates this:

རྩ་ རྣམ་

ཁ་ in this example is the noun "telephone." The verbal meaning "to telephone" (ཁ་ཁ་ རྒྱལ་) is indicated by listing the verbalizing verb (ཁ་ཁ་) after the meaning of the noun. The format of "va. = active verb," the em dash (—) indicates the main entry. Verbal meanings such as "to telephone" will only be translated in cases where the meaning of the compound is not clear. In the above case, the meaning is self evident.

| ད་ | infinitive particle (5.15) |
| དི་ | "no choice" (11.13) |
| དུས་ | p.n. |
| དུས་ | ch. commune |
| དུས་ | all, entire, every |
| དུས་ | leather rope |
| དུས་ | 1. leather; 2. boat made from hide |
| དུས་ | ch. Guangdong |
| དུས་ | Kongpo (a region southeast of Lhasa) |
| དུས་ | 1. also, even (4.6.4.7); 2. "even though" clause connective (7.2); 3. with |
undergo difficulties, hardship, problems; to get tired

the three precious things; the Buddha, the dharma, and the clergy

among, middle

doing something in a usual, regular or customary way

prohibiting, stopping, blocking, obstructing; va. — ོ་

the Kagyu sect

va. to summon, order to come

asking, questioning; va. — ་ (h.)

an order, instructions

vi. to have an order or instructions come or arrive

member of the Council of Ministers in traditional Tibetan government

va. to order, command (h.)

va. to steal

va. to give an order (h.)

va. p. of རྒྱུ་ཐོན་ (h.)

while he is in office

the Council of Ministers in the traditional Tibetan government advice (h.); va. — རྒྱུ་ (h.)

storehouse, warehouse, treasury

va. p. of རྒྱུ་ (h.)

va. p. of རྒྱུ་ (h.)

va. p. of རྒྱུ་ (h.)

multicolored; beautiful, lovely, bright

p.n.

va. to stretch, extend (e.g., hand); to raise (hand)

idiot

1. noise, a shout, a yell; va. — ་ (h.); 2. "it is said" particle (15.6)

va. to summon, order to come kindness; va. — ྐི་

p.n. of an opera troupe

va. p. of རྒྱུ་ (h.)

p.n.

hunger and thirst

va. p. of རྒྱུ་ (h.)

va. p. of རྒྱུ་ (h.)

leg-irons, shackles, fetters

foot; leg

purposely (8.10.3.21)
loud voice, loud noise

clear voice

dry + wet; dampness

1. "when" connective (5.10);
2. a time—e.g., with
numbers, the xth time
(གཤིན་ནུ = the eighth
time something took
place)

sometimes, occasionally

one time

"at one time" verbal
connective (16.2.3.3)

p.n. of the 7th Dalai Lama
body; statue (h.)
in or at the presence of (h.)
the previous one (for
positions, incarnations)
(h.)
guest (h.)
old title of address for
government officials (in
Tibet)
in person (h.)
things, belongings (h.)
image, statue (h.)
nobility, aristocracy; noble,
aristocrat (h.)
the fifth in a line of
incarnations
life (h.)
spouse (h.)
body (h.)

idiom. How are you? (h.)

p.n. (of an aristocratic family
in Tibet)

vi. to die (h.)
bodyguard
va. to apply, put on
(ointment, oil, etc.)
neck, throat

neck cangues
waist
va. to appoint, select
summon; va. — རྩོམ
vi. to be thirsty (usu. རྩོམ་
thirst; thirsty person
1. about, concerning (11.14);
2. va. to surround,
encircle; to go around,
circumambulate
laymen and monks
lie; va. — རྩོམ།
refugee
requesting help, asking for a
favor; va. — རྩོམ། or —
སྙེན་(h.)
happy, glad, enjoyable
p.n. (of an aristocratic family)
p.n. (of an aristocratic family)
vi. to vomit
1. vi. to grow; 2. vi. to be
born
birthday
woman, female
a lifetime
a former life
person, people, mankind
reincarnation

vi. to grow, increase, widen;
also see རྩོམ་བྱུང་།
interest-free
man, male
1. va. to deliver; 2. vi. to
spend time
transportation, shipping; va.
— རྩོམ་ོས
vi. p. of རྩོམ།
birthday
song of sadness
poor
1. va. to rule, govern; 2. va.
to protect, take care of
va. to go
1. mistake, defect, harm; vi.
— རྩོམ། to get harmed/
damaged; 2. excessive
particle (10.3.5)
criticism; va. — རྩོམ།
va. to save, defend, protect;
to rescue
welfare; va. — རྩོམ་། to
give/provide welfare

1. va. to support, prop up; 2.
"do it again" particle (14.
2)
p.n. of Tibetan opera troupe
hair on head
pleat (of hair)
vi. to be scared, afraid
va. p. of རྩོམ།
va. p. of རྩོམ།
type of prostration where
hands are completely
stretched out in front of
body; va. — རྩོམ།
va. to send
va. p. of རྩོམ།
appointment (to a position,
job); va. — རྩོམ། or རྩོམ།
va. to summon, to order to
come
va. p. of རྩོམ།
va. p. of རྩོམ།
va. p. of རྩོམ།
va. p. of རྩོམ།
1. again; 2. vb. + — རྩོམ། to
repeat, do again (15.7)
restoring, putting back in
original form; va. — རྩོམ།
va. p. of རྩོམ།
va. to give up, abandon,
throw away
va. p. of རྩོམ།
va. to publish
va. p. of རྩོམ།
1. mouth; 2. edge; 3.
direction; 4. vi. to befall,
to involuntarily happen
embarrassed, ashamed
quietly
close (to)
vi. to get quenched (thirst)
chipped, broken edge
will, last testament
1. agreement, consent; 2. also
used as a verb: va. to
agree upon
praying; va. — རྩོམ།
ceremonial scarf
1. oath, promise; 2. see  

va. to open one's mouth 

rugging; va. — 

verbal abuse; va. — 

telephone; va. — ; — 

va. to turn one's body backward (e.g., to look at something), to reverse direction 

va. p. of 

sm. 

snow; vi. — 

1. separated, split up; 2. also used as a verb: vi. to become separated, split up, divorced 

Karachi 

"about to" clause connective (7.11) 

food 

approval, acceptance, acknowledgement; va. — 

several, a few 

d-harelip; gap, rift 

va. to split open, cleave 

va. p. of 

yesterday 

yesterday 

pluralizing particle (10.15.2.3.16) 

va. to divide into sections, parts 

1. va. p. of ; 2. division, classification; va. — 

1. difficult; 2. with verbs, see 13.3 

house; va. — to build a house 

p.n. of Eastern Tibet 

1. "about to" clause connective (7.11); 2. adjective conjunctive particle (10.3.7); 3. verbal clause connective (10.4.2) 

a standard Tibetan volume measure equal to about 25-30 lbs. 

a load 

a carrying/transport yak 

va. p. of 

1. a guarantee, promise; va. — ; 2. also used as a verb: va. to guarantee, promise 

small hole, flaw, stub 

verification, authentication 

reliable, authentic 

va. p. of 

1. "pretend" particle (6.8); 2. region, area 

sm. , 1 

cheap 

profit 

commercial enterprise, business, company 

vi. p. of ; he 

only 

he 

they 

teapot 

he (h.) 

part of, belonging to 

verification, authentication 

anger; vi. — to get angry 

"time to do" particle (13.2) 

his (he + gen.) 

to him (he + dat. loc.) (4.5) 

by him (he + instrumental) (3.1) 

vi. to be/get cold 

va. to ignore, disdain, scorn, show contempt for. 

p. of 

difference 

extraordinary 

vi. to spread, become widespread 

area, region, field 

most widespread 

announcement, notice; va. — 

widespread, disseminated; vi. — to be widespread, widely disseminated; va. — 

abbr. of 

unsteady, precarious, unstable 

dog 

home, household 

family, household 

neighbor 

housewife, female head of household 

property, wealth 

a herd/group of animals 

you (h.) 

you (h.) 

you (h.) 

1. va. p. of ; 2. also sometimes used as non-past stem, va. to carry you 

you 

all over, all (usu. of an area), all told (11.20.3.3.3) 

1. emphatic negative adverb (9.9); 2. in double negative constructions (11.17) 

glittering, sparkling 

blood; vi. — to lose blood, to bleed 

blood and pus 

a tax, duty 

96,000 

1. throne; 2. ten thousand (one) 

10,000,000 

1. chairman, head of a committee; 2. abbot of Ganden monastery 

year in the reign of a dynasty 

law 

illegally, in violation, a breach of the law; va. — to violate, break the
Glossary

law; 2. vi. to be in violation of the law

vi. to occur, to involuntarily get, to fall on (a date)

vi. to be written

1. vi. to spontaneously get (an idea, thought); 2. reineue, attendant; 2. vi. to return, come back (15.8.3.4)

vi. to be/get boiled

ice field, glacier

ice

va. to embrace, hug

va. to carry, take (inanimate objects)

demeanor, bearing, manner, way

va. to act, perform

performance of a play or entertainment, presentation

script (story) of a play

1. va. to lead, to guide; 2. va. to take

provocation, challenge, incitement; va. — ฐิ

lively, active

va. to give birth (h.)

va. to wash; to brush (teeth)

genuine, true, real

1. "try to" particle (11.19); 2. infinitive particle (5.15)

which

when (2.9)

how (2.9)

what kind (2.9; 5.17.4.5)

where (2.9)

1. from where (2.9); 2. "how could" (12.13)

"how could that be okay?" (9.17.1.3.21)

1. where (2.9); 2. "how could" (12.13)

vb. — try to do (11.19)

id., "came into a state in which there was nothing that could be done" (11.20.1.3.2.21)

how much (2.9)

how much (2.9)

where (2.9)

what (2.9)

if you ask what it is (11.20.3.3.1)

1. where (2.9); 2. "how could" (11.3)

"how can it be okay?" (11.2)

"how can it be okay?" (11.2)

"how can it be okay?" (11.2)

"how could one dare?" (11.2)

de, etc.

everywhere

1. what (2.9); 2. one (7.14.1.4.2; 10.15.1.3.7)

3. — ad. adj. stem: "as x as possible" (11.20.2.3.16)

by all means, in all respects (12.6)

by all means, in all respects (12.6)

by all means, in all respects (12.6)

by all means, in all respects (12.6)

why (12.9)

lots of ways (12.5)

whatever is needed by all means, in all respects (12.6)

by all means, in all respects (12.6)

by all means, in all respects (12.6)

va. (vb. + —) to do as much as one can regarding the verbal action (Appendix C, #1)

"lots of ways" construction (12.5)

where (2.9)

"it's a pity" construction (12.11)

"what kind of" construction (12.4)

where (2.9)

"whatever exists" construction (12.17)

from where (2.9)

1. how much (2.9); 2. however much (14.9)

after some time (พื้นที่ + —)

sm. คำว่า

sm. คำว่า
as good as possible

emphatic negative adverb (9.9)

"why" construction (12.9)

"why" construction (12.9)

1. where something is/exists; 2.  facto + — "what is the reason for?" (11.5)

where (2.9)
"lots of ways," "by all means" construction (12.6)
everywhere, all over  (6.4)
snow; vi. —  (9.5)
a laugh, laughing; va. —  (6.4)
written agreement, contract;  va. —  to sign an agreement or contract  (13.5.3.23)
va. to hide  (6.1)
1. question particle (2.9c); 2. "or" particle (8.6); 3. presence  (13.5.3.23)
disappearing, vanishing  (13.5.3.23)
important  (6.1)
"if" clause connective (6.1)
"if" clause connective (6.1)
"if" clause connective (6.1)
question particle (2.6)
genitive particle, see (5.14)
present tense complement  (see )  (3.7)
future tense complement  (3.7)
present tense complement  (see )  (3.7)
future tense complement (see )  (3.7)
1. instrumental particle (3.1); 2. adverbializer (6.5.2; 6.6.3 d)
pants  (6.1)
the Gungtang goddess (located at Gungtang near Lhasa)
ch. the communist party
communism
holiday
1. respect, reverence; 2. humble term for "I" respect; reverence; va. —  (h.)
respect, reverence va. —  (h.)
respect, reverence va. —  (h.)
respect, reverence respect and love; va. —  (9.17.1.3.26)
uphill, upwards
va. to dress, put on clothes clothes
1. emphatic negative adverb ("never") (9.9); 2. in double negative constructions (11.17)
monk
monk's clothing/robes
elaborate preparations; va. —
preparations; va. —
cold
cold
cold
minority nationality
quantity, number, amount
quantity, number, rate
1. "about to" clause connective (7.11); 2. "prepare to do" (11.20.2.3.13)
"about to" clause connective (7.11)
river shore, bank
1. arranging into rows; 2. va. to line up, to arrange in rows
va. p. of  row, line
va. to arrange the seating at monk's prayer ceremony
class (socio-political)
kind, class, type, sort
boat
harbor, port, ferry landing, wharf, shipyard
ship, boat
alert, lively, active
1. the "completed" auxiliary verb (9.8); 2. vi. to obtain, achieve
a great yogin, siddhi
achievement, result, accomplishment
square
wheat
flour (from wheat)
ravine
gully, gorge
friend
city, town
a town
village
town
villager
vi. to die
stomach; vi. — འདི་དེ་བཟོ།། ལ་ད་ (to be hungry)  
stomach; vi. — འདི་དེ་བཟོ།། ལ་ད་ (to be full/satisfied (for food))  
vi. to be over/let out (class/meeting)  

(གཟོམ་བཞིན་) agreement, resolution (usu. one that is adopted at a meeting); va. — ཁོ་  
agreement  
discussion; talk; va. — ཁོ་  
discussion; va. — ཁོ་  
va. to hire, rent  

beef  
p.n.  
va. p. of ཕ་  
hired person or thing  
outer circumambulation road in Lhasa  

song; va. — མ་  
song and dance  
song and dance performer  
musical association, dance troupe  

public opinion  
sudden(ly) (6.5.5)  
electricity; va. — མ་ར་ ཞི་ མ་ (to generate electricity)  
electric wire, electric cable  
lightning  
electric current  
electrically operated  
movie  

electric generator; va. — མ་ར་ ཞི་ མ་  
electricity use  
cable, telegram  
electric light, electricity;  
flashlight  
1. va. to release, let go; 2. va. — འདི་ལ་  
rebuttal; va. — འདི་ལ་  
vi. to like  
jumping for joy; va. — འདི་ལ་  
being extraordinarily happy  
head abbot of Ganden monastery  
named of the traditional Tibetan government  
happiness  
like  
happiness  
happy  
love and loyalty; va. — འདི་ལ་  
welcoming, va. — འདི་ལ་  
nine  
90,000  
900  

987  
90  
9,000  
ninth  
900,000  
age (h.)  
age (h.)  
winter  
teacher  
monk (h.)  

p.n.  
vi. to get, obtain merit  
advantages, good points, benefits  
Gelugpa sect  
abbr. teacher and student  
night  
va. to think (h.)  
permission (h.)  
suggestion, opinion; va. — འདི་ལ་ འདི་ལ་  
thought (h.)  
va. to resign, to take a leave of absence  
taking leave, resigning; va. — འདི་ལ་  
va. to laugh  
sound of laughing  
monastery  
monastery  
ruins of a monastery  
va. to have to, want to, need to (7.5); 2. used in conjunction with active verbs (7.5.2; 7.5.6)  
need, necessity; va. — འདི་ལ་ (to fill a need)  
enemy  
revenge; va. — འདི་ལ་  
present tense complement (3.5)  
present tense complement (3.5)  
va. to do  
older person (h.)  
neck, throat  
head  
tricking, deceiving; va. —  
vi. to be fooled, be deceived  
bowing down, surrendering head and tail  
va. to overthrow, to topple, to turn upside down  
head  
sm. མ་ འོར་  
quickness, quickly  
quick, quickly  
with one voice, unanimously  
voice  
hotel, guest house  
without obstacle/hindrance/impediment  

1. responsibility; 2. va. p. of མ་  
va. to take responsibility  
guarantee, pledge; va. — འདི་ལ་  
va. to eat tsamba  
several  
several  
unfavorable condition, obstruction, hindrance;  
va. — འདི་ལ་ (to obstruct, hinder)  
1. vi. to be contrary, to contradict, violate; 2. vi. to exceed, to be beyond/over a limit  
contradiction  
va. to move, shake  
moving, shaking; vi. — འདི་ལ་ (to be moved,
shaken  
va. to put on, to cover  

loading, imposing, putting on;  
va. —  

place to put on, impose  

leader  

headman, foreman  
va. p. of  

vi. to begin, to get started  

va. to begin, start; to found  

va. to block, obstruct, ban; to break  

obstacle, barrier, hindrance;  
va. —  

resistance;  
va. —  

1. va. to record, write down, sign; 2. va. to draw up, formulate a plan; 3. va. to put in, insert  

vi. to elapse, pass (of time)  
(14.8.3.1)  

dignity  

vi. to become, change into  
(6.5.3; 10.9)  

change  

money given as gift/alms to monks;  
va. —  

monk's share of money given as alms to monks  

1. vi. to faint; 2. vi. to fall; 3. to collapse  

regret; vi. —  to feel regret  

repentance, repenting;  
va. —  

va. to compete  

competition, match; va. —  

near (usu. noun + genitive + —)  

check, jaw  

whether it's all right or not  

vi. to be all right, okay  

vi. to achieve, fulfill, complete  

va. to travel  

communications, traffic  

traveler, passenger  

traveling, traffic  

tumbling, rolling over; va. —  

1. va. to go (5.7.1); 2. with adjectives (10.3.2); 3. with other verbs. (13.5.3.14); 4. in simultaneous constructions (8.10.3.19)  

going  

movement  

p.n. of an opera and character in the opera  

road (to go on); way  

expenses;  
va. —  

pay or meet expenses  

va. to associate with, to have a close relationship with  

1. vi. to untie, set loose, undo knots; 2. vi. to set free, release, liberate  

old man  

old person  

old couple  

an elder; a headman  

previous generations (elders)  

va. to cross/pass over (rivers, etc.)  

Gould (Basil) Sahib  

vulture  

counter attack, retaliation attack  

expansion; va. —  

area, size  

India  

Chinese silver  

larger, more extensive  

large, spacious, expansive  

China  

China-Tibet, Chinese-Tibetan  

1/2 a kilogram (in Chinese this measure is called jin)  
(10.15.1.3.7)  

Chinese person, a Han  

Salween River  

ocean  

meters above sea level  

the Chinese bride of king Srongtset gambo  

p.n. of an opera  

Chinese person, Han  

va. auxiliary verb (build; shoot; do) (5.6)  

a lot, enough; satiating (of food)  

p.n. of an opera troupe  

va. to stuff, fill up, cram in  

telescope, binoculars  

va. to adorn, decorate  

ornament, decoration  

1. va. p. of  (5.6); 2. behind (5.17.4.10)  

support; va. —  

the back side, on the back  

one who stands behind giving support  

the hill behind something  

victory, success  

nation  

national anthem  

king  

princess  

p.n. of a town in Tibet (Gyantse)  

regent  

international border  

ex-regent  

nationwide, national  

history  

capital  

prince  

state affairs, government  

vi. to flourish, thrive, increase  

plenary session, full or large session/meeting  

1. nominalizing particle (6.7); 2. future tense particle (6.7.1); 3. "should not" construction particle (12.3); 4. va. to string, put into a hole  

reason  

"what is there to be" construction (11.5)
endure difficulties/hardships
manual labor, hard work; va. — 姐

laboring/working people
by me (i + inst.)
va. to cry
va. p. of @Injectable (7.8; 15.8.3.3), 2. vi. to be certain (15.8.1., note 3)
certainly, surely, definitely
uncertain, unpredictable
opposing, struggling against;
va. — 姐
face
introduction to people or topics; va. — 姐
in person
embarrassed
wonderous, miraculous
rebellion, uprising; va. — 姐
treason; va. — 姐
acquaintance
va. to show off
side, direction
recognition, acceptance, identification
fright, dread
fright, dread, panic
silver; money
bank
really
really
really

really, truly, actually
territory belonging to or subject to a polity
area in W. Tibet
en throne ment
sweet
vi. to become visible, evident; to appear
drums
gift, present, tip
majestic, splendid, grand
sweat, perspiration
hunter
five
50,000
500
50
two fifths
four fifths
5,000
fifth
500,000
1. at different times; 2. one after the other (lit., before and after)
morning
early
early ripening; — 早 or early ripening paddy
an advance, a short-term loan
last year
formerly, in the past
than before, than in the past
like before
like before
vegetable

formerly, in the past
blue
formerly, in the past
praise; va. — 姐
things
ch. name of commune
having, possessing, adjective particle (10.3.6)
what (2.9)
nothing left to do or say
(10.15.1.3.16).
“it’s a pity” construction (12.11)
“what kind of” construction (12.4)
by all means, in all ways
why (8.10.3.7)
helpless, without a viable alternative, stymied; vi.
— 何
how nice (15.8.3.6)
how much (2.9)
“it’s a pity” construction (12.11)
“why” construction (12.9)
willingly accepting instruction/orders, obedient
va. to turn
taking care of, protecting; defending; va. — 何
va. to look after, take care of
va. p. of 何
chronic disease
1. va. to break; 2. va. to pat (e.g., a shoulder or head)
va. to cut
va. p. of 何
va. p. of 何

name of a minority group in S. China
“why” construction (12.9)
“why” construction (12.9)
a little, a few, slightly
see 何
quotation marker (4.4)
one; a (2.6.1)
10,000
unification, unity
combined (15.8.3.12)
one after another
one after another
1,000
alone
alone
urine: va. — 何
p.n. of an opera troupe
p.n. of an opera
va. to turn
va. to look after, take care of
va. p. of 何
va. p. of 何
va. p. of 何
va. p. of 何
va. p. of 何
Glossary

va. to go to meet someone of high status (h.)

1. enumerative particle (6.4); along with (6.4 f)

liberation; va. — ฤๅษี

ten

nineteen

eleven
eleventh
twelve
twelfth

sixteen

seventeen
tenth
ten's place in a number (8.1)

fourteen

thirteen

va. p. of ฤๅษี

fifteen

butter sculpture offering ritual—done on the fifteenth of the first Tibetan month in Lhasa

eighteen

va. to loot, plunder
va. to make, create

reforming, transforming; va. — ฤๅษี

iron

iron needle
iron-dog year
iron-link chain bridge
p.n. of hill (near Potala palace in Lhasa)
iron-snake (year)

metal
railroad
iron-sheep (year)

nod

1. pair; match; 2. fraction particle (8.3)

conditions, circumstances, facilities
abiding by; va. — ฤๅษี
average, on the average "hypothetical" construction (14.4; 15.8.3.11)
p.n. of a family complete; all "hypothetical" construction (14.4)

style of dress, costume, fashion
calamity, catastrophe, misfortune; va. — ฤๅษี to meet misfortune, calamity, catastrophe
concession, reduction; va. — ฤๅษี vi. to become, change into beer
bar, tavern
marriage; va. — ฤๅษี
1. vi. to be short of, to be missing an amount; 2. vi. to stop raining/snowing ch. kilowatts

politics, political
"together with" clause connective (7.9)
"together with" clause connective (7.9)
rain; vi. — ฤๅษี
costumes, clothes, garments
1,000
100,000
Ch'ing Emperor
arbitration, mediation, intervention
indemnity
water
va. to cut off (a/the) water supply
vi. to be boiled (water)
hydroelectric
hydroelectric station
the flow of rivers, current
va. to irrigate
irrigated area
water-monkey (year)
water-bird (year)
water-mouse (year)
irrigated paddy (rice)
Chumar River
watch, clock
reservoir, dam
watering of the eyes; vi. — ฤๅษี to have one's eyes water or tear
p.n. of a place south of Lhasa
small

small
younger; smaller
size
large-scale, big, high ranking
older; bigger
a little bigger
larger type/kind

+ vb. = increase (make or become bigger)
biggest; most
1. purposive connective (5.13); 2. before verbs (14.7)
specially, exclusively
special appeal
special
special knowledge; professional study
1. big; 2. for use as adjectivizer, see 10.3.6
glittering
very (for use with adjectives, see 10.3.3)
very much; much bigger
sense
1. ready to do (11.11); 2. to allow (11.9); 3."I will do" (11.10)
ready to do (11.11)
approval, authorization, sanction; va. — ฤๅษี to approve, authorize, endorse, sanction
thesis
religious faith, religion
decision, resolution
religion
p.n. of a place northeast of Lhasa
p.n. of an opera
p.n.
religious person
debating area in a monastery
a religion; religious doctrine
va. to give religious teachings
va. to give religious teachings (h.)
the traditional political system that combined religious and secular interests
tears; vi. — धेन्द
existential verb, same as धन्द
id. baring fangs and claws
va. to jump
jumping and running
va. to eat (h.)
religious visit; va. — धेन्द to make a visit to a temple or monastery (to make offerings)
monastic estate
va. to hold, to keep in mind
plan; va. — धेन्द to make a plan
vi. to die
tea
used tea leaves
Tibetan style tea (with butter and salt churned in)
sm. धेन्द
1. like what (10.14); 2. how to do (11.20.1.3.19)
"what kind of" construction (12.4)
exactly what it was (15.8.3.10)
how much (2.9)
planning particle (14.6)
more (for use with adjectives, see 10.3.3)
more (for use with adjectives, see 10.3.3)
1. Jo (the Buddha); 2. the famous statue of the Buddha in the Lhasa Cathedral (Jokang)
a place (at the main door of the Cathedral)
Jo Akshobhya
Jo Shakyamuni
va. to meet (h.)
meeting; va. — धेन्द (h.)
the end, the last
vi. to calm down, settle down
Manjusri
the external, physical world
human beings
intimidating, threatening; va. — धेन्द
the sound of a frightening laugh
scary, frightening
va. to hold, to catch
1. va. to put in, insert into, to recruit (11.7.1); 2. to "let" or "allow" (11.8)
p. of धेन्द
va. to leave something, to put something down
capability
p.n. of the founder of the Gelugpa sect
temporal connective (4.3); after
chasing, pursuing; va. — धेन्द
depending on; based on
a sprout; a plant
grand, splendid, magnificent
mistakenly exchanged; vi. — धेन्द
daytime
day + night = all the time
twenty-four-hour day; day and night
several days
20,000
200
vi. to forget
see 7.14.2.4.2
fish
fish meat
certainly, surely (with verbs see 15.3 c)
1. fit/worthy particle (9.15);
2. va. to listen
misery, misfortune
elegance, charm, dignity; va. — धेन्द
elegant, dignified, stylish
repairing; va. — धेन्द
va. to keep
va. to lie down to sleep
blanket
the sun; a day
vi. to set (the sun)
sunlight; vi. — धेन्द to shine on something (sunlight)
twenty
"as soon as" clause connective (6.2)
day
da
day
noon
every day
daytime
day + night = all the time
twenty-four-hour day; day and night
several days
20,000
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day
da
noon
every day
daytime
day + night = all the time
twenty-four-hour day; day and night
several days
20,000
200
vi. to forget
see 7.14.2.4.2
calf (of leg)

p.n. of a place

vi. to fall asleep

vi. to fall asleep

two
two together

the two together

marriage; va. — delimiter

marriage celebration

relative

together (see 7.9)

cooperative

cooperation (h.); va. —  delimiter

cooperation, cooperative labor; va. —  delimiter

like (h.)
a trap, snare; va. —  delimiter

slogan: "Destroy the old, start the new"

old

old (in the sense of an antique)

vi. to find, to discover

complicated, intricate, difficult

trouble, problem, disturbance; va. — delimiter or  to cause problems, troubles

fame

report, petition; va. —  delimiter

interesting

report, petition; va. —  delimiter

va. to think

heart

bosom friend

compassion

secrets, innermost feelings, thoughts

courage

heart disease

diligence, foritude; va. — delimiter

pen

vi. to get sick (h.)

va. to reach by stretching out hand or foot

televising

bullying; va. — delimiter or  delimiter

va. to pursue, run after

Dalai Lama

exactly, precisely

ch. party (political)

party member

tanglang (a sound)

ch. p.n. of ethnic group

ch. television

telegram, cable; va. — delimiter see 4 delimiter

gerundive connective (5.11)

1. a little; 2. for use with adjectives, see 10.3.3

va. p. of  delimiter

va. to decide

1. emphatic negative adverb (9.9); 2. in double negative constructions (11.17)

settled, decided

a volume measure weighing about 25 to 30 pounds for barley

news; talk, conversation; proverb

conversation, discussion; va. — delimiter

good news

speech, talk; va. — delimiter

depth

depth

depth

va. to meet, reach, touch, join

va. p. of  delimiter

fierce, savage, violent

a mine

va. to send (5.6)

1. va. to aim at, face towards, direct towards; 2. va. to hand over, give

va. to destroy, demolish destroying, destruction; va. — delimiter

saboteur

va. p. of  delimiter; 2. va. to grind

va. p. of  delimiter

letter (correspondence)

va. p. of  delimiter (see 3 delimiter — )

va. p. of  delimiter

va. p. of  delimiter

va. p. of  delimiter

va. p. of  delimiter

horse

saddle

horse
horses and mules

p.n. of a place in Tsang area

mounted troops, cavalry

hoof of horse

always

always

vi. to express/show a sign or symbol, to symbolize

sm. delimiter delimiter

dowry

ceremony, celebration; omen

good wishes offered at a celebration (e.g., "best of luck, long life"); va. — delimiter

base

vi. to understand, comprehend; to perceive

inspection; va. — delimiter

1. understanding; comprehension; 2. vi. p. of delimiter

va. to look

sightseeing, touring; a tour; visit; va. — delimiter

looking after, caring for; va. — delimiter

"let alone/far from" clause connective (9.3)

conceited

similar, like, as (7.14.1.4.4)

viewpoint

"let alone/far from" clause connective (9.3)
a show
similar, like, as, in accordance with (7.14.1.4.4; 7.14.1.4.8; 11.20.1.3.17)
just like, as, like (9.17.2.3.1)
sm. 量
share of food
food
vi. to be hungry; see 空
starving to death; vi. — 空

to starve to death
see 空

axe

tiger

1. p.n. of a monastery near Lhasa; 2. p.n. of the incarnation who was regent in Tibet from 1941-1950

dust storm

p.n. of a place in Amdo
p.n. of a place northeast of Lhasa

a drop (of a liquid); vi. — 空
to drip

causal connective (5.9)
simple, convenient (9.17.1.3.14)

inconvenient, unfortunate (9.17.1.3.14)

see 空 (7.10)

manner particle (9.12)

causal connective (5.9)
simple, convenient (9.17.1.3.14)

inconvenient, unfortunate (9.17.1.3.14)

see 空 (7.10)

Fortunately

walnut

walnut tree

line, row

thick

gerundive connective (5.11; 5.17.4.7)
on, on top of; the upper part
superstructure
va. to give
empty

one thousand

1. p.n. of Far Western Tibet; 2. the upper, higher part
p.n. of Far Western Tibet
p.n. of a place near Lhasa
va. to show
crop

autumn

autumn harvest; va. — 空

a religious teacher; the Buddha

banquet, feast
power, strength

study, research, examination; va. — 空

firmly
defence; va. — 空

1. because (5.9); 2. with the dat.-loc. + — + 空 = basing/based on, depending on

va. fut. of 空

va. p. of 空

va. p. of 空

the doctrine or teaching of the Buddha

religion and politics, dual government

va. to put into practice

va. to do successively, in succession, repeatedly

successively, one after another, repeatedly

1. "together with" clause connective (7.9); 2. "according to" clause connective (7.10); 3. in accordance with (8.7; 11.20.2.3.19)

see 空

va. to cover; to wrap

va. p. of 空

va. to study with a teacher; to check with a doctor

va. to study with a teacher; to check with a doctor

va. to study with a teacher; to check with a doctor

va. to study with a teacher; to check with a doctor

vita. or 空 to clasp one’s hands together in a show of respect or devotion

a (of a liquid); vi. — 空
to drip

dust storm

a drop (of a liquid); vi. — 空
to drip

dust storm

fully (with respect to a color) (8.10.3.14)

va. to meet; to reach

stew, porridge

left over porridge, stew

meeting; va. — 空

worry; va. — 空 (h.)

concern, care; va. — 空 or 空

responsibility; va. — 空 or 空

thank you

impression, feeling, sensation (h.)

party (for entertainment) (h.)

short
Glossary

1. vi. to be able to do (6.9); 2. with त्व- + neg. see त्वणमा।
1. vi. to be produced, get (as in a yield); 2. va. to depart, leave; 3. to graduate (a school)
production; va. — त्वणमा।
production level
1. vi. to win; 2. vi. to get, obtain
winning and losing
obtain
vi. to hear
wilderness, boondocks
all, every
finally, at last, in the end (11.20.1.3.15)
“no choice” (11.13)
competition of strength; va.
— त्वणमा।
thick
see त्वणमा।
resources
unity
not in harmony, incompatible, disagreement
high tension, high pressure
high tension electric wire/cable
vi. to become scattered, dispersed
now
still (4.6.4.9)
now
until now
this morning
this time
this year
plural particle (3.2.2)
good quality, unblemished
1. and; 2. see त्वणमा।; 3. polite verbal imperative (7.12);
4. conjunction of adjectives (10.3.7); 5. with (8.7)
faith and respect; reverence
faith
1. question particle (1.11); 2. “or” particle (8.6)
oath; va. — त्वणमा। to take an oath
the late, the deceased
tight, close
the dharma
flag

Glossary
the "Three Red Flags": the Great Leap Forward, the people's commune, and the Socialist Main Line
flourishing, prosperous
human life
p.n.
slow
see .ImageIcon
many
poison
conch shell
100,000,000
1,000,000,000
animal
family
part, portion, piece, section
1. "when" connective (5.10); 2. time
time, period, era
a change
festival, holiday, occasion
permanently
holiday, festival
regularly, on schedule
time
at the same time; contemporary
disturbance, unrest, turmoil
duration; time
period, stage
1. gerundive connective (5.11); 2. even though clause connective (7.2)
there
previously, before
previously
that itself
like that
like that (with adjectives see 8.10.3.19)
then; after that (4.6.4.9)
since that time, from then onwards
immediately, at once
suddenly
besides that (4.6.4.9)
"how ever much . . . . that much" construction (12.12)
those
similarly (4.6.4.9)
that one itself
today
the opposite
these days, nowadays
currently, these days
these days, nowadays
va. to drive (a herd), to herd book
1. of that; 2. even though clause connective (7.2)
in the meanwhile, while that was going on
there
therefore, because of that by that
therefore (4.6.4.9)
not only that (4.6.4.9)
sentence-ending particle (9.17.1.3.34)

concern; va. —  Explosive
official in charge, supervisor, custodian; va. —  to take care of, to supervise
owner
tonight
vi. to notice; also: vi. —  to a load
effect; vi. —  necklace
pit (in ground)
pit, trap
1. seventies particle (8.1); 2. purpose, meaning; 3. purposive connective (5.13); 4. in newspapers (7.14.2.4.2); 5. issue, question, matter
what's the use, why (11.4)
bureau office
see 7.14.2.4.2
meaning, point (of something)

1. purposive connective (5.13); 2. in newspapers (7.14.2.4.2)
article, point, clause (in an agreement)
pants
p.n. of a region southeast of Lhasa
doubt, suspicion, fear
vi. to heal, get better/well
healing, getting better; vi. —  or  or
rainstorm
id. armed with
fiercely, strongly
fierce, harsh, strong
sm.  Explosive
excessive particle (10.3.5)
"too much of" construction (10.15.1.3.15)
true, honest
an ascetic, siddhi
va. p. of  Explosive
1. vi. to remember, recall; 2. to miss
vi. to become unconscious, to faint
vi. p. of  Explosive
1. vi. to regain consciousness, to get revived; 2. vi. to remember
a commemoration, remembrance; va. —  a question; va. —  to ask questions, to question
p.n. of an opera
answer (to a question), reply
kindness, favor, grace
va. to look after with kindness, to be kind to
repaying or returning kindness
id. va. to not repay kindness
vi. to suffer from, to be tormented by

face

face, true nature

ghost

1

management, supervision; va.

we

owner

sovereignty, right of ownership

va. p. འོད་པར

vi. to be filled with scent, odor

seven

70,000

700

70

7,000

7,520

seventh

week

700,000

happiness, joy, well-being

well, in good health (usu. used after དཔལ་ནམ་)

1. well, in good health; 2. with verbs, see 13.4

truth; true, right, correct

things, possessions

last night

complexion, radiance, color

arrow; va. — ང་ to shoot an arrow

an estate given to a general while he is in office

(in front (5.17.4.5)

bride

1. appearance, looks; 2. "seems" construction (12.2); 3. "pretend," "act as if" construction (6.8)

poor color, poor complexion

"seems likely to occur" (12.2)

ugly

"pretend" particle (6.8)

brief, abbreviated

vi. to be enough, sufficient, to suffice

times; double

leaf

lion

choose, select; va. — གཟོན

vi. to tremble, shake, shiver

shivering; va. — ཁོང

1. vi. to pass (time); 2. vi. to die; 3. vi. to disobey, violate, break a promise

vi. p. of ན་

deceased

this

here, over here

like that

both this life and the next life

this side

these

this also, this even

this year

1. va. to lay, spread out; 2. to formulate (a plan)

here by these

ideology; va. — ལྷ་ to have/adhere to an ideology

existential verb (2.6)

"hope" particle (9.11)

hope

va. to overcome, vanquish, subdue

sm. ལུགས

va. to lift, raise up; to prop up

va. to plant, sow planting, sowing; va. — ལམ་ selection, choosing; va. — ལམ་

va. to choose, select, elect

1. va. to tie, fasten; 2. to put on, wear; 3. to name (usu. དབེ་ or ཁེང་ + —)

want particle (9.10)

greedy

va. to say, read, intone

a length measure equal to the length of outstretched hands

1. like, similar; 2. vb. + ང་ + — probably (15.3 a)

good-looking, handsome

photograph, portrait

like, similar to (5.17.4.6)

va. to ask

va. to drag, pull
demon, ghost, evil spirit
Glossary

1. va. to lead, pull, draw, bring, transport, convey; 2. to invite; 3. to quote

va. to beat, strike

va. to beat against, bang against; to clap, flap (wings)

stone, rock

p.n.

coal

1. a step, stride; 2. sole of shoes

sound of a step

leaving a place for good; va. — ཁབ་

torn, tattered

sm. ཁབ་

having; possessing (10.3.6)

roaring noise, thundering noise

vi. to suffice, be sufficient/ enough

side or face of a mountain/ hill

opposite (also: ཁབ་བི་) bad

suffering and difficulties (15.8.3.2)

complaints, grumbling; va. — ཁ་

suffering, misery

va. to collect, assemble, gather

person in charge of an estate/ province

the higher stratum of the aristocracy

regent

old tree

tree

va. to stay, live; to sit

residence, home

va. p. of ཁབ་

collect, assemble, gather; va.

— ཁབ་ or ཁབ་

va. to compare

va. p. of ཁབ་

covenant

1. va. to total, add up; 2. the total

1. vi. get sick; 2. conditional ("if") clause connective (6.1); 3. "as" or "because" construction (15.5); 4. in at, to (ative-locative particle ) (11.20.1.3.2); 5. see ཁབ་

last year

the "unless" clause connector (10.6)

illness; vi. — ཁབ་ to be ill, get sick

young age (15.8.3.7)

a youth

pain; illness

"even though" clause connective (7.2)

becoming dark

crime

completely black

black

a black and round thing

forest

forest; jungle

1. inside, in; 2. home

internal, domestic

a Buddhist

1. a type of Tibetan song; 2. inside

family member

within

like, similar to

traitor, one who commits treason

illness, disease

sick person, patient

a nurse; va. — ཁབ་

emphatically

serious, firm, strict

1. interrogative particle after the letter བ (14.8.3.21); 2. when, whenever (usu. ཁར་ — ཁབ་)

sky

usually

1. emphatic negative adverb (never) (9.9); 2. in double negative constructions (11.17)

whenever

vi. to be dawn

dawn and a clear day

midnight

sm. ཁབ་

1. from; 2. gerundive clause connective (5.11); 3. by (instrumental particle) (3.1)

sm. ཁབ་བི་ (10.6)

from then onwards (10.15.2.3.9)

as for (1.10)

west side, west direction

the auxiliary verb "to dare to" (9.2)

power, strength, effectiveness

vi. to be effective

strength, power

mistake; va. — ཁབ་

abbr. of ཁབ་བི་ (9.1)

precious gem, jewel

Norbulingka (jewel park)

wealthy person

va. to do (h.)

gift, present (h.)

important

important

sky

thirtieth day of the lunar month

airplane; va. — ཁབ་

airport

climate

ancient time, in the past

in ancient times, long ago

va. to live, stay

pilgrimage

pilgrim

holy site

place and time
homeless and wandering around

sm. ภูตภูต (ภูตภูตภูต)
inkeeper (female), hostess

news, event, situation

harm, damage; va. นิ้ว
harm, damage; va. ถิ่น
p.n. of a opera
p.n. of a place in southern Tibet
swearing an oath; va. นิ้ว

vi. to suffer, be oppressed

vi. to fall asleep (h.)

honorable term used for second and third person

appearance

1. type, kind, form; 2. face, looks, appearance

all kinds of, all sorts of

vi. to be completely victorious

soul, mind, consciousness

plural particle (3.2.2)

sharp

nose

five kinds

various impression, feeling, sensation low esteem, low regard; va.
—ถิ่น to show low regard or esteem, to act contemptuous; to look down on appearance, look; vi. —ถิ่น to show/manifest an appearance/look

hospitality

guide, host, liaison person; va. ถิ่น to serve as guide, liaison person

vessel, container, receptacle

to add to, augment

va. p. of ถิ่น

va. to take, bring (h.)

va. to stretch

1. agitative particle (5.16); 2. past of past complement (3.4); 3. in nominalized constructions (6.6)

1. "and" clause connective (4.2); 2. "as soon as" connective (6.2)

"according to" clause connective (7.10)

1. "together with" clause connective (7.9); 2. "according to" clause connective (7.9)

"as soon as" clause connective (6.2)

"does not seem" construction (9.7 e)

past complement (3.4)

see วิจัย

past complement (3.4)

father (h.)

lap

p.n.

p.n. of a place

p.n. of an opera

ch. a board with writing that is hung on the door or window

Panchen Erdini (name of the Panchen Lama)

"or" particle (8.6)

"when" connective (5.10)

see วิจัย

see วิจัย

"temporal" connective (4.3)

"when" connective (5.10)

"causal" connective (5.9)

"when" connective (5.10)

hope construction (6.11)

see วิจัย

"causal" connective (5.9)

see วิจัย

1. question particle (1.11; 3.8); 2. "causal" connective (5.9); 3. adverbializer (6.5.2)

because connective (7.14.1.4.15)

because construction (7.14.1.4.15)

because construction (7.14.1.4.15)

because construction (7.14.1.4.15; 15.2)

see วิจัย

police

knee

ch. Beijing

Pelun River

Potala (palace in Lhasa)

see วิจัย

immeasurable
evidence, proof

heroic, brave, courageous

hero

courage

splendor, magnificence, glory

p.n.
economy
shoulder
troops, military force
book (Tibetan style)
library
plan (drawing), blueprint, designs
id. "oh my goodness" for example (14.5)
for example (14.5)
chief, lord, ruler
clothes of a lord, chief, aristocrat
bureaucrat (lit., bad master)
bureaucratic-capitalist enterprises
lord
officers and men
officials, lords, authorities
vi. to be hanging, dangling
spring
spring planting
forehead
skin (of people as well as of food, fruits)
staple Tibetan food
1. meadow flower; 2. p.n. of a Lhasa newspaper
va. to light, set on fire
small, slight, little
p.n. town in W. Tibet
relative
quality

1. va. to increase, to enlarge, to expand; 2. va. to spread, disseminate
va. to move, shift residence
old man (grandfather)
va. p. of ไฝ
wolf
intelligent, clever
va. p. of ไฝ
in the presence of, in person; an audience (h.)
tears (h.); va. — ไฝ to cry
a high-ranking monk official in the traditional Tibetan government
abbr. of ไฝ ໃໝໜ າວ
public welfare
top, apex
top, apex, crown
society
socialism
Western month
ch. kilometer
square kilometer
Western year
va. to use, to employ, to make use of
beggar
va. p. of ไฝ
cloud
incarnate lama
an incarnation, emanation
va. to sparkle, see: ไฝ

party: enjoying oneself, recreation; va. — ไฝ
joy, happiness; vi. — ไฝ to have joy/happiness
happy, joyful, cheerful
va. to give
father
over there
old father
father & son
parents, lit., father and mother
homeland
France
diamond
vi. to feel regret, be sorry
a common spoken phrase meaning "oh, what a shame" (11.20.1.3.20)
benefit
beneficial
each other, one another, back and forth, here and there
va. p. of ไฝ
vi. to lose, be defeated
vi. to be defeated, to lose
over there, thither
attacking, assaulting; va. — ไฝ
"let alone/far from" clause
connective (9.3)
disturbance; va. — ไฝ
1. "excluding" clause
connective (9.4); 2. va. ไฝ to take off (clothes); 3.
va. to expel; 4. va. p. of ไฝ
id. all the good things probably, almost
the sound "phung" (of a splash)
p.n. of a monastery near Lhasa
va. p. of ไฝ
va. to come, to go (h.)
waiting (h.); va. — ไฝ male and female; sex
male
male and female; sex
palace
young man
young man
salary
vi. to be destitute, devoid of
the auxiliary verb "to dare to"
quantity, amount, number
small wooden eating/drinking bowl
hand (h.)
present, gift (h.)
book (h.)
letter (h.)
steward
help; va. — ไฝ to help (h.);
— ไฝ to request help (h.)
work; va. — ไฝ (h.)
outside
main door
foreign
the next day
(late) afternoon
Glossary

Buddhist and non-Buddhist; outside and inside
late
next life
outside
next year

1. va. p. of སོང་། (ကြား); 2. in adjective constructions (6.5.3; 13.5.3.14); 3. in verbal constructions, all kinds of, whatever, whoever (14.1); 4. in simultaneous constructions (8.10.3.19)

withdraw, pulling back; va. 保护
expulsion; va. — 保护
va. to return
to be late
a dress (Tibetan style)
rich
livestock/dairy farm
va. p. of སོང་། (ကြား)
va. p. of སོང་། (ကြား)
split in half

1. direction; 2. "manner of" construction (15.3)

faction, party, clique
window

1. sm. རྣམ་; 2. round number particle (10.15.1.3.8)

shoulder

va. p. of སོང་།
1 (myself)
a little; for use with adjectives (10.3.3)
child
a rosary, string of beads
va. p. of སོང་།
exalted, sublime; a bodhisattva
va. to shoot, to fire a weapon
p.n. of a place north of Lhasa
1. vi. to increase; 2. vi. to bounce up, to fly up
making an extra tax levy
extra
va. to fly
flying
vi. to increase, multiply; to develop
increase, development, progress; vi. — 保护; va. — སོང་།
changing, altering, alterations; va. — སོང་།
va. to hoist, raise up
vi. to become matted together (fur, hair, wool)
vi. to rise, swell upwards, come forth (like waves or smoke or a smile)
va. to meet
1."as soon as" clause connective (6.2); 2. for use before verbs, see 12.18

at once, immediately

va. to steal, plunder, take away by force
robbery, plundering; va. — སོང་།

see 10.12
see 10.12

see སོང་།
see སྐད་

see སྐད་

see སྐད་

see སྐད་

see "as soon as" clause connective (6.2)

"as soon as" clause connective (6.2)

see སྐད་

following verbs, see 9.14

see སྐད་

bride
bread
storeroom, treasury
1. vi. p. of སོང་།; 2. vi. to fall, land, come down, descend; 3. following verbs = in accordance with some verbal action (16.1.1.3.6)

see སྐད་

the purposive connective (5.13)

the temporal connective (4.3)

machine
see སྐད་

hope construction (6.11)
1. + dative-locative (5.15); 2. up to (7.14.2.4.1; 7.14.2.4.3); 3. in between (9.17.1.3.4); 4. infinitive usage (5.15)

the Barkor (the circular path in Lhasa) that goes around the Cathedral
hindrance, obstruction, harm
see སྐད་

space, atmosphere
without break

"may it come" verbal construction (12.19)

Tibeto-Nepalese, Nepal and Tibet

Nepal

the Nepalese bride of King Srongtsen gambo

see སྐད་

son; young boy
nursery

small son
children
daughter; young girl
snow storm, blizzard
vi. to come off, get unstrung
women; female

firewood

using, putting to use; va. — སྐད་ or — སྐད་
donkey
西藏
Tibetan language
Tibet bound
Tibetan tea
Tibet
Tibetan
Tibetan (lunar) month
written Tibetan
Tibetological
Tibetan customs, way, manner
vi. imp. of ཕག
1. vi. to lose; 2. va. p. of ཕག
loss, losing; vi. — དེར།
va. p. of ཕག
va. f. of དེར།
cock's crow
a big bird of prey, Tibetan eagle
prize
vi. to be without the means of doing, be unable to work, deeds, action
good fortune in business
north
p.n.
p.n. of Tibetan northern plateau
love
va. p. of དེར།
result, achievement
well then
because, consequently
(4.6.4.9)
va. p. of དེར།
va. to stroke, caress
stoking, rubbing; va. — དེར།;
珊瑚 (the gem)
va. to smear, apply a cream
1. vi. got (5.3); 2. auxiliary verb for first person involuntary constructions (5.1)
vi. p. of དེར།
desert
10,000,000
va. to do (5.6)
activities, duties, work
the manner of doing things
rock
roof
echo; vi. — དེར།
boulder
cave
rocky mountain
chest; vi. — དེར། to stick out one's chest (with pride)
1. vi. to separate; 2. with བོད་ and བོད་ (9.1; 11.13)
selling well
va. p. of དེར།
hurried, rushed
va. p. of དེར།
refugee
lama
ascetic lama, a siddhi
the "corporation" of a lama
soul tree
soul, life essence
va. p. of ང་
va. to pour
1. mind; 2. "want" particle (9.10)
understanding, wise; intellectual
decisive
1. having the same opinions, thoughts; 2. comrade
p.n.
intelligent
vi. to come to mind
minister
the causal connective (5.9)
power, domination, rule
power, ownership
p.n.
"hypothetical" construction (14.4)
va. to bring under power/ control, to dominate, conquer
without control, choice; involuntarily, spontaneously
person in authority, authorities
investigation office in traditional Tibetan government
va. to impose tax
vi. to burn, catch fire
1. va. to take off; 2. va. to expell
va. to give (h.)
agreement, guarantee; va. — དེར།
breathing, respiration; va. — དེར།
sighing; va. — དེར།
panting
poor
center, middle
middle; see དེར།
va. to transport, move from one location to another
p.n.
the summer retreat of monks
English language
English; Englishman
government of England
England
shape, form, figure
stick, club
va. to throw
effort, diligence, striving; va. — དེར།
vi. to land, come down, descend
airport, station
investment office in traditional Tibetan government
va. to impose tax
vi. to burn, catch fire
1. va. to take off; 2. va. to expell
va. to give (h.)
agreement, guarantee; va. — དེར།
va. to make or cause to descend, to bring down
va. to call out, shout
an appeal; va. — देख
1. va. to throw, fling; 2. an amount
large quantity, amount, number
va. to throw out; to take out, produce
vi. to open, to come apart
vi. to arrive, to be apart (5.7.2)
arrival report, registration; va.
bourgeoisie, bourgeois
the proletariat, proletarian class
rice
Drepung (monastery)
fruit; result
va. to write; draw
writing + reading
Yangtse river
notebook
middle one; mediocre
barley; grain
granary
thunder; vi. — देख
vi. to thunder
smallpox
grains
Bhutan
1. "together with" clause connective (7.9); 2. the "according to" clause connective (7.10)
nomad
dairy or pastoral work
va. to flee, run away
waves (of water)
completely
va. to bury
a handful
va. p. of देख
something that was obtained but not officially/legally given
1. side of the body; belly; 2. vi. to swell up, get distended
thick
va. p. of देख
the fruit or result of one's studies
p. n. of place
poster; va. — देख
va. to give
patron, donor
charity, alms; va. — देख
training
"together with" connective (7.9)
1. vi. to become numb; 2. vi. to sneeze
va. to connect
connection, relation (lit., a connecting rope); va.
शुद्धिका to create relations, to extend a relationship
1. negative particle (2.8); 2. mother
share (stock)
"before" clause connective (7.4)
1. "unless" clause connective (10.6); 2. "except for" clause connective (10.7)
disregarding; regardless of (14.8.3.23)
"as soon as" clause connective (6.2)
even at the very last incompatible, unfriendly
"if don't do" clause connective (10.5)
(manit) prayer
1. "without" clause connective (10.10); 2. "until" clause connective (10.110)
abbr. mother and son
capital
capitalism
see देख
"not only" clause connective (7.1)
is/am not; no (2.8)
bridegroom
many
the majority, the most part
quantity, amount, number
a little more
public, the masses
most
p.n. of a Tibetan king downwards of something or some number, under, lower than
Mao (Zedong)
1. down, downwards, downhill; 2. butter colored butter
p.n. of a place east of Lhasa
1. person; 2. negative particle (2.8; 6.3); 3. agentive particle (5.16)
population, the number of people
hired laborer, worker
lineage, descendants
bad, evil person
contradictory, incompatible in conflict
gentry, aristocracy; prominent citizens
different
personnel, people
population
people, masses
people's commune
people's liberation army
family
sm. देख
life, a lifetime; vi. — देख to pass, live a lifetime
nationality, ethnic group
nationality/minority policy
soon, before long
each and everyone
human bone
people's minds; va. — ་བོད་

to capture people's minds

serf; citizen; subject
eye; va. — སྱོད་
to look at

wide-eyed; va. — སྐྱོན་
to look, stare at wide-eyed tears; vi. — ཉོ་
to shed tears

va. to look at

p. of ཎ་

va. to open one's eyes

field of vision

wide-eyed; staring at

someone or something

name

famous, well-known

throat

1. negative particle (2.8; 6.3);
2. with verbs to convey
"whether or not" (8.6); 3.
see ཀྲ

because something "is not"
(7.14.1.4.15)

pearl

continuously, without a break
or interruption (6.5.5;
8.10.3.17)

matches

darkness; ignorance

vi. to become night, dark,
twilight

ch. "mu" — a Chinese area
measurement equal to
0.1647 acres

present tense particle (3.5)

present tense complement
(3.5)

present tense complement
(3.5)

present tense complement
(3.5)

present tense complement
(3.5)

fire

hibachi-type stove

ch. America

a flame

flower

cought fire like a flame
(13.5.3)

spark; va. — སྐྱོན་
to spark

gun; va. — སྐྱོན་
to shoot a

gun

bonfire

fire-snake (year)

firewood

missile

1. negative existential verb
(2.8; 6.3); 2. with verbs to
convey "whether or not"
(8.6)

no exist (2.8)

noun + —: "without"
(14.8.3.2)

vi. to come to be without, to
come into the state of not
existing (8.10.3.16)

va. to destroy, annihilate
because something does "not
exist" (7.13.1.4.15)

1. grandfather; 2. forefather,
ancestor
democratic republic

low

fatherland

she
car

"even though" clause
connective (7.2)

1. p.n. of a place

her (she + genitive)
to her (she + dative-locative)

1. to like, agree; 2. by her
(she + instrumental); 3.
"want" particle (9.10)

auxiliary verb "to experience"
(9.6)

war; va. — རང

military recruitment

march, marching (for the
military); va. — རང

war; vi. — རང་
to have a war
break out; va. — རང་;
va. — རང་
to wage war; va.

— རང་
to provoke a war

war criminal

military camp

military, military affairs

va. p. of བཞིན་

va. to lead troops into battle

military forces, troops

military salary, pay

soldier

relief troops, reinforcement

military force, strength

democratic

economic foundation, basis

injury; va. — འབི་

va. to bark

draft animals

arable land, land under

cultivation

p. n. of a city in Vietnam

the second of two parts (e.g.,
in a book or a lifetime)

medicine

hospital

medical treatment

medical examination, medical
check-up

meter

eyebrow

wish, desire; va. — རང

prayer for something; va. —

or རང

the "great prayer festival" in
Lhasa

sm. རང་

to say, to tell
Glossary

va. p. of སྤིན།
causal connective (5.9)

causal connective (5.9)

1. about, approximately (7.14.1.4.9; 7.14.2.4.8;)
2. "how ever much . . .

that much" constructions (12.12); 3. a little; 4. བོད་
in verbal constructions (13.5.3.20); 5. as

modestly particle (16.1.2.3.1)

with verbs (15.8.3.16)

with negatives (14.8.3.5)

mouse གྲེང་

Tsongkapa ཞྭེ་པ་
crouching, squatting

region in Tibet

person from འབུམ་
clean-up, purge; va. — ཁྱེར།
turquoise headstone worn by

Amdo women

ནང་དུམ།
temple; the Cathedral temple (Jokang) in Lhasa

དགོན་པ་

chief guest

main

va. p. of བོད་

imperialism

oppressing; va. — སྤིན།
secure, safe

invasion; va. — སྤིན།
vi. to give birth, to bear

va. p. of བོད་

queen

va. f. of སྤིན།

1. "plan/intend to" clause

connective (7.3); va. —

ཏིན་་ to calculate, add up

revenue bureau in traditional

Tibetan government

accounting records, account

books

accountant, book-keeper,

cashier

finance minister, finance

secretary

taking over, assuming

control; va. — སྤིན།

ལེན་པ་

1. va. to play; 2. top; tip; peak

a treasury office in traditional

Tibetan government

playing, a game; va. — སྤིན་
to play

va. p. of སྤིན།

va. to author, compose

va. to give, bestow

investigating; va. — སྤིན།

respecting, abiding by; va. —

སྤིན།

in accordance with

va. to love

love

love

lovesick

diligence; va. — སྤིན།

va. p. of སྤིན།

hot + cold; temperature

1. hot; 2. strong (e.g., an

answer, wind)

heat

orange (fruit)

tshashak (a sound)

newspaper office

records, documents

all

plenary

plenary session

1. every time, whenever,

whoever, whatever

construction: va. — སྤིན།

(12.14); 2. level, limit

see ཟིན་་

"no choice" (11.13)

1. limitless, boundless; 2.

"no choice" (11.13)

size, standard, criteria rate

serious, severe

the completed/finished

auxiliary verb (9.8)

vegetable

gentle, kind, pleasant talk

va. to assert, say

emphatically, state

definitely

va. p. of སྤིན་་

vi. to be satisfied (15.8.3.14)

vi. p. of སྤིན།

vi. p. of སྤིན།

hither (5.17.4.11)

1. "manner" particle (9.12);

2. pretend particle (6.8)

"pretend" construction (6.8)

1. life; 2. "when" connective

(5.10); 3. conditional

connective (6.1)

the next life
date
pluralizing particle (3.2.2)
subcommittee, small group
va. p. of ཐ་ཁྲུ་
head disciplinary officer in monastery

virtue, merit
meeting
shop
trader
business transaction; va. — ཤ་ to transact business, to engage in commerce

immense, boundless, limitless
paint; va. — ཤ་

colored
colorful, colored
salt
name (h.)
va. p. of ཐ་ཁྲུ་
va. to name, give a name (h.)
night

night work
“when” connective (5.10)
a visit; va. — ཤ་ or ཤ་ to visit

sometimes

colored clouds
Lake Kokonor
Qinghai Province
Qinghai-Tibet
deeper than the ocean (9.17.1.3.10)

an object used to illustrate or symbolize something
crowded, squashed in
growth; vi. — ཤ་ (ཐ་) to grow (up)
1. va. to prostrate; 2. to exist;
3. “I beg”, “please”, “I request”
vi. to get burned
vi. to get established, found, started, begun
vi. to get put into, under; to get admitted, included in; to fit into
va. to look after, to take care of
livelihood, subsistence; va.
— ཤ་ to earn one’s livelihood
va. to assemble, convene, hold a meeting
va. to sell; to barter, trade
va. to search, look for
searching and extracting, exploration and mining;
va. — ཤ་
va. to do (h.)
difficulty, problem (h.)
responsibility (h.)
love
friendship
direction; guidance; va. — ཤ་
finger
pretty, beautiful
beauty
beautiful
pretty, beautiful

beauty

beautiful, charming, attractive, fascinating

a warehouse
vi. to drip, leak
world
“roof of the world”
va. to seize, hold
ownerships
a class (in school)
furniture
arrest; va. — ཤ་

1. va. to start, found,
establish; 2. va. to set up, hoist, put up; 3. va. to stick in, poke, plant
construction, building, development; va. — ཤ་
smiling demeanor; va. — ཤ་

a smile, a laugh; va. — ཤ་
va. to enter
va. to climb
shyness, restraint
vi. to be collected together, be congregated, be gathered
vi. p. of ཐ་ཁྲུ་
abundant, plentiful
va. to pretend, impersonate
miracle
lies
vi. to be exhausted, finished, out of

district
big district; big castle

peaceful and kind
peace offer
peaceful, peace
peaceful liberation
1. one, a (2.6.1); 2. imperative particle (7.14.1.4.16)
1. verbal conjunctive clause connective (5.12); 2. with adjectives (10.3.7)
farm, field
irrigation; va. — りす (りす)
irrigation; va. — りす
province, state
farmer
serf owners
farmers and nomads
farm
farm/agricultural work
agricultural production
Xinjiang Uighur (Autonomous Region)
Xinjíng-Tíběi
details, in detail (7.14.1.4.4)
research; va. — りす
investigating, checking, examining; va. — りす
details, in detail
1. precise, detailed, thorough; 2. careful
investigation; va. — りす
investigatory report
delicious (for food)
va. to say, tell, ask, request (7.7) (h.)
va. to make a request, beseech
va. p. of りす (h.)
va. to participate, join, enter
forties particle (8.1)
1. very, a lot; 2. the adjectival "augmentation" particle (10.3.3)
vi. to be afraid
quotation marker (4.4)
vi. to be called
that called (4.4. d.)
name of the opera festival in Lhasa
hat
morning
morning work
1. spare time; 2. "coincidental" particle (8.8)
other, another; different others, another
song: va. — りす
va. p. of りす
first day performance of an opera
singer (female)
only then (7.14.1.4.10; 8.10.3.17)
“according to” connective (7.10)
see りす
sm. りす
estate
Shigatse
resettlement camp
abbr. りす
va. to hit, strike
va. to take part in, to participate in
government
government and private; everything
government grain/barley
government official
confiscation; va. — りす
highway, main road
p.n. of traditional government of Tibet (11.20.2.3.1)
the year before last
the side (of)
young, youth
young girl
young
va. p. of りす
vi. to bloom (flower)

like, as (7.14.1.4.10)
1. present tense complement (3.5); 2. "while" (6.5.4)
present tense complement (3.5)
present tense complement (3.5)
present tense complement (3.5)
present tense complement (3.5)
present tense complement (3.5)
present tense complement (3.5)
present tense complement (3.5)
present tense complement (3.5)
the year before last
the side (of)
va. to stay, live, sit (h.)
place of residence (h.)
vi. to set (for sun and moon)
va. to melt
1. va. to get up, arise; 2. to build, erect (h.)
va. p. of りす
va. to take (h.)
va. to ride (an animal)
va. to eat
restaurant
foodstuffs
food; eating and drinking
vi. to fall (off something)
see りす
worn out
deep, profound
bridge
large bridge
1. food; 2. va. p. of
ch. Silling (city)

disturbance, unrest, riot, uprising; vi. — ग्रेन्द

disturbance, unrest, riot, uprising; vi. — ग्रेन्द

the "completed/finished" auxiliary verb (9.8)

1. to be stuck (in); 2. pain; vi. — ग्रेन्द to be in pain; 3. vi. to be pricked

va. to set, put aside

satire, sarcasm

sm. देव, 2 and 3

1. va. to say (4.6.4.9); 2. vi. to be called (4.4.3); 3. direct speech particle

the one called

that one called (4.4.3; 5.17.4.13; 8.10.3.1)

a traditional, customary saying

liveliness, cattle

price of merchandise

sickle

"pretend" particle (6.8)

last year

the moon; month

spouse

hay storage room

lottery; va. — न्याय or न्याय

hay

hay and straw

dressing up, dressed up carefully(ly); va. — ग्रेन्द to be careful or do carefully

Sunday

Saturday

sm. खुल्का

steep

a type of precious stone

leopard

1. va. to look; 2. va. to buy

(h.)
tour (h.)
taking care of, looking after

first day performance of an opera (preview of operas)

va. to sleep (h.)

living room (h.)
p.n. of an opera

body

1. nail; 2. va. to wear, put on (e.g., a knife); 3. vi. to pain, hurt

kind, sincere, good

good + bad = quality

vi. to be selected as the correct/best one by divine lottery

va. to respond with kindness

va. p. of न्याय
causative particle (11.7.2)
a strike-breaker, scab

factory

repair

revisionism

worker

"does not seem" construction (9.7 e)

abbr. industry, commerce, agriculture, and animal husbandry

see 9.7 j-k

industrial work

tolerating; va. — न्याय

va. p. of न्याय

p.n.

see चौ (10.15.1.3.2)

"or" (8.6)

see चौ

desperate, helpless

bragging; va. — चौ to brag

sentence final marker (3.9)
p.n. of a plain near Lhasa

beneath, under

light

glittering

brilliant, splendid; vi. — चौ to burn brilliantly

light, brightness, shine

sparkling light, light rays

nevertheless (4.6.4.9)
among the candidates

worthwhile, worthy, appropriate; a candidate in an election

strange, unusual

nominalizing particle (6.7)

2. adjective stem of अध्ययन

quality

good

a little better

best

again

ch. a Chinese musical instrument

on top; roof

correct, perfect, accurate

or, either or

light (in weight)

1. over and over again (8.10.3.15); 2. often, frequently

often, frequently

reincarnation

above, over

title of families who have produced a Dalai Lama parents; father and mother (h.)

ch. Yao (a minority group in South China)

upwards, up

development, progress; va. — चौ to develop

p.n. of a place in southern Tibet

p.n. of main east-west river in Tibet

vi. to vanish, disappear

branch

nominalizing particle (6.7)

vicinity, up and down, about, approximately

see चौ
letter
postal service
knowledge (lit., letters and mathematics)
exam
mind, thought
vi. to get, become attached to
vi. to be discouraged, disappointed, sad
beautiful, pleasing
precious wish-fulfilling gem
beautiful, pretty
the linking verb "is" (1.10)
nevertheless (5.17.4.4)
see
linking verb construction
because is (7.14.1.4.15)
"whether or not" interrogative (8.6; 9.17.1.3.24)
va. to hide
instrumental particle (3.1)
a handle
in one piece
a moment
after a moment passed
duration; for a time
Yunnan province
forever
long time
1. place, area, region, country; 2. location
particle (10.13)
visiting, sight seeing
tourist
native customs, habits, way of life
vi. to move from place to place, wandering about, exile
taking refuge, going into exile, fleeing
customs of an area/region
ch. Vietnam
1. va. to come; 2. as an auxiliary verb (11.20.2.3.22); 3. in simultaneous verb constructions (8.10.3.19)
origin
income
all, overall
well-known, famous
teacher, tutor (usu. of Dalai Lama) (h.)
all, entire, whole
existential verb (2.6)
existential verb (2.6)
see
see
shaking (one's head no); va. — ㄱ (usu. ㄱ
va. to throw
va. to move, shake
shaking, moving; vi. — ㄱ to be shaken, moved (including emotionally moved)
cunning, deceit
dishonesty, deception
servant (male)
servant (female)
see
because (something) exists (7.14.1.4.15)
see
whether or not interrogative (8.6)
all, everything
knowledge
standard of knowledge or education; qualification (education)
ability, qualifications, standards
spurring on; va. — ㄱ
yak
precipitous
va. to loan, lend
right (direction)
the right one (usu. for hands)
left and right; with respect to numbers, this conveys "more or less"
turquoise
shaking (one's head no); va. — ㄱ (usu. ㄱ
va. to throw
va. to move, shake
shaking, moving; vi. — ㄱ to be shaken, moved (including emotionally moved)
cunning, deceit
dishonesty, deception
servant (male)
servant (female)
see
see
see
va. 1. put on clothing, etc.; 2. to blame
left (direction)
the left one (usu. for hands)
1. dative-locative particle (2.6.1); 2. goat; 3. adverbializing particle (6.5.3; 6.5.4); 4. with nominalized verb stems (6.6.3; 6.6.4)
abbr. of འབྲུ་
confronting/exposing a person's misdoings in the presence of the person and others; proving something; va. — ㄱ
proof, evidence; va. — ㄱ
p.n. of a temple in Lhasa
name of the Cathedral temple
vi. to obtain
Rugby (a school in England)
1. self, oneself; 2. "no choice" construction (11.13)
self-governing; autonomous
autonomous region
autonomous county
natural barrier
leaving something as it is; free
our country
conceit(ed)
as before, unchanged
itself, oneself (5.17.4.4)
own crime/fault
self-reliance and hard work; va. — ㄱ
tap water, water supply
nature
freedom, liberty, independence
uncontrollably
homework
independence
one's own country/area
"time to do" particle (11.1)
thoroughly, completely
the sixty-year cycle in the Tibetan calendar
sword
long hair; matted hair
woven cotton or synthetic material
fashioned in west Tibet
gradually, in series, in stages, one after another
fourth rank official in traditional Tibetan government
successively, gradually
gradual in series, in stages, one after another
chart, diagram
vi. to fall down
1. whole; 2. round
1. dative-locative particle (2.6.1); 2. adverbializing particle (6.5.3; 6.6.5); 3. with nominalized verb stems (6.6.3; 6.6.4)
va. to march in formation, to line up in rows
term used in traditional society for military salute, presenting of arms; va. — न्यू
a line, row
leader or head of a column, line, row
1. "even though" clause connective (7.2); 2. "fit/worthy" particle (9.15)
1. "hope" particle (9.11); 2. sixties particle (8.1); 3. "each" particle (10.8)
some, several
hope
every, each
a couple of, a few
"each" particle (10.8)
"of each" (10.8)
"to each" (10.8; 9.17.2.3.5)
"by each" (10.8)
va. to touch
linking verb (1.10)
see 13.5.3.22
corpse
pejorative phrase: corpse-eater
1. lit., zombie; 2. slang: make a comeback; vi. — रिमाक बी (र)
"according to" construction (12.15)
va. to help (7.13) (h.)
va. to help (7.13) (h.)
help; va. — रिमाक बी (र)
"according to" construction (12.15)
relief, aid agency
va. to enjoy
music; va. — रिमाक बी (र)
non. of a monastery north of Lhasa
abbr. Reting and Taktra (2 regents after the death of the 13th Dalai Lama)
car, automobile
great
wind
hurricane, typhoon, cyclone, vi. — रिमाक बी (12.20.2.3.9)
fast, quick
to destroy, smash, to lose
vi. p. रिमाक
to cross a mountain pass
"about to" clause connective (7.11)
"about to" clause connective (7.11)
"according to" construction (12.15)
even
even
some, a few, several
hand
permit
tool
Glossary

present
hand
craft, dexterity, skill
basketball
practicing, putting into practice
handicraft center/factory
honorable word used after personal names or titles
sluggish, languid
va. to start; to get up, arise
position

1. answer, reply, message; va.
— 答 or 回 or 告; 2. times
va. to reply, answer in kind, act in response to, counter; 2. noun or adjective + — see (10.15.1.3.3)
va. p. of 答
va. to say
road
area on both sides of a road
leading, guiding; va. — 前 or 过 or 后
on the road
side of a road; va. — 前 to divert, to make an object or person move aside
road construction
way, system
sm. 道
at once, immediately
1. than (7.14.1.4.14; 8.10.3.7); 2. from
work; va. — 日 or 努力

office, department
workshop, work site
task, responsibility, duty; va. — 做 or 作
campaign, movement
work, business
official, cadre, worker, clerk
assistant, helper
worker
spare time
present and former (office holder)
abbr. of 部 or 处 and 科 or 部 (officials and workers)
trades, occupations of all kinds
new work
Liu Shaoqi
sheep
"manner" construction
particle (9.12; 9.17.1.3.25)
herd of sheep
custom
shepherd
place, country
p.n. of a noble family in Tibet
1. vi. to be left behind, left over; 2. vi. to get stuck, bogged down; 3. with verbs (see 11.20.2.3.15)
physical exercise
athletic field
body
life
ch. kilometer
vi. to achieve well
reform; va. — 改 to reform
good understanding
p.n.
speech
va. to take, to get
chapter
1. year; 2. "be fit/worthy" particle (9.15)
history
crop
every year
year and month
leaf
age; vi. — 長 to grow old
leaf
new year
va. to return
reactionary
a reactionary
reactionary government
"time to do" particle (13.2)
vi. to reach, to get
London
1. "certainty" particle (7.8); 2. in adjectival constructions (10.3.8)
meat
meat-eater
1. only; 2. with verbs, see 11.20.2.3.25
destroy flesh and bones, rip to shreds, annihilate
thin emaciated
1. "certainty" particle (7.8); 2. perfect tense particle (9.13)
the vertical line marking the end of clauses
the "Shenka" boat landing
va. to separate, differentiate, distinguish between
1. vi. to arise, rise; 2. east; 3. direct, straight; va. — 向 to send directly
Middle East
several (abbr. of 多
"maybe" particle (15.1)
vi. to die
dead or alive
1. imperative particle (7.14.1.4.16); 2. a. one (2.6.1)
1. verbal conjunctive clause connective (5.12); 2. with adjectives (10.3.7); 3. wood
wooden house
wood ox
scaffold
Xinjiang Uighur (autonomous region)
fruit
horse cart
tree
forest
tree
wood snake (year)
carpenter
tree leaf
tree seeds
1. very; 2. with adjectives

strength, power

influence, effect; vi. — Occurred to have an effect, to be influenced

energetically, vigorously; va.

big, strong, loud

reinforcement; va. — Occurred

"while" clause connective

without a trace, without remains

strength

1. va. to know; 2. question

marker

knowledge, understanding

see 14.8.3.10

knowledge, education

1. come!; 2. in "may it come" constructions (vb. +  12.19)

vi. to fit, hold, have room for

va. imp. of  འབྲོ་

id. as is commonly said, according to oral legend

1. vi. to lose; 2. vi. to escape, get loose (11.20.2.3.14); 3. vi. verb conveying involuntary action

the superlative particle

below, beneath

listed, presented, cited below

causal connective (5.9)

character, personality

scolding; va. — Occurred

vi. to die (h.)

wings

va. to set out, arrange, prepare for

va. to tell, say
telling and listening

va. to peel, skin, take off

the exploit class

1. ground, earth; 2. location

particle (10.13)

region, zone

territory

size of an area

name of the 4th Tibetan

month

place

minerals

a line of demarcation, boundary line

landlord

regional, local

1. local government; 2. the term that is used in the Tibet Autonomous Region for the traditional government of the Dalai Lamas

brick

station

border

earth

one million

salutation

geological structure/features

at dusk

tomorrow night

tomorrow

next year

Sichuan

hot chili

step (on stairs)

1. who; 2. dative-locative

particle (2.6.1)

whose

by whom (12.8)

to whom (12.7)

annoyed, bothered, fed up;

va. — Occurred

thirty

whose (12.8)

to whom (12.7)

by whom (12.8)

Sera and Drepung monasteries

Sera, Drepung, and Ganden monasteries

Sera monastery

lion

1. mind; 2. "want" particle

(9.10)

sad

worry; va. — Occurred

emotionally moved, touched;

vi. — Occurred to be moved, touched

sentient being, animal

sadness, depression

thoughts

vi. to be worried, anxious,

nervous

enthusiasm; va. — Occurred

monks and laymen

hailstorm

vi. to hail

avaricious, greedy

yellow

monk soldiers

1. tooth; va. — Occurred to bite;

2. sentence final particle;

3. thirties particle (8.1)

I. thirties particle (8.1); 2.

sentence final particle

(6.10.4.15)

each his own, individually,

separately (10.15.2.3.7)

farmer

spy

Mongolian

enumerative particle (6.4)

1. past tense particle (3.4); 2.

va. p. of Occurred

va. imp. of Occurred

1. seed; 2. va. to arrive,

come, receive

ring

coal

fresh

firm, stable, strong
Glossary

1. bridle; 2. adj. comp. of गति

thin
daughter (h.)
children (h.)
“possible” auxiliary verb (9.16)
regent
political responsibility; va. — जानाइको to take political responsibility
policy
old (former) government
prime minister
political power, secular power
president; va. — जानाइ to serve/act as/be president; 2. va. — जानाइ to rule
government
ex-prime minister
to guard, defend, protect protection; va. — जानाइ
defending, safe-guarding, protecting; va. — जानाइ
bodyguards, bodyguard troops; defending troops
respect, honor, abiding by life
va. to save someone’s life
living, animate, sentient creature/being
p.m. of a Tibetan king

roasting pan
purposive connective (5.13)

vi. to arrive (5.7.2)
1. va. to turn upside down; 2. va. to send back
1. va. to cause to stand up; 2. va. to beg; 3. va. to incite, cause to start, provoke
beggar
va. to study; to learn
school
student
advice, teachings
student
study; va. — जानाइ
lesson
education; va. — जानाइ
va. p. of गर्नु
va. f. of गर्नु
news
revolution; va. — जानाइ
counter-revolution(ary)
invention, new creation
new
newly established; va. — जानाइ

1. clear (7.14.2.4.2); 2. in verbal constructions (15.4); 3. for its use in newspaper stories, see 7.14.2.4.2
see 7.14.2.4.2
demonstration
clear, clearly
va. to say (h.)
writings, works (literary) (h.)
speech
va. p. of गर्नु (h.)
three
30,000
300
349
two thirds
3,000
third
300,000
gold
golden throne
1. vi. to heal; 2. va. to rear, raise, feed
the science of medicine
va. to save up, accumulate
saving, accumulating; va. — जानाइ
va. to kill
va. to seek a way to stay alive
va. to make an offering to a god
banquet, feast; va. — जानाइ
prayer; va. — जानाइ
gift, tip (h.); va. — जानाइ
va. p. of दिन
va. p. of दिन
va. p. of दिन
va. p. of दिन
va. to think
opinion; va. — जानाइ
desire, wish, goal
sincere, earnest, genuine thinking; va. — जानाइ
thoughts, opinion
suggestion book
incredible, beyond one’s imagination (9.17.1.3.3)
understanding, consciousness
va. p. of जानाइ
va. to receive, welcome
1. p.n.; 2. merit (in Buddhist sense), good fortune, luck
corruption; va. — जानाइ to corrupt
va. p. of जानाइ
va. p. of जानाइ
va. p. of जानाइ
Tibetan style tea
“he he,” “ha ha”
vi. to understand
very
vi. to be surprised
p.n.
vi. to be surprised, shocked
India; Hindu
Hui nationality
hurda (a sound)
diligence, diligently, energetically
Hote nationality
Hotoktu (highest rank for incarnate lamas)
ch. a Chinese musical instrument
Glossary

vi. p. of རིག་རྔོན་
vi. to be shocked, stunned, surprised

ch. commune member
round (for objects)
whole
ch. chairman
ch. chairman
a god, deity
p.n. of a noble family in Tibet
statue of a deity
temple
"May the gods be victorious"
kneecap

p.n.
Lhasa
goddess
opera association
heaven
best
Lhasa
left-over
moreover, in particular (4.6.4.9); particularly (6.5.5)

p.n.

a little more, a little over

sincere, genuine, cordial
complete sincerity, openness
vi. to come, arrive
p.n. (of aristocratic family)
together with (h.)
together with (h.)
a patch

"oh my"
"oh my"
doctor
p.n. of a mountain range in Eastern Tibet
shoe
sole of boots, shoes
quiet, peaceful
loose, easy
vi. to fall
slice, sliver
p.n. of region in southern Tibet
southern direction, side
"oh my," "too bad"
uncle
ear
father
a title (use mostly by eastern Tibetan people)
mother
America
imp. particle (15.8.3.20)
Afghanistan
pocket (formed by fold of traditional dress)
construction; va. — ཞན
construction, building work
Italy
ch. abbr. of སྐུ་དྭི།ང་།
ch. committee, council
insistence, persistence; va.
"oh my!"
uncle (maternal)
not too bad, so-so
insisting; va. — ཞན
### Appendix A

**VERB DECLENSION TABLE**

<table>
<thead>
<tr>
<th>Present</th>
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### Appendix B

#### Pronunciation Drills

The following sets of words demonstrate examples of minimal pairs of vowels, consonants, and tone combinations in Tibetan. They should be used in conjunction with the tape recording.

**The letter "g"**

<table>
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<tr>
<th>Number</th>
<th>Example</th>
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<tbody>
<tr>
<td>1</td>
<td>7. gśé (leather-ṛ)</td>
</tr>
<tr>
<td>2</td>
<td>8. gie (elapse-ṛ)</td>
</tr>
<tr>
<td>3</td>
<td>9. gū (rip out-ṛ)</td>
</tr>
<tr>
<td>4</td>
<td>10. gū (want-ṛ)</td>
</tr>
<tr>
<td>5</td>
<td>11. gā (mainly-ṛ)</td>
</tr>
<tr>
<td>6</td>
<td>12. gū (needs-ṛ)</td>
</tr>
<tr>
<td>7</td>
<td>13. gū (catch disease-ṛ)</td>
</tr>
<tr>
<td>8</td>
<td>14. gū (boil-ṛ)</td>
</tr>
<tr>
<td>9</td>
<td>15. gū (monastery-ṛ)</td>
</tr>
<tr>
<td>10</td>
<td>16. gū (nine-ṛ)</td>
</tr>
<tr>
<td>11</td>
<td>17. gū (send-ṛ)</td>
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</tbody>
</table>

Although example 15 has an "n" written immediately after the vowel, the nasal sound occurs simultaneously with the vowel. Such nasal or nasalized vowels normally lengthen the vowel they accompany. Consequently, example 15 would linguistically normally be written: gū. Similarly, nasalized falling tones such as those cited in examples 5 and 6, linguistically would be written gāa and gūa.

<table>
<thead>
<tr>
<th>Number</th>
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<tbody>
<tr>
<td>18</td>
<td>23. gē (hang up ṛ)</td>
</tr>
<tr>
<td>19</td>
<td>24. gē (bend-ṛ)</td>
</tr>
<tr>
<td>20</td>
<td>25. gē (language-ṛ)</td>
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<tr>
<td>21</td>
<td>26. gōjii (gōja (egg-ṛ)</td>
</tr>
<tr>
<td>22</td>
<td>27. gōja (meri-ṛ)</td>
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**The letter "k"**

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<tr>
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<td>9. kē (a volume measure-ṛ)</td>
</tr>
<tr>
<td>2</td>
<td>10. kē (at the point-ṛ)</td>
</tr>
<tr>
<td>3</td>
<td>11. kē (important-ṛ)</td>
</tr>
<tr>
<td>4</td>
<td>12. kō (to hear-ṛ)</td>
</tr>
<tr>
<td>5</td>
<td>13. kō (important-ṛ)</td>
</tr>
<tr>
<td>6</td>
<td>14. kō (gravy-ṛ)</td>
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<tr>
<td>7</td>
<td>15. kō (to conceive-ṛ)</td>
</tr>
<tr>
<td>8</td>
<td>16. kō (to boil-ṛ)</td>
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<td>16</td>
<td>16. kō (to boil-ṛ)</td>
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</table>
The letter "ng"
1. ɲa (1-取决)
2. ɲa (5-的)
3. ɲa (to me-取决于)
4. ɲāmo (sweet-治愈)
5. ɲa (speech-的)
6. ɲa (mantra-的)
7. ɲū (silver-的)
8. ɲū (to cry-的)
9. ɲe (my-的)
10. ɲē (by me-的)
11. ɲē (to cut-的)
12. ɲōso (to rest-的)
13. ɲēmaā (previously-的)

The letter "j"
1. jā (rainbow-的)
2. jāa (to stick-的)
3. jā (to go to-的)
4. jā (tongue-的)
5. jan (to practice-的)
6. jāgu (wolf-的)
7. jāngu (green-的)
8. jāebu (blow-的)
9. jār (fence-的)
10. jīm (urine-的)
11. jīmba (alms-的)
12. jū (ten-的)
13. jū (to put into-的)
14. jū (to twist-的)
15. jū (to catch-的)
16. jē (to meet-的)
17. jē (to cut-的)
18. jē (tongue-的)
19. jē (nun-的)
20. jēma (afterwards-的)
21. jō (to entrust-的)
22. jōgen (misbehaving-的)
23. jōmo (type of bird-的)
24. jību (heavy-的)
25. jīgbu (alone-的)

The letter "ch"
1. cha (tea-的)
2. chāgya (mudra-的)
3. chasha (chicken meat-的)
4. chāh (hard-的)
5. chu (to fit into-的)
6. chu (water-的)
7. chū (to spread-的)
8. chūru (coral-的)
9. chūjuu (rhubarb-的)
10. chujuu (to stroke-的)
11. chūbo (dress-的)
12. chū (to get twisted-的)
13. chū (strategy-的)
14. chē (to do-的)
15. chē (to get opened-的)
16. chē (to open-的)

The letter "n"
1. nā (fish-的)
2. nā (to keep-的)
3. nē (to put to sleep-的)
4. nē (to lie down to sleep-的)
5. nēbo (steward-的)
6. nēbo (punishment-的)
7. nēbo (happy-的)
8. nēbo (ugly-的)
9. nē (to tan-的)
10. nē (to beat-的)
11. nēdaā (opium-的)

The letter "d"
1. dā (horse-的)
2. da (arrow-的)
3. dā (tiger-的)
4. dāwa (doctrine-的)
5. dāwa (month-的)
6. dā (telegram-的)
7. dar (to shiver-的)
8. dā (to plant-的)
9. dāp (to bang against-的)
10. dī (this-的)
11. dī (of this-的)
12. dē (navel-的)
13. dē (to give-的)
14. dē (to sit-的)
15. dē (to herd-的)
16. dē (to look at-的)
17. dō (food-的)
18. dō (stone-的)
19. dō (mason-的)
20. dōpshū (power-的)
21. dō (to burst-的)
22. dō (to get burst-的)
23. dō (West Tibet-的)
24. dō (to sit-的)

The letters "t" and "n"
1. tā (edge-的)
2. tā (now-的)
3. tā (distance-的)
4. tā (to escape-的)
5. tū (downhill-的)
6. tū (to meet-的)
7. tū (poison-的)
8. tōbo (high-的)
9. tōbo (a load-的)
10. tō (roof-的)
11. tō (hammer-的)
12. nā (to be sick-的)
13. nā (oath-的)
14. nā (pus-的)
15. nāma (airforce-的)
16. nāma (bride-的)
### The letters "b" and "p"
1. bà (baboon—𑀕)
2. bā (to light—𑀾)
3. bāa (goitre—𑀤)
4. bāa (mahjong—𑀤)
5. bān (to soak—𑀤)
6. bān (to renounce—𑀤)
7. bū (hair—𑀤)
8. bū (worm—𑀤)
9. bōmbo (lord—𑀦𑀤𑀨𑀤)
10. bōmbo (thick—𑀤𑀨𑀤)
11. bōo (old man—𑀤𑀦𑀨)
12. bōo (foam—𑀦𑀷𑀤)
13. pū (upper valley—𑀤)
14. pu (son—𑀤)
15. pā (away—𑀤)
16. pāa (pig—𑀤𑀦)
17. pāa (to cut—𑀤𑀦)

### The letter "m"
1. mā (sore—𑀤)
2. ma (mother—𑀤)
3. ma (butter—𑀤)
4. mā (war—𑀤𑀦)
5. mābbo (red—𑀤𑀦𑀤𑀨)
6. mábo (low—𑀤𑀦𑀤𑀨)
7. mībba (hoof—𑀤𑀦𑀤𑀨)
8. mībbo (throat—𑀤𑀦𑀤𑀨)

### The letters "dz" and "ts"
1. dzā (grass—𑀤)
2. dzāga (pastureland—𑀤𑀦𑀤)
3. dzā (clay pot—𑀤)
4. dzā (chēmbo (sacred—𑀤𑀦𑀤𑀨)
5. dzā (to strain—𑀤𑀦𑀤𑀨)
6. dzā (to climb—𑀤𑀦𑀤𑀨)
7. dzugu (finger—𑀦𑀤𑀦𑀤)
8. dzūbu (rough—𑀤𑀦𑀤𑀨)
9. dzēma (harvest—𑀤𑀦𑀤𑀨)
10. dzēgo (ceremony—𑀤𑀦𑀤𑀨)
11. dzē (top—𑀤)
12. dzē (leprosy—𑀤𑀦𑀤)
13. dzēmo (playing—𑀤𑀦𑀤𑀨)
14. dzēgo (pretty—𑀤𑀦𑀤𑀨)
15. dzōn (onion—𑀤𑀦𑀤)
16. dzōn (district—𑀤𑀦𑀤)
17. dzō (to cook—𑀤𑀦𑀤)
18. dzōbo (to hurry up—𑀤𑀦𑀤𑀨)
19. tsā (salt—𑀤)
20. tsā (finish—𑀤)
21. tsā (strainer—𑀤)
22. tsē (vegetables—𑀤)
23. tsē (measure—𑀤)
24. tsē (life—𑀤)
25. tsē (day—𑀤)

### The letters "tr" and "dr"
1. trā (hawk—𑀤𑀦𑀤)
2. trā (blood—𑀤𑀦𑀤)
3. dra (enemy—𑀤𑀦𑀤)
4. trā (boulder—𑀤𑀦𑀤)
5. trō (cauldron—𑀤𑀦𑀤)
6. trō (wheat—𑀤𑀦𑀤)
7. trī (knife—𑀤𑀦𑀤)
8. trij (bell—𑀤𑀦𑀤)
9. trij (asked—𑀤𑀦𑀤)
10. trī (took—𑀤𑀦𑀤)
11. dri (1st cream—𑀤𑀦𑀤)
12. dri (female yak—𑀤𑀦𑀤)
13. dri (get mixed—𑀤𑀦𑀤)
14. dri (merge—𑀤𑀦𑀤)

### The letters "gy" and "ky"
1. gya (hundred—𑀤𑀦𑀤)
2. gōā (oar—𑀤𑀦𑀤)
3. gyā (to lift—𑀤𑀦𑀤)
4. gōyā (excrement—𑀤𑀦𑀤)
5. gōya (fat—𑀤𑀦𑀤)
6. gyōmu (sour—𑀤𑀦𑀤)
7. gyōmu (regular—𑀤𑀦𑀤𑀦𑀤)
8. gū (to string beads—𑀤𑀦𑀤)
9. gū (descent line—𑀤𑀦𑀤)
10. gže (faint—𑀤𑀦𑀤)
11. gže (eight—𑀤𑀦𑀤)
12. gën (bet—𑀤𑀦𑀤)
13. gyē (to be born—𑀤𑀦𑀤)
14. gēmo (queen—𑀤𑀦𑀤)
15. gyēsa (birthplace—𑀤𑀦𑀤𑀦𑀤)
16. gē (to deliver—𑀤𑀦𑀤)
17. kyū (herd—𑀤𑀦𑀤)
18. kū (cursive script—𑀤𑀦𑀤)
19. kyū (to cling—𑀤𑀦𑀤)

### The letters "w" and "y"
1. wa (blouse—𑀤𑀦𑀤𑀦𑀤)
2. wā (bully—𑀤𑀦𑀤𑀦𑀤)
3. wō (shine—𑀤𑀦𑀤𑀦𑀤)
4. wō (under—𑀤𑀦𑀤𑀦𑀤)
5. wōmo (fox—𑀤𑀦𑀤𑀦𑀤)
6. yā (vowel—𑀤𑀦𑀤𑀦𑀤)
7. yā (wax—𑀤𑀦𑀤𑀦𑀤)
8. yā (to lend—𑀤𑀦𑀤𑀦𑀤)
9. yā (up—𑀤𑀦𑀤𑀦𑀤)
10. yā (yak—𑀤𑀦𑀤𑀦𑀤)
11. yā (summer—𑀤𑀦𑀤𑀦𑀤)
12. yaagya (pestle—𑀤𑀦𑀤𑀦𑀤)
13. yā (jade-like stone—𑀤𑀦𑀤𑀦𑀤)
14. ya (weight—𑀤𑀦𑀤𑀦𑀤)
15. yō (turquoise—𑀤𑀦𑀤𑀦𑀤)
16. yū (to throw—𑀤𑀦𑀤𑀦𑀤)
17. yū (dialect—𑀤𑀦𑀤𑀦𑀤)
18. yū (threshing—𑀤𑀦𑀤𑀦𑀤)
19. yē (to disappear—𑀤𑀦𑀤𑀦𑀤)
20. yē (right—𑀤𑀦蔵)
Appendix C
Supplementary Readings in the Genre of Communist Political Essays

1. Reading number one

(1966 সালের ১ মাসের ৯ তারিখে প্রকাশিত কৌশল)

(Translation)

The supplementary readings include a variety of communist political essays, ranging from the theoretical to the practical, providing a comprehensive overview of the genre. The essays cover a wide range of topics, from the history of communism to the current state of communist movements around the world. They offer insights into the development of communist thought and the challenges faced by communist parties in different countries.

(Translation)

The analysis of the readings reveals the diversity of communist political thought, highlighting the importance of understanding the historical context in which these essays were written. The essays also underscore the need for a critical approach to the study of communist political essays, emphasizing the nuances and complexities of the subject.

(Translation)

The additional readings provide a valuable resource for students and researchers interested in the genre of communist political essays, offering a deeper understanding of the subject through a diverse range of perspectives.
Resolution of the Central Committee of the Communist Party of China Concerning the Great Proletarian Cultural Revolution
(Adopted August 8th, 1966)

A NEW STAGE IN THE SOCIALIST REVOLUTION

The great proletarian cultural revolution that is now becoming widespread is a great revolution that reaches to the souls of people. It is a new stage in the development of the socialist revolution in our country — a deeper and more extensive stage.

At the Tenth Plenary Session of the Eighth Central Committee of the Party, Comrade Mao Zedong said, "To overthrow a political power, first of all one has to create (mould) public opinion and to do work with ideology." This (approach) is done by the revolutionary class as well as by the counter-revolutionary class." This thesis of comrade Mao Zedong has been proved completely correct in practice.

Even though the bourgeoisie has been overthrown, because they hold and adhere to the old ideas, culture, customs, and habits of the exploiting class, they are doing whatever they can to achieve their aim of trying to corrupt the masses, subdue their minds, and stage a comeback. The proletariat, doing precisely the opposite of this, must effectively counterattack all challenges of the bourgeoisie in the ideological field. Employing the new ideas, culture, customs and habits of the proletariat itself, it must reform the mental outlook of the whole society. At present, our goal is to do something beneficial to facilitate the consolidation and development of the socialist system based on
highest personage in the party taking the capitalist path, is a serious criminal who is a running dog of the imperialists, the modern revisionists and the Kuomintang clique, and a renegade, traitor, and scab who has stayed hidden within the party.

The Plenary Session recognized that the exposure of the counter-revolutionary face of Liu Shaoqi by the party and the revolutionary masses in the Great Proletarian Cultural Revolution is great victory for the thought of Mao Zedong and is a great victory for the Great Proletarian Cultural Revolution.

The Plenary Session, feeling great revolutionary anger at the counter-revolutionary crimes of Liu Shaoqi, unanimously adopted a resolution to expel Liu Shaoqi permanently from the party, to strip him of his posts within and outside of the party, and to continue to expose the crimes of treason of Liu Shaoqi and his accomplices to the country and to the party.

The Plenary Session appealed to all the party comrades and to the people of the whole nation to continue to spread revolutionary refutation diligently, and to deeply cleanse the counter-revolutionary revisionist thoughts of the few great "authorities" in the party such as Liu Shaoqi who are pursuing the path of capitalism.

Translation

Concerning Liu Shaoqi

The Plenary Session approved the investigatory report of the special central investigatory subcommittee concerning the crimes of the renegade, traitor and scab Liu Shaoqi. In this report which is based on reliable evidence, it is stated that Liu Shaoqi, the
3. Reading number three

Translation

The Dongxing Reservoir and Hydro-Electric Station —
A Result of Sino-Vietnamese Friendship

The Dongxing reservoir and hydro-electric station were completed in 1963. They are able to generate 824 watts of electricity and to supply irrigation water for over 35,000 mu of land that have been made arable in the Jangping People’s Commune of the Dongxing minority groups’ (Dongxing) Autonomous County of Guangdong Province. The construction of the reservoir and hydro-electric station is a victorious accomplishment made possible because people of different nationalities such as the Yu, Dong, and Qing have worked vigorously and self-reliantly under the guidance of the “Three Red Flags.”

Agricultural production in that autonomous county has increased a lot as a result of the successful completion of the construction of the reservoir and hydro-electric station. In 1963, when construction of the reservoir was nearly completed, it helped in the struggle to prevent drought damage to the early-ripening rice crops, and because of this, over 20,000 mu were not harmed by drought. Moreover, it enabled new fields to be opened, increasing rice production by 34%.

Similarly, before the construction of the hydro-electric station, insufficient electric power in Dongxing town caused lights to be dim and the use of radios difficult. Now, not only is there sufficient electricity for Dongxing, but there is also enough to supply Mong Cai city and district in the Democratic Republic of Vietnam.

On the day when they actually began to transmit electricity from Dongxing station, a festive mood prevailed along the Sino-Vietnamese Friendship Bridge spanning the Pelum River which flows between Dongxing and Mong Cai city. Multicolored flags fluttered in the wind and the sound of drums and gongs filled the air. As soon as the workers of the hydro-electric station started the generator, electric current arrived via
high tension cables at the electric irrigation station in the district of Mong Cai. This station is able to irrigate over 18,000 mu of land and Mong Cai town.

In the evening, the lights from the tens of thousands of homes situated on the banks of the Pelum River shine brightly and are a symbol of the ever-increasing brotherly friendship between China and Vietnam.
the world—the Sichuan-Tibet, the Qinghai-Tibet, and the Xinjiang-Tibet highways. A great achievement has been obtained concerning traveling and transportation and other types of work since now more than 90% of the counties in Tibet are directly accessible by car. These achievements reflect the brilliant victory of Mao Zedong's thoughts and the brilliant victory of the party's policies with regard to minority nationalities.

Previously, the road construction troops, the broad cadre and workers, and the Tibetan people showed revolutionary courage tolerating difficulties and bearing hardships. Showing heroic dignity taming great mountains and diverting large rivers, and disdaining difficulties and struggling against hardships that occurred one after another, they constructed the highways. For example, the Sichuan-Tibet highway which goes from Chengdu in Sichuan Province to Lhasa, passes through fourteen great mountain passes such as Mt. Er and Trola, whose altitudes range from 3,000 to 5,000 meters above sea level, crosses more than ten great rivers such as the turbulent Yangtse and Salween, and has unusual and troublesome geological features which had to be crossed such as rocky mountains with precipitous gorges 20-30 kilometers wide, canyons, shifting sand deserts and glaciers.

And as for the Qinghai-Tibet highway which goes from Xining in Qinghai Province to Lhasa, winds through hundreds of kilometers of deserts and crosses great mountain passes such as the Kunlun pass and the Tangkola pass whose altitudes are 4,000 to 5,000 meters above sea level. It also had to cross several great rivers such as the Chuma and the Yangtse. It is a place where the mountains are enveloped by snow in winter and even in summer there is snowfall.

Because of this, at that time our enemies stated that highways cannot be built on the roof of the world and even if it were possible, it would not be in use for long. However, the people's army and cadre and workers, armed with Mao Zedong's thoughts overcame many natural barriers, withstood bitter cold and snow blizzards, crossed high mountains and great rivers, thoroughly eliminated the various obstruction and destructive

Translation

The "Golden Bridge" of Unity and Happiness

For the ten or more years since the peaceful liberation of Tibet, units of the People's Liberation Army, and (Chinese) cadre and workers who volunteered to go to Tibet in accordance with the appeal of Mao Zedong and the party, have been (lit., are) developing Tibet. With the powerful support of the Tibetan people and people of the various nationalities of the motherland, they have struggled (to overcome) innumerable difficulties and have constructed one after another (three) highways on the very roof of
activities of the Tibetan reactionary serf-owning class, and thus successfully completed the
construction of the highways. Not only that, but despite great difficulties for over ten
years, they have taken the responsibility of keeping the highways open so that vehicles
could be driven without any obstacles. Their feat is an extraordinarily great achievement
in the conquest of nature.

Similarly, the difficulties that confronted the construction of the Xinjiang-Tibet
highway were no less than those of the Sichuan and Qinghai-Tibet highways. The
Xinjiang highway, which goes from Yecheng in the Tarim Basin up to Purang in the
Ngari region of Tibet, is on high terrain at altitudes of 4,000-5,000 meters above sea-
level. Because of this, not only is the air thin but the weather is very changeable.

Nevertheless, the road was completed within a year, and vehicles can travel without any
hindrance.

Because vehicles can travel straight on those main road, Tibet has been merged
firmly with the Motherland. That has had a strong effect on reforming the livelihood of
the Tibetan people via strengthening the friendship of the Chinese and Tibetan peoples,
adding to the security of the nation, and improving the political, economical and cultural
affairs of Tibet. Similarly, large numbers of Tibetan cadre and laborers have been able to
travel via these roads to the Motherland for tours, visits and study. And large numbers of
Chinese cadres and workers have come to Tibet to participate in development projects.

Related to that, the works of Mao Zedong that have been published in Tibetan are being
regularly brought to various parts of Tibet from the capital Beijing, and the Tibetan
people are enthusiastically welcoming these.

5. Reading number five

(1949년 4월 25일)
1. Protect the lives and property of all the people. We hope people in all walks of life, regardless of class, religion, and occupation, will abide by the laws and will cooperate with people in all walks of life. We will severely punish counter-revolutionaries or other saboteurs who seize the opportunity to create disturbances, loot or sabotage.

2. Protect the industrial, commercial, agricultural, and livestock enterprises of the national bourgeoisie. We shall protect all privately owned factories, shops, banks, warehouses, ships, ferry landings, livestock farms, farms, etc., and see to it that no harm comes to them. We hope that office personnel and workers in all occupations will maintain production as usual and that shops in all trades will do business as usual.

3. The People’s Government must take charge of all the shops, banks, warehouses, ships, ferry landing, railroads, postal services, telegraphs, electricity, telephones, water supplies, farms, livestock ranches, etc., which are owned and operated by the reactionary Kuomintang government and the big bureaucrats, and (must) confiscate bureaucratic capital. In these enterprises, the ownership of the private shares of the national bourgeoisie engaged in industry, commerce, agriculture or livestock will be investigated, and after verification, will be recognized. Before the People’s Government takes charge of the bureaucrat-capitalist enterprises, the people who are working in them must not only work as usual but they must also take responsibility for protecting property, machinery, designs and charts, account books, records, etc., and must wait for the investigation and take-over. Those who are protecting these well must be rewarded. Those who are not diligent and sabotage them must be punished. Those who continue to want to render service after the People’s Government takes over should be given jobs in accordance with their own qualifications so that they do not become destitute and homeless.

4. We hope to protect all government, private schools, hospitals, cultural-educational institutions, athletic fields, and other public welfare works, and to have all the people work in these enterprises continue to work as usual. The People’s Liberation Army must protect them and see to it that no harm shall come to them.