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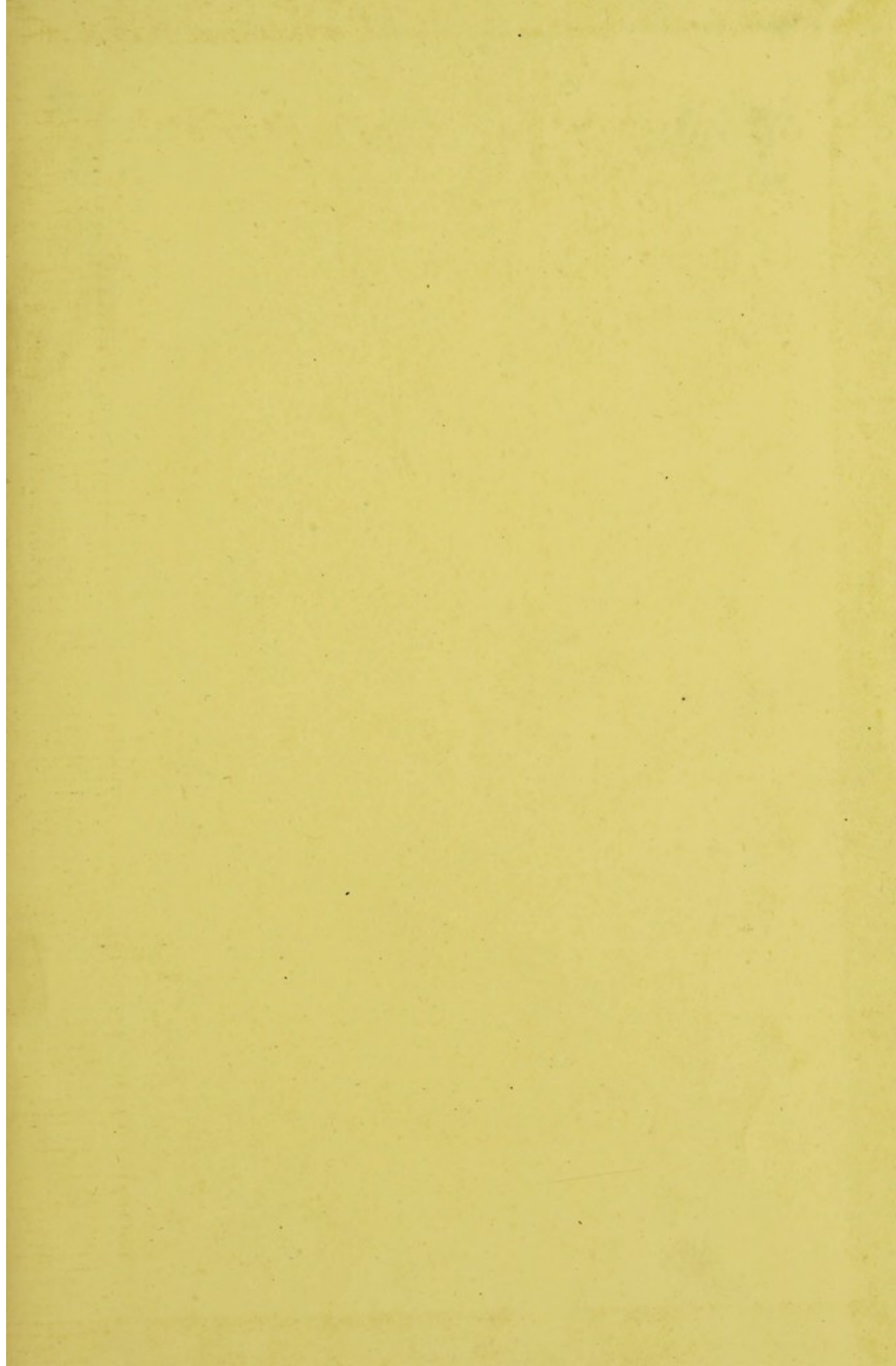
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TIBETAN GRAMMAR

BY

H. A. JÄSCHKE

MORAVIAN MISSIONARY.

SECOND EDITION

PREPARED BY

DR. H. WENZEL.

LONDON:

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1883.

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P. B. T. 5

Preface.

The present new edition of Mr. JÄSCHKE's Tibetan Grammar scarcely needs a word of apology. As the first edition which was lithographed at Kyelañ in 1865 in a limited number of copies has long been out of print, Dr. ROST urged the author to revise his grammar for the purpose of bringing it out in an improved form. The latter, prevented by ill-health from undertaking the task, placed the matter in my hands, and had the goodness to make over to me his own manuscript notes and additions to the original work. Without his personal cooperation, however, I was unable to make any but a very sparing use of these, adding only a few remarks from Gyalrabs and Milaraspa, with some further remarks on the local vernacular of Western Tibet. Indeed, special attention has been paid throughout to this dialect; it is the one with which the author during his long residence at Kyelañ had become most familiar, and with which the English in India are most likely to be brought into direct contact.

Besides the above mentioned additions, I have taken a number of examples from the Dzailun, to make clearer some of the rules, and, with the same view, I have altered, here and there, the wording of the lithographed edition.

The order of the paragraphs has been retained throughout, and only one (23.) has been added for completeness' sake.

The system of transliteration is nearly the same as in the Dictionary, only for *ny*, *ñ* is used, and instead of *e*, *ä* (respectively *ā*) has been thought to be a clearer representation of the sound intended. For the niceties of pronunciation the reader is referred to the Dictionary, as in this Grammar only the general rules have been given.

Finally I must express my warmest thanks to Dr. ROST, to whose exertions not only the printing of this Grammar is solely due, but who also rendered me much help in the correcting of the work.

Mayence, May 1883.

H. WENZEL.

Abbreviations.

act. = active.

C or CT = Central Tibet, especially the provinces of Ü and Tsan.

cf. = confer, compare.

Dzl. = Dzañlun.

e. g. = *exempli gratia*, for instance.

ET = East Tibet.

fut. = future.

imp. = imperative.

inf. = infinitive.

i. o. = instead of.

Köpp. = Köppen.

Kun. = Kunawur, province under English protection.

Ld. = Ladak, province.

Mil. = Milaraspa.

neutr. = neuter verb.

perf. or pf. = perfect.

pres. = present.

s. = see.

term. = terminative case.

Thgy. = Thar - gyan, scientific treatises.

v. = vide, see.

vulg. = vulgar expression.

W or WT = Western Tibet.

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Errata.

Page 3, line 13 read at instead of in.

- | | | | | | |
|---|-----|---|----|---|---|
| " | 4, | " | 2 | " | respectively. |
| " | 4, | " | 7 | " | which instead of whom. |
| " | 4, | " | 9 | " | under particular. |
| " | 4, | " | 14 | " | همزة instead of همزة. |
| " | 4, | " | 20 | " | exertion. |
| " | 4, | " | 21 | | dele to. |
| " | 5, | " | 5 | | dele down. |
| " | 7, | " | 4 | | read succession instead of conjunction. |
| " | 7, | " | 5 | " | each instead of either. |
| " | 7, | " | 11 | " | subscribed instead of subjoined. |
| " | 8, | " | 11 | " | foot for food. |
| " | 8, | " | 12 | " | subscribed for subjoined. |
| " | 8, | " | 16 | " | homonyms. |
| " | 8, | " | 19 | " | language. |
| " | 8, | " | 23 | " | over instead of above. |
| " | 8, | " | 24 | " | consonants. |
| " | 9, | " | 10 | " | case. |
| " | 10, | " | 4 | " | judgment. |
| " | 11, | " | 9 | " | except. |
| " | 12, | " | 21 | " | it instead of is. |
| " | 13, | " | 1 | " | which serve to denote. |
| " | 13, | " | 7 | " | preceding. |
| " | 14, | " | 6 | " | exclamation. |
| " | 20, | " | 3 | " | indiscriminately. |
| " | 20, | " | 5 | " | superseded. |
| " | 20, | " | 19 | " | But. |
| " | 21, | " | 5 | " | adds. |

page	23,	line	1	read	motion.
"	26,	"	13	"	terminations.
"	26,	"	24	"	precedes.
"	26,	"	27	"	higher than.
"	33,	"	6	"	to denote.
"	34,	"	14	"	letter-writing.
"	36,	"	1	"	The terms most &c.
"	36,	"	16	"	high person speaking of himself.
"	38,	"	11	"	ghan.
"	39,	"	14	"	you may.
"	40,	"	7	"	verbs.
"	40,	"	21	"	an Accusative.
"	40,	"	25	"	neutre.
"	41,	"	10	"	form instead of shape.
"	41,	"	11	"	forms instead of shapes.
"	41,	"	22	"	the Perfect prefers.
"	42,	"	1	"	Perfect.
"	42,	"	16	"	recognises instead of acknowledges.
"	43,	"	20	"	idea instead of notion.
"	45,	"	14	"	with the exception.
"	46,	"	6	"	which will always be.
"	46,	"	10	"	to one.
"	52,	"	15	"	it expresses.
"	53,	"	11	"	found.
"	53,	"	24	"	passive sense, opposed to &c.
"	55,	"	7	"	affixes.
"	58,	"	12	"	that it.
"	61,	"	12	"	king's.
"	64,	"	8	"	intended.
"	66,	"	15	"	२२५, principally, very';

Part I.

Phonology.

1. The Alphabet. The Tibetan Alphabet was adapted from the *Lañčā* (ལྷན་ཅ) form of the Indian letters by *Ton-mi-sam-bho-ta* (ཐོན་མི་སམ་བློ་ཏ) minister of king *Šron-tsan-gam-po* (ཤྲོང་བཙན་གླམ་པོ་) about the year 632 (s. Köpp. II, 56). The Indian letters out of which the single Tibetan characters were formed are given in the following table in their Nāgari shape.

	surd.	aspir.	sonant.	nasal.
gutturals. .	ཀ་ ཀ <i>ka</i>	ཁ་ ཁ <i>kā</i>	ག་ ག <i>ga</i>	ང་ ང <i>ṅa</i>
palatals. . .	ཅ་ ཅ <i>ca</i>	ཆ་ ཆ <i>ča</i>	ཇ་ ཇ <i>ja</i>	ཉ་ ཉ <i>ña</i>
dentals. . .	ཏ་ ཏ <i>ta</i>	ཐ་ ཐ <i>ṭa</i>	ད་ ད <i>da</i>	ན་ ན <i>na</i>
labials. . .	པ་ པ <i>pa</i>	ཕ་ ཕ <i>pā</i>	བ་ བ <i>ba</i>	མ་ མ <i>ma</i>
palatal si- bilants. . }	ཅ་ <i>tsa</i>	ཆ་ <i>tsa</i>	ཇ་ <i>dsa</i>	
	འ་ འ <i>wa</i>	ཀྲ་ ཀྲ <i>ža</i>	ཟ་ <i>za</i>	འ་ <i>ʼa</i>
semivowels	ཡ་ ཡ <i>ya</i>	ར་ ར <i>ra</i>	ལ་ ལ <i>la</i>	
	ཤ་ ཤ <i>śa</i>	ས་ ས <i>sa</i>	ཧ་ ཧ <i>ha</i>	ཨ་ <i>ʼa</i>

It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants ཅ་ ཇ་ ཉ་ evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as ཅོན་ for चीन), we must suppose that the sibilisation of those consonants, common at present among the Hindus on the Southern slopes of the Himālaya (who speak *tsār* for चार, four etc.), was in general use with those Indians from whom the Tib. Alphabet was taken (cf. also the Afghan چ and چ likewise sprung from چ and چ). ས་ is differentiated from ས་, which itself often is pronounced *v*, as shewn in the sequel; in transcribing Sanscrit, न and न both are given, generally, by ས་ only. ཇ་ seems to be formed out of ཇ་ to which it is related in sound. ཉ་ evidently is only the inverted ཅ་. ཏ་ corresponds with Sanscrit ण. ཐ་ is newly invented; for its functions see the following §§. — The letters which are peculiar to Sanscrit are expressed, in transcribing, in the following manner. a) The linguals, simply by inverting the signs of the dentals: thus, ཌ་ ट, ཌྷ་ ठ, ཎ་ ड, ཏ་ ण. b) The sonant aspirates, by putting ཅ་ under the sonants: thus, ག་ घ, ཁ་ ख, ཌ་ ढ, ཎ་ ध, ཏ་ भ.*)

*) A very clear exposition of the ramification of Indian alphabets by Dr. Haas is to be found in the Publications of the Palaeographical Society Oriental Series IV, pl XLIV.

2. Remarks. 1. Regarding the pronunciation of the single letters, as given above, it is to be born in mind, that surds ཀ ཅ ཌ are uttered without the least admixture of an aspiration, viz. as *k*, *t*, *p* are pronounced in the words *skate*, *stale*, *spear*; the aspirates ཁ ཁྲ ཌྲ forcibly, rather harder than the same in *Kate*, *tale*, *peer*; the sonants ཀྲ ཅྲ like *g*, *d*, *b* in *gate*, *dale*, *beer*. 2. The same difference of hardness is to be observed in ཅྲ ཁྲ ཌྲ or *ç*, *ç*, *j* (*ç* occurs in *church*; *ç*, the same without aspiration; *j* in *judge*) and in ཅྲ ཁྲ ཌྲ or *ts*, *ts*, *ds*. 3. ཀྲ is the soft modification of *s* or the *s* in *leisure* (French *j* in *jamaïs*, but more palatal). 4. ཌྲ is the English *ng* in *sing*, but occurs in Tibetan often at the commencement of a syllable. 5. ཅྲ *ñ* is the Hindi न्य, or the initial sound in the word *new*, which would be spelled ཅྲ *ñu*. 6. In the dialects of Eastern or Chinese-Tibet, however, the soft consonants ཀྲ ཅྲ ཌྲ ཌྲ, when occurring as initials, are pronounced with an aspiration, similar to the Hindi घ, ध, भ, झ, or indeed so that they often scarcely differ from the common English *k*, *t*, *p*, *ch*; also ཀྲ and ཌྲ are more difficult to distinguish from ཀྲ and ཌྲ than in the Western provinces (Exceptions s. §§ 7. 8).

3. Vowels. 1. Since every consonant sign implies, like its Sanscrit prototype, a following *a*, unless some other vowel sign is attached to it, no particular sign is wanted to denote this vowel, except in some cases specified in the

following §§. The special vowel signs are ॐ, ॐ, ॐ, ॐ, pronounced respectively as *e*, *i*, *o*, *u* are in German, Italian and most other European languages, viz. ॐ like *ay* in *say*, or *e* in *ten*; ॐ like *i* in *machine*, *tin*; ॐ like *o* in *so*, *on*; ॐ like *u* in *rule*, *pull*. It ought to be specially remarked that all vowels, including *e* and *o* (unlike the Sanscrit vowels from whom they have taken their signs) are short, since no long vowels at all occur in the Tibetan language, except particular circumstances, mentioned below (s. § 9. 5, 6).

2. When vowels are initial, ॐ is used as their base, as is ٓ in Urdu, e. g. ॐ་མ་ *ama*, 'mother'. 3. ॐ is originally different from ॐ, as the latter denotes the opening of the previously closed throat for pronouncing a vowel with that slight explosive sound which the Arabs mean by هـ (همزة), as the *a* in the words: the *lily*, an *endogen*, which would be in Tibetan characters འི་འི་མ་; ॐ on the contrary is the mere vowel *without* that audible opening of the throat (as Arabic ٓ without هـ), as in *Lilian*, འི་འི་འ་ In Eastern Tibet this difference is strictly observed; and if the vowel is *o* or *u* the intentional exertion for avoiding the sound of ॐ makes it resemble to *wo* and *wu*: ॐ་མ་, the *milk*, almost like *wo-ma*, ॐག་པ་, the *owl* = *wug-pa*. In western Tibet this has been obliterated, and ॐ is there spoken just like ॐ

4. **Syllables.** The Tibetan language is monosyllabic, that is to say all its words consist of one syllable only, which indeed may be variously composed, though the

component parts cannot, in every case, be recognised in their individuality. The mark for the end of such a syllable is a dot, called ཚེག་ *tseg*, put at the right side of the upper part of the closing letter, such as ཀ་ the syllable *ka*. This *tseg* must invariably be put down at the end of *each* written syllable, except before a *śad* (§ 10), in which case only ར་ *na* retains its *tseg*. If therefore such a dot is found after two or more consonants, this will indicate that all of them, some way or other, form one syllable with only *one* vowel in it: ཀ་ར་ *ka-ra*, ཀར་ *kar* (cf. §§ 5. 8).

5. Final consonants. 1. Only the following ten: ག་ ར་ ལ་ ཅ་ བ་ མ་ ཁ་ ན་ ཏ་ ཐ་ (and the four with affixed ལ་, v. 5) occur at the end of a syllable. 2. It must be observed, that ག་ ར་ བ་ as finals are never pronounced like the English *g*, *d*, *b* in *leg*, *bad*, *cab*, but are transformed differently in the different provinces. In Ladak they sound like *k*, *t*, *p* e. g. སྟོག་ = *sock*, བོད་ = *got*, ཐོབ་ = *top*. 3. In all Central Tibet, moreover, final ར་ and ཅ་, sometimes even ཏ་, modify the sound of a preceeding vowel: *a* to *ä* (similar to the English *a* in *hare*, *man*), *o* into *ö* (French *eu* in *jeu*), *u* into *ü* (French *u* in *mur*). In most of the other provinces ག་ and ར་ are uttered so indistinctly as to be scarcely audible, so that སྟོག་, བོད་ become *sö'*, *gö'*. In Tsang even final ཏ་ is scarcely perceptible, and final ག་, particularly after *o*, is almost dissolved into a vowel sound = *a*: སྟོག་ བ་ *so-wa*,

རྟོན་མཚོག་ *kon-choa*.*) 4. Final ས་ is sounded as *s* only in Northern Ladak; elsewhere it changes into *i* or dissappears entirely, prolonging, or even modifying at the same time the preceding vowel. Thus the following words: རྩ་, 'barley', ཤེས་, 'know', རིས་, 'figure', རྩོས་, 'religion', ལུས་, 'body', are pronounced in Northern Ladak: *nās, šēs, ris, čos, lūs*; in Lahoul: *nai, shei, rī, čō, lū*; in Lhasa, and consequently by everyone who wishes to speak elegantly: *nā, šē, rī, čō, lū*. 5. In some words final ས་ occurs as a second closing letter (affix), after ག་ 'ང་ བ་ ས་, as in ^{*nags*} རྟགས་, 'forest', ^{*gais*} གངས་, 'glacier-ice', ^{*lapis*} བྲགས་, 'means', ^{*rams*} རྩམས་, 'indigo'; these are pronounced in N. Ladak: *nacks, gais, taps, rams*, elsewhere *nack* (in Ü: *nā*), *gai* (ET *ghang*), *tap, ram*. 6. རྩ་ before ག་ and ས་ is especially in ET very often pronounced *m*, e.g. རྩྭ་ག་ *ñām-pa*, རྩྭ་བ་ *ñöm-pa*, རྩྭ་ས་ *ñem-pa*.

6. Diphthongs. 1. They occur in Tibetan writing only where one of the vowels *i, o, u* have to be added to a word ending with an other vowel (s. §§ 15. 1; 33. 1; 45. 2). These additional vowels are then always written རི་, རོ་, རུ་, never རེ་ etc. (cf. § 3. 3); and the combinations *ai, oi, ui* (as in བཀྲའི་, མགོའི་, བུའི་) are pronounced very much like *ā, ō, ū*, so that the syllables རྩའི་, ཤེའི་, རིའི་, རྩོའི་,

*) This is the form in which the word, chosen by the missionaries to express the Christian „God“ (cf. dict.), has found its way into several popular works.

ལཱེ་ can only in some vulgar dialects be distinguished from those mentioned in § 5. 4. 2. The others *ao, eo, io, oo, uo, au, eu, iu* (བཀཱེ་, སྐཱེ་, བགྱཱེ་, འགྱཱེ་, འདྱཱེ་, གཱཱེ་, རྩཱེ་, འཱིེ་) are pronounced in rapid conjunction, but either vowel is distinctly audible. In prosody they are generally regarded as one syllable, but if the verse should require it they may be counted as two.

7. Compound consonants. 1. They are expressed in writing by putting one below the other, in which case several change their original figure.

Subjoined consonants. 2. The letter *y* subjoined to another is represented by the figure ཡ, and occurs in connection with the three gutturals and labials, and with *m*, thus ཀྱ ཁྱ གྱ ནྱ ལྱ བྱ མྱ. The former three have preserved, in most cases, their original pronunciation *kya, kya, gya* (the latter in ET: *ghya* s. § 2. 6). In the Mongol pronunciation of Tibetan words, however, they have been corrupted into *č, č, j* respectively, a well known instance of which is the common pronunciation *Kanjur* i. o. *kangjur*, or eleg. *ka-gjur* (བཀཱེ་འགྱཱེ་). ལྱ, ལྱ, ལྱ are almost everywhere spoken without any difference from རྩ, རྩ, རྩ (except in the Western dialect before *e* and *i*, where the *y* is dropped and ལ, ལ, ལ alone are pronounced). མྱ is spoken *ny* = རྩ. 3. *r* occurs at the foot of the gutturals, dentals, labials, of རྩ, རྩ, རྩ, and རྩ, in the shape of རྩ. In some parts of the country, as in Purig, these combina-

tions are pronounced literally, like *kra*, *khra* etc., but by far the most general custom is to sound them like the Indian cerebrals, viz. ཀ, ཅ, ཉ indiscriminately = *ṭ t*; ཁ, ལ, ཬ = *ṭ th*; ག, ཇ, ཏ = *ḍ d* (in CT: *ḍh*); only in the case of ག the literal pronunciation *br* is not uncommon. In ར and ལ both letters are distinctly heard; ར sounds like *shr* in *shrub*, and so does ལ generally. In Ü this *r* is dropped nearly in all cases: thus, ར ར་, ལ ལ་ etc. 4. Six letters are often found with an ལ beneath: ཀ ཀ་ ཁ ཁ་ ག ག་ ཇ ཇ་; in these the ལ alone is pronounced, except in ཇ, which sounds *da*. 5. The figure 4, sometimes found at the foot of a letter is used in Sanscrit words to express the subjoined *v*, as in རྩྭ (cf. § 9. 6) for *खाहा*; and is now pronounced by Tibetans = *ō*: *sōhā*; in words originally Tibetan it now exists merely as an orthographical mark, to distinguish homonymes in writing, as རྩྭ *tsa*, 'hot' and རྩྭ *tsa*, 'salt'; but, as it is spoken, in some words at least, in Balti (e. g. རྩྭ *rtswa*, 'grass', it must be supposed that, in the primitive form of the language, it was generally heard. — *Note*. Of such compounds, indeed, as རྩྭ, 'lot' it is difficult to understand, how they can have been pronounced literally, if the *v* was not, perhaps, pronounced before the *y*.

Superadded consonants. 6. *r* above another consonant is written ར, and 11 consonants have this sign: ཀ ཁ ག ཅ ཇ ཏ ཉ ལ ཬ ཭ ཥ, above ར it preserves

its full shape, as better adapted to the form of that letter: thus, རྩ་. In speaking it is seldom heard except provincially, and in some instances in compound words after a vowel thus, འཁྱུར་ཁྱུར་ *Urgyán, Urgyén*, ancient name of the country of Lahore; རྩ་རྩ་ *dórje, vajra*. Ladakees often pronounce it = *s*: རྩ་ *sta*, 'horse' elsewhere *ta*. 7. Similar is the usage in those with a superadded ལ (namely: the surds and sonants of the first four classes, the guttural nasal, and ལ), which latter is often softly heard in WT, but entirely dropped elsewhere, except in the case of ལ, which is spoken = ལ in WT, but with a distinct aspiration = *hla* or *lha* in ET. 8. ལ is superadded to the gutturals, dentals and labials with exception of the aspiratae, then ལ and ལ. It is, in many cases, distinctly pronounced in Ladak, but dropped elsewhere*). 9. ལ ལ ལ ལ ལ with any superadded letter lose the aspiration mentioned in § 2.6 and sound = *g, d, b, j, ds*. 10. ལ ལ ལ often lose even the inherent *t*-sound in pronunciation and are spoken like *j, s, z*.

*) This will be indicated in the following examples by including the *s* in parentheses, as (*s*)*kom*.

Examples.

རྩ་རྩ་ <i>kyir-kyir</i> , round, circular.	ཀྱ་ <i>kyu</i> , hook.
ཁྱི་ <i>kyi</i> , dog.	ཁྱི་ལྟ་ <i>kyod</i> , C: <i>kyö</i> , you.
གྱེན་ལ་ <i>gyen-la</i> , upwards.	ཕྱག་པོ་ <i>čug-po</i> , rich.
ཕྱག་ས་ <i>čug(s)</i> , Ü: <i>čū</i> , cattle.	ཕྱེད་ W: <i>ped</i> , C: <i>čē</i> , half.

བྱ་མོ་ W: *já-mo*, C: *ǰa-mo*,
hen.

བྱ་ངན་ W: *ña-nán*, C: *-nän*,
misery.

ཀྲ་མ་ *tam*, cabbage.

བྲིམས་ *tim(s)*, judgement.

གང་མོ་ W: *dan-mo*, C: *ḍ°*-
cold.

ཕུག་གུ་ *fug-gu*, child.

སྒན་མ་ *śran-ma*, *srän-ma*,
pea.

ལྷ་ *la*, wages.

ལུང་(པོ་) *lun(-po)*, wind.

ལྷ་བ་ *da-wa* (s. § 11 note),
moon.

ནོན་པོ་ *nón-po*, C: *nom-po*,
sharp.

ལྷང་ཁྱ་ *jan-kü* (Ld. *lj°*), green.

སྐྱམ་ (s)*kom*, thirst.

གློ་ (s)*go*, door.

ལྷུང་བ་ (s)*gyür-wa*, to alter,
turn.

ལྷུན་ W: (s)*pin*, C: *čin*, glue.

ལྷུ་ *te-u*, Ld: *śre-u*, monkey.

ལྷན་ W: (s)*man*, C: *män*,
medicine.

བྱེ་མ་ W: *bé-ma*, C: *ǰe-ma*,
sand.

སུར་དུ་ *ñur-du*, quickly.

ཁལ་ *tal*, tax.

གྲི་ W: *ḍi*, *ḍi* (Pur: *gri*),
knife.

དང་པོ་ W: *dan-po*, C: *ḍ°*,
straight.

བྲག་ *dag*, *ḍag* (*brag*), rock.

སྒལ་པོ་ *śrul-po*, ragged.

ལྷ་མ་ *lá-ma*, priest.

སྒམ་ *lá-mo*, easy.

ཀྲང་པ་ *kan-pa*, foot.

ལྷན་ W: *zun*, C: *dsun*, lie,
untruth.

ལྷན་མོ་ *tad-mo* (Ld. *lt°*), C:
tä'-mo, spectacle.

སྒ་ W: *śra**, C: *ta*, hair.

ལྷ་ *ḍa* (vulg: *ra*), sound, voice.

ལྷ་ (s)*pu*, small hair.

ལྷོང་པ་ W: (s)*cod-pa*, C: *cö'-*
pa, to behave.

ལྷལ་ W: (sb)*rul*, C: *ḍul*,
snake.

ལྷོན་པ་ W: *ñon-pa*, C: *ñon-*
pa, mad.

*) The concurrence of superadded སྒ་ with a consonant already

following examples (དབང་ etc.). 4. Another irregularity is the nasal pronunciation of the prefixed འ་ in compounds after a vowel, which is often heard e.g. དགེ་འདུན་ pronounced *gen-dün*, *gen-dün*, but eleg.: *ge-dün*, 'clergy'; བཀའ་འབུམ་ *kam-bum*, eleg. *ka-büm*, 'the 100 000 precepts' (title of a book). — *Note.* With regard to the aspiration of the soft consonants in ET the prefixed letters have the same influence as the superadded ones § 7.9.

Examples.

གཡག་ <i>yag</i> , bos grunniens.	དཀར་པོ་ <i>kár-po</i> , white.
དཔེ་ཆ་ <i>pé-ča</i> (Ld: <i>spe-ča</i>), book.	དགྲ་བོ་ <i>dá-wo</i> , enemy.
བཟང་པོ་ <i>zán-po</i> , good.	མངར་མོ་ <i>nár-mo</i> , sweet.
འབབ་པ་ <i>bab-pa</i> , to descend.	བཅུ་བཞི་ <i>čub-ži</i> , eleg. <i>ču-ži</i> , fourteen.
དབང་ <i>wan</i> , vulg. C: <i>an</i> , power.	དབྱ་ <i>u</i> , resp. head.
དབུས་ <i>Ü</i> , name of the Lhasa district.	དབྱགས་ <i>ug(s)</i> , C: <i>ug</i> , <i>ü</i> , breath.
དབེན་པ་ <i>en-pa</i> , solitude.	དབྱར་ཀ་ <i>yar-ka</i> , summer.
དབྱིབས་ <i>yib(s)</i> , <i>ib</i> , figure.	དབྱེ་བ་ <i>ye-wa</i> , <i>e-wa</i> , difference.

9. Word; Accent; Quantity. 1. The peculiarity of the Tibetan mode of writing in distinctly marking the word-syllables, but not the words (cf. § 4) composed of two or more of these, sometimes renders it doubtful what is to be regarded as one word. 2. There exist a great number of

small monosyllables, which serve for denoting different shades of notions, grammatical relations etc., and are postponed to the word in question; but never alter its original shape, though their own initials are not seldom influenced by its final consonant (cf. § 15). 3. Such monosyllables may conveniently be regarded as terminations, forming one word together with the preceeding nominal or verbal root. 4. The accent is, in such cases, most naturally given to the root, or, in compounds, generally to the latter part of the composition, as: མིག་ *mig*, 'eye', མིག་གི་ *mig-gi*, 'of the eye'; ལག་ *lag*, 'hand', ལག་ཤུབས་ *lag-šub(s)*, 'hand-covering, glove'. — 5. Equally natural is, in W.T., the quantity of the vowels: accentuated vowels, when closing the syllable, are comparatively long (though never so long as in the English words *bee*, *stay*, or Hindi اجا, etc.), otherwise short, as མི་ *mī* 'man', མི་ལ་ *mī-lā* 'to the man', but མར་ *mār*, 'butter'. — In CT, however, even accentuated and closing vowels are uttered very shortly: *mī*, *mī-lā* etc., and long ones occur there only in the case of § 5, 4. 5. and 8, 2., as ལས་ *lā* 'work'; ཆོས་ *čō* 'religion'; སདར་ *dā* 'arrow'; གཟའ་ *zā* 'planet'; and in Lhasa especially: ནགས་ *nā* 'forest'; འབྲས་པ་ *lē-pa* 'good'; རིགས་ *rī* 'class, sort'; འོགས་ *lō* 'side'; ལྷགས་ *lū* 'manner'. — In Sanscrit words the long vowels are marked by an འ་ beneath the consonant, as: རྒྱ་མ་ (नाम) 'called', མ་ལ་ (मूल) 'root' (s. § 3).

10. Punctuation. For separating the members of a longer period, a vertical stroke: |, called གད་ *śad* (*śä'*), is used, which corresponds at once to our comma, semicolon and colon; after the closing of a sentence the same is doubled; after a longer piece, e g. a chapter, four *śads* are put. No marks of interrogation or exclamation exist in punctuation. — 2. In metrical compositions, the double *śad* is used for separating the single verses; in that case the logical partition of the sentence is not marked (cf. § 4).

A list of a few useful words.

ཀར་ or བར་ <i>ká-ra, ká-ra,</i> sugar.	ཀུན་ W: <i>kun</i> , C: <i>kün</i> , all.
ཁང་པ་ <i>kan-pa</i> , house.	ཁུང་ <i>kun</i> , hole.
གང་ W: <i>gan</i> , C: <i>gan</i> , which?	གུ་ཅུ་ or གར་ W: <i>ga-ru, gar</i> , C: <i>g'o</i> , where?
གུར་ W: <i>gur</i> , C: <i>gur</i> , tent.	
ངལ་ <i>nal</i> , fatigue.	ངན་པ་ <i>nan-pa</i> , C: <i>nam-pa</i> , bad.
ཅི་ <i>ci</i> , what?	ཅང་ <i>čan</i> , beer.
ཆད་པ་ W: <i>čad-pa</i> , C: <i>čä'-</i> <i>pa</i> , punishment.	ཆར་པ་ <i>čär-pa</i> , rain.
ཆུང་པ་ <i>čun-wa</i> , little.	ཆེན་པོ་ <i>čen-po</i> , great.
ཇ་ W: <i>ja</i> , C: <i>ja</i> , tea.	ཉ་ <i>ña</i> , fish.
ཉི་མ་ <i>ni-ma</i> , sun; day.	ཉུང་པ་ <i>nun-wa</i> , little, few.
ཉུང་མ་ <i>nün-ma</i> , turnip.	ཉེ་མོ་ <i>ne-mo</i> , near.
དྲི་བ་རིལ་ <i>tib-ril</i> , tea-pot, kettle.	དོག་ཅེ་ <i>tóg-tse</i> (W), hoe.

ཐག་པ་ *tag-pa*, rope.

ཐོད་པ་ W: *tód-pa*, C: *tö'-pa*, skull.

དང་ *dan, dan*, and; with.

ནག་པོ་ *nag-po*, black.

ནོར་ *nor*, wealth, property.

ཕན་པ་ *pán-pa, pä'm-pa*, use, benefit.

བ་ *ba, ba*, cow.

བུ་ *bu, bu*, son.

མེ་ *me*, fire.

མེད་ *med, me'*, there is not.

ཚང་མ་ *tsan-ma*, whole.

ཞོ་ *zo, zö*, curdled milk.

འོད་ *od, wö'*, light, shine.

ཡི་གེ་ *yi-ge*, letter.

ཡོད་ *yod, yö'*, am, is, are.

རི་ *ri*, hill, mountain.

ལ་ *la*, mountain-pass.

ལུག་ *lug*, sheep.

པང་ *tan*, the plain.

ད་ W: *da*, C: *da*, now.

དུད་པ་ *dud-pa, dü'-pa*, smoke.

ནད་ *nad, nä'*, disease.

པར་མ་ *pár-ma*, a printed book.

ཕྱག་རོན་ *pug-rón, -rón*, dove.

བལ་ *bal, bal*, wool.

བུ་མོ་ *bu-mo, bo'*, daughter.

མིང་ *min*, name.

ཅི་མ་ *tsam*, how much?

ཞག་ *zag*, C: *zag*, day.

འོ་མ་ *o-ma, wo-ma*, milk.

ཡང་ *yan*, also.

ཡིན་ *yin, am, is, are* (cf. § 39).

ར་མ་ *ra-ma*, goat.

རིན་ *rin*, price.

ལམ་ *lam*, road.

ས་ *sa*, flesh, meat.

ཤིང་ *šin*, tree, wood.

སུ་ *su*, who?

ཨ་པ་ *a-pa*, (vulg.) father.

རས་ (Ld: *ras*) *rā*, cotton cloth.

གོས་ (Ld: *gos*) *gō*, *g'ō*, clothing.

སེམས་ *sem*, soul.

ཁྲག་ *ṭag*, blood.

སྟེན་པ་ *leb-pa*, to arrive.

ཚུ་ W: *sa*, C: *tsa*, grass.

སྒྲོན་པོ་ *non-po*, *ñom-po*, blue.

གཞུ་ *žu*, bow (for shooting).

དགུན་ཀ་ *gun-ka*, *gün-ka*, winter.

སའོ་ *tso*, lake.

འདྲི་བ་ *di-wa*, to ask.

ས་ *sa*, earth.

སོ་ས་ *só-ma*, new.

ཨ་མ་ *a-ma* (vulg.) mother.

དུས་ (Ld: *dus*) *dū*, *d'ū*, time.

བྲག་ས་ *ṭab(s)*, means.

བག་ཕྱེ་ W: *bag-pé*, C: *bag-čé*, flour.

གྲོ་ *do*, *d'ō*, wheat.

གད་པོ་ *gad-po*, *gä'-po*, old.

སྐྱེ་བ་ (s)*kye-wa*, to be born, grow.

སྙིང་ *ñin*, heart.

གཟིག་ *zig*, leopard.

མགྲོགས་ *gyog(s)-pa* (Ü: *gyō-pa*), fast, quick.

འབྲི་བ་ *di-wa* (*bri-wa*), to write.

Part II.

Etymology.

Chapter I. The Article.

11. Peculiarities of the Tibetan article. 1. What have been called Articles by Csoma and Schmidt, are a number of little affixes: ལ་ ལ་ ས་ ར་ ར་ མ་, and some similar ones, which might perhaps be more adequately termed denominators, since their principal object is undoubtedly to represent a given root as a noun, substantive or adjective, as is most clearly perceptible in the instance of the roots of verbs, to which ལ་ or ལ་ impart the notion of the Infinitive and Participle, or the nearest abstract and nearest concrete nouns that can possibly be formed from the idea of a verb. These affixes are not, however, — except in this case — essential to a noun, as many substantives and adjectives and most of the pronouns are never accompanied by them, and even those which usually appear connected with them, will drop them upon the slightest occasion. 2. Almost the only case in which a syntactical use of them, like that of the English definite Article, is perceptible, is that mentioned § 20. 3; a formal one, that of distinguishing the Gender, occurs in a limited number of words, where མ་ denotes the female, ར་ the masculine.

Thus: རྒྱལ་ར་ *gyál-po* ,king', རྒྱལ་མ་ *gyál-mo* ,queen'. Or,

if the word in the masculine (or rather common) gender has no article, མོ་ is added: སིང་གོ་ *sén-ge* ,lion', སིང་གོ་མོ་ ,lioness'. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g. སྤྲོན་པ་ (*s*)*tón-pa* (*tón-pa*) ,teacher'; སྤྲོན་མོ་ (*s*)*tón-mo* (*tón-mo*), ,feast'; སྤྲོན་ཁ་ (*s*)*tón-kā* (*tón-kā*) ,autumn'. Even this advantage, however, is given up, as soon as a composition takes place, and then the meaning can only be inferred from the context, or known from usage: སིང་སྤྲོན་ (from སྤྲོན་མོ་) ,name feast' (given on the occasion of naming or christening an infant); སྤྲོན་ཟླ་ (from སྤྲོན་ཁ་) ,autumnal month'. In some instances the putting or omitting of these articles is optional; more frequently the usage varies in different provinces. 4. The peculiar nature of these affixes is most clearly shown by the manner in which they are connected with the indefinite article § 13.

Note. The affixes བ་ བོ་ are after vowels and after the consonants ང་ ར་ ལ་ always pronounced *wa* and *wo*, instead of *ba* and *bo*; thus, དཀའ་བ་ *ka-wa* ,difficult'; རེ་བ་ *re-wa* ,hope'; གང་བ་ *gan-wa* (*gh°*) ,full'; ཟེར་བ་ *zer-wa* (*ser-wa*) ,to say'; སྤྲུལ་བ་ *nyal-wa* ,hell'; ཇོ་བོ་ *jo-wo* (*jho-wo*) ,lord, master'.

12. Difference of the Articles among each other. 1. The usage of བ་ བོ་ མོ་ is the most general and widest of all,

as they occur with all sorts of substantives and other nouns. ལ་ is particularly used for denoting a man who is in a certain way connected with a certain thing (something like لا, and ل in Hindustāni and Persian: ལ་ *da* ,school', ལ་པ་ (literally: scholar) ,disciple, novice'; ལྕ་ *ču* ,water', ལྕ་པ་ ,water-carrier' (الپانی); ཇ་ ,horse', ཇ་པ་ ,horseman'; རྒྱལ་ ,the province of འུ་, རྒྱལ་པ་ ,a man from འུ་, བྱེ་ཅུ་ *kyēu* ,boy', ལོ་ *lo* ,year', བཞིམ་ *ñi(s)* ,two', hence: བྱེ་ལོ་བཞིམ་པ་ ,a two years' boy'. If the feminine is required མ་ is either added to, or — more commonly — used instead of, the former: རྒྱལ་མ་ ,a woman from འུ་; བྱེ་ལོ་བཞིམ་མ་ ,a two years' girl'. The performer of an action is more frequently denoted by ག་ (or, in more solemn language, ག་པ་), though, in conversation at least, མཁན་ *kān (kēn)*, is preferred; བྱེད་པ་ *jed-pa* ,to do, make; doing, making': བྱེད་པ་, བྱེད་པ་པོ་, བྱེད་མཁན་ ,the doer, maker'. 2. The appendices ཀ་ ལ་ ག་ occur with a limited number of nouns only, especially the names of the seasons, with numerals, and some pronouns. (ཀོ་ seems to be a vulgar form of pronunciation for ཀ་).

13. The indefinite Article. This is the numeral one (§ 13), only deprived of its prefix, viz: ཅིག་, which form it retains, if the preceding word ends with ག་ ན་ པ་, as: ལམ་ཅིག་

kab-èig, a needle; it is changed to འཇེག་ after ས་, རས་འཇེག་ *ras-èig*, *rä-èig*, a cloth; to ཞིག་ *zig* (*èig*) in all other cases. Some authors use ཅིག་ after any termination indiscriminately. It is, of course, always without accent. The articles བ་ བ་ etc. are not thrown out by the indefinite article e.g. ལྷོན་པ་, teacher, the teacher', ལྷོན་པ་ཞིག་, a teacher'. It is used even after a plurality: thus, རྒྱ་མིག་བཞི་ཞིག་དེ་རུ་ཡོད་, there were some four wells', and even: མང་ཞིག་ག་དང་སྡེ་, there being a multitude of them' (from Mil). Very often it is placed after the interrogative pronouns (v. 27), and sometimes its original meaning is obscured so much that it occurs even after known and definite subjects, where one would expect the demonstrative (see f. i. Dzl. 25, 1. 28, 6. 128, 14).

Chapter II. The Substantive.

14. The Number. The Plural is denoted by adding the word རྣམས་ *nam*, or, more rarely, དག་ *dag* (*dag*), མོ་, or a few other words, which originally were nouns with the common notion of plurality. But this mark of the Plural is usually omitted, when the plurality of the thing in question may be known from other circumstances, e. g. when a numeral is added: thus, མི་, man', མི་རྣམས་, men', མི་གསུམ་, three men'. When a substantive is connected with an adjective, the plural sign is added only once, viz. after the

last of the connected words: མི་བཟང་པོ་རྣམས་ ,the good men'.

Note. The conversational language uses the words རྣམས་ etc. seldom, in WT scarcely ever (an exception s. 24. Remarks), but add, when necessary, such words as: all, many, some; two, three, seven, eight, or other suitable numerals (cf. § 20, 5.).

15. Declension. The regular addition of the different particles or single sounds by which the cases are formed is the same for all nouns, whether substantives or adjectives, pronouns or participles. Only in some cases, in the Dative and Instrumental, the noun itself is changed, when, ending in an vowel, it admits of a closer connection with the corrupted case-sign. We may reckon in Tibetan seven cases, expressive of all the relations, for which cases are used in other languages, viz: nominative and accusative, genitive, instrumental, dative, locative, ablative, terminative and vocative. 1. The unaltered form of the noun has some of the functions of our Nominative and those of the Accusative and Vocative. 2. The sign of the Genitive is ཀྱི་ after words with the finals ད་ བ་ ས་; གྱི་ after ན་ མ་ ར་ ལ་, བྱི་ after བ།, and ར་; after vowels *i* is simply added by means of an འ་ thus: འི་, which then will form a diphthong with the vowel of the noun (cf. § 6), or if, in versification, two syllables are required, *i* appears supported by an ཡ་ forming a distinct word. 3. The Instrumental or Agent is expressed by the particles ཀྱིས་ གྱིས་ or བྱིས་ after the re-

spective consonants as specified above; after vowels simply ས་ is added, or, in verse, sometimes ཡིས་

Note. The instrumental is, in modern pronunciation, except in Northern Ladak, scarcely discernible from the genitive, and there are but few if any, even among lamas, who are not liable to confound both cases in writing.

In the language of common life, in WT, the different forms of the particle of the genitive and instrumental, after consonants, ཀྱི་ གྱི་ etc. are never heard, but everywhere the final consonant is doubled and the vowel *i* added to it, thus: ལུས་, G. *lus-si* (Ld.), *lū-i*; ལམ་ G. *lam-mi*; གསེར་ (gold), G. *ser-ri* etc; or, in other words, all nouns ending in consonants are formed like those ending with ག་ (see the example སྒྲིག་). In those ending with a vowel no irregularity takes place.

4. The Dative adds indiscriminately the postposition ལ་ *la*, denoting the relation of space in the widest sense, expressed by the English prepositions *in, into, at, on, to*.

5. The Locative is formed by the postposition ན་ *na*, 'in'.

6. The Ablative by ནས་ *nā* or ལས་ *lā*, 'from' (the latter especially with the meaning: *from among*), all three likewise without any discriminating regard to the ending of the noun. 7. The Terminative is expressed by the postpositions ཏུ་ or ཏ་ after vowels; ཏུ་ after final ག་ and ག་ and, in certain words, ཏ་ ཏ་ ལ་; ཏུ་ after ས་; ཏུ་ generally after ཏ་ ཏ་ ལ་ and the other final consonants. All these

postpositions denote the movement *to* or *into*. 8. The Vocative is not different from the Nominative (as stated above), if not distinguished by the interjection ཏྲ་ *oh!*, and can only be known from the context.

Examples of declension. As example of the declension of consonantal nouns we may take 1. for those in *s* (respectively *d*, *b*), ལུས་ *lus*, *lū*, 'body'; 2. for those in *m* (*n*, *r*, *l*), ལམ་ *lam*, 'way'; 3. for those in *g* (*ñ*), མིག་ *mig*, 'eye', — of that of vocalic nouns: 4. ཁ་ *kā* or *kā-wa*, 'snow'.

Singular.

1.

2.

N. Acc.	ལུས་ <i>lus</i> , <i>lū</i> <i>body</i>	ལམ་ <i>lam</i> <i>way</i>
Gen.	ལུས་ཀྱི་ <i>lus-kyi</i> , <i>lū-kyi</i> ; <i>lus-si</i> , <i>lūi</i>	ལམ་གྱི་ <i>lam-gyi</i> ; <i>lam-mi</i>
Inst.	ལུས་ཀྱིས་ <i>lus-kyis</i> , <i>lū-kyi</i> ; <i>lus-si</i> , <i>lūi</i>	ལམ་གྱིས་ <i>lam-gyis</i> , <i>-gyi</i> ; <i>lam-mi</i>
Dat.	ལུས་ལ་ <i>lus-la</i> , <i>lū-la</i>	ལམ་ལ་ <i>lam-la</i>
Loc.	ལུས་ན་ <i>lus-na</i>	ལམ་ན་ <i>lam-na</i>
Abl.	ལུས་ནས་ <i>lus-nā</i>	ལམ་ནས་ <i>lam-nā</i>
Term.	ལུས་སུ་ <i>lus-su</i>	ལམ་དུ་ <i>lam-du</i>

3.

4.

N. Acc.	མིག་ <i>mig</i> <i>eye</i>	ཁ་ <i>kā</i> ; ཁ་བ་ <i>kā-wa</i> <i>snow</i>
Gen.	མིག་གི་ <i>mig-gi</i>	ཁའི་ <i>kai</i> ; ཁ་བའི་ <i>kā-wai</i>

Inst.	མིག་གིས་ <i>mig-gis, -gi</i>	ཁས་ <i>kā</i> ; ཁ་བས་ <i>kā-wā</i>
Dat.	མིག་ལ་ <i>mig-la</i>	ཁ་ལ་ <i>kā-la</i> ; ཁ་བ་ལ་ <i>kā-wa-la</i>
Loc.	མིག་ན་ <i>mig-na</i>	ཁ་ན་ <i>kā-na</i> ; ཁ་བ་ན་ <i>kā-wa-na</i>
Abl.	མིག་ནས་ <i>mig-nā</i>	ཁ་ནས་ <i>kā-nā</i> ; ཁ་བ་ནས་ <i>kā-wa-nā</i>
Term.	མིག་དུ་ <i>mig-tu</i>	ཁ་དུ་, ཁར་ <i>kā-ru, kar</i> ; ཁ་བ་དུ་, ཁ་བར་ <i>kā-wa-ru, kā-war.</i>

P l u r a l.

As the plural signs are simply added to the nouns, without affecting their form, we here only give examples of declension with the two most frequent plural particles. As example for དག་ the plural of the pron. དེ་, 'that' has been chosen.

N. Acc.	ལུས་རྣམས་ <i>lus(lū-)-nam(s)</i>	དེ་དག་ <i>de-dag</i>
Gen.	ལུས་རྣམས་ཀྱི་ <i>lus-nam(s)-kyi</i>	དེ་དག་གི་ <i>de-dag-gi</i>
Inst.	ལུས་རྣམས་ཀྱིས་ <i>lus-nam(s)-kyis</i>	དེ་དག་གིས་ <i>de-dag-gis</i>
Dat.	ལུས་རྣམས་ལ་ <i>lus-nam(s)-la</i>	དེ་དག་ལ་ <i>de-dag-la</i>
Loc.	ལུས་རྣམས་ན་ <i>lus-nam(s)-na</i>	དེ་དག་ན་ <i>de-dag-na</i>
Abl.	ལུས་རྣམས་ནས་ <i>lus-nam(s)-nā</i>	དེ་དག་ནས་ <i>de-dag-nā</i>
Term.	ལུས་རྣམས་སུ་ <i>lus-nam(s)-su</i>	དེ་དག་དུ་ <i>de-dag-tu</i>

Chapter III.

The Adjective.

16. In the Tibetan language the Adjective is not formally distinguished from the Substantive, so that many nouns may be used one or the other way just as circumstances require.*) The declension, likewise, follows the same rules as that of substantives. Only two remarks may be added here. 1. The particles ག་ མ་ ག་ མ་ are not very strictly used for distinguishing the gender, since even in the case of human beings ག་ and ག་ are not seldom found connected with feminines, e. g.: ག་མ་མཛེས་ག་ just as well as ག་མ་མཛེས་མ་ ,a fine girl'. 2. The Adjective stands after the Substantive to which it belongs: thus, རི་མཐོན་ག་ *ri-tón-po*, C: *ri-tón-po*, ,the high hill', when, of course, the case-

*) But the vulgar language has a predilection for certain forms of Adjectives 1. those with the gerundial particle ཅེ་, as: ཚ་ཅེ་ for the more classical ཚ་ ,warm'; these seem to be particularly in use in Tsan: མཛེས་ཅེ་ ,friendly', less so in Ü. 2. compound adjectives either by simple reiteration of the root: རིལ་རིལ་ for རིལ་ག་ ,round', or changing the vowel at the same time: བྲག་བྲག་ ,complicate', བཅང་བཅང་ awry etc. Often they are quadrisyllables after this form: མལ་ལ་ལ་ལ་ ,lukewarm', ཆག་ག་ཆག་ག་ ,medley'.

signs are joined to the Adjective: རི་མཐོན་པོ་འི་, of the high hill', རི་མཐོན་པོ་རྒྱམས་, the high hills' etc.

Or the Adjective may be put in the Gen. before the Substantive: མཐོན་པོ་འི་རི་, and then the latter only is declined: མཐོན་པོ་འི་རི་འི་, མཐོན་པོ་འི་རི་རྒྱམས་. In the vulgar speech both of C and WT the adjective sometimes preserves, even in this position, its simple form (Nominative). A third way of expression, when both are joined together, without any article, as སྐྱམ་ས་ instead of ས་སྐྱམ་པོ་ the dry land, is rather a compound substantive, with the same difference of meaning as 'highland' and 'a high land' in English.

17. Comparison. 1. Special endings, expressive of the different degrees of comparison, as in the Aryan languages, do not exist in Tibetan. There are two particles, however, corresponding to the English *than*: བས་, after the final consonants ར་ ར་ ལ་ and after vowels (བས་, after བ་ ཏ་ ར་ བ་ མ་ ས་ *)), and ལས་; these particles follow the word with which another is compared (like the Hind. *سى*) and this then preceeds the compared one, finally follows the adjective in the positive: ཏ་བས་ (or ལས་) བྱི་རྒྱུང་བ་ཡིན་, horse — than dog small is', just as in Hindūstāni: *گھوڑی سی کتا چھوٹا ہے*. But also the position usual in

*) Some Mscr. and wood-prints, however, prefer, even after these consonants, the form བས་.

our European languages occurs, thus: རབ་དྲུང་བའི་
 བསོད་ནམས་རི་རབ་ལྷན་པོ་བས་འཕངས་མཐོ་འོ་, the merit of
 becoming a priest is relatively higher than mount Meru';
 བོད་གྲི་རྒྱལ་པོ་གཞན་ལས་ཆེ་བ་ཡིན་ནོ་, the king of Tibet is
 greater than the other ones'. The particle བས་ (བས་) may
 be put, in the same manner, after adverbs. Thus, སྤར་
 བས་གསལ་བར་མཐོང་བར་གྱུར་དོ་, (their eyes) became more
 keen-sighted than before'. Or, after infinitives, གཞན་སོང་
 བ་བས་ནུ་བོས་སོང་ན་ཕན་, it is better (for him) that his younger
 brother should go (with him) than another'. ལས་ for it-
 self has the meaning of ,more than', with the negative:
 ,not more than', ,only'; thus: ང་ལ་སྤང་གཉིས་ལས་ནི་མི་དགོས་
 ,more than two ounces I do not want' (cf. vulg. WT: གསུམ་
 མན་ན་མེད་ ,there are not more than (only) three'); or ,noth-
 ing but', ,only', རི་དྲགས་ཤོར་བ་ལས་དགའ་བ་མེད་ ,there is
 no pleasure (for us) but hunting, h. is our only pl'.

2. An Adverb which augments the notion of the ad-
 jective itself, is ལྷག་པར་ ,more'; this can be added ad li-
 bitum: ཏྲ་བས་ཁྱི་ལྷག་པར་རྒྱང་བ་ཡིན་.

3. Another adverb, ཇེ་ means: ,more and more', ,gra-
 dually more', e.g. ཇེ་ཉེ་ཇེ་ཉེ་སོང་ཏེ་ ,going nearer and nearer'.

4. ,The elder — the younger' e. g. of two brothers, is

simply expressed by: ,the great — the little‘. 5. The Superlative is paraphrased by the same means: ཀླུ་ལས་ཆེན་པོ་ or ཐམས་ཅད་པས་ཆེན་པོ་ ,greater than all‘. Or it is expressed in the following manner: ཡུལ་གྱི་ཀླུ་པོ་འི་ནང་ན་ཀླུ་པོ་གང་ཆེ་ ,of (among) the kings of the country which one is the greatest (prop. great)?‘. Adverbs for expressing high degrees are: འཕྲིན་ཏུ་ or རབ་ཏུ་ ,very‘, ཀླུ་ཏུ་ ,all‘, ཡོངས་སུ་ ,quite‘, མཆོག་ཏུ་ ,exceedingly‘ etc.

Note. The colloquial language of WT uses མང་ instead of བས་ or ལས་, and མ་ (*mā*, always with a strong emphasis, perhaps a mutilated form of མངས་ ,much‘) or མང་པོ་ instead of འཕྲིན་ཏུ་, whereas that of CT employs ལས་ in the former case, but repeats the adjective in the latter, so that ,very large‘ is expressed in books by འཕྲིན་ཏུ་ཆེན་པོ་, in speaking, in WT by *má čén-po*, in CT by *čem-po čem-po*.

Chapter IV.

The Numerals.

18. Cardinals:

1	༡	གཅིག་	<i>ciḡ</i>
2	༢	གཉིས་	<i>ñi(s)</i>
3	༣	གསུམ་	<i>sum</i>

- 4 ཨ་བཞི་ *zi*
- 5 ལྔ་ *na*
- 6 ཏུག་ W: *dug*, C: *dhug*
- 7 ཏུན་ W: *dun*, C: *dhun*
- 8 གྱད་ W: *gyad*, C: *gyä'*
- 9 ཏུག་ *gu*
- 10 ཏུ་ *cu*, or ཏུ་ཐམ་པ་ *cu-tam-pa*
- 11 ཏུ་གཅིག་ *cu-cig*
- 12 ཏུ་གཉིས་ *cu-ñi*, vulg: *cug-ñi(s)*
- 13 ཏུ་གསུམ་ *cu-súm*, vulg: *cug-súm*
- 14 ཏུ་བཞི་ *cu-zi*, vulg: *cub-zi*
- 15 ཏུ་ལྔ་ *co-na*
- 16 ཏུ་ཏུག་ *cu-dug*, C: *-dhug*
- 17 ཏུ་ཏུན་ *cu-dún*, C: *-dún*, vulg: *cub-d'*
- 18 ཏུ་གྱད་ *co-gyad*, C: *-gyä'*, vulg: *cob-g'*
- 19 ཏུ་ཏུག་ *cu-gu*
- 20 ཉི་ཤུ་ *ñi-śu*
- 21 ཉི་ཤུ་ཅུ་གཅིག་ *ñi-śu-sa-cig*, or ཉི་ཤུ་གཅིག་ *ñer-cig*

30	༣༠	སུམ་ཅུ་	<i>súm-èu</i>
31	༣༡	སུམ་ཅུ་ཙ་གཅིག་	<i>sum-èu-sa-èig, སོ་གཅིག་ so-èig</i>
40	༤༠	མཉི་མུ་	<i>zi-èu, vulg: zib-èu</i>
41	༤༡	མཉི་མུ་ཙ་གཅིག་	<i>zi-èu-sa-èig, ཞི་གཅིག་ ze-èig</i>
50	༥༠	ལྔ་མུ་	<i>na-èu, vulg: nab-èu</i>
51	༥༡	ལྔ་མུ་ཙ་གཅིག་	<i>na-èu-sa-èig, ང་གཅིག་ na-èig</i>
60	༦༠	དུག་ཅུ་	<i>dug-èu, C: dhug-èu</i>
61	༦༡	དུག་ཅུ་ཙ་གཅིག་	<i>dug-èu-sa-èig, རེ་གཅིག་ re-èig</i>
70	༧༠	བདུན་ཅུ་	<i>dun-èu, C: dñun-èu</i>
71	༧༡	བདུན་ཅུ་ཙ་གཅིག་	<i>dun-èu-sa-èig, རོན་གཅིག་ don-èig</i>
80	༨༠	བརྒྱད་ཅུ་	<i>gyád-èu, C: gyä'-èu</i>
81	༨༡	བརྒྱད་ཅུ་ཙ་གཅིག་	<i>gyad-èu-sa-èig, བྱ་གཅིག་ gya-èig</i>
90	༩༠	དགུ་མུ་	<i>gü-èu, vulg: gúb-èu</i>
91	༩༡	དགུ་མུ་ཙ་གཅིག་	<i>gu-èu-sa-èig, གོ་གཅིག་ go èig (C: gó-èig)</i>
100	༡༠༠	བརྒྱ་(ཐམས་པ་)	<i>gya (tám-pa)</i>
101	༡༠༡	བརྒྱ་དང་གཅིག་ or བརྒྱ་ཙ་གཅིག་	<i>gya dan (or sa) èig</i>
200	༢༠༠	ཉི་བརྒྱ་	<i>ñi-gya, vulg: ñib-gya</i>
300	༣༠༠	སུམ་བརྒྱ་	<i>sum-gya</i>

400	ཨ་མ་	བཞི་བརྒྱ་ <i>zhi-gya</i> , vulg: <i>zib-gya</i> etc.
1000	ཀ་མ་	སྟེང་ (s)ton
10 000	ཀ་མ་མ་	ཁྲི་ <i>ti</i>
100 000	ཀ་མ་མ་མ་	འབུམ་ <i>bum</i>
1 000 000	ཀ་མ་མ་མ་མ་	ས་ཡ་ <i>sa-ya</i>
10 000 000	ཀ་མ་མ་མ་མ་མ་	གེ་བ་ <i>je-wa</i>

There are, as in Sanscrit, names for many more powers of 10, but they are seldom used.

19. Ordinals. དང་པོ་ *W: dan-po, C: d°*, the first', the rest are simply formed by adding པ་ to the cardinals, as: བཞི་ས་པ་, the second etc.; the 21. is ཉི་ཤུ་ཅུ་བཞི་པ་, the twenty-oneth', not, as in English, the twenty first'.

20. Remarks. 1. The smaller number postponed indicates, as is seen in § 18, addition, the reverse — multiplication: བརྒྱ་བཅུ་མ་ 13, ལུ་མ་ཅུ་ 30; but in the latter case the three first numerals are changed to རྩི་, ཉི་, ལུ་མ་; and བརྒྱ་, as the second part of a compound after consonants, is spelled ཅུ་. 2. The words སྟེང་པ་ (after full tens up to one hundred), ཤྲག་ (after hundreds and thousands*),

*) ཤྲག་ is used especially if the number counting the hundreds,

མོ་ (with still greater numbers), are optional but frequent additions. ཚ་ is common instead of དང་, and, to connect units with tens (s. § 18), but it occurs also with hundreds and thousands, and not seldom together with དང་, e.g. རྟོང་ དང་ ཚ་ བཅིས་, 1002. It is used also instead of བས་པ་, as: བཅུ་ཚ་ ten, ཉི་ཤུ་ཚ་ twenty; often it is standing alone for ཉི་ཤུ་ཚ་, as: ཚ་བཅིས་, twenty two. This latter custom may have caused the belief, common even among educated readers in C and WT, that ཚ་ must mean twenty, even when connecting a hundred or thousand to a unit, as they will usually understand the above mentioned number in the sense of 1022 instead of 1002; but the authority of printed books, wherever the exact number can be verified from other circumstances, does not confirm this, which would indeed be a sadly ambiguous phraseology. 3. ཀ་ added to a cardinal number means conjunction: བཅིས་ཀ་, the two together, both; བསྐུམ་ཀ་, the three together, all three etc. གོ་ means either the same, or represents the definite article, indicating that the number has been already mentioned, e.g. མི་ལྔ་... བཏང་ངོ་། ། མི་ལྔ་པོ་བསྐྱེད་ཅེ་..., five men were sent... The five men arriving etc. 4. པ་ is used, besides

thousands etc. follows: thus, རྟོང་པ་ཉི་ཤུ་, of thousands: twenty, 20 000; བློ་པ་ཏུ་མ་, many ten-thousands.

forming Ordinals, to express the notion of ,containing', e. g. ཡི་གེ་དྲུག་པ་ ,that containing six letters', viz. the famous formula: ཨོཾ་མ་ཎི་པ་དྲེ་ཧྲུ་ *om mani padme hum*; སྐུ་མ་ཅུ་པ་ ,that containing thirty (letters)', the Tibetan alphabet. 5. Such combinations as བཞི་ས་བསྐུ་མ་ etc. are frequently used in common life, so denote a number approximately, ,two or three or so' (cf. § 14 Note).

21. Distributive numerals. They are expressed by repetition as in Hind: དྲུག་དྲུག་ each time six, six for each etc. In composed numerals only the last member is repeated, thus སྐུ་མ་ཅུ་ཅུ་བཞི་ས་བཞི་ས་ each time thirty two.

22. Adverbial numerals. 1. Firstly, secondly etc. are formed from the ordinals as every Adverb is from an Adjective, viz. by adding the letter ར་, རང་པོར་, བཞི་ས་པར་ etc. (s. § 41). 2. Multiplicative adverbs, ,once', ,twice' etc., are expressed by putting ལན་ ,times' before the cardinal: ལན་བཞི་པ་, ལན་བཞི་ས་, W: *lan-çig*, *lan-ñi(s)*, C: *län-çig*, *län-ñi* ,once, twice' etc.: seldom ཚོར་, ཚར་, གེངས་ with the same meaning as ལན་.

23. Fractional numerals are formed by adding ཆ་ ,part': thus, བརྒྱའི་ཆ་ ,a hundredth part' etc., but also: བང་མཛོད་ བསྐུ་མ་ཆ་ཞིག་ ,one third of the treasury'.

Chapter V.

P r o n o u n s .

24. Personal Pronouns. First person: ཇ་ *na*; ཇོ་ *ned*, *ñe'*; ཇོས་ *nos* (Ld); ཁོ་བོ་ *ko-wo*, masc., and ཁོ་མོ་ *ko-mo*, fem.; བདག་ *dag* ,self' — ,I'; Second person: བྱིད་ *kyod* (*kyö'*), བྱིད་ *kyed* (*kyě'*) ,thou, you'; Third person: ཁོ་ *ko*, ཁོང་ *kön* — ,he, she, it'.

The plural is formed by adding ཅག་, རྣམས་, ཅག་རྣམས་ or རྣོ་, but very often, if circumstances show the meaning with sufficient certainty, the sign of the plural is altogether omitted. The declension is the same as that of the substantives.

Remarks: ཇ་ is the most common and can be used by every body; ཇོ་ seems to be preferred in elegant speech (s. Note); ཇོས་ is very common in modern letter writing, at least in WT; བདག་ ,self', when speaking to superior persons occurs very often in books, but has disappeared from common speech, except in the province of Tsan (*Tasì-lhunpo*) as also the following; ཁོ་བོ་, ཁོ་མོ་ in easy conversation with persons of equal rank, or to inferiors.

2. person. བྱིད་ is used in books in addressing even the highest persons, but in modern conversation only among equals or to inferiors; བྱིད་ is elegant and respectful, especially in books. —

3. person. ཁོ་ seldom occurs in books, where the demonstr. pron. དེ་ (§ 26) is generally used instead; ཁོང་ is common to both the written and the spoken language, and used, at least in the latter, as respectful. But it must be remarked that the pronoun of the third person is in most cases entirely omitted, even when there is a change of subject. — Instead of རང་ཅག་ and བྱིས་ཅག་ the people of WT use རང་ལྟ་ and བྱིས་ལྟ་; the vulgar plural of ཁོ་ is ཁོ་པ་. —

To each of these pronouns may be added: རང་ *ran* or ཉིད་ *ñid*, *ñi'* ,self', and in conversational language རང་རང་, བྱིས་རང་, ཁོ་རང་ are, perhaps, even more frequently used than the simple forms, without any difference in the meaning. ཉིད་ is more prevalent in books, except the compound ཉིད་རང་ *ñi-ran*, which is in modern speech the usual respectful pronoun of address, like ,Sie' in German.

Note. The predilection of Eastern Asiatics for a system of ceremonials in the language is met with also in Tibetan. There is one separate class of words, which must be used in reference to the honoured person, when spoken to as well as when spoken of. To this class belong, besides the pronouns ཉིད་རང་, བྱིས་, ཁོང་, all the respectful terms by which the body or soul, or parts of the same, and all things or persons pertaining to such a person, and

even his actions, must be called. The notions, most frequently occurring, have special expressions, as སྐྱེ་(s)ku, instead of ལུས་ *lus*, *lū*, ,body'; དབུ་ *u*, i. o. མགོ་ *go*, ,head'; བྲགས་ *tug(s)* (Ü: *tū*), i. o. སེམས་ *sem(s)*, ,soul', or ཡིད་ *yid*, *yi'*, ,mind'; ཡབ་ *yab*, i. o. ཡ་ (vulg: ཡ་ཡ་), ,father'; ར་བཟའ་ *na-za*, i. o. གོས་ *gos*, *gō*, ,coat', ,dress'; ཆིབས་ *čib(s)*, i. o. རྩ་ (r)ta, sta ,horse'; བཞུགས་པ་ *zug(s)-pa* (Ü: *žū-pa*), i. o. རྫོང་པ་ *dod-pa*, *dō'-pa*, ,to sit'; མཛད་པ་ *dzad-pa*, *dzä'-pa* i. o. བྱེད་པ་ *jed-pa*, *jhě'-pa*, ,to make' and many others. If there is no such special word, any substantive may be rendered respectful by adding སྐྱེ་ or བྲགས་ respectively (so, སྐྱེ་ཚེ་ i. o. ཚེ་ ,lifetime'; བྲགས་ཁྲི་བ་ i. o. ཁྲི་བ་ ,anger') any verb by adding མཛད་པ་, according to 39, 1. Another class of what might be called elegant terms are to be used when conversing with an honoured person (or also by a high person himself in his own speech), such as བགྱིད་པ་ *gyid-pa*, *gyi'-pa*, ,to do'; མཆིས་པ་ *či-pa*, ,to be'; ལྷ་དུ་ *lad-du*, *lā'-du* i. o. ཕྱིར་དུ་ ,for the sake of', without reference to the said person himself. Even uneducated people know, and make use of, most of the ,respectful' terms, but the merely ,elegant' ones are, at least in WT, seldom or never heard in conversation.

25. Possessive pronouns. The Possessive is simply

expressed by the Genitive of the Personal, ངའི་, ཁྱིེད་ཀྱི་ etc. ,His', ,her', ,its', when referring to the acting subject (suus), must be expressed by རང་གི་ or ཁྱིེད་ཀྱི་ ,his own'; otherwise (ejus) by ཁོའི་, ཁོང་གི་, དེའི་. In C, in the latter case, ང་ཙན་, ཁྱིེད་ཙན་, ཁོ་ཙན་ are used.

26. Reflective and Reciprocal pronouns. 1. The Reflective pronoun, ,myself', ,yourself' etc. is expressed by རང་, ཁྱིེད་, also བདག་. But in the case of the same person being the subject and object of an action, it must be paraphrased, so for ,he precipitated himself from the rock' must be said ,he precipitated his own body etc.' རང་གི་ལུས་; for ,he rebuked himself' — ,he rebuked his own soul' རང་གི་སེམས་ — 2. The reciprocal pronoun ,each other' or ,one another' is rendered by ,one — one', as གཅིག་གིས་གཅིག་བསད་ ,by one one was killed', ,they killed one another'; གཅིག་ལ་གཅིག་ན་རེ་ ,to one one said', ,they said to each other'.

27. Demonstrative pronouns. 1. འདི་ *di*, ,this'; དེ་ *de*, *dhe* ,that' are those most frequently used, both in books and speaking. The Plural is generally formed by དག་, but also by རྣམས་ and ཚོ་. More emphatical are འདི་ཀྱང་, འདི་ག་, འདི་ཀོ་, འདི་གོ་, ,just this', ,this same'; དེ་ཀྱང་ etc. ,that same'. — The vulgar dialect also uses ཧ་གྱི་ *há-gyi*

and ཡ་གྱི་ *pá-gyi* for ,that‘, ,yonder‘, and, in WT, ཡི་, ཡི་པོ་ for ,this‘ and ཡི་ for ,that‘; ཡ་གྱི་ occurs even in books. — 2. It is worth remarking that the distinction of the nearer and remoter relation is, even in common language, scrupulously observed. If reference is made to an object already mentioned, རེ་ is used; if to something following, འདི་; e.g. རེ་སྐད་ཅེས་སྒྲུབ་སྟེ་ ,that speech he said‘, ,thus he said‘; འདི་སྐད་ཅེས་སྒྲུབ་པ་ ,this speech he said‘, ,he said thus, spoke the following words‘.

28. Interrogative pronouns. They are མྱ་ *su* ,who?‘; གང་ *gan, gh.* ,which?‘; ཅི་ *ci* ,what?‘; to these the indefinite article ཞིག་ is often added, མྱ་ཞིག་ etc. The two former can also assume the plural termination དག་, མྱ་དག་, གང་དག་. — In CT གང་ is frequently used instead of ཅི་

29. Relative pronouns. These are almost entirely wanting in the Tibetan language, and our subordinate relative clauses must be expressed by Participles und Gerunds, or a new independent sentence must be begun. The participle, in such a case, is treated quite as an adjective, being put either in the Genitive before the substantive, or, in the Nominative, after: འགྲོ་བའི་ཚོང་པ་རྣམས་ ,the merchants who would go (with him)‘; ཉལ་ཐལ་གཡུ་བརྒྱས་པ་ ,the cord on which turquoises are strung‘; འབྲུས་མ་མང་པོ་ཡོང་བ་ཞིག་

,one who gets (unto whom come) many presents'. Cf. also 33. Only those indefinite sentences which in English are introduced by ,he who', ,who ever', ,that which', ,what' etc. can be adequately expressed in Tibetan, by using the interrogative pronouns with the participle (seldom the naked root) of the verb, or adding ན་ (,if —' v. 41, A. 4.) to the latter. Instead of ཅི་ in this case ཇི་ is written more correctly. Thus: སྤུ་ལ་དམ་པའི་ཆོས་མཆིས་པ་བདག་ལ་སྟོན་པར་གྱུར་ན་ ,if anybody who possesses the good faith teach it me'; བྱིད་སྤུ་འགྲོ་བ་དག་ཀྱང་འགྲོགས་ཏེ་ ,when those of you who wish to go are assembled'; རྣོ་བ་བྱ་རིན་པོ་ཆེ་འདི་ཇི་འདོད་པ་ཐོབ་པ་ཅད་ཆར་བཞིན་དུ་འབབས་སོ་ ,this jewel (*cintāmaṇi*) will make come down like rain whatever is wished for'; བྱིད་ཅི་ཟེར་བྱིད་ཇི་སྒྲུས་པ་བཞིན་དུ་བྱའོ་ ,whatever you way say and ask of me according to that I will act, or I will grant you whatever you ask'. བདག་གིས་མཐུ་ཇི་ཡོད་པས་ཀྱ་སའོ་འི་ཆུ་བཅུས་ཏེ་ ,having scooped the water of the sea with what force I have'; རིན་པོ་ཆེ་ཇི་ལྟ་བུ་ཞིག་ཆེད་པ་བདག་ལ་བསྟན་དུ་གསོལ་ ,I beg you to show me what sort of jewel you have found (got)'; བླ་གྱི་ཇེས་གང་རིགས་པར་གསེར་གྱི་བྱེ་མར་གྱུར་ཏོ་ ,his footprints, in what place soever they fell (v. lex. s. v. རིགས་), became gold-sand'.

But the participle is treated as if no relative was preceding, thus སྤར་ཇི་སྐད་སྤྲུམ་པ་ལས་མ་རྟོགས་སོ་ ,he did not recede from (recall) the word he had spoken before'; vulg., WT, ང་གང་བསྐད་པའི་ཁང་མིག་ ,the room where I sat'.

Chapter VI.

The Verb.

30. Introductory remarks. The Tibetan verb must be regarded as denoting, not an action, or suffering, or condition of any subject, but merely a coming to pass, or, in other words, they are all impersonal verbs, like *taedet*, *miseret* etc. in Latin, or *it suits* etc. in English. Therefore they are destitute of what is called in our own languages the active and passive voice, as well as of the discrimination of persons, and show nothing beyond a rather poor capability of expressing the most indispensable distinctions of tense and mood. From the same reason the acting subject of a transitive verb must regularly appear in the Instrumental case, as the case of the subject of a neutral verb, — which, in European languages, is the Nominative —, ought to be regarded, from a Tibetan point of view, as Accusative expressing the object of an impersonal verb, just as ,poenitet me' is translated by ,I repent'. But it will perhaps be easier to say: The subject of a transitive verb, in Tibetan, assumes regularly the form of the instrumental, of a neutral verb that of the nominative which is the same as the accusative. Thus, ངས་ཁྱོད་ཏུ་ is pro-

perly: རྩ་ a beating happens, བྱི་ regarding you, རྩ་ by me = I beat you. In common life the object has often the form of the dative, བྱི་ལ་, to facilitate the comprehension. But often, in modern talk as well as in the classical literature, the acting subject, if known as such from the context, retains its Nominative form. Especially the verba loquendi are apt to admit this slight irregularity.

31. Inflection of verbs. This is done in three different ways:

a) by changing the shape of the root. Such different shapes are, at most, four in number, which may be called, according to the tenses of our own grammar to which they correspond, the Present-, Perfect-, Future-, and Imperative-roots; e. g. of the Present-root བཏོང་བ་ ,to give' the Perfect root is བཏང་, the Future-root བཏོང་, the Imperative root བྱིང་; of འཛུག་བ་ ,to filter, bolt' respectively: བཅུག་མ་ *tsag(s)* (Ü: *tsā*), བཅུག་ *tsag*, འཛུག་ *tsog*. The Present root, which implies duration, is also occasionally used for the Imperfect (in the sense of the Latin and Greek languages) and Future tenses. It is obvious, from the above mentioned instances, that the inflection of the root consists partly in alterations of the prefixed letters (so, if the Perfect likes the prefixed བ, the Future will have བ or retain the བ), partly in adding a final མ་ (to the Perfect and Imperative), partly in changing the vowel (particularly in the Imperative). But also the consonants of the root itself are changed

sometimes: so the aspirates are often converted in the Perfet and Future into their surds, besides other more irregular changes. Only a limited number of verbs, however, are possessed of all the four roots, some cannot assume more than three, some two, and a great many have only one. To make up in some measure for this deficiency:

b) some auxiliary verbs have been made available: for the Present tense ཡིན་, འདུག་, འགས་ and others, all of which mean 'to be' (§ 39); for the Perfect ཆར་, ཟེན་, སོང་; for the Future འགུར་, འོང་, and the substantive གྱུ་

c) By adding various monosyllabic affixes, the Infinitive, Participles, and Gerunds are formed. These affixes as well as the auxiliary verbs are connected partly with the root, partly with the Infinitive, resp. its terminative, partly with the Participle.

Note. The spoken language, at least in WT, acknowledges even in four-rooted verbs seldom more than the Perfect root.

32. The Infinitive mood. The syllables པ་ *pa* or, after the final consonants ར་ ས་ ལ་ and vowels, ག་ *wa* are added to the root, whereby it assumes all the qualities and powers of a noun. In verbs of more roots than one, each of them can, of course, in this way be converted into a substantive, or, in other words, each tense has its Infinitive, except the Imperative. From one-rooted verbs the different Infinitives may be formed by the above mentioned auxiliaries: thus, the Inf. Perf., by adding ཡིན་པ་ to the Infinitive of

the verb in question, or ཚར་བ་, ཟིན་བ་, མྲོང་བ་ to the root, and the Inf. Fut. by adding འགྱུར་བ་ to the Supine (terminative of the infinitive, 41.B) thus, མྲོང་བར་འགྱུར་བ་ visurum esse, visum iri.

Note. The spoken language uses, in WT almost exclusively, a termination pronounced *èas* in Turig and Balti, *èes*, *èe* in Ladak, *èe* in Lahoul etc., *ja* in Kunawar, *še* in Tsañ etc., the etymology of which is doubtful, as it is not to be found in any printed book. Lamas in Ladak and Lahoul spell it ཅེས་.

33. The Participle. 1. This is in the written language entirely like the Infinitive ཡིན་བ་ ,being', བཏོང་བ་ ,giving', བཏང་བ་ ,having given'. — 2. Whether the meaning is active and passive, however, can only be inferred from the context, e. g. བཏང་བའི་དངུལ་ is of course ,the money given', but དངུལ་བཏང་བའི་མི་ ,the man having given, or, that has given, the money'; the Tibetan participle means nothing but that the action or condition is connected in some way with a person or thing. But it is natural that in the present participle the active notion should be the more frequent one, as well as in the preterit the passive. — 3. In the instance of Intensive verbs (formed with བྱེད་བ་ 38.1) the usage of scientific authors has strictly connected the active sense with those formed with བྱེད་, as བཏོང་བྱེད་ *ton-jed*, *ton-jě*', instead of བཏོང་བར་བྱེད་བ་, doing give, giving,

giver, and the passive to those with ག, as བཏོང་ག་ *ton ja*, *ton ja* i. o. བཏོང་བར་ག་བ་ ,to be given' (dandus), ག་བ་དང་ ག་བ་མ་ཡིན་པ་ལྟོན་པ་ ,to teach the things to be done and not to be done' (Thgy). — 4. In certain cases, especially with verbs that mean: to say, ask etc. the Participle is used before the words of the speech, where we should use the Imperfect: རྒྱལ་པོས་སྒྲུབ་པ་'' ,the king said . . .

Note. In the spoken language, of WT at least, the Participle is formed by མཁན་, in the active sense as well as the passive (whereas in books this syllable occurs only in the meaning of the performer of an action s. 12. 1.): དངུལ་བདང་མཁན་གྱི་མི་ *niul tar kan-ni mi* (s. 15, Note) ,the man giving the money', བདང་མཁན་གྱི་དངུལ་ ,the money given'. འདས་ཞབ་གོན་ཆས་བཅོངས་མཁན་གྱི་སྤྲ་མ་ ,the lama who brought a coat for sale the other day'. བུ་མོ་ཇི་བཅུན་ ལ་སྒྲོ་ཁང་སྟོན་མཁན་དེ་ ,the girl who had shewn the door to his reverence' (Mil). The future participle is represented, just as in English, by the Infinitive (32, Note), so that ,the sheep to be killed', (in books བཀོད་པར་ག་བའི་ལྷག་ or བཀོད་བའི་ལྷག་) is expressed, in the most Western provinces, by: *sád cas-si lug*, Lad.: *sád-ces-si lug*, Lah. etc.: *sád cèi lug*, Tsañ: *sō'-šē-kyi lug* བཀོད་བའི་ལྷག་, and, most like the classical language, in Kun.: *sód jā lug*.

34. The finite verb. 1. The principal verb of a sentence, which always closes it (48.) receives in written Tibetan in most cases a certain mark, by which the end of a period may be known. This is, in affirmative sentences, the vowel *o* (called by the grammarians: སྒྲ་སྒྲ་བ་), in interrogative ones the syllable *am*. Before both the closing consonant of the verb is repeated, or, if it ends with a vowel, འོ་ and འམ་ are written. The Perfect of the verbs ending in ན་ ར་ ལ་, which formerly had a ཏ་ as second final — ཏ་བླ་ —, assume ཏོ་ and ཏམ་.— 2. These additional syllables are omitted *a*) in imperative sentences, *b*) in the latter member of a double question, *c*) when the question is expressed already by an interrogative pronoun or adverb, *d*) in coordinate members of a period, with exception of the last one, *e*) commonly, when the principal verb is the verb substantive ཡིན་, ཡོད་ etc. (40. 1.).

Examples. *a*) མོང་ ,go!‘, འདི་རུ་ཤོག་ ,come here!‘. — *b*) མཐོང་ངམ་མི་མཐོང་ ,do you see or not?‘ — *c*) དེ་ན་སྒྲ་ཡོད་ ,who is there?‘, ནམ་བསྐྱེབ་ ,when did (he, you etc.) arrive?‘. — *d*) ཁང་བ་ཤིག་ | མི་བསད་ | གྲོང་ཁྱིམ་ཚང་མ་མེད་པར་བྱས་སོ། ,the houses were destroyed, the men killed, the whole town annihilated‘. — *e*) གཙང་པའི་བྱེ་མ་ལ་གསེར་ཡོད་ | ,in the sand of the river is gold‘.

Note. In conversation the *o* is generally omitted, and

the *m* of the interrogative termination dropped, so that merely the vowel *a* is heard, e. g. the question མཐོང་ངམ་ ,do (you) see' and the answer མཐོང་ངོ་ , (I) see', are commonly spoken in WT: *ton-nia? ton*.

35. Present Tenses. 1. Simple Present Tense. This is the simple root of the verb, which always will be found in the dictionary; in WT, as mentioned above, of verbs with more than one root, only the Perfect root is in use; if, therefore, stress is laid on the Present signification, recourse must be had to one of the following compositions, (s. 31. and Note). Thus, མཐོང་ , (I, thou, he etc.) see, seest etc., བཏོང་ , (I etc.) give' through all persons; in the end of a sentence: མཐོང་ངོ་ | བཏོང་ངོ་ |

2. Compound Present Tenses. a) འདུག་ (s. 40, 1) is added to the root: མཐོང་འདུག་ , (I) see', བཏོང་འདུག་ , (I) give'. This is common in the dialect of WT especially. — b) The Participle connected with ཡིན་, མཐོང་བ་ཡིན་ , (I) see'. In WT this, of course, is changed to མཐོང་མཁན་ཡིན་ — c) One of the Gerunds (41, A) with ཡིད་ or འདུག་, as མཐོང་ཉེ་ (or རྟེན་ or གི་ or ཞིང་), འདུག་ or ཡིད་ , (I) see, am seeing'; it must, however, be remarked that both ways of expression, b) and c), are not very frequent. — d) གིན་ཡིད་ or འདུག་ is the proper form for the compound

English present: མཐོང་གིན་འདུག་ , (I) am seeing, འབྲི་གིན་
འདུག་ , (I) am writing (just now)‘.

36. Preterit Tenses. 1. Simple Preterit, Perfect or Aorist Tense; this is the Perfect root: བཏང་ , at the close of the sentence བཏང་འོ། , gave, have given, was given‘; in one-rooted verbs it has, of course, the same form as the present: མཐོང་(འོ) , saw, have, or was, seen‘. This is the usual narrative tense like the Greek Aorist or French Parfait défini. — 2. Compound Preterit Tenses. — a) The root with སང་ , བཏང་སང་ , have given, gave, was given‘, མཐོང་སང་ , have seen, saw, was seen‘; rarely met with in books, but in general use in the conversation of WT. In CT བྱང་ *jun* is used in a similar way: བྱིས་སྤྲུག་བྱང་ , the dog has bit‘. — b) The root with ཟེན་ (more in books), or ཚར་ (more in common language), the true Perfect as the tense of accomplished action: བཏང་ཟེན་ , བཏང་ཚར་ , have given etc.‘, ,the action of giving is past‘, མི་སང་ཚར་ , the man has already left. — c) The Participle connected with ཡིན་ occurs more frequently in the past sense than otherwise. Here, in the common talk of WT, བ་ is used, even in those cases where the books have བ་ , ཡི་གེ་བཀལ་བ་ཡིན་ *yi-ge kál-pa yin*, or, contracted, *kál-pen*, ,the letter has been sent off‘, in books: བཀལ་བ་ཡིན་ (s. 11, Note), even བླ་བཏངས་བ་ཡིན་

la táns-pa yin, táns-pen, 'the wages have been paid' i. o. **བདང་བ་ཡིན་**. — *d*) Gerunds in **དེ་** (WT) or **ནས་** (CT) with **ཡིན་** or **འདུག་** (the same as 35. 2. *c*); also (in Ü Tsañ and later books) the mere Perfect root with **ཡིན་**, the **དེ་** or **ནས་** being dropped: **སོང་ཡིན་**, 'has gone'.

37. Future Tenses. 1. Simple Future. The Future-root, **གཏོང་(ངོ་)**, 'shall, will give, be given'. — 2. Compound Future. *a*) The auxiliary verb **འགྱུར་བ་** (to grow, become) added to the Terminative case of the Infinitive: **གཏོང་བར་འགྱུར་(རོ་)**, 'shall, will give, be given', **མཐོང་བར་འགྱུར་(རོ་)**, 'shall, will see, be seen'. This is the most common, and, together with the Simple Future and the Intensive (39.), **་་་བར་གྱུ་ཁོ་**, the only one in use with the early classical authors in all cases where a special Future-root is wanted, and even where this exists. It disappears, however, gradually from the literature of the later period, and is replaced by the two following compositions. — *b*) **གྱུ་ཡིན་** connected with the root: **མཐོང་གྱུ་ཡིན་**, 'shall, will see', **གཏོང་གྱུ་ཡིན་**, 'shall, will give' etc. (**གྱུ་** is originally a substantive, meaning *material, cause, occasion*). — *c*) the root with **འོང་** or **ཡང་**, **སླེབ་ཡང་**, 'will arrive', or, i. o. the root, the Term. Inf., **སླེབ་པར་འོང་**. — Both *b*) and *c*) are even now in common

use in CT, whereas in WT: — d) ཡིན་ connected with the root is the general form: མཐོང་ཡིན་ *ton yin*, vulg.: *tonin* ,shall, will see', བཏང་ཡིན་ *tānin* ,shall, will give', བཀའ་ཡིན་ *kāllin* ,will send', ཇ་ཡིན་ *ča yin*, *ča'in*, *čän* ,will go'. — e) In books the Participle with ཡིན་ (35. 2. b, 36. 2 c) occurs sometimes also as Future.

38. Imperative mood. 1. This is usually the shortest possible form of the verb, which often loses its prefixed letters, though in some instances a final ས་ is added. In many verbs with the vowel *a*, and in some with *e* these vowels are changed into *o*, besides other alterations of the consonants. Particularly often the surds or sonants of the other tense-roots are changed to their aspirates in the Imperative. Thus, ཐོང་ ,give!', from བཏོང་བ་; ལྟོས་ Ld: *ltos*, CT: *tō* ,look!', from ལྟོབ་; ཐོབ་ ,throw!', from འདེབས་བ་. In one-rooted verbs it is, of course, like the Present, but it can always be sufficiently distinguished by adding the particle ཅིག་ (ཤིག་ or ཞིག་, according to 13.). This is used in the classical literature indiscriminately in addressing the highest and the lowest persons (or, in other words, as well to command, as to pray), but according to the modern custom of CT only when addressing servants and inferior people. — 2. In forbidding, the Present-root is used with the negative particle མ་, མ་བཏོང་ ,do not give!', མ་ལྟོ་ ,do

not look!’, མ་འདེབས་ ,do not throw!’ — 3. In praying or wishing (Precative or Optative) either the same forms as under 1. are used, or the Imperatives of འགྱུར་བ་ ,to come’ or འོང་ ,to come’ (the latter, འོག་, of a quite different root) are connected with the Termin. Infin. མཐོང་བར་གྱུར་ཅིག་ or འོག་ཅིག་ ,may (I, you, he etc.) see!’ — 4. In none of the three a person is indicated, but it is natural that in commanding and forbidding the subject will be the second, sometimes the third person; in the precative also the first person can be understood.

Note. The common language of WT, acknowledging only the Perfect-root, changes nothing but the vowel: བཏོང་ ,give!’ from བཏང་ཅེས་; ལྟོས་ ,look!’ from ལྟ་ཅེས་; བཏོབ་ ,throw!’ from བཏབ་ཅེས་ (Perf. of འདེབས་པ་). Instead of ཅིག་, which is not much used, བཏོང་ (give!) is often added to the roots of other verbs (s. 39), thus, བཏོན་བཏོང་ *ton ton* ,take out!’ from བཏོན་ཅེས་ (འདོན་པ་). Or the Imperative is paraphrased by དགོས་ *gos* (Ld). *gō*, *goi* ,must’, added to the root of the verb: བསད་དགོས་ ,must be killed’. — In CT the changing of the vowel seems to be usually omitted, but the ཅིག་ is more used. Here, also, the Perfect root is not so exclusively preferred.

39. Intensive verbs. 1. Very frequent in books is the

connection of the four-rooted verb གྱེད་པ་ (Pf. གྱས་, Fut. གྱ་, Imp. གྱིས་) ,to do', elegantly བགྱེད་པ་ (Pf. བགྱིས་, Fut. བགྱི་, Imp. བགྱིས་), respectfully མཇེད་པ་ (Imp. མཇེད་) with the Term. Inf. of another verb, to intensify the action of the latter. By this means not only one-rooted verbs can be made to participate in the advantages of the four-rooted, as མཐོང་བར་གྱེད་ ,see', མཐོང་བར་གྱས་ ,saw', མཐོང་བར་གྱ་ ,shall, will see', མཐོང་བར་གྱིས་ ,see!', but also several other periphrastical phrases are gained for speaking more precisely than otherwise would be possible. The Future tense གྱ(འོ་) serves, besides its proper notion of futurity, particularly to express the English auxiliaries ,must, ought etc.': thus, བཇེད་པར་མི་གྱའོ་ ,must not be uttered, ought not to be uttered', sometimes it may be translated by the Imperative mood. The spoken language, at least of WT, is devoid of this convenience, and possesses nothing of the kind except the above mentioned intensive form of the Imperative, formed by བཏོང་ (s. 38., Note). — 2. Another class of intensive verbs are formed by connecting two synonymes, as འཇིགས་སྐྱབ་པ་ ,to be afraid', literally ,to be fear-frightened', and other similar ones.

40. Substantive and Auxiliary Verbs. 1. To be a) ཡིན་པ་, in elegant and respectful speech འགས་པ་ *lag-pa*, Ü: *lā-pa* (the latter word never used in WT) is the mere means

of connecting the attribute with its subject, as: *མི་འདི་ལ་*
དྲགས་པ་ཡིན་ ,this man is a Ladakee', *དེ་ཁྱེད་ལགས་སམ་* ,is
 it you, Sir?'. Therefore the question *སྟུ་ཡིན་* is to be under-
 stood ,who are you' or ,who is he' etc., the personal pronoun
 being often let to be guessed. — *ཡིན་* itself is often omitted
 in daily life in WT as well as in poetry, e.g. *ཨི་ཁར་རྒྱ་མ་*
ལྷོན་དེ་ ,this load (is) very heavy' WT. Negatively: *མ་ཡིན་*,
མིན་ vulg. *མན་*, resp. *མ་ལགས་*. — b) *ཡོད་པ་* *yod-pa*,
yö'-pa, eleg. *མཆིས་པ་* *čī-pa*, resp. *བཞུགས་པ་* *zug(s)-pa*, Ü:
žū-pa, negat.: *མེད་*, *མ་མཆིས་*, *མི་བཞུགས་* means ,to exist',
 or ,to be present', ,to be found at a place', therefore the
 question *སྟུ་ཡོད་* is to be understood: ,Who is here? Who
 is there?' — *ཡོད་* and *བཞུགས་པ་* are in general use, *མཆིས་*
པ་ is seldom heard. When connected with the Dative of a
 substantive it replaces the English ,to have, to have got', as:
ང་ལ་དངུལ་ཡོད་ ,I have money'; *ང་ལ་བྱུག་ཡོད་* ,I have pain'.
 In this case the respectful term is not *བཞུགས་པ་* but
སངས་པ་ *na-wa*: *ཀླུ་པོ་ལ་སྦྱོན་མི་སངས་འཇམ་* ,has not the
 King an indisposition?' i. e. ,is Your Majesty ill?'. — c)
འདུག་པ་ *dug-pa* (eleg. *གནད་པ་* is seldom heard), resp.
བཞུགས་པ་ ,to be present, stay, be found at a place'; negat.

མི་འདུག་. Both འདུག་པ་ and ཡོད་པ་ can be used instead of ཡོད་པ་, though not this instead of them. — d) རེད་པ་ *re'-pa* = འདུག་པ་, negat. མ་རེད་ in Spiti and CT, seldom in books. — e) མོད་པ་ *mod-pa*, *mö'-pa* has a somewhat emphatical sense: ,to be (something) in a high degree', ,to be (somehow) in plenty'. It occurs most frequently in the Gerund with ཀྱི་ (41.), when it frequently has the sense of ,though', but never with a negative. — f) སྒྲིང་པ་ *nan-wa*, originally ,to appear, to be visible, extant', negat. མི་སྒྲིང་. Sometimes in books, and common in certain districts. — g) In books the concluding འོ (34.) is, moreover, found to represent the verb ,to be' in all its meanings, and is capable of being connected with words of all classes besides verbs, e.g. རང་པོ་འོ ,is the first' = རང་པོ་ཡོད་. In a similar manner also the ཅིག་ of the Imperative (38.) implies the verb ,to be'. — h) The Preterit root for all these verbs is སྒྲིང་ *son* ,was, has been', and besides also ,has gone, become', which is its original meaning. — For the use of these verbs as auxiliaries s. 35. sq.

2. འགྱུར་པ་ originally ,to be changed, turned into something' then ,to become, to grow', auxiliary for the Future tense in the old classical language, as mentioned in 37. Since this can be considered as the intransitive or passive notion, opposite to བྱེད་པ་ ,to make, render', the connection

of འགྱུར་བ་ with the Term. Inf. of another verb must, in many cases, be rendered by the passive voice in our languages. In WT the verb ཆ་ཅེས་ *ča-če* 'to go' is used in the sense of 'to become, to grow'. The Perfect root for both is སྤང་ '(went), grew, became, has become, is' (s. above). — In CT and later books འགྱུར་བ་ is used instead.

3. 'must' is expressed by དགོས་པ་ 'to be necessary' (s. 38. Note). In WT this is used in a very wide sense for any possible modification of the notion of necessity: 'I must, should, want to, ought' and even 'I will, wish, beg (for something)' is nothing but ང་ལ་དགོས་ 'to me is necessary' which may be, in the last mentioned case, rendered somewhat more politely by adding ཞུ་ *zu* 'pray!' ང་ལ་ཨ་ཁུ་དགོས་ཞུ་ 'I want potatoes, pray!' is as much to say as 'Will you kindly give me some potatoes'. In books and more refined language several other verbs are used in the same sense, viz. རིགས་པ་ 'it is right to' (usually with the Genit. Infin.), རུང་བ་ 'it is meet, decent', འདོད་པ་ 'to wish, desire', both with the Supine; དགའ་བ་ 'to like' with the Dat. Inf. The popular substitute of the last, especially in use in WT, is འཕྲད་པ་, of similar meaning, added to the root.

41. Gerunds and Supines. We retain these terms, employed by former grammarians, but observe that they do not refer to the form, but to the meaning, as well as that Gerund is not to be understood in the same signification

as in Latin, but as the *Gérondif* of some French grammarians, or what Shakespeare calls Past conjunctive participle in Hindi. These forms are of the greatest importance in Tibetan, being the only substitutes for most of those subordinate clauses which we are accustomed to introduce by conjunctions. They are formed by the two monosyllabic appendices དེ (so after the closing consonants ན་ ར་ ལ་ ས་; དེ་ after དེ, སྟེ་ after ག་ ར་ ག་ ས་ and vowels and ཅིང་ (ཤིང་ or ཞིང་ according to the same rule as ཅིག་ 13.), both of which are added to the root, or by the terminations mentioned in 15. as composing the declension of nouns, which are added partly to the root, partly to the Infinitive or Participle.

A. Gerunds. All the following forms can be rendered by the English Participle ending in *ing*, but the more accurate distinctions must be expressed by various conjunctions.

1. དེ (དེ་ etc.), the most frequent of all these endings. It is added to the Present-root as well as to the Perfect-root: གཏོང་སྟེ་ 'giving', བཏང་སྟེ་ 'having given', and stands for all clauses beginning with *when*, *as*, *since*, *after* etc. Also in the spoken language of WT it is used most frequently. — Examples: ལྷ་བྱ་རྒྱས་ཁྱེར་དེ་ཤིང་ 'the child, having been carried away by the water, died'; རྒྱལ་པོ་ཤི་སྟེ་རྒྱལ་སྐས་ཀྱིས་ རྒྱལ་ས་བཟུང་ངོ་ 'the king having died, the prince occupied

the throne (kings-place)'; རྒྱ་ཆེན་པོ་ཞིག་དེ་དུ་ཡོད་དེ་འགྲུལ་མི་
བྱུང་བོ་ ,as there is a great water, we cannot go'.

2. ཅིང་ (ཤིང་ etc.), of a similar sense, chiefly used for smaller clauses within a large one, མི་དགའ་ཞིང་བྱོས་དེ་ ,when, being displeased, he became angry', or ,growing displeased and angry'. Often it denotes two actions going on at the same time, or two states of a thing existing together, and then can only be translated by ,and', thus, མཐའ་མེད་ཅིང་
སྤྱི་མེད་ ,without end and boundary'; ཤ་ལ་ཟ་ཞིང་བྲག་ལ་འཁུང་བ་ ,to eat flesh and drink blood*'). It stands also in a causal sense: ,by doing etc.', as: ཉ་བཤོར་ཞིང་འཚོ་འོ་ , (we) live by catching fish'. These two (1. and 2.) can also, like the closing *o*, as mentioned in 40. 1. *g*, be added to every class of words, in the sense of *being*: བྱོད་རིགས་ཆེ་ཞིང་མཐོ་བ་སྟེ་ ,as you are high (-born), being of a great family'. In conversation, ཅིང་ is scarcely ever heard.

3. གས་ (from, or after, doing something) in temporal clauses with ,after, when, as'; practically it is very much like དེ་ , and often alternating with it. In most cases, in speaking always, it is added to the root, seldom to the infi-

*) The objects of ཟ་བ་ and འཁུང་བ་ often assume the dative-sigu, cf. English ,to feed on'.

nitive.— *Examples.* རྣམ་ལངས་ནས་སོང་ ,when the night had risen (viz. at daybreak) he went'; ལང་ནས་སོང་ ,after you will have risen, go! དེ་མཐོང་ནས་སྐད་ཀྱང་ཕྱེ་བྱས་སོ་ ,when I saw that, raising clamour, I wept'.

4. ན་ ,in (doing something)' again for clauses with ,since, when, as', but in most cases by far for ,if' and conditional ,when': འགྲོ་ན་ ,if, or, when (I) go, or went'; འདི་ཆས་ན་ ,when, after (he) has died', ,if he is already dead'; འདི་ན་ ,if (he) die, should die', ,if (he) died', ,when (he) dies'; བྱེད་ན་ ,if ... do, did'; བྱ་ན་ ,if ... were to do'. It is added to the root, seldom to the infinitive, and as common in talking as in books.

5. ལ་ is of more various use. When added to the root, it is very much like ཅིང་, which it replaces in the conversational language of CT (where the first example of 2. would be, མ་དགའ་ལ་བྲིས་དེ་), but does not occur so often except in imperative or precative sentences, when it is added to the Imperative root of the subordinate verb, just like other gerunds: སོང་ལ་ལྟོས་ ,going look!', ,go and look! ལོང་ལ་སོང་ ,rise and go!'. This particle, like the above-mentioned, implies the verb ,to be', especially when added to adjectives denoting a personal quality. མི་སྐྱུག་ལ་བྱང་བྱ་ཡིན་དེ་ ,being ugly and short'; དབྱིབས་ལེགས་ཤིང་ལྗན་སྐྱུག་ལ་མཛེས་

ལ་ ,pretty, being of a good figure and nice to behold'. When added to the Infinitive, it denotes: *a*) of course, the real Dative, or the usual meanings of the postposition ལ་ with a substantive; thus, བཀོད་པ་ལ་དགའ་བ་ ,to rejoice at killing, be fond of killing'. *b*) nearly the same as ཏེ་ or ,as' in English, e. g. ལས་གྱི་བར་དུ་ལྷ་རྟེན་ཞིག་ཡོད་པ་ལ་ཤིང་ན་ལས་བབ་པོ་ ,as there was an idol-shrine in the middle of the way, (she) alighted from (her) chariot'; རྒྱལ་པོ་ཉིན་རེ་བཞིན་དུ་དེར་བྱས་བྱེད་དུ་འགྲོ་བ་ལ་ ,as the king went there daily to bathe'; འཇིག་རྟེན་གྱི་ནང་ན་མི་འོང་བ་ལ་འདི་རུ་འོང་བ་ཅི་ཡིན་ ,as (it) does not occur in the (whole) world, what is (its) occurring here, or, how is it that is occurs here?'. Finally, in the language of common life ལ་ is added to the repeated root in order to express the English ,while, whilst': འག་བཅུ་བཅུ་ལ་བྱོད་ཀྱིས་ཤིང་བྱོང་ *nā ša tub-tub-la k̄yód-di* (15., Note) *šin kyon* WT, or བྱོད་ཀྱིས་ཤིང་བཀྲར་ཤོག་ *k̄yō-kyi šin kur-šog* CT ,while I am cutting the meat into pieces, bring you (some) wood'.

6. ལས་ added only to the Infinitive, literally ,out of (the doing)'. This may mean *a*) ,after', ཉལ་བ་ལས་ལང་བ་ ,to rise from lying, after having lain'; དུར་ན་ཞག་གསུམ་འདུག་པ་ལས་དུར་ནས་བྱུང་ ,after having been three days in

the grave (I) came out of the grave'. — *b*) ,while', in which case the root of the verb may be repeated, as: སྤང་སྤང་བ་ལས་བྲས་ཟེ་ཞིག་དང་ཕྱད་དོ་ ,out of my walking i.e. when walking along, (I) met with a brahman'; ང་ཤ་གཏུབ་གཏུབ་བ་ལས་ཁྱིམ་གྱིས་ཤིང་བཀྲར་དེ་ཤོག་ (the above mentioned example (s. ལ་) translated into classical language); *c*) also the English ,being about to' is, in books, often expressed by this Gerund: བྱ་དུ་སྤང་བ་ལས་སྒྲོ་བཅད་དོ་ ,when (I) was about to enter, the door was shut'; ཤི་བ་ལས་བྱིར་སྤོང་བར་གྱུར་དོ་ ,when (I) was going to die, (I) was restored to life again'. Which, of the three is the real meaning, will in most cases be clear from circumstances. This gerund is not used in talking, at least in WT.

7. གྱིས་ (གྱིས་ etc.) or གྱི་ (གྱི་ etc.), or the Instrumental and Genitive cases of the root, mean *a*) ,by doing something' or ,because', e.g. དགོས་གྱིས་འདྲོང་ངོ་ ,we come (here), because it is necessary'. ཁྱིམ་གྱིས་བྱ་ཡིས་སྤྱིང་མ་རུང་ཞིག་ ,since I am resolved to help you, do not be depressed!' This, originally, is a function of the Instrumental only, but in later times the other cases also are used in this meaning. — *b*) more frequently they are used adversatively, ,though', especially when connected with མིང་ (40. 1. *e*), ཅས་སྒྲུས་མིང་གྱིས་ཅས་ཡིད་ཆེས་པར་འགྱུར་ ,though (you) did

say so, by what shall (I) believe (it)?' In other cases it may be left untranslated when the next sentence will commence with ,but': ཟས་བཟང་པོ་མི་འདོད་ཀྱིས་ཟས་གསལ་པ་ཟས་སོ་ ,not liking delicate food, he ate vulgar food' or ,he did not like d. f., but preferred v. f.'. This Gerund is scarcely used in talking, at least in WT.

8. བས་ (བས་), the Instrumental of the Infinitive, ,by (doing something)' is, of course, the proper expression for ,because', but also very often used indiscriminately for དེ or ནས་ only for the sake of varying the mode of speaking: འཇིག་རྟེན་དཀར་བ་ཡིན་བས་ ,because it is very difficult'; ལྟས་ བས་ ,when (he) looked'.

9. Also གིན་ the proper use of which has been shewn above (35. 2. d.) must be mentioned once more as it occurs in a similar sense to ཅིང་, སྒྲོན་ལམ་འདེབས་གིན་སང་ཞིག་ ,walk on praying (preces faciendo)!'; བྱང་བརྒྱུང་གིན་རྩས་བས་ ,beating (her own) breast and weeping'.

B. Supines. They are expressed simply by the Terminative Case of the Infinitive or of the Root, མཐོང་བར་ or ཐོང་དུ་ ,to see'. In many instances the use of either is optional, in others one is preferred. Their use is: with adjectives like the Latin supine in *u*, e.g. བསྒྲུབ་རྟེན་དཀར་བ་ ,difficult to learn'; with verbs expressing ,to go, to send' etc.,

also ,to pray' etc. like that in *um*: ལེན་དུ་སོང་ ,go to fetch',
གནང་དུ་གསོལ་ ,(I) beg (you) to permit, — for permission'.
In these cases the root is most common, but the Inf. བསྐྱབ་
པར་, or གནང་བར་, ལེན་པར་ may also be used. 2. Another
use of the Supine is *a*) with verbs of sensation and, less
frequently, with those of declaration, where we use sentences
with ,that' or the Participle or Infinitive: མ་འོང་བར་མཐོང་
ནས་ ,seeing (his) mother coming' (instead of which, how-
ever, འོང་བ་ may be said as well); ...བའི་དུས་ལ་བབ་པར་
ཤེས་ནས་ ,knowing that the time of ...ing had arrived'
(lit: ,that it had come down to the time'); རྒྱལ་པོའི་བྱ་ཡིན་
པར་དྲན་ནས་ ,remembering him to be the king's son' or ,that
he was ...'. — *b*) in an adverbial sense, when we say ,so
that', especially in negative sentences, ,so that not', without
...ing', སྤྱི་སྤྱོད་མ་ཆོར་བར་ ,so that nobody may (did) per-
ceive it', or ,without anybody perceiving it'.

Note 1. The modern language of WT uses in the first
instance (B. 1.) either the simple Infinitive, བསྐྱབ་ཅེས་ཁག་
པོ་ (or དཀག་པོ་), or the same with ལ་, བསྐྱབ་ཅེས་ལ་ཁག་
པོ་, or with སྤྱི་ལ་ (for the སྤྱིར་ of the books s. 7.2.), བསྐྱབ་
ཅེས་སྤྱི་ལ་ཁག་པོ་; in the second either the same forms, or
a particular one, which consists in repeating the final con-

sonant of the root with the vowel *a*, to which also ལ་ may be added: thus, ལེན་ན་སོང་, ཁྱིད་རང་ལ་ཐུག་ག་ལ་ཡོངས་སོང་, (I) have come to meet you'; in the third, the direct Imperative adding ཞུ་ for the sake of civility, དགོངས་ཞུ་, pray permit!

In the case of B. 2., instead of མ་འོང་བར་མགྲོང་ནས་; the expression in common use will be ཨ་མ་ཡོང་ or ཡོང་ང་མགྲོང་ནས་; instead of ཐུས་ཀྱང་མ་ཆོར་བར་, either the same form, མ་ཆོར་ར་, or the Gerund, མ་ཆོར་དེ་. — In CT those examples would respectively, stand thus, བསྐྱབ་དུ་ or བསྐྱབ་བ་ or བསྐྱབ་པའི་དོན་དུ་དཀག་པོ་ *láb-tu, láb-ba* (sounding almost *lă-wa*), *láb-pa don-đu kag-po*; in the third instance a peculiar word, *rog*, is used, which is said to be originally the same as གྲོགས་ (རོགས་), friend, assistant', and serves now as the respectful substitute of ཅིག་, Particle of the Imperative, གནང་རོག་, pray permit!', ཐྱེར་རོག་, pray give!'. Instead of མ་ཆོར་ར་ etc. the most usual form in CT will be the simple Participle, མ་ཤེས་པ་.

Note 2. All the forms, of course, where པ་ or བ་ are met with might in certain cases belong to the Participle, and not to the Infinitive.

Note 3. The reader will have missed any mention of tenses of the class of Pluperfect, Past Future etc., and,

indeed, there exists no form of the kind, and they can only be rendered by a Gerund, e.g. ཡི་གེ་བྲིས་ཟིན་ནས་བཀལ་སྤྲོད་, when (he) had written the letter, (he) sent (it) off; ཡི་གེ་བྲིས་ཟིན་ནས་བཀལ་བར་འགྱུར་ (WT: བཀལ་ཡིན་, CT: བཀལ་གྱི་ཡིན་) ,when (he) shall have written the letter, (he) will sent (it) off. Neither have the Conditional or Subjunctive any special form. Thus, e.g., འདི་མ་བྱས་ན་མི་འཚོ་ལྟོ་ ,if we did not do that, we could not live (i.e. we cannot earn our sustenance in any other manner); ཅི་ལྟོ་ཕྱིར་ཁྱེད་ཟེར་བ་ནི་མི་ཉན་ ,why should not I hear (grant) what you say (your wish)?; བདེ་མ་བཀོལ་ཞིང་དགས་མ་མཐོང་ན་མི་དོགས་པར་འདུག་ ,if (you) had not explained it, and (we) had not seen the signs, we would not have understood it; མིས་མི་རྟོག་པས་སྤྱུལ་པ་ཅིག་བདག་དགོས་ ,as a man would not find it, I must send an emanation; vulg., WT, ཡི་ཟུག་ཐག་རིང་མ་ཡིན་ན་ངའི་ཅུར་འགྲོ་དུ་ཡོང་ཡིན་ ,if the distance was not so great, they would come to me (visit me). Here may be added, that also the intention of, or attempt at, doing something is expressed by the simple verb: thus, བདག་གིས་བཀལ་ཡང་མ་བདུབ་ཀྱིས་ ,though I did try to hinder him, I could not; བདག་གི་ཉེ་གནས་ཅུར་མཚོངས་པ་མཐོང་ནས། ཅུར་མ་ཕྱིན་པར་རྩུ་འཕུལ་གྱི་མཐུས་སྤངས་སོ་ ,as he saw his own disciple

on the point of springing into the water (and that he had sprung off the bank), he held him back by the force of his magic, so that he did not touch the water' (s. 41. B. 2. b.). Especially the gerunds in ལས་ (41. A. 6.) have often this meaning: བདག་སྟོག་དང་བྲལ་བ་ལས་སྟོག་གི་སྐྱབས་བྱས་སོ་, 'when I was about to be parted from life, he saved it'; སྐྱལ་བྲིས་ནས་གདུག་པ་ཕྱང་པ་ལས་ཡང་འདི་སྒྲམས་བསམས་སོ་, 'the snake, having become angry, though she intended (or: had at first int.) to let out her poison, reflected thus'. As will be seen from these examples, the action, in such cases, is thought to have begun in fact.

A Survey of the principal forms of the Finite Verb.

Present:

གཏོང་, W བཏང་འདུག་ give
 མཐོང་བ་ཡིན་ མཐོང་མཁན་ཡིན་ I see intens. མཐོང་བར་བྱེད་
 C མཐོང་ཉེ་འདུག་ (or ཡོད་)
 W མཐོང་གིན་འདུག་ (or ཡོད་); C མཐོང་གི་འདུག་
 I am seeing

Perfect:

བཏང་ W བཏང་སོང་ gave, have given
 མཐོང་ C མཐོང་བྱུང་ saw, W མཐོང་ཉེ་ཡོད་ C མཐོང་ཡོད་
 went went
 བཏང་ཟིན་ བཏང་ཆར་ I have given, intens. མཐོང་བར་བྱས་
 བཏངས་པ་ཡིན་ has been given

Future:

གཏང་ W བཏང་ཡིན་ shall, will give
 མཐོང་བར་འགྱུར་ C མཐོང་གྱུ་ཡིན་ intens. མཐོང་བར་གྱུ་
 shall, will see
 སླེབ་ཡང་, སླེབ་པར་འོང་ will arrive

Imperative:

ཐོང་ W བཏོང་ give! བཏོན་བཏོང་ take out! བསད་དགོས་ kill!
 མཐོང་ཅིག་ see! intens. མཐོང་བར་གྱུས་
 negat. མ་གཏོང་ མ་བཏང་ do not give! མཐོང་བར་མ་གྱེད་

Chapter VII.

The Adverb.

42. We may distinguish three classes of adverbs:

1. Primitive adverbs. 2. Adverbs formed from Adjectives.
3. Adverbs formed from Substantives or Pronouns.

1. Very few Primitive Adverbs occur; the most usual are: ད་ ,now', གམ་ ,when', སང་ (books and CT) or ཐོ་རི་ (WT) ,to morrow', and a few similar ones; ཡང་ ,again', and the two negatives མི་ and མ་, the latter of which is used in prohibitive sentences, and with a past tense, as མི་བཏོང་ ,(I) do not give', མི་བཏང་ ,(I) shall not give', but: མ་བཏང་ ,did not give', མ་གཏོང་ (WT: མ་བཏང་) ,do not

give!‘ The verbs ཡིན་, ལགས་, མཆིས་, རེད་ have always ས་ instead of མི་ before them (40.). Another particle of this kind, of a merely formal value, is རྟོ, which is added to any word or group of words in order to single it out and distinctly separate it from everything that follows. It is, therefore, often very useful in lessening the great indistinctness of the language, especially so when separating the subject from the attribute: མི་དེ་ནི་ལ་དྲགས་པ་ཡིན་, that man is a Ladakee‘. (There is scarcely an adequate word to be found in our modern languages, but the Greek γε, or μὲν—ὅτε—, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: རྟོ་.

2. Adverbs may be formed from any Adjective by putting it in the Terminative case. བཟང་པོ་, good‘, བཟང་པོར་, well‘; རབ་, principal‘, རབ་ཏུ་, principal, very‘; དྲག་པོ་, violent‘, དྲག་པོར་ or དྲག་ཏུ་, violently‘.

3. Nearly all the local Adverbs are formed from Substantives or Pronouns with some local Postposition: བོང་, the place (space) above, upper part‘, བོང་ན་, above‘, བོང་ཏུ་, upwards‘, བོང་ནས་, from above (downwards)‘; འདི་, this‘, འདི་ན་, in this, here‘, འདི་རུ་, འདིར་, hither, here‘ (cf. 15.), འདི་ནས་, hence‘; དེ་, that‘, དེ་ན་, there‘, དེ་རུ་, དེར་, thither, there‘, དེ་ནས་, from there, thence, then, after that‘.

Note. In talking the simple adjective is used, mostly, instead of its adverb (2. class): མགོགས་པ་ for — པར་, quickly, soon'.

Chapter VIII.

The Postposition.

43. There are two kinds of Postpositions: 1. Simple Postpositions. These are the same that we know already as forming the cases (15). 2. Compound Postpositions, formed in the manner of local Adverbs (42. 3), with which they are, indeed, with a few exceptions, identical.

1. Simple Postpositions. These are: ལ་ (the affix of the Dative), ན་ (Locative), ནས་ and ལས་ (Ablative), ཅུ་, ར་, སུ་, ཏུ་, ཏྲ་ (Terminative).

Their use will be best seen in the following examples:

|| ལ་ ||

ཕན་དེལ་མེལ་བོར་ WT, ཟངས་མེལ་བཞག་ (inst. of ཞིག་ 38, Note) CT ,put the degchi on the fire!'.
 བོང་བྱ་ས་ལ་འབྱེའོ་, vulg: འབྱེའཏུག་, Tsang: བོང་བྱ་ས་ལ་
 འབྱེ་བྱིས་ ,the ass rolls himself on the ground'.

ད་ལ་ཞིན་ཏེ་ (or ནས་) འབྱོ་ ,having mounted on the horse (he) goes', or ,(he) goes on horseback'.

བྱ་ནས་མཁའ་ལ་འཕྱར་རོ་, vulg (WT): ཅི་པ་ (corrupted from

མཆིལ་པ་) ཀམ་མཁའ་ལ་འཕྱར་འདུག་, CT: བྱ་ཀམ་མཁའ་
ལ་འཕྱར་གིས་འདུག་ ,the bird flies in the sky'.

མཚན་ལ་ཆ་ཡིན་ WT, ཀམ་ལ་འགོ་རྒྱུ་ཡིན་ CT ,(we) shall set
out at night'.

དེ་ལ་ཤིན་དུ་དགའ་ལྟོ (books and CT), དེ་ལ་མང་པོ་འཕྲད་དེ་
WT ,being very glad at this'.

སྒྲན་ལ་མཁས་པ་ ,skilful in medicine'.

ཆང་ལ་བཅས་སོ་, vulg: བཅས་སོང་ ,invited him to beer'.

མགོ་ལ་རྒྱག་རག་ག་ WT, འདུག་གམ་ CT ,is (there) ache in
(your) head', ,have you head-ache?'

|| ན་, ཏུ་ etc. ||

བྱིས་ན་ (or ཏུ་) ཡིན་, vulg: ཁང་པ་ལ་ (or ཏུ་) ཡིན་ ,(he) is
in the house, at home'.

བྱིས་དུ་སོང་, vulg: ཁང་པ་ཏུ་ (or ལ་) སོང་ ,go into the house,
home!'

དུས་ཅིག་ན་, vulg: ཞག་ཅིག་ ,at a (certain) time, once'.

ད་མེ་ཞག་བདུན་ན་ (books) ,from to-day in (after) seven days'.

མས་བྱ་པང་པར་བྱིར་དོ་; WT: ཡ་མས་བྱ་ཚ་པང་ལ་བྱིར་བྱིར་; CT:
ཡ་མས་བྱ་པང་ཀར་བྱིར་སོང་ ,the mother carried the son
in (her) arms'.

དེའི་དུས་སུ་, vulg: དེ་དུས་ ,at that time'.

ལོ་བདུན་དུ་ (books, for vulg. see Compound adv.) ,for seven
years'.

མི་དེ་ཀླུ་པོར་བཅུག་གོ (or བསྐྱོས་སོ), W: ཀླུ་པོ་ལ་བཅུག་
,(they) made (or selected, raised) that man to (be) king'.

ཡོ་བྱད་ལྡས་སུ་བཅུག་གོ, CT: འཁྱུ་བྱད་ (or ཆ་ལག་) ལྡས་ལ་
བཅུག་ , (they) made (their) luggage into a pillow, used
it as a pillow'.

གང་དུ་ (or ག་རུ་) འགྲོ་, WT: ག་རུ་ཆ་སྐུམ་ (s. 35. 2. b, ཡིན་
omitted, 40. 1. a), CT: ག་ལ་འགྲོ་གིས་ཡིན་ (བ་ or བས་,
provincial irregularities 35.2.c), where are (you) going?'

ང་དི་ཙོར་ (or ཁྱིམ་སར་ལ་) འགྲུལ་འདུག་ (vulg.) ,I am going
to Tino (or K'oksar)'.

|| ཉམ་ ||

ཟླ་བ་བརྒྱད་ཉམ་ ,after eight months'.

ཟླ་བ་བརྒྱད་པ་ཉམ་ ,from (after) the eighth month'.

ཐོག་མ་ཉམ་ (books and CT), WT: མགོ་མ་ཉམ་ ,from the
beginning'.

|| ལས་ ||

དཀར་ཁང་ལས་ ,from the window, through the window'.

འཁོར་བ་ལས་འགྲོལ་བ་, vulg: ཁྲོ་ལས་བསྐྱུལ་བ་ , to deliver
from the circulation (transmigration)'.

བ་གྲུ་ལས་ཁང་བ་རྩེག་བ་, WT: ཉམ་, Tsang: བ་གྲུ་འི་ནང་རྩེག་
བ་ ,to build a house out of brick (Ts: a house of brick)'.

མདོ་བཟུང་མདོག་ལས་ ,from the sūtra Zamatog'.

སྒྲོབ་མ་ལས་གཅིག་ (vulg: སྒྲོབ་མའི་ནང་ནས་གཅིག་) ,one of
(from among) the pupils'.

ཀུན་ལས་མཁས་པ་ (books and CT), WT: ཚང་མའི་སང་མཁས་
པ་ ,wiser than all, the wisest, most skilful of all'.

གཉིས་ལས་མ་ལྷས་སོ་ ,more than two are not left'.

ང་ལས་མི་འདུག་ ,more than myself are not'.

Besides these དང་ ,with' is to be mentioned as Simple Postposition: thus, བྱུང་དང་སྒྲུས་ཏེ་ , WT: ཁྱིམ་ཐོང་དང་
ལབ་ཏེ་ ,speaking (conversing) with the youth'; ང་དང་ ,with
me', or, in fuller form, ང་དང་ལྷན་གཅིག་དུ་ , ང་དང་བཅས་སུ་
vulg: ང་དང་མཉམ་པོ་ ,together with me'. In WT it is even
used for the instrumental when the real instrument (tool)
of an action is meant, e. g. རྒྱལ་པོས་སྒྲོན་པོ་རལ་གྱིས་བསད་
so in books, but WT: རལ་གྱི་དང་བསད་ ,the king killed the
minister with the sword'. It is, moreover, added to many
Adjectives and Verbs, when we use the Accusative or Da-
tive or other Prepositions, e. g. དེ་དང་འདྲ་བ་ ,like (with)
that, similar to that'. With an Infinitive it denotes the
synchronism of the action with another one, ཉི་མ་ཤར་བ་
དང་ ,with the sun rising, at sunrise'; གཉིད་སོང་བ་དང་ ,with
(on) their going to sleep, when they went to sleep';
ཅེས་སྒྲུས་པ་དང་བྱིས་དུ་སོང་ , (with) saying so he went home'
or also ,he said so, and went home'. Often it is found with

an Imperative, without any perceptible signification, if it is not to be regarded as a substitute for ཅིག་ (38): ད་ཅི་དང་ ,now eat!‘ For its use as a conjunction see the next chapter.

2. Compound Postpositions. These may conveniently be grouped in two classes: a) Local Compound Postpositions, which are virtually the same as the Local Adverbs specified in 42.3.: thus, རང་ན་ ,in (the midst of)‘, རང་དུ་ ,into‘ also ,in‘, རང་ནས་ ,from, out of‘. The most usual ones will be seen in the following examples:

རྫིང་གི་རང་ན་ (or དུ་) བྱས་བྱེད་པ་ ,to bathe in a pond‘.

རྒྱུའི་རང་དུ་ཞུགས་ ,he entered into the water‘ (both in books and common talk).

ལྷའི་རང་ན་གཙོ་བོ་ ,the lord among the gods‘.

ཁང་པའི་རང་ནས་འཕྱེན་ (or འབྱུང་) vulg. , (he) comes (emerges) out of the house‘.

སྒོའི་གོང་དུ་ (or ན་, or ལ་) ,above the door‘ (books and vulg., but more usual in WT: སྒོ་ལྷག་, CT སྒོ་ཐོང་).

ཡབ་ཀྱི་གོང་དུ་འདས་, vulg.: ཡབ་ཀྱི་སྤྲན་ལ་ (or ལྷན་ལ་), CT also བཞིང་ལ་ ,he died before his father‘.

པདྨའི་མེང་དུ་ (or ན་, or ཐོག་དུ་, or ཁ་རུ་) བཞུགས་པ་, vulg., in WT: ཁ་ཐོག་ལ་ (ཁ་ཐོང་ལ་), CT: དགོང་ལ་ ,to sit on a lotus-flower‘.

སྒྲིའི་འགྲམ་དུ་ (or ལ་, or ན་) (books and talk) ,beside,near the door‘.

ཤིང་གི་དྲུང་དུ་, vulg.: མདུན་ལ་, ཚུ་ན་, ཚུར་ ,under a tree‘ (literally: ,in front, by the side, of a tree‘).

ཞལ་ཆེ་པའི་དྲུང་དུ་ (མདུན་དུ་) འཁྲིད་པ་ ,to take before the judge‘.

ཟླ་བ་བརྒྱད་ཀྱི་རྗེས་ལ་ CT, རྗེས་ལ་ WT ,after eight months‘.

ཟླ་བ་གཉིས་ཀྱི་སྔ་ལ་ (or སྔ་ལ་) vulg. ,before two months, two months ago‘.

སའི་འོག་དུ་གཏོར་སྤེད་པ་ books and CT, WT: སའི་འོག་ལ་ གཏོར་སྤེད་པ་ ,to hide a treasure below the ground‘.

སའི་འོག་ནས་འབྱུང་བ་ CT, WT: སའི་ཡོག་ནས་འབྱོན་པ་ ,to emerge, come out, from below the ground‘.

ཆུའི་ཕ་རོལ་ན་ books and CT, in CT also: ཕར་ཕྱོགས་པ་, WT: ཕར་ཁ་ལ་, ཕར་ངོས་ལ་ ,beyond the water, river‘.

ཆུའི་ཆུ་རོལ་ན་ books and CT, WT: ཆུར་ཁ་ལ་ ,on this side of the water‘.

ཞག་གསུམ་དུ་ (or ནས་) བྲང་དེའི་ཕ་རོལ་དུ་ཕྱིན་པར་འགྲུར་རོ་, CT: ཕ་རོལ་དུ་སླེབ་ཡོང་, WT: ཕར་ཁ་ལ་སླེབ་ཡིན་ ,in (after) three days he will arrive beyond this plain, will have crossed it‘.

ཁང་པའི་ཕྱོགས་བཞི་རུ་ ,in the four regions of the house, roundabout‘.

ཡུལ་དེའི་ཕྱོགས་ལ་སོང་ ,go in the direction of, towards, that village'.

ལོ་བདུན་གྱི་བར་དུ་, CT: ལོ་བདུན་གྲུག་(པ་), WT: ལོ་ལྔ་པ་ ,for seven years'.

འདི་ནས་དེའི་བར་དུ་, CT: འདི་ནས་དེ་གྲུག་པ་, WT: ཡི་ནས་ཡི་ལྔ་པ་ ,from this to that'.

ང་ཉེང་དི་རུ་ཆ་ཅེས་ལྷོག་པ་ WT, ,till I go to Kullu'.

b) General Compound Postpositions, expressive of the general relations of things and persons. They are formed in the same manner as the Local ones, from substantives, adjectives, and even verbs. Their use may be learned from the following examples:

ངའི་ཕྱིར་(དུ) or རོན་དུ་ books and CT, WT: ངའི་ཕྱི་ལ་ ,for me, in my behalf, for my sake, on my account'.

ནད་དེ་ནི་ཅིའི་ཕྱིར་གྱུང་, WT: ཅིའི་ཕྱི་ལ་ཡོངས་, CT: གང་གི་རོན་དུ་གྱུང་ ,for what reason has that illness come? what is the cause of etc.?'.

སེམས་ཅན་ཐམས་ཅད་ཀྱི་རོན་དུ་ ,in behalf of all living beings'.

ཤིང་གི་ཆ་བཤམ་པ་ (WT: རྩ་བ་) བཏོང་ ,give (apply) stone instead of wood'.

བཞིན་དུ་ ,according to, like, as' — རྒྱལ་པོའི་བཀའ་བཞིན་དུ་གྲས་དེ་ ,doing according to the word of the king'; དེ་

བཞིན་དུ་ ,according to that, like that, thus, so'; སྤྱི་མ་བཞིན་དུ་ ,as formerly, as before'; instead of it the dialect of WT uses རྒྱ་ལྟར་, generally with the Genitive, thus the last example there would be: སྤྱི་མ་འཇི་རྒྱ་ལྟར་.

ལྟར་ ,like', རི་ལྟར་ ,like a hill'; འདི་ལྟར་, དེ་ལྟར་ ,like this, like that, thus, so, ཅི་ལྟར་, CT: གང་ལྟར་ ,like what? how? in what manner?'.
 In the dialect of WT མཚོགས་ or མཚོགས་སེ་ is used

instead (which is a corruption of མཚུངས་, occurring in books with the same meaning): thus, རི་མཚོགས་སེ་ ,like a hill'; འདི་མཚོགས་, དེ་མཚོགས་ ,thus'; or ཟུག་ (properly ཅུག་), ཡི་ཟུག་, ཡུ་ཟུག་ ,thus', ག་ཟུག་ ,how?'.
 Chapter IX.
 The Conjunction.

44. The written language possesses very few, the spoken still fewer, Conjunctions, most of which are coordinative. The common word for ,and' is དང་ which we have seen above in the sense of ,with', གསེར་དང་། དུལ་དང་། ཟུགས་ལ་སོགས་པ་ ,gold and silver and iron and collection (i. e. and so on)', though the position of the བཅའ་ (10.) after the word དང་ shows that it is always considered as belonging to the preceding member of the sentence, similar, in

this respect, to the Latin ,que‘; nor can it in any case begin a sentence. Very seldom, and only in later literature, it appears as combining two verbs, if not, indeed, the root ought to be regarded there as abbreviation for the infinitive. Further: ཡང་ ,also, too‘. When belonging to a single word or notion it is put after it in an enclitical way like ,quoque‘ in Latin. It is changed according to the termination of the preceding word, into ཀྱང་ after ག་ ད་ བ་ ས་*), into རང་ often after vowels (cf. 6). Thus: བྱ་ཞིག་ ཀྱང་བྲིད་དེ་ ,taking also a son (with him)‘. When repeated, it has the signification of Latin ,et—et—‘, མ་ཡང་གི། བྱ་ ཡང་གིའོ།། ,both mother and son died‘. Often, especially in negative sentences, it means ,even‘, གཅིག་ཀྱང་མ་ཆོད་དོ་ ,even one (they) did not find — not even one‘. This is the only means for expressing ,none, no, nothing‘, མི་སྲུ་ (or གང་) ཡང་མ་འོངས་ (resp. ཡོངས་) ,nobody came‘; དེ་ན་ཅི་ ཡང་ (ཅིའང་, or ཅང་) མེད་ ,there is nothing‘ (cf. 29). When combined with verbs, བཅའ་ཡང་མ་ཆོད་དོ་ ,even searching (they) did not find‘, it serves as another expression for ,though‘ or also ,but‘ (s. 41. A. 7. b): thus, ,though they searched, they etc.‘ or ,they searched, but they etc.‘. Standing

*) This is not very carefully observed even in good mscr. and prints, where ཡང་ will occur sometimes after ག་ etc., and ཀྱང་ after the other consonants and even after vowels.

for itself (not leaning on the preceding word) it means ,again, once more‘ (when it is to be regarded as adverb), དེར་ཡང་འཁམས་ནས་ ,there (I) fainting once more etc.‘. In the beginning of a sentence it is ,and, again, moreover‘, and may occasionally be rendered by ,however, but‘. ཡང་ན་ ,or‘; repeated, ཡང་ན་་་་ ཡང་ན་་་་ ,either—or—. — ,Or‘ is expressed also by the interrogative affix of the finite verb (34. 1.), འཇ་ etc., གསེར་དུལ་འཇ། ཟངས་ ཀྱི་བུམ་པོ་ ,a bottle of gold, silver, or copper‘. — འོན་ཀྱང་ ,nevertheless, but‘, vulg: ཡིན་ཀྱང་ occurs much less frequently in Tibetan than in the European languages.

The only Subordinate Conjunctions are: 1. གཤམ་དྲི་ ,if‘, introducing conditional sentences ending in ན་ (40. 1. A.4). But, as the conditional force really rests on the closing ན་, the initial གཤམ་དྲི་ may be put or omitted at pleasure; 2. ཅི་མྱེ་ ,but if‘; གཤམ་དྲི་རྒྱས་ན་་་་ ,if I can ...‘, ཅི་མྱེ་མི་རྒྱས་ན་ ,but if not ...‘; this last is found only in books.

Chapter X.

The Interjection.

45. The most common Interjection is ཀྱེ་, or, repeated, ཀྱེ་ཀྱེ་ ,oh!, alas!‘ used also before the Vocative. The language of common life uses instead: བླ་ wa, or བླའི་ wä.

Chapter XI.

Derivation.

46. Derivation of Substantives. As most of what belongs under this head has already been mentioned in 11. and 12. only the formation of abstract nouns remains to be spoken of. 1. The unaltered adjective may be used as an abstract noun, especially with the article བ་, as: བྲང་བ་དྲོ་བར་ རྒྱུར་, the cold is changed into warmth'. — To this may be added the pronoun ཉིད་ (བྲང་བ་ཉིད་, ipsum frigidum'); but this is used scarcely anywhere else than in metaphysical treatises, from whence a few expressions, such as སྤང་བ་ཉིད་, the vacuum, the absolute rest in deliverance from existence' have become more generally known. — 2. In the case of two correlative ideas existing, frequently the compound of both is used, esp. in common talk, ཆེ་ཆུང་, 'size' (lit. ,large and small'), སྤྲུམ་ཕྲ་, 'thickness' (,thick and thin'), e.g. ཆེ་ཆུང་ནི་ཡུངས་འབྲུ་ཙམ་, 'the size as much as a mustard-seed'. — 3. བྱད་, 'difference' (or, sometimes, ཚད་, ཚེད་, 'measure') is added, མཐོ་བྱད་, 'height', ཕྱག་པར་, 'wealth, riches'. — 4. Mental qualities are in most cases paraphrased by སེམས་, or སྒྲོ་ with a genitive, བཟོད་པའི་སེམས་, 'mind of suffering, enduring, i.e. patience', མཁས་པའི་སྒྲོ་, 'wise mind, wisdom, skill'; དགའ་བའི་སེམས་, 'mind of rejoicing,

joy' (vulg: སེམས་དགའ་མོ་), དད་པའི་སེམས་, mind of belief (also ,a believing mind'), faith'. — 5. Diminutives are formed by adding the termination འུ་, often with an alteration of the preceding vowel: ཉ་ ,horse', ཉེའུ་ ,little horse, foal'; མི་ ,man', མིའུ་ ,little man, dwarf'; རྩ་ ,stone', རྩེའུ་ ,small stone, calculus'. If a word ends with a consonant, only *u* is added, and a new syllable formed: ལུག་ ,sheep', ལུགུ་ ,lamb'.

47. Derivation of Adjectives. 1. Possessive adjectives are regularly expressed by adding the syllable ཅན་, or the phrase དང་ལྷན་པ་, abridged ལྷན་ to any substantive, མགོ་ ཅན་ ,having a head'; མི་མགོ་ཅན་ ,having the head of a man'; སྐྱ་ཅན་ ,having hair, (long-) haired'; རིག་པ་ཅན་, རིག་པ་ དང་ལྷན་པ་ ,possessing knowledge, learned, wise'; དང་ལྷན་ པ་ is never heard in common talk in WT. — 2. Adjectives of appurtenance are generally expressed by the genitive of the substantive, གསེར་གྱི་ ,of gold, golden'; ཤེན་མིག་ ,the eye of flesh, the carnal, bodily eye', oppos.: ཤེས་རབ་གྱི་མིག་ ,the eye of knowledge, spiritual eye'. — 3. Negative, or privative adjectives are formed in several ways: *a*) by the simple negative མི་, མི་འོས་པ་ ,unworthy'; མི་རུང་བ་ ,unfit'; མི་ཤོས་པ་ ,unheard of'. *b*) by adding མེད་ ,without'

མགོ་མེད་ ,headless'; སྒྲོན་མེད་ ,faultless'. c) by adding the verb བྱལ་(བ་) ,separated from', བྱས་དང་བྱལ་བ་, བྱས་བྱལ་ ,separated from the body, bodiless'. — 4. The English adjectives in *-able*, *-ible* are expressed by རུང་བ་ ,to be fit', added to the Supine, or to the simple Root, འབྲང་དུ་རུང་བ་, འབྲང་རུང་ ,fit for drinking, drinkable', vulgo: འབྲང་ཉན་ (from ཉན་བ་ ,to be able'), འབྲང་ཚེག་ (ཚེག་ ,permitted, lawful').

Part III.

S y n t a x.

48. Arrangement of words. 1. The invariable rule is this: in a simple sentence all other words must precede the verb; in a compound one all the subordinate verbs in the form of gerunds or supines, and all the coordinate verbs in the form of the root, each closing its own respective clause, must precede the governing verb (examples s. below). — 2. The order in which the different cases of substantives belonging to a verb are to be arranged, is rather optional, so that e.g. the agent may either precede or follow its object. Local and temporal adverbs or adverbial phrases are, if possible, put at the head of the sentence. — 3. The order of words belonging to a substantive is this: 1 The Genitive, 2. the governing Substantive, 3. the Adjective (unless this is itself put, in the genitive, before; 16), 4. the Pronoun, 5. the Numeral, 6. the indefinite Article: thus, ངའི་བུ་མོ་ཆུང་ ཅུ་འདི་ ,this my little daughter'; གོས་དམར་པོ་ཞིག་ ,a red gown'; གོས་དམར་པོ་ or དམར་པོ་འདི་གོས་ ,the red gown'; རྒྱལ་ཁབ་ས་ཆེན་པོ་འདི་གསུམ་ ,these three great kingdoms'. Adverbs precede the word they belong to: ཤིན་དུ་ཆེན་པོ་ ,very great'; ཤིན་དུ་མགྱོགས་པར་ཤོག་ ,come very quickly'. —

4. In correlative sentences (cf. 29) the Relative precedes the Demonstrative: *གང་ཡོད་པ་དེ་ཐོང་ཞིག་* ,what there is, give!' i.e. ,give whatever you have', and in comparative sentences the thing with which another is compared, ordinarily precedes this (cf. 17).

49. Use of the cases. As the necessary observations about the instrumental have been made in 30, about the other cases and postpositions partly in 15, partly in 43, it is only the Accusative, that requires a few words more, as it is very often used absolutely (as in Greek). *a*) Acc. temporalis: *མཚན་མོ་* ,at night'; *གསོན་པོ་འི་ཚེ་* ,during (his etc.) lifetime'; *དེ་འི་ཚེ་,དེ་དུས་* ,at that time'; *ཉི་མ་གཅིག་བསྒྲུབས་ནས་* ,having studied for one day, after one day's study'. — *b*) Acc. modalis: *དབྱིབས་ལྗུས་པ་* ,regarding the size, round'; *གཏིང་ཟབ་ཁྲད་ཁྲ་བརྒྱད་པ་* ,regarding the depth, eight cubits' (cf. 12); *ཁ་དོག་དུ་བ་ལྟ་བུར་ཡོད་པ་* ,regarding colour, being like smoke' (cf. 50, 1, *a*); *རིགས་མཐུན་པ་* ,with regard to (his) birth, equal' i.e. ,of equal birth'. Here *ནི་* (42. 1) is very often employed: *དབྱིབས་ནི་ལྗུས་པ་* etc. Nearly in all cases, however, postpositions may be added, and in talking they are preferred to the simple Accusative: *མཚན་མོ་ལ་,མཚན་ལ་,དེ་འི་ཚེ་ན་,དབྱིབས་ལ་* etc.

50. Simple Sentences. — 1. Affirmative sentences. — a) the attribute being a noun, the verb: *to be, become, remain* etc.: སི་འདི་ནི་སུ་ཤེས་པ་ཡིན་ ,this man is wise'; འདི་ནི་སི་སུ་ཤེས་པ་ཞིག་ཡིན་ ,this is a wise man'. When the verb is འགྱུར་བ་ (to become), གནས་པ་ (to remain) etc. the attribute must be put in the Terminative: སྐྱ་དཀར་པོར་གྱུར་ཏེ་ , (his) hair became white'; རྒྱལ་པོ་ཡི་དམ་ལ་བདན་པར་གནས་སོ། ,vulg: བདན་པོ་གནས་པ་ཡིན་ ,the king remained steadfast on his vow'; in some special cases this may take place, even if the verb is simply ,to be': ལུས་གཞུགས་ཐམས་ཅད་སི་འདྲ་ཉི། ཀླུ་པ་འབའ་ཞིག་ཁྲ་བོར་འདུག་གོ། ,while his whole shape was like a man's, his foot only was piebald'. b) the attribute being any other verb: རྒྱ་མཚོ་ལྷ་མོ་སྐྱ་མ་ཞིག་གིས་ལྷ་མོ་དེའི་བྱང་ཕྱོགས་སུ་ལྷ་མོ་རི་ཡིན་ཏེ་ ཆེན་པོ་ཞིག་བརྩེགས་སོ། ,an ancient king of China built a very large wall in the north of that country'.

2. Interrogative sentences. — a) simple: བྱ་ཁང་པ་ལ་འདུག་གས་ ,is your son in the house?'; དེ་རུ་སྐྱ་ཡོད་ ,who is there?'; ཅི་ལ་ཡོང་ ,what do you come for? ,what do you want?'. — རིན་ཅམ་ W (རིན་ག་ཚོད་ C) ,how much (is) the price?'. —

Besides the affix *am* the later literature and the con-

versational language of CT has the accentuated interrogative particle ཅེ་ *é*, immediately before the verb: བླ་མ་ཅེ་ཡོད་ *tab é yō* 'is there any means?'; ལས་འདི་བྱེད་ཅེ་རྒྱས་ *lā di jè' é nū* 'can you do this work?'.
 ཅེ་ *é* is also used in the interrogative particle ཅེ་མེད་ *é me* 'is not?': ཅེ་མེད་ཀྱི་མཉམ་པ་ལྟོགས་པ་ཅེ་མེད་ *é me kyi hmi pa tōg pa é me* 'is not the association of the two like this?'

The form of a question is also used to express uncertain suppositions (likely to become realized), as: རྗེད་པ་སྲིད་དམ་ ,is forgetting possible? for ,he may possibly have forgotten it'; ཤི་བ་ཡིན་ནམ་ ,won't he die?'; འདི་བདུད་མ་ཡིན་ནམ་ ,this (apparition) is not the devil, I hope?.

b) double: བླ་མ་ཡིད་དམ་མེད་ ,is (he) within or not?;
བདག་ལ་སྤྱོད་ཅུང་ངམ་མི་ཅུང་ ,is it agreeable (to you i. e. do
you consent) to give me (your son) or not?; ང་འོངས་པ་མི་
དགའ་འམ་ཅི་ཉེས་ ,are you sorry at my arrival, or what
(else) is the matter (with you — because you weep)?.

3. Imperative and Optative or Precative sentences do not require any additional remarks besides what is said in 38.

51. Compound Sentences. After having examined in 41 the different gerunds as the constituent parts of compound sentences, a few examples will suffice for illustration.

1. Compound sentences, for the most part coordinative:
 རྒྱལ་པོས་བྲིས་ས་བཅའ་ལྟེ¹ | བཟང་²ལ་བྱ་དགའ་ལྟེར། ངན་པ་ལ་

1) ରକ୍ଷା'ବା', perf. ବଢ଼ା', to make' esp. ,institute,

ཆད་པ་གཅོད་³ | བྲེ་སྤང་གཏན་ལ་ཕབ་⁴ | མི་ལ་ཡི་གེ་བསྒྲུབས་སོ་⁵ ||

,The king having given a law, the good were given rewards, the bad punished, measures and weights arranged, and people taught letters (i. e. reading and writing)‘.

2. subordinate sentences: དེར་¹བྱད་མེད་གཉིས་ཤིག་²བྱ་
གཅིག་ལ་ཚུད་དེ། རྒྱལ་པོ་སློ་³མཁས་པས་བདག་ནས་⁴འདི་སྐད་
ཅས་⁵བསྒྲེལ་། | བྲིད་གཉིས་ཀྱིས་བུའི་ལག་པ་རེ་རེ་ནས་བཟུང་ཤི།
དྲོངས་ལ་⁶གང་གིས་ཐོབ་པ་⁷བྱ་བྱེད་ཞིག་⁸ཅས་བསྒྲེལ་བ་དང་⁹། བུའི་
མ་མ་ཡིན་པ་དེས་ནི་¹⁰བྱ་ལ་སྤྱིང་ཇི་མེད་པས་¹¹སྒྲད་ཀྱིས་¹²མི་དྲོགས་
དེ། མཐུ་ཇི་ཡོད་པར་¹³དྲངས་སོ། | བུའི་མ་གང་ཡིན་པ་དེ་ནི་བྱ་ལ་
བྱམས་པས་སྒྲད་ཀྱིས་དྲོགས་དེ། སྟོབས་ཀྱིས་བྱུབ་ཀྱང་¹⁴དྲག་དྲུ་¹⁵

arrange‘; gerund. 2) i. o. བཟུང་པོ་ལ་. 3) ,to cut‘, but ཆད་
པ་ (or བས་) གཅོད་པ་ ,to inflict a punishment‘. 4) གཏན་
ལ་འབབས་པ་ ,to set in order, arrange‘; perf. ཕབ་. 5) སློབ་
པ་, perf. བསྒྲུབས་ ,to learn‘.

1) 42. 3. 2) indefin. art. after numerals s. 13. 3) Ac-
cus. modal., 49. 4) དྲོགས་པ་, perf. བདག་. 5) 27. 2. 6) འདིན་
པ་, perf. དྲངས་, imp. དྲོངས་; cf. 41. 5. 7) 29. 8) འབྱེད་
པ་, perf. and imp. བྱེད་. 9) 43. 1. 10) 42. 1. 11) 41. 8.
12) the object of the fear usually in the instrumental. 13) ter-
min. of inf used as adverb, 41. B. 2. b. 14) 44. 15) 42. 2.

མ་¹⁶ དངས་སོ། ། རྒྱལ་པོས་དྲག་དྲུག་དངས་པ་དེ་ལ། འདི་ནི་ཁྱོད་ཀྱི་
བྱ་མ་ཡིན་དེ། བྱད་མེད་ཅིག་ཤོས་¹⁷ ཀྱི་བྱ་ཡིན་པས་ན་¹⁸ དང་
པོར་¹⁹ སྒྲོས་ཤིག་²⁰ ཅེས་སྒྲོས་པ་དང་། དལ་གྱིས་དངས་པའི་བྱ་
ཡིན་པར་གྱུར་དེ་²¹ བྱ་བྱིར་རོ། ། , There being certain two women

quarrelling about one boy, the king (being) wise of understanding having examined (the case) thus ordered: You two, having seized from each (side) a hand of the boy, pull, and who gets him, (she) may carry him off. — When he had so spoken, she who was not the boy's mother, because she had no compassion for the boy, not fearing (she might) hurt (him), pulled with what force she had. She who (in truth) was the boy's mother, because she had compassion with the boy, fearing (she might) hurt (him), though she was able by force, did not pull hard. The king said to her who had pulled hard: Because this, not being your son, is the other woman's son, say (it) outright. When he had so spoken, as he had turned out to be the son of the gentle puller, (she) carried off the boy.

16) 42. 1. 17) ཤོས་ , other', almost always with the indefin. article; 13. fin. 18) ན་ is sometimes pleonastically added to བས་ (བས་), to strengthen its meaning. 19) 43.2. 20) སྒྲོ་བ་, perf. སྒྲོས་, imp. སྒྲོས་. 21) འགྱུར་བ་, perf. གྱུར་ properly ,as he has come to be'.

Appendix.

**A collection of phrases from daily life, in the modern dialects,
romanized.**

WT <i>kyod gá-na yon,</i> CT <i>kyō' gá-na yon.</i>	Where do you come from?
W <i>kyod su yin,</i> C <i>kyō' s. y.</i>	Who are you?
W <i>kyod (C kyō') sū¹) yin.*</i>	Whose (man, servant) are you?
W <i>kyod rāni min' cì zer,</i> C <i>kyō'-kyi min'-la gan zér-gi yō'-dam.</i>	What is your name? (rule 34. 2. <i>c</i> is not always observed)
W <i>kyód-di kán-pa gá-na yod,</i> C <i>kyō'-kyi kán-pa gá-na yō'(-pa).</i>	Where is your house?
W <i>kyod cì-la yon,</i> C <i>kyō' gan-la yon.</i>	Why do you come? (What do you want?)
W <i>cì-la 'i-ru dug.</i>	Why are you here?
W <i>na srun-te dad.</i>	I sit here to watch.
W <i>dī yul-li min' cì zer,</i> C <i>yul dī min'-la gan zér-ra**)</i> <i>yim-pa.</i>	What is the name of this village?

*) The numbers refer to the notes at the end of the collection, exhibiting the spelling of some of the words that are most disfigured in pronunciation.

**) vulgar supine 41, Note 1.

- W *kyod-la del-wa²) zig* Have you any errand (business)?
yód-da,
- C *kyō' la đon zig yō'-dam.*
- W *can med; čón-la yon(s),* Not any; I have come to no
 C *can mě'; đon - mě' - la* purpose.
yon.
- W *da tug pa tun-če-la kan-* Then go home to eat (drink)
pa-la-son. your soup.
- W *yod: ná-la man³) zig* Yes: please give me some
sal⁴), medicine.
 C *yō': ná-la man zig nan⁵)*
rog.
- W *ná-la zug⁶) yod, Ts sug* I am ill (I have got, am
gyág⁷)-gi, befallen with, an illness)
 Ū *ná-la ná-tsa ton⁸)-gi*
dug.
- W *zúr-mo rag, C - - dug.* I feel pain.
- W *gá-na, C gá-na.* Where?
- W *dód-pa⁹)-la, C đō'-pa-la.* In the stomach.
- W *gó-la zug rag, C - - - yō.* I have headache.
- W *na-ža yan-pa-la ča-če-la* We should have taken a walk,
tsan-te rag. but it is too hot.
- WC *di len.* Take this!
- W *di kyer, C di kur son.* Take this with (you)!
- W *di kyon, C di kur šog.* Bring this!
- W *di gá-zug čo-če, C di* How shall I do this?
gán-da¹⁰) jě' ton (or
jě' gyu) yin (yim-pa).
- W *di-zug čo mi gos (goi,* You must not do it in this
gō), way.
 C *dí-dā jě' mi gō.*

- W *ná-la da-run ó-ma zig* I want some more milk.
 gos,
 C *ná-la da-run wó-ma sig*
 gō.
- W *i lág-mo òo, C di lég-* Clean this!
 mo jā.
- W *bé-ma dan tu¹¹)-če,* Wash it with sand!
 C *jé-mā fū.*
- W *na-la ču cun zad (C sā')* Give me some water,
 čig nan¹²) zig (C sig). please!
- W *lág-pa lág-mo yód-da,* Are (your) hands clean?
 C *lág-pa lég-mo (lā-mo,*
 or tsan-wa) é yō'.
- W *o-ma tsag-rá-la tsag* Filter the milk through the
 ton, filtering cloth!
 C *wo-ma - - - tsag šog.*
- W *tab čun-se dě čog-la bor-* Put the little stove there!
 ton, C - - - dě čog (čō)-
 la žag¹³)-čig.
- W *pàn-dil sá-la pób¹⁴)* Put the pot (*degči*) down on
 (páb-ton), the ground!
 C *san¹⁵) sá-la páb-sig.*
- W *zan(-bu) me dan ñe-mo* Put the pot near the fire!
 bor,
 C *san me dan ñe-mo žag.*
- W *pog ton.* Take it off!
- W *ñi-ma gás¹⁶)-sa (gā-a)* As soon as the sun sets,
 tsám-žig-ga me pú¹⁷), light a fire!
 C *- - gā tsam-sig-la - -.*
- W *kar-yol kyon-na son.* Go to fetch the china!
 - - len-na šog. Come to take away - -.

- W *ču dán-mo*¹⁸) *dan tú-na*
*kar-yól*¹⁹) *mi dag* (or
kar-yol lag-mo mi ča-
yin); *tsán-te žig lán-*
te gyal-la tu gos (*gō*),
C *ču dán mō tū na kar-yól*
mi dag; tsám-mo šig
gī lég (*lā*)-*pa- tū šog*.
- W *lās* (*lā*)-*ka tsan-ma tsar-*
na mán-na ma ča,
C - - - *mam-pa do*²⁰) *mi*
čog.
- W *sol-čog*²¹) *tal-diğ*²²) *čo-a*,
C - - - - *je' gyu yin-na(m)*.
- W *o-ná; čog-tán tīn*²³) *ton*,
C *yā-ya; čog-tán tīn-čig*.
- W *tib-ril li nan-na ču mán-*
po yód-da nún-nu yód,
C - - *gyi-nan-na ču mán-*
po yō'-dam nún-nu yō'.
- W *nún nu žig yod* (*a-tsig*
man-na med),
C *nún nu šig yō'*.
- W *tib-ril ču kan*²⁴) *-te kyon*,
C - - *čū kán-nā kur šog*.
- W *tib-ril dzağ dug*.
- W *kár-yā*²⁵) *dan jar*²⁶) *gos*
(*gō*),
C *kár-yā* (or *ša-kar-gyī*)
jar gō.
- W *gar-wa*²⁷) *tsar*²⁸) *kjer*,
C *kur son*.
- If you wash with cold water,
the china does not become
clean; wash it well with
some hot (water)!
- Unless all the work is done,
don't go! (or) you must
not go.
- Shall I make the table ready?
- Yes; lay (spread) the
cloth!
- Is there much water in the
teapot, or little?
- (But) a little.
- Fill the teapot with water,
and bring it!
- The kettle leaks.
- It must be soldered (fastened
with pewter).
- Take it to the blacksmith's.

W *šel-kor gas (gā) soñ,*
C *šel-por gā soñ.*

W *nā mazer-na šin ma kyon,*
C - - *ser-na - - kyal²⁹).*

W *sab mol-na kyon yin,*
C *sa-hib suñ³⁰)-na kyal gyu yin.*

W *sab gā-zug mol, C sa-*
hib gāñ suñ wa yin.

W *ma pāñ³¹); bud ma cug³²),*
C *ma bor-wa jě'; bū' ma cug.*

WC *rig-pa dim³³), W ka-*
dar cō.

W *nāñ³⁴)-cē man,*
C *nāñ gyu min.*

W *dās³⁵)-si (dā-i) lág-ma*
tī³⁶)-te bor,

C *dā-kyi lág-ma tsag jā.*

W *lag-ma mi dug, cāñ ma*
lus (lū).

W *o-ma lud ma cug,*
C *wo-ma lū' ma cug.*

W *čin-pa³⁷) ma túb³⁸)-te*
són-te kyon,

C - - - - *tsāñ-ma (or*
gāñ-mo) kur-šog.

W *a-lu šu-te tub toñ,*
C *kyi-u (or do-ma³⁹) šu-*
te tub-čig.

mañ-po (or yun rin-mo)
ma gor.

The tumbler (glass-cup)
has got a crack.

Unless I tell you, do not
bring wood!

When master commands,
I shall bring.

What did you say, sir (did
the gentleman say)?

Don't cast it away! Do not
let it slip!

Take care! Cautiously!

You must not press!

Put by the remainder of the
rice!

There is no remainder;
nothing is left.

Do not let the milk run over!

Not cutting the liver, bring
it as a whole!

Peel the potatoes, and cut
them in pieces!

Don't tarry much!

W <i>gyog-pa</i> (C <i>gyog-po</i> , <i>gyō-po</i>) <i>śog</i> .	Come soon!
W <i>ma jed</i> ⁴⁰), C <i>ma jě'</i> .	1. Do not forget! 2. (I) did not forget.
W <i>yid-la zum</i> ⁴¹) <i>tub-ba</i> , C <i>sem-la nē tub-ba</i> .	Can you remember it (bear it in mind)?
W <i>yid-la zum gos</i> (<i>gō</i>), C <i>nē-pa jě' gō</i> .	You must bear it in mind, (make it certain).
<i>nañ-du son; nañ-du śog</i> .	Go in! Come in!
W <i>nañ-du kyod</i> ⁴²), C <i>nañ-du pēb</i> .	Go (or come) in, sir!
W <i>dod</i> ⁴³), C <i>dā'</i> .	Sit down!
<i>zug</i> ⁴⁴).	Please sit down, sir!

- 1) སུའི་ 2) བྲེལ་བ་ 3) སྒྲན་ 4) སྦྱུལ་ 5) གནང་ 6) གཟུག་
7) སྒྱུག་ 8) གཏོང་ 9) གྲོད་ 10) ག་འདྲས་ 11) འབྲུ་ 12) གནང་
13) བཞག་ 14) འབེབས་བ་ iprv. 15) ཟངས་ 16) སྒྲན་
17) འབྲུད་བ་ iprv. 18) གྲང་མོ་ 19) དཀར་ཡིལ་ 20) འགྲོ་
21) གསོལ་ལྷོག་ 22) འཕྲལ་འགྲིག་ 23) བཏིང་ prf. of འདིང་བ་
24) བཀའ་ prf. of འགོངས་བ་ 25) དཀར་གཡམ་ 26) སྦྱར་
prf. of སྦྱར་བ་ 27) མགར་བའི་ 28) རྩར་ 29) བསྐྱལ་ prf. of
སྐྱེལ་བ་ 30) གསུང་ 31) འཕང་ iprv. of འཕེན་བ་ 32) བཟུག་
prf. of འཇུག་བ་ 33) འགྲིམ་ 34) གནན་ 35) འབྲས་ 36) དགྲི་
37) མཆིན་བ་ 38) བདུབ་ prf. of འབྲུབ་བ་ 39) གྲོ་མ་ 40) རྩེད་
41) རྩམ་ i.o. བཟུང་ from འཛིན་བ་ 42) སྦྱོང་ 43) སྦྱོད་ 44) བཞུགས་

Reading Exercise.

The Story of *Yug-pa-can* the Brahman¹).

༄༅ ། ། ཡུལ་ཞིག་²ན་³བྱམ་ཟེ་དབྱུག་པ་ཅན་ཞེས་བྱ་བ་⁴ཞིག་
 འདུག་⁵ལྟེ་⁶། རབ་དུ་དབྱུག་འཕྲོངས་པ་བཟའ་བ་དང་། བགོ་བ་མེད་
 པ་⁷ཞིག་གོ་⁸། དེས་ཁྱིམ་བདག་ཅིག་ལས་⁹བ་སྤྲང་ཞིག་བརྒྱས་ཏེ།
 ཉིན་པར་སྤྲད་ནས་བ་སྤྲང་དེ་བྲིད་དེ་ཁྱིམ་བདག་དེའི་ཁྱིམ་དུ་སྤོང་བ་
 དང་། དེ་ན་¹⁰ཁྱིམ་བདག་ནི་ཟན་ཟ་ལྟེ། དབྱུག་པ་ཅན་གྱིས་བ་སྤྲང་དེ་
 ཁྱིམ་གྱི་ནང་དུ་བཏང་¹¹བ་དང་། བ་སྤྲང་སྒྲིབ་པ་ཞེས་དུ་སྤོང་ནས་སྤྲོད་རོ། །
 ཁྱིམ་བདག་དེ་ཟན་དེ་ཟོས་ནས་ལངས་¹²པ་དང་། དེ་ན་བ་སྤྲང་མ་
 མཐོང་ནས་དེས་དབྱུག་པ་ཅན་ལ་སྤྲང་ག་རེ་ཞེས་བྱས་པ་¹³དང་། དེས་

- 1) From the *Dzan-lun* (མཛེངས་བླུན). — 2) 13. —
 3) 15, 5. — 4) བྱེད་པ་, perf. བྱས་, fut. བྱ་, iv. བྱོས་, 'to make,
 do' in some cases: ,to say, call', ཞེས་བྱ་བ་ ,so to be called,
 so called'. — དབྱུག་པ་ཅན་ is a translation of the Sanscrit
 name *दण्डिन*. — 5) 40. 1. c. — 6) 41. A. 1. — 7) 40. 1. b
 and 47. 3. b. — 8) 34. 1. and 40. 1. g. — 9) 15. 5. —
 10) 42. 3. — 11) perf. of བཏོང་བ་ ,to give; to send, let go'.
 — 12) perf. of ལངས་བ་ ,to rise'. — 13) s. 4). —

སྒྲུབ་པ། བྱིས་ཀྱི་ཕྱི་དུ་བཏང་ངོ་། །བྱིས་ཀྱིས་ངའི་སྤང་བོར་གྱིས་¹⁴
 སྒྲུབ་བྱེད་ཅིག་¹⁵ ཅེས་སྒྲུབ་པ་དང་། དེས་སྒྲུབ་པ། ངས་མ་བོར་རྩོ།
 དེ་ནས་དེ་གཉིས་འགྲོགས་ཏེ། རྒྱལ་པོའི་ཐད་དུ་འདོང་བ་དང་།
 འུ་བུ་ཅག་གི་རིགས་པ་དང་མི་རིགས་པ་དྲི་བར་འགྱུར་རྩོ་¹⁶ ཞེས་
 སྒྲུབ་ནས་དེ་གཉིས་དོང་བ་དང་། མི་གཞན་ཞིག་གི་དྲ་ཚོད་མ་ཞིག་
 བྲོས་ནས། དེས་དབྱུག་པ་ཅན་ལ་སྒྲུབ་པ། ཚོད་མ་མ་བཏང་¹⁷ ཞེས་
 སྒྲུབ་པ་དང་། དེས་ངོ་ཞིག་སྤངས་¹⁸ ཏེ་འཕངས་¹⁹ པ་དང་དྲི་རྒྱུ་
 བ་ལ་ཕོག་ནས་རྒྱུ་པ་བཅག་²⁰ བོ། །དེས་སྒྲུབ་པ། བྱིས་ཀྱིས་ངའི་
 དྲ་བས་ད་ཀྱིས་²¹ ངའི་དྲ་བྱེད་ཅིག་ །ཅིའི་ཕྱིར་དྲ་སྒྲིབ། དེས་སྒྲུབ་པ་
 རྩོར་ཤོག། །རྒྱལ་པོའི་དུང་དུ་²² འདོང་དང་། འུ་བུ་ཅག་གི་ཞལ་ཆེ་
 བཞེད་དུ་འོང་ངོ་ཞེས་སྒྲུབ་ནས། དེ་དག་དེར་སོང་བ་དང་། དབྱུག་
 བ་ཅན་དེས་འབྲོས་པར་བརྩམས་²³ ཏེ། དེས་²⁴ ཅིག་པ་ཞིག་གི་

14) 41. A. 7. — 15) imp. of སྒྲིབ་པ་ ,to give', སྒྲུབ་...
 ,to return'. — 16) 37. 2. — 17) བཞེད་པ་ s. 11); ,don't let
 pass'. — 18) perf. of འཕྲུག་པ་ ,take, seize'. — 19) perf.
 of འཕྲུག་པ་ ,to throw, fling'. — 20) perf. of བཞེད་པ་ ,to
 break'. — 21) s. 14). — 22) 43. 2. — 23) perf. of རྩོས་པ་
 ,to prepare, purpose'. — 24) rule 30. is not always strictly
 observed. —

རྟེན་ནས་²⁵མཚོངས་པ་དང་། དེའི་དྲུང་ན་ཐ་ག་པ་ཞིག་ཐགས་འཐག་
 ཅིང་འདྲག་པ་དེའི་རྟེན་དུ་ལྷུང་²⁶ནས་ཐ་ག་པ་དེ་ཆོ་འཕོས་པ་དང་། ཐ་
 ག་པའི་རྒྱུང་མས་དབྱག་པ་ཅན་དེ་བཟུང་²⁷ནས། བྱིས་པའི་བྱི་
 བས་ད་བྱིས་པའི་བྱི་བྱིན་ཞིག་ཅེས་སྒྲུས་པ་དང་། ངས་བྱིས་བྱི་བྱི་ཅི་
 ལྟར་²⁸སྒྱུན་ཞེས་སྒྲུས་ནས། རྩུར་ཤོག་གྲུལ་པོའི་དྲུང་དུ་འདོང་ངོ་།
 དེས་ལུ་བྱ་ཅག་གི་ཞལ་ཅེ་གཅད་དོ་ཞེས་དོང་བ་ལས།²⁹ ལམ་གྱི་
 བར་ན་རྒྱ་པོ་གཏིང་ཟབ་པོ་³⁰ཞིག་ཡོད་དེ། རྒྱ་དེའི་ནང་ནས་རྩུར་³¹
 ་ཤང་མཁན་³²ཞིག་སྟེ་ལ་ཁ་འཁྱར་དེ་འོང་ངོ་། །དེ་ལ་དབྱག་པ་
 ཅན་གྱིས་རྒྱའི་གཏིང་ཅི་ཙམ་ཞེས་དྲིས་³³པ་དང་། རྒྱའི་གཏིང་ཟབ་
 པོ་³⁴ཞེས་སྒྲུས་པས་³⁵སྟེ་ལུ་རྩུར་ལྷུང་སྟེ། སྟེ་ལུ་མ་རྟེན་པ་དང་།
 དེས་དབྱག་པ་ཅན་བཟུང་ནས། བྱིས་བྱིས་པའི་སྟེ་ལུ་རྩུར་བསྐྱར་རོ་³⁶།
 དེས་སྒྲུས་པ་ངས་མ་བསྐྱར་རོ། །རྩུར་ཤོག་གྲུལ་པོའི་དྲུང་དུ་
 འདོང་དང་། དེས་ལུ་བྱ་ཅག་གི་ཞལ་ཅེ་གཅད་དོ་ཞེས་སྒྲུས་ནས་དོང་

25) 43. 2. — 26) perf. of ལྷུང་བ་ ,to fall'. — 27) perf.
 of འཛིན་པ་ ,to seize'. — 28) 43. 2. b. — 29) 41. 6. b; ཞེས་
 = ཞེས་སྒྲུས་ནས་. — 30) 49. — 31) ,from the inner (i.e. other)
 side to this', ,across'. — 32) carpenter (lit. ,lakriwālā', cf.
 12. 1.). — 33) perf. of འདྲི་བ་ ,to ask'. — 34) 40. 1. g. —
 35) 41. A. 8. — 36) perf. of བསྐྱར་བ་ ,to throw down'. —

ངོ། །དེ་དག་སོང་བ་ལས་³⁷ གྲུལ་པོ་འི་དྲུང་དུ་བྱིན་པ་དང་། དེ་
 དག་གྲུལ་པོ་འི་རྒྱང་པ་ལ་མགོ་བོས་ཕྱག་འཆལ་དེ། ཕྱོགས་གཅིག་
 དུ་འདྲུག་གོ་³⁸ །དེ་ནས་གྲུལ་པོས་དེ་དག་ལ་ཁྱོད་ཅི་ལ་འོངས་ཤེས་
 དེས་པ་དང་། དེ་དག་གིས་དབྱུག་པ་ཅན་དང་བྱིས་བདག་ཚུད་པ་³⁹
 དེ་དག་ཐམས་ཅད་སྦྱས་སོ། །གྲུལ་པོས་དབྱུག་པ་ཅན་ལ་སྦྱས་པ།
 ཁྱོད་ཀྱིས་སྤང་བརྟུས་སམ། །བརྟུས་སོ། །འོ་ན་ཕྱིར་བྱིན་ནམ།
 བདག་གིས་མཐོང་བར་⁴⁰ བྱིན་དེ། །ཁས་⁴¹ བཤང་ངོ། །གྲུལ་
 པོས་སྦྱས་པ། དབྱུག་པ་ཅན་དེས་སྤང་ཕྱིར་བྱིན་དེ་མ་སྦྱས་པས་ན་⁴²
 ལྷེ་ཆོད་ཅིག །བྱིས་བདག་ཀྱང་སྤང་འོངས་པར་⁴³ མཐོང་ལ་⁴⁴ མ་
 བདགས་⁴⁵ པས་ནི། མིག་ཕྱུང་⁴⁶ ཞིག་ཅེས་བཟོད་དོ། །བྱིས་བདག་
 གིས་སྦྱས་པ། དབྱུག་པ་ཅན་གྱིས་གཅིག་དུ་⁴⁷ བཤང་གི་⁴⁸ སྤང་

37) s. 29). — 38) ,sat down'. — 39) if the verb is in the infv., the subject is usually put in the accus., when we use the genitive. — 40) ,returning it so that the owner saw it'; 41. B. 2. b. — 41) ,I did not return it with the mouth i. e. by saying anything'. — 42) ,because (41. A. 8) that Yugp. did not say it (viz: I give back)'. — 43) 41. B. 2. a. — 44) 41. A. 5. — 45) perf. of འདོགས་པ་ ,to tie, fasten'. — 46) impv. of འབྱིན་པ་ ,to take out, pull out' etc. — 47) ,firstly', less frequent and somewhat different from དང་པོར་ (22). — 48) ,my' (24). —

གྲོགས། གཉིས་སུ་⁴⁹བདག་གི་མིག་ཕྱང་བ་བས་⁵⁰། དབྱུག་པ་
 ཅན་ཀྱལ་བར་འགྱུར་ཡང་སྒོའོ་⁵¹། མི་གཅིག་གིས་ལྷ་⁵²། དབྱུག་
 པ་ཅན་གྱིས་བདག་གི་དྭ་ཚོད་མ་བཀུས་⁵³མེའི་སྐྱུས་པ་དང་། ཀྱལ་
 བོས་དབྱུག་པ་ཅན་ལ་ཁྱིད་ཀྱིས་དྭ་ཅི་ལྟར་བསད་ཅེས་དྲིས་ནས། །
 བདག་ལས་དུ་ཞུགས་⁵⁴དེ་མཆིས་པ་ལས། མི་འདིས་དྭ་མ་བཏང་
 ཞེས་མཆི་⁵⁵བ་ལས། བདག་གིས་དྭ་ཞིག་སྒྲངས་དེ། འཕངས་པ་
 ལ་⁵⁶དྭ་བཀུས་མོ། །ཀྱལ་བོས་སྐྱུས་པ། དྭ་བདག་གིས་དྭ་མ་བཏང་
 ཞེས་སྐྱུས་པས་ལྷེ་ཚོད་ཅིག །དབྱུག་པ་ཅན་ནི་⁵⁷དྭ་འཕངས་པས་
 ལག་པ་ཚོད་ཅིག །མི་དེས་སྐྱུས་པ། གཅིག་དུ་བདག་གི་དྭ་བསད།
 གཉིས་སུ་བདག་གི་ལྷེ་གཅད་པ་བས། དབྱུག་པ་ཅན་ཀྱལ་བར་
 འགྱུར་ཀྱང་སྒོའོ། །ཐ་ག་པའི་རྩང་མས་སྐྱུས་པ། དབྱུག་པ་ཅན་

49) ,secondly'. — 50) 17. 1. — 51) ,it is better that
 Y. should be the winner, than that besides having been
 robbed of my ox, I should lose my eyes into the bargain.
 — 52) ,another said: O god! etc.' (ལྷ་ used in addressing a
 king like Sanscr. *देव*). — 53) perf. of *འགྱུམ་པ་* ,to kill';
འགྱུམ་པ་ ,to die' has perf. *གྱུམ་*; an elegant word (24,
 Note). — 54) perf. of *འཇུག་པ་* ,to enter'. — 55) *མཆི་བ་*
 perf. *མཆིས་* ,to go, walk'; eleg. ,to say'. — 56) 41. A.
 5. b. — 57) Nomin. for Instrum., s. 30 fin. —

གྲིས་བདག་གི་ཁྱོ་བཀུམ་མོ། ། དབྱུག་པ་ཅན་གྲིས་སྦྲས་པ། བདག་
 ལ་དག་མངས་པས་⁵⁸ འཛིགས་དེ་ཕྱི་གས་པ་ལས་བཟུལ་ནས་བྲོས་པ་
 ལས། བག་ན་མི་ཡོད་པ་⁵⁹ མ་མཐོང་སྟེ་གུམ་མོ། ། ཀྱུལ་པོས་སྦྲས་
 པ། མོང་ལ་⁶⁰ འདི་ཉིད་⁶¹ ཀྱི་ཁྱོ་གྲིས་⁶² ཤིག ། དེས་སྦྲས་པ།
 བཅིག་དུ་བདག་གི་ཁྱོ་བསད། བཅིས་སུ་འདི་ཁྱོ་བས་པ་བས་⁶³ །
 དབྱུག་པ་ཅན་ཀྱུལ་པར་འགྱུར་ཀྱང་སྤོའོ། ། ཤིང་མཁན་གྲིས་སྦྲས་པ།
 དབྱུག་པ་ཅན་དེ་⁶⁴ བདག་ལ་ཆུའི་གདོང་ཅི་ཙམ་ཞེས་དྲིས་པས། ཁ་
 ནས་སྟེ་ཕྱོ་ཐོགས་པ་⁶⁵ ཆུར་ལྷུང་ངོ་། ། ཀྱུལ་པོས་སྦྲས་པ། རྩ་
 བྱིར་ཡང་སྤྲག་པ་ལ་བཀུར་བའི་རིགས་ཀྱི་⁶⁶ ཁ་ན་བྱིར་བས། ཤིང་
 མཁན་གྱི་མདུན་སོ་བཅིས་ཆོག་ཅིག ། དབྱུག་པ་ཅན་ནི་ཆུའི་གདོང་
 ཟབ་བམ་ཞེས་པས་⁶⁷ ལྷེ་ཆོད་ཅིག ། ཤིང་མཁན་གྲིས་སྦྲས་པ།

- 58) perf. of མང་བ་, to be much, many; to become m'.
 — 59) partic., ,that a man was concealed (behind it)'. —
 60) 41. A. 5. — 61) 27. 1. — 62) imper. of བགྱིད་པ་ eleg.
 for བྱིད་པ་ ; ,go and make the husband of this same (woman)'.
 — 63) ,than that he should be (my) husband'. — 64) s. 57).
 — 65) partic., ,the axe which I held from (i. e. with) my
 mouth'. — 66) 40. 3 ,whatever things be carried, it being
 right to carry them on the shoulder'. — 67) for ཞེས་སྦྲས་
 པས། s. 29). —

གཅིག་དུ་བདག་གི་སྡུ་སྟོར། གཉིས་སུ་བདག་གི་སོ་བཅག་པ་བས།
 དབྱག་པ་ཅན་གྱི་ལ་བར་འགྱར་ཀྱང་སྒོའོ། །དེ་དག་སོ་སོ་ནས་⁶⁸
 ཞལ་ཆེ་བཅད་དེ། དབྱག་པ་ཅན་ཉིས་པ་ཀུན་ལས་ཐར་རོ། །

68) ‘‘སོ་སོ’’ ,different, several, ‘‘ནས’’ — ,separately,
 each for himself’. —

A list of the more frequent verbs *).

a) Four-rooted verbs.

Pres.	Perf.	Fut.	Imperv.	WT
འགགས་པ་	བཀག་	དགག་	ཁྱིག་	stop, hinder. <i>kag-èe</i>
འགངས་པ་	བཀང་	དགང་	ཁྱིང་	fill. <i>kan-èe</i>
འགལ་བ་	བཀལ་	དགལ་	ཁྱིལ་	lade, put on . . . <i>kal-èe</i>
གཅོད་པ་	བཅད་	དགཅད་	ཆོད་	cut. <i>èad-èe</i> imprv. <i>èod</i>
འཕྲིང་བ་	བཅིངས་	དཅིང་	ཕྲིང་	tie, bind.
འཚོ་བ་	བཅོ(ས)་	དཅོ་	ཆོས་	make. <i>èo-èe</i> pf. and imp. <i>èos</i>
འཚོས་པ་				
འཇིག་པ་	(བ)ཇིག་	གཇིག་	ཇིགས་	destroy. <i>èig-èe</i>
འཇུག་པ་	བཇུག་	གཇུག་	ཇུག་	put in. <i>èug-èe</i>
འཇོག་པ་	བཇོག་	གཇོག་	ཇོག་	put, place. (C: <i>èag-pa</i>)
འཇོག་པ་	བཇོགས་	གཇོག་	ཇོག་	cut. <i>èog-èe</i>
གཏོང་བ་	བཏང་	དགཏང་	ཐོང་	give. <i>tan-èe</i> imp. <i>ton</i>
ལྟ་བ་	བལྟས་	དལྟ་	ལྟོས་	look. <i>(l)ta-èe</i>

*) They are here arranged according to the number of the roots, though these are in many instances, not so strictly observed, even in printed books, as they ought to be. It should especially be remarked that the mute ས་ in the perf. and imp. is in most cases either put or omitted very arbitrarily.

Pres.	Perf.	Fut.	Imperv.	WT
འདེགས་པ་	བདེག་	གའདེགས་	ཐེག་ lift; weigh.	<i>tag-çe</i>
འདེབས་པ་	བདབ་	གའདབ་	ཐོབ་ throw.	imp. <i>tog</i> <i>tab-çe</i>
འདོགས་པ་	བདགས་	གའདགས་	ཐོགས་ tie, bind.	imp. <i>tob</i> <i>tag-çe</i>
འདོན་པ་	བདོན་	གའདོན་	ཐོན་ get, drive, out.	imp. <i>tog</i> , <i>tag ton</i> <i>ton-çe</i>
			always for:	འཕྱིན་པ་
འཕྱིན་པ་	འཕྱངས་	འཕྱང་	ཕྱིང་ throw, hurt.	<i>pan-çe</i>
བྱེད་པ་	བྱས་	བྱ་	བྱོས་ do, make.	for it <i>co-çe</i>
འབེབས་པ་	ཕབ་	དབབ་	ཕོབ་ bring, let, down.	<i>pab-çe</i>
འཚག་པ་	{ འཚགས་ བཅགས་ }	བཅག་	ཚག་ filter, sift.	<i>tsag-çe</i>
འཚོང་བ་	བཅོངས་	བཅོང་	ཚོང་ sell.	<i>tsön-çe</i>
འཛིན་པ་	གཟུང་, ཟིན་	གཟུང་	ཟུང་ seize.	<i>zum-çe</i>
འཕྲིན་པ་	ལྷངས་	ལྷང་	འཕྲིང་(ས), འཕྲིན་ take.	<i>len-çe</i> , <i>lan-çe</i>
སློབ་པ་	བསླེབ(ས)	བསླེབ་	སློབ་ learn; teach.	<i>lab-çe</i>

b) Three-rooted verbs.

Pres.	Perf.	Fut.	Imperv.	WT
འཁུར་བ་	བཀུར་		ཁུར་ carry.	<i>kur-çe</i>
འཁྱིང་བ་	ཁྱིངས་		ཁྱིང་ bring.	<i>kyön-çe</i> for འཁྱིར་བ་

Pres.	Perf.	Fut.	Imperv.	WT
རྒྱུ་པ་	བརྒྱུ་		རྒྱུ་	throw, cast. <i>gyab-će</i> imp. <i>gyob</i> for འདྲེབས་པ་
རྒྱུག་པ་	(བ)རྒྱུག་(ས)		རྒྱུག་	run. <i>gyug-će</i>
གཞོག་པ་	བཞོག་		ཞོག་	break. <i>çag-će</i> imp. <i>çog</i>
འཆད་པ་	བཤད་		ཤད་	tell, explain. <i>šad-će</i>
དེན་པ་	བདེན་		དེན་	hold. <i>ten-će</i>
འདྲོན་པ་	དྲ་		དྲོས་	draw. to lead: <i>ran-će</i> to remove: <i>den-će</i>
འབབ་པ་	བབ་(ས)		བོབ་(ས)	descend.
འབྲུད་པ་	ཕུ་(ས)	དབྲུ་	ཕུས་	blow (act.). <i>pu-će</i>
འབྲུད་པ་	ཕུད་	དབྲུད་	ཕུད་	put off, drop (act.). <i>puḍ-će</i>
འབྲིན་པ་	ཕུང་	དབྲུང་	ཕུང་	take, pull, out. <i>pin-će</i>
འབྲེད་པ་	ཕྲེ་(ས)	དབྲེ་	ཕྲེ་(ས)	open (act.). <i>pe-će</i> imp. <i>pe(s)</i> .
སྒྲུ་བ་	སྒྲུས་		སྒྲོས་	say. s. ཟེར་བ་
ལང་བ་	ལངས་		ལོང་	rise. <i>lan-će</i>

c) Two-rooted verbs.

Pres.	Perf.	Imperv.	WT
སྐྱེ་བ་	སྐྱེས་		be born. <i>skye-će</i>
སྐྱེད་པ་	བསྐྱེད་		bear, beget. <i>skye-će</i>
འཁྲེར་བ་	ཁྲེར་	ཁྲེར་	carry. <i>k'yer-će</i>

Pres.	Perf.	Imperv.		WT
འགྱུར་བ་	གྱུར་	གྱུར་	become.	<i>gyur-çe</i>
འགྲོ་བ་	སོང་	སོང་	go; become. [only in certain sentences.]	<i>do-çe</i>
སྒྱུར་བ་	བསྒྱུར་	སྒྱུར་	alter.	<i>gyur-çe</i>
ངུ་བ་	ངུས་		weep.	<i>nu-çe</i>
འཆི་བ་	ཤི་		die.	<i>ši-çe</i>
འཆོར་བ་	ཤོར་		flee.	<i>šor-çe</i>
འརྒྱལ་བ་	ཞུགས་	ཞུགས་	enter.	<i>žug-çe</i>
ཉི་བ་	ཉིས་		buy.	<i>no-çe</i>
སྒྲོན་བ་	བསྒྲོན་	སྒྲོན་	sit; stay.	<i>dad-çe</i> imp. <i>dod</i>
འཕེལ་བ་	ཕེལ་		increase (neutr.).	<i>pel-çe</i>
ཁྲུག་པ་	ཁྲུག(ས་)	ཁྲུག(ས་)	pour.	<i>lug-çe</i>
འབུད་པ་	བུད་		blow (neutr.).	<i>pu-çe</i>
འབོད་པ་	བོས་	བོས་	call. imp. <i>bos</i> (<i>boi, bō</i>).	<i>bo-çe,</i> <i>bos (boi, bō).</i>
འབྱུང་བ་	བྱུང་		appear, originate.	<i>jun-çe</i>
སྟོང་བ་	སྟང་		enjoy.	<i>ñan-çe</i>
ཅིག་པ་	བཅིགས་	བཅིགས་	build up.	<i>tsig-çe</i>
ཞུ་བ་	ཞུས་	ཞུས་	ask.	<i>žu-çe</i> (<i>ju-çe</i>)
སླེབ་པ་	བསླེབས་		arrive.	<i>leb-çe</i>

d) One-rooted verb.

WT

དགའ་བ་	be glad, to like.	Ld. <i>ya-çe</i> , W besides འཕྲད་པ་
འགྲེལ་བ་	fall, drop.	<i>dil-çe</i> , also འདྲིལ་(བ་)
མཚོང་བ་, མཚོངས་པ་	leap, jump.	<i>čon-çe</i>
ཉལ་བ་	lie down.	<i>ñal-çe</i>
ཐུག་པ་	meet.	<i>tug-çe</i>
ཐུབ་པ་	be able.	<i>tub-çe</i>
ཐོབ་པ་	find, get.	<i>tob-çe</i>
ཐོས་པ་	hear.	(<i>tsor-çe</i>)
མཐོང་བ་	see.	<i>ton-çe</i>
འཕྲད་པ་	be glad, to like.	<i>tad-çe</i> , nearly always for དགའ་བ་ and འདྲོད་པ་
འཕྲོན་པ་	come out, go out.	<i>ton-çe</i> , usual for འབྲུང་བ་
འདོད་པ་	wish, like, desire.	rare.
ལུས་པ་	be able.	s. ཐུབ་པ་
གནས་པ་	stay, dwell, remain.	<i>nas</i> (<i>nai</i> , <i>nā</i>) - <i>çe</i> , but usually: <i>dad-çe</i>
འབར་བ་	burn.	<i>bar-çe</i>
ཚོར་བ་	perceive.	<i>tsor-çe</i> , and usual for ཐོས་པ་
མཇེད་པ་	do, make (resp.)	<i>dzad-çe</i> , imp. <i>dzod</i> .

WT

ཟེར་བ་	say.	<i>zer-çe</i> , usual for ཟེར་བ་
ལུས་བ་	remain, be left.	<i>lus-çe</i>
ལོག་བ་	turn back, return.	<i>log-çe</i>
ཤེས་བ་	know.	<i>šes (šē)-çe</i>
(ན་)གོ་བ་	understand.	<i>há-go-çe</i>





sashul



