

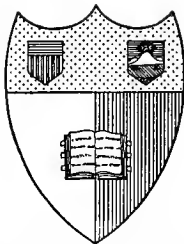
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TIBETAN GRAMMAR

BY

H. A. JÄSCHKE

MORAVIAN MISSIONARY.

SECOND EDITION

PREPARED BY

DR. H. WENZEL.

LONDON:

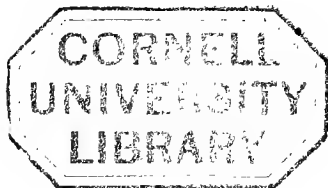
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Preface.

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 Dzañlun, 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 Tsan̄.

cf. = confer, compare.

Dzl. = Dzahlun.

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.

Contents.

I. Phonology.

	Page
1. Alphabet	1
2. Remarks	3
3. Vowels	3
4. Syllables	4
5. Final Consonants	5
6. Diphthongs	6
7. Compound Consonants	7
8. Prefixed Letters	11
9. Word; Accent; Quantity	12
10. Punctuation	14

II. Etymology.

I. Article.

11. Peculiarities of the Tibetan Article	17
12. Difference of the Articles	18
13. The Indefinite Article	19

II. Substantive.

14. Number	20
15. Declension	21

III. Adjective.

16. Relation to the Substantive	25
17. Comparisou	26

IV. Numerals.

18. Cardinal numerals	28
19. Ordinal numerals	31
20. Remarks	31
21. Distributive numerals	33
22. Adverbial numerals	33
23. Fractional numerals	33

V. P r o n o u n s .

24. Personal pronouns	34
25. Possessive pronouns	36
26. Reflective pronouns	37
27. Demonstrative pronouns	37
28. Interrogative pronouns	38
29. Relative pronouns	38

VI. V e r b .

30. Introduction	40
31. Inflection	41
32. Infinitive	42
33. Participle	43
34. Finite Verb	45
35. Present	46
36. Preterit	47
37. Future	48
38. Imperative	49
39. Intensive	50
40. Substantive Verbs	51
41. Gerunds and Supines	54
42. VII. Adverb	65
43. VIII. Postposition	67
44. IX. Conjunction	74
45. X. Interjection	76
XI. Derivation:	
46. Derivation of Substantives	77
47. Derivation of Adjectives	78

III. S y n t a x .

48. Arrangement of Words	80
49. Use of the Cases	81
50. Simple Sentences	82
51. Compound Sentences	83

A p p e n d i x .

Phrases	86
Reading Exercise	92
Verbs	99

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	"	सर्वं, principally, very;

Part I.

Phonology.

1. **The Alphabet.** The Tibetan Alphabet was adapted from the *Lañcā* (ལྷ་ཙྰ་ཚ) form of the Indian letters by *Ton-mi-sam-bhṛ-ta* (ཐོན་མི་སམ་བྷྲ་ཏ) minister of king *Sron-tsan-gam-po* (སྲིང་བཙན་སྐབ་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. .	ग क ka	ख क् ka	ग ग ga	ङ ङ na
palatals. . .	च च ca	छ च् ca	ज ज ja	ञ ञ ña
dentals. . .	ट त ta	थ थ ta	द द da	न न na
labials. . .	प प pa	फ फ pa	ब ब ba	म म ma
palatal si- bilants. }	त्स tsa	त्स tsa	दस dsa	
	व वा wa	श श za	झ ज za	ञ ञ a
semivowels	य य ya	र र ra	ल ल la	
	श श za	स स sa	ह ह ha	अ 'a

It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants ख़ ग़ ज़ evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as ख़ for चोन), 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 ड़ and ढ़ likewise sprung from फ़ and य़). ॠ is differentiated from ॡ , which itself often is pronounced *v*, as shewn in the sequel; in transcribing Sanscrit, ॢ and ॣ both are given, generally, by । only. ॥ seems to be formed out of ० to which it is related in sound. ० evidently is only the inverted ३ . ० corresponds with Sanscrit ॠ . ॡ 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, ० ॡ , ॢ ॣ , । ॥ , ० ॡ . b) The sonant aspirates, by putting ० under the sonants: thus, ॠ ॡ , ॢ ॣ , । ॥ , ० ॡ , ॢ ॣ म.*)

*) 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 ཎ 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 ལ ཡ forcibly, rather harder than the same in *Kate*, *tale*, *peer*; the sonants ག ང ཎ like *g*, *d*, *b* in *gate*, *dale*, *beer*. 2. The same difference of hardness is to be observed in ཅ ཆ ཇ or *è*, *é*, *ê* (*é* occurs in *church*; *è*, the same without aspiration; *ê* in *judge*) and in ཅ ཆ ཇ or *ts*, *ts*, *ds*. 3. ཉ is the soft modification of *ś* or the *s* in *leisure* (French *j* in *jamais*, but more palatal). 4. ཏ is the English *ng* in *sing*, but occurs in Tibetan often ཏ at the commencement of a syllable. 5. ཐ *ñ* is the Hindi न्य, or the initial sound in the word *new*, which would be spelled ཐ *ñu*. 6. In the dialects of Eastern or Chinese-Tibet, however, the soft consonants ག ང ཎ ཏ ཐ, when occurring as initials, are pronounced with an aspiration, similar to the Hindi च, घ, भ, झ, or indeed so that they often scarcely differ from the common English *k*, *t*, *p*, *ch*; also ཉ and ཏ are more difficult to distinguish from ག and ཎ 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 ི, ེ, ཻ, ོ, pronounced respectively as *e*, *i*, *o*, *u* are in German, Italian and most other European languages, viz. ི like *ay* in *say*, or *e* in *ten*; ེ like *i* in *machine*, *tin*; ཻ like *o* in *so*, *on*; ོ 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, ཨ is used as their base, as is ੱ in Urdu, e. g. ཨ་མ་ *ama*, 'mother'. 3. འ is originally different from ཨ, 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 *عمرنة* (أ), as the *a* in the words: the *lily*, an endogen, which would be in Tibetan characters འི་འི་ཨ་མ་; འ on the contrary is the mere vowel *without* that audible opening of the throat (as Arabic ੱ without *ʿ*), as in *Lilian*, འི་འི་འ་མ་. In Eastern Tibet this difference is strictly observed; and if the vowel is *o* or *u* the intentional exertion for avoiding the sound of ཨ makes it resemble to *wo* and *wu*: འོ་མ་ 'the milk', almost like *wo-ma*, འུ་ག་པ་ 'the owl' = *wug-pa*. In western Tibet this has been obliterated, and འ is there spoken just like ཨ.

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 ཏ་ *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་ ཏ་ ཐ་ ཅ་ ཏ་ ལ་ ས་ (and the four with affixed ས་, v. 5) occur at the end of a syllable. 2. It must be observed, that ག་ ཏ་ ཐ་ 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. སོག་ = *sock*, གོད་ = *got*, ཐོབ་ = *top*. 3. In all Central Tibet, moreover, final ཏ་ and ཅ་, sometimes even ལ་, modify the sound of a preceding vowel: *a* to *ä* (similar to the English *a* in *hare, man*), *o* into *o̥* (French *eu* in *jeu*), *u* into *u̥* (French *u* in *mur*). In most of the other provinces ག་ and ཏ་ are uttered so indistinctly as to be scarcely audible, so that སོག་, གོད་ become *sö', gö'*. In Tsang even final ལ་ is scarcely perceptible, and final ག་, particularly after *o*, is almost dissolved into a vowel sound = *a*: སོལ་བ་ *so-wa*,

དཀོན་མཚོ་ག་ *kon-choa*.*) 4. Final ས་ is sounded as *s* only in Northern Ladak; elsewhere it changes into *i* or disappears entirely, prolonging, or even modifying at the same time the preceding vowel. Thus the following words: བས་ ,barley', ཤེས་ ,know', རིས་ ,figure', ཚོས་ ,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་ ར་ བ་ མ་, as in བགས་ ,forest', གརས་ ,glacier-ice', ཐབས་ ,means', རསས་ ,indigo'; these are pronounced in N. Ladak: *nacks, gais, taps, rams*, elsewhere *nack* (in Ü: *nā*), *gai* (ET *ghang*), *tap, ram*. 6. ར་ before བ་ and མ་ is especially in ET very often pronounced *m*, e.g. རྣམ་པ་ *ñäm-pa*, རྣོམ་པ་ *ñöm-pa*, རྣེམ་པ་ *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 རིེ་ etc. (cf. § 3. 3); and the combinations *ai, oi, ui* (as in བགའི་, མགོའི་, ལུའི་) are pronounced very much like *ā, ō, ū*, so that the syllables རིའི་, རོའི་, རུའི་, རིའི་,

*) 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.

ལཱི་ 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* (བཀའ་, སྐྱེའ་, བགྲེའ་, འགྲེའ་, འདུའ་, བཱུ, བྱུ, བྲུ) 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 ལྱ གྱ ཐྱ ཅྱ བྱ ཏྱ. 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 ཅ, ཧ, ཏ respectively, a well known instance of which is the common pronunciation *Kanjur* i. o. *kangyur*, or eleg. *ka-gyur* (བཀའ་འགྲུར་). ཐྱ, ཅྱ, བྱ are almost everywhere spoken without any difference from ཏ, ཧ, ཅ (except in the Western dialect before *e* and *i*, where the *y* is dropped and ཏ, ཅ, བ alone are pronounced). ཏྱ is spoken *ny = ཏ*. 3. *r* occurs at the foot of the gutturals, dentals, labials, of ཀ, ལ, བ, and ཏ, in the shape of ར. 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. ࠩ, ࠵, ࠶ indiscriminately = *ṭ*; ࠸, ࠹, ࠺ = *ṭh*; ࠻, ࠼. ࠽ = *ḍ* (in CT: *ḍh*); only in the case of ࠽ the literal pronunciation *br* is not uncommon. In ࠿ and ࠺ both letters are distinctly heard; ࠽ sounds like *shr* in *shrub*, and so does ࠺ generally. In Ü this *r* is dropped nearly in all cases: thus, ࠽ *p̄a*, ࠺ *sa* etc. 4. Six letters are often found with an ࠼ beneath: ࠽ ࠽ ࠽ ࠽ ࠽ ࠽; in these the ࠼ alone is pronounced, except in ࠽, 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 ࠽࠽࠽࠽ (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 ࠽࠽ *tsa*, hot' and ࠽࠽ *tsa*, salt'; but, as it is spoken, in some words at least, in Balti (e. g. ࠽࠽ *rtswa*, 'grass', it must be supposed that, in the primitive form of the language, it was generally heard. — *Note.* Of such compounds, indeed, as ࠽࠽, '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 7, and 11 consonants have this sign: ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽ ࠽࠽, above ࠽࠽ it preserves

its full shape, as better adapted to the form of that letter: thus, ལྷོ. In speaking it is seldom heard except provincially, and in some instances in compound words after a vowel thus, ལྷུ་གྲོན་ *Urgyán, Urgyén*, ancient name of the country of Lahore; འོ་ཇེ་ *dórje, vajra*‘. Ladakees often pronounce it =s: ལྷོ་ *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 ལྷ, 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 ལྷ and ལྷ. It is, in many cases, distinctly pronounced in Ladak, but dropped elsewhere*). 9. ལྷ ལྷ ལྷ ལྷ ལྷ with any superadded letter lose the aspiration mentioned in § 2. 6 and sound = *g, d, b, j, ds* 10. ལྷ ལྷ ལྷ 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.

ཀྱིར་ཀྱིར་ <i>kyir-kyir</i> , round, circular.	ཀྱ ལྷ <i>kyu</i> , hook.
ཁྱི <i>kyi</i> , dog.	ཁྱོད་ <i>kyod</i> , C: <i>kyö</i> ‘, you.
གྱེན་ལ་ <i>gyen-la</i> , upwards.	གྱུ་བའོ་ <i>čug-po</i> , rich.
གྱུ་བས་ <i>čug(s)</i> , Ü: <i>čü</i> , cattle.	གྱེད་ W: <i>ped</i> , C: <i>čě</i> ‘, half.

བྱ་མོ་ W: <i>já-mo</i> , C: <i>ǰa-mo</i> , hen.	བྱེ་མ་ W: <i>bé-ma</i> , C: <i>ǰe-ma</i> , sand.
ལྷ་འདྲ་ W: <i>ña-nán</i> , C: <i>-nän</i> , misery.	ལྷ་རུ་ <i>nur-du</i> , quickly.
ཀྲམ་ <i>tam</i> , cabbage.	ཁམ་ <i>tal</i> , tax.
ཁྲིམས་ <i>tim(s)</i> , judgement.	གྱི་ W: <i>di</i> , <i>ḍi</i> (Pur: <i>gri</i>), knife.
གྲང་མོ་ W: <i>dan-mo</i> , C: <i>ḍ°</i> - cold.	དྲང་པོ་ W: <i>dan-po</i> , C: <i>ḍ°</i> , straight.
ཕུག་གུ་ <i>fug-gu</i> , child.	དག་ <i>dag</i> , <i>ḍag</i> (<i>brag</i>), rock.
ལྷན་མ་ <i>śran-ma</i> , <i>srän-ma</i> , pea.	ལྷལ་པོ་ <i>śrul-po</i> , ragged.
ལྷ་ <i>la</i> , wages.	ལྷ་མ་ <i>lá-ma</i> , priest.
ལྷང་(པོ་) <i>luñ(-po)</i> , wind.	ལྷ་མོ་ <i>lá-mo</i> , easy.
ལྷ་པ་ <i>da-wa</i> (s. § 11 note), moon.	ཀའ་པ་ <i>kañ-pa</i> , foot.
ལྷོ་པོ་ <i>nón-po</i> , C: <i>nom-po</i> , sharp.	ལྷོ་ལྷ་ W: <i>zun</i> , C: <i>dsün</i> , lie, untruth.
ལྷང་ཁུ་ <i>jan-ku</i> (Ld. <i>lj°</i>), green.	ལྷང་མོ་ <i>tad-mo</i> (Ld. <i>lt°</i>), C: <i>tä°-mo</i> , spectacle.
ལྷོ་མ་ (s)kom, thirst.	ལྷ་ W: <i>śra*</i> , C: <i>ṭa</i> , hair.
ལྷོ་ (s)go, door.	ལྷ་ <i>da</i> (vulg: <i>ra</i>), sound, voice.
ལྷོ་ར་པ་ (s)gyür-wa, to alter, turn.	ལྷོ་ (s)pu, small hair.
ལྷོ་ལྷ་ W: (s)pin, C: <i>čün</i> , glue.	ལྷོ་ར་པ་ W: (s)cod-pa, C: <i>čö-</i> <i>pa</i> , to behave.
ལྷོ་ལྷོ་ <i>te-u</i> , Ld: <i>śre-u</i> , monkey.	ལྷོ་ལྷ་ W: (sb)rul, C: <i>ḍul</i> , snake.
ལྷོ་ W: (s)man, C: <i>män</i> , medicine.	ལྷོ་ར་པ་ W: <i>nön-pa</i> , C: <i>nön-</i> <i>pa</i> , mad.

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

8. Prefixed letters. 1 The five letters **ག་ ད་ བ་ མ་ འ་** frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases as § 7. 6. **ག་** occurs before **ཅ་ ཉ་ ཏ་ ཏ་ ཉ་ ཅ་ ཞ་ ཟ་ ཡ་ ། ། ས་**; **ད་** before the gutturals and labials with exception of the aspiratae; **བ་** before **ཀ་ ག་**, the palatals, dentals and palatal sibilants with the same exception as under **ད་**, then **ཞ་ ཟ་ ཏ་ ། ས་**; **མ་** before the gutturals, palatals, dentals and palatal sibilants, excepted the surds; **འ་** before the aspiratae and sonants of the five classes. In C.T., to pronounce them in any case, is considered vulgar. 2. The ambiguity which would arise in case of the prefix standing before one of the 10 final consonants, as single radical, the vowel being the unwritten *a*, — e. g. in the syllable **དག།**, which, if **ད་** is radical, has to be pronounced *dag*, if prefixed *gā*, — is avoided by adding an **འ་** in the latter case: thus, **དགའ་**. Other examples are: **གད་** *gad* (*gā*) and **གདའ་** *dā*; **བས་** *bas* (*bā*, *bā*) and **བསའ་** *sā*; **མད་** *mad* (*mā*) and **མདའ་** *dā*; **འགའ་** *gā*. This **འ་** is added, though the radical be not one of the mentioned letters; as, **བཀའ་** *kā*. 3. **ད་** as a prefix and **བ་** as first radical annul each other, so that only the following sound is heard, as will be seen in the compound produces in W.T. some irregularities, which cannot all be specified here (see the diction.). The custom of C.T., according to which the **ས་** is entirely neglected is in this instance easier to be followed.

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. དགོ་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.	དྲམ་པོ་ <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.	དུ་ <i>u</i> , resp. head.
དབུས་ \bar{u} , name of the Lhasa district.	དབུགས་ <i>ug(s)</i> , C: <i>ug</i> , \bar{u} , breath.
དཔེན་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, 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 is 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 preceding 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-shub(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: *mĭ*, *mĭ-lă* etc., and long ones occur there only in the case of § 5, 4. 5. and 8, 2., as ལས་ *lā* 'work'; ཚོས་ *čō* 'religion'; བདའ་ *dā* 'arrow'; བཟའ་ *zā* 'planet'; and in Lhasa especially: འགས་ *nā* 'forest'; ལེགས་པ་ *lē-pa* 'good'; རིགས་ *rī* 'class, sort'; ལོགས་ *lō* 'side'; ལུགས་ *lū* 'manner'. — In Sanscrit words the long vowels are marked by an འ་ beneath the consonant, as: རྣམ་ (नाम) 'called', རྣལ་ (मूल) 'root' (s. § 3).

10. Punctuation. For separating the members of a longer period, a vertical stroke: |, called འདྲ་ *śad* (*śā*), 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>kai-pa</i> , house.	ཁྲུ་ <i>kwi</i> , hole.
གང་ W: <i>gan</i> , C: <i>gan</i> , which?	གཞུ་ or གར་ W: <i>ga-ru, gar</i> , C: <i>g°</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?	ཇང་ <i>čan</i> , beer.
ཇད་པ་ W: <i>čad-pa</i> , C: <i>čā-</i> <i>pa</i> , punishment.	ཇར་པ་ <i>čár-pa</i> , rain.
ཇུང་པ་ <i>čui-wa</i> , little.	ཇེན་པོ་ <i>čen-po</i> , great.
ཇ་ W: <i>ja</i> , C: <i>ja</i> , tea.	ཉ་ <i>na</i> , fish.
ཉིམ་ <i>ní-ma</i> , sun; day.	ཉུང་པ་ <i>nui-wa</i> , little, few.
ཉུང་མ་ <i>núi-ma</i> , turnip.	ཉེམོ་ <i>ne-mo</i> , near.
ཉིབ་རིལ་ <i>tib-ril</i> , tea-pot, kettle.	ཉོག་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.

པན་པ་ *pán-pa, páam-pa*, use,
benefit.

བ་ *ba, ba*, cow.

བུ་ *bu, bu*, son.

མེ་ *me*, fire.

མེད་ *med, mé'*, there is not.

ཚང་མ་ *tsan-ma*, whole.

ཞོ་ *zo, šö*, 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.

ཤང་ *šan*, 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.

ཕུག་རོན་ *pug-rón, -rón*, dove.

བལ་ *bal, bal*, wool.

བུ་མོ་ *bu-mo, b°*, daughter.

མིང་ *min*, name.

ཅི་མ་ *tsam*, how much?

ཞག་ *zag*, C: *šag*, 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.

ཤ་ *ša*, flesh, meat.

ཤིང་ *šin*, tree, wood.

སུ་ *su*, who?

ཙམ་པ་ *a-p'a*, (vulg.) father.

རས་ (Ld: *ras*) *rā*, cotton cloth.

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

སེམས་ *sem*, soul.

ཁྲག་ *ṭag*, blood.

ལྷེན་པ་ *leb-pa*, to arrive.

ཚ་ W: *sa*, C: *tsa*, grass.

སྒྲོན་པོ་ *non-po*, *ñom-po*, blue.

གཞུ་ *žu*, bow (for shooting).

དུག་ཀ་ *gun-ka*, *gun-ka*, winter.

མཚོ་ *tso*, lake.

འདྲི་བ་ *di-wa*, to ask.

ས་ *sa*, earth.

སོ་མ་ *só-ma*, new.

ཙམ་ས་ *a-ma* (vulg.) mother.

དུས་ (Ld: *dus*) *dū*, *dū*, time.

ཐབས་ *ṭab(s)*, means.

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

གྲོ་ *do*, *dō*, 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.

E t y m o l o g y.

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: ། ། ། ། ། ། །, 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 ། or ། 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 ། denotes the female, ། the masculine.

Thus: ། ། *gyäl-po* ,king', ། ། *gyäl-mo* ,queen'. Or,

if the word in the masculine (or rather common) gender has no article, མོ་ is added: སེང་གེ་ *sén-ge* ,lion', སེང་གེ་མོ་ ,lioness'. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g. ལྷོན་པ་ (*s*)*tón-pa* (*tón-pa*) ,teacher'; ལྷོན་མོ་ (*s*)*tón-mo* (*tón-mo*), ,feast'; ལྷོན་ཁ་ (*s*)*tón-ka* (*tón-ka*) ,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: སེང་ལྷོན་ (from ལྷོན་མོ་) ,name feast' (given on the occasion of naming or christening an infant); ལྷོན་ཟླ་ (from ལྷོན་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*^o) ,tull'; ཟེར་བ་ *zer-wa* (*ser-wa*) ,to say'; ལྷུལ་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. བ་ is particularly used for denoting a man who is in a certain way connected with a certain thing (something like لا, and لى in Hindustāni and Persian: བ་ *da* ,school', བ་བ་ (literally: scholar) ,disciple, novice'; རྩ་ *ču* ,water', རྩ་བ་ ,water-carrier' (لا, پانی); རྩ་ ,horse', རྩ་བ་ ,horseman'; རྩ་བ་ ,the province of འུ', རྩ་བ་བ་ ,a man from འུ', བྱི་བ་ *kyëu* ,boy', ལོ་ *lo* ,year', ལོ་གཉིས་ *ñi(s)* ,two', hence: བྱི་བ་ལོ་གཉིས་བ་ ,a two years' boy'. If the feminine is required མ་ is either added to, or — more commonly — used instead of, the former: རྩ་བ་མ་ ,a woman from འུ'; ལོ་གཉིས་མ་ ,a two years' girl'. The performer of an action is more frequently denoted by རོ་ (or, in more solemn language, བ་རོ་), though, in conversation at least, མཁམ་ *kan (ken)*, is preferred; བྱེད་བ་ *jed-pa* ,to do, make; doing, making': བྱེད་རོ་, བྱེད་བ་རོ་, བྱེད་མཁམ་ ,the doer, maker'. 2. The appendices ཀ་ ལ་ བ་ 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: ཅི་བ་, which form it retains, if the preceding word ends with བ་ ད་ བ་, as: ལབ་ཅི་བ་

kab-sig, a needle; it is changed to ཤེག་ after ས་, རས་ཤེག་
ras-sig, *rā-sig*, a cloth; to ཞེག་ *zig* (*zig*) in all other cases.

Some authors use ཅེག་ 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.

སློན་པ་ ,teacher, the teacher', སློན་པ་ཞེག་ ,a teacher'. It is

used even after a plurality: thus, རྒྱ་མིག་བཞི་ཞེག་དེ་རྩ་ཡོད་

,there were some four wells', and even: མང་ཞེག་གངས་སྟེ

,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*), ཚོ་, 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 ལ་ མ་ ར་ ལ་, བྱི་ after བ།, and ང་; 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 རྟེག་). 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 བ་ and, in certain words, ཏ་ ཏ་ ལ་; ཏུ་ after ས་; ཏུ་ generally after ན་ 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 ཀྱོ་ *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་ *ka* or *ka-wa*, 'snow'.

Singular.

	1.	2.
N. Acc.	ལུས་ <i>lus</i> , <i>lū</i>	ལམ་ <i>lam</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>	ཁ་ <i>ka</i> ; ཁ་བ་ <i>ka-wa</i>
Gen.	མིག་གི་ <i>mig-gi</i>	ཁའི་ <i>kai</i> ; ཁ་བའི་ <i>ka-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་ཏུ་ <i>mig-tu</i>	ཁ་ཏུ་, ཁར་ <i>kā-ru, kā-r</i> ; ཁ་བ་ཏུ་, 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་ཚམས་ <i>lus(lū-)-nam(s)</i>	དེ་དག་ <i>de-dag</i>
Gen.	ལུས་ཚམས་ཀྱི་ <i>lus-nam(s)-kyi</i>	དེ་དག་གི་ <i>de-dag-gi</i>
Inst.	ལུས་ཚམས་ཀྱིས་ <i>lus-nam(s)-kyis</i>	དེ་དག་གིས་ <i>de-dag-gis</i>
Dat.	ལུས་ཚམས་ལ་ <i>lus-nam(s)-la</i>	དེ་དག་ལ་ <i>de-dag-la</i>
Loc.	ལུས་ཚམས་ན་ <i>lus-nam(s)-na</i>	དེ་དག་ན་ <i>de-dag-na</i>
Abl.	ལུས་ཚམས་ནས་ <i>lus-nam(s)-nā</i>	དེ་དག་ནས་ <i>de-dag-nā</i>
Term.	ལུས་ཚམས་ཏུ་ <i>lus-nam(s)-su</i>	དེ་དག་ཏུ་ <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 བ་ མ་ རོ་ མོ་ are not very strictly used for distinguishing the gender, since even in the case of human beings བ་ and རོ་ are not seldom found connected with feminines, e. g.: བྱམོ་མཛེས་པ་ just as well as བྱམོ་མཛེས་མ་ ,a fine girl'. 2. The Adjective stands after the Substantive to which it belongs: thus, རི་མགོན་པོ་ *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 ཏེ་, as: ཚམ་ཏེ་ for the more classical ཚམ་ ,warm'; these seem to be particularly in use in Tsan: མཛོལ་ཕྱེ་ ,friendly', less so in Ü. 2. compound adjectives either by simple reiteration of the root: རིལ་རིལ་ for རིལ་པོ་ ,round', or changing the vowel at the same time: བླག་བླག་ ,complicate', བཅོང་བཅོང་ awry etc Often they are quadrisyllables after this form: མལ་ལ་སྤལ་ལེ་ ,lukewarm', རྒྱལ་བཤེན་ལོ་ ,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་, 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 ལྗང་ས་ instead of ས་ལྗང་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 ང་ ར་ ལ་ and after vowels (བས་, after ག་ ཏ་ ཉ་ ཐ་ ག་ མ་ ས་*), and ལས་; these particles follow the word with which another is compared (like the Hind. *سے*) and this then precedes 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 سے 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་དུ་འབྱུང་བའི་
 བསོད་ནམས་ཅི་རབ་ལྷུན་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་ཀྱི་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', ཅི་དུགས་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་རྒྱུང་བ་ཡིན་.

3. Another adverb, ཇི་ means: ,more and more', ,gra-
 dually more', e.g. ཇི་ཉེ་ཇི་ཉེ་སོང་གྱེ་ ,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: ཀྱན་ལས་ ཚེན་པོ་ or ཐམས་ཅད་པས་ཚེན་པོ་ ,greater than all‘. Or it is expressed in the following manner: ཡུལ་གྱི་རྒྱལ་པོ་འི་ནང་ན་ རྒྱལ་པོ་གང་ཚེ་ ,of (among) the kings of the country which one is the greatest (prop. great)?‘. Adverbs for expressing high degrees are: འཕྲིན་དུ་ or རབ་དུ་ ,very‘, ཀྱན་དུ་ ,all‘, ཡོངས་སུ་ ,quite‘, མཚོགས་དུ་ ,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་དུ་, 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་དུ་ཚེན་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>čig</i>
2	༢	གཉིས་	<i>ñi(s)</i>
3	༣	གསུམ་	<i>sum</i>

- 4 ཨ་བཞི་ *zi*
- 5 ལྔ་ *na*
- 6 རྩ་ལྔ་ W: *ḍug*, C: *ḍhug*
- 7 ལྔ་དུན་ W: *dun*, C: *dhun*
- 8 རྩ་བརྒྱད་ W: *gyad*, C: *gyä*
- 9 རྩ་གཉིས་ *gu*
- 10 རྩ་ལྔ་ལྔ་, or རྩ་ལྔ་པ་ *cu-lam-pa*
- 11 རྩ་བཞི་ལྔ་ *cu-cig*
- 12 རྩ་བཞི་མི་ *cu-ni*, vulg: *cuḡ-ni(s)*
- 13 རྩ་བཞི་སྐུ་མ་ *cu-sum*, vulg: *cuḡ-sum*
- 14 རྩ་བཞི་མི་ *cu-zi*, vulg: *cuḡ-zi*
- 15 རྩ་ལྔ་ལྔ་ *co-na*
- 16 རྩ་ལྔ་ལྔ་ *cu-ḍug*, C: *-ḍhug*
- 17 རྩ་ལྔ་དུན་ *cu-dun*, C: *-dhun*, vulg: *cuḡ-d*^o
- 18 རྩ་ལྔ་བརྒྱད་ *co-gyad*, C: *-gyä*, vulg: *coḡ-g*^o
- 19 རྩ་ལྔ་གཉིས་ *cu-gu*
- 20 རྩ་ལྔ་མི་སྐུ་ *ni-su*
- 21 རྩ་ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་, or རྩ་ལྔ་ལྔ་ལྔ་ལྔ་ *ni-su-sa-cig*, or རྩ་ལྔ་ལྔ་ལྔ་ལྔ་ *ner-cig*

- 30 ལྔ་མ་ཚུ་ *sum-cu*
- 31 ལྔ་མ་ཚུ་རྩ་གཅིག་ *sum-cu-sa-cig*, རོ་གཅིག་ *so-cig*
- 40 ལྔ་མ་ཚུ་ *zi-cu*, vulg: *zib-cu*
- 41 ལྔ་མ་ཚུ་རྩ་གཅིག་ *zi-cu-sa-cig*, ཞེ་གཅིག་ *ze-cig*
- 50 ལྔ་མ་ཚུ་ *na-cu*, vulg: *nab-cu*
- 51 ལྔ་མ་ཚུ་རྩ་གཅིག་ *na-cu-sa-cig*, ང་གཅིག་ *na-cig*
- 60 ལྔ་མ་ཚུ་ *dug-cu*, C: *dhug-cu*
- 61 ལྔ་མ་ཚུ་རྩ་གཅིག་ *dug-cu-sa-cig*, རེ་གཅིག་ *re-cig*
- 70 ལྔ་མ་ཚུ་ *dun-cu*, C: *dun-cu*
- 71 ལྔ་མ་ཚུ་རྩ་གཅིག་ *dun-cu-sa-cig*, རོན་གཅིག་ *don-cig*
- 80 ལྔ་མ་ཚུ་ *gyad-cu*, C: *gyä-cu*
- 81 ལྔ་མ་ཚུ་རྩ་གཅིག་ *gyad-cu-sa-cig*, རྒྱ་གཅིག་ *gya-cig*
- 90 ལྔ་མ་ཚུ་ *gü-cu*, vulg: *güb-cu*
- 91 ལྔ་མ་ཚུ་རྩ་གཅིག་ *gu-cu-sa-cig*, གོ་གཅིག་ *go cig*
(C: *gö-cig*)
- 100 ལྔ་མ་ཚུ་ (མཐོ་པ་) *gya (täm-pa)*
- 101 ལྔ་མ་ཚུ་དང་གཅིག་ or ལྔ་མ་ཚུ་རྩ་གཅིག་ *gya dan (or sa) cig*
- 200 ལྔ་མ་ཚུ་ *ni-gya*, vulg: *nib-gya*
- 300 ལྔ་མ་ཚུ་ *sum-gya*

400	ཨྲ༠༠	བཞི་བརྒྱ་	<i>zhi-gya</i> , vulg: <i>zib-gya</i> etc.
1000	ཀྲ༠༠༠	སྟེང་	(s)toni
10 000	ཀྲ༠༠༠༠	ཁྲི་	fi
100 000	ཀྲ༠༠༠༠༠	འབྲུམ་	<i>bum</i>
1 000 000	ཀྲ༠༠༠༠༠༠	ས་ཡ་	<i>sa-ya</i>
10 000 000	ཀྲ༠༠༠༠༠༠༠	བྲེ་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 བ་ to the cardinals, as: གཉིས་པ་, the second etc.; the 21. is ཉི་ཤུ་རྩ་གཅིག་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་གསུམ་ 13, སུམ་རྩ་ 30; but in the latter case the three first numerals are changed to རྩིག་, ཉི་, སུམ་; and བརྒྱ་, as the second part of a compound after consonants, is spelled རྩ་. 2. The words བཅའ་པ་ (after full tens up to one hundred), སྟེང་ག་ (after hundreds and thousands*),

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

ཚོ་ (with still greater numbers), are optional but frequent additions. ཚུ་ 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. ལྔ་དང་ཚུ་གཉིས་, 1002. It is used also instead of བས་པ་, as: བཅུ་ཚུ་ ten, ཉི་ཤུ་ཚུ་ twenty; often it is standing alone for ཉི་ཤུ་ཚུ་, as: ཚུ་གཉིས་, twenty two. This latter custom may have caused the belief, common even among educated readers in C and WT, that ཚུ་ 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: གཉིས་ཀ་, the two together, both; གསུམ་ཀ་, the three together, all three etc. པོ་ 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་ལྟེ་་་་, five men were sent . . . The five men arriving etc. 4. བ་ is used, besides

thousands etc. follows: thus, ལྔ་དང་སྐུ་ཤུ་, of thousands: twenty, 20 000'; མི་སྐུ་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་དྲུགྱི་ཏཱི་ om mani padme hum; སྐུམ་ཅུ་པ་ ,that containing thirty (letters)', the Tibetan alphabet. 5. Such combinations as བཞིམ་གསུམ་ 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 སྐུམ་ཅུ་རྩ་བཞིམ་གསུམ་ 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་, དང་པོར་, བཞིམ་པར་ etc. (s. § 41). 2. Multiplicative adverbs, ,once', ,twice' etc., are expressed by putting ལན་ ,times' before the cardinal: ལན་གཅིག་, ལན་གཉིས་, W: lan-çig, lan-ni(s), C: län-çig, län-ni ,once, twice' etc.; seldom ཚོར་, ཚར་, བྲེངས་ with the same meaning as ལན་.

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

Chapter V.

Pronouns.

24. Personal Pronouns. First person: ཇ་ *na*; ཇོ་ *ned*, *nié'*; 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* (*kyé'*) ,thou, you'; Third person: ཁོ་ *ko*, ཁོ་ན་ *kon* — ,he, she, it'.

The plural is formed by adding ཅག་, རྣམས་, ཅག་རྣམས་ or རྫོ་, 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 Tsañ (*Taši-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 བྱིན་ཅག་ the people of WT use རང་ལྔ་ and བྱིན་ལྔ་; the vulgar plural of ཁོ་ is ཁོ་བ་. —

To each of these pronouns may be added: རང་་ *ran* or ཉིད་་ *ñid, ñi'* ,self', and in conversational language རང་་རང་་, བྱིན་་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་་, བྱིན་་, 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 ལྔུ་(s)ku, instead of ལུས་ *lus, lū,* ,body'; དབུ་ *u,* i. o. མགོ་ *go* ,head'; ཐུགས་ *tug(s)* (Ü: *tū*), i. o. སེམས་ *sem(s)* ,soul', or ཡིད་ *yid, yi,* ,mind'; ཡཔ་ *yab,* i. o. ཡ་ (vulg: ཡ་ཡ་), ,father'; ལ་བཟའ་ *na-za,* i. o. གོས་ *gos, gō,* ,coat', ,dress'; རིབས་ *čib(s),* i. o. དྭ་ (r)ta, sta ,horse'; བཞུགས་པ་ *žug(s)-pa* (Ü: *žū-pa*), i. o. རྫོང་པ་ *dod-pa, dō'-pa* ,to sit'; མཇེད་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 ལྔུ་ or ཐུགས་ respectively (so, ལྔུ་ཚེ་ i. o. ཚེ་ ,lifetime'; ཐུགས་ཁྲོ་བ་ i. o. ཁྲོ་བ་ ,anger') any verb by adding མཇེད་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'; ལྷན་དུ་ *lad-du, lä'-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་, བྱིད་ཀྱི་ etc. ,His‘, ,her‘, ,its‘, when referring to the acting subject (suus), must be expressed by རང་གི་ or ཉིད་ཀྱི་ ,his own‘; otherwise (ejus) by ཁོའི་, ཁོང་གི་, དེའི་. In C, in the latter case, ང་ཅན་, བྱིད་ཅན་, ཁོ་ཅན་ are used.

26. Reflective and Reciprocal pronouns. 1. The Reflective pronoun, ,myself‘, ,yourself‘ etc. is expressed by རང་, ཉིད་, 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 བཅའིག་གིས་བཅའིག་བསད་ ,by one one was killed‘, ,they killed one another‘; བཅའིག་ལ་བཅའིག་ན་འེ་ ,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་ཀ་, འདི་ག་, འདི་གོ་, འདི་གོ་, ,just this‘, ,this same‘; དེ་ཀ་ etc. ,that same‘. — The vulgar dialect also uses ཧ་གྱི་ *há-gyi*

and ཡགྲི *pá-gyi* for ,that‘, ,yonder‘, and, in WT, མི, མི་པོ་ for ,this‘ and ཡ་ for ,that‘; ཡགྲི 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, དེ་ is used; if to something following, འདི་; e.g. དེ་རྒྱུ་ཅེས་སྒྲུབ་སོ་ ,that speech he said‘, ,thus he said‘; འདི་རྒྱུ་ཅེས་སྒྲུབ་པ་ ,this speech he said‘, ,he said thus, spoke the following words‘.

28. Interrogative pronouns. They are མུ་ *su* ,who?‘; བཤང་ *gan, gh.* ,which?‘; ཅི་ *ci* ,what?‘; to these the indefinite article ཞིག་ is often added, མུ་ཞིག་ etc. The two former can also assume the plural termination དག་, མུ་དག་, བཤང་དག་. — In CT བཤང་ 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)‘; ཉམ་ཐག་གཡུ་བཤྲོས་པ་ ,the cord on which turquoises are strung‘; འབྲོས་མ་སང་པོ་ཡང་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: སྤྱལ་དམ་པའི་ཚོས་མཚིས་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'; རོར་བྱ་རིན་པོ་ཆེ་འདི་ཇི་འདོད་པ་ཐམས་ཅད་ཆར་བཞིན་དུ་འབབས་སོ་ ,this jewel (*cintāmaṇi*) will make come down like rain whatever is wished for'; བྱིད་ཅི་ཟེར་བྱིད་ཇི་སྦྱས་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་གྲུ་མཚོ་འི་ཆུ་བཅུས་ཏེ་ ,having scooped the water of the sea with what force I have'; རིན་པོ་ཆེ་ཇི་ལྟ་བུ་བྱ་ཞིག་རྙིང་པ་བདག་ལ་བསྟན་དུ་གསོལ་ལ་ ,I beg you to show me what sort of jewel you have found (got)'; སྐང་གྱི་རྗེས་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 ལྟར་ཇི་སྐད་སྐྱེས་པ་ལས་མ་སྐྱོགས་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་དྲུང་ is pro-

perly: ལྷོང་ a beating happens, ལྷོང་ regarding you, ལྷོང་ by me = I beat you. In common life the object has often the form of the dative, ལྷོང་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 ལྷོང་ལ་, to give' the Perfect root is ལྷོང་, the Future-root ལྷོང་, the Imperative root ལྷོང་; of ལྷོང་ལ་, to filter, bolt' respectively: ལྷོང་ལ་ *tsag(s)* (Ü: *tsā*), ལྷོང་ *tsag*, ལྷོང་ *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 ལ་, the Future will have ལ་ or retain the ལ་), partly in adding a final ལ་ (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 Perfect 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 ཚར་, ཟེན་, མེད་; for the Future འགུར་, འོང་, and the substantive སྐྱོད་

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 ན་ *pa* or, after the final consonants ར་ ས་ ལ་ and vowels, ས་ *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་, ཟླ་བ་, སྲིང་བ་ to the root, and the Inf. Fut. by adding འགྲུང་བ་ to the Supine (terminative of the infinitive, 41.B) thus, མཐོང་བར་འགྲུང་བ་ visurum esse, visum iri.

Note. The spoken language uses, in WT almost exclusively, a termination pronounced *cas* in Turig and Balti, *ces*, *ce* in Ladak, *çe* 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 བྱིད་བ་ 38.1) the usage of scientific authors has strictly connected the active sense with those formed with བྱིད་, as བཏོང་བྱིད་ *ton-jed*, *ton-jě'*, instead of བཏོང་བར་བྱིད་བ་, doing give, giving,

giver, and the passive to those with གྲ, as བཏོང་གྲ་ *toiŋ ja*, *toiŋ ja* i. o. བཏོང་བར་གྲ་བ་ ,to be given' (dandus), གྲ་བ་དང་གྲ་བ་མ་ཡིན་བ་སྟོན་བ་ ,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་བ་'' ,the king said . . '.

Note. In the spoken language, of WT at least, the Participle is formed by མཁམ་, 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་བཏང་མཁམ་གྱི་མི་ *niul tai kan-ni mi* (s. 15, Note) ,the man giving the money', བཏང་མཁམ་གྱི་དངུལ་ ,the money given'. འདས་ཞལ་གོན་ཆས་བཅོངས་མཁམ་གྱི་སྐྱ་མ་ ,the lama who brought a coat for sale the other day'. བུ་མོ་ཇི་བཙུན་ལ་སྒྲོ་ཁང་སྟོན་མཁམ་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 བཏོང་བར་གྲ་བའི་ལྷག་ or བཏོང་གྲའི་ལྷག་) is expressed, in the most Western provinces, by: *sád ças-si lug*, Lad.: *sád-çes-si lug*, Lah. etc.: *sád çē lug*, Tsai: *sö'-šr-kyi lug* བཏོང་གེས་ཀྱི་ལྷག་, and, most like the classical language, in Kun.: *sód jē 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: སྐར་སྐྱེ་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 ར་ as second final — ར་རྩལ། —, assume རོ་ and རམ་.—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་སྐྱེ་ཡོད་ ,who is there?‘, ནམ་བསྐྱེ་བ་ ,when did (he, you etc.) arrive?‘. — *d*) བང་པ་ཤིག ། མི་བསད། རྒྱང་བྱེད་ཚང་མ་མེད་པར་བྱས་སོ། ,the houses were destroyed, the men killed, the whole town annihilated‘. — *e*) གཙམ་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-na? 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་མཁམ་ཡིན་ — *c*) One of the Gerunds (41, A) with ཡོད་ or འདུག་, as མཐོང་མྱེ་ (or རྣམ་ or བྱི་ or རྒྱུང་), འདུག་ or ཡོད་ ,(I) see, am seeing‘; it must, however, be remarked that both ways of expression, *b*) and *c*), are not very frequent. — *d*) བྱིན་ཡོད་ 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: བདང་', at the close of the sentence བདང་ངོ་ | ,gave, have given, was given'; in one-rooted verbs it has, of course, the same form as the present: མཐོང་(ངོ་) ,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 སོང་', བདང་སོང་' ,have given, gave, was given', མཐོང་སོང་' ,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་ལྷུག་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: བདང་ཟེན་', བདང་ཚར་' ,have given etc.', ,the action of giving is past', མི་སོང་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 ལྷོ་བདང་ས་བ་ཡིན་'

la táns-pa yin, táns-pen, 'the wages have been paid' i. o. *བདང་བ་ཡིན་*. — *d*) Gerunds in དེ (WT) or རྣམ་ (CT) with ཡོད་ or འདུག་ (the same as 35. 2. *c*); also (in Ü Tsañ and later books) the mere Perfect root with ཡོད་, the དེ or རྣམ་ being dropped: མོང་ཡོད་ '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 *འགྲུར་བ་* (to grow, become) added to the Terminative case of the Infinitive: *གཏོང་བར་འགྲུར་(རོ་)* 'shall, will give, be given', *མཐོང་བར་འགྲུར་(རོ་)* 'shall, will see, be seen'. This is the most common, and, together with the Simple Future and the Intensive (39.), '...བར་གྱུའོ', 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 *ཡོང་*, *སླེབ་ཡོང་* 'will arrive', or, i. o. the root, the Term. Inf., *སླེབ་བར་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.: *tōnin* ,shall, will see', བཏང་ཡིན་ *tānin* ,shall, will give', བཀའ་ཡིན་ *kāllin* ,will send', ཚ་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་; ལྷོས་ Ld: *ltos*, CT: *tō* ,look!', from ལྷ་བ་; 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་ (འཕྱིག་ 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་ལྷ་ ,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, *ཤོག།*, of a quite different root) are connected with the Termin. Infin. *མཐོང་བར་གྱུར་ཅིག།* or *ཤོག་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 *བདང་ཅེས་*; *ལྟོས་* ,look!’ from *ལྟ་ཅེས་*; *བཏོབ་* ,throw!’ from *བདབ་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་* (*འཏོན་པ་*). Or the Imperative is paraphrased by *དགོས་* *gos* (Ld). *gō, goi* ,must‘, added to the root of the verb: *བསལ་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 བྱེད་པ་ (Pf. བྱས་, Fut. བྱ་, Imp. བྱོས་) ,to do', elegantly བབྱེད་པ་ (Pf. བབྱེས་, Fut. བབྱེ་, Imp. བབྱེས་), respectfully མཇོད་པ་ (Imp. མཇོད་) 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་བྱེད་ ,see', མཐོང་བར་བྱས་ ,saw', མཐོང་བར་བྱ་ ,shall, will see', མཐོང་བར་བྱོས་ ,see!', but also several other periphrastical phrases are gained for speaking more precisely than otherwise would be possible. The Future tense བྱེ(ལོ་) serves, besides its proper notion of futurity, particularly to express the English auxiliaries ,must, ought etc.': thus, བཟོད་པར་མི་བྱེ(ལོ་) ,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 བཟོད་ (s. 38., Note). — 2. Another class of intensive verbs are formed by connecting two synonymes, as འཇིགས་སྐྱབས་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*, འུ་: *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་བྲིད་ལགས་སམ་ ,is
 it you, Sir?'. Therefore the question སྤྱི་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. མི་ཁྲུང་རྩ་མུ་
 ལྷིན་དེ་ ,this load (is) very heavy' WT. Negatively: མ་ཡིན་,
 མིན་ vulg. མན་, resp. མ་ལགས་. — b) ཡོད་པ་ *yod-pa*,
yo'-pa, eleg. མཆིས་པ་ *č'i-pa*, resp. བཞུགས་པ་ *zug(s)-pa*, Ü:
zū-pa, negat.: མེད་, མ་མཆིས་, མི་བཞུགས་ means ,to exist',
 or ,to be present', ,to be found at a place', therefore the
 question སྤྱི་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་རྒྱལ་ཡོད་ ,I have pain'.
 In this case the respectful term is not བཞུགས་པ་ but
 མངའ་བ་ *na-wa*: རྒྱལ་པོ་ལ་སྤྲོན་མི་མངའ་འཇམ་ ,has not the
 King an indisposition?' i. e. ,is Your Majesty ill?' — c)
 འདུག་པ་ *dug-pa* (eleg. བཞུགས་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 ཡིན་པ་, though not this instead of them. — *d*) རེད་པ་ *rē'-pa* = འདུག་པ་, negat. མ་རེད་ in Spiti and CT, seldom in books. — *e*) མོད་པ་ *mod-pa*, *mō'-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*) ལྷོང་བ་ *nan-wa*, originally ',to appear, to be visible, extant', negat. མི་ལྷོང་. Sometimes in books, and common in certain districts. — *g*) In books the concluding *o* (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. བང་པོ་འོ་ ',is the first' = བང་པོ་ཡིན་. 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 སོང་ *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་བ་ 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 འགྲུང་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 ཚ་ཅེས་ *ča-če* ,to go‘ is used in the sense of ,to become, to grow‘. The Perfect root for both is མོང་ ,(*went*), *grew*, *became*, *has become*, *is*‘ (s. above). — In CT and later books འགྲུང་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་ལུ་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.), མུང་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 འཐད་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 རྩ་ ར་ ལ་ ས་; དེ་ after དེ, ལྷེ་ after བ་ ང་ བ་ ས་ and vowels and ཅེང་ (ཤིང་ or ཞིང་ according to the same rule as ཅེག་ 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: བཏོང་ལྷེ་ ,giving', བཏང་ལྷེ་ ,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: ལྷུ་བྱ་རྒྱུས་ཁྱེང་ཏེ་ཤིང་ ,the child, having been carried away by the water, died'; རྒྱལ་པོ་ཤི་ལྷེ་རྒྱལ་སྐས་ཀྱིས་ རྒྱལ་ས་བརྒྱུང་ངོ་ ,the king having died, the prince occupied

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

2. ཅིང་ (འཁོར་ etc.), of a similar sense, chiefly used for smaller clauses within a large one; མི་དགའ་ཞིང་ཁྲོས་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་
 ལྷ་མེད་ ,without end and boundary'; འ་ལ་ཟ་ཞིང་ཁྲག་ལ་འཐུང་
 བ་ ,to eat flesh and drink blood^{*}). It stands also in a causal sense: ,by doing etc.', as: ཉ་བ་འོར་ཞིང་འཚོ་ལོ་ ,(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*: རྒྱུད་རིགས་ཆེ་ཞིང་མཐོ་
 བ་སྟེ་ ,as you are high (-born), being of a great family'. In conversation, ཅིང་ is scarcely ever heard.

3. ཅས་ (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 འཐུང་བ་ often assume the dative-sign, cf. English ,to feed on'.

nitive.— *Examples.* བས་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་ལུང་སྟེང་སྟུང་སོ་ ,when I saw that, raising clamour, I wept'.

4. ལྟོ ,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'; ལྟོ་ཚར་ན་ ,when, after (he) has died', ,if he is already dead'; ལྟོ་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་ཏེ་), 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་ལྷང་ཏུ་ཡིན་ཏེ་ ,being ugly and short'; དབྱིབས་ལགས་ཤིང་ལྟོ་ན་སྐྱུག་ལ་མཛེས་

པ་ ,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 ཉི་ or ,as' in English, e. g. ལམ་གྱི་བར་དུ་ལྷ་རྟེན་ཞིག་ཡོད་པ་ལ་ཤིང་རྟ་ལས་བབ་པོ་ ,as there was an idol-shrine in the middle of the way, (she) alighted from (her) chariot'; སྐྱལ་པོ་ཉིན་རེ་བཞེན་དུ་རེས་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': ངས་ཤོག་བཏུབ་བཏུབ་ལ་ཁྱོད་ཀྱིས་ཤིང་ཁྱོད་ *nā śa tub-tub-la kyöd-di* (15., Note) *śin kyon* WT, or ཁྱོད་ཀྱིས་ཤིང་བཀྲར་ཤོག་ *kyö-kyi śin kur-śog* 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', རྟེན་པ་ལས་ལང་བ་ ,to rise from lying, after having lain'; དུས་ན་ཞིག་གསུམ་ རུད་པ་ལས་དུས་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: སྲོང་སྲོང་བ་ལས་བྲམ་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་ཁྱོད་ཀྱིས་ཤིང་བཀུར་ཏེ་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: རྒྱང་དུ་སྲོང་བ་ལས་སྒྲོ་བཅད་དོ ,when (I) was about to enter, the door was shut'; ཤི་བ་ལས་ཕྱིར་སོས་པར་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. ཀྱིས་ (གྱིས་ etc.) or ཀྱི་ (གྱི་ etc.), or the Instrumental and Genitive cases of the root, mean *a*) ,by doing something' or ,because', e.g. དགོས་ཀྱིས་འདོང་ངོ ,we come (here), because it is necessary'. བོ་མོས་གྲོགས་བྱ་ཡིས་སྤོང་མ་རྒྱུང་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 མོད་ (40. 1. *e*), ཅེས་སྐྱས་མོད་ཀྱིས་ཅེས་ཡིད་ཚེས་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་བ་ཟོས་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 ཅས་ only for the sake of varying the mode of speaking: འིན་དུ་དཀའ་བ་ཡིན་བས་ ,because it is very difficult'; ལྟས་ བས་ ,when (he) looked'.

9. Also བྱིན་ 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་, མྱོན་ལས་འདེབས་བྱིན་སོང་ཞིག་ ,walk on praying (preces faciendo)!'; བྲང་བརྟུང་བྱིན་དུས་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. བསྐྱབ་དུ་དཀའ་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',
 བཀའ་དུ་གསོལ་ ,(I) beg (you) to permit, — for permission'.
 In these cases the root is most common, but the Inf. བསྐྱབ་
 བར་, or བཀའ་བར་, ལེན་བར་ 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་
 རྣམ་ ,seeing (his) mother coming' (instead of which, how-
 ever, འོང་བ་ may be said as well); ...བའི་དུས་ལ་བབ་པར་
 ཤེས་རྣམ་ ,knowing that the time of ...ing had arrived'
 (lit: ,that it had come down to the time'); སྐྱལ་པོའི་བུ་ཡིན་
 བར་བྲམ་རྣམ་ ,remembering him to be the kings son' or ,that
 he was ...'. — *b*) in an adverbial sense, when we say ,so
 that', especially in negative sentences, ,so that not', ,without
 ...ing', སུས་ཀྱང་མ་ཚོར་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་, བྱིད་རང་ལ་ཕྱག་གཤམ་ལ་ཡོངས་སོང་, (I) have come to meet you'; in the third, the direct Imperative adding ལྷུ་ for the sake of civility, དགོངས་ལྷུ་, pray permit!'

In the case of B. 2., instead of མ་འོང་བར་མཐོང་ནས་; the expression in common use will be ཡས་ས་ཡོང་ or ཡོང་ང་མཐོང་ནས་; instead of སྐྱས་ཀྱང་མ་ཚོར་བར་, either the same form, མ་ཚོར་ར་, or the Gerund, མ་ཚོར་ཏེ་. — In CT those examples would respectively, stand thus, བསྐྱབ་དུ་ or བསྐྱབ་བ་ or བསྐྱབ་པའི་རོན་དུ་དགག་པོ་ *láb-tu, láb-ba* (sounding almost *lǎ-wa*), *láb-pa don-du 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!'; སྤྲེང་རོག་, pray give!'. Instead of མ་ཚོར་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་བོ་བྲིས་ཟིན་ནས་བཀལ་སོང་ ,when (he) had written the letter, (he) sent (it) off'; ཡི་བོ་བྲིས་ཟིན་ནས་བཀལ་བར་འགྱུར་ (WT: བཀལ་ཡིན་, CT: བཀལ་གྱུ་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་འོ་ ,if we did not do that, we could not live (i.e. we cannot earn our sustenance in any other manner); ཅིད་ཕྱིར་བྱོང་ཟེར་བ་ནི་མི་ཉན་ ,why should not I hear (grant) what you say (your wish)?'; བདམ་བཀོལ་ཞིང་དྲགས་མ་མཐོང་ན་མི་དྲགས་པར་འདུག་ ,if (you) had not explained it, and (we) had not seen the signs, we would not have understood it'; མིས་མི་རྟོན་པས་སྐྱུལ་པ་ཅིག་བདག་དགོས་ ,as a man would not find it, I must send an emanation'; vulg., WT, མི་རྒྱལ་ཐལ་རིང་མ་ཡིན་ན་ངའི་ཙུར་འགོ་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་རྒྱུར་མཚོངས་པ་མཐོང་ནས། རྒྱུར་མ་ཕྱིན་པར་རྒྱ་འཕྲུལ་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་སློབ་དང་བྲལ་བ་ལས་སློབ་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་སྐྱམས་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་མཁའ་ཡིན་ I see intens. མཐོང་བར་བྱེད་
C མཐོང་སྟེ་འདུག་ (or ཡོད་)
W མཐོང་གིན་འདུག་ (or ཡོད་); C མཐོང་གི་འདུག་
I am seeing

Perfect:

བཏང་ W བཏང་སྲིང་ gave, have given
མཐོང་ C མཐོང་བྱང་ saw, W སྲིང་སྟེ་ཡོད་ C སྲིང་ཡོད་
went went
བཏང་ཟིན་ བཏང་ཚར་ 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. shall, will see
		སླེབ་ཡང་, སླེབ་པར་འོང་	will arrive

Imperative:

ཐོང་	W	བཏོང་	give!	བཏོན་བཏོང་	take out!	བསམད་དགོས་	kill!
		མཐོང་ཅིག་	see!		intens.	མཐོང་བར་བྱོས་	
negat.		མ་གཏོང་	do not give!	མ་བཏང་		མཐོང་བར་མ་བྱེད་	

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', ཉམ་ ,when', མང་ (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་གཏོང་ ,(I) do not give', མི་གཏང་ ,(I) shall not give', but: མ་བཏང་ ,did not give', མ་གཏོང་ (WT: མ་བཏང་) ,do not

give! The verbs ཡིན, ལགས, མཚེས, རེད have always མ་ instead of མི་ before them (40.). Another particle of this kind, of a merely formal value, is རི་, 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་རི་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 $\gamma\epsilon$, or $\mu\epsilon\nu$ — $\delta\epsilon$ —, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: རིང་.

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་ཅུ་, འདིར་, hither, here' (cf. 15.), འདི་ནས་, hence'; དེ་, that', དེ་ན་, there', དེ་ཅུ་, 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་**, **དུ་**, **དུ་** (Terminative).

Their use will be best seen in the following examples:

|| **ལ་** ||

ཕན་དེལ་མེལ་བོར་ WT, **ཟངས་མེལ་བཞག་** (inst. of **ཞོག་** 38, Note) CT ,put the degchi on the fire!'.
བོང་བྱ་ས་ལ་འགོའོ་, vulg: **འགོ་འདུག་**, Tsang: **བོང་བྱ་ས་ལ་**
འགོ་གིས་ ,the ass rolls himself on the ground'.

དྲ་ལ་ཞོན་ཏེ་ (or **ནས་**) **འགོ་** ,having mounted on the horse (he) goes', or ,(he) goes on horseback'.

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

མཚེལ་པ་) རྣམ་མཁའ་ལ་འཕུར་འདུག་, CT: བྱ་རྣམ་མཁའ་
ལ་འཕིར་གྱིས་འདུག་ ,the bird flies in the sky'.

མཚན་ལ་ཚ་ཡིན་ WT, རྣམ་ལ་འགོ་གྱུ་ཡིན་ CT ,(we) shall set
out at night'.

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

སྒྲན་ལ་མཁམས་པ་ ,skilful in medicine'.

ཚང་ལ་བོས་སོ་, vulg: བོས་སོང་ ,invited him to beer'.

མགོ་ལ་རྒྱག་རག་ག་ WT, འདྲག་གས་ CT ,is (there) ache in
(your) head', ,have you head-ache'.

|| ར་, ཏུ་ etc. ||

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

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

མས་བྱ་བང་བར་བྱིར་དོ་; WT: ཡ་མས་བྱ་ཚ་བང་ལ་ཁར་བྱིར་; CT:
ཡ་མས་བྱ་བང་ཀར་ཁར་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་རྒྱལ་པོར་བཅུག་གོ། (or བསྐོས་སོ།), W: རྒྱལ་པོ་ལ་བཅུག་
,(they) made (or selected, raised) that man to (be) king'.

ཡོ་བྱང་སྐྱམ་སྐྱ་བཅུག་གོ།, CT: འཁྱོ་བྱང་ (or ཚ་ལག་) སྐྱམ་ལ་
བཅུག་, (they) made (their) luggage into a pillow, used
it as a pillow'.

གང་དུ་ (or ག་ཅུ་) འགྲོ།, WT: ག་ཅུ་ཚ་མཁམ་ (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་ཚོར་ (or ཁོ་གི་སར་ལ་) འགྲུལ་འདུག་ (vulg.) ,I am going
to Tino (or K'oksar)'

|| ཉམ་ ||

ལྔ་བ་བརྒྱད་ཉམ་ ,after eight months'.

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

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

|| ལས་ ||

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

འཁོར་བའི་ལས་འགྲོལ་བ་, vulg: ལས་བསྐྱལ་བ་ ,to deliver
from the circulation (transmigration)'

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

མདོ་ཟ་མ་དོག་ལས་ ,from the sūtra Zamatog'.

སློབ་མ་ལས་གཅིག་ (vulg: སློབ་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་འདྲག་ ,more than myself are not'.

Besides these དང་ ,with' is to be mentioned as Simple Postposition: thus, ཁྱེད་དང་སྐྱེས་ཏེ་ , WT: ཁྱོད་མོང་དང་ལབ་སྟེ་ ,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་སློན་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 Dative 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་སྐྱེས་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་ཚོ་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, བང་ན་ ,in (the midst of)‘, བང་དུ་ ,into‘ also ,in‘, བང་ནས་ ,from, out of‘. The most usual ones will be seen in the following examples:

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

རྗེ་བུ་བང་དུ་ཞུགས་ ,he entered into the water‘ (both in books and common talk).

ལྷ་ལོ་བང་ན་གཙོ་བོ་ ,the lord among the gods‘.

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

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

ཡབ་ཀྱི་བོང་དུ་འདས་, vulg.: ཡབ་ཀྱི་སྐྱེན་ལ་ (or ལྷན་ལ་), CT also བཞེང་ལ་ ,he died before his father‘.

པདྨ་འོ་སྤོང་དུ་ (or ན་, or ཕོག་དུ་, or ཁ་ཅུ་) བཞུགས་པ་, vulg., in WT: ཁ་ཕོག་ལ་ (ཁ་ཕོང་ལ་), CT: དབོང་ལ་ ,to sit on a lotus-flower‘.

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

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

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

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

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

སའི་འོག་དུ་གཏེར་སྐྱེད་པ་ books and CT, WT: སའི་འོག་ལ་གཏེར་སྐྱབ་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‘.

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

ཚུའི་ཚུ་རོལ་ན་ books and CT, WT: ཚུར་ཁ་ལ་ ,on this side of the water‘.

ཞག་གསུམ་དུ་ (or ནས་) བར་དེའི་པ་རོལ་དུ་ཕྱིན་པར་འགྲུར་རོ་, CT: པ་རོལ་དུ་སྐྱེབ་ཡོང་, WT: བར་ཁ་ལ་སྐྱེབ་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་སྤྱོད་སྐྱོད་ལ་སོང་ ,go in the direction of, towards, that village'.

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

འདི་ནས་དེའི་བར་དུ་, CT: འདི་ནས་དེ་གྱི་ལོ་པ་, WT: ཨི་ནས་ཨི་ ལྷོ་ལ་པ་ ,from this to that'.

ང་ཉེང་དེ་ཅུ་ཆ་ཅེས་ལྷོ་ལ་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་སྤྱིར་(དུ) or དོན་དུ་ books and CT, WT: ངའི་ཕྱི་ལ་ ,for me, in my behalf, for my sake, on my account'.

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

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

ཤིང་གི་ཚབ་ལ་རྩོ་ (WT: རྩོ་པ་) བཏོང་ ,give (apply) stone instead of wood'.

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

བཞིན་དུ་ ,according to that, like that, thus, so'; ལྔ་མ་བཞིན་དུ་ ,as formerly, as before'; instead of it the dialect of WT uses རང་ལྟར་, generally with the Genitive, thus the last example there would be: ལྔ་མ་འི་རང་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 ཚུག་), 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་། དངུལ་དང་། ཟུགས་ལ་སོགས་པ་ ,gold and silver and iron and collection (i. e. and so on)', though the position of the *šad* (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 གྲང་ after བ། ད་ བ་ ས་*), into རང་ often after vowels (cf. 6). Thus: བྱ་ཞིག་ གྲང་ཐོབ་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‘, བཞིག་གྲང་མ་རྙེད་དོ་ ,even one (they) did not find — not even one‘. This is the only means for expressing ,none, no, nothing‘, མི་སུ་ (or བ།ང་) 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་རྙེད་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 བ། etc., and གྲང་ 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.), འམ་ etc., གསེར་དུལ་འམ། 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་དེ་ ,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་དེ་ may be put or omitted at pleasure; 2. ཅི་སྟེ་ ,but if‘; གཤམ་དེ་རྒྱས་ན་་་་ ,if I can ...‘, ཅི་སྟེ་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: བྲ་ wa, or བྲའི་ 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་འགྱུར་, 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 ལྷོང་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'), སྒྲིམ་པ་ ,thickness' (,thick and thin'), e.g. ཆེ་ཆུང་ནི་ཡུངས་འགྲུ་ཅས་ ,the size as much as a mustard-seed'. — 3. བྱད་ ,difference' (or, sometimes, ཚད་, ཚད་ ,measure') is added, མཐོ་བྱད་ ,height', ཡུལ་བྱད་ ,wealth, riches'. — 4. Mental qualities are in most cases paraphrased by སེམས་, or ལྡོ་ with a genitive, བཟོད་པའི་སེམས་ ,mind of suffering, enduring, i.e. patience', མཁས་པའི་ལྡོ་ ,wise mind, wisdom, skill'; དགའ་བའི་སེམས་ ,mind of rejoicing,

joy' (vulg: མིམས་དགའ་མོ་), དད་པའི་མིམས་ ,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: ཏྲ་ ,horse', ཏྲུ་ ,little horse, foal'; མི་ ,man', མིའུ་ ,little man, dwarf'; རྩོ་ ,stone', རྩུ་ ,small stone, calculus'. If a word ends with a consonant, only *u* is added, and a new syllable formed: ལྷག་ ,sheep', ལྷགུ་ ,lamb'.

47. Derivation of Adjectives. 1. Possessive adjectives are regularly expressed by adding the syllable ཅན་, or the phrase དང་ལྡན་པ་, abridged ལྡན་ to any substantive, མགོ་ ཅན་ ,having a head'; མི་མགོ་ཅན་ ,having the head of a man'; སྐ་ཅན་ ,having hair, (long-) haired'; དུག་པ་ཅན་, དུག་པ་ དང་ལྡན་པ་ ,possessing knowledge, learned, wise'; དང་ལྡན་ 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'; འཇི་མིག་ ,the eye of flesh, the carnal, bodily eye', oppos.: འཇི་རབ་ཀྱི་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་པ་ ,unfit'; མི་ཤོས་པ་ ,unheard of'. *b*) by adding མེད་ ,without'

མགོ་མེད་ ,headless'; རྒྱལ་མེད་ ,faultless'. c) by adding the verb བྲལ་(བ་) ,separated from', བྲལ་དང་བྲལ་བ་, བྲལ་བྲལ་ ,separated from the body, bodiless'. — 4. The English adjectives in *-able*, *-ible* are expressed by རྒྱུང་བ་ ,to be fit', added to the Supine, or to the simple Root, འཇུང་དུ་རྒྱུང་བ་, འཇུང་རྒྱུང་ ,fit for drinking, drinkable', vulgo: འཇུང་ཉན་ (from ཉན་བ་ ,to be able'), འཇུང་ཚོག་ (ཚོག་ ,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་ཚུང་བྱ་འདི་ ,this my little daughter'; བོས་དམར་པོ་ཞིག་ ,a red gown'; བོས་དམར་པོ་ or དམར་པོ་འི་བོས་ ,the red gown'; རྒྱལ་ཁབ་ས་ཆེན་པོ་འདི་གསུམ་ ,these three great kingdoms'. Adverbs precede the word they belong to: འོན་དུ་ཆེན་པོ་ ,very great'; འོན་དུ་མགྲོགས་པར་ཤོག་ ,come very quickly'. —

4. In correlative sentences (cf. 29) the Relative precedes the Demonstrative: $\text{གང་ཡོད་པ་དེ་ཐོང་ཞིག}$, 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'; $\text{ཉི་མ་གཅིག་བསྐྱབས་ནས་}$,having studied for one day, after one day's study'. — *b*) Acc. modalis: དབྱིབས་རྒྱུ་པ་ ,regarding the size, round'; $\text{གདིང་ཟབ་ཁྱད་ཁྱུ་བརྒྱད་པ་}$,regarding the depth, eight cubits' (cf. 12); $\text{ཁ་དོག་དུ་བ་ལྟ་བུར་ཡོད་པ་}$,regarding colour, being like smoke' (cf. 50, 1, *a*); དུགས་སྐྱུ་ན་པ་ ,with regard to (his) birth, equal' i. e. ,of equal birth'. Here ནི (42. 1) is very often employed: དབྱིབས་ནི་རྒྱུ་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.: མི་འདི་ནི་མཁས་པ་ཡིན་ ,this man is wise'; འདི་
ནི་མི་མཁས་པ་ཞིག་ཡིན་ ,this is a wise man'. When the verb
is འགྱུར་བ་ (to become), བཞན་པ་ (to remain) etc. the at-
tribute must be put in the Terminative: སྐད་ཀྱང་པོར་གྱུར་ཏེ་
,(his) hair became white'; རྒྱལ་པོ་ཡི་དམ་ལ་བདན་པར་བཞན་
སོ, vulg: བདན་པོ་བཞན་པ་ཡིན་ ,the king remained stead-
fast on his vow'; in some special cases this may take
place, even if the verb is simply ,to be': ལུས་གཟུགས་
ཐམས་ཅད་མི་འདྲ་སྟེ། ཀྱང་པ་འབའ་ཞིག་ཁྱ་བོར་འདུག་གོ་ ,while
his whole shape was like a man's, his foot only was pie-
bald'. *b*) the attribute being any other verb: རྒྱ་ནག་ཡུལ་
གྱི་རྒྱལ་པོ་ལྔ་མ་ཞིག་གིས་ཡུལ་དེའི་བྱང་ཕྱོགས་སུ་ལྷགས་རི་ལྷན་དུ་
ཚོན་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: བྱི་ཀྱི་
བྱ་ཁང་པ་ལ་འདུག་གས་ ,is your son in the house?'; དེ་ཅུ་སུ་
ཡིད་ ,who is there?'; ཅི་ལ་ཡིང་ ,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 ཨི ཧྲ, immediately before the verb: ཐབས་ཨི་ཡོད་ *tab ḡ yō*, is there any means?'; ལས་འདི་བྱེད་ཨི་ལུས་ *lā di jē' ḡ nū*, can you do this work?'

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: རང་ན་ཡོད་དམ་མིད་ *,is (he) within or not?'*; བདག་ལ་སྦྱིན་དུ་རུང་ངམ་མི་རུང་ *,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་ཁྲིམས་བཅའ་སྟེ¹ | བཟང་²ལ་བྱ་དགའ་སྟེར། ངན་པ་ལ་

1) འཚའ་བ་, perf. བཅའ་, to make' esp. ,institute,

ཆད་པ་གཅོད་³། བྲེ་སྤང་གདན་ལ་ཕབ་⁴། མི་ལ་ཡི་གེ་བསྐྱབས་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་རྩོད་དེ། སྐྱལ་པོ་རྒྱོ་³མཁས་པས་བདག་ནས་⁴འདི་རྒྱད་
 ཅུས་⁵བསྐྱོའོ། །ཁྱོད་གཉིས་ཀྱིས་བུའི་ལག་པ་རེ་རེ་ནས་བཟུང་སྟེ།
 རྫོངས་ལ་⁶གང་གིས་ཐོབ་པ་⁷བྱ་བྱིར་ཞིག་⁸ཅུས་བསྐྱོ་བ་དང་⁹། བུའི་
 མ་མ་ཡིན་པ་དེས་ནི་¹⁰བྱ་ལ་སྟིང་རྗེ་མེད་པས་¹¹རྣམ་ཀྱིས་¹²མི་དོགས་
 ཏེ། མཐུའི་ཡོད་པར་¹³བྱངས་སོ། །བུའི་མ་གང་ཡིན་པ་དེ་ནི་བྱ་ལ་
 བུམས་པས་རྣམ་ཀྱིས་དོགས་ཏེ། ལྟོབས་ཀྱིས་ཐུབ་ཀྱང་¹⁴བྱ་བུ་¹⁵

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

1) 42. 3. 2) indefin. art. after numerals s. 13. 3) Ac-
 cus. modal., 49. 4) དོགས་པ་, perf. བདག་. 5) 27. 2. 6) འབྲེན་
 པ་, perf. བྱངས་, imp. རྫོངས་; cf. 41. 5. 7) 29. 8) འབྱིར་
 བ་, perf. and imp. བྱིར་. 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 བྲངས་སོ། ། རྒྱལ་པོས་དྲག་ཏུ་བྲངས་པ་དེ་ལ། འདི་ནི་ཁྱོད་ཀྱི་
 བྱ་མ་ཡིན་དེ། བྱ་མེད་ཅེག་ཤོས་¹⁷ ཀྱི་བྱ་ཡིན་པས་ན་¹⁸ ། བྲང་
 པོར་¹⁹ ལྷོས་ཤིག་²⁰ ཅེས་ལྷོས་པ་དང་། དལ་གྱིས་བྲངས་པའི་བྱ་
 ཡིན་པར་བྱུང་དེ་²¹ བྱ་བྱིར་རོ།། , There being certain two women
 quarrelling about one boy, the king (being) wise of under-
 standing 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, be-
 cause 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 in-
 defin. article; 13. fin. 18) ན་ is sometimes pleonastically
 added to བས་ (བས་), to strengthen its meaning. 19) 43.2.
 20) ལྷོ་བ་, perf. ལྷོས་, imp. ལྷོས་. 21) འབྱུང་བ་, perf. བྱུང་
 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 ráni min' cì zer,</i> C <i>kyō'-kyi min'-la gan zér- gi yō'-dam.</i>	What is your name? (rule 34. 2. c 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**) 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) žig* Have you any errand (business)?
yód-da,
 C *kyó' la đon žig yó'-dam.*
- W *čan med; čón-la yon(s),* Not any; I have come to no
 C *čan mé'; đon - mé' - la* purpose.
yon.
- W *da fug pa fun-če-la kan-* Then go home to eat (drink)
pa-la-son. your soup.
- W *yod: ná - la man³) žig* Yes: please give me some
sal⁴), medicine.
 C *yó': ná-la man žig nan⁵-*
rog.
- W *ná-la zug⁶) yod, Ts sug* I am ill (I have got, am
gyág⁷)-gī, befallen with, an illness)
 Ū *ná - la ná - fsa ton⁸)-gī*
dug.
- W *zúr-mo rag, C - - dug.* I feel pain.
- W *gá-na, C gá-na.* Where?
- W *dód-pa⁹)-la, C đö'-pa-la.* In the stomach.
- W *gó-la zug rag, C - - - yó'.* 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-đa¹⁰) jě' ton (or
jě' gyu) yin (yim-pa).
- W *dí-zug čo mi gos (goi,* You must not do it in this
gō), way.
 C *dí-dā jě' mi gō.*

- W *ná-la dá-ruñ ó-ma žig* I want some more milk.
gos,
 C *ná-la dá-ruñ wó-ma žig*
gō.
- W *i lág-mo èo,* C *di lég-* Clean this!
mo jã.
- W *bé-ma dan tu¹¹)-če,* Wash it with sand!
 C *žé-mā fū.*
- W *na-la ču čuñ zad (C sã')* Give me some water,
čig nan¹²) žig (C žig). 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-rã-la tsag* Filter the milk through the
ton, filtering cloth!
 C *wo-ma - - tsag šog.*
- W *tab čuñ-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-šig.*
- 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-šig-la -.*
- W *kar-yol kyon-ña son.* Go to fetch the china!
 - *len-na šog.* Come to take away - -.

- W *ču dān-mo*¹⁸) *dan tū-na*
*kar-yól*¹⁹) *mi dag* (or
kar-yol lag-mo mi ča-
yin); tsán-te zig lán-
te gyal-la tu gos (*gō*),
C *ču dān mō tū na kar-yól*
mi dag; tsám-mo šig
gī lég (*lā*)-*pa-tū šog*.
- W *lās* (*lā*)-*ka tsai-ma tsar-*
na mán-na ma ča,
C - - - *mam-pa do*²⁰) *mi*
čog.
- W *sol-čog*²¹) *fal-dig*²²) *čo-a*,
C - - - - *je' gyu yin-na*(*m*).
- W *o-ná; čog-tán tin*²³) *ton*,
C *yā-ya; čog-tán tin-čig*.
- W *tib-ril li nan-na ču mán-*
po yód-da nún-niu yód,
C *gyi-nan-na ču mán-*
po yō'-dam nún-niu yō'.
- W *nún niu zig yod* (*a-tsig*
man-na med),
C *nún niu šig yō'*.
- W *tib-ril ču kan*²⁴) *-te kyon*,
C - *čū kán-nā kūr šog*.
- W *tib-ril dzag dug*.
- W *kár-yā*²⁵) *dan jar*²⁶) *gos*
(*gō*),
C *kár-yā* (or *ša-kar-gyī*)
jar gō.
- W *gar-wā*²⁷) *tsar*²⁸) *kyer*,
C *kūr soñ*.
- 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-p̄or gā soñ*.
The tumbler (glass-cup)
has got a crack.
- W *nā mazer-na šinmakyoñ*,
C - - *ser-na - - kyal²⁹*.
Unless I tell you, do not
bring wood!
- W *sab mol-na kyoñ yin*,
C *sa-hib suñ³⁰-na kyal gyu
yin*.
When master commands,
I shall bring.
- W *sab gá-zug mol*, C *sa-
hib gāñ suñ wa yin*.
What did you say, sir (did
the gentleman say)?
- W *ma p̄añ³¹*; *budmačug³²*,
C *ma šor-wa jě'*; *šü' ma
čug*.
Don't cast it away! Do not
let it slip!
- WC *rig-pa đim³³*, W *ka-
dar čo*.
Take care! Cautiously!
- W *nán³⁴-če man*,
C *nán gyu min*.
You must not press!
- W *đás³⁵-si (đá-i) lág-ma
ti³⁶-te bor*,
C *đá-kyi lág-ma tsag jǎ*.
Put by the remainder of the
rice!
- W *lag-ma mi dug, čañ ma
lus (lū)*.
There is no remainder,
nothing is left.
- W *o-ma lud ma čug*,
C *wo-ma lü' ma čug*.
Do not let the milk run over!
- W *čin-pa³⁷ ma túb³⁸-te*
són-te kyoñ,
C - - - *tsán-ma (or
gāñ-mo) kur-šog*.
Not cutting the liver, bring
it as a whole!
- W *a-lu šu-te tub toñ*,
C *kyi-u (or do-ma³⁹) šu-
te tub-čig*.
Peel the potatoes, and cut
them in pieces!
- mañ-po (or yun riñ-mo)*
ma gor.
Don't tarry much!

W <i>gyog-pa</i> (C <i>gyog-po</i> , <i>gyō-po</i>) <i>šog</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</i> ; <i>nañ-du šog</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>žug</i> ⁴⁴).	Please sit down, sir!

- 1) སྲུང་ 2) རྩེལ་བ་ 3) ལྷན་ 4) ལྷུལ་ 5) བཀའ་ 6) བཀུག་
7) རྒྱལ་ 8) བཀོང་ 9) བོད་ 10) བཀའ་འདུས་ 11) འཁྲུ་ 12) བཀའ་
13) བཞག་ 14) འབེབས་པ་ iprv. 15) ཟངས་ 16) སྐས་
17) འབྲུད་པ་ iprv. 18) བྲང་མོ་ 19) དཀར་ཡོལ་ 20) འགྲོ་
21) བཀོལ་ལྷོག་ 22) འཕྲལ་འགྲིག་ 23) བདིང་ prf. of འདིང་བ་
24) བཀའ་ prf. of འབོངས་པ་ 25) དཀར་བཀའ་འཕེལ་ 26) ལྷུར་
prf. of ལྷོར་བ་ 27) མཁའ་བའི་ 28) རྩར་ 29) བསྐྱལ་ prf. of
སྐྱེལ་བ་ 30) བཀའ་ལྷུང་ 31) འཕང་ iprv. of འཕེན་པ་ 32) བཀུག་
prf. of འཕྲུག་པ་ 33) འགྲིམ་ 34) བཀའ་ 35) འབྲས་ 36) དཀྱི་
37) མཚིན་པ་ 38) བདུབ་ prf. of འཕུབ་པ་ 39) བོ་མ་ 40) རྩེད་
41) ལྷུས་ i.o. བལྲང་ from འཛིན་པ་ 42) ལྷོད་ 43) ལྷོད་ 44) བཞག་ས་

Reading Exercise.

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

༄༄ །། ཡུལ་ཞིག་²ན་³བྱས་ཟེ་དབྱུག་པ་ཅན་ཞེས་བྱ་བ་⁴ཞིག་
 འདུག་⁵ལྟེ་⁶། རབ་དུ་དབྱུག་འཕོངས་པ་བཟའ་བ་དང་། བཤོ་བ་མེད་
 པ་⁷ཞིག་གོ་⁸། དེས་བྱིམ་བདག་ཅིག་ལས་⁹བ་གླང་ཞིག་བརྟམས་ཏེ།
 ཉིན་པར་སྤྱད་ནས་བ་གླང་དེ་བྲིད་དེ་བྱིམ་བདག་དེའི་བྱིམ་དུ་སོང་བ་
 དང་། དེ་ན་¹⁰བྱིམ་བདག་ནི་ཟན་ཟ་ལྟེ། དབྱུག་པ་ཅན་གྱིས་བ་གླང་དེ་
 བྱིམ་གྱི་ནང་དུ་བཏང་¹¹བ་དང་། བ་གླང་སྒོ་གཞན་དུ་སོང་ནས་སྤོང་རོ།།
 བྱིམ་བདག་དེ་ཟན་དེ་ཟོས་ནས་ལངས་¹²བ་དང་། དེ་ན་བ་གླང་མ་
 མཐོང་ནས་དེས་དབྱུག་པ་ཅན་ལ་གླང་ག་དེ་ཞེས་བྱས་པ་¹³དང་། དེས་

1) From the *Dzan-lun* (མཛོངས་སྒྲིན་). — 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). —

སྐྱུ་ལ། ཁྱོད་ཀྱི་བྱིས་ཏུ་བཏང་ངོ་། །ཁྱོད་ཀྱིས་ངའི་གླང་པོར་གྱིས་¹⁴
 སྐྱར་གྱིན་ཅིག་¹⁵ ཅེས་སྐྱུ་ལ་དང་། དེས་སྐྱུ་ལ། ངས་མ་པོར་རོ། །
 དེ་ནས་དེ་གཉིས་འགྲོགས་ཏེ། རྒྱལ་པོའི་ཐད་ཏུ་འདོང་བ་དང་།
 འུ་བུ་ཅག་གི་རིགས་ལ་དང་མི་རིགས་ལ་རྟོག་པར་འགྱུར་རོ་¹⁶ ཞེས་
 སྐྱུ་ལ་ནས་དེ་གཉིས་དོང་བ་དང་། མི་གཞན་ཞིག་གི་དྲ་མོད་མ་ཞིག་
 བོས་ནས། དེས་དབུག་པ་ཅན་ལ་སྐྱུ་ལ། མོད་མ་མ་བཏང་¹⁷ ཞེས་
 སྐྱུ་ལ་དང་། དེས་རྟོ་ཞིག་གླངས་¹⁸ ཏེ་འཕངས་¹⁹ པ་དང་ཉའི་རྒྱང་
 པ་ལ་ཕོག་ནས་རྒྱང་པ་བཅག་²⁰ བོ། །དེས་སྐྱུ་ལ། ཁྱོད་ཀྱིས་ངའི་
 ཏུ་བསད་ཀྱིས་²¹ ངའི་ཏུ་བྱིན་ཅིག། །ཅིའི་ཕྱིར་ཏུ་སྐྱིན། དེས་སྐྱུ་ལ་
 ཚུར་ཤོག། །རྒྱལ་པོའི་ཏུང་ཏུ་²² འདོང་དང་། འུ་བུ་ཅག་གི་ཞལ་ཆེ་
 གཅོད་ཏུ་འོང་ངོ་ཞེས་སྐྱུ་ལ་ནས། དེ་དག་དེར་སོང་བ་དང་། དབུག་
 པ་ཅན་དེས་འགྲོས་པར་བརྩམས་²³ ཏེ། དེས་²⁴ ཕྱིག་པ་ཞིག་གི་

14) 41. A. 7. — 15) imp. of གྱིན་པ་ ,to give', སྐྱར་...
 ,to return'. — 16) 37. 2. — 17) གཏོང་བ་ s. 11); ,don't let
 pass'; 38. 2. — 18) perf. of འཛིན་པ་ ,take, seize'. — 19) perf.
 of འཕྱོང་པ་ ,to throw, fling'. — 20) perf. of གཅོད་པ་ ,to
 break'. — 21) s. 14). — 22) 43. 2. — 23) perf. of ཕྱོགས་པ་
 ,to prepare, purpose'. — 24) rule 30. is not always strictly
 observed. —

རྗེང་ནས་²⁵མཚོངས་པ་དང་། དེའི་དྲུང་ན་ཐ་ག་པ་ཞིག་ཐགས་འཐག་
 ཅིང་འདུག་པ་དེའི་རྗེང་དུ་ལྷུང་²⁶ནས་ཐ་ག་པ་དེ་ཚོ་འཕྲོས་པ་དང་། ཐ་
 ག་པའི་རྒྱང་མས་དབྱུག་པ་ཅན་དེ་བརྒྱང་²⁷ནས། ཁྱོད་ཀྱིས་ངའི་ཁྱོད་
 བསད་ཀྱིས་ངའི་ཁྱོད་ཀྱི་ཞིག་ཅེས་སྐྱས་པ་དང་། ངས་ཁྱོད་ཀྱི་ཁྱོད་
 ལྟར་²⁸སྐྱོན་ཞེས་སྐྱས་ནས། ཚུར་ཤོག་གྲུལ་པོའི་དྲུང་དུ་འདོང་ངོ་།།
 དེས་འུ་བུ་ཅག་གི་ཞལ་ཅེ་གཅད་དོ་ཞེས་དོང་བ་ལས།²⁹ ལམ་གྱི་
 བར་ན་རྒྱ་བོ་གཏིང་ཟབ་པོ་³⁰ཞིག་ཡོད་དེ། རྒྱ་དེའི་ནང་ནས་རྒྱར་³¹
 ་ཤང་མཁན་³²ཞིག་རྗེ་འཁོར་ལ་འཁྱེར་དེ་འོང་ངོ་། །དེ་ལ་དབྱུག་པ་
 ཅན་གྱིས་རྒྱའི་གཏིང་ཅེ་ཅམ་ཞེས་དྲིས་³³པ་དང་། རྒྱའི་གཏིང་ཟབ་
 པོ་³⁴ཞེས་སྐྱས་པས་³⁵རྗེ་ལྷུང་ལྷུང་ལྟེ། རྗེ་ལྷུང་མ་རྟེན་པ་དང་།
 དེས་དབྱུག་པ་ཅན་བརྒྱང་ནས། ཁྱོད་ཀྱིས་ངའི་རྗེ་ལྷུང་ལྷུང་བསྐྱར་རོ་³⁶།།
 དེས་སྐྱས་པ་ངས་མ་བསྐྱར་རོ། །ཚུར་ཤོག་གྲུལ་པོའི་དྲུང་དུ་
 འདོང་དང་། དེས་འུ་བུ་ཅག་གི་ཞལ་ཅེ་གཅད་དོ་ཞེས་སྐྱས་ནས་དོང་

25) 43. 2. — 26) perf. of ལྷུང་བ་ ,to fall'. — 27) perf. of འཕྲོན་བ་ ,to seize'. — 28) 43. 2. b. — 29) 41. 6. b; ཞེས་ = ཞེས་སྐྱས་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 སྐྱར་བ་ ,to throw down'. —

རོ། །དེ་དག་སོང་བ་ལས་³⁷ རྒྱལ་པོའི་དྲུང་དུ་ཕྱིན་པ་དང་། དེ་
 དག་རྒྱལ་པོའི་རྐང་པ་ལ་མགོ་བོས་ཕྲུག་འཚལ་ཏེ། ཕྱོགས་གཅིག་
 དུ་འདུག་གོ་³⁸ །དེ་ནས་རྒྱལ་པོས་དེ་དག་ལ་ཁྱོད་ཅི་ལ་འོངས་ཤེས་
 རྟོས་པ་དང་། དེ་དག་གིས་དབྲུག་པ་ཅན་དང་བྱིས་བདག་རྩོད་པ་³⁹
 དེ་དག་ཐམས་ཅད་སྦྱས་སོ། །རྒྱལ་པོས་དབྲུག་པ་ཅན་ལ་སྦྱས་པ།
 ཁྱོད་ཀྱིས་སྤང་བརྟུས་སམ། །བརྟུས་སོ། །འོ་ན་ཕྱིར་ཕྱིན་ནམ།
 བདག་གིས་མཐོང་བར་⁴⁰ ཕྱིན་ཏེ། །ཁས་⁴¹ བོད་པ་དང་རོ། །རྒྱལ་
 པོས་སྦྱས་པ། དབྲུག་པ་ཅན་དེས་སྤང་ཕྱིར་ཕྱིན་ཏེ་མ་སྦྱས་པས་ན་⁴² །
 ལྷེ་ཚོད་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། དབྲུག་པ་ཅན་གྱིས་གཅིག་དུ་⁴⁷ བོད་པ་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 འཕྱིན་པ་ ,to take out, pull out' etc.
 — 47) ,firstly', less frequent and somewhat different from
 དང་པོར་ (22). — 48) ,my' (24). —

རྫོགས། གཉིས་སྤྱི་⁴⁹ བདག་གི་མིག་སྤྱང་བ་བས་⁵⁰ ། དབྱུག་པ་
 ཅན་གྱལ་བར་འགྱུར་ཡང་གློའོ་⁵¹ ། མི་གཅིག་གིས་ལྷ་⁵² ། དབྱུག་
 པ་ཅན་གྱིས་བདག་གི་དྲོ་སྤོང་མ་བཀུས་⁵³ མོ་ཞེས་སྣངས་པ་དང་། གྱལ་
 པོས་དབྱུག་པ་ཅན་ལ་བྱིད་ཀྱིས་དྲོ་ཅི་ལྟར་བསང་ཅེས་དྲིས་ནས། །
 བདག་ལམ་དུ་ཞུགས་⁵⁴ དེ་མཚིས་པ་ལས། མི་འདིས་དྲོ་མ་བདང་
 ཞེས་མཚི་⁵⁵ བ་ལས། བདག་གིས་དོ་ཞིག་གྲངས་དེ། འཕངས་པ་
 ལ་⁵⁶ དྲོ་བཀུས་མོ། །གྱལ་པོས་སྣངས་པ། དྲོ་བདག་གིས་དྲོ་མ་བདང་
 ཞེས་སྣངས་པས་ལྷེ་ཚོད་ཅིག །དབྱུག་པ་ཅན་ནི་⁵⁷ དོ་འཕངས་པས་
 ལག་པ་ཚོད་ཅིག །མི་དེས་སྣངས་པ། གཅིག་དུ་བདག་གི་དྲོ་བསང་།
 གཉིས་སྤྱི་བདག་གི་ལྷེ་གཅད་པ་བས། དབྱུག་པ་ཅན་གྱལ་བར་
 འགྱུར་ཀྱང་གློའོ། །ཐ་ག་པའི་རྒྱུང་མས་སྣངས་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 འགྲུས་པ་ ,to kill';
 འགྲུས་པ་ ,to die' has perf. གུས་; an elegant word (24,
 Note). — 54) perf. of འཇུག་པ་ ,to enter'. — 55) མཚི་བ་
 perf. མཚིས་ ,to go, walk'; eleg. ,to say'. — 56) 41. A.
 5. b. — 57) Nomin. for Instrum., s. 30 fin. —

གྲིས་བདག་གི་ཁྱོད་བུ་མ་མོ། །དབྱུག་པ་ཅན་གྲིས་སྐྱས་པ། བདག་
 ལ་དག་མངས་པས་⁵⁸ འཛིགས་དེ་ཕྱིགས་པ་ལས་བཀའ་ནས་བྲོས་པ་
 ལས། བག་ན་མི་ཡོད་པ་⁵⁹ མ་མཐོང་སྟེ་གུ་མ་མོ། །རྒྱལ་པོས་སྐྱས་
 པ། མོང་ལ་⁶⁰ འདི་ཉིད་⁶¹ གྱི་ཁྱོད་གྲིས་⁶² ཤེག། །དེས་སྐྱས་པ།
 བཅིག་ཏུ་བདག་གི་ཁྱོད་བསད། བཞིས་སུ་འདི་ཁྱོད་ཀྱས་པ་བས་⁶³ །
 དབྱུག་པ་ཅན་རྒྱལ་པོར་འགྱུར་ཀྱང་ལྟོོ། །ཤིང་མཁན་གྲིས་སྐྱས་པ།
 དབྱུག་པ་ཅན་དེ་⁶⁴ བདག་ལ་རྒྱུ་གཏིང་ཅི་ཅམ་ཞེས་དྲིས་པས། །ཁ་
 ཉམ་སྟེ་ཕྱོགས་པ་⁶⁵ རྒྱུར་སྐྱུང་ངོ། །རྒྱལ་པོས་སྐྱས་པ། རྩ་ཅི་
 ཁྱིམ་ཡང་སྐྱབ་པ་ལ་བཀྱར་བའི་རིགས་ཀྱི་⁶⁶ །ཁ་ན་ཁྱིམ་བས། །ཤིང་
 མཁན་གྱི་མ་དུ་ན་སོ་གཉིས་ཚོགས་ཅིག། །དབྱུག་པ་ཅན་ནི་རྒྱུ་གཏིང་
 ཟབ་བམ་ཞེས་པས་⁶⁷ ལྷེ་ཚོད་ཅིག། །ཤིང་མཁན་གྲིས་སྐྱས་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 བཞིད་པ་' eleg.
 for བྱེད་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 he carried, it being
 right to carry them on the shoulder'. — 67) for ཞེས་སྐྱས་
 པས། | s. 29). —

བཅིག་དུ་བདག་གི་སྒྲུ་སྒྲོར། བཅིག་སྲུ་བདག་གི་སོ་བཅག་པ་བས།
 དབྱུག་པ་ཅན་གྱི་ལ་བར་འགྲུར་ཀྱང་སློབ། །དེ་དག་སོ་སོ་ནས་⁶⁸
 ཞལ་ཆེ་བཅད་དེ། དབྱུག་པ་ཅན་ཉེས་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་	ཁོག་	stop, hinder. <i>kag-èe</i>
འགངས་པ་	བཀང་	དགང་	ཁོང་	fill. <i>kan-èe</i>
འགལ་བ་	བཀལ་	དགལ་	ཁོལ་	lade, put on . . . <i>kal-èe</i>
གཅོད་པ་	བཅད་	དགཅད་	ཅོད་	cut. <i>èad-èe</i> imprv. <i>èod</i>
འཕྲིང་བ་	བཅིངས་	དཅིང་	ཅིང་	tie, bind.
འཚོ་བ་	བཅོ(ས)་	བཅོ་	ཚོས་	make. <i>èo-èe</i> pf. and imp. <i>èos</i>
འཚོས་པ་				
འཇིག་པ་	(བ)འཇིག་	གཇིག་	འཇིགས་	destroy. <i>èig-èe</i>
འཇུག་པ་	བཇུག་	དཇུག་	ཇུག་	put in. <i>èug-èe</i>
འཇོག་པ་	བཇོག་	དཇོག་	ཇོག་	put, place. (C: <i>èag-pa</i>)
འཇོག་པ་	བཇོགས་	དཇོག་	ཇོག་	cut. <i>èog-èe</i>
གཏོང་བ་	བཏང་	དཏང་	ཏོང་	give. <i>tan-èe</i> imp. <i>ton</i>
ལྟ་བ་	བལྟས་	དལྟ་	ལྟས་	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་	གདེགས་	ཤེག་	lift; weigh. <i>tag-èè</i> imp. <i>tog</i>
འདེབས་པ་	བདབ་	གདབ་	ཐོབ་	throw. <i>tab-èè</i> imp. <i>tob</i>
འདོགས་པ་	བདགས་	གདགས་	ཐོགས་	tie, bind. <i>tag-èè</i> imp. <i>tog,</i> <i>tag ton</i>
འདོན་པ་	བདོན་	གདོན་	ཐོན་	get, drive, out. <i>ton-èè</i> always for འབྱིན་པ་
འཕེན་པ་	འཕངས་	འཕང་	ཕོང་	throw, hurt. <i>pan-èè</i>
བྱེད་པ་	བྱས་	བྱ	བྱོས་	do, make. for it <i>co-èè</i>
འབེབས་པ་	ཕབ་	དབབ་	ཕོབ་	bring, let, down. <i>pab-èè</i>
འཚོག་པ་	{ འཚོགས་ བཅོགས་ }	བཅོག་	ཚོག་	filter, sift. <i>tsag-èè</i>
འཚོང་པ་	བཙོངས་	བཙོང་	ཚོང་	sell. <i>tson-èè</i>
འཚོན་པ་	གཟུང་, ཟིན་	གཟུང་	ཟུང་	seize. <i>zum-èè</i>
འཛིན་པ་	ལྷངས་	ལྷང་	འོང་(ས), འོན་	take. <i>len-èè, lan-èè</i>
སློབ་པ་	བསླབ(ས)	བསླབ་	སློབ་	learn; teach. <i>lab-èè</i>

b) Three-rooted verbs.

Pres.	Perf.	Fut.	Imperv.	WT
འཁུར་པ་	བཀུར་		ཁུར་	carry. <i>kur-èè</i>
འཁྱོང་པ་	ཁྱོངས་		ཁྱོང་	<i>kyon-èè</i> for འཁྱོང་པ་

Pres.	Perf.	Fut.	Imperv.		WT
གྱུབ་པ་	བགྱུབ་		གྱུབ་	throw, cast.	<i>gyab-èè</i> imp. <i>gyob</i> for འདེབས་པ་
གྱུག་པ་	(བ)གྱུག(ས)		གྱུག་	run.	<i>gyug-èè</i>
གཞོག་པ་	བཞོག་		ཞོག་	break.	<i>çag-èè,</i> imp. <i>çog</i>
འཆད་པ་	བའད་		འདད་	tell, explain.	<i>šad-èè</i>
རྟོན་པ་	བརྟོན་		རྟོན་	hold.	<i>ten-èè</i>
འདྲོན་པ་	དྲང་	དྲོངས་		draw.	to lead: <i>ran-èè</i> to remove: <i>den-èè</i>
འབབ་པ་	བབ(ས)	བོབ(ས)		descend.	
འབྲུད་པ་	ལྷུ(ས)	དལྷུ་	ལྷུས་	blow (act.).	<i>pu-èè</i>
འབྲུད་པ་	ལྷུད་	དལྲུད་	ལྷུད་	put off, drop (act.).	<i>pu-d-èè</i>
འཕྲིན་པ་	ལྷུང་	དལྷུང་	ལྷུང་	take, pull, out.	<i>pin-èè</i>
འབྲེད་པ་	ཕྲེ(ས)	དཕྲེ་	ཕྲེ(ས)	open (act.).	imp. <i>pe-èè,</i> <i>pe(s).</i>
ལྟུང་པ་	ལྟུས་		ལྟུས་	say.	s. ཟེང་པ་
འཕང་པ་	འཕངས་		འཕང་	rise.	<i>lan-èè</i>

c) Two-rooted verbs.

Pres.	Perf.	Imperv.		WT
སྐྱེ་པ་	སྐྱེས་		be born.	<i>skye-èè</i>
སྐྱེད་པ་	བསྐྱེད་		bear, beget.	<i>skye-èè</i>
འབྲིང་པ་	བྲིང་	བྲིང་	carry.	<i>kyer-èè</i>

Pres.	Perf.	Imperv.		WT
འགྱུར་བ་	གྱུར་	གྱུར་	become.	<i>gyur-èe</i>
འགྲོ་བ་	སྲོང་	སྲོང་	go; become. [only in certain sentences.]	<i>do-èe</i>
འགྱུར་བ་	བཟླས་	ཟླས་	alter.	<i>gyur-èe</i>
རྩལ་བ་	རྩས་		weep.	<i>nu-èe</i>
འཆི་བ་	ཤི་		die.	<i>si-èe</i>
འཆོར་བ་	ཤོར་		flee.	<i>sor-èe</i>
འརྒྱལ་བ་	འཇགས་	འཇགས་	enter.	<i>zug-èe</i>
ཉོ་བ་	ཉོས་		buy.	<i>no-èe</i>
སྲོང་བ་	བསྐྱུང་	སྲོང་	sit; stay.	<i>dad-èe</i>
འཕེལ་བ་	ཕེལ་		increase (neutr.).	imp. <i>dod</i> <i>pel-èe</i>
ལྷུག་པ་	ལྷུག(ས)	ལྷུག(ས)	pour.	<i>lug-èe</i>
འཕྲད་པ་	ཕྲད་		blow (neutr.).	<i>pu-èe</i>
འབོད་པ་	བོས་	བོས་	call.	<i>bo-èe,</i> imp. <i>bos (boi, bō).</i>
འཕྱུར་བ་	ཕྱུར་		appear, originate.	<i>jun-èe</i>
སྲོལ་བ་	སྲོལ་		enjoy.	<i>nan-èe</i>
ཅིག་པ་	བཅིགས་	བཅིགས་	build up.	<i>tsig-èe</i>
ཞུ་བ་	ཞུས་	ཞུས་	ask.	<i>zu-èe</i> (<i>ju-èe</i>)
འཇུག་པ་	བའཇུགས་		arrive.	<i>leb-èe</i>

d) One-rooted verb.

WT

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

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



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