TRÜBNER'S COLLECTION
OF
SIMPLIFIED GRAMMARS
OF THE PRINCIPAL
ASIATIC AND EUROPEAN LANGUAGES.

EDITED BY
REINHOLD ROST, LL.D., PH.D.

VII.
TIBETAN.
BY H. A. JÄSCHKE.
TIBETAN GRAMMAR

BY

H. A. JÄSCHKE

MORAVIAN MISSIONARY.

SECOND EDITION

PREPARED BY

Dr. H. WENZEL.

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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 Kyelān 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 Milraspa, 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 Kyelān 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 Dzānlun, 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 ဗ, ဗ is used, and instead of ဗ, ဗ (respectively ဗ) 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 Tešān.
cf. = confer, compare.
Dāl = Dzādun.
eg. = exempli gratia, for instance.
ET = East Tibet.
fin. = future.
imp. = imperative.
inf. = infinitive.
i. o. = instead of.
Köpp. = Köppen.

Kun. = Kunawur, province under English protection.
Ld. = Ladak, province.
Mil. = Milaraspa.
neut. = neuter verb.
perf. or pt. = perfect.
pros. = present.
ř. = see.
term. = terminative case.
Thgy. = Thar-ghan, scientific treatises.
v. = vide, see.
vulg. = vulgar expression.
W or WT = Western Tibet.

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## Errata

Page 3, line 13 read at instead of in.
- 4, 2 respectively.
- 4, 7 which instead of whom.
- 4, 9 under particular.
- 4, 14 exertion.
- 4, 30 exercise.
- 4, 21 do to.
- 6, 5 dele down.
- 7, 7 read succession instead of conjunction.
- 7, 15 each instead of either.
- 7, 17 subscribed instead of subjoined.
- 8, 11 foot for food.
- 8, 12 subscribed for subjoined.
- 8, 16 homonyms.
- 8, 19 language.
- 8, 22 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.
- 30, 3 indiscriminately.
- 30, 5 superseded.
- 30, 19 But.
- 21, 5 adds.
### Part I.

**Phonology.**

1. **The Alphabet.** The Tibetan Alphabet was adapted from the **Laṅka** (くなります) form of the Indian letters by **Ton-mi-sam-bho-ta** (トムシマシマウチ) minister of king **Sron-tsang-gam-po** (ソングンハマシマウチ) 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 Nāgārī shape.

<table>
<thead>
<tr>
<th>gutturals.</th>
<th>aspir.</th>
<th>sonant.</th>
<th>nasal.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ट क ka</td>
<td>ख क ka</td>
<td>ग ग ga</td>
<td>न न na</td>
</tr>
<tr>
<td>प च ca</td>
<td>छ छ ca</td>
<td>ज ज ja</td>
<td>न न na</td>
</tr>
<tr>
<td>ड ट ta</td>
<td>ढ ढ ta</td>
<td>ब ब ba</td>
<td>म म ma</td>
</tr>
<tr>
<td>ण प pa</td>
<td>फ फ pa</td>
<td>व व va</td>
<td>ल ल la</td>
</tr>
<tr>
<td>त्स ts</td>
<td>द्स dt</td>
<td>ध ध ha</td>
<td>ष ष a</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>palatal</th>
<th>labial</th>
<th>semi-vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ठ ठ ca</td>
<td>ं ं sa</td>
<td>ः ः sa</td>
</tr>
<tr>
<td>ड ड ra</td>
<td>ं ं ra</td>
<td>ः ः la</td>
</tr>
</tbody>
</table>

---

Jäschke, Tibetan Grammar.
1. The Alphabet.

It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants श ष स evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as त for चिं), we must suppose that the sibilisation of these consonants, common at present among the Hindus on the Southern slopes of the Himalaya (who speak tār for चार, four etc.), was in general use with those Indians from whom the Tib. Alphabet was taken (cf. also the Afghan ज and ज likewise sprung from ज and ज). य is differentiated from ई, which itself is often pronounced इ, as shown in the sequel; in transcribing Sanscrit, य and इ both are given, generally, by ई only. य seems to be formed out of ई to which it is related in sound. इ evidently is only the inverted ई. य corresponds with Sanscrit य. य 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, त ठ ड ढ र ल फ ढ. b) The sonant aspirates, by putting अ under the sonants: thus, आ इ उ ऊ ऋ ए ऐ ऎ उ, उ य न."

2. Remarks. 1. Regarding the pronunciation of the single letters, as given above, it is to be born in mind, that surds ठ ड ढ ठ are uttered without the least admixture of an aspiration, viz. ठ, ड, ढ are pronounced in the words skate, stare, speer; the aspirates आ इ ऊ ऋ ए ऐ ऎ उ are forcibly, rather harder than the same in Kate, tale, peer; the sonants ठ ड ढ ठ like ग, ध, ढ in gate, dale, beer. 2. The same difference of hardness is to be observed in ज झ ञ झ or ज, झ, ञ (ञ occurs in church; ञ, the same without aspiration; झ in judge) and in ठ ठ झ or ठ, ठ, ठ. 3. य is the soft modification of य or the s in leisure (French ś in jamais, but more palatal). 4. य is the English ng in sing, but occurs in Tibetan often in the commencement of a syllable. 5. य is the Hindi य, or the initial sound in the word new, which would be spelled य मु. 6. In the dialects of Eastern or Chinese-Tibet, however, the soft consonants ठ ठ झ ञ झ ञ; when occurring as initials, are pronounced with an aspiration, similar to the Hindi ठ, ड, ढ, ठ, or indeed so that they often scarcely differ from the common English ठ, ड, ढ, ठ; also य and य are more difficult to distinguish from ठ and ठ 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
4. Syllables. The special vowel signs are $\tilde{a}$, $\tilde{e}$, $\tilde{o}$, $\tilde{u}$, pronounced respectively as e, i, o, u are in German, Italian and most other European languages, viz. $\tilde{a}$ like ay in say, or e in ten; $\tilde{e}$ like i in machine, tin; $\tilde{o}$ like o in so, on; $\tilde{u}$ 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, $\text{善}$ is used as their base, as is $\text{善}$ in Urdu, e.g. $\text{善}$ ama, mother. 3. $\text{善}$ is originally different from $\text{善}$, 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 ل (عمر), as the $\tilde{a}$ in the words: the lily, an endogen, which would be in Tibetan characters $\text{善}$; $\tilde{a}$ on the contrary is the mere vowel without that audible opening of the throat (as Arabic ل without ل), as in Lillian, $\text{善}$ In Eastern Tibet this difference is strictly observed; and if the vowel is o or u the intentional exercizion for avoiding the sound of $\text{善}$ makes it resemble to wo and wu: $\text{善}$, the milk; almost like wo-ma. $\text{善}$, the owl = wug-pa. In western Tibet this has been obliterated, and $\tilde{a}$ is there spoken just like $\text{善}$.

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 $\text{善}$ tseg, put at the right side of the upper part of the closing letter, such as $\text{善}$ the syllable ka. This tseg must invariably be put down at the end of each written syllable, except before a ɔ (§ 10), in which case only $\text{善}$ 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: $\text{善}$ ka-ra, $\text{善}$ kar (cf. §§ 5. 8).

5. Final consonants. 1. Only the following ten: $\text{善}$, $\text{善}$, $\text{善}$, $\text{善}$, $\text{善}$, $\text{善}$, $\text{善}$, $\text{善}$, $\text{善}$ (and the four with affixed $\text{善}$, v. 5) occur at the end of a syllable. 2. It must be observed, that $\text{善}$, $\text{善}$ 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. $\text{善}$ = sock, $\text{善}$ = got, $\text{善}$ = top. 3. In all Central Tibet, moreover, final $\text{善}$ and $\text{善}$, sometimes even $\text{善}$, modify the sound of a preceding vowel: $\tilde{a}$ to $\tilde{a}$ (similar to the English $\tilde{a}$ in hare, man), $\tilde{o}$ into ɔ (French en in jeul), $\tilde{u}$ into u (French u in mar). In most of the other provinces $\text{善}$ and $\text{善}$ are uttered so indistinctly as to be scarcely audible, so that $\text{善}$, $\text{善}$ become $\tilde{a}$, $\tilde{a}$. In Tsang even final $\text{善}$ is scarcely perceptible, and final $\text{善}$, particularly after ɔ, is almost dissolved into a vowel sound = $\text{善}$: $\text{善}$ so-ɔ, $\text{善}$ so-ɔ.
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 འ, ན, ལ, never བྼ, etc. (cf. § 3.3); and the combinations ai, oi, ui (as in དཔོན་, དོན་, སྣྱོན་) are pronounced very much like ཁ, ཇ, མ, so that the syllables འཇི, འོ, འི, འཇུ, འི་ can only in some vulgar dialects be distinguished from those mentioned in § 5.4. 2. The others ao, oo, io, oo, wo, au, eu, iu (གོ་, གོ, ངོ, ངོ་, ངོ་, གོ, གོ་, གོ་) 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 ད subjoined to another is represented by the figure ང, and occurs in connection with the three gutturals and labials, and with མ, thus ང ང ང ང ང ང ང. The former three have preserved, in most cases, their original pronunciation ང, ང, ང (the latter in ET: ང ང s. § 2.6). In the Mongol pronunciation of Tibetan words, however, they have been corrupted into ང, ང, ང respectively, a well known instance of which is the common pronunciation ང ང ང i. o. ང ང ང, or eleg. ང ང ང (དཀར་པོར་). ང ང ང are almost everywhere spoken without any difference from ང, ང, ང (except in the Western dialect before ང and ང, where the ང is dropped and ང, ང, ང alone are pronounced). ང is spoken ང ང. 3. ང occurs at the foot of the gutturals, dentals, labials, of ང, ང, ང, and ང, in the shape of ང. 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. प, फ, ब indiscriminately = ट; ।, भ, भ = ठ; ।, य, द (in CT: ध); only in the case of थ the literal pronunciation द्र is not uncommon.

In थ and य both letters are distinctly heard; थ sounds like shr in shrub, and so does य generally. In ऐ this r is dropped nearly in all cases: thus, ऐ ha, ऐ sa etc. 4. Six letters are often found with an अ beneath: ऐ ऐ ऐ ऐ ऐ ऐ ऐ; in these the अ alone is pronounced, except in ऐ, which sounds da. 5. The figure ष, sometimes found at the foot of a letter is used in Sanscrit words to express the subjoined ष, as in षष (cf. § 9.6) for शष; and is now pronounced by Tibetans = ष; soha; in words originally Tibetan it now exists merely as an orthographical mark, to distinguish homonymes in writing, as ष ष, hot’ and ष ष, salt’; but, as it is spoken, in some words at least, in Balti (e.g. ष ष, rtsa, ‘grass’, it must be supposed that, in the primitive form of the language, it was generally heard. — Note. Of such compounds, indeed, as षष, ‘lot’ it is difficult to understand, how they can have been pronounced literally, if the r was not, perhaps, pronounced before the ष.

Superadded consonants. 6. र above another consonant is written र, and 11 consonants have this sign: र र र र र र र र र र र र, above र it preserves its full shape, as better adapted to the form of that letter: thus, र. In speaking it is seldom heard except provincially, and in some instances in compound words after a vowel thus, रण रण, Urgyen, Urgyen, ancient name of the country of Lahore; र र dörje, nayra’. Ladakees often pronounce it = स: र र, horse’ elsewhere रा. 7. Similar is the usage in those with a superadded अ (namely: the surds and sonants of the first four classes, the guttural nasal, and अ), which latter is often softly heard in WT, but entirely dropped elsewhere, except in the case of अ, which is spoken = अ in WT, but with a distinct aspiration = hla or hla in ET. 8. अ is superadded to the gutturals, dentals and labials with exception of the aspirate, then अ and अ. It is, in many cases, distinctly pronounced in Ladak, but dropped elsewhere.

Examples.

क्यिर kyi, dog. क्यो kyo, C: kyo, you.

gyen-lu, upwards. չու չու, rich.

չու չու, Չ: չ, cattle. 電子信箱, Չ: չ, half.
8. Prefixed letters. 1. The five letters न् न् न् न् न् frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases as § 7. 6. न् occurs before न् न् न् न्, the palatals, dentals and palatal sibilants with the same exception as under न्, then न् न् न्; न् before the gutturals and labials with exception of the aspirates; न् before न् न्, the palatals, dentals and palatal sibilants with the same exception as under न्, then न् न् न्; न् before the gutturals, palatals, dentals and palatal sibilants, excepted the surds; न् before the aspirates 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 न्, which, if न् is radical, has to be pronounced न्, if prefixed न्, — is avoided by adding an न् in the latter case: thus, न्. Other examples are: न् गद (गां) and न् दत; न् बस (बा, बा) and न् स; न् मद (मा) and न् दा; न् गा. This न् is added, though the radical be not one of the mentioned letters; as, न् का. 3. न् as a prefix and न् 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 न् is entirely neglected is in this instance easier to be followed.
following examples (क्रृष्टि etc.). 4. Another irregularity is the nasal pronunciation of the prefixed क् in compounds after a vowel, which is often heard e.g. शीघ्र प्रथित pronounced gen-दिन, gen-दिन, but eleg.: ge-दिन, 'clergy'; अमरकृत kam-bum, eleg. ka-bum, '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.

याग, bos grunniens. कृर्प, white.
प्रेता (Ld: spe-ka), book.
झ्यो, good.
बब-पा, to descend.
वाण, vulg. C: याण, power.
यू, resp. head.
नाम of the Lhasa district.
नव-पा, solitude.
गिब, ib, figure.

9. Word; Accent; Quantity. 1. The peculiarity of the Tibetan mode of writing in distinctly marking the wordsyllables, but not the words (cf. § 4) composed of two or more of these, sometimes renders it doubtful what is to be regarded as one word. 2. There exist a great number of small monosyllables, which serve for denoting different shades of notions, grammatical relations etc., and are postponed to the word in question; but never alter its original shape, though their own initials are not seldom influenced by its final consonant (cf. § 15). 3. Such monosyllables may conveniently be regarded as terminations, forming one word together with the 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: न्यिग, 'eye', न्यिग-गि, 'of the eye'; लग, 'hand', लग-सुब(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 जा), etc., otherwise short, as नि 'mi', 'man', नि 'mī-ला, to the man', but नि 'mār, 'butter'. — In CT, however, even accentuated and closing vowels are uttered very shortly: नि, 'mī-ला etc., and long ones occur there only in the case of § 5, 4, 5, 8, 2., as नि ला 'work'; निऔ 'religion'; नाडा 'da', 'arrow'; नाग 'a', 'planet'; and in Lhasa especially: नाग 'forest'; निनियित 'le-पा', 'good'; निट 'class, sort'; निज 'side'; निज 'manner'. — In Sanscrit words the long vowels are marked by an क् beneath the consonant, as: निज 'नाग 'called', निज 'नूल ', 'root' (s. § 3).
10. Punctuation. For separating the members of a longer period, a vertical stroke: І, called Throwable (sad (sā’)), 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 šads are put. No marks of interrogation or exclamation exist in punctuation. —

2. In metrical compositions, the double šad 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:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>W:</th>
<th>C:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ལ་ས🦷</td>
<td>kun,</td>
<td>kun,</td>
</tr>
<tr>
<td>ལ་ས</td>
<td>kun,</td>
<td>hole.</td>
</tr>
<tr>
<td>བ</td>
<td>gur,</td>
<td>gur,</td>
</tr>
<tr>
<td>ད་ས</td>
<td>ṇa,</td>
<td>ṇa,</td>
</tr>
<tr>
<td>ད་ས</td>
<td>ē,</td>
<td>what?</td>
</tr>
<tr>
<td>ཏ</td>
<td>čad-po,</td>
<td>čad-po,</td>
</tr>
<tr>
<td>ཏ</td>
<td>ču,</td>
<td>little.</td>
</tr>
<tr>
<td>བ</td>
<td>ja,</td>
<td>ja,</td>
</tr>
<tr>
<td>བ</td>
<td>ī-ma,</td>
<td>sun;</td>
</tr>
<tr>
<td>བ</td>
<td>ñi-ma,</td>
<td>turnip.</td>
</tr>
<tr>
<td>བ</td>
<td>tib-ri,</td>
<td>tea-pot,</td>
</tr>
<tr>
<td>བ</td>
<td>tog-tse</td>
<td>(W),</td>
</tr>
</tbody>
</table>

Useful words.

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>W:</th>
<th>C:</th>
</tr>
</thead>
<tbody>
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<td>ḍa-h,</td>
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<td>ṭan-pa,</td>
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<td>ma,</td>
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<td>ལ་ས</td>
<td>tsan,</td>
<td>how much?</td>
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<td>ལ་ས</td>
<td>ṭo,</td>
<td>ṭo,</td>
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<tr>
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<td>od,</td>
<td>wō,</td>
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<td>yi-ge,</td>
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<td>yō,</td>
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<td>rī,</td>
<td>hill,</td>
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<td>ལ་ས</td>
<td>la,</td>
<td>mountain-pass.</td>
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<td>ལ་ས</td>
<td>lug,</td>
<td>sheep.</td>
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<tr>
<td>ལ་ས</td>
<td>la,</td>
<td>road.</td>
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<tr>
<td>ལ་ས</td>
<td>sa,</td>
<td>flesh,</td>
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</table>
Part II.

Etymology.

Chapter I. The Article.

11. Peculiarities of the Tibetan article. 1. What have been called Articles by Csoma and Schmidt, are a number of little affixes: न न न न न, 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 न or न 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 न denotes the female, न the masculine.

Thus: य य य य य, य य य य य य य, य य य य य य य. Or,

if the word in the masculine (or rather common) gender has no article, लि is added: लि-गे 'lion'; लि-गी 'lions'. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g. लि-का (tön-pa) 'teacher'; लि-का (tön-mo) 'feast'; लि-का (s) '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: ैो (from लि), 'name feast' (given on the occasion of naming or christening an infant); लि (from लि), '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 लि लि are after vowels and after the consonants लि लि लि always pronounced लि and लि, instead of लि and लि; thus, लि-का 'difficult'; लि-का 'hope'; लि-का (gān-wa) 'full'; लि-का (ser-wa) 'to say'; लि-का 'hell'; लि-का 'lord, master'.

12. Difference of the Articles among each other. 1. The usage of लि लि लि is the most general and widest of all, as they occur with all sorts of substantives and other nouns. लि is particularly used for denoting a man who is in a certain way connected with a certain thing (something like लि and लि in Hindustani and Persian: लि 'school', लि (literally: scholar), 'disciple, novice'; लि 'water', लि 'water-carrier', लि, 'horse', लि, 'horseman'; लि, the province of लि, लि, 'a man from लि', लि, 'boy', लि 'two', लि 'two', 'two'; hence: लि, 'two years', लि, 'two years', लि, 'two years', 'two'. If the feminine is required लि is either added to, or — more commonly — used instead of, the former: लि, 'a woman from लि', लि, 'a woman from लि', लि, 'a two years' girl'. The performer of an action is more frequently denoted by लि (or, in more solemn language, लि), though, in conversation at least, लि is preferred; लि 'to do, make; doing, making': लि, लि, लि, 'the doer, maker'. 2. The appendices लि लि लि occur with a limited number of nouns only, especially the names of the seasons, with numerals, and some pronouns. (लि seems to be a vulgar form of pronunciation for लि).

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

Ahab-sig, a needle; it is changed to ॉणा after श, ॉणा. Vras-sig, rā-sig, a cloth; to ॉॉग (sig) in all other cases. Some authors use औ after any termination indiscriminately. It is, of course, always without accent. The articles गॉ गॉ e.g. गॉ , teacher, the teacher, गॉ , a teacher. It is used even after a plurality: thus, गॉ , there were some four wells, and even: गॉ , 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 ॉनम nam, or, more rarely, ॉा dag (dag), ॉ, 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, गॉ , man, गॉ ब, men, गॉ ब, '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: गॉ ब, 'the good men'.

Note. The conversational language uses the words ॉा 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 गॉ after words with the finals ः ः ः ; गॉ after ः ः ः ः, गॉ after ः ः ः ः, and ः ; after vowels ः is simply added by means of an ः thus: ः, which then will form a diphthong with the vowel of the noun (cf. § 6), or if, in versification, two syllables are required, ः appears supported by an ः forming a distinct word. 3. The Instrumental or Agent is expressed by the particles गॉ गॉ or गॉ after the re-
scopic consonants as specified above; after vowels simply སོ is added, or, in verse, sometimes སོ། བ།

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, བོ, བ་, etc. are never heard, but everywhere the final consonant is doubled and the vowel ི added to it, thus: སོ, G. las-si (Ld.), སོ་-ི, སོ, G. lam-mi; སོ (gold), G. ser-ri etc.; or, in other words, all nouns ending in consonants are formed like those ending with སོ (see the example སོོ). In those ending with a vowel no irregularity takes place.

4. The Dative adds indiscriminately the postposition རོ 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 རོ ཤ་, in.

6. The Ablative by རོ ཤ་, or རོ la  —from, (the latter especially with the meaning: from among), all three likewise without any discriminating regard to the ending of the noun. 7. The Terminiative is expressed by the postpositions རོ or རོ after vowels; རོ after final སོ and སོ and, in certain words, སོ རོ སོ; རོ after སོ; རོ generally after སོ རོ སོ 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 སོ 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), སོ lus, སོ་-body<; 2. for those in m (n, r, སོ), སོ lom, way<; 3. for those in g (n), སོ mig ,eye<—of that of vocalic nouns: 4. སོ Ka or Ka-wa ,snow<.

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<td>N. Acc. སོ lus, སོ</td>
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<tr>
<td>Gen. སོ lus-ki, སོ-ki;</td>
<td>སོ lom-gyi; སོ lom-mi</td>
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<td>Inst. སོ lus-ki, སོ-ki;</td>
<td>སོ lom-gyi, -gyi;</td>
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<tr>
<td>སོ lom-mi</td>
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<tr>
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<td>སོ lom-la</td>
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<tr>
<td>Loc. སོ lus-na</td>
<td>སོ lom-na</td>
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<tr>
<td>Abl. སོ lus-na</td>
<td>སོ lom-na</td>
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<tr>
<td>Term. སོ lus-su</td>
<td>སོ lom-du</td>
<td></td>
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3. 4.

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<td>སོ Ka; སོ lom Ka-wa</td>
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</tr>
<tr>
<td>Gen. སོ mig-gi</td>
<td>སོ lom Kā; སོ lom Ka-wai</td>
<td></td>
</tr>
</tbody>
</table>
15. Declension.

Inst. མིག-གིས་ mi-giś, -gi ཤམ་ Ka; རབུས་ Ka-wa

Dat. མིག-ལ་ mi-g-la ཤམ་ Ka-la; རབུས་ Ka-

Loc. མིག-ན་ mi-g-na ཤམ་ Ka-na; རབུས་ Ka-

Abl. མིག-ན་ mi-g-na ཤམ་ Ka-na; རབུས་ Ka-

Term. མིག-ཏ། mi-g-tu ཤམ་, རབུས་ Ka-ru, Ka;

ра, ra, Ka-wa-ru, Ka-wa.

Plural.

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 ཤམ་ the plural of the pron. ཤམ་, that has been chosen.

N. Acc. གྲུབ་ lus(la)-nam(s) ཤང་ de-dag

Gen. གྲུབ་ lus-nam(s)-kyi ཤོང་ོ་ de-dag-gi

Inst. གྲུབ་ lus-nam(s)-kiś ཤོང་ de-dag-gis

Dat. གྲུབ་ lus-nam(s)-la ཤོང་ de-dag-la

Loc. གྲུབ་ lus-nam(s)-na ཤོང་ de-dag-na

Abl. གྲུབ་ lus-nam(s)-nā ཤོང་ de-dag-nā

Term. གྲུབ་ lus-nam(s)-su ཤོང་ de-dag-tu


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 ཤ་ ཤ་ མྱ་ མྱ་ are not very strictly used for distinguishing the gender, since even in the case of human beings ཤ་ and མྱ་ are not seldom found connected with feminines, e.g.: ཤུ་མྱུ་ just as well as མྱུ་ ཤུ་འུ་, a fine girl. 2. The Adjective stands after the Substantive to which it belongs: thus, ཤུ་མྱུ་ ri-tön-po, C: ri-ton-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 མྱ་, as: ཤུ་མྱ་ for the more classical ཤུ་warm; these seem to be particularly in use in Tsam: མྱ་ , friendly", less so in U. 2. compound adjectives either by simple reiteration of the root: སྤེན་ for སྤེན་ , round", or changing the vowel at the same time: སྦྦ་ , complicate", སྦྦ་ , awry etc. Often they are quadrasyllables after this form: སྦྦ་ , lukewarm", སྦྦ་ , medley".
signs are joined to the Adjective: རྟོགས་པ་, of the high hill¹; རྟོགས་པ་ཤུན་, the high hills² etc.

Or the Adjective may be put in the Gen. before the Substantive: རྟོགས་པ་, and then the latter only is declined: རྟོགས་པ་, རྟོགས་པ་ཤུན་. 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 རྟོགས་པ་, instead of རྟོགས་པ་ 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: ར་, after the final consonants ཅ་ བ་ ཁ་ and after vowels (ཐ་ བ་ འ་ ག་ ལ་ བ་ ག་ མ་ ཐ་ ས་ འ་ བ་ ག་ མ་ ཐ་ ས་ འ་ བ་ ག་ མ་ ཐ་ ས་), and ར་; these particles follow the word with which another is compared (like the Hind. सः) and this then precedes the compared one, finally follows the adjective in the positive: ར་ སེ ར་ སེ སེ, 'horse' — than dog small is¹; just as in Hindustāni: शेर से कता जहाँ ते. But also the position usual in

¹ Some Mscr. and wood-prints, however, prefer, even after these consonants, the form ར་.

² The merit of becoming a priest is relatively higher than that mount Meru¹; གྲོ་གྲོ་མོ། གོ་མོ། གོ་ཤུན་, the king of Tibet is greater than the other ones¹. The particle བར་ (བར་) may be put, in the same manner, after adverbs. Thus, བུད་ རྐྱུང་ གོ་མོ་, (their eyes) became more keen-sighted than before¹. Or, after infinitives, བུད་ རྐྱུང་ གོ་མོ་, it is better (for him) that his younger brother should go (with him) than another¹. བུད་ for itself has the meaning of 'more than¹; with the negative: 'not more than¹; 'only¹; thus: བུད་ རྐྱུང་ གོ་མོ་, there are not more than (only) three¹); or 'nothing but¹; 'only¹; བུད་ རྐྱུང་ གོ་མོ་, there is no pleasure (for us) but hunting, h. is our only pl¹.

2. An Adverb which augments the notion of the adjective itself, is བར་, 'more¹; this can be added ad libitum: བར་ རྐྱུང་ གོ་མོ་ རྗུ་ རྐྱུང་ གོ་མོ་.

3. Another adverb, བར་, 'means: 'more and more¹; 'gradually more¹; e.g. བུད་ རྐྱུང་ གོ་མོ་, 'going nearer and nearer¹. 4. The elder — the younger¹ e.g. of two brothers, is
simply expressed by: 'the great — the little'. 5. The Superlative is paraphrased by the same means: тхав ішан кин or шишан кин, 'greater than all'. Or it is expressed in the following manner: амнин сан вин тхав шишан кин, 'of (among) the kings of the country which one is the greatest (prop. great)?'. Adverbs for expressing high degrees are: нё, нё, very; нё, all; кшан, 'quite'; кшан, 'exceedingly' etc.

Note. The colloquial language of WT uses нё instead of нё or нё, and нё (ma, always with a strong emphasis, perhaps a mutilated form of нё, 'much') or нё instead of кшан, whereas that of CT employs нё in the former case, but repeats the adjective in the latter, so that 'very large' is expressed in books by кшан, in speaking, in WT by на нё, in CT by нё нё нё.

Chapter IV.
The Numerals.

18. Cardinals:

1 2 4 6 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

1. 2 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22


4 6 8 9 10 12 13 14 15 16 17 18 19 20 21 22


30 ॐ śa-ma
31 ॐ शाङ्ति क्षणिनि sum-cu, sa-big, शाङ्ति so-big
40 ॐ शेत् चि-cu, vulg: चि-cu
41 ॐ शेत् क्षणिनि चि-cu-sa-big, शेत् चि-big
50 ॐ नामन् na-cu, vulg: नाब-cu
51 ॐ नामन क्षणिनि ना-cu-sa-big, नामन ना-big
60 ॐ दुग्द्र cu, C: दुग्द्र cu
61 ॐ दुग्द्र क्षणिनि दुग्द्र-cu-sa-big, दुग्द्र दु-big
70 ॐ दु-cu, C: दु-cu
71 ॐ दु-cu क्षणिनि दु-cu-sa-big, दु-cu don-big
80 ॐ गु-cu, C: गु-cu
81 ॐ गु क्षणिनि गु-cu-sa-big, गु क्षणिनि gya-big
90 ॐ गु-cu, vulg: गु-cu
91 ॐ गु क्षणिनि गु-cu-sa-big, गु क्षणिनि go big
(0: go-big)
100 ॐ ग्या (मण्ड) gya (tām-pa)
101 ॐ ग्याक्षणिनि or ग्याक्षणिनि gya dañ (or sa) big
200 ॐ निश्चि ni-gya, vulg: निश्चि gya
300 ॐ निश्चि sum-gya

400 ॐ बिन्धु, vulg: बिन्धु gya etc.
1000 ॐ दश (s)ton
10000 ॐ दश fi
100000 ॐ दश मुम
1000000 ॐ दश sa-ya
10000000 ॐ दश ja-ra

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

19. Ordinals. दोऽपि W: dañ-po, C: d⁰, 'the first', the rest are simply formed by adding द् to the cardinals as: दोऽपि, the second etc.; the 21. is दोऽपि क्षणिनि, '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: दुमासृ 13, शाङ्ति 30; but in the latter case the three first numerals are changed to दुमासृ, दु, शाङ्ति, and दु, as the second part of a compound after consonants, is spelled द्व. 2. The words दुमासृ (after full tens up to one hundred), दुमासृ (after hundreds and thousands*).

*) दुमासृ is used especially if the number counting the hundreds,

forming Ordinals, to express the notion of 'containing', e.g. ཐིསི་དཔེ་བ༠, that containing six letters', viz. the famous formula: སྲོ་མིང་ཨུ་ on mani padme hum; སྲོ་མིང་, that containing thirty (letters)', the Tibetan alphabet. 5. Such combinations as ཀྲུང་རྒྱ་ི་ཁྲས་ 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: ཤིག ཤིག each time six, six for each etc. In composed numerals only the last member is repeated, thus ཤིག ཤིག ཤིག 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 འ, བཤེ་, བཤེ་, etc. (s. § 41). 2. Multiplicative adverbs, 'once', 'twice' etc., are expressed by putting བཤེ, 'times' before the cardinal: འི་, འི་, W: lhan-big, lhan-ni(s), C: lhan-big, lhan-ni, once, twice etc.; seldom མི་, བཤེ, བཤེ with the same meaning as འ.

23. Fractional numerals are formed by adding ས་, 'part'; thus, འི་, a hundredth part etc., but also: འི་མི་, འི་མི་, one third of the treasury.

Jäschke, Tibetan Grammar.
24. Personal Pronouns.

Chapter V.

Pronouns.

24. Personal Pronouns. First person: 乳 nas; 乳 ned, 
ni; 乳 nos (Ld); 乳 ko-mo, masc., and 乳 ko-mo, 
fem.; 乳 dag. self — I; Second person: 乳 kyod 
(kyö), 乳 kyod (kyö) 'thou, you'; Third person: 乳 ko, 
乳 ko — 'he, she, it'.

The plural is formed by adding 乳, 乳, 乳, or 乳, 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: 乳 is the most common and can be used by every body; 乳 seems to be preferred in elegant speech (s. Note); 乳 is very common in modern letter writing, at least in WT; 乳 'self', when speaking to superior persons occurs very often in books, but has disappeared from common speech, except in the province of Tsan (Tashi-lhumpo) as also the following; 乳, 乳 in easy conversation with persons of equal rank, or to inferiors.

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

3. person. 乳 seldom occurs in books, where the demonstr. pron. 乳 (§ 26) is generally used instead; 乳 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 乳 and 乳, the people of WT use 乳 and 乳; the vulgar plural of 乳 is 乳.

To each of these pronouns may be added: 乳 ra'ni or 乳 nid, ni', self, and in conversational language 乳, 乳, 乳 are, perhaps, even more frequently used than the simple forms, without any difference in the meaning. 乳 is more prevalent in books, except the compound 乳 ra'ni, which is in modern speech the usual respectful pronoun of address, like 'Sie' in German.

Note. The predilection of Eastern Asiaties 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 honored person, when spoken to as well as when spoken of. To this class belong, besides the pronouns 乳, 乳, 乳, 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 པོ་(བོད་) lugs, la, 'body'; མི་ u, i.o. བེད་ go, 'head'; ཉེ་ཟི་ lug(s) (U: སྐྱི), i.o. རོ་ལྡོམ་ sem(s), 'soul'; or བོད་ gyl, gyi, 'mind'; བོད་ yab, i.o. ཡི་ (vulg: རོ་པ), 'father'; བོད་ na-sa, i.o. ཆོས་ gos, go, 'coat', 'dress'; ཆོས་ chö(t), i.o. སཱ་ (r)ta, sta, 'horse'; ཁ་ན་ནི། lug(s)-pa (U: འོ་-pa), i.o. ཕྱོན་ 'dod-pa, dö-pa, 'to sit'; མཐོ་ནི། dzad-pa, dzä-pa i.o. བོད་ jad-pa, jhe-pa, 'to make' and many others. If there is no such special word, any substantive may be rendered respectfully by adding བོད་ or བོད་ respectively (so, བོད་ i.o. བོད་ 'lifetime'; བོད་ བོད་ i.o. བོད་ 'anger') any verb by adding བོད་, 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 བོད་ gyid-pa, gyi-pa, 'to do'; ཁོལ་ ã-pa, 'to be'; ཁོལ་ lad-du, lâ-du i.o. བོད་, 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, བོད་, བོད་ etc. 'His', 'her', 'its', when referring to the acting subject (suns), must be expressed by རྣ་ or རྣ་, 'his own'; otherwise (ejus) by རྣ་, རྣ་, རྣ་. In C, in the latter case, རྣ་, རྣ་, རྣ་ are used.

26. Reflective and Reciprocal pronouns. 1. The Reflective pronoun, 'myself', 'yourself' etc. is expressed by བོད་, བོད་; also བོད་. 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.' རྣ་ཐོགས་; for 'he rebuked himself' — 'he rebuked his own soul' རྣ་ཐོགས་ — 2. The reciprocal pronoun, 'each other' or 'one another' is rendered by 'one — one', as བལྣ་ བལྣ་ བལྣ་ བལྣ་, by one one was killed', 'they killed one another'; བལྣ་ བལྣ་ བལྣ་ བལྣ་ , 'to one one said', 'they said to each other'.

27. Demonstrative pronouns. 1. བོད་ ds, 'this'; བོད་ de, dhe, 'that' are those most frequently used, both in books and speaking. The Plural is generally formed by བོད་, but also by བཀྲ་ and བོད་. More emphatical are བོད་, བོད་, བོད་, just this', 'this same'; བོད་ etc. 'that same'. — The vulgar dialect also uses བོད་ བོད་.
28. Interrogative pronouns. They are "su", "who?"; "ma", "gān", "gh.", "which?"; "kā", "what?"; to these the indefinite article "kha" is often added, "khang" etc. The two former can also assume the plural termination "kha", "khang", "kha", "khang". In CT "kha" is frequently used instead of "kha".

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: "kha ngag chen po", the merchants who would go (with him); "kha kha len" the cord on which turquoises are strung; "kha len" the sand which is gold.

one who gets (unto whom come) many presents'. Cf. also 38. 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 "kha" (if — v. 41, A. 4) to the latter. Instead of "kha" in this case "kha" is written more correctly. Thus: "kha kha kha len" 'if anybody who possesses the good faith teach it me'; "kha kha len" 'when those of you who wish to go are assembled'; "kha len" 'this jewel (cintamani) will make come down like rain whatever is wished for'; "kha len" 'whatever you may say and ask of me according to that I will act, or I will grant you whatever you ask'; "kha len" 'having scooped the water of the sea with what force I have'; "kha len" 'I beg you to show me what sort of jewel you have found (got)'; "kha len" 'his footprints, in what place soever they fell (v. lex. s. v. "kha") became gold-sand'.
But the participle is treated as if no relative was preceding, thus བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། འཇིག་དེ་བང་ནའི་གཤེགས་པ་སོགས་ངོ་བོ། །, he did not recede from (recall) the word he had spoken before; vulg., WT, བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །, 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 'pœnitet 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, བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། is properly: བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། a beating happens, བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། regarding you, བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། by me = I beat you. In common life the object has often the form of the dative, བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །, 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 verbs 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 བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །, to give the Perfect root is བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །, the Future-root བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །, the Imperative root བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །; of བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །, to filter, bolt respectively: བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། (U: 87d), བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །. 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 བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །, the Future will have བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། or retain the བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། །), partly in adding a final བོད་པ་ཤིས་འོག་མ་ཐིག་མི་ཞེས་ཏེ། ། (to the Perfect and Imperative), partly in changing the vowel (particularly in the Imperative). But also the consonants of the root itself are changed.
sometimes: so the aspirates are often converted in the Perfet and Future into their surds, besides other more irregular changes. Only a limited number of verbs, however, are possessed of all the four roots, some cannot assume more than three, some two, and a great many have only one. To make up in some measure for this deficiency:

b) some auxiliary verbs have been made available: for the Present tense दिन, दृढ़, अभ्यस्त and others, all of which mean 'to be' (§ 39); for the Perfect देन, दिन, देन; for the Future देन, देन, and the substantive देन.

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 एँ pa or, after the final consonants एँ, एँ and vowels, एँ 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 देन to the Infinitive of the verb in question, or देन, देन, देन, देन, देन, देन to the root, and the Inf. Fut. by adding देन to the Supine (terminative of the infinitive, 41.B) thus, देन, देन, देन, देन, देन, देन visium esse, visum iri.

Note. The spoken language uses, in WT almost exclusively, a termination pronounced कas in Turig and Balti, कe, कe in Ladak, कe in Lahoul etc., जा in Kunawar, देक in Tsan 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 देन.

33. The Participle. 1. This is in the written language entirely like the Infinitive देन 'being', देन 'giving', देन 'having given'. — 2. Whether the meaning is active and passive, however, can only be inferred from the context, e.g. देन दशुलक is of course 'the money given', but देन='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 देन 38.1) the usage of scientific authors has strictly connected the active sense with those formed with देन, as देन toa-jed, toa-jé, instead of देन toa-jed, doing give, giving,
33. Participle.

giver, and the passive to those with མ, as མེ་ཇི་ཏོན་ཟཱ་, to be given' (dandus), མེ་ཇི་ཏོན་ཟཱ་ཉེ་ཾ་ཞི་ཨྱརཱ, 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: མེའོ་ཨཱ་཭ེ་, the king said .

Note. In the spoken language, of WT at least, the Participle is formed by མེ་, 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.): མེ་ནུལ་ཐམ་མང་ཉི་མི་ (s. 15, Note) , the man giving the money; མེ་ཙོ་གོ་ཨཱ་, the money given'; མེ་ཙོ་གོ་ཨཱ་ཀྱིས་ཨཱ་, the lama who brought a coat for sale the other day'. མེ་ཙོ་གོ་ཨཱ་ཀྱིས་ཨཱ་, the girl who had shown the door to his reverence' (Mil). The future participle is represented, just as in English, by the Infinitive (32, Note), so that མབོད་ཨཱ་ཨཱ་ཨཱ་, the sheep to be killed; (in books མབོད་ཨཱ་ཨཱ་ or མབོད་ཨཱ་) is expressed, in the most Western provinces, by: མབོད་ཅུ་་་, Lad.: མབོད་ཅུ་་, Lah. etc.: མབོད་ཅུ་་, Tsam.: མབོད་ཅུ་་, and, most like the classical language, in Kun.: མབོད་ཅུ་་.

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 ཀ (called by the grammarians: ཀི), in interrogative ones the syllable ཆ. Before both the closing consonant of the verb is repeated, or, if it ends with a vowel, ང་ and ང་ are written. The Perfect of the verbs ending in ང་, which formerly had a ང་ as second final — ང་, assume ང་ and ང་.— 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 བོད་, རྒྱ་etc. (40. 1.).

Examples. a) བོད་, go!1, བོད་ཞི་, come here!1. — b) བོད་ཞི་, do you see or not? — c) བོད་ཞི་, who is there?, བོད་ རྒྱ་, when did (he, you etc.) arrive? — d) བོད་ཞི་ཇི་ཞི་མི་ཨཱ་ཨཱ་, the houses were destroyed, the men killed, the whole town annihilated. — e) བོད་ཞི་, in the sand of the river is gold.

Note. In conversation the ཀ is generally omitted, and
the m of the interrogative termination dropped, so that merely the vowel a is heard, e.g. the question တင်းကုန်း, do (you) see? and the answer တင်းကုန်း, (I) see?, are commonly spoken in WT: တင်း-ကုန်း တင်း.

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, တင်း (I, thou, he etc.) see, seest etc., တင်း (I etc.) give through all persons; in the end of a sentence: တင်း တင်း.

2. Compound Present Tenses. a) တင်း (s. 40, 1) is added to the root: တင်း တင်း, (I) see, တင်း တင်း, (I) give. This is common in the dialect of WT especially. — b) The Participle connected with တင်း, တင်း-အောင်, (I) see. In WT this, of course, is changed to တင်း-အောင်. — c) One of the Gerunds (41, A) with တင်း or တင်း, as တင်း (or တင်း or ဖိုး or ဖိုး), တင်း or ဖိုး, (I) see, am seeing; it must, however, be remarked that both ways of expression, b) and c), are not very frequent. — d) တင်း or တင်း is the proper form for the compound

English present: တင်း တင်း, (I) am seeing; တင်း တင်း, (I) am writing (just now).

36. Preterit Tenses. 1. Simple Preterit, Perfect or Aorist Tense; this is the Perfect root: တင်း, at the close of the sentence တင်း, gave, have given, was given; in one-rooted verbs it has, of course, the same form as the present: တင်း, 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 တင်း, တင်း-များ, have given, gave, was given, တင်း-များ, have seen, saw, was seen; rarely met with in books, but in general use in the conversation of WT. In CT တင်း is used in a similar way: တင်း, the dog has bit. — b) The root with တင်း (more in books), or တင်း (more in common language), the true Perfect as the tense of accomplished action: တင်း, တင်း, have given etc., the action of giving is past, တင်း, the man has already left. — c) The Participle connected with တင်း occurs more frequently in the past sense than otherwise. Here, in the common talk of WT, တင်း is used, even in those cases where the books have တင်း, တင်း, yi-ge kāl-pa yun, or, contracted, kāi-pen, the letter has been sent off, in books: တင်း (s. 11, Note), even တင်း.
la tais-pa yin, tais-pen, the wages have been paid, i.e. लातिस-पा यिन; d) Gerunds in द (WT) or प (CT) with तिन or तिप (the same as 35.2.c); also (in Ü Tsan and later books) the mere Perfect root with ति, the द or प being dropped: तिन, has gone.

37. Future Tenses. 1. Simple Future. The Future-root, द (ति), shall, will give, be given. 2. Compound Future. a) The auxiliary verb द (ति) (to grow, become) added to the Terminative case of the Infinitive: द (ति), shall, will give, be given, द (ति), shall, will see, be seen. This is the most common, and, together with the Simple Future and the Intensive (39), द (ति), 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) द (ति) connected with the root: द (ति), shall, will see, द (ति), shall, will give, etc. (ति is originally a substantive, meaning material, cause, occasion). c) the root with द or प, द (ति), will arrive, or, i.e. the root, the Term. Inf., द (ति). Both b) and c) are even now in common use in CT, whereas in WT: d) द (ति) connected with the root is the general form: द (ति) यिन, yin, vulg.: द (ति) यिन, shall, will see, द (ति) यिन, shall, will give, द (ति) यिन, will send, द (ति) यिन, will go. e) In books the Participle with द (ति) (35.2.o, 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 ति is added. In many verbs with the vowel ति, and in some with ए 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, द (ति) give!, from द (ति); द (ति) Loud: द (ति), CT: द (ति) look!, from द (ति); द (ति), throw!, from द (ति). In one-rooted verbs it is, of course, like the Present, but it can always be sufficiently distinguished by adding the particle द (ति) (द or द, 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 द (ति), द (ति) do not give!, द (ति), do

not look!, देखिे, 'do not throw!' — 3. In praying or wishing (Precative or Optative) either the same forms as under 1. are used, or the Imperatives of आहे, 'to come' or आहे, 'to come' (the latter, आहे, of a quite different root) are connected with the Term. Infin. आहे or आहे, '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: क्रि, 'give!' from देखिे; देखि, 'look!' from देखिे; देखि, 'throw!' from देखिे (Perf. of देखि). Instead of देखि, which is not much used, क्रि (give!) is often added to the roots of other verbs (s. 39), thus, क्रि क्रि, 'ton to!' from देखिे (देखि). Or the Imperative is paraphrased by देखि, 'gos (Ld), go, goi, 'must', added to the root of the verb: देखि, 'must be killed'. — In CT the changing of the vowel seems to be usually omitted, but the ति 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 देखि (Pf. देखि, Fut. देखि, Imp. देखि) to do, elegantly देखि (Pf. देखि, Fut. देखि, Imp. देखि), respectfully देखि (Imp. देखि) 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 देखि, 'see', देखि, 'saw', देखि, 'shall, will see', देखि, 'see!', but also several other periphrastical phrases are gained for speaking more precisely than otherwise would be possible. The Future tense देखि, serves, besides its proper notion of futurity, particularly to express the English auxiliaries, 'must, ought etc.': thus, देखि, '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 देखि (s. 38, Note). — 2. Another class of intensive verbs are formed by connecting two synonyms, as देखि, 'to be afraid', literally, 'to be fear-frightened', and other similar ones.

40. Substantive and Auxiliary Verbs. 1. To be a) देखि, in elegant and respectful speech देखि, lag-pa, देखि, (the latter word never used in WT) is the mere means
of connecting the attribute with its subject, as: རེ་དུག་, 'this man is a Ladakkee', རོ་ཅི་ལམ་སྲོལ་, 'is it you, Sir?'. Therefore the question རི་མ་ is to be understood, 'who are you' or 'who is he', etc., the personal pronoun being often let to be guessed. — ངོན་ itself is often omitted in daily life in WT as well as in poetry, e.g. རོ་སྦྱ་, 'this load (is) very heavy' WT. Negatively: མོད།, བུད། vulg. མོད།, resp. མོད།. — b) རེ་དུག་, yod-pa, yø-pa, e.g. རི་སྟེ, རི་སྟེ. — རེ་དུག་, zug(s)-pa, རི་སྟེ, negat.: རི་, རི་སྟེ, རི་སྟེ means 'to exist', or 'to be present', 'to be found at a place'; therefore the question རི་སྟེ is to be understood: 'Who is here? Who is there?' — རོ་ and རོ་ལམ་ are in general use, རོ་ལམ་ is seldom heard. When connected with the Dative of a substantive it replaces the English 'to have, to have got', as: རི་པོ་ཞིག, 'I have money'; རི་ལེན་, 'I have pain'.

In this case the respectful term is not རེ་དུག་ but རེ་དུག་, 'King an indisposition', i.e. 'is Your Majesty ill'. — c) རེ་དུག་, dug-pa (e.g. རེ་དུག་ is seldom heard), resp. རེ་དུག་, 'to be present, stay, be found at a place'; negat.

སྤྲུལ།. Both སྤྲུལ། and སྤྲུལ། can be used instead of སྤྲུལ།, though not this instead of them. — d) སྤྲུལ།, ré-pa = སྤྲུལ།, negat. སྤྲུལ། in Spiti and CT, seldom in books. — e) སྤྲུལ།, med-pa, mô-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 སྤྲུལ། (41.), when it frequently has the sense of 'though', but never with a negative. — f) སྤྲུལ།, nai-wa, originally 'to appear, to be visible, extant', negat. སྤྲུལ།. Sometimes in books, and common in certain districts. — g) In books the concluding ô (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. སྤྲུལ།, 'is the first = སྤྲུལ།. In a similar manner also the སྤྲུལ། of the Imperative (38.) implies the verb 'to be'. — h) The Preterit root for all these verbs is སྤྲུལ།, '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. སྤྲུལ། 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 སྤྲུལ།, 'to make, render', the connection
of गृह्य with the Term. Inf. of another verb must, in many cases, be rendered by the passive voice in our languages. In WT the verb चेली, to go, is used in the sense of 'to become, to grow'. The Perfect root for both is चेली, (went), grew, became, has become, is' (s. above). — In CT and later books चेली is used instead.

3. 'must' is expressed by चर्ि्यावो, '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 चर्ि्यावो, 'to me is necessary' which may be, in the last mentioned case, rendered somewhat more politely by adding चोित 'pray'; चर्ि्यावो, '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. चम्ला, 'it is right to' (usually with the Genit. Infin.), चहर्ि्यावो, 'it is meet, decent', चहर्ि्यावो, 'to wish, desire'; both with the Supine; चहर्ि्यावो, 'to like' with the Dat. Inf. The popular substitute of the last, especially in use in WT, is चहर्ि्यावो, 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 चेर and vowels and चेर (चेर) or चेर according to the same rule as चेर 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. चेर (चेर etc.), the most frequent of all these endings. It is added to the Present-root as well as to the Perfect-root: चेर, 'giving', चेर, '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: चेर, the child, having been carried away by the water, died; चेर, the king having died, the prince occupied
the throne (kings-place); as there is a great water, we cannot go.

2. ए (एं etc.) of a similar sense, chiefly used for smaller clauses within a large one; 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, ए ज्योति सुभाषिक निरालृत, without end and boundary; नामाललावां नामालन, to eat flesh and drink blood**). It stands also in a causal sense: by doing etc., as: अधिकारिकी रूपान्तर, (we) live by catching fish. These two (1. and 2.) can also, like the closing ओ, as mentioned in 40.1. g, be added to every class of words, in the sense of being: रथ तित्रित्यते, as you are high (born), being of a great family.

In conversation, एं is scarcely ever heard.

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

**) The objects of एम and एम एम often assume the dative-sign, cf. English 'to feed on'.

** Examples. तुण्यमान्यतां व ई, when the night had risen (viz. at daybreak) he went; अभिनव, after you will have risen, go! निश्चितरतनामयां धनिष्ठर, when I saw that, raising clamour, I wept.

4. ए, in (doing something) again for clauses with since, when, as, but in most cases by far for if and conditional, when: एशिस, if, or, when (I) go, or went; एक रहित, when, after (he) has died; if he is already dead; ए जी, if (he) die, should die, if (he) died; when (he) dies; ए पुरुष, if .. do, did; ए, if .. were to do. It is added to the root, seldom to the infinitive, and as common in talking as in books.

5. ए is of more various use. When added to the root, it is very much like ए, which it replaces in the conversational language of CT, (where the first example of 2. would be, एम एम एम एम, 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: एम एम एम, going look!, go and look! एम एम एम, rise and go! This particle, like the above-mentioned, implies the verb 'to be', especially when added to adjectives denoting a personal quality. एम एम एम एम, being ugly and short; एम एम एम एम एम
41. A. Gerunds. 5, 6.

'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 ғ in a substantive; thus, ғ to rejoice at killing, be fond of killing: b) nearly the same as ғ or ғ in English, e.g. ғ, as there was an idol-shrine in the middle of the way, (she) alighted from (her) chariot; ғ, as the king went there daily to bathe; ғ, 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 ғ is added to the repeated root in order to express the English, while, whilst: ғ

(15. Note) ғ WT, or ғ CT, while I am cutting the meat into pieces, bring you (some) wood.

6. ғ added only to the Infinitive, literally, out of (the doing)'. This may mean a) after', ғ, to rise from lying, after having lain; ғ, 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: ғ out of my walking i.e. when walking along, (I) met with a brahman; ғ (the above mentioned example (s. ғ) translated into classical language); c) also the English, being about to' is, in books, often expressed by this Gerund: ғ ,when (I) was about to enter, the door was shut; ғ ,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. ғ etc.) or ғ etc.), or the Instrumental and Genitive cases of the root, mean a) by doing something', or, because', e.g. ғ, we come (here), because it is necessary'. ғ ,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 ғ (40. 1. ғ), ғ, though (you) did
say so, by what shall (I) believe (it)?⁸ In other cases it may be left untranslated when the next sentence will commence with, but: नत्तिसिन्देह, not liking delicate food, he ate vulgar food⁹ or, he did not like d. f., but preferred v. f.⁹ This Gerund is scarcely used in talking, at least in WT.

8. निः (नः), the Instrumental of the Infinitive, 'by (doing something)' is, of course, the proper expression for 'because', but also very often used indiscriminately for इ or इँ, only for the sake of varying the mode of speaking: निः मतासु, because it is very difficult⁹; इँ, when (he) looked⁹.

9. Also इँ, 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 इँ, इँ, इँ, इँ, इँ, इँ, इँ, इँ, इँ, इँ, 'walk on praying (preces faciendo)'; इँ, 'beating (her own) breast and weeping'.

B. Supines. They are expressed simply by the Terminative Case of the Infinitive or of the Root, निः or इँ, 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 a, e.g. निः निः, 'difficult to learn'; with verbs expressing, to go, to send etc., also, to pray etc. like that in um: निः, 'go to fetch'; निः, '(I) beg (you) to permit, — for permission'.

In these cases the root is most common, but the Inf. निः, or निः, निः 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: निः निः निः, 'seeing (his) mother coming' (instead of which, however, निः may be said as well); ... निः निः निः, 'knowing that the time of ...ing had arrived' (lit. 'that it had come down to the time'); निः निः निः निः, 'remembering him to be the king's son' or, 'that he was ...' — b) in an adverbial sense, when we say, so that, especially in negative sentences, 'so that not', 'without ...ing'; निः निः निः निः, 'so that nobody may (did) perceive it'; or, 'without anybody perceiving it.'

Note 1. The modern language of WT uses in the first instance (B. 1.) either the simple Infinitive, निः निः (or निः), or the same with म, निः निः निः निः, or with म (for the म of the books s. 7.2), निः निः निः; 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 य may be added: thus, निवारते; निवारते निवारणे; निवारते निवारणे. (I) have come to meet you; in the third, the direct Imperative adding य for the sake of civility, निवारते
prayer permit!"

In the case of B. 2., instead of निवारते निवारणे; the expression in common use will be निवारते or निवारणे; instead of निवारणे निवारणे, either the same form, निवारणे; or the Gerund, निवारणे. — In CT those examples would respectively, stand thus, निवारणे or निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे निवारणे

Note 2. All the forms, of course, where य or य 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. देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,when (he) had written the letter, (he) sent (it) off; देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,when (he) shall have written the letter, (he) will sent (it) off. Neither have the Conditional or Subjunctive any special form. Thus, e.g., देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,if we did not do that, we could not live (i.e. we cannot earn oursustenance in any other manner); देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,which should not I hear (grant) what you say (your wish)?; देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,if (you) had not explained it, and (we) had not seen the signs, we would not have understood it; देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,as a man would not find it, I must send an emanation; vulg., WT, देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,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, देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,though I did try to hinder him, I could not; देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते देनिते
,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\(^1\) (s. 41. B. 2. b.). Especially the gerunds in མ་ (41. A. 6.) have often this meaning:

\[བོན་པའི་ིན་པ་ཕོ་བ་ལོ་གནད་མིན་པ་
\]
,when I was about to be parted from life, he saved it;

\[ཤེས་རབ་གང་ལོ་འབྲན་དབྱིངས་པར་རིམ་པ་
\]
, the snake, having become angry, though she intended (or: had at first int.) to let out her poison, reflected thus\(^4\). 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:

\[བོན་པ་ W ཤིང་མོ་
\]
give

\[བོན་པའི་ིན་པ་ཕོ་བ་ལོ་གནད་མིན་པ་ C རོལ་མེད་། (or ངོ་)
\]
I see

\[W ཤིང་མོ་། (or ངོ་); C རོལ་མེད་།
\]

\[I am seeing
\]

Perfect:

\[བོན་པ་ W ཤིང་མོ་། gave, have given
\]

\[བོན་པའི་ིན་པ་ཕོ་བ་ལོ་གནད་མིན་པ་ C རོལ་མེད་། saw, W ཤིང་མོ་། C རོལ་མེད་། went
\]

\[བོན་པའི་ིན་པ་ཕོ་བ་ལོ་གནད་མིན་པ་ རོལ་མེད་། I have given, intens. རོལ་མེད་། རོལ་མེད་། has been given
\]

42. The Adverb.

Future:

\[བོན་པ་ W ཤིང་མོ་། shall, will give
\]

\[བོན་པའི་ིན་པ་ཕོ་བ་ལོ་གནད་མིན་པ་ C རོལ་མེད་། intens. རོལ་མེད་།
\]
shall, will see

\[བོན་པ་ W ཤིང་མོ་། will arrive
\]

Imperative:

\[བོན་པ་ W ཤིང་མོ་། give! རོལ་མེད་། take out! རོལ་མེད་། kill!
\]

\[རོལ་མེད་། see! intens. རོལ་མེད་།
\]

negat. རོལ་མེད་། རོལ་མེད་། do not give! རོལ་མེད་། རོལ་མེད་།

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: སྐྱ་, 'now', སྐྱ་, 'when', སྐྱ་ (books and CT) or སྐྱ་ (WT), 'to morrow', and a few similar ones; སྐྱ་, 'again',

and the two negatives སྐྱ་ and སྐྱ་, the latter of which is used in prohibitive sentences, and with a past tense, as སྐྱ་ (=I) do not give'; སྐྱ་, (I) shall not give'; but:

\[བྱེ་, 'did not give'; སྐྱ་ (WT: སྐྱ་) 'do not
give'
\]

Jäschke, Tibetan Grammar.
give! The verbs भीर, भान, भक्ति, भेज have always निः instead of भेज before them (40.). Another particle of this kind, of a merely formal value, is भेज, 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: भेज्यिः भृजुमाहे, that man is a Lakedee'. (There is scarcely an adequate word to be found in our modern languages, but the Greek υε, or ὑε—δα—, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: बेज.

2. Adverbs may be formed from any Adjective by putting it in the Terminative case. भाउँ, 'good', भर्सम, 'well'; भाउँ, 'principal', भर्सम, 'principal, very'; भर्सम, 'violent', भर्सम, 'violently'.

3. Nearly all the local Adverbs are formed from Substantatives or Pronouns with some local Postposition: भाउँ, the place (space) above, upper part, भर्सम, 'above', भर्सम, 'upwards', भर्सम, 'from above (downwards)'; भर्सम, 'this', भर्सम, 'in this, here', भर्सम, 'in this, here' (cf. 15.), भर्सम, 'hither, here', भर्सम, 'hence', भर्सम, 'that', भर्सम, 'there', भर्सम, 'thither, there', भर्सम, 'from there, thence, then, after that'.

Note. In talking the simple adjective is used, mostly, instead of its adverb (2. class): भेज्यिः for — भेज, '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: भर्सम, 'the affix of the Dative', भर्, 'Locative', भर्सम and भर्सम, 'Ablative', भर्सम, 'Terminative'.

Their use will be best seen in the following examples:

॥ भर्सम भर्सम उनका शरीरा। WT, अण्ड्डकालम्र (inst. of भर्सम 38).

Note) CT, 'put the degchi on the fire'!

भर्समा भर्समा, vulg: भर्समा. Tsang: भर्समा भर्समा, 'the ass rolls himself on the ground'.

भर्समा (or भर्समा) भर्समा, 'having mounted on the horse (he) goes', or ' (he) goes on horseback'.

भर्समा भर्समा, vulg (WT): भर्समा (corrupted from
43. 1. Simple Postpositions.

率薩貶 (or 萬里), W: 湯阿萬里 , (they) made (or selected, raised) that man to (be) king.

stupam (or 萬里), CT: 湯阿 (or 萬里) 湯阿

(they) made (their) luggage into a pillow, used it as a pillow.

jha (or 遠), WT: T 遠 (s. 35. 2. 6, 絕 omitted, 40. 1. a), CT: 遠 次 (or 遠, provincial irregularities 35. 2. c), where are (you) going?

lak (or 遠), T: 遠 (vulg.) I am going to Tino (or K'oksr).

|| 遠 ||

六月 (or 遠), after eight months.

yin (or 遠), from (after) the eighth month.

lak (books and CT), WT: 湯阿 次 , from the beginning.

|| 湯阿 ||

發展, uth, growth, from the window, through the window.

ln, vulg: "發展", to deliver from the cireulation (transmigration).

發展, WT: གྲ (or གྲ གྲ) གྲ (or གྲ) གྲ, to build a house out of brick (Ts: a house of brick).

發展, from the sutra Zamatog.
43. 1. Simple Postpositions.

Besides these, with is to be mentioned as Simple Postposition: thus, speaking (conversing) with the youth; with me; or, in fuller form, together with me. In WT it is even used for the instrumental when the real instrument (tool) of an action is meant, e.g. 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. like (with) that, similar to that. With an Infinitive it denotes the synchronism of the action with another one, with the sun rising, at sunrise; (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 now eat! For its use as a conjunction see the next chapter.

43. 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, in (the midst of); into, also, in, from, out of. The most usual ones will be seen in the following examples:

an Imperative, without any perceptible signification, if it is not to be regarded as a substitute for 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, in (the midst of), into, also, in, from, out of. The most usual ones will be seen in the following examples:

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an Imperative, without any perceptible signification, if it is not to be regarded as a substitute for now eat! For its use as a conjunction see the next chapter.
43. 2. Compound Postpositions.

(books and talk) beside, near the door.

under a tree' (literally: in front, by the side, of a tree).

to take before the judge.

CT, WT, 'after eight months'.

vulg. 'before two months, two months ago'.

books and CT, WT: to hide a treasure below the ground.

CT, WT: to emerge, come out, from below the ground.

books and CT, in CT also: beyond the water, river.

books and CT, WT: on this side of the water.

(books and CT: in (after) three days he will arrive beyond this plain, will have crossed it.

in the four regions of the house, roundabout.

go in the direction of, towards, that village.

CT: for seven years.

CT: from this to that.

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:

books and CT, WT: for me, in my behalf, for my sake, on my account.

CT: for what reason has that illness come? what is the cause of etc.?

in behalf of all living beings.

(WT: ) 'give (apply) stone instead of wood'.

, according to, like, as' - doing according to the word of the king'.
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 ་, which we have seen above in the sense of 'with', མཉེ་, སྐྱོན་, ཁྱོན་, སྤྱི་, ཚོས་, བོད་, བོད་གཅིག་པར་, gold and silver and iron and collection (i.e. and so on), though the position of the ཐེ (10.) after the word ་ 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: ཤེ་, 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 ཤེ་ after ཁོ་བོ, ལྷུག (cf. 6) into ཭ེ་ often after vowels (cf. 6). Thus: ཤེ་ སླབ་, taking also a son (with him). When repeated, it has the signification of Latin 'et—et—', ལོ་, རོ་, རོ་, both mother and son died. Often, especially in negative sentences, it means 'even', ལོ་, ལོ་, ལོ་, even one (they) did not find — not even one. This is the only means for expressing 'none, no, nothing', ལོ་ (or ལོ་) བསམ་ (resp. བསྐྱེད་) 'nobody came'; ལོ་ རོ་, རོ་, རོ་, རོ་, 'there is nothing' (cf. 29). When combined with verbs, ལོ་, ལོ་ སྐྱེན་, even searching (they) did not find, it serves as another expression for 'though' or also 'but' (s. 41, 7, 6); thus, 'though they searched', they etc. or 'they searched, but they etc.'. Standing

*) This is not very carefully observed even in good ms. and prints, where ལོ་ will occur sometimes after རོ་ etc., and ལོ་ 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), इ. नोः, ,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'. नै, ,or; repeated, नैक • नैक • •.,either—or—.
— •,'Or' is expressed also by the interrogative affix of the finite verb (34. 1.), बो, etc., नैक • •, a bottle of gold, silver, or copper. — नैक • •, nevertheless, but', vulg: नैक • occurs much less frequently in Tibetan than in the European languages.

The only Subordinate Conjunctions are: 1. नैक •, 'if', introducing conditional sentences ending in • (40. 1. A. 4.). But, as the conditional force really rests on the closing •, the initial नैम • may be put or omitted at pleasure; 2. नैक •, 'but if'; नैम • • • •, 'if I can ...', नैक • • • •, 'but if not ...'; this last is found only in books.

Chapter X.
The Interjection.

45. The most common Interjection is उ, or, repeated, उ • • •, 'oh! alas!' used also before the Vocative. The language of common life uses instead: उ • उ, or उ • उ.

46. Derivation.

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 उ, as: नैक • नैक • •, the cold is changed into warmth. — To this may be added the pronoun नै (नैक • • • • • •, ipsum frigidum); but this is used scarcely anywhere else than in metaphysical treatises, from whence a few expressions, such as नैक • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • • •
joy' (vulg: ཞེས་རབ་) or  སྨན་རྒྱུས་, mind of belief (also, a believing mind'), faith'. — 5. Diminutives are formed by adding the termination ནི, often with an alteration of the preceding vowel: སྦྱརྟེ, horse; གྲྭྲྭ, little horse, foal; དོད, man; སྤྱིན་, little man, dwarf; སྤྱིར་, stone; སྤྱིན་, small stone, calculus. If a word ends with a consonant, only འ་ is added, and a new syllable formed: སྨན་, sheep', སྤྱིན་, lamb'.

47. Derivation of Adjectives. 1. Possessive adjectives are regularly expressed by adding the syllable ནི, or the phrase ཤེས་རབ་, abridged སྨན་ to any substantive, སྨན་ ནི, having a head'; སྨན་, having the head of a man'; སྨན་, having hair, (long-) haired'; སྨན་, སྨན་ སྨན་, possessing knowledge, learned, wise'; སྨན་ སྨན་ is never heard in common talk in WT. — 2. Adjectives of appurtenance are generally expressed by the genitive of the substantive, ཤེས་རབ་, of gold, golden'; གཏིང་, the eye of flesh, the carnal, bodily eye'; oppos.: ཤེས་རབ་, the eye of knowledge, spiritual eye'. — 3. Negative, or privative adjectives are formed in several ways: a) by the simple negative སྨན་, སྨན་མཇུག་, unworthy'; སྨན་, unfit'; སྨན་, unheard of. b) by adding སྨན་, without'.
Part III.

Syntax.

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, ཏེ་ལྷ་རི་འཛིན་པ་འདི་, this my little daughter; གི་བོག་པ་, a red gown; སྣ་ཚོ་བོ་རི་འཛིན་པ་, the red gown; སྣ་ཚོ་བོ་རི་འཛིན་པ་, these three great kingdoms. Adverbs precede the word they belong to: འགྲེལ་བོ་, very great; འགྲེལ་བོ་མཚན་པར་, come very quickly. —

4. In correlative sentences (cf. 29) the Relative precedes the Demonstrative: བ་རུ་འུ་འཇིག་ཤིན་, 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 48, it is only the Accusative, that requires a few words more, as it is very often used absolutely (as in Greek). a) Acc. temporalis: ཤེས་, at night; ཤེས་, during (his etc.) lifetime; ཤེས་, at that time; ཤེས་, having studied for one day, after one day's study. — b) Acc. modalis: ཤེས་, regarding the size, round; ཤེས་, regarding the depth, eight cubits (cf. 12); ཤེས་, regarding colour, being like smoke (cf. 50, 1, a); ཤེས་, with regard to (his) birth, equal i.e. of equal birth. Here ཤེས་ (42. 1) is very often employed: ཤེས་སེམས་, etc. Nearly in all cases, however, postpositions may be added, and in talking they are preferred to the simple Accusative: ཤེས་, ཤེས་, ཤེས་, ཤེས་, etc.

Jaschko, Tibetan Grammar.
50. Simple Sentences. — 1. Affirmative sentences. — a) the attribute being a noun, the verb: to be, become, remain etc.: བི་མེད་པའི་བཞིན་པའི་འབྲེལ་པའི་‘this man is wise’; བི་མེད་པའི་བཞིན་པའི་འབྲེལ་པའི་‘this is a wise man’. When the verb is མུ་ན་པ་ (to become), བཞིན་ (to remain) etc. the attribute must be put in the Terminative: བོད་པའི་བཞིན་པའི་འབྲེལ་པ་, (his) hair became white; འབང་པོའི་བཞིན་པའི་འབྲེལ་པ་; བཞིན་པའི་འབྲེལ་པ་, the king remained steadfast on his vow; in some special cases this may take place, even if the verb is simply ‘to be’: མི་གཅིག་པ་ རང་ཅིག་འབྲེལ་པ། མི་གཅིག་, while his whole shape was like a man’s, his foot only was piebald: b) the attribute being any other verb: བོད་པ་ན་པ་ བཞིན་པ་འབྲེལ་པ་; བཞིན་པ་འབྲེལ་པ་, an ancient king of China built a very large wall in the north of that country.

2. Interrogative sentences. — a) simple: ཁག་པོ་, ‘is your son in the house?’; དེ་ཐུ་ རྔུན་, who is there?; བཞིན་པ་, what do you come for?; ཁག་པོ་, what do you want? — བོད་པ་ (ངོ་ འབྲེལ་) 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 གཞི་, immediately before the verb: གམ་པོ་ དེ་ཐུ་, is there any means ……?; ཁམ་པོ་ དེ་ཐུ་ ས་, can you do this work?.

The form of a question is also used to express uncertain suppositions (likely to become realized), as: བཞིན་པ་, is forgetting possible? for ‘he may possibly have forgotten it’; བཞིན་པ་, won’t he die?; བཞིན་པ་, this (apparition) is not the devil, I hope.

b) double: གཞི་པོ་, is (he) within or not?; བཞིན་པ་, is it agreeable (to you i.e. do you consent) to give me (your son) or not?; བཞིན་པ་, 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:

1) ཁ་ཅིག་, perf. ཁ་, འི་’ to make’, esp. འི་’ institute,
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: 1) соть́ ютый в виде́ и фр. 2) фр. 3) фр. 4) фр. 5) фр. 6) фр. 7) фр. 8) фр. 9) фр. 10) фр. 11) фр. 12) фр. 13) фр. 14) фр. 15) фр. 16) фр. 17) фр. 18) фр. 19) фр. 20) фр. 21) фр. 22) фр.

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

16) 42. 1. 17) фр., other, almost always with the indefin. article; 13. fin. 18) фр. is sometimes pleonastically added to фр’ (фр), to strengthen its meaning. 19) 43. 2. 20) фр., perf. фр., imp. фр. 21) фр., perf. фр properly, as he has come to be.
## Appendix.

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

<table>
<thead>
<tr>
<th>Language</th>
<th>Phrase</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>WT</td>
<td>kyod gá-na yon,</td>
<td>Where do you come from?</td>
</tr>
<tr>
<td>CT</td>
<td>kyö' gá-na yon.</td>
<td></td>
</tr>
<tr>
<td>W</td>
<td>kyod su yin, C kyö' s. y.</td>
<td>Who are you?</td>
</tr>
<tr>
<td>W</td>
<td>kyod (C kyö') su 1. yin.*</td>
<td>Whose (man, servant) are you?</td>
</tr>
<tr>
<td>W</td>
<td>kyod ráñi mini di zer, C kyö'-kyi mini-la gán zhr-gi yö'-dam.</td>
<td>What is your name? (rule 34. 2. c is not always observed)</td>
</tr>
<tr>
<td>W</td>
<td>kyöd-di hân-la gá-na yod, C kyö'-kyi hân-la gá-na yö'(-pa).</td>
<td>Where is your house?</td>
</tr>
<tr>
<td>W</td>
<td>kyö' di-la yon,  C kyö' gân-la yon.</td>
<td>Why do you come? (What do you want?)</td>
</tr>
<tr>
<td>W</td>
<td>di-la i'-ru dug.</td>
<td>Why are you here?</td>
</tr>
<tr>
<td>W</td>
<td>nà hran-te dad.</td>
<td>I sit here to watch.</td>
</tr>
<tr>
<td>W</td>
<td>di yál-li mini di zer, C yul di mini-la gán zhr-ra**), yin-pa.</td>
<td>What is the name of this village?</td>
</tr>
</tbody>
</table>

*) 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 nå-la da-run ọ-ma Zig
gos,
C nå-la da-run wà-ma Zig
gù.

W t lág-mo ọ, C di lé-
mọ jà.
W hé-ma dań tù(11)-ọ, C jé-ma òhì.
W ná-la ču èwí zad(C sà')
dèg nan(12) Zig (C sìg).

W lá-g-pa lág-mo yád-dò, C lág-pa lág-mo (là-mo,
or tsáñ-wà) ọ yò'.
W o-ma tság-rá-la tság
tòn,
C wo-ma -- -- tság sòg.
W táb čá-ń-se dé čóg-la bor-
tòn, C -- -- dé čóg (čò-
la zàg(12)-sìg.

W pán-áil sà-la pòb(13)
(pàb-tòn),
C sàñ(15) sà-la pàb-sìg.
W záñ(–bu) me dań né-mo
bor,
C sàñ me dań né-mo zàg.
W pòg tòn.
W ọ-ma gùs(15)-sa (gà-o)
tsáñ-zig-gà me ọjì(17),
C -- gà tsáñ-zig-la -- .

W kàr-śiòng-nà són.
-- len-na sòg.

I want some more milk.
Clean this!
Wash it with sand!
Give me some water, please!
Are (your) hands clean?
Filter the milk through the
filtering cloth!
Put the little stove there!
Put the pot (dógù) down on
the ground!
Put the pot near the fire!
Take it off!
As soon as the sun sets,
light a fire!
Go to fetch the china!
Come to take away -- .

W ču (dún-mo(18)) dań tò-na
kar-yòl(19) mi dág (or
kar-yòl lág-mo mi čà-
yìn); tsàñ-te zig lán-
te gyal-la tù gos (gù),
C ču dáń mó tì na kar-yòl
mi dág; tsám-mo sìg
gi lág (la)- pa tì sòg.

W làs (la)-ka tsái-ma tsar-
na màn-nà ma òa,
C -- -- màn-pa di(20) mi
sòg.

If you wash with cold water,
the china does not become
clean; wash it well with
some hot (water)!

W sol-bóg(21) fà-díg(22) òo-à,
C -- -- jà gùn yìn-na(m).
W o-ná; čòg-tán tìn(23) tòn,
C yà-yà; čòg-tán tìn-číg.
W tìb-ríl čàn-nà rëmá-
pò yád-da nú-nù yòł,
C -- gù-nà-nà ču mó-
pò yò-čàm nú-nù yò'.

W nú-nú sìg yò (a-lòg
man-nà méd),
C nú-nú sìg yò.
W tìb-ríl ču kan(24)-te kòyù,
C -- ċù kàn-nà kùr sòg.
W tìb-ríl òzàg dòg.
W kàr-yò(26) dań jàr(26) gòs
(gù),
C kàr-yò (orè-ka-r-gi) jàr gò.
W gar-wòg(27) tsài(28) kìyèr,
C kùr sòg.

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 del-kor gas (gā) son,
C del-po gā son.

W āmazed-na siina kyoh,
C sā-nā kyol.

W sab mol-na kyoh yin,
C sa-hib sūn(38)-na kyol gyu yin.

W sab gā-zug mol, C sa-
hib sūn wa yin.

W ma piñ(31); budma dug(33),
C ma bor-wa jē'; bu ma dug.

W C ri'-pa ḍim(33), W ka-
dar āo.

W nán(34)-de man,
C nān gyu mīn.

W dās(35)-s (dā-x) lāq-ma ti(35)-te bor,
C dā-kyi lāq-ma lāg jē.

W lāq-ma mi dug, ēn ma lus (tā).

W o-ma lūd ma dug,
C o-ma lū ma dug.

W ēn-pa(37) ma tub(38)-te sūn-te kyoh,
C - - - tsān-ma (or gān-mo) kār-dōg.

W a-tu su-te tab toń,
C kyi-u (or dō-ma) su-
tē tub-dīg.

man-pō (or yun rin-mo)
ma gor.

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

Unless I tell you, do not bring wood!

When master commands, I shall bring.

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

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

Take care! Cautionally!

You must not press!

Put by the remainder of the rice!

There is no remainder, nothing is left.

Do not let the milk run over!

Not cutting the liver, bring it as a whole!

Peel the potatoes, and cut them in pieces!

Don't tarry much!

W gyog-pa (C gyog-po, gyō-
pō) sōg.

W ma jē(40),
C ma jē.

W yīl-la zum(41) tub-ba,
C sem-la nē tub-ba.

W yīl-la zum gos (gū),
C nē-pa jē gū.

Go in! Come in!

Go (or come) in, sir!

W mai-du xod(42),
C mai-du peb.

W do(43), C ḍā.

W zug(44).

W gyog-pa (C gyog-po, gyō-
pō) sōg.

W ma jē(40),
C ma jē.

W yīl-la zum(41) tub-ba,
C sem-la nē tub-ba.

W yīl-la zum gos (gū),
C nē-pa jē gū.

Go in! Come in!

Go (or come) in, sir!

You must bear it in mind, (make it certain).

1. Do not forget! 2. (I) did not forget.

Can you remember it (bear it in mind)?:

You must bear it in mind, (make it certain).

Go in! Come in!

Go (or come) in, sir!

Sit down!

Please sit down, sir!

W nān(34)-de man,
C nān gyu mīn.

W dās(35)-s (dā-x) lāq-ma ti(35)-te bor,
C dā-kyi lāq-ma lāg jē.

W lāq-ma mi dug, ēn ma lus (tā).

W o-ma lūd ma dug,
C o-ma lū ma dug.

W ēn-pa(37) ma tub(38)-te sūn-te kyoh,
C - - - tsān-ma (or gān-mo) kār-dōg.

W a-tu su-te tab toń,
C kyi-u (or dō-ma) su-
tē tub-dīg.

man-pō (or yun rin-mo)
ma gor.
Reading Exercise.

The Story of Yug-pa-can the Brahman 1).

1) From the Dzam-lun (dzam-lun). — 2) 13. —
3) 15. 5. — 4) འིར་, perf. ཀྲིས་, fut. ཁྲིས་, iv. ཁྲིས་, to make, do in some cases: to say, call; འིརས་, so to be called, so called. — འིརང་ is a translation of the Sanskrit name दृष्टिक. — 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 ཀྲིས་, to give; to send, let go. — 12) perf. of འིར་, to rise. — 13) s. 4. —

14) 41. A. 7. — 15) imp. of གྲིས་, to give, གྲིས་... to return. — 16) 37. 2. — 17) ཕྱུག་ s. 11); don't let pass; 38. 2. — 18) perf. of ཀྲིས་, take, seize. — 19) perf. of གྲིལ་, to throw, fling. — 20) perf. of གྲིལ་, to break. — 21) s. 14). — 22) 43. 2. — 23) perf. of གྲིལ་, to prepare, purpose. — 24) rule 30. is not always strictly observed.
25) 43. 2. — 26) perf. of ོག་, 'to fall'. — 27) perf. of ོག་, 'to seize'. — 28) 43. 2. b. — 29) 41. 6. b.; ོག་ = ོག་. ོག་. — 30) 49. — 31) from the inner (i.e. other) side to this', 'across'. — 32) carpenter (lit. ,lak-nimagri'; cf. 12. 1.). — 33) perf. of ོག་, 'to ask'. — 34) 40. 1. g. — 35) 41. A. 8. — 36) perf. of ོག་, 'to throw down'. —

37) s. 29). — 38) 'sat down'. — 39) if the verb is in the inf., 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 ོག་, 'to tie, fasten'. — 46) impv. of ོག་, 'to take out, pull out' etc. — 47) 'firstly', less frequent and somewhat different from ོག་ (22). — 48) 'my' (24). —
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. (॑) used in addressing a king like Sanscr. इत्यादि. — 53) perf. of दृष्टि, 'to kill'; नृहय, 'to die' has perf. नृहय; an elegant word (24, Note). — 54) perf. of वहृत्य, 'to enter'. — 55) क्षेत्र, perf. क्षेत्र, 'to go, walk'; eleg. 'to say'. — 56) 41. A. 5. b. — 57) Nomin. for Instrum., s. 30 in. —

58) perf. of दृष्टि, '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 दृष्टि, 'eleg. for दृष्टि, 'go and make the husband of this same (woman)'. — 63) 'than that he should be (my) husband'. — 64) s. 57). — 65) partic., 'the axe which I held from (i.e. with) my mouth'. — 66) 40. 3 'whatever things be carried, it being right to carry them on the shoulder'. — 67) for दृष्टि
A list of the more frequent verbs *).

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Perf.</th>
<th>Fut.</th>
<th>Imperv.</th>
<th>WT</th>
</tr>
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<tr>
<td>དབུག་པ་</td>
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<td>བཟོན་པ་</td>
</tr>
</tbody>
</table>

* 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 ༠ in the perf. and imp. is in most cases either put or omitted very arbitrarily.
### Verbs

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Perf.</th>
<th>Fut.</th>
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<th>WT</th>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>tag-đe</td>
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<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>imp. tag</td>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>tab-đe</td>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>imp. tob</td>
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<td>བོད་པ་</td>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>tag toh</td>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>མིན་བོད་</td>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>get, drive, out. ten-đe</td>
</tr>
<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>always for བོད་པ་</td>
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<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་ throw, hurt. བོད་པ་</td>
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<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་ do, make. for it བོད་པ་</td>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་ bring, let, down. བོད་པ་</td>
</tr>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་ filter, sift. བོད་པ་</td>
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<tr>
<td>བོད་པ་</td>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་ sell. བོད་པ་</td>
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<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་ seize. བོད་པ་</td>
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<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་, བོད་པ་ take. ten-đe, lañ-đe</td>
</tr>
<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་ learn; teach. lab-đe</td>
</tr>
</tbody>
</table>

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### b) Three-rooted verbs

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Perf.</th>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>kur-đe</td>
</tr>
<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>kyon-đe</td>
</tr>
<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>bring. for བོད་པ་</td>
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</tbody>
</table>

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### c) Two-rooted verbs

<table>
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<th>Pres.</th>
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<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>be born. skye-đe</td>
</tr>
<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>bear, beget. skye-đe</td>
</tr>
<tr>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>བོད་པ་</td>
<td>carry. kyer-đe</td>
</tr>
</tbody>
</table>
d) One-rooted verb.

WT

\[\text{be glad, to like.} \quad \text{Ld. ya-ce, W besides} \quad \text{be}
\]

\[\text{fall, drop.} \quad \text{gil-ce, also gil-ce(b)\textsuperscript{2}}
\]

\[\text{leap, jump.} \quad 
\]

\[\text{lie down.} \quad \text{nal-ce}
\]

\[\text{meet.} \quad \text{fug-ce}
\]

\[\text{be able.} \quad \text{tub-ce}
\]

\[\text{find, get.} \quad \text{tob-ce}
\]

\[\text{hear.} \quad \text{(tsor-ce)}
\]

\[\text{see.} \quad \text{toh-ce}
\]

\[\text{be glad, to like.} \quad \text{tad-ce, nearly always for} \quad \text{be}
\]

\[\text{come out, go out.} \quad \text{ton-ce, usual for} \quad \text{be}
\]

\[\text{wish, like, desire.} \quad \text{rare.}
\]

\[\text{be able.} \quad \text{s. gya}
\]

\[\text{stay, dwell, remain.} \quad \text{nas (nai, na)-ce, but}
\]

\[\text{burn.} \quad \text{bar-ce}
\]

\[\text{perceive.} \quad \text{tsor-ce, and usual for}
\]

\[\text{do, make (resp.)} \quad \text{dead-ce, imp. dzod.}
\]
Verbs.

.say. zeer-će, usual for zeer-će.

remain, be left. lus-će.

turn back, return. log-će.

know. sê (sê)-će.

understand. hâ-go-će.

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