A GRAMMAR OF THE TIBETAN LANGUAGE

Literary and Colloquial

With copious Illustrations, and treating fully of Spelling, Pronunciation and the Construction of the Verb, and including Appendices of the various forms of the Verb

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TO

E. DENISON ROSS,
TO WHOSE INTEREST IN TIBETAN IT IS DUE THAT THIS LANGUAGE HAS FOR THE FIRST TIME BEEN INTRODUCED INTO THE CURRICULUM OF A UNIVERSITY.
For many centuries Tibet has been a *terra incognita*—little or nothing being known about it, as regards either its physical conditions or its inner life.

Not, indeed, till a few years ago, when a British force entered Lhasa, the "Place of the minor gods," was the veil withdrawn; and even then the withdrawal was only partial, transient, and very local.

As for the language, though there have been several gallant attempts to plunge into the labyrinthine obscurities of its construction—notably on the part of Alexander Csoma de Körös in 1834 and subsequently of H. A. Jäschke—that also, it must be confessed, remains more or less a mystery; for no one, I take it, is likely to aver that the present state of our knowledge on the subject is at all satisfactory.

Much, no doubt, has been contributed by the more recent labours of Rāi Sarat Chandra Dās Bahādur, Mr. Vincent Henderson, the Rev. Edward Amundsen, and Mr. C. A. Bell, I.C.S. But, in spite of all, even they, and every one else who has taken up the study, will admit that, wherever one treads, the ground still feels uncomfortably shaky, especially in regard to certain aspects of the so-called verb; wherever he gropes there is something that seems ever to elude him; and, amid the weird philological phantoms that flit uncertainly around in the prevailing gloom, his constant cry, I feel very sure, is still one for more light.

I do not for one moment claim for this grammar the character of a scientific work. Many years ago when I was studying the language in Darjeeling, under Kāzi Dawa Sam Düp—a particularly intelligent and scholarly Tibetan—it was my habit during the course of my morning's lesson to make notes of what I then learnt. After a time these notes became so numerous that for my own convenience I was obliged to reduce them to some degree of order. These ordered notes themselves growing in bulk, the idea occurred to me that I might just as well put them into the form of a book, and this I did—the result being a MS which has long lain by me, but which is now about to be published.

It is merely another attempt on the part of one who has tried
Up to a certain stage the romanized equivalent of the Tibetan is given: but after that the student is left to discern the proper pronunciation by means of his own unaided skill.

Here it may interest others as well as students of Tibetan to mention that Oh, the jewel in the lotus! Lieutenant-Colonel Waddell’s rendering of the celebrated formula ओऽ न्याने पांड ्मे हुम, ḍri, is wholly inadequate and indeed inaccurate.

Oh does not mean Oh at all, and the phrase as a whole, is much deeper and more complex in its signification than the above rendering would imply.

Om alone is an all-embracing expression, and stands mystically for the incarnation of the Deity, or rather for the immanence of the Supreme Being in, as well as for Its transcendence above, the phenomenal or existent world, so far as the terms ‘immanence’ and ‘transcendence’ are applicable to the relations subsisting between that world and Pure Subsistence. In other words, it stands for the never-ending kosmic process of the self-effacing involution of Paramātman, or Brahman, into Existence, or the world of Matter, and Its self-expressing evolution through Matter back to Substantial Being. This process, indeed, constitutes the famous so-called “Wheel of Life” in its Kosmic aspect.

The formula may be roughly analysed thus:—

० - The source of all speech

ॐ - ,, ,, vitality

ॐ - ,, ,, thrilling consciousness

ॐ न्याने - Wish-granting jewel; symbolical of temporal blessings; also of the Psychical Ātman or Spiritual Ego.

ॐ - Lotus; symbolical of biune man and of spiritual re-birth.

ॐहुम, ह्रि - It is, or I am, omnipresent.

ॐ - the universal Life Principle, or Satyasya Satyam of the Upanishads i.e., the Houmenal Reality underlying Empirical Reality.
The entire phrase, therefore, merely in this one limited aspect of its meaning (and it may be read in many other ways) signifies—"The Embodiment of the Trinity, or Incarnation of Deity, is my wish-granting jewel in the lotus of spiritual rebirth"; the idea apparently being that since the Kosmical Atman, or Brahman, i.e. the first or inner principle of the universe, and the Psychical Atman, or inner principle of individual Man, are essentially one and the same, our hope of spiritual rebirth is assured in and by the fact of the eternal subsistence of Brahman and the ceaselessness of the kosmic process above referred to—human re-incarnation being a microcosmic effect, or aspect, of the macrocosmic law.

Hence, whenever a lama is heard droning out his Om mani pā' me hūm, he is really reciting his version of one of the profoundest creeds known to philosophy—but in most cases probably with an artless ignorance that is equally profound.

Another mistake that one often meets with, especially in Theosophical literature, is that which represents the word Devachan as signifying The dwelling of the gods, doubtless from some vague idea that it is derived from the Perso-Hindustāni words Dewa, 'a god,' and Khān, or Khāneh, 'a dwelling-house.' It is really the Tibetan word ཆུ་བ་དགོན་པ། De-wa chān, meaning 'Blissful.'

No one will be better pleased than myself to see any errors in this book corrected, or doubts removed, by competent critics. I am conscious that there must be errors, and I know there are doubts; while the desire of all who are interested in the language cannot but be to see our knowledge of it advanced.

My acknowledgments are due to the grammarians already named, and especially to Mr. Henderson and Mr. Bell, whose respective manuals and vocabularies marked a considerable advance upon the grammars that they supplemented and, if I may say so, displaced. The earlier grammars by Csoma de Körös and Jäschke were concerned for the most part, if not solely, with archaic classical Tibetan. The former's "Colloquial Phrases" were anything but what would now be regarded as colloquial; while Jäschke's colloquial was that of Western Tibet. These grammars, therefore, were not altogether satisfactory for the purposes of modern requirements. Moreover, the manner in which they dealt with the mysteries of the verb left much to be desired. As for the late Rev. Graham Sandberg's grammar, though very elaborate and learned,
it did not really constitute a bar to the successful appearance of the Manuals above alluded to. Indeed it may perhaps be said that not until the publication of Mr. Bell’s book were the true forms and functions of the verb, and especially of ถ้า and เท่า To be, stated with anything like precision and lucidity.

I desire also to acknowledge my obligations to the Hon’ble Vice-Chancellor (Sir Ashutosh Mukerji, Kt.) and Syndicate of the Calcutta University, under whose auspices this contribution to the study of Tibetan has attained the honour and privilege of publication.

Lastly, my grateful thanks are also due to Dr. and Mrs. Denison Ross for much kindness and help accorded from time to time; and perhaps most of all to my Mănšhi, Kāzi Dawa Sam Düp, and to Mr. David Macdonald of Kalimpong (probably the first Tibetan scholar in India) who was kind enough to go through the entire MS. and to favour me with his critical comments and general approval.

H. B. H.
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Tibetan Grammar.

CHAPTER I.
PRELIMINARY.

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I.—Tag Ka-li, or Consonantal Series of thirty letters.

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<th>Remarks</th>
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<td>ཀ</td>
<td>Ka</td>
<td>Like K in the Urdu word  ک کا, When. A compact sound.</td>
</tr>
<tr>
<td>ཉ</td>
<td>K’a</td>
<td>Kh, forcibly aspirated. Like the Persian  خ Kh.</td>
</tr>
<tr>
<td>ན</td>
<td>Ga</td>
<td>Pronounced softly, from low down in the throat, rather more sharply than hard English G, and in a way that to English ears seems to give it the sound of K.</td>
</tr>
<tr>
<td>ད</td>
<td>Nga</td>
<td>Like the sound of _ng in the English word sing. It often begins a word in Tibetan. As a final, often represented by a superscribed o, called ཡ་껴, o Lä'-kor, or o cipher.</td>
</tr>
<tr>
<td>བ</td>
<td>Cna</td>
<td>Like the Ch in charge. A compact sound.</td>
</tr>
<tr>
<td>ཆ</td>
<td>Ch’a</td>
<td>Chha. A forcibly aspirated ch.</td>
</tr>
<tr>
<td>ཏ</td>
<td>Ja, J’a</td>
<td>Like the J in jar. As an initial it is slightly aspirated, and may be pronounced like ཏ ch.</td>
</tr>
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N.B.—For the powers of these letters, as represented by their romanized equivalents, see § 2.
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<th>Letter</th>
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<th>Remarks</th>
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</thead>
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<td>Ṟ</td>
<td>Nya</td>
<td>Like the combined sound of the nya in lanyard.</td>
</tr>
<tr>
<td>ṁ</td>
<td>Ta</td>
<td>A compact dental sound, like the Urdu or Persian ◌, or the Bengali ʃ.</td>
</tr>
<tr>
<td>ṭ</td>
<td>Ts'ā</td>
<td>Also dental, but forcibly aspirated.</td>
</tr>
<tr>
<td>Ṱ</td>
<td>Da</td>
<td>This is not exactly a dental d, nor is it an aspirated d, as sometimes described, but a dental sound, rather like the th in think, as pronounced by some Irishmen; or like the Bengali ɬ, but with a strong similarity to a dental t. A soft sound.</td>
</tr>
<tr>
<td>ṇ</td>
<td>Na</td>
<td>A dental N, softly sounded.</td>
</tr>
<tr>
<td>ṇ</td>
<td>Pa</td>
<td>English P, but more fully and compactly pronounced.</td>
</tr>
<tr>
<td>p'a</td>
<td>P'ā</td>
<td>Not Ph (i.e. F, or Fh), but P-h. A strong aspirate.</td>
</tr>
<tr>
<td>b</td>
<td>Ba</td>
<td>Sharper than the English B, and rather like P, but softer than the latter.</td>
</tr>
<tr>
<td>m</td>
<td>Ma</td>
<td>English M, sometimes abbreviated into o, written over the initial, and representing final m, and called o ṭi ɭ, o Lā'-kor, o cipher. It is also called ṭi ɭ Tö'-kor and is the same as the Sanskrit Anuswara.</td>
</tr>
<tr>
<td>ṭ</td>
<td>Tsa</td>
<td>Like the sound of Ts, or Russian Tsē. A compact sound.</td>
</tr>
<tr>
<td>ṭ'ā</td>
<td>Ts'a</td>
<td>Not Tsh, but Ts-h, strongly aspirated.</td>
</tr>
<tr>
<td>ḍ'ā</td>
<td>Dz'ā</td>
<td>Not Dzh, but Dz-h. Aspirated.</td>
</tr>
<tr>
<td>w</td>
<td>Wa</td>
<td>English W.</td>
</tr>
<tr>
<td>ž</td>
<td>Zhya</td>
<td>Something like the French J in jadis, or Persian ʒ, or Russian Zhē, but with a tendency towards the sound sh, and also with the ya sound. Hence, hard ž'hya, or soft shya.</td>
</tr>
</tbody>
</table>
### Letter. Name. Remarks.

<table>
<thead>
<tr>
<th>ㄆ</th>
<th>㄂</th>
<th>English Z, but inclining to sound of s.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ㄈ</td>
<td>ˊa</td>
<td><em>Spiritus lenis,</em> with a vowel-sound like that in the Urdu word بسِ، <em>Enough</em>; but soft and long, as though gently emanating from the throat. In words from Sanskrit it is used as a “mora,” to denote prosodical length, i.e. a long syllable.</td>
</tr>
<tr>
<td>ㄩ</td>
<td>ㄚ</td>
<td>English Y, as in <em>yard, you, yoke, ye, yes, yiddish, yea.</em></td>
</tr>
<tr>
<td>ㄭ</td>
<td>ㄖ</td>
<td>English R, well sounded.</td>
</tr>
<tr>
<td>ㄺ</td>
<td>ㄌ</td>
<td>English L, but, at the end of a syllable, sounded either very faintly or not at all, and sometimes changed to ㄖ Ra.</td>
</tr>
<tr>
<td>ㄿ</td>
<td>ㄕ</td>
<td>Sh. Full, strong sound.</td>
</tr>
<tr>
<td>ㄹ</td>
<td>ㄠ</td>
<td>S. Full, strong sound, like ss in <em>kiss,</em> but, at the end of a syllable, not sounded at all.</td>
</tr>
<tr>
<td>ㄒ</td>
<td>ㄏ</td>
<td>H. Well aspirated.</td>
</tr>
<tr>
<td>ㄫ</td>
<td>ㄚ</td>
<td>Like the vowel-sound in the Urdu word بسِ، <em>Enough</em>. Pronounced very short: but a harder, fuller and compacter sound than that of ㄖ The sound of ㄫ is inherent in all simple non-final consonants unqualified by any vowel-sign, and in all compound consonants sounding as one, when similarly unqualified. It is not inherent in the consonant ㄖ which has a softer and more emanating sound.</td>
</tr>
</tbody>
</table>

II.—The བོད་ ཆི, or *Vowel-Series,* being five vowels, and four vowel-signs. For the purpose of illustrating the signs, one of the vowels, namely, བོད་ ㄚ, which is also regarded as a consonant by Tibetans, is adopted as a basis. Any other consonant, however, would do equally well.
<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>आ</td>
<td>a</td>
<td>Like a in बा Bas, Enough. Pronunciation short, hard, compact and full. Inherent in all non-final consonants not qualified by any vowel-signs, and in single-letter and compound-letter syllables sounding as one syllable, when similarly unqualified. Thus, in टङ T'ang, Path, it is inherent in ट but not in the final ट. So it is inherent in ना Nga, I, but not in नो Ngo, Face; and in ला La, Pay, salary, but not in लु Lu, song. It also ceases to inhere by reason of modifications other than qualifying vowel-signs, as will hereafter be shown. See § 3.</td>
</tr>
<tr>
<td>इ</td>
<td>i</td>
<td>Short, like the i in is. The sign is ई called झिझ G'yo'u, The Angle, and it is placed over the letter it modifies. Thus, झ़ KYI, A sign of the Genitive Case.</td>
</tr>
<tr>
<td>उ</td>
<td>u</td>
<td>Short, like the u in full. The sign is उ called झयब-क्यु Zhyab-kyu, The hook, and it is placed under the letter it modifies. Thus, झ़ D'u, A sign of the Terminative Case.</td>
</tr>
<tr>
<td>ए</td>
<td>e</td>
<td>Short, like a in made, or the Italian e. The sign is ए called झेंबु Deng-bu, The standing stroke, and it is placed over the letter it modifies. Thus, झ़ रे RE RE, each.</td>
</tr>
<tr>
<td>औ</td>
<td>o</td>
<td>Short, like the o in for, or rock. The sign is औ called झा ना-रो Na-ro, The horns over the nose, and it is placed over the letter it modifies. Thus, झ़ रो Ro, A corpse; झ़ गोंग Gong, Price; झ़ लो लो लो Lo-lo-lo, To read; झ़ लो Lo', Lightning; झ़ दो Do, Stone.</td>
</tr>
</tbody>
</table>
§ 2.—The **Romanized Equivalents** adopted in this work, showing the Powers of the thirty consonants.

<table>
<thead>
<tr>
<th>Tibetan Character</th>
<th>Romanized Equivalent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acute accent, used for instance with ( g ), when ( ग ) <strong>Ga</strong>, is pronounced almost like ( k ); and with ( d ), when ( द ) <strong>Da</strong>, is pronounced almost like ( T ). Thus, ( गोङ ) <strong>Gong</strong>, <em>Price</em>, because it is pronounced nearly like <strong>Kong</strong>; but ( गो ) <strong>Go</strong>, <em>Door</em>, pronounced like the ordinary hard English <strong>g</strong>. So also ( ते ) <strong>De</strong>, <em>The</em>, <em>That</em>, because it is pronounced almost like dental <strong>Te</strong>; but ( ठ ठ़ ) <strong>Di</strong>, <em>The</em>, <em>This</em>, pronounced as dental <strong>d</strong>.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>This sign, placed over any letter, signifies a raising of the tone.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Spiritus lenis</em>, or gentle breathing. It is placed before ( c ), thus ( चाँ ) <strong>'a</strong>, to represent <strong>q</strong>. For example, ( चाँल्यां ) <strong>K'X</strong>, <em>Order</em>, <em>Command</em>. For simplicity's sake, however, we shall seldom use it. It will never be used to represent <strong>q</strong> as a prefix.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Spiritus asper</em>, or rough breathing. Thus ( च ) <strong>K'</strong> ( \backprime  ) <strong>A</strong>, for <strong>Kha</strong>. e.g., ( च्खीर्य क्यर्यां ) <strong>K'yer-wa</strong>, <em>To carry away</em>.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>K</strong></td>
<td>Tonic pitch high.</td>
<td></td>
</tr>
<tr>
<td><strong>K'</strong></td>
<td>Pitch lower than <strong>K</strong>.</td>
<td></td>
</tr>
<tr>
<td><strong>G</strong></td>
<td>Pitch deep.</td>
<td></td>
</tr>
<tr>
<td>Tibetan Character</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>उ guarded</td>
<td>G</td>
<td>e.g.—म गम, Box, Chest. Pitch higher than g.</td>
</tr>
<tr>
<td>ळ</td>
<td>Ng</td>
<td>Pitch low; sometimes represented by o त कोर, o cipher.</td>
</tr>
<tr>
<td>श</td>
<td>Ch</td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>श</td>
<td>Ch'</td>
<td>Pitch lower than ch.</td>
</tr>
<tr>
<td>ष</td>
<td>J, J'</td>
<td>When an initial, represented by J'. Thus ष J'a, Tea. When it has a prefix, represented by J. Thus, जे जे पा, To cling; जे जे वा, To come to, To meet, To pay one's respects to. Pitch very low.</td>
</tr>
<tr>
<td>य</td>
<td>Ny</td>
<td>Pitch low.</td>
</tr>
<tr>
<td>त</td>
<td>T</td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>अ</td>
<td>T'</td>
<td>Pitch lower than T.</td>
</tr>
<tr>
<td>ड</td>
<td>D</td>
<td>Pitch very low.</td>
</tr>
<tr>
<td>तguarded</td>
<td>D</td>
<td>e.g.—द दो, Stone. Pitch higher than ड.</td>
</tr>
<tr>
<td>र</td>
<td>N</td>
<td>Pitch low.</td>
</tr>
<tr>
<td>ल</td>
<td>P</td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>ल</td>
<td>P'</td>
<td>Pitch lower than P.</td>
</tr>
<tr>
<td>ल</td>
<td>B, W, V</td>
<td>Pitch very deep.</td>
</tr>
<tr>
<td>ल and o</td>
<td>o (called o ल ल ल ल त कोर, cipher). Is sometimes placed on top of a letter, and stands for a final ng, or m, or ms. The pitch of ल is low.</td>
<td></td>
</tr>
<tr>
<td>Tibetan Character</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>ག</td>
<td>Ts</td>
<td>Pitch high.</td>
</tr>
<tr>
<td>བ</td>
<td>Ts'</td>
<td>Pitch lower than Ts.</td>
</tr>
<tr>
<td>ད</td>
<td>Dz'</td>
<td>Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>W</td>
<td>Pitch low.</td>
</tr>
<tr>
<td>བ</td>
<td>Žhy</td>
<td>Pitch very low. E.g., །ཟྱི་ཐླ་ཞྱིི་ཐླ། ཌྷློ་, Hat, pronounced almost like ὅྲ་.</td>
</tr>
<tr>
<td>བ</td>
<td>Ž</td>
<td>E.g., །ཟྱི་ཐླ་ཞྱིི་ཐླ། ཌྷློ་, To eat, pronounced almost like ὅྲ་. Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>'A</td>
<td>When བ is a prefix, it is not transliterated at all in this work. Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>Y</td>
<td>Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>R</td>
<td>Pitch low.</td>
</tr>
<tr>
<td>བ</td>
<td>L</td>
<td>Lowest pitch of all.</td>
</tr>
<tr>
<td>བ</td>
<td>Sh</td>
<td>Pitch high.</td>
</tr>
<tr>
<td>བ</td>
<td>S</td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>བ</td>
<td>H</td>
<td>Pitch low.</td>
</tr>
<tr>
<td>བ</td>
<td>A</td>
<td>Pitch low.</td>
</tr>
</tbody>
</table>

**Note.**—The remarks in column 3 regarding Tonic Pitch refer to the Rev. Mr. Amundsen's Tone-system. I would, however, advise the student to direct his attention to the compactness or otherwise of his utterance, and to the shortness or length of his vowel-sounds, rather than to Pitch of Tone. *See § 19.*

Other letters, compound and reversed, are not included in the above tables. They are dealt with in §§ 4 et seq.
§ 3.—**Phonetic Modifications of the Five Vowels.** These are based on བ་ A, as representing any of the thirty consonants.

<table>
<thead>
<tr>
<th>Tibetan Sound</th>
<th>Romanized Equivalent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>ང</td>
<td>a</td>
<td>Short, hard and compact, as already explained. Ex. ནོ་羌་ K‘AM, Empire, Realm. Pronounced, as regards the vowel-sound, exactly like that of the English word Come. ང differs from ང in that the latter is a long, slow and gentle emanation, while ང is uttered forcibly.</td>
</tr>
<tr>
<td>ང་ &amp; ང་བ</td>
<td>a</td>
<td>Long, like a in English <em>far</em>. Ex. ལ་ཐ་ K‘A, Order, Command; ལ་ཐ་ L, A courteous expression.</td>
</tr>
<tr>
<td>ང་</td>
<td>å, a, wā,</td>
<td>Long, like the o in <em>corner</em>, or the au in Bawil, or the Chinese wā as in Kwān, in transliterations from Sanskrit, Indian, Chinese or other foreign languages. Thus, ང་བ་ཀ་ Rā-ME-SHĀ-RA, <em>A</em> holy place near Lanka or Ceylon; ང་ཞུ་༔ T‘O-U-KWĀN, Last Emperor of China of the Tartar dynasty; ང་ཞུ་༔ DĀI-CH‘IN-B‘A-DUR, <em>A</em> Mongolian King of Tibet. Or long, like the a in <em>far</em>, in Tibetan words. Thus, ང་ Ts‘A, Salt; ང་ K‘A-TA.</td>
</tr>
<tr>
<td>ང་</td>
<td></td>
<td>Crow, <em>mag-pie</em>; ང་པ་ཇེ་ PAT‘ZH‘YAN, <em>A</em> mitre-shaped cap. Or it serves to show that a letter is not a prefix, but an initial. Thus, ང་ཐ་ DANG-PO, clear, which might other-</td>
</tr>
<tr>
<td>Tibetan Sound</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>མ+ྲ</td>
<td>a</td>
<td>wise have read Ngok-po; ༠་མ་ཧ། Դོ་-po, A district of Tibet south-east of འ and Kong-po, which might otherwise have read Դོ-po.</td>
</tr>
<tr>
<td>ཉ+ྲ</td>
<td>a</td>
<td>Short, like a in can. Ex. ལ་ན་ཤྨི-pa (pronounced Zhyâm-pa) other; or, ལ་ན་ Դོ'-pa, Faith.</td>
</tr>
<tr>
<td>ཉ+ི</td>
<td>i</td>
<td>Long, like a in can't, as pronounced by a Yankee. Ex. ལི་སྐྱེབ་ NYE-MX, Disciple, Pupil: ལི་མི་ or GYâ-PO, King.</td>
</tr>
<tr>
<td>ཉ+ླ</td>
<td>i</td>
<td>Short, like i in is. Ex. ལི་ཤྲ་ YIN-PA (pronounced Yim-pa), To be.</td>
</tr>
</tbody>
</table>
| ཉ+ོ       | i                    | Long, like i in ravine. Ex. ལོ་བྲེས་ JT-PA, To be afraid; ལོ་ གི, A sign of the Agen-
tive Case; ལོ་ཞལ༔ KYıl-la, Among, amid, in the midst. |
| ཉ+ི       | e                    | Also long, like i in ravine. Used in translit-
erations from foreign languages. Ex. ལེ་ Shl-la, Moral conduct; ལེ་ཤྲེས་ Pun-da-
ri-ka, White lotus; ལེ་ Shrl, Glory. |
| ཉ+ླ       | Ð                    | Short, like a in made. or Italian e. Ex. ཉ་ ÐE, The, That. |
| ཉ+ཕ       | Ð                    | Like the preceding, but long. Ex. ཐི་ཕེ་ིན GE. |

Devil, Demon, Evil-spirit; ཨ་ཤེ་ིན She-
pa, To know; འསྲ་Sel-wa, or Se-wa, To absolve.
<table>
<thead>
<tr>
<th>Tibetan Sound</th>
<th>Romanized Equivalent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>ལི+ནོ</td>
<td>e</td>
<td>Short, like e in <em>get</em>. Ex. མཇུ་ Ch’EN-PO (pronounced Ch’EM-PO), Great, Big, Large; གནའ J’b’-PA, To do, to act, to perform, to achieve.</td>
</tr>
<tr>
<td>ལི</td>
<td>u</td>
<td>Short, like u in <em>pull</em>. Ex. བེ་ི་ HUR-PO, Active; བེ་ Bu, Worm; བེ་ Ch’U, Water.</td>
</tr>
<tr>
<td>ལི+ལ ཐམ</td>
<td>a</td>
<td>Long, like oo in <em>snooze</em>. Ex. བེ་ི་ི་ི་ ZHYU PA, To sit.</td>
</tr>
<tr>
<td>ལི+ལ</td>
<td>a</td>
<td>Same as preceding. Ex. བེ་ི་ི་ི་ WAI DURYA, Azure stone, Lapis lazuli; བེ་ི་ི་ི་ HUM, A terrifying or angry expression.</td>
</tr>
<tr>
<td>ལི+ཤ</td>
<td>ü</td>
<td>Brutal.</td>
</tr>
<tr>
<td>ལི+ཤ</td>
<td>u</td>
<td>Like u in French <em>une</em>. Ex. སུ་ DUN, Seven; སུ་ི་ KT’-PA, Thread.</td>
</tr>
<tr>
<td>ལི+ཤ</td>
<td>u</td>
<td>Same as last, but long. Ex. སུ་ D’ö, Period, Time; སུ་ Yü, Land, Country.</td>
</tr>
<tr>
<td>ལི+ཊ</td>
<td>o</td>
<td>Short, like o in <em>for</em>, or <em>rock</em>. This is the commonest o in Tibetan. Ex. སུ་ T’OM,</td>
</tr>
<tr>
<td>Tibetan Sound</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>ག + ཤ</td>
<td>ő</td>
<td>Long, like o in mode. Ex. ཆ ག, A crowd, a multitude.</td>
</tr>
<tr>
<td>ག</td>
<td>ő</td>
<td>Like the last. Used only in transliterating. Ex. ཆ ག, Buddha’s name.</td>
</tr>
<tr>
<td>ག + ན</td>
<td>ő</td>
<td>Short, like eu in French Jeune. Ex. ཆ ག, Gön-Pa (pronounced Göm-Pa), A monastery; ཌྷ ག, Chö-Pa, Diadem.</td>
</tr>
<tr>
<td>ག + མ</td>
<td>ő</td>
<td>Same as last, but long. Ex. ཆ ག, Religion; ཆ ག, Nya-d’ö, Fishing net.</td>
</tr>
<tr>
<td>ག + ཤ</td>
<td>au, ou</td>
<td>Like ou in Noumenon. Ex. ཆ ག, Gou-ri-ma. Sometimes also spelt ཆ ག, or ཆ ག. Ex. ཆ ག, or ཆ ག, Gauta-ma, Gautama.</td>
</tr>
</tbody>
</table>

NOTES.

1.—In the above Tabular Statement the sign + in column 1 means “as modified by the addition of.” It will be seen that the basic, inherent ག a is subject to modifications, not only when quali-
fied by vowel-signs, but also when followed or subjoined by \( 'a \), or when subjoined by \( Ha \), or \( wa-tur \), or when followed by \( Na \), \( La \), \( Da \), \( Sa \), and \( G'a-sa \), which last is sometimes represented by the abbreviation \( Ta-log-ta \), i.e. \( Ta \) reversed, and called \( Ga-sa-da-kyo' \)

2.—In words containing those vowel-modifications which are affected by \( la \), the \( Ha \) when pronounced, should be uttered very softly. Often it is not pronounced at all. e.g., \( Ngul \), or \( Nöö \), Money; \( Söl-J'a \), or \( So-J'a \), Tea.

Where \( Ha \), as a final, is followed by the particle \( wa \), the latter, in the Colloquial, is often changed into \( ra \). e.g., \( Ch'o'-Pa Hü-Ra Nang-wa \), To sacrifice (Honorific form). Sometimes, however, \( Ha \) is merely duplicated. See §18.

3.—In the pronunciation of words containing those vowel-modifications which are affected by \( D'a \), or \( G'a \), or sometimes \( G'a-sa \), the following peculiarity should be noted. In the case of monosyllabic words or final syllables ending in one of the above letters, such letter is not exactly pronounced. Yet it is hinted at; for, just before pronouncing it, the speaker stops short, and, by a sharp contraction of the glottis, forms a kind of innominate sound, which perhaps is best described by reference to the Persian or Arabic \( 'aín \), or to the curious throat-sound emitted by some Glaswegians when, instead of saying \( Saturday \), they say \( Se'urday \), or instead of saying \( water \), they say \( wa'er \). This emphasized hiatus-sound will be represented by an apostrophe. Ex. \( J'e'-Pa \), To do; \( Ch'a' \), Hand (Honorific term):
TIBETAN GRAMMAR.

Nyid-dü', Parasol. In particular, as regards syllables ending in ་' G'a, the following rules may be observed:—

(a) When the syllable forms a word by itself, like དི།་' Chí' (Chig'), ་, an; བུ།་' Du' (Dug), ་; or སྒྲ།་ Sho' (Shog'), Imperative of ཆེ་ལ། Yong-wa, To come, the ་' G'a should never be pronounced, but only hinted at, in manner above described.

(b) When the syllable in which ་ or མ་ occurs is only one in a word of two or more syllables, and is not the final syllable, the མ་ or སྒྲ་ may be pronounced, or only hinted at, at pleasure. Ex. རྒྱན་པ། Djo'-pa, or Dı'-pa, Sin.: རྒྱན་པ། Doö-poö, or Do'-po', A Lump; རྒྱན་ Yaö-po, or Ya'-po, Good; རྒྱན་པ' Gyö-po, or Gyöö-po, Quick.

(c) Practically the same rules may be observed as regards final མ་ la. Ex. སྤེན་ No', Fatigue, and སྤེན་པ། Dèl-wa, or Dè-wa, To fasten on.

4.—A consonant, having a prefix, but no affix, nor any qualifying vowel-sign, must be supported by the lengthening affix རྡ་'a, which prevents the prefix from being mistaken for an initial letter. Ex. ལྷ་ K'ā, Order, command, word; རི་ D'ā, Arrow.

5.—་' B, is usually pronounced W, when, in a word of more than one syllable, it is the initial letter of the second or other following syllable, and the final letter of the immediately preceding syllable is either འ ' or མ', or if such preceding syllable does not end in a consonant, but is governed by inherent མ', or one of the
vowel-signs.  The letter also takes the sound of \( w \) when it is prefixed by \( \varepsilon \), \( Da \), and has no modifying vowel-sign or \( Yata \) sign. In the latter case it takes the sound of the modifying sign. Ex.:—

\[ \text{Wang, Power, might, potency (non-physical); but} \]

\[ \text{U, Respiration;} \]

\[ \text{U-Ta, Hair (of head);} \]

\[ \text{En-Na, Lonely spot;} \]

\[ \text{On-Po, Grandson, nephew (Literary term);} \]

\[ \text{Yar, Summer; Ying, Region, Space (e.g.,} \]

\[ \text{heavenly expanse);} \]

\[ \text{Yu-Pa, or Yu'-Pa, To brandish, to} \]

\[ \text{flourish;} \]

\[ \text{Yen-Ch'ë-Wa, To separate;} \]

\[ \text{Bang, A subject;} \]

\[ \text{Jung-Wa, To happen, originate, become,} \]

\[ \text{arise.} \]

The letter \( Ba \), when sounding as a \( w \), and followed by \( i \), is pronounced somewhat like the hard Russian vowel \( òi \), but with a \( w \) before it, or something like the English word \( way \), save that the \( a \) must be given the vowel-sound of \( \text{\text{\varepsilon}} \), and merged into the succeeding \( i \), so as to make the two into a sort of diphthongal sound.

Second vowels, following immediately after a simple or compound consonant, whether qualified by a vowel-sign or not, are always based on \( \varepsilon 'a \), not on \( a \). Ex. \[ \text{Bau-Ta-Ma;} \]

\[ \text{Le-U, Chapter;} \]

\[ \text{Mi-U, Little man.} \]
§ 4.—The six reversed (i.e. ཉོ' lo') letters. Used chiefly in transliterations from Sanskrit, Pāli, etc.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>ཞ</td>
<td>Ta-log-ta or Ga-sa-da Kyö</td>
<td>T</td>
<td>The dental letter ཞ Ta reversed and pronounced as a palatal. A common abbreviation for the double affix བཞ. Ex. མི་པོ་ Pung-bu, instead of མི་པོ་.</td>
</tr>
<tr>
<td>མ</td>
<td>T'a-log't'a</td>
<td>T'</td>
<td>མ T'a reversed, and pronounced as an aspirated palatal.</td>
</tr>
<tr>
<td>ན</td>
<td>Da-log-da</td>
<td>D</td>
<td>ན Da reversed, and pronounced as an unaspirated palatal, much as some Irishmen pronounce the th in think.</td>
</tr>
<tr>
<td>ད</td>
<td>Na-log-na</td>
<td>N</td>
<td>The dental letter ད Na reversed, and pronounced as a palatal.</td>
</tr>
<tr>
<td>བ</td>
<td>Sha-log-K'a</td>
<td>K'</td>
<td>བ Sha reversed, and pronounced like བ K'a.</td>
</tr>
<tr>
<td>མ</td>
<td>Ka-Sha-log-ta-pa (སྐབ་ལོག་ཀྲ་) K'ya</td>
<td>K'ya</td>
<td>མ Ka, with a reversed བ Sha subjoined. Pronounced like བ K'ya, strongly aspirated.</td>
</tr>
</tbody>
</table>
§ 5.—The seven consonants to which व Ya, in the form of व मये सबजोइ, व त सबजोइ, Ya-subjoined. "अङ्कित" Ya-Tā, Ya-subjoined.

This is Kya, and it is so pronounced.

This is K'ya, and it is so pronounced.

This is Gya, and it is pronounced as some Irishmen pronounce Garden, guide, etc., i.e. Gyarden, Gyide, etc.

This is Pya, but Ya-Tā changes the pronunciation into that of व Cha.

This is P'ya, but Ya-Tā, changes the pronunciation into that of व Cha.

This is Bya but Ya-Tā' changes the pronunciation into that of व That is to say, when व is an initial, it is pronounced J', which is practically like व Cha; when not an initial, it is pronounced J. If prefixed by व Da, it is pronounced Y; and if further qualified by a vowel-sign, it takes the Y sound merged into the vowel-sound. Ex. व YAR, Summer; व YING, Region, space (e.g. Heaven's vault); व YU-PA, or YU'-PA, To brandish, flourish; व YEN-CH'E-WA, To separate.

This is Mya, but Ya-Tā changes the pronunciation to that of व Nya.
§ 6.—THE FOURTEEN CONSONANTS TO WHICH ꞌ Ra, IN THE FORM OF ꞌa, MAY BE SUBJOINED. ꞌ Ra so subjoined is called ꞌRām or ꞌRā-tā, Ra-subjoined.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Ka-ra-tā-Ta</td>
<td>T</td>
<td>Like ꞌ</td>
<td></td>
</tr>
<tr>
<td>K’a-ra-tā-Ta</td>
<td>T</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>Ga-ra-tā-Da</td>
<td>D</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>Ta-ra-tā-Ta</td>
<td>T</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>T’a-ra-tā-Ta</td>
<td>T’</td>
<td>ꞌ</td>
<td>All palatals.</td>
</tr>
<tr>
<td>Da-ra-tā-Da</td>
<td>D</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>Na-ra-tā-Na</td>
<td>N</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>Pa-ra-tā-Ta</td>
<td>T</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>P’a-ra-tā-Ta</td>
<td>T’</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>Ba-ra-tā-Da</td>
<td>D</td>
<td>ꞌ</td>
<td></td>
</tr>
<tr>
<td>Ma-ra-tā-Ma</td>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sha-ra-tā-Shra</td>
<td>Shr</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sa-ra-tā-Sa</td>
<td>S</td>
<td>This is the pronunciation in Literary Tibetan and in Sikhim and Būtān.</td>
<td></td>
</tr>
<tr>
<td>Sa-ra-tā-Ta</td>
<td>T</td>
<td>This palatal pronunciation is the pronunciation in ྭ་དཔེ་གས་ གུ-པ’་ར་, Colloquial of ག.</td>
<td></td>
</tr>
<tr>
<td>Sa-ra-tā-Hra</td>
<td>Hr</td>
<td>Pronunciation in གཙང-པ’་ར་, Colloquial of Tsang.</td>
<td></td>
</tr>
<tr>
<td>Ha-ra-tā-Hra</td>
<td>Hr</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
§ 7.—The six consonants to which ṭa Ha, in the form ṭa (ḥa-tā), may be subjoined.

With the exception of ṭa Lā (commonly seen Lhā), which is frequently met with, these Ha-compounds are only used in transliterations from Sanskrit, Pāli, etc. The effect of subjoining ṭa Ha, is to lengthen and slightly aspirate the consonant. Ex. ṭa Lā-sa, Lhāsa, the Capital of Tibet.

\[ \begin{align*}
\text{ḥa} & \quad G\text{ā}. \\
\text{ḥa} & \quad D\text{ā} \text{ (Dental)} \\
\text{ṭa} & \quad Dz\text{ā}. \\
\text{ṭa} & \quad Ḍ\text{ā} \text{ (Palatal)} \\
\text{ṭa} & \quad ḍ\text{ā}. \\
\end{align*} \]

§ 8.—The six silent consonants to which ḍa La (ḍa-tā) is subjoined.

The effect of subjoining the ḍa is to raise and emphasize the tone, and to make the sound more compact.

\[ \begin{align*}
\text{ḍa} & \quad \text{All pronounced ḍa La.} \\
\text{ṭa} & \quad \text{Pronounced ḍa.} \\
\end{align*} \]

Examples:—\text{ṭa} Lā’kor, Cipher, such as o, the abbreviated ḍa or ḍ; \text{ṭa} Lū, Serpent-demon; \text{ṭa} Lōū-pa, To read; \text{ṭa} Lā’-chor, or Lāō-chor, Clamour, noise, (Literary); \text{ṭa} Len-pa, Stupid, foolish; \text{ṭa} ḍa-wa, Month, moon; \text{ṭa} Lā-ma, Lama: \text{ḍa} Lung, Wind; \text{ḍa} Lob-pa, To learn, teach.

§ 9.—The sixteen consonants to which ḍa Wa-zur, in the form of \text{ṭa}, is subjoined.

\text{ḍa} is called Wa-zur because it is a corner of the letter ḍa Wa.

When scholars from Tibet first visited India to study Buddhistic
Literature, they did not realize that the Tibetan letter བ' represented both B and W (which in Sanskrit are denoted by च and घ), just as the Bengali letter ঙ represents them, and that བ' Wa was therefore unnecessary. The later scholars, however, did realize it, and since then བ' Wa has not been much used in Tibetan. It still survives, however, in some words, and in the form of བ' WA-Դུར, subjoined to the consonants now under notice.

As regards Tibetan words, the effect of subjoining བ' is merely to lengthen somewhat the sound of the vowel inherent in, or qualifying, the consonant. In the following examples the vowel-sound is the inherent བ' a, which, when lengthened, is བ. Thus:—

\[\begin{align*}
\text{ཀ མ, Oh!} \\
\text{ཀ་ཡེ, Oh! Holla!} \\
\text{ཀ་ཙ་, Crow, Magpie.} \\
\text{ད་པ, Mouth.} \\
\text{ལེབླ་, School.} \\
\text{ཟ ང་, A Medical plant.} \\
\text{ཙ བ, Spunk, tinder.} \\
\text{ཙ བ, Grass, herb.} \\
\text{ཙ བ་, Pasture.} \\
\text{ཙ བ, Salt.} \\
\text{ད་ བ ར, or བ ར, ŽHYA, or ŽHYA-MO, Hat, cap.} \\
\text{ཞ ར, Nettle.} \\
\text{ར ར, ར ར་, Horn, sting.} \\
\text{T'AG-ར, or T'A'-ར, Hartshorn.}
\end{align*}\]
LA-WA, A species of deer.

SHĀ, Flood, high water.

SHĀ-WA, Deer.

SHĀ-P'O, Stag, buck.

SHĀ-MO, Doe, hind.

SHĀ-T'U', Young deer.

WA-ŽUR is also used to represent the sound of wā, as found in old Tibetan literature, and in Sanskrit, Pāli, Chinese, and other ancient foreign languages. Ex:—

HWA, Sugared medicine like lozenges (old Tibetan).

RA-ME-SHWĀ-RA, Rameshwar, near Ceylon.

T'Ō-U KWĀN, Last Emperor of China of the Tartar dynasty.

DWĀI-CH'IN-B'Ā-DUR, A Mongolian king of Tibet.

SWĀ-B'Ā-T'ĀN, Name of a town.

It also represents the sound of ā as found in modern Indian languages, e.g. Bengali, in which that sound and wā seem to be interchangeable. Ex. Swadesi, Shādeshi.

It is even met with in conjunction with the vowel-sound ~ Na-ro. Ex. KI, KI, SWO, SWO, TE-RING, NYI-MA DO: Ho, ye gods, to-day is sunny! (Literary).

WA-ŽUR also sometimes serves to show that a letter which might possibly be mistaken for a prefix is really an initial. Ex. DANG-PO, Clear; ĐĀ'-PO, A district in Tibet. If the WA-ŽUR had not been subjoined to the ԣ in these words, one might have read them NGX-PO, and GX-PO.
§ 10.—THE TWELVE CONSONANTS ON WHICH THE silent रा-गो- Ra-Head IS PLACED. The effect is to raise the tonic-pitch and emphasize the sound of each consonant, except those that are regarded as masculine. As to masculine letters see § 19. Sign with Romanized equivalent,  above.

Ka, Ga, Ngā, Ja, Nya, Ta,
Da, Na, Ba, Ma, Tsā, Dzā.

It will be noticed that Ka, Ta, Tsā, have not got above them the sign for heightening the Tonic-pitch, they being masculine letters and not requiring it.

§ 11.—THE TEN CONSONANTS ON WHICH THE silent ला-गो, La-Head, IS PLACED. It has the same effect as the Ra-Head. Sign  above.

Ka, Ga, Ngā, Cha, Ja,
Ta, Da, Pa, Ba, Lā.

In all these the  is not pronounced, except in the case of Lā, and except also when there is a preceding syllable which ends in a vowel. In this latter case the  is usually carried back and given the sound of  n. Ex. गोन-chā, Lock: ढाण-Ta, Now. Sometimes, however, it is carried back as  , but not sounded. Yet it modifies the preceding vowel. Ex. ताढा, Whip. Sometimes it even takes the sound of final  b. Ex. जोब-Ta, Mien.

§ 12.—THE TWELVE CONSONANTS ON WHICH THE silent स-गो, Sa-Head, IS PLACED. It also has the same effect as the Ra-Head. Sign  above.

Ka, Ga, Ngā, Nya, Ta, Da,
Na, Pa, Ba, Ma, Tsā, Dzā.
§ 13. Ngön-ju’ nga, The Five Prefixes, i.e. silent letters, which are prefixed to divers Initial (sometimes called Radical) letters, simple and complex, in the formation of words. Their effect is to remove the aspirate, if any, of low-toned, i.e. Feminine and Very Feminine initials, and to raise the Tonic Pitch, and make the sound more compact. Thus, take གཉའ་ ཉུང, the Perfect and Imperative root of ཁོ་ཉུང-བ་, To happen, originate, arise. Here ཁ་ is a feminine letter, and therefore low-toned, and, as an initial with ག་ ཡབ-ལོ, it is slightly aspirated in གཉའ་. The addition of the prefix ཁ་ ’a removes the aspirate, and makes the Tonic Pitch higher, and the sound more compact.

These prefixes are really a kind of Prepositive Affixes, sometimes modifying the meaning of a word, and sometimes entering into the formation of the Present, Perfect and Future Tenses of a verb. Though doubtless once upon a time actually pronounced, they are now generally silent. In the case, however, of དེ་, བེ་, and རེ་, when the syllable in which any of them occurs is preceded by a syllable ending in a vowel-sound, the དེ་, བེ་, or རེ་ is often carried back in pronunciation to the vowel-sound and sounded with it. The prefixes དེ་ and བེ་ are never sounded or carried back. As regards རེ་ and རེ་ the Colloquial has a curious custom of transmuting them into the sound of རེ་ N. Ex. རེས་ཐེ་ མེ་བོ་ is pronounced མེ་བོ་, Gun; རེ་ གི་ མི་་་ is pronounced མི་་་, Is not; རེ་ ཀི་་་ ག་་ is pronounced ག་་, similar. Also རེ་, as a prefix, is sometimes given the sound of རེ་ མ. Ex. རེ་ རེ་ ལ་ ལ་ is pronounced ལ་ ལ་, clothes.

No letters are ever superposed upon or subjoined to any prefix; and, as will be seen when we come to the paragraph on the Tone System (§ 19), Prefixes, as such, are of genders different
from those of the same letters as Initials, or even as Affixes, save in the case of which is always Very Feminine.

This prefix is of Common Gender, and it is found before the following Initials, namely, Cha, Nya, Ta, Da, Na, Tsa, Zhya, Za, Ya, Sha, and Sa, all of which retain their natural sounds unaffected by the save as regards Tonic Pitch and compactness of utterance, as already explained. This prefix is found in many nouns. It also enters into the formation of the Present and Future Roots of certain verbs. Ex. Nxa-ts‘ano, Inn; Tong, Present Root, and Tang, Future Root. of Tong-wa, To send, dismiss.

This prefix is of Common Gender, and is met with before the following Initial letters, namely, Ka, Ga, Nga, Pa, Ba, and Ma, and nine other letters which are merely compounds of these with Ya-ta, or Ra-ta. It also enters into the formation of the Future Root of certain verbs. Ex. Zwa, Future Root of Bö-wa, To offer; Geb, Future Root of Geb-pa, To cover.

This prefix is of Masculine Gender, and occurs before the Initials Ka, Ga, Cha, Ja, Nya, Ta, Da, Na, Tsa, Dza, Zhya, Za, Ra, Sha, Sa, and twenty-nine other letters, compounds of the foregoing, some having one or other of the different subjuncts, and some even one or other of the three different superposed letters. It is a very common prefix, and enters into the formation of the Perfect and Future Tenses of many verbs. Ex. Kor, Perfect Root and Future Root of Kor-wa, To Surround; Zhyo, Perfect Root, and Zhyo, Future Root of Jo-wa, To milk.
Ma. This prefix is of Very Feminine Gender, and occurs before

\[ \text{Ka, Ga, Nga, Ch'a, Ja, Nya, T'a, } \]
\[ \text{Da, Na, Ts'a, Dz'a and four other letters, } \]
compounds of some of the foregoing in Ya-tā, or Ra-tā.

' A. This Prefix is of Feminine Gender, and is found before

\[ \text{K'a, Ga, Ch'a, Ja, T'a, Da, P'a, Ba, } \]
\[ \text{Ts'a, Dz'a, and nine other letters, compounds of some } \]
of the foregoing in Ya-tā, or Ra-tā.

The raising-power (if any) of these prefixes, as regards Tone, depends upon their gender as mentioned above, the masculine prefix \( \text{Ba} \) possessing the greatest power.

§ 14.—The following Tabular Statement of the consonants (in their simple form) which, as Initial Radical letters, take prefixes, and of the particular prefix or prefixes which, and which alone, each such consonant takes, may be found of use, especially in cases where the student feels some difficulty in determining whether any particular letter is or is not a prefix. For instance, no letter except \( \text{Da} \), or \( \text{Ba} \), immediately preceding a \( \text{K} \) \( \text{a} \), can be a prefix; no letter except \( \text{Ma} \), or \( \text{' A} \), immediately preceding a \( \text{K} \) \( \text{'a} \), can be a prefix; and so on.

<table>
<thead>
<tr>
<th>Initial or Radical letter</th>
<th>Prefix or Prefixes taken</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{Ma} )</td>
<td>( \text{Ma} ), or ( \text{' A} )</td>
<td>( \text{Kara-po, White} ), ( \text{Ta-shi, Joy, Prosperity, Blessing} )</td>
</tr>
<tr>
<td>Initial or Radical letter</td>
<td>Prefix or Prefixes taken</td>
<td>Example</td>
</tr>
<tr>
<td>--------------------------</td>
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<td>---------</td>
</tr>
<tr>
<td>ག</td>
<td>ཐ</td>
<td>བོམ་བོ་ K‘än-po, Abbot.</td>
</tr>
<tr>
<td>ཅ</td>
<td>ཐ</td>
<td>བོ་ཕེར་-INFRINGEMENT-.cleanup K‘yer-wa, or བོ་ཕེརུ་ K‘ur-wa, To carry away.</td>
</tr>
<tr>
<td>ཆ</td>
<td>ཐ</td>
<td>བོ་་ G‘a-wa, Joy, Happiness.</td>
</tr>
<tr>
<td>ཇ</td>
<td>ཐ</td>
<td>བོ་ེ་ Gê, Demon.</td>
</tr>
<tr>
<td>ཉ</td>
<td>ཐ</td>
<td>བོ་ོ་ Go, Head.</td>
</tr>
<tr>
<td>ཐ</td>
<td>ཐ</td>
<td>བོ་ོ་ Gye-wa, To fall, Stumble.</td>
</tr>
<tr>
<td>ཉ</td>
<td>ཐ</td>
<td>བོ་ Ngü, Money, Silver.</td>
</tr>
<tr>
<td>པ</td>
<td>ཐ</td>
<td>བོ་ Ngar-mo, Sweet.</td>
</tr>
<tr>
<td>ཕ</td>
<td>ཐ</td>
<td>བོ་ Choj-pa, To break (Transitive).</td>
</tr>
<tr>
<td>བ</td>
<td>ཐ</td>
<td>བོ་ Chuf-pa, To allow.</td>
</tr>
<tr>
<td>བ</td>
<td>ཐ</td>
<td>བོ་ Ch‘o-to, Beak.</td>
</tr>
<tr>
<td>ད</td>
<td>ཐ</td>
<td>བོ་ Ch‘am, Masquerade.</td>
</tr>
<tr>
<td>ད</td>
<td>ཐ</td>
<td>བོ་ Zi-෋, Glory, Splendour.</td>
</tr>
<tr>
<td>ད</td>
<td>ཐ</td>
<td>བོ་ Jö-wa, To meet.</td>
</tr>
<tr>
<td>ད</td>
<td>ཐ</td>
<td>བོ་ Ji-pa, To be afraid.</td>
</tr>
<tr>
<td>ད</td>
<td>ཐ</td>
<td>བོ་ Nyer-ts‘ang, Pantry.</td>
</tr>
<tr>
<td>ད</td>
<td>ཐ</td>
<td>བོ་ Nyê-wa, To ferment.</td>
</tr>
<tr>
<td>ད</td>
<td>ཐ</td>
<td>བོ་ Nyen-sä’-pa, To rouse.</td>
</tr>
<tr>
<td>Initial or Radical letter</td>
<td>Prefix or Prefixes taken</td>
<td>Example</td>
</tr>
<tr>
<td>---------------------------</td>
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<td>------------------</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, Tam, Rumour.</td>
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<td></td>
<td>བ</td>
<td>ས་ལ་, Tön-pa, To cast out.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, End.</td>
</tr>
<tr>
<td></td>
<td>བ</td>
<td>ས་ལ་, T'ung-wa, To drink.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, Dong, Face.</td>
</tr>
<tr>
<td></td>
<td>བ</td>
<td>ས་ལ་, De-po, Good, Well.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, D'a, Arrow.</td>
</tr>
<tr>
<td></td>
<td>བ</td>
<td>ས་ལ་, Dam-pa, To choose.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, Nö'-pa, Injury.</td>
</tr>
<tr>
<td></td>
<td>བ</td>
<td>ས་ལ་, Nar-wa, To lengthen, Extend.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, N'a, Oath.</td>
</tr>
<tr>
<td></td>
<td>བ</td>
<td>ས་ལ་, Pang-po, Witness.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, P'e-wa, To increase.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, Ü, Breath; ས་ལ་, Yar-ka, Summer.</td>
</tr>
<tr>
<td></td>
<td>བ</td>
<td>ས་ལ་, Bar-wa, To blaze up.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, Maq-mi, Soldier.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, Tsang-po, River.</td>
</tr>
<tr>
<td>ས</td>
<td>བ</td>
<td>ས་ལ་, Tsön-K'ang, Prison, Jail.</td>
</tr>
<tr>
<td>Initial or Radical letter</td>
<td>Prefix or Prefixes taken</td>
<td>Example</td>
</tr>
<tr>
<td>--------------------------</td>
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<td>---------</td>
</tr>
<tr>
<td>甘</td>
<td>甘</td>
<td>甘 or 甘 <strong>Ts'o</strong>, Lake.</td>
</tr>
<tr>
<td>魯</td>
<td>魯</td>
<td>魯 <strong>Ts'ig'-pa</strong>, To burn (Intransitive).</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>Dzin</strong>, Lie, Falsehood.</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>Dže-po</strong>, Lovely.</td>
</tr>
<tr>
<td>魯</td>
<td>魯</td>
<td>魯 <strong>Dzing-ra</strong>, Fortification.</td>
</tr>
<tr>
<td>None</td>
<td></td>
<td>None.</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>Zhyān-pa</strong> (pro. <strong>Zhyām-pa</strong>), Another.</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>Nang-z'hyin</strong>, According to.</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>Zū-po</strong>, Body.</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>Z'oh-ta</strong>, Likeness.</td>
</tr>
<tr>
<td>None</td>
<td></td>
<td>None.</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>Ya'</strong>, or <strong>Ya'g</strong>, Bull, Yak.</td>
</tr>
<tr>
<td>莫</td>
<td>莫</td>
<td>莫 <strong>La-sha</strong>, Thigh.</td>
</tr>
<tr>
<td>None</td>
<td></td>
<td>None.</td>
</tr>
<tr>
<td>魯</td>
<td>魯</td>
<td>魯 <strong>She-she tang-wa</strong>. To rebuke.</td>
</tr>
<tr>
<td>魯</td>
<td>魯</td>
<td>魯 <strong>Shā'-pa</strong>, To tell.</td>
</tr>
</tbody>
</table>
### Notes

1. Letters are either simple, like \( \text{ض} \), or complex, like \( \text{ق} \), \( \text{غ} \), \( \text{م} \), \( \text{ه} \), \( \text{ذ} \), and so forth. Syllables in which Prefixes occur may consist of two, three, or four such letters. For the purpose of ascertaining what letters are Prefixes, complex letters may be regarded as one letter. No letter that has another letter superadded to it, or subjoined to it, or which is qualified by any of the vowel-signs \( \text{ا}, \text{و}, \text{ي}, \text{ى} \), can be a Prefix.

2. In the case of a two-letter syllable, whenever the second letter is qualified by a vowel-sign, or is otherwise complex, the first letter, if one of the five mentioned in § 13, may be taken to be a Prefix.

   **Ex.** \( \text{ش} \text{ي} \text{ط} \text{o} \), *A lake*; \( \text{ت} \text{م} \text{i} \text{s} \text{h} \text{i} \), *Calamity*.

3. In the case of a two-letter syllable in which both letters are simple letters, then, even if the first letter is one of the five mentioned in § 13, it is not a Prefix, but an Initial or Radical. **Ex.** \( \text{ب} \text{ي} \text{i} \text{أ} \text{أ} \), *Cake of tea*; \( \text{ب} \text{أ} \text{و} \text{ي} \text{ن} \text{ج} \text{أ} \text{ي} \text{n} \text{g} \text{a} \text{t} \text{e} \), *To descend*.

4. In the case of a syllable consisting of more than two letters, the first, if one of the five mentioned in § 13, may be taken to be a Prefix. This is so whether the next letter is or is not simple.
Ex. Ḫuŋ-ŋam (the Literary form of Ḫuṅ-ŋam) Baṅ-pa, To descend; Ḫuṅ-po, Abbot; Ḫuṅ-po, Ko’pa, To create. Very rarely it is otherwise, as in the case of the Ḫuṅ in the word Ḫuṅ-dā, Wild animal. Such words are often written with a wa-kur under the Ḫuṅ, to show that it is not a Prefix, but an Initial. Thus Ḫuṅ-dā. It is then still pronounced Ḫuṅ-dā.

5.—Should the Prefix be Ḫuṅ, and the Initial be simple Ḫuṅ, then Ḫuṅ loses its ḫ sound, and is pronounced Ḫuṅ, or Ḫuṅ as modified by the next letter, if any, such as Ḫuṅ Na, Ḫuṅ La, or Ḫuṅ Sa (see Vowel Modifications, § 3). Should, however, the Ḫuṅ be accompanied by Ḫuṅ (ya-tā), or any vowel-sign, it similarly loses its Ḫuṅ sound, and takes that of the ya-tā or of the vowel-sign. Ex.— Ḫuṅ Not Bang, but Wang, Authority, Power; Ḫuṅ Wā, Pinnacle, Spire; Ḫuṅ Yar, Summer; Ḫuṅ Or, A place in Tibet; Ḫuṅ Ḫuṅ On-po, Nephew of a Lama. If the Ḫuṅ be accompanied by Ḫuṅ (Ra-tā), it acquires the sound of Ḫuṅ, i.e. palatal Ḫuṅ (see § 6). Ex.— Ḫuṅ Da, Name of a Tibetan tribe; Ḫuṅ Da’ Interstice.

§ 15.—Peculiarities of Pronunciation.

1.—When a syllable beginning with one of the Prefixes Ḫuṅ, Ḫuṅ, or Ḫuṅ, follows another syllable ending in a vowel-sound, the Prefix is often in the Colloquial carried back, sometimes with its own sound, sometimes with a changed sound, to the preceding syllable, and pronounced as if it were part of it. Ex.—


自主著那 Chu-žhi, pronounced Chub-žhi, Fourteen.
2.—The Prefixes ་ and རུ are never themselves carried back; but in the case of རུ and also of རུ the sound of ཉ is sometimes substituted, and pronounced with the preceding syllable. Ex.—

བོ་ཁ་ ་ T'o-dö', pronounced T'ön-dö', Ambition.

ིན་པ། Mi-du', pronounced Min-du', Is not, are not.

ནོ་ཞིག (Hon.) Ge-dun, pronounced Ge-n-dun, Clergy.

ནོ་ཞིག (Hon.) Zhya-dam, pronounced Zhyan-dam, Cheek.

ཉོ་བོ ཉོན-bé tā'-pa, pronounced Nom-bé tā'-pa, To add.

ཐོ་ཁ་ ME-d'ā, pronounced Men-d'ā, Gun.

ཐོ་ཁ་ ME-d'a', pronounced Men-d'a', Ember.

3.—Even when the first syllable ends in ཉ, the same custom sometimes holds, probably because of the incomplete way in which final ཉ is uttered, the syllable therefore seeming to end in a vowel-sound. Ex.—

པོ་ཁ་ (Hon.) Ch'ag-dü', or Ch'a'-du', pronounced Ch'än-du', Knot.

4.—The sound of ཉ is sometimes transmuted into that of ཉ. Ex.—

ཤོ ཉོན-po, pronounced K'än-po, Abbot.
5.—The sound of མ as final of first syllable is also sometimes changed into that of མ. Ex.—

ོག་ སྒྲ་(Hon.) སྒ་, pronounced སྒ་, Catarrh.

ོག་ རྒྱལ་, pronounced རྒྱལ་, Banner of Victory.

6.—The sounds that are latent in superadded letters, sometimes result in audible sounds, pronounced with the preceding syllable. Ex.—

ོག་ སྐྱེན་ (Hon.) སི་, pronounced སི་, Churn.

ོག་ སྐྱེན་ བོད་, pronounced སི་, Tea churn.

ོག་ རྒྱུ་, pronounced རྒྱུ་, Fifteen.

ོག་ རྒྱུ་-ཤེན, pronounced རྒྱུ་-ཤེན, A monument containing the ashes of a saint or other relics.

7.—Ra as a final is frequently pronounced so softly as to be almost unheard. Ex.—

ོག་ སེར་- མ་, pronounced སེར་- མ་, Chink.

ོག་ སྒྲ་- བོད་, pronounced སྒྲ་- བོད་, Above.

ོག་ བརྩ་- བོད་, pronounced བརྩ་- བོད་, Between.

ོག་ ཁུ་- བོད་, pronounced ཁུ་- བོད་, Cemetery.

ོག་ སྐད་, pronounced སྐད་, Noise.

ོག་ མ་, pronounced མ་, Earthen mug or cup.
TIBETAN GRAMMAR.

8. —When the first of two syllables ends in a vowel-sound, and the next syllable consists of ་་ wa, the latter often takes the sound of a. Ex.—

ཅུ་ཞ་ Chu-wa, pronounced Chu-a, Dung of cattle.

9. —The following is a common case of ་ wa, or ར་ pa, being reduced to the sound of a:—

རྩོ་ཐི་ Yö'-wa-rē pronounced Yaw-a-rē'. Is, are, was, were (in the sense of possibly or probably being).

10. —When the first of two syllables ends in ར་, and the next syllable is ར་ wa, the latter is often pronounced as ར་ ra, but sometimes it is reduced to a mere a. Ex.—

རིག་པྲ་- མཉང་-་ (Hon.) Ḍa-wa ཉོང་-་, pronounced Ḍa- ra ཉོང་-na, To meet.


11. —The above are samples of irregularities with which one sometimes meets; practice alone will enable the student to know when other words similarly spelt follow these Colloquial customs, and when they ought to be pronounced according to the regular rules. The following are a few more specimens of irregular pronunciations:—

མ་དོ་ Ma-nyong, pronounced Ma-nyung, Never.

སུ་སྲེ་ kyi ་, pronounced Sū shin-əi ་. Who knows?

ཁ་ བོ་ shā'-pa pronounced K‘ab-lā shā'-pa. To chat.
§ 16.—The ten Consonantal Affixes, called སྒྲུ་སྦྱུ་ཆུ, each of which, when following an Initial, simple or complex, completes the formation of a syllable.

Ga, Nga, Na, Ba, Ma,
'A, Ra, La, Da, Sa.

Of these Ga, Nga, Na, and Sa are frequently seen with an additional silent  ཞ, or Second Affix, called གྲུ་གཡུ་Yang-Ju'. They are then called Double Affixes.

Another kind of Double Affixes is met with in old Tibetan books. It is very rare, but for Literary purposes the student may as well make a note of it. It consists of Na, Ra, or La, followed by Da, here called བྲ་པ་'Da-pa', Hard D. Thus:

nd, rd, ld.

It is used to express the Past Tense. Ex:—

Sänd-pa, He heard.

Gyurd-pa, He became.

Söld-pa, He requested.
The modern Literary practice, however, is to omit the final ་, which may be regarded as obsolete.

As to the pronunciation of the affixes ག, ཇ, ཉ, ཉ, ཊ, ཊ, see § 3, Tabular Statement of Vowel Modifications, and Notes thereto.

The Dictionary Order of the above-mentioned ten Consonantal Finals, and of the four Double Finals in ཊ, is as follows:—

1. ག  ..  གa.
2. ཉ  ..  ཉa-sa.
3. ཉ  ..  nga.
4. ཉ  ..  nga-sa.
5. ཉ  ..  da.
6. ཉ  ..  na.
7. ཉ  ..  ba.
8. ཉ  ..  ba-sa.
9. ཉ  ..  ma.
10. ཉ  ..  ma-sa.
11. ཉ  ..  'a.
12. ཉ  ..  ra.
13. ཉ  ..  la.
14. ཉ  ..  sa.

The above, of course, is their order under each letter of the བ་ཀ་ ཐ་ཀ་; that is to say, it is their order after, or in subordination to, the Alphabetical Order, if that term may be used in connection with the བ་ཀ་

As to the Gender of the Ten Final Affixes, see § 19.

§ 17.—ས་ས་ས་ས་ས་ས་ས་ས་ས་ The Eleven Duplications in ཊ, o, of certain letters when forming the terminals of verbs. The Duplication has the effect of emphasizing, or intensifying, or solemnizing the expression of a fact. It is a feature of Literary Tibetan only, and is met with in nearly every sentence of the existing translation into Tibetan of the New Testament.
Go, Ngo, Do, No, Bo, Wo, O, Ro, Lo, So, To.

**Examples:**

1. —\[\text{Tibetan}\] 60, go, 70

   In the Colloquial this would be:—
   Sth-kyang k'ong-la lag-pa ma re'-go: And no man laid hands on him.

2. —\[\text{Tibetan}\] 80, 90

   In the Colloquial this might be:—
   Sth yang k'o-la lag-pa ma thyaq-ga (for thyaq-pa) re' or thyaq-ma song.

3. —\[\text{Tibetan}\] 19, 27

   Ye have not life in yourselves.

4. —\[\text{Tibetan}\] 49, 57

   K'yo'-rang-ts'oi nang-la to' mè'.

5. —\[\text{Tibetan}\] 69, 77

   Nga ga-ru yo'-sa la leb mi t'ub-bo: Where I am, ye cannot come.
Colloquially:

Nga ģa--pa yo'-sa la yong t'ub-kyi män, or yong mi t'ub.

 Yang ngä de t'a-mai nyin par lang-war j'a-o : And I will raise him up at the last day.

 Yang ngä de nyi-ma zhuyug-shö la yar kya' yong.

 König-o' gi t'ū-t'o-wa de la nā-par gyur-ro : The wrath of God will abide on him.

 König-o' gi k'ā-ch'ā' de la (or k'o la) yong-gi-re'.

 Yang k'ong gi nga-la kön-ch'o la nyen-kur j'ö shi' che sung-so : Then said he unto me, worship God.

 De-nā k'o-re nga la kön-ch'o la mō-lam t'ob daq-ga-rang lab-j'ung.

 De nā nam k'ā no tā žhyān žhyi t'ong-war gyur-to : And there was seen another sign in heaven.
Colloquially:—

De-nā nam-k'ā la yam-tsān
zyām-pa chi' t'ong j'ung.

N.B.—'i is used only with the Literary Perfect root after final ར, ར, ར (for ར, ར, ར)

The Full stop , or ||, will henceforth be omitted. See Writing and Punctuation, § 20.

§ 18.—Colloquial Duplications.

As regards certain verbs in the Infinitive Mood, or in the Perfect tense of the Indicative Mood, i.e. verbs, the roots of which end in the final consonant ད, ད, ད, ད, ད, ད, or ད, the following custom obtains in the Colloquial. Instead of pronouncing in the ordinary way the particle ད or ད that follows the root, the speaker merely duplicates, or emphasizes with an added a sound, the final consonantal sound.

Thus, as regards the Infinitive Mood, instead of saying བ་ལ (Hon.) Đo'o-pa nang-wa; the Colloquial speaker would say བ་ལ (Hon.) Đo'o-ga-nang-nga, To proclaim or publish.

So, too, as regards the Perfect Indicative, instead of saying བ་ལ ད ད ད (Hon.) yin, he would say བ་ལ ད ད ད (Hon.) yin, I proclaimed. I have proclaimed.

Other Examples are:—

སོ་ (for ན) བོ་ (Hon.) Se-la (for wa) nang-wa, or nang-nga: To absolve.

སུམ་པོ་ (for ན) བོ (for ན) བོ (Hon.) Kushö kyi Se-la (for wa) nang-nga (for wa) yin; the master absolved or has absolved.
(for wa) NANG-NGA (for wa) YIN; The lord absolved or has abolished.

KUSHŌ KYI NOR-RA (for wa) ŠANG-NGA, To err.

Kong-‘ōi PONG-NGA (for wa) ŠANG-NGA (for wa) YIN: or still better:

EN-T* (for q) $7- (Vulg.) NQX NOR-RA (for WA), or T’U NOR SHOR-RA (for wa) YIN, The master erred, or has erred.

When the root ends in final ਪ, the Colloquial sometimes resorts to a following ਮ, instead of the Duplication as above. Ex.—

ČIANG’ ČIANG-WA, To stumble.

ČIANG’ (for ਪ) ČIANG’ (Hon.) ČIANG-RA (for wa) ŠANG-NGA: To stumble.
At the same time this were better phrased thus:—

\[\text{K'ong ku ba} \] (for \text{ku 'b}) \text{sho}-\text{ra} (for \text{wa}) \text{re'}. \text{He has stumbled.}

\[\text{K'ono ku} \] (for \text{wa}) \text{ni} (Vulg.) \text{nga gye-ra} (for \text{wa}) \text{yin}:

\[\text{I stumbled, I have stumbled.}\]

As regards verbs the roots of which end in \text{b}, \text{p}, or \text{t}, or \text{y}, there is no such duplicating custom. They are pronounced in the regular way.

See also § 15, 8, as to \text{wa} changing into a after a vowel-sound.

§ 19. — The Tone System.

Tone is a very important factor, a fairly correct tone being almost more desirable than absolutely correct grammar; and there exist certain rules on the subject which should be carefully studied.

The \text{kā-li}, or Consonantal Series of the \text{ka-k'a}, is classified by Tibetan Grammarians under six heads, having reference to the respective genders of the several letters.

These heads are:

1. \text{P'o, Masculine.}
2. \text{Ma-ning, Common.}
3. \text{Mo, Feminine.}
4. \text{Shin-tu mo, Very Feminine.}
5. \text{Mo-sham, Sub-Feminine, or Barren}
6. \text{Ts'ān mē', Neuter.}

MASCULINE LETTERS.

These are pronounced with a special emphasis, fullness, compactness, and distinctness, arising from a powerful use of the vocal organs. They never undergo any modifications in this respect, even when
guarded by Prefixes or Super-posed Letters, but always preserve intact their own natural sounds.

Feminine and Very Feminine Letters.

In pronouncing these the vocal organs are relaxed, and the phonetic body of the letter is not so much sent forth from the mouth, as suffered to emanate from it gently and gradually. These letters are subject to phonetic modification when guarded. For instance, the addition of Prefixed or Super-posed Letters has the effect of raising the Tonic Pitch, and softening the sound. Thus, ཁོ་ ཀང, is unguarded, and therefore, to an English ear, sounds very like Kang. But ཁོ་ ཀ་, pronounced like the Ga in Garland, and ཁོ་ ཀང, similarly pronounced, are guarded, in the first case by a Prefix, and in the second by a Super-posed Letter, and therefore the sound is no longer hard and compact like the k sound of unguarded ཁ་, but softer and exactly like the sound of the English hard g, and the tone is moreover raised, or brought to the Pitch-level of a Masculine Letter.

Common Letters.

The manner of pronouncing these differs only in degree from the way in which Masculine and Feminine Letters are pronounced. That is, they are uttered less compactly and emphatically than the Masculine, and less softly than the Feminine Letters.

Sub-Feminine or Barren Letters.

The pronunciation of these is also only a matter of degree as compared with the pronunciation of Feminine Letters.

Neuter Letter.

This has a hard and compact sound.

The following Tabular Statement will elucidate the above remarks:—
<table>
<thead>
<tr>
<th>Letter</th>
<th>Gender</th>
<th>Pronunciation</th>
</tr>
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<tbody>
<tr>
<td>Դ</td>
<td>Ka</td>
<td>Masculine</td>
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<tr>
<td>Շ</td>
<td>Cha</td>
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</tr>
<tr>
<td>Բ</td>
<td>B'a</td>
<td></td>
</tr>
<tr>
<td>Ց</td>
<td>Dz'a</td>
<td>Feminine</td>
</tr>
<tr>
<td>Վ</td>
<td>Wa</td>
<td></td>
</tr>
<tr>
<td>Ժ</td>
<td>Žhya</td>
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</tr>
<tr>
<td>ژ</td>
<td>Ža</td>
<td></td>
</tr>
<tr>
<td>Յ</td>
<td>Ya</td>
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</tr>
</tbody>
</table>
Even the Five Prefixes possess a gender of their own. Thus:—

\textit{Ba} is Masculine, having been Feminine, as an Initial.

\textit{Ga} and \textit{Da} are Common, having been Feminine, as Initials.

\textit{A} is Feminine, having been Barren, as an Initial.

\textit{Ma} is Very Feminine, unaltered.

So, too, the Ten Final Affixes have the following genders:—

\textit{Ga}, Masculine, having been Feminine as an Initial, and Common as a Prefix.

\textit{Da}, Ditto. Ditto.

\textit{Ba}, Ditto, having been Feminine as an Initial, and Masculine as a Prefix.
Sa, Masculine, having been Common as an Initial.

Na, Common, having been Very Feminine as an Initial.

Ra, Ditto, having been Barren as Initials.

Masculine, having been Barren as an Initial, and Feminine as a Prefix.

Feminine, having been Very Feminine as Initials, and having been Very Feminine, as a Prefix.

Thus, the only Letter which undergoes no change in gender, whether as Initial, Prefix, or Final Affix, is Ma.

In his Primer of Standard Tibetan the Revd. Mr. Edward Amundsen, when dealing with the Tone system, gives prominence to the Pitch and Length, rather than to the Compactness, Emphasis, and Distinctness of the tone. His classification may be represented thus:

1. High and short.
2. High and long.
3. Medium and short.
4. Medium and long.
5. Descending but re-ascending and long.
6. Very low and long.

We have seen that the Length or Shortness of the Tone is governed by rules of its own (see § 3): hence we need not consider it here in connection with Pitch. So far, therefore, as Pitch alone is concerned, Mr. Amundsen's system may be reduced to only three classifications, namely:
TIBETAN GRAMMAR.

1. High
   - High and short.
   - High and long.

2. Medium
   - Medium and short.
   - Medium and long.

3. Low
   - Low and ascending.
   - Very low.

Now, if, instead of regarding this question of Tone from the point of view of Pitch, we regard it from that of emphasis, fullness, compactness and distinctness, we shall find that the subject again arranges itself under three heads namely, utterances that are very compact and full, those that are only moderately so, and those that are soft and gradual emanations.

To sum up: for all practical purposes it will be found that (1) words beginning with the Masculine Initials ठ, अ, ॐ, ऐ, े, should be pronounced compactly and fully, and in a high key; (2) words beginning with the Common Initials च, ष, ध, न, ह, ग, य, न, should be pronounced with moderate emphasis and in a moderately high key; (3) while words beginning with the Feminine Initials ण, ह, ण, ष, े, ऐ, ी, ू, or with the Very Feminine Initials, ह, ह, ह, ह, ह, ह, or with the Barren Initials ध, ध, ध, ध, or with the Neuter Initial न, should be pronounced softly and in a low key. It should also be remembered that when an Initial has a Prefix, or a Surmounting Letter, the utterance according to these three rules is somewhat intensified as regards Masculine and Common Initials, and heightened and rendered more compact as regards all the others.

It would appear, however, to be doubtful whether Prefixes have much to do with the raising of the Tonic Pitch. What is more certain is that they are used (1) for modifying the meaning of a word, e.g., कहिं CH'ö'-PA, To be cut off, To be decided, but पहिं CH'ö'-PA
To honour; ངོང་བ་ ངོང་བ་ (for ངང་བ་ ངང་བ་, Cold), but ངོང་བ་ ངོང་བ་, To count, and ངོང་བ་ ངོང་བ་, To die; (2) in the formation of the tenses of verbs, as already explained (§ 13); and (3) to effect changes in the pronunciation of Initial Letters. Thus བ, as an Initial, is pronounced almost like K in English; but, when prefixed by བ, བ, བ, or བ, it is pronounced like hard G in English. Again བ, as an Initial, is pronounced almost like P in English; but when prefixed by བ, it is pronounced as W, when unqualified by any vowel-sound, and as the vowel-sound only, when so qualified; or, if prefixed by བ, it takes the sound of B in English. Again, as regards བ, see § 13. Again, བ, as an Initial, is pronounced as a dental T; but if prefixed by བ, བ, བ, or བ, it takes the sound of a dental D. Again, བ and བ, when Initials, are pronounced with a slight aspirate; but, when prefixed by བ, བ, or བ, they lose the aspirate. Again བ, as an Initial, is pronounced almost like S in English; but, when prefixed by བ or བ, it is pronounced like Z in English. Lastly, བ, as an Initial, is pronounced almost like shya; but, prefixed by བ or བ, it takes the sound of zhya.

§ 20.—Writing and Punctuation.

Originally, Tibetan was a monosyllabic language. Nowadays, however, its words are mostly dissyllabic. There is no attempt in the written or printed language to divide off words from one another, either by spacing or by punctuation. Hence, they all succeed and seem to run into each other in one continuous line, and the reader’s knowledge is all that enables him to recognize them individually. It is otherwise, however, with syllables. A syllable may consist of a single consonant, simple or complex, or of two or more such consonants, silent or pronounced. But, be its consonantal structure what it may, the whole collocation of letters possesses only one vowel-sound, inherent or expressed by vowel-signs. Every such collocation or syllable must be marked off
from its successor by a dot (·) placed at the right-hand top corner of the final consonant. This dot is called \textsuperscript{26}TN. To mark the termination of clauses such as those for which we generally use a comma, a semi-colon, or a colon, another sign is used in the shape of a vertical stroke (竖), called \textsuperscript{25}KYANG-SHĄ'. Whenever this sign is used, the \textsuperscript{26}after the last consonant is omitted, except in the case of final \textsuperscript{26} nga, which always retains it. A double vertical stroke (竖竖), called \textsuperscript{26}NYI-SHĄ', is used where we would use a full stop. At the end of a paragraph, or of a chapter, a fourfold vertical stroke (竖竖竖竖), called \textsuperscript{26}ZHYI-SHĄ', is placed. Instead of the four plain strokes the following may be used: \textsuperscript{26}\textsuperscript{26}\textsuperscript{26}\textsuperscript{26}, or \textsuperscript{26}\textsuperscript{26}, or \textsuperscript{26}\textsuperscript{26}, or \textsuperscript{26}\textsuperscript{26}. Instead of the two plain strokes the following, \textsuperscript{26}. Instead of the one plain stroke the following, \textsuperscript{26}. In some books the comma is seen thus, \textsuperscript{26}. Sometimes the dot (·) or \textsuperscript{26} is seen \textsuperscript{26}, and sometimes even larger, \textsuperscript{26}. In Book-letter and in Running-hand the \textsuperscript{26} is seen thus, \textsuperscript{26}.

At the commencement of printed and written matter symbols like the following may often be seen:

\textsuperscript{26}\textsuperscript{26}\textsuperscript{26}\textsuperscript{26} ||

This is called Swasti or the Auspicious Benediction. It may begin any work dealing with Ethics and Morality. The top figures are the DOUBLE FLAME, or RADIANCE, the next are the DOUBLE GEM, and the lowest are the DOUBLE LOTUS. On the right is \textsuperscript{26}\textsuperscript{26}\textsuperscript{26}\textsuperscript{26}||

TRIPLE DITTO, for writings on Philosophy and Theology:

\textsuperscript{26}\textsuperscript{26}\textsuperscript{26}\textsuperscript{26}|

RADIANCE, GEM, TRIPLE LOTUS, and STALK. Beginning chapters in Religious works.

\textsuperscript{26}\textsuperscript{26}\textsuperscript{26}\textsuperscript{26}

LOTUS and STALK. Used with official correspondence, proverbs, maxims, etc., to indicate a fresh beginning.
The proper method of writing this is first to make the thick horizontal stroke at the top of each letter, and then the rest of the character, working from left to right as in English, and adding the \textit{Ya-tas, Ra-tas}, and vowel-signs last. The straight vertical strokes should be long, fairly thick at the top, and tapering to the bottom.

In writing \textit{$\text{Q'}$}, the vertical stroke on the left may first be made downwards, and then the rest, never omitting clearly to define the loop in the centre. Or, a horizontal stroke may first be made, then the vertical stroke on the left downwards, and then the remainder, from the right-hand end of the horizontal stroke. The down-stroke from the loop must be long, quite vertical, and tapering, otherwise the beginner is apt to produce something which might be mistaken for \textit{$\text{Q'}$}, which has no central loop, and whose final down-stroke is short, and instead of being vertical slopes off to the right.

Other letters which the beginner is apt to mix up with each other when attempting to write them, are \textit{$\text{Z'} Nga$, $\text{Z} Ta$, and $\text{Z} Da$}. The down-strokes in \textit{nga} and \textit{da} begin at or near the right end of the horizontal line, and curve well to the left, whereas the down-stroke of \textit{Ta} begins at the left end of the horizontal line, and comes straight down, or even with a slight slant to the right. The final stroke of \textit{nga} is short and thick, while those of \textit{Ta} and \textit{Da} are long and tapering. \textit{Ta}'s final down-stroke, moreover, takes a bend to the left, while that of \textit{Da} bears well to the right. Both, too, are brought well down, whereas \textit{Nga}'s final stroke is stunted.

In writing \textit{$\text{Q'}$} the little stroke on the left should first be made, then the thin stroke next to it, then the top horizontal stroke and undercircle, and finally the long vertical down-stroke.

\textit{$\text{Q'}$} may be written by first making the top horizontal stroke, then the whole left side of the letter, and finally the vertical down-stroke on the right. Or, after the horizontal stroke, first the little curved stroke in the top left-hand corner, then a straight diagonal line from
right to left downwards, and finally the vertical stroke on the right downwards.

In writing letters like 𑄹 and 𑄺, the down-stroke containing the loop is usually commenced from near the right-hand end of the horizontal stroke.

The vertical stroke of 𑄹 should project down slightly beyond the point of junction with the curve on the right.

فكر First the horizontal, then the thin curving down-stroke, beginning it from the centre of the horizontal, and lastly the thick curving stroke on the right, the top end of which should meet the thin down-stroke a little below the letter's junction with the horizontal. Or thus, فكر, that is, first the horizontal stroke, then the short down stroke, and lastly the curving stroke, somewhat after the way we write the figure five.

فكر First the horizontal, next from the centre of that stroke the down-stroke, then the loop on the left, working upwards, and then by carrying on the pen, the loop on the right working downwards.

فكر First make an 𑄹. That is to say, a vertical down-stroke, then the rest of the figure. Lastly make a straight down-stroke, meeting the end of 𑄹, فكر has no loop.

فكر First the dot, or thick short stroke on the left at the top, then the half circle to the right, then the thick short stroke slanting from left to right, and finally the long hook. Or else, first a horizontal stroke, then the dot or short thick stroke on the left at the top and then the rest as stated.

فكر First the horizontal, then from its centre or from near its right-hand end the short thin lines loping downward to the left, then the hook with the tail brought up level with but clear of the horizontal stroke; next, from near the top of the second stroke a straight or curving line downwards with a slant to the right; and lastly the vertical down-stroke.
First a short horizontal, then a sort of $\mathcal{U}$ with another horizontal over the right-hand limb, then the stroke slanting to the right, and finally the vertical down-stroke. Or, first two parallel vertical strokes of equal length, with a horizontal on each, then another parallel vertical stroke a little longer than the others. Then join the first two with an under-curved stroke; and lastly, with a slanting stroke from left to right, join the second and third vertical strokes, at the bottom. The first way is the better.

First write an elongated $\mathcal{U}$, thus $\mathcal{U}$, and then add the bar across the middle.

Or first write an ordinary $\mathcal{U}$, and then subjoin a $\mathcal{U}$ without its horizontal stroke.—Thus $\mathcal{U}$!

First a short horizontal, then the thin short down-stroke, slanting to the left, then the thick stroke up the end of it, slanting to the right. Then, from near the top of the second stroke, make the long down-stroke, sloping to the right, and lastly the vertical down-stroke.

First a horizontal, then the short thin down-stroke from near the right-hand end of the horizontal, and slanting to the left, then the thick stroke at the bottom, beginning it from well to the left of the down-stroke and carrying it boldly across the end of the latter, with a good sweep to the right and with a downward trend.

In making $\mathcal{U}$ the beginner should see that he does not make it look like $\mathcal{U}$.

First a fairly long horizontal. Then from near the left-hand end a thin downward stroke sloping to the left, then a thick downward-stroke sloping to the right, and finally the vertical down-stroke, commencing it from the right-hand end of the horizontal.
subjoin a small ሴ without its horizontal. Then, from the right-hand end of the horizontal, make the long vertical down-stroke.

foy This is the same as མ reversed.

First the horizontal. Then the two little strokes, and finally, the long vertical down-stroke.

**BOOK-LETTER and RUNNING-HAND.**

These are very much alike, the Running Hand, however, being the more difficult of the two to read and write. Specimens of both, in all possible combinations, are given in Csoma de Körös's Grammar (1834).

§ 21.—SPELLING.

Tibetan spelling may be described as a cumulative process, one only of the component parts of a syllable being taken up at a time. Next, the sound so taken up is repeated, but with the addition in advance, or by way of assumption, of the second component part. Then this second component part is pronounced by itself. Finally, the phonetic effect of all that has thus been taken up is pronounced together, and that effect represents the literal expression of the syllable.

A knowledge of how to spell is most useful, and it is quite worth the student's while to take the trouble to acquire it.

The following examples are intended to exhibit the process progressively, through most of the stages from simple to complex syllables:—

I.—*Simple Consonants.*

foy (for example), and one final affix.

་ Ka, Kag-ցa, Ka'.

་ Ka, Kang-nga, Kang.

 Ka, Kā'-دا, Kā'.


 Ka, Kā-la, Kā.

 Ka, Kā-sa, Kā.
II.—Consonant and Double Affix.

久了 Ga, Gang-nga-sa, Gang.

朗 K’a, K’am-ma-sa, K’am.

朗 K’a, K’am-ma (Lä’-kor)-sa, K’am.

III.—Consonant with Prefix and Affix.

今 Da-wo: Ka, K’a, K’a.

今 Ma-wo: K’a, K’a, K’a.

IV.—Consonant and Single Vowel-sign.

驰 Ka, gi-ku, Ki.

驰 Ka, zhyab-kyu, Ku.

驰 Ka, deng-bu, Ke.

驰 Ka, na-ro, Ko.

V.—Consonant with double Vowel-sign and Subjunct.

驰 Ga, na-ro, go; ‘a, na-ro, ou; Goa.

VI.—Consonant with Vowel-sign and Affix.

驰 Ka, na-ro, ko; kong, nga, Kong.

驰 Ra, deng-bu, re; rè-da, Rè.

VII.—Consonant with Vowel-sign and Double Affix.

驰 K’a, na-ro, K’o; k’om, ma, sa, K’om.

VIII.—Reversed Letters.

驰 Ta-log-Ta; Tam-ma (Lä’-kor) Tam; k’a; Tam-k’a.

驰 Da-log-Da; ma; Ra, zhyab-kyu, Ru; Da-ma-ru.
IX.—Ya-tās.

Ka, Ya-tā, Kya.

Pa, Ya-tā, Cha.

P'a, Ya-tā, Ch'a.

Ba, Ya-tā, J'a.

Ma, Ya-tā, Nya.

X.—Ya-tā with Vowel-sign.

Ka, ya-tā, kya; kya, gi-ğu, kyì.

XI.—Ya-tā with Vowel-sign and Affix.

Ka, ya-tā, kya; kya, gi-ğu, kyì; kvì, sa, kyì.

XII.—Ya-tā with Vowel-sign and Double Affix.

K'ā, ya-tā, k'ya; k'ya, deng-hu, k'ye; k'ye, ba, sa, k'ye.

XIII.—Ya-tā with Prefix and Affix.

Da-wo: ka, ya-tā, kya; kyar, ra, kyar.

Da-wo: pa, ya-tā, cha; chā, la, chā.

XIV.—Ya-tā with Prefix, Vowel and Affix.

Da-wo: ka, ya-tā, kya; kya, gi-ğu, kyì; kyì-la, kyì.

Da-wo: pa, ya-tā, cha; cha, na-ro, cho; chö, dá, chö.'

XV.—Ya-tā with Prefix, Vowel and Double Affix.

Ba-wo: ka, ya-tā, kya; kya, gi-ğu, kyì; kyì, ga-sa, kyì.
XVI.—Ya-tä and Affix, each with Vowel-sign.

K’a, ya-tä, k’ya; k’ya, deng-bu, k’ye; ’a, zhyab-kyu, ’u; k’ye’u.

XVII.—Ra-täës and Ha-täës.

Spelt like ya-täë, but the following would be new:—

Ba, bän, na, bän; da, ha-tä, d’a; d’a, zhyab-kyu, d’u; ka; Bän-d’ü-kä.

Ba, ha-tä, b’ä; b’ä, ra-tä, br’a; br’a, zhyab-kyu, br’ü; br’um, ma, br’üm; ha, ra-tä, hra; hra, gi-gu, hri; Br’üm-hri.

XVIII.—La-täë.

Ka, Ga,

Ba, la-tä, La.

Ra, Sa,

Ia, la-tä, Da.

Ka, la-tä, la; la, na-ro, lo; log-ga, Lo’.

XIX.—Wa-zurs.

Ts’a, wa-zur, ts’a; k’a, zhyab-kyu, k’u; k’u: Ts’a-k’u’.

Zhya, wa-zur, zhyä; ma, na-ro, mo; zhyä-mo.

Ba, na-ro, bo; da, ha-tä, d’a; d’a, gi-gu, d’i; ma; ta, wa-zur, tä: Bo-dä-sä-tä.

XX. Ra-gos, La-gos, and Sa-gos.

Ra, ka-tä, Ka.

Ra, ga-tä, Ga’ä.
In spelling, the Prefix is taken first, then the surmounting letter, then the ya-tā, or ra-tā, or other subjunct, then the vowel, then the affixe or affixes. Thus:

**XXI. Miscellaneous Examples.**

Pa, pān, ṇa, pān; ch‘a, ḍeng-bu, ch‘e; ch‘ēn; na, ch‘ēn; ra, gi-ṭu, ri; rin, na, rin; pa na-ro, po; ch‘a, ḍeng-bu, ch‘e: PāN-CH‘ĒN, RIN-PO-CH‘E, The Grand Lama of Tashi L‘umpo in Tsang, usually called the Tashi Lama, and an incarnation of ‘Ō’-paṭ-mē’. 'A, na-ro, 'o; 'ō, da, 'ō; da-wo; pa, paḍ, ga, paḍ; ma, ḍeng-bu, me; mē', da, mē': 'Ō'-paṭ-mē', Buddha Amitabha, or Boundless Light.

Ta; La; 'ā, gi-ṭu, 'ī; lai; Ba, la-tā, la; ma: Ta-LAI LA-MA, The Dalai Lama, or Spiritual Head of Tibet until Sir Frank Younghusband’s entry into Lhassa.

'A-wo; ba, ra-tā, ḍa; ḍa, sa, ḍa; la, ja-tā, ja;
TIBETAN GRAMMAR.

ja, na-ro, jo; jong, nga, sa, song: Ḫx-jong (pronounced Ḫxn-jong), Sikkim.

Ra, da-tā, da; da, na-ro, ḷo; ra, ja-tā, ja; ja-deng-bu, je; ga, la-tā, la; la, gi-gu, li; ling, nga, ling: Ḫo-ye-ling, or Ḫor-ye-ling, Darjeeling, or the Place of Ecclesiastical Sway; literally the Place of the Sovereign Stone.

Ba, na-ro, bo; bö, da, bö; sa, ka-tā, ka; Kā', da, Kā': Bö'-kā', Language of Tibet.

§ 22.—TRANSLITERATION.

For the system adopted in this work of transliterating Tibetan words into Romanized Equivalents see § 2.

The best method, no doubt, is the one that was adopted at the Vienna Congress of Orientalists, and which may be found exemplified in Rai Sarat Chandra Das Bahadur's TIBETAN-ENGLISH DICTIONARY. By that system each letter in a Tibetan word is transliterated, but a line is drawn under every letter that is not pronounced, or it is distinguished by special type from the letters that are pronounced. It is not adopted in this work, as it is really only necessary for purposes of scientific precision.

§ 23.—USE OF THE TIBETAN DICTIONARY.

The following appears to be the way in which the words in a Tibetan Dictionary (སྟོད་བོད་ T’siod-dzö') are arranged.

1.—According to the order of the བཀ་ Li, or Consonantal Series of the བཀ་ Ka-K’a, regarded as Initials, or as they are sometimes called, Root letters, with the inherent vowel-sound of Ḫn A. The first thing, therefore, that the student has to do, when he wants to look up a word, is to ascertain what its Initial letter is.

Then the words under each consonant, beginning for instance with བཀ Ka, are arranged thus:—
2.—The simple consonant, e.g. བ། །

3.—The simple consonant with subjuncts like བ" ་་, བ" wa-zburg, or བ" Sha-long K'a—e.g. བ" " Lā-wa, Woollen Blanket.

4.—The simple consonant with affixes, single and double, for the order of which as amongst themselves, see § 16. Then the same with subjuncts.

5.—Next, according to the foregoing order as regards their consonants, words qualified by the vowel-signs ག" gi-gu, འ" thyang-kyu, ག" Deng-bu, and ག" Na-robe, in that order.

6.—Simple consonant qualified by འ" ya-tā alone.

7.—Ya-tā words in all orders down to 5, inclusive.

8.—Simple consonant qualified by འ" Ra-tā alone.

9.—Ra-tā words in all orders down to 5, inclusive.

10.—Simple consonant qualified by འ" Ha-tā alone.

11.—Ha-tā words in all orders down to 5, inclusive.

12.—Simple consonant qualified by འ" la-tā alone.

13.—La-tā words in all orders down to 5, inclusive.

14.—Foreign or other special words formed with the Reversed letters.

15.—Words with the Prefixes འ", འ", འ", འ", and འ", in that sequence, and each sequence arranged according to the foregoing orders.

16.—Consonant qualified by Ra- varargin.

17.—Ra- varargin words according to foregoing orders.

18.—Consonant qualified by La- varargin.

19.—La- varargin words according to foregoing orders.

20.—Consonant qualified by Sa- varargin.

21.—Sa- varargin words according to foregoing orders.

22.—No words with འ" La, as an Initial, and having any superposed letter like འ" or འ", need be looked for under འ" La. They will only be found under the head of the superposed letter.
Words in भ Ia, however, are found with qualifying vowel-signs, and such words may be looked for under भ Ia.

N.B.—Csoma de Körös’s Dictionary is differently arranged.

§ 24.—Indicative and Differentiating Particles.

Ka. Used both in Literary Tibetan and in the Colloquial, and may have any of the following meanings, namely: The, All, Both, Together, The very, Just, Exactly, etc. Ex.:- भिन्न भिन्न The Spring; भिन्न भिन्न The Summer; भिन्न भिन्न The Autumn; भिन्न भिन्न The Winter.

Sometimes, in this connection, भ is seen instead of भ भ.

भिन्न भिन्न Both, The two together; भिन्न भिन्न All three, The three together. In this connection भ sometimes replaces भ भ.

भिन्न भिन्न The very, That very; भिन्न भिन्न Just so; भिन्न भिन्न (as a reply) Yes, exactly, precisely, to be sure.

Sometimes its sole use is to differentiate between words that resemble each other, e.g. भिन्न Confidence; but भिन्न Hood of a snake; भिन्न To show, To teach; but भिन्न Autumn.

When used, is generally found attached to words ending in भ, भ, भ, भ and also in भ and in vowels.

K’a. When this particle is used, it is generally found attached to Literary words ending in भ, भ, and भ, and to Colloquial words ending in भ, or भ.

Ex.:- भिन्न (properly भिन्न) Appetite; भिन्न (properly भिन्न) Number, Enumeration.

Also sometimes used instead of भ as above explained.

Also indicates the top, upper surface, or front of anything
inanimate. Ex. :— འན་ or འན་གུ་ LId ; འབུམ་ Ridge, or Summit of a hill ; འབུམ་ Top, or head of a mountain, or pass ; འབུམ་ Head of cliff.

Ga. Used after vowels, or after ག, ཅ, ཉ, and ང. It is used as a Differentiating Particle with many roots. Ex.:—བུམ་ To. disappear; but བུམ་ Branch; བུམ་ Plain or Steppe; but ིུན་ Painted Scroll; ིུན་ Husband; but ིུན་ A man, as distinguished from an effeminate person.

Ch’a. Apart from its meanings as a word by itself, this Particle is often seen added to roots. Ex. :— ཀྲ་ (Literary), or ཀླ་ (Colloquial), Echo; ཀླ་ Conversation; ཀླ་ Negotiations.

Pa. Used after ག, ཆ, ཉ, བ, ཉ expresses ownership, or possession, or the connection subsisting between a person and some thing, action, employment, place, etc. Ex. :— ཕྲ་ A house, but ཕྲ་ A married man, or householder; བྲ་ A horse, but བྲ་ Horseman; བྲ་ Water, but བྲ་ Water-carrier; བྲ་ Arrow, but བྲ་ A title of Cupid as holder of five arrows; བྲ་ The Tibetan Alphabet, but བྲ་ A child learning its letters; བྲ་ Lhassa, but བྲ་ An inhabitant of Lhassa.

2.—When added to all Cardinal Numbers except གཅིག་ One, it forms the Ordinal Numbers. Thus, གཅིག་ Two, but གཅིག་ Second.

3.—It is used also in connection with other enumerational expressions. Ex. :— གཅིག་ the གཅིག་ or consonantal series of 30
letters; ཀ་མ་པའི་ལེགས་པ། A two-year-old boy; ཕོ་ན་པ། Measuring a cubit.

4.—It is the sign of the Infinitive Mood, the Verbal Substantive, and the Participle. Ex. — ག་ལྔ་ (Lit.) and བཟ་པ་ (Coll.) To preach. The or A preaching, Preaching, Preached. གང་ སོ་ལེགས་པའི་ལེགས་པ་ཅེ་ He went to India to preach: ཆི་བཀྲ་ཤིས་ཤིས་མི་ཟེར་ཤིན་ཏེ་ (The) preaching to the deaf is useless; བཟ་པ་ལེགས་པ་མི་ཟེར་ཤིན་ཏེ་ A preaching man must be sincere: བཟ་པ་ལེགས་པ་མི་ཟེར་ཤིན་ཏེ The truth was preached a long time ago.

The last example shows that ང་, added to a root, and helped out by the auxiliary གནོན་ To be, goes to form the Perfect Indicative Tense.

5.—ཉུ་ is also used to distinguish the different meanings of homonymous roots. Ex. — གནོན་ Marrow, but བཟ་པ་ Foot.

6.—In the Colloquial it is often used instead of the supinal particle དོ་ (much used in Literary Tibetan). Ex. :— འི་ཆུང་འི་ཐེ་བས་ He has gone to bring the box. This is Literary. Colloquially it would be, འི་ཆུང་འི་ཐེ་བས་ མི་ཟེར་ཤིན་ཏེ (Literary) Remembering that I was not rich, or Remembering myself not to be rich. Colloquially, མི་ཟེར་ཤིན་ མི་ཟེར་ཤིན་ཏེ་

ཉུ་ Po. Indicates an agent. It is then sometimes, e.g. when annexed to the Infinitive, preceded by ང་ pa. Thus, བཟ་པ་ A or the hearer.

It also expresses the idea of the Definite or Indefinite Article
in connection with Noun Substantives. Ex. ཞུ་ནོར། An or the eye; མི་ཐོ་ A or the country; བུ་ནད། A or the tree, or piece of wood: འོ་ཐོ། A or the road; མི་གྲེ། The poor.

Used with numerals it also performs the functions of the Definite Article, or of the word aforesaid. Ex.:— འོ་དུག་པ། The three together.

པོ་ An affixed or prefixed particle, signifying Male, or paternal.
Ex.:— བུང་ཞི། Cock-bird; བཞི། Male fox; འབོ་མན་་ Bull Yak; བི་ཐུ། Dog.

Wa. The form assumed by འཇི་ when the root to which it is annexed ends in a vowel, or in ག, ཅ, ཁ, ཁ. In many noun-substantives, however, its place is taken by འཇི་. Ex.:— འཇི་པ། An oriental; འཇི་གལ། Valley; འཇི་མ། A provincial or rustic; འཇི་པ། A frontiers-man.

Bo, or Wo. The form assumed by འཇི་ when the root to which it is annexed ends in a vowel, or in ག, ཅ, ཁ, ཁ. Ex.:— འཇི་པ། A river; འཇི་ཨི། or འཇི་ཨི། Thumb; འཇི་ཨི། Brave.

Ma. An immovable particle after various roots of substantives.
Ex.:— ལོ་ Sun; འོ་ཐོ་ Monk; འོ་མོ། Milk. Sometimes, though not always, it indicates the Feminine Gender. Ex.:— འོ་མོ། A mare.

Mo. Affixed or prefixed to noun roots, it generally indicates the Feminine Gender. Ex.:— འོ་ཐོ་ or འོ་ཐོ་ Bitch. But not always.
Ex.:— འོ་མོ། Music; འོ་ཐོ། Top-point.

Attached to adjectives, it does not always indicate gender. Ex. འོ་མོ། Great; འོ་མོ། Good, fine.
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Tsa. A differentiating particle. Ex.:—\(\text{र्ग} \) A steep declivity, but\(\text{र्ग} \) A staircase.

Tse. A point, top, or edge. Also, however, an affix of Chinese origin. Ex.:—\(\text{र्ग} \) Polish, lustre, brilliant to a point or degree; dazzling; \(\text{र्ग} \) A duck; \(\text{र्ग} \) A brass coin; \(\text{र्ग} \) Tibetan name of Confucius.

Ni. See § 27, 2, on the Definite Article.

Nga. Indicate the Definite or Indefinite Article, but are not much met with. Ex.:—\(\text{र्ग} \) The or an egg; \(\text{र्ग} \) The or a lion; \(\text{र्ग} \) The deep.

Se. K'u.

Gu.

Ngur.

Nu.

Bu, Wu. \(\text{र्ग} \) (\(\text{र्ग} \)) A or the child; \(\text{र्ग} \) A or the youth. But not always. Ex.:—\(\text{र्ग} \) A or the mannikin; \(\text{र्ग} \) A or the little drop.

§ 25.—THE CASES AND THEIR SIGNS.

(N.B.—The student is advised to glance at the paragraphs and conjugations relating to the verb To Be. See post.)

The various relations in which a Tibetan Noun and Pronoun may stand to some other word in the sentence are nearly all expressed by
means of divers monosyllabic primitive particles, and words compounded therewith, which perform the same functions as are performed by English Prepositions, but which, save for sundry Vocative Signs, are all Post-positional. These relations or cases are as follow:—

I.—The Nominative Case.

Except in connection with Intransitive Verbs (Active; Neuter or Inactive; and Inceptive, i.e., implying a beginning or change of state), and also with the verbs འིན་ To be (the mere copula which is used attributively); འིན་ or འིན་ its negative form; འིན་ To be, to exist, to be present; འིན་ its negative form; འིན་ its emphatic or intensive form (hardly ever used), and one or two other forms of the verb To be used in Literary Tibetan; there is practically no such thing in Tibetan as a verb governed by the Nominative Case. The following is an instance in which, though the practice is irregular, it is allowable and common in the Colloquial to use the Nominative in the usual European way:—

Will you drink tea?

The more correct way would be:—

The subject, however, is always put in the Nominative Case in sentences like the following, where, though the verb is Transitive, it is also Passive:—

I am being beaten.

The girl is loved.
In such cases अ la is optional, and may be omitted if desired.

The subject is always put in the Nominative Case in sentences like the following, where the verbs are Intransitive (active, neuter, or inceptive):—

The horses run.
I am going down to the bazaar.
It is raining.
The sun shines.
The child sleeps.
The child wakes, or breaks from slumber.

Where, however, the verb is transitive, the Nominative Case is never used, but always the Agentive Case. See § 25, VI.

II.—THE VOCATIVE CASE.

There is practically no Vocative Case, but several polite expressions are often used by way of assent, dissent, or address. The commonest is नाना la, and its variants.

III.—THE OBJECTIVE OR ACCUSATIVE CASE.

This is the same as the Nominative, with or without अ la, signifying As regards. Ex.:—

He loves the girl. Literally. By him, as regards the girl, a loving is.

Do not forget me.

IV.—GENITIVE CASE.

The signs are:—

G1. used after words ending with अ, or ए
KYI, used after words ending with ད, དི, or མ, or in the
Colloquial after དི, This.

GYI, ,, ,, ,, ད, དི, མ, or མ

I } ,, after vowels.

YI } ,, in verse.

N.B.—ྨ, ཤ, and ཤ may all alike be pronounced ཤ in
conversation.

1.—Possessive Aspect.

When the word to which the sign is annexed is in that part of the
sentence which contains the subject, it should precede the chief substan-
tive of the subject. Ex.:—

The fame of Lhassa is great.
The gracious wisdom of the
Almighty is everywhere pervad-
ing.

2.—Qualificative Aspect.

When the word to which the sign is annexed is indicative of some
quality, it may be regarded as an adjective; but, unlike Tibetan
adjectives in general, it should precede whatever it qualifies. Ex.:-

Lhassa is the city of the Jölmo
(a sweet-singing bird).
Tibet was formerly a hidden (or
secret) land.

N.B.—The particle ཭ ནི (see § 27, 2) has the effect of singling
out and laying stress on the word ཆོས་ བྲོའི་ལུ, Tibet. This
English word *Tibet* seems to have originated from some phrase such as ་ཐོབ་, whence *Ti-böt* = *Tibet*; for, to a European (i.e., Continental, e.g. German) ear the sound of བ ཨ is very like ཟ.

As to the adjectival use of the Genitive case-sign, see also § 30, I, (vi).

3.—*Purposive Aspect.*

| ་བོད་པ། | For medicine the box, The medicine box. |
| ་ཐོད་པ། or སོགས་པ། or, For tobacco a bag—A tobacco pouch. |
| ་བོད་པ། | Money-bag. |
| ་བོད་པ། | A leather bag for dry barley flour. |

V.—*The Dative Case.*

1.—The only genuine Dative sign is བ་ LA, which should be used in this sense after verbs of *giving*, *shewing*, *speaking* or *telling*, and *teaching*, and some others.

Ex. :—

| བོད་པ་ལ་བོད་པ་ | I will give you the book. |
| བོད་པ་ལ་བོད་པ་ སོགས་པ། or སོགས་པ་ or སོགས་པ། | My syce showed him the way. |
| བོད་པ་ལ་བོད་པ་ འབོད་པ་ | Tell the man to come. |
| བོད་པ་ལ་བོད་པ་ བོད་པ་ | He will teach them his (religious) law. |
| བོད་པ་ལ་བོད་པ་ བོད་པ་ | Did you tell the servant not to go? |
2.—When the verb *To be* is used impersonally; for instance, in sentences intended to be the equivalent of English sentences beginning with the phrases, *There is*, *There was*, *There has been*, Tibetan requires that the word to which ला, when used, is annexed, should precede the chief substantive of the subject. With regard to the idiom for expressing the verb *To have*, Tibetans use the verb यो-पा, *To be present*, *To exist*, in connection with the Dative in ला, after the manner of the Russians when the latter, instead of saying या इमेयु, *I have*, say उ मेन्या येस्त, *To me is*, or *To me there is*. Ex:—

There is snow on that hill-top.

If the speaker has some uncertainty regarding the fact to which he is speaking, he will use the verb नू णा instead of नू. Thus:—

There is (I am almost sure) snow on that hill-top.

If he is not at all sure, but is only hazarding the statement, he will use the phrase नू णा रे Yो-पा-रे', pronounced Yaw-a-re', instead of either नू or नूणा, or he may even use नू योंग. Thus:—

There is (I understand) snow on that hill-top.

When *There is*, *There was*, etc., is used indefinitely, नू योंग, *Will be*, takes the place of the above, much as the future is employed by a Highlander in Scotland to express the present tense. Thus:—

There are (I expect), or *There will be*, very many trees in that valley down there.

3.—The following examples also illustrate the verb *To have* :—

This man has parents.
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No, he has no parents.

Yes, he has parents (emphatic).

4.—The Dative instead of the direct construction may also be used thus :

I suppose your mother is aged.
Literally, To my mind your mother seems aged.

The Honorific form of this would be :

I will sell this horse for Rs. 100.

ABOUT, or CONCERNING, is also expressed by ་LA. Thus :

I was or have been troubled about many affairs.

VI.—THE AGENTIVE CASE.

This case, which expresses the idea of anything being done by a person or thing, should always be used instead of the Nominative case with Transitive Verbs. The case-signs are as follow, and are annexed to the subject, that is to say, to the noun-substantive, the adjective if any, the definite or indefinite article, if any, or to the phrase constituting the subject.

usable after vowels, or after a consonant sounding in inherent ་a. This ་ is silent, but modifies the immediately preceding vowel-sound. See § 3.

used after words ending with ཀ ར ང ཝ ཤ, ར, ༄, or ཝ.
(N.B.— निःः, नीः, and नीः' may all be pronounced नीः स्.)

निःः इ used after words ending with vowels.

निःः अिः used in versification after vowels.

**Examples:**

लामा अफिकल चैन दिँग्रिन 

If you had told me the truth I would have forgiven you.

I cannot give him the work.

She will not eat her food.

Then a serving layman will bring food. (Amundsen).

Then the messenger pours out the wooing-beer for both the parents of the girl. (Amundsen).

The two parents of the boy thus consulted (conversed). (Amundsen).

2.—In connection with the Agentive Case it is convenient here to notice the affix अक्षकः कः, which in various ways is extensively used in Tibetan, much as अक्षकः कः or अक्षकः गः, is used in Persian to indicate a Doer. It may also be likened to the English affix er, in words such as Beholder, Murderer, etc. Later on it will be fully dealt with in connection with the Verb. Here it is only briefly alluded to as a sort of Active Participle annexed to Verbal Roots. Ex.—
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Do-K'ān,  The goer, He who goes.
Yong-K'ān,  The comer, He who comes.
Di-K'ān,   The writer, He who writes.

It is found thus in the Literary Tibetan into which the New Testament has been translated:

\[ \text{He who built all things is God} \]
(Heb. iii. 4).

\[ \text{But he that seeketh the glory of him that sent him, the same is true} \]
(John vii. 18).

It is also used adjectively, thus:

\[ \text{The man who steals sheep.} \]

The way in which it is used with the different tenses will be found explained in the paragraphs on The Pronoun (§ 31, IX, A), and The Verb (§ 38, V., D.), and in the Appendix of Conjugations.

VII.—The Locative Case.

This case expresses relations of Space, but implies also the idea of Rest.

The common case-signs are the following primitive particles:

\[ \text{La} \]  : In, On, At, By, etc.
\[ \text{Na} \]  : through.

Sometimes the more Literary particles \[ \text{Tu} \], \[ \text{Du} \], \[ \text{Ru} \], \[ \text{R} \], \[ \text{Su} \], are also met with.

Examples:

\[ \text{He lives in Lhassa proper.} \]
\[ \text{I saw the Shā-pe on the road.} \]
Please speak in Tibetan.

I saw him sitting next his brother.

Does the chhörten remain by the shepherd’s tree?

He will be at his own house.

I have read it in a history-book.

His mother kissed him on the forehead.

The following Colloquial examples illustrate the use of compound postpositions as expressive of the same Locative idea:—

Will the servant wait outside?

Please do not stand in front of me.

Tibet is beyond Sikhim.

Sikhim is between Nipāl and Butān.

The house is near the river.

It is snowing on the hill-tops.
The money is inside the leather bag.

The wolf is in the midst of the flock of sheep.

The city stands beside a big river.

The court of justice is near a pretty garden.

The child creeps under the pony's legs.

It will be seen that the above Locative postpositions are used with the Genitive Case, that is, they are connected by means of the Genitive sign with the substantive or other part of speech to which they refer.

Notice, however, the following constructions:

The dog chases the hen round the house.

The load must pass through between the two posts.

The train, passing through the midst of the rocky hill, inside the constructed path, ran — The train ran through the rock by the tunnel.

VIII.—The Periodal or Durational Case.

This case expresses relations of Time. Its common signs are the same primitive particles as those which denote the Locative Case, namely: —
At, In, During, etc.

There are also others, like توقف، سبب، 期间，等。

Sometimes the sign is used alone, and sometimes it forms part of compound postpositions, or even of precedent adverbial expressions.

**Examples:**

- He must go at three o'clock.
- He came to India in his twentieth year.
- I shall pay you within three months.
- At (or during) the first salutation Tibetans present ceremonial scarfs to each other.
- The devil disappeared at dusk.
- I knew the doctrine of Buddha a long time ago.
- I knew the Amban named Shangtai a short time ago.
- At the same time (or At a certain time) he was Chinese Ambassador in Darjeeling.
- Since that time, so I have heard, he has died.
Please do not come till five o'clock.

Then (or At that time) I will receive you, i.e., grant admittance.

At last you have arrived!

On the way up to (i.e. before reaching or getting to) the hill top, you will be tired.

In sentences like the following, where the durational signification is obvious, the case-sign (say ་བོད་ལ་) is omitted:—

It has rained for (or during) two hours.

That is to say, it is unnecessary to say ་ཆེ་ཆེ་མི་བོད་པ་, just as in English it suffices to say It has rained two hours, instead of for two hours.

IX.—The Modal Case.

This Case is intended to include all that is connoted by the term Instrumental Case, and some other additional significations. The signs are:—

་ས་ Na: By, Through, By way of, Via.

ཐང་ Dang: With, Against.

ས་ Sa (silent): With, Because, Since, etc. Also the Participial idea.

་ཆེ་དགོན་ Kyen-gyi

ས་ CH'IR (Literary) By, Through, On account of, By reason of, etc.

ལུ་ CH'IR-du (Literary)
Examples:—

Accost (or call to) him by name.

Seize the horse by the reins.

If you catch the fowl, catch it by the legs.

If you grasp the fish, grasp it by the head.

The lamas spoke through trumpets.

We met (or fell in) with robbers on the road.

The Shyab-pa’s (Zhāpés) have had an interview with the Regent.

Will the Regent agree with the opinion of the Kā-lōns?

Our soldiers have fought with the enemy, or against the enemy.

Strike the nail with the hammer.

He was ruined by, through, or on account of, the beer-house.

The Pān-chhen-rim-po-chhe, or Tsang-pān-chhen, called the Tashi Lama, came from Tashi-lhümpo via Darjeeling.

The following is Literary from the New Testament:—

What question (dispute) ye with them?
Colloquially:

It is I: be not afraid: Literally, It being I, etc.

Again:

The following also is Literary:

Through or by what was he ruined?

X. — THE ABLATIVE CASE.

Postpositions such as दंगः न, न, and ला, all signifying From, From amongst, From amidst, Out of, etc., are usually assigned to this case; but inasmuch as, when carrying those significations, they really express the idea of Direction from, they have been placed under the heading Terminative Case.

ला, however, possesses meanings other than Direction from.

Accordingly, ला, न, and ना, may be taken as the signs of the Ablative Case, as expressive of significations such as the following:

ला: Than, Except, Save, But, But for, Besides, etc.

ना (with negative): Unless, If...not.

EXAMPLES:

The Shapé will not stay in India except for a few months, i.e. longer than a few months.

There was nobody in the fortress except one soldier.
When the Oriental possesses nothing but one piece of cotton cloth he is often happy.

Besides this there is no other.

Unless all the work is done you will get no pay.

Unless travellers are not robbed, i.e. If travellers are robbed, you will all be punished.

Resort may also be had to the phrase अनन्य (or अनन्यको) इत्यदि विकार गै-टे (or गै-टी')... नां, with a negative, If...not, or even the नां नां alone, as above, without the अनन्य

Thus:

Unless ye repent, or If ye repent not (Literary. [Luke xiii. 3, 5]).

Colloquially:

Unless you repent.

Unless the dog is at the entrance door.

Unless the petition is presented.

Unless the agreement (bond) has been signed.

The following are Literary expressions used in the New Testament:

Except the apostles they all, etc. (Acts viii. 1).

Besides all this, between us and you is (being) a great gulf (Luke xvi. 26).
Whosoever shall put away his wife, except it be for fornication, i.e. fornication not having been committed. (Matt. v. 32).

These may be rendered Colloquially thus:—

Except the apostles they all, etc.

Whosoever shall put away his wife, except it be for fornication—If anybody divorces his wife, fornication not having been committed.

Besides all this, between us and you is (being) a great gulf, etc.

The expressions Apart from, and Rather than, are rendered thus:—

I have two rupees, but apart from that I will give you nothing.

I would rather give you food than money.

Would give.

XI.—The Terminative or Transitive Case.

This case denotes the relations of a noun or pronoun with reference to its Direction in Time or Space, either towards or from something mentioned in the sentence, and it may imply the idea of motion as well as that of rest. Under it come, as already stated, many expressions signifying direction from, which in other books are assigned to the Ablative Case.

The signs of the case as thus defined are:—
D O N: after final औ, ज, ऊ, ि, ज, अ

T U: after final ठ, ढ़, ण, द

R A: after final vowels.

R U: after final त, त्र, त्र, त्र

S U: after final र

L A: commonly used in the Colloquial after anything, and possessing the significations of all the above signs.

D A N G  

N A  

L A  

DIRECTION TOWARDS.

DIRECTION FROM.

EXAMPLE:—

1.—DIRECTION TOWARDS.

पूर्व: बार-दु: Up to, Until, As far as, As long as...not.

उपनि: याम-सु: Up till now, I have not seen him.

हिथिर्थो: Hitherto.

अत: या: or अत: या: Until then, Up to that time.

अस: अस: As long as it has not been obtained, i.e. Until it has been obtained.

अस: अस: As long as he does not die, i.e. Until he dies.

हॉ: बार-दु: How far is Lhasa from here?

पूर्व: दाङ स्याम-दु: Together with, Along with, In Company with.

स्याम-दु: He has been dwelling with wild beasts in the desert.

s
KYI-DO: Amongst, Amidst, Into the midst of.

The cat springs in amongst the twittering sparrows (little gray birds.)

GAN-DO: Towards.

The crowd is going towards the palace.

NANG-DO: Into.

The dog wishes to jump into the water.

T'O-DO-TU: In the direction of; Towards.

The eagle soars towards the sun.

To.

The boy has been sent to sea.

He has come from up there hitherward.

He has come from down there hitherward.

He has come from over there, or yonder, hitherward.

The ants are swarming near my feet.

MA-RU: Down to.

I am going down to the bazaar.

MAR: Downwards, Down; YAR, Upwards, Up.

I shall travel up and down.
Su: To, Towards.

\[\text{It is getting towards the time.}\]

\[\text{He has gone to his own abode.}\]

Ch’ö-la, or Ngö-la: Towards, On, etc.

\[\text{On this side of the road there are houses, on that side meadows.}\]

\[\text{The army marched towards Tibet.}\]

Du-la: To the time; at the time of.

\[\text{It came down to the time, i.e. The time arrived}\]

\[\text{The time will come.}\]

Bar-ngang-du? or Bar-la: Over, above.

\[\text{The butterfly flits over my head.}\]

Ngön-la: Ahead, In front.

\[\text{Go on ahead (or in front) of me.}\]

2.—Direction from.

Dang: From. This is Literary.

\[\text{The lake is far from the frontier.}\]

\[\text{The husk was separated from the grain.}\]

Nā: From.

\[\text{The snake has crawled from between the bushes.}\]

\[\text{The cat creeps from under the table.}\]
Justice is close to (literally from) a pretty garden.

He has gone from up there thitherward.

He has gone from down there thitherward.

Henceforth I shall not speak to you.

After that, or thenceforth, I did not speak to him.

You may walk from here to there, or to that.

From the beginning it was not so.


Colloquially:—

From the beginning it was not so.

He originated from the Lotus.—(S. C. Das.)

Meanwhile the younger ones must recite their books by (literally from) heart.—(Amundsen).

Lx: Out of.

Out of eight men only two arrived.

He drew his cap out of the water.
§ 26.—NUMERALS.

I.—The Cardinal Numbers, according to རྣམ་དང་ (or སྤྱི་) རྣམ་ དང་ གང་ གང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ ཐང་ / 

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<td>ཡ</td>
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<td>Bum, or Bum-t'a'.</td>
</tr>
<tr>
<td>1,000,000</td>
<td>ར</td>
<td>གྱི་ཙྭམ་པ།</td>
<td>Sa-ya.</td>
</tr>
<tr>
<td>10,000,000</td>
<td>ར</td>
<td>གྱི་ཙྭམ་པ།</td>
<td>J'e-wa.</td>
</tr>
<tr>
<td>English</td>
<td>Tibetan</td>
<td>Romanized equivalent</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>------------------------------</td>
<td>----------------------</td>
<td></td>
</tr>
<tr>
<td>100 millions</td>
<td>ཨོར་ཐུ་</td>
<td>Dung-ch‘ur.</td>
<td></td>
</tr>
<tr>
<td>1000 millions</td>
<td>ཨོར་ལུམ</td>
<td>T‘er-bum.</td>
<td></td>
</tr>
<tr>
<td>10,000 millions</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>T‘er-bum ch‘em-po.</td>
<td></td>
</tr>
<tr>
<td>100,000 millions</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>T‘ag-t‘i’.</td>
<td></td>
</tr>
<tr>
<td>A billion</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>T‘ag-t‘i’ ch‘em-po.</td>
<td></td>
</tr>
<tr>
<td>10 billions</td>
<td>ཨོར་ཐུ་</td>
<td>Rab-tam.</td>
<td></td>
</tr>
<tr>
<td>100 billions</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>Rab-tam ch‘em-po.</td>
<td></td>
</tr>
<tr>
<td>1000 billions</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>Tam.</td>
<td></td>
</tr>
<tr>
<td>10,000 billions</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>Tam-ch‘em-po.</td>
<td></td>
</tr>
<tr>
<td>100,000 billions</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>Ti’.</td>
<td></td>
</tr>
<tr>
<td>1,000,000 billions</td>
<td>ཨོར་བུགས་གུན་གཞི།</td>
<td>Ti ch‘em-po.</td>
<td></td>
</tr>
</tbody>
</table>

**N.B.—** To the above succeed progressive numbers increasing by multiples of ten up to sixty enumerations, counting 100 millions as the ninth. These sixty enumerations are used for astronomical and astrological purposes. Sanskrit equivalents exist only up to the fifty-first enumeration. *See* Rai Sarat Chandra Das Bahadur’s Dictionary, article བཀྲ་ཤིས་ཀྱི་གྲུབ་སྤུངས (Dang).

**II.—The Cardinal Numbers, according to འཉིད་ཀྱི་ཀུན་བུགས་ཀྱི་ Ka-k‘ai Nam-dang, Alphabetical Enumeration.**

The following system of Numerical Notation is employed by Tibetans in their Registers, Indices, and the like. It only goes up to 300, and consists of an adaptation of the བཀྲ. It may be regarded as the equivalent of our own method of Notation by means of the Roman letters.
1. **Pronunciation.**

The Colloquial custom of pronouncing the prefix of a second syllable with, and as though it were part of, the preceding syllable, is really incorrect, and is not followed in Literary Tibetan. Thus, འེ་ཐོ་ཤེུག་Eleven, pronounced CHU-CHI' in Colloquial, is pronounced CHU-CHI' in Literary Tibetan. So བོ་ཤུ་ཤེ十四, pronounced CHUB-ZHYI in Colloquial, is pronounced CHU-ZHYI in Literary Tibetan.

2. **Affixes.**

ཏམ་ T'AM-PA, signifies *full*, or *complete*, and is almost exclusively used with the full tens, up to and inclusive of a hundred; meaning thereby a collective body, or whole lot, of any of those numbers. It is, however, similarly, but much less frequently, applied to numbers below ten.

After a hundred and with thousands འོ་ T'A' is used. Also after expressions denoting periods of time, such as ཆུ་འདོད་ DUN-T'A', a week; སྒྲོལ་ DA-T'A', a month.
With numbers above thousands ༡༠ Ts'o; is used.

As regards all these affixes, however, their use or non-use is quite optional.

3.—Conjunctions.

Note that where units are connected with some multiple of ten, the conjunction used is different for each series. In the 20 series it is ༡༠ Ts'a; in the 30 series, ༡༠ So; in the 40 series, ༡༠ ཤྭེ; in the 50 series, ༡༠ Nga; in the 60 series, ༡༠ Re; in the 70 series, ༡༠ Đon; in the 80 series, ༡༠ Gya; in the 90 series, ༡༠ Go. With the hundreds it is ༡༠ Dang. It would not, however, be wrong to use ༡༠ Dang in all cases. In Literary Tibetan both ༡༠ Dang, and one of the other conjunctions (usually) ༡༠ Ts'a, are used together. Thus བོད་དབང་གསུམ་ TONg DANG TSA SUM, 1003. This is not done in the Colloquial.

In the Colloquial the short forms ཞོ་ཁོ་ Tsa'-chi', 21; ཟྭོ་ཁོ་ Tsa'-nyi, 22; ཟྭོ་ཁོ་ So'-chi', 31; ཟྭོ་ཁོ་ So'-zyi, 34; and the like, are very often heard instead of the longer forms, ཟྭོ་ཁོ་ Nyi-shu-Tsa'-chi', 21, etc.

When dates are being stated or enumerated, the ༡༠ Ts'a, or ༡༠ Dang in the 20 series is dropped, and the form with ༡༠ Nyer is used, e.g. ཟྭོ་དབང་ Nyer-gye'-pa, the 28th.

4.—The Indefinite Article, see § 28.

5.—Approximate Numbers.

Expressions like two or three, nine or ten, are rendered by putting the numbers in immediate juxtaposition. Ex. སྐྱིད་དྲྭོ་ Nyi-sum two-three; སྐྱིད་ Gub-chu, nine-ten. If the speaker likes, he may
add नेचि, a or an, to any of these expressions. Thus, नेचि न्यि सुम चि, Two or three.

Another method is to employ the adverb त्साङ त्साङ, About, Just about, As many as. Ex. नोग चि त्साङ, About 31, or As many as 31; or the adverbs हालाम, गान्जे चें, त्साङ त्साङ, or न्यि सुम ट्साङ, or न्यि सुम ट्साङ, signifying nearly, almost. In these cases the adverb follows the numeral it qualifies.

6.—Ordinal Numbers.

The first is rendered नेचि ट्साङ-पो, and The very first जैपू ट्साङ-पो. With these exceptions the ordinals are merely the cardinals plus the particle न पा. Ex. न्यि पा, The second; चो-गा-पा, The fifteenth; न्यि शु त्साङ-पा, or न्यि शु त्साङ-पा, The twenty-third.

7.—Distributive Numbers.

When simple numerals are repeated in juxtaposition, e.g. न्यि सुम-सुम, Three-three, the meaning may be either three each, or three at once, or three at a time, or in threes, according to the way the sentence is framed. For instance, phrases like Three at a time, or In threes, or One at a time, are rendered by help of the expression जाना जाना, or चाना, literally Having done or Having made. Thus:

निजिन्यि सुम-सुम जाना नारा। They set out in threes, or three at a time.

निजिन्यि सुम-सुम जाना नारा। They arrived one by one, or one at a time.

Expressions like Three each, Two each, One each, are rendered by नेचि रे-रे and a repeated numeral, but without the जाना जाना.
Thus:—

Each man got three rupees.

Give each coolie one rupee.

In the case of composite numerals like དོན་མཁའི་, Seventy-one, only the last number of the compound is repeated. Ex.:—

In seventy-ones.

8.—AGGREGATES.

Expressions like The two together, or Both, or All three, or The whole ten, may be rendered with the aid of the particles ཆ་ Ka, or ག་ Cha, or གོ་ Po, affixed to the cardinal. Ex.:—

Both, or The two together; ཆ་མི་ Sum-po, All three, or The three together; གོ་མི་ GU-CHA, The whole nine.

Po, thus affixed, may also signify the aforesaid, if the context so requires.

9.—FRACTIONS.

These are usually expressed by adding the word ར་ Ch'ä, Part, to the cardinal, which is sometimes put in the Genitive Case. Thus:—

1\text{st} is rendered by འབབ་པ་ Sum-ch'ä.

1\text{st} , , , བཞཞི་ཞྡོད་ཞྭི་-ch'ä.

1\text{nd} , , , དེས་པོ་Such a So-g nyi ch'ä, or དེས་པོ་ཀྱི་Such a So-g nyi kyi ch'ä.

1\text{st} , , , ལྗེབ་Such a Gya-ch'ä or ལྗེབ་Such a Gya-ch'ä.

1\text{st} , , , དོང་Such a Tong-ch'ä, or དོང་Such a Tong-ch'ä.

1\text{st} , , , འབབ་པ་ Such a Sum-ch'ä nyi.

1\text{st} , , , བཞཞི་ཞྡོད་ཞྭི་ Such a Zhyi-ch'ä sum.

As regards \frac{1}{2}, there is a special expression, namely, ཡོན་ཏན་ Ch'ê-ka.

\frac{1}{2} may be rendered two ways: either ཡོན་ཏན་
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Chi' dang chi'e'-ka, or ཕིབ་པའི་ཕྱོགས་པ་Ch'e' dang nyi, With a half, two. The latter is the commoner usage in the Colloquial.

\( \frac{3}{4} \) is rendered བོད་ལི་བཞི། Sum dang zhiyi-ch'a, or བོད་ལི་བཞི། zhiyi-ch'a sum dang zhiyi, With \( \frac{3}{4} \)ths four.

The leader received one-tenth of the booty.

10.—Adverbial Cardinal Numbers.

Expressions like Once, Twice, Thrice, Four times, etc., are rendered by the word སྡེ་ Ts'ar, or སྡེ་ T'eng, Time, followed by the desired cardinal number. Ex. :— སྡེ་ཅིག་ Ts'ar-chi', or སྡེ་ཅིག་ T'eng-chi', Once ; སྡེ་ཅིག་ Ts'ar-nyi, or སྡེ་ཅིག་ T'eng-nyi Twice ; སྡེ་ཅིག་ Ts'ar-sum or སྡེ་ཅིག་ T'eng-sum, Thrice ; སྡེ་ཅིག་ Ts'ar-zhiyi or སྡེ་ཅིག་ T'eng-zhiyi, Four times.

Another word with the same signification, as སྡེ་ Ts'ar and སྡེ་ T'eng is ་ སྡེ་ Län, but it is not so much used in the Colloquial.

Other expressions that may here be mentioned are :—

བཤད་ནང་ Lam-sang : At once. Forthwith, Straightway, Immediately.

ད་རུང་Ts'ar-chi' : Once more.

ད་རུང་Ts'ar-nyi Twice more.

ད་རུང་སེང་-Ts'ar-Eng-nyi (with negative) : Not many times.

Other expressions that may here be mentioned are :

པཐུ་མང་པོ་ Shuö-ts'er, A separate time or occasion.

ཤ་ཤེས་ཤེས་ Ts'ar mang-po : Many times.
Once upon a time, or Once, or One day, referring either to the past or the future, may be rendered गुङ्गङ्गङ्ग लान (or तिंत्र, or तिंट्र) नाडी (नाड़ी or नाड़ी) दुः त्स’र (or लान, or '्रेंग) ची’ (झ्यी’, or झी’) ; or दुः त्स’र दुः-रे-झ्यी’, or दुः त्स’र दुः-रे-झ्यी-दी त्स’े.

11.—Adverbial Ordinal Numbers.

These are formed by adding रा Ra, to the पो Po, or पा Pa, of the ordinals. Ex.:

दंग-पोर : Firstly.

निपार : Secondly.

चिंचिऔर : Twenty-one’thly (= Twenty-firstly.)

12.—Definite and Indefinite Numerals.

Among these may be classed the following:

निपा निपा, Both, e.g., निपा निपा निपा निपा Both this and that.

बूझनु बूझनु बूझनु बूझनु Both the pretty girls have arrived.

सु-यांग, Anybody ; (with a negative) = None, Nobody.

चाँदी, चाँदी, Anything ; (with a negative) = None, Nothing.

The Literary forms of चाँदी, चाँदी, are गांग-यांग, and चिंग-यांग.

Another expression is चिंग-यांग, Even one ; (with a negative)—None, Nobody, Nothing.

Examples.

None of them arrived.

I know none of them.
None of these things will suit me.

None, or neither of these two will do.

Expressions like *A whole* (something), *An entire* (something), *A complete* (something), *A full* (something), are rendered by གང་ (Gang-łó), གང་ (Gang-k’a), or simply གང་ (Gang), or གང་ (Gang); and the word ལེགས་ (Chi’, one), or ལེགས་ (Chi’, A, An), is not made use of at all in such cases. Ex.:

དོན་པ་མི་ཚིག་མེད་གཞི་ཐོན་པའི་ (or སེང་) The soldiers are roasting a whole ox.

ཉིད་ི་དུག་! This is not a complete story.

དམིགས་ཞི་དོན་ཐ་དཔོན་ཅིག་ དཔེ་ེས་ དཔེ་! Please give me a full cup of tea.

*Entirely* is rendered by བེད་ (Bé-de), used only with a negative. Thus:

ཉིད་ི་དུག་! Those accounts are not altogether (or entirely) accurate.

*All, whole, entire,* may also be rendered by མས་ (T’am-chá’), མས་ (Ts’ang-ma), and ལེགས་ (Gang-k’a), or ལེགས་ (Gang-łó). Ex.:

མས་ ནེ་ཐམས་ཅད་མ་ བཞི་ཡི་! Suddenly the whole crowd disappeared.

མས་ ཞེས་དཔེ་ེས་ བཞི་ཡི་! All the women were frightened.

ཨེ་ཐམས་ཅད་ི་ བེའ་ (T’am-chá’), not ཀེ་རོ་རོ་ (Den-tso T’am-chá’):

*They all.*
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qC b~ao, or s(C bmo, or sbo is used in connection with weights and measures instead of qPq, or Chi’, One, A, An.

So also, in connection with weights and measures and the Tibetan monetary system, 9 Do, is used instead of qPq NyI, Two, and signifies a couple. Otherwise the word for a couple is qP Ch‘A.

But a phrase like Two-legged, or Three-legged, is rendered with the particle 4, thus:—sC bykT¥ or sC bykT¥ Here 4 means possessed of.

Other expressions are: sC bykT¥ Double, or Two-fold; sC bykT¥ Twice-born; sC bykT¥ Every second day.

13.—NOUN SUBSTANTIVES.

9 Ts‘o, the Plural-sign used in the Colloquial, is never expressed, either in speech or in writing, after a numeral adjective, or numeral adjectives, the noun-substantive thereby qualified always remaining in the singular. Ex.:

sC bykT¥ (not sC bykT¥) 9¥ Three men will go with you.

14.—NOTATION BY LETTERS.

The use of the sC bykT¥ Ka-k‘ai nam dang, or Alphabetical Enumeration, has already been explained (See § 26 II). In this connection, when references in Indices, or Registers, or to quotations from learned works are being cited, it is customary to qualify the numeral letter by affixes such as ¥ Pa, ¥ PAR, and ¥ Pa-LA, of which the first denotes the Book, Register, Index, or the like, to which reference is being made, and the last two denote that the particular quotation or citation is to be found in some particular Book, etc.
Ex.:


T'o ḳ-pa: Register No. 30.

Po-ti ḷ-a-par: In Volume No. 2.

T'o ḷ-a-pa-la: In Index No. 3.
CHAPTER II.

ETYMOLOGY.

§ 27.—THE DEFINITE ARTICLE.

1. The Definite Article THE (which is really only an abbreviation of THAT) is represented in Tibetan in various ways, the principal being the words ཉི་ བི, and བི་ ལེ, of which the former is usually said to mean This, and the latter That.

Properly, ཉི or བི when used at all, should always follow the noun or adjective which it distinguishes.

As a rule it is only used when the distinguishing or demonstrative idea is intended to be conveyed.

EXAMPLES :—

སྒོ་ལེགས་པའི་དེ་རེ་ལ། This man arrived first.
ལྷུགས་བུམ་པའི་སིངེ་བོད། The good man whom you sent.
མུན་མིམ་དོན། That pretty girl.

As a matter of fact Tibetans altogether discard the article in conversation, unless they really desire to express the demonstrative or distinguishing idea.

EXAMPLES :—

སྒོ་ལེགས་པའི་དེ་རེ་ལ། The man is coming.
སྲུང། Shut the door.
ཨུགས་པའི་དེ་རེ་ལ། Open the window.

A distinction, however, in the use of ཉི and བི is made between the nearer and the remoter relation, in regard both to time and space.
For instance, when the article is intended to distinguish some person or thing already referred to, but to whom or to which reference is again being made, then, on the occasion of the second or any subsequent reference, Tibetans use བོད་ ; སྐྱོད་ བོད་ having been used on the occasion of the first reference.

Example:—

The man has arrived (referring to somebody already mentioned).

Notice also how བོད་ and སྐྱོད་ are used in a phrase like this:—

This is the messenger who came yesterday.

(N.B.— སྐྱེད་ yesterday, is Colloquial, བོད་ is Literary).

So, if on the occasion of the first reference, the object distinguished was a distant object, then སྐྱོད་ would be used; བོད་ being employed to distinguish a near or present object. Ex. :—

That man (referring to somebody at a distance) is the messenger who came yesterday.

When, moreover, the article distinguishes first one and then another of two objects, both of which are present, and which are being contrasted, or to which an alternative reference is being made, then, in the case of the one, སྐྱོད་ would be used, and, in the case of the other, བོད་ Ex. :—

This man cannot go, but that man can go (will go).

Practically, therefore, in addition to representing the article THE, སྐྱོད་ and བོད་ respectively also represent the distinguishing adjectives THIS and THAT. They also respectively represent THIS one and THAT one; HE, SHE, IT.
The Colloquial plural of སྟི་ (pronounced འིན-ཐྲོ’ོ), The, These, They: and that of སི་ (pronounced ཆེན-ཐྲོ’ོ) The, Those, They.

Both articles, however, are often used in the singular to distinguish collective nouns. In such cases they precede the word they distinguish. Ex. :—

ིྱིིབྲི་།  །These three

ཌ་བླ་།  "Those five.

ཤྲི་བྲི་བླ་།  "All these.

ཤྲི་བྲི་ཁྲྲ།  "All those.

The following is Literary :—

ལེགས་པ་།  "All these sayings pleased greatly.

Where a plural noun is qualified by an adjective, and the whole is distinguished by the article, it is the article which takes the plural sign རྟོ’ོ Ts’o, and it is the རྟོ’ོ which takes whatever case-sign there may be.

Ex. :—

ཤྲི་ཤྲི་ཤྲི་ཤྲི་ཤྲི་ཤྲི་ཤྲི།  "I shall speak to these learned lamas.

2. Another method by which the Definite Article is represented is by using the particle ཡི་ N1; but this is rather Literary than Colloquial. In a long and involved sentence it may be placed after the principal noun, or noun-phrase, so as to distinguish it prominently. It may also be used to emphasize a particular word or expression, and may even be employed in addition to སྟི་ or སི་.
Ex. :—

The twelve ra-gos (or ra-heads).

Mankind are the noblest of all animals.

And the word was with God (John i. 1.)

3. The functions of the Definite Article are sometimes performed by the particles ས་པ་ and ས་པོ, when affixed to numerals. (See § 26, Notes 6, 8, 14.)

4. The particles ས་པོ, ས་པ་, ས་ཀ‘་, etc., as performing the function of the Definite Article in connection also with nouns and adjectives, are used when the idea of individuality, or definiteness, is particularly desired. Thus, བཟམ་པཞི་སྟོན། The great king. But they are also sometimes discarded. Thus, བཟམ་པཞི་སྟོན། The four great kings. They are also discarded in enumerations like the following :—

Great and small.

Birth, Old age, Sickness, Death.

The conjunction ས་དང་, And, is also discarded in such expressions.

The particles under notice and conjunctions are also discarded in enumerations of nouns that are in apposition or contrast. Ex. :—

Hope and Fear.

Virtue and Vice

Heaven and Earth.

In a sentence like བཟམ་ཐང་ (otherwise བཟམ་ཐང་འབོད་) The pillar of hope, the particle is omitted from the first noun, བཟམ་, Re-ma, and annexed only to the second.
Sometimes however a phrase is contracted and the particle omitted in both its members. Ex.: རི་པ། The pillar of hope.

5. The student may also be reminded of the various affixes set out at the end of § 24, since they too occasionally perform the functions of the Definite Article.

§ 28.—The Indefinite Article.

1. ང།  A, An, Some, is a modification of བོད། One, and is seen in the following forms, which may be used even in the Colloquial, if it is desired to be very correct, though as a matter of fact the form ང། Ch'i is the one most favoured:

་༅། after final མ, བ, བ, or བ།
་༅། after all vowels, or after final བ, བ, བ, or བ།
་༅། after final བ།

2. Being an adjective when it qualifies a noun, and an adverb when it qualifies an adjective, its place in the sentence is immediately after the noun, or noun and adjective, that it qualifies. Ex.:

་༅། (or ང།)། A horse.

་༅་བོད།། A virtuous man.

་༅་བོད།། A horse and a carriage.

3. ང། and not the noun or adjective to which it is annexed, takes the case-sign, but only in what we would call the Nominative. In the other cases ང། is usually dropped. Ex.:

་༅་བོད།། A strange horse has eaten our hay.

་༅།། I live near a large river.
4. Annexed to approximate numerals, it signifies collectiveness. Thus:—

A group of three or four men.

A force of one or two thousand soldiers.

5. Used with the adverb तस्मि Tsaṃ, About, it signifies Some. Thus:—

Some seventy or ninety sheep.

Another expression for Some is नेम्रम् K'a-shā, and another is नोन्ते तोद-त्सें.

The Literary form of नेम्रम् is गाझ्य्र् Gā-žhyī.'

A few, Solely, Only, Alone, may be rendered in Colloquial by नोन्ते तोद-त्सें, शा-ठा', and च्निंग-शाम्च् Chig-po; and in Literature by गाझ्य्र् Bā-žhyī'

6. Affixed to Interrogative Pronouns, the Article signifies (in Literary Tibetan) Whoever, Whatever, Whichever, Anyone, Anything. Thus:—

Whoever with loving eyes should even regard, etc. (S.C.D.), i.e. anyone who, etc.

There is nothing (anything, with negative) in it.

The Article is also used thus in Literature:—

On account of some law-suit.

What (is it) wanted for?

Once, on some occasion, some time.

After a little, some time afterwards.
7. Affixed in any of its appropriate forms to a verbal root, it imports in Literature the Imperative Mood as addressed to servants and inferiors, and also the Hortative and Optative Moods. Thus:

Do; Let do.

Let...do; may...do;

May...be done.

In the Colloquial also it is frequently used to express an emphatic order, and commonly takes the form भिन्न Shī', though it would be more correct to say भिन्न Shī', भिन्न Zhyī', or भिन्न Chī', according to rule. Ex.:

Run quickly.

Shut the door.

Be quiet.

8. Here may also be mentioned गदान' Any. Ex.:

Is there any fresh news to-day?

§ 29.—The Noun.

A.—Structure.

1. The Tibetan Noun ends in either a consonant or a vowel, and is either:

(a) A Monosyllable without any affixed particle, and either without or with any vowel-sign, head-letter, subjunct or prefix. Ex.:

Fish; End; Mountain-pass: Flesh; Earth, soil, ground, place; Man; Fire; Water; Bird, fowl; Head; Door; Deer; Wound;
A Monosyllable, simple or complex, with an affixed particle, such as \( ^*c \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), \( \cdot \), and which particle sometimes indicates the gender. Ex.:—

- \( \cdot \) Fox; \( \cdot \) Vixen; \( \cdot \) Father; \( \cdot \) Mother; \( \cdot \) Bitch; \( \cdot \) Cock-bird; \( \cdot \) Hen-bird; \( \cdot \) or \( \cdot \) Monk; \( \cdot \) Nun; \( \cdot \) Mare; \( \cdot \) Son; \( \cdot \) daughter; \( \cdot \) Ram.

Sometimes, however, the particle does not indicate gender. Ex.:—

- \( \cdot \) A mountain-shrub; \( \cdot \) Day, sun; \( \cdot \) Evening; \( \cdot \) Monk, priest; \( \cdot \) Music; \( \cdot \) A kind of tree; \( \cdot \) Ba-wa, Goitre; \( \cdot \) Pledge; \( \cdot \) Envelope, wrapper.

Sometimes the particle serves merely to differentiate the meanings of roots otherwise similarly or somewhat similarly spelt. Ex.:—

- \( \cdot \) To show, to teach; but \( \cdot \) Autumn; \( \cdot \) Marrow, pith, descent, origin; but \( \cdot \) Foot; \( \cdot \) Confidence; but \( \cdot \) The expanded hood of a snake.

If the particle is either \( \cdot \), \( \cdot \), \( \cdot \), or \( \cdot \), it may be and often is dropped (especially when followed by an adjective), without affecting the meaning of the word. Ex.:—

- \( \cdot \) The or a great elephant.
- \( \cdot \) The four great kings.

Some of such particles perform the functions of Diminutives. Thus, in the case of \( \cdot \), the inherent \( \cdot \), or \( \cdot \), of the final or the
only consonant of the noun, is turned into གོ, and is followed by the
particle. Ex. :—

གོ Fish; གོརི Little fish; ཏོ Cow; ཏོརི Calf.

In other cases the final consonant, if གོ, is cut off the noun, and
turned into a second syllable, to which གྱེབ་ཁྲུ་ is added. Ex. :—

ནུའི Hand; སྒོའི Little hand; གོ་ Child; གོ་འདྲ Little child;
གོ། Sheep; སྒོ། Lamb.

In other cases the Diminutive particle is simply added to the
primitive noun as it stands. Ex. :— གོ་ Man; སྒོ་ Mannikin; གོ་ Sack: སྒོ་ Sacklet.

Another way of expressing the Diminutive is to qualify the noun by
the adjective གོ་ Small. Ex. :—

གོ་མཚོང་ A little inn.
ཞོང་མོའི A little mind, narrow mind.

Or lastly—

(c) A Dissyllable, or even a Polysyllable, either without or
with a particle. Those nouns, and especially the polysyllabic
nouns, which are mostly proper names, and sometimes even
amount to phrases, are often comparatively modern words which
have either gradually developed or been deliberately compounded
out of originally simple elements. Ex. :—

སྒྲུབས། Chair; སྒོ་ Cat; སྒོད་ Layman; བཞིན་ Contract;
སྒྲིན་སྒྲེགས་ Diligence, industry, zeal: སྒོ་ City; སྒོ་ or སྒོ་
སྒྲིན་པའི། Advocate or pleader; སྒོ་ Petitioner; སྒོ་ Nye-ཐྲུ།,
Petition: སྒོ་ Gamester, juggler with words; སྒོ་ Tobacco;
སྒོ་ or སྒོ་ Ch’en-dem-ma, (Colloquial), or སྒོ་ (Literary), Butterfly.
N.B.—Words with the definite particles བོ, ཆོ་, etc., are generally used without the article གོ་, or གོ་, unless the latter is intended to express This or That.

2. Besides the particles above referred to, mention may be made of ཁོ་, which, annexed to substantives or verbal roots, is extensively used in the Colloquial to signify a person who, in some capacity or character, is connected with some particular act, state, or thing. Ex. :-

Guard; བོ ཕེ་དེ་ནན་ Liar: བོ ཕེ་དེ་ནན་ Magician: བོ ཕེ་དེ་ནན་ Author: བོ ཕེ་དེ་ནན་ Deceiver: བོ ཕེ་དེ་ནན་ Murderer; བོ ཕེ་དེ་ནན་ Informant.

In book-language the following may be found :-

Dancer; བོ ཕེ་དེ་ནན་ Guide: བོ བོད་ནན་ Flutist; བོ བོད་ནན་ Violinist, harpist; བོ བོད་ནན་ Joiner, carpenter; བོ བོད་ནན་ Bow-maker; བོ བོད་ནན་ Artisan, worker; བོ བོད་ནན་ Peasant, agriculturist, raiyat.

Such compounds in བོ (at least in the Literary language) may take the indicative particles བོ, ང་, མ, or པས, as expressive not only of the definite or indefinite article but also of gender. Ex. :-


Ditto.

3. Instead of བོ use is sometimes made of the verb བོ་ བོ To do.
Ex.:

آن། རི་ སྤོད། རི་ སྤོད། རི་ སྤོད། རི་ སྤོད། རི་ སྤོད། (Masculine)

آن། རི་ སྤོད། རི་ སྤོད། རི་ སྤོད། རི་ སྤོད། རི་ སྤོད། (Feminine)

A doer, The doer.

Sometimes, even in the Colloquial, both རི་ and རི་ are used together, either with or without the Indicative Particles ཆ, ས, ཤ, ས, though in the Colloquial these are commonly discarded. Ex.:

Literary.

སྐུ་གེ་མ། (Common)

སྐུ་གེ་མ། (Masculine)

སྐུ་གེ་མ། (Feminine)

A walker, The walker.

N.B.—When རི་, or རི་ or the indefinite article རི་ is used with any of the above, the indicative particle is discarded, e.g.:—

སྐུ་གེ་མ། རི་ རི་ The walker, That walker.

སྐུ་གེ་མ། རི་ རི་ A walker.

Colloquial.

སྩུལ་སྐུ་གེ་མ། Agriculturist, Farmer.

སྩུལ་སྐུ་གེ་མ། Guide.
4. However, is not the only auxiliary that takes the affix * in this way. There are others; for instance, या Ex.:

- या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या

In fact, the functions of या, या, and या in this respect, are very similar to those of the Urdu word या, या, or the Persian words या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या

5. Another common affix of a similar nature annexed to noun-substantives is या, or या Maker, Manufacturer, etc. Ex.:

- या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या


In the Colloquial these are seldom used, resort being generally had to an adjective phrase. Thus, instead of saying या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या

- या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या

- या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या या
The goodness of the Dalai Lama is great, a Tibetan would probably say The Dalai Lama is very good. When, however, an abstract noun is used, it can be formed in two ways. First, by placing in juxtaposition the roots of two adjectives with opposite meanings, e.g. अल्प Quantity, from अन्ति Much, and कमा Little; दूरी Distance, from नगर Near, and दूर Far; गौरव Goodness, from गौर Good, and लोभ Bad: and so on. Secondly, by affixing शान्ति L6, to the root of any adjective, e.g. तीव्रमिति Brightness, Clearness, from तीव्र Bright, Clear; अचानक Badness, from अचानक Bad; निमित्त Goodness, from निमित्त Good.

In Literary Tibetan abstract nouns are formed by adding न्यून to the adjective in its full form, that is, not the mere root, but the root plus one of the indicative particles. Ex. —

स्थान Easy, but स्थानितिः Easiness, facility.

दशरथ Difficult, but दशरथिति Difficulty.

काँग Free, but काँगितिः Freedom.

मधुर True, but मधुरितिः Truth.

प्रजाः Young, but प्रजायुगिन्य Youths.

राक्षस Black, but राक्षसितिः Blackness.

मद Mad, but मदमयितिः Madness, Lunacy.

तो ती Tan Disused, but तो ती Vigor. Tedium.

B.—Inflection.

The Tibetan Noun-Substantive is inflected in relation to:

1.—Gender.

The names of all males, females and inanimate objects are naturally
masculine, feminine, and common respectively, e.g., མ་ Man (m.); ཨ་ Woman (f.); བ་ Stone (c.).

Nouns ending in ག or ག org or ག or ག prefixed or affixed, are generally (in the last two cases always) masculine.

Ex.:—

པ་ Pupil or novice in a monastery.

ཀ་ King, Regent, Temporal Ruler, Rajah.

ཞ or ཞ Horse.

ཟ or ཟ Hog.

པ་ Bull.

པ་ Bull-yak.

But sometimes nouns in ག or ག or ག or ག are common.

Ex.:—

བོད་ི་ Beloved, Sweetheart, Lover.

བོད་ Secret.

བོད་ Servant.

ཞི་ Basket.

ཞི་ Liquid.

ཞི་ Leather.

ཞྷ་ Patch.

ཞྷ་ Traveller.

ཞྷ་ Bitter buck-wheat.

Nouns with ག affixed, or with ག affixed or prefixed are generally feminine. Ex.:—

ཞྷ་ Mare.

བ་ Mother.

བྷ་ Maid servant.

བྷ་ Tigress.

བྷ་ Daughter, girl.

ཞྷ། Bitch.

ཞྷ་ Niece.
But མ་ and སེམད་ དེ་  དུ་སྡེ དཀར་ཚེ་དང་དེ་དུ་ ཉེ་ད་དེ་ དང་དེ་ དུ་སྡེ དཀར་ཚེ་ དེ་ དུ་སྡེ དཀར་ཚེ་ do not always denote the feminine gender. Ex.:—

| དེབ་ | Leaf.            | ལོ་བོ་ | Sport, game, play. |
| འོ་་མ་ | Lotus.        | ཚུ་མོ་ | Chumbi.               |
| ཁབ་མ་ | Beam of wood. | ཞུས་མ་ | Friend.                |
| ལོ་མ་ | Bean.          | རས་མ་ | Evening.               |
| ཞུས་མ་ | Breeches, pants. | སྡེ་མ་ | Music, cymbals.         |
| ལོ་མ་ | Spoon.        | དྲུ་མ་ | Fun.                   |
| བྲག་མ་ | Shovel, spade. | བྲག་མ་ | Grouse.                |
| ལོ་མ་ | Ant.          | ངག་མ་ | Hedgehog.              |
| བོད་ཀྱི་ | Hawk, kite.   | བོད་ཀྱི་ | Knee.                  |

Masculine nouns may be turned into feminine nouns by substituting a feminine affix for a masculine one. Ex.:—

| རོ་མ་ | A man of Lhasa. | རོ་མ་ | A woman of Lhasa. |
| རོ་མ་ | An Indian.      | རོ་མ་ | A woman of India. |
| ཚིག་མ་ | A Tibetan.     | ཚིག་མ་ | A woman of Tibet. |
| རོ་མ་ | A Chinaman.    | རོ་མ་ | A woman of China. |
| རོ་མ་ | A Nepali.      | རོ་མ་ | A Nepali woman.     |

2.—NUMBER

(a) There are several signs in Tibetan denoting the plural number, e.g.—

རྟ | T'so. This is the sign commonly used now in the Colloquial with any kind of noun or adjective.

(b) རོ་མ་ | Nam. This is Literary, and is seldom if ever heard in the Colloquial. It is largely used, for instance, in the Tibetan translation of the New Testament. རོ་མ་ is used when
things or persons are referred to separately from others, e.g. 

\
\begin{center}
\textit{We five.}
\end{center}

\(c\) धे धे। This is an elegant substitute for धे।

\(d\) धे धे। Another book term. Used also in Sikhim and Būtan with personal pronouns, e.g. धे। 

\(e\) No plural sign at all need be used when, from the context, it is clear that the plural number is implied. In such cases the noun remains in the singular number. Ex.:—

\[
\text{क्लिम्व नम अन्य नाम नाम नाम। There are (I understand) many lamas in Lhasa. Or, Lhasa (I believe) has many lamas.}
\]

\(f\) When, however, the plural sign is expressly used, it, and not the noun, nor the adjective, if any, takes the case-sign. Ex.:—

\[
\text{क्लिम्बिन नम अन्य नाम नाम। The virtuous men received him.}
\]

\(g\) When expressly used, the plural sign comes after the noun if there is no adjective and no article, definite or indefinite. Ex.:—

\[
\text{क्लिम्बिन नम अन्य नाम नाम। Men were deceivers ever.}
\]

\(h\) When there is only an adjective after the noun, the plural sign is annexed to the adjective, not to the noun. Ex.:—

\[
\text{क्लिम्बिन नम। Good men.}
\]

\(i\) If, however, the adjective be used as an attribute predicated of the noun, then the plural sign is annexed to the noun, not to the adjective. Ex.:—

\[
\text{क्लिम्बिन नम। The men are good.}
\]

\(k\) If the noun be distinguished by an article, or distinguished by an article and also qualified by an adjective, the plural sign is annexed to the article.
Ex.:—

The or these men.

The or those men.

The or these good men.

The or those good men.

Those men are good.

3.—Case.

By way of supplementing what has already been said on this subject in § 25, examples are now given of the Declension of Nouns ending in (1) a vowel, (2) final consonants ཞ or ལ; ས, ཝ or ར; and ཞ, འ, ར or ཤ. The particular postpositions given are, of course, only examples out of many that might be used.

I.—Noun ending in a Vowel.

(i) Singular.

Nom. འབུ་ Month, or Moon.

Voc. འབུ་ Month.

Acc. འབུ་ Month.

Gen. རབ་ or རྨ་ Of month.

Agent. འབུ་ or རྨ་ By month.

Dat. འབུ་ To month, or moon.

Loc. འབུ་ On moon.

Per. འབུ་ In or during month.

Mod. རབ་། །ཕྱུག་ On account of moon or month.

Abl. རབ་། །ཕྱུག་ Than month or moon.

Term. རབ་། །ཕྱུག་ Until month: as far as moon.
### Plural.

| Nom. | བཤད་ཀྱིས | Months, Moons. |
| Voc. | བཤད་ཀྱིས | Months, Moons. |
| Acc. | བཤད་ཀྱིས | Months, Moons. |
| Gen. | བཤད་ཀྱིས་པ་ or བཤད་ཀྱིས་པ | Of months, Of moons. |
| Agent. | བཤད་ཀྱིས་པ་ or བཤད་ཀྱིས་པ | By months, By moons. |
| Dat. | བཤད་ཀྱིས་པ | To months, To moons. |
| Loc. | བཤད་ཀྱིས་པ | On moons. |
| Per. | བཤད་ཀྱིས་པ | In or during months. |
| Mod. | བཤད་ཀྱིས་པ་ལྷག་པ་ | On account of moons or months. |
| Abl. | བཤད་ཀྱིས་པ་ལྷག་པ་ | Than months or moons. |
| Term. | བཤད་ཀྱིས་པ་ལྷག་པ་ལྷག་པ་ | Until months: as far as moons. |

(ii) Similar with Definite Article.

### Singular.

| Nom. | སུན་ or སུན་ | Sun or Day. |
| Voc. | སུན་ | The sun or the day. |
| Acc. | སུན་ | The sun or the day. |
| Gen. | སུན་ | Of the sun or day. |
| Agent. | སུན་ | By the sun or day. |
| Dat. | སུན་ | To the sun or day. |
| Loc. | སུན་ | On the sun. |
| Per. | སུན་ | During the day. |
| Mod. | སུན་ | With the sun or day. |
| Abl. | སུན་ | Than the sun or day. |
| Term. | སུན་ | Towards the sun. |
N.B.—In Colloquial the Definite Article is as a matter of fact seldom used.

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>སུན་ལྟ་ཀུན།</td>
<td>སུན་ལྟ་ཀུན་སེམས།</td>
</tr>
<tr>
<td>Voc.</td>
<td>སུན་ལྟ་ཀུན།</td>
<td>སུན་ལྟ་ཀུན་སེམས།</td>
</tr>
<tr>
<td>Acc.</td>
<td>སུན་ལྟ་ཀུན།</td>
<td>སུན་ལྟ་ཀུན་སེམས།</td>
</tr>
<tr>
<td>Gen.</td>
<td>སུན་ལྟ་ཀུན་པ།</td>
<td>སུན་ལྟ་ཀུན་སེམས།</td>
</tr>
<tr>
<td>Agent.</td>
<td>སུན་ལྟ་ཀུན་འབྲོག་པ།</td>
<td>སུན་ལྟ་ཀུན་སེམས་བོད་ལ་བོད་པ་ཐལ།</td>
</tr>
<tr>
<td>Dat.</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
</tr>
<tr>
<td>Loc.</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
</tr>
<tr>
<td>Per.</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
</tr>
<tr>
<td>Mod.</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
</tr>
<tr>
<td>Abl.</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
</tr>
<tr>
<td>Term.</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
<td>སུན་ལྟ་ཀུན་བུ།</td>
</tr>
</tbody>
</table>

(iii)—Similar with Indefinite Article.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ལྷུ་མ་བཤེས་</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
</tr>
<tr>
<td>Voc.</td>
<td>ལྷུ་མ་བཤེས་</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
</tr>
<tr>
<td>Acc.</td>
<td>ལྷུ་མ་བཤེས་</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
</tr>
<tr>
<td>Gen.</td>
<td>ལྷུ་མ་བཤེས་པ།</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
</tr>
<tr>
<td>Agent.</td>
<td>ལྷུ་མ་བཤེས་བཤེས་པ།</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
</tr>
<tr>
<td>Dat.</td>
<td>ལྷུ་མ་བཤེས་བཤེས་པ།</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
</tr>
<tr>
<td>Loc.</td>
<td>ལྷུ་མ་བཤེས་བཤེས་པ།</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
</tr>
<tr>
<td>Per.</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
<td>(Not used).</td>
</tr>
<tr>
<td>Mod.</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
<td>With a monastery.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
<td>Than a monastery.</td>
</tr>
<tr>
<td>Term.</td>
<td>ལྷུ་མ་བཤེས་བཤེས་</td>
<td>From a monastery.</td>
</tr>
</tbody>
</table>
N.B.—In conversation རོ་བོ་, རོ་, and རོ་, in this sense is usually dropped in all cases except the Nominative, or Agentive.

(iv)—Similar with a higher Numeral.

<table>
<thead>
<tr>
<th>Case</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>དབུགས་ཉིད་</td>
<td>Seven angels.</td>
</tr>
<tr>
<td>Voc.</td>
<td>དབུགས་ཉིད་</td>
<td>Seven angels.</td>
</tr>
<tr>
<td>Acc.</td>
<td>དབུགས་ཉིད་</td>
<td>Seven angels.</td>
</tr>
<tr>
<td>Gen.</td>
<td>དབུགས་ཉིད་</td>
<td>Of seven angels.</td>
</tr>
<tr>
<td>Agent.</td>
<td>དབུགས་ཉིད་</td>
<td>By seven angels.</td>
</tr>
<tr>
<td>Dat.</td>
<td>དབུགས་ཉིད་</td>
<td>To seven angels.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>etc., etc.</td>
</tr>
</tbody>
</table>

(v)—The same with a Definite Particle.

<table>
<thead>
<tr>
<th>Case</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>དབུགས་ཉིད་</td>
<td>The seven angels.</td>
</tr>
<tr>
<td>Voc.</td>
<td>དབུགས་ཉིད་</td>
<td>The seven angels.</td>
</tr>
<tr>
<td>Acc.</td>
<td>དབུགས་ཉིད་</td>
<td>The seven angels.</td>
</tr>
<tr>
<td>Gen.</td>
<td>དབུགས་ཉིད་</td>
<td>Of the seven angels.</td>
</tr>
<tr>
<td>Agent.</td>
<td>དབུགས་ཉིད་</td>
<td>By the seven angels.</td>
</tr>
<tr>
<td>Dat.</td>
<td>དབུགས་ཉིད་</td>
<td>To the seven angels.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>etc., etc.</td>
</tr>
</tbody>
</table>

(vi) The same in the Singular with Cardinal.

<table>
<thead>
<tr>
<th>Case</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ཐོ་ནུབ་ཉིད་</td>
<td>The seventh angel.</td>
</tr>
<tr>
<td>Voc.</td>
<td>ཐོ་ནུབ་ཉིད་</td>
<td>The seventh angel.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ཐོ་ནུབ་ཉིད་</td>
<td>The seventh angel.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ཐོ་ནུབ་ཉིད་</td>
<td>Of the seventh angel.</td>
</tr>
<tr>
<td>Agent.</td>
<td>ཐོ་ནུབ་ཉིད་</td>
<td>By the seventh angel.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ཐོ་ནུབ་ཉིད་</td>
<td>To the seventh angel</td>
</tr>
<tr>
<td></td>
<td></td>
<td>etc., etc.</td>
</tr>
</tbody>
</table>

(vii) Similar with Definite Article.

<table>
<thead>
<tr>
<th>Case</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>འོ་ལོངས་ཉིད་</td>
<td>The first angel.</td>
</tr>
<tr>
<td>Voc.</td>
<td>འོ་ལོངས་ཉིད་</td>
<td>The first angel.</td>
</tr>
<tr>
<td>Acc.</td>
<td>འོ་ལོངས་ཉིད་</td>
<td>The first angel.</td>
</tr>
<tr>
<td>Gen.</td>
<td>འོ་ལོངས་ཉིད་</td>
<td>Of the first angel.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Agent. བཀྲ་ཤིས་པ། By the first angel.
Dat. གནོད་མོ། To the first angel.

(viii) When, as is sometimes the case, the adjective precedes the noun, the former must be put in the genitive case, and the case-sign must be attached to the noun, or to the definite or indefinite article, if any, or to the plural sign, if any. Ex. :-

ལོག་པའི་ལམ། Good behaviour.
ལོག་པའི་ལམ་མ་ From good behaviour.
ལོག་པའི་ལམ་པར་ཡོད། By this good behaviour.
ལོག་པའི་ལམ་ཕྱིར་བགོད། By a good deed.
ལོག་པའི་ལམ་ཐོབ། To good deeds.
ལོག་པའི་ལམ་ཐོབ་པ། To those good deeds.

II.—Noun ending in ཞེ, or ཞ།

དབུ། Sheep.

Nom. ཏབ། Sheep.
Voc. ཏོ།
Acc. ཏོ། Of the sheep.
Gen. ཏོ་ཏོ། By the sheep.
Agent. ཏོ་ལ། To the sheep.
Dat. ཏོ་ལ། To the sheep.

ིར་ Tree.

Nom. རི། Tree.
Voc. རི།
Acc. རི། Of the tree.
Gen. རི་ཏོ། By the tree.
Agent. རི་ལ། To the tree.
Dat. རི་ལ། To the tree.

etc., etc.
III.—Noun ending in བ་, འ་ or ང་

Declined like any other noun, save that the genitive sign is དེ་ and the agentive sign is དེ་

IV.—Noun ending in བ་, འ་, ག་ or ང་

Declined like any other noun, save that the genitive sign is དེ་, and the agentive sign is དེ་ It must be remembered, however, that in Colloquial it is allowable to pronounce all these signs དེ་ and དེ་

§ 30.—The Adjective.

I.—Form and Place.

(i) There is little or no structural difference between the noun and the adjective. In fact, the latter may, for the most part, be regarded merely as a noun performing qualifying functions with respect to some other noun or verbal substantive.

As a rule the adjective follows the noun, and then it is the adjective and not the noun which takes the case-sign. If the adjective is distinguished by a following article, definite or indefinite, or a demonstrative pronoun, it is the article or the pronoun and not the adjective which takes the case-sign. So, the adjective, and not the noun, takes the sign of the plural, if there is no article or demonstrative pronoun If there is, the article or pronoun takes the sign.

If, as is sometimes the case, the adjective precedes the noun, the adjective is put in the genitive case, and the case-sign is annexed to the noun, or to the article, if any, or to the plural sign, if any.

Examples:—

":" འབྲི་སྨོན་གཞོན་ཏིང་ཅིང་ལྟ་ (བོན་) འབྲུག་ཡུལ།

":" འབྲི་སྨོན་གཞོན་ཏིང་ཅིང་ལྟ་

That black cat saw a white mouse.

The black cat has caught the mouse.
White leopards are uncommon.

These white leopards are valuable.

These beautiful white beasts of prey kill other wild animals.

Those crimson clouds are very beautiful.

(ii) A very common practice in Colloquial is to turn what we would call a relative clause into an adjectival phrase. Ex. —

The man who killed the wolf.

Literally, the wolf-killing man.

The wolf that killed the man.

(iii) The idiomatic use of this affix འབུ་ is undoubtedly most difficult to understand, for Colloquially it may express the passive as well as the active voice. For instance, འབུ་ལག་བཞག་པའི་ signifies, not only The man who kills or killed, but also the man who was or has been killed. Probably the difficulty arose with the alleged Colloquial custom of using the perfect root of most verbs even in the present tense. If only that custom were not in vogue, it would be possible to use present roots in present tenses, and perfect roots in past tenses, and confine the use of འབུ་ to the active voice, and use the past participle of the verb for the passive voice alone. Ex. —

The man who kills.

The man who killed.

The man who was killed.
This can be done, of course, even as things are; nevertheless it remains a fact that, in Colloquial, རན་མེད་མི་མི་མི་ and རིག་པར་བེད་ may also signify The man who is, or was, or has been, killed. Under these circumstances the context alone can decide what the intended meaning really is.

See § 31, IX, A, on the use of the different roots of the auxiliary verb བོད་་ To do, for the purpose of distinguishing the Active from the Passive Voice.

(iv) The Relative Idea is also frequently expressed by turning a participial clause into an adjectival phrase. Ex. :—

A growing child (a child that is growing) will eat anything it gets.

The man whom you sent yesterday is dead. Literally, The yesterday-by-you-sent man is dead.

The participle, being here an adjective, may also follow the noun. Thus :—

The man, etc.

Now, let another adjective be inserted, thus :—

The good man whom you sent yesterday is dead.

Or thus :—

The good man, etc.

The negative is inserted thus :—

The good man whom you did not send yesterday is dead.
(v) Use of the Particles 

If we desired to be very correct as regards the particles annexed to adjectival roots, we would use ṭ्र, or ṭ्र, with a masculine noun, and ḍ्र, with a feminine noun; ṭ्र, being more properly employed with the Indefinite Article, and ṭ्र, with the Definite Article, when masculine nouns are concerned; while ḍ्र, may be used with either the Indefinite or the Definite Article when the noun is feminine. In common parlance ्ṛ is often pronounced pu.

Ex.:—

A black dog ḍ्र ्ṛ ḍ्र A or the black bitch.

The white horse ḍ्र ्ṛ ḍ्र A or the white mare.

But, as a matter of fact, these distinctions are not observed Colloquially, and a Tibetan would express himself thus:—

A black dog.

The white horse.

A black bitch.

The white mare.

However, there are many adjectives which, even in Colloquial, are seen in ṭ्र and ṭ्र without reference to gender. Ex.:—

Mad, insane.

Necessary, needful.

New.

Old.

Young.

Wet.

Wrong, incorrect.

All.

Ordinary, vulgar.

Sham.
Other.

Clean.

There are also one or two seen in without reference to gender.

Ex. :-

Sweet.
Cold, chilly.
Joyous.

In the Literary language the adjective, in its root form alone, is often seen immediately preceding the noun. Ex. :-

Black dog.
Black bitch.

So, when the adjective has a particle and precedes the noun, Literary Tibetan follows the same rule as obtains in the Colloquial, of putting the adjective in the genitive case. Ex. :-

A black dog.
The black dog.
A or the black bitch.

But even in the Colloquial it is allowable, for brevity's sake, to form adjectival expressions by placing before a noun an adjective minus its particle. Ex. :-

To my mind the dry land is better than the ocean.

Instead of :-

To my mind, etc.

(or ) Formerly Tibet was a secret (or hidden) country.
Instead of:

Formerly Tibet, etc.

(vi) Adjectives are also sometimes formed from nouns and post-positions, the latter being put in the genitive case, and the whole expression made to precede the noun that it qualifies. Ex. —

Some time ago a European soldier was living in Tibet.

Some of the many great ancient empires are still remembered.

The cut has broken the stone jug.

I live (or have a dwelling place) in an upper room of that house.

The adjectives to which attention is drawn in the foregoing illustrations are, in the first European; in the second, Ancient; in the third Stone; and, in the fourth, Upper.

(vii) Some adjectives consist merely of a primitive repeated. Ex. —

Broken. Circular, round.
Concave. 
Straight. Flat.
### Bent, curved.

- **ပྲྒྷ་ོང**
- ** swiper**
- **པི་་ྱིོ**

### Flat.

- **ཐོད་ོང**
- **ཤོད་ོང**

### Pliant, flexible.

- **ལྷག་ོང**
- **ལྷག་ོང**

### Quaking, trembling.

- **ཞེས་ོང**
- **ཞེས་ོང**

(viii) Others consist of two primitives, similar as regards their consonantal form, but with different vowels. 

Ex.:—

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་ོམ་</td>
<td>Soft, low.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Promiscuous, disorderly.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Steep, rugged.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Weak, feeble.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Curved, crooked.</td>
</tr>
</tbody>
</table>

(ix) Or of a repeated dissyllable with a difference in the vowels. 

Ex.:—

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་ོམ་</td>
<td>Lukewarm.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Irregular.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Mixed up, jumbled.</td>
</tr>
</tbody>
</table>

(x) Or of two different dissyllables in juxtaposition. 

Ex.:—

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་ོམ་</td>
<td>Raving.</td>
</tr>
</tbody>
</table>

(xi) Or of two different monosyllables in juxtaposition. 

Ex.:—

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་ོམ་</td>
<td>Far, distant, remote.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Measureless, immeasurable.</td>
</tr>
<tr>
<td>བོད་ོམ་</td>
<td>Immense.</td>
</tr>
</tbody>
</table>

(xii) As to the formation of Abstract Nouns from adjectives, see § 29, A. 6.
(xiii) English adjectives ending in *able* and *ible* are usually rendered in Colloquial Tibetan by न्यान, च'ो’, or च'ो’, added to the root of the verb. Ex.:

Is this road passable?

No, the road is not passable.

Is this stream fordable?

No, the stream is not fordable.

He is ready to go.

This tea is very drinkable.

That pastry is not eatable.

These goods are not saleable.

God is invisible.

God is knowable.

(xiv) The Literary equivalent of च'ो’, or च'ो’, is रुग्न' Rung-

wa, or रुग' Rung. Ex.:

This spectacle is terrible, or calculated to terrify.

This tea is not drinkable, or fit to drink.

This food is not eatable, or fit to eat.

Sometimes, however, the supinal particle न्यान, च’ो’, or च’ो’, attached to the verbal root, is omitted, and the particle न्यान after च’ो’ is also dropped. Ex.: —
This sight is terrible.

That tea is undrinkable.

This food is uneatable.

(xv) Where a noun is qualified by two or more adjectives joined by the conjunction and, or or, the construction is as follows:—

\[ \text{Good and bad (added)} \]

\[ \text{eggs.} \]

\[ \text{Three or four men.} \]

(xvi) Negative adjectives corresponding to such as begin in English with Un, In, Il, Im, Ir, or Dis, or end in less, are not very much used, Tibetans preferring to use an affirmative adjective and to put the verb in the negative. Ex.:

Instead of saying:

\[ \text{He is an irreligious man.} \]

A Tibetan would prefer to say:

\[ \text{He is not a religious man.} \]

However, when such negative adjectives are employed, they are formed with the aid of the Colloquial negative expressions '\(\text{\textit{ma}}\)', '\(\text{\textit{la}}\)', and '\(\text{\textit{m}i}\)', and the Literary expressions '\(\text{\textit{ma}}\)', '\(\text{\textit{cl}a\text{\textit{ma}}}\)', '\(\text{\textit{ga}}\)', and '\(\text{\textit{ma}}\)'.

Ex.:

\[ \text{Unnecessary.} \]

\[ \text{Impossible.} \]

\[ \text{Innocuous.} \]

\[ \text{Without fault.} \]
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>གི་མདོ་</td>
<td>Unbecoming.</td>
</tr>
<tr>
<td>གཉིས་མོ་</td>
<td>Cheerless.</td>
</tr>
<tr>
<td>གཞི་སྒྲིག་</td>
<td>Immortal.</td>
</tr>
<tr>
<td>གྲོ་སྒྲིག་</td>
<td>Immovable.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Unbelieving.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Merciless.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Hopeless.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Infinite.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Immeasurable.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Headless.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Unsurmounted.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Without riches.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Without faith.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Incorporeal.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Passionless.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Sinless.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Lawless, Illicit.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Disrespectful.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Incorrect, wrong.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Having no leisure.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Unheard of.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Immature, raw, callow.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Immodest.</td>
</tr>
<tr>
<td>གཞི་བཞི་</td>
<td>Illiterate.</td>
</tr>
</tbody>
</table>

(xvii) Sometimes, in the Colloquial, the Active Participles འིན་པ for inanimate objects, and འིན་པ ནི་ for animate objects, meaning which is, or are, who is, or are, are used adjectivally. Ex.:

སྤྲད་པར་ བར་པར་  ། That lama is a wily one.
སྤྲད་པར་ བར་པར་  ། This country is a fertile one.

(xviii) In Literary Tibetan adjectives are frequently formed by adding to a noun, or to its root, or to a whole phrase, one of the expressions ཀྲ་ གངས་, གན་ འདྲ, གན་ འདྲ གངས, གཅིག་ གངས, གཅིག་  
 Ngā, and གཏན་ Yo', and so representing that class of English adjectives which end in ful, y, ous, eous, ious, ate, ent, ic, ish, ed, ly, ive, etc.
Ex.:

Intelligent, Sagacious.

Punctilious, moderate.

Beneficial, useful.

Renowned, famous

Costly, expensive.

Passionate, amorous.

Rocky.

Blissful, joyous.

Talented, literate, accomplished.

Intelligent.

Wealthy, opulent.

Full of moisture.

Full of energy.

Sinful.

A perfectly accomplished scholar.

Having a pretty face.

Having an ugly mouth.

is also said to be sometimes used thus:—

instead of The Lama's prayer-wheel: but would seem to be the more correct. See, however, § 31, V, (b).

Instead of constructing an adjective out of the root, the particle, and the affix , resort is often had to the root alone plus the affix J'A, or CHA. Ex.:
From ར་པོ་བཟོ་ may be formed ར་པོ་ Cheerful.
From རླིབ་ཙུང་ may be formed རླིབ་ Mortal.
From ཡེ་ཐོབ་ཙུང་ may be formed ཡེ་ཐོབ་ཙུང་ Very learned.

II.—Augmenting of adjectives.

This can be done in several ways:

(a) By simply repeating the adjective, either in the shape of the primitive root, or of the root with the particle. Ex.:

From ར་པོ་ ར་པོ་ Very crooked.
From རུལ་ག་ རུལ་ག་ Very silly.
From རླིབ་ རླིབ་ Very sour.
From བོད་མ་ བོད་མ་ Very sweet.
From སྤྱེ་སྒྲིག་ སྤྱེ་སྒྲིག་ Very dirty.
From སྤེན་ཆེན་ སྤེན་ཆེན་ Very clean.
From སྤྱེ་ནི་ སྤྱེ་ནི་ Very early in the morning.
From སྤེན་ཁུ་ སྤེན་ཁུ་ Very late.

(b) By repeating the adjective, in any of its forms, with འཇོ་ YANG, inserted between them. In the Colloquial འཇོ་ becomes འཇོ་ 'ANG, after consonants other than ག, ང, ཅ, ཆ, ཇ, ཉ, and ཐ] Ex.:

From བོད་ཡོད་ བོད་ཡོད་ Very beautiful.
From སྤེན་ཆེན་ སྤེན་ཆེན་ Very thick.
From འཇོ་མོ་ འཇོ་མོ་ Very learned.

Also becomes འཇོ་ after vowels, both in the Literary language and in Colloquial. Ex.:

From བོད་ཡོད་ བོད་ཡོད་ Very heavy (Lit.).
From འཇོ་མོ་ འཇོ་མོ་ Very light (Coll.).
In the Literary language བོ་ becomes བོ་ KYANG, after final consonants ཤ, ལ, མ, and ཞ Ex.:


Very true.

Very obscure

Very neat.

Very narrow.

(c) By use of the affix སེ་ CH'E signifying emphasis generally.

Ex.:

Extremely sinful.

Exceedingly brilliant.

Very precious.

The above, however, is more Literary than Colloquial. In the Colloquial སེ་ added to the root, is more common, but it is often used merely to form the adjective, and not so much to augment its force. Ex.:

Precious.

Brilliant.

Intellectual.

Sinful.

(d) By inserting བོ་ Very, immediately before the adjective, or by adding བོ་ Very, to the adjectival root:—

Tibetan is very difficult.

The weather just now is very hot.

Certain other adverbs may be inserted in the same way when the sentence is a negative one. Ex.:—
This is quite (or absolutely) improper.

He is not right at all.

That statement is not at all true.

III.—The Comparative Degree.

(a) To express this Tibetans make use of the postpositions ཁེལ་, in the Colloquial, and ཁེལ་ or ཁེལ་ ག་ (ལེན་ ག་, after vowels, or final འ་, བ་, or བerner) in Literature, signifying Than, or More than, but they so manipulate the sentence as to place first the object with which the subject is being compared, then the postposition, next the subject, then the adjective in its positive degree, and lastly the verb. Ex.:

བོད་ལ་བོད་པའི་དབང་པོ་ཤིན་

This house is higher than that one.
Literally, Than that house this high is.

ཐོབ་ (pronounced Den-jong) Tibet is colder than Sikhim.

འོད་ (or ཁེལ་) སོགས་ལ་བོད་པའི་དབང་པོ་ཤིན་

A religious man is happier than a worldling.

ཐོབ་བོད་ནས་ངག་དབང་པོ་ཤིན་

Philosophers are happier than ritualists.

བོད་ལ་བོད་པའི་དབང་པོ་ཤིན་

Ascetics (meditators) are happier than professors.

(b) When there is no expressed object with which to compare the subject, an object may be supplied by means of གཅིག. This or གཅིག That. Ex.:
A higher house than this.
A ffeeter horse than that.
A counsel exceeding this.

(c) In the Colloquial the comparative degree of certain common adjectives has a special form. For instance, the comparative of Good, is Better; of Much, it is More; of Thick, it is Thicker; of Large, big, great, it is Larger, bigger, greater. Even with them the same construction in .Assertions is employed. Ex.:

This house is larger than that one.
My book is better than yours.

(d) The particle belonging to an adjective is sometimes vulgarly conjugated, \(i.e.\) transmuted into \(\text{\textpm}, \text{\textpm}, \text{or} \text{\textpm}\), according to the rule with reference to the last letter of the root. It is better, however, to avoid this. Ex.:

This woman is indeed pretty.
This wine is not good.
This house is larger than that one.

But not where \(\text{\textpm}\), etc., has the sense of To have. Ex.:—
This man has wiser friends than that one.

IV.—The Superlative Degree.

(a) To express this a universal comparison is resorted to, the subject being placed, at option, either before or after the expression used for the universal comparison. This latter may take numerous forms such as:

\[\text{Than all.}\]

\[\text{From among all.}\]

Ex.:

\[\text{That lama is the most learned (of all).}\]
This is the swiftest horse.

This stone is the most valuable of all well secured things.

Gold is the most precious of all metals (meltable things).

N.B.—Note that རི་ རི་ in its conjugated form becomes རི་

(b) Another equally common method of expressing the superlative degree is to affix སྲོ་ Shö to the root of the adjective. The order in which the sentence is constructed does not much matter, and even the use of རི་ (in Literature རི་, རི་, or རི་) is optional. Ex.:

This horse is the fleetest.

Gold is the dearest of metals.

If the speaker likes he may insert རི་ THE, after རི་, thus:

This horse is the fleetest.

This stone is the most valuable.

N.B.—རི་ རི་, like many other words in MS., is often abbreviated into རི་

Lhasa is the most transcendent of cities.
N.B.—ཉི་མ་ is often abbreviated into གཟུགས་, and གཟུགས་ into གཟུགས་

(c) Yet another expression used to indicate the superlative idea is གཟུགས་ Ch’o’, signifying The best, The most, etc. It is a Literary word, and only rarely comes into the Colloquial. It may be either prefixed or affixed to the word that it qualifies, and when prefixed should be put in the genitive case. Ex.:

ཉི་མ་
The chief noble or lord.

ཉི་མ་
The chief mother: the goddess དོལ་མ་.

ཉི་མ་
The principal woman in a family.

ཉི་མ་
The best of the best.

In Literary Tibetan the substantive is put in the genitive case when གཟུགས་ is affixed. Ex.:

ཉི་མ་
The best among the good or noble.

ཉི་མ་
The holiest.

ཉི་མ་
The Chief of Rarities; the rarest Being or Object; the Supreme Being.

ཉི་མ་
The sublimest, most excellent.

ཉི་མ་
The best or greatest of men.

ཉི་མ་
The wisest or most learned.

In the Colloquial གཟུགས་, if used at all, is sometimes prefixed and sometimes affixed, but neither it nor the substantive is put in the genitive case. Ex.:
The Chief Protector.

Anything excellent of its kind; also an abbreviation of རྡོ་རྗེ་མཆོད་དམིགས

The highest joy, rapture, bliss.

The noblest, sublime.

The most excellent taste, delicious.

The wisest, most learned.

The very utmost attention.

The Chief of Beings, Buddha.

Thou best of men!

is also used thus in Literary Tibetan:

Nobles and commonalty.

The great and the vulgar.

Great and small.

The very excellent or superior.

V.—OTHER METHODS OF COMPARISON.

The Tibetan rendering of English phrases constructed with As... As, may be illustrated thus:

Please give me as much (or many) of that as possible.

or:
Please give, etc.

Will you come as far as to yonder house?

This road goes about as far as to that house.

As high as that tree-trunk is (may be) this one also is.

As far as I know, that is so:

Literary, If it be according to the knowledge I possess, it is just like that.

As soon as he rose I fired.

My book is as good as yours:

Literally, My book is equally good-bad with yours.

§ 31.—THE PRONOUN.

I —PERSONAL PRONOUNS.

(a) I.


d. (or ་)

Commonest forms in Colloquial.
TIBETAN GRAMMAR.

Expressive of humility. Chiefly used in Tsang.
Like Persian ْبند Bandeh.

Emphatic forms.

This old fellow or chap. Used by the speaker in reference to himself, but only in a comic way.

The following are Book-terms:—

This one, This person, This individual. Used by the speaker with reference to himself or herself.

I myself, I alone.

Humble form of foregoing.

The following are Colloquially used by the Kyrong-pas, or Nipal Frontier Tibetans:—

Pronounced almost like ʃʃrɛ I myself.

We ourselves

(b) Thou.

Common Colloquial forms.
The genitive of བྱི་ is either བྱི་, or བྱི་ Thine: and the Agentive is either བྱི་ or བྱི་ By thee.

Colloquial honorifics.

Used in official correspondence.

Met with in dialects.

Polite Literary forms.

Literary honorifics.

Other Literary forms.

(c) He, or She.

Common Colloquial forms.

The genitive of བོ་ is either བོ་, or བོ་ His, and the agentive is either བོ་, or བོ་

Polite forms, Literary and Colloquial.

Honorific form, Literary and Colloquial.

Literary forms.
Other forms for She:

\{(\text{Miscellaneous})\} \text{Colloquial.}

The genitive of \text{She} is either \text{His} or \text{Her}, and the Agentive is either \text{His}, or \text{Her}.

(d) It.

There is no special term for this pronoun. It is often not rendered at all. Ex.:

\begin{align*}
\text{Is this my horse?} & \quad \text{Yes, it is.} \\
\text{Where is my pen?} & \quad \text{It is broken.}
\end{align*}

If used at all it is generally rendered by \text{His}, or \text{Her}. Ex.:

\begin{align*}
\text{Here is your pen: its point is broken.}
\end{align*}

Usually Pronouns are not repeated in ordinary conversation after the first reference.

(e) Reflexives.

\text{Self, One's self,} is the commonest expression, both in the Colloquial and in Book-language. Other Book-terms with the same meaning are: -- \text{His}, \text{Its}, \text{His}, and \text{His}.

II. -- Declension of Personal Pronouns.

This follows the same rules as apply in the case of Substantives. Ex.:
### Singular.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ल</th>
<th>I.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>ल</td>
<td>We.</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ल</td>
<td>Of us.</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>ल</td>
<td>Of me.</td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>ल</td>
<td>By me.</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>ल</td>
<td>To me.</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>ल</td>
<td>On me.</td>
<td></td>
</tr>
<tr>
<td>Per.</td>
<td>ल</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mod.</td>
<td>ल</td>
<td>Against me.</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>ल</td>
<td>Than me.</td>
<td></td>
</tr>
</tbody>
</table>

### Plural.

| Nom. | ल | We. |         |
| Voc. | ल | Of us. |       |
| Acc. | ल | By us. |         |
| Gen. | ल | On us |         |
| Agent. | ल | By us. |         |
| Dat. | ल | To us. |         |
| Loc. | ल |         |         |
| Term. |
|       | ल | Towards us. |         |
|       | ल | From us. |         |

And so forth.

### Thou.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ल</th>
<th>Thou.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voc.</td>
<td>ल</td>
<td>You.</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ल</td>
<td>Of you, yours.</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>ल</td>
<td>Of thee, Thy.</td>
<td></td>
</tr>
<tr>
<td>Agent.</td>
<td>ल</td>
<td>By thee.</td>
<td></td>
</tr>
</tbody>
</table>

And so forth.

**Or:**

<table>
<thead>
<tr>
<th>Gen.</th>
<th>ल</th>
<th>Of thee, Thy.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>ल</td>
<td>By thee.</td>
<td></td>
</tr>
</tbody>
</table>

**Thou, is declined like ल I.**
Nom. \( \text{He.} \) \( \text{They.} \)

Gen. \( \text{Of him, His.} \) \( \text{Of them, Their.} \)

Agent. \( \text{By him.} \) \( \text{By them.} \)

And so forth.

\( \text{He, is declined like } \text{I.} \)

\( \text{She, is declined like } \text{He.} \)

\( \text{This humble one, has for genitive } \text{I, and for Agentive } \text{I} \)

\( \text{This humble one, has for genitive } \text{I, and for Agentive } \text{I} \)

All those ending in \( I \), \( I \), \( I \), \( I \), and \( I \) are declined like \( I \).

Those ending in \( I \) are declined like \( I \) Thou, save as regards the forms in \( I \).

N.B.—Plural Nouns do not take the plural sign \( I \) if from the context it is clear that plurality is intended [See § 29 B, 2 (e)], but plural Pronouns always take the sign, except when they are qualified by Numeral Adjectives.

**Example:**

\( \text{We four.} \)

\( \text{We five.} \)

**III. The Reflexive Pronoun.**

The following are examples of \( I \) Self, One's self, used reflexively:
If I know myself spiritually I shall see God.

If I see God spiritually I shall know myself.

Man, know thyself.

The murderer has killed himself.

Did you keep the money for yourself?

The idea originated from myself.

The dog pulled the bone towards itself.

The soul alone really knows itself.

Other men are ourselves incarnate under other conditions.

He that speaketh of (from) himself, seeketh his own glory (John vii. 18).

I am not come of myself (John vii. 28).
Or better:—

I am not, etc.

I can of mine own self do nothing (John v. 30).

I can, etc.

I judge not mine own self (1 Cor. iv. 3).

I judge not, etc.

What sayest thou of thyself (John i. 22).

What sayest, etc.

Askest thou this of thyself? (John xviii. 34).

Askest thou this, etc.

Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted (Matt. xxiii. 12).
IV.—Compounds in นํา Rang.

(a) นํา frequently forms the first part of a compound. Ex. :-

Self; One's self.

One's own soul.

Each; each respectively; Hon. for you.

Each has hold of his own leading-string (D).

Each at his own door.

Spontaneous; of itself.

Spontaneously.

Self-sprung.

By ignorance one's future was of its own self destroyed.

Love seeketh not its own (N.T.). Bringeth not about its own ends.

Love, etc.

I shall go to the house of my own accord.

Let us (the two of us) go hence together.

One's own perception, intelligence, and happiness, three things (D).

You will take your own life (D).

(b) นํา also often forms the second part of a compound. Ex. :-
TIBETAN GRAMMAR.

An unmarried man.

A spinster; a woman by herself.

The very same, exactly, quite so.

It is just so; it is precisely so.

Quite early in the morning.

With negative—Not much, Not many.

By the mere (just by) meeting with me.

A man all by himself; just a man.

V.—Possessive Pronouns.

1.—Ordinary Personal Pronouns.

(a) Possessive Pronouns are formed by putting the Personal Pronouns in the Genitive case. They may either precede or follow the noun or object in respect of which possession is predicated. Ex.:—

That is my thunder.

Or:—

That thunder is mine.

This is your dictionary.

Or:—

This dictionary is yours.

(b) In some works it is stated that the Possessive case may also be formed by affixing རྣ བོ་ to the shorter forms of the Personal Pronouns. Thus, རེ་ རེ་ My, mine, of me; རེ་ རེ་ His, of him, and so forth. If
this be so, it must be a very obscure Literary usage. If an Ü-pa heard
or saw the expression བོད་ནས།, it would probably raise in his mind the
idea of egoism, selfishness, etc., and not that of the Possessive case as
associated with the first person. Compare the phrase རྡོ་རྗེས།,
I the chief, i.e., possessed of pride, i.e., proud.

So, also, the expression སྣ་མཐོ་བཞིན་པ་, said to be the
the equivalent of སྣ་མཐོ་བཞིན་པ་ The Lama’s prayer-wheel, prob-
ably means The Lama with, or possessed of, the prayer-wheel.

2.—Reflexive Possessive Pronouns.

These are merely the Reflexive Pronouns put in the Genitive
case. They then signify One’s, One’s own, My own, Thy own, Thine own,
His own, Her own, Its own, Our own, Your own, Their own,
according to the pronoun, either expressed or implied, to which, in the
same sentence, they respectively refer back.

Colloquial Examples :—

I shall ride my own horse.

We shall have to cook our own food.

Will you bring your own servant?

You must all bring your own
knives, forks and spoons.

Each of you must bring his own
knife, fork and spoon.

He did not realize his own good
luck.

They cannot tell their own names.
Every man believes his own watch is the most accurate.

They have all cleared out of their own village.

Every house has its own park (compound).

My own mother educated me.

My own mother, etc.

He was the architect of his own good fortune.

Every housewife thinks her own broom is the best.

He succeeded because of his own diligence.

He himself bearing our sins in his own body upon the tree (1 Peter ii. 24).

He who speaks of himself seeks his own glory (John vii. 18).
He came to his own kingdom, but his own subjects received him not (John i. 11).

Love seeketh not her own (1 Cor. xiii. 5).

You will take your own life (D).

If one have no son of his own (D).

VI.—Demonstrative Pronouns.

These may also be called Distinguishing Adjectives. The commonest are นิ this, and ถ that, as to which see § 27.

The following are also common:—

นิ This very, This same.
นิ This same.
นิ This particular.
นิ That particular.

นิ This very; that precisely; just so; like that, thus; so; just that.

Also the following:—

นิ That over there, Yonder (far off).
นิ That just there ( nearer).
นิ That up there.
นิ That down there.

These latter may be used just as they stand, or they may be put in the genitive case. Whichever method is adopted, they precede the noun that they distinguish, and they may be used with or without ถ.
Also the following: 

Such, such as.

Examples:

Who is this?
Who is that?
This is my brother, or sister.
That is my master.
That same gentleman will employ you.
Please give me what you can of that: literally, what you can from that, just that please give.
This road goes as far as to that house: literally, this road to that house, about just that, goes.
What is the road like to the pass?
Very steep and crooked, just like that.
That won't do at all: literally, like that will not come at all.
That is so.
What is the name of that hill away yonder?
What is the name, etc.
The name of that big valley down there is Do-mo (Chümbi).

Have you ever heard such a name before?

The Literary equivalents for most of the above are:

<table>
<thead>
<tr>
<th>Tibeten</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་མོའི</td>
<td>This.</td>
</tr>
<tr>
<td>བོད་མོང་</td>
<td>These.</td>
</tr>
<tr>
<td>བོད་མོ་</td>
<td>That.</td>
</tr>
<tr>
<td>བོད་མོང་</td>
<td>Those.</td>
</tr>
<tr>
<td>བོད་མོ་པ་</td>
<td>This very;</td>
</tr>
<tr>
<td>བོད་མོ་བ་</td>
<td>That very;</td>
</tr>
<tr>
<td>བོད་མོ་པ་</td>
<td>This same.</td>
</tr>
<tr>
<td>བོད་མོ་བ་</td>
<td>That same.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>This particular.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>That particular.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>This here.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>That there.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>Save བོད་མོ་ and བོད་མོང་ these are not used in ཞུང་ or Tsang.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>That.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>Such, Such as.</td>
</tr>
<tr>
<td>བོད་མོ་ད་</td>
<td>So named, Named.</td>
</tr>
</tbody>
</table>
I and one so named; I and so and so.

They laid hold upon one Simon of Cyrene, coming from the country (Luke xxiii. 26).

And behold, a man named Joseph, who was a councillor, a good man and a righteous, of Arimathea, a city of the Jews (Luke xxiii. 50).

Such as this am I (D).

VII.—The Reciprocal Pronoun.

One another; each other.

Examples:

They loved each other

The ladies looked at one another mirthfully.

They have gone up to each other.

They have scrutinized each other’s garments.

The Lamas received ceremonial scarfs from one another.

They have gone in company with one another.
They are conversing with each other.

Ye also ought to wash one another's feet (John xiii. 14).

Some of his disciples said one to another.

VIII.—INTERROGATIVE PRONOUNS.

In the Colloquial these are:—

<table>
<thead>
<tr>
<th>व्यक्ति</th>
<th>plural form</th>
<th>दो, स्त्री</th>
<th>चाहिए</th>
<th>ओर, स्त्री</th>
<th>चाहिए</th>
<th>जो, स्त्री</th>
<th>चाहिए</th>
</tr>
</thead>
<tbody>
<tr>
<td>व्यक्ति</td>
<td></td>
<td>व्यक्ति</td>
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<td>व्यक्ति</td>
<td></td>
<td>व्यक्ति</td>
<td></td>
</tr>
</tbody>
</table>

Who?
What?
Which?

Who?

All the above are declinable like nouns.

The Literary equivalents are:—

<table>
<thead>
<tr>
<th>व्यक्ति</th>
<th></th>
<th>व्यक्ति</th>
<th></th>
<th>व्यक्ति</th>
<th></th>
<th>व्यक्ति</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>व्यक्ति</td>
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<td>व्यक्ति</td>
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<td>व्यक्ति</td>
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<td>व्यक्ति</td>
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<td>व्यक्ति</td>
<td></td>
<td>व्यक्ति</td>
<td></td>
</tr>
</tbody>
</table>

These are also declinable like nouns.

In simple questions the Interrogative Pronoun is usually placed immediately before the verb. Ex.:—

*Who are you?* (singular).

*Who are you?* (plural).
Who is present?
Who are these Lamas?
What Lamas were there?
What is your name?
What is that box made of (by)?
What are these loads?
What horses were there?
Who sent this book?
Which of these books do you want?

If, however, the Interrogative is in the genitive case, it may come either before the verb or before its noun. Ex.:

Whose house is that?

When, too, the sentence is more complex, the pronoun, though it precedes, need not immediately precede the verb. Ex.:

Which of you can give me a rupee?
With what is the Kingdom of God to be compared? (Mark iv. 30).
Who among you can charge me with any sin?

When the sentence contains an Interrogative Pronoun the Interrogative particle is not usually added to the verb. However, there is no harm in adding it. Ex.:
What are you building?
Who is going to build that house?
What is that abbot’s name?

Here may also be mentioned གཉིས་ What measure? It is often used as an adverb, signifying How much? but it may also be regarded as an Interrogative Pronoun signifying What? Ex. :

What o’clock is it? What is the time, or hour? Literally What water-measure is it.

Also འཇིག་, or འཇིག་ དང་ Like what, what sort, what kind? This is really the adverb how, but it is often used as an Interrogative Pronoun in the sense now given. Ex. :

What sort of sport (wild animals, game) is there in that big valley down there?
What is the road like from Lhasa to Ta-shi-lhüm-po (Shi-ga-tse)?

The Literary equivalent of འཇིག་ is ལེགས་, or ལེགས་ or ལེགས་, or ལེགས་ or Ex. :

What is best to be done now? How best to act now?
What sort of Being is the so-called Buddha?

N.B.—ཉ is more correct, but ཉ is also used interrogatively.

IX.—Relative and Correlative Pronouns.

A.—Relative Pronouns.

In the Colloquial there is no pronoun corresponding to our Relative Pronoun Who, the force and effect of which are expressed by turning
what we call the relative clause in the sentence into a kind of adjectival or noun phrase. This is done by adding to the root of the verb the affix  strncpy, which, it will be remembered, may take the Article, Definite or Indefinite. Ex.:

I have seen the man who kills the sheep.

He has seen the man who kills the sheep.

He who killed the man (i.e., the man-killer, or murderer) has run away.

I have seen the man who killed the wolf, i.e., the wolf-killer, or wolf-killing man.

I know the brother of the man who killed the wolf.

The man who killed the wolf has given me its skin.

I went with the man who killed the wolf.

All the villagers ran to the man who killed the wolf.
The abbot gave the man who killed the wolf a rupee.

A man who came with the Sha-pé is staying in that house.

That man is the servant of an official who came with the Sha-pé.

What is the name of the man who signed the Treaty?

The attendants who came with the Sha-pé bought many quaint things in Calcutta.

Did you converse with the Amban who came from China?

I have got two two-edged bāns (swords) from a man who used to live in Lhasa.

The above are all in the Active Voice, but a difficulty occurs when there is nothing in the context to show whether the Active or the Passive Voice is meant. In the following examples, for instance, either voice may be implied:—

\[
\begin{align*}
\text{I have seen the man who killed,} & \\
\text{i.e., the murderer, or killing-man; or} & \\
\text{I have seen the man who was killed.} & \\
\end{align*}
\]

In such cases the general drift of the conversation is the sole guide to what the meaning really is. In fact, the last three examples are
susceptible of a third rendering, namely, *The man who was killed by me has been seen*; and, if this is not the meaning intended by the speaker, the Personal Pronoun འབུམ་ should be inserted immediately before the verb. Thus:—

\[
\text{I have seen the man who killed; or} \\
\text{I have seen the man who was killed.}
\]

The difficulty as regards Voice is, however, removable by avoiding the construction in འཕྲ། for the Passive Voice, and using instead the simple Participle as an adjective either preceding or following its noun. Ex. :—

\[
\text{I have seen the man who was killed.}
\]

Or the construction in འཕྲ། may be retained and something introduced to indicate by whom or by what the man was killed. Ex. :—

\[
\text{He has seen the man who was killed by the soldier.} \\
\text{I have seen the man who was killed by the soldiers.}
\]

The best way of differentiating between the voices in cases of this sort is to make use of the different roots of the auxiliary verb འབྲུ། *To do*. Thus :—

\[
\text{I have seen the man who killed or kills.}
\]
TIBETAN GRAMMAR.

I have seen the man who was killed.

I have seen the man who is to be killed.

The Relative Pronouns THAT and WHICH may refer either to Animates or to Inanimates. When Animates are concerned, the construction for the Active Voice should be in &?PT, as above exemplified. Ex.:

I have seen the dog that killed.

The head of the dog that killed has been chopped off.

The dog that killed the man has not been caught.

When Animates are concerned, the construction for the Passive Voice is also in &?PT, when the Agent is indicated; and in a simple Participle used as an adjective, either preceding or following its noun, when the Agent is not indicated. Ex.:

I have seen the cat that was killed by the dog.

I have seen the cat that was killed.
This construction may also be used when the agent is indicated.

Ex. :-

\[
\begin{align*}
\text{I have seen the cat that was killed by the dog.} & \\
\end{align*}
\]

When Inanimates are concerned the Participial construction should be adopted. This construction, like the one in आमा, is also in itself incapable of differentiating between the Active and the Passive Voice. Thus :-

\[
\begin{align*}
\text{This is the iron that broke (something) ; or, This is the iron that} & \\
\text{was broken.} & \\
\end{align*}
\]

The following, however, illustrate the Active Voice, as an object is mentioned, and the sense is therefore clear. Ex. :-

\[
\begin{align*}
\text{This is the iron that broke the} & \\
\text{stone, i.e., the stone-breaking iron.} & \\
\end{align*}
\]

The following illustrate the Passive Voice :-

\[
\begin{align*}
\text{This is the iron that was broken by the stone.} & \\
\text{This is the stone that was broken by the iron.} & \\
\end{align*}
\]
Here is the rock that was struck by the arrow.

I will give you the book that you read to me.

The Active Participles བོད་, for Animates, and བོད་, for Inanimates, may also be used for the construction of Relative clauses, the former being put in the Genitive case, and the latter also, if it precedes its noun, but in the Nominative case if it follows its noun.

**Examples:**

འོཁ་ལམ་འོཁ་མཐོ་ཐིབ་མི་ོན

**A man who is now in Lhasa will come.**

ོད་ལམ་འོཁ་མཐོ་ཐིབ་མི་ོན

**The cave that is in the forest must be searched.**

ོད་ལམ་འོཁ་མཐོ་ཐིབ་མི་ོན

**The cave that is in the forest must be searched.**

In this last case the Pronoun ར་ (or རོ), which, may be used thus:

ོད་ལམ་འོཁ་མཐོ་ཐིབ་མི་ོན

**The cave that is in the forest must be searched.**

Or:

ོད་ལམ་འོཁ་མཐོ་ཐིབ་མི་ོན

**Have you seen the Treaty that was signed at Lhasa?**
The English Personal Correlative Pronouns, the rendering of which into Tibetan has now to be considered, are:

I or We
THOU or You
HE or THEY

Who
Anyone
Nobody

Whoever
Whosoever

Anybody
Anyone
No one

The Impersonal Correlative Pronouns may refer either to Animates or to Inanimates, and are:

WHAT, or THAT WHICH.
WHAT SO.
WHATSOEVER.

WHATSOEVER.
WHICHsoever.

WHICHsoever.

1.

1.—Personal Pronouns.

When the Pronoun is in the first or second person, singular or plural, one construction is to use the Pronoun itself, in its ordinary non-relative form (ི, ལ་, བོ, ངེ, etc.), and to turn what we call the Relative part of the sentence into a sort of Noun-phrase, with the aid of the suffix གི. Ex.:

I who am conversing with you (i.e., I. the converser with you) am your king.

We who salute you (i.e., we your saluters) are your subjects.

We submit to thee who hast subdued us, i.e., to thee our subduer.

Sometimes, however, the sentence has to be wholly recast and a participial construction adopted instead. Ex.:—
Thou whose son is with us (i.e., thy son being with us, thou) must be our king.

When the Pronoun is in the third person, the construction may be either in ་བ་Whoever, Anyone who, He who, etc., or in ག་Nobody
Ex.:—

He who (or whoever, or anyone who) runs away is (or will be) a coward.

Nobody (or no-one) who comes will ever return: or, he who (or whoever, or anyone who) comes will never return.

Whose-soever sins ye remit they are remitted.

He who (or whoever, or anyone who) runs away will be shot.

Anybody who (or he who, or whoever) goes to sleep there will never wake up.

Whoever (or anyone who, or he who) drinks this water will be thirsty again.

He who (or whoever, or anyone who) comes must work.

Whoever (or he who, or whosoever or anyone who) works will be paid.

Whosoever hath, to him having been given, he shall have abundance; but whosoever hath not,
from him even that which he hath shall be taken away.

Anyone towards whom the bull rushes will naturally run away.

Anyone with whom that Lama over there quarrels will regret it.

Sometimes both འགོ་ and རེད་ are used together. Ex.:

_I will give a rupee to anyone who will carry this letter._

_N.B.—It will be noticed that འགོ་ is usually separated from རེད་ Moreover, it is the འགོ་ and not the རེད་ which takes whatever case-signs are necessary, and the རེད་ comes in at the end of the relative clause._

2._Impersonal Pronouns._

In the case of _What_ (in the sense of _That which_) which is really a Correlative Pronoun, the participial construction is adopted, and the Pronoun བོད་ (or བབ་) _That which_ may be used or not at pleasure. Ex.:

_Do you understand what you are reading?_
You must do what I tell you.

I will buy what you want.

I do not know exactly what they cost.

I will give him what you like.

The other Impersonal Correlative Pronouns, which are more forcible than གཏ་ and ཏ་ What, That which, namely, གཏ་ནང་, ཆོས་, and ཏ་ནང་, What so, Whatever, Whatsoever, Anything that, and, with a negative, Nothing that, may be illustrated thus:—

Whatever, or anything that, she does is good.

He can tell the price of anything that, or whatever, is in your house.

Whatsoever is in a man’s heart will influence his whole life.
Whatsoever is in a man's heart will influence his whole life.

I will give you anything that, or whatever, is in my power.

Nothing that the enemy does will save the fortress.

You are right in absolutely nothing that you have said.

I recede from nothing that I have written.

I have not seen anything.

3.—Literary Constructions.

(a) The following examples illustrate the Literary method of rendering relative clauses:

Every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. vii. 19).
And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (Matt. vii. 3).

The stone that the builders rejected the same was made the head of the corner (Matt. xxi. 42).

Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's (Matt. xxii. 21).

And the glory which thou hast given me I have given also unto them (John xvii. 22).

The cup which my father hath given me, shall I not drink it? (John xviii. 11).

The works that I do in my father's name, they testify of me (John x. 25).

A man sick of the palsy, lying on a bed (Luke v. 18).

The calf that is to be killed.

And Philip ran to him and said, understandest thou what thou readest? (Acts viii. 30).
(b) The Literary Correlative Pronouns are:

- WHOEVER, WHOSOEVER, ANYONE who, He who, etc.

or in certain cases

- WHATEVER, WHATSOEVER, WHICHEVER, ANYTHING that, That which, What, etc.

The following examples will serve to illustrate the Literary rendering of the Correlative:

He that is not against us is for us (Mark ix. 40).

Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven (Matt. vii. 21).

Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the
kingdom of heaven is greater than John (Matt. v. 11).

 Resist not him that is evil (Matt. v. 38).

 With what judgment ye judge, ye shall be judged (Matt. vii. 2).

 And whosoever shall compel thee to go one mile, go with him twain (Matt. v. 41).

 Give to him that asketh thee, and from him that would borrow of thee turn not thou away (Matt. v. 42).

 And he that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust (Matt. xxi. 44).

 Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve it (Luke xvii. 33).

 Everyone that drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst (John iv. 13).
He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh (John iii. 31).

What he hath seen and heard, of that he beareth witness (John iii. 32).

God is spirit: and they that worship him must worship in spirit and in truth (John iv. 24).

That which is born of the flesh is flesh; and that which is born of spirit is spirit (John iii. 6).

Jesus said unto her, I that speak unto thee am the Christ (John iv. 26).

Whosoever's sins ye remit they are remitted (John xx. 23).

Unto everyone that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away (Matt. xxv. 29).

He that rejecteth me and receiveth not my sayings hath one that judgeth him (John xii. 48).

But he that troubleth you shall bear his judgment, whosoever he be (Gal. v. 10).
But he hath seeketh the glory of him that sent him, the same is true (John vii. 18).

It is his teaching who sent me (John vii. 16).

He who built all things is God (Heb. iii. 4).

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled. . declare we unto you (I John i. 1).

Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and any praise, think on these things (Phil. iv. 8).

X.—INDEFINITE PRONOUNS OR PRONOMINAL ADJECTIVES.

1. In the Colloquial the following are the most common:

Some one; a certain (person).

Something; a certain (thing).

Something. (or निज़ज़न्त)

Anyone, Anybody, Whoever; or, with a negative, No one, Nobody, None.
Any.

Anything; or, with a negative, Nothing, None; Whatever, Whichever.

All, Whole, Entire, Every, Complete, Full.

Several.

Most.

Other.

Another.

Each, Every.

Both.

One another, Each other.

Some.

A few, Few, A little, Little.

Sole, Only, Mere.
Same; but འཇིག་ That same.

Various, Sundry, Divers.

Self, One's self.

Even one, Either. With a negative, None, Neither.

Such.

Examples:

Once upon a time a certain Lama came from Lhasa.

That same Lama went to a certain village.

I think he went to get something.

No one went to Court yesterday.

No favour will be accorded to anybody.

Anybody can do this work.

Anything that this man does turns into gold.

Nothing that he begins is ever finished.

Out of the whole army not one man (nobody) was saved.
This gentleman desires a cup of tea.

Soon afterwards the entire herd of cattle vanished.

Have you any good oranges to-day?

Several coolies will be needed for the work.

In India most people are very religious.

Some Tibetan officials are staying at Güm (Ghoom).

All the others have returned to Lhasa.

Some of the others are staying in Darjeeling.

Kindly give me another cup of tea.

Each man shot one stag.
Each man presented a complimentary scarf to the lama.

Give each horse a pail of water.

Each man carried three big boxes.

This is the father of both the boys.

Both of us shot the bear.

Both the pretty girls have come.

Both this and that will be suitable.

Do these two words mean the same?

Yes, both their meanings appear to be the same.

Is the meaning of this word exactly the same as the meaning of that word?

No, both their meanings are not absolutely the same.

I want a few grapes.
I want a few of those grapes.

A very little money will do for me.

At sundry (various, or divers) times many Buddhas have appeared in this world of ours.

The lama was the only man among them.

Why be angry? She is a mere child?

Either of these two will do.

Neither of these two will suit.

Of the entire thousand men not even one escaped.

Examples of ๑๘  Self, One’s self, will be found at § 31, iii, iv.

Examples of พิจารณานะ  One another, Each other, will be found at § 31, vii.

I have never seen such a difficult language.

Someone, Somebody, A certain (person).

Something, A certain (thing.)
Some, Several, A good many, A good deal.

Anyone, Anybody, Whoever; or, with negative, No one, Nobody.

Everyone, Either, Each; or, with negative, No one, Neither.

Anything, Whatever, Everything, Either, Each; or, with negative, Nothing, None, Neither.

All, The whole, Every, Entire, Complete, All.

Mere, Sole, Only.

Other.

Another.

Each other, One another.

Each, Every.

Various, Sundry, Divers.
Most.

Both.

Few, Little.

A few, A little.

Self, One's self.

Same.

The very same.

Such.

Either, Each of two.  Ex. —

On each side of the two shores of (lake) Mapham (Jäschke).
Either, Both. Ex.:

And on either side (i.e. both sides) of the river (Jäschke).

§ 32. Adverbs.

These are both primitive and derivative. Of Derivatives, some are formed from Pronouns, others from Nouns, and others from Adjectives or Participles. There are also Adverbs of Time, Place, and Manner, Interrogative, Negative, and (added to verbal roots) Relative adverbs.

Those derived from adjectives are formed either by putting the adjective in the terminative case, or by adding to the adjective the expression ་ལ་་ལ་. It is a common habit, however, in the Colloquial to use an adjective adverbially without changing its form.

Adverbs are always placed somewhere before the verb. Interrogative adverbs come immediately before the verb. Others may be inserted at any convenient place in the sentence, so long as the rule is observed that they precede the verb.

The following are some of the commonest adverbs and adverbial phrases used in the Colloquial:

**Adverbs of Time.**

- ་བ་nak  When?
- (Added to verbal infinitive)  བ་ (At the time of...ing.)
- ་ལ་  Whenever.
- (Added to verbal root)  བ་ (When, used relatively; While.)
- ་གཅིག་ Now (at this time);  བ་ (Just now, At present.)
- ་དོན་ Hitherto, Up to now.
- ་ཁ་ Then (at that time).
| རིན་ | *Then (after that).* |
| རིན་འི་སོགས་ | *Hereafter, Henceforth.* |
| རྣམས་ | *Ever, Always. With negative, Never.* |
| རྣམས་ཤེས་ | *Ever, Always, Constantly, Incessantly, etc.* |
| རྣམས་ཤེས་པ་ | *Moreover, Furthermore.* |
| རྣམ་ཤེས་ | *(Added to root of verb) Ever, with negative Never.* |
| སྦོ་དཔལ་ | *Now-a-days.* |
| ཞེས་པ་ | *Now and then, Often, Sometimes, Occasionally,*  
| | *with negative, Seldom.* |
| ས་གསར་ | *Again, Afresh, Anew.* |
| ས་གསར་གཞི་ | *Once.* |
| ས་གསར་གཞི་ | *At once, Immediately, Hurriedly, Hastily, Directly.* |
| ས་གསར་གཞི་ | *(Once more.* |
| ས་གསར་ | *(With negative) Not at all, Never, In no case.* |
A short time ago  
A long time ago

Formerly, Previously,

Quickly, Soon, Presently, Directly,
In a little while, In a few minutes.

After, Subsequently, Afterwards, Next, Last, In future,
At last, At length.

Already.

Anciently.

Still, Yet.

Lately, Recently.

Late.

Early.

Without delay.

Slowly, Gradually, Gently, Softly.

Last night, Last evening.

Last year.

Eventually, Later on, Indirectly.
(Added to verbal root) Just, Just about, On the point of, Going to.

Some time ago.

This year.

Year before last.

Next year.

Last year.

Yearly, Annually.

Daily.

To-morrow.

To-day.

Yesterday.

Every day.

Some day.

Adverbs of Place

Where? Whither? (Also relatively.)

Wherever, Anywhere.
Nowhere,

Here, Hither.

There, Thither.

Note.—In Lhassa დირ, Here, Hither, is loosely pronounced as if it were spelt ოაა, i.e. something like the English word *They*, as pronounced by a Eurasian, with a slight dental d sound to the Th. Hence one sometimes sees the Colloquial form of *Here*, *Hither*, spelt ოო, which is not quite a correct form of the loose Lhassa pronunciation. Similarly one sometimes sees the Colloquial form of ოღრ There spelt ოღ Đa’.

Both ოღ and ოღ are incorrect. For the former the student should always use ოღირ, or ოღი, when writing; and, if he chooses to affect the Lhassa pronunciation when speaking, he should say ოღ, not ოღ. For ოღ he should always write ოღირ, or ოღ.

ყირ Over there, Yonder.

პირ Up there.

დირ Down there.

გა Upwards.

გა Downwards.
Uphill.

Downhill.

Upright.

Upright.

Hence.

Thence.

Before.

Ahead, In front, Onwards, Forwards.

Behind.

Afar.

Opposite, Over against.

Instead of.

Just by, Close by.

Off.

Backwards.

Outside, Without.

Within, Inside, At home.

From within, From home.

From without.

To the left.
To the right.

Together, Jointly.

everywhere.

Around, Round about, All round.

Elsewhere.

Aside.

Asunder, Apart.

Adverbs of Manner.

or (The first added to root and the second to infinitive of auxiliary verb) Probably, Likely, Perhaps.

How?

(pronounced Din-da)

Thus, So.

Quite so, Just so, Precisely, Exactly.

By degrees, Gradually.

(Used with negative.) Quite, Completely, Absolutely, Thoroughly.

Consequently.
Simply, Merely, Only, Solely.

Simply, Merely, Just, Only.

Alternately.

Almost, Nearly.

Together, Jointly, Unitedly.

Separately, Individually.

Severally.

Singly.

Formally.

Merely, Only, Solely, Entirely.

At all, On any amount.

Well, with negative, Ill, Badly.

Better.

Best.

Even, Likewise.

Fairly, Honestly.

Carefully.

Definitely, Punctually, Steadily

Justly, Legally.

Certainly.
Orally.

Personally, Precisely, Exactly.

Privately.

Really, Sincerely, Surely.

Promptly.

Punctually.

Especially, Particularly.

Ordinarily, Usually, Generally, Universally, Chiefly, Principally.

Decidedly, Exceedingly.

Clearly, Distinctly, Lucidly, Intelligibly.

As a rule, Usually.

Indirectly.

Aback.

Diligently, Zealously, Earnestly, Heartily, Genuinely.

Herewith.

Easily.

Gradually, Gently, Slowly, Softly.

Of course.
Adverbs of Quantity and Comparison.

How much? How many?

Chiefly, Generally.

Even, Likewise.

(Used with negative.) Quite, Completely, Absolutely, For the most part, Mostly.

Almost, Nearly. With negative, Scarcely.

About, Approximately.

More.

Most.

Least.

Too; or add གཉེ་ to any root; or add དེ་ as a verb to any root.

Scarcely.

Enough.

Only, Entirely, All.

Partly.

Much. With ཉེ་ added, and followed by a negative, Not much.

Many.

Very many.
Too much, Too many.

Few.

Little.

A little, A few, Some.

Besides, More yet.

Too little.

Interrogative Adverbs.

Why?

How?

When?

Where? Whither?

Whence?
Adverbs of Affirmation, Doubt and Negation.

Yes.

No.

Rather (i.e. Than... ...) please.

Perhaps, Probably.

At all events, In any case.

Without doubt, Unhesitatingly.

Rather, For the most part, Somewhat, Almost, Nearly, with negative, Scarcely.

At all, Ever. (With negative) Not at all. Never.
As regards the Adverbs and Adverbial phrases used in the Literary language, it is hardly worth while giving a list of them, as the student can easily find them for himself in Jäschke’s or Rai Sarat Chandra Das’s Dictionary, or in Csoma de Körös’s Grammar, where he will see how and to what extent they differ from the Colloquial expressions.

**Examples of the use of Adverbs and Adverbial expressions in the Colloquial:**

- When did the Pän-ch’en-rin-po-ch’è (or Ta-shi Lama) come from Tä-shi-thüm-po (or Zhyi-ṭa-tse)?
- When the minister’s son got married there were great festivities.
- When the meat is nearly boiled.
Whenever you can, get married.

Where are you living?

Whither is the monk going?

Whence comes he?

How is your mother’s health?

What is the price of that horse?

What o’clock is it now?

What have you built yonder house for?

Why have you come here?

While the house was being built, it collapsed.

He died about dusk.

When he went home he ate his dinner.

When he was eating, he fell.

How long (how many hours) is it since he died? i.e. was alive.

Have you ever been to Lhasa?

No, I have never been to Lhasa.

Will you ever go there?
Some day I may go to Lhasa.

I have never even been to Chumbe.

Many people have never been to the hills at all.

The hills are very far away.

Lhasa is too far away.

Moreover, Lhasa is too cold.

That is not all. There is much more yet.

Furthermore, there would not be much to do in Lhasa.

I would rather stay in Darjeeling than go to Lhasa.

Our troops once went to Lhasa.

They may have to go there again; or, Perhaps they will have, etc.

Twelve years ago I went to Europe.

How old is that tree?

How old are you?
I read that book some time ago.

Anciently (of yore) the five prefixes were pronounced.

Now-a-days they are not pronounced.

I cannot find the book anywhere.

At all events I do not see it now.

Come here.

Do not come here.

They went away yesterday.

Go away immediately.

My teacher speaks very distinctly.

He always speaks very fast.

I do not understand him easily.

Do not make so much noise.

Why are you talking so loudly?
This lama is only telling you the truth.

The judge came to court very early to-day.

Probably he will be late to-morrow.

Just now it is terribly hot in Calcutta.

Take the money to court personally.

How old is this little child?

What pleasant weather!

What a cutting breeze!

What an excellent road!

What an enormous dog!

What a thick branch!

What a beautiful girl!

Wait a little: why are you so impatient?

Why are you building this house?
Why is the child crying like that?

Have all the servants gone on ahead?

First you must turn to the right, then to the left, and then go straight on for a distance of about twelve paces.

When you reach the road end, shout to me.

There are rats everywhere in this house.

How far is it from Calcutta to Darjeeling?

Is Kalimpong close to or far away from Darjeeling?

To pray is of course very excellent.

§ 33. Postpositions.

What we call Prepositions, such as Of, To, In, On, By, With, From, About, Concerning; etc., and certain Prepositional phrases like By reason of, For the sake of, With respect to, According to, Instead of, etc., are rendered in Tibetan by Postpositions, some of which are simple, and others compound.

The Simple Postpositions consist of the primitive particles which are used in the formation of the Cases. (See § 25.)

As regards the Nominative Case, no such particles are used. (See § 25, I.)

As regards the Vocative Case. (See § 25, II.)
As regards the **Accusative Case**, no particle is necessary, but if desired the Postposition པ་ may be inserted. Ex.:

Or:

*He loves the girl.*

With this case the postpositions ལོ, ང་, and ལོ, *As far as*, *Up to*, *To*, *Till*, are used.

*N.B.—* The following verbs may be used either with the bare accusative or with that and the postposition ལོ:

*To give, to deliver.*

*To teach.*

*To tell, To explain.*

*To show.*

*To petition, To beg, To offer.*

*To fear, To be afraid of.*

*To strike against.*

*To help, To aid.*

*To bring.*

As regards the **Genitive Case**, the particles are མ་, དོ, བོ, ངོ, ཎོ (see § 25, IV). Ex.:

*The sheep’s head, or the head of the sheep.*

*The bull’s horn, or the horn of the bull.*

*A dialect of the Colloquial.*

*Price of bread.*

*The foolishness of pride.*

*The height of this house.*
As regards the Dative Case, the particle used is ག (see § 25, V).

As regards the Agentive Case, the particles used are ཉ, ཀ, ང, ཆ, ང, ང, ང, and ང (see § 25, VI). Ex.:

He loves the girl.
The hawk killed the pigeon.
The dragon is eating the moon.
I have read that book.
Have you hurt your finger?
His father taught him.
His companion did the work.
Weeds are choking the corn.
Discipline improves all men.
As regards the *Locative Case* the particles used are:—

\[
\begin{align*}
\text{In, } & 
\text{On, } \\
\text{At, } & 
\text{By, etc.}
\end{align*}
\]

*Through.*

\[
\begin{align*}
\text{In, } & 
\text{On, } \\
\text{At, } & 
\text{By, etc.}
\end{align*}
\]

*(See § 25, vii.)*

As regards the *Periodal or Durational Case*, the particles used are

\[
\begin{align*}
\text{At, } & 
\text{In, } \\
\text{During, etc.}
\end{align*}
\]

*(See § 25, viii.)*

As regards the *Modal Case*, the particles used are:—

\[
\begin{align*}
\text{By, } & 
\text{Through, By way of, Via.}
\end{align*}
\]

\[
\begin{align*}
\text{Against, With, } & 
\text{e.g., with verbs of meeting, fighting, paying,}
\text{respect to, visiting, etc.}
\end{align*}
\]

\[
\begin{align*}
\text{(Silent) With, Because, Since, etc.}
\end{align*}
\]

\[
\begin{align*}
\text{(Rather literary) By, Through, On account of, For, By reason of}
\text{etc.}
\end{align*}
\]
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(See § 25, ix.)

As regards the Ablative Case, in the limited sense in which it is used in this Manual, the particles used are:—

Except, Save, But, But for, Besides, etc.

Unless.

(See § 25, x.)

As regards the Terminative Case, which in this Manual includes certain aspects of what is usually called the Ablative Case, the particles used are:—

Direction towards, and Direction from. (See § 25, xi.)

Of the Compound Postpositions, most are used with the Genitive Case. The following are a few of them:—

About, Concerning, Regarding, With respect to.

On behalf of, For the sake of, With the object of, For the purpose of, In order to.

On account of, By reason of, In consequence of, Through, By. Because of.

Above (on top of), Upon.

Above (Higher up).

According to, As, Like.

Amidst, Among, In the middle of.
Behind, Back, Afterwards, Next.

Before (place), In front of.

Into the presence of.

Instead of, In place of.

From within.

Inside, Within, In.

Just by, At the side of.

Close to.

During.

On the edge of.

In reply or answer to, In return for.

Below, Under, Beneath, After.

Towards.

The following are used with the Accusative.

With, i.e., Along with, Together with, In company with.
I know all about that.

Ask him all about his journey to Tibet.

This is not according to reason.

The people died in consequence of the famine.

He behaved like a fool.

The soldiers used to march after the Amban.

There is not much snow on that hill.

Do not walk before me.

They came into the presence of the Dalai Lama.

Let me write in reply to that letter.

Your servant may go with the coolies.
§ 34. Conjunctions.

1. In Tibetan the use, as in English, of Conjunctions like And and But is generally avoided, and the sentence is reconstructed, so as to begin with a subordinate participial clause, of which clauses there is often a long string before the principal verb is reached.

Example:—

\[
(\text{Tibetan}) \quad \text{That house is not mine, and I cannot give it to you.}
\]

Here the sentence is turned into: That house not being mine, I cannot give it to you.

Not being, the negative form of the participle present of the verb To be, is rendered རེམ་ནི། The affirmative form Being, would be རེམ་པར། or རེམ་པར།

2. But where the Disjunctive idea is sought to be expressed the form རེམ་པར་ is used thus:—

\[
(\text{Tibetan}) \quad \text{That house is mine, but I cannot give it to you.}
\]

Here the sentence is turned into: Though that house is mine, (yet) I cannot give it to you.

3. It would be quite allowable, however, to avoid using the Conjunctions altogether, and simply say:—

\[
(\text{Tibetan}) \quad \text{That house is not mine. I cannot give it to you.}
\]
4. Instead of བོད་ as above, མི་, བོད་ alone, or བོད་ according to the final of the preceding word, or the gerundial particles བོད་ (after final ་), བོད་ (after final ་, ་, ་, ་, and ་) or བོད་ (after final ་, ་, ་, ་ and all vowels) may be used. Thus:—

ཁོ་བོད་ི་བོད་ི་ (or བོད་) Though that house is mine, I cannot give it to you.

5. Another way of expressing the same idea is the following:—

ཁོ་བོད་ི་བོད་ི་ (or བོད་) As, since, or because the house is not mine, I cannot give it to you.

6. As illustrative of similar formations in connection with verbs other than བོད་ and བོད་, note the following:—

ཁོ་བོད་ི་བོད་ི་ (or བོད་) Though it was snowing hard I set out for Darjeeling.

Ditto.

ཁོ་བོད་ི་བོད་ི་ (or བོད་) As, since, or because it was not raining I set out for Darjeeling.

As it was not raining he set out.

ཁོ་བོད་ི་བོད་ི་ (or བོད་) As it is not raining I shall set out.

ཁོ་བོད་ི་བོད་ི་ (or བོད་) It is not raining, but I shall not set out.

7. The expression Either....or, is rendered by བོད་, or by བོད་, བོད་, etc., or by བོད་ Thus:—
Either it is about to rain or about to snow.

Either, lord, you will go or you will hang.

Either I am right or wrong.

Is the horse in the stable or not?

8. If is rendered by the expression འཕགས་ or འཕགས་...; or, as is more usual, by མི་ alone. Thus:

གཟུགས་ལ་སེམས་དེ་ (or འཕགས་) If I am right, or if I were right.

Or simply:

དོན་ཐེགས་ (or འཕགས་).

Ditto.

The second and third persons also take this མི་ or འཕགས་.

Thus:

གཟུགས་ལ་སེམས་ (or འཕགས་)! If thou art, or wert, right.

གཟུགས་ལ་སེམས་ (or འཕགས་)! If he is, or were, right.

So with the verb To have:

གཟུགས་ལ་བྱེད་ (or འཕགས་)! If I have, or had, good fortune.

And similarly for the other two persons.
With verbs other than न and बु (To be, or To have), the conditional sign न is simply added to the verbal root, Present, or Perfect, for all persons. Thus:—

If I can, or could, give.

If thou canst, or couldst, give.

If he can, or could, give.

If I ask, or asked, him.

If thou askest, or askedst, him.

If he asks, or asked, him.

But if, is confined to Literary Tibetan.

9. Expressions like Ago, and Since, in the sense of From the time that, are rendered thus:—

Three years ago I ate meat; or, It is three years since I ate meat; or, I have not eaten meat for three years.

10. Our common conjunction And is expressed by न् meaning with, used as an enclitic, but only the first two nouns in a series are connected by it, however numerous the series may be. Thus:—

Time and tide and death tarry for nobody.

Between two Imperatives, especially in Literary Tibetan, And is rendered by अ।. Thus:—

Come and see.

In Literary Tibetan, moreover, in addition to न् and अ।, And and But are rendered by अ् and झ्, and by the gerundial particles
Eating flesh and drinking blood (Das).

Tall and well made. (D.)

Heat is hurtful (but) cold is beneficial. (D.)

As you are of high and noble birth. (D.)

If I have prophecy and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. (1 Corinthians xiii. 2.)

Come ye out from among them, and be ye separate, saith the Lord. And touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Almighty. (2 Corinthians vi. 17, 18.)

11. In the Colloquial ཤ་ or, after final ཤ་, ར་, ལ་, or ཞ་, ར་ may signify And, Either, Neither, or Nor, according to the context. At the beginning of sentences the following are common: ར་ However, But, Well; ར་ ར་ However, But, Moreover; ར་ Then; ར་ ར་ Then, In that case, Consequently
**Examples:**

\[
\begin{align*}
\text{TIBETAN} & \quad \text{ENGLISH} \\
\text{བོད་ཚིག་ལག་} & \quad \text{And behold.} \\
\text{བླ་མགྲོན་དབེན་པ་} & \quad \text{There is no sugar either.} \\
\text{ཐོ་མོ་} & \quad \text{Nor milk.} \\
\text{འལམ་མོ་} & \quad \text{Nor milk-jug.} \\
\text{སྔོན་པོ་འབྲི་མོ་} & \quad \text{However, if you want them.} \\
\text{ལྟོ་ཁྲིམ་} & \quad \text{Then the judge said to the prisoner.} \\
\text{པོ་བཞིན་} & \quad \text{In that case I shall acquit you.} \\
\text{གམ་ལ་} & \quad \text{Well, don't be angry.} \\
\end{align*}
\]

The Literary equivalent of བོད་ཚིག་ལག་ But, However, is བོད་ཚིག་ལག་

12. *Whether* is expressed by using the interrogative duplicative suffix. Thus:

\[
\begin{align*}
\text{བོད་ཚིག་ལག་} & \quad \text{Whether I am right or not, who knows?} \\
\text{ལོ་མགྲོན་} & \quad \text{Whether it is correct or not, I do not know.} \\
\text{བོད་ཚིག་ལག་} & \quad \text{Whether it will rain or not, who can say?} \\
\text{ཐོ་མོ་} & \quad \text{Whether he set out or not, you know.} \\
\end{align*}
\]

13. Or may be expressed either as explained in clause 7 of this §, or thus:

\[
\begin{align*}
\text{བོད་ཚིག་ལག་} & \quad \text{Is he hungry or thirsty?} \\
\end{align*}
\]
14. As to the use of Conjunctions with Numerals, see § 26, II, Note 3.

§ 35. The Substantive Verb นุ่น นุ่น To be.

The primary meaning of this verb is To exist, To be present, but it is often used attributively, i.e., as a mere copula to connect subject and attribute, and also as an auxiliary to other verbs.

As a substantive verb and when used attributively it may be conjugated thus:

Present Indicative.

Affirmative.

I am here. นุ่น นุ่น I นุ่น นุ่น We are here.

You are here. นุ่น นุ่น นุ่น นุ่น You are here.

They are here. นุ่น นุ่น นุ่น นุ่น They are here.

There being no difference between the singular and plural constructions, only the singular will henceforth be given.

And นุ่น, connected as above with the third person, may also be used for phrases like There is, There was, There are, There were, etc. Thus:

There are thirty huts in this village.

Also may apparently be so used when the speaker expresses knowledge derived from information. Thus:

Is there snow on that hill or not?

No, there is not.
According, however, to Mr. C. A. Bell, སྣ་་ོ་ིོ་། implies uncertainty.

The future root སྣ་་ོ་, for all persons, is sometimes used for the present tense, when vagueness or indefiniteness is implied. Thus:

དེ་བོད་ཟླ་མ་ཐོབ་ཐོབ་མ་དུ་ནས། There are wild animals down in that valley.

An Intensive form of སྣ་་ོ་ is སྣ་་ོ་, similarly conjugated, but not now in use.

An elegant Literary form, not much used however, is:

ཐི་མ།  ། I am.

ཐི་མ།  ། Thou art.

ཐི་མ་བཟོ་ོ་, or སྣ་་ོ་, or སྣ་་ོ་ིོོ།  ། He is.

And the Respectful form is:

ཐི་མ།  ། I am.

ཐི་མ།  ། Thou art.

ཐི་མ་བཟོ་ོ་, or སྣ་་ོ་, or སྣ་་ོ་ིོོ།  ከི ། He is.

Negative of སྣ་་ོ་:

ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི

Thou art not here.

ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི

He is not here.

Interrogative Form.

ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི་མ་ཐི

Am I here?
Art thou here?

Is he here?

Am I not here?

Art thou not here?

Is he not here?

Attributive.

I am good.

Thou art good.

He is good.

Colloquially, སྦྱར་ is sometimes pronounced Ya'-pu, instead of Ya'-po.

In some phrases, like the following, སྨུ་ and not ཆེན་ is used with the first person; probably because there is really no nominative "I," but the construction is "There is to me."

Moreover, the phrase is conjugated with ཆེན་, etc. Thus:—

I am cold.

I am ill.
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I am hungry.
I am thirsty.

IMPERFECT INDICATIVE.

This may be formed just like the Present Indicative, the context generally sufficing to show what the tense is. Thus:—

**Affirmative.**

I was here yesterday.
Thou wast here yesterday.
He was here yesterday.

I was rich once.
Thou wast rich once.
He was rich once.

Apart from contextual indications as above, this tense may also be formed with the aid of the auxiliary verbs གོ་བོར་ and གྱེ་ཀྱེ་. Thus:—

**Affirmative.**

I was here.
Thou wast here.
He was here.

**Negative.**

I was not here.
Thou wast not here.
He was not here.

Attributive.
I was rich.
Thou wast rich.
He was rich.

Interrogative.
Was I here?
Was thou here?
Was he here?
And so forth.

Perfect and Pluperfect Indicative.
Same as the Imperfect Indicative. Thus:
I have, or had, been here before.
And so forth, throughout all constructions.

Future.
The Future Simple is expressed Colloquially by for all persons.
Thus:
Affirmative.
I shall be here.
Thou wilt be here.
He will be here.
Attributive.

I shall be good.

Thou wilt be good.

He will be good.

*N.B.— unsustainable in Literary Tibetan should not be used as a mere copula to connect subject and attribute, nor should it be used substantively, but only as an auxiliary to verbs.

Negative (Col.).

I shall not be here.

I shall not be good.

And so throughout, inserting དམ་ before ཆེ་

Interrogative (Col.).

Shall I be here?

Shall I be good?

Shall I not be here?

Shall I not be good?

And so throughout. Also with ཁད་, or དྷེ་. Thus:

Shall I be good?

The other tenses (which really represent the Conditional) are as follows:
I would be here.

Thou wouldst be here.

He would be here.

Literary.

I shall be here.

And so for all persons.

I would be here.

Thou wouldst be here.

He would be here.

I would have been here.

Thou wouldst have been here.

He would have been here.

**Subjunctive.**

Phrases like *If I am, If I be, Should I be...then...I will or would be:* or, *If I were...then...I would be, or would have been,* are formed, for the present tense, by using the expression བོད་ལྕགས་ཐེགས་, or བརྟགས་, or ལྣྷ་..ཐེགས་, or བོད་ལྕགས་, or simply..ཐེགས་, or བོད་ལྕགས་ for all persons, and then using the future root གཅོད་. Thus:
Attributive Present.

Or:

\[ \text{I am, or I be, or should I be, rich, I will be happy or comfortable.} \]

If thou art, etc., thou wilt be happy.

If he is, etc., he will be happy.

For the past tense the construction is similar, save that for Would be, and or or \( \text{would be, or would have been, comfortable.} \)

are used instead of though for Would be \( \text{he may also be used.} \)

\[ \text{If I were, or had I been, rich, I would be, or would have been, comfortable.} \]

If thou, etc., thou wouldst be, or wouldst have been, comfortable.

If he, etc., he would be, or would have been, comfortable.

Substantively (Col.).

The construction is just the same as when used attributively.
Negative.

Same construction, but with निन्द instead of निन्द, or निन्द
Thus:—

If I am not, etc., I will not be comfortable.

The Literary attributive construction is:—

If I am rich I shall be happy.
If I were rich I would be happy.
Had I been rich I would have been happy.

Potential.

Phrases expressive of ability to be present, or ability to be anything (e.g. good), are rendered with the aid of त्रिनं. To be able, or by that and other auxiliaries, added to the root of त्रिनं. Thus:—

Present.

I can be here.
I can be good.
Thou canst be here.
He can be good.

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Past.

I could be here.
I could be good.
Thou couldst be here.
He could be good.

Probability.

Phrases expressive of likelihood or probability of being present, or of being anything (e.g., good), are rendered by means of བོད་ཅོས། with མི་, or by means of སོ་སོ་, or སོ་སོ། Thus, Colloquially:—

Present.

I may be here. Perhaps I shall be here. It is likely that I shall be here.

Thou mayest be here.

I may be good.

He may be good.

N.B.—མི་, མི་, and similar expressions are sometimes written སོ་སོ་, སོ་, etc. The correct form is probably མི་, but this is not quite clear.
Past.

I might be here.

Thou mightest be here.

He might be here.

Similarly with ṣaṇaḥ Good, instead of ṣaṇaḥ Here.

Negative.

As regards the phrases in which सिद्धि and सिद्धि occur, the negative construction is to change these into सिद्धि or सिद्धि, or सिद्धि, or सिद्धि. Ex.:

Perhaps I shall not be here.

Literary.

This construction is in सिद्धि To be possible, combined, sometimes with the Verbal Root, but usually with the Infinitive in the Terminative case. Thus:

I may be there.

I may not be there.

I might be there.

I might not be there.

I might have been there.

I might not have been there.
There is also another construction in བོད་ཡིག. To calculate, reckon, used thus:

It may be so: I reckon, or guess it is so.

HORTATIVE.

Phrases like Must, Ought, Should (in these senses), Need, Want, etc., to be, are rendered by means of བོད་ཡིག, or perhaps more Colloquially བོད་ཡིག, or by that and other auxiliaries, added to the root of བོད་ཡིག.

Thus:

Present.

I must be here. To me it is necessary to be here.

Thou must be here.

He must be here.

Past.

I should have been here. To me it was necessary to be here.

Thou shouldst have been here.

He should have been here.
TIBETAN GRAMMAR.

Or (instead of རུ་) རུ་, or རུ་བ་ for all persons.

N.B.—If there is an adverb to show the tense, the Past may be constructed like the Present.

PURPOSIVE.

Phrases like That.....may or might be: In order that.....may or might be: So that....may or might be; In order to be, etc., are expressed by means of the Infinitive put in the Genitive Case and followed by ཤེ་ or, in Literary Tibetan. ཤེ་, or ཤེ་. Thus:--

That I may (or might) be here.

So that he may (or might) be safe.

The Literary construction is to put ཤེ་ in the Terminative Case followed by ཤེ་ or ཤེ་ in the Genitive Case, and winding up with ཤེ་. Thus:--

That I may or might exist.

Or the construction may be in ཤེ་ put in the Genitive Case and followed by ཤེ་. Thus:--

That they may all be one (John xvii. 21).

IMPERATIVE.

does not seem to possess any Imperative Root of its own.

Regarded as a substantive verb, its Imperative would perhaps best be expressed, as in Literary Tibetan, by ཤེ་, or, more emphatically, ཤེ་, literally Become being, or Begin to exist. Thus:--

Be here at midday.
Such an expression, however, would probably never be used in fact. A Tibetan would ordinarily say:—

\[ \text{Come here at midday.} \]

If the idea of origination, or becoming, be implied, the proper Imperative would probably be \( \text{Negative} \) ।

Colloquially the Imperative of \( \text{To make, To do, To act,} \) might be brought into requisition. Thus:—

\[ \text{Be here at midday; i.e., Make to be here, etc.} \]

\( \text{(N.B.—} \text{is vulgar Colloquial.} \text{is sometimes used instead of} \text{, but} \text{seems more correct.)} \)

\[ \text{Do not be here at midday.} \]

Note that in prohibitions the Imperative takes the Present Root of the verb.

When used attributively the Imperative of \( \text{is, in the Colloquial, formed with the auxiliary verbs} \text{ and \text{ just mentioned. Thus:—} \}

\[ \text{Be quick.} \]

\[ \text{Do not be late.} \]

Another way, which, however, is rather Hortative than Imperative, is to use the auxiliary verb \( \text{In this case, there being no real} \)
Imperative root, and what is said being only a statement of fact and not a command, the negative ཞི་, instead of ཞི་, is used. Thus:

Do not be afraid. Literally, Fearing, or fear, is not necessary.

This also, however, may be expressed in the usual way. Thus:

Do not fear; i.e., Do not make fear.

The enclitic particles ཞི་ (after final ཝ, ཤ, or ས, and after anything in the Colloquial), བེ། (after all vowels, or after final ཝ, ས, ཤ, ས, or ས), and བེ། (after final ཝ), are only used for peremptory orders and stern commands. Ordinarily they are omitted. Even then the order is softened in various ways, e.g. by using the polite expression རོལ་ལོ་, or the still politer one རོལ་ལོ་. Please.

Thus:

Please be careful.

Please do not be cruel.

When addressing equals or inferiors familiarly, the following constructions may be adopted:

Now then, be quick; or Do be quick.

Do be punctual.

A more Literary form would be:

Now, do be comforted.

Precautive.

This is formed with the aid of Literary ཁོ་ or Colloquial བསྟོད། (the Perfect Root), Imperatives of the verb ཁོ་ To allow, added in Colloquial to the Root, or, in Literature, to the Terminative case of the Infinitive.
Thus:

I shall not let thee be first.

Let him be first.

Will he let me be first?

I shall not let thee be first.

Let me be first.

or

Literary.

Pray let me be first; I beg you to let me be first.

Permissive.

This is formed with the aid of ཤ་.FloatTensor. To be allowed. Thus:

I may be here. I am allowed to be here.

Thou art allowed to be here.

He is allowed to be here.

I was allowed to be here.
Negatively:—

I may not be here. I am not allowed to be here.

or I was not allowed, etc.

Interrogatively:—

May I be here? Am I allowed to be here?

Am I not allowed to be here?

Was I not allowed to be here?

OPTATIVE.

This is formed with the aid of ཤུ, the Imperative of དོར་ To come. Thus:—

Oh, or Would, that I were there.

The construction is the same for all persons.

In Literary Tibetan:—

Would I were there.

And so for all persons.

INFinitive.

To be present, To exist. Or, attributively, To be anything (e.g., good).

To have been, etc.

To be about to be.

In Literary Tibetan the Infinitive is also རིག་, but it is often seen in the terminative case, as རིག་. Thus:—
We know that thou art a teacher. That is, We know thee TO BE a teacher.

Again:

Whom makest thou thyself? Literally, Who thinkest thou that thou art? That is, Who thinkest thou thyself TO BE?

Colloquially these would be:

We know thee TO BE a teacher.

Who thinkest thou thyself TO BE?

Sometimes the plain root is found in Literary Tibetan used in an Infinitive sense. Thus:

They supposing him to be (have been, or that he was) in the company (Luke ii. 44).

Where mandatory Imperative verbs like Tell, or Order, govern (in English) an Infinitive, the proper way of rendering the phrase in Tibetan is to turn the Infinitive into an Imperative. Thus:

Tell him not to be late.

Order them to be here at dawn.

Participles.

having only one root, the Present and Past Participles are the same and exactly like the Infinitive. Thus:

Being; Been.

The Compound Perfect Participle is Having been.

In Colloquial the Future Participle is About to be.
Periphrastic Participle:—

In the Colloquial this is ཨཱ་མི་ for animate, and རྨ་ for inanimate, the former meaning *who is*, or *was*, or *which is* or *was*, and the latter *which is*, or *was*. It is really used as a kind of adjective.

Examples:—

I want a servant who is honest

This horse is a fleet one (one that is fleet).
Your knife is a blunt one.

The Past is similarly constructed. Thus:—

I want the servant who was honest.

The Future may be constructed like the Present. Thus:—

I want a servant who will be honest.

Or thus:—

Ditto.

Or:—

Ditto.

In Literary Tibetan the Present Participle is also ཆེ་ or other variant of the verb *To be*.

Examples:—

I speak to you who are in this room.
And whatsoever is (that which is) more than this is of the evil one (Matt v. 37).

Holy, holy, holy, Lord God, Almighty, which was and which is (Rev. iv. 8).

I am... which is, and which was, and which is to come.

As the above examples show, the Past construction is similar, the context giving the tense.

The Literary Future for the Periphrastic Participle follows the lines of the Colloquial.

**Other Literary Participial Expressions.**

**Present.**

\[
\text{Having been; as, since, when, after... was, were.}
\]

\[
\text{Because, since, when... was, were; Having been.}
\]

\[
\text{After, since, because, when... was, were.}
\]

\[
\text{Being; as, since, when, after, while... is, are.}
\]

\[
\text{At the time of being: when, while... is, are.}
\]

\[
\text{In or by being; if, when... is, are.}
\]

\[
\text{Being.}
\]

\[
\text{Though, since, because... is, are.}
\]

\[
\text{For being.}
\]
In or by having been; if, when...was, were.

Having been; as, since, when, after...was, were.

**OTHER COLLOQUIAL PARTICIPIAL EXPRESSIONS.**

**Present.**

As, since, because, etc.,...is, are.

At the time of being; when, while...is, are.

In or by being; if, when...is, are.

Being.

For being.

**Past.**

Because, since, when, after, as...was, were.

**SUPINE.**

This is formed in Literature by putting the Infinitive in the Terminative case. Thus, यिन्न्ज To be. Or it may be formed by putting the Root in the same case. Thus यिन्न्ग To be.

In Colloquial the supines are यिन्न्ग, and यिन्न्न्न.

**Verbal Noun.**

In Literary Tibetan यिन्न्ग To be, is often seen turned into a Gerund, or Verbal Noun, by the addition of the Definite Article त्, or त्, or sometimes both. Thus यिन्न्ग, यिन्न्ग, यिन्न्ग।

The being.
Example:—

Master, it is good for us to be here.
Literally, The being here is good (Matt. xvii. 4).

The Colloquial Verbal Noun is simply the Infinitive with or without नः.

Example:—

Lord, the being here is good for us.

§ 36. The Verb 'To Have.'

Like the Latin mihi est, or the Russian U menya yest, There is to me, this verb in Tibetan is merely an adaptation of the Substantive Verb नस्य To be, with the subject put in the dative. But whereas, in Latin and Russian, this construction is only an alternative one, in Tibetan it is the only idiom used.

Examples:—

I have a mother.
I have not a father.
Once I had a gun.
That country will not have a king.

And so throughout the conjugation.

Periphrastic Participle.

Examples:—

The faith which thou hast.
The faith which thou hadst.
The faith which thou wilt have.
He that hath.
He that hath not. (Matt. xxv. 29.)
Even that which he hath (ib.).
§ 37. སིན་ To Be.

Like སིན་ this verb is used to express direct affirmation, or, with a negative particle, direct negation, and also to connect any subject with its attribute. It cannot, however, like སིན་, be used to express presence, or existence, or the idea of possession. In other words, though སིན་ may be employed in every case in which སིན་ is used, yet སིན་ never takes the place of སིན་.

It may be conjugated thus:—

Present Indicative.

Affirmative.

I am good.

Thou art good.

He is good.

Literary Tibetan.

I am good.

Thou art good.

He is good.

The plural being the same as the singular, it is omitted.

Honorific construction in Literary Tibetan:—

(Not used).

I am good.

Thou art good.

He is good.
Colloquial Negative.

I am not good.

Thou art not good.

He is not good.

Is he good?

Or occasionally:

Interrogative.

Am I good?

Art thou good?

Is he good?

Literary.

Am I good?

Art thou good?

Is he good?

N.B.—If and when, in the Colloquial, དོན་ is used with the 2nd person, it is generally when a question is being asked. It is hardly ever used in the Colloquial with the 3rd person, though it is not absolutely wrong so to use it.

Imperfect Indicative.

Same as Present Indicative, the context generally showing what that tense is. Thus:
Yesterday I was good.

,, thou wast good.

,, he was good.

In Literary Tibetan the construction is similar, but of course the Literary forms of the verb must be used.

Another method is similarly to rely on the context for the tense, and to use लिपो for all persons, or to vary the last syllable according to the rule of the Present Indicative. Thus:—

हिन्द (Coll. हिन्द) अदायनक्षि

Formerly I was good.

,, thou wast good.

,, he was good.

The Literary form of this construction would be निखर्द्धित for all persons, preceded by हिन्द, or other indication of tense; and जहाँ would replace अनाहः.

Perfect and Pluperfect Indicative.

Same as Imperfect. Thus:—

I have, or had, been good.

And so forth, throughout all constructions.

Future.

Same as in जहाँ, i.e. expressed by जहाँ for all persons.

The Literary construction is:—
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I shall be a shepherd.

Thou wilt be a shepherd.

He will be a shepherd.

I shall have been.........

Thou wilt have been. ........

He will have been. ........

When མི་ཐོ་ is used as an auxiliary to other verbs, we shall find that in the Colloquial there is another Future construction, namely, ཐོ་ཐོ་ for the 1st person, and ཐོ་ཐོ་ for the 2nd and 3rd persons.

SUBJUNCTIVE OR CONDITIONAL.

Same as in བོ་, substituting མི་ for བོ་ or བོ་ wherever they occur, and, in the negative forms, མི་ or མི་ for བོ་, in the first part of the sentence, but keeping the second part as it stands there. Thus:

Present.

If I be rich, I shall be happy.

Past.

If I were rich, or had been rich, I would be or would have been happy.

The Literary construction is:

If I am rich I shall be happy.

If I were rich I would be happy.

Had I been rich I would have been happy.

POTENTIAL

Same as in བོ་, substituting མི་ for the བོ་ to which བོ་ is annexed. Thus:
Present.

I can be good.

or ｙуют ｆしく

Past.

I could be good.

Perfect.

I could have been good.

Or: —

Likelihood.

The construction is the same as in ￡４ Nhưng. Thus:—

I may possibly be rich.

Hortative.

Same construction as in ￡４ Nhưng, changing ￡４ into ￡４. Thus:—

Present.

I must be good.

Past.

I ought to have been good.

Purpose.

Same as in ￡４ Nhưng, changing ￡４ into ￡４. Thus:—

In order that I may be, or might be, safe.
The Literary construction is in སྤྱན་རས or དོན་པ་ or གཟིད་པ་ put in the genitive case and followed by བོད།

**Example:**

ཉེ་ན་ཕན་ཅན་རོ་བཞིན་ནོ་བརུན་བི་| That they may all be one. (John xvii. 21.)

**Imperative.**

**Literary.**

དབུ་གཟིད་པ (ིན།) | Be good.

མི་གཟིད་པལ་ཞུང་(ིན།) | Be a man

**Colloquially.**

As stated under ཝིན།

**Precative.**

Same construction as in ཝིན་, changing རྒྱ་ into བཞིན་. Thus:

གཉིས་ཡིན་པསྱུག། | Let me be a lama

**Permissive**

Same as in ཝིན་, changing རྒྱ་ into བཞིན་ Thus:

དབུས་བཞིན་ཅན, or བཤག་བཞིན | I am allowed to be a lama.

དབུས་བཞིན་ཅན་པོ་, or བཤག་པོ་ | I was allowed to be a lama.

**Optative.**

Same as in ཝིན་, changing རྒྱ་ into བཞིན་ Thus:

འགྲགས་བཞིན་(ལ) བཞིན | Would I were rich.
Literary.

Would I were rich.

INFinitive.

To be. In Literary Tibetan it is the same.

To have been.

To be about to be (Coll.).

To be about to be (Lit.).

Examples:

Now, consider (see) how great this man was (to be).

In Literary Tibetan:

Ditto.

This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is (to be) a sinner. (Luke vii. 39.)

I know that his commandment is (to be) life eternal.

Or, in Literary Tibetan:

Who thinkest thou that thou art, or thyself to be?
Particples.

Present:  
Being

Past:  
Been

Compound Perfect:  
Having been

Future:  
About to be

Periphrastic.

Both in Colloquial and Literary Tibetan, Present and Past Tenses, this is:—

Who or which am, is or was.

Examples.—

A remnant (that which is a remnant) shall be saved. (Rom. ix. 27.)

Take that which is thine own. (Matt. XXV. 25.)

Now, I, Paul, myself, who in your presence am lowly among you, but being absent am of good courage toward you. (2 Cor. x. 1.)

I speak to you that are gentiles. (Rom. xi. 13.)

I will call them my people which were not my people; and her my beloved which was not beloved. (Rom. ix. 25.)

The Future Periphrastic Participle both in Colloquial and Literary Tibetan, follows the lines of भिन्नमे।
OTHER PARTICIPIAL EXPRESSIONS.

LITERARY.

Present.

\[\text{Being; as, since, when, after, while ... am, is, are.}\]

\[\text{At the time of being; when, while ... am, is, are.}\]

\[\text{In or by being; If, when ... am, is, are.}\]

\[\text{Being.}\]

\[\text{Though, since, because ... am, is, are.}\]

\[\text{Of or for being.}\]

Past.

\[\text{Having been; As, since, when, after ... was, were.}\]

\[\text{Because, since, when ... was, were; Having been.}\]

\[\text{As, when ... was, were.}\]

\[\text{In or by being; If, when ... was, were.}\]

COLLOQUIAL.

Present.

\[\text{At the time of being; When, while ... am, is, are.}\]

\[\text{Being; because, since, as, when ... am, is, are.}\]

\[\text{In or by being; If, when ... am, is, are.}\]

\[\text{Of or for being.}\]

\[\text{Being.}\]
Past.

Because, since, when, after, as . . . was, were:

Having been; as, since, when, after . . . was, were.

Of or for having been.

As, since, when, after . . . was, were.

As, when . . . was, were.

In or by having been; If, when . . . was, were.

Supine.

Literary: རི་ཁུང, and རི་ནུ་ To be.

Colloquial: རི་ཁུང, and རི་ནུ་ To be.

Verbal Noun.

Either རི་ཁུང Being, To be, or the Infinitive of the verb, which in itself includes the idea of To be. It may either be used alone, or, in the Colloquial, with རི, or in Literary Tibetan རི, or རིལ, or རིལ་

Examples:—

Sometimes it is not very pleasant to be a king.

It is shameful to be drunk.

It suffices for the disciple that he be as (to be as) his master, and the servant as his lord.

N.B.—It must always be remembered that རི་ཁུང is never used substantively, but always in connection with some noun, adjective, or verb, into which its forms have to be moulded.
§ 38. The Verb.

I.—Preliminary. The Tibetan Verb denotes only a sort of indefinite happening or state, and this not of itself, but rather by means of certain auxiliaries, including the verb To be, which alone really constitutes the verb in a Tibetan sentence. Thus:

Or ་ར་ (or མ་བ་) The sower is sowing the seed.

Literally, this is: By the sower, as regards the seed, a sowing is.

In fact the so-called Verb is rather a kind of Noun, modified in its significations by the verb To be, according to the mood or tense of the latter. It possesses in itself no means whereby to distinguish between the active and passive voices; the singular and plural numbers are alike in construction; and, except as regards the auxiliary To be, all its forms can be used with any of the persons indiscriminately.

The changes or inflections undergone by the Tibetan Verb are effected in three ways:—

1. By structural alterations in the Root;
2. By making use of Auxiliary Verbs;
3. By resorting to divers monosyllabic Particles for the formation of Infinitives, Participles, Supines, etc.

II.—Roots.

These in Literary Tibetan are four:—1. Present; 2. Perfect; 3. Future; and 4. Imperative.

Thus:—

†་ To do, To make, To act.

Present Root: ཡ Do, Does, Doing.

Perfect Root: བ་ Have or has done.

Future Root: བ Will do.

Imperative Root: བ་ Do.
However, every Tibetan Verb does not possess all four roots. Some only possess three. Thus:

\[
\text{To drop, drip, trickle, leak.}
\]

Present Root: Drop, Drops, Dropping.

Perfect Root: Have or has dropped.

Future Root: Will drop.

Some possess only two roots. Thus:

\[
\text{To go, To walk.}
\]

Present and Future Root: Goes, Will go.

Perfect and Imperative Root: Have or has gone, Go.

A Colloquial Imperative is Go.

Many possess only one root for all tenses. Thus:

\[
\text{To see.}
\]

\[
\text{To remember.}
\]

\[
\text{To be able.}
\]

\[
\text{To receive, get, obtain.}
\]

\[
\text{To suit, to agree, to be satisfied.}
\]

Where, in Literary Tibetan, a verb possesses a special root for each or any of the different tenses, and for the Imperative Mood, that special root must be used for those tenses and that mood, save that when the Future construction is in or or , the Present Root is retained instead of the Future Root. Where there is no special Future root or Imperative root, the Present root is used for the Future and Imperative. It is impossible, of course, to learn the root-forms of all the verbs, but there is no reason why those of the commoner verbs should not be memorized to some extent.

As regards the Colloquial, though it is quite allowable to use the
roots that are assigned to particular moods and tenses for those moods and tenses, yet it is said that as a matter of fact, at least in vulgar Colloquial, this is seldom or never done, and the root generally used is the Perfect root. When, however, the Present root of a verb ends in an inherent न (for instance, तो न To look), or in an inherent च (e.g., नक्ष To bear, or bring forth), or in य (e.g., नश To request, ask), or in अ (e.g., नम To live, feed, nourish), it is said that that Present root is generally used for the Present Indicative, the Future Indicative in निध, or न्य, the Present Participle, Active Present Participle, Present Infinitive, Supine and Verbal Noun. If, in these verbs, the Future is formed with न्य instead of निध etc., the Perfect root (or perhaps more correctly the Future Root) must be used. Thus:

I shall see.
Thou wilt bear.

But:

I shall see.
Thou wilt bear.

Root)

In Literary Tibetan:

I shall see.
Thou wilt bear.

The above idea that the Perfect Root should be used in the Colloquial probably arises from the fact that it sometimes has the same sound as the Future root. For instance, in the verb नस्त To send, the Perfect Root नस्त and the Future Root नस्त sound nearly alike.

Of course it must be remembered that the Colloquial, as such, pays no regard to spelling, but only to its own phonetics. Hence, if one
writes Tibetan, one should spell properly. Therefore, also, if one attempts to write Colloquial, as such, it must always look wrong, as regards spelling.

In Compound Honorific verbs the first retains the Present root throughout, e.g., ཤུ་ འབྲེལ་ To provide.

Example:—

ཤུ་ཤྲེལ་ འབྲེལ། འཕོ་བ། (pronounced འབྲེལ་བོ་) Thou providest for me.

With all other verbs the vulgar Colloquial, it is said, usually adopts the Perfect root, if any, or at least the sound of it, as above explained, for all moods and tenses. Thus, for རེད་ To send, let go, dismiss, the roots are:—

Present Root: རེད་ Send, Sends, Sending.
Perfect Root: རེི་ Have or has sent.
Future Root: རེི་ Will send.
Imperative Root: རེ་ Send.

In Literary Tibetan the Present Indicative is:—

སེང་། འ ཞེས། I send.
སེང་རྒྱུན་ རེ་ རྒྱུན་(or རེ་) འ སྒྲིད། I do send.
སེང་འགྲུབ་ འ རྒྱུན་ རྒྱུན་(or རེ་ རྒྱུན་) འ སྒྲིད། I am sending.

But in the vulgar Colloquial it is:— སྒྲིད་, or རེ་ I send, and སྒྲིད་(or རེ་) འ སྒྲིད། I am sending.

In Literary Tibetan the Future Indicative is expressible in several ways with different roots. Thus:—
But in Colloquial it is:—

I shall send.

Or:—

I shall send.

There seems also to be an emphatic form in which is affixed to the Future root, and is followed by for all persons. Thus:—

I shall send; I am to send, i.e., by me a sending is to be.

So, in Literary Tibetan the Present Participle is Sending; the Active Participle or He who, or It that, sends; the Terminative Infinitive To send; and the Supine For sending, etc.; but in Colloquial the Present Participle is the Active Participle or the Infinitive and the Verbal Noun or Gerund and Supine The Literary Imperative is or, but the Colloquial is or, though would be understood quite well. Vulgar Colloquial would be

The Literary Imperative is or, or, but the Colloquial is or, or, though would be understood quite well. Vulgar Colloquial would be

III.—Auxiliary Verbs.

These are and other forms of the verb To be, which it is not necessary to specify here; 

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and तिन्दा To become, To happen, To take place, To occur; तिन्दा To be finished, completed, terminated; तिन्दा To be made ready, finished, accomplished; तिन्दा To be ended, concluded, exhausted; तिन्दा and तिन्दा To be able; तिन्दा To go, but used idiomatically; तिन्दा and तिन्दा To be necessary, or expedient or expressive of the idea of obligation or duty; तिन्दा To allow, suffer, permit; तिन्दा To be allowed or permitted; तिन्दा To make, do, act, perform; तिन्दा and तिन्दा elegant and respectful forms of तिन्दा; तिन्दा or तिन्दा To come, but used idiomatically; तिन्दा, तिन्दा, तिन्दा To be possible, probable, likely, etc., etc.

IV. — Auxiliary Particles.

(1) तिन्दा, तिन्दा, तिन्दा, तिन्दा annexed to the Verbal Root according to rule, with reference to the final letter of the root (see § 25, iv). Used to connect the root with तिन्दा, तिन्दा, तिन्दा or तिन्दा they form a periphrastical Present Tense. For example, in the Colloquial, which loosely uses the sound of the Perfect Root —

मन्दन्दे I send.

But:

मन्दन्दे I am sending, or I send.

Sometimes, in the vulgar Colloquial, they are annexed to the roots of adjectives, taking the place of the adjectival particle तिन्दा, तिन्दा, or तिन्दा. Thus:

मन्दन्दे in place of मन्दन्दे The road is rough.

मन्दन्दे in place of मन्दन्दे The child is good.

It is better, however, to use the adjective in full, and not to employ the construction in तिन्दा, तिन्दा etc.
These Particles are sometimes used at the end of a sentence in the sense of a finite verb, and more particularly in the 1st Person Future.

EXAMPLES:—

ལོང་བུས་གཞི། I shall put in.

ལོང་བུས་གཞི་ཏེ་, རྩི་ཏེ། I shall help.

(2)བོད་པ་, བོད་པ་, བོད་པ་, བོད་པ་ These are annexed to the root Gerunds, and signify By (doing something), or Because, Since, etc., but more usually antithetically as But, Though.

EXAMPLES:—

ལོང་བུས་བོད་པ་ལོང་བུས་གཞི
I called him, but he has gone; or,
Though I called him he has gone.

ལོང་བུས་ལོང་བུས་འབོད་མུ་ཕུར་ཐོན་ལོང་བུས
By standing here we shall see the tamasha.

It may even be annexed to the root of the verb To be. Thus:—

བོད་པ་ལོང་བུས་གཞི་ཏེ།
Though it is a good story, or It is a good story but . . .

When used antithetically a pleonastic བོད་པ་ sometimes follows:—

ལོང་བུས་བོད་པ་ལོང་བུས་གཞི།
Though he slay me, yet will I trust in him.

When annexed to the root of an adjective it includes the verb To be. Thus:—

སོང་བུས་ལོང་བུས་གཞི་སོང་བུས་གཞི་སོང་བུས་གཞི་སོང་བུས་གཞི་
Since, Because, or Though (she was, or is) of fine stature.

(3)—ཀ་, ག་ཀ་, ག་ and ག་Annexed to the root. These are Literary forms, and denote the Participle Present.
He went on his way praying.

Used to connect the root with ཞེན་, སྤེན་, སྤྱེན་ or དབུ་ they form a periphrastical Present Tense, just as རྡོ་, རྒྱུ་ etc., do in the Colloquial.

Lo, I come (am coming). (Heb. x. 7.)

He is singing.

When connecting the root with གཉིས་ Together with, they are often used gerundially.

In, when, or while sending.

In, etc., singing.

In, etc., doing.

In, etc., going.

In, or when, singing it is best to stand up.

In the Colloquial this may be rendered:

(4).—རེ་ after final རོ་
རྡོ་ after final རྒྱུ་, རྣ།, ཤེ་, ཤུ་
རེ་ after final འྲ།, རོ།, རུ།, ར། and all vowels.
These are a sort of Continuative Particles or Suspensives, and may be annexed to all Present and Perfect roots, but according to rule, with reference to the final letter of the root. Annexed to Present roots they form a Present Participle, or Gerund, and, annexed to Perfect roots, a Past Participle, or Gerund. Thus, they may be rendered...ing, or...ing been, or...ing...ed, or As, when, after, etc. They are Literary rather than Colloquial, though not altogether absent from the latter, and are largely met with in those subordinate clauses a longer or shorter string of which generally goes to the construction of a Tibetan sentence.

**Examples:**

Pilate and Herod were formerly (formerly having been) at enmity with each other. (Luke xxiii. 12.)

And seeing the multitudes he, etc. (Matt. v. 1.)

And when even was come his disciples went (having gone) down to the sea, etc. (John vi. 16.)

(5)— झैं झैं after final ज, ज, ज, or the vowel झैं

झैं after final झ, झ, झ, झ, झ, and all vowels except झैं

झैं after final झैं

This Suspensive, which is Literary rather than Colloquial, is annexed to the Root, and expresses in one or other of its forms the Present Participle, but sometimes also the Past Participle. It is also sometimes used instead of the conjunction And. Lastly, it often expresses a causal relationship. It is generally met with at the end of minor interpolations within subordinate clauses.

**Examples:**

(By) Marching quickly the army arrived.
And Jesus went (having gone) about all the cities and villages. (Matt. ix. 35.)

Being afraid and calling out.

Light not being, air is not; or Light is not and air is not; or Light and air not being; or Without light or air. (Das.)

Lying down, to go to sleep; or To lie down and go to sleep.

The heavens having parted, or rent asunder. (Mark i. 10.)

These are merely the particles ་ and ་ of the Infinitive, or simple Participle, put in the Instrumental or Modal case. Practically they are equivalent to ་, ་, and ་ and the next noted Suspensive ་. They are often used as a variant of these, when the latter have already occurred in the same sentence. This is merely a matter of taste, to avoid repetition. Primarily they mean Because, Since, Seeing that, etc., but they also carry the sense of When, and of the Participle, both Present and Past. Both Literary and Colloquial Tibetan make use of them:

Examples:

When I looked; i.e., I having looked.

As, since, because it is very difficult; or It being very difficult.

Since it is I, or It being I, or It is I, be not afraid. (Matt. xiv. 27.)

Then Simon's mother-in-law having been seized by a fever-illness and having lain down. (Mark i. 30.)
Now, since (or because) ye say, we see. (John ix. 41).

(7)—ནུ་. This Suspensive, both in Literary and Colloquial Tibetan, is annexed to the Perfect root, and expresses a Past signification. Otherwise it has practically the same functions as བ, བ, བ, བ, and བ. It means After, or When, and conveys also the idea of the Past Participle.

**Examples:**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>He to them, my mother and my brother who is? Thus having said. (Matt. xii. 48, and elsewhere).</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>When your work is finished you may go home.</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>After eating (having eaten) chhoti ḡāzīrī you must set out.</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>I have been (having been) young.</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>I was formerly (having formerly been) in Darjeeling.</td>
</tr>
</tbody>
</table>

Annexed thus to the Verbal Root, and followed by བ or བ, it indicates either the Pluperfect (active), or the Perfect (passive). Thus:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>The tiger had eaten the deer.</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>The deer has been eaten.</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>I had gone home.</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>I had been asked.</td>
</tr>
<tr>
<td>གསོར་དེ་དེ་དེ་དེ་</td>
<td>In the roll-book it is (has been) written of me. (Heb. x. 7).</td>
</tr>
</tbody>
</table>

(8)—ལོ་. This particle has (perhaps) sometimes a Present but more often a Past signification, and is always found attached to the simple Participle in བ or བ. It means From; or When... ed;
or Being . . . ed: or Having been: or As or While, followed by a Past tense; or As or While, followed by a Present Participle (in which case the root of the verb is often repeated, the particle  OTHERWISE COMING NEXT, and then the  

Examples:—

When they continued asking, i.e., again and again asked, him. (John viii. 7).

Thereupon as he passed by. (John ix. 1).

And he, having gone, and having associated with a householder of that country, after having settled. (Luke xv. 15).

Then Jesus, having begun again to teach by the seaside. (Mark iv. 1).

And while he yet spake. (Matt. xxvi. 47).

When they were going (As they went). (Matt. xxviii. 11).

And the disciples as they went. (Mark ii. 23).

There shall two men be in the field, i.e. while being. (Matt. xxiv. 40).

And they stoned Stephen: or As or while they stoned, or were stoning Stephen. (Acts vii. 59).

After that, two of his disciples, having set out on a journey, as they were going to a country. (Mark xvi. 12).
And as they went on their way. 
(Acts viii. 36).

And while they, thus conversing, questioned each other. (Acts xxiv. 15).

And Saul, yet breathing out threatenings and slaughters against the Lord's disciples. 
(Acts ix. 1).

And when Paul was now about to open his mouth. (Acts xviii. 14).

And should have been killed, i.e., being about to be, or on the point of being killed. (Acts xxiii. 27).

(9)—་. This is expressive of condition, hypothesis, contingency and even doubt, and may be rendered by If, When, On, Since, As, Should, Had, Were, etc. It is generally added to the Root, but sometimes (though not often) to the Infinitive, and is much used at the end of verbal phrases both in the Colloquial and in the written language. Sometimes the phrase which it concludes is introduced by the expression འཕྲོ་ or འཕྲོ་, but the subjunctive idea is in no way affected even if this expression be omitted.

Examples of its use with the Root are given under འཕྲོ་ (§ 35), and འཕྲོ་ (§ 37).

་ is also used in Literary Tibetan, adversatively, to express Though, Although. Thus:—

Although he was formerly a transgressor. (Das.)

It also expresses the idea of Reason for, or Causality. Thus:—

Since this existed, that arose. (Das.)
Since fire existed, smoke arose.
(Das.)

(On) seeing me the thief fled.

Used with རུ་ རུ་ it expresses When, or If and when. Thus:

If and when, or when, I go.
(Das.)

If and when, or when the time comes, i.e., it comes down to the time.
(Das.)

(10) བ. Annexed to the Participle, this Suspensive may mean To, At, In; With respect, regard, or reference to; Concerning; Relative to; In consequence of.

**Examples:**

To rejoice in killing. (Jäschke.)

To shrink from, or be afraid of (i.e., with respect to) sinning.
(Das.)

Annexed to the Root, it may be used for the Present Participle in a minor phrase, much like པ་ བོ and its variants. Thus:

Denied himself and taking up his cross.

It is also often used like ཀ་ ཁ་ ཁ་, but annexed to the Participle, and meaning As.

**Examples:**

As there is (was) an idol shrine.
(Das.)

As the king goes there daily to bathe.

As it does not occur in the world.
(Jäschke.)
Annexed to the Root, it is used adversatively for Though, Although.

**Example:**

\[ \text{Tibetan Grammar} \]

Though looking, he did not see.

Annexed to the Repeated Root, it expresses While, Whilst.

**Example:**

\[ \text{Tibetan Grammar} \]

While I am reading this book note down what I say.

When annexed to adjectives, \( \text{ā} \) includes the idea of the verb To be, being indeed an abbreviation of \( \text{Tibetan Grammar} \) Being, and seems to have the force of And, or But, according to circumstances.

**Examples:**

\[ \text{Tibetan Grammar} \]

- Hair and beard being yellow and long. (Das.)
- Being ugly as to his body and of small stature and (or but) having a fine voice. (Das.)
- Being ugly and short. (Jäschke.)
- Being of good figure, nice to look at, and pretty.

In double Imperative or Precative expressions, \( \text{ā} \) has the force of the Present Participle, or of And, and is annexed to the root of the first verb.

**Examples:**

\[ \text{Tibetan Grammar} \]

- Come and see (coming, see).
- Now, rise and come hither (rising, come hither).
- Go and look (going, look).
In sentences like the following, where our Supine means *In order to*, or *For the purpose of*, ༠, annexed to the verbal Root, is used Supinally both in Literary Tibetan and in the Colloquial.

**Examples:**

\[\text{Well, I am going to dine.}\]
\[\text{The boy has come to get your letter.}\]

When connecting a verbal root with the auxiliary verb བིན་ཏོ།, or བིན་ཏོ།, this particle forms, in modern Literary Tibetan, a Future tense which is practically a kind of periphrastic conjugation of བིན་ཏོ། (as a Future Participle, *About to . . . *) with the auxiliary verb.

**Examples:**

\[\text{I shall come; I am about to come.}\]
\[\text{He will not speak; He is not about to speak.}\]

It is also used in older Literary Tibetan to express necessity, obligation, expediency.

**Examples:**

\[\text{Am I to come? Must I come?}\]
\[\text{He ought not to beat the horse.}\]
\[\text{I have many things to write.}\]

In the Colloquial བིན་ཏོ།, annexed to the verbal Root, is extensively used for the Infinitive.

**Examples:**

\[\text{I do not wish to go there.}\]
\[\text{How far have we to walk to reach home?}\]
What have you to say?

There is nothing at all to say.

Be pleased to rise.

Is there any sport (game) to be got here?

I do not wish to be there.

In the Colloquial this particle, with or without the གཞི།, is also extensively used, annexed to the Verbal Root, to express what correspond to our Verbal Nouns in ing, i.e. the Latin Gerund.

**Examples:**

་བོད་གཞི། (གཞི།) དབུ་བེད། ཡི།

་བོད་གཞི། (གཞི།) དབུ་བེད། ཡི།

་བོད་གཞི་བསོད་ནམས་ལེགས་པ་

་བོད་གཞི་བསོད་ནམས་ལེགས་པ་

་བོད་གཞི། དབུ་བེད། ཡི།

**EXAMPLES:**

It is very confusing to read the Literary language: The reading of the Literary language, etc.

It is very wrong to tell lies: The telling lies, etc.

The second month (March) is the time for selling (of selling) shares.

Few people need learn this extraordinary language; There is no meaning of many people having to learn this, etc.

Both in Literary Tibetan and in the Colloquial this enclitic, used after the Infinitive or Participle in རི་ or རི་, may be rendered As, When (carrying a Past signification), and it also has the force of the Past Participle.

**Examples:**

་བོད་གཞི་བསོད་ནམས་ལེགས་པ་

**And the Word became (having become) flesh.** (John i. 14).
There cometh a woman of Samaria (a woman of Samaria having come) to draw water. (John iv. 7).

In the beginning was the Word (the Word having been). (John i. 1).

Ye shall see the heavens opened, and, etc. (The heavens having opened, ye shall see, etc.). (John i. 51).

Then, in the calculator's computations the year omens having been harmonious.

When he has arrived (He having arrived) at the house of the family.

When about a year had elapsed.

When at last the wedding was over.

As the big bell was tolled.

In Literary Tibetan, especially in Western Tibet, ་ is often used gerundially with the Present Participle in ལེགས་, ལེགས་, etc., and means In, When, While, etc.

Example:—

When singing, it is best to stand up.

In Literary Tibetan, and especially of late in the Colloquial, it is used as a familiar form of the Imperative, and implies advice, exhortation and entreaty.

Examples:

Oh, do eat your food.

Do learn your lesson.
(14)—

- after ง, ง, ง, ง, ง, ง
- after ง, ง, ง, ง
- ) after vowels.
- )
- ง after ง
- ง after anything.

These particles, as Verbal Auxiliaries, are extensively used in Literary Tibetan to express the Infinitive Future and the Supine. They are seldom, if at all, used in the Colloquial, save by those who affect Literary forms.

**Examples:**

-To him that overcometh will I give
  TO EAT of the tree of life.
  (Rev. ii. 7).

-To him that overcometh will I
  grant TO SIT with me in my
  throne. (Rev. iii. 21).

-Who is worthy TO open (opening)
  the book and TO LOOSE the seals
  thereof? (Rev. v. 2).

-And to them it was given that they
  should not kill them (not TO KILL
  them) but that they should be
  tormented (but TO BE TORMENTED)
  five months. (Rev. ix. 5).

-See that he BE with you without
  fear. (1 Cor. xvi. 10).

-But TO sit on my right hand or on
  my left hand is not mine TO give.
  (Mark x. 40).
And the Lord's servant being apt to teach. (2 Tim. ii. 24).

The Lama will allow you to offer prayers to-morrow in the monastery.

They have allowed him to build the house.

The last of these particles, namely འདི, is not much used in this connection in Literary Tibetan. It may, however, be so used instead of any of the others.

Example:—

I go to see.

(15) འཁེས་ and སྐྱེན་. Annexed to verbal Roots, སྐྱེན་ has, in Literary Tibetan, the force of the Present Participle, and, with འདི added, may be used as an adjective; while སྐྱེན་ serves as a Gerund, meaning As, While, or Whilst, and also Though, and Because, or Since, according to circumstances.

Examples:—

I am going. (Elegant form).

He glanced at me with a loving look.

As the Lamas entered the monastery (while entering the monastery) they chanted hymns.

Though he had tea he did not drink.

Since the beer was in front of him he drank.
This is a Colloquial Suspensive. Added to the verbal Root, it means *As, Since, Because*, and implies either Present or Past.

**EXAMPLES:**

Well, as you are going, ride my horse, do.

As you have sent the book, I will read it.

(17) — ར་ and ར་

These also are much used Colloquially. Annexed to the verbal Root ར་ acts as a Gerund, meaning *As, When, While, At the time of,* etc.

**EXAMPLES:**

When writing take care what you say.

As he went off, he smiled.

ར་ has the same meaning, but is annexed to the simple Infinitive, or Participial form of the verb, put into the genitive case.

**EXAMPLES:**

When writing take care what you say.

As he went off, he smiled.

A Literary equivalent of ར་ is ར་

V. — Moods and Tenses.

A. — Infinitive Mood.

The Infinitive, both in Literature and in the Colloquial, is the simple form of the verb as given in dictionaries, i.e. the Root, with བ or བ
annexed, according to the rule regarding the final letter of the root. It is the same as the Participial form, and also as the form of the verb regarded as a substantive. Thus ཞེས་ may mean To do, or Doing, or A, or the, doing.

Each root can be regarded as the basis of a special Infinitive. Thus:

**Present:** ་བཙོ། To send.

**Perfect:**  མོས་པའི། To have sent.

**Future:** མོས་པོ་། To be about to send, or To be sent.

In Tibetan the latter of two related English verbs takes precedence of the other, and may be put in the Infinitive, or in the Genitive form of the Infinitive. Thus:

ལོ་ང་བའི་འདི་བོ། འོ་་ I wish to go home.

At the same time the Colloquial construction by which པོ་ is added to the verbal Root has largely taken the place of the Infinitive. Thus:

བོ་གའི་འདི་བོ། འོ་་ I wish to go home.

པ་ (or ཤེས་པ་) རྒྱུ་ འོ་་ Now is the time to sell.
In conversation, however, it is quite allowable and common to omit the ར ་ or ར ་ of the verb that is governed by the other. Thus:

I wish to go home.

I am unwilling to write with ink and pen.

This is particularly the case where the governing verb is ར ་

To be able, ར ་ To be allowed, ར ་ To allow, ར ་ To be necessary; must, ought, and the like.

Examples:—

I cannot see the snow on the hill.

Are we allowed to smoke in the room?

Let us go away.

I allow you to depart.

In order to live it is necessary to eat.

You must go to school.

You ought not to beat that child.

Where the governing verb is one of Knowing, Saying, Hearing, Thinking, or the like, the governed verb, in sentences like the following, is put in the Infinitive, or else the verbal Root, with ར ་ annexed, is used.

Examples:—

I did not know that you were here (you to be here).
The same construction is also used in connection with phrases like

*It were better that, It is evident that.*

In phrases containing That, So that, In order that, With the object of, To the end that, For the purpose of, the verb is put in the genitive case of the Infinitive, and is followed by སེམས་པ་ in the Colloquial, and by ཆེས་ or ལེགས་ or རེགས་ in Literary Tibetan.

**Examples:**

1. གཉེན་ཕྲོད་པའི་ཐབས།
2. གཉེན་ལོ་ཐབས།
3. གཉེན་ལོ་ཐབས།
Where, in English, a mandatory Imperative governs a verb in the Infinitive, e.g. *Order him to come,* *Tell him not to go,* the Tibetan construction puts the governed verb also in the Imperative, not the Infinitive, mood.

**Examples:**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཁོང་པ་ (ཐ་) བར།</td>
<td>Tell him, come (to come).</td>
</tr>
<tr>
<td>གོམ་ཐུན་ (ཐྭ) དབངས་པ།</td>
<td>Order him, do not go (not to go).</td>
</tr>
<tr>
<td>གོམ་པ་ (ཐྭ) རུང་བ་</td>
<td>Take care that no man lead you astray.</td>
</tr>
</tbody>
</table>

Whenever it is possible to turn a verb into a Verbal Noun, or what is called in Latin a Gerund, it should be done.

**Examples:**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>བ་བོ་ (ཐྭ) བེ་བ་ (ཐྭ) (or བེ་བ་) བོད་</td>
<td>It is better to be in Darjeeling than in Calcutta, i.e. the being in Darjeeling is better than the staying in Calcutta.</td>
</tr>
<tr>
<td>རབ་པ་ (ཐྭ) རབ་པ་ (ཐྭ)</td>
<td>For to me to live is Christ and to die is gain. (Philipp. i. 21).</td>
</tr>
</tbody>
</table>

**B. The Supine.**

The genius of the Tibetan language is so different from that of other languages, both Eastern and Western, ancient or modern, that to
speak of Supines, Gerunds, and the like, in connection with it, is at least to strain the limits of analogy, if not to indulge in the illegitimate. But, so long as this is remembered, the Supine of Literary Tibetan may be said to be susceptible of several constructions. First, it may appear in the shape of the Infinitive put in the Terminative case with ཀ

**Examples:**

*He that is able to receive (hear) it let him receive (hear) it.* (Matt. xix. 12).

*I ask to be forgiven this wrong.* (2 Cor. xii. 13).

*Worthy art thou to receive glory.* (Rev. iv. 11).

*I was about to write.* (Rev. x. 4).

*Forget not to show love unto (bestow love on) strangers.* (Heb. xiii. 2).

Secondly, it may take the form of the Verbal Root, with ད་, ད་, ཁ་, ང་, or, less frequently, ག་, annexed.

**Examples:**

*I came not to call the righteous but sinners.* (Mark ii. 17).

*That he should lay his hands on their heads and pray.* (Matt. xix. 13).

*I will give him to eat of the tree of life.*

*This bottle is (likely) to crack.*

*He has gone to buy a horse.*
Thirdly, it may appear as the Infinitive, put in the genitive case and followed by ཞེས་ or བྱུང་བ།

**Examples:**

ཉི་ོག་གི་དབུ་མི གཞན་པ་གཞན་པ་གཞན་པ། གཅོད་པར་བོད་བཟོད་པར་བཟོད་པ།

The Queen of the South came from the ends of the Earth to hear the wisdom of Solomon. (Luke xi. 31).

ཉི་ོག་གི་དབུ་མི གཞན་པ་གཞན་པ་གཞན་པ། གཅོད་པར་བོད་བཟོད་པར་བཟོད་པ།

He came forth conquering and to conquer. (Rev. vi. 2).

The Colloquial has no Infinitive in the Terminative case with ཆུ་. That is only found in Literary Tibetan. In the Colloquial, therefore, the Supine never appears in that form. It expresses itself either through the Infinitive alone, or through the Infinitive put in the genitive case and followed by ལེགས་ (and generally means "In order to," or "For the purpose of"), or through the particles ཞེས་ (when necessity or obligation is implied), or རེད། (object or purpose) annexed to Verbal Roots.

**Examples:**

ཉི་ོག་གི་དབུ་མི གཞན་པ་གཞན་པ་གཞན་པ། གཅོད་པར་བོད་བཟོད་པར་བཟོད་པ།

A carpenter has come to mend the chair.

ཉི་ོག་གི་དབུ་མི གཞན་པ་གཞན་པ་གཞན་པ། གཅོད་པར་བོད་བཟོད་པར་བཟོད་པ།

I am on my way (going) to Court, to see the trial.

ཉི་ོག་གི་དབུ་མི གཞན་པ་གཞན་པ་གཞན་པ། གཅོད་པར་བོད་བཟོད་པར་བཟོད་པ།

Come with me to hear the music.

ཉི་ོག་གི་དབུ་མི གཞན་པ་གཞན་པ་གཞན་པ། གཅོད་པར་བོད་བཟོད་པར་བཟོད་པ།

I went to Calcutta to sell my house.

ཉི་ོག་གི་དབུ་མི གཞན་པ་གཞན་པ་གཞན་པ། གཅོད་པར་བོད་བཟོད་པར་བཟོད་པ།

How far is it (to go) to Darjeeling.

**C.**—The Verbal Noun.

What this is may be seen in the sentence, For to me to live is Christ, and to die is gain. Here, the Infinitives, To live, and To die, may be turned into Nouns, The living, and The dying.
In Literary Tibetan the Verbal Noun appears either in the guise of the Infinitive (which, as already explained, is formally the same as the Noun and the Participle) or in the guise of the Infinitive followed by the Definite Article ཀུ. Thus, in Literary Tibetan, either of the following constructions is right:

For to me to live is Christ, and to die is gain. (Philip. i. 21).

It is not expedient to marry. (Matt. xix. 10).

It is hard for a rich man to enter into the kingdom of heaven. (Matt. xix. 23).

Master, it is good for us to be here. (Luke ix. 33).

Colloquially the Verbal Noun may be expressed either through the Infinitive followed by བོ, or མ, or through the Verbal Root followed by བོ, or ང, with or without ཆལ.

**Examples:**

The hitting, i.e. To hit a man when he is down, is cowardly.

It is better to be here than there; The being here is better, etc.

བོ or མ may be annexed to ང if desired, but its omission makes no difference.
Or:

"It is pleasant to walk here."

In fact, the Verbal Noun, just like any other noun, is subject to declension.

Examples:

Let every man be swift to hear, slow to speak, slow to wrath. (Every man should be swift as regards hearing, slow as regards speaking, slow as regards being angry). (James i. 19).

The Verbal Noun may be formed out of any of the Infinitives, Present, Past, or Future.

D.—Participles.

The Present Participle of every verb is, in its simplest form, the Present Root with 䅤 annexed after final  updatedAt, and  updatedAt, updatedAt, updatedAt, and updatedAt, as updatedAt Climbing;  updatedAt Being;  updatedAt Leaving;  updatedAt Receiving;  updatedAt Crowding;  updatedAt Hearing; or with updatedAt annexed after final  updatedAt,  updatedAt, updatedAt, and all vowels, as updatedAt Beating;  updatedAt Gnawing;  updatedAt Falling;  updatedAt Rejoicing;  updatedAt Going; and the Past Participle in its simplest form is the Perfect Root with updatedAt annexed, as updatedAt Spoken, or with updatedAt annexed, as updatedAt Pulled out; or, where there is no Perfect Root, then the Present Root, with updatedAt or updatedAt, as the case may be, added to the completive auxiliary as updatedAt or  updatedAt, and updatedAt.

From either of these Participles may be formed the Active Participle, by taking the Present or Perfect Root and adding to it the word updatedAt, or updatedAt, or updatedAt, or updatedAt, signifying the Doer.
Agent, or Instrument. The phrase thus formed can be used either as an adjective or as noun.

**Examples:**

The sheep-killer.

The sheep-killing man.

These, it is obvious, can also be rendered periphrastically, thus: He who kills, or killed, the sheep.

But the simple Participles, Present or Past, can also themselves be used periphrastically, by regarding either as an adjective and putting it in the genitive case if it precedes its noun, or in the nominative if it follows its noun.

**Examples:**

The work that I do (the by me doing work) itself bears witness that the Father hath sent me (to have sent me). (John v. 36).

And the Father which sent me (the me having sent Father) hath also borne witness of me. (John v. 37).

The above illustrate the adjective phrase preceding its noun. The following are examples of the Participial Adjective following its noun:

The man who is coming: The coming man.

The book that was sent: The sent book.

In the Colloquial the construction of these Active Participles and Periphrastic Participial phrases is in གི་ for **animates**, human or otherwise, and in ཏི་ for **inanimates**, in both cases annexed to the root. Here, too, the expression or phrase may be treated either as a noun or as an adjective, and in the latter case it may precede or follow its noun.
Examples:

The coming man: the man who is coming; the comer.

The grunting pig; the pig that is grunting; the grunter.

The man who came.

The pig that grunted.

The growing tree; the tree that grows.

The grown tree: the tree that grew.

In the case of verbs with no Future root, the Literary Future Active Participle is formed thus:

The tree that is to grow, or will grow.

The man who is to see, or who will see.

In the Colloquial མཁྲིས་ is used thus:

The tree that is to grow, or that will grow.
As regards the rendering of the Passive Voice, see § 31, ix. A. *Relative Pronouns.*

The Future Participle, in Literary Tibetan, is expressed by the Present Participle put in the terminative case with ṣ', and followed by ॐ, signifying *About to*..., or *To be*... *ed.* In fact, formally, it is the same as the Present Infinitive of the Passive Verb.

Also by the Future Root with ॐ annexed, signifying *For*... *ing*; or by the Present or Future Root with द' annexed.

**Examples:**

*We were accounted as sheep for the slaughter (To be slaughtered sheep).* (Rom. viii. 36).

*Whatsoever things were written at some time were written for our learning.* (Rom. xv. 4).

The Colloquial is the Root with दै or दै, or दै annexed:—

*We were regarded as sheep for the slaughter.*

*Whatever was formerly written was written for our learning.*

Many Participial expressions with a Present or Past signification are also formed by annexing to the bare Verbal Root, or to the Participle, the Auxiliary Verbal Particles already dealt with at an earlier stage of this paragraph. The following are all annexed to the Root:—

*लू, लू, लू, लू, लू* .... *ing.* Present signification. Periphrastic form.

*लूढ, लूढ, लूढ, लूढ* .... *ing.* Present. Sometimes periphrastic.

*लू, लू, लू* .... *ing* .... *ed.* Present or Past according to root.

*लूढ, लूढ, लूढ* .... *ing* .... *ed.* Usually Present, but sometimes Past.
The following are annexed to the Participle:—

Really .writeFile annexed to Participle.
As, when, since. 

Really Past.

Much like writeFile and writeFile and their variants.

Present.

Present or Past.

While when.

While when.

This name is another instance of the attempt that has somewhat unfortunately been made to present the mysteries of Tibetan in the guise of western nomenclature. What has already been dealt with under the heading Verbal Noun was really the Gerund in the Nominative case (equivalent to the Present Infinitive); and the constructions usually called Gerunds in Tibetan Grammars are really a kind of Participial expressions; none other, in fact, than those which we have just been considering.

Here reference may be made to a form of the Gerund in the genitive case which is common in Literary and Colloquial Tibetan, though it might equally well have appeared under the heading Verbal Noun.

Examples:—

Brethren, these things ought not so to be (of the being so, there is not propriety). (James iii. 10).
We ought to give the more earnest heed to the things that were heard (of the taking pains by us as regards the heard-things there is the more propriety or necessity). (Heb. ii. 1).

Now is the time to buy, i.e. of buying = for buying.

(N.B.—This last is Colloquial.)

F.—Indicative.

(a) Present.

In Literary Tibetan this is formed with the Present Root in several ways, some of which are as follows:—

1.—By the simple Root for all persons, singular and plural; as 甥 I go; 甥 Thou goest; 甥 He goes; 甥 We go, etc.; 甥 I send, 甥 Thou sendest, etc.

2.—At the end of sentences, by the simple Root as above, with the addition of 甥 in the case of verbs like 甥, the root of which ends in a vowel, and, in the case of other verbs, reduplicating the final letter of the root, and putting 甥 over it; as 甥 I go; 甥 I send, and so for all persons, singular and plural.

In fact, throughout all conjugations the singular and plural are alike.

Where, however, the Root ends in 甥, another 甥 with 甥 superposed is not added, but the 甥 is put over the first 甥. Thus 甥 I drive.

3.—By putting the Infinitive into the Terminative case with 甥 and adding the auxiliary 甥 or 甥 Do, or Does, for all persons; as 甥 or 甥 I do walk: 甥 Thou dost walk; 甥 He does walk; 甥 I do know, etc. An intensive form.
4.—A rather obsolete form is to add the दुः or द्विः direct to the Root; as दुःधित्वं I do go, etc., द्विधित्वं I do know, etc.

5.—Periphrastically, by the simple Participle Present, combined with the appropriate conjugation of दुःधित्वं or द्विधित्वं To be, or any of their elegant or honorific forms. But this is rather a doubtful form and in any case old.

**Examples:**

<table>
<thead>
<tr>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुःधित्वं, or द्विधित्वं</td>
<td>I am going.</td>
</tr>
<tr>
<td>दुःधित्वं, or द्विधित्वं</td>
<td>Thou art going.</td>
</tr>
<tr>
<td>दुःधित्वं, or द्विधित्वं</td>
<td>He is going.</td>
</tr>
<tr>
<td>द्विधित्वं, or द्विधित्वं</td>
<td></td>
</tr>
</tbody>
</table>

6.—Periphrastically, by connecting the root with the appropriate conjugation of दुःधित्वं To be, the link being one of the auxiliary participles दुः, द्विः, द्विः or द्विः according to the rule relating to the final letter of the root, as:—

<table>
<thead>
<tr>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुःधित्वं, दुःधित्वं</td>
<td>I am sending.</td>
</tr>
<tr>
<td>दुःधित्वं, दुःधित्वं</td>
<td>Thou art starting.</td>
</tr>
<tr>
<td>दुःधित्वं, दुःधित्वं</td>
<td>He is throwing, offering.</td>
</tr>
<tr>
<td>दुःधित्वं, दुःधित्वं</td>
<td>I am going.</td>
</tr>
</tbody>
</table>

7.—Periphrastically, by connecting the root with the appropriate elegant or honorific form of दुःधित्वं or द्विधित्वं, the link being the auxiliary particle दुः or द्विः. This is, however, obsolete.

**Examples:**

<table>
<thead>
<tr>
<th>SANSKRIT</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>दुःधित्वं, दुःधित्वं</td>
<td>I am sending.</td>
</tr>
<tr>
<td>दुःधित्वं, दुःधित्वं</td>
<td>Thou art sending.</td>
</tr>
</tbody>
</table>
As regards the Colloquial, when the Present Root of a verb ends in an inherent आ, इ, or व, or in ओ or द, that Present Root is generally used for the Present Indicative. With all other verbs the Colloquial, according to Mr. Bell, usually adopts the Perfect Root, if any; or, as seems more likely, at least the sound of it. When writing the Colloquial it is advisable, or allowable, to employ the proper root.

The formation of the tense then proceeds thus:
1. The Root (Present or Perfect) for all persons, as द्वारा, I see or look; द्वारा धातु, I bring forth; द्वारा धातु, I request; but either द्वारा or द्वारा धातु, I send.

2. Periphrastically. The Root (Present or Perfect) combined with the appropriate conjugation of द्वारा To be; the connecting link being इ, इ, इ, or इ, or इ (though इ generally takes the place of these last two), agreeably to the final letter of the root.

Examples:

I am looking.

Thou art starting.

He is arriving.
(b) Imperfect.

This expresses the idea of the Periphrastic Past: Was, was, were . . . . ing.

In Literary Tibetan it may be rendered by the Perfect root (if any), with .currentTime or .currentTime annexed, combined with the Indicative Present of Literary .currentTime To be. Thus:

मध्ये वेतनाची सर्वांनी गायत्रीपंजीकृत आहे

And Saul was consenting unto his death. (Acts viii. 1.)

Or it may take the form of the Perfect Root (if any) with one of the auxiliary Verbal Particles or Suspensives annexed, and combined with मध्ये वेतनाची.

Examples:—

मध्ये वेतनाची सर्वांनी गायत्रीपंजीकृत आहे

Many were (being) gathered together and were praying. (Acts xii. 12.)

Probably however, it would generally be found put participially. Thus:

इतूना दिवसांनी व्यवहाराने व्यवस्थित ।

In thosedays, when the number of the disciples was multiplying (the number, etc. multiplying) (Acts vi. 1.)

This almost endlessly Suspensive Construction, as the ordinary feature of a Tibetan sentence, which really only contains an absolute statement at the end, must never be forgotten.

In the Colloquial the Imperfect Indicative has no special form. It simply employs the Present Tense construction, leaving the context (generally some adverb like नृत्य Yesterdays, अभ्यास Currently, or अभ्यास Long ago), to indicate the Past idea, if it exists.

Examples:—

इसे वेतनाची सर्वांनी गायत्रीपंजीकृत आहे

Yesterday I was going to Court.
The herd was roving about in the forest.

Anciently man resembled a monkey.

(c)—**Perfect.**

This, which expresses the idea *Have, hast or has . . . . ed*, is rendered, in both Literary and Colloquial Tibetan, by the Perfect Root combined with the appropriate elements of མིན་པ་ To be, which, it will be remembered, are not quite the same in the two modes. Thus, in Literary Tibetan the construction is as follows:

\[
\begin{align*}
\text{ལུམ་པར་འགོད་} & : \quad \text{I have spoken.} \\
\text{ལུམ་པར་འགོད་པ་} & : \quad \text{Thou hast spoken.} \\
\text{ལུམ་པར་འགོད་} & : \quad \text{He has spoken.}
\end{align*}
\]

This tense is not infrequently used for our Past Indefinite. Thus:

\[
\begin{align*}
\text{ལུམ་པར་འགོད་པ་} & : \quad \text{To this end came I forth.} \quad \text{(Mark i. 39.)}
\end{align*}
\]

In Colloquial the construction is as follows:

\[
\begin{align*}
\text{ལུམ་པར་འགོད་} & : \quad \text{I have spoken.} \\
\text{ལུམ་པར་འགོད་པ་} & : \quad \text{Thou hast spoken.} \\
\text{ལུམ་པར་འགོད་} & : \quad \text{He has spoken.}
\end{align*}
\]

This also is often used for our Past Indefinite. Thus:

\[
\begin{align*}
\text{ལུམ་པར་འགོད་པ་} & : \quad \text{I bought this horse yesterday.}
\end{align*}
\]

Another Colloquial rendering of the Perfect Tense is to add ཏོན་ or འཐོན་ or བོན་, or even མ་ཅ་ or ལ་, to the Perfect Root, if any: the construction being the same for all persons.
Thus:—

I have brought the box.

I have read the book.

He has received the letter.

The dog has died.

The suit has been decided.

Certain verbs usually take नुङ in preference to त्ये, and others नुङ in preference to त्ये. In this connection practice will make perfect. The following are a few that take त्ये, namely, त्ये त्ये: To build; त्ये त्ये: To fear; त्ये त्ये: To die; त्ये त्ये: To set out, depart, start; त्ये त्ये: To understand; त्ये त्ये: To steal; त्ये त्ये: To be finished; त्ये त्ये: To come, arrive; त्ये त्ये: To burn; and the following are a few that take नुङ, namely, नुङ: To receive, get, obtain; नुङ: To hear; नुङ: To see; नुङ: To throw; नुङ: To hear. नुङ is generally seen with the 1st person, and where this is so the other persons usually take त्ये.

(d) Past Indefinite.

In Literary Tibetan, at the end of sentences, this consists of the plain Perfect Root for all persons, with the final letter generally re-duplicated.

Examples:—

Then they came up to Jesus and took him. (Matt. xxvi. 50.)

He came forth conquering and to conquer. (Rev. vi. 2.)
When the verb possesses no Perfect Root the Present Root is used.

**Examples:**

`And I saw another angel ascend from the sun rising. (Rev. vii. 2.)`

`Jesus said. (John xx. 17.)`

`Mary Magdalene came and said to the disciples. (John xx. 18.)`

`The other disciples said unto him. (John xx. 25.)`

`Thomas answered and said. (John xx. 28.)`

But note the following construction where the verb, being at the end of the sentence, is not put participially, but in the form of the plain Perfect Root again:

`Jesus to him...blessed are they that have not seen and yet have believed. Thus he said. (John xx. 29.)`

Sometimes one sees:

`Thus it has been said. (1 Cor. x. 7.)`

Note also the following construction, where ་དུ་་ for she could does not occur at the end of a sentence, and is put participially:

`The woman hath done what she could. (Mark xiv. 8.)`

In the Colloquial the Past Indefinite is rendered by the plain Perfect Root, if any, or, if none, then by the Present Root, with ཞེ་ or ཕེ་ added; and this holds for all persons.
Examples:

I sent my clerk to Court to-day.

I received the letter all right.

In these cases, however, it would be just as correct to use the Perfect Tense: ཉང་པོར་ instead of ཉང་པོར་, and ཉིན་པོར་ instead of ཉིན་པོར་.

(c) Pluperfect.

This tense, which expresses the idea Had.....ed, is seldom or never seen in Literary Tibetan at the end of a sentence, i.e. as an absolute statement. It is usually met with in an introductory or suspensory clause, and is then rendered participially with a past signification. Thus:

And when he had considered the thing; i.e. Having considered, etc. (Acts xii. 12.)

When she had thus said: i.e. Having thus said. (John xx. 14.)

Sometimes it is turned into an adjective phrase, i.e. the Past Participle is put in the genitive case. Thus:

Where the body of Jesus had lain. (John xx. 12.)

In phrases like the following it is constructed by combining ཉིན་པོར་ with the Perfect Participle, thus making a sort of Past Infinitive.

Examples:

I heard you had gone (you to have gone) to Darjeeling.

I thought you had bought (to have bought) the horse.
When they saw that the work had been entrusted (to have been entrusted) to me.

When it does appear at the end of a sentence, it may take the form of the Perfect Root, followed by མས་པོའི་ལུས་, and combined with the Present Indicative of བོད་པ平时: Thus:—

I had sent.

Thou hadst sent.

He had sent.

Or better:—

Ditto.

Sometimes, e.g. in cases in which the direct mode of speech is adopted, the Pluperfect is avoided in favour of the Perfect.

Examples:—

Mary Magdalene cometh (having come) and telleth (told) the disciples, I have seen the Lord; and how that he had (has) said these things unto her (me). (John xx. 18.)

The Colloquial has no special Pluperfect Tense. Any of the preceding Past Tenses belonging to it may be used (whichever is the more convenient), or even perhaps the Literary construction in མས་པོ attached to the Perfect Root and combined with བོད་པ平时
Examples:—

When he arrived I had gone.

I had already sent him the book.

He had never been to Lhasa.

(Note.—нгі (pron. nyung) Ever, or, with a negative, Never, is in all tenses attached to the root, and treated as part of the verb.)

In other respects the Colloquial constructions are much like the Literary.

Examples:—

I did not know that he had married.

When he had gone.

(f) Future.

The Literary construction of this tense is either with the plain Future Root (if any) of the verb, or with the Present Infinitive in the Terminative case, combined with the auxiliary verbs  ཀུན་ To become, or be; བོ་ To become or do; and གཉེན་, or གེ་ To come.

The construction with བོ་ is Intensive. There is also another construction with the Present or Future Root combined with ཀུན་ and the auxiliary verb གྲུབ་ To be. This carries the meaning I am to, or I have to. All these constructions, save the last, are used with all persons.

Examples:—

I shall send thee the book.
\[ \text{I shall send thee the book.} \]

\[ \text{I am (or have) to send thee the book.} \]

\[ \text{Thou art (or hast) to send me the book.} \]

\[ \text{He is (or hath) to send thee the book.} \]

In the Colloquial the Simple Future is formed either with བོ་ (for all persons) annexed to the Perfect Root (or probably more correctly to the Future Root), or with the Present Root combined with the Present Indicative of ཐེ་ To be, the link between them being ཀོ་, རོ་, or བོ་, according to rule with reference to the last letter of the Root.

**Examples:**

\[ \text{I shall send thee the book.} \]

\[ \text{Thou wilt send me the book.} \]

\[ \text{He will send thee the book.} \]

Or:

\[ \text{I shall send.} \]

\[ \text{Thou wilt send.} \]

\[ \text{He will send.} \]

The other Future tenses, as known to Tibetan, are only found in connection with the Subjunctive and Conditional Moods. The first is similar to the Perfect tense. Thus:

\[ \text{I would send.} \]

\[ \text{Thou wouldst send.} \]

\[ \text{He would send.} \]
However, with this the Simple Future may also be used.

The second is formed with the Perfect Participle combined with the Indicative Present of འགར་. Thus:—

I would have sent.

Thou wouldst have sent.

He would have sent.

Or even thus:—

I would have sent.

Thou wouldst have sent.

He would have sent.

N.B.—The Future Root is seldom used in the Colloquial, unless, in the case of verbs like ཟི་, it really lurks in the sound of གཞི་ as said to be sometimes used in the Future tense, and in the Participles, etc. Even in Literary Tibetan it is not met with very much.

G.—Subjunctive or Conditional.

When the sentence consists of a conditional clause dependent upon a preceding hypothetical clause in the Present Tense with གས་. If, or རི་ alone, the conditional clause takes the Indefinite Future in Literary རུས་ or Colloquial རུས་ for all persons. In this Literary and Colloquial Tibetan are the same.

Examples:—

If ye love me ye will keep my commandments.
If thou askest him he will give.

When the preceding clause is in the Past Tense, and the conditional clause signifies I, Thou, He, etc., would... this last clause, both in Literary and Colloquial Tibetan, takes the Perfect Participle, combined with ངིན། in the Present Indicative, which, it will be remembered, is not quite the same in the two languages. Thus, in Literary Tibetan:

If ye knew me ye would know my Father also. (John xvi. 7.)

If ye loved me ye would rejoice (i.e. be glad.) (John xiv. 28.)

This construction may also apparently be used when the conditional clause signifies Would have... d, e.g. ངིན། Would not have died (John xi. 21); ངིན། Would not have crucified. (1 Cor. ii. 8); but the construction in ངིན། (to which we shall come presently) is better.

The Colloquial is much the same as the above.

Examples:

If you knew me you would also know my Father.

I would know.

Thou woulds know.

He would know.
But, when the preceding clause is in the Past Tense, and the conditional clause signifies *Would have*. . . . *d*, then, both in Literary and Colloquial Tibetan, this last clause ought to be constructed with the Perfect Participle combined with the appropriate forms of གིང་པོ་ in the Present Indicative. Thus, in Literary Tibetan:

If it were not so, I would have told you. (John xiv. 2.)

I would have told.

Thou wouldst have told.

He would have told.

The Colloquial construction is similar.

**Examples:**

Were it not so I would have told you.

If I had asked you, would you have come?

He would not have asked me.

**H.—Potential.**

In the Colloquial this is formed by adding the auxiliary གིང་པོ་ *To be able*, properly conjugated, to the Present Root of the verb it governs. Thus:

...
PRESENT.

(EN') याच्छु सुन् (for all persons).

Or :—

(EN) याच्छु गुरुम्पार् (for all persons).

Or —

I can send.

Thou canst send.

He can send.

PAST.

(EN') याच्छु गुरुम्पार् (for all persons). (I) could send.

Or :—

I could send.

Thou couldst send.

He could send.

The Literary construction with गुरुम्प पार् is as follows :—

PRESENT.

I can

Thou canst send.

He can.
Past.

I could
Thou couldst
He could

Or:

I could send.
Thou couldst send.
He could send.

I could have sent.

(And so on as in the Colloquial.)

But the Literary construction may also be with the auxiliary ངོ་ར།
To be able, which, unlike ཉོ་ན།, governs the Infinitive put in the
Terminative case. Thus:

Present.

I can send.

(And so throughout.)

Past.

I could send.
Thou couldst send.
He could send.

I could have sent.

Thou couldst have sent.

He could have sent.
N.B.—It is important to remember that གུ་, both in Literary Tibetan and the Colloquial, is annexed to the Root of the verb it governs.

I.—Probability, etc.

Phrases expressive of the likelihood or possibility of doing any thing are, in Literary Tibetan, rendered by means of the auxiliary verb །ོ་་ To be possible, or by the expression བོ་་ Who knows? = May be.

**Examples:**

I may go; perhaps, possibly, probably I shall go.

I may send.

Thou mayest send.

He may send.

I might send.

Thou mightest send.

He might send.

I might have sent.

Thou mightest have sent.

He might have sent.

The auxiliary བོ་་ To be, combined with the Root or the Infinitive, put in the Terminative case, also conveys the idea of probability or likelihood. Thus:—
This man is probably going.

I shall probably have to give it.

That bottle is likely to crack.

In the Colloquial ཕུ་ནི་ཁས, or མི་ལོག དོན་ Perhaps, or the auxiliaries རི་རི་པར།, or རི་རི་ལ།, may be used instead of ལི་བ་།

N.B.— རི་རི་ is sometimes written རི་རི་ལ།. Which of these two is the more correct form is somewhat uncertain.

**Examples:**

ฐགྲི་རི་ཁས།། བཅི་ལོག ། I may go, or be going.

ས་ཅོར་བོང་།, or རི་རི་ལ། བཅི་ལོག ། Probably thou wilt go.

ས་ཅོར་བོང་།, or རི་རི་ལ། བཅི་ལོག ། It is likely he will go.

Perhaps I shall go.

(And so on, as above.)

ཅེས་ཅོར་བོང་།, or རི་རི་ལ། བཅི་ལོག ། I might be going.

(And so throughout.)

ཅེས་ཅོར་བོང་།, or རི་རི་ལ། བཅི་ལོག ། I might be going.

(And so throughout.)

ཅེས་ཅོར་བོང་།, or རི་རི་ལ། བཅི་ལོག ། I might have been going.

(And so throughout.)

ཐིག་་འེ་བལ་བོ་བོ། བཅི་ལོག ། I might go.

ཐིག་་འེ་བལ་བོ་བོ།, or རི་རི་ལ། བཅི་ལོག ། Thou mightest go.

ཐིག་་འེ་བལ་བོ་བོ།, or རི་རི་ལ། བཅི་ལོག ། He might go.

ཐིག་་འེ་བལ་བོ་བོ། བཅི་ལོག ། I might have gone.
Thou mightest have gone.

He might have gone.

J.—Hortative.

In the Colloquial this is rendered by འཇིགས་པ or vulgarly འཇིགས་ "To need, To be necessary, To be obliged or compelled; also where we use Must, Ought, Should, Have to. Like འཇིགས་ "To be able, it is annexed to the Root, not to the Infinitive, and is used with or without the auxiliaries བོད་པ་ and སྒྲུབ་. With this verb the subject should be put in the Nominative or Dative (not the Agentive) case.

Examples:—

Now I must start. I have to send him the book.

I had to send him the book. I shall have to send him the book.

I want to go to Darjeeling.

You ought to come with me.

In Literary Tibetan the construction for all persons is in འཇིགས་, not added to the Root, but to the Infinitive put in the Terminative case. Thus:—

He must increase but I must decrease. (John iii. 30).

There is, however, another construction for all persons in ཀྲ་ or ཁྲ་ (Future Root of ཀྲ་), added to the Infinitive in the Terminative case, or to the Root, but sometimes used by itself.
Let us not (i.e. we should, ought, must not) be weary in well-doing. (Gal. vi. 9).

All should hear this precept;

Having heard, should keep it well;

Whatever things we do not ourselves like;

Should not be done to others.

(Tangyur).

You must exert yourself and arise:

And walk according to Buddha's teaching.

There may be said to be still another construction in འབདུ་ added to the Future Root (or to the Present Root if there is no Future Root) combined with བོད་ in the Present Indicative. This expresses the idea of I am to, or I have to. Thus:—

I have to send.

I have (or am) to send.

I have (or am) to go.
K.—Purposive.

To express *In order that*, *In order to*, *With the object of*, or other similar phrase, the Infinitive is put in the Genitive case, followed, in the Colloquial, by བོད་པ་, and, in Literary Tibetan, by བོད་པ་ or བོད་པ་, the construction being the same for all persons.

**Examples:**

**ས་ལ་ (or ང་) བོད་པ་** *So that I may (or might) send.*

*Or བོད་པ་ or བོད་པ་*

**ཉམས་པ་འབོད་པ་ལ་ཐལ། སངས་ས་ (or སངས་ས་) བོད་པ་** *He wrote to me in order that I might know.*

**ཉམས་པ་འབོད་པ་ལ་ཐལ། སངས་ས་* I spoke thus with the object of pleasing you.*

**ཉམས་པ་འབོད་པ་ལ་ཐལ། སངས་ས་** *He is reading the book in order to learn law.*

L.—Precative.

In Literary Tibetan the construction is in ཁུང་ or བོད་པ་, Imperatives of ཁུང་ and བོད་པ་. *To allow*; the verb it governs being put in the Terminative case of the Root or of the Infinitive.

**Examples:**

**ཉམས་པ་འབོད་པ་ལ་ཐལ། སངས་ས་** *Let these go their way.* (John xviii. 8.)

**ཉམས་པ་འབོད་པ་ལ་ཐལ། སངས་ས་** *Let me send thee some tea.*

If the governed verb is active and transitive, the subject is in the Agentive.

**ལུང་པོ་བོད་པ་** *Let the dead bury their dead.* (Matt. viii. 22.)
The Colloquial construction may also be in थैन, but it is usually in गौथं (the Perfect Root used as an Imperative); but in either case only the Root of the governed verb is used.

**Example:**

Let us all go to Darjeeling.

_N.B._ in the polite expression तिमो, is merely the Colloquial way of pronouncing तिमो in the polite Literary expression तिमो Please, Be so good as, etc.

**M.—Permissive.**

In Literary Tibetan the construction is in गौथं To be allowed or permitted; the governed verb being generally put in the Instrumental case of the Infinitive, and the subject in the Agentive, if connected with a Transitive verb.

**Examples:**

| गौथं | I may (or am allowed to) send. |
| गौथं | Thou mayest send. |
| गौथं | He may send. |
| गौथं | I was allowed to send. |
| गौथं | I shall be allowed to send. |

(N._B._—This construction in गौथं, or गौथं, is generally used in books only.)

Sometimes the construction in गौथं To be suitable, or proper, is used idiomatically instead of the above.

**Example:**

Whatever has been done is proper, which is the ordinary idiom for You may do as you please, or whatever you like.
The Colloquial construction is in ภffb added to the Root of the governed verb. Subject in Nominative for Intransitive verbs.

**Examples:**

I may (or am permitted to) go. ภffb
Thou mayest go.ภffb
He may go.ภffb

I might have gone, or would have been permitted to go.ภffb
I shall be allowed to go.ภffb
Thou wilt be allowed to go.ภffb

He will be allowed to go.ภffb

But with Transitive verbs the subject is in the Agentive.

**Examples:**

I may (or am allowed to) send.ภffb
I was allowed to send.ภffb
I shall be allowed to send.ภffb

Also note:

Are we allowed to smoke in this room?ภffb

**N.—Optative.**

In Literary Tibetan this may be formed by putting the verb in the Terminative case of the Infinitive and adding ภffb, the Imperative of ภffb To be, To become, followed by ภffb If, and ภffb an interjection.
Example:—

Would, or Oh, that I might send.

Another Literary construction is in  דו, the Imperative of  מרח or  כנג To come; the verb being similarly put in the Terminative case of the Infinitive.

Examples:—

Would that I might send.

May you without fatigue proceed happily. (Das.)

Another Literary construction is in  ש If, combined with the expression  השם How suitable, or excellent.

Examples:—

Oh that, or would that, I were going.

Would that I had not gone.

Would I were permitted to give you the book.

In the Colloquial the Root or the Infinitive of the verb is used, followed by  והנה.

Examples:—

Would I were going.

Oh that I might send.

The following Colloquialism is also heard:—

Oh that I might send.

Would I were going.
O.—Imperative.

It will be remembered that many verbs have no distinctively Imperative Roots. Such, for instance, are འབིབས་ To see, and འིབས་ To receive, each of which has only one Root throughout; and འིབས་ To weep and འིབས་ To flee, each of which has only a Present and a Perfect Root. In all such cases the Present Root is used in Literary Tibetan for the Imperative, with the addition of the Imperative sign གི་, དེ་, or ཝི་, agreeably to the final letter of the Root. The further addition of འི་ has a softening effect, and so has འིར་ A politer form adds འིབས་ to the Root, and a still more respectful form adds འིབས་ to the Root.

Rules, it is true, are given in some grammars for the formation of the Imperative Root, but, as they are somewhat complex, and, moreover, do not always work, it is just as easy and much safer to look up in the dictionary the Imperative Root of each individual verb, and remember it as well as one can.

Prohibitives are formed with མ་ (never མ་ except in the case of འི་ཧཿ་ and ཤ་) preceding either the Imperative Root or the other part of the verb, if a compound one, e.g. འི་ཝཿན་, or འི་ཧཿ་, or འི་་་་་ Do not forget.

With some verbs, even though they have Imperative Roots of their own, the Present Roots, and not the Imperative Roots, are used for Prohibitions.

Examples:

བོ་ To go; Present Root བོ་; Imperative Root བོ་ Go. Prohibitive བོ་ (pron. MAN-DO.) Do not go.

ི་ To do; Present Root རི་; Imperative Root རི་ or sometimes རི་ Do; Prohibitive རི་ Don’t do.
To come; Present Root ག་; Imperative Root པ་
Come; Prohibitive རི་; Don’t come.

In the case of Double Imperatives, the two Roots are united by ག་

**Examples:**

རོལ་ལོ་ཤིང་སོ།   *Come and see.* (John i. 39.)

In the Colloquial, if one is using the different Roots properly, the true Imperative Root, or, if none, then the Present Root, is adopted for the Imperative, as in Literary Tibetan.

**Examples:**

དྲི་བོར་ཉིད་པ་ར་ལ།  *(for ག་)* ཤིས།   *Take charge of this horse.*

པོ་བོར་ཉིད།

Don’t forget.

Or, if the Colloquial has a special Root of its own, it may be used

**Examples:**

དྲི་བོར་ཉིད་པ་ར་ལ།, or elegantly ཤིས།,}  *Take charge of this horse.*

or vulgarly ཤིས།

But if, as may often be done, one is using the Perfect Root for all moods and tenses, then that Root is also used for the Imperative, with or without ཤིས།, ཤིས།, or ཤིས།

If this latter Imperative sign is used at all, the Colloquial usually adopts the form ཤིས།

ཤིས།, however, is only used in the case of stern or urgent orders or injunctions, or when talking to coolies and the like.

The Colloquial equivalents for ཤིས།, ཤིས།, and ཤིས། are ཤིས།, ཤིས།, and ཤིས།

པ་ is also largely used in the Colloquial instead of ཤིས།, and has a softening effect.
The following are some of the commoner Colloquial Imperatives and Prohibitives:

**Infinitive.**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>མི་འི།</td>
<td>To go.</td>
</tr>
<tr>
<td>ཅོགཏོ།</td>
<td>To do.</td>
</tr>
<tr>
<td>རོ་ལེ། or རོ་ལེ།</td>
<td>To come.</td>
</tr>
<tr>
<td>བོད་ལེ། or བོད་ལེ། or བོད་ལེ།</td>
<td>To bring (in hand).</td>
</tr>
<tr>
<td>འབྲིལ་ (གང་བ)</td>
<td>To send.</td>
</tr>
<tr>
<td>བོད་ལེ། (གང་བ)</td>
<td>To pour.</td>
</tr>
<tr>
<td>བོད་ལེ།</td>
<td>To lay or put down.</td>
</tr>
</tbody>
</table>

**Imperative.**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>དེད། or རོ།</td>
<td>Go.</td>
</tr>
<tr>
<td>དེད། or རོ། or རོ།</td>
<td>Do.</td>
</tr>
<tr>
<td>རོ།</td>
<td>Come.</td>
</tr>
<tr>
<td>བོད་ལེ། or བོད་ལེ། or བོད་ལེ།</td>
<td>Bring.</td>
</tr>
<tr>
<td>དེད། or རོ། (ོ།)</td>
<td>Send.</td>
</tr>
<tr>
<td>བོད་ལེ། (ོ།)</td>
<td>Pour.</td>
</tr>
<tr>
<td>བོད་ལེ། (ོ།)</td>
<td>Put down.</td>
</tr>
</tbody>
</table>

**Negative.**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>དབང་།</td>
<td>Don’t go.</td>
</tr>
<tr>
<td>དབང་།</td>
<td>Don’t do.</td>
</tr>
<tr>
<td>དྲིང་ or དྲིང་</td>
<td>Don’t come.</td>
</tr>
<tr>
<td>བོད་ལེ། དབང་།</td>
<td>Don’t bring.</td>
</tr>
<tr>
<td>དབང་ or དབང་</td>
<td>Don’t send.</td>
</tr>
<tr>
<td>བོད་ལེ།, or བོད་ལེ།</td>
<td>Don’t pour.</td>
</tr>
<tr>
<td>བོད་ལེ། or བོད་ལེ།</td>
<td>Don’t put down.</td>
</tr>
</tbody>
</table>

As a matter of fact, in these matters there is no rule save custom; for, according as a man is more or less educated, so he will mix up in his speech literary with vulgar forms, and the only way to learn is to keep one’s ears open and observe what the prevailing custom is amongst different classes of Tibetans; for some will prefer to use the roots properly, while others, knowing little or nothing of them, will adopt the sound of the perfect root. So far as speaking is concerned, it will not much matter which method is adopted, unless of course one is talking to a cultured Tibetan; but, when writing in Tibetan, the roots should be used properly, and the usage with the perfect root discarded.
VI.—The Passive Voice.

In Literary Tibetan, as a rule, the subject of a transitive active verb, or of a causative verb, is put in the agentive case, and the subject of a neuter or of a passive verb is put in the nominative or the accusative (objective) case. When, however, the active verb is intransitive, the subject is put in the nominative case. Moreover, when the subject, even of a transitive verb, is a pronoun emphatically used (as, for instance, with the particle བོན annexed to it), the subject is put in the nominative case. Further, when the subject is obviously the agent or instrument, as, for example, when the postposition བོན is expressly used with the objective, then it is not necessary, though quite allowable, for the subject to be put in the agentive case; in other words, it may appear in the nominative case.

Examples:—

ཕན་ཐོབ་པས་བོད་པ། The father loveth the son, or, The son is loved by the father.
དགོངས་སྒྲོན་མེད་པའམ་མཛོད་པ། The governor ordered the soldiers to attack.
ནུམ་ཐོབ་པས་བོད་པ། I am not rich.
འདོར་གཞོན་འཁོར་ཀྱང་། (for བོད) འདོར་གཞོན་འཁོར་ཀྱང་། This book is nearly finished.
གྲོས་མོ་བོད་པ། I am going to court.
འདོར་གཞོན་བོད་པ། I can do nothing.

But what is a Passive Verb in Tibetan? How does the construction of the Passive Voice differ from that of the Active Voice? In a sense every Tibetan sentence, even when the verb is what we call Active, is permeated with the Passive idea. For, even such a sentence as གོང་བོད་པ། The father loveth the son, may be rendered equally correctly The son is loved by the father; for, literally translated, it is By the father, to, or as regards the son, a loving is. It practically therefore comes to this, that, when the subject is in the agentive case, the Active Voice is intended; but, when the subject of a transitive
The same remarks hold as regards the Colloquial. The subject in the agentive case indicates the Active Voice; the subject in the objective (with or without མ) indicates the Passive Voice. As a matter of fact, the Tibetan language strongly favours the agentive construction; and therefore the Passive Voice, or what passes as such, should be avoided as much as possible.

The Infinitive of the Passive Voice is, in Literary Tibetan, the same as the Participle Future of the Active Verb, i.e. the Future Root with the particle, e.g ཤ་ To be done.

In the Colloquial it is the Root with ཤ, or ཤ added. These, however, may also be used in Literary Tibetan.

VII.—COMPOUND VERBS.

In Literary Tibetan these are of several kinds.

(a) A Substantive combined with an Active Verb.

**Example:**

ོ་མིག་ོ་ To make a mistake, or commit a fault, i.e. to err. In such cases the Substantive remains constant, and ས་ ས' is conjugated regularly as an Active 4-Rooted verb; Present Root ས, Perfect ས', Future ས, Imperative ས

(b) An Adjective in the Terminative case with ས' combined with an Active Verb.

**Example:**

ར་མིག་རྩ་ To whiten. In such cases the Adjective in the Terminative case remains constant, and the Active Verb is conjugated regularly, or according to its nature with reference to the Roots it possesses.
(c) A Principal Verb in the Terminative case of the Infinitive with གཉིས་ ནོར་འདོད། combined with an Active Auxiliary Verb.

**Examples:**

- གཉིས་ནོར་འདོད། To permit to send.
- གཉིས་ནོར་འདོད། To awake; To rouse.

In such cases the Principal Verb so formed remains constant, and the auxiliary is conjugated according to its nature.

(d) The Root of a Principal Verb put in the Terminative case with ཆེ་ སེ་ དེ་ ཐོ་ or ཆེ, agreeably to the final letter of the Root, combined with a Causative Verb.

**Example:**

- གཉིས་ནོར་འདོད། To bid to do.

In such cases the Principal Verb so formed remains constant, and the Causative is conjugated according to its nature.

(e) The Present, Perfect, or Future Infinitive of a Principal Verb put in the Instrumental case and followed by the Root of an auxiliary.

**Examples:**

- གཉིས་བས་ལྔ། I am allowed to send.
- གཉིས་བས་ལྔ། I was allowed to send.
- གཉིས་བས་ལྔ། I shall be allowed to send.

Or, Present Infinitive of Principal Verb in Instrumental case, declining the auxiliary regularly in ཇེས།

**Examples:**

- གཉིས་བས་ལྔ། I am allowed to send.
- གཉིས་བས་ལྔ། I was ,, ,, ,, 
- གཉིས་བས་ལྔ། རྩེ་ or ཆེ། I shall be ,, ,, ,, 

Here the auxiliary alone is conjugated.
(f) A Principal Verb (itself consisting of the Root of one verb added to the Root of another) combined with an Active Verb. **Example**—not very idiomatic, but merely adduced by way of illustration:—

\[ नस्त्रुिश्निरिन्ना \]

To stroll about.

Here the two Roots remain constant, and the Active Verb is conjugated according to its nature.

(g) A Principal Verb (itself consisting of two Roots as above, combined with the Root of an Active Verb in the Terminative case with \( \frac{3}{5}, \frac{5}{5} \) etc.), combined with a Causative Verb.

**Example** :

\[ नस्त्रुिश्निरिन्नान्नन \]

To cause to stroll about.

Here all except the Causative remains constant, and the Causative is conjugated according to its nature.

In the Colloquial the Infinitive and the Root of a verb are never put in the Terminative case as they are in Literary Tibetan.

Moreover, the Infinitive may represent the Substantive or Noun as well as the Verb.

Hence, when the Infinitive, in form, is combined with an auxiliary verb, it may be regarded either as a Substantive or as a Verb.

Thus निम्न may mean either A mistake or To make a mistake: and hence the Colloquial phrase निम्नशनिरिन्ना may be rendered either To make a mistake or To mistake, To err.

However regarded, the tendency of Colloquial Tibetan, when a Substantive or a Verb is combined with an auxiliary verb, is to drop the Infinitive form of the verb, or the full form of the Substantive, and to use only the Root, though this is not always done.

For instance the Literary श्रृं (ूूू) लीष्टह गो To arrange or prepare (literally To place in rows) is used Colloquially with नित्ता, thus :—

\[ नित्ताद (ूूू) लीष्टह \]

When, however, नित्ता To have, is the auxiliary, what looks like
a formal Infinitive is obviously a Substantive, e.g. ལ་པ་ in ལ་བ་
To have a, or the, wish or desire, i.e. to wish or desire.

In short, the tendency to use the Root of the Principal Verb, or of the Substantive, holds, whether the auxiliary is an Active or a Causative Verb, though not where it is a verb like གཡན་ To have.

The ordinary Colloquial Honorific auxiliary verb is གྱུར་ To be pleased, good enough, so kind as. It is combined either with Infinitives, or Roots followed by གཞི་, or bare Roots.

**Examples:**

སེམས་ (for གཞི་) ལོག་། To give.

འོད་པ་ ལོག་། To return, or come or go back.

ཐུགས་འོད་པ་། To desire.

VIII.—In Literary Tibetan verbs of becoming, growing, changing, turning, getting, and the like, are often expressed with the aid of the auxiliaries གྲ་བ་ To become, etc. or གངས་ To go, the latter being the more modern. The noun or adjective governed by such auxiliary is put in the Terminative case, e.g. གངས་འབྱུང་པོ་ or གངས་ To become a Lama; གངས་འབྱུང་པོ་ or གངས་ To get rich. But sometimes the Literary Tibetan has in these cases a special verb, e.g. གངས་ To grow old.

The Colloquial, when it does not have a special verb, uses གངས་ and does not put the noun or adjective in the Terminative case.

**Example:**

ཐུགས་འབྱུང་པོ་ To get rich; but གངས་ To grow old.

IX.—Inception is expressed in Literary Tibetan with the aid of the verb གཞི་བཞིན་ or གཞི་ (Perfect Root གཞི་བཞིན་ or གཞི་ Future Root གཞི་ཞིན་ Imperative Root གཞི་ or གཞི་) To begin. It is used
with or without the prefixed word မိမိ When used as an auxiliary the construction is that described under Compound Verbs, No. VII.

The Colloquial equivalent is (မိမိ) မေးလ်မှု To begin, which when used as an auxiliary, may be combined either with the Infinitive or the Root (generally the Root) of the Principal Verb.

Inception may also be expressed by the verb next noticed.

X.—IMMINENCE is expressed in Literary Tibetan (amongst other ways) by the verb သို့မဟုတ် To be about to, To be on the point of, To be just going to. When used as an auxiliary the Principal Verb is generally put in the Terminative case of the Infinitive.

**EXAMPLE :—**

```
မေးလ်မှုကို အနောက်မည် \\
I was about to write; or as I was about to write. (Rev. x. 4.)
```

In the Colloquial the same idea is expressed by means of the auxiliary verb မီးပြီး To go, combined with the Root of the Principal Verb.

**Examples :—**

```
မေးလ်မှုကို အနောက်မည် \\
I am just about to write.
```

```
မေးလ်မှုကို အနောက်မည် \\
I was just about to write.
```

```
မေးလ်မှုကို အနောက်မည် \\
Yesterday I was just about to write.
```

XI.—In Literary Tibetan VERBAL CONTINUATIVES are expressed with the aid of some adverb like စိုးစိုး or စိုးစိုး Always, Continually, Perpetually, or of a phrase like စိုးစိုးစိုးစိုးစိုး Without ceasing.

**Examples :—**

```
စိုးစိုးစိုးစိုးစိုး (or စိုးစိုး) သတ် \\
He hopes on, keeps on hoping, hopes continually.
```

```
Go on rejoicing; Rejoice always. (1 Thess. v. 17.)
```

```
စိုးစိုးစိုးစိုးစိုးစိုး \\
Pray on; keep on praying; Pray without ceasing. (1 Thess. v. 18.)
```
Colloquially they are formed by repeating the Root of the verb, with दो, दो, or दो added to each Root, and combining the whole with दो To do, as an auxiliary.

**Examples:**

मेरे दोषिकिनी लोगों दो or दो लोगों

दुःखिकिनी लोगों कोलिनी लोगों or दो

Go on reading this book.

or दो

**XII.**—**Finality or Complete Accomplishment.**

In earlier Literature this is expressed by putting the verb in the Terminative case of the Infinitive with दो, and adding दो, the Root of दो To be finished, and then conjugating regularly.

In later Literature the same construction is adopted, but, instead of दो, use is made of दो Perfect Root of दो To be completed, terminated, finished, with or without the preceding adverb दो भलिका Wholly, Entirely.

The Colloquial custom is simply to add दो to the Root of the verb, and then conjugate regularly.

**Examples:**

मेरे दोषिकिनी लोगों कोलिनी लोगों I am reading this book right through.

मेरे दोषिकिनी लोगों कोलिनी लोगों I have read this book right through.

मेरे दोषिकिनी लोगों कोलिनी लोगों I shall read this book right through.

**XIII.**—**Desideratives** are expressed, both in Literary Tibetan and in the Colloquial, with the aid of the auxiliary verbs दो भनभन To wish, To desire, and दो (the vulgar Colloquial form of which is दो) To wish, want, etc.

In Literary Tibetan दो is combined with the Infinitive of the
Principal Verb put in the Terminative case with छ, e.g. छत्तिः छत्तिः I wish to see, but sometimes only the Root of the Principal Verb is used. Thus: छत्तिः or even the Infinitive, छत्तिः

When छत्तिः or छत्तिः (which latter is never written) is used, the subject of course is put in the Dative case. Thus: in Literary Tibetan:

कृत्तिःकृत्तिः I wish to see.

Or, in Colloquial:—

कृत्तिःकृत्तिः

Or:—

कृत्तिःकृत्तिः

Or:—

कृत्तिःकृत्तिः

Or:—

कृत्तिः

An Intensive form of छत्तिः is छिद्दिः To long, to yearn, to crave.

Example:—

कृत्तिःकृत्तिः I long to go to Darjeeling.

Instead of छत्तिः I wish to go, another Literary form is छत्तिःछ छे छे I have a desire for going, i.e. to go.

XIV.—Frequentatives may be formed, not by repeating the Root of the Verb, but by the Periphrastic Present.

Example:—

दुहस्तिःदुहस्तिः Do you often go to Court (i.e. Law Courts)?
Or the adverb ཨེ་ཐེ་གཅིག་ ཡེ་ ཡེ་ Often, may be added. Thus:—

Do you often go to Court?

XV.—Use of the Perfect Root in the Colloquial.

When the Present Root of a Verb ends in an inherent ཤ (e.g. རོལ་ To look), or in an inherent ས (e.g. བཟུམ་ To bear, or bring forth), or in ས (e.g. འུལ་ To request, to ask), or in ས (e.g. ཁྱིམ་ To live, feed, nourish), that Present Root is generally used for the Present Indicative, the Future Indicative in ཕེན་ etc., the Present Participle, Periphrastic Present Participle, Present Infinitive, Supine and Verbal Noun. Of course, it is quite allowable, and even proper, both when speaking and writing, and especially when writing the Colloquial, to use the Roots that are assigned to particular moods and tenses for those moods and tenses. It is said, however, that as a matter of fact this is seldom or never done, at least in Vulgar Colloquial. It is also said that if, in the verbs above referred to, the Future is formed with ཤ for all persons, instead of with ཕེན་ etc., the Perfect Root should be used; and that for all other verbs the Colloquial usually adopts the Perfect Root, if any, for all moods and tenses. This is very doubtful, except perhaps in vulgar Colloquial. The idea, especially as connected with the Future Tense, probably arises from the fact that the Perfect Root often has the same, or nearly the same, sound as the Future Root. For instance, in the Verb བེན་ To send, the Perfect Root བེན་ and the Future Root བེན་ sound alike or nearly alike. In this case, the better course would be to use བེན་ instead of བེན་ for the Future in བེན་ The best course would be to use the Roots properly, in all cases.
CHAPTER III.

SYNTAX.

§ 39.—Most of what the student will desire to know under this head has already been dealt with in Chapter II, Etymology, in connection with each of the different parts of speech, but a brief résumé of the main rules will doubtless be appreciated.

1.—Every Tibetan sentence is ordered thus: Subject, Object, Predicate.

**EXAMPLES:**

 comentarios de la misteriosa oración.

3 or comentarios de la misteriosa oración.

I am reading this book.

I want to go to Darjeeling.

2.—As regards the component parts of the subject, or of the object, if the student thinks more or less backwards, he will get a very fair idea of the order in which they should be spoken or written. That order is as follows:

(a) The principal substantive; unless it is qualified by an adjective in the genitive case, in which event the adjective comes first.

(b) The adjective when in any case other than the genitive.

(c) Participial clauses containing relative or correlative pronouns, and auxiliary to the principal substantive. These follow the rule of the adjective.

(d) The numeral, or the definite or indefinite article, and then the postposition.

3.—Adverbs precede, and interrogative pronouns, immediately precede, the verb which they qualify or with which they are connected.

4.—As regards the predicate, the verb comes last, every extension of the predicate preceding it. As regards the verb itself, the principal
verb comes first, either in the shape of an infinitive in the terminative case, or of a simple infinitive, or of a root, and then comes the active, auxiliary, or causative verb, these last alone being conjugated with reference to mood and tense.

5.—The general aspect of a Tibetan sentence, particularly if long and complex, is a series of subordinate clauses in a state of suspense, winding up with a definite statement.

Example:—

And seeing the multitudes he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying.

But the literal Tibetan is:—

Then by him the crowds seeing, into the mountain having gone, having sat down, the disciples into his presence having come, by him mouth having opened, to them teaching was said.
APPENDIX.

CONJUGATIONS.

Note.—These are intended for ready reference; and, to economize space, pronouns have been omitted, except at the beginning. The plural is the same as the singular. They are not to be regarded as rigid, immutable expressions, but as forms which take on a moulding according to the structural necessities of the sentence.

I.—Colloquial इहा To be present; To exist; To be.

Indicative Mood.

Present.

I am, or We are.

Thou art, or You are.

He or it is, or They are.

Or, with an Indefinite signification:—

for all persons.

Past.

Same as Present, context shewing Tense.

Or:—

I was.

Thou wast.

He was.

Imperfect: I was existing.

Perfect: I have existed.

Pluperfect: I had existed.

Future.

for all persons: I shall exist.
TIBETAN GRAMMAR.

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: If (so and so) .... (then) I shall exist.
(Present Root) .... ༡ .... འི་ for all persons.

Past: If .... I would exist.
(Perfect Root) .... ༡ .... འི་ and so on as in Past Tense.

Indicative Mood.

Or: —
(Perfect Root) .... ༡ .... འི་ f. a. p. (= for all persons).

Perfect: If .... I would have existed.
(Perfect Root) .... ༡ .... འི་ or .... མཐྱུར་ or .... འི་ f. a. p.

POTENTIAL MOOD.

Present: I can exist.
བོད་བཤད་ or སྗོ་བཤད་བཤད་ f. a. p.

Or: —
བོད་བཤད་བཤད་
སྐྱོང་དྲག་དབང་ (or བོད་ or rarely, chiefly interrogatively, ཁོན་)
སྐྱོང་དྲག་དབང་ (or སྐྱོང་ or rarely ཁོན་)

Past: I could exist.
སྐྱོང་དྲག་པ་! f. a. p.

Or: —
སྐྱོང་དྲག་པ་! and so on, as in Past Indicative.

PROBABILITY.

Present: Perhaps I shall exist; I may exist; It is likely, etc.

པོད་མཁྲེན་ རེ་! f. a. p.

Or: —
པོད་མཁྲེན་པ་! f. a. p.

Or: —
པོད་མཁྲེན་ རེ་ (or རེ་)! f. a. p.
Past: *I might exist.*

*倘爾* निःक्षिण यहद्दन एवं and so on, as in Past Indicative.

Or:—

*倘爾 निःक्षिण यहद्दन एवं* or ऊँँ कुणः) f. a. p.

Or:—

*मनः (or ऊँँ कुणः) निःक्षिण यहद्दन एवं* f. a. p.

Or:—

*मनः (or ऊँँ कुणः) निःक्षिण यहद्दन एवं* f a. p.

HORTATIVE MOOD.

Present: *I must exist; I ought to exist.*

*मनः निःक्षिण यहद्दन एवं* f. a. p., or *मनः निःक्षिण यहद्दन एवं* f. a. p.

Or:—

*मनः निःक्षिण यहद्दन एवं* and so on, as in Indicative Present of Colloquial निःक्षिण यहद्दन एवं

Or vulgarly:—

*मनः निःक्षिण यहद्दन एवं* and so on, as next above.

Past: *I ought to have existed.*

*मनः निःक्षिण यहद्दन एवं* and so on, as in Indicative Past

Or:—

*मनः निःक्षिण यहद्दन एवं* f. a. p.

Or vulgarly:—

*मनः निःक्षिण यहद्दन एवं* and so on, as in Indicative Past, but with न इन्दे एवं instead of न इन्दे एवं

PURPOSIVE MOOD.

Present and Past: *That, or In order that, or So that I may or might exist.*

*मनः निःक्षिण यहद्दन एवं* f. a. p.
Imperative Mood.

*Be; exist.*

 ⟨be; exist⟩ or ⟨be; exist⟩, or ⟨be; exist⟩, or ⟨be; exist⟩, or ⟨be; exist⟩, or ⟨be; exist⟩ f. a. p.

If Attributive only, then ⟨be; exist⟩, or ⟨be; exist⟩ (Coll.), or ⟨be; exist⟩, or ⟨be; exist⟩, or ⟨be; exist⟩

Prohibitive: ⟨be; exist⟩, or ⟨be; exist⟩ (⟨be; exist⟩) ⟨be; exist⟩, or ⟨be; exist⟩ (⟨be; exist⟩) ⟨be; exist⟩, or ⟨be; exist⟩ (⟨be; exist⟩) ⟨be; exist⟩ f. a. p.

*Note.— ⟨be; exist⟩, or ⟨be; exist⟩, or ⟨be; exist⟩, or ⟨be; exist⟩, or ⟨be; exist⟩ may be added according to rule.*

Precative Mood.

*Let me exist.*

 ⟨let me exist⟩ (with or without ⟨be; exist⟩ etc.) f. a. p.

Permissive Mood.

*I may exist; I am allowed to exist.*

 ⟨allow; exist⟩ f. a. p.

Or:—

 ⟨allow; exist⟩

 ⟨allow; exist⟩ or ⟨be; exist⟩

 ⟨allow; exist⟩ or ⟨be; exist⟩ or ⟨be; exist⟩

(This last may be conjugated on, according to mood and tense.)

Optative.

*Oh that I existed; Would that I existed.*

 ⟨exist⟩, or ⟨exist⟩ f. a. p.
PARTICIPLES.

Present: མེ་ཏོ། Existing; Being.
Past: མེ་ཏོ། Existed; Been.
Com. Perfect: མེ་ཏོ བི་ན། Having existed; having been.
Future: མེ་ཏོ, or མེ་ཏོ། About to exist or be.

PERIPHRASTIC EXPRESSIONS.

ཐོདཔ་ རི། Who or which exists or existed.
ཐོདཔ་ Which exists or existed.
ཐོདཔ་ (or མེ་ཏོ།) བི་ན། WHO IS TO, or will, exist.
ཐོདཔ་ (or མེ་ཏོ།) བི་ན། Which is to, or will, exist.
ཐོདཔ་ (or མེ་ཏོ།) ས། Ditto.

OTHER PARTICIPIAL EXPRESSIONS.

Present.

ཐོདཔ་ As, since, because, etc. ..... exists, exist.
ཐོདཔ་ བི་ན། At the time of existing; when, while ..... exists, exist.
ཐོདཔ་ (or མེ་ཏོ།) བི་ན། In or by existing; if, when, ..... exists, exist.
ཐོདཔ་ Existing.
ཐོདཔ། Though, because existing.
ཐོདཔ་ བི་ན། For existing.

Past.

ཐོདཔ་ As, since, because, when, after, etc. ..... existed.
ཐོདཔ་ བི་ན། Though, because ..... existed.
VERBAL NOUNS.

The existing.

SUPINES.

To exist; To be.

For existing; For being.

INFINITIVE MOOD.

To exist; To be.

To have existed; To have been.

To be about to exist.

N.B.— may always be used for but may not be used for

II.—LITERARY To exist; To be present; To be.

N.B.—The forms in are only used when that verb is being used as a mere copula.

INDICATIVE MOOD.

Present: I exist; I am existing; I am present; I am.

(Same as in Colloquial.)

Or, elegantly but rather obsoletely:—

I exist.

Thou existest.

He exists.

Or respectfully:—
Past: *I existed."
(Same as in Colloquial.)
Or:—

*‘Nas yam rlung* f. a. p.

Or:—

‘Dam rlung* f. a. p. *I was.*

Or:—

‘Dam chen yam rlung* and so on, as in second form of Indicative Past of Literary *‘Dun.*

Or:—

Ditto.

**Imperfect:** *I was existing.*
(Same as Present, context showing tense.)

**Perfect:** *I have existed*; **Pluperfect:** *I had existed.*
(Same as Past.)

**Future:** *I shall exist.*

*‘Dun gyi ‘gyur* f. a. p.

Or:—

‘Dul* f. a. p. *I shall be.*
SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: *I. . . . I shall exist.*

(Present Root) "" (any Future form as above).

Past: *I. . . . I would exist.*

(Perfect Root) "" and so on.

Or: —

"" and so on.

Or: —

"" and so on. *I would be...*

Or: —

"" f. a. p

Or: —

"" f. a. p *I would be...*

Perfect: *I. . . . I would have existed.*

(Perfect Root) "", or "", or "" f. a. p.

Or: —

"" and so on.

Or: —

"" and so on. *I would have been.*

POTENTIAL MOOD.

Present: *I can exist.*

" " f. a. p.

Past: *I could exist.*

" , or occasionally, chiefly interrogatively, " "

" "

Perfect: *I could have existed.*

" and so on.
Probability.

Present: Perhaps I shall exist: I may exist.

Or:—

Past: Perhaps I would exist: I might exist.

Or:—

Perfect: I would have existed: I might have existed.

Hortative Mood.

Present: I must exist; I ought to exist.

Past: I must have existed; ought to have existed.

Purposive Mood.

Present and Past: In order that I may or might exist.
Imperative Mood.

Exist.

Precative Mood.

Let me etc., exist.

Permissive Mood.

Present: I am allowed to exist.

Past: I was allowed to exist.

Future: I shall be allowed to exist.

Optative Mood.

Oh that I might exist.

Participles.

( Same as in Colloquial.)

Periphrastic Expressions:—

Same as in Colloquial. Also:—
He who exists or existed.

That which exists or existed.

Other Participial Expressions.

Present: Existing.

Existing, To exist.

Past: Having existed.

Existing, To exist.

Verbal Noun.

To exist.

Supine.

To exist.

Infinitives.

(As in Colloquial.) Also:

To be about to exist.

N.B.—\( \text{ནོ་} \) may always be used instead of \( \text{ཐོ་} \), but \( \text{ཐོ་} \) may never take the place of \( \text{ནོ་} \) when the latter means To be present, To exist.

III.—Colloquial \( \text{ཐོ་} \) To be.

Indicative Mood.

Present.

I am.

Thou art.
or occasionally རེད།  

or rarely ཀིན།  

Past:  
I was.  

Imperfect:  
I was being.  

Perfect:  
I have been.  

Pluperfect:  
I had been.  

Future:  
I shall be.  

(N.B.—Also used for Indefinite Present.)

Or:

...ཀིན།  

...ེ་ོབ བོ། ། or ...ཀིན།  

...ཀིན།  or ...ེ་ོབ བོ། ། or ...ཀིན།  

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present:  If ... I shall be.

(Present Root with "... བོ། ། followed by either of above Future forms.)

Past:  If ... I would be.

(Perfect Root) "... བོ། །  

" " ེ་པོ་བོ། ། or ...ེ་ོབ བོ། ། or ...ཀིན།  

" " ེ་པོ་བོ། ། or ེ་པོ་བོ། ། or ེ་པོ་བོ། །  

Or:

(Perfect Root) "... གོ་ཁ་ བོ། ། f. a. p.

Perfect:  If ... I would have been.

(Perfect Root) "... བོ། ། and so on.

Or:

(Perfect Root) "... གོ་ཁ་ བོ། ། or "... བོ། ། or "... བོ། ། each f. a. p.,

save that བོ། ། is confined to 1st person.

POTENTIAL MOOD.

Present:  I can be.

ཞེས་བོ། ། or ཟེ་བོ། ། f. a. p.
Past: I could be.

Possibility

Or:

Possibility

Or:

Possibility

and so on.

Probability.

Present and Past: I may or might be; Perhaps I shall or would be.

Possibility

Or:

Possibility

Or:

Possibility

Hortative Mood.

Present: I ought to be: I must be.

Possibility

Past: I ought to have been; must have been.

Possibility for 1st person, others taking Possibility

Purposive Mood.

In order that I may or might be.

Possibility

Imperative Mood.

Be.

Do not be.

Precative Mood.

Let me, etc. be.

Possibility with Possibility or Possibility or Possibility or Possibility or Possibility added according to rule.)
Permissive Mood.

Present: I am allowed to be.

\[ \text{ིན་ིན་} \quad \text{f. a. p.} \]

Or:

\[ \text{ིན་ིན་} \quad \text{and so on.} \]

Past: I was allowed to be.

\[ \text{ིན་ིན་} \quad \text{f. a. p.} \]

Or:

\[ \text{ིན་ིན་} \quad \text{and so on.} \]

Optative Mood.

Oh that I were: Would that I were.

\[ \text{ིན་ིན་} \quad \text{or} \quad \text{ིན་ིན་} \quad \text{f. a. p.} \]

Participles.

Present: [Being]

Past: [Been]

Com. Perfect: [Having been]

Future: [About to be]

Periphrastic Expressions.

\[ \text{ིན་} \quad \text{or} \quad \text{ིན་} \quad \text{Who or which is or was.} \]

\[ \text{ིན་} \quad \text{or} \quad \text{ིན་} \quad \text{Who or which will be, or is or are to be.} \]
Other Participial Expressions.

Present.

}\{ At the time of being; when, while...am, is, are.

By, if, when...am, is, are.

As, since, because...am, is, are.

Being.

As...am, is, are.

Of or for being.

Past.

}\{ When, while...was, were.

As..... was, were.

Having been; as, since, when, because

....was, were.

As, since, because, when...was, were.

Verbal Noun.

}\{ Being; The being; To be.
SUPINES.

To be.

INFINITIVES.

To be.

To have been.

To be about to be.

N.B.— is only a copula, and may not be used for , but may be used for .

Moreover, it must always be remembered that , whether Colloquial or Literary, is never used substantively, but always in connection with some noun, adjective, or substantive or auxiliary verb, into which its forms have to be moulded.

IV.—LITERARY  To be.

INDICATIVE MOOD.

Present: I am.

or occasionally, chiefly interrogatively, .

or

Or, honorifically:—

(Not used: ordinary with instead of .)

or
Past: I was.
Same as first Present form, context showing Tense.

Or:

***གཨིན་ (ིན་)***

***གཟུང་ (ིན་)*** or occasionally, chiefly interrogatively གཨིན་

***བོག (ིན་)***

Imperfect: I was being.
Perfect: I have been
Pluperfect: I had been.
Future: I shall be.

***བོག (ིན་)***

***བོག (ིན་)***

***བོག (ིན་)***

Each f. a. p.

---

Conditional and Subjunctive Moods.

Present: If .... I shall be.

(Present Root) ***གཨིན་ (ིན་)*** f. a. p.

Past: If .... I would be.

(Perfect Root) ***གཨིན་ (ིན་)*** and so on.

Or:

***གཨིན་ (ིན་)*** f. a. p.

Perfect: If .... I would have been.

(Perfect Root) ***གཨིན་ (ིན་)*** and so on.

Potential Mood.

Present: I can be.

***གཨིན་ (ིན་)*** f. a. p.

Or:

***གཨིན་ (ིན་)***
Past: I could be.

I could be. and so on.

Or:

I could have been. and so on.

Perfect: I could have been.

I could have been. and so on.

Or:

I could have been. and so on.

Or:

I could have been. f. a. p.

Or:

I could have been. f. a. p.

Probability.

Present: I may be; Perhaps I shall be.

I may be; Perhaps I shall be. and so on.

Or:

I might have been. and so on.

Or:

I might have been. f. a. p.

Or:

I might have been. f. a. p.

Past: I might be; Perhaps I would be.

I might be; Perhaps I would be. and so on.

Or:

I might have been. and so on.

Or:

I might have been. f. a. p.

Or:

I might have been. f. a. p.

Perfect: I might have been; Perhaps I would have been.

I might have been; Perhaps I would have been. and so on.

Or:

I might have been. and so on.
Hortative Mood.

Present: I must be; I ought to be.

\[
\text{ཨེ་ཐབ་གྲོས་} (རི) \\
\text{Or:—} \\
\text{ཨེ་ཐབ་བཞི།} \\
\text{Or:—} \\
\text{ཨེ་ཐབ་ཕུན་} (རི) \\
\text{Or:—} \\
\text{ཏིམ་པོ་ཐོ་མི་} (རི) \\
\text{f. a. p.}
\]

Past: I must have been; I ought to have been.

\[
\text{ཨེ་ཐབ་གྲོས་པོ་} (རི) \text{ and so on.} \\
\text{Or:—} \\
\text{ཨེ་ཐབ་བཞི།} (རི) \text{ f. a. p.} \\
\text{Or:—} \\
\text{ཨེ་ཐབ་ཕུན་} (རི) \text{ and so on.} \\
\text{Or:—} \\
\text{ཏིམ་པོ་ཐོ་མི་} (རི) \text{ and so on.} \\
\]

Purposive Mood.

In order that I may or might be.

\[
\text{ཨེ་ཐབ་གྲོས་པོ་} (རི), \text{ or ནོ་, or མཆོག | f. a. p.} \\
\text{Or:—} \\
\text{ཨེ་ཐབ་བཞི།} (རི) \text{ f. a. p.} \\
\text{Or:—} \\
\text{ཨེ་ཐབ་ཕུན་} (རི) \text{ f. a. p.} \\
\text{Or:—} \\
\text{ཨེ་ཐབ་གྲོས་} (རི) \text{ འབུ་བདེན་} \\
\text{ཐོན་} | \text{f. a. p.}
\]
Imperative Mood.

\[
\text{Be.}
\]

Or:

\[
\text{Be.}
\]

Precative Mood.

Let me, etc. be.

Permissive Mood.

Present: I am allowed to be.

Verbal Noun.

Being; The being; To be.

Supine.

To be.

Participles.

Present: Being.

Past: Been.

Com. Perfect: Having been.

Future: About to be.
Periphrastic Expressions.

Who or which is or was.

Who will be, or is or are to be.

Which will be, or is or are to be.

Other Participial Expressions.

Present.

At the time of being; when, while, as . . am, is, are.

Being: as, since, when, after, while . . am, is, are.

In or by being; if, when . . am, is, are.

Being.

Though, since, because . . am, is, are.

Of or for being.

Past.

Having been; as, since, when, after . . was, were.

Because, since, when . . was, were.
As ... was, were.

After, since, because, when...was, were.

If, when ... was, were.

INFINITIVES.

To be.

To have been.

To be about to be; going to be.

V. — བོད་ To have; To possess.

Same as Colloquial or Literary བོད་ To be present, To exist, save that it is conjugated with the subject in the Dative case with ཞ. Thus:—

INDICATIVE MOOD.

Present: I have; I possess.

To me there is.

To thee there is.

To him there is.

And so on throughout.

VI. — Active, Transitive, 4-rooted Colloquial verb.

སོང་། To send.

Roots.

Present: བི་ Perfect: བི་ རི་ རི་ རི་ རི་ Future: བི། Imperative: བི་
Present: *I send.*

Periphrastic Present: *I am sending.*

N.B.—Pronouns are henceforth omitted, except where necessary to make the construction clear.

The construction is in the Agentive, save where otherwise indicated.

Past: *I sent.*

Imperfect: *I was sending.*

Same as Periphrastic Present, context showing Tense; or and so on, as in Past.

Perfect: *I have sent.*

Same as Past.

Pluperfect: *I had sent.*

Same as Past or Perfect.
Or, seldom used save at end of sentences:—

Future: I shall send.

\[ \text{future verb form} \]

Or:—

\[ \text{future verb form} \]

Present: If...

(Present Root) \[ \text{present root form} \]

Or:—

(Present Root) \[ \text{present root form} \]

Past: If...

(Present Root) \[ \text{perfect root form} \]

Or:—

(Present Root) \[ \text{perfect root form} \]

Perfect: If...

(Present Root) \[ \text{perfect root form} \]

Or:—

(Present Root) \[ \text{perfect root form} \]
except that དེ་ is usually confined to the first person, and འི་ used with the others.

**Potential Mood.**

**Present:** *I can send; am able to send.*

ལྷྷ་བྱུང་།  f. a. p.

Or:

ལྷྷ་ལྷ་བྱུང་།  f. a. p.

Or:

ལྷྷ་ལྷ་བྱུང་།  and so on.

**Past:** *I could send.*

ལྷྷ་ལྷ་བྱུང་།  and so on.

**Perfect:** *I could have sent.*

ལྷྷ་ལྷ་བྱུང་།  and so on.

Or:

ལྷྷ་ལྷ་བྱུང་།  f. a. p.

**Probability.**

**Present:** *Perhaps I shall send; I may send; It is likely that I shall send.*

ལོང་གཞི་དུན་... (Either form of Simple Future).

Or:

ལོང་གཞི་དུན་ ལྷ་བྱུང་།  f. a. p.

Or:

ལོང་གཞི་དུན་ ལྷ་བྱུང་།  f. a. p.

**Past:** *Perhaps I should send; I might send.*

ལོང་གཞི་དུན་...གནང་བྱུང་།  and so on.

Or:

ལོང་གཞི་དུན་...གནང་བྱུང་།  f. a. p.
Or:—

Perfect: Perhaps I would have sent; I might have sent.

Present: I must send: I ought to send

Also the following, sometimes used:—

Past: I must have sent: ought to have sent.

Hortative Mood

Or:—

Or:—

Or vulgarly:—

Also the following, sometimes used:—

I am (or have) to send.

Thou art (or hast) to send.

He is (or has) to send.

Past: I must have sent: ought to have sent.

... and so on.
Purposive Mood.

Present: In order that I may send.

Past: In order that I might send.

Imperative Mood

Send.

N.B.—COMMONLY BUT IMPROPERLY, or , or , or , or , may be added according to rule.

Do not send.

Precative Mood.

Let me, etc. send.

N.B.—The construction here is, “By me (or thee or him) a sending permit”

Permissive Mood.

Present: I am allowed to send; I may send.

Past: I was allowed to send; I might send.

Future: I shall be allowed to send.
Or:

I and so on.

N.B.—Here the construction is, "A sending by me is allowed, or was allowed, or will be allowed."

The following is more Bookish:

I may send.
Thou mayest send.
He may send.

Optative Mood.

Present: Oh that I, etc. were sending, or might send.

Or, better:

Past: Oh that I, etc. had sent.

Or, better:

Participles.

Present: Sending.

Perfect: Sent.

Com. Perfect: Having sent.

Future: About to send.

Active or Periphrastic.

He who sends.
He who sent.
Or the following constructions may be used:

- The man who sends.
- The man who sent.
- The man who will send or is to send.

See regarding Active and Periphrastic Participles generally, § 38, V. D.

Other Participial Expressions.

Present.

- Sending.
- Sending; Because, since, when, while... sending.
- Sending; at, for, though.... sending.
- Though, because... sending.
- As, since... sending.
Whilst sending.

If, when, though...send, sending.

etc., etc.

Past.

Having sent.

Sent; because, since, when...sent.

Because, though...sent.

If, when, though...sent.

As, since, because, having...sent.

etc., etc.

Supines.

To send.

For sending.
Verbal Nouns.

Sending; the sending; a sending.

The having sent.

The being about to send.

Infinitives.

Present: To send.

Perfect: To have sent.

Future: To be about to send, or to be sent.

VII.—Active, Transitive, 4-Rooted Literary Verb To send.
Roots.

Present: བོད། | Perfect: བོད། | Future: བོད།

Imperative: བོད། or བོད།

N.B.—Pronouns are omitted, but the construction is in the Agentive, save where otherwise indicated.

The སྦུས་བུག་ or ~ placed over the reduplicated final consonant, or final vowel of a verb, is also omitted.

INDICATIVE MOOD.

Present: I send.

བོད། f. a. p.

Or, Intensively: —

བོད། བོད། f. a. p.

Periphrastically: —

བོད། བོད། I am

Thou art sending.

He is

Elegant but obsolete form: —

བོད། བོད། བོད། བོད།

པོད། བོད། བོད། བོད། or བོད། or བོད།

Or: —

Same, substituting བོད། for བོད།

Or, Respectfully: —

བོད། བོད། བོད། བོད། བོད། བོད། བོད།

པོད། བོད། བོད། བོད། བོད། བོད། བོད།
**Past:** *I sent.*

Or:—

**Imperfect:** *I was sending.*

Same as Periphrastic Present, the context showing Tense.

Or:—

And so on, as in Past.

Or:—

**Perfect:** *I have sent.*

Same as Past.

**Pluperfect:** *I had sent.*

Same as Past, or:—

Also, but seldom used, and only at end of sentences:—

**Future:** *I shall send.*

Or:—
And note the following:—

I am (or have) to send.

Thou art (or hast) to send.

He is (or has) to send.

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: If...I shall send.

(Present Root) ༢ ༢ (any of the above Future forms), f. a. p.

Past: If...I would send.

Same as Present, save that in the Introductory Clause the Perfect Root is used: or:—

(Perfect Root) ༢ ༢ and so on.

Perfect: If...I would have sent.

Same as Past.

Or:—

(Perfect Root) ༢ ༢ and so on.

POTENTIAL MOOD.

Present: I can send.

Or:—

Or:—

Past: I could send.
Or:—
ངེ་རེ་ཀུན་བོད། f. a. p.

Or:—
ངེ་རེ་བོད་གཅིག། and so on.

Or:—
ངེ་རེ་བོད་གཅིག། and so on.

Perfect: *I could have sent.*
ངེ་རེ་བོད་གཅིག། and so on.

Or:—
ངེ་རེ་བོད་གཅིག། and so on.

**Probability.**

Present: *I may send; Perhaps I shall send.*
ངེ་རེ་ིང་ཁང་། f. a. p., or གེ་རེ་ིང་ཁང་། f. a. p.

Or:—
ངེ་རེ་ིང་ཁང་། f. a. p.

Or:—
ངེ་རེ་ལམ་མོ། f. a. p.

Or:—
ངེ་རེ་ལམ་མོ། f. a. p.

Past: *I might send.*
ངེ་རེ་ལམ་མོ། and so on.

Or:—
As in Past Tense, Potential Mood.

Perfect: *I might have sent.*
ངེ་རེ་ལམ་མོ། f. a. p.

Or:—
ངེ་རེ་ལམ་མོ། and so on.

Or:—
ངེ་རེ་ལམ་མོ། and so on.
HOBATIVE.

Present: I ought to send: I must send.

***", or interrogatively isnan

Or:—

\( \text{I am (or have)} \)  
\( \text{Thou art (or hast)} \)  
\( \text{He is (or has)} \)

to send.

Past: I ought to have sent.

***", and so on.

PURPOSIVE MOOD.

So that I may send, or might send.

\( \text{Each f. a. p.} \)

PRECATIVE MOOD.

Let me, etc. send.

\( \text{or } \)  

Or:—

\( \text{or } \)

PERMISSIVE MOOD.

Present: I am allowed to send: I may send.

\( \text{f. a. p.} \)

Or:—

\( \text{and so on.} \)
Past: I was allowed to send: I might send.

I was allowed to send: I might send.

Or:—

I was allowed to send: I might send.

Future: I shall be allowed to send.

I shall be allowed to send.

Or:—

I shall be allowed to send: f. a. p.

Or:—

I shall be allowed to send: f. a. p.

Optative Mood.

Present: Oh that I, etc. were sending, or might send.

Oh that I, etc. were sending, or might send.

Or:—

Oh that I, etc. were sending, or might send.

Past: Oh that I, etc. had sent.

Oh that I, etc. had sent.

Or:—

Oh that I, etc. had sent.

Imperative Mood.

Send.

Send.
Do not send.

\[ \text{N.B.— } \text{is not used with} \]

**Participles.**

**Present:**  

\[
\text{Sending.} \\
\text{He who sends; the sender; the sending person.} \\
\text{He who sent. The sent.}
\]
He who will send, or is to send. The sender.

Or the following simple construction may be used:

The Father who sends me.

, , , sent me.

, , , will send me.

See generally, § 38, V. D.

Other Participial Expressions.

As in Colloquial.

Verbal Noun, or Adjective.

Sending; a or the sending.

The having sent.

The being about to send.

Supines.

To send.
For sending.

**INFINITIVE MOOD.**

Present: ་བྱེབ།  "To send."

Present: ་བྱེབ། ་བྱེབ།  "To have sent."

Past: ་བྱེབ།  "To be about to send; to be sent."

Future: ་བྱེབ།  "To be sent."

VIII.—Passive, 4-Rooted Colloquial Verb ་བྱེབ།, ་བྱེབ།, ་བྱེབ།,  "To be sent."

Roots.

As in Active Verb No. VI.

N.B.—The construction throughout is in the Objective or Accusative case, with or without ཤ།

**INDICATIVE MOOD.**

Present:  "I am being sent."
Past: I was sent.

Present: I am sent.

Perfect: I have been sent.

Imperfect: I was being sent.

Future: I shall be sent.

Pluperfect: I had been sent.

Subjunctive and Conditional Moods.

Present: If.. I shall be sent.
Past: If.. I would be sent.
Perfect: If.. I would have been sent.

Potential Mood.

Present: I can be sent.
Past: I could be sent.
Perfect: I could have been sent.

Probability.

Present: I may perhaps be sent.
Past: I might, , , ,
Hortative Mood.

Present:  I ought to be sent; I must be sent.

Or:—

Past:  I ought to have been sent.

Or:—

Present:  I may be sent.

As in Active Verb

Past:  I might be sent.

No. VI.

Be sent.

Do not be sent.

Permissive Mood.

Present:  I am allowed to be sent.

Let me, etc., be sent.
And so on conjugating ཀཱི་ི་མི་' regularly.

Or :—
སྣརེར (or ཐེ་བ་) འི་མི། f. a. p.

OPTATIVE MOOD.

Present : Oh that I were being sent.
སྣརེར (པ') འི་མི། f. a. p.

Or, better :—
སྣརེརནེན་པག་ འི་མི། f. a. p.

Past : Oh that I had been sent.
སྣརེར (པ') འི་མི། f. a. p.

Or, better :—
སྣརེརནེན་པག་ འི་མི། f. a. p.

PARTICIPLES.

Present : འི་མི། Being sent.
Past : འི་མི། Been sent.

Com. Perfect : པོ་བ་བིང་པོ། Having been sent.

Future : ལེ་འི་ རེ་འི་About to be sent.

PERIPHRASTIC.

སྣརེར་བོ། སྣརེར་བོ། སྣརེར་བོ། སྣརེར་བོ།

{He who is or was sent.}

{He who will be sent.}
Or the following simple construction may be used:—

The man who is or was sent by me.

The book which will be, or is to be, sent by thee.

Other Participial Expressions.

Being sent, having been sent.

Because, since, when...was or were sent.

Having been sent.

If, when, though...was or were sent.

As, since, because...was or were sent; having been sent.

Because, though...was or were sent.

Supines.

To be sent.

For being sent.
VERBAL NOUNS.

The being sent.
The having been sent.
The being about to be sent.

INFinitive Mood.

To be sent.
To be about to be sent.

IX.—Active, one-rooted Colloquial Verb འཕེབ་པ། To see.

Root throughout འཕེབ་

N.B.—The construction is in the Agentive, except where otherwise indicated.

Indicative Mood.

Present: I see.

f. a. p.

Periphrastic: I am seeing.

or བོད།

or བོད། or ཨོན་གཞི།

Past: I saw.

* or ཨོན་གཞི་ f. a. p.

* N.B.—ཤུ་ for first person, བོད། for the others.
Or:

Imperfect: I was seeing.
Same as Periphrastic Present, context showing Tense.

Perfect: I have seen.
Same as Past.

Pluperfect: I had seen.
Same as Past or Perfect.
Or, seldom used save at end of sentence:—

Future: I shall see.

Note also the following:—

I am (or have) to see.
And so on.

Also:

I am (or have) to see.
And so f. a. p.

Subjunctive and Conditional Moods.

Present: If...I shall see.

(Present Root) "..." and so on.

Or:—

(Present Root) "..." f. a. p.

Past: If...I would see.

(Perfect Root) "..." f. a. p.
Or:—
(Participant Root) ...ན་ཡི་བེད་ཏི་ ... and so on.

**Perfect:** If...I would have seen.
(Participant Root) ...ན་ཡི་བེད་ཏི་ ... and so on.
Or:—
(Participant Root) ...ན་ཡི་བེད་ཏི་ ... f. a. p.

**Potential Mood.**

Similar to construction in ཏོབ་བཞི། To send, No. VI.

**Probability.**

**Present:** Perhaps I shall see: I may see.
Same as in དོབ་བཞི། To send, No. VI.

**Past:** Perhaps I would see: I might see.

Or:—

Or:—

Or:—

Or:—

**Perfect:** Perhaps I would or might have seen.

Or:—

Or:—

Or:—

And so on.

**Hortative.**

**Present:** I ought to see: I must see.

And so on.
Or:—

and so on.

Or:—

f. a. p.

Or:—

I am (or have) to see.

And so on.

Or:—

I am (or have) to see.

And so, f. a. p.

Past: I ought to have seen; must have seen.

and so on.

Or:—


Purposive Mood.

Present and Past: In order that I may or might see.

f. a. p.

Imperative Mood.

See.

Do not see.

Precative Mood.

Let me, etc. see.

Permissive Mood.

Present: I am allowed to see; I may see.

f. a. p. and tenses.

Or:—

and so on.
And so on, conjugating མིག གམ། regularly.

The following is more Bookish:—

མིག གམ། | f. a. p.

**Optative Mood.**

Present and Past: *Oh that I were seeing, or had seen.*

མིག གམ།

Or:—

མིག གམ།

Or better:—

མིག གམ།

**Participles.**

Present: མིག གམ། *Seeing.*

Perfect: མིག གམ། *Seen.*

Com. Perfect: མིག གམ། *Having seen.*

Future: མིག གམ། *About to see.*

**Active, Periphrastic, or Substantive.**

མིག གམ། (ཐོ)།

He who sees or saw. *The seer.*

མིག གམ། (ཐོ)།

He who will see. *The seer.*

See also the other examples under this head in ཕག་བོ འ | To send, No. VI.
OTHER PARTICIPIAL EXPRESSIONS.

Present.

Seeing.

Seeing; because, since, when, while. am, is, or are seeing.

Seeing; at, for, though. am, is, or are seeing.

As, since. am, is or are seeing.

Whilst seeing.

Though seeing.

If, when, though. am, is or are seeing.

Past.

Having seen.

Having seen.

Having seen.

If, when, though. was or were seen.

Because, though. was or were seen.

Having seen; as, since, when, because. was or were seen.
Supines.

To see.

For seeing.

Verbal Nouns or Adjectives.

Seeing; a or the seeing.

A or the having seen.

The being about to see.

Infinitive Mood.

Present: To see.

Perfect: To have seen.

Future: To be about to see; To be seen.

X.—Neuter, One-Rooted Colloquial Verb To be glad, To rejoice.

Root throughout.

Conjugated throughout like Colloquial To see, save that in the forms in and the auxiliary particle is instead of , while the Imperative is or the Literary Rejoice, Be glad.
The construction throughout is in the Nominative, save that in the Hortative Mood it is in the Dative with म, as in द्रवम्! To see, No. IX.

XI.—Neuter, One-Rooted Literary Verb द्रवम्! To be glad, To rejoice.

Root द्रव throughout.

N.B.—The construction is in the Nominative case, except where otherwise indicated. The मूर्त् is omitted.

**Indicative Mood.**

**Present:** I am glad: I rejoice.

द्रव! f. a. p.

Or, intensively:—

द्रवम् द्रव | f. a. p.

**Periphrastic:** I am rejoicing.

द्रवम् द्रव | द्रव द्रव or द्रव द्रव

द्रवम् द्रव | द्रव द्रव or द्रवम् द्रव

Or:—

द्रवम् द्रव and so on; or द्रवम् द्रव and so on.

Or:—

द्रवम् द्रव | द्रवम् द्रव or occ. chiefly interr. द्रव | द्रवम् द्रव

Or:—

द्रवम् द्रव and so on.

Or, seldom used now:—

द्रवम् द्रव (or द्रव) द्रव |
Past: *I rejoiced: I was glad.*

Or:—

**Imperfect**: *I was rejoicing.*
Same as Present, context indicating Tense.

**Perfect**: *I have rejoiced.*
Same as Past.

**Pluperfect**: *I had rejoiced.*

Or, though not common:—

**Future**: *I shall rejoice: I shall be glad.*

And so on.

**Subjunctive and Conditional Moods.**

**Present**: *If.. I shall rejoice.*

(Present Root) **... *I will rejoice*** f. a. p.

Or:—

(Present Root) **... *I will rejoice*** f. a. p.
Or:—
(Present Root) ༢༢༢ གཞག་ོད། f. a. p.

Past: If...I would rejoice.

(Perfect Root) ༢༢༢ གཞག་བསློད་པའི། and so on.

Or:—

(Perfect Root) ༢༢༢ གཞག་བསློད་པའི། f. a. p.

Perfect: If...I would have rejoiced.

(Perfect Root) ༢༢༢ གཞག་བསློད་པའི། and so on.

Potential Mood.

Present: I can rejoice or be glad.

ོགས་བོད། f. a. p.

Or:—

ོགས་བསློད། f. a. p.

Or:—

ོགས་བྲོད་པའི། f. a. p.

Past: I could rejoice.

Same as Present.

Or:—

ོགས་བསྲོད་པའི། and so on.

Or:—

ོགས་བྲོད་པའི། and so on.

Or:—

ོགས་བྲོད་པའི། f. a. p.

Or:—

ོགས་བྲོད་པའི། f. a. p.

Perfect: I could have rejoiced.

ོགས་བྲོད་པའི། and so on.
Or:—

and so on.

Or:—

f. a. p.

Or:—

f. a. p.

**Probability.**

Present: Perhaps I shall rejoice: I may rejoice.

Or:—

f. a. p.

Or:—

f. a. p.

Past: Perhaps I would or might rejoice.

and so on.

Perfect: Perhaps I would or might have rejoiced.

and so on.

**Hortative Mood.**

Present: I ought to rejoice; I must rejoice.

f. a. p.

Past: I ought to have rejoiced.

and so on.
Prior: In order that I may rejoice.

Past: In order that I might rejoice.
Same as first three forms of Present.

Precative Mood.

Let me, etc. rejoice.

Permissive Mood.

Present: I am allowed to rejoice; I may rejoice.

Past: I was allowed to rejoice; I might rejoice.

...and so on.
OPTATIVE MOOD.

Oh that I were glad or rejoicing.

Rejoice, Be glad.

Do not rejoice. Be not glad.

PARTICIPLES.

Present: egral

Perfect: egral

Com. Perfect: egral Having rejoiced.
Future: 

About to rejoice.

Active, Periphrastic, or Substantive.

He who rejoices or is glad. The rejoicer.

He who rejoiced, or was glad.

Matt. xi. 14. He who rejoiced, or was glad.

Matt. xi. 3. He who is about to rejoice, or will, or is to, rejoice.

Rom. viii. 36. The rejoicing.

Other Participial Expressions.

Present.

Same as in To see, No. IX.

Past.

Same as in To see, No. IX, substituting for , and taking instead of

Verbal Noun or Adjective.

Rejoicing; A, or the rejoicing.

The having rejoiced.

The being about to rejoice.
Supines.

To rejoice or be glad.

For rejoicing.

Infinitive Mood.

Present: To rejoice or be glad.

Past: To have rejoiced or been glad.

Future: To be about to rejoice or be glad.

XII.—Passive 4-Rooted, Literary Verb गांहिः or गांहि | To be sent.

N.B.—The construction throughout is in the Objective or Dative case in षः |

Otherwise it is the same as the Active Literary Verb गांहिः To send, No. VII. as far as and including the Potential Mood.

Hortative Mood.

Present: I ought to be sent; I must be sent.

Past: I ought to have been sent.

and so on.
Then it is again similar to Verb No. VII. as far as and including the Optative Mood.

**Imperative Mood.**

\[ \text{Be sent.} \]

\[ \text{Do not be sent.} \]

**Particples.**

<table>
<thead>
<tr>
<th>Present:</th>
<th>Future:</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ \text{Being sent.} ]</td>
<td>[ \text{Having been sent.} ]</td>
</tr>
<tr>
<td>[ \text{About to be sent.} ]</td>
<td>[ \text{About to be sent.} ]</td>
</tr>
</tbody>
</table>

- **Present:**
  - \[ \text{Being sent.} \]
  - \[ \text{Been sent.} \]
  - \[ \text{Having been sent.} \]
  - \[ \text{About to be sent.} \]
Periphrastic.

\( \text{He who or that which is or was sent.} \)

Matt. xi. 3. \( \text{He who or that which is or was sent.} \)

Rom. viii. 36. \( \text{He who or that which is or was sent.} \)

Matt. xi. 14. \( \text{He who or that which is or was sent.} \)

Participial Expressions.

Same as in Colloquial Passive Verb \( \text{He who or that which is or was sent.} \)

Supines.

\( \text{To be sent.} \)

Verbal Nouns.

\( \text{The being about to be sent.} \)
INFinitive Mood.

To be sent.

To have been sent.

XIII.—Active, 2-Rooted Colloquial Verb མི་ ཁ་ To go

Roots.

Present:

Perfect:

Future:

Imperative: \{ མི་ or མི་ or མི་ \} With Particle

\{ དེ་ or དེ་ or དེ་ \} when appropriate.

N.B.—The construction throughout is in the NominaTive case.

Indicative Mood.

Present: I go.

Periphrastic: I am going.

Past: I went.
Or:—

 Imperfect: *I was going.*
 Same as Periphrastic Present, context showing Tense.

 Perfect: *I have gone.*
 Same as Past.

 Pluperfect: *I had gone.*
 Same as Past.

 Or, seldom used save at end of sentences:—

 and so on.

 Or:—

 and so on.

 Future: *I shall go.*

 *I am (or have) to go.*

 Or:—

 and so on.

 Or:

 *I am (or have) to go.*

 Subjunctive and Conditional Moods.

 Present: *If...I shall go.*

 (Present Root) *...* f. a. p.
Or:

(Present Root) ⾦wüns and so on.

**Past:** If... I would go.

(Perfect Root)... Same as Present, context indicating Tense.

Or:

(Perfect Root) ⾦üns (or ︿牛欣) 我 and so on.

**Perfect:** If... I would have gone.

(Perfect Root) ⾦üns (or ︿牛欣) 我 and so on.

Or:

(Perfect Root) ⾦üns (or ︿牛欣) 我 f. a. p.

Or:

(Perfect Root) ⾦üns (or ︿牛欣) 我 f. a. p.

**Potential Mood.**

**Present:** I can go.

Or:

Or:

Or:

and so on.

**Past:** I could go.

And so on.

**Perfect:** I could have gone.

And so on.

Or:

Or:

f. a. p.

**Probability.**

**Present:** Perhaps I shall go; I may go.

f. a. p.
Or:—
བོད་ཡིག་བོད་ཡིག་ and so on.
Or:—
བོད་ཡིག་བོད་ཡིག་ f. a. p.
Or:—
བོད་ཡིག་བོད་ཡིག་ f. a. p.

Past: Perhaps I might go.
བོད་ཡིག་བོད་ཡིག་( or ལེན་) རོ།། and so on.
Or:—
བོད་ཡིག་( or ལེན་) རོ།། f. a. p.
Or:—
བོད་ཡིག་( or ལེན་) རོ།། f. a. p.

Perfect: Perhaps I might have gone.
བོད་ཡིག་བོད་ཡིག་( or ལེན་) རོ།། and so on.
Or:—
བོད་ཡིག་( or ལེན་) རོ།། f. a. p.
Or:—
བོད་ཡིག་( or ལེན་) རོ།། f. a. p.

Hortative Mood.

Present: I ought to go; I must go.
བོད་ཡིག་ f. a. p.
Or:—
བོད་ཡིག་ and so on.
Or:—
བོད་ཡིག་ f. a. p.
Or vulgarly:—
བོད་ཡིག་ and so on.
Or:—
བོད་ཡིག་ f. a. p.
Or:—
བོད་ཡིག་ and so on.
**Past:** I ought to have gone.

(或 vulgarly झूँझ ) निका and so on.

Or:

यहुँह्येग्मु यु (f. a. p. But see note re नु, p. 354.

**Purposive Mood.**

**Present:** *In order that, or so that, I may go.

(或 ख्यासिन्) निखा (f. a. p.

**Past:** *In order that, or so that, I might go.

(或 ख्यासिन्) निखा (f. a. p.

**Imperative Mood.**

यहुँ (निम्)।

यास्य (निम्)।

ह्रूँ (निम्)।

स्फेन्ध (Pronounced Mān-do) Do not go.

**Preceptive Mood.**

छिन्न (निम्)।

**Permissive Mood.**

Present: I am allowed to go: I may go.

(निम्)। (f. a. p.

Or:

(निम्न)। and so on.

(N.B.—Other Tenses may be formed by conjugating निका regularly.)

**Optative Mood.**

Present: Oh that, or would that, I were going.

(निका।

Or:

(निका।

(निका।
Past: Oh that, or would that, I had gone.

Or:

Past: Oh that, or would that, I had gone.  

Or:

Past: Oh that, or would that, I had gone.  

(N.B.—The expressions in  are not much used in Colloquial, being rather Literary.)

Participles.

Present:  

Perfect:  

Com. Perfect:  

Future:  

Active, Periphrastic, or Substantive.

He who or that which goes;  
The goer.

He who, or that which went.

He who or that which will go, or is to go.
Other Participial Expressions.

As in Colloquial Verb བོད་པ་ To see, No. IX, པར། taking བར་, སྤེི་taking བེར།, and དྲེན་taking བེན། If བོད་པ་ be used it would take བོད་པ་

SUPINES.

To go.

For going.

VERBAL NOUNS OR ADJECTIVES.

Going; a or the going.

The having gone.

The being about to go.

INFINITIVE MOOD.

Present: བོད་པ་ To go.

Perfect: བོད་པ་ (or བོད་པ་) བོད་པ། To have gone.

Future: བོད་པ་ (or བོད་པ་) བོད་པ། To be about to go.
XIV.—Active 2-Rooted Literary Verb རོག་  To go.

Roots.

Same as in Colloquial Verb, No. XIII, omitting འོ། འ། འོ།

N.B.—The construction throughout is in the Nominative case.

**Indicative Mood.**

**Present:** I go.

རོག་ f. a. p.

**Periphrastic:** I am going.

སོརོག་ or རོག དེ།  
སོརོག་ or རོག དེ། or ཐུར ཡོར།

Or:—

སོརོག་ or གཉིས་ or ཐུར ཡོར། and so on.

**Past:** I went.

སོརོག་ or རོག དེ། f. a. p.

Or:—

སོརོག་ f. a. p.

Or:—

སོརོག་  or occ., chiefly interr. རོག དེ།

སོརོག་

Or:—

སོརོག་ and so on.

**Imperfect:** I was going.

Same as Periphrastic Present, context showing Tense.

Or:—

སོརོག་ (or རོག དེ།) རོག དེ། and so on.

Or:—

སོརོག་ (or རོག དེ།) ཐུར ཡོར། and so on.
Perfect: *I have gone.*
   Same as Past.

Pluperfect: *I had gone.*
   Same as Past.
   Or, seldom used save at end of sentence:—
   བོ་ནས (or བོ་མི) རོ་བ་ནོ། and so on.
   Or:—
   བོ་ནས (or བོ་མི) རོ་བ་ནོ། f. a. p.

Future: *I shall go.*
   བོ་ནས (or བོ་མི) རོ་བ་ནོ། f. a. p.
   Or:—
   བོ་ནས (or བོ་མི) རོ་བ་ནོ། f. a. p.
   Or:—
   བོ་ནས (or བོ་མི) རོ་བ་ནོ། f. a. p.

**Subjunctive and Conditional Moods.**

Present: *If... I shall go.*
   (Present Root) བོ་ནས (any simple Future).

Past: *If... I would go.*
   (Perfect Root) བོ་ནས རོ་བ་ནོ (or བོ་མི) རོ་བ་ནོ། and so on.
   Or, same as Present.

Perfect: *If... I would have gone.*
   (Perfect Root) བོ་ནས རོ་བ་ནོ (or བོ་མི) རོ་བ་ནོ། and so on.

**Potential Mood.**

Same as Potential Mood in Literary འོ་ནས To send, No. VII using Root འོ་ནས throughout.

**Probability.**

Present: *Perhaps I shall go; I may go.*
   བོ་ནས ... (simple Future).
   Or:—
   བོ་ནས (or བོ་མི) རོ་བ་ནོ། f. a. p.
Or:
藏文: གི་ གྱི་ མི་ p. f.

Past: Perhaps I would go; I might go.
藏文: གི་ གྱི་ མི་ and so on.

Perfect: Perhaps I would have gone; I might have gone.
藏文: གི་ གྱི་ མི་ and so on.

Hortative Mood.

Similar to Literary གི་ གྱི་ མི་ To send, No. VII.

Purposive Mood.

Similar to Literary གི་ གྱི་ མི་ To send, No. VII, using Root གྱི་ in Present Tense, and གི་ or གི་ in Past Tense.

Precative Mood.

Or:
藏文: གི་ གྱི་ མི་ or གི་ གྱི་ མི་

Or:
藏文: གི་ གྱི་ མི་ or གི་ གྱི་ མི་

Let me, etc., go.

Permissive and Optative Mood.

As in Literary གི་ གྱི་ མི་ To send, No. VII, keeping the construction in the Nominative case and using the appropriate roots.

Imperative.

藏文: གི་ གྱི་ མི་

Or:
藏文: གི་ གྱི་ མི་

Go, Begone.
Or:

Do not go.

PARTICIPLES.

Present: -going.

Perfect:  gone.

Com. Perfect:  having gone.

Future:  about to go.

ACTIVE OR PERIPHRASTIC OR SUBSTANTIVE.

Same as in Colloquial No. XIII, save for the following:

He who or that which will go, or is to go.
PARTICIPIAL EXPRESSIONS.

Same as in Colloquial No. XIII.

VERBAL NOUNS.

Going; a or the going.

The having gone.

The being about to go.

Supines.

To go.

For going.

INFINITIVE MOOD.

Present:  

To go.

Perfect:  

To have gone.
Future: གུན་བུ་བགས་ | To be about to go.

XV.—Two-rooted Literary Verb གུན་བུ་ | To become, To be changed, To be turned, To grow, etc.

N.B.—This verb is often used as an Auxiliary verb, and the way in, and extent to which, it is so employed, is best seen in the other Literary Conjugations. It is purely classical. The construction here is in the Nominative case.

Roots.

Present: གུན་ | Perfect: ཁྲུ་ | Future: གུན་

Imperative: ཁྲུ་ | but sometimes གུན་

Indicative Mood.

Present: I become.

Past: I became.

Periphrastic: I am becoming.

Or:—

Occ. chiefly interr. ཁྲུ་
**Imperfect**: *I was becoming.*
Same as Periphrastic Present, context showing Tense.

Or:—

*I* and so on.

Or:—

*I* and so on.

**Perfect**: *I have become.*
Same as Past.

**Pluperfect**: *I had become.*
Same as Past.

Or, though seldom used:—

* and so on.

**Future**: *I shall become.*

* and so on.

Or:—

* and so on.

**SUBJUNCTIVE AND CONDITIONAL MOODS.**

**Present**: *If... I shall become.*

(Present Root) *simple Future*.

**Past**: *If... I would become.*

(Present Root) *f. a. p.

Or:—

* and so on.

**Perfect**: *If... I would have become.*

(Present Root) *and so on.

**POTENTIAL MOOD, PROBABILITY, HORTATIVE MOOD.**

(As in Literary Verb *To be glad*. No. XI.)
Present: So that I may become.

Past: So that I might become.

Precative Mood.

Let me, etc. become.

Permissive and Optative Moods.

As in Literary To send, No. VII, keeping the construction in the Nominative Case, and using the appropriate Roots.

Imperative Mood.

Become.

Do not become.

Participles.

Present: Becoming.

Perfect: Become.
Com. Perfect: Having become.

Future: About to become.

Periphrastic Expressions.

He who or that which becomes.

The become.

He who or that which became.

He who or that which is to, or will, become.

Other Participial Expressions.

Same as in མི་བུ ་ To see, No. XI, using the appropriate Roots.

Both ཀ་ན་ and ཁྱོགས་ take ག་ and ཤོགས་.

Supines.

To become.
For becoming.

Becoming. A or the becoming.
The having become.
The being about to become.

INFINITIVE MOOD.

Present: བས་ཁ| To become.

Perfect: བས་ཁ| To have become.

Future: བས་ཁ| To be about to become.

XVI.—Active, 4-Rooted Colloquial Verb བས་ཁ| To do, To make, etc.

N.B.—The construction is in the AGENTIC case, save where otherwise indicated.

Roots.

Present: བས| Perfect: བས| Future: བས| Imperative:

སོང, རོ་, སོག, རོག|
The construction is throughout similar to that of Colloquial To send, No. VI, up to and including the Optative Mood, save for the following:—

**Imperative Mood.**

| བོད་པར། | Do not do. |
| བོད་པར། |         |
| བོད་པར། |         |
| བོད་པར། |         |
| བོད་པར། |         |

N.B.—The form བོད་ Do is probably really བོད་

**Participles.**

As in Colloquial To send, No. VI.

**Active or Periphrastic Expressions.**

As in Colloquial To send, No. VI.

**Other Participial Expressions.**

**Present.**

| བོད་པར། | Doing. |
| བོད་པར། |         |
| བོད་པར། | Because, since, when, while... doing. |

And so on, as in Colloquial To send, No. VI.

**Past.**

| བོད་པར། | Having done. |
| བོད་པར། |         |
| བོད་པར། | Because, since, when... did, or was done, or had done. |

And so on, as in Colloquial To send, No. VI.
Supines, and Verbal Nouns and Infinitive Mood.

As in Colloquial གཉིས་་ To send, No. VI.

XVII.—Active, 4-Rooted Literary Verb, གཉིས་ To do, To make, etc.

Roots.

Present: 
Perfect: As in Active Colloquial Verb, No. XVI.
Future:

Imperative: གཉིས་ (བོད་)

Indicative Mood.

Present: I do; I make.

Present: I do; I make.

Intensive: I do do; I do make.

Periphrastic: I am making.

Past: I made.

Or, elegantly, but seldom used:

Or, occ., chiefly interr. གཉིས་
Imperfect: *I was making.*
Same as Periphrastic Present, context showing Tense.

Or:

 '|' f. a. p.

Perfect: *I have made.*
Same as Past.

Pluperfect: *I had made.*
Same as Past.

Or:

 '|' f. a. p.

Future: *I shall make.*

Subjunctive and Conditional Moods.

Present: *If... I shall make.*

(Present Root)..."""""""""""""" (any simple Future as above).
The rest as in Literary ཕུན་བའ  To send, No. VII.

The other Moods as in the same Verb No. VII, down to and including the Optative Mood, with appropriate Roots, etc.

**Imperative Mood.**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཀན</td>
<td>Make.</td>
</tr>
<tr>
<td>ཀན་བཀའ</td>
<td></td>
</tr>
<tr>
<td>ཀན་པའ</td>
<td></td>
</tr>
<tr>
<td>གཏོ་</td>
<td>Do not make.</td>
</tr>
<tr>
<td>གཏོ་སྣྲ</td>
<td></td>
</tr>
<tr>
<td>གཏོ་བེ</td>
<td></td>
</tr>
</tbody>
</table>

**Participles.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>ཀན།</td>
<td>Making.</td>
</tr>
<tr>
<td></td>
<td>ཁན།</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>ཁན་བཀའ</td>
<td>Made.</td>
</tr>
<tr>
<td></td>
<td>ཁན་པའ</td>
<td></td>
</tr>
<tr>
<td>Common Perfect</td>
<td>ཁན་བེ</td>
<td>Having made.</td>
</tr>
<tr>
<td></td>
<td>དོན།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>དོན་པོ་</td>
<td></td>
</tr>
<tr>
<td></td>
<td>དོན་པོ་སྣྲ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>དོན་པོ་བེ</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>དོན་ལོ་</td>
<td>About to make.</td>
</tr>
<tr>
<td></td>
<td>དོན་ལོ་ གཏོ་</td>
<td></td>
</tr>
<tr>
<td></td>
<td>དོན་ལོ་ གཏོ་སྣྲ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>དོན་ལོ་ གཏོ་བེ</td>
<td></td>
</tr>
</tbody>
</table>
Active or Periphrastic Participles.

He who or that which makes or does; the maker or doer.

He who or that which made or did.

He who or that which will make or do, or is to make or do.

Or the following simple construction may be used:

The carpenter who makes the box.

The carpenter who made the box.

The carpenter who will make, or is to make, the box.

Other Participial Expressions.

As in Colloquial ཀན་ To make, No. XVI.

Supines.

To make.

For making.
Verbal Nouns.

Making; a or the making.

The having made.

The being about to make.

Infinitive Mood.

Present: འབུ་ རི་ མ་ པ་ འབུ་ རི་ མ་ འབུ་ རི་ མ་

To make.

Perfect: འབུ་ རི་ འབུ་ རི་ འབུ་ རི་ འབུ་ རི་ འབུ་ རི་ འབུ་ རི་ འབུ་ རི

To have made.

Future: འབུ་ རི་ འབུ་ རི་ འབུ་ རི

To be about to make.

XVIII.—Passive, 4-Rooted Colloquial Verb འབུ་ རི་ འབུ་ རི་ འབུ་ རི

To be made, To be done, etc.
Conjugated on the lines of Passive Colloquial Verb ་བཏགས་ to be sent, No. VIII, with the appropriate Roots, etc.

XIX.—Passive, 4-Rooted Literary Verb ་བས་ To be made, To be done, etc.

Conjugated on the lines of Passive Literary Verb ་བས་ to be sent, No. XII, as far as, and including, the Compound Perfect of the Participles, and with the appropriate Roots, etc. Then:

Participles.

\[
\begin{align*}
\text{Present:} & \quad ་\text{མཛོད་པ་} \\
\text{Future:} & \quad ་\text{མཛོད་ཐེན་} \\
\text{About to be made or done.} & \quad ་\text{མཛོད་མོ་}
\end{align*}
\]

Other Participial Expressions.

Present.

\[
\begin{align*}
\text{Being made or done.} & \quad ་\text{བོས་} \\
\text{Because, since, while, when...} & \quad ་\text{བོས་མོ་}
\end{align*}
\]

And so on as in Literary Active, No. XVII.

Past.

\[
\begin{align*}
\text{Having been made or done.} & \quad ་\text{བོས་མོ་} \\
\text{Because, since, when... is or was made or done.} & \quad ་\text{བོས་མོ་}
\end{align*}
\]

And so on as in Literary Active, No. XVII.
SUPINES.

To be made or done.

For being made or done.

Verbal Noun.

Being made or done. A or the

being made or done.

Infinitive Mood.

To be made or done.

Past: To have been made or done.

XX.—Passive Literary Verb ཤི་སྐབས་བཞི་ To be made or done, etc.

In conjugating this Verb, ཤི་སྐབས་ remains constant throughout, while the rest is in Literary རི་པོ To be, No. II.
Or, while keeping བི་བོ་constant throughout, LITERARY བི་བོ་No. XV may be substituted for LITERARY བི་བོ་

But then the meaning is,—To become made or done, To be about to become made or done.

FINIS.
ERRATA ET CORRIGENDA.

Page 4, line 1 at bottom. For डे read डे

,, 8, ,, 5 from ,, ,, प् ,, प्
,, 9, ,, 13 ,, ,, इ in col. 2 ,, इ
,, 12, ,, 6 ,, top. ,, ,, "affected" ,, "affected."
,, 12, ,, 12 ,, bottom. ,, ,, "affected" ,, "affected."
,, 14, ,, 2 ,, top. ,, Yata ,, Yatā.
,, 18, ,, 7 ,, bottom. ,, LEN-PA ,, LEN-PA.
,, 19, ,, 2 ,, ,, Cho ,, Ch'o.
,, 21, ,, 1 at top. ,, वष ,, वष
,, 21, ,, 2 from ,, ,, Heda ,, Head.
,, 22, ,, 7 ,, bottom. ,, म् ,, म्
,, 22, ,, 6 ,, ,, Da ,, Da.
,, 25, ,, 7 ,, top. ,, G'ā ,, G'ā.
,, 27, ,, 8 ,, bottom. ,, Z ,, Z.
,, 27, ,, 7 ,, ,, ditto.
,, 28, ,, 4 ,, ,, Bāh ,, Bāh.
,, 31, ,, 6 ,, top. ,, m ,, n.
,, 31, ,, 4 ,, bottom. ,, Bar ,, Bār, and
,, 32, ,, ,, ,, Ba ,, Bā.
,, 33, ,, 3 ,, top. ,, ŽHYU ,, ŽHYU, and
,, 35, ,, 6 ,, bottom. ,, ŽHYUM ,, ŽHYUM.
,, 48, ,, 5 ,, ,, "lines loping" ,, "line slop-
ing."
,, 49, ,, 9 ,, top. ,, अ ,, अ
,, 49, ,, 14 ,, ,, "up" ,, "at."
,, 56, ,, 3 ,, ,, व् ,, व्
,, 68, ,, 1 at ,, ,, स ,, स.
Page 89, line 10 from bottom. For ZHYI read ZHYI.

,, 89, ,, 3 ,, ,, ditto.
,, 89, ,, 4 ,, top ditto.
,, 89, ,, 5 ,, ,, ditto in both places.
,, 91, ,, 3 ,, ,, ZHYI' read ZHYI'.
,, 91, ,, 4 ,, ,, ZHYI', "ZHYI'.
,, 91, ,, 4 ,, ,, ZHYI\(\) ~ ZHYI\(\).
,, 106, ,, 11 ,, ,, ditto.
,, 139, last line. ,,, 9\(\) \(\) 9\(\) 9\(\) 9\(\).
,, 140, line 12 from bottom. ,,, \(\) \(\) ,
,, 151, ,, 12 ,, ,, \(\) \(\) \(\) \(\).
,, 153, ,, 10 ,, ,, , Delete or between \(\) and Ex.
,, 169, ,, 1 at top ,,, hath read that.
,, 243, ,, 10 from bottom. ,,, \(\) \(\) \(\) \(\).
,, 262, ,, 2 ,, top. ,,, \(\) \(\) \(\).
,, 306, ,, 6 ,, bottom. ,,, \(\) \(\) \(\).
,, 329, ,, 3 ,, ,, ,,, \(\) \(\) \(\).
,, 347, last line. Delete second and third dot between \(\) and \(\).

,, 351, line 11 from bottom. Read "might be sent."
,, 371, ,, 11 ,, ,, Delete "\(\) or \(\) or \(\)" and re-insert after "Particle" on next previous line.
,, 381, ,, 5 ,, top. For \(\) read \(\).
,, 382, ,, 10 ,, bottom. ,,, \(\) \(\) \(\)
,, 386, ,, 8 ,, ,, \(\) \(\) \(\) and for \(\) \(\) \(\).
CORRIGENDA—(continued).

Page 66 (middle of page).

Delete the words "some uncertainty," and substitute the words "personal knowledge and is certain."
Also delete the word "almost."
Also delete the words "at all," and substitute the word "exactly."
Also delete the words "only hazarding the statement," and substitute the words "speaking on information."

Page 207 (bottom of page).

Delete the words "an emphatic or positive statement is intended," and substitute the words "the speaker expresses knowledge derived from information."
After the words "No there is not," insert the words "(so I am informed)."
Then add the following:

"ঐন নিবেচনা No, there is not (I know). (See also p. 66)."