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OF

SIMPLIFIED GRAMMARS

OF THE PRINCIPAL

ASIATIC AND EUROPEAN LANGUAGES.

EDITED BY

REINHOLD ROST, LL.D., Ph.D.

VII.

TIBETAN.

BY H. A. JÄSCHKE.
TRÜBNER'S COLLECTION OF SIMPLIFIED GRAMMARS OF THE PRINCIPAL ASIATIC AND EUROPEAN LANGUAGES.

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LONDON: TRÜBNER & CO., LUDGATE HILL.
Preface.

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

Besides the above mentioned additions, I have taken a number of examples from the Dzalun, to make clearer some of the rules, and, with the same view, I have altered, here and there, the wording of the lithographed edition.
The order of the paragraphs has been retained throughout, and only one (23.) has been added for completeness’ sake.

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

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

Mayence, May 1883.

H. WENZEL.

Abbreviations.

act. = active.
C or CT = Central Tibet, especially the provinces of Ü and Tsań.
cf. = confer, compare.
Dzl. = Dzaülun.
e.g. = exempli gratia, for instance.
ET = East Tibet.
fut. = future.
imp. = imperative.
inf. = infinitive.
i. o. = instead of.
Köpp. = Köppen.
Kun. = Kunawur, province under English protection.
Ld. = Ladak, province.
Mil. = Milaraspa.
neutr. = neuter verb.
perf. or pf. = perfect.
pres. = present.
s. = see.
term. = terminative case.
Thgy. = Thar-gyan, scientific treatises.
v. = vide, see.
vulg. = vulgar expression.
W or WT = Western Tibet.
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Page 3, line 13 read at instead of in.
4, 2 respectively.
4, 7 which instead of whom.
4, 9 under particular.
4, 14 instead of جمزة.
4, 20 exertion.
4, 21 dele to.
5, 5 dele down.
7, 4 read succession instead of conjunction.
7, 5 each instead of either.
7, 11 subscribed instead of subjoined.
8, 11 foot for food.
8, 12 subscribed for subjoined.
8, 16 homonyms.
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13, 1 which serve to denote.
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14, 6 exclamation.
20, 3 indiscriminately.
20, 5 superseded.
20, 19 But.
21, 5 adds.
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26, " 13 terminations.
26, " 24 precedes.
26, " 27 higher than.
33, "  6 to denote.
34, " 14 letter-writing.
36, "  1 The terms most &c.
36, " 16 high person speaking of himself.
38, " 11 ghan.
39, " 14 you may.
40, "  7 verbs.
40, " 21 an Accusative.
40, " 25 neutre.
41, " 10 form instead of shape.
41, " 11 forms instead of shapes.
41, " 22 the Perfect prefers.
42, "  1 Perfect.
42, " 16 recognises instead of acknowledges.
43, " 20 idea instead of notion.
45, " 14 with the exception.
46, "  6 which will always be.
46, " 10 to one.
52, " 15 it expresses.
58, " 11 found.
58, " 24 passive sense, opposed to &c.
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58, " 12 that it.
61, " 12 king's.
64, "  8 intended.
66, " 15 principally, very;
Part I.

Phonology.

1. The Alphabet. The Tibetan Alphabet was adapted from the *Lāṇḍa* (लाण्डा) form of the Indian letters by *Ṭom-mi-sam-bho-ta* (टोम्मीसम्बोठ) minister of king *Ṣron-ṭsan-gam-po* (ṣṇω른ʦనς[res]manspo) about the year 632 (s. Köpp. II, 56). The Indian letters out of which the single Tibetan characters were formed are given in the following table in their Nāgari shape.

<table>
<thead>
<tr>
<th>surd.</th>
<th>aspir.</th>
<th>sonant.</th>
<th>nasal.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gutturals.</td>
<td>ग ka</td>
<td>ो ka</td>
<td>ग ga</td>
</tr>
<tr>
<td>palatals.</td>
<td>च ca</td>
<td>ो ca</td>
<td>ज ja</td>
</tr>
<tr>
<td>dentals.</td>
<td>त ta</td>
<td>ो ta</td>
<td>द da</td>
</tr>
<tr>
<td>labials.</td>
<td>प pa</td>
<td>ो pa</td>
<td>ब ba</td>
</tr>
<tr>
<td>palatal sibilants.</td>
<td>त्स tsa</td>
<td>ो tsa</td>
<td>द्स dsa</td>
</tr>
<tr>
<td></td>
<td>व va</td>
<td>ो za</td>
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</tr>
<tr>
<td>semivowels</td>
<td>य ya</td>
<td>र ra</td>
<td>ल la</td>
</tr>
</tbody>
</table>

Jäschke, Tibetan Grammar.
1. The Alphabet.

It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants श श झ evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as ङ for चोन), we must suppose that the sibilisation of those consonants, common at present among the Hindus on the Southern slopes of the Himalaya (who speak त्सार for चार, four etc.), was in general use with those Indians from whom the Tib. Alphabet was taken (cf. also the Afghan छ and द likewise sprung from श and श). श is differentiated from च, which itself often is pronounced व, as shewn in the sequel; in transcribing Sanscrit, च and छ both are given, generally, by श only. झ seems to be formed out of श to which it is related in sound. झ evidently is only the inverted श. ञ corresponds with Sanscrit ञ. (र) is newly invented; for its functions see the following §§. — The letters which are peculiar to Sanscrit are expressed, in transcribing, in the following manner. a) The linguals, simply by inverting the signs of the dentals: thus, न ट, न ठ, न ड, न ढ. b) The sonant aspirates, by putting न under the sonants: thus, न घ, न ङ, न घ, न घ, न घ, न घ.
2. Remarks. 3. Vowels.

2. Remarks. 1. Regarding the pronunciation of the single letters, as given above, it is to be born in mind, that surds न् य् ल् are uttered without the least admixture of an aspiration, viz. as क्, त्, प् are pronounced in the words skate, stale, spear; the aspirates फ् द् ध् forcibly, rather harder than the same in Kate, tale, peer; the sonants न् ल् य् like ग्, ध्, ब् in gate, dale, beer. 2. The same difference of hardness is to be observed in ढ् ञ् ळ् or ण्, त्, ध् (ण् occurs in church; त्, the same without aspiration; ध् in judge) and in ण् ल् य् or त्, ठ्, ड्. 3. न् is the soft modification of त् or the s in leisure (French j in jamais, but more palatal). 4. ज् is the English ng in sing, but occurs in Tibetan often in the commencement of a syllable. 5. ज् न् is the Hindi झ्, or the initial sound in the word new, which would be spelled झ् न्. 6. In the dialects of Eastern or Chinese-Tibet, however, the soft consonants ढ् ञ् ळ् य्, when occurring as initials, are pronounced with an aspiration, similar to the Hindi छ्, घ्, म्, ब्, or indeed so that they often scarcely differ from the common English क्, त्, प्, च्; also ध् and श् are more difficult to distinguish from झ् and झ् than in the Western provinces (Exceptions s. §§ 7. 8).

3. Vowels. 1. Since every consonant sign implies, like its Sanscrit prototype, a following अ, unless some other vowel sign is attached to it, no particular sign is wanted to denote this vowel, except in some cases specified in the
following §§. The special vowel signs are  э,  и,  о,  у, pronounced respectively as e, i, o, u are in German, Italian and most other European languages, viz. э like ay in say, or e in ten; и like i in machine, tin; о like o in so, on; у like u in rule, pull. It ought to be specially remarked that all vowels, including e and o (unlike the Sanscrit vowels from whom they have taken their signs) are short, since no long vowels at all occur in the Tibetan language, except particular circumstances, mentioned below (s. § 9. 5, 6).

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

4. Syllables. The Tibetan language is monosyllabic, that is to say all its words consist of one syllable only, which indeed may be variously composed, though the
5. Final consonants. 1. Only the following ten: $t, s, z, \tilde{t}, \tilde{s}, z' \tilde{t}$ (and the four with affixed $\hat{z}$, v. 5) occur at the end of a syllable. 2. It must be observed, that $\tilde{t}, \tilde{s}, z'$ as finals are never pronounced like the English $g, d, b$ in leg, bad, cab, but are transformed differently in the different provinces. In Ladak they sound like $k, t, p$ e.g. $\tilde{t} = \text{sock}, \hat{s} = \text{got}, \hat{z'} = \text{top}$. 3. In all Central Tibet, moreover, final $\tilde{z}$ and $z'$, sometimes even $z$, modify the sound of a preceding vowel: $a$ to $a$ (similar to the English $a$ in hare, man), $o$ into $o$ (French eu in jeu), $u$ into $u$ (French $u$ in mur). In most of the other provinces $z'$ and $\tilde{z}$ are uttered so indistinctly as to be scarcely audible, so that $\tilde{z}$, $\hat{z}$ become $s\acute{o}$, $g\acute{o}$. In Tsang even final $\tilde{z}$ is scarcely perceptible, and final $z'$, particularly after $o$, is almost dissolved into a vowel sound $= a$: $\hat{z} = \text{so-wa},$
4. Final š is sounded as s only in Northern Ladak; elsewhere it changes into i or dissappears entirely, prolonging, or even modifying at the same time the preceding vowel. Thus the following words: धों, barley', गौज, know', दित, figure', गृंज, religion', धोज, body', are pronounced in Northern Ladak: नास, शेस, रिस, वोस, लिस; in Lahoul: नै, शेन, रि, तो, लु; in Lhasa, and consequently by everyone who wishes to speak elegantly: ना, दे, रि, तो, लु. 5. In some words final ş occurs as a second closing letter (affix), after ए, ए, ए, as in दोज, forest', गोज, glacier-ice', गोज, means', गोज, indigo'; these are pronounced in N.Ladak: नाक, गांश, टांश, रांस, elsewhere nak (in Ü: ना), gaं (ET घांं), टां, रां.

6. dipthongs. 1. They occur in Tibetan writing only where one of the vowels i, o, u have to be added to a word ending with an other vowel (s. §§ 15.1; 33.1; 45.2). These additional vowels are then always written दिए, दी, दू, never दी etc. (cf. § 3.3); and the combinations aि, oि, uि (as in एनि, ओनि, उनि) are pronounced very much like आ, उ, ऊ, so that the syllables देि, दीि, दूि, दुि.

*) This is the form in which the word, chosen by the missionaries to express the Christian „God“ (cf. dict.), has found its way into several popular works.
7. Compound consonants. 1. They are expressed in writing by putting one below the other, in which case several change their original figure.

Subjoined consonants. 2. The letter \( y \) subjoined to another is represented by the figure \( \mathcal{Y} \), and occurs in connection with the three gutturals and labials, and with \( m \), thus \( \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \mathcal{Y} \). The former three have preserved, in most cases, their original pronunciation \( kya, kya, gya \) (the latter in ET: \( ghya \) s. § 2.6). In the Mongol pronunciation of Tibetan words, however, they have been corrupted into \( \mathcal{C}, \mathcal{C}, \mathcal{J} \) respectively, a well known instance of which is the common pronunciation \( \text{Kanjur i.o. kangyur} \), or eleg. \( \text{ka-gyur} \) (\( खण्डरकचुर \)). \( \mathcal{S}, \mathcal{S}, \mathcal{S} \) are almost everywhere spoken without any difference from \( \mathcal{S}, \mathcal{S}, \mathcal{S} \) (except in the Western dialect before \( e \) and \( i \), where the \( y \) is dropped and \( \mathcal{S}, \mathcal{S}, \mathcal{S} \) alone are pronounced). \( \mathcal{S} \) is spoken \( ny = \mathcal{S} \). 3. \( r \) occurs at the foot of the gutturals, dentals, labials, of \( \mathcal{S}, \mathcal{S}, \mathcal{S}, \) and \( \mathcal{S} \), in the shape of \( r \). In some parts of the country, as in Purig, these combina-
Compound consonants.

Tions are pronounced literally, like _kra_, _khra_ etc., but by far the most general custom is to sound them like the Indian cerebrals, viz.  _ṭ_,  _ḷ_,  _ḍ_ indiscriminately =  _ṛ_;  _ṇ_,  _ṭ_,  _ṭh_;  _ṭ_,  _ṛ_,  _ḍ_ (in CT:  _ṭh_); only in the case of  _ṛ_ the literal pronunciation _br_ is not uncommon. In  _ṇ_ and  _ṭ_ both letters are distinctly heard;  _ḷ_ sounds like _shr_ in _shrub_, and so does  _ḍ_ generally. In  _ṭ_ this  _r_ is dropped nearly in all cases: thus,  _ṭ_ _pa_,  _ṇ_ _sa_ etc. 4. Six letters are often found with an  _a_ beneath:  _ṭa_,  _ṇa_,  _ḍa_; in these the  _a_ alone is pronounced, except in  _ṭa_, which sounds _da_. 5. The figure  _a_ , sometimes found at the foot of a letter is used in Sanscrit words to express the subjoined  _a_ , as in  _ṇya_ (cf. § 9.6) for  _bhā_. and is now pronounced by Tibetans =  _ō_:  _śōhā_; in words originally Tibetan it now exists merely as an orthographical mark, to distinguish homonymes in writing, as  _ṭsa_ , _hot_ and  _ṇ_ _ṭsa_ , _salt_; but, as it is spoken, in some words at least, in Balti (e.g.  _ṛtsva_ , _grass_), it must be supposed that, in the primitive form of the language, it was generally heard. — _Note._ Of such compounds, indeed, as  _ṇ_ _a_ , _lot_ it is difficult to understand, how they can have been pronounced literally, if the  _v_ was not, perhaps, pronounced before the  _y_.

Superadded consonants. 6.  _r_ above another consonant is written  _ṛ_ , and 11 consonants have this sign:  _ṛ_,  _ṛ_,  _ṛ_,  _ṛ_,  _ṛ_,  _ṛ_,  _ṛ_,  _ṛ_,  _ṛ_; above  _ṛ_ it preserves
its full shape, as better adapted to the form of that letter: thus, ढ़. In speaking it is seldom heard except provincially, and in some instances in compound words after a vowel thus, Urgyan, Urgyen, ancient name of the country of Lahore; दोर्जे dörje, vajra. Ladakes often pronounce it = s: ड़ sta, horse elsewhere ta. 7. Similar is the usage in those with a superadded ं (namely: the surds and sonants of the first four classes, the guttural nasal, and ढ), which latter is often softly heard in WT, but entirely dropped elsewhere, except in the case of ऄ, which is spoken = ं in WT, but with a distinct aspiration = hla or lha in ET. 8. ं is superadded to the gutturals, dentals and labials with exception of the aspiratae, then ढ and ढ. It is, in many cases, distinctly pronounced in Ladak, but dropped elsewhere*). 9. औ क ख च झ with any superadded letter lose the aspiration mentioned in § 2.6 and sound = g, d, b, j, ds 10. ग झ झ often lose even the inherent t-sound in pronunciation and are spoken like j, s, z.

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

**Examples.**

| तौर-तौर, kyi-kyi, round, | कु, kyu, hook. |
| दू, kyi, dog. | क्यॉड, C: kyo', you. |
| ग्येन-ला, gyen-la, upwards. | चुग-पो, rich. |
| चुग(s), Ü: ču, cattle. | पैद, C: če', half. |
Examples.

<table>
<thead>
<tr>
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<th>C:</th>
</tr>
</thead>
<tbody>
<tr>
<td>jā-mo</td>
<td>ja-mo</td>
</tr>
<tr>
<td>ē-ma</td>
<td>ē-ma</td>
</tr>
<tr>
<td>ū-nān</td>
<td>ū-nān</td>
</tr>
<tr>
<td>ūr-du</td>
<td>quickly</td>
</tr>
<tr>
<td>ē-ma</td>
<td>ē-ma</td>
</tr>
<tr>
<td>di̊</td>
<td>di̊</td>
</tr>
<tr>
<td>dan-po</td>
<td>̥-</td>
</tr>
<tr>
<td>dag</td>
<td>dag (brag)</td>
</tr>
<tr>
<td>srul-po</td>
<td>ragged</td>
</tr>
<tr>
<td>lá-ma</td>
<td>priest</td>
</tr>
<tr>
<td>lá-mo</td>
<td>easy</td>
</tr>
<tr>
<td>kai̊-pa</td>
<td>foot</td>
</tr>
<tr>
<td>zun</td>
<td>zūn</td>
</tr>
<tr>
<td>tad-mo</td>
<td>tā'-mo, spectacle</td>
</tr>
<tr>
<td>srā</td>
<td>ta</td>
</tr>
<tr>
<td>da</td>
<td>vulg: ra, sound, voice</td>
</tr>
<tr>
<td>pu</td>
<td>small hair</td>
</tr>
<tr>
<td>dod-pa</td>
<td>dō-pa, to behave</td>
</tr>
<tr>
<td>rul</td>
<td>̥ul</td>
</tr>
<tr>
<td>non-pa</td>
<td>non-pa, mad</td>
</tr>
</tbody>
</table>

*) The concurrence of superadded ः with a consonant already
8. Prefixed letters. 1. The five letters षः ऍः एः ओः औः frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases as § 7. 6. षः occurs before चः चः चः चः चः；ऋः before the gutturals and labials with exception of the aspiratae; एः before एः एः, the palatals, dentals and palatal sibilants with the same exception as under ः, then ओः ओः ओः；ऋः before the gutturals, palatals, dentals and palatal sibilants, excepted the surd; औः before the aspiratae and sonants of the five classes. In C.T., to pronounce them in any case, is considered vulgar. 2. The ambiguity which would arise in case of the prefix standing before one of the 10 final consonants, as single radical, the vowel being the unwritten a, — e.g. in the syllable एः, which, if एः is radical, has to be pronounced dag, if prefixed गः, — is avoided by adding an ऋः in the latter case: thus, एः। Other examples are: एः गः (गः) and एः दः; एः बः (ँः, ऋः) and एः सः; एः शः (शः) and एः दः; एः गः। This ऋः is added, though the radical be not one of the mentioned letters; as, एः कः। 3. ः as a prefix and ः as first radical annul each other, so that only the following sound is heard, as will be seen in the compound produces in W.T some irregularities, which cannot all be specified here (see the diction). The custom of C.T., according to which the ः is entirely neglected is in this instance easier to be followed.
following examples (etc.). 4. Another irregularity is the nasal pronunciation of the prefixed  を in compounds after a vowel, which is often heard e.g.  gen-dün, gen-dün, but eleg.: ge-dün, 'clergy'; kam-bum, eleg. ka-bum, 'the 100,000 precepts' (title of a book). — Note. With regard to the aspiration of the soft consonants in ET the prefixed letters have the same influence as the superadded ones § 7.9.

Examples.

<table>
<thead>
<tr>
<th>नामः</th>
<th>याग,</th>
<th>bos grunniens.</th>
<th>कार-पो,</th>
<th>white.</th>
</tr>
</thead>
<tbody>
<tr>
<td>पेच</td>
<td>पे-चा (Ld: spe-चा),</td>
<td>book.</td>
<td>दा-वो,</td>
<td>enemy.</td>
</tr>
<tr>
<td>बाब-पा</td>
<td>zān-po,</td>
<td>good.</td>
<td>नार-मो,</td>
<td>sweet.</td>
</tr>
<tr>
<td>वान</td>
<td>wān,</td>
<td>vulg. C: ān, power.</td>
<td>चुब-जी,</td>
<td>eleg. ču-ži, fourteen.</td>
</tr>
<tr>
<td>उ</td>
<td>name of the Lhasa district.</td>
<td>उ,</td>
<td>resp. head.</td>
<td></td>
</tr>
<tr>
<td>इन-पा</td>
<td>en-pa,</td>
<td>solitude.</td>
<td>ug(s),</td>
<td>C: ug, ā, breath.</td>
</tr>
<tr>
<td>यिबस</td>
<td>yib(s),</td>
<td>ib, figure.</td>
<td>यार-का,</td>
<td>summer.</td>
</tr>
<tr>
<td>येवा,</td>
<td>ye-wa, e-wa, difference.</td>
<td>ये-वा,</td>
<td>difference.</td>
<td></td>
</tr>
</tbody>
</table>

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

small monosyllables, which serve for denoting different shades of notions, grammatical relations etc., and are postponed to the word in question; but never alter its original shape, though their own initials are not seldom influenced by its final consonant (cf. § 15). 3. Such monosyllables may conveniently be regarded as terminations, forming one word together with the preceding nominal or verbal root. 4. The accent is, in such cases, most naturally given to the root, or, in compounds, generally to the latter part of the composition, as: नेना mig, 'eye', नेना mig-gi, 'of the eye'; लग lag, 'hand', लग-बुक lag-sub(s), 'hand-covering, glove'. — 5. Equally natural is, in W.T., the quantity of the vowels: accentuated vowels, when closing the syllable, are comparatively long (though never so long as in the English words bee, stay, or Hindi राजा etc.), otherwise short, as म ि, 'man', मिल to the man', but मँ, 'butter'. — In CT, however, even accentuated and closing vowels are uttered very shortly: मि, मिल etc., and long ones occur there only in the case of § 5, 4. 5. and 8, 2., as ला, 'work'; गुरु 'religion'; दाँ 'arrow'; जाति जाति 'planet'; and in Lhasa especially: ज़े 'forest'; ले-पा 'good'; री 'class, sort'; ले 'side'; लु 'manner'. — In Sanscrit words the long vowels are marked by an ओ beneath the consonant, as: नाम 'called', रूप 'root' (s. § 3).
10. Punctuation. For separating the members of a longer period, a vertical stroke: |, called झाँ sad (sad), is used, which corresponds at once to our comma, semicolon and colon; after the closing of a sentence the same is doubled; after a longer piece, e.g. a chapter, four sads are put. No marks of interrogation or exclamation exist in punctuation.—

2. In metrical compositions, the double sad is used for separating the single verses; in that case the logical partition of the sentence is not marked (cf. § 4).

A list of a few useful words.

अर or अर का-ra, का-ra, sugar.
कान-पा, house.
W: gai, C: gai, which?
W: gur, C: gur, tent.
शान nal, fatigue.
कि cii, what?
कांड W: čad-pa, C: ča-pa, punishment.
कुंन-वा, little.
W: ja, C: ja, tea.
नि-मा, sun; day.
नून-मा, turnip.
टिब-रिल, tea-pot, kettle.

कुं W: kun, C: kün, all.
हुं, hole.
गर गर, W: ga-ru, gar, C: g, where?
नाम-पा, C: nam-pa, bad.
चार, beer.
čär-pa, rain.
čen-po, great.
ɪa, fish.
नुं-वा, little, few.
शे-मो, near.
töг-tse (W), hoe.
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཁ་པ་</td>
<td>tag-pa, rope.</td>
</tr>
<tr>
<td>ཉེན་</td>
<td>W: tód-pa, C: tō'-pa, skull.</td>
</tr>
<tr>
<td>ཉང་</td>
<td>dāñ, dāñ, and; with.</td>
</tr>
<tr>
<td>ཐོ་</td>
<td>nag-po, black.</td>
</tr>
<tr>
<td>བོ་</td>
<td>nor, wealth, property.</td>
</tr>
<tr>
<td>ཉིན་</td>
<td>pān-pa, pām-pa, use, benefit.</td>
</tr>
<tr>
<td>འོ་</td>
<td>ba, ba, cow.</td>
</tr>
<tr>
<td>མོ་</td>
<td>bu, bu, son.</td>
</tr>
<tr>
<td>བོ་</td>
<td>me, fire.</td>
</tr>
<tr>
<td>ཤོ་</td>
<td>med, mē', there is not.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>tsañ-ma, whole.</td>
</tr>
<tr>
<td>དོ་</td>
<td>zo, sō, curdled milk.</td>
</tr>
<tr>
<td>བོ་</td>
<td>od, wō', light, shine.</td>
</tr>
<tr>
<td>དོ་</td>
<td>yi-ge, letter.</td>
</tr>
<tr>
<td>མོ་</td>
<td>yod, yō', am, is, are.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>ri, hill, mountain.</td>
</tr>
<tr>
<td>བོ་</td>
<td>la, mountain-pass.</td>
</tr>
<tr>
<td>དོ་</td>
<td>lug, sheep.</td>
</tr>
<tr>
<td>དོ་</td>
<td>tāñ, the plain.</td>
</tr>
<tr>
<td>བོ་</td>
<td>W: da, C: dā, now.</td>
</tr>
<tr>
<td>ཉང་</td>
<td>dud-pa, dū'-pa, smoke.</td>
</tr>
<tr>
<td>དོ་</td>
<td>nad, nā', disease.</td>
</tr>
<tr>
<td>ཉིན་</td>
<td>pār-ma, a printed book.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>pug-rón, rón, dove.</td>
</tr>
<tr>
<td>བོ་</td>
<td>bal, bal, wool.</td>
</tr>
<tr>
<td>དོ་</td>
<td>bu-mo, b°, daughter.</td>
</tr>
<tr>
<td>དོ་</td>
<td>mīn, name.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>tsam, how much?</td>
</tr>
<tr>
<td>བོ་</td>
<td>zāg, C: sāg, day.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>o-ma, wo-ma, milk.</td>
</tr>
<tr>
<td>བོ་</td>
<td>yai, also.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>yin, am, is, are (cf. §39).</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>ra-ma, goat.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>rin, price.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>lam, road.</td>
</tr>
<tr>
<td>ཁོ་</td>
<td>sā, flesh, meat.</td>
</tr>
</tbody>
</table>
Useful words.

sit, tree, wood.

su, who?

a-pa, (vulg.) father.

ras, (Ld: ras) rā, cotton cloth.

gos, (Ld: gos) gū, gū, clothing.

sem, soul.

tag, blood.

leb-pa, to arrive.

W: sa, C: tsa, grass.

nom-po, nom-po, blue.

zu, bow (for shooting).

gun-ka, gun-ka, winter.

tso, lake.

di-wa, to ask.

sa, earth.

só-ma, new.

a-ma (vulg.) mother.

dus, (Ld: dus) dū, dū, time.

tab(s), means.

W: bag-pé, C: bag-che, flour.

do, dō, wheat.

gad-po, gā-po, old.

(s) kye-wa, to be born, grow.

nin, heart.

zig, leopard.

gyog(s)-pa (Ü: gyö-pa), fast, quick.

di-wa (bri-wa), to write.
Part II.

Etymology.

Chapter I. The Article.

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

Thus: ཨོ་གླུ་གོ་'king', ཨོ་གླུ་མོ་'queen'. Or,

Jäschke, Tibetan Grammar.
if the word in the masculine (or rather common) gender has no article, ンド is added: ンゲ sên-ge 'lion'; ンガス,jonge 'lions'. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g. タン阴影 (s)tón-pa (tön-pa) 'teacher'; タン阴影 (s)tón-mo(tön-mo), 'feast'; タン阴影 (s)tón-ka (tön-ka) 'autumn'. Even this advantage, however, is given up, as soon as a composition takes place, and then the meaning can only be inferred from the context, or known from usage: ンガス (from タン阴影) 'name feast' (given on the occasion of naming or christening an infant); タン阴影 (from タン阴影) 'autumnal month'. In some instances the putting or omitting of these articles is optional; more frequently the usage varies in different provinces. 4. The peculiar nature of these affixes is most clearly shown by the manner in which they are connected with the indefinite article § 13.

Note. The affixes ンド are after vowels and after the consonants ガン不斷 always pronounced wa and wo, instead of ba and bo; thus, ナン阴影 ka-wa 'difficult'; ラン阴影 re-wa 'hope'; ラン阴影 gan-wa (gh°) 'full'; ラン阴影 zer-wa (ser-wa) 'to say'; ラン阴影 nyal-wa 'hell'; ラン阴影 jo-wo (jho-wo) 'lord, master'.

12. Difference of the Articles among each other. 1. The usage of ンド is the most general and widest of all,
as they occur with all sorts of substantives and other nouns. य is particularly used for denoting a man who is in a certain way connected with a certain thing (something like ना, द in Hindustani and Persian: य 'school', सदा (literally: scholar) 'disciple, novice'; व, 'water', नदा, 'water-carrier' (लाल वा दा); न, 'horse', न, 'horseman'; न, 'the province of न', न, 'a man from न', न, 'boy', न, 'two', न, 'two years', hence: न, 'a two years' boy'. If the feminine is required य is either added to, or more commonly used instead of, the former: न, 'a woman from न'; न, 'the province of न', न, 'a two years' girl'. The performer of an action is more frequently denoted by य (or, in more solemn language, य), though, in conversation at least, य क, (क), is preferred; य 'to do, make; doing, making': य, य, य, य, 'the doer, maker'.

2. The appendices य य य occur with a limited number of nouns only, especially the names of the seasons, with numerals, and some pronouns. (य seems to be a vulgar form of pronunciation for य).

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

20


20 kab-sig, a needle; it is changed to निन्न after न, निन्निन्न ras-sig, ra-sig, a cloth; to निन्न zig (ṣig) in all other cases.

Some authors use निन्न after any termination indiscriminately. It is, of course, always without accent. The articles नि नि etc. are not thrown out by the indefinite article e.g. निन्निन्न, teacher, the teacher', निन्निन्निन्न, a teacher'. It is used even after a plurality: thus, निन्निन्निन्निन्न, 'there were some four wells', and even: निन्निन्निन्निन्निन्न, 'there being a multitude of them' (from Mil). Very often it is placed after the interrogative pronouns (v. 27), and sometimes its original meaning is obscured so much that it occurs even after known and definite subjects, where one would expect the demonstrative (see f. i. Dzl. 25, 1. 28, 6. 128, 14).

Chapter II. The Substantive.

14. The Number. The Plural is denoted by adding the word निन्निन्न nam, or, more rarely, निन्निन्निन्न, or a few other words, which originally were nouns with the common notion of plurality. But this mark of the Plural is usually omitted, when the plurality of the thing in question may be known from other circumstances, e.g. when a numeral is added: thus, निन्निन्न 'three men'. When a substantive is connected with an adjective, the plural sign is added only once, viz. after the
last of the connected words: གནས་ན་ན་པ་, the good men.

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

15. Declension. The regular addition of the different particles or single sounds by which the cases are formed is the same for all nouns, whether substantives or adjectives, pronouns or participles. Only in some cases, in the Dative and Instrumental, the noun itself is changed, when, ending in a vowel, it admits of a closer connection with the corrupted case-sign. We may reckon in Tibetan seven cases, expressive of all the relations, for which cases are used in other languages, viz.: nominative and accusative, genitive, instrumental, dative, locative, ablative, terminative and vocative. 1. The unaltered form of the noun has some of the functions of our Nominative and those of the Accusative and Vocative. 2. The sign of the Genitive is གནས་ after words with the finals ཤ་ ལ་ ལ་; གནས་ after ཤ་ ལ་ ལ་ ལ་, ལ་ after ཤ་ and ལ་; after vowels བ་ is simply added by means of an ལ་ thus: ཤ་, which then will form a diphthong with the vowel of the noun (cf. § 6), or if, in versification, two syllables are required, བ་ appears supported by an ལ་ forming a distinct word. 3. The Instrumental or Agent is expressed by the particles ལགས་ སྐེལ་ or སྐེལ་ after the re-
spective consonants as specified above; after vowels simply न is added, or, in verse, sometimes मिन।

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

In the language of common life, in WT, the different forms of the particle of the genitive and instrumental, after consonants, नि नि etc. are never heard, but everywhere the final consonant is doubled and the vowel य added to it, thus: तुम्हा, G. lus-si (Ld.), लु-ि; अम G. lam-मि; निमि (gold), G. ser-्रि etc.; or, in other words, all nouns ending in consonants are formed like those ending with श (see the example मिन।). In those ending with a vowel no irregularity takes place.

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

5. The Locative is formed by the postposition नि na , in‘.

6. The Ablative by नि नि or अम lा, from‘ (the latter especially with the meaning: from among), all three likewise without any discriminating regard to the ending of the noun.

7. The Terminative is expressed by the postpositions ति or ति after vowels; ति after final श and न and, in certain words, ति नि मि; ति after मि; ति generally after ति मि नि and the other final consonants. All these
postpositions denote the movement *to* or *into*. 8. The Vocative is not different from the Nominative (as stated above), if not distinguished by the interjection ओह!, and can only be known from the context.

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

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N. Acc.</strong></td>
<td>लुस् <em>lus, lū</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>लुस-क्यि <em>lus-kyi, lū-kyi</em></td>
</tr>
<tr>
<td><strong>Inst.</strong></td>
<td>लुस-क्यिश <em>lus-kysis, lū-kyi</em></td>
</tr>
<tr>
<td><strong>Dat.</strong></td>
<td>लुस-ला <em>lus-la, lū-la</em></td>
</tr>
<tr>
<td><strong>Loc.</strong></td>
<td>लुस-ना <em>lus-na</em></td>
</tr>
<tr>
<td><strong>Abl.</strong></td>
<td>लुस-ना <em>lus-nā</em></td>
</tr>
<tr>
<td><strong>Term.</strong></td>
<td>लुस-सु <em>lus-su</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N. Acc.</strong></td>
<td>अम्ब <em>mig</em></td>
</tr>
<tr>
<td><strong>Gen.</strong></td>
<td>अम्ब-ग्रि <em>mig-gri</em></td>
</tr>
</tbody>
</table>
As the plural signs are simply added to the nouns, without affecting their form, we here only give examples of declension with the two most frequent plural particles. As example for नु, the plural of the pron. न, 'that' has been chosen.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inst.</td>
<td>मिग-गि</td>
<td>मिग-गि, -गि</td>
</tr>
<tr>
<td>Dat.</td>
<td>मिग-ला</td>
<td>मिग-ला</td>
</tr>
<tr>
<td>Loc.</td>
<td>मिग-ना</td>
<td>मिग-ना, मिग-ना</td>
</tr>
<tr>
<td>Abl.</td>
<td>मिग-ना</td>
<td>मिग-ना</td>
</tr>
<tr>
<td>Term.</td>
<td>मिग-तु</td>
<td>मिग-तु, मिग-तु</td>
</tr>
</tbody>
</table>

**Plural.**

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Acc.</td>
<td>लुस(लु)-नाम(स)</td>
<td>नु-नाम(स) de-dag</td>
</tr>
<tr>
<td>Gen.</td>
<td>लुस-नाम(स)-कि</td>
<td>नु-नाम(स) de-dag-gi</td>
</tr>
<tr>
<td>Inst.</td>
<td>लुस-नाम(स)-कि</td>
<td>नु-नाम(स) de-dag-gis</td>
</tr>
<tr>
<td>Dat.</td>
<td>लुस-नाम(स)-ला</td>
<td>नु-नाम(स) de-dag-la</td>
</tr>
<tr>
<td>Loc.</td>
<td>लुस-नाम(स)-ना</td>
<td>नु-नाम(स) de-dag-na</td>
</tr>
<tr>
<td>Abl.</td>
<td>लुस-नाम(स)-ना</td>
<td>नु-नाम(स) de-dag-nā</td>
</tr>
<tr>
<td>Term.</td>
<td>लुस-नाम(स)-सु</td>
<td>नु-नाम(स) de-dag-tu</td>
</tr>
</tbody>
</table>
16. Adjective,

Chapter III.
The Adjective.

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

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

signs are joined to the Adjective: चित्रितक, 'of the high hill', चित्रितककुमार, 'the high hills' etc.

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

17. Comparison. 1. Special endings, expressive of the different degrees of comparison, as in the Aryan languages, do not exist in Tibetan. There are two particles, however, corresponding to the English than: वह, after the final consonants ऐं ऐं and after vowels (वह, after ऐं ऐं ऐं ऐं), and वह; these particles follow the word with which another is compared (like the Hind. स) and this then precedes the compared one, finally follows the adjective in the positive: अवन (or वन) लियुमनहित, 'horse — than dog small is', just as in Hindustani: जो कोणा जो जो जो जो. But also the position usual in

*) Some Mscr. and wood-prints, however, prefer, even after these consonants, the form वह.
our European languages occurs, thus: "the merit of becoming a priest is relatively higher that mount Meru"; "the king of Tibet is greater than the other ones". The particle བོད མ་ (པར) may be put, in the same manner, after adverbs. Thus, "(their eyes) became more keen-sighted than before". Or, after infinitives, "it is better (for him) that his younger brother should go (with him) than another". བོད མ་ for itself has the meaning of 'more than', with the negative: 'not more than', 'only'; thus: "more than two ounces I do not want" (cf. vulg. WT: འབྲུག་བཞིན་, 'there are not more than (only) three'); or 'nothing but', 'only', "there is no pleasure (for us) but hunting, h. is our only pl".

2. An Adverb which augments the notion of the adjective itself, is བོད མ་ རྒྱ་དོད, 'more'; this can be added ad libitum: བོད མ་ རྒྱ་དོད བཅུ་ཐོད.  

3. Another adverb, བོད མ་ རྒྱ་དོད means: 'more and more', 'gradually more', e.g. "going nearer and nearer".

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

simply expressed by: 'the great — the little'. 5. The Superlative is paraphrased by the same means: गोक्षु or गोक्षु गोक्षु 'greater than all'. Or it is expressed in the following manner: गोक्षु गोक्षु गोक्षु of (among) the kings of the country which one is the greatest (prop. great)?. Adverbs for expressing high degrees are: यां or यां 'very', यान 'all', तान 'quite', तान 'exceedingly' etc.

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

Chapter IV.
The Numerals.

18. Cardinals:

1 2 नांग्या चिग
2 2 नांग्या चिग (८)
3 2 नांग्या चिग

4 ཌ ཐ་ དི
5 ་ ཡ་ ཁ་
6 ག དུག་, ལ་: དུག
7 ཆ དུན་, ལ་: དུན
8 ཇ གྱ་, ལ་: གྱ་'
9 ཉ ཉ་ དུ
10 ང བཞ, ལ་: བཞ-སོམ་པ་
11 ད བཞ-ྡིག
12 ད བཞ-ཉི་, ལ་: བཞ-ཉི(1)
13 བ བཞ-སོམ་, ལ་: བཞ-སོམ
14 ཉ བཞ-ཛི་, ལ་: བཞ-ཛི
15 ད བཞ-ན་
16 ད བཞ-ཐུ, ལ་: བཞ-ཐུ
17 ད བཞ-དུན་, ལ་: བཞ-དུན, ལ་: བཞ-དུ
18 ད བཞ-དུག, ལ་: བཞ-དུག
19 ད བཞ-གུ
20 ང དེ་ས་
21 ག དེ་ས་-ཐུ, ལ་: དེ་ས་-ཐུ

30 二十 sum-ду
31 三十 sum-ду-sa-chig, नौकिंग so-chig
40 四十 zi-ду, vulg: zib-ду
41 四十 zi-ду-sa-chig, लिम्पिंग ze-chig
50 五十 na-ду, vulg: nāb-ду
51 五十 na-चु sa-chig, नौकिंग na-chig
60 六十 dug-चु, C: ठुग-चु
61 六十 dug-चु-sa-chig, रिम्पिंग re-chig
70 七十 dun-चु, C: दुन-चु
71 七十 dun-tu-sa-Mg, दुन-चु sa-chig
80 八十 gyād-चु, C: ग्याड-चु
81 八十 gyād-चु-sa-chig, ग्याड-चु sa-chig
90 九十 gu-चु, vulg: gūb-चु
91 九十 gu-चु-sa-chig, ग्याड-चु sa-chig (C: go-chig)
100 百 (हम्साय) gya(tam-pa)
101 百 gya dañ (or sa) chig
200 許百 ni-gya, vulg: nib-gya
300 三百 sum-gya
18.—20. Numerals.

<table>
<thead>
<tr>
<th>Number</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>400</td>
<td>ཡི་དྱོག་</td>
<td>zi-gya, vulg: zib-gya etc.</td>
</tr>
<tr>
<td>1000</td>
<td>ཁོང་</td>
<td>(s)toni</td>
</tr>
<tr>
<td>10,000</td>
<td>བི</td>
<td>ti</td>
</tr>
<tr>
<td>100,000</td>
<td>བཞི</td>
<td>bum</td>
</tr>
<tr>
<td>1,000,000</td>
<td>བས་</td>
<td>sa-ya</td>
</tr>
<tr>
<td>10,000,000</td>
<td>པོ་</td>
<td>je-wa</td>
</tr>
</tbody>
</table>

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

19. Ordinals. ༠༠༠, the first, the rest are simply formed by adding བོ to the cardinals, as: བཞི, the second etc.; the 21. is དེ་པདྩོདྭ, the twentieth, not, as in English, the twenty first.

20. Remarks. 1. The smaller number postponed indicates, as is seen in § 18, addition, the reverse — multiplication: འོ་ 13, རབ་ 30; but in the latter case the three first numerals are changed to སྤེལ་, བོ, སྤྱིད་; and འོ་, as the second part of a compound after consonants, is spelled བོ. 2. The words བོ and བྲ (after full tens up to one hundred), བོ (after hundreds and thousands*)).

*) བོ is used especially if the number counting the hundreds,
with still greater numbers), are optional but frequent additions. ₃ is common instead of ₄, and, to connect units with tens (s. § 18), but it occurs also with hundreds and thousands, and not seldom together with ₄, e.g. ₄₂ ₄², 1002. It is used also instead of ₄, as: ḫ  ḫ  ḫ twenty; often it is standing alone for ḫ, as: ḫ, twenty two. This latter custom may have caused the belief, common even among educated readers in C and WT, that ₃ must mean twenty, even when connecting a hundred or thousand to a unit, as they will usually understand the above mentioned number in the sense of 1022 instead of 1002; but the authority of printed books, wherever the exact number can be verified from other circumstances, does not confirm this, which would indeed be a sadly ambiguous phraseology. 3. ḫ added to a cardinal number means conjunction: ḫ, the two together, both; ḫ, the three together, all three etc. ḫ means either the same, or represents the definite article, indicating that the number has been already mentioned, e.g. ḫ ḫ ḫ, of thousands: twenty, 20 000; ḫ, many ten-thousands. 
forming Ordinals, to express the notion of 'containing', e.g. 
that containing six letters', viz. the famous formula: ॐ मन्ि पादः हुः, 'that containing thirty (letters)', the Tibetan alphabet.
5. Such combinations as नैविकनाम' etc. are frequently used in common life, so denote a number approximately, 'two or three or so' (cf. § 14 Note).

21. Distributive numerals. They are expressed by repetition as in Hind: हर्षुः each time six, six for each etc. In composed numerals only the last member is repeated, thus मन्ि रत्नविना' each time thirty two.

22. Adverbial numerals. 1. Firstly, secondly etc. are formed from the ordinals as every Adverb is from an Adjective, viz. by adding the letter ए, द्वितीय, नैविक' etc. (s. § 41). 2. Multiplicative adverbs, 'once', 'twice' etc., are expressed by putting ए, 'times' before the cardinal: एकादश, एकविंद्र, W: lan-čig, lan-ни(s), C: lān-čig, lān-నi, once, twice' etc.; seldom टः, अः, अः with the same meaning as ए.

23. Fractional numerals are formed by adding प, 'part': thus, नैविकप, 'a hundredth part' etc., but also: एकार्थ, नैविकम्बलिः, 'one third of the treasury'.

Jäschke, Tibetan Grammar.
24. Personal Pronouns. First person: ฉัน na; เดี๋ย นี่; เขานี่ นิ (Ld); ผู้ชาย ko-wo, masc., and ผู้หญิง ko-mo, fem.; ฉันตัว self — I; Second person: เขา kyod (Kyö'), เขา kyed (Kyè') 'thou, you'; Third person: เขา ko, เขา kon — 'he, she, it'.

The plural is formed by adding ฉัน, เดี๋ย, เขานี่ or เขา, but very often, if circumstances show the meaning with sufficient certainty, the sign of the plural is altogether omitted. The declension is the same as that of the substantives.

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

2. person. เขา is used in books in addressing even the highest persons, but in modern conversation only among equals or to inferiors; เขา is elegant and respectful, especially in books.
3. person. 帝 seldom occurs in books, where the demonstr. pron. 他 (§ 26) is generally used instead; 佢 is common to both the written and the spoken language, and used, at least in the latter, as respectful. But it must be remarked that the pronoun of the third person is in most cases entirely omitted, even when there is a change of subject. — Instead of 帝 and 帝 the people of WT use 帝 and 帝; the vulgar plural of 帝 is 帝.

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

Note. The predilection of Eastern Asiatics for a system of ceremonials in the language is met with also in Tibetan. There is one separate class of words, which must be used in reference to the honoured person, when spoken to as well as when spoken of. To this class belong, besides the pronouns 帝, 帝, 帝, all the respectful terms by which the body or soul, or parts of the same, and all things or persons pertaining to such a person, and
even his actions, must be called. The notions, most frequently occurring, have special expressions, as \( s(l)ku \) instead of \( lus, lů, 'body' \); \( gů, u \), i. o. \( go \), 'head'; \( tug(s) \) (\( tů \)), i. o. \( sem(s) \), 'soul', or \( yi, yî, 'mind' \); \( yab \), i. o. \( v (vulg: a) \), 'father'; \( na-za \), i. o. \( gos, gō, 'coat', 'dress' \); \( cib(s) \), i. o. \( r(t)a, sta, 'horse' \); \( zug(s)-pa \) (\( zů-pa \)), i. o. \( dod-pa, dô-pa \), 'to sit'; \( dzad-pa \), \( dzā-pa \), i. o. \( jed-pa, jhe-pa \), 'to make' and many others. If there is no such special word, any substantive may be rendered respectful by adding \( s \) or \( s\) respectively (so, \( kē \)), i. o. \( ê \), 'lifetime'; \( jê \), i. o. \( jê \), 'anger') any verb by adding \( jê \), according to 39, 1. "Another class of what might be called elegant terms are to be used when conversing with an honoured person (or also by a high person himself in his own speech), such as \( gyid-pa, gyi-pa \), 'to do'; \( cī-pa \), 'to be'; \( lad-du, lā-du \) i. o. \( lā \), 'for the sake of', without reference to the said person himself. Even uneducated people know, and make use of, most of the 'respectful' terms, but the merely 'elegant' ones are, at least in Wt, seldom or never heard in conversation.

25. Possessive pronouns. The Possessive is simply
expressed by the Genitive of the Personal, etc. "His", "her", "its", when referring to the acting subject (suus), must be expressed by or "his own"; otherwise (ejus) by etc. In C, in the latter case, are used.

26. Reflective and Reciprocal pronouns. 1. The Reflective pronoun, "myself", "yourself" etc. is expressed by etc. But in the case of the same person being the subject and object of an action, it must be paraphrased, so for "he precipitated himself from the rock" must be said "he precipitated his own body etc." for "he rebuked himself" — "he rebuked his own soul" — 2. The reciprocal pronoun "each other" or "one another" is rendered by "one — one" as "they killed one another"; etc. to "one one said", "they said to each other".

27. Demonstrative pronouns. 1. "this"; "de, dhe", "that" are those most frequently used, both in books and speaking. The Plural is generally formed by etc. but also by and etc. More emphatical are "just this", "this same"; etc. that same". — The vulgar dialect also uses etc.
and नस्ति pā-gyi for 'that', 'yonder', and, in WT, नि, नें for 'this' and न्त for 'that'; नस्ति occurs even in books. — 2. It is worth remarking that the distinction of the nearer and remoter relation is, even in common language, scrupulously observed. If reference is made to an object already mentioned, नि is used; if to something following, न्ति; e.g. तथा तथवि बुधिनि 'that speech he said','thus he said'; तथा तथवि बुधिनि 'this speech he said','he said thus, spoke the following words'.

**28. Interrogative pronouns.** They are ति su 'who?'; गन्, gh. 'which?'; ति cī 'what?'; to these the indefinite article ति is often added, तिलि etc. The two former can also assume the plural termination ति, तिलि, तिनि. — In CT नि is frequently used instead of ति.

**29. Relative pronouns.** These are almost entirely wanting in the Tibetan language, and our subordinate relative clauses must be expressed by Participles und Gerunds, or a new independent sentence must be begun. The participle, in such a case, is treated quite as an adjective, being put either in the Genitive before the substantive, or, in the Nominative, after: तिलि तिलि तिलि 'the merchants who would go (with him)'; तिलि तिलि तिलि 'the cord on which turquoises are strung'; तिलि तिलि तिलि
29. Relative Pronouns.

,one who gets (unto whom come) many presents‘. Cf. also 33. Only those indefinite sentences which in English are introduced by ,he who‘, ,who ever‘, ,that which‘, ,what‘ etc. can be adequately expressed in Tibetan, by using the interrogative pronouns with the participle (seldom the naked root) of the verb, or adding .slf (,if —‘ v. 41, A. 4,) to the latter. Instead of 4 in this case 4 is written more correctly. Thus: नासयुकायि ज्ञायत यथानुसारा अर्थात् ,if anybody who possesses the good faith teach it me‘; तत्त्वं तत्स्थितां तदस्त्यायि ,when those of you who wish to go are assembled‘; ऋषिवाकियं तदवाचारं यथास्य ,this jewel (cintāmaṇi) will make come down like rain whatever is wished for‘; उक्तमपरमत्वं ज्ञातबोधनयो यथास्य ,whatever you way say and ask of me according to that I will act, or I will grant you whatever you ask‘. नासकायि तत्स्थितं अर्थात् ,having scooped the water of the sea with what force I have‘; नासकायि तत्स्थितं अर्थात् ,I beg you to show me what sort of jewel you have found (got)‘; नासकायि तत्स्थितं अर्थात् ,his footprints, in what place soever they fell (v. lex. s. v. चित्र,) , became gold-sand‘.
30. Verb. — Introduction.

But the participle is treated as if no relative was preceding, thus श्रूङ्ग श्रुङ्ग श्रुङ्गःप्रस्थात् श्रुङ्गः, he did not recede from (recall) the word he had spoken before; vulg., WT, देवेन्द्र देवेन्द्रिणीः, 'the room where I sat'.

Chapter VI.

The Verb.

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

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

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

a) by changing the shape of the root. Such different shapes are, at most, four in number, which may be called, according to the tenses of our own grammar to which they correspond, the Present-, Perfect-, Future-, and Imperative-roots; e.g. of the Present-root दिन, to give; the Perfect root is दिन, the Future-root दिन, the Imperative root दिन; of जाण्ड्र, to filter, bolt respectively: जाण्ड्र tsag(s) (०: tsā), जाण्ड्र tsag, जाण्ड्र tsog. The Present root, which implies duration, is also occasionally used for the Imperfect (in the sense of the Latin and Greek languages) and Future tenses. It is obvious, from the above mentioned instances, that the inflection of the root consists partly in alterations of the prefixed letters (so, if the Perfect likes the prefixed ज, the Future will have ज or retain the ज), partly in adding a final ज (to the Perfect and Imperative), partly in changing the vowel (particularly in the Imperative). But also the consonants of the root itself are changed
sometimes: so the aspirates are often converted in the Perfect and Future into their surds, besides other more irregular changes. Only a limited number of verbs, however, are possessed of all the four roots, some cannot assume more than three, some two, and a great many have only one. To make up in some measure for this deficiency:

b) some auxiliary verbs have been made available: for the Present tense निः, नुः, न्याः and others, all of which mean 'to be' (§ 39); for the Perfect निः, न्य, नः; for the Future नुः, न्यः, and the substantive नि।

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

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

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

the verb in question, or विद्यो, लिङ्ग, सन्न to the root, and the Inf. Fut. by adding सन्न to the Supine (terminative of the infinitive, 41.B) thus, निद्रावसन्न विद्यू तुम esse, visum iri.

Note. The spoken language uses, in WT almost exclusively, a termination pronounced वस in Turig and Balti, वस, दे in Ladak, दे in Lahoul etc., जा in Kunawar, दे in Tsan etc., the etymology of which is doubtful, as it is not to be found in any printed book. Lamas in Ladak and Lahoul spell it दे.

33. The Participle. 1. This is in the written language entirely like the Infinitive दीन्त हो, being', मद्दर 'giving', वद्य, 'having given'. — 2. Whether the meaning is active and passive, however, can only be inferred from the context, e.g. न्यूयुंदेनहुँ is of course 'the money given', but न्यूयुंदेनहुँ, 'the man having given, or, that has given, the money'; the Tibetan participle means nothing but that the action or condition is connected in some way with a person or thing. But it is natural that in the present participle the active notion should be the more frequent one, as well as in the preterit the passive. — 3. In the instance of Intensive verbs (formed with वद्या 38.1) the usage of scientific authors has strictly connected the active sense with those formed with दीन्त, as दीन्त टोन-जेड, टोन-जेझे', instead of नकन्तन्तरिन्त्वहुँ, doing give, giving,
giver, and the passive to those with द, as महत्ते tojja, tojja i. o. महत्ते दिन ,to be given' (dandus), महत्ते निर्देशार्ह दिन ,to teach the things to be done and not to be done' (Thgy). — 4. In certain cases, especially with verbs that mean: to say, ask etc. the Participle is used before the words of the speech, where we should use the Imperfect: महत्ते दिन ,the king said...

Note. In the spoken language, of W.T at least, the Participle is formed by द, in the active sense as well as the passive (whereas in books this syllable occurs only in the meaning of the performer or an action s. 12. 1.): महत्ते दिन, niul tañ kan-ni mi (s. 15, Note),'the man giving the money', महत्ते दिन ,the money given. महत्ते दिन, the lama who brought a coat for sale the other day'. महत्ते दिन, the girl who had shewn the door to his reverence' (Mil). The future participle is represented, just as in English, by the Infinitive (32, Note), so that 'the sheep to be killed', (in books महत्ते दिन or महत्ते दिन) is expressed, in the most Western provinces, by: sád čas-si lug, Lad.: sád-čes-si lug, Lah. etc.: sád čei lug, Tsain: ső-či-kyi lug महत्ते दिन ,and, most like the classical language, in Kun.: sád jā lug.
34. The finite verb. 1. The principal verb of a sentence, which always closes it (48.) receives in written Tibetan in most cases a certain mark, by which the end of a period may be known. This is, in affirmative sentences, the vowel o (called by the grammarians: ལྷ་ནུས), in interrogative ones the syllable am. Before both the closing consonant of the verb is repeated, or, if it ends with a vowel, ང བ ཆ ཇ are written. The Perfect of the verbs ending in ང བ ཆ, which formerly had a ང as second final — ལྷད།, assume ང and བ. — 2. These additional syllables are omitted a) in imperative sentences, b) in the latter member of a double question, c) when the question is expressed already by an interrogative pronoun or adverb, d) in coordinate members of a period, with exception of the last one, e) commonly, when the principal verb is the verb substantive རིན་, ཅན་ etc. (40. 1.).

Examples. a) ཡ། རོ། 'go!', དེི་ཉིན་མོ། 'come here!'. — b) འཕགས་པ་མི་ཞེ་། 'do you see or not?'; བུ་བིས་ 'who is there?'; ཁམས་མི་ 'when did (he, you etc.) arrive?'. — c) འཕགས་ 'the houses were destroyed, the men killed, the whole town annihilated'. — e) རུལ མཐོང་བི་མོ་ 'in the sand of the river is gold.'

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

the m of the interrogative termination dropped, so that merely the vowel a is heard, e.g. the question দু শর র আর, 'do (you) see' and the answer দু শর র, '(I) see', are commonly spoken in WT: তো ই-রা? তো।

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

2. Compound Present Tenses. a) দু শর (s. 40, 1) is added to the root: দু শর দু শর, '(I) see', দু শর, '(I) give'. This is common in the dialect of WT especially.— b) The Participle connected with দু শর, দু শর, '(I) see'. In WT this, of course, is changed to দু শর দু শর। — c) One of the Gerunds (41, A) with দু শর, or দু শর, as দু শর (or দু শর or দু শর), দু শর or দু শর, '(I) see, am seeing'; it must, however, be remarked that both ways of expression, b) and c), are not very frequent. — d) দু শর or দু শর is the proper form for the compound
36. Preterit Tenses. 1. Simple Preterit, Perfect or Aorist Tense; this is the Perfect root: गवः, at the close of the sentence गवः, gave, have given, was given; in one-rooted verbs it has, of course, the same form as the present: गवः, saw, have, or was, seen. This is the usual narrative tense like the Greek Aorist or French Parfait défini. — 2. Compound Preterit Tenses. — a) The root with गवः, गवः, have given, gave, was given, गवः, have seen, saw, was seen; rarely met with in books, but in general use in the conversation of WT. In CT गवः जुनि is used in a similar way: जुनि गवः, the dog has bit. — b) The root with बैल (more in books), or बैल (more in common language), the true Perfect as the tense of accomplished action: बैल, बैल, have given etc., the action of giving is past, पालिका, the man has already left. — c) The Participle connected with बैल occurs more frequently in the past sense than otherwise. Here, in the common talk of WT, बैल is used, even in those cases where the books have बैल, बैल yi-ge kāl-pa yin, or, contracted, kāl-pen, the letter has been sent off, in books: बैल (s. 11, Note), even बैल
la tāṅs-pa yin, tāṅs-pen, 'the wages have been paid' i. o.

— d) Gerunds in Ḟ (WT) or Ḟ (CT) with

the same as 35. 2. c); also (in Ü Tsăn and
later books) the mere Perfect root with अन, the Ḟ or
�न' being dropped: अन' 'has gone'.

37. Future Tenses. 1. Simple Future. The Future-root,

पर (त) 'shall, will give, be given'.— 2. Compound Fu-

ture. a) The auxiliary verb अयोध्यम (to grow, become)

added to the Terminative case of the Infinitive: अयोध्यम

पर (त) 'shall, will give, be given', अयोध्यमपर (त)

'shall, will see, be seen'. This is the most common, and,
together with the Simple Future and the Intensive (39.),

... तविक, the only one in use with the early classical

authors in all cases where a special Future-root is wanted, and
even where this exists. It dissappears, however, gradually
from the literature of the later period, and is replaced by
the two following compositions. — b) तुमिः connected

with the root: अयोध्यमतुमिः 'shall, will see', अयोध्यमतुमिः

'shall, will give' etc. (तुमि is originally a substantive, mean-
ing material, cause, occasion). — c) the root with अस or

अस, असाते 'will arrive', or, i. o. the root, the Term. Inf.,

असातेता. — Both b) and c) are even now in common
38. Imperative mood. 1. This is usually the shortest possible form of the verb, which often loses its prefixed letters, though in some instances a final न is added. In many verbs with the vowel a, and in some with e these vowels are changed into o, besides other alterations of the consonants. Particularly often the surds or sonants of the other tense-roots are changed to their aspirates in the Imperative. Thus, इन, 'give!', from इन; लो, Ld: लो, CT: लो, 'look!', from लो; लो, 'throw!', from लो. In one-rooted verbs it is, of course, like the Present, but it can always be sufficiently distinguished by adding the particle अ (अ or अ, according to 12.). This is used in the classical literature indiscriminately in addressing the highest and the lowest persons (or, in other words, as well to command, as to pray), but according to the modern custom of CT only when addressing servants and inferior people. — 2. In forbidding, the Present-root is used with the negative particle न, नहन, 'do not give!', न, 'do

not look!‘, सङ्गेतयाः 'do not throw!' — 3. In praying or wishing (Precative or Optative) either the same forms as under 1. are used, or the Imperatives of चिकोर, 'to come' or चतुर्ष, 'to come' (the latter, चन्द्र, of a quite different root) are connected with the Termin. Infin. चिकोर

Note. The common language of WT, acknowledging only the Perfect-root, changes nothing but the vowel: सूर्य, 'give!' from सूर्येश्व; चित्र, 'look!' from चित्रेश्व; सूर्य, 'throw!' from सूर्येश्व (Perf. of सङ्गेतयाः). Instead of चन्द्र, which is not much used, सूर्य (give!) is often added to the roots of other verbs (s. 39), thus, सूर्यसत्तम. ton toni 'take out!' from सूर्येश्व (चन्द्रष्ट्र). Or the Imperative is paraphrased by सूर्य gos (Ld). गो, goui, 'must', added to the root of the verb: गोसदर्शन, 'must be killed'. — In CT the changing of the vowel seems to be usually omitted, but the चन्द्र is more used. Here, also, the Perfect root is not so exclusively preferred.

39. Intensive verbs. 1. Very frequent in books is the
connection of the four-rooted verb འེལ་ (Pf. ཀེལ་, Fut. ཀེལ་, Imp. ཀེལ་, to do', elegantly ཉེལ་ (Pf. ཉེལ་, Fut. ཉེལ་, Imp. ཉེལ་), respectfully ཉེལ་ (Imp. ཉེལ་) with the Term. Inf. of another verb, to intensify the action of the latter. By this means not only one-rooted verbs can be made to participate in the advantages of the four-rooted, as ཉེལ་ , see', ཉེལ་ , saw', ཉེལ་ , shall, will see', ཉེལ་ , see!', but also several other periphrastical phrases are gained for speaking more precisely than otherwise would be possible. The Future tense ཐི་་་serve, besides its proper notion of futurity, particularly to express the English auxiliaries 'must, ought etc.‘: thus, ཕི་་་, must not be uttered, ought not to be uttered‘, sometimes it may be translated by the Imperative mood. The spoken language, at least of WT, is devoid of this convenience, and possesses nothing of the kind except the above mentioned intensive form of the Imperative, formed by ཕི་ (-r) (s. 38., Note). — 2. Another class of intensive verbs are formed by connecting two synonymes, as བི་་་ , to be afraid‘, literally 'to be fear-frightened‘, and other similar ones.

**40. Substantive and Auxiliary Verbs.** 1. To be a) ཉེལ་, in elegant and respectful speech ཉེལ་ lag-pa, ཕི་ la-pa (the latter word never used in WT) is the mere means
of connecting the attribute with its subject, as: བོད་མེད་
དབང་པོའི་, this man is a Ladakee; ཕོ་བོའི་བསྣན་པ་, is it you, Sir? Therefore the question དབང་པོ་is to be understood, who are you or who is he etc., the personal pronoun being often let to be guessed. — སློ་itself is often omitted in daily life in WT as well as in poetry, e.g. སློང་ངོ་བོ་
འོད་པ་, this load (is) very heavy WT. Negatively: སྲིད་, སྲིད་vulg. ཆོད, resp. རབུ་ལ་. — b) འོད་པ་, 
འོད་པ་, eleg. བོད་པ་, རྩ་པ་, resp. རྣམ་པ་ གཉེན་པ་, Ú: གཉེན་པ་, negat.: སོང་, འསོམ་, བོད་པ་ means, to exist, or, to be present, to be found at a place, therefore the question དབང་པོ་is to be understood: Who is here? Who is there? — འོད་and རྩ་པ་are in general use, བོད་པ་ is seldom heard. When connected with the Dative of a substantive it replaces the English, to have, to have got, as: འོད་པ་ལེ་འོད་པ་, I have money; འོད་པ་ལེ་འོད་པ་, I have pain. In this case the respectful term is not རྣམ་པ་ but རྣམ་ འོད་པ་: བོད་པ་མོ་འོད་པ་, has not the King an indisposition? i.e., is Your Majesty ill? — c) རྣམ་པ་ དབང་པོ་(eleg. རྣམ་པ་ is seldom heard), resp. རྣམ་པ་, 'to be present, stay, be found at a place'; negat.
40. Substantive Verbs.

Both སྣོད་ and སེམས་ can be used instead of ཕྱིོད་, though not this instead of them. — 

d) ཞེས་པ་ "rê'-pa = སྣོད་པ་, negat. སྣོད་ in Spiti and CT, seldom in books. —

e) སྣོད་ mod-pa, mö'-pa has a somewhat emphatical sense: 'to be (something) in a high degree', 'to be (somehow) in plenty'. It occurs most frequently in the Gerund with ཀྲ (41.), when it frequently has the sense of 'though', but never with a negative. —

f) སྣོད་ nañ-wa, originally 'to appear, to be visible, extant', negat. སྣོད་. Sometimes in books, and common in certain districts. —

g) In books the concluding བ (34.) is, moreover, found to represent the verb 'to be in all its meanings, and is capable of being connected with words of all classes besides verbs, e.g. གནུབ་, 'is the first' = གནུབ་བཞིན་. In a similar manner also the འ of the Imperative (38.) implies the verb 'to be'. —

h) The Preterit root for all these verbs is གྱི་ son, 'was, has been', and besides also 'has gone, become', which is its original meaning. — For the use of these verbs as auxiliaries s. 35. sq.

2. སྣོད་ originally 'to be changed, turned into something' then 'to become, to grow', auxiliary for the Future tense in the old classical language, as mentioned in 37. Since this can be considered as the intransitive or passive notion, opposite to རྣམ་ 'to make, render', the connection
of 要 with the Term. Inf. of another verb must, in many cases, be rendered by the passive voice in our languages. In WT the verb 去 , to go , is used in the sense of , to become, to grow , The Perfect root for both is 去 (went), grew, became, has become, is (s. above). — In CT and later books 去 is used instead.

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

41. Gerunds and Supines. . We retain these terms, employed by former grammarians, but observe that they do not refer to the form, but to the meaning, as well as that Gerund is not to be understood in the same signification.
as in Latin, but as the Gérondif of some French grammarians, or what Shakespeare calls Past conjunctive participle in Hindi. These forms are of the greatest importance in Tibetan, being the only substitutes for most of those subordinate clauses which we are accustomed to introduce by conjunctions. They are formed by the two monosyllabic appendices ग (so after the closing consonants ग न न; ग after ग, ग after ग न न and vowels and ठ (फ़ or फ़ according to the same rule as �:f़ 13.), both of which are added to the root, or by the terminations mentioned in 15. as composing the declension of nouns, which are added partly to the root, partly to the Infinitive or Participle.

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

1. ग (ग etc.), the most frequent of all these endings. It is added to the Present-root as well as to the Perfect-root: गनन्ति, 'giving', गनन्ति, 'having given', and stands for all clauses beginning with when, as, since, after etc. Also in the spoken language of WT it is used most frequently. — Examples: गन्ति, the child, having been carried away by the water, died; गन्ति, the king having died, the prince occupied
2. ची (ची etc.), of a similar sense, chiefly used for smaller clauses within a large one; चीका, when, being displeased, he became angry; or "growing displeased and angry". Often it denotes two actions going on at the same time, or two states of a thing existing together, and then can only be translated by "and"; thus, चौहुनेकीसुमानेकी, "without end and boundary"; चौहुणेकीसुमानेकी, "to eat flesh and drink blood". It stands also in a causal sense: "by doing etc."; as: चौहुणेकीसुमानेकी, "(we) live by catching fish". These two (1. and 2.) can also, like the closing o, as mentioned in 40. 1. g, be added to every class of words, in the sense of being: चौहुणेकीसुमानेकी, "as you are high (-born), being of a great family". In conversation, ची is scarcely ever heard.

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

*) The objects of जी and जी often assume the dative-sign, cf. English "to feed on".
41. A. Gerunds. 4. 5.

nitive.— *Examples.* नयम नयम नयम, when the night had risen (viz. at daybreak) he went; अब अब अब, after you will have risen, go! नयम नयम नयम, when I saw that, raising clamour, I wept.

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

5. अ‘ is of more various use. When added to the root, it is very much like अ, which it replaces in the conversational language of CT (where the first example of 2. would be, 'नयम अनसंग नयम'), but does not occur so often except in imperative or precative sentences, when it is added to the Imperative root of the subordinate verb, just like other gerunds: अनपर्युपित, ‘going look!‘, ‘go and look!‘ अद्वय अद्वय, ‘rise and go!‘. This particle, like the above-mentioned, implies the verb ‘to be‘, especially when added to adjectives denoting a personal quality. अद्वय अद्वय अद्वय, ‘being ugly and short‘; अद्वय अद्वय अद्वय, "..."
A. Gerunds. 5. 6.

Pretty, being of a good figure and nice to behold. When added to the Infinitive, it denotes: a) of course, the real Dative, or the usual meanings of the postposition ' with a substantive; thus, 'to rejoice at killing, be fond of killing. b) nearly the same as ' or ' in English, e. g. , as there was an idol-shrine in the middle of the way, (she) alighted from (her) chariot; , as the king went there daily to bathe; , as (it) does not occur in the (whole) world, what is (its) occurring here, or, how is it that is occurs here? Finally, in the language of common life ' is added to the repeated root in order to express the English ,while, whilst: (15., Note) (the doing). This may mean a) , after, , to rise from lying, after having lain; , after having been three days in
41. A. Gerunds. 7. 8.

the grave (I) came out of the grave'. — b) 'while', in which case the root of the verb may be repeated, as: निक्षिप्तं निक्षिप्तं निक्षिप्तं, out of my walking i.e. when walking along, (I) met with a brahman'; निक्षिप्तं निक्षिप्तं निक्षिप्तं (the above mentioned example (s. 47) translated into classical language); c) also the English 'being about to' is, in books, often expressed by this Gerund: निक्षिप्तं निक्षिप्तं निक्षिप्तं, when (I) was about to enter, the door was shut'; निक्षिप्तं निक्षिप्तं निक्षिप्तं, when (I) was going to die, (I) was restored to life again'. Which of the three is the real meaning, will in most cases be clear from circumstances. This gerund is not used in talking, at least in WT.

7. भौम्य (भौम्य etc.) or भौ (भौ etc.), or the Instrumental and Genitive cases of the root, mean a) 'by doing something' or 'because', e.g. भौम्य भौम्य भौम्य, we come (here), because it is necessary'. भौम्य भौम्य भौम्य भौम्य, since I am resolved to help you, do not be depressed! This, originally, is a function of the Instrumental only, but in later times the other cases also are used in this meaning. — b) more frequently they are used adversatively, 'though', especially when connected with भौ (40. 1. e), भौम्य भौम्य भौम्य, 'though (you) did
A. Gerunds. 8. 9.— B. Supines.

say so, by what shall (I) believe (it)? In other cases it may be left untranslated when the next sentence will commence with 'but': अर्थाय় জ্ঞানীতঃ প্রতিবাদ নহয় না, not liking delicate food, he ate vulgar food or 'he did not like d. f., but preferred v. f.' This Gerund is scarcely used in talking, at least in WT.

8. বা (বাঁ), the Instrumental of the Infinitive, 'by (doing something)' is, of course, the proper expression for 'because', but also very often used indiscriminately for হইল or হইল only for the sake of varying the mode of speaking: শৈলুপাকামৃত্তিকমনা, because it is very difficult; মনা মনা, when (he) looked.

9. Also শৈলু the proper use of which has been shewn above (35. 2. d.) must be mentioned once more as it occurs in a similar sense to ব্রহ্মীয়জ্ঞানেন্তরিতৰিতীয়য় ব্রহ্মীয়, 'walk on praying (preces faciendo)'; গত্বাপৌষ্পসুনামা, 'beating (her own) breast and weeping'.

B. Supines. They are expressed simply by the Terminative Case of the Infinitive or of the Root, অশ্চেন, or চেন, 'to see'. In many instances the use of either is optional, in others one is preferred. Their use is: with adjectives like the Latin supine in ut, e.g. অশ্চেননেলেনদ্য, 'difficult to learn'; with verbs expressing 'to go, to send' etc.,
also 'to pray' etc. like that in *um*: बॉन्दूरिंग 'go to fetch', नाकुकुयानिंग ,(I) beg (you) to permit,— for permission'. In these cases the root is most common, but the Inf. बॊक्कुर, or बॊक्कुयास, बॊक्कुम may also be used. 2. Another use of the Supine is a) with verbs of sensation and, less frequently, with those of declaration, where we use sentences with 'that' or the Participle or Infinitive: बॊक्कुबालेबिरे बुझ ,seeing (his) mother coming' (instead of which, however, दॊक्कुस may be said as well); ...बॊक्कुबालेबिरे बुझजन ,knowing that the time of ...ing had arrived' (lit: 'that it had come down to the time'); बॊक्कुबालेबिरे बुझजन ,remembering him to be the kings son' or 'that he was...'. — b) in an adverbial sense, when we say 'so that', especially in negative sentences, 'so that not', 'without ...ing', बॊक्कुबालेबिरे बुझजन ,so that nobody may (did) perceive it', or 'without anybody perceiving it'.

*Note 1.* The modern language of WT uses in the first instance (B. 1.) either the simple Infinitive, बॊक्कुबालेबिरे बुझ (or बॊक्कुबाले), or the same with ए, बॊक्कुबालेबिरे बुझ, or with बुझ (for the बुझ of the books s.7.2.), बॊक्कुबालेबिरे; in the second either the same forms, or a particular one, which consists in repeating the final con-
sonant of the root with the vowel $a$, to which also अ may be added: thus, ब्रजज्ञ, भूषणमुक्तान्तरेष्विः, (1) have come to meet you; in the third, the direct Imperative adding अ for the sake of civility, नन्दागु, pray permit!

In the case of B. 2., instead of सन्ति, असन्ति; the expression in common use will be अन्ति or अन्ति सन्ति; instead of सन्तिप्रसादः, either the same form, सन्ति, or the Gerund, सन्ति. — In CT those examples would respectively, stand thus, त्वा or त्वा न or त्वानविनिक्षिप्तमानाया लाब-तु, लाब-बा (sounding almost लावा), लाब-पा दोन-दु काग-पो; in the third instance a peculiar word, रोग्, is used, which is said to be originally the same as दिक्षित (दिक्षित), friend, assistant, and serves now as the respectful substitute of दिक्षित, Particle of the Imperative, दिक्षित, pray permit!, दिक्षित, pray give! Instead of दिक्षित etc. the most usual form in CT will be the simple Participle, दिक्षित.

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

Note 3. The reader will have missed any mention of tenses of the class of Pluperfect, Past Future etc., and,
indeed, there exists no form of the kind, and they can only
be rendered by a Gerund, e.g. नीःकिस्वातरात्;
,when (he) had written the letter, (he) sent (it) off; नीः
किस्वातरात् (WT: वांछितः, CT: वांछि
टाट) ,when (he) shall have written the letter, (he) will
sent (it) off. Neither have the Conditional or Subjunctive
any special form. Thus, e.g., नीःकिस्वातरात्, if
we did not do that, we could not live (i.e. we cannot earn
oursustenanceinanyothermanner); नीःकिस्वातरात्
,why should not I hear (grant) what you say (your
wish)”; नीःकिस्वातरात्, if (you) had not explained it, and (we) had not seen the
signs, we would not have understood it”; नीःकिस्वातरात्
,as a man would not find it, I must
send an emanation”; vulg., WT, नीःकिस्वातरात्
,if the distance was not so great,
they would come to me (visit me). Here may be added,
that also the intention of, or attempt at, doing something
is expressed by the simple verb: thus, नीःकिस्वातरात्
,though I did try to hinder him, I could
not; नीःकिस्वातरात्, as he saw his own disciple
on the point of springing into the water (and that he had sprung off the bank), he held him back by the force of his magic, so that he did not touch the water‘ (s. 41. B. 2. b.). Especially the gerunds in གཟོ་ (41. A. 6.) have often this meaning: ཀྲ་ གྲོ་, when I was about to be parted from life, he saved it‘; ང་ གྲོ་, the snake, having become angry, though she intented (or: had at first int.) to let out her poison, reflected thus‘. As will be seen from these examples, the action, in such cases, is thought to have begun in fact.

A Survey of the principal forms of the Finite Verb.

Present:

ངོ་, W བོ་ ད་ ལ་ give

མོ་ ནོ་ བོ་ ད་ ལ་ རོ་ I see intens. མོ་ ནོ་ བོ་ ད་ ལ་ རོ་

C མོ་ བོ་ ད་ ལ་ རོ་ (or བོ་)

W མོ་ བོ་ ད་ ལ་ རོ་ (or བོ་); C མོ་ བོ་ ད་ ལ་ རོ་

I am seeing

Perfect:

བོ་ W བོ་ ད་ ལ་ gave, have given

མོ་ C བོ་ ད་ ལ་ རོ་ saw, W བོ་ ད་ ལ་ རོ་ C བོ་ ད་ ལ་ རོ་

went went

དོ་ བོ་ རོ་ ལ་ I have given, intens. བོ་ བོ་ ལ་ རོ་

has been given
Chapter VII.

The Adverb.

42. We may distinguish three classes of adverbs:
1. Primitive adverbs. 2. Adverbs formed from Adjectives.
3. Adverbs formed from Substantives or Pronouns.

1. Very few Primitive Adverbs occur; the most usual are: \( \text{now}', \text{when}', \text{books and CT} \) or \( \text{to morrow}' \), and a few similar ones; \( \text{again}' \), and the two negatives \( \text{not} ' \) and \( \text{not}' \), the latter of which is used in prohibitive sentences, and with a past tense, as \( \text{do not give}' \), \( \text{shall not give}' \), but:

\( \text{did not give}' \), \( \text{not}' \) \( \text{WT: not}' \), do not

Jäschke, Tibetan Grammar.
give! The verbs नीत, अनन्त, मक्खन, रेखा have always न् instead of य् before them (40.). Another particle of this kind, of a merely formal value, is य्, which is added to any word or group of words in order to single it out and distinctly separate it from everything that follows. It is, therefore, often very useful in lessening the great indistinctness of the language, especially so when separating the subject from the attribute: नमस्ती अभिज्ञानार्थ परिवार this man is a Ladakee. (There is scarcely an adequate word to be found in our modern languages, but the Greek γς, or μεν—δε—, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: न्.

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

3. Nearly all the local Adverbs are formed from Substantives or Pronouns with some local Postposition: नमस्ति, 'the place (space) above, upper part', नमस्ति, 'above', नमस्ति, 'upwards', नमस्ति, 'from above (downwards)'; नमस्ति, 'this', नमस्ति, 'in this, here', नमस्ति, नमस्ति, 'hither, here' (cf. 15.), नमस्ति, 'hence'; नमस्ति, 'that', नमस्ति, 'there', नमस्ति, 'thither, there', नमस्ति, 'from there, thence, then, after that'.
Note. In talking the simple adjective is used, mostly, instead of its adverb (2. class): महत्तम for — महो, ‘quickly, soon’.

Chapter VIII.

The Postposition.

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

1. Simple Postpositions. These are: अ (the affix of the Dative), ज (Locative), उष्ण and अन्त्य (Ablative), ब, क, र, ल, द, त (Terminative).

Their use will be best seen in the following examples:

॥ अ ॥

ढूङ्गीमलिन्धित WT, अमलिन्धित (inst. of बन 38, Note) CT, ‘put the degchi on the fire!’.

र्नस्त्रुस्थानस्थिन्, vulg: र्नस्त्रुस्थिन्, Tsang: प्रस्तला प्रस्तला , the ass rolls himself on the ground’.

ढूङ्गीमलिन्धित (or बन) र्नस्त्रु, ‘having mounted on the horse (he) goes’, or ‘(he) goes on horseback’.

ढूङ्गीमलिन्धित, vulg (WT): ठूङ्गिर (corrupted from
49. 1. Simple Postpositions.

सकार असकार आस्तिक समकालीन, CT: सकार असकार आस्तिक समकालीन, the bird flies in the sky'.

सकार असकार आस्तिक WT, सकार असकार आस्तिक CT , (we) shall set out at night'.

हमसे स्त्रिया उत्तर रहित (books and CT), हमसे स्त्रिया उत्तर रहित WT, being very glad at this'.

मृत्तिकासमानताः WT, अजुनानम CT , is (there) ache in (your) head', 'have you head-ache?'

|| ॥ द्रु, ॥ etc. ॥

हे के अनेक, vulg: आजाम (or आज) अनेक, (he) is in the house, at home'.

हे के अनेक, vulg: आजाम (or आज) अनेक, 'go into the house, home!'.

हे के अनेक, vulg: आजाम 'at a (certain) time, once'.

हे के अनेक (books), from to-day in (after) seven days'.

हे के अनेक (books), WT: अजामानांतर एकातर; CT: अजामानांतर एकातर, 'the mother carried the son in (her) arms'.

हे के अनेक, vulg: आजाम 'at that time'.

हे के अनेक (books, for vulg. see Compound adv.) , 'for seven years'.
43. 1. Simple Postpositions.

(they) made (or selected, raised) that man to (be) king.

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

where are (you) going?

'I am going to Tino (or K'oksar)'.

'after eight months'.

'from (after) the eighth month'.

'books and CT', WT: 'from the beginning'.

'from the window, through the window'.

'to deliver from the circulation (transmigration)'.

'to build a house out of brick (Ts: a house of brick)'.

'from the sūtra Zamatog'.

1. Simple Postpositions.

笋法不雅 (vulg: བྲོག་པར་བོད་ཐོན་པོ་) one of (from among) the pupils'.

ཉན་ལས་མདོ་ (books and CT), WT: ལྷེ་པོ་ཐ་མ་བོད

.W, wiser than all, the wisest, most skilful of all'.

གཞི་བཞི་མོ་འོགས་ , more than two are not left'.

བཞི་བཞི་ཉིད་ , more than myself are not'.

Besides these དབུ་, 'with' is to be mentioned as Simple Postposition: thus, དེ་བོ་སྐུད་, WT: དེ་བཏབ་ཁ་, speaking (conversing) with the youth'; དེ་བོ་, 'with me', or, in fuller form, དེ་བོ་སྐུད་, དེ་བོ་བདུན་

vulg: དེ་བོ་བདུན་, together with me'. In WT it is even used for the instrumental when the real instrument (tool) of an action is meant, e.g. ཕ་པོ་ཐ་མ་བོད་ , the king killed the minister with the sword'. It is, moreover, added to many Adjectives and Verbs, when we use the Accusative or Dative or other Prepositions, e.g. དེ་བོ་ཐ་མ་, like (with) that, similar to that'. With an Infinitive it denotes the synchronism of the action with another one, དེ་བོ་, with the sun rising, at sunrise'; དེ་བོ་, with (on) their going to sleep, when they went to sleep'; དེ་བོ་, (with) saying so he went home' or also , he said so, and went home'. Often it is found with
an Imperative, without any perceptible signification, if it is not to be regarded as a substitute for तां (38): अनुवादः, 'now eat!' For its use as a conjunction see the next chapter.

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

तत्परं, to bathe in a pond.

तत्परं, he entered into the water (both in books and common talk).

तत्परं, the lord among the gods.

तत्परं, (he) comes (emerges) out of the house.

तत्परं, above the door (books and vulg., but more usual in WT: तत्परं, CT तत्परं).

तत्परं, CT तत्परं, he died before his father.

तत्परं, vulg., in WT: तत्परं (तत्परं), CT: तत्परं, to sit on a lotus-flower.
43. 2. Compound Postpositions.

(books and talk), beside, near the door.

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

to take before the judge.

, after eight months.

, before two months, two months ago.

to hide a treasure below the ground.

to emerge, come out, from below the ground.

, beyond the water, river.

, on this side of the water.

three days he will arrive beyond this plain, will have crossed it.

, in the four regions of the house, roundabout.
2. Compound Postpositions.

43.

 Compound Postpositions.

43. 2. Compound Postpositions.

Go in the direction of, towards, that village.

For seven years.

.from this to that.

Till I go to Kullu.

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

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

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

,in behalf of all living beings.

give (apply) stone instead of wood.

,according to, like, as — doing according to the word of the king;
44. Conjunction.

The written language possesses very few, the spoken still fewer, Conjunctions, most of which are coordinative. The common word for 'and' is ༉༉ which we have seen above in the sense of 'with', གསེར་བཞི་ ནང་བཞི་, 'gold and silver and iron and collection (i.e. and so on)', though the position of the སད (10.) after the word སར་ shows that it is always considered as belonging to the preceding member of the sentence, similar,
this respect, to the Latin, *que*; nor can it in any case begin a sentence. Very seldom, and only in later literature, it appears as combining two verbs, if not, indeed, the root ought to be regarded there as abbreviation for the infinitive. Further: अति, also, too. When belonging to a single word or notion it is put after it in an enclitical way like *quoque* in Latin. It is changed according to the termination of the preceding word, into न्ति after न्ति and न्ति, into न्ति often after vowels (cf. 6). Thus: न्ति, taking also a son (with him). When repeated, it has the signification of Latin, *et— et—*, न्ति, both mother and son died. Often, especially in negative sentences, it means, 'even', न्ति, even one (they) did not find — not even one. This is the only means for expressing, 'none, no, nothing', न्ति (or न्ति), न्ति (resp. न्ति), nobody came'; न्ति, न्ति, or न्ति, न्ति, there is nothing (cf. 29). When combined with verbs, न्ति, even searching (they) did not find, it serves as another expression for, 'though' or also, 'but' (s. 41. A. 7. 6): thus, 'though they searched, they etc.' or 'they searched, but they etc.' Standing

*) This is not very carefully observed even in good mscr. and prints, where न्ति will occur sometimes after न्ति etc., and न्ति after the other consonants and even after vowels.
for itself (not leaning on the preceding word) it means 'again, once more' (when it is to be regarded as adverb), तो, तो, there (I) fainting once more etc. In the beginning of a sentence it is 'and, again, moreover', and may occasionally be rendered by 'however, but'. तो, तो, repeated, तो तो तो तो, either—or—. 'Or' is expressed also by the interrogative affix of the finite verb (34. 1.), तो etc., तो तो तो तो, a bottle of gold, silver, or copper. — तो, nevertheless, but', vulg: तो तो occurs much less frequently in Tibetan than in the European languages.

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

Chapter X.

The Interjection.

45. The most common Interjection is ये, or, repeated, ये, 'oh!, alas!' used also before the Vocative. The language of common life uses instead: ये wa, or ये wä.
Chapter XI.

Derivation.

46. Derivation of Substantives. As most of what belongs under this head has already been mentioned in 11. and 12. only the formation of abstract nouns remains to be spoken of. 1. The unaltered adjective may be used as an abstract noun, especially with the article न, as: ध्वनिनाम श्रेणी, the cold is changed into warmth. — To this may be added the pronoun निः (नमस्ती, ipsum frigidum); but this is used scarcely anywhere else than in metaphysical treatises, from whence a few expressions, such as नेत्रन्यात्रा, the vacuum, the absolute rest in deliverance from existence have become more generally known. — 2. In the case of two correlative ideas existing, frequently the compound of both is used, esp. in common talk, तत्त्व, 'size' (lit. large and small'), तांत्रिक, 'thickness' ('thick and thin'), e.g. द्राक्षेयताकार, the size as much as a mustard-seed. — 3. शृंग, 'difference' (or, sometimes, शृंग, दिः, 'measure') is added, अस्तिरत्र, 'height', शुभ, 'wealth, riches'. — 4. Mental qualities are in most cases paraphrased by मन, or मन with a genitive, मनविवेक, mind of suffering, enduring, i.e. patience, मनविवेक, wise mind, wisdom, skill; मनविवेक, mind of rejoicing,
47. Derivation.  

1. Possessive adjectives are regularly expressed by adding the syllable བོད, or the phrase སྨོ, abridged སྨོ to any substantive, སྨོ, having a head; སྨོ, having the head of a man; སྨོ, having hair, (long-) haired; སྨོ, the eye of flesh, the carnal, bodily eye, oppos.: སྨོ, the eye of knowledge, spiritual eye. — 2. Adjectives of appurtenance are generally expressed by the genitive of the substantive, སྨོ, of gold, golden; སྨོ, the eye of knowledge, spiritual eye.

3. Negative, or privative adjectives are formed in several ways: a) by the simple negative སྨོ, སྨོ, unworthy; སྨོ, unfit; སྨོ, unheard of. b) by adding སྨོ, without
47. Derivation.

(o) by adding the verb རབ་(ར) 'separated from', དང་ནང་, དུང་འོས 'separated from the body, bodiless'. — 4. The English adjectives in -able, -ible are expressed by རུང་, 'to be fit', added to the Supine, or to the simple Root, རང་ཐོས་, རང་འོས 'fit for drinking, drinkable', vulgo: རུང་ (from རུང་, 'to be able'), རུང་ཆོས (ཆོས 'permitted, lawful').
48. Arrangement of words. 1. The invariable rule is this: in a simple sentence all other words must precede the verb; in a compound one all the subordinate verbs in the form of gerunds or supines, and all the coordinate verbs in the form of the root, each closing its own respective clause, must precede the governing verb (examples s. below). — 2. The order in which the different cases of substantives belonging to a verb are to be arranged, is rather optional, so that e.g. the agent may either precede or follow its object. Local and temporal adverbs or adverbial phrases are, if possible, put at the head of the sentence. — 3. The order of words belonging to a substantive is this: 1 The Genitive, 2. the governing Substantive, 3. the Adjective (unless this is itself put, in the genitive, before; 16), 4. the Pronoun, 5. the Numeral, 6. the indefinite Article: thus, इन्थुर्स्त्रास्त्रादेशी, this my little daughter; नासजस्वतीस्वती, a red gown; नासजस्वती or नासजस्वातिन, the red gown; नासजस्वातिन, these three great kingdoms. Adverbs precede the word they belong to: नासजस्वातिन, 'very great'; नासजस्वातिन, come very quickly.
49. Use of the Cases.

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

49. Use of the cases. As the necessary observations about the instrumental have been made in 30, about the other cases and postpositions partly in 15, partly in 43, it is only the Accusative, that requires a few words more, as it is very often used absolutely (as in Greek). a) Acc. temporalis: नांग्रान्द्राक्किन्, 'at night'; नांग्रान्द्राक्किन्, 'during (his etc.) lifetime'; नांग्रान्द्राक्किन्, 'at that time'; नांग्रान्द्राक्किन्, 'having studied for one day, after one day's study'. — b) Acc. modalis: नांग्रान्द्राक्किन्, 'regarding the size, round'; नांग्रान्द्राक्किन्, 'regarding the depth, eight cubits' (cf. 12); नांग्रान्द्राक्किन्, 'regarding colour, being like smoke' (cf. 50, 1, a); नांग्रान्द्राक्किन्, 'with regard to (his) birth, equal' i.e. 'of equal birth'. Here दिन (42. 1) is very often employed: दिन, etc. Nearly in all cases, however, postpositions may be added, and in talking they are preferred to the simple Accusative: नांग्रान्द्राक्किन्, नांग्रान्द्राक्किन्, नांग्रान्द्राक्किन्, etc.
50. Simple Sentences. — 1. Affirmative sentences. — a) the attribute being a noun, the verb: to be, become, remain etc.: यह इस लड़ाका स्नेहपूर्व, यह यह सुहाग। This man is wise'; यह यह यह सुहाग। This is a wise man'. When the verb is घुमा (to become), गुजरा (to remain) etc. the attribute must be put in the Terminative: यह यह यह सुहाग। (his) hair became white'; यह यह यह सुहाग। the king remained steadfast on his vow'; in some special cases this may take place, even if the verb is simply ,to be': यह यह यह सुहाग। while his whole shape was like a man's, his foot only was piebald'. b) the attribute being any other verb: यह यह यह सुहाग। an ancient king of China built a very large wall in the north of that country'.

2. Interrogative sentences. — a) simple: यह यह यह सुहाग। is your son in the house?'; यह यह यह सुहाग। who is there?'; यह यह यह सुहाग। what do you come for?'; यह यह यह सुहाग। what do you want?'. — यह यह यह सुहाग। how much (is) the price?'.

Besides the affix am the later literature and the con-
The form of a question is also used to express uncertain suppositions (likely to become realized), as: "is forgetting possible?" for "he may possibly have forgotten it"; "won't he die?"; "this (apparition) is not the devil, I hope?".

b) double: "is (he) within or not?"; "is it agreeable (to you i.e. do you consent) to give me (your son) or not?"; "are you sorry at my arrival, or what (else) is the matter (with you — because you weep)?".

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

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

1. Compound sentences, for the most part coordinative:

1) रक्षित, perf. रक्ष, to make‘ esp. 'institute,'
The king having given a law, the good were given rewards, the bad punished, measures and weights arranged, and people taught letters (i.e. reading and writing).

2. subordinating sentences:

arrange'; gerund. 2) i.o. 3) ,to cut', but  (or ) ,to inflict a punishment'. 4) ,to set in order, arrange'; perf. 5) , perf. , to learn'.

1) 2) indefin. art. after numerals s. 13. 3) Accus. modal., 49. 4) , perf. 5) 6) , perf. , imp. ; cf. 7) 8) , perf. and imp. 9) 10) 11) 12) the object of the fear usually in the instrumental. 13) termin. of inf used as adverb, 14) 15) 2.
There being certain two women quarrelling about one boy, the king (being) wise of understanding having examined (the case) thus ordered: You two, having seized from each (side) a hand of the boy, pull, and who gets him, (she) may carry him off. — When he had so spoken, she who was not the boy’s mother, because she had no compassion for the boy, not fearing (she might) hurt (him), pulled with what force she had. She who (in truth) was the boy’s mother, because she had compassion with the boy, fearing (she might) hurt (him), though she was able by force, did not pull hard. The king said to her who had pulled hard: Because this, not being your son, is the other woman’s son, say (it) outright. When he had so spoken, as he had turned out to be the son of the gentle puller, (she) carried off the boy.

16) 42. 1. 17) अन्य, other, almost always with the indefin. article; 13. fin. 18) चि चि is sometimes pleonastically added to अन्य (अन्य), to strengthen its meaning. 19) 43.2. 20) चिन, perf. चिन, imp. चिन. 21) चिन, perf. चिन properly, as he has come to be.
Appendix.

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

WT kyod gó-na yon,
CT kyó' gó-na yon.
W kyod su yin, C kyó' s. y.
W kyod (C kyó') sű 1) yin.*

W kyod ráñi míñ či zer,
C kyó'-kyí míñ-la ĺan zér-
    gi yó'-dam.
W kyó-đi kán-pa gó-na
    yod,
C kyó'-kyí káñ-pa gó-na
    yó'(-pa).
W kyod či-la yon,
C kyó' ĺañ-la yon.
W či-la 'i-ru dug.
W nå sruñ-te dad.
W di yūl-li míñ či zer,
C yul di míñ-la ĺañ zér-
    ra**) yim-pa.

Where do you come from?
Who are you?
Whose (man, servant) are you?
What is your name?
(rule 34. 2. c is not always observed)
Where is your house?
Why do you come?
(What do you want?)
Why are you here?
I sit here to watch.
What is the name of this village?

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

**) vulgar supine 41, Note 1.
Have you any errand (business)?

Not any; I have come to no purpose.

Then go home to eat (drink) your soup.

Yes: please give me some medicine.

I am ill (I have got, am befallen with, an illness)

I feel pain.

Where?

In the stomach.

I have headache.

We should have taken a walk, but it is too hot.

Take this!

Take this with (you)!

Bring this!

How shall I do this?

You must not do it in this way.
W ńá-la dà-rúñ o-ma ʑíg ɣos,  
C ńá-la dà-rúñ wó-ma ʑíg ɣá.

W i lág-mo ʧo, C di lég-mo ʧá.

W bë-ma dàñ tu\(^{11}\)-če,  
C jë-mà ʧë.

W ńa-la ču čuñ zad (C sà’)  
číg nañ\(^{12}\) ʑíg (C ʑíg).

W lág-pa lág-mo yód-da,  
C lág-pa lég-mo (lঐ-mo,  
or tsañ-wa) ē yó’.

W o-ma tsag-rā-la tsag  
ton,  
C wo-ma - - - tsag ʧog.

W tāb čuñ-se dé čog-la bortoñ, C - - dé čog (čó)-  
la ʑag\(^{13}\)-číg.

W pān-dil sā-la pōb\(^{14}\)  
(čab-ton),  
C sañ\(^{15}\) sā-la ʧāb-ʧíg.

W zan(-bu) me dàñ ɲè-mo  
bor,  
C sañ me dàñ ɲè-mo ʑág.

W pōg ton.

W ńi-ma gās\(^{16}\)-sa (gā-ča)  
tsām-ʑíg-ga me pù\(^{17}\),  
C - - gā tsam-ʧíg-la - -.

W kar-yol kyoñ-na son.  
- - len-na ʧog.

I want some more milk.  
Clean this!  
Wash it with sand!  
Give me some water, please!  
Are (your) hands clean?  
Filter the milk through the filtering cloth!  
Put the little stove there!  
Put the pot (degê) down on the ground!  
Put the pot near the fire!  
Take it off!  
As soon as the sun sets, light a fire!  
Go to fetch the china!  
Come to take away - -.
If you wash with cold water, the china does not become clean; wash it well with some hot (water)!

Unless all the work is done, don’t go! (or) you must not go.

Shall I make the table ready?

Yes; lay (spread) the cloth!

Is there much water in the teapot, or little?

(But) a little.

Fill the teapot with water, and bring it!

The kettle leaks.

It must be soldered (fastened with pewter).

Take it to the blacksmith’s.
W sel-kor gas (gā) son,
C sel-por gā son.

W nāmazer-na śiǐma'kyn,  
C - - ser-na - - kyal²⁹).

W sab mol-na kyon yin,  
C sa-hib suṅ³⁰)-na kyal gyu yin.

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

W ma při₃¹); bud maçuɡ₃²),  
C ma ñor-wa jé'; bú' ma 
cug.

W C rig-pa dim³³), W ka-
dar do.

W nān³⁴)-će man,  
C nān gyu min.

W ēd₃⁵)-si (dá-i) lāg-ma 
ti³⁶)-te bor,  
C dā-kyi lhāg-ma tsag jā.

W lag-ma mi dug, ān ma 
lus (lū).

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

W čin-pa³⁷) ma tub³⁸)-te 
sōn-te kyon,  
C - - - - tsān-ma (or 
gān-mo) kyr-sog.

W a-łu süt-te tub toń,  
C kyi-u (or čo-ma³⁹) süt-
te tub-čig.  

man-po (or yun riṅ-mo) ma gor.

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

Unless I tell you, do not bring wood!

When master commands, I shall bring.

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

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

Take care! Cautiously!

You must not press!

Put by the remainder of the rice!

There is no remainder, nothing is left.

Do not let the milk run over!

Not cutting the liver, bring it as a whole!

Peel the potatoes, and cut them in pieces!

Don’t tarry much!
Phrases.

W gyog-pa (C gyog-po, gyö-po) sog.

W ma jëd, C ma je'.

W yid-la zum tub-ba, C sem-la në tub-ba.

W yid-la zum gos (gô), C në-pa je' gû.

W nan-du son; nan-du sog.

W nan-du kyod, C nan-du peb.

W dod, C dâ'.

ztug.

Come soon!

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

Can you remember it (bear it in mind)?

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

Go in! Come in!

Go (or come) in, sir!

Sit down!

Please sit down, sir!

1) 2) 8) 4) 5) 6) 7) 8) 9) 10) 11) 12) 13) 14) 15) 16) 17) 18) 19) 20) 21) 22) 23) 24) 25) 26) 27) 28) 29) 30) 31) 32) 33) 34) 35) 36) 37) 38) 39) 40) 41) 42) 43) 44) 45) 46) 47) 48) 49) 50) 51) 52) 53) 54) 55) 56) 57) 58) 59) 60) 61) 62) 63) 64) 65) 66) 67) 68) 69) 70) 71) 72) 73) 74) 75) 76) 77) 78) 79) 80) 81) 82) 83) 84) 85) 86) 87) 88) 89) 90) 91) 92) 93) 94) 95) 96) 97) 98) 99) 100)
Reading Exercise.

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

1) From the Dzan-lun (བསྲེལ་བོད). — 2) 13. — 3) 15, 5. — 4) ཨོག་, perf. རག་, fut. རུ་, iv. རུ་, to make, do' in some cases: to say, call', རུ་ཁྲུབ་, so to be called, so called'. — རུ་ཁྲུབ་ is a translation of the Sanscrit name ཞེས་. — 5) 40. 1. c. — 6) 41. A. 1. — 7) 40. 1. b and 47. 3. b. — 8) 34. 1. and 40. 1. g. — 9) 15. 5. — 10) 42. 3. — 11) perf. of འཁོར་, to give; to send, let go'. — 12) perf. of མིག་, to rise'. — 13) s. 4. —
14) 41. A. 7. — 15) imp. of ཀྱིད་པ་, "to give", དུས... "to return". — 16) 37. 2. — 17) མཁྱེན་པ་ s. 11); "don't let pass"; 38. 2. — 18) perf. of ཡིག་པ།, "take, seize". — 19) perf. of འིག་པ།, "to throw, fling". — 20) perf. of བེན་པ།, "to break". — 21) s. 14). — 22) 43. 2. — 23) perf. of གྲེམ་པ།, "to prepare, purpose". — 24) rule 30. is not always strictly observed.
25) 43.2. — 26) perf. of ফেল ,to fall. — 27) perf. of সংগ্রহ ,to seize. — 28) 43.2. b. — 29) 41.6. b; বিন্ধ = বিদ্রুপ হর. — 30) 49. — 31) ,from the inner (i.e. other) side to this', 'across'. — 32) carpenter (lit. 'lakriwālā', cf. 12.1.). — 33) perf. of প্রশন ,to ask. — 34) 40.1.g. — 35) 41. A. 8. — 36) perf. of ক্রমের ,to throw down. —
37) s. 29). — 38) 'sat down'. — 39) if the verb is in the infv., the subject is usually put in the accus., when we use the genitive. — 40) 'returning it so that the owner saw it'; 41. B. 2. b. — 41) 'I did not return it with the mouth i.e. by saying anything'. — 42) 'because (41. A. 8) that Yugp. did not say it (viz: I give back)'. — 43) 41. B. 2. a. — 44) 41. A. 5. — 45) perf. of ပင်စစ်, 'to tie, fasten'. — 46) impv. of ပင်စစ်, 'to take out, pull out' etc. — 47) 'firstly', less frequent and somewhat different from ကြား (22). — 48) 'my' (24).
Reading Exercise.

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

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

Jäschke, Tibetan Grammar.
68) "different, several", "separately, each for himself". —
A list of the more frequent verbs *).

### a) Four-rooted verbs.

<table>
<thead>
<tr>
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<th>Perf.</th>
<th>Fut.</th>
<th>Imper.</th>
<th>WT</th>
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<td>qag-ce</td>
<td>qag-ce</td>
<td>qag-ce</td>
<td>stop, hinder.</td>
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<td>qai-ce</td>
<td>qai-ce</td>
<td>qai-ce</td>
<td>qai-ce</td>
<td>fill.</td>
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<td>qal-ce</td>
<td>qal-ce</td>
<td>qal-ce</td>
<td>qal-ce</td>
<td>lade, put on...</td>
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<td>qad-ce</td>
<td>qad-ce</td>
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<td>qog-ce</td>
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<td>qug-ce</td>
<td>qug-ce</td>
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<td>qag-ce</td>
<td>qag-ce</td>
<td>qag-ce</td>
<td>put, place. (C: zog-pa)</td>
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<td>tao-ce</td>
<td>tao-ce</td>
<td>look.</td>
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</tbody>
</table>

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

<table>
<thead>
<tr>
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<th>Fut.</th>
<th>Imperv.</th>
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<td>always for</td>
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<td>तोर</td>
<td>तोर</td>
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<td>तोर</td>
<td>पाण-े</td>
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<tr>
<td>नाम कर</td>
<td>नाम कर</td>
<td>नाम कर</td>
<td>नाम कर</td>
<td>do, make. for it</td>
</tr>
<tr>
<td>निकाल</td>
<td>निकाल</td>
<td>निकाल</td>
<td>निकाल</td>
<td>पान-े</td>
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<td>लम्फ</td>
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<td>चुका</td>
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### Three-rooted verbs.

<table>
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<th>Perf.</th>
<th>Fut.</th>
<th>Imperv.</th>
<th>WT</th>
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<tbody>
<tr>
<td>चुका</td>
<td>चुका</td>
<td>चुका</td>
<td>चुका</td>
<td>kur-े</td>
</tr>
<tr>
<td>चुका</td>
<td>चुका</td>
<td>चुका</td>
<td>चुका</td>
<td>kyon-े</td>
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b) **Three-rooted verbs.**

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<th>Perf.</th>
<th>Fut.</th>
<th>Imperv.</th>
<th>WT</th>
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<tbody>
<tr>
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<td>चुका</td>
<td>चुका</td>
<td>kur-े</td>
</tr>
<tr>
<td>चुका</td>
<td>चुका</td>
<td>चुका</td>
<td>चुका</td>
<td>kyon-े</td>
</tr>
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</table>

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for चुका
### Verbs.

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<th>Perf.</th>
<th>Fut.</th>
<th>Imperv.</th>
<th>WT</th>
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<tr>
<td>gyab</td>
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<td>gyug</td>
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<td>dag</td>
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<td>sad</td>
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<td>pin</td>
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<td>lan</td>
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<td>lan</td>
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</table>

#### c) Two-rooted Verbs.

<table>
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<th>WT</th>
</tr>
</thead>
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<td>skye</td>
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<td>skye</td>
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<tr>
<td>skye</td>
<td>skye</td>
<td>skye</td>
<td>skye</td>
</tr>
<tr>
<td>kyer</td>
<td>kyer</td>
<td>kyer</td>
<td>kyer</td>
</tr>
<tr>
<td>Pres.</td>
<td>Perf.</td>
<td>Imperv.</td>
<td>WT</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>भिन्न्</td>
<td>न</td>
<td>न हु</td>
<td>become.</td>
</tr>
<tr>
<td>भिन्न्</td>
<td>न हु</td>
<td>न हु हु</td>
<td>go; become.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>मैल</td>
<td>only in certain sentences.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>alter.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>weep.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>die.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>flee.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>enter.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>buy.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>sit; stay.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>increase (neutr.).</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>pour.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>blow (neutr.).</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>call.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>appear, originate.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>enjoy.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>build up.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>ask.</td>
</tr>
<tr>
<td>ग्युर्द</td>
<td>न हु</td>
<td>न हु हु</td>
<td>arrive.</td>
</tr>
</tbody>
</table>
d) One-rooted verb.

WT

be glad, to like. Ld. ya-ce, W besides ɲaŋ-ɲa
fall, drop. dil-ce, also ɲiša(ɲ)
leap, jump. ton-çe
lie down. nal-ce
meet. tug-ce
be able. tub-çe
find, get. tob-çe
hear. (tsor-çe)
see. ton-çe
be glad, to like. tad-çe, nearly always for ɲaŋ-ɲa and ɲaŋ-ɲa
come out, go out. ton-çe, usual for ɲaŋ-ɲa
wish, like, desire. rare.
be able. s. ɲaŋ-ɲa
stay, dwell, remain. nas (nai, ɲa) - çe, but usually: dad-çe
burn. bar-çe
perceive. tsor-çe, and usual for ɲaŋ-ɲa
do, make (resp.) dzad-çe, imp. dzod.
<table>
<thead>
<tr>
<th>Verbs</th>
<th>WT</th>
</tr>
</thead>
<tbody>
<tr>
<td>इये</td>
<td>say.</td>
</tr>
<tr>
<td>रुचे</td>
<td>remain, be left.</td>
</tr>
<tr>
<td>लोचे</td>
<td>turn back, return.</td>
</tr>
<tr>
<td>अचे</td>
<td>know.</td>
</tr>
<tr>
<td>ओर्गों</td>
<td>understand.</td>
</tr>
</tbody>
</table>
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