H. A. JÄSCHKE

TIBETAN GRAMMAR

Supplement of Readings with Vocabulary by

JOHN L. MISH
Chief, Oriental Division, New York Public Library

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Since it is so difficult for the student to obtain any kind of material in the Tibetan language, we are issuing this new printing of Jäschke’s well-known text, which has been largely unavailable for many years.

The reading matter has been expanded by the addition of a selection from *Mdzangs-blun*, third chapter, according to the Schmidt edition. To increase the value of the present text for the reader, we have added a helpful Vocabulary in which the student will find all words in the reading exercises.
Abbreviations.

act. = active.
C or CT = Central Tibet, especially the provinces of Ü and Tsan.
cf. = confer, compare.
Dzl. = Dzahlung.
e.g. = exempli gratia, for instance.
ET = East Tibet.
fut. = future.
imp. = imperative.
inf. = infinitive.
i.o. = instead of.
Köpp. = Köpchen.

Kun. = Kunawur, province under English protection.
Ld. = Ladak, province.
Mil. = Milaraspa.
neutr. = neuter verb.
perf. or pf. = perfect.
pres. = present.
s. = see.
term. = terminative case.
Thgy. = Thar-gyan, scientific treatises.
v. = vide, see.
vulg. = vulgar expression.
W or WT = Western Tibet.
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Errata.

Page 3, line 13 read at instead of in.

4, 2 respectively.

4, 7 which instead of whom.

4, 9 under particular.

4, 14 instead of whom.

4, 20 exertion.

4, 21 dele to.

5, 5 dele down.

7, 4 read succession instead of conjunction.

7, 5 each instead of either.

7, 11 subscribed instead of subjoined.

8, 11 foot for food.

8, 12 subscribed for subjoined.

8, 16 homonyms.

8, 19 language.

8, 23 over instead of above.

8, 24 consonants.

9, 10 case.

10, 4 judgment.

11, 9 except.

12, 21 it instead of is.

13, 1 which serve to denote.

13, 7 preceding.

14, 6 exclamation.

20, 3 indiscriminately.

20, 5 superseded.

20, 19 But.

21, 5 adds.
page 23, line 1 read motion.

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

Phonology.

1. The Alphabet. The Tibetan Alphabet was adapted from the Lañça form of the Indian letters by Ṣon-mi-sam-bho-ta minister of king Ṣron-ṭsan-gam-po 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></th>
<th>surd.</th>
<th>aspir.</th>
<th>sonant.</th>
<th>nasal.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gutturals.</td>
<td>ध क ka</td>
<td>न ख ka</td>
<td>म ग ga</td>
<td>न न na</td>
</tr>
<tr>
<td>palatals.</td>
<td>ँ च ṇ ca</td>
<td>ं ख ṇ ca</td>
<td>ः ज ja</td>
<td>ं ज ṇ na</td>
</tr>
<tr>
<td>dentals.</td>
<td>ः त ta</td>
<td>ः थ ḍ ta</td>
<td>ः द ḍ da</td>
<td>ः न na</td>
</tr>
<tr>
<td>labials.</td>
<td>ः प pa</td>
<td>ः फ ḍa</td>
<td>ः ब ba</td>
<td>ः म ma</td>
</tr>
<tr>
<td>palatal sibilants.</td>
<td>ः tsa</td>
<td>ः tsa</td>
<td>ः dsa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ः व wa</td>
<td>ः झ ṇ a</td>
<td>ः झ za</td>
<td>ः ḍ a</td>
</tr>
<tr>
<td>semivowels</td>
<td>ः घ ya</td>
<td>ः ङ ra</td>
<td>ः ङ la</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ः र sa</td>
<td>ः र sa</td>
<td>ः ह ha</td>
<td>ः ʼ a</td>
</tr>
</tbody>
</table>
It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants झ झ ञ evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as खेत्व 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 ज and च likewise sprung from ज and च). झ is differentiated from झ, which itself often is pronounced v, as shewn in the sequel; in transcribing Sanscrit, झ and झ both are given, generally, by झ only. ञ seems to be formed out of ञ to which it is related in sound. झ evidently is only the inverted झ. झ corresponds with Sanscrit झ. झ 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, ठ ड, ढ ठ, ण त, तः थ. b) The sonant aspirates, by putting ऩ under the sonants: thus, ऩ घ, ऩ ङ, ऩ ङ, ऩ घ, ऩ ङ म.*)

*) A very clear exposition of the ramification of Indian alphabets by Dr. Haas is to be found in the Publications of the Palaeographical Society Oriental Series IV, pl XLIV.
2. Remarks. 1. Regarding the pronunciation of the single letters, as given above, it is to be born in mind, that surds ष ञ ञ are uttered without the least admixture of an aspiration, viz. as k, t, p are pronounced in the words skate, stale, spear; the aspirates ज झ ञ forcibly, rather harder than the same in Kate, tale, peer; the sonants ण त थ like g, d, b in gate, dale, beer. 2. The same difference of hardness is to be observed in द ध ध or ण, ण, ण (ण occurs in church; ण, the same without aspiration; ण in judge) and in ध ध ध or द, द, द. 3. द is the soft modification of s or the s in leisure (French ण in jamais, but more palatal). 4. त is the English ng in sing, but occurs in Tibetan often in the commencement of a syllable. 5. ध न is the Hindi य, or the initial sound in the word new, which would be spelled ध नu. 6. In the dialects of Eastern or Chinese-Tibet, however, the soft consonants ध ध ध ध, when occurring as initials, are pronounced with an aspiration, similar to the Hindi घ, घ, म, घ, or indeed so that they often scarcely differ from the common English k, t, p, ch; also ध and ध are more difficult to distinguish from ध and ध than in the Western provinces (Exceptions s. §§ 7. 8).

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

2. When vowels are initial, $\hat{e}$ is used as their base, as is $\hat{i}$ in Urdu, e.g. $\hat{e}$$\hat{u}$$\hat{n}$ $ama$, 'mother'.

3. $\hat{i}$ is originally different from $\hat{u}$, 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 $\hat{i}$ (عمرنة), as the $a$ in the words: the $lily$, $an$ endogen, which would be in Tibetan characters लिलिय; अ त on the contrary is the mere vowel without that audible opening of the throat (as Arabic $\hat{i}$ without $s$), as in $Lilian$, लिलिय In Eastern Tibet this difference is strictly observed; and if the vowel is $o$ or $u$ the intentional exertion for avoiding the sound of $\hat{e}$ makes it resemble to $wo$ and $wu$: वु, 'the milk', almost like $wo$-$ma$, वु$\hat{u}$$\hat{n}$, 'the owl' = $wug$-$pa$. In western Tibet this has been obliterated, and $\hat{e}$ is there spoken just like $\hat{u}$.

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

5. Final consonants. 1. Only the following ten: ཡ་ ལ་ བ་ ས་ བ་ ི་ ད་ ཡ་ ལ་ (and the four with affixed ཡ, v. 5) occur at the end of a syllable. 2. It must be observed, that ར་ ལ་ ི་ 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. ཆོ་ = sock, ཉོ་ = got, ཆོ་ = top. 3. In all Central Tibet, moreover, final ཡ and ལ, sometimes even ལ, modify the sound of a preceding vowel: a to â (similar to the English a in hare, man), o into ơ (French eu in jeu), u into ü (French u in mur). In most of the other provinces ར and ལ are uttered so indistinctly as to be scarcely audible, so that ཁོ་, ཁོ་ become sô, gô. In Tsang even final ལ is scarcely perceptible, and final ལ, particularly after o, is almost dissolved into a vowel sound = a: ཁོ་ ལ so-wa,
4. Final ञ 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: जन 'barley', ज्ञ 'know', जिं 'figure', जन 'religion', धन 'body', are pronounced in Northern Ladak: नास, झेस, रिस, चो, लुस; in Lahoul: नै, झेइ, रिई, चो, लु। In some words final ञ occurs as a second closing letter (affix), after ज, झ, ढ, ञ, as in द्गज 'forest', ढेढ 'glacier-ice', ट्येढ 'means', ट्येढ 'indigo'; these are pronounced in N.Ladak: नाङ्क, गाङ्झ, टांप, रांम, elsewhere nackt (in Ü: नां), गाँं (ET घाङ्झ), टांप, रांम.

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6. ञ before ञ and ञ is especially in ET very often pronounced m, e.g. द्गज 'नाङ्झ-मप', ढेढ 'नों-मप', ट्येढ 'नेम-पा'.

6. Diphthongs. 1. They occur in Tibetan writing only where one of the vowels i, o, u have to be added to a word ending with an other vowel (s. §§ 15.1; 33.1; 45.2). These additional vowels are then always written ऋ, ऽ, ऐ, never ऋ etc. (cf. § 3.3); and the combinations ai, oi, ui (as in धाईं, नाईं, छैं) are pronounced very much like ऋ, ऽ, ऐ, so that the syllables धाईं, नाईं, छैं, धैं,

*) 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 \( \beta \), and occurs in connection with the three gutturals and labials, and with \( m \), thus \( \Gamma \), \( \Phi \), \( \Psi \), \( \rho \), \( \phi \). 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 \( \tilde{c}, \tilde{c}, j \) respectively, a well known instance of which is the common pronunciation \( Kanjur \) i. o. \( kangyur \), or eleg. \( ka-gyur \) (संग्रहविभाषण). \( \tilde{z}, \tilde{z}, \zeta \) are almost everywhere spoken without any difference from \( z, z, \varepsilon \) (except in the Western dialect before \( e \) and \( i \), where the \( y \) is dropped and \( \gamma, \gamma, \gamma \) alone are pronounced). \( \xi \) is spoken \( ny = \tilde{z} \). 3. \( r \) occurs at the foot of the gutturals, dentals, labials, of \( \xi, \xi, \xi, \) and \( \zeta \), in the shape of \( \tilde{r} \). In some parts of the country, as in Purig, these combina-
tions are pronounced literally, like *kra, khra* etc., but by far the most general custom is to sound them like the Indian cerebrals, viz. *ṭ*, *ḍ*, *ṇ* indiscriminately = *ṛ*; *
, *
, *
 = ḍ *ṭh*; *
, *
, *
 = *ṛ ṭ* (in CT: *ṭh*); only in the case of *
 the literal pronunciation *br* is not uncommon. In *
* and *
 both letters are distinctly heard; *
 sounds like *shr* in *shrub*, and so does *
 generally. In *
 this *r* is dropped nearly in all cases: thus, *
 ṭa, *
 sa etc. 4. Six letters are often found with an *
 beneath: *
 *
 *
 *
 ; in these the *
 alone is pronounced, except in *
 , which sounds *da*. 5. The figure *
 , sometimes found at the food of a letter is used in Sanscrit words to express the subjoined *
 , as in *
 (cf. § 9.6) for *
 ; and is now pronounced by Tibetans = o: *sōhā*; in words originally Tibetan it now exists merely as an orthographical mark, to distinguish homonymes in writing, as *
 tsa*, hot‘ and *
 tsa*, salt‘; but, as it is spoken, in some words at least, in Balti (e. g. *
 rtswa*, *grass*‘, it must be supposed that, in the primitive form of the language, it was generally heard. — Note. Of such compounds, indeed, as *
 , lot‘ it is difficult to understand, how they can have been pronounced literally, if the *
 was not, perhaps, pronounced before the *y.*

Superadded consonants. 6. *r* above another consonant is written *, and 11 conatonants have this sign: *
 *, *
, above *
 it preserves

its full shape, as better adapted to the form of that letter: thus, す'. In speaking it is seldom heard except provincially, and in some instances in compound words after a vowel thus, Urgyán, Urgyén, ancient name of the country of Lahore; す' dórje 'vajra'. Ladakees often pronounce it =s: す' sta 'horse' elsewhere ta. 7. Similar is the usage in those with a superadded न (namely: the surds and sonants of the first four classes, the guttural nasal, and ह), which latter is often softly heard in WT, but entirely dropped elsewhere, except in the ease of ऴ, which is spoken = न in WT, but with a distinct aspiration = hla or lha in ET. 8. ढ 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. ष ष ष ष ष with any superadded letter lose the aspiration mentioned in § 2.6 and sound = g, d, b, j, ds. 10. ढ ढ ढ 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.**

क्यिर-क्यिर, round, | क्यु, hook.
क्यिर, dog. | क्योद, C: क्यो’, you.
ग्येन-ला, upwards. | घुग-पो, rich.
घुग(s), Ü: चु, cattle. | घुग, W: ुद, C: छे’, half.
| W: ŭa-nān, C: -nān, misery.       | ſwur-du, quickly.                |
| ʧam, cabbage.                    | ſal, tax.                       |
| ſim(s), judgement.               | W: ıi, ıi (Pur: gri), knife.    |
| ſug-gu, child.                   | dag, ʃag (brag), rock.         |
| šran-ma, srān-ma, pea.           | šrul-po, ragged.                |
| la, wages.                       | lá-ma, priest.                  |
| (mişti) lun(-po), wind.           | lá-mo, easy.                    |
| da-wa (s. § 11 note), moon.      | kani-pa, foot.                  |
| jani-ku (Ld. ļ°), green.         | tad-mo (Ld. lt°), C: tā°-mo, spectacle. |
| (s)kom, thirst.                  | W: ʃra*), C: ta, hair.          |
| (s)go, door.                     | ḍa (vulg: ra), sound, voice.    |
| (s)gyūr-wa, to alter, turn.      | (s)pu, small hair.              |
| W: (s)pin, C: ēin, glue.          | W: (s)cod-pa, C: čö°-pa, to behave. |
| te-ū, Ld: šre-ū, monkey.         | W: (s)bųl, C: ďul, snake.       |
| W: (s)man, C: mān, medicine.     | W: ſon-pa, C: ſon-pa, mad.       |

*) The concurrence of superadded ſ with a consonant already
8. Prefixed letters.  1 The five letters ொ ோ ௌ ௎ ௐ frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases as § 7. 6. ொ occurs before ை ே ௉ ொ ோ ௌ ் ௎ ௏ before the gutturals and labials with exception of the aspiratae; ொ before ொ ோ ௌ, the palatals, dentals and palatal sibilants with the same exception as under ொ, then ை ௉ ொ ோ ் ௎ ௏; ொ before the gutturals, palatals, dentals and palatal sibilants, excepted the surds; ொ 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 ை ௉, which, if ொ is radical, has to be pronounced dag, if prefixed ga, — is avoided by adding an ொ in the latter case: thus, ை ௉ ொ. Other examples are: ை ொ ோ ௌ ௎ ௏ ீ ொ ோ ௌ ் ௎ ௏; ை ௉ ொ ோ ௌ ௎ ௏; ை ௉ ொ ோ ௌ ௎ ௏; ை ௉ ொ ோ ௌ ௎ ௏; ை ௉ ொ ோ ௌ ௎ ௏. This ொ is added, though the radical be not one of the mentioned letters; as, ை ௉ ொ ோ ௌ ௎ ௏ ொ ோ ௌ ் ௎ ௏; ை ௉ ொ ோ ௌ ௎ ௏.  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 (नम्बर्स etc.). 4. Another irregularity is the nasal pronunciation of the prefixed आ in compounds after a vowel, which is often heard e.g. ननेद्रान्त pronounced gen-dūn, gen-dūn, but eleg.: ge-dūn, 'clergy'; यानाप्रेम kām-būm, eleg. ka-būm, '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.**

| तोंगाण⁵ yag, bos grunnienś. | नातव kār-po, white. |
| बाब पा zān-po, good. | नातव nār-mo, sweet. |
| बब पा bab-pa, to descend. | चुब जी cu-zī, fourteen. |
| वाँ, vulg. C: अ, power. | उ u, resp. head. |
| अल्मा उ name of the Lhasa district. | उग ug(s), C: ug, ū, breath. |
| इन पा en-pa, solitude. | यार का yar-ka, summer. |
| यिब yib(s), ib, figure. | येवा, e-wa, difference. |

**9. Word; Accent; Quantity.** 1. The peculiarity of the Tibetan mode of writing in distinctly marking the word-syllables, but not the words (cf. § 4) composed of two or more of these, sometimes renders is doubtful what is to be regarded as one word. 2. There exist a great number of
small monosyllables, which serve for denoting different shades of notions, grammatical relations etc., and are postponed to the word in question; but never alter its original shape, though their own initials are not seldom influenced by its final consonant (cf. § 15). 3. Such monosyllables may conveniently be regarded as terminations, forming one word together with the preceeding nominal or verbal root. 4. The accent is, in such cases, most naturally given to the root, or, in compounds, generally to the latter part of the composition, as: नेघा mig, 'eye', नेघा निर्द्ध mig-gi, 'of the eye'; नेघा lag, 'hand', नेघा लागन 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 जाँ etc.), otherwise short, as नेघा mī, 'man', नेघा mī-lā, 'to the man', but नेघा mār, 'butter'. — In CT, however, even accentuated and closing vowels are uttered very shortly: mī, mī-lā etc., and long ones occur there only in the case of § 5, 4. 5. and 8, 2., as नेघा lā, 'work'; नेघा चौ, 'religion'; नेघा dā, 'arrow'; नेघा zā, 'planet'; and in Lhasa especially: नेघा nā, 'forest'; नेघा ले-पा, 'good'; नेघा रि, 'class, sort'; नेघा लो, 'side'; नेघा लु, 'manner'. — In Sanscrit words the long vowels are marked by an ओ beneath the consonant, as: देघा (नाम), 'called', देघा (मूल), 'root' (s. § 3).
10. Punctuation. For separating the members of a longer period, a vertical stroke: ।, called झड sad (sa’), 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 ।ads are put. No marks of interrogation or exclamation exist in punctuation. —

2. In metrical compositions, the double ।ad 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.

कुं or कनूँ kā-ra, kā-ra, sugar.

कान-पा, house.

W: gan, C: gən, which?

W: gur, C: gur, tent.

नाल, fatigue.

चि, what?

W: ḍad-pa, C: ḍa’-pa, punishment.

चूँ-वा, little.

W: ja, C: j’a, tea.

निमा, sun; day.

नुन-मा, turnip.

tib-rl, tea-pot, kettle.

W: kun, C: kün, all.

kun, hole.

ga-ru, gar, C: ga’, where?

नान-पा, C: nam-pa, bad.

चान, beer.

चार-पा, rain.

चेन-पो, great.

ना, fish.

नुन-वा, little, few.

ने-मो, near.

tóg-tse (W), hoe.
Useful words.

tag-pa, rope.

dod-pa, skull.
dan, dan, and; with.
nag-po, black.
nor, wealth, property.

pan-pa, pām-pa, use, benefit.

ba, ba, cow.

bu, bu, son.

me, fire.

med, mē', there is not.

tsān-ma, whole.

zo, sō, curdled milk.

od, wō', light, shine.

yi-ge, letter.

yod, yō', am, is, are.

ri, hill, mountain.

la, mountain-pass.

lug, sheep.

tān, the plain.

da, da, now.
dud-pa, dū'-pa, smoke.

nad, nā', disease.
pār-ma, a printed book.
pug-rón, -rīn, dove.

bal, bal, wool.

bu-mo, bō', daughter.

miṅ, name.

tsam, how much?

zag, C: sāg, day.

o-ma, wo-ma, milk.

yan, also.

yin, am, is, are (cf. § 39).

ra-ma, goat.

rin, price.

lam, road.

śa, flesh, meat.
<table>
<thead>
<tr>
<th>Useful words.</th>
<th>Useful words.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>a-pa</strong>, (vulg.) father.</td>
<td><strong>a-ma</strong> (vulg.) mother.</td>
</tr>
<tr>
<td><strong>gos</strong> <em>(Ld: gos)</em> <strong>gö</strong>, <strong>gö</strong>, clothing.</td>
<td><strong>tab(s)</strong>, means.</td>
</tr>
<tr>
<td><strong>sem</strong>, soul.</td>
<td><strong>W</strong>: <strong>bag-pé</strong>, <strong>C</strong>: <strong>bag-che</strong>, flour.</td>
</tr>
<tr>
<td><strong>W</strong>: <strong>sa</strong>, <strong>C</strong>: <strong>tsa</strong>, grass.</td>
<td><em>(s)kye-wa</em>*, to be born, grow.</td>
</tr>
<tr>
<td><strong>zu</strong>, bow (for shooting).</td>
<td><strong>zig</strong>, leopard.</td>
</tr>
<tr>
<td><strong>tso</strong>, lake.</td>
<td><strong>di-wa</strong> <em>(bri-wa)</em>, to write.</td>
</tr>
<tr>
<td><strong>di-wa</strong>, to ask.</td>
<td></td>
</tr>
</tbody>
</table>
Part II.

Etymology.

Chapter I. The Article.

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

Thus: བྲ་པོ གྱལ-po, king*, བྲ་མོ གྱལ-mo, queen*. Or,
if the word in the masculine (or rather common) gender has no article, \( \text{m} \) is added: \( \text{m} \),óñ-ge 'lion', \( \text{m} \),áñ-òé 'lioness'. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g. 
\( \text{m} \) (s)tón-pa (tón-pa) ,teacher; \( \text{m} \) (s)tón-mo (tón-mo), 'feast'; \( \text{m} \) (s)tón-ka (tón-ka), 'autumn'. Even this advantage, however, is given up, as soon as a composition takes place, and then the meaning can only be inferred from the context, or known from usage: \( \text{m} \) (from \( \text{m} \)), 'name feast' (given on the occasion of naming or christening an infant); \( \text{m} \) (from \( \text{m} \)), '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 \( \text{m} \) \( \text{m} \) are after vowels and after the consonants \( \text{m} \) \( \text{m} \) always pronounced \( \text{m} \) and \( \text{m} \), instead of \( \text{m} \) and \( \text{m} \); thus, \( \text{m} \) ka-wa 'difficult'; \( \text{m} \) re-wa 'hope'; \( \text{m} \) gan-wa (\( \text{m} \)) 'full'; \( \text{m} \) zer-wa (ser-wa) 'to say'; \( \text{m} \) nyal-wa 'hell'; \( \text{m} \) jo-wo (jho-wo) 'lord, master'.

12. **Difference of the Articles among each other.** 1. The usage of \( \text{m} \) \( \text{m} \) is the most general and widest of all,
as they occur with all sorts of substantives and other nouns. 

is particularly used for denoting a man who is in a certain way connected with a certain thing (something like लोक and ऊर्जा in Hindustani and Persian: दा, school, लोक (literally: scholar), disciple, novice; जल, water, जलवायु, water-carrier (जलवायु); घन, horse, ठुकरा, horseman; नागरिक, the province of नागरिक, a man from नागरिक; बच्चा, boy; महोदय, year; मठ, निजी(s), two, hence: मठबच्चा, a two years' boy. If the feminine is required अ' is either added to, or — more commonly — used instead of, the former: नागरिका, a woman from नागरिक; मठबच्चा, a two years' girl. The performer of an action is more frequently denoted by ज (or, in more solemn language, जान), though, in conversation at least, जान कान (का), is preferred; जान जेड-पा, to do, make; doing, making: जान, जेड-पा, जेड-पी, the doer, maker. 2. The appendices त्र भ न ण occur with a limited number of nouns only, especially the names of the seasons, with numerals, and some pronouns. (१३) seems to be a vulgar form of pronunciation for त्र).
The Substantive.  

14. The Plural. The Plural is denoted by adding the word नाम nām, or, more rarely, दाग dag (dāg), कई, 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, मी, man, मेडमन, men, मेनहाम, 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: नमस्ते भुजना, the good men.

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

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

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 W T, the different forms of the particle of the genitive and instrumental, after consonants, नि निज etc. are never heard, but everywhere the final consonant is doubled and the vowel i added to it, thus: अनि, G. lus-si (Ld.), लू-ि; अमि G. lam-mi; अफि (gold), G. ser-ri etc.; or, in other words, all nouns ending in consonants are formed like those ending with नि (see the example निज). In those ending with a vowel no irregularity takes place.

4. The Dative adds indiscriminately the postposition ने 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 शि na, in.

6. The Ablative by ति ना or अमि ला, 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 post-positions रि or रि after vowels; ति after final नि and रि and, in certain words, ति नि रि; ति after नि; ति generally after रि नि रि 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 ꢄ oh!, and can only be known from the context.

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

### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Acc.</td>
<td>ꢂ lus, ḽu</td>
<td>ꢃ lam</td>
</tr>
<tr>
<td>Gen.</td>
<td>ꢂ lus-kyi, ḽu-kyi; ꢃ lus-si, ḽu</td>
<td>ꢃ lam-gyi; ꢃ lam-mi</td>
</tr>
<tr>
<td>Inst.</td>
<td>ꢂ lus-kyis, ḽu-kyi; ꢃ lus-si, ḽu</td>
<td>ꢃ lam-gys, -gyi; ꢃ lam-mi</td>
</tr>
<tr>
<td>Dat.</td>
<td>ꢂ lus-la, ḽu-la</td>
<td>ꢃ lam-la</td>
</tr>
<tr>
<td>Loc.</td>
<td>ꢂ lus-na</td>
<td>ꢃ lam-na</td>
</tr>
<tr>
<td>Abl.</td>
<td>ꢂ lus-nā</td>
<td>ꢃ lam-nā</td>
</tr>
<tr>
<td>Term.</td>
<td>ꢂ lus-su</td>
<td>ꢃ lam-du</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Acc.</td>
<td>ꢄ mig</td>
<td>ꢃ ka; ꢃ ka-wa</td>
</tr>
<tr>
<td>Gen.</td>
<td>ꢄ mig-gi</td>
<td>ꢃ kai; ꢃ ka-wai</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 the plural of the pron. "that" has been chosen.

N. Acc. *lus*(lū-)*nam(s)*  
Gen. *lus-nam(s)-kyi*  
Inst. *lus-nam(s)-kyis*  
Dat. *lus-nam(s)-la*  
Loc. *lus-nam(s)-na*  
Abl. *lus-nam(s)-nā*  
Term. *lus-nam(s)-su*
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 བོད་ གན་ གཉའ་ རི་ are not very strictly used for distinguishing the gender, since even in the case of human beings བོད་ and གན་ are not seldom found connected with feminines, e.g.: བོད་བཞིས་བཞིན་ just as well as བོད་བཞིས་བཞིན་་ ,a fine girl. 2. The Adjective stands after the Substantive to which it belongs: thus, གྲོ་ སྲོ་ ri-tön-po, C: ri-ton-po, 'the high hill', when, of course, the case-

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

Or the Adjective may be put in the Gen. before the Substantive: རོ་ལྟ་པའི་དེ་, and then the latter only is declined: རོ་ལྟ་པའི་དེ་, རོ་ལྟ་པའི་དཀར་. 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 ང་མ་, instead of ང་མ་ the dry land, is rather a compound substantive, with the same difference of meaning as ,highland' and ,a high land' in English.

17. Comparison. 1. Special endings, expressive of the different degrees of comparison, as in the Aryan languages, do not exist in Tibetan. There are two particles, however, corresponding to the English than: ང་, after the final consonants མ་ བ་ བ་ and after vowels (ཐ་, after མ་ བ་ བ་ བ་ བ་ བ་ བ་, and ག་; these particles follow the word with which another is compared (like the Hind. ན་) and this then preceeds the compared one, finally follows the adjective in the positive: ང་ (or ང་) ང་, than dog small is', just as in Hindūstāni: ང་ ང་ གཉིས་ ང་. But also the position usual in

*) Some Mscr. and wood-prints, however, prefer, even after these consonants, the form ང་.
our European languages occurs, thus: 

\[\text{the merit of becoming a priest is relatively higher than mount Meru'; the king of Tibet is greater than the other ones'.} \]

The particle अधि (अधि) may be put, in the same manner, after adverbs. Thus, श्रेष्ठ अधिनिव निविवाह अधिनिव, (their eyes) became more keen-sighted than before'. Or, after infinitives, अधिनिवाब अधिनिव, 'it is better (for him) that his younger brother should go (with him) than another'. अधि for itself has the meaning of 'more than', with the negative: 'not more than', 'only'; thus: अधिनिव अधिनिव, 'more than two ounces I do not want' (cf. vulg. WT: अधिनिव अधिनिव, 'there are not more than (only) three'); or 'nothing but', 'only', अधिनिव अधिनिव, '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 अधिनिव 'more'; this can be added ad libitum: अधिनिव अधिनिव.

3. Another adverb, अधिनिव means: 'more and more', 'gradually more', e.g. अधिनिव '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: तिलिया or तिलिया 'greater than all'. Or it is expressed in the following manner: युगलिया 'of (among) the kings of the country which one is the greatest (prop. great)?'. Adverbs for expressing high degrees are: तिलिया or तिलिया 'very', तिलिया 'all', तिलिया 'quite', तिलिया 'exceedingly' etc.

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

Chapter IV.

The Numerals.

18. Cardinals:

1 जीग 'zig

2 निल 'ni(s)

3 झुम 'sum

4 ༤ ༠ སི་ཟི
5 ༥ སི་ཟཱ
6 ༦ སུ་ W: ཀུ, C: ཀྲུ
7 ༧ སྣ་ W: ཙུན, C: ཙླུན
8 ༨ སྣྭ་ W: ཤླེད, C: ཤླེད
9 ༩ སུ་ རུ་
10 ༠ སུ་ ཙུ, or སུ་ཆུ་མ་ ཙུ-ཅམ་པ་
11 སུ་ སུ་ ཙུ་ཉི, vulg: ཙུ-ཉི(ཉ)
12 སུ་ སུ་ ཙུ-སུུ, vulg: ཙུ-སུུ
13 སུ་ སུ་ ཙུ-ཛི, vulg: ཙུ-ཛི
14 སུ་ སུ་ ཙུ་ཉི, vulg: ཙུ-ཉི
15 སུ་ ཙུ་ཉི, vulg: ཙུ-ག༢, C: -གུ
16 སུ་ ཙུ་ཉི, vulg: ཙུ-ག༢, C: -གུ
17 སུ་ ཙུ་ཉི, vulg: ཙུ-དུན, C: -དུན, vulg: ཙུ-དུན
18 སུ་ ཙུ་ཉི, vulg: ཙུ-ག༢, vulg: ཙུ-ག༢
19 སུ་ ཙུ་ཉི, vulg: ཙུ-ག༢
20 སུ་ ཙུ་ཉི, vulg: ཙུ-སུ
21 སུ་ ཙུ-སུ-སུ-ཅིག, or ཙུ-སུ-སུ-ཅིག, or ཙུ-སུ- ཙུ-ཅིག

30 ༠ རུམ་ཅུ süm-ᶜᵘ
31 ༡ རུམ་ཅུ སོམ-ᶜུ-སོ་ཅིག, སོམ་ཅུ་so-ᶜིག
40 ༡༠ འགྲེལ་ཅུ zi-ᶜᵘ, vulg: zib-ᶜᵘ
41 ༡༡ འགྲེལ་ཅུ སོམ-ᶜུ-སོ་ཅིག, སོམ་ཅུ་ze-ᶜིག
50 ༡༠ འོ་མ་ བང་ཅུ na-ᶜᵘ, vulg: nab-ᶜᵘ
51 ༡༡ འོ་མ་ སོམ-ᶜུ-སོ་ཅིག, སོམ་ཅུ na-ᶜིག
60 ༡༠ ཞུག་ཅུ dūg-ᶜᵘ, C: dḥuṅ-ᶜᵘ
61 ༡༡ ཞུག་ཅུ སོམ-ᶜུ-སོ་ཅིག, སོམ་ཅུ re-ᶜིག
70 ༡༠ རེ་མ་ dūn-ᶜᵘ, C: dūn-ᶜᵘ
71 ༡༡ རེ་མ་ སོམ-ᶜུ-སོ་ཅིག, སོམ་ཅུ don-ᶜིག
80 ༡༠ རྒྱ་མ་ gyād-ᶜᵘ, C: gyā-ᶜᵘ
81 ༡༡ རྒྱ་མ་ སོམ-ᶜུ-སོ་ཅིག, སོམ་ཅུ gya-ᶜིག
90 ༡༠ ཀུ-ᶜུ gu-ᶜུ, vulg: gūb-ᶜུ
91 ༡༡ ཀུ-ཐུ སོམ-ᶜུ-སོ་ཅིག, སོམ་ཅུ go-ᶜིག
(C: gō-ᶜིག)
100 ༡༠ རྒྱ་(དུན་པ་) gya(tám-pa)
101 ༡༠ རྒྱ་ སོམ་ཅུ or རྒྱ་ སོམ་ཅུ gya daṅ (or sa) cig
200 ༡༠ གུ་ཐུ ni-gya, vulg: nib-gya
300 ༡༠ སོམ་གྱ་ sum-gya
There are, as in Sanscrit, names for many more powers of 10, but they are seldom used.

19. Ordinals. ャ粒 WORLD: dain-po, C: 1°, the first', the rest are simply formed by adding ゥ to the cardinals, as: ョィ�, the second etc.; the 21. is ョィ�, the twenty-oneth', not, as in English, 'the twenty first'.

20. Remarks. 1. The smaller number postponed indicates, as is seen in § 18, addition, the reverse — multiplication: ネィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィィｨ
(with still greater numbers), are optional but frequent additions.  is common instead of , and', to connect units with tens (s. § 18), but it occurs also with hundreds and thousands, and not seldom together with , e.g. , 1002. It is used also instead of , as: ten, twenty; often it is standing alone for , as: , twenty two. This latter custom may have caused the belief, common even among educated readers in C and WT, that 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. added to a cardinal number means conjunction: the two together, both; the three together, all three etc.

means either the same, or represents the definite article, indicating that the number has been already mentioned, e.g. , five men were sent . . . The five men arriving etc. 4. is used, besides thousands etc. follows: thus, of thousands: twenty, 20 000; , many ten-thousands.
forming Ordinals, to express the notion of 'containing', e.g. भविष्य, 'that containing six letters', viz. the famous formula: एंसैंसैंसैंसैंमैं om mani padme hum; मुम्भाव, 'that containing thirty (letters)', the Tibetan alphabet.

5. Such combinations as अंतेसमुस्तम् etc. are frequently used in common life, so denote a number approximately, 'two or three or so' (cf. § 14 Note).

2. Distributive numerals. They are expressed by repetition as in Hind: तुषारुण each time six, six for each etc. In composed numerals only the last member is repeated, thus तुषारुणादिविशेषज्ञिप् 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 त, धधधध, धधधध etc. (s. § 41). 2. Multiplicative adverbs, 'once', 'twice' etc., are expressed by putting एक, 'times' before the cardinal: एकदशिका, एकदशिका, W: lan-cig, lan-ni(s), C: län-cig, län-ni 'once, twice' etc.; seldom एक, एक, एक with the same meaning as एक.

23. Fractional numerals are formed by adding एक, 'part': thus, एकौं सिक, a hundredth part etc., but also: एकविंद समुद्रकृतिप्, 'one third of the treasury'.

21.—23. Numerals.
Chapter V.

Pronouns.

24. Personal Pronouns. First person: འ་; ཉེད, ཉད’; བོད་ གོ་, masc., and བོད་ གོ་, fem.; བོད་ གོ་, dag, 'self' — 'I'; Second person: བོད་ སྤྱོད (སྤྱོད), བོད་ སྤྱོད (སྤྱོད), 'thou, you'; Third person: བོད་ སེ, བོད་ སེ — 'he, she, it'.

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

2. person. བོད་ is used in books in addressing even the highest persons, but in modern conversation only among equals or to inferiors; བོད་ is elegant and respectful, especially in books.
3. person. The 3rd person seldom occurs in books, where the demonstr. pron. \( \text{ā} \) (§ 26) is generally used instead; \( \text{ā} \) 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 3rd person is in most cases entirely omitted, even when there is a change of subject. — Instead of \( \text{ā} \) and \( \text{ā} \) the people of WT use \( \text{ā} \) and \( \text{ā} \); the vulgar plural of \( \text{ā} \) is \( \text{ā} \). —

To each of these pronouns may be added: \( \text{ā} \) or \( \text{ā} \) \( \text{ā} \) \( \text{ā} \), \( \text{ā} \) ',self', and in conversational language \( \text{ā} \), \( \text{ā} \), \( \text{ā} \) are, perhaps, even more frequently used than the simple forms, without any difference in the meaning. \( \text{ā} \) is more prevalent in books, except the compound \( \text{ā} \) \( \text{ā} \), 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 \( \text{ā} \), \( \text{ā} \), \( \text{ā} \), 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 नुङ्गः(s)ku, instead of नुङ्गः lus, lu, ’body‘; नुङ्गः u, i. o. नुङ्गः go, ’head‘; नुङ्गः tug(s) (Ü: tū), i. o. नुङ्गः sem(s) ,soul‘, or नुङ्गः yid, yi, ’mind‘; नुङ्गः yab, i. o. नुङ्गः (vulg: अंडः), ’father‘; नुङ्गः na-za, i. o. नुङ्गः gos, gō, ’coat‘, ’dress‘; नुङ्गः cib(s), i. o. नुङ्गः (r)ta, sta ,horse‘; नुङ्गः zug(s)-pa (Ü: डुः-pa), i. o. नुङ्गः dod-pa, dō‘-pa ,to sit‘; नुङ्गः dzad-pa, dzā‘-pa i. o. नुङ्गः jed-pa, jhe‘-pa ,to make‘ and many others. If there is no such special word, any substantive may be rendered respectful by adding नुङ्गः or नुङ्गः respectively (so, नुङ्गः i. o. नुङ्गः ,lifetime‘; नुङ्गः i. o. नुङ्गः ,anger‘) any verb by adding नुङ्गः, 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 नुङ्गः gyid-pa, gyi‘-pa ,to do‘; नुङ्गः ci-pa, ,to be‘; नुङ्गः lad-du, lá‘-du i. o. नुङ्गः ,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, हे, हे, etc. 'His', 'her', 'its', when referring to the acting subject (sum), must be expressed by र्दे or दे, 'his own'; otherwise (eius) by दे, दे, दे. In C, in the latter case, दे, दे, दे are used.

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

27. Demonstrative pronouns. 1. दि, 'this'; दे, 'that' are those most frequently used, both in books and speaking. The Plural is generally formed by दे, but also by दे and दे. More emphatical are दे, दे, दे, 'just this', 'this same'; दे etc. 'that same'. — The vulgar dialect also uses हा-ग्यि
and བཟན་པོ་-gyi for 'that', 'yonder', and, in WT, རི, རི་ for 'this' and རི་ for 'that'; བཟན་ 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, རི་ is used; if to something following, རི་; e.g. རི་ནི་འགྲོ་མོ་འབྱུངས་པར་, 'that speech he said', 'thus he said'; རི་ནི་འགྲོ་མོ་འབྱུངས་པར་, 'this speech he said', 'he said thus, spoke the following words'.

28. Interrogative pronouns. They are དེ་ su, 'who?'; གན་, gh. 'which?'; ག'i, 'what?'; to these the indefinite article འཇིག་ is often added, འཇིག་ etc. The two former can also assume the plural termination འཇིག་, འཇིག་, འཇིག་. — In CT འཇིག་ is frequently used instead of རི་

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: འིན་པའི་ཐེ་འོ་མམ་, 'the merchants who would go (with him)'; འགྲོ་མོ་འབྱུངས་མཁས་པར་, 'the cord on which turquoises are strung'; འགྲོ་མོ་འབྱུངས་མཁས་པར་
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 ཡི་ (,if — v. 41, A. 4.) to the latter. Instead of བཤད་ in this case བཀྲིས་ is written more correctly. Thus: ཀུན་ནས་བཞི་སྒྲི་མཁན་པས་བན་པའི་སློབས་པ་ ,if anybody who possesses the good faith teach it me'; དེ་བསྡུ་བྱུང་ནས་འབྲི་བསྱུགས་པར་འབྲེལ་པ་ he, 'when those of you who wish to go are assembled'; ང་སྨིན་སྲུང་བོད་དེའོ་བོད་པར་འབྲེལ་པ་ this jewel (cintāmani) will make come down like rain whatever is wished for'; མློ་གྲོ་བཤི་སྒྲི་མཁན་པས་བན་པའི་སློབས་པ་ ,whatever you say and ask of me according to that I will act, or I will grant you whatever you ask'. འདི་གྲོ་བཤི་སྒྲི་མཁན་པས་བན་པའི་སློབས་པ་ གཅིག་པོ་བཅུལ་བོ་ ,having scooped the water of the sea with what force I have'; རྒྱུ་བཤི་སྒྲི་མཁན་པས་བན་པའི་སློབས་པ་ རྗེ་བུ་བོ་ ,I beg you to show me what sort of jewel you have found (got)'; བདེ་བྱུགས་བུ་བོ་མི་བན་པའི་སློབས་པ་ སྟེན་པའི་བོ་ ,his footprints, in what place soever they fell (v. lex. s. v. ཐོབ) , became gold-sand'. 
But the participle is treated as if no relative was pre-
ceeding, thus 
, he did not 
recede from (recall) the word he had spoken before'; vulg., 
WT, , 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 con-
dition of any subject, but merely a coming to pass, or,
in other words, they are all impersonal verbs, like taequet, 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 discrimi-
nation 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 in-
strumental, of a neutral verb that of the nominative which
is the same as the accusative. Thus, is pro-
by me = I beat you. In common life the object has often
the form of the dative, वर्ण, to facilitate the comprehen-
sion. 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 जोगल, to give, the Perfect
root is जाल, the Future-root जुगल, the Imperative root
जुग; of जीजाल, to filter, bolt, respectively: जीजाल tsag(s)
(U: tsâ), जीजाल tsag, जीजा tsog. The Present root, which
implies duration, is also occasionally used for the Imper-
flect (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 न (to the Perfect and Imperative),
partly in changing the vowel (particularly in the Impera-
tive). 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, निः, निः and others, all of which mean, 'to be' (§ 39); for the Perfect निः, निः, निः; for the Future निः, निः, and the substantive निः.

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 निः pa or, after the final consonants निः and vowels, निः 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
the verb in question, or करं, यकरं, यवं to the root, and the Inf. Fut. by adding निष्करं to the Supine (terminative of the infinitive, 41.B) thus, मद्वरन्नर्म्भ निष्करं visurum esse, visum iri.

Note. The spoken language uses, in WT almost exclusively, a termination pronounced cas in Turig and Balti, ces, ce in Ladak, ęe in Lahoul etc., ja in Kunawar, se 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 ऐसः.

33. The Participle. 1. This is in the written language entirely like the Infinitive निष्करं, being, निष्करं, giving, निष्करं, having given. — 2. Whether the meaning is active and passive, however, can only be inferred from the context, e.g. निष्करं विरिणय is of course, the money given, but निष्करं विरिणय, 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 निष्करं 38.1) the usage of scientific authors has strictly connected the active sense with those formed with निष्करं, as 'निष्करं जे' ton-jed, निष्करं जे', instead of निष्करं जे', doing give, giving,
giver, and the passive to those with ग, as गवत्स पौजा, पौजा i. o. पवस्तान्त्रयुज्य, to be given' (dandus), गवस्त गवस्तत्तांगिः गवस्तांगिः '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: समतिस्यास्यास्यास्यास्यास्यास्यास्यास्याः 'the king said . . .

Note. In the spoken language, of WT at least, the Participle is formed by गवस्त, in the active sense as well as the passive (whereas in books this syllable occurs only in the meaning of the performer of an action s. 12. 1.): गवस्तत्तांगिः 'the man giving the money', गवस्तत्तांगिः 'the money given'. गवस्तत्तांगिः 'the lama who brought a coat for sale the other day'. गवस्तत्तांगिः '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 गवस्तत्तांगिः or गवस्तत्तांगिः) is expressed, in the most Western provinces, by: सद दस-सी लुग, Lad.: सद दस-सी लुग, Lah. etc.: सद दी लुग, Tsān: सो-दी-क्यि लुग गवस्तत्तांगिः, and, most like the classical language, in Kun.: सद जा लुग.
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 ő (called by the grammarians: སི་རྫོག), in interrogative ones the syllable am. Before both the closing consonant of the verb is repeated, or, if it ends with a vowel, གནོ་ and ཆན are written. The Perfect of the verbs ending in གནོ, ཆན, which formerly had a གནོ as second final — གནོ , assume གནོ and ཆན. — 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 སྣེ་, ཐོད་ etc. (40. 1.).

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

Note. In conversation the ő is generally omitted, and
the *m* of the interrogative termination dropped, so that merely the vowel *a* is heard, e.g. the question *मोळिन्* , *do (you) see* and the answer *मोळिन्* , *(I) see*, are commonly spoken in WT: *तोळ-नः तोळ*.

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

2. Compound Present Tenses.  
   a) *ढ़ुळः* (s. 40, 1) is added to the root: *मोळिन्तढ़ुळः* , *(I) see*, *ढ़ुळिन्तढ़ुळः* , *(I) give*. This is common in the dialect of WT especially. — b) The Participle connected with *मीळ*, *मोळिन्तमीळः* , *(I) see*. In WT this, of course, is changed to *मोळिन्तमीळः* — c) One of the Gerunds (41, A) with *मंडः* or *ढ़ुळः*, as *मोळिन्तमंडः* (or *मंडः* or *मीळ* or *मीळः*), *ढ़ुळः* or *बंडः* , *(I) see, am seeing*; it must, however, be remarked that both ways of expression, b) and c), are not very frequent. — d) *मीळ* or *ढ़ुळः* is the proper form for the compound
36. Preterit Tenses. 1. Simple Preterit, Perfect or Aorist Tense; this is the Perfect root: \( \text{gave, have given, was given} \); in one-rooted verbs it has, of course, the same form as the present: \( \text{saw, have, or was, seen} \). This is the usual narrative tense like the Greek Aorist or French Parfait défini. — 2. Compound Preterit Tenses. — a) The root with \( \text{have given, gave, was given} \), \( \text{have seen, saw, was seen} \); rarely met with in books, but in general use in the conversation of WT. In CT \( \text{jun} \) is used in a similar way: \( \text{the dog has bit} \). — b) The root with \( \text{have given etc.} \), \( \text{the action of giving is past} \), \( \text{the man has already left} \). — c) The Participle connected with \( \text{occurs more frequently in the past sense than otherwise. Here, in the common talk of WT, \( \text{is used, even in those cases where the books have \( \text{yi-ge kāl-pa ynn, or, contracted, kāl-pen, \text{the letter has been sent off}, in books: \( s. 11, Note), even } \).} \)
Future.  

la táns-pa yin, táns-pen, 'the wages have been paid' i.o.

— d) Gerunds in Ñ (WT) or ཨ (CT) with བཤ or བཤ (the same as 35.2.c); also (in Ü Tsan and later books) the mere Perfect root with བཤ, the བ or བ being dropped: མོ་དོན་'has gone'.

37. Future Tenses. 1. Simple Future. The Future-root, བཤ (Ñ) 'shall, will give, be given'. — 2. Compound Future. a) The auxiliary verb བཤ (to grow, become) added to the Terminative case of the Infinitive: བཤ བཤ (Ñ) 'shall, will give, be given', བཤ བཤ བཤ (Ñ) 'shall, will see, be seen'. This is the most common, and, together with the Simple Future and the Intensive (39.), 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) བཤིན connected with the root: བཤིན བཤིན 'shall, will see', བཤིན བཤིན 'shall, will give' etc. ( boob is originally a substantive, meaning material, cause, occasion). — c) the root with བཤ or བཤ, བཤ བཤ ,will arrive', or, i.o. the root, the Term. Inf., བཤ བཤ . — Both b) and c) are even now in common
38. Imperative.

use in CT, whereas in WT: 

d) ติ่น connected with the root is the general form: ติ่น ติ่น, will see, ติ่น ติ่น, will give, ติ่น ติ่น, will send, ติ่น ติ่น, will go.

e) In books the Participle with ติ่น (35. 2. b, 36. 2 c) occurs sometimes also as Future.

38. Imperative mood. 1. This is usually the shortest possible form of the verb, which often loses its prefixed letters, though in some instances a final สะ is added. In many verbs with the vowel แอ, and in some with แอ these vowels are changed into อ, 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, ติ่น, give!, from ติ่น; ติ่น, look!, from ติ่น; ติ่น, throw!, from ติ่น.

In one-rooted verbs it is, of course, like the Present, but it can always be sufficiently distinguished by adding the particle ติ่น (ติ่น or ติ่น, according to 13.). This is used in the classical literature indiscriminately in addressing the highest and the lowest persons (or, in other words, as well to command, as to pray), but according to the modern custom of CT only when addressing servants and inferior people. — 2. In forbidding, the Present-root is used with the negative particle ติ่น, ติ่น, do not give!, ติ่น ,do
not look!', do not throw!' — 3. In praying or wishing (Precative or Optative) either the same forms as under 1. are used, or the Imperatives of ་བོད་ལ་, to come' or བོད་, to come' (the latter, ཤོན་, of a quite different root) are connected with the Termin. Infin. རྡོ་རླུ་མ་

May། །, may (I, you, he etc.) see! — 4. In none of the three a person is indicated, but it is natural that in commanding and forbidding the subject will be the second, sometimes the third person; in the precative also the first person can be understood.

Note. The common language of WT, acknowledging only the Perfect-root, changes nothing but the vowel: ༼ོད་, give!' from རྡོ་རླུ་; ༼ོན་, look!' from ཡོད་; ༼ོན་, throw!' from རྡོ་རླུ་ (Perf. of རྡོ་རླུ་). Instead of རྡོ་, which is not much used, ༼ོད་ (give!) is often added to the roots of other verbs (s. 39), thus, ༼ོད་བོད་
ton ton, 'take out!' from ༼ོད་རིན་ (ྭོད་)'. Or the Imperative is paraphrased by ༼བྲིས་' gos (Ld). gོ, goi, 'must', added to the root of the verb: ༼བྲིས་, must be killed'. — In CT the changing of the vowel seems to be usually omitted, but the ༼་ོ། 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 देख न (Pf. देख, Fut. देख, Imp. देख), to do', elegantly देख न (Pf. देख, Fut. देख, Imp. देख), respectfully देख न (Imp. देख) 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 देख न देख, see', देख न देख, saw', देख न देख, shall, will see', देख न देख, see!‘, but also several other periphrastical phrases are gained for speaking more precisely than otherwise would be possible. The Future tense देख न serves, besides its proper notion of futurity, particularly to express the English auxiliaries 'must, ought etc.‘: thus, देख न देख, 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 देख (s. 38., Note). — 2. Another class of intensive verbs are formed by connecting two synonyms, as देख न देख, to be afraid‘, literally 'to be fear-frightened‘, and other similar ones.

40. Substantive and Auxiliary Verbs. 1. To be a) देख न, in elegant and respectful speech देख न lag-pa, इ: lā-pa (the latter word never used in WT) is the mere means
of connecting the attribute with its subject, as: 

\[ \text{this man is a Ladakee', this man is not a Ladakee'} \]

is it you, Sir?'. Therefore the question 

\[ \text{is to be understood, who are you or who is he etc., the personal pronoun} \]

being often let to be guessed. — ₄ the itself is often omitted in daily life in WT as well as in poetry, e.g. 

\[ \text{this load (is) very heavy' WT. Negatively: a} \]

\[ \text{vulg. } \text{ resp. } \text{ means ,to exist', or ,to be present', ,to be found at a place', therefore the} \]

\[ \text{is to be understood: ,Who is here? Who is there?' — and } \text{ in general use, } \text{ is seldom heard. When connected with the Dative of a} \]

\[ \text{replaces the English ,to have, to have got', as:} \]

\[ \text{I have money'; I have pain'. In this case the respectful term is not } \text{ but} \]

\[ \text{na-wa: ,has not the King an indisposition?' i.e. ,is Your Majesty ill?' — c} \]

\[ \text{dug-pa (eleg. is seldom heard), resp.} \]

\[ ,to be present, stay, be found at a place'; negat.} \]
40. Substantive Verbs.

Both दुम्भा and दुस्मा can be used instead of दुम्भा, though not this instead of them. — d) तेरे re'-pa = दुम्भा, negat. तेरे in Spiti and CT, seldom in books. — e) तेरे mod-pa, mo'-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 त्रित (41.), when it frequently has the sense of 'though', but never with a negative.— f) तेरे nani'-wa, originally 'to appear, to be visible, extant', negat. तेरे. Sometimes in books, and common in certain districts. — g) In books the concluding o (34.) is, moreover, found to represent the verb 'to be' in all its meanings, and is capable of being connected with words of all classes besides verbs, e.g. तेरे, is the first = तेरे a. In a similar manner also the तेरे of the Imperative (38.) implies the verb 'to be'. — h) The Preterit root for all these verbs is तेरे 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. तेरे 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 तेरे, 'to make, render', the connection
of अग्नि' with the Term. Inf. of another verb must, in many cases, be rendered by the passive voice in our languages. In WT the verb त्रिः त्रिः 'ca-če', 'to go', is used in the sense of 'to become, to grow'. The Perfect root for both is नता, (went), grew, became, has become, is (s. above). — In CT and later books छ्याया is used instead.

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

2. ना (ना etc.), of a similar sense, chiefly used for smaller clauses within a large one; when, being displeased, he became angry', or 'growing displeased and angry'. Often it denotes two actions going on at the same time, or two states of a thing existing together, and then can only be translated by 'and'; thus, ना ना, ना, ना, , without end and boundary'; ना ना, to eat flesh and drink blood('). It stands also in a causal sense: 'by doing etc.', as: ना ना, '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: ना ना, as you are high (-born), being of a great family'. In conversation, ना is scarcely ever heard.

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

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

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

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

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

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

6. जन, added only to the Infinitive, literally ,out of (the doing). This may mean a), after, जन यहां देखना देखना, to rise from lying, after having lain; जन यहां देखना देखना, after having been three days in
the grave (I) came out of the grave'. — b) 'while', in which case the root of the verb may be repeated, as: निर्म मन्मतो निर्मितं निर्मितं 'out of my walking i.e. when walking along, (I) met with a brahman'; निर्म मन्मतो निर्मितं निर्मितं (the above mentioned example (s. निर्म) translated into classical language); c) also the English 'being about to' is, in books, often expressed by this Gerund: निर्म मन्मतो निर्मितं निर्मितं 'when (I) was about to enter, the door was shut'; निर्म मन्मतो निर्मितं निर्मितं '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. निर्म (निर्म etc.) or निर्म (निर्म etc.), or the Instrumental and Genitive cases of the root, mean a) 'by doing something' or 'because', e.g. निर्म निर्मितं निर्मितं 'we come (here), because it is necessary'. निर्म निर्मितं निर्मितं '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 निर्म (40. 1. e), निर्म निर्मितं निर्मितं 'though (you) did
say so, by what shall (I) believe (it)?

In other cases it may be left untranslated when the next sentence will commence with 'but': अनुवादितन्तीर्थिन्य अवासमय निमंत्रित, 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. यथा (यथा), the Instrumental of the Infinitive, 'by (doing something)' is, of course, the proper expression for 'because', but also very often used indiscriminately for यथा or यथा only for the sake of varying the mode of speaking: नासुदद्या बहुजनंय, because it is very difficult; यथा यथा, when (he) looked.

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

B. Supines. They are expressed simply by the Terminative Case of the Infinitive or of the Root, अवेद्य or नीति , to see. In many instances the use of either is optional, in others one is preferred. Their use is: with adjectives like the Latin supine in u, e.g. अवेद्य अवेद्य 'difficult to learn'; with verbs expressing 'to go, to send',
also 'to pray' etc., like that in *um: ਦੱਰੀਆਂ, 'go to fetch', 
(1) beg (you) to permit, — for permission'.
In these cases the root is most common, but the Inf. ਨਾਅਨਾ, or ਨਾਅਨਾ, ਨਾਅਨਾ 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: ਸਨੀਰੌਂ ਮਿਲੇ, seeing (his) mother coming' (instead of which, however, ਨਾਅਨਾ may be said as well); 'ਵਮੀਤਸਮੀਆਵਸਾ, 
,knowing that the time of ...ing had arrived' (lit: 'that it had come down to the time'); ਨੰਬਰ ਨਦੀ ਵਾਲੀ, 
,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', ਸਨੀਰੌਂ ਮਿਲੇ, 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, ਦੱਰੀਆਂ ਦੈਮਾਨ 
(or ਨਾਅਨਾ), or the same with ਦੇ, ਦੱਰੀਆਂ ਦੈਮਾਨ 
, or with ਦੀਆਂ (for the ਦੀਆਂ of the books s. 7.2.), ਦੱਰੀਆਂ 
ਕੈਕੀਲੋਮਾਣਾ; 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 ओ may be added: thus, निचनन्द, लगानन्द अवसरोड़.
(I) have come to meet you'; in the third, the direct Imperative adding तु for the sake of civility, निचनन्द, 'pray permit!'

In the case of B. 2., instead of अन्नवर्णिने इन्द्र; the expression in common use will be अन्नवर्णिने or अन्न इन्द्रियाँ; instead of हुन्नुसन्नवर्णिने, either the same form, अन्नवर्णिने, or the Gerund, अन्नवर्णिने. — In CT those examples would respectively, stand thus, निचनन्द or निचनन्द तु or निचनन्द तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु तु  

Note 2. All the forms, of course, where ओ or ओ 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. धीरर्यम दर्षतो धरणमात्रतो,
when (he) had written the letter, (he) sent (it) off; धीर
धीरानुसनाः बननसोऽणेत् (WT: दनमसीत्, CT: दनम
सुनीत्) when (he) shall have written the letter, (he) will
sent (it) off. Neither have the Conditional or Subjunctive
any special form. Thus, e.g., त्यद्ययमिति धिने जोति,
when (he) had written the letter, (he) sent (it) off; धीर
धीरानुसनाः बननसोऽणेत्, if we did not do that, we could not live (i.e. we cannot earn
our sustenance in any other manner); धीरानुसनाः बननसोऽणेत्
why should not I hear (grant) what you say (your
wish)?; त्यद्ययमिति धिने जोति, if (you) had not explained it, and (we) had not seen the
signs, we would not have understood it; धीर
धिने जोतिं धीरथां धीरानुसनाः बननसोऽणेत्, as a man would not find it, I must
send an emanation; vulg., WT, धीरानुसनाः बननसोऽणेत्
धीरानुसनाः बननसोऽणेत्, 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, धीरर्यम दर्षतो धरणमात्रतो,
though I did try to hinder him, I could
not; धीरर्यम दर्षतो धरणमात्रतो दर्षतो
�ीरथां धीरानुसनाः बननसोऽणे, as he saw his own disciple
A Survey of the principal forms of the Finite Verb.

Present:

\[ \text{I see} \]
\[ \text{I am seeing} \]

Perfect:

\[ \text{I have given, intens.} \]
\[ \text{has been given} \]
42. The Adverb.

Future:

shall, will give
shall, will see
will arrive

Imperative:

give! take out! kill!
see! intens. negat. do not give!

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: now‘, when‘, (books and CT) or (WT) ‘tomorrow‘, and a few similar ones; ,again‘, and the two negatives and , the latter of which is used in prohibitive sentences, and with a past tense, as , (I) do not give‘, , ,(I) shall not give‘, but: ,did not give‘, (WT: ) ,do not
give! The verbs भि, अभि, मनि, ी हा have always छ instead of इ before them (40.). Another particle of this kind, of a merely formal value, is छ, 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: भि भि मनि मनि भि, that man is a Ladakee. (There is scarcely an adequate word to be found in our modern languages, but the Greek γε, or μεν—δε—, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: छ.

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

3. Nearly all the local Adverbs are formed from Substantives or Pronouns with some local Postposition: भि, the place (space) above, upper part, भि, above, भि, upwards, भि, from above (downwards); भि, this, भि, in this, here, भि, hither, here (cf. 15.), भि, hence; इल, that, इल, there, इल, इल, thither, there, भि, from there, thence, then, after that.
43. Poetpetition. 67

Note. In talking the simple adjective is used, mostly, instead of its adverb (2. class): मन्यता for — यदि, '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), र (Locative), द (Ablative), व (Terminative).

Their use will be best seen in the following examples:

|| अ ||

षणधिनमिखिरम्य WT, अणधिनमिखिरम्य (inst. of क 38, Note) CT 'put the degchi on the fire!'.

हुणधिनधिकिरिन्द्र, vulg: द्विद्विद्र, Tsang: द्विविद्र, द्विविद्र 'the ass rolls himself on the ground'.

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

हुणधिनधिकिरिन्द्र, vulg (WT): द्वि (corrupted from
1. Simple Postpositions.

The bird flies in the sky.

We shall set out at night.

Being very glad at this.

Skilful in medicine.

Invited him to beer.

Is there ache in your head? Have you head-ache?

He is in the house, at home.

Go into the house, home!

At a certain time, once.

From to-day in seven days.

The mother carried the son in arms.

At that time.

For seven years.
1. Simple Postpositions.

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

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

3. (or), WT: তার জন্ম (s. 35. 2. b, মন্ত্র omitted, 40. 1. a), CT: আমার জন্ম (এর পর শেষ, provincial irregularities 35.2.c), where are (you) going?

4. (or সিংহ দারু), পুজ এর চাষা (vulg.) 'I am going to Tino (or K'oksar).

II পর্যার.

5. 'after eight months'.

6. 'from (after) the eighth month'.

7. (books and CT), WT: মন্ত্রমন্ত্র' 'from the beginning'.

II পর্যার.

8. 'from the window, through the window'.

9. মন্ত্রমন্ত্রমন্ত্রমন্ত্র, vulg: 'মন্ত্রমন্ত্রমন্ত্র', to deliver from the circulation (transmigration).

10. WT: গুহা, Tsang: দুনিয়া দুনিয়া, 'to build a house out of brick (Ts: a house of brick).

11. 'from the sūtra Zamatog'.

12. 'from the circulation (transmigration)'.
I. Simple Postpositions.

(from among) the pupils'.

(books and CT), WT: কেনাডি নদী মায়া

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

more than two are not left.

more than myself are not.

Besides these ,with is to be mentioned as Simple Postposition: thus, হেরন শ্রীকরী, WT: হেরন শ্রীকরী

speaking (conversing) with the youth; হেরন ,with me, or, in fuller form, হেরন শ্রীকরী, হেরন শ্রীকরী
vulg: হেরন শ্রীকরী ,together with me. In WT it is even used for the instrumental when the real instrument (tool) of an action is meant, e.g. সর্বিনিপাতিত বিশ্বস্ত সমীপ, so in books, but WT: সর্বিনিপাতিত বিশ্বস্ত ,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. হেরন ,like (with) that, similar to that. With an Infinitive it denotes the synchronism of the action with another one, সাবধান হেরন ,with the sun rising, at sunrise; সাবধান হেরন ,with (on) their going to sleep, when they went to sleep; সাবধান হেরন , (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  рассказыва (38): तेरक्षे, 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, तेरक्षे, in (the midst of), तेरक्षे, into also, तेरक्षे, from, out of. The most usual ones will be seen in the following examples:

हाँरवर (or ौ) युन हेबार, to bathe in a pond.

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

हाँरेदयर, the lord among the gods.

हाँरवर (or ौ) युन हेबार, vulg. (he) comes (emerges) out of the house.

हाँरवर (or ौ, or ौ), above the door (books and vulg., but more usual in WT: श्रान्य, CT शाकर).

हाँरवर, vulg.: अवरुक्षम (or शुक्म), CT also अहिला, he died before his father.

हाँरवर (or ौ, or शुष्क, or शुष्क) युन हेबार, vulg., in WT: श्रान्य (श्रान्य), CT: शाकर, to sit on a lotus-flower.
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43. 2. Compound Postpositions.

(or .Cos, or 8) (books and talk), beside, near the door'.

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

to take before the judge'.

, after eight months'.

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

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

, to emerge, come out, from below the ground'.

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

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

(CT: ภู ภู, WT: ภู ภู), in (after) three days he will arrive beyond this plain, will have crossed it'.

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

\[
\text{'go in the direction of, towards, that village'.}
\]

\[
\text{CT: नामरहितस्त्रोतुः (स), WT: 'स तत्र तथा', for seven years'.}
\]

\[
\text{CT: निरुपमान्तिः, WT: जीवनमा कुंशिः, from this to that'.}
\]

\[
\text{WT, 'till I go to Kullu'.}
\]

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

\[
\text{संस्कृतमिति (डू) or रुपमिति books and CT, WT: संस्कृतमिति, for me, in my behalf, for my sake, on my account'.}
\]

\[
\text{CT: निरीक्षितस्त्रोतुः, WT: निरीक्षितस्त्रोतुः, CT: नरीक्षितस्त्रोतुः, for what reason has that illness come? what is the cause of etc.?'.}
\]

\[
\text{सक्षमात्मक्षमस्त्रोतुःकुंशिः, in behalf of all living beings'.}
\]

\[
\text{हेवेनिः (WT: हेवेनिः), give (apply) stone instead of wood'.}
\]

\[
\text{बतिः, according to, like, as -- सक्षमात्मक्षमस्त्रोतुःकुंशिः, doing according to the word of the king'.}
\]
44. Conjunction.

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

*) This is not very carefully observed even in good mscr. and prints, where will occur sometimes after etc., and 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), तरूण, 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. अतूण, ,or; repeated, अतूण... अतूण... ,either—or—.

— Or is expressed also by the interrogative affix of the finite verb (34.1.), ज्ञत्व etc., औष्णुण्याद्वा! अल्ला निष्पात, a bottle of gold, silver, or copper. — इत्यदुः, nevertheless, but, vulg: निष्पात occurs much less frequently in Tibetan than in the European languages.

The only Subordinate Conjunctions are: 1. इत्यदुः, 'if, introducing conditional sentences ending in त्व (40.1. A.4). But, as the conditional force really rests on the closing त्व, the initial इत्यदुः may be put or omitted at pleasure; 2. इत्यदुः, but if; इत्यदुःत्वानुत्त... ,if I can...; इत्यदुःत्वानुत्त... ,but if not...; this last is found only in books.

Chapter X.

The Interjection.

45. The most common Interjection is नी, or, repeated, नीनी, 'oh!, alas!' used also before the Vocative. The language of common life uses instead: नी wa, or नी wā.
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: शुद्धिभाव, 'the cold is changed into warmth'. — To this may be added the pronoun इत्य (शुद्धिभाव, 'ipsum frigidum'); but this is used scarcely anywhere else than in metaphysical treatises, from whence a few expressions, such as वैद्यक, '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, स्वस्तिक, 'size' (lit. 'large and small'), स्तर, 'thickness' ('thick and thin'), e.g. वैद्यकतासुर, 'the size as much as a mustard-seed'. — 3. विशेष, 'difference' (or, sometimes, म我也, विशेष, 'measure') is added, व्यास्तम, 'height', व्यास्तम, 'wealth, riches'. — 4. Mental qualities are in most cases paraphrased by बुद्धि, or बुद्धि with a genitive, बुद्धिशारीरित्वम्, 'mind of suffering, enduring, i.e. patience', बुद्धिमयित्वम्, 'wise mind, wisdom, skill'; बुद्धिशिविशिवम्, 'mind of rejoicing,
joy' (vulg: थिनमःक्षरस्रोकृ), नन्दनिःशिनिव, mind of belief (also 'a believing mind'), faith. — 5. Diminutives are formed by adding the termination थर, often with an alteration of the preceding vowel: थू, horse', थि, little horse, foal'; थृ, man', थिः, little man, dwarf'; थृ, stone', थृ, small stone, calculus'. If a word ends with a consonant, only उ is added, and a new syllable formed: थू, sheep', थू, lamb'.

47. Derivation of Adjectives. 1. Possessive adjectives are regularly expressed by adding the syllable थर, or the phrase एकवत्ता', abridged एक to any substantive, एक थर, having a head'; एक्षितस्वस', having the head of a man'; एक्सतु, having hair, (long-) haired'; एक्सकु, एक्सकु, एक्सकु एक्सकु, possessing knowledge, learned, wise'; एक्सकु एक्स is never heard in common talk in WT. — 2. Adjectives of appurtenance are generally expressed by the genitive of the substantive, एक्सकु, of gold, golden'; एक्सकुक्तान', the eye of flesh, the carnal, bodily eye', oppos.: एक्सकुक्तान, the eye of knowledge, spiritual eye'. — 3. Negative, or privative adjectives are formed in several ways: a) by the simple negative थ्, थिईनाथा, unworthy'; थिईनाथ', unfit'; थिईनाथ, unheard of'. b) by adding थिई, without'
47. Derivation.

... , headless; ... , faultless. c) by adding the verb ... , separated from, ... , separated from the body, bodiless. — 4. The English adjectives in -able, -ible are expressed by ... , to be fit, added to the Supine, or to the simple Root, ... , fit for drinking, drinkable, vulgo: ... (from ... , to be able), ... ( ... , permitted, lawful).
Part III.

Syntax.

48. Arrangement of words. 1. The invariable rule is this: in a simple sentence all other words must precede the verb; in a compound one all the subordinate verbs in the form of gerunds or supines, and all the coordinate verbs in the form of the root, each closing its own respective clause, must precede the governing verb (examples s. below). — 2. The order in which the different cases of substantives belonging to a verb are to be arranged, is rather optional, so that e.g. the agent may either precede or follow its object. Local and temporal adverbs or adverbial phrases are, if possible, put at the head of the sentence. — 3. The order of words belonging to a substantive is this: 1 The Genitive, 2. the governing Substantive, 3. the Adjective (unless this is itself put, in the genitive, before; 16), 4. the Pronoun, 5. the Numeral, 6. the indefinite Article: thus, निखिला देसी, 'this my little daughter'; निकटवर्ती वल्लभ, 'a red gown'; धन्यवादी or धन्यवादी, 'the red gown'; नुमाचाराराज़केयीप्रकृतिप्रभु, 'these three great kingdoms'. Adverbs precede the word they belong to: विशाल, 'very great'; विशाल, 'come very quickly'. —
49. Use of the Cases.

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

49. Use of the cases. As the necessary observations about the instrumental have been made in 30, about the other cases and postpositions partly in 15, partly in 43, it is only the Accusative, that requires a few words more, as it is very often used absolutely (as in Greek). a) Acc. temporalis: ཡོད་པའི་, at night; རང་བཞིར་དོན་, during (his etc.) lifetime; ཤིང་, ã at that time; སྲིད་པོ་གྲོགས་, having studied for one day, after one day's study. — b) Acc. modalis: ཤིིཏི་ཟུན་, regarding the size, round; སྲིད་པོ་གཤེན་, regarding the depth, eight cubits (cf. 12); སྲིད་པོ་གཤེན་, regarding colour, being like smoke (cf. 50, 1, a); སྲིད་པོ་གཤེན་, with regard to (his) birth, equal i.e. 'of equal birth'. Here ཀ (42. 1) is very often employed: སྲིད་པོ་གཤེན་ etc. Nearly in all cases, however, postpositions may be added, and in talking they are preferred to the simple Accusative: རང་བཞིར་, རང་བཞིར་, ཤིང་, སྲིད་པོ་, སྲིད་པོ་ etc.

Jäschke, Tibetan Grammar.
   — a) the attribute being a noun, the verb: to be, become, remain etc.: येिन्द्रियामाण्डलित, 'this man is wise'; येिन्द्रियामाण्डलित, 'this is a wise man'. When the verb is एवं मा (to become), अण या (to remain) etc. the attribute must be put in the Terminative: येिन्द्रियामाण्डलित, 'his hair became white'; येिन्द्रियामाण्डलित, 'the king remained steadfast on his vow'; in some special cases this may take place, even if the verb is simply 'to be': येिन्द्रियामाण्डलित, 'while his whole shape was like a man's, his foot only was piebald'. b) the attribute being any other verb: येिन्द्रियामाण्डलित, 'an ancient king of China built a very large wall in the north of that country'.

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

Besides the affix am the later literature and the con-
versational language of CT has the accentuated interrogative particle ने ए, immediately before the verb: मन्त्रालंबनं
tab ए यो ,is there any means . . . ?‘; अग्निसिद्धिनिर्माणला di जे ए नु ,can you do this work?‘.

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

b) double: नन्दनिनिजनिमन् ,is (he) within or not?‘; नन्दनिनिजनिजननिमन्त्रणािनि,is it agreeable (to you i.e. do you consent) to give me (your son) or not?‘; नन्दनिनिजनिजननिमन्त्रणािनि,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) अजम्, perf. अज्ज्, to make‘ esp. ,institute,
Compound Sentences.

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

2. subordinate sentences:

1) i.o. भोजनम्. 2) to cut', but कहा (or यहा) अभिहितम्, to inflict a punishment'.

3) अशोक, to set in order, arrange'; perf. अशोक, 5) प्रमाणम्, perf. and imp. भोजन; cf. 41. 5.

7) 29. 8) अद्यावधिम्, perf. and imp. भोजन. 9) 43. 1. 10) 42. 1. 11) 41. 8. 12) the object of the fear usually in the instrumental. 13) termin. of inf used as adverb, 41. B. 2. b. 14) 44. 15) 42. 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) अः is sometimes pleonastically added to अन्य (अन्य), to strengthen its meaning. 19) 43. 2. 20) अज, perf. अज, imp. अज. 21) अभूत, perf. अभूत properly ‘as he has come to be’. 
Appendix.

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

**WT** kyod gá-na yon,
**CT** kyö’ gá-na yon.
**W** kyod su yin, C kyö’ s. y.  
**W** kyod (C kyö’ sii¹) yin.*

**W** kyod ráni min ci zer,
**C** kyö’-kyi min-la jań zér-gi yö’-đam.
**W** kyód-di kán-pa gá-na yod,
**C** kyö’-kyi kań-pa gá-na yö’(-pa).

**W** kyod ci-la yon,
**C** kyö’ çań-la yon.
**W** ci-la’i-ru dug.  
**W** na šrún-te dad.
**W** di yul-li min ci zer,
**C** yul di min-la jań zér-ra**) yim-pa.

Where do you come from?
Who are you?
Whose (man, servant) are you?
What is your name?
(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.

Weshould 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.
Phrases.

W ńá-la da-rūi ó-ma źig gos,
C ńá-la ča-rūi wó-ma źig gò.

W i lág-mo čo, C di lég-mo jū.

W bé-ma daņ ťu11)-če,
C jě-ma ‡iū.

W ńa-la ču čuń zad (C sâ) čig nań12) źig (C źig).

W lág-pa lág-mo yód-da,
C lág-pa lég-mo (lā-mo, or tsan-wa) ý yo’.

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

W čab čuń-se dé čog-la bor-ton, C - - dé čog (čo)-la żag13)-čig.

W pān-dil sā-la pōb14) (pāb-ton), 
C sań15) sā-la pāb-šig.

W zań(-bu) me dań ře-mo bor, 
C sań me dań ře-mo żag.

W pōg ton.

W ńi-ma gās16) -sa (gā-a) tsām-źig-ga me ju17), 
C - - gā tsam-źig-la - -.

W kar-yol kyon-na son. 
- - len-na šog.

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 (degčí) 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 - -.
**Phrases.**

W ɕu dān-mo\(^{18}\) daŋ ū-na kar-yöl\(^{19}\) mī dag (or kar-yöl lag-mo mī ča-yin); ṭsān-te žig lánte gyal-la ṭu ḡos (ḡī),

C ɕu dān mō ū na kar-yöl mī dag; ṭsām-mo ɕig gī lég (lā)-pa- ū ṭog.

W lās (lā)-ka ṭsān-ma ṭsar-na mān-na ma ča,

C - - - mām-pa ɖo\(^{20}\) mī čog.

W sol-ɕōg\(^{21}\) ʈal-ɖig\(^{22}\) čo-a,

C - - - jē’ gyu yin-na(m).

W o-nā; čog-tān tīn\(^{23}\) toṅ, C yā-ya; čog-tān tīn-čig.

W tib-ril li naŋ-na čumāŋ-po ymoon-da ūnū-nī yōd,

C - - gyi-naŋ-na ču māŋ-po ymoon-dam ūnū-nī yō’.

W ūnū iu žig yod (a-čsīg mān-na med),

C ūnū iu ɕig yō’.

W tib-ril ču kān\(^{24}\)-te kyoṅ, C - - ču kān-nā kur ṭog.

W tib-ril ɖag ɖug.

W kār-yā\(^{25}\) daŋ jār\(^{26}\) ḡos (ḡō),

C kār-yā (or ṭa-kar-gyī) jār gō.

W gar-wa\(^{27}\) tsar\(^{28}\) kyer,

C kur sonī.

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.
Phrases.

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!
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) བི 2) ལོ 3) སྤེོ 4) སྣ 5) བད 6) སྤིན 7) སྣ 8) སྦ 9) སྤ 10) སྣ 11) སྣ 12) སྣ 13) སྣ 14) སྣ སྣ སྣ 15) སྣ 16) སྣ 17) སྣ སྣ 18) སྣ 19) སྣ 20) སྣ 21) སྣ 22) སྣ 23) སྣ 24) སྣ 25) སྣ 26) སྣ 27) སྣ 28) སྣ 29) སྣ 30) སྣ 31) སྣ སྣ 32) སྣ 33) སྣ 34) སྣ 35) སྣ 36) སྣ 37) སྣ 38) སྣ 39) སྣ 40) སྣ 41) སྣ i.o. སྣ from སྣ 42) སྣ 43) སྣ 44) སྣ
Reading Exercise.

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

1) From the Dzan-lun (དགོན་ལུང་). — 2) 13. — 3) 15, 5. — 4) དེས་, perf. གཞན་, fut. རྟོག་, iv. གཞན་, to make, do' in some cases: 'to say, call', ཉེས་ནས་, so to be called, so called'. — གཞན་ནམ་ is a translation of the Sanscrit name དཔོན་ཐོན་. — 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 ཉེས་, 'to give; to send, let go'. — 12) perf. of བདག་, 'to rise'. — 13) s. 4). —
Reading Exercise.

14) 41. A. 7. — 15) imp. of ḍhūṣaḥ, 'to give', ṣaṣa... , to return'. — 16) 37. 2. — 17) ṭaṣhasa s. 11); 'don’t let pass'; 38. 2. — 18) perf. of ḍhūṣaḥ, 'take, seize'. — 19) perf. of ṭaṣhasa, 'to throw, fling'. — 20) perf. of ṭaṣhasa, 'to break'. — 21) s. 14). — 22) 43. 2. — 23) perf. of ṭaṣhasa, 'to prepare, purpose'. — 24) rule 30. is not always strictly observed. —
Reading Exercise.

25) 43. 2. — 26) perf. of फेण्‍षण, 'to fall'. — 27) perf. of एविएण्‍षण, 'to seize'. — 28) 43. 2. b. — 29) 41. 6. b; एवि = एविएण्‍षण. — 30) 49. — 31) 'from the inner (i.e. other) side to this', 'across'. — 32) carpenter (lit. laksāvāla, cf. 12. 1.). — 33) perf. of पेण्‍षण, 'to ask'. — 34) 40. 1. g. — 35) 41. A. 8. — 36) perf. of द्वाण्‍षण, 'to throw down'. —
Reading Exercise.

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 नास्तिक्य 'to tie, fasten'. — 46) impv. of नितिक्य 'to take out, pull out' etc. — 47) 'firstly', less frequent and somewhat different from नास्तिक्य (22). — 48) 'my' (24). —
49) ,secondly'. — 50) 17. 1. — 51) ,it is better that Y. should be the winner, than that besides having been robbed of my ox, I should lose my eyes into the bargain. — 52) ,another said: O god! etc.' (श्रृङ्खला used in addressing a king like Sanscr. इव). — 53) perf. of निशािण्य, to kill'; निशािण्य, to die' has perf. निशािण; an elegant word (24, Note). — 54) perf. of निशािण्य, to enter'. — 55) निन्दा perf. निन्दा, to go, walk'; e.g. ,to say'. — 56) 41. A. 5. b. — 57) Nomin. for Instrum., s. 30 fin. —
Reading Exercise.

58) perf. of བོད་པའི་, 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 བོད་པའི་ eleg. for དེ་ཐེབ་; go and make the husband of this same (woman).

— 63) , than that he should be (my) husband.

— 64) s.57. whatever things be carried, it being right to carry them on the shoulder.

— 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 གིན་ཐོན་ s. 29.

Jäschke, Tibetan Grammar.
Reading Exercise.

68) 'different, several', 'separately, each for himself'. —
Buddha Sacrifices Himself to a Tigress
Reading Exercise.
Reading Exercise.

Exercise 101
Reading Exercise.
VOCABULARY

This vocabulary contains all the words found in the reading exercises on pages 84–85 and 92–102.

It is arranged alphabetically in Tibetan order (see p. 1). The arrangement of the vowels is a, i, u, e, o. Subjoined consonants (p. 7) follow the simple ones, e. g., bya after bo; superadded consonants (p. 8) are not counted, and such words are to be looked for under the original consonant, e. g., rta under ta, after ta, gta, etc.

Abbreviations: pf. = perfect root; ipt. = imperative root; fut. = future root; n. = noun; pron. = pronoun; a. = adjective; adv = adverb; v. = verb; prep. = preposition; cj. = conjunction; n. p. = proper noun.
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<th>Pali</th>
<th>Meaning</th>
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<td>a. whole; all</td>
<td>a. avattho</td>
<td>n. p. Ananda</td>
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<tr>
<td>n. Grove</td>
<td>n. gava</td>
<td>n. grove</td>
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<td>n. difficulty</td>
<td>n. dhatu</td>
<td>n. difficulty</td>
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<td>n. speech; order</td>
<td>n. apano</td>
<td>n. speech; order</td>
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<td>n. favor</td>
<td>n. bhavano</td>
<td>n. favor</td>
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<td>pf.</td>
<td>v. savano</td>
<td>pf. savano</td>
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<td>v. say</td>
<td>v. savano</td>
<td>v. say</td>
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<td>n. calamity</td>
<td>n. kalvano</td>
<td>n. calamity</td>
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<td>v. be hungry</td>
<td>v. thitadu</td>
<td>v. be hungry</td>
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<td>n. foot; leg</td>
<td>n. jandu</td>
<td>n. foot; leg</td>
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<td>v. steal</td>
<td>v. cattho</td>
<td>v. steal</td>
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<td>prep. because of</td>
<td>n. dhami</td>
<td>prep. because of</td>
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<td>n. speech voice</td>
<td>n. ananda</td>
<td>n. speech voice</td>
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<td>v. surround</td>
<td>v. cattho</td>
<td>v. surround</td>
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<td>n. help</td>
<td>n. bhavano</td>
<td>n. help</td>
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<td>v. be born</td>
<td>v. jandho</td>
<td>v. be born</td>
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<td>v. cause</td>
<td>v. jandho</td>
<td>v. cause</td>
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<td>v. save</td>
<td>v. jandho</td>
<td>v. save</td>
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<td>n. hair of head</td>
<td>n. vaishalo</td>
<td>n. hair of head</td>
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<td>v. be afraid</td>
<td>v. snimho</td>
<td>v. be afraid</td>
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<td>v. be thirsty</td>
<td>v. snaido</td>
<td>v. be thirsty</td>
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<tr>
<td>n. kalpa (aeon)</td>
<td>n. vaishalo</td>
<td>n. kalpa (aeon)</td>
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<td>n. mouth; face</td>
<td>n. gantana</td>
<td>n. mouth; face</td>
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<td>adv. above</td>
<td>adv. samanena</td>
<td>adv. above</td>
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<tr>
<td>n. state of health</td>
<td>n. jantana</td>
<td>n. state of health</td>
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<tr>
<td>n. house</td>
<td>n. jandu</td>
<td>n. house</td>
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<td>n. husband</td>
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<td>n. blood</td>
<td>n. jandu</td>
<td>n. blood</td>
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<td>n. law; justice</td>
<td>n. jandu</td>
<td>n. law; justice</td>
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<tr>
<td>Tibetan</td>
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<td>གོ་བོ་ a. wise</td>
<td>གོ་བོ་ v. turn</td>
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<tr>
<td>གོ་བོ་ v. know; understand</td>
<td>གོ་བོ་ n. samskāra (circle of rebirths)</td>
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<td>གོ་བོ་ v. swoon</td>
<td>གོ་བོ་ pf. ཞེས་ v. carry; bring</td>
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<tr>
<td>གོ་བོ་ pf. ཞེས་ v. carry</td>
<td>གོ་བོ་ pf. ཞེས་ v. lead</td>
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<td>གོ་བོ་ n. retinue</td>
<td>གོ་བོ་ n. virtue</td>
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<td>གོ་བོ་ adv. where</td>
<td>གོ་བོ་ v. think</td>
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<td>གོ་བོ་pron. who, which</td>
<td>གོ་བོ་ n. enemy</td>
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<td>གོ་བོ་ n. Arhat</td>
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<td>གོ་བོ་pron. whoever</td>
<td>གོ་བོ་ n. obstacle</td>
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<td>གོ་བོ་ n. clothes</td>
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<td>གོ་བོ་ n. dress</td>
<td>གོ་བོ་ pf. སྤེལ་ v. wear</td>
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<td>གོ་བོ་ n. number</td>
<td>གོ་བོ་ pf. སྤེལ་ v. do; make</td>
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<tr>
<td>གོ་བོ་ a. innumerable</td>
<td>གོ་བོ་ n. clothes</td>
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<td>གོ་བོ་ n. town</td>
<td>གོ་བོ་ n. clothes</td>
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<td>གོ་བོ་ v. rejoice, n. joy</td>
<td>གོ་བོ་ n. clothes</td>
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<td>གོ་བོ་ n. Tushita (heaven)</td>
<td>གོ་བོ་ n. clothes</td>
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<td>Anathapindada</td>
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<td>Sanskrit</td>
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<tr>
<td>अलंकति a. several</td>
<td>राजा n. king</td>
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<td>हत्या v. die</td>
<td>वर्तक n. vassal</td>
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<tr>
<td>उत्पत्ति v. fall</td>
<td>जीत v. win</td>
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<td>लत v. roll</td>
<td>प्रकाश n. p.</td>
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<td>पाषाण प्रेषण v. go</td>
<td>दीप n. string; tantra</td>
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<td>एकसाथ adv. together</td>
<td>जीवन n. the 5 natures</td>
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<td>प्राप्ति प्राप्ती v. become free</td>
<td>प्रव्योग pf. प्रव्योग v. say; bid</td>
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<tr>
<td>वीर्यनी n. old woman</td>
<td>मयाय n. p. Mayā</td>
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<tr>
<td>पिल धार v. climb</td>
<td>स्वर n. sound; voice; word</td>
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<tr>
<td>मार्ग n. mare</td>
<td>प्राकृत n. p.</td>
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<tr>
<td>बहुरत n. ocean</td>
<td>बुध v. tie; bind</td>
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<tr>
<td>दूरदृश्य adv. from afar</td>
<td>कागज n. box; coffin</td>
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<tr>
<td>दूरता n. distance</td>
<td>मृत्यु n. swoon</td>
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<tr>
<td>विकसित v. be tired</td>
<td>प्रमाण pf. प्रमाण v. soil</td>
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<tr>
<td>वा v. weep pf. वा</td>
<td>एवं adv. evidently</td>
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<tr>
<td>अंबला a. orange (color)</td>
<td>एवं adv. certainly</td>
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<tr>
<td>निर्मल n. miracle</td>
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</tbody>
</table>
108 Vocabulary

formerly adv. 

clearly adv.

clearly adv.

equipped with a.

what pron.

how adv.

how much a.

why adv.

in part adv.

a little adv.

thus (direct quotation) adv.

punishment n.

river n.

small; young a.
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<td>चरणनाकृति</td>
<td>v. waste</td>
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<td>अद्वितीय</td>
<td>a. great</td>
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<tr>
<td>गंगाकृति</td>
<td>n. lament</td>
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<tr>
<td>धारणा</td>
<td>v. cut off</td>
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<tr>
<td>द्वारका</td>
<td>n. religion; matter</td>
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<tr>
<td>द्रविवान</td>
<td>n. clerical dress</td>
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<td>कुष्ठित</td>
<td>v. come; go</td>
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<tr>
<td>द्वारका</td>
<td>n. brother</td>
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<td>धा</td>
<td>v. jump</td>
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<td>धारावधी</td>
<td>n. stupa, shrine</td>
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<td>धू</td>
<td>v. walk</td>
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<td>को</td>
<td>what (see को)</td>
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<td>धू</td>
<td>pf. धूणाण v. enter; walk;</td>
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<td>प्राण धारणा</td>
<td>n. lord</td>
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<td>धारणा</td>
<td>v. fear</td>
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<tr>
<td>कुष्ठित</td>
<td>n. footprint</td>
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<td>कुष्ठित</td>
<td>pf. कुष्ठित v. insert</td>
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<tr>
<td>कुष्ठित</td>
<td>pf. कुष्ठित v. speak</td>
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<td>औषधीकृति</td>
<td>a. sad; faint</td>
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<td>औषधी</td>
<td>v. lie down</td>
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<td>आत्मा</td>
<td>n. self</td>
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<tr>
<td>आर्य</td>
<td>at daytime</td>
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<tr>
<td>आर्य</td>
<td>v. be pressed</td>
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<tr>
<td>आर्य</td>
<td>v. be pressed</td>
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<tr>
<td>आत्मा</td>
<td>v. be hurt</td>
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<tr>
<td>आत्मा</td>
<td>n. crime; sin</td>
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<td>आत्मा</td>
<td>v. look after</td>
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<td>आत्मा</td>
<td>n. p. Shrāvastī</td>
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<tr>
<td>आत्मा</td>
<td>v. get</td>
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110 Vocabulary

་དགོན་"pf. བདེ་གོན་"v. report

མིང་"n. mind

འིན་པ་"v. think

དིར་"n. heart

འོག་བསྟོད་"v. love; pity

ངོས་"n. speech

གཞས་"n. news; rumor

ཐུགས་པ་"n. ignorance

དུས་"n. bottom

ཤིགས་ཡིག་"a. deep

ཕུག་པ་"pf. གཏུག་"v. give; let (go)

དཀོན་"n. horse

སྲིད་གཉིས་"adv. always

དཀོན་པ་"pf. གཏུག་"v. search; consider

གྲོས་"pf. གཏུག་"v. look

གཏུག་"adv. like, as

དོན་"n. mercy

དོན་"adv. about

ཕྱིན་པ་"pf. གཏུག་"v. feed

ཕྱིན་པ་"pf. གཏུག་"v. borrow

དུས་"n. speech

གཞས་"n. news; rumor

ཐུགས་པ་"n. ignorance

དུས་"n. bottom

ཤིགས་ཡིག་"a. deep

ཕུག་པ་"pf. གཏུག་"v. give; let (go)

དཀོན་"n. horse

སྲིད་གཉིས་"adv. always

དཀོན་པ་"pf. གཏུག་"v. search; consider

གྲོས་"pf. གཏུག་"v. look

གཏུག་"adv. like, as

དོན་"n. axe

ཕྱིན་པ་"pf. གཏུག་"v. praise

ཕྱིན་པ་"pf. གཏུག་"v. show

དོན་"v. be lost; stray
Vocabulary

द्वारा n. weaver
द्वितीय a. last (of three)
द्वितीय n. fabric
द्वितीय adv. towards
द्वितीय a. whole
द्वितीय v. become free
द्वितीय n. palm of hand
द्वितीय n. fabric
द्वितीय n. paradise

यो यो v. overcome; be able
यो यो v. strike; stumble; hold
यो यो v. get; find
यो यो v. hear
यो यो adv. finally; altogether
यो n. force
यो यो n. paradise
यो यो v. see
यो यो pf. व्यापय v. weave

यो adv. now
यो prep. together with
यो a. pure; pious
यो a. many

यो n. fragment
यो n. time
यो adv. why
यो pron. the same
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<td>मध्येऽन्त्रे n. p. Tathāgata</td>
<td>स्तिनेऽ a. how many</td>
<td>मध्येऽन्त्रे n. p. Tathāgata</td>
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<td>स्तिनेऽ adv. thus</td>
<td>स्तिनेऽ adv. thus</td>
<td>स्तिनेऽ adv. thus</td>
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<td>स्तिनेऽ pf. धन्य v. cast; do</td>
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</tr>
</tbody>
</table>
Vocabulary

**n. stone**

V*  

**n. dust**

W

**n. throw**

\(\text{down}\)

\(\text{v. throw}\)

\(\text{down}\)

\(\text{v. return}\)

\(\text{v. sin}\)

\(\text{n. suffering}\)

\(\text{v. suffer}\)

\(\text{a. beloved}\)

\(\text{adv. inside}\)

\(\text{n. sky; heaven}\)

\(\text{n. younger brother}\)

\(\text{v. be able}\)

\(\text{n. rich man}\)

\(\text{v. give; allow}\)

\(\text{n. place}\)

\(\text{n. sleep; dream}\)

\(\text{pf. choke}\)

\(\text{n. manner}\)

\(\text{a. sharp}\)

\(\text{n. kind; sort}\)

\(\text{a. various}\)

\(\text{pf. hurt}\)

\(\text{v. take}\)

\(\text{n. hair}\)

\(\text{pf. bow}\)

\(\text{v. bow}\)

\(\text{v. take}\)

\(\text{n. crown of head}\)

\(\text{down}\)
<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
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<tbody>
<tr>
<td>do; use</td>
<td>དེ་ v. do; use</td>
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<tr>
<td>joy</td>
<td>དེ་ n. joy</td>
</tr>
<tr>
<td>parents</td>
<td>དེ་ n. parents</td>
</tr>
<tr>
<td>beyond; ago</td>
<td>དེ་ བོད་ v. beyond; ago</td>
</tr>
<tr>
<td>hidden</td>
<td>དེ་ a. hidden</td>
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<tr>
<td>be useful</td>
<td>see དེ་ v. be useful</td>
</tr>
<tr>
<td>pigeon</td>
<td>དེ་ n. pigeon</td>
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<tr>
<td>elder brother</td>
<td>དེ་ n. elder brother</td>
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<tr>
<td>house; palace</td>
<td>དེ་ n. house; palace</td>
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<tr>
<td>greet</td>
<td>དེ་ v. greet</td>
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<tr>
<td>outside</td>
<td>དེ་ བོད་ adv. outside</td>
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<tr>
<td>arrive</td>
<td>དེ་ v. arrive</td>
</tr>
<tr>
<td>again; by; for</td>
<td>དེ་ བོད་ adv. again; by; for</td>
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<tr>
<td>bull</td>
<td>དེ་ n. bull</td>
</tr>
<tr>
<td>between</td>
<td>དེ་ བོད་ adv. between</td>
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<tr>
<td>risk</td>
<td>དེ་ n. risk</td>
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<tr>
<td>sometimes</td>
<td>དེ་ བོད་ adv. sometimes</td>
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<tr>
<td>son</td>
<td>དེ་ n. son</td>
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</tbody>
</table>
Vocabulary

\[\text{woman} \quad \text{stick}\]
\[\text{kindness} \quad \text{adv. only}\]
\[\text{Maitreya} \quad \text{pf. \textit{n. descend}}\]
\[\text{meanwhile} \quad \text{v. fasten}\]
\[\text{brahmin} \quad \text{v. fall off}\]
\[\text{above; superior} \quad \text{produce, send out}\]
\[\text{soul} \quad \text{v. become}\]
\[\text{intellect} \quad \text{v. open}\]
\[\text{minister} \quad \text{a. middle (of three)}\]
\[\text{power} \quad \text{v. hide}\]
\[\text{rule} \quad \text{v. give back}\]
\[\text{breath} \quad \text{v. conform}\]
\[\text{mother} \quad \text{mother and children}\]
\[\text{as soon as} \quad \text{adv. not only}\]
\[\text{just now} \quad \text{not only}\]
Vocabulary

a. numerous
n. man
a. perfect
n. dream
pf. dream v. dream
pf. say v. say
see

cj. so that
adv. as much as
a. excellent
n. lady; queen
a. unclean
n. wall
v. build
v. play; frolic
adv. squatting
pf. quarrel v. quarrel
v. love
v. use diligence

n. lair; nest
n. splinter
n. garden; grove
n. word
Vocabulary

कृष्णः स्वादः n. kind words
कृष्णः v. perceive

कदेवः int. come here!
कदेवः pf. देवः v. seek

कदेवः n. time; life

वर्षा० ipt. करे० v. do; perform
वर्षा० n.p. Jambud-vipa (=India)

वर्षा० a. beautiful
वर्षा० pf. रे० v. seize
वर्षा० pf. रे० v. be spent
वर्षा० n. clay; pot

वंशः n. day
वंशः see वंशः

वंशः n. foot
वंशः a. other

वंशः n. judgment
वंशः n. caress; pacify

वंशः n. judge
वंशः see वंशः

वंशः n. field
वंशः adv. according to

वंशः n. hatred
वंशः v. sit; dwell
Vocabulary

| རི་ v. eat | རང་ v. see
| རི་ n. food | རྣ་ v. finish
| རི་་ a. deep | རྣ་ n. pain
| རི་ n. food | རྣ་ v. say
| རི་་ n. p. Shuddhodana | རི་ n. food

| རི་ n. father | རི་ n. mother
| རི་ n. soul; mind | རི་ n. place
| རི་ v. satisfy | རི་ adv. completely
| རི་ n. time | རི་ n. virtue

| རི་ n. fence; wall | རི་ n. cleric
| རི་ adv. by itself | རི་ n. hangman
| རི་ a. first (of three) | རི་ a. proper
| རི་ adv. very | རི་ a. long; far
Vocabulary

adv. for a long time

a. emaciated

a. precious; n. jewel

n. hand; arm

v. be

pf. n. rise

n. times; turns

n. way; road

n. flesh

n. raw meat

n. robe

v. die

n. wood

v. be; be fit

n. bone

n. bones

a. single; each

n. body

v. remain

a. good; happy

n. chapter

v. elapse

n. carriage

n. p. Mahā-ratha

adv. very

see

v. go; come
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<tr>
<th>Nepali</th>
<th>English</th>
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<tbody>
<tr>
<td>नेवा</td>
<td>n. earth; ground</td>
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<tr>
<td>बुद्ध</td>
<td>n. p. Buddha</td>
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<tr>
<td>वृत्त</td>
<td>v. awake</td>
</tr>
<tr>
<td>जिन</td>
<td>pron. who; which</td>
</tr>
<tr>
<td>रोक</td>
<td>pf. रोकन्</td>
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<tr>
<td>भूत</td>
<td>n. soul; mind</td>
</tr>
<tr>
<td>जनय</td>
<td>संजनय</td>
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<td>जनम</td>
<td>जनम</td>
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<tr>
<td>दाता</td>
<td>n. tooth</td>
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<td>पुत्र</td>
<td>n. son</td>
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<td>फटना</td>
<td>v. fall to the lot</td>
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<tr>
<td>आश</td>
<td>n. desire</td>
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<tr>
<td>जीवन</td>
<td>n. life</td>
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<td>आदि</td>
<td>adv. for the sake</td>
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<td>अं folder</td>
<td>adv. behind</td>
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<td>रूपना</td>
<td>n. retinue</td>
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<td>सुनन</td>
<td>v. listen</td>
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<td>हर्द</td>
<td>pf. हर्दन्</td>
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<td>शूरन</td>
<td>pf. शूरन</td>
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<td>v. say; ask</td>
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<td>वहनन्ति</td>
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<td>अर्दन</td>
<td>अर्दन</td>
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<tr>
<td>अर्दन</td>
<td>अर्दन</td>
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<tr>
<td>श्री</td>
<td>n. god; king</td>
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<tr>
<td>श्रीमती</td>
<td>n. goddess; queen</td>
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<td>शेती</td>
<td>n. remainder</td>
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<tr>
<td>री</td>
<td>see री</td>
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<tr>
<td>वल्लभ</td>
<td>n. alms bowl</td>
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### A list of the more frequent verbs *).

#### a) Four-rooted verbs.

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Perf.</th>
<th>Fut.</th>
<th>Imperv.</th>
<th>WT</th>
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<td>རིག་</td>
<td>stop, hinder. kag-če</td>
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<td>རིག་</td>
<td>fill. kai-če</td>
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<td>རིག་</td>
<td>lade, put on . . . kal-če</td>
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<td>རིག་</td>
<td>cut. cd-če</td>
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<td>ཤིན་ཀུན་</td>
<td>རིག་</td>
<td>tie, bind. cod</td>
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<td>རིག་</td>
<td>make. co-če</td>
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<td>རིག་</td>
<td>pf. and imp. cos</td>
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<td>རིག་</td>
<td>destroy. sig-če</td>
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<td>རིག་</td>
<td>put in. čug-če</td>
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<td>རིག་</td>
<td>put, place. (C: žag-pa)</td>
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<td>རིག་</td>
<td>cut. zog-če</td>
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<td>རིག་</td>
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<td>རིག་</td>
<td>look. (l)ta-če</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 ཁ་ in the perf. and imp. is in most cases either put or omitted very arbitrarily.
### 122 Verbs.

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Perf.</th>
<th>Fut.</th>
<th>Imperv.</th>
<th>WT</th>
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<tr>
<td>བེས་བྱེད་</td>
<td>བེས་</td>
<td>བེས་</td>
<td>བེས་</td>
<td><strong>lift; weigh.</strong> tag-çe</td>
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<td>བེས་</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>imp.</strong> tab-çe</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>throw.</strong> imp. tog</td>
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<td>བེས་</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>tag-çe</strong></td>
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<tr>
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<td>བེས་</td>
<td>བེས་</td>
<td>བེས་</td>
<td><strong>tag toii</strong></td>
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<td>བེས་</td>
<td>བེས་</td>
<td>བེས་</td>
<td><strong>get, drive, out.</strong> ton-çe</td>
</tr>
<tr>
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<td>བེས་</td>
<td>བེས་</td>
<td>བེས་</td>
<td><strong>always for</strong> བེས་བྱེད་</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>throw, hurt.</strong> བེས་བྱེད་</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>do, make.</strong> བེས་བྱེད་</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>bring, let, down.</strong> བེས་བྱེད་</td>
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<tr>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>filter, sift.</strong> བེས་བྱེད་</td>
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<td>བེས་</td>
<td><strong>tsag-çe</strong></td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>sell.</strong> tson-çe</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>seize.</strong> zum-çe</td>
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<td>བེས་</td>
<td>བེས་</td>
<td><strong>take. len-çe, lai-çe</strong></td>
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<td>བེས་བྱེད་</td>
<td>བེས་</td>
<td>བེས་</td>
<td>བེས་</td>
<td><strong>learn; teach.</strong> lab-çe</td>
</tr>
</tbody>
</table>

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### b) Three-rooted verbs.

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Perf.</th>
<th>Fut.</th>
<th>Imperv.</th>
<th>WT</th>
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<td>འེད་</td>
<td>འེད་</td>
<td>འེད་</td>
<td><strong>carry.</strong> Kur-çe</td>
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<td>འེད་</td>
<td>འེད་</td>
<td>འེད་</td>
<td><strong>bring.</strong> kyon-çe</td>
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<td>འེད་བྱེད་</td>
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<td>འེད་</td>
<td>འེད་</td>
<td><strong>for</strong> འེད་བྱེད་</td>
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### Verbs.

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<th>Imperv.</th>
<th>WT</th>
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<tr>
<td>ཇོན་པ་</td>
<td>སྐྱེན་པ་</td>
<td>སོང་</td>
<td>དོན་</td>
<td>throw, cast. gyab-çe</td>
</tr>
<tr>
<td>དོན་པ་</td>
<td>སྐྱེན་པ་</td>
<td>སོང་</td>
<td>དོན་</td>
<td>imp. gyob for ཤེནན་བདེ་</td>
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<td>ཥོག་པ་ (བོ་མོ་ག་)</td>
<td>སྐྱེན་པ་</td>
<td>སོང་</td>
<td>དོན་</td>
<td>run. gyug-çe</td>
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<tr>
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<td>སྐྱེན་པ་</td>
<td>སོང་</td>
<td>དོན་</td>
<td>break. cag-çe, imp. cog</td>
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<tr>
<td>སྡེ་པ་</td>
<td>སྐྱེན་པ་</td>
<td>སོང་</td>
<td>དོན་</td>
<td>tell, explain. sad-çe</td>
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<tr>
<td>སྐེན་པ་</td>
<td>སྐྱེན་པ་</td>
<td>སོང་</td>
<td>དོན་</td>
<td>hold. ten-çe</td>
</tr>
<tr>
<td>སྐེན་པ་</td>
<td>སྐྱེན་པ་</td>
<td>སོང་</td>
<td>དོན་</td>
<td>draw. to lead: ran-çe</td>
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<tr>
<td>སྐེན་པ་</td>
<td>སྐྱེན་པ་</td>
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<td>དོན་</td>
<td>to remove: deñ-çe</td>
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<td>རོག་པ་ རོག་(དོན་)</td>
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<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>descend.</td>
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<td>རོག་པ་ རོག་(དོན་)</td>
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<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>blow (act.). þu-çe</td>
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<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>put off, drop (act.). þud-çe</td>
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<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>take, pull, out. þin-çe</td>
</tr>
<tr>
<td>རོག་པ་ རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>open (act.). pe-çe, imp. pe(s).</td>
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<tr>
<td>སྤྱི་ ལུན་</td>
<td>དེ་</td>
<td>དེ་</td>
<td>དེ་</td>
<td>say. s. དེ་ དེ་</td>
</tr>
<tr>
<td>སྤྱི་ ལུན་</td>
<td>དེ་</td>
<td>དེ་</td>
<td>དེ་</td>
<td>rise. lañ-çe</td>
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</table>

### C) Two-rooted verbs.

<table>
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<tr>
<th>Pres.</th>
<th>Perf.</th>
<th>Imperv.</th>
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<td>རོག་པ་</td>
<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>be born. skye-çe</td>
</tr>
<tr>
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<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>bear, beget. skye-çe</td>
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<tr>
<td>རོག་པ་</td>
<td>རོག་(དོན་)</td>
<td>རོག་(དོན་)</td>
<td>carry. kyer-çe</td>
</tr>
<tr>
<td>Pres.</td>
<td>Perf.</td>
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<td>WT</td>
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<tr>
<td>gyur-de</td>
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<tr>
<td>gyur-de</td>
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<td></td>
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</tbody>
</table>
| do-de | | | [only in certain sentences.]
| gyur-de | | | |
| nu-de | | | |
| si-de | | | |
| sor-de | | | |
| zug-de | | | |
| no-de | | | |
| dad-de | | | |
| imp. dod | | | |
| pel-de | | | |
| lug-de | | | |
| pu-de | | | bo-ce, |
| imp. bos (boi, bo) | | | |
| juii-de | | | |
| nan-de | | | |
| tsig-de | | | |
| zu-de | | | (jui-de) |
| leb-de | | | |
d) One-rooted verb.

**WT**

- **be glad, to like.** Ld. ya-čé, W besides ya-čé, also ḫan-čé (n)
- **fall, drop.** dil-čé, also ḫin-čé
- **leap, jump.** čon-čé
- **lie down.** ṅal-čé
- **meet.** tug-čé
- **be able.** tub-čé
- **find, get.** tob-čé
- **hear.** (tsor-čé)
- **see.** ton-čé
- **be glad, to like.** tad-čé, nearly always for ya-čé and ḫan-čé
- **come out, go out.** ton-čé, usual for ḫan-čé
- **wish, like, desire.** rare.
- **be able.** s. ḫan-čé
- **stay, dwell, remain.** nas (nai, na) - čé, but usually: dad-čé
- **burn.** bar-čé
- **perceive.** tsor-čé, and usual for ḫan-čé
- **do, make (resp.)** dzad-čé, imp. dzod.
<table>
<thead>
<tr>
<th>Verb</th>
<th>WT</th>
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</thead>
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<tr>
<td>धिङ्जा</td>
<td>say.</td>
</tr>
<tr>
<td>न्युर्ङ्जा</td>
<td>remain, be left.</td>
</tr>
<tr>
<td>नुर्ङ्जा</td>
<td>turn back, return.</td>
</tr>
<tr>
<td>नेर्ङ्जा</td>
<td>know.</td>
</tr>
<tr>
<td>(न)जैिम</td>
<td>understand.</td>
</tr>
<tr>
<td>जेिम</td>
<td>zé-è, usual for जेम</td>
</tr>
<tr>
<td>ल्सिे</td>
<td>lus-è</td>
</tr>
<tr>
<td>लोिे</td>
<td>log-è</td>
</tr>
<tr>
<td>्सेस (सेद)िे</td>
<td>́ses (sè)-è</td>
</tr>
<tr>
<td>हागोिे</td>
<td>há-go-è</td>
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