



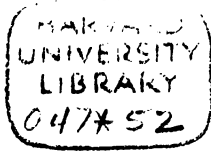
*A short
practical Grammar
of the
Tibetan Language
with special reference
to the spoken dialects.*

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*Kye-lang in Brit. Lahoul,
1865.*

1286.15.2

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Upon offering these few sheets to those who wish to acquire some practical knowledge of the Tibetan language, I have to apologize for the uncomely exterior as well as for the "bad English" which may be found at some places. But the great distance of our living place from Calcutta and all the civilized world would have made printing with types exceedingly difficult, nor did it allow me to make use of the assistance of kind friends for cleaning the English expression, except for a portion of the manuscript.

Contents.

Part I. Phonesis.

§1. The Alphabet	p. 1.
§2. Remarks.	2.
§3. Vowels.	2.
§4. Syllables.	2.
§5. Final consonants.	3.
§6. Diphthongs.	3.
§7. Compound consonants.	4.
§8. Prefixed letters.	6.
§9. Word, Accent, Quantity.	7.
§10. Punctuation.	8.

List of useful words.

Part II. Etymology.

Ch. I. The Article.

§11. Peculiarities of the Tibetan Article.	9.
§12. Difference of the articles among each other.	11.
§13. The indefinite Article.	11.

Ch. II. The Substantive.

§14. The Number.	11.
§15. The Case.	12.

Ch. III. The Adjective.

§16. Declension.	14.
§17. Comparison.	14.

Ch. IV. The Numerals.

§18. Cardinals.	15.
§19. Ordinals.	16.
§20. Remarks.	16.
§21. Distributive numerals.	17.
§22. Adverbial numerals.	18.

Ch. V. The Pronoun.

§23. Personal P. Remarks (Syst. of ceremonials)	18.
§24. Possessive P.	20.
§25. Reflective and reciprocal P.	20.
§26. Demonstrative P.	20.
§27. Interrogative P.	20.
§28. Relative P.	20.

Ch. VI. The Verb.

§29. Introductory remarks.	21
§30. Inflection of verbs.	22.
§31. The Infinitive mood.	23.
§32. The Participle.	23.
§33. The finite verb.	24.
§34. Present Tenses.	25.
§35. Preterit T.	25.
§36. Future T.	26.
§37. Imperative mood.	26.
§38. Intensive verbs.	27.
§39. Substantive and auxiliary verbs.	28.
§40. Gerunds and Supines.	30.

Ch. VII. The Adverb.

§41. The Adverb.	34.
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Ch. VIII. The Postposition.

§42. The Postposition.	35.
------------------------	-----

Ch. IX. The Conjunction.

§43. The Conjunction.	40.
-----------------------	-----

Ch. X. The Interjection.

§44. The Interjection.	41.
------------------------	-----

Ch. XI. Derivation.

§45. Der. of Substantives.	41.
----------------------------	-----

§46. Der. of Adjectives &c.	41.
-----------------------------	-----

Part. III. Syntax.

§47. Arrangement of words.	42.
----------------------------	-----

§48. Use of the Cases.	43.
------------------------	-----

§49. Simple sentences.	43.
------------------------	-----

§50. Compound sentences.	44.
--------------------------	-----

Appendix.	45.
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Part I. Phonetics.

§1. The Alphabet. The Tibetan alphabet contains the following thirty letters:

<p>ཀ ka ཁ kha ག ga ཅ nga ཆ ta ཇ tha ཉ da ཏ nu ཐ sa ད tsa དྷ dza ན wa ཌ ra ཌྷ la ཎ sha ཏ sa</p>		<p>ཧ cha ཨ chha ཇ ja མ nyu ཙ ju ཟ pha འ ba ཡ ma ར zha ལ za ཤ a ས yu ཏ ha ཏ a</p>
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§2. Remarks. 1. Regarding the pronunciation of the single letters, as given above, it is to be borne in mind that ཀ, ཆ, ཎ are uttered without the least admixture of an aspiration viz. as k, t, p are pronounced in the words *skate, stale, speak*; ཁ, ཇ, ཏ "forcibly, rather harder than the same in *Kate, late, pear*; ག, ཉ, ན like g, d, b in *gate, date, beer*. 2. The same difference of hardness is to be observed in ཧ, ཨ, ཇ or *ch, chh, j*; and in ཐ, ད, དྷ or *ts, tsa, dza*. 3. ར *zh* is the soft modification of *sh*, or the *s* in *leisure*. 4. ཤ is the English *ny* in *sing*, but occurs in Tibetan often in the commencement of a syllable. 5. མ *ny* is the Hindi *न*, or the initial sound in the word *new*, as if spelled *nyoo*. 6. In the dialects of East or Chinese Tibet; however, the soft consonants ཀ, ཆ, ཎ, ཇ, ཇ are pronounced, when occurring as initials, with an aspiration, similar to the Hindi *क गुह, च धु, म धु, म ज्ञु*, or indeed so that they often scarcely differ from the common English *k, t, p, ch*; also ར and ལ are more difficult to distinguish from ཤ and ཎ, than in the Western provinces. (Exceptions s. §§ 7. 8). 7. In writing Sanscrit words in Tibetan letters, the aspirates of the soft consonants are expressed

* ཇ and ཏ being represented by *th* and *ph* does not mean, of course, the English sound of these letters, but *t* and *p* aspirated.

ed by putting a ॥ underneath, ॥, ॥, ॥, ॥, and the so called cerebrals by the inverted forms of the corresponding dentals viz. ३, ३, ३, ३, ॥, ॥ by ३, ३, ३, ३, ३, ३.

§3. Vowels. Every consonant not having any of the special vowel signs written above or below, is pronounced with the vowel a, as in Hindi, except in those special cases which will be described in the following §§. The special vowel signs are: ३, ३, ३, ३, pronounced respectively as e, i, o, u as in German, Italian and most other European languages, viz. ३ like ay in say, or e in ten; ३ like i in machine, tin; ३ like o in so, on; ३ like u in rule, pull. When vowels are initial ३ is used as their base, as is ३ in Hindi, ३ in Urdu, e.g. ३३ ama, mother. ३३ is originally different from ३, 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 ʾ, as the a in the words: the liby, an endogen, which would be in Tibetan characters ३३३३; ३ on the contrary is the mere vowel without that audible opening of the throat, as in "Lilian" ३३३३. In East. Tib. this difference is strictly observed; and if the vowel is o or u, the intentional exertion for avoiding the sound of ३ makes it resemble to wo and wu: ३३ the milk, almost like wo-ma, ३३ the owl = wug-pa. In Western Tibet this has been obliterated, and ३ is there spoken just like ३.

§4. Syllables. The syllables are in Tibetan always divided phonetically, not etymologically as in English, or: a word like 'making' would never be divided as in 'mak-ing', but 'mu-king'. The mark for the end of a syllable is a dot, called thseg, put at the right side of the upper part of the closing letter, such as: ॥ the syllable ka. This thseg must invariably be put down at the end of each written syllable, except before a shad (s. §10), in which case only ३ retains its thseg. 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

one vowel in it: ཀ་ར་ ka-ra, ཀ་ར་ kar. (cf. §§ 5. 8).

§ 5. Final consonants. 1. Only the following ten: ག, ཅ, ཇ, ཉ, ཁ, ན, ལ, ཤ, ས occur in the end of a syllable. 2. Here it must be observed that ག, ཅ, ཇ are never pronounced like the English g, d, b in leg, bad, cab, but either (as in Ladak) like ck, t, p, e.g. སྐྱ་ = sock, གོ་ར་ = got; རྩོ་བ་ = top, or (as in most of the other provinces) the two former are uttered so indistinctly as to be scarcely audible, somewhat like sö, gö. In Tsung also final ལ is scarcely perceptible, and final ག, particularly after o, is almost dissolved into a vowel sound = a: རྩོ་བ་ so-wa, རྩོ་བ་མཚོ་ཀློང་ kon-choa. 3. In all East. Tib., moreover, final ཅ and ཉ, sometimes even ལ, change the sound of a preceding a into ä (similar to the English a in have, man), o into ö (French eu), u into ü (French u). 4. Final ན is sounded as s only in Northern Ladak; elsewhere it changes into i or vanishes entirely, prolonging or even altering at the same time the preceding vowel. Thus the following words: རྩ་བ་ barley, རྩ་བ་ know, རྩ་བ་ figure, རྩ་བ་ religion, རྩ་བ་ body, are pronounced in Northern Ladak: näs, shäs, räs, chhös, lüs; in Lahul: nai, shai, ri, chhoi, lui; in Kunawar and elsewhere vulgo: nä, shä, ri, chhö, lü; in Lhasa, and indeed by everyone who wishes to speak elegantly nä, shä, ri, chhö, lü. 5. In some words final ན occurs as a second closing letter, after ག, ཅ, ཇ or ཉ, as in རྩ་བ་ forest, རྩ་བ་ glacier-ice, རྩ་བ་ means, རྩ་བ་ indigo; these are pronounced in N. Ladak: nacks, gangs, thaps, rams, elsewhere nack (in U. nä), gang (E.T. ghang), thap, ram. 6. ཇ before ལ and ན is, especially in W.T. very often pronounced = m, e.g. རྩ་བ་ nyäm-pa, རྩ་བ་ nyäm-pa, རྩ་བ་ nyem-pa.

§ 6. Diphthongs. 1. They occur in Tibetan writing only when one of the vowels i, o, u have to be added to a word ending with another vowel (s. §§ 15.1, 33.1, 45.2.) These additional vowels are then always written རི, རོ, རུ, never རེ &c. (cf. § 3.3); and the combinations ai, oi, ui are pronounced very much like ä, ö, ü, so that the syllables རའི་, རའོ་, རའུ་, རའེ་, རའོ་ can only in

some vulgar dialects be distinguished from those mentioned in § 5.4. 2. The others, *ao, eo, io, oo, uo, au, eu, iu*, are pronounced in rapid conjunction, but either vowel is distinctly audible.

§ 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 $\underset{y}{\text{}}$, and occurs in connection with the three *k*- and *p*-sounds and with *m*: $\underset{y}{\text{c}}$, $\underset{y}{\text{p}}$, $\underset{y}{\text{m}}$, $\underset{y}{\text{c}}$, $\underset{y}{\text{p}}$, $\underset{y}{\text{m}}$. The former three are in most cases pronounced like *kya, khya, yya* (the latter in ET *ghya*, s. § 2.6); sometimes, esp. before *e* and *i*, they will sound like *ch, chh, j(jh)*. $\underset{y}{\text{c}}$, $\underset{y}{\text{p}}$, $\underset{y}{\text{m}}$ are almost everywhere spoken without any difference from c , p , m , except in the Western dialect before *e* and *i*, where the *y* is dropped and c , p , m alone pronounced. $\underset{y}{\text{c}}$ is spoken *ny*, = c . 3. *r* occurs at the foot of the *k*, *t*- and *p*-sounds, of c , t , p and c , in the shape of $\underset{r}{\text{c}}$, $\underset{r}{\text{t}}$, $\underset{r}{\text{p}}$ and $\underset{r}{\text{c}}$.

In some parts of the country, as in Purig, these combinations are pronounced literally, like *kra, khra* &c., but by far the most general custom is to sound them like the Indian cerebrals, viz. $\underset{r}{\text{c}}$, $\underset{r}{\text{t}}$, $\underset{r}{\text{p}}$ indiscriminately = c , t ; $\underset{r}{\text{c}}$, $\underset{r}{\text{p}}$, $\underset{r}{\text{m}}$ = c , *th*; $\underset{r}{\text{c}}$, $\underset{r}{\text{p}}$ = c , *d* (in HT. *dh*); only in the case of $\underset{r}{\text{p}}$ the literal pronunciation *br* is not uncommon. In $\underset{r}{\text{c}}$ and $\underset{r}{\text{p}}$ both letters are distinctly heard; $\underset{r}{\text{c}}$ sounds like *sh* in *shrub*, and so does $\underset{r}{\text{p}}$ generally; only in U it is spoken = *sr* or vulgo = *s*. 4. Six letters are often found with a r beneath; in these the r alone is pronounced, except in $\underset{r}{\text{d}}$, which sounds *da*. 5. The figure $\underset{r}{\text{c}}$, which is sometimes found at the foot of a letter, is used in Sanscrit words to express the subjoined *a*, as $\underset{r}{\text{c}}$ $\underset{r}{\text{c}}$ (s. § 4.6) for c c ; and pronounced by Tibelans = *o*: *soha*; in words originally Tibetan it appears to be merely an orthographical mark, to distinguish synonyms in writing, as $\underset{r}{\text{c}}$ *thou*, *hot*, and $\underset{r}{\text{c}}$ *thesa*, *sull*, though some will read *thus* = *thesa*.

Superadded consonants. 6. *r* above another consonant is written $\overset{r}{\text{c}}$, such as $\overset{r}{\text{c}}$ *ra*, $\overset{r}{\text{c}}$ *rd* &c., but seldom heard in speaking,

except provincially, and in some instances in compounds after a vowel: འཕྱྱན Uryyán, Urgyén, ancient name of the country of Lahore; རྡོ་རྗེ་ dorje, thunderbolt; holy sceptre. Ladakees often pronounce it = s: རྡོ་ sta, horse, elsewhere ta. 7. Similar is the usage in those with a superadded འ, which latter is often softly heard in WT., but entirely dropped elsewhere, except in the case of རྡོ, which is spoken = འ in WT., but with a distinct aspiration, = hla or tha, in E.T. 8. Superadded ར is in many cases distinctly pronounced in Ladak, but dropped elsewhere: 9. ག, ད, བ, ཇ, ཉ with any superadded letter lose the aspiration mentioned § 2, & sound = g, d, b, j, dz

*The sign ' means in this book the accent; the prosodical length of the vowel is indicated by ¯, the shortness by ˘.

Examples.

རྒྱུ་རྒྱུ་ <u>kyikyis</u> , round, circular	རྒྱུ་ <u>kyu</u> , hook.
ལྷུ་ <u>khyi</u> , <u>chhi</u> , dog.	ལྷུ་ <u>khyod</u> , E.T. <u>khyö</u> , you
ལྷུ་ལྷུ་ <u>gyén-la</u> , upwards.	ལྷུ་ལྷུ་ <u>chhug-po</u> , rich.
ལྷུ་ལྷུ་ <u>chhug-po</u> , ལྷུ་: <u>chhū</u> , cattle.	ལྷུ་ལྷུ་ <u>phed</u> , E.T. <u>chhē</u> half
ལྷུ་ལྷུ་ <u>WT. ju-mo</u> , E.T. <u>gha-mo</u> , hen.	ལྷུ་ལྷུ་ <u>WT. be-ma</u> , E.T. <u>ghe-ma</u> , sard.
ལྷུ་ལྷུ་ <u>WT. nya-nyán</u> , E.T. <u>-ngán</u> , misery.	ལྷུ་ལྷུ་ <u>nyur-du</u> , quickly
ལྷུ་ལྷུ་ <u>tam</u> , cabbage.	ལྷུ་ལྷུ་ <u>thal</u> , tea.
ལྷུ་ལྷུ་ <u>thim-po</u> , judgement.	ལྷུ་ལྷུ་ <u>WT. di</u> , E.T. <u>dhi</u> (Pur. <u>gri</u>) knife.
ལྷུ་ལྷུ་ <u>WT. dang-mo</u> , E.T. <u>dh...</u> , cold.	ལྷུ་ལྷུ་ <u>WT. dang-po</u> , E.T. <u>ll...</u> , straight.
ལྷུ་ལྷུ་ <u>thug-gu</u> , child.	ལྷུ་ལྷུ་ <u>dag</u> , <u>dhag</u> , (<u>bray</u>), rock
ལྷུ་ལྷུ་ <u>shran-ma</u> , <u>srain-ma</u> , pea.	ལྷུ་ལྷུ་ <u>shrul-po</u> , ragged.
ལྷུ་ <u>lu</u> , wages.	ལྷུ་ལྷུ་ <u>la-ma</u> , priest.
ལྷུ་ལྷུ་ <u>lung-po</u> , wind.	ལྷུ་ལྷུ་ <u>la-mo</u> , easy.
ལྷུ་ལྷུ་ <u>da-wa</u> (u. § 11, note) moon.	ལྷུ་ལྷུ་ <u>kang-pu</u> , foot.
ལྷུ་ལྷུ་ <u>nón-po</u> , E.T. <u>nöm-po</u> , sharp.	ལྷུ་ལྷུ་ <u>WT. zun</u> , E.T. <u>dzün</u> , lie, untruth
ལྷུ་ལྷུ་ <u>jang-khu</u> (Lid. <u>yang-kha</u>) green.	ལྷུ་ལྷུ་ <u>tadmö</u> (Lid. <u>lt.</u>) E.T. <u>lämö</u> , spec.
ལྷུ་ལྷུ་ (<u>u</u>) <u>kom</u> , thirst.	ལྷུ་ལྷུ་ <u>WT. shra</u> E.T. <u>ta</u> , hair. tuels

*The concurrence of superadded ར with a consonant already compounded produces in WT. some irregularities, which cannot all be specified here. The custom of E.T., according to which the ར is entirely neglected, is in this instance easier to be followed.

མཚོ་གྲོང་། 1) go, door.

འགྲུབ་པ་། 2) gyümwa, to alter, turn.

གཟུང་། 3) pin, ET. chin, glue.

འཇུག་། 4) te-u, Id. shre-u, monkey.

མི་ཤིང་། 5) man, ET. män, medicine.

མཚོ་ལོ་། da (vulg. also ra) sound, voice.

འཕྲུག་། 6) pu, small hair.

འཇོག་། 7) chod-pa ET. chö-pa, to be
have.

འདྲུག་། 8) rul, ET. dul, snake.

མཚོ་ལོ་། 9) nyon-pa, ET. nyön-pa, mad.

§8. Prefixed letters. 1. The five letters ཁ, ཅ, བ, མ, འ frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases as §7.6. In ET, to pronounce them in any case, is considered vulgar. 2. The ambiguity which would arise in case of the first consonant being one of the said 5 prefixed letters, the second one of the 10 final consonants, and the vowel the unwritten a, — e.g. in the syllable ཅག, which, if ཅ is radical, has to be pronounced dag, if prefixed, ga, — is avoided by adding an འ in the latter case: ཅག་ ག་. Other examples are: ཅག་ ག་ gad, ghä; ཅག་ འ་ dä; བས་ bas, bä, bhä; བས་ འ་ sä; མད་ mad, mä; མད་ འ་ dä; འག་ ག་ gä. 3. As a prefix causes, moreover, certain irregularities in the pronunciation in case of the first radical being བ, which will be seen in the following examples. 4. Another irregularity is the nasal pronunciation of the prefixed འ in compounds after a vowel, which is often heard, e.g. ཅག་ འདྲུག་ gen-dün, gen-dün, elegantly: ge-dün, clergy; བཀའ་ འབུམ་ kam-bum, leg. kam-bum, the 10000 precepts (title of a book). 5. 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.

ཅམག་ yag, bos grunniens.

ཅག་མ་ pe-chha (Id. spe-chha) book.

མཐང་པོ་ xang-po, good.

འབབ་པ་ bab-pa, to descend.

ཅམང་ wang, vulg. ET. ang, power.

ཅུག་ས་ ll, name of the Lhasa district.

ཅུག་པ་ onpa, solitude.

ཅུག་ས་ yib(s), ib, figure.

ཅམང་པོ་ kangpo, white.

ཅག་པོ་ da-wo, enemy.

མམང་པོ་ ngangmo, sweet.

ཅུག་མཚེ་ chub-zhi, leg. chu-zhi, 14.

ཅུག་ཀྱི་ u, resp. head.

ཅུག་ག་ས་ WI. ug(s), ET. ug, ü, breath.

ཅུག་ཀྱི་ yanka, common.

ཅུག་བ་ ye-wa, e-wa, difference.

§9. Word, Accent, Quantity. 1. The peculiarity of the Tibetan mode of writing, in distinctly marking the single syllables, but not the words, sometimes renders it doubtful what is to be regarded as one word. 2. There exist a great number of small monosyllables, which serve for denoting different shades of notions, grammatical relations &c, 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, and consequently forming one word together with the preceding nominal or verbal root, and indeed must be regarded as such, whenever they have no separate meaning of their own. Now, since also the roots are generally monosyllables, the only possibility of getting polysyllabic words is by adding these terminations, or by composition. 4. The accent is in such cases, most naturally, given to the root, or in compounds generally to the latter part of the composition, as: མིག་ mig, eye, མིག་གི་ mig-gi, of the eye; ལག་ lag, hand, ལག་གུང་ lag-shung, hand-covering, glove. 5. Equally natural is, in WT, 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 rājā &c.), otherwise short, as མི་ mi, man, མི་ལ་ mi-la, to the man; མར་ mār, butter. In IT however, even accentuated and closing vowels are uttered very shortly: mi, mi-la &c., and long ones occur there only in the case of १५. 4, 5. and 8. 2, as ལ་ la, work; མོ་ chhō, religion; ཇ་ dā, arrow; ཇ་ཀ་ kā, planet; and in Lrasa especially: འཇགས་ na, forest; རྟོགས་པ་ le-pa, good; རྟོགས་ཀྱི་ ri, class, sort; རྟོགས་ལ་ lo, side; རྟོགས་ལུ་ lū, manner. 6. In Sanscrit words the long vowels are marked by an २ beneath the consonant, as: ལྷ་མི་ (नामः) called, ལྷ་མི་ (मूलः) root.

§10. Punctuation. 1. For separating the members of a longer period, a vertical stroke, called shad, shā' (ཤ), is used, which corresponds at once to our comma, semicolon and colon; after

the close of a sentence the same is doubled; after a longer piece, e.g. a chapter; four shads are put. No marks for interrogation or exclamation exist in punctuation.

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

A list of a few useful words.

ཀར་ or ཁར་ <i>ká-ra, khá-ra</i> , sugar.	ཀུན་ <i>WT. kun, E.T. kün</i> , all.
མང་པ་ <i>kháng-pa</i> , house.	ཁུང་ <i>khung</i> , hole.
གང་ <i>WT. yang, E.T. ghang</i> , which?	གཟུ་ or གར་ <i>WT. ga-ru, gar, E.T. gh...</i>
གུར་ <i>WT. gur E.T. ghur</i> , tent.	where?
ངལ་ <i>ngal</i> , fatigue.	ངན་པ་ <i>ngan-pa, E.T. ngum-pa</i> , bad.
ཅི་ <i>chi</i> , what?	ཆང་ <i>chhang</i> , beer.
ཆང་པ་ <i>WT. chhád-pa, E.T. chhá³-pa, pa</i>	ཆར་པ་ <i>chhár-pa</i> , rain
<i>niskment.</i>	ཆེན་པོ་ <i>chhén-po</i> , great.
ཆུང་པ་ <i>chhúng-wa</i> , little.	ཉ་ <i>nya</i> , fish.
ཇ་ <i>WT. ja, E.T. jha</i> , tea.	ཉུང་པ་ <i>nyung-wa</i> , little, few.
ཉེ་མ་ <i>nyí-ma</i> , sun; day.	ཉེ་མོ་ <i>nyé-mo</i> , near.
ཉུང་མ་ <i>nyúng-ma</i> , turric.	རྩ་མེ་ <i>lóg-tse</i> , hoe.
རྩ་བ་ཤིང་ <i>lú-rit</i> , tea-pot, kettle.	ཐང་ <i>thang</i> , the plain.
ཐག་པ་ <i>thug-pa</i> , rope.	ད་ <i>WT. da, E.T. dhá</i> , now.
ཐོད་པ་ <i>WT. thód-pa, E.T. thó³-pa</i> , skull.	དུད་པ་ <i>did-pa, dhú³-pa</i> , smoke.
དང་ <i>dang, dhang</i> , and; with.	ནད་ <i>nud, ná³</i> , disease.
ནག་པོ་ <i>nag-po</i> , black.	པར་མ་ <i>pár-ma</i> , a printed book.
ནོར་ <i>nor</i> , wealth, property.	ཕུག་རྩོན་ <i>phug-rón, -rón</i> , dove.
པན་པ་ <i>phán-pa, phám-pa</i> , use,	བལ་ <i>bal, bhal</i> , wool.
<i>benefit.</i>	བུ་མོ་ <i>bu-mo, bh...</i> , daughter.
བ་ <i>ba, bhá</i> , cow.	མིང་ <i>ming</i> , name.
བ་ <i>bu, bhú</i> , son.	ཅམ་ <i>tsam</i> , how much?
མི་ <i>me</i> , fire.	ཞག་ <i>zhag, E.T. shag</i> , day.
མེད་ <i>miéd, mé³</i> , there is not.	འོ་མ་ <i>o-ma, wo-ma</i> , milk.
ཚང་མ་ <i>tsang-ma</i> , whole.	ཡང་ <i>yang</i> , also.
ཚོ་ <i>zho, shö</i> , curdled milk.	ཡིན་ <i>yin, am, is, are</i> . (cf. §39)
འོད་ <i>od, wó³</i> , light, shine.	རམ་ <i>ra ma</i> , goat.
ཡིག་ <i>yi ge</i> , letter.	
ཡོད་ <i>yod, yó³</i> , am, is, are.	

རི ri, hill, mountain.

ལུ lu, path, footway, a hillside.

ལུག lug, sheep.

ཤིང shing, tree, wood.

སེ su, who?

ཨ་ཕ་ a-pha (vulg.) father.

རས (Ld. ras) ra, cotton cloth.

ཚོས་ (Ld. gos) gō, ghō, clothing.

སེམས་ sem, soul.

ཐིག་ thag, blood.

ལོ་པ་ lob-pa, to arrive.

སྐྱ་ WI. sa, ET. tsā, grass.

སྐོ་ ngon-po, ngō-po, blue.

མུ་ zhu, bow (for shooting).

དགུ་ཀ་ gün-ka, gün-ka, winter.

མཚོ་ thso, lake.

འདྲི་བ་ di-wa, to ask.

རིན་ rin, price.

ལམ་ lam, road.

ཤ་ sha, flesh, meat.

ས་ sa, earth.

སོ་ sō-ma, new.

ཨ་མ་ a-ma (vulg.) mother.

དུ་ (Ld. du) di, dhū, time.

ཐབས་ thab(s), means.

བག་ཕྱེ་ WI. bag-phe, ET. bhag-che, flour.

ཁྱ་ do, dhō, wheat.

གང་པོ་ gad-po, ghā-po, old.

སྐྱེ་བ་ kye-wa, to be born, grow.

འདྲི་བ་ nying, heart.

གཟིག་ zig, leopard.

མཚོ་གསལ་ gyog(s)-pa, (U. gyō-pa)
fast, quick.

འདྲི་བ་ di-wa (bri-wa) to write.

Part II.

Etymology.

Chap. I. The Article.

§11. Peculiarities of the Tibetan articles. 1. What have been called "Articles" by Csoma and Schmidt, are a number of little appendices, ས་, བ་, མི་, མོ་, མོ་, and some similar ones, which might perhaps be more adequately termed "nominators", 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 ས་ or བ་ 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 appendices are not, however, - except in this case - essential for 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 Article definite, is perceptible, is that mentioned § 10. 3; a formal one, that of distinguishing the Gender, occurs in a limited class of words, such as རྒྱལ་པོ་ gyál-po, king, རྒྱལ་མོ་ gyál-mo, queen; or མོ་ is added to denote the female: རྩེང་གེ་ séng-ge, séng-ghe, lion, རྩེང་གེ་མོ་ lioness. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g. རྩོན་པ་ (འ) tón-pa, tón-pa, teacher, རྩོན་མོ་ (འ) tón-mo, tón-mo, feast, རྩོན་མཁུ་ (འ) tón-khu, tón-khu, 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: རྩོན་མོ་ name-feast (given on the occasion of naming or christening an infant); རྩོན་མཁུ་ 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 appendices is most clearly shown by the manner in which they are connected with the indefinite article § 13.

Note. The monosyllables བ་ and མོ་ are after vowels and after the consonants ང་, ར་ and ལ་ always pronounced wa and wo, instead of ba and bo, as: ལཱ་ལ་མོ་ ka-wa, difficult; རེ་ལ་མོ་ re-wa, hope; གང་ལ་མོ་ gang-wa, gh..., full; ཟེ་ལ་མོ་ zer-wa, ser-wa, to say; རྒྱལ་ལ་མོ་ nyal-wa, hell; རྩོན་མོ་ jo-wo, jho-wo, lord, master.

§ 12. Difference of the Articles among each other. 1. The usage of ལ་, བ་ and མོ་ is the most general and widest of all, as they occur with all sorts of substantives and other nouns. ལ་ is particularly used for denoting a man who is in a certain way connected with a certain thing (something like 'wālā' and 'dār' in Hindustani): ལ་ལ་ da, school, ལ་ལ་ (literally: scholar) disciple, novice; ལ་ལ་ chhu, water, ལ་ལ་ a water-carrier, 'pāni-wālā'; ལ་ horse, ལ་ལ་ horseman; ལ་ལ་ the province of 'll', ལ་ལ་ལ་ a man

from *ll*; རྩེ་ལུ་ *khye-u*, boy, ལོ་ ལྔ་ ལོ་ ལྔ་ ལོ་ *nyid*, two, རྩེ་ལུ་ ལོ་ ལྔ་ ལོ་ ལྔ་ ལོ་ ལྔ་ ལོ་ a two years' boy. If the Feminine is required, མ་ is either added to, or - more commonly - used instead of the former: དབུས་མ་ a woman from *ll*; ལུ་མོ་ལོ་གཉིས་མ་ a 2 years' girl. The performer of an action is more frequently denoted by ལོ་ or in more solemn language ལོ་ལོ་), though མཁམ་ *khax*, *khän*, is preferred, in conversation at least: རྩེད་ལོ་ to do, make; doing, making; རྩེད་ལོ་, རྩེད་ལོ་ལོ་, རྩེད་མཁམ་ the doer, maker. 2. The appendices ཀ་, ཁ་, ག་ occur with a limited number of substantives, especially the names of the seasons, and some pronouns.

§13. The indefinite Article. This is the Numeral one (§10), but in a more abridged and enclitical form, viz.: ཅིག་, if the preceding word ends with *y, d, b*, as ཁབ་ཅིག་ *khav chig*, a needle, ལྷིག་ after *s*, རས་ལྷིག་ *ras shig*, རཱ་ལྷིག་ a cloth; ཅིག་ *chig*, *shig*, in all other cases. Some authors use ཅིག་ after any termination indiscriminately. It is of course always without accent. The articles ལ་, ལོ་ &c. are not thrown out by the indefinite article, e.g. ལྷོན་ལོ་ teacher, the t., ལྷོན་ལོ་ལྷིག་ a teacher.

Chap. II. The Substantive.

§14. The Number. The Plural is denoted by adding the word རྩེས་ *nam*, or, more rarely, དག་ *dag*, *dhag*, or རྩེ་ལྔ་ *thso*, or a few other words, which are originally paraphrases of the notion of plurality. Even 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: རྩེ་ man, རྩེ་ རྩེས་ men, རྩེ་གསུམ་ three men. From the same principle of economy, when a substantive is connected with an adjective, རྩེས་ or དག་ is added only once, viz. after the last of the connected words: རྩེ་གཞན་ལོ་ རྩེས་ the good men.

Note. The conversational languages uses the words རྩེས་ &c. more seldom, in *WT.* scarcely ever (an exception s. §26. *Reu*), but adds, when necessary, such words as: all, many, some, two, three, seven, eight, or other suitable numerals. (*U.* §20, 5)

§15. The Case. 1. The Genitive case is formed by adding the monosyllables རྟེ, རྟེ, རྟེ, རྟེ or རྟེ, *kya, gya, ya, yi, i*, to the substantive, with the following distinctions: རྟེ is connected with the final consonants ཅ, བ, མ; རྟེ with ཅ, བ, ན, ལ; རྟེ with ཅ and ན, and རྟེ, or in versification sometimes རྟེ, with all vowels. (Cf. §5).

2. The Instrumentative or Agentive case, denoting the person by whom, or the instrument with which an action is performed, with its marks རྟེས, རྟེས, རྟེས, རྟེས and རྟེ, follows the same rule, but is, except in Northern Ladak, scarcely discernible in pronunciation from the Genitive, and there are but few, if any, even among lamas, who are not liable to confound both cases in writing. 3. The Dative adds indiscriminately the postposition ལ་ *la*, denoting the relation of space in the widest sense, or the English prepositions in, into, at, on, to altogether. 4. The Accusative coincides with the Nominative. 5. To these five, or four, cases may be added, after the example of the former Grammars, and in order to get short terms for some other relations: the Locative case, formed by ལ་ *na*, in; the Ablative, by ལ་ *na* or ལ་ *lä*, from (the latter especially when the meaning is: from among), all three likewise without any discriminating regard to the ending of the preceding word; and the Terminative case, (or second Locative), denoting into or to, and expressed by adding ལ་ *ru* or ལ་ *r* after a vowel, ལ་ *tu* after the final consonants ཅ and བ, and in certain words after ཅ, ན and ལ, - ལ་ after བ, and ལ་ after ཅ, ན, ལ and the rest of final consonants. By a want of accuracy, which however is sanctioned by usage, this Terminative case is very frequently used instead of the Locative, e.g. ལ་ ལ་, into this, hither, instead of ལ་ ལ་ in this, here, just as in English the reverse: 'come here!' instead of: 'come hither!' It follows from the wide meaning of ལ་, that this can always be used in the sense of both the Locative and Terminative.

A full scheme of the declension of nouns is this:

	1.		2.
Sing. Nom. Ac.	লুখ	the body	অথ
Gen.	লুখি	of the b.	অথি
Instr.	লুখি	by, with the b.	অথি
Dat.	লুখ	to the b.	অথ
Loc.	লুখ	in the b.	অথ
Abl.	লুখ	from the b.	অথ
Term.	লুখ	into the b.	অথ
	3.		4.
N. Ac.	স্নি	the eye	স্নি or স্নি
G.	স্নি	of the e	স্নি
I.	স্নি	by, with the e.	স্নি
D.	স্নি	to the e.	স্নি
L.	স্নি	in the e.	স্নি
Abl.	স্নি	from the e.	স্নি
T.	স্নি	into the e.	স্নি
Plur. Nom. Ac.	লুখ	the bodies	
G.	লুখ	of the b.	লুখ
I.	লুখ	by, with the b.	লুখ
D.	লুখ	to the b.	লুখ
L.	লুখ	in the b.	লুখ
Abl.	লুখ	from the b.	লুখ
T.	লুখ	into the b.	লুখ

Note. In the language of common life in WT the different forms of the Gen. and Instr., *Kyi, qyi* etc are never heard, but in all cases the final consonant is doubled and the vowel *i* added, e.g. লুখ Gen. lu-si (I'd), লুখি Gen. lu-si; স্নি Gen. sn-ri etc.; or in other words: all nouns that end with a consonant are formed after No 3. In those ending with a vowel no irregularity takes place.

Chap. II. The Adjective.

§ 10. Declension &c. As this is done precisely according to the same rules as in Substantives, only two remarks require to be added here: 1. The terminations ལ , མ , པ , མ are not very strictly used for distinguishing the gender, since even in the case of human beings ལ and ལ are not seldom found connected with feminines, e.g. བུ་མོ་མཛེས་ལ just as well as བུ་མོ་མཛེས་མ , a fine girl. 2. With regard to the manner of connecting Adjectives with Substantives, the proper place of the Adjective is after the Substantive, e.g. རི་མཐོན་པོ ri thön-po, RT.: ri thöm-po, the high hill, in which case the additional syllables of declension are of course joined to the Adjective: རི་མཐོན་པོའི of the high hill, $\text{རི་མཐོན་པོ་རྒྱུ་ལ$ the high hills &c. Or the Adj. may be put in the Genitive case before the Subst.: མཐོན་པོའི་རི ; then the terminations will cling to the latter: མཐོན་པོའི་རིའི , $\text{མཐོན་པོའི་རི་རྒྱུ་ལ}$. A third way of expression, when both are joined together without any article, as སྒྲུ་མ་ལ instead of ས་སྒྲུ་མ་པོ the dry land, is rather a compound Substantive, with the same difference of meaning as "highland" and "a high land" in English.

§ 17. Comparison. 1. Special endings of the Adjective for the different degrees of comparison, as in the Indo-german languages, do not exist in Tibetan. There are two particles corresponding to the English than: པས (or, after ག , ད , བ , ས : པས), and ལས (the Hind. से); the substantive connected with these particles precedes the other, and the adjective follows in the Positive: ཏུ་བས (or ལས) ཧྱེ་ཚུང་བ་ཡིན horse-than dog small is, just as in Hindustani: $\text{ghore se kulla chhota hai}$. 2. An Adverb which augments the Adjective itself, is ལྷག་པར more; this can be added ad libitum: $\text{ཏུ་བས་ཧྱེ་ལྷག་པར་ཚུང་བ་ཡིན}$. 3. Another, རྒྱ་ཇེ , means: more and more, gradually more, e.g. $\text{རྒྱ་ཇེ་རྒྱ་ཇེ་སོང་སྟེ}$ going near.

er 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: ཀློན་པོ་ རྒྱུ་མཚན་ རྒྱུ་མཚན་ རྒྱུ་མཚན་ greater than all. Adverbs for expressing high degrees are: རྒྱུ་མཚན་ or རྒྱུ་མཚན་ very, རྒྱུ་མཚན་ all, རྒྱུ་མཚན་ quite, རྒྱུ་མཚན་ exceedingly &c.

Note. The spoken language of WT. uses རྒྱུ་ instead of རྒྱུ་ or རྒྱུ་, and རྒྱུ་ (mā, always with a strong emphasis, perhaps a mutilated form of རྒྱུ་ much) or རྒྱུ་ instead of རྒྱུ་, whereas that of ET. employs རྒྱུ་ in the former case, but repeats the adjective in the latter, so that 'very large' is expressed in books by རྒྱུ་མཚན་: in speaking, in WT. by mā chhen-po, in ET. by chhém-po chhém-po.

Chap. IV. The Numerals.

§ 18. Cardinals. They are:

1	གཅིག་	chig	1
2	གཉིས་	nyi(s)	2
3	གསུམ་	sum	3
4	བཞི་	xhi	4
5	ངག་	nga	5
6	དྲུག་	WT. dug, ET. dhug	6
7	དུད་	WT. dun, ET. diin	7
8	ཉེར་	WT. gyad, ET. gyä'	8
9	དུ་	yu	9
10	ཅུ་	or ཅུ་མཚན་པ་	chu thiam-pa 10
11	ཅུ་གཅིག་	chu-chig	11
12	ཅུ་གཉིས་	chu-nyi, vulg. chug-nyi(s)	12
13	ཅུ་གསུམ་	chu-süm, v. chug-süm	13
14	ཅུ་བཞི་	chu-xhi, v. chub-xhi	14
15	ཅུ་ངག་	cho-nga	15
16	ཅུ་དྲུག་	chu-dug, ET. -dhug	16
17	ཅུ་དུད་	chu-diin, ET. -diin, vulg. chub-d...	17
18	ཅུ་ཉེར་	cho-gyad, ET. -gyä', vulg. chob-g...	18

- 10 རུ་གུ་ chu-gu 19
- 20 རྟི་ཤུ་ nyi-shu 20
- 21 རྟི་ཤུ་མ་གཅིག་ nyi-shu-sa-chig, or རྟི་ཤུ་གཅིག་ nyi-shu-chig, or
- 30 ལྷུ་མ་ལྷུ་ sum-chu 30 (རྟི་ཤུ་རྟི་ཤུ་གཅིག་ 21 &c.)
- 31 ལྷུ་མ་ལྷུ་ (or ལྷུ་)གཅིག་ or ལྷུ་གཅིག་ sum-chu-sa-chig, so-chig 31
- 40 བཞི་བཅུ་ xhi-chu, vulg. xhib-chu 40
- 41 བཞི་བཅུ་ཅུ་ (or ཞེ་)གཅིག་ or ཞེ་གཅིག་ xh. sa-chig, xhe-chig 41
- 50 འགྲ་བཅུ་ nga-chu, v. ngab-chu 50
- 51 འགྲ་བཅུ་ཅུ་ (or འ་)གཅིག་ or འ་གཅིག་ ng. sa-chig, nga-chig 51
- 60 འུ་གུ་ལྷུ་ dug-chu, ET. dhug-chu 60
- 61 འུ་གུ་ལྷུ་ (or འ་)གཅིག་ or འ་གཅིག་ d. sa-chig, re-chig 61
- 70 འུ་བུ་ལྷུ་ dūn-chu, ET. dūn-chu 70
- 71 འུ་བུ་ལྷུ་ཅུ་ (or འ་བུ་)གཅིག་ or འ་བུ་གཅིག་ d. sa-chig, dor (ET. dhōng)
- 80 རྟ་དུ་ལྷུ་ gyad-chu, ET. gyā'-chu 80 (chig 71)
- 81 རྟ་དུ་ལྷུ་ཅུ་ (or རྟ་)གཅིག་ or རྟ་གཅིག་ g. sa-chig, gya (ET. gya)
- 90 རྟ་བུ་ལྷུ་ gu-chu, vulg. gub-chu 90 (ghya-chig 81)
- 91 རྟ་བུ་ལྷུ་ཅུ་ (or ར་)གཅིག་ or ར་གཅིག་ g. sa-chig, go (ET. gho-
- 100 རྟ་ལྷུ་ (ཐམ་པ་) gya (tham-pa) 100 (chig 91)
- 101 རྟ་དང་གཅིག་ or རྟ་ཅུ་གཅིག་ gya dang (or sa) chig 101
- 200 རྟི་བུ་ nyi-gya, vulg. nyib-gya 200
- 300 ལྷུ་མ་བུ་ sum-gya 300
- 400 བཞི་བུ་ xhi-gya, vulg. xhib-gya 400 &c.
- 1000 རྟ་ཅུ་ (ཅུ་) tong 1000
- 10000 རྟ་ཅུ་ thi 10000
- 100000 རྟ་ལྷུ་ bum 100000
- 1000000 རྟ་ལྷུ་ sa-ya 1000000

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

§19. Ordinals. དང་པོ་ *WT. dang po*, ET. *dh.*, the first; རྟི་ཤུ་པ་ *nyib-pa*, the second &c., simply by adding པ་ to the cardinals.

§20. Remarks. 1. The smaller number postponed indicates, as is seen in §18, addition, the reverse — multiplication: རྟ་བུ་ལྷུ་མ་ 10, ལྷུ་མ་ 30; but in the latter case the three first numerals are changed to རྟ་, རྟི་, ལྷུ་, and བཅུ་, when being the second part of the compound,

after consonants is spelled ཅུ. 2. The words: བཅུ་པ་ (with full tens, including one hundred), བཅུ་ག་ (with full hundreds and thousands), ཅུ་ (with still greater numbers), are optional but frequent additions. ཅུ་ is common instead of དང་ "and," to connect units with tens, s. § 18; but it occurs also with hundreds and thousands, and not seldom together with དང་, e.g. སྡོད་དང་ཅུ་གཉིས་ 1002. Without a unit it is used instead of བཅུ་པ་, as བཅུ་ཅུ་ ten, ཉི་ལྔ་ཅུ་ twenty; and with nothing preceding, but a unit following, the word ཉི་ལྔ་ has been omitted before it, as: ཅུ་གཉིས་ 22. This latter custom may have caused the belief, common even among educated readers in E. and W., that ཅུ་ must mean twenty even when connecting a hundred or thousand with a unit, as they will usually read the above mentioned number in the sense of 1028 instead of 1002; but the authority of printed books, wherever the exact number can be verified from other circumstances, does not affirm this, which would indeed be a sadly ambiguous phraseology. 3. ཀ་ added to a cardinal number, means conjunction: གཉིས་ཀ་ the two together, both; གསུམ་ཀ་ the three together, all three &c. རྗེ་ means either the same, or represents the definite article, indicating that the number of objects has been already mentioned, e.g. མེ་ལྔ་...བཏང་རྗེ། །མེ་ལྔ་ རྗེ་བསྐྱབས་སྡེ་..., five men were sent.... The five men arriving &c. 4. ར་ is used, besides forming Ordinals, to express the notion of "containing", e.g. ཡི་ལོ་དྲུག་པ་ 'that containing six letters,' viz. the famous formula: ཨོཾ་མ་ཎི་པ་དྲེ་སྐྱེ་ཏི་ལྷ་མོ་ འུ་མེ་ལྷ་མོ་ འུ་མེ་ལྷ་མོ་ om ma-ni pa-dme-hum; སྡེ་ལྔ་ཅུ་པ་ 'that containing 30 (letters), the Tibetan alphabet. 5. Such combinations as གཉིས་གསུམ་ &c. are frequently used in common life, to denote a number approximately: 'two or three or so' (cf. § 14. Note). 6. དང་པོ་ is strictly: 'the first'; what is in English called 'the twenty first' &c. is in Tibetan ཉི་ལྔ་ཅུ་གཅིག་པ་ 'the twenty oneth' &c.

§ 21. Distributive numerals. They are expressed by repetition, as in Hindi: ཅུ་གཉིས་ ཅུ་གཉིས་ each time six, six for each &c.

§ 22. Adverbial numerals. 1. Firstly, secondly &c. are formed

nouns can be connected with རྩེ་ *nyid* or རྩེ་ལོ་ *nyid, nyi* self; and in the conversational language རྩེ་ལོ་, རྩེ་ལོ་ལོ་ and རྩེ་ལོ་ལོ་ are perhaps even more frequently used than the simple form, without any difference in the meaning. རྩེ་ is more prevalent in books, except in the compound རྩེ་ལོ་ལོ་ *nyi-ring*, which is in modern language the usual respectful pronoun of address, like 'Sie' in German.

Note. The predilection of Eastern Asiatics for a whole system of ceremonials in the language is met with also in Tibetān, in the following manner: There is one separate class of words, which must be used in reference to the honored person, when spoken to as well as when spoken of. To this class belong, besides of the pronouns རྩེ་ལོ་, རྩེ་ལོ་, རྩེ་ལོ་, all the respectful terms by which the body or soul, or parts of the same, the relatives, clothes, utensils, the various conditions of mind and body and the actions of such a person must be called. Those which frequently occur are special words, totally different from the common ones, as རྩེ་ (o)ku, instead of རྩེ་, body; དུ་ u, i.o. རྩེ་ལོ་ head; རྩེ་ལོ་ལོ་ *thug(s)* (l. *thü*), i.o. རྩེ་ལོ་ soul or རྩེ་ལོ་ mind; ལམ་ yab i.o. ལམ་ (vulg. ལམ་), father; ལམ་ལོ་ na-za i.o. ལམ་ལོ་ coat, dress; ལམ་ལོ་ *orhib(s)* i.o. ལམ་ horse; ལམ་ལོ་ལོ་ *stug(s)-pa* (l. *xhü-pa*) i.o. ལམ་ལོ་ལོ་ *pa, do'-pa, to sit; ལམ་ལོ་ལོ་ dzad-pa, dzä'-pa* i.o. ལམ་ལོ་ལོ་ to make, do, and many others. If there is no such special word, any substantive can be rendered respectful by compounding it with རྩེ་ or རྩེ་ལོ་ (as: རྩེ་ལོ་ལོ་ i.o. ལམ་ལོ་ life, lifetime; རྩེ་ལོ་ལོ་ལོ་ i.o. ལམ་ལོ་ anger), any verb by connecting it with ལམ་ལོ་ according to § 38.1. Another class, which might be called elegant terms, are to be used when conversing with an honored person (or also often by a high person himself in his own speech), such as ལམ་ལོ་ལོ་ *gyid-pa, gyi'-pa, to do, ལམ་ལོ་ལོ་ chi-pa, to be, ལམ་ལོ་ལོ་ lud-du, lä-du, i.o. ལམ་ལོ་ལོ་ for the sake of, without reference to the said person himself. Even the most 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.*

§24. Possessive P. These have no special forms, but are the Genitives of the former. His, her, its, when referring to the acting subject, must be expressed by རང་གི་ or རྟེན་གྱི་, his own; otherwise by ཁོ་གི་, ཁོ་རྟེན་གི་, དེ་གི་.

§25. Reflective and reciprocal P. 1. The reflective pronoun myself, yourself &c. is expressed by རང་, རྟེན་, also བདག་. But in the case of the same person being the subject and object of a certain action, it must be paraphrased, as instead of: he precipitated himself from the rock, - he pr. his own body, རང་གི་ལུས་; i.o.: he rebuked himself, - he r. his own soul, རང་གི་སེམས་. 2. The reciprocal pronoun each other or one another is rendered by one... one, as: གཅིག་གིས་གཅིག་བསད་ by one one was killed, - they killed one another; གཅིག་ལ་གཅིག་བཤེར་ to one one said, - they said to each other.

§26. Demonstrative P. 1. འདི་ di, this, དེ་ de, dhe, that, are those most frequently used in books, and also in speaking. The Plural is generally formed by དག་, also by རྣམས་ and རྣེ་. More emphatical are: འདི་ཀ་, འདི་ག་, འདི་གོ་, འདི་གོ་ just this, this same; དེ་ཀ་ &c. that same. The vulgar dialect also uses ཀ་གྱི་ ka-gyi and བཤེ་ pha-gyi for 'that', 'yonder'; and in WT. ཨི་, ཨི་པོ་ for 'this', and ཨུ་ for 'that'. བཤེ་ occurs even in books. 2. It is worth remarking that the distinction of the nearer and remoter expressions is, even in the common language, rather scrupulously observed. If reference is made to an object already mentioned, དེ་ is used; if to something following, འདི་; e.g. དེ་སྐད་ཅེས་སྐུམ་པ་ that speech so said, for: thus he said; འདི་སྐད་ཅེས་སྐུམ་པ་ this speech he said, for: he said thus, spoke the following words. (འདི་འདི་, vulg. འདི་རང་, the same, just this)

§27. Interrogative P. They are: མུ་ su, who? གང་ gang, ghu, which? ཅི་ chi, what? and the indefinite article ཞིག་ is often added: མུ་ཞིག་ &c. The two former can also assume the plural termination དག་. In E.T. གང་ is frequently used instead of ཅི་.

§28. Relative P. This very convenient contrivance of the Indogerman languages is almost entirely wanting in the Tibetan, which is obliged either to make use of Participles and Gerunds,

or to express in a new independent sentence, what we should more concisely, insert in a subordinate relative clause, as will be shown in the syntactical part. Only those indefinite sentences which in English are introduced by 'he who', 'who ever', 'that which', 'what' &c. can be adequately expressed in Tibetan, using the interrogative pronouns with the participle (seldom with the naked root) of the verb, or adding ཅི (if) to the latter. Instead of ཅི in this case ཇི is written more correctly. ལྟོ or ལྟོ་ལྟོ་ may be added, corresponding to 'over', 'so over'.

Chap. VI. The Verb.

§29. Introductory remarks. The Tibetan verb must be regarded as denoting, not an action, or suffering, or condition of any subject, but merely a coming to pass, or in other words: they are all impersonal verbs, like taedet, miseret &c. in Latin, or: it suits &c. in English. Therefore they are destitute of what is called in our own languages the active and passive voice, as well as of the discrimination of persons, and show nothing beyond a rather poor capability of expressing the most indispensable distinctions of tense and mood. From the same reason the acting subject of a transitive verb must regularly appear in the Instrumentative case, and the case of the subject of a neutral verb, - the Nominative of European languages -, ought to be regarded from a Tibetan point of view as the Accusative or Objective case belonging to an impersonal verb, just as 'poenitet me' in Latin is like 'I repent' in English. But it will perhaps be easier to say: The subject of a transitive verb in Tibetan assumes regularly the form of the instrumentative case, of a neutral verb that of the nominative, which is always like the accusative. Thus ཇའི་ཉེན་ལྟོ་ལྟོ་ is originally: ཇའི་ a beating happens, ཉེན་ regarding you, ལྟོ་ལྟོ་ by me, = 'I beat you. In common life ཉེན་ལྟོ་ to you, is often preferred, to facilitate the comprehending.

§ 30. 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 or moods of our own grammar to which they are most like, the Present-, Perfect-, Future- and Imperative-Roots; e.g. of the verb བཏོང་བ་ tong-wa, to give, the Present-root is བཏོང་ tong, the Perfect-root བཏོང་ tang, the Future-root བཏོང་ tang, the Imperative-root བཏོང་ thong; of འཚོག་བ་ to filter, bolt, respectively: འཚོག་ thsoag, བཅོག་པ་ tsag(s) (li: tsā), བཅོག་ tsag, ཚོག་ thsoag. The Present root, which implies duration, is also occasionally used for the Imperfect (in the sense of the Latin and Greek languages) and Future tenses. It is obvious from the above mentioned instances, that the inflexion of the root consists partly in alterations of the prefixed letters, partly in adding a final འ, partly in changing the vowel. Only a limited number of verbs, however, are possessed of all these four roots; some cannot assume more than three, some two, and a great many not more than one. There have been, therefore, to make up in some measure for this deficiency,

b. some auxiliary verbs made available: for the Present tense ཡིན་, འདུག་, འགས་ and others, all of which mean 'to be' (§ 39), for the Perfect ཟླ་, ཟླ་, ཟླ་, for the Future འགྱུར་, འོང་, and the substantive རྒྱུ་.

c. By adding various monosyllabic appendices the Infinitive, Participles and so-called Gerunds are formed. These appendices as well as the auxiliary verbs are connected partly with the roots, partly with the accusative or terminative case of the Infinitive, partly with the Participle.

Note. The spoken language, at least in WT, acknowledges even in 4-rooted verbs seldom more than the Perfect-root.

§31. The Infinitive mood. The syllables ར་ *pa*, or after the final consonants ང, ར, ལ and vowels, ར་ *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, has an Infinitive mood, except the Imperative-root. By adding ཡིན་པ་ to the Infinitive, or ཚེས་པ་, ཟློན་པ་, སོང་པ་ to the root, of another verb, an Inf. Perf. can be formed of any verb when necessary, e.g. མཐོང་ཚེས་པ་ to have seen, to have been seen, from the one-rooted verb མཐོང་པ་ *thong-wa*, to see; and by adding འགྱུར་པ་ to the Supreme (§40) an Inf. Fut.: མཐོང་པ་འགྱུར་པ་ *visurum esse, visum iri.*

Note. The spoken language uses, in WT. almost exclusively, in ET. besides the ར་, a termination pronounced *chas* in Purig, *ches*, *che* in Ladak, *che* in Lahul &c., *ja* in Kunawar, *she* in Tsang &c., the etymology of which is doubtful, as it is not to be found in any printed book. Lamas in Ladak and Lahul spell it རྟེས་.

§32. The Participle. 1. This is in the written language entirely like the Infinitive: ཡིན་པ་ being, བཏོང་པ་ giving, བཏང་པ་ having given. 2. Whether the meaning is active or passive, however, can only be inferred from the context, e.g. བཏང་པའི་དངུལ་ *tang-wä ngul*, is of course: the money given, but དངུལ་བཏང་པའི་མི་ the man having given, or that has given, the money; the Tibetan Participle means nothing but that the action or condition is connected in some way with a person or thing. But it is natural that in the present participle the active notion should be the more frequent one, as well as in the preterit the passive. - 3. In the instance of Intensive Verbs with རྒྱུད་པ་ §38.1. the usage of scientific authors has strictly connected the active sense with those formed with རྒྱུད་, as: བཏོང་རྒྱུད་ *tong-jed*, *tong-jhé*, instead of བཏོང་བརྒྱུད་པ་, doing give, giving, giver, and the passive to those with རྒྱུ, as བཏོང་རྒྱུ *tong-*

je, *tong zha*, i.o. བཏོང་བར་བྱུང་བ་ to be given (dandus). 4. In cer-
tain cases, especially with verbs that mean: to say, ask &c.
the Participle is used before the words of the speech, when
we should use the Imperfect: རྒྱལ་པོས་སྐུ་བ་..., the king said:...

Note. In the spoken language, of WT. at least, the Participle
is formed by མཁམ་, in the active sense as well as passive,
(whereas in books this syllable occurs only in the meaning of
the performer of an action, s. §12.1): དངུལ་བཏང་མཁམ་གྱི་མི་ *ngul*,
tang-khan-ri (s. §15. Note.) *mi*, the man giving the money,
བཏང་མཁམ་གྱི་དངུལ་ the money given. The future Participle is
represented, just as in English, by the Infinitive (§31. Note),
so that "the sheep to be killed", in books བཏོང་བར་བྱུང་བའི་ལུག་ or
བཏོང་གཞི་ལུག་, is expressed in the most Western provinces by:
sád-chas-si lug, Lad.: *sád-ches-si lug*, Lhak. &c. *sád-chei*
lug, Kun. *sód-jä lug* (most like the classical language),
Tsong: *sö' shē.kyi lug*, བཏོང་བའི་སྐུ་བ་.

§ 33. The finite verb. 1. The principal verb of a sentence,
which always closes it (§47), receives in written Tibetan in
most cases a certain mark, by which the end of a period
may be known. This is in affirmative sentences the vowel
o, in interrogative ones the syllable am. Before both
the closing consonant of the verb is repeated, or if this ends
with a vowel, འོ་ and འམ་ is written. A few verbs ending in
འ, ར, ལ་ assume ཅི་ and ཅམ་. 2. These additional syllables are
omitted: a. in imperative sentences; b. in the latter mem-
ber of a double question; c. when an interrogative pronoun
or adverb concurs in a question; d. in coordinate members
of a period; e. commonly when the principal verb is the verb
substantive ཡིན་, ཡིང་ &c. (§39). Examples: 2. a. མོང་ go! འདི་རུ་
ཤོག་ come here! b. མཐོང་ངམ་མི་མཐོང་ do you see or not? c. དེ་ནས་སུ་
ཡིང་ who is there? བཅའ་བསྐྱེད་ when did (he, you &c.) arrive? d. ཁང་
བ་བཞིག་ མི་བསང་། སྤོང་སྤུར་ཚང་མ་མེད་པར་བྱས་པོ་ the houses were de-
stroyed, the men killed, the whole town annihilated. e. བཏོང་བར་

* with exception of the last one.

མི་ཞིག་ བྱི་མེད་ མེད་ མི་ཞིག་ བྱི་མེད་ མེད་ མི་ཞིག་ བྱི་མེད་ མེད་ you?

མཚོ་རྩེ་མཉམ་ལ་གསེར་ཡོད་ in the sand of the river there is gold.

Note. In conversation the o is generally omitted, and the m of the interrogative termination dropped, so that merely the vowel a is added, e.g. the question མཚོང་ངམ་ do (you) see? and answer མཚོང་ངོ་ (I) see, are commonly spoken: thong-nga? thong.

§ 34. Present Tenses. 1. Simple Pres. T. This is the simple root of the verb; in such as have more than one root, of course the Present root (cf. however § 30. Note), as མཚོང་ (I, thou, he see, see, seest &c.), བཏང་ (I &c.) give, through all persons; in the end of a sentence མཚོང་ངོ་ བཏང་ངོ་. 2. Compound Pres. Tenses འཕདུག་ (§ 39. 1) added to the roots མཚོང་འཕདུག་ (I &c.) see, བཏང་འཕདུག་ (I) give. This is common in the dialect of Wt. especially. In Tsang འཕདུག་ seems to be used instead (s. § 40. A. 7). b. The Participle connected with ཡིན་: མཚོང་བཤེན་ (I &c.) see. In Wt. this is of course changed to མཚོང་མཁུན་ཡིན་. c. One of the Gerunds § 40 A. with ཡོད་ or འཕདུག་, as མཚོང་གི་ཁུ་ལ་ཡོད་ or མཚོང་གི་ཁུ་ལ་འཕདུག་ (I &c.) see, am seeing; it must however be remarked that both ways of expression, b. and c. are not very frequent. d. སྐོར་ཡོད་ or འཕདུག་ is the proper form for the ^{compound} Present in English: མཚོང་གི་ཁུ་འཕདུག་ (I) am seeing, འཕདུག་གི་ཁུ་འཕདུག་ am writing, just now.

§ 35. Preterit Tenses. 1. Simple Preterit, Perfect or Aorist T., the Perfect root བཏང་, in the close of the sentence བཏང་ངོ་, gave, have given, was given; in one-rooted verbs like the Present: མཚོང་(ངོ་) saw, have or was seen. This is the usual narrative tense, like the Greek Aorist or French Parfait défini. 2. Compound Preterit Tenses. a. The root with མྱོང་: བཏང་མྱོང་ have given, gave, was given; མཚོང་མྱོང་ has seen, saw, was seen; rarely met with in books, but in general use in conversation. In E.T. ཐུང་ phung is used in a similar way: ཐུང་གི་ཁུ་ཐུང་ the dog has bit. b. The same with རྩེན་ (more in books) or ཚུར་ (more in common language, the true Perfect as the tense of the accomplished action: བཏང་རྩེན་, བཏང་ཚུར་ have given &c., the action of giving is past; མི་མྱོང་ཚུར་ the man has already left. c. The Participle connected with ཡིན་ occurs more frequently in the past

sense than otherwise. In talking, at least in WT, here the ending ཡིན is used even in those cases where in books བ is written: ཡི་གེ་བཀའ་བཤིན་ yi-ge kal-pa yin or kal-pen, the letter has been sent off, in books: བཀའ་བཤིན་ (cf. §11. Note); even: གྲྭ་བཏངས་བཤིན་ la tangs pen, the wages have been paid, i.e. བཏངས་བཤིན་. d. Gerunds, in དེ or ནས་ with ཡོད or འདུག, the same as §34.c; also the mere Perfect-root with ཡོད, the ending དེ or ནས་ being dropped: སོང་ཡོད has gone.

§36. Future Tenses. 1. Simple Future. The Future-root གཏང་(རྟོ) shall, will give or be given. — 2. Compound Fut. a. The auxiliary verb འགྲུབ་ (to grow, become) added to the Term. case of the Infinitive: གཏོང་བའི་འགྲུབ་(རྟོ) shall & give or be given; མཐོང་བའི་འགྲུབ་(རྟོ) shall, will see or be seen. This is the most common, and, together with No. 1. and the Intensive (§38) བཤིན་ཐུང་, the only Future of the early classical authors, used in all cases when there is no Future root, and even often without this reason. It vanishes, however, gradually from the literature of the later period and is replaced by: b. ལྟུ་ཡིན་ connected with the root: མཐོང་ལྟུ་ཡིན་ shall, will see; གཏོང་ལྟུ་ཡིན་ shall, will give &c.; or: c. the root with འོད or ཡོད: སྐྱབ་ཡོད will arrive, or with the Term. Inf.: སྐྱབ་པའི་འོད. Both b. and c. are even now in common use in ET, whereas in WT: d. ཡིན་ connected with the root is the general form: མཐོང་ཡིན་ thong yin, vulg. thongir shall, will see; གཏང་ཡིན་ tangin, shall, will give, བཀའ་ཡིན་ kalin will send, ཆ་ཡིན་ cha yin, chia-in, chhain will go. e. In books also the Part. with ཡིན་ (§34. 2. b, 35. 2. c) occurs instead of a Future.

ལྟུ་ is originally a Subst., meaning material, cause, occasion.

§37. Imperative Mood. 1. In commanding, this is usually the shortest possible form of a verbal root, which often loses its prefixed letters, though in some instances a final ས is added. In many roots with the vowel a, and in some with e, this

changed into 2, besides other alterations in the consonants: thong, give! of တၢ်တံၢ်; look! of တၢ်တံၢ်; thob, throw! of တၢ်တံၢ်. In one-rooted verbs it is of course like the Present, but it can always be sufficiently distinguished by adding the Particle တၢ် (တၢ်), according to §13), which is used in the classical literature indiscriminately in addressing the highest and lowest persons, but according to the modern custom, esp. of ET, only in speaking to servants and inferior people. 2. In forbidding the Present (vulg. Perf., §30. Note) root is used with the negative တၢ် (တၢ်) တၢ်တံၢ် (တၢ်) do not give! တၢ်တံၢ် do not look! တၢ်တံၢ် (တၢ်) do not throw! 3. In praying or wishing (Precative or Optative mood) either the same forms are used, or the Imperatives of တၢ်တံၢ် to become, or တၢ်တံၢ် to come (the latter of a quite different root: တၢ်) are connected with the Term. Inf.: တၢ်တံၢ် တၢ်တံၢ် or တၢ်တံၢ် may (I, thou &c.) see! 4. In none of the three a person is indicated, but it is natural that in commanding and forbidding the subject of the verb will be the second, sometimes third person; in the Precative the 1st person can as well be understood.

Note. The common language of WT, acknowledging only the Perf.-root, changes nothing but the vowel. တၢ်တံၢ် give! of တၢ်တံၢ်, or rather တၢ်တံၢ်; တၢ်တံၢ် Look! of တၢ်တံၢ်; တၢ်တံၢ် throw! of တၢ်တံၢ် (Perf. r. of တၢ်တံၢ်), and makes up for the တၢ်, which is not much used, by adding တၢ် to the root of other verbs (cf. §38), as တၢ်တံၢ် တၢ်တံၢ် တၢ်တံၢ်, take out! of တၢ်တံၢ် တၢ်တံၢ် (တၢ်တံၢ်). Or the Imperative is paraphrased by တၢ်တံၢ် goz Ld, goi Lh, go Sp. must, with the root of the verb: တၢ်တံၢ် (you) must eat. In ET even the changing of the vowel seems to be usually omitted, as တၢ်တံၢ်, eat!

§38. Intensive verbs. 1. Very frequent in books is the connection of the 4-rooted verb တၢ်တံၢ် (Inf. တၢ်တံၢ်, Imper. တၢ်တံၢ်) to do, elegantly တၢ်တံၢ် (Inf. တၢ်တံၢ်, Imper. တၢ်တံၢ်), respectfully တၢ်တံၢ် (Imper. တၢ်တံၢ်) with the Term. Inf. of another verb, in order to intensify the notion of activity. By this means one-rooted

verbs cannot only be made to participate in the advantages of the 4-rooted, as མཐོང་བར་ཤིང་ see, མཐོང་བར་བྱས་ saw, མཐོང་བར་བྱ་ shall, will see, མཐོང་བར་བྱོན་ see!, but also several other periphrastical phrases are gained for speaking more precisely than would otherwise be possible. The future tense, བྱ(འི་), serves, besides its proper notion of futurity, particularly for expressing the English auxiliaries: must, ought &c. e.g. བཏོང་བར་མི་བྱུང་ must not be uttered, ought not to be uttered; sometimes it becomes entirely like the Imperative mood. The spoken language, at least of WT., is devoid of this convenience and possesses nothing of the kind except an intensive form for the Imperative by adding བཏོང་ to the root of another verb, s. §37. Note. 2. Another class of intensive verbs are formed by connecting two synonymes, as འདྲིགས་སྐྱབས་ to be afraid, literally: to be fear-frightened, and other similar ones.

§ 39. Substantive and Auxiliary Verbs. 1. To be. a. ཡིན་པ་ yin-pa, in elegant and respectful speech འགས་པ་ lag-pa, འི་ lā-pa (the latter word never used in WT.), is the more means of connecting the attribute with its subject, as མི་འདི་འདུགས་པ་ ཡིན་ this man is a Ladakce; དེ་ལྟེང་འགས་པ་མཇུག་ is it you, Sir? Therefore the question ལྟེང་ཡིན་ is to be understood: Who are you? or: Who is he? &c., the personal pronoun being often left to be guessed. ཡིན་ itself is often omitted in daily life, ^{in WT.} as well as in poetry e.g.: མི་འདི་(§26.1) ལྷུ་རུ་མ་(§17. Note) ལྷིན་དེ་, this load is very heavy, WT. Negatively: མ་ཡིན་, མིན་, vulg. མམ་, resp. མ་འགས་ (s. §41). b. ཡོད་པ་ yod-pa, ཡོ་པ་ yo-pa, eleg. མཆིས་པ་ chhi-pa, resp. བཞུགས་པ་ zhug(s)-pa, འི་ zhū-pa, negat.: མེད་, མ་མཆིས་, མི་བཞུགས་, means: to exist, or: to be present, to be found at a place; therefore the question: ལྟེང་ཡོད་ is to be understood: Who is here? Who is there? ཡོད་པ་ and བཞུགས་པ་ are in general use; མཆིས་པ་ is seldom heard. འདུགས་པ་ dug-pa, eleg. བཤའ་བ་ da-wa, resp. བཞུགས་པ་ to be present, stay, be found at a place; negat. མི་འདུག་. བཤའ་བ་ is seldom heard. Both འདུགས་པ་ and ཡོད་པ་ can be used instead of ཡིན་པ་, though not this instead of them. - འདུག་པ་ re-pa, = འདུགས་པ་, (Negat. མ་འདུག་)

in *Spiti* and *E.T.*, seldom in books. e. མོད་པ་ *mod-pa*, མོ་པ་ *mō-pa*, has a somewhat emphatical sense: to be (something) in a high degree, to be (somewhere) in plenty. Occurs only in the Gerund with ཉེ (340), and never negatively. f. སྐྱེང་བ་ *nang-wa*, originally: to appear, to be visible, extant, neg. མེསྐྱེང་བ་. Sometimes in books and common in certain districts. g. In books the concluding ཉེ of § 33 is, moreover, found to represent the verb to be in all its meanings, as it is capable of being connected with words of all classes besides verbs, e.g. དང་མིན་ is the first, = དང་མིན་ཉེ. h. The Preterit root for all these verbs is མིང་ *song*, was, has been, and besides also: has gone, has become, which is its original meaning. For the use of them as auxiliaries s. § 34. ———

2. རྒྱུ་རྒྱུ་བ་ originally to be changed, turned into something, to become, to grow, auxiliary for the Future Tense in the old classical language, as mentioned in § 36. Since this notion can be considered as the intransitive or passive notion, opposite to རྒྱུ་བ་ to make, render, the connection of རྒྱུ་རྒྱུ་བ་ with the Term. Inf. of another verb must also in many places be rendered by the passive voice in our languages. Also the words རྒྱུ་བ་ *do-wa*, in books and *E.T.*, and མཉམ་མཉམ་ *cha-che* in *W.T.*, both meaning to go, are used in the sense of: to become, to grow, especially in the common language. The Perfect-root for both is མིང་ (went), grew, became, has become, &c. In *E.T.* also རྒྱུ་རྒྱུ་བ་ is used thus...

3. must is expressed by the word དགོས་པ་ *lo.gos-pa*, gener. གོ་པ་ to be necessary (cf. § 37). In *W.T.* this is used in a very wide sense, for any possible modification of the notion of necessity: I must; should, want to, ought, even: I will, wish, beg for something, is nothing but: ཇི་ལྟ་ དགོས་པ་ to me is necessary, which can be in the last mentioned case rendered somewhat politer by adding ལྟོ་ *zhu*, pray! ཇི་ལྟ་ ལྟོ་ དགོས་པ་ ལྟོ་ I want potatoes, pray! is as much as: Will you kindly give me some potatoes. In books and in more refined speaking several others are used, as རྒྱུ་བ་ *right*, it is right to (usually with the Genit. of the Inf.), རྒྱུ་བ་,

meet, it is meet, decent; འདོད་པ་ to wish, desire, both with the Supine; དགའ་བ་ to like, with the Dat. Inf., the popular substitute of which, esp. in WT., is འཇུག་པ་, with the root.

§ 40. 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 G^{er}ondif of some French grammarians. These forms are of the highest importance in Tibetan, being the only substitutes for most of those subordinate clauses which we use to introduce by conjunctions. They are formed by the monosyllabic appendices དེ་ (after a closing ཅ, འ, ལ, ས; དེ་, after ད; ལྟེ་, after ག, འ, བ, མ and vowels), ཟུང་ (འཇིང་ or འཇིང་ according to the same rule as ཟུང་ མེ. § 13), both of which are connected with the root, and by all the terminations mentioned in § 15 as composing the declension of nouns, which are added partly to the root, partly to the Infinitive.

A. Gerunds. All the following forms can be rendered by the English Participle in ing, but the more accurate distinctions must be expressed by conjunctions. 1. དེ་ (དེ་ མེ.) the most frequent of all these endings, added to the Pres.-root: ག་དོང་སྟེ་ giving, to the Perf.-root བདང་སྟེ་ having given, for all clauses with when, as, since, after &c. Also in the spoken language this is used most frequently. Examples: ལྷོ་གུ་ལུ་སྟེ་ ལྷོ་དེ་ལྷོ་དེ་ the child, having been carried away by the water, died; ལྷོ་ལ་བཞི་སྟེ་ ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ the king having died, the prince occupied the throne („king-place”); ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ as there is a great water, (we) cannot go. 2. ཟུང་ (འཇིང་ མེ.) of a similar sense, chiefly used for smaller clauses within a larger one: ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ when, being displeased, (he) became angry, or : growing displeased and angry. Also for: by doing &c., as: ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ we live by catching fish. These two can also, like the closing ཅ, as mentioned in § 39. g, be connected with every class of words, in the sense of being: ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ ལྷོ་ལ་སྟེ་ as you are (of a) high family being great, = of a great and high family. — 3. ལྟེ་ from, after (doing something), in temporal clauses with after, when, as; practically very much like དེ་, and often alternating

with it. It is in most cases, in speaking always, connected with the root, seldom with the Infinitive. Examples: $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ when the night had risen, i.e. at daybreak, (he) went; $\overset{1}{\text{a}}\overset{2}{\text{r}}\overset{3}{\text{s}}\overset{4}{\text{a}}\overset{5}{\text{r}}\overset{6}{\text{a}}\overset{7}{\text{r}}\overset{8}{\text{a}}\overset{9}{\text{r}}$ after (you) will have risen, go! $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ when (I) saw that, raising clamour (I) wept.

4. $\overset{1}{\text{d}}$ in (doing something), again for clauses with since, when, as, but by far in most cases for if and conditional when: $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if, or when (I, you etc.) go, or went; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if, when, after (here) has died; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if (he) is already dead; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if (he) dies; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if (he) should die; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if (he) died; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ when (he) dies; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if... do, did; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ if... were to do. With the root, seldom with the Infinitive. As common in talking as in books.

$\overset{1}{\text{d}}$ is of a more multifarious use. When added to the root, it is very much like $\overset{1}{\text{d}}$, (which it replaces in the conversational language of $\overset{1}{\text{d}}$), where the example of No 2 would be: $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$, but does not occur so often, except in imperative or precative sentences, in which it is added to the Imperative root of a subordinate verb, just like other gerunds: $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ going look! go and look! $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ rising go! rise and go! Also this particle includes the verb to be, especially with adjectives denoting a personal quality: $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ being ugly and short. When added to the Infinitive, it denotes a. of course the real Dative or the usual meanings of the preposition $\overset{1}{\text{d}}$ with a substantive, as $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ to rejoice at killing, be fond of killing; b. nearly the same as $\overset{1}{\text{d}}$; or as in English, e.g. $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ as there was an idol shrine in the middle of the way, (she) alighted from (her) chariot; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ as the king went there daily to bathe; $\overset{1}{\text{d}}\overset{2}{\text{a}}\overset{3}{\text{r}}\overset{4}{\text{s}}\overset{5}{\text{a}}\overset{6}{\text{r}}\overset{7}{\text{a}}\overset{8}{\text{r}}\overset{9}{\text{a}}\overset{10}{\text{r}}$ as (it) does not occur in the (whole) world, what is the occurring here, or: how is it that it occurs here? Finally: in the language of common life

meet, it is meet, decent; འདོད་པ་ to wish, desire, both with the Supine; རྟོག་པ་ to like, with the Dat. Inf., the popular substitute of which, esp. in WT., is འབྲང་པ་, with the root.

§40. 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 Gerondif of some French grammarians. These forms are of the highest importance in Tibetan, being the only substitutes for most of those subordinate clauses which we use to introduce by conjunctions. They are formed by the monosyllabic appendices དེ་ (after a closing ཅ, ར, ལ, ས; དེ་, after ཏ; སྐ, after ག, ཏ, ཨ, མ and vowels), ཟུང་ (འཁོང་ or འཛིང་ according to the same rule as ཟུག་ &c. §13), both of which are connected with the root, and by all the terminations mentioned in §15 as composing the declension of nouns, which are added partly to the root, partly to the Infinitive.

A. Gerunds. All the following forms can be rendered by the English Participle in ing, but the more accurate distinctions must be expressed by conjunctions. 1. དེ་ (ཅེ་ &c.) the most frequent of all these endings, added to the Pres.-root: གཏོད་མེད་ giving, to the Perf.-root བདད་མེད་ having given, for all clauses with when, as, since, after &c. Also in the spoken language this is used most frequently. Examples: ལྷན་གྲྀ་ལྷན་ཟུང་ཤིང་འཁོང་པོ་ the child, having been carried away by the water, died; ལྷན་གྲྀ་ལྷན་ཟུང་ཤིང་ལྷན་ཟུང་པོ་ ལྷན་གྲྀ་ལྷན་ཟུང་པོ་ the king having died, the prince occupied the throne ('king-place'); ལྷན་གྲྀ་ལྷན་ཟུང་ཤིང་ལྷན་ཟུང་པོ་ ལྷན་གྲྀ་ལྷན་ཟུང་པོ་ ལྷན་གྲྀ་ལྷན་ཟུང་པོ་ as there is a great water, (we) cannot go. 2. ཟུང་ (འཁོང་ &c.) of a similar sense, chiefly used for smaller clauses within a larger one: ལྷན་གྲྀ་ལྷན་ཟུང་ཤིང་ལྷན་གྲྀ་ལྷན་ཟུང་པོ་ when, being displeased, (he) became angry, or: growing displeased and angry. Also for: by doing &c., as: ལྷན་གྲྀ་ལྷན་ཟུང་ཤིང་ལྷན་གྲྀ་ལྷན་ཟུང་པོ་ we live by catching fish. These two can also, like the closing ཅ, as mentioned in §39. g, be connected with every class of words in the sense of being: ལྷན་གྲྀ་ལྷན་ཟུང་ཤིང་ལྷན་གྲྀ་ལྷན་ཟུང་པོ་ as you are (of a) high family being great, = of a great and high family. — 3. ཟུང་, from, after (doing something), in temporal clauses with after, when, as; practically very much like དེ་, and often alternating

with it. It is in most cases, in speaking always, connect-
ed with the root, seldom with the Infinitive. Examples:
¹ཕྱི་ལོར་མ་འོངས་ལོར་²མེད་པོར་³ when the night had risen, i.e. at daybreak,
(he) went; ¹ལོར་མེད་ལོར་²མེད་པོར་ after (you) will have risen, go! ¹དྲི་བའི་ལོར་²མེད་
མེད་པོར་³ when (I) saw that, raising clamour (I) wept.
4. ལོར་ in (doing something), again for clauses with since, when,
as, but by far in most cases for if and conditional
when: ལོར་ལོར་ if, or when (I, you etc.) go, or went; ལོར་ལོར་ལོར་ if,
when, after (here) has died; if (he) is already dead; ལོར་ལོར་
if (he) dies; if (he) should die; if (he) died; when (he) dies;
ལོར་ལོར་ if ... do, did; ལོར་ལོར་ if .. were to do. With the root, sel-
dom with the Infinitive. As common in talking as in books.
ལོར་ is of a more multifarious use. When added to the root,
it is very much like ལོར་, (which it replaces in the conversa-
tional language of ET, where the example of No 2 would
be: ལོར་ལོར་ལོར་ ལོར་ལོར་), but does not occur so often, except in
imperative or precative sentences, in which it is add-
ed to the Imperative root of a subordinate verb,
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particle includes the verb to be, especially with adjec-
tives denoting a personal quality: ལོར་ལོར་ལོར་ ལོར་ལོར་
being ugly and short. When added to the Infinitive,
it denotes a. of course the real Dative or the usual
meanings of the postposition ལོར་ with a substantive, as
ལོར་ལོར་ལོར་ to rejoice at killing, be fond of killing.
b. nearly the same as ལོར་, or as in English, e.g. ལོར་ལོར་ལོར་
ལོར་ལོར་ལོར་ ལོར་ལོར་ལོར་ལོར་ལོར་ as there was an
shrine in the middle of the way, (she) alighted from
(her) chariot; ལོར་ལོར་ལོར་ ལོར་ལོར་ལོར་ ལོར་ལོར་ལོར་ as the
king went there daily to bathe; ལོར་ལོར་ལོར་ ལོར་ལོར་ལོར་
ལོར་ལོར་ལོར་ ལོར་ལོར་ལོར་ as (it) does not occur in the (whole)
world, what is the occurring here, or: how is it that it
occurs here? Finally: in the language of common life

is added to the repeated root in order to express the English while, whilst: དམ་འགྲུབ་མཉམ་མཉམ་ལྗང་མཉམ་མཉམ་ལྗང་མཉམ་མཉམ་ལྗང་མཉམ་མཉམ་ལྗང་
 sha tib - tib - la khyod - di (815. Note) shing khyong WT.
 or མཉམ་མཉམ་ལྗང་མཉམ་མཉམ་ལྗང་མཉམ་མཉམ་ལྗང་མཉམ་མཉམ་ལྗང་
 I am cutting the meat into pieces, bring you (some) wood.

ལྗང་མཉམ་, added only to the Infinitive, literally: out of (the doing &c.) This can mean a. after, ལྗང་མཉམ་ལྗང་མཉམ་ to rise from lying, after having lain; ལྗང་མཉམ་གསུམ་ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་
 ལྗང་ after having been three days in the grave, (I) came out of the grave; b. while, in which case the root of the verb can be repeated, as: ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་
 out of my walking, = when walking along (I) met with a brahman; དམ་འགྲུབ་

ལྗང་མཉམ་ མཉམ་མཉམ་ལྗང་མཉམ་ (the above mentioned example translated into classical language). c. also the English being about to is often in books expressed by this Gerund: ལྗང་མཉམ་
 ལྗང་མཉམ་ལྗང་མཉམ་ (just) when ... was about to enter, the door was shut;
 ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་ 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. ལྗང་མཉམ་ (ལྗང་མཉམ་ &c.) or ལྗང་མཉམ་ (ལྗང་མཉམ་ &c.), or the Instr. and Gen. cases of the root, mean: a. by (doing something), or: because, e.g. དམ་འགྲུབ་ལྗང་མཉམ་ we come (here) because it is necessary. b. more frequently they are used adverbially, = though, especially when connected with ལྗང་ (839.1.e) ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་ལྗང་མཉམ་ ལྗང་མཉམ་ ལྗང་མཉམ་ ལྗང་མཉམ་ ལྗང་མཉམ་
 though (you) did say so, by what shall (I) believe (it)? Or it must be omitted in English and the next sentence commenced with but: ལྗང་མཉམ་ལྗང་མཉམ་
 ལྗང་མཉམ་ ལྗང་མཉམ་ ལྗང་མཉམ་ ལྗང་མཉམ་ not liking delicate food, (he) ate vulgar food, or: he did not like d. f., but preferred vulgar food. This Gerund is scarcely used in talking, at least not in WT. -

8. དམ་, the Instr. of the Inf., by (doing something), is, of course, the proper expression for our because, but also very often used indiscriminately = ལྗང་ or ལྗང་, only for the sake of varying the mode of speaking: ལྗང་ལྗང་ལྗང་ because it is very difficult;
 ལྗང་

ལྟོན་པས་ when (I, he etc.) looked. 9. Also ལྟོན་, the proper use of which has been shown in 334 1. d, must be mentioned once more, as it occurs also in a similar sense as ཅེང་: ལྟོན་ལམ་ འདྲེན་གྱིན་སྲོལ་ཞིག་ walk on praying! (preces faciendos); བྱང་བདུང་གིན་ ལྟོན་ལམ་ beating (her own) breast and weeping.

B. *Supines*. 1. They use the *Terminative Case* of the *Infim.* or of the root, e.g. མཐོང་བར་ and མཐོང་དུ་, to see. In many instances the use of either is optional, in others one is preferred. Their use is: with adjectives like the Latin *Supine* in *u*, e.g. བསྐྱབ་དུ་དགའ་བ་ difficult to learn; with verbs expressing to go, to send etc., also to pray etc., like that in *um*: ལེན་དུ་སྲོལ་ ལྟོན་ to fetch...; ལྟོན་དུ་གསེལ་ (I) beg (you) to permit, - for permission. In these cases the root is most common, but the *Inf.*, བསྐྱབ་པར་, or ལྟོན་པར་, ལེན་པར་ may also be used. 2. Another use of the *Supine* is *in* with verbs of sensation, where we use sentences with *that* (which conjunction does not exist in Tibetan), or the *Participle* or *Infinitive*: མ་འོང་བར་མཐོང་ནས་ seeing (his) mother coming (instead of which, however, འོང་བ་ can be said as well); མའོང་དུས་ལ་བབ་པར་ཤེས་ནས་ knowing that the time of...ing had arrived, (literally: that it had come down to the time); ལྟོན་པོའི་བུ་ཡིན་པར་དྲན་ནས་ remembering (him) to be the king's son, or: that he was so. b. in an adverbial sense, when we say: so that, especially in negative sentences, so that not..., without ...ing: ལྟོན་གྱིང་མ་རྟོག་བར་ so that nobody may perceive it, or: did perceive it, without anybody's perceiving it.

Note. 1. The modern language of WT. uses in the first instance of B.1. either the simple *Inf.*: བསྐྱབ་ཕྱིན་ལམ་ལོ་ (or དགའ་ལོ་), or with ལ་: བསྐྱབ་ཕྱིན་ལམ་ལམ་ལོ་, or with ལྱི་ལ་ *phi-la* (3). 2, in books ལྱིང་: བསྐྱབ་ཕྱིན་ལྱི་ལམ་ལོ་; in the second either the same forms, or also a particular one which consists in doubling the final consonant of the root, pronounced with the vowel *a*, to which also ལ་ can be added, as: ལེན་ལྟོན་སྲོལ་ ལེན་ཕྱིན་ལམ་ལོ་, ལྱིང་ལྱིང་ལམ་ལོ་ ལྱིང་ལྱིང་ལམ་ལོ་ (Jko)

have (has) come to meet you; in the third the direct Imperative, adding ལུ for the sake of civility: དགོངས་ལུ pray permit! In E.T. བསྐྱབ་དུ or བསྐྱབ་བ or བསྐྱབ་པའི་དོན་དུ རྒྱལ་གཤམ་ lab-tu, lab-ba (almost: lä-wa), lab-pä dhön-dhu kaq-ro; ལེན་ལ་སྤོང་ len-la song; - in the third instance a peculiar word 'rog' is used, which is said to be originally the same as ལྷོགས་ or རྩོགས་ friend, assistant, and now used as the respectful substitute of རྩོགས་ with the Imperative: ལྷོང་རྩོགས་ pray, permit! ལྷོང་རྩོགས་ pray, give! In the case of B.2. instead of མཁོང་བའ་མཁོང་ནས་ the expression in common use will be: མཁོང་ཡོང་ or ཡོང་ངམ་མཁོང་ནས་; instead of ལྷོང་གྱུང་མཁོང་བའ་ either the same form མཁོང་འུ་, or the Gerund མཁོང་དེ་, or, especially in E.T., the Part.: མཁོངས་པ་ (§41)

Note 2. Of course all the forms in which ལ or བ are met with can in certain cases belong to the Participle instead of the Infinitive.

Note 3. The reader will have missed any mention of tenses of the class of Pluperfect, Past Future &c.; and indeed there exists no form of the kind, as they will always be rendered by a Gerund, e.g. ཡིག་གི་བྲིས་ཟློན་ནས་བཀའ་སྤོང་ when (he) had written the letter, (he) sent (it) off; ཡིག་གི་བྲིས་ཟློན་ནས་བཀའ་བཏང་ལྱུང་ (or བཀའ་ཡིན་ཡིན་ཡིན་ཡིན་ E.T.) when (he) shall have written the letter, (he) will send it off. Neither have the Conditional or Subjunctive any special form.

Chap. VII. The Adverb.

§41. The Adverb. 1. There are very few primitive Adverbs: ཇི་ now, ཇི་ when? ཇི་ང་ (E.T. & books) or ཇི་འི་ (W.T.) to-morrow and a few similar ones; ཡང་ again, and the two negatives མི་ and མི་, the latter of which is used in prohibitive sentences and with a past tense, as: མི་བཏང་ I, you &c. do not give; མི་བཏང་ I shall not give, you &c. will not give; མི་བཏང་ did not give; མི་བཏང་ (vulg. མི་བཏང་) do not give! Also the verbs ཡིན་, ལྷོགས་, རྩོགས་, རྩོང་ have always

instead of མི before them (§ 39). Another particle of this kind, of a merely formal value, is མེ , which is applied for singling out a certain word or group of words, and distinctly separating it from everything that follows. It is therefore often very useful in this otherwise so indistinct language, and especially so for separating the subject from the attribute: $\text{མི་དེ་ལོ་ལ་ལྷ་གསལ་ས་ཡིན།}$ that man is a Ladakee. (There is no adequate word to be found in our modern languages; but the Greek $\mu\epsilon$, or $\mu\epsilon\epsilon$ - $\delta\epsilon$, are very similar.) In talking it is more seldom heard, and, when used, in W. pronounced མེ . 2. Adverbs formed from adjectives are very numerous: they are simply the terminative cases of the former: བཟང་ལོ། good, བཟང་ལོ། well; རྒྱལ་པོ། principal, རྒྱལ་ལོ། principally, very; ལྷ་ལོ། violent, ལྷ་ལོ། or ལྷ་ལོ། violently. 3. Nearly all the local adverbs are substantives or pronouns with some local Postposition: གོང་ the space or place above, upper part, གོང་ནས་ above, གོང་དུ་ upwards, གོང་ནས་ from above, downwards, འདི་ this, འདི་ནས་ in this, here, འདི་དུ་ hither, here (cf. § 15), འདི་ནས་ hence; དེ་ that, དེ་ནས་ there, དེ་དུ་ དེ་དུ་ thither, there, དེ་ནས་ from there, thence, then, after that.

Note. In talking the adverb is usually like the adjective: ལྷ་གསལ་ལོ། instead of -ལོ། quickly, soon.

Chap. VIII. The Postposition.

§ 42. The Postposition. 1. Though the simple Postpositions, viz. those which refer to the more general differences of local relations, have been mentioned in § 15; and the way of expressing the more special distinctions is the same as that described in § 41 in local adverbs, with which they are, indeed, with a few exceptions, identical, we shall here add a number of phrases and sentences, from which the proper way of using them will be seen more clearly than by a mere enumeration. Only a very few

of them are connected with the Accusative Case of the preceding noun.

Simple Postpositions with the Accus. or root.

ཕུང་དེའི་མོ་བོར་ཟུང་། WT. ཟུང་མོ་ལ་བཞག་ (inst. of ཞིག་ཕྱི་ལ་) put the torch on the fire.

ཐོང་བྱས་ལ་འགྲོའོ, vulg. འགྲོ་འདྲག་, Tsang: ཐོང་བྱས་ལ་འགྲོ་གིས་, the ass rolls himself on the ground.

དྲོ་ལ་ཞེན་དྲོ་(or བྱས་) འགྲོ་ having ascended on the horse he goes, or: he goes on horseback.

བྱ་བམ་མཐའ་ལ་འཕྲུའོ, vulg. WT. ཕྱི་ལ་ (inst. of མཚོ་ལ་ལ་) བམ་མཐའ་ལ་འཕྲུའོ འཕྲུའོ འཕྲུའོ, ET. བྱ་བམ་མཐའ་ལ་འཕྲུའོ བྱིས་འཕྲུའོ the bird flies in the sky.

མཚོ་བུ་ལ་ཚེ་ཡིན་ WT, བམ་ལ་འགྲོ་བྱིན་ ET. (we) shall set out in the night
དེ་ལ་གིན་དྲོ་དག་འདྲོ་ (books and ET), དེ་ལ་མང་པོ་འཕྲད་དྲོ་ WT, being very glad at this.

ལྷན་ལ་མཐའ་ལ་ skillful in medicine.

ཚང་ལ་བཅོམ་དྲོ་, vulg. བཅོམ་མོང་ invited (him vs.) to beer.

མགོ་ལ་བྱ་གུ་མགོ་ WT. འཕྲུག་གི་མ་ ET. ཡི་(there) ache in (your) head, has your head-ache?

ཞིམ་ན་འདྲ་ཡོད་ (books), འདང་པ་ལ་འདྲ་ཡོད་ (vulg.) is in the house, at home.

ཞིམ་དུ་མོང་ (books) འདང་བུ་འདྲ་ལ་མོང་ (vulg.) go into the house, home!

དུས་ཕྱིན་ན་ (books) (vulg.: ཞིག་ཕྱི་ལ་) at a (certain) time, once.

མཚན་ལྷན་པར་པོར་ཞུར་དྲོ་ (books), མཚན་ལྷན་པོར་པོར་ལ་ཞུར་དྲོ་ WT. མཚན་ལྷན་པོར་པོར་ གུར་ཞུར་དྲོ་ ET. the mother carried the son in (her) arms (lap).

དེ་དུས་དུ་ (books), དེ་དུས་ (vulg.) at that time.

མཚན་ལྷན་དྲོ་ (books) for 7 years.

མཚན་ལྷན་པོར་བཅུ་གཞི་འོ འོ བསྐྱོར་པོ་ (books), རྒྱལ་པོ་ལ་ཐད་གཞི་ WT. made or selected (raised) that man to be king.

ཡོ་བྱུང་སྐྱེས་སྐྱེ་བཅུ་གཞི་ (books) མཚན་ལྷན་པོར་འོ འོ ཚེ་ལག་སྐྱེས་ལ་བཅུ་གཞི་ ET. made (their) luggage a pillow, used it as a p.

གང་དུ་འོ འོ གང་དུ་འགྲོ་ (books), གང་དུ་ཚམས་ཐོབ་ WT. (o. § 34.2. b, ཡིན་ omitted § 39.1. a), གང་དུ་འགྲོ་གིས་ཡིན་ (པོ་འོ འོ པས་ provincial irregularities) § 34.2. c. L.T. where are you going?

འདྲོ་དོར་འོ འོ བོ་གཞི་མཚན་ལ་འཕྲུག་ལ་འཕྲུག་ (vulg.) I am going to Tino, to Koksar.

- ཡུལ་བརྒྱུད་པ་ནས་ (books) after 8 months.
- ཡུལ་བརྒྱུད་པ་ནས་ from, after the eighth month.
- ཕྱོགས་མ་ནས་ (books & ET.) མགོ་མ་ནས་ WET. from the beginning.
- དཀར་ཁུང་ནས་ from the window, through the window.
- འཕྲོ་བ་ལས་འགྲོ་ལ་བ་ (books), -- རྩེ་བསྐྱུལ་བ་ (vulg.) to deliver from the circulation (viz. of transmigration)
- པོ་ལས་ཁོང་བ་རྩིག་པ་ (books), -- རྩེ་ལེ་ལེ་ལེ་ (vulg.) (པ་གུརི་ལོང་རྩིག་པ་ Tsang) to build a house out of bricks (a house of b., Tsang)
- མདོ་ནམ་ཏོག་ལས་ from the Sutra Samalog (books)
- སྟོན་མ་ལས་གཞིག་ (books) one of, one from among the pupils, (vulg. སྟོན་མའི་ནང་ནས་གཞིག་)
- ཀུན་ལས་མཁས་པ་ (books & ET.), ཚང་མའི་སང་མཁས་པ་ (WT) wiser than all, the wisest, most skilful of all.
- གཉིས་ལས་མ་ལྷམ་མོ་ (books) more than two are not left
- ང་ལས་མེ་འདྲག་ (books) more than myself are not, = there is nobody except myself.

Compound Postpositions with the Genitive Case.

- ལྷོ་ལྷོ་ནང་བུ་ (འདྲུ) ལྷུ་ལྷུ་དྲུ་པ་ (books) to bathe in a pond.
- ཚུའི་ནང་དུ་ཞུགས་ he entered into the water (books & talk)
- མངའ་རྒྱུ་ལོ་འདྲི་རྩེ་བུ་བཞུགས་པའི་ཚུའི་ཚུའི་ཚུའི་ (books) at the time of Buddha's being in the world.
- ལྷོ་ལྷོ་ནང་བུ་གཞི་པོ་ the Lord among the Gods.
- ཁང་པའི་ནང་ནས་འཕྱོག་འཕྱོག་ (he) comes (emerges) out of the house.
- ལྷོ་ལྷོ་ནང་དུ་འབྲུ་འབྲུ་ལེ་ above the door (books and vulgo; but more popular: ལྷོ་ལྷོ་ལེ་ WT., ལྷོ་ལྷོ་ ET.)
- ཡབ་ལྷོ་ལྷོ་དུ་འདྲམ་ he died before his father (books); vulgo: ཡབ་ལྷོ་ལྷོ་ལེ་ or ལྷོ་ལྷོ་ལེ་; ET. also ལྷོ་དུ་ལེ་
- ལྷོ་ལྷོ་ལྷོ་དུ་འབྲུ་, or ལྷོ་ལྷོ་དུ་, or ལྷོ་ལྷོ་བཞུགས་པ་ (books), to sit on a lotus flower; vulgo also ལྷོ་ལྷོ་ལེ་ (ལྷོ་ལྷོ་ལེ་) WT., ལྷོ་དུ་ལེ་ ET.
- ལྷོ་ལྷོ་ལྷོ་ལེ་ལེ་ or ལེ་ལེ་ (books and talk) beside, near the door.
- ལྷོ་ལྷོ་དུ་དུ་ (books), ལྷོ་ལེ་ལེ་, ལྷོ་ལེ་, ལྷོ་ལེ་ (vulg.) under a tree, (literally: in front of a tree, by the side)
- ལྷོ་ལྷོ་ལྷོ་དུ་དུ་འཕྱོག་ལེ་ (books) to take before the judge.
- ཡུལ་བརྒྱུད་པའི་རྩེ་ལེ་ ET. རྩེ་ལེ་ WT. after 8 months.

(པ)གཉིས་གྱི་སྐབས་ལ་ or སྐབས་ལ་ vulg. before 2 months, 2 m. ago.
མའི་ལོ་གཟུགས་ཀྱི་སྐབས་ (books & ET); མའི་ཡོན་ལ་གཏེར་སྐབ་ WT to
hide a treasure below the ground.

མའི་ལོ་གཟུགས་ཀྱི་སྐབས་ ET; -ཡོན་ལ་གཏེར་སྐབ་ WT. to emerge, come
out from below the ground.

ཚུའི་ཕ་རྩ་ལ་ན་ (books & L.T.), ཕར་ཕྱོགས་ན་ ET, ཕར་ཁ་ལ་, ཕར་རྩ་ལ་
WT, beyond the water, river etc.

ཚུའི་ཚུ་རྩ་ལ་ན་ (books & E.T.), ཚུར་ཁ་ལ་ WT. on this side of the w.
ན་གཟུགས་མའི་དྲོ་ (or བས་) སྐབས་ཀྱི་ཕ་རྩ་ལ་དྲོ་ཕྱིན་པའི་ལྷོ་མའི་དྲོ་ (books),
ཕ་རྩ་ལ་དྲོ་སྐབ་ཡོང་ ET. ཕར་ཁ་ལ་སྐབ་ཡོན་ WT. in (after) 3
days (he) will arrive beyond this plain, have crossed it.

ཁང་པའི་སྐྱུགས་བཞི་ཕྱེད་ on the 4 regions of the house, round about.

ཡལ་དེའི་སྐྱུགས་ལ་སོང་ go towards, in the direction of, that village.

དའི་ཕྱིར་(ཏུ) or དོན་ཏུ (books & ET), དའི་ཕྱི་ལ་ (WT.) for me, in my behalf,
for my sake, on my account.

དྲོ་དེའི་ཕྱིར་ཕྱིར་ཕྱིར་ (books), ཕྱིར་ཕྱི་ལ་ཡོངས་ WT, གང་གི་དོན་ཏུ་ཕྱིར་ ET.
for what reason has that illness come? what is the cause? etc.?

སྐྱུགས་ཕྱིར་སྐྱུགས་ཕྱིར་ཕྱིར་དོན་ཏུ་ in behalf of all living beings.

མིང་གི་ཚབ་ལ་དོ་ (WT རྩ་བ) བཏོང་ give (apply) stone instead of wood.

ལོ་བདུན་གྱི་བར་དུ་ for seven years (books)

འདི་ནས་དེའི་བར་དུ་ from this to that (books)

2. The few other partly simple, partly compound post-positions which are added to the simple root or Accus.

case, are: དང་ with, e.g. རྩེ་ལུང་རྒྱ་ས་དྲོ་ (WT: རྩེ་ག་ཕྱིར་དང་ལ་བ་
སྐྱེ) speaking, conversing with the youth; དང་དང་ with me;

more frequently དང་དང་ལྷན་ཅིག་(ཏུ), དང་དང་བཅས་སུ, vulg. དང་
དང་མཉམ་པའི་, together with me; - in WT. also instead of

the Instrumentative when it means the real instru-
ment, e.g. རྒྱལ་པོས་སྤོང་པོ་དུ་ལྷོ་གིས་བསྐྱོད་; WT. རྒྱལ་པོས་སྤོང་པོ་

དུ་ལྷོ་གི་དང་བསྐྱོད་ the king killed the minister with the sword.

དང་ is also the common means of connecting two or
more coordinate notions when we use and in Eng-

lish: གསེར་དང་། དངུལ་དང་། ལྷགས་ལ་སོགས་པ་ gold and sil-
ver and iron & collection (inst. of. and so on), though

the position of the *shad* (§10) after the word *ac* shows that it is always considered as belonging to the preceding word, similar, in this respect to the Latin *que*, nor can it in any case begin a sentence. It is, moreover, connected with many Adjectives and Verbs, when we use the Accusative or Dative or other Prepositions, e.g. *de dā rā v* like (with) that, similar to that; *śikṣā dā rā v* to trespass against the law; with the Imperative, often without any perceptible signification, perhaps like *ūṣa : dā rā v* now eat! with the Infinitive: *śikṣā rā v dā v* with the sun rising, = at sunrise; *vā rā v dā v* with, or on (their) going to sleep, when they went to sleep; *ūṣa śikṣā v dā v* with saying so (he) went home, in which case we may often render it thus: they went to sleep and..., he said so and went home. *vā rā v dā v* according to, like, as, *śikṣā vā rā v* doing according to the word of the King; *śikṣā vā rā v dā v* as formerly, as before; *dā vā rā v dā v* according to that, like that, thus, so. *śikṣā* like, *śikṣā śikṣā* like a hill *śikṣā śikṣā*, *dā śikṣā*, like this, like that, thus, so; *śikṣā śikṣā* (books), *vā rā v dā v* E.T. like what? how? in what manner? Instead of *vā rā v dā v* the dialect of WT. uses *vā rā v dā v*, often with the Genitive: *śikṣā śikṣā vā rā v dā v*; *śikṣā śikṣā* they say *śikṣā śikṣā* or *śikṣā śikṣā* (corrupted from *śikṣā śikṣā* which occurs in books), as: *śikṣā śikṣā śikṣā* like a hill, *śikṣā śikṣā śikṣā*, *dā śikṣā śikṣā*, thus; or *śikṣā* (properly *śikṣā*), *śikṣā śikṣā*, *śikṣā śikṣā* thus, *vā rā v dā v* how? Finally: instead of *vā rā v dā v* of the books the vulgar dialect uses *śikṣā* or *śikṣā v*, and *śikṣā v* or *śikṣā v*, both with the Accusative, the former more in E.T., the latter in WT: *śikṣā v dā v* *śikṣā v* or *śikṣā v* for seven years; *śikṣā śikṣā dā v*, *śikṣā śikṣā śikṣā v* from this to that; *dā rā v dā v* *śikṣā śikṣā v* till I go to Kullu.

Chap. II. The Conjunction.

§43. The Conjunction. The written language possesses very few, the spoken still fewer, most of which are coordinative. For and, s. §42. ཡང་ means also, too; and when belonging to one single word or notion, it is postponed to this in an enclitical way, like quoque in Latin, in which case it is changed, especially after མ, ད, བ, ས, into ཡང་, after a vowel often into རང་. Its signification is then: simply also, ལྷོ་མཉམ་ཡང་མཉམ་དེ་ལྟར་ཉམ་པ་ (taking also a son (with him)); or, when repeated, like et - et - in Latin: མ་ཡང་འགྲོ། ལྷོ་མཉམ་འགྲོ། both mother and son died; or, especially in negative sentences, even: མཉམ་མཉམ་མཉམ་མཉམ་དོ་མཉམ་མཉམ་མཉམ་མཉམ་དོ་ even one (they) did not find, - not even one...; མཉམ་མཉམ་མཉམ་མཉམ་དོ་ even searching they did not find. (This is another way for expressing though, or: but, as we could say: though they searched, they མཉམ་, or: they searched, but མཉམ་, cf. §40.7.6; the former leads to the expressions for: none, no, nothing, which cannot be formed but by connecting མཉམ་ or a relative pronoun with ཡང་ in a negative phrase: མཉམ་མཉམ་མཉམ་མཉམ་མཉམ་ nobody came; དེ་མཉམ་མཉམ་མཉམ་མཉམ་ or མཉམ་མཉམ་ there is nothing. Cf. §28). When not used enclitically, it means again, once more, (in which case it is an adverb) as: དེ་མཉམ་མཉམ་མཉམ་མཉམ་, then (I) fainting once more &c.; in the beginning of sentences it is = and, again, moreover, and may even occasionally be rendered by however, but. ཡང་མཉམ་ or ཡང་མཉམ་... ཡང་མཉམ་, either... or... Also the interrogative appendix of the finite verb §33.1, the syllable am, is used instead of མཉམ་མཉམ་ དེ་མཉམ་མཉམ་ བཅའ་མཉམ་མཉམ་ 'a bottle of gold, silver or copper'. མཉམ་ ཡང་ nevertheless, but, vulg. ཡིན་ཡང་, in W. also མཉམ་, occurs much less frequently in the Tibetan, than in European languages.

The only subordinator conjunctions existing are མཉམ་མཉམ་མཉམ་, introducing conditional sentences ending in མཉམ་ (§40.4), where it may be either put down or omitted at pleasure, the only essential word being the closing མཉམ་; མཉམ་མཉམ་ but if, e.g. མཉམ་མཉམ་མཉམ་མཉམ་ (I) can..., མཉམ་མཉམ་མཉམ་, but if not...; the latter only in books.

Chap. X. The Interjection.

§44. The Interjection The most common is ཨཱཱ་ or ཨཱཱཱཱ་ ah! alas! also used before the Vocative case. The language of common life uses instead of it ཨ་ wa, or ཨཱཱཱཱ་ wü. For the rest see the dictionaries.

Chap. XI. Derivation.

§45. Derivation of substantives. Its most of what belongs to this head, has already been mentioned in §11 & 12, only the formation of abstract nouns from Adjectives remains to be spoken of. 1. The adjective itself may be used as an abstract noun, esp. with the article སྔ་, as སྔ་ལྡན་ལྡན་ལྡན་ the cold is changed into warmth. To this form may be added the pro-noun ཉིད་ (ipsum frigidum); but this is scarcely anywhere else used than in metaphysical treatises, from whence a few expressions, such as སྔ་ལྡན་ཉིད་ the (Buddhistic) vacuum, the absolute rest in deliverance from existence, have become more generally known. 2. In the case of two correlative notions existing, frequently the compound of both is used, esp. in common language: ཚོ་ཚུང་ size, ལྗང་ལྗང་ thickness, e.g. ཚོ་ཚུང་ལྗང་ ལྗང་ལྗང་ the size, literally: (as to) large (or) small, as much as a mustard seed. 3. ལྡན་ difference, or ཚོང་, ཚོང་ measure, is added: ལྡན་ལྡན་ height, ལྡན་ལྡན་ richness, wealth. 4. Mental qualities are in most cases paraphrased by ལྡན་ or ལྡན་ with a genitive: ལྡན་ལྡན་ལྡན་ mind of suffering, enduring, or patience; ལྡན་ལྡན་ལྡན་ wise mind, wisdom, skill; ལྡན་ལྡན་ལྡན་ vulg. ལྡན་ལྡན་ལྡན་ mind of rejoicing, joy; ལྡན་ལྡན་ལྡན་ mind of belief, or believing mind, faith.

§46. Derivation of adjectives. To express the notion of: being endowed with, possessing, the syllable ལྡན་ or the phrase ལྡན་ ལྡན་, abridged ལྡན་, can be added to any substantive, e.g. ལྡན་ལྡན་ having a head, ལྡན་ལྡན་ལྡན་ to the head of a man; ལྡན་ལྡན་ having hair, long-haired; ལྡན་ལྡན་ལྡན་ possessing

knowledge, learned, wise. དུང་ལྷན་པ་ is never heard in common talk in WT. 2. In other cases the genitive case of the substantive replaces the wanting adjective: མཁའ་མེད་ཀྱི་ of gold, i.e. golden; ལའི་མིག་ the eye of flesh, the carnal or bodily eye, oppos.: ལེས་མེད་ཀྱི་མིག་ the eye of knowledge, spiritual eye. 3. Negative or privative adjectives are formed in several ways: མཁོ་མེད་ headless, ལྷོན་མེད་ faultless, ལྷམ་དང་གྲུ་པ་, ལྷམ་གྲུ་པ་ separated from the body, bodyless; མི་འོས་པ་ unworthy; མི་རྒྱུད་པ་ unfit; མི་ཐོས་པ་ unheard of. 4. The English adjectives in -able, -ible are expressed by རྒྱུད་པ་ with the Supine: རྒྱུད་པ་ རྒྱུད་པ་, རྒྱུད་པ་, fit for drinking, drinkable; vulgo རྒྱུད་པ་ (of རྒྱུད་པ་ to be able), རྒྱུད་ཀྱི་ (of ཀྱི་ permitted, lawful). Formations of verbs from nouns do not occur; the derivation of adverbs and postpositions is described in Chap. VII. VIII.

Part III.

Syntax.

§47. Arrangement of words. 1. The unalterable 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 the verb are to be arranged, is rather optional, e.g. the agent may either precede or follow the object. Local and temporal adverbs or adverbial phrases are, if possible, put at the head of a sentence. 3. The order of words belonging to a substantive is this: 1. the Genitive case. 2. the governing substantive. 3. the adjective (unless this is itself put in the genitive, §16). 4. the pronoun. 5. the numeral. 6. the article indefinite, e.g.: དེའི་བུ་མོ་ལྷོ་དུ་འདྲི་ this my little daughter; ལོ་ལྔ་ དམར་པ་ལྷོ་ག་ a red gown; ལོ་ལྔ་ དམར་པ་ or དམར་པ་ལྷོ་ག་ the (or a) red gown;

Khyod-ràngi ming chi xer? WT.	What is your name?
Khyô-kyi ming-la ghang zér-gi yô ² dam? WT. (Rule 33.2. is not always observed)	
Khyôd-ti kháng pa gá-na yod? WT. Khyô-kyi kh. gá-na yô ² (pa)? ET.	Where is your house?
Khyod chí-la yong? WT. Khyô ² ghang-la yong? ET.	Why do you come? (What do you want?)
Dí yút-li ming chi xer? WT. Yuldí míng-la ghang zér-ra ² yóm-pa? Ts.	What is the name of this village?
The vulgar <i>Lupinus</i> mentioned § 40. Note 1.	
Khyôd-la cét-wa zhig yódda? WT.	Have you any errand
Khyô ² -la dhôn zhig yô ² -dham ET.	(business)?
Et ang med; chhôn-la yong(s). WT.	No; I have come
Chang mé ² ; dhôn-mé ² -la yong ET.	to no purpose.
Yod: ngá-la man zhig sal WT.	Yes: please give me
Yô ² : ngá-la man zhig nang-roq ET.	some medicine.
Ngá-la zug yod WT. sug gyág-gi Ts.	I am ill. (I have got
Ngá-la ná-thsa tong-gi dug ũ.	an <u>befallen</u> with an <u>illness</u>)
Lúr-mo rag WT, -- dug ET.	I feel <u>pain</u> .
Gá-na? WT. Ghá-na? ET.	Where?
Dód-pa-la WT. Dhô ² -pa-la ET.	In the stomach.
Gó-la zug rag WT. --- yô ² ET.	I have <u>head-ache</u> .
Di len! WET. Di khyer! WT. Di khur song! ET.	Take this! Take this with you!
Di khyong! WT. Di khur shog! ET.	Bring this!
Di gá-zug chó-che? WT. Di ghándä jhê ² tong, or jhê ² gyu yin? (yim-pa) ET.	How shall I do this?
Dí-zug cho mi gos (gô, gô) WT. Dî-dä jhê ² mi gô ET.	You must not do it in this way.
Ngá-la da-rung ó-na zhig gos (gô, gô) WT. -- dha-rung wó-ma shig gô ET.	I want some more milk.
I lág-mo cho WT. Di lég-mo jhā ET.	Clean this!
Bé-ma dang tú-che WT. Jhē-mā thū ET.	Wash it with sand!

lây-pa lăg mo yod-da? WT. lăg-pa lăg-
mo (or lă-mo, or lăng-wa) e yô? ET.

Are your hands
clean?

o-ma thsug-ră-la thsug tong WT. wo-ma
--- thsug shug ET.

Filter the milk through
the filtering cloth.

thab chhông-se de chhoy-la bor tong
WT. --- dhe-chhoy (or chhō) la xhag-chig

Put the little stone
there!

phân-dil sâ-la phab WT. sang (三升)
sâ-la phab-shig ET.

Put the ^(deqchi) pot
down on the ground!

xang (bu) me dang nye mo bor WT.
sang me dang nye-mo xhag ET.

Put the pot near
the fire!

nyi-ma gas-sa (or gâ-a) tsâm-xhig-ga
me phu WT. --- gâ tsâm-shig-la ---

As soon as the sun
sets, light a fire.

chhu dang-mo dang tū-na kar-yô
mi dag; thsâm-te xhig lăng-te gyab

If you wash with
cold water, the china

la tū gos (yô) WT. chhu dhâng-mô tū
na kar-yôb mi dag; thsâm-mo shig

does not become dry,
wash it well with

gū lăg- (or lă) par tū shog ET.
lăs- (or lă) ka thsâng-ma thsar-nâ

some hot (water)!

mân-na ma chha WT. --- mām-pa do
mi chhoy ET.

Unless all the work
is done don't go! or
you must not go!

sol-chóg thal-dig chô-a? WT. ---
--- jhē-gyu yin-na(m)? ET.

Shall I make the
table ready?

o-nâ; chog-tân ting tong! WT. yâ
ya; chog-tân ting-chig ET.

Yes; lay the cloth!
(lit. spread)

tib-ril li năng-na chhu mâng-po yô
da nyung-ngu yod? WT. tib-ril-gyi na

Is there much wa-
ter in the teapot or

chhu mâng-po yô-dham nyung-ngu yô
nyung-ngu xhig yod WT. --- yô ET.

little?
(But) a little.

tib-ril chhu kăng-te khyong WT. t.
chhū kăng-nâ khur shog ET.

Fill the teapot with
water and bring it!

tib-ril dxag dug.
kâr-yâ dang jar gos (gô) WT. kâr

The kettle leaks.
It must be soldered

yâ (or sha-kâr-gyi) jar gô ET.
gâr-wâ tsar khyer WT. khur song ET.

(fastened with powder)
Take it to the black-
smiths.

<u>shel-kor gas</u> (or <u>yä</u>) song WT. <u>shol</u> <u>phör yä</u> song ET.	The tumbler (glass-cup) has got a crack.
<u>ngä ma zer na shing ma khyang</u> WT. -- -- <u>ser-na</u> -- -- <u>kyal</u> ET.	Unless I tell yo, do not bring <u>wood</u> !
<u>Sab mol-na khyong yin</u> WT. <u>Sa-hib</u> <u>sung-na kyal gyu yin</u> ET.	When the I <u>commands</u> , I shall bring
<u>Sab gä-xug mol?</u> WT. <u>Sa-hib ghang</u> <u>sung-wa yin?</u> ET.	What did you <u>say</u> , Sir? (did the S. say)
<u>ma phang!</u> bud <u>ma chug!</u> WT. <u>ma</u> <u>bhor-wa jhë?</u> bü' <u>ma chug!</u> ET.	Don't <u>cast it away!</u> Do not let it slip!
<u>rig-pa dim!</u> EWT. <u>kha-dar cho!</u> WT.	Take care! <u>Cautiously!</u>
<u>nän-che man!</u> WT. <u>nän gyu min!</u> ET.	You must not <u>press!</u>
<u>däs-si</u> (dä-i) <u>läg-ma ti-te bor</u> WT. <u>dä</u> <u>kyi thäg-ma thsag jhä</u> ET.	Put by the remainder of the rice!
<u>läg-ma mi dug, chang ma lus</u> (lü)	There is no remainder, nothing is left.
<u>o ma lud ma chug</u> WT. <u>wo-ma lü</u> ma <u>shug</u> ET.	Do not let the milk run over!
<u>chhün-pa ma tub-te sön-te khyong</u> WT. ----- <u>thung-ma or ghang-mo</u> <u>khurshog</u> ET.	Not cutting the liver, bring it <u>as a whole!</u>
<u>u-lu shu-te tub tong</u> WT. <u>Kyi-u</u> (or <u>do-ma)</u> <u>shu-te tub chig!</u> ET.	Peel the <u>potatoes</u> & cut them in pieces!
<u>mang-po</u> (or <u>yun ring-mo</u>) <u>ma gor!</u> <u>gyog-pa</u> WT. (<u>gyog-po, gyö-po</u> ET) <u>shog!</u> <u>ma jed</u> WT. <u>ma jë</u> ET.	Don't <u>tarry much!</u> Come soon!
<u>gid-la xum thub-ba?</u> WT. <u>sem-la</u> <u>ngë thub-ba?</u> ET.	1. Do not forget! 2. (I) did not forget.
<u>gid-la xum gos</u> (gö) WT. <u>ngë-pa jhë</u> <u>gö</u> ET.	Can you remember it? (bear it in mind?)
<u>nang-du song!</u> n. <u>shog!</u> n. <u>Kyod!</u> WT. n. <u>pheb</u> ET. <u>död</u> WT. <u>dä</u> ET.	You must bear it in mind, (make it certain).
<u>zhug!</u>	Go in! Come in! Go (or come) in, Sir! Sit down! Please sit down, Sir!

The story of Yugrakan the brahman

ཡུལ་ཞིག་ནི་གྲུ་མ་ཐོ་དུག་གི་ཕུང་ལ་ཞེས་བྱ་བ་ཞིག་འདྲ་བ་ལྟོ་
 འཕྲོངས་པ་བྱེད་པ་དང་། བཞི་བ་མེད་པ་ཞིག་གོ། །དེས་ཀྱིས་བདག་པོ་
 གྲུང་ཞིག་བུས་ཏེ། རྩོམ་པར་སྤྲོད་ནས་བསྐྱེད་དེ་མིང་དེ་ཀྱིས་བདག་པོ་ལྟོ་
 དང་། དེ་ཀྱིས་བདག་པོ་ལྟོ་ལྟོ་དུག་གི་ཕུང་ལ་བྱིས་བསྐྱེད་དེ་ཀྱིས་བྱིས་
 དང་། བསྐྱེད་དེ་སྐྱོན་མ་གཞན་དུ་སོང་ནས་སྤྱོད་ཏེ། ཀྱིས་བདག་པོ་ལྟོ་
 ལ་དང་། དེ་ཀྱིས་བསྐྱེད་མ་མཐོང་ནས་དེས་དུག་གི་ཕུང་ལ། གྲུང་གི་ཞིག་བྱས་ཏེ། ལ
 གྲུང་ལ། ཀྱིང་གྱི་ཀྱིས་དུ་བཏང་དོ། །ཀྱིང་གྱིས་འདི་གྲུང་པོར་བྱིས་སྐྱོན་བྱས་ཏེ། ལ
 ལ་དང་། དེས་སྐྱོན་ལ། དས་མ་པོར་ཏེ། དེ་ཀྱིས་དེ་གཉིས་འགྲོགས་ཏེ། གྲུང་པོ་
 འདོད་དོད་དང་། ལྷོ་ལྷོ་ལྷོ་གི་ལྷོ་གསལ་དང་མི་ལྷོ་གསལ་པོ་ལྷོ་གསལ་པོ་ལྷོ་གསལ་པོ་
 གཉིས་དོད་བ་དང་། ལི་གཞན་ཞིག་གི་དེ་མོ་དམ་ཞིག་ལྷོ་གསལ་དེས་དུག་གི་ཕུང་ལ།

¹ From the „Dzang-lun“, part of the voluminous collection called
 Kan-gyur, the Dzang-lun has been published by J.J. Schmidt, to-
 gether with a German translation, St. Petersburg 1843. ²country.
³ §13. ⁴ §15.5. ⁵ Brahman. ⁶ ལྱུང་ Part. Fut. of ལྱེད་པ།, Perf. ལྱས་, Imp. ལྱེས་,
 to make, do; in some cases also: to say, call; ཞེས་བྱ་བ་ so to be called,
 so called. ⁷ §39.1.c. ⁸ §40.1.1. ⁹ §17.5. ¹⁰ ul-phong (s. §8.3), poor.
¹¹ food. ¹² clothing. ¹³ §39.1.b, being without, not having... ¹⁴ §.
 33.1 and 39.1.g. ¹⁵ Instr. of དེ, this, he. ¹⁶ houseowner, villager.
¹⁷ §13. ¹⁸ §15.5. ¹⁹ ba-lang, ET. bha-lang, ox. ²⁰ to borrow. ²¹ ལྱིན་
 day, -བཤ་ during the day. ²² ལྱུང་པ་ to use, employ. ²³ §40.1.3.
²⁴ Perf. of འཕྲིད་པ་ to conduct. ²⁵ house. ²⁶ §15.5. ²⁷ §42.2.
²⁸ §41.3. ²⁹ §41.1. ³⁰ meal-pap, the food of Tibetans, as bread
 is with other nations. ³¹ ལྱེས་ to eat. ³² into, s. p. 37. ³³ Perf. of
 གཏོང་བ་ to give, to send. ³⁴ door. ³⁵ གཞན་ other, -དུ་ elsewhere.
³⁶ was lost, §33.1. ³⁷ having eaten, ལྱས་ Perf. of ལྱེས་. ³⁸ ལཱ་དཔ།,
 Perf. ལཱ་དཔ།, to rise. ³⁹ to see. ⁴⁰ = བསྐྱེད་. ⁴¹ ག་མོ་ where is...? ⁴² རོ
 he said, s. n. 6. ⁴³ ལྱས་པ་ Perf. of ལྱེད་པ་ to say. ⁴⁴ (J) have sent (him)
 s. n. 33. ⁴⁵ Perf. of འཕྲིད་པ་ to leave, abandon. ⁴⁶ §40.1.7. as thou
 hast ab. ⁴⁷ back. ⁴⁸ Imp. of ལྱེད་པ་ to give, ལྱུང་ ལྱེད་པ་ to return. ⁴⁹ the
 two together. ⁵⁰ to, before. ⁵¹ (we will) go. ⁵² we, i.e. འཕྲུག་. ⁵³ right and
 wrong. ⁵⁴ to examine. ⁵⁵ §36.2. ⁵⁶ went ⁵⁷ mare. ⁵⁸ Perf. of འཕྲིད་པ་

རྒྱུ་ལྷོས་དེ་ལྟར་ལྷོ་བྱུང་བ་སྐྱུར་པོ། །དེས་སྐྱུ་ལ་བ་དེས་ལ་བ་སྐྱུར་པོ། །ལྷོ་ལོག་
 ལྷོ་ལོག་དུང་དུང་འདོད་དང་། །དེས་ལྷོ་བུ་ཅག་གི་ཁལ་ཚོག་ཅན་དོ་ཞེས་སྐྱུ་ལ་བ་དོད་པོ།
 དེ་དག་སོང་བ་ལས་སྐྱུ་ལོག་དུང་དུ་སྐྱུ་བ་དོད་། དེ་དག་སྐྱུ་ལོག་དུང་བ་ལས་ལོག་པོ་
 ལྷོ་ལོག་ལོད་ཀྱི་སྐྱུ་ལ་བ་ཅན་ལྷོ་ལོག་ལོད་ལྷོ་ལོག་། །དེ་ནས་སྐྱུ་ལོག་དེ་དག་ལ། རྒྱུ་ལོག་ལོད་
 འོད་ལོག་ལོད་ལོད་། དེ་དག་གིས་དཔྱུག་པ་ཅན་དང་ཁྱིམ་བདག་ཕྱོད་པོ་དེ་དག་བུ་ལས་
 ཅན་སྐྱུ་ལོད་ལོད་། སྐྱུ་ལོག་དཔྱུག་པ་ཅན་ལས་སྐྱུ་ལོད་ལོད་། རྒྱུ་ལོག་སྐྱུ་ལོད་ལོད་ལོད་ལོད་ལོད་།
 ལོད་ལོད་ལོད་། །འོ་ན་སྐྱུ་ལོད་ལོད་། །སྐྱུ་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་། །ལས་ལོད་ལོད་
 ལོད་ལོད་། སྐྱུ་ལོག་སྐྱུ་ལོད་ལོད་། དཔྱུག་པ་ཅན་དེས་སྐྱུ་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་།
 ལོད་ལོད་ལོད་། །ཁྱིམ་བདག་གྲུང་སྐྱུ་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་། ལོག་སྐྱུ་
 ལོད་ལོད་ལོད་ལོད་། །ཁྱིམ་བདག་གིས་སྐྱུ་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་།
 ལོད་ལོད་ལོད་ལོད་། ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་།
 ལོད་ལོད་ལོད་ལོད་། ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་ལོད་།

1 ལྷོ་ལོག་, Perf. ལྷོ་ལོག་, to throw down. 2 §40.6. 3 to go, come, arrive. 4 making their reverence with their heads to the feet of the king; ལྷོ་ལོག་ལོད་ལོད་, obeisance, prostration. 5 on one side. 6 sat down. 7 after that, then. 8 to what? for what? why? 9 s.p. 50. 39 why did you come? what do you want? 10 s.p. 50. 42 11 to quarrel; if the verb is in the Infinitive, the subject is usually put in the Accus., when we use the Genitive: 12 they told, related, all those quarrellings of Yugp. and the peasant. 13 s.p. 49. 40. 14 p. 49. 20. Hast thou borrowed...? Cf. §33. & 49. 2. 15 Yes I have. 16 well; well, but... 17 didst thou return it? 18 i.o. ལྷོ་ལོག་ལོད་ལོད་: the owner of the ox. 19 §40. B. 26. returning it so that the owner saw it, before the eyes of the owner. 20 Instr. of ལོད་ལོད་: I did not return it by saying (something), verbally. 21 because (§40. 8) that Yugp. did not say anything... 22 tongue. 23 p. 50. 12: his tongue shall be cut out! s. §37. 24 also, again, §43. 25 §40. B. 2. a. 26 §40. A. 5. 27 ལོད་ལོག་ལོད་, Perf. ལོད་ལོག་ལོད་, to tie, fasten. 28 ལོད་ལོག་ལོད་ take out, pull out, thrust out etc. 29 ལོད་ལོད་, ལོད་ལོད་ to say, speak. 30 firstly, less frequent and a little different from ལོད་ལོད་ §22. 31 my, §23. 32 ལོད་ལོག་ལོད་. Pf. ལོད་ལོག་ to rob, take away. 33 secondly, cf. 34 §17. 1. 35 ལྷོ་ལོག་ to conquer; gain, win; ལྷོ་ལོག་ལོད་ལོད་ to become the winner. 36 ལྷོ་ལོད་ it is better: it is better that Y. may be the winner, than that besides having been robbed of my ox, I should lose my

མི་གཅིག་གིས། དབྱུག་པ་ཅན་གྱིས་བདག་གི་རྩ་ཚོད་ལ་བརྒྱུ་མ་མོ་ཞེས་སྐྱབ་པ་དང་།
 རྒྱལ་པོས་དབྱུག་པ་ཅན་ལ་ཚེད་གྱིས་རྩ་ཚོད་ལ་བཟད་ཅེས་དེ་བཞིན་སྐྱབ་པ་དང་། རྒྱལ་པོས་དབྱུག་པ་
 ཅན་གྱི་ལུས་ལ་འཕྲུག་པ་ལས། མི་འདིས་རྩ་ཚོད་ལ་དང་ཞེས་མཚེས་ལས། བདག་གིས་དོ་ཞེས་
 རྒྱུད་སྟེ། འཕྲུག་པ་ལ་རྩ་བརྒྱུ་མ་མོ། རྒྱལ་པོས་སྐྱབ་པ་རྩ་བདག་གིས་རྩ་ཚོད་ལ་
 ཞེས་ལྟར་བཟད་ཅེད་ཅེས་ དབྱུག་པ་ཅན་གྱིས་རྩ་ཚོད་ལ་བཟད་ཅེས་ལས་ལོང་ཅེས། མི་འདིས་སྐྱབ་
 པ་ལ་མི་གཅིག་ལྟ་བུ་བདག་གི་རྩ་བཟད། གཉེས་སུ་བདག་གི་ལྟེ་གཅེད་པ་བས། དབྱུག་པ་ཅན་རྒྱལ་པོས་
 རྒྱུད་པ་དང་གྲོ། རྒྱལ་པོ་རྩ་ཚོད་ལ་སྐྱབ་པ་ དབྱུག་པ་ཅན་གྱིས་བདག་གི་རྩ་བརྒྱུ་མ་མོ། །
 དབྱུག་པ་ཅན་གྱིས་སྐྱབ་པ་ བདག་ལ་དགུ་མའི་ལས་ལས་ལ་འཕྲུག་པ་ལྟེ་གཉེས་པ་ལས་བརྒྱལ་ལྟེ་གཉེས་
 པ་ལས་ལ་བཟད་ཅེད་ལ་མཚེས་ལས་ལས་ལྟེ་གཉེས་པ་མོ། རྒྱལ་པོས་སྐྱབ་པ་ མོད་ལོ་འདི་རྩ་བརྒྱུ་
 རྩ་བརྒྱུ་མ་མོ། དེས་སྐྱབ་པ་ གཉེས་སུ་ལྟེ་བདག་གི་རྩ་བཟད། གཉེས་སུ་འདི་རྩ་བཟད་པ་
 བས། དབྱུག་པ་ཅན་རྒྱལ་པོས་འཕྲུག་པ་ལ་གྲོ། འདི་མ་འཕྲུག་གིས་སྐྱབ་པ་ དབྱུག་པ་ཅན་དེ་
 བདག་ལ་རྩ་བརྒྱུ་མ་མོ་ལྟེ་གཉེས་པ་བས། འཕྲུག་པ་རྩ་བརྒྱུ་མ་མོ་རྩ་བརྒྱུ་མ་མོ། རྒྱལ་པོས་
 སྐྱབ་པ་ རྩ་བརྒྱུ་མ་མོ་ལྟེ་གཉེས་པ་ལ་འཕྲུག་པ་ལྟེ་གཉེས་པ་ལྟེ་གཉེས་པ་ འདི་མ་འཕྲུག་གིས་དབྱུག་
 པ་ལྟེ་གཉེས་པ་ལྟེ་གཉེས་པ་ དབྱུག་པ་ཅན་ལྟེ་གཉེས་པ་ལྟེ་གཉེས་པ་ རྩ་བརྒྱུ་མ་མོ། འདི་མ་འཕྲུག་
 ལྟེ་གཉེས་པ་ལྟེ་གཉེས་པ་ དབྱུག་པ་ཅན་ལྟེ་གཉེས་པ་ལྟེ་གཉེས་པ་ རྩ་བརྒྱུ་མ་མོ། འདི་མ་འཕྲུག་
 ལྟེ་གཉེས་པ་ལྟེ་གཉེས་པ་ རྩ་བརྒྱུ་མ་མོ། རྩ་བརྒྱུ་མ་མོ་ལྟེ་གཉེས་པ་ རྩ་བརྒྱུ་མ་མོ།
 རྩ་བརྒྱུ་མ་མོ།

eyes into the bargain. ¹another. ²འགྲམ་པ་, Perf. བརྒྱུ་མ་, to kill; Pf. བརྒྱུ་མ་ལོད་, to die, *eleg.* (§ 23. Note). ³p. 50. n. 29. ⁴གམོད་པ་, Perf. བརྒྱུ་མ་, to kill, in ordinary talk. ⁵འཕྲུག་པ་, Pf. ལྟེ་གཉེས་པ་, to enter; having entered into the way, begun travelling. ⁶མཚེས་པ་, Pf. མཚེས་པ་, to go, walk; to say, *eleg.* 7 s. n. 6. ⁸ § 40. 5. b. ⁹p. 51. n. 18, the owner of the ox. ¹⁰enemy. ¹¹being many. ¹²being afraid. ¹³རྒྱལ་པོ་, Pf. བརྒྱུ་མ་, to surmount, cross, overleap. ¹⁴ § 40. A. b. c. ¹⁵in concealment. ¹⁶Tar- tic. : a man that was concealed (behind it). ¹⁷s. n. 2. ¹⁸ § 40. A. 5. ¹⁹ § 26. 1. ²⁰བཟུང་པ་, Pf. བཟུང་པ་, Imp. བཟུང་པ་, to make, do, *eleg.* : go and make the husband of this same (woman), be her h. ²¹she. ²²than that this should be (my) husband. ²³འཕྲུག་པ་, Pf. འཕྲུག་པ་, to hold, hold up; Partic. : the axe which I held from, (i. o. with) my mouth; or perhaps it ought to be ལྟེ་གཉེས་པ་, in my m. ²⁴thing. ²⁵ § 28. ²⁶on the shoulder. ²⁷འཕྲུག་པ་, Pf. འཕྲུག་པ་, to carry. ²⁸ § 39. 3. : whatever things be carried, it being right to carry them on the shoulder. ²⁹front tooth. ³⁰གཅོད་པ་, Pf. བཟུང་པ་, Imp. བཟུང་པ་, to break. ³¹is the bottom of the water deep? § 33. ³²abridged (i. o. ལྟེ་གཉེས་པ་) ³³to lose; is lost. ³⁴མི་མི་, different, several; མི་མི་རྩམ་, separately, each for himself. ³⁵offence, sin. ³⁶all. ³⁷to be free, become free, be acquitted.

List of some of the more frequent verbs

(They are here arranged according to the number of the root, though these are, in many instances, not so strictly discerned as in printed books, as it ought to be)

a Four-rooted verbs.

Prea(Inf)	Perf.	Part.	Imper.	
अशोचस(स)	अशोच	अशोच	अशोच	to grieve, hinder
अशोदस(स)	अशोद	अशोद	अशोद	fill
अशोय(स)	अशोय	अशोय	अशोय	lade, put on...
अच्छेद(स)	अच्छेद	अच्छेद	अच्छेद	cut
अच्छेद(स)	अच्छेद	अच्छेद	अच्छेद	tie, bind
अच्छेद(स)	अच्छेद	अच्छेद	अच्छेद	make
अहिन(स)	अहिन	अहिन	अहिन	destroy
अहिन(स)	अहिन	अहिन	अहिन	put on
अहिन(स)	अहिन	अहिन	अहिन	put, place
अहिन(स)	अहिन	अहिन	अहिन	cut
अहिन(स)	अहिन	अहिन	अहिन	give
अहिन(स)	अहिन	अहिन	अहिन	look
अहिन(स)	अहिन	अहिन	अहिन	lift, weigh
अहिन(स)	अहिन	अहिन	अहिन	throw
अहिन(स)	अहिन	अहिन	अहिन	tie, bind
अहिन(स)	अहिन	अहिन	अहिन	get out, drive out
अहिन(स)	अहिन	अहिन	अहिन	throw, hurl
अहिन(स)	अहिन	अहिन	अहिन	do, make
अहिन(स)	अहिन	अहिन	अहिन	bring down, let d.
अहिन(स)	अहिन	अहिन	अहिन	filter, sift
अहिन(स)	अहिन	अहिन	अहिन	boil
अहिन(स)	अहिन	अहिन	अहिन	sell
अहिन(स)	अहिन	अहिन	अहिन	sauce
अहिन(स)	अहिन	अहिन	अहिन	take
अहिन(स)	अहिन	अहिन	अहिन	learn, teach

b. Three-rooted verbs.

Pres. (Inf)	Perf.	Fut.	Imper	
उच्येत् (च)	उच्यत्		उच्य	carry
उच्येत् (च)	उच्यत्		उच्य	bring
उच्येत् (च)	उच्यत्		उच्य	throw, cast
उच्येत् (च)	(उच्येत् च)		उच्य	run
उच्येत् (च)	उच्यत्		उच्य	break
उच्येत् (च)	उच्यत्		उच्य	teach, explain
उच्येत् (च)	उच्यत्		उच्य	hold
उच्येत् (च)	उच्यत्		उच्य	draw
उच्येत् (च)	उच्यत्		उच्य	descend
उच्येत् (च)	उच्यत्	उच्य	उच्य	blow (act.)
उच्येत् (च)	उच्यत्	उच्य	उच्य	put off, drop (act.)
उच्येत् (च)	उच्यत्	उच्य	उच्य	take out, pull out
उच्येत् (च)	उच्यत्	उच्य	उच्य	open (act.)
उच्येत् (च)	उच्यत्		उच्य	say
उच्येत् (च)	उच्यत्		उच्य	rise

c. Two-rooted verbs.

उच्येत् (च)	उच्यत्			be born; grow
उच्येत् (च)	उच्यत्			bear; beget
उच्येत् (च)	उच्यत्		उच्य	carry
उच्येत् (च)	उच्यत्		उच्य	become
उच्येत् (च)	उच्यत्		उच्य	go; become
उच्येत् (च)	उच्यत्		उच्य	alter
उच्येत् (च)	उच्यत्		उच्य	weep
उच्येत् (च)	उच्यत्		उच्य	die
उच्येत् (च)	उच्यत्		उच्य	flee
उच्येत् (च)	उच्यत्		उच्य	enter
उच्येत् (च)	उच्यत्		उच्य	buy
उच्येत् (च)	उच्यत्		उच्य	sit; stay
उच्येत् (च)	उच्यत्		उच्य	increase (ntr)
उच्येत् (च)	उच्यत्		उच्य	pour

Pres. (Inf.)	Pres.	Imper.	
འབྱུང་(བ)	བྱང་		blow (ntn)
འཇོན་(བ)	ཇོན་	ཇོས་	call
འབྱུང་(བ)	བྱང་	.	appear, originate
སྐྱུང་(བ)	སྐྱུང་		enjoy
བརྗེན་(བ)	བརྗེན་	བརྗེན་	build up
འཇིག་	འཇིག་	འཇིག་	ask
འཇུག་(བ)	འཇུག་		arrive

d. One-rooted verbs.

དགའ་(བ)		be glad, like
འབྱེད་(བ)		fall, drop
འཕྲོད་(བ) འཕྲོད་མཁུ་(མ)		leap, jump
འཇུག་(བ)		lie down
འཇུག་(བ)		meet
འཇུག་(བ)		be able
འཇུག་(བ)		find
འཇུག་(བ)		hear
འཇུག་(བ)		see
འབྱུང་(བ)		be glad, like
འཇུག་(བ)		come out, go out
འཇུག་(བ)		wish, like, desire
འཇུག་(བ)		be able
འཇུག་(བ)		stay, dwell, remain
འབྱུང་(བ)		burn
འཇུག་(བ)		perceive
འཇུག་(བ)		do, make (resp.)
འཇུག་(བ)		say
འཇུག་(བ)		remain, be left
འཇུག་(བ)		turn back, return
འཇུག་(བ)		know
(ཏུ་ཏུ་) (བ)		understand

ལུ་ཡོད་ who is there? ཅི་ལ་ཡོད་ why do you come? what do you want? རྒྱ་ཚུ་མེད་ ET. རྒྱ་གཞི་ཚོད་ ET, how much is the price? Besides the appendix of um the liter. literature, and the conversational language of ET, uses the interrogative particle ཅི་ immediately before the verb: -- བླ་མོ་ཅི་ཡོད་ is there (any) incense...? ལས་འདི་བྱེད་ཅི་བྱས་ can (you) do this work? The form of a question is also used to express uncertain suppositions, as. རྫོང་པ་སྲིད་དུ་འོ་ is forgetting possible? for: he may possibly have forgotten it; འདི་བདུད་མ་ཡིན་ཅོ་ this (apparition) is not the devil, I hope! --
 b. double: རྒྱ་ནང་ཡོད་དམ་མེད་ is (he) within or not? ལས་འདི་བྱས་མཁམ་ལྟར་ have you done this work (business &c.) or not? 3. Imperative and 4. Optative or Precautive sentences do not require any additional remarks besides what is said § 37.

§ 50. Compound sentences. After having examined in § 40 the different gerunds as the constituent parts of compound sentences, a few examples will suffice for illustration.

1. a comp. sentence for the most part coordinative:
 རྒྱ་ལ་པོས་སྲིམས་པཅའ་སྲུང་། བཟང་ལ་བྱུང་གའི་སྲུང་། དན་པོ་ལ་ཚད་པོ་གཅོད་ཀྱི་བྱེད་སྲོལ་། གཏན་ལ་པམ་། ཡི་ལ་ཡི་གེ་བསྐྱབས་སོ།། ¹the king, in the Instr., being the agent for the verb བཅའ་སྲུང་། ²law. ³འཚུངས་, Perf.root བཅའ་ to make, esp. institute, arrange; བཅའ་སྲུང་ making, Gerund. ⁴བཟང་ལ་ i.e. བཟང་པོ་ལ་ to the good. ⁵བྱུང་གའི་ reward. ⁶སྲུང་བ་ to give. ⁷bad. ⁸punishment ⁹to cut; but ཚད་པོ་ or ཚད་པས་གཅོད་པ་ to inflict a punishment. ¹⁰measure. ¹¹ounce, weight. ¹²གཏན་ལ་འབེབས་པ་ to set in order, arrange; པམ་ Perf. root. ¹³ཡི་གེ་ letter. ¹⁴སྐྱབས་པ་ Perf. བསྐྱབས་, to teach; to learn. The king giving a law, the good were given rewards, the bad punished, measures and weights arranged, and people taught letters (viz.: reading and writing).

2. subordinative sentences: དེ་རྒྱུད་མེད་གཉེས་ཤིག་གི་བྱ་གཅིག་ལ་རྩོད་དོ། རྒྱ་པོ་སྲོམ་ཁས་པས་བརྟན་པས་འདི་སྐད་ཅེས་བསྐྱོད། རྩོད་གཉེས་གྱིས་བུའི་ལག་པོ་མེ་མེ་ཞེས་བཟང་སྲོ། རྩོད་སུ་ལ་མང་གིས་བྱོབ་པ་བྱུ་བྱེད་ཞིག་ཅེས་བསྐྱོབ་དང་། བུའི་མམ་ཡིན་པ་དེས་
 cf. § 41.3. ²woman. ³the art. indef. can be added even to numerals and to nouns in the plural, some two women, i.e. two w. ⁴about one son. ⁵quarreling. ⁶mind, understanding, Accus. mod. § 48. ⁷being wise. ⁸རྩོག་པ་ Perf. བརྟན་ to examine. ⁹§ 26.2. ¹⁰ordered. ¹¹hand ¹²each. ¹³seizing. ¹⁴འདྲེན་པ་ Imper. རྩོད་སུ་ cf. § 40.5. ¹⁵§ 28 རྩོབ་པ་ to get, by which he will be got. ¹⁶འཕྲེང་བ་ to carry off. ¹⁷§ 2.2.

Khyod-rang-gi ming chi xer? WT.	What is your name?
Khyo-kyi ming la ghang xer-gi yo ² dam? WT. (Rule 33.2 is not always observed)	
Khyod-ti khang pa ga-na yod? WT. Khyo-kyi kh. gha-na yo ² (pa)? ET.	Where is your house?
Khyod chi-la yong? WT. Khyo ² ghang-la yong? ET.	Why do you come? (What do you want?)
Di yul-li ming chi xer? WT. Yul di ming-la ghang xer-ra yim-pa ² Ts.	What is the name of this village?
*The vulgar Sipiina mentioned § 40. See 1.	
Khyod-la det wa zhiq yodda? WT.	Have you any errand (business)?
Khyo ² la dhoen zhiq yo ² dhoen ET.	No; I have come to no purpose.
Et ung med; chion-la yong(s). WT. Chang me ² ; dhoen-me ² la yong ET.	Yes; please give me some medicine.
Yod: nga-la man zhiq sal WT. Yo ² : nga-la man zhiq nang-roq ET.	I am ill. (I have got am befallen with an illness)
Nga-la zug yod WT. sug gyag-gi Ts. Nga-la na-thsa tong-gi dug U.	I feel pain.
Zur-mo rag WT., -- dug ET.	Where?
Ga-na? WT. Gha-na? ET.	In the stomach.
Dod-pa-la WT. Dho-pa-la ET.	I have head-ache.
Go-la zug rag WT. --- yo ² ET.	Take this! Take this with you!
Di len! WT. Di khyer! WT. Di khur song! ET.	Bring this!
Di khyong! WT. Di khur shog! ET.	How shall I do this?
Di ga-zug cho-che? WT. Di ghanda jhe ² tong, m: jhe ² gyu yin? (yim-pa ² ET.)	You must not do it in this way.
Di-zug cho mi gos (goi, go) WT. Di-da jhe ² mi go ET.	I want some more milk.
Nga-la da-rung o-ma zhiq gos (goi, go) WT. -- dha-rung wo-ma shig go ET.	Clean this!
I lag-mo cho WT. Di ley-mo jha ET.	Wash it with sand!
Be-ma dang tu-che WT. Jhe-ma thu ET.	

lây-pa-lâg mo yôd-da? WT. lây-pa-lâg- mo (or lây-mo, or lâyng-mu) e yô? ET.	Are your hands clean?
ô-ma thsag-râ-la thsag têng WT. wo-ma --- thsag shog ET.	Filter the milk through the filtering cloth.
thab chhông-se dé-chhoy-la bor tong WT. --- dhē-chhog (or chhā) la xhag-chig ET.	Put the little stove there!
phân-dil sâ-la phab WT. sang (3E) ET.	Put the ^(deqchi) pot down
sâ-la phab-shig ET.	on the ground!
xâng-bu me dang nye mo bor WT. sang me dang nye-mo xhag ET.	Put the pot near the fire!
nyi-ma gâs-sa (or gâ-a) tsâm-xhig-ga me phu WT. --- gâ tsâm-shig-la --- ET.	As soon as the sun sets, light a fire.
chhu dang-mo dang tú-na kar-yô mi dag; thsâr-te xhig lêng-te gyab la tú gos (yô) WT. chhu dhâng-mô tú na kar-yô mi dag; thsâm-mo shig gū lêng- (or lây) par tú shog ET.	If you wash with cold water, the china does not become dry, wash it well with some hot (water)!
lâs- (or lây-) ka thsâng-ma thsâr-nâ mân-na ma chha WT. ... mām-pa do mi chhog ET.	Unless all the work is done don't go! or you must not go!
sol-chóg thal-dig chó-a? WT. --- --- jhē'gyu yin-na(m)? ET.	Shall I make the table ready?
o-nâ; chog-tân têng tong! WT. yâ ya; chog-tân têng-chig ET.	Yes; lay the cloth! (lit: spread)
tib-ril-lî nâng-na chhu mâng-po yô da nyúng-ngu yôd? WT. tib-ril-gyê n. chhu mâng-po yô-dham nyúng-ngu yô nyúng-ngu xhig yod WT. - yô ET.	Is there much wa- ter in the teapot or little? (But) a little.
tib-ril chhu kâng-te khyong WT. t. chhū kâng-nâ khur shog ET.	Fill the teapot with water and bring it!
tib-ril dxag dug. kâr-yâ dang jar gos (gô) WT. kâr yâ (or sha-kâr-gyê) jar gô ET.	The kettle leaks. It must be soldered (fastened with powder)
gâr-wâ tsar khyer WT. khur song ET.	Take it to the black- smiths.

shel-kor gas (or yä) song WT. skol phör yä song ET.	the tumbler (glass-cup) has got a crack.
nyä ma zer na shing ma nyang WT. -- ser-na -- kyal ET	Unless I tell yo, do not bring wood!
Sab mol-na khayong yin WT. Sa-hib sung-na kyal yu yin ET.	When the S. commands, I shall bring
Sab gä-xug mol? WT. Sa hib ghang sung-wa yin? ET.	What did you say, Sir? (did the S. say)
ma phang! bud ma chug! WT. ma bhor-wa jhë? bü' ma chug! ET.	Don't cast it away! Do not let it slip!
riq-pa dim! EWT. Kha-dar cho! WT. nän-che man! WT. nän yu min! ET	Take care! Cautiously! You must not press!
däs-si (dä-i) läg-ma ti-te bor WT. dä. kyi thäg-ma thsag jhä ET.	Put by the remainder of the rice!
lag-ma mi dug, chang ma lus (lü)	There is no remainder, nothing is left.
o ma lud ma chug WT. wo-ma lü ma chug ET.	Do not let the milk run over!
chhün-pa ma tub-te sön-le khayong WT. --- thöung-ma or ghang-mo khurshog u-lu sku-te tub tong WT. Kyi-u. (or do-ma)-shu-le tub chig! ET.	Not cutting the liver, bring it as a whole! Peel the potatoes & cut them in pieces!
mang-po (+ yun ring-mo) ma gor! gyog-pa WT. (gyog-po, gyö-po ET) shog! ma jed WT. ma jë? ET.	Don't tarry much! Come soon!
yiä-la xum thub-ba? WT. sem-la ngë thub ba? ET.	1. Do not forget! 2. (I) did not forget.
yiä-la xum gos (gö) WT. ngë-pa jhë' gö ET	Can you remember it? (bear it in mind?)
nang-du song! n. shog! n. kyod! WT. n. pheb ET. död WT. dä? ET. xhug!	You must bear it in mind. (make it certain). Go in! Come in! Go (or come) in, Sir! Sit down! Please sit down, Sir!

The story of Yugpachan the brahman.

ཡུལ་ཞིག་ནི་གྲུ་མ་ཚོ་དུག་གི་པ་ཕན་ཞེས་བྱ་བ་ཞིག་འདྲེན་ཏེ། རབ་ཏུ་དྲུག་པ་
 འཕྲོད་པ་བྱེད་པ་དང་། བཞི་བ་མེད་པ་ཞིག་གོ།¹⁴ དེས་ཀྱིས་བདག་ཅེས་པ་ལས་¹⁵ བ་
 གྲུང་ཞིག་བཏུས་ཏེ།¹⁶ རྟེན་པར་སྤྲད་ནས་བསྐྱུང་དེ་མེད་དེ་ཀྱིས་བདག་དེའི་ཀྱིས་དུས་དེ་
 དང་།¹⁷ དེའི་ཀྱིས་བདག་ཅི་ཟེན་ཟུར་གྱི།¹⁸ དུག་པ་ཕན་གྱིས་བསྐྱུང་དེ་ཀྱིས་ཀྱིས་དུ་བྱེད་པ་
 དང་།¹⁹ བསྐྱུང་དེ་སྐྱོན་པ་གཞན་དུ་སོང་ནས་སྤོང་ཏེ།²⁰ ཀྱིས་བདག་དེ་ཟེན་དེ་སྐྱོན་པ་ལས་
 བདག་དེ་ནས་བསྐྱུང་མ་མཐོང་དེ་ནས་དུག་གི་པ་ཕན་ལ།²¹ གྲུང་གི་ཞིག་བྱས་པ་དང་། དེས་
 གྲུས་པ།²² རྒྱུང་གི་ཀྱིས་དུ་བྱེད་པ་དེ།²³ རྒྱུང་གིས་དེའི་གྲུང་པར་གྱིས་སྐྱོན་ཅི་ག་ཅི་ག་ལས་
 བདག་དེ་སྐྱོན་པ་ལ།²⁴ དམ་མཐོང་པ་དེ་དེ།²⁵ དེ་ནས་དེ་གཉིས་འགྲོགས་ཏེ།²⁶ ལྷུ་ལ་བེད་ཏུ་
 འདོད་དེད།²⁷ ལྷུ་ཅི་ག་གི་རྟོགས་པ་དང་མི་རྟོགས་པ་དེ་ག་པར་འགྱུར་ཏེ་ཞིག་གྲུས་པ་ལས་དེ་
 གཉིས་དོང་བ་དང་།²⁸ ལྷུ་གཞན་ཞིག་གི་དེ་མོང་ལ་ཞིག་གྲོས་པ་ལས།²⁹ དེས་དུག་གི་པ་ཕན་ལ།

¹ From the „Dzang-lun“, part of the voluminous collection called Kan-gyur; the Dzang-lun has been published by J.J. Schmidt, together with a German translation, St. Petersburg 1843. ² country. ³ § 13. ⁴ § 15. ⁵ Brahman. ⁶ བྱ་བ་ Part. Fut. of རྱུང་བ་, Perf. རྱུས་, Imp. རྱུས་, to make, do, in some cases also: to say, call; ཞེས་བྱ་བ་ so to be called, so called. ⁷ § 39. 1. c. ⁸ § 40. A. 1. ⁹ § 17. 5. ¹⁰ ul-phong (i. e. § 8. 3), poor. ¹¹ food. ¹² clothing. ¹³ § 39. 1. b., being without..., not having.... ¹⁴ § 33. 1. and 39. 1. g. ¹⁵ Instr. of དེ, this, he. ¹⁶ houseowner, villager. ¹⁷ § 13. ¹⁸ § 15. 5. ¹⁹ ba-lang, B.T. bha-lang, or. ²⁰ to borrow. ²¹ རྟེན་ day, -བར་ during the day. ²² རྱུང་བ་ to use, employ. ²³ § 40. A. 3. ²⁴ Perf. of རྱུང་བ་ to conduct. ²⁵ house. ²⁶ § 15. 5. ²⁷ § 42. 2. ²⁸ § 41. 3. ²⁹ § 41. 1. ³⁰ meal-pap, the food of Tibetans, as bread is with other nations. ³¹ ཟེན་ to eat. ³² into, s. p. 37. ³³ Perf. of གཏོང་བ་ to give, to send. ³⁴ door. ³⁵ གཞན་ other, -དུ་ elsewhere. ³⁶ was lost, § 33. 1. ³⁷ having eaten, ཟེན་ Perf. of ཟེན་བ་. ³⁸ ལའང་བ་, Perf. ལའང་ས་, to rise. ³⁹ to see. ⁴⁰ = བསྐྱུང་. ⁴¹ ག་རྟོག་ where is...? ⁴² མོ་ he said, s. n. 6. ⁴³ ལྷུས་བ་ Perf. of ལྷུ་བ་ to say. ⁴⁴ (J) have sent (him) s. n. 33. ⁴⁵ Perf. of འཕྲོད་བ་ to leave, abandon. ⁴⁶ § 40. A. 7. as thou hast ab. ⁴⁷ back. ⁴⁸ Imp. of རྱུང་བ་ to give, ལྷུར་ རྱུང་བ་ to return. ⁴⁹ the two together. ⁵⁰ to, before. ⁵¹ (we will) go. ⁵² we, i. e. ང་ཅག་. ⁵³ right and wrong. ⁵⁴ to examine. ⁵⁵ § 36. 2. ⁵⁶ went ⁵⁷ mare. ⁵⁸ Perf. of འཕྲོད་བ་

རྒྱུ་ལ་འདི་སྤྱི་ལྷན་པ་སྐྱུ་ལ་འདི་
 རྒྱུ་ལ་འདི་རྒྱུ་ལ་འདི་དང་། དེས་ལྷན་པ་འདི་ལ་འདི་ལ་འདི་
 དེ་དག་སོང་བ་ལས་རྒྱུ་ལ་འདི་རྒྱུ་ལ་འདི་དང་། དེ་དག་རྒྱུ་ལ་འདི་རྒྱུ་ལ་འདི་
 རྒྱུ་ལ་འདི་དེ། རྒྱུ་ལ་འདི་ལྷན་པ་འདི་ལྷན་པ་འདི་ དེ་ནས་རྒྱུ་ལ་འདི་དེ་དག་ལ། རྒྱུ་ལ་འདི་
 འོངས་ལྷན་པ་འདི་དང་། དེ་དག་གིས་དབྱུག་པ་ཅན་དང་ཁྱིམ་པ་དག་ཕྱོད་པ་དེ་དག་ལྷན་པ་
 ཅན་རྒྱུ་ལ་འདི་¹² རྒྱུ་ལ་འདི་དབྱུག་པ་ཅན་ལ་སྐྱུ་ལ་འདི་ རྒྱུ་ལ་འདི་སྐྱུ་ལ་འདི་བརྒྱུ་ལ་འདི་
 བརྒྱུ་ལ་འདི་¹⁵ འོ་ན་རྒྱུ་ལ་འདི་བཟུང་། རྒྱུ་ལ་འདི་བདག་གིས་མཐོང་བར་ཁྱིམ་དེ། བས་ལྷན་པ་
 བདག་དེ། རྒྱུ་ལ་འདི་སྐྱུ་ལ་འདི་ དབྱུག་པ་ཅན་དེས་སྐྱུ་ལ་འདི་ཁྱིམ་ལ་འདི་ཁྱིམ་ལ་འདི་
 རྒྱུ་ལ་འདི་ཁྱིམ་ལ་འདི་ ཁྱིམ་པ་དག་གྲང་སྐྱུ་ལ་འདི་འོངས་ལ་འདི་མཐོང་བ་ལ་འདི་བདག་ས་པ་ས་ལ། རྒྱུ་ལ་འདི་
 རྒྱུ་ལ་འདི་བརྒྱུ་ལ་འདི་¹⁹ ཁྱིམ་པ་དག་གིས་སྐྱུ་ལ་འདི་ དབྱུག་པ་ཅན་ཁྱིམ་གྱི་ལྷན་པ་འདི་ལྷན་པ་འདི་
 རྒྱུ་ལ་འདི་ལྷན་པ་འདི་²² ལྷན་པ་འདི་²³ ཁྱིམ་པ་དག་གྲང་སྐྱུ་ལ་འདི་འོངས་ལ་འདི་མཐོང་བ་ལ་འདི་བདག་ས་པ་ས་ལ། རྒྱུ་ལ་འདི་
 རྒྱུ་ལ་འདི་བརྒྱུ་ལ་འདི་²⁹ ཁྱིམ་པ་དག་གིས་སྐྱུ་ལ་འདི་ དབྱུག་པ་ཅན་ཁྱིམ་གྱི་ལྷན་པ་འདི་ལྷན་པ་འདི་
 རྒྱུ་ལ་འདི་ལྷན་པ་འདི་³² ལྷན་པ་འདི་³³ ལྷན་པ་འདི་ལྷན་པ་འདི་ རྒྱུ་ལ་འདི་བརྒྱུ་ལ་འདི་ལྷན་པ་འདི་³⁵

¹ རྒྱུ་ལ་འདི་, Perf. བསྐྱུ་ལ་འདི་, to throw down. ² §40.6. ³ to go, come, arrive. ⁴ making their reverence with their heads to the feet of the king; རྒྱུ་ལ་འདི་བཟུང་, obeisance, prostration. ⁵ on one side. ⁶ sat down. ⁷ after that, then. ⁸ to what? for what? why? ⁹ s.p. 50. 39 why did you come? what do you want? ¹⁰ s.p. 50. 42 ¹¹ to quarrel; if the verb is in the Infinitive, the subject is usually put in the Accus., when we use the Genitive: ¹² they told, related, all those quarrellings of Yugp. and the peasant. ¹³ s.p. 49. 40. ¹⁴ p. 49. 20. Hast thou borrowed...? Cf. §33. & 49. 2. ¹⁵ Yes I have. ¹⁶ well, well, but... ¹⁷ didst thou return it? ¹⁸ i.o. རྒྱུ་ལ་འདི་བདག་པོ་ the owner of the ox. ¹⁹ §40. B. 26. returning it so that the owner saw it, before the eyes of the owner. ²⁰ Instr. of རྒྱུ་ལ་འདི་: I did not return it by saying (something), verbally. ²¹ because (§40.8) that Yugp. did not say anything... ²² tongue. ²³ p. 50. 12: his tongue shall be cut out! s. §37. ²⁴ also, again, §43. ²⁵ §40. B. 2. a. ²⁶ §40. A. 5. ²⁷ འདོགས་པ་, Perf. བདག་ས་པ་, to tie, fasten. ²⁸ འཕྱུར་པ་ take out, pull out, thrust out etc. ²⁹ རྒྱུ་ལ་འདི་, རྒྱུ་ལ་འདི་ to say, speak. ³⁰ firstly, less frequent and a little different from དང་པོར་ §22. ³¹ my, §23. ³² འཕྱུར་པ་ If. རྒྱུ་ལ་འདི་ to rob, take away. ³³ secondly, cf. ³⁴ §17.1. ³⁵ རྒྱུ་ལ་འདི་ to conquer; gain, win; རྒྱུ་ལ་འདི་ལྷན་པ་འདི་ to become the winner. ³⁶ རྒྱུ་ལ་འདི་ it is better: it is better that Y. may be the winner, than that besides having been robbed of my ox, I should lose my

List of some of the more frequent verbs

(They are here arranged according to the number of the root, though these are, in many instances, not so strictly discerned as even in printed books, as it ought to be)

a Four-rooted verbs.

Pres(Inf)	Perf.	Sut.	Imper.	
अशोयन्(स)	अशया	अशय	अशय	to slope, hinder
अशोदन्(स)	अशदा	अशद	अशद	fell
अशोयन्(स)	अशय	अशय	अशय	lade, put on...
अच्छेत्(स)	अच्छेत्	अच्छेत्	अच्छेत्	cut
अच्छेत्(स)	अच्छेत्	अच्छेत्	अच्छेत्	tie, bind
अच्छेत्(स)	अच्छेत्	अच्छेत्	अच्छेत्	make
अशोयन्(स)	अशया	अशय	अशय	destroy
अशुभन्(स)	अशुभा	अशुभा	अशुभा	put on
अशुभन्(स)	अशुभा	अशुभा	अशुभा	put, place
अशुभन्(स)	अशुभा	अशुभा	अशुभा	cut
अशुभन्(स)	अशुभा	अशुभा	अशुभा	give
अशुभन्(स)	अशुभा	अशुभा	अशुभा	look
अशुभन्(स)	अशुभा	अशुभा	अशुभा	lift, weigh
अशुभन्(स)	अशुभा	अशुभा	अशुभा	throw
अशुभन्(स)	अशुभा	अशुभा	अशुभा	tie, bind
अशुभन्(स)	अशुभा	अशुभा	अशुभा	get out, drive out
अशुभन्(स)	अशुभा	अशुभा	अशुभा	throw, hurl
अशुभन्(स)	अशुभा	अशुभा	अशुभा	do, make
अशुभन्(स)	अशुभा	अशुभा	अशुभा	bring down, let d.
अशुभन्(स)	अशुभा	अशुभा	अशुभा	filter, sift
अशुभन्(स)	अशुभा	अशुभा	अशुभा	boil
अशुभन्(स)	अशुभा	अशुभा	अशुभा	sell
अशुभन्(स)	अशुभा	अशुभा	अशुभा	snipe
अशुभन्(स)	अशुभा	अशुभा	अशुभा	take
अशुभन्(स)	अशुभा	अशुभा	अशुभा	learn, teach

b. Three-rooted verbs.

Pres. (Inf)	Part.	Fut.	Imper	
उचुम् (म्)	उचुम्		उचुम्	carry
उकुम् (म्)	उकुम्		उकुम्	bring
उकुम् (म्)	उकुम्		उकुम्	throw, cast
उकुम् (म्)	(उकुम्)		उकुम्	run
उकुम् (म्)	उकुम्		उकुम्	break
उकुम् (म्)	उकुम्		उकुम्	teach, explain
उकुम् (म्)	उकुम्		उकुम्	hold
उकुम् (म्)	उकुम्		उकुम्	draw
उकुम् (म्)	उकुम्		उकुम्	descend
उकुम् (म्)	उकुम्	उकुम्	उकुम्	blow (act.)
उकुम् (म्)	उकुम्	उकुम्	उकुम्	put off, drop (act.)
उकुम् (म्)	उकुम्	उकुम्	उकुम्	take out, pull out
उकुम् (म्)	उकुम्	उकुम्	उकुम्	open (act.)
उकुम् (म्)	उकुम्		उकुम्	say
उकुम् (म्)	उकुम्		उकुम्	rise

c. Two-rooted verbs.

उकुम् (म्)	उकुम्			be born; grow
उकुम् (म्)	उकुम्			bear; beget
उकुम् (म्)	उकुम्		उकुम्	carry
उकुम् (म्)	उकुम्		उकुम्	become
उकुम् (म्)	उकुम्		उकुम्	go; become
उकुम् (म्)	उकुम्		उकुम्	alter
उकुम् (म्)	उकुम्		उकुम्	weep
उकुम् (म्)	उकुम्		उकुम्	die
उकुम् (म्)	उकुम्		उकुम्	flee
उकुम् (म्)	उकुम्		उकुम्	enter
उकुम् (म्)	उकुम्		उकुम्	buy
उकुम् (म्)	उकुम्		उकुम्	sit; stay
उकुम् (म्)	उकुम्		उकुम्	increase (intr)
उकुम् (म्)	उकुम्		उकुम्	pour

Pres. (Inf)	Perf	Imper	
འབྱུང་(བ)	བྱང་		blow (ntn)
འཇོན་(བ)	ཇོན་	ཇོན་	call
འཕྱུང་(བ)	ཕྱང་	.	appear, originate
ལྷོད་(བ)	ལྷོད་		enjoy
བུ་གས་(བ)	བུ་གས་	བུ་གས་	build up
འཇུག་(བ)	འཇུག་	འཇུག་	ask
འཇུག་(བ)	བུ་གས་		arrive

d. One-rooted verbs.

དག་པོ་(བ)		be glad, like
འགྲོལ་(བ)		fall, drop
མཚོན་(བ) འམཚོན་(བ)		leap, jump
འཇུག་(བ)		lie down
མཇུག་(བ)		meet
མཇུག་(བ)		be able
མཇུག་(བ)		find
མཇུག་(བ)		hear
མཇུག་(བ)		see
འབྱུང་(བ)		be glad, like
འཕྱུང་(བ)		come out, go out
འདོད་(བ)		wish, like, desire
འཇུག་(བ)		be able
གནས་(བ)		stay, dwell, remain
འབྱུང་(བ)		burn
ཚོར་(བ)		perceive
མཇུག་(བ)		do, make (resp)
ཟུར་(བ)		say
འཇུག་(བ)		remain, be left
འཇུག་(བ)		turn back, return
འཇུག་(བ)		know
(ཏུ་ཚོར་(བ)		understand

Addenda.

P. 5, line 10 after the word 'elsewhere' adde:
This will be indicated in the following examples by including the *s* in parentheses, as (s)kom.

P. 5, after the 11th line adde: 10. རྩ, རྩ and རྩ often lose even the inherent *t*-sound in pronunciation, and are spoken like *j*, *s*, *x*.

P. 11, at the end of §45 adde: 5. Diminutives are formed by adding the termination རྩ, often with an alteration of the preceding vowel: རྩ horse, རྩ little horse, foal; རྩ man, རྩ little man, dwarf; རྩ stone, རྩ small stone, calculus; or, if the word ends with a consonant by adding the vowel *u*, in which case a new syllable is formed: རྩ sheep, རྩ lamb.

P. 28, l. 15. for afraight read afraid, in some copies.

P. 28, l. 30. after: 'seldom heard', adde: When connected with the Dative of a substantive, it replaces the English: to have, to have got, as: རྩ I have money, རྩ I have pain; in this case the respectful term is not རྩ but རྩ nga-wa: རྩ has not the king an indisposition? inst. of: is Your Majesty ill?









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212

