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VII.

TIBETAN.
BY H. A. JÄSCHKE.

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# TIBETAN GRAMMAR 

BY

## H. A. JÄSCHKE

MORAVIAN MISSIONARY.

# SECOND EDITION 

PREPARED BY

Dr. H. WENZEL.

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\&

## Preface.

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

Besides the above mentioned additions, I have taken a number of examples from the Dzanilun, to make clearer some of the rules, and, with the same view, I have altered, here and there, the wording of the lithographed edition.

The order of the paragraphs has been retained throughout, and only one (23.) has been added for completeness' sake.

The system of transliteration is nearly the same as in the Dictionary, only for $n y, \tilde{n}$ is used, and instead of $e, \vec{a}$ (respectively $\ddot{a}$ ) has been thought to be a clearer representation of the sound intended. For the niceties of pronunciation the reader is referred to the Dictionary, as in this Grammar only the general rules have been given.

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

## Mayence, May 1883.

H. Wenzel.

## Abbreviations.

act. $=$ active.
C or CT = Central Tibet, especially the provinces of $U$ and Tsan.
cf. $=$ confer, compare.
Dzl. = Dzañlun.
e.g. = exempli gratia, for instance.
ET $=$ East Tibet.
fut. $=$ future.
imp. = imperative.
inf. $=$ infinitive.
i. $\mathrm{o} .=$ instead of.

Köpp. = Köppen.

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

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## Errata.

Page 3, line 13 read at instead of in.
„ 4, , 2 , respectively.
, 4, , 7 , which instead of whom.
, 4, „ 9 , under particular.
" 4, 14 " 14 instead of
, 4, $\quad 20$, exertion.
„ 4, , 21 dele to.
, 5, , 5 dele down.
n 7, , 4 read succession instead of conjunction.
" 7, 5 , each instead of either.
" 7, " 11 " subscribed instead of subjoined.
, 8, , 11 , foot for food.
" 8 , „ 12 , subscribed for subjoined.
, 8, , 16 homonyms.
, 8 , 19 , language.
, 8, , 23 , over instead of above.

- 8, , 24 , consonants.
, $9,{ }^{2} 10$, case.
, 10, „ 4 , judgment.
, 11, , 9 " except.
12, , 21 . it instead of is.
, 13, , 1 , which serve to denote.
, 13, , 7 , preceding.
, 14, , 6 , exclamation.
, 20, , 3 " indiscriminately.
" 20 , 5 " superseded.
, 20, . 19 , But.
, 21, , 5 , adds.
page 23 , line 1 read motion.



## Part I.

Phonology.

1. The Alphabet. The Tibetan Alphabet was adapted


 56). The Indian letters out of which the single Tibetan characters were formed are given in the following table in their Nāgari shape.





It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants $\boldsymbol{\sigma}^{\prime \prime} \mathrm{A}^{\prime \prime} \mathrm{E}^{\prime \prime}$ evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as今ेंक for चोग), we must suppose that the sibilisation of those consonants, common at present among the Hindus on the Southern slopes of the Himālaya (who speak tsär for चार, four etc.), was in general use with those Indians from whom the Tib. Alphabet was taken (cf. also the Afghan
 from $\checkmark$, which itself often is pronounced $v$, as shewn in the sequel; in transcribing Sanscrit, ब and व both are given, generally, by $\AA$ only. $\mathcal{Q}^{\circ}$ seems to be formed out of $\mathcal{q}^{\circ}$ to which it is related in sound. $\exists^{\prime}$ evidently is only the inverted E'. $\mathbf{V F}^{\prime}$ corresponds with Sanscrit w. (Bis newly invented; for its functions see the following §§. - The letters which are peculiar to Sanscrit are expressed, in transcribing, in the following manner. a) The linguals, simply by inverting the signs of the dentals: thas,「 ट, $\vec{F}$ ठ, $\bar{\Gamma}$ ड, $\bar{p}$ ए. b) The sonant aspirates, by


*) A very clear exposition of the ramification of Indian alphabets by Dr. Haas is to be found in the Publications of the Palaeographical Society Oriental Series IV, pl XLIV.
2. Remarks. 1. Regarding the pronunciation of the single letters, as given above, it is to be born in mind, that surds $\prod^{*} 5^{\circ} \boldsymbol{w}^{\circ}$ are uttered without the least admixture of an aspiration, viz. as $k, t, p$ are pronounced in the words skate, stale, spear; the aspirates $\mathbb{F}^{\prime}$ forcibly, rather harder than the same in Kate, tale, peer; the sonants $\bar{\pi} \Gamma$ $\boldsymbol{F}^{\cdot} \boldsymbol{F}^{\text {like }} g, d, b$ in gate, dale, beer. 2. The same difference of hardness is to be observed in $\boldsymbol{J}^{*} \boldsymbol{\sigma}^{\circ}$ or $\grave{c}, \check{c}, j$ ( $\check{c}$ occurs in church; $\grave{i}$, the same without aspiration; $\grave{j}$ in $j u d g e)$ and in $\mathbf{\sigma}^{\prime \prime} \mathbf{\delta}^{5} \mathbf{E}^{\circ}$ or $t s, t s, d s$. 3. Q' is the soft modification of $\grave{s}$ or the $s$ in leisure (French $j$ in jamais, but more palatal). 4. $5^{-}$is the English $n g$ in sing, but nccurs in Tibetan often in the commencement of a syllable. $5.3^{\circ} \tilde{n}$ is the Hindi $\quad$ a, or the initial sound in the word new, which would be spelled $\tilde{j}^{0} \tilde{n} u$. 6. In the dialects of Eastern or
 when occurring as initials, are pronounced with an aspiration, similar to the Hindi घ, ध, भ, द्म, or indeed so that they often scarcely differ from the common English $k, t, p$, $c h$; also ${ }^{\circ}{ }^{\circ}$ and $\exists$ are more difficult to distinguish from $q^{\circ}$ and $\mathbb{R}$ than in the Western provinces (Exceptions s. §§ 7.8).
3. Vowels. 1. Since every consonant sign implies, like its Sanscrit prototype, a following $a$, unless some other vowel sign is attached to it, no particular sign is wanted to denote this vowel, except in some cases specified in the
following §§. The special vowel signs are $ニ, \frown, \simeq, \overline{\mathrm{v}}$, pronounced respectivily as $e, i, o, u$ are in German, Italian and most other European languages, viz. 工 like ay in say, or $e$ in ten; a like $i$ in machine, tin; $\simeq$ like $o$ in so, on; © like $u$ in rule, pull. It ought to be specially remarked that all vowels, including $e$ and $o$ (unlike the Sanscrit vowels from whom they have taken their signs) are short, since no long vowels at all occur in the Tibetan language, except particular circumstances, mentioned below (s. § 9. 5, 6). 2. When vowels are initial, $\mathcal{V}$ is used as their base, as is I in Urdu, e.g. $\mathrm{K}^{\circ} \mathrm{F}^{*} a m a$, mother. 3. $R$ is originally different from $\mathrm{KV}^{\prime}$, 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 i ( $ا$ ), as the $a$ in the words: the lily, an endogen, which would
 the mere vowel without that audible opening of the throat
 Tibet this difference is strictly observed; and if the vowel is $o$ or $u$ the intentional exercion for avoiding the sound of

 Tibet this has been obliterated, and $\mathfrak{R}$ is there spoken just like $\mathrm{Vi}^{\circ}$
4. Syllables. The Tibetan language is monosyllabic, that is to say all its words consist of one syllable only, which indeed may be variously composed, though the
componend parts cannot，in every case，be recognised in their individuality．The mark for the end of such a syllable is a dot，called கेचां tseg，put at the right side of the upper part of the closing letter，such as $\prod^{\circ}$ the syllable $k a$ ．This tseg must invariably be put down at the end of each written syllable，except before a s̀ad（§ 10），in which case only $\Sigma^{-} \dot{n} a$ retains its $t s e g$ ．If therefore such a dot is found after two or more consonants，this will indicate that all of them， some way or other，form one syllable with only one vowel in it：サ＇エ＇ka－ra，MF゙ kar（cf．§§ 5．8）．

5．Final consonants．1．Only the following ten：可 $\boldsymbol{F}^{\circ}$
 v．5）occur at the end of a syllable．2．It must be observed， that 히 $\boldsymbol{F}^{\circ} \boldsymbol{\square}^{\circ}$ as finals are never pronounced like the Eng－ lish $g, d, b$ in leg，$b a d, c a b$ ，but are transformed differently in the different provinces．In Ladak they sound like $k, t, p$
 Tibet，moreover，final $\boldsymbol{₹}^{\circ}$ and $\bar{\sigma}^{\circ}$ ，sometimes even $\mathbb{F}^{\circ}$ ，modi－ fy the sound of a preceeding vowel：$a$ to $\ddot{a}$（similar to the English $a$ in hare，man），o into $o$（French eu in jeu）， $u$ into $u$（French $u$ in mur）．In most of the other provinces可 and $5^{\circ}$ are uttered so indistinctly as to be scarcely aud－
 © ${ }^{\circ}$ is scarcely perceptible，and final an $\|^{\circ}$ ，particularly after $o$ ，

 in Northern Ladak; elsewhere it changes into $i$ or dissappears entirely, prolonging, or even modifying at the same time the preceding vowel. Thus the following words:
 ,body', are pronounced in Northern Ladak: năs, s̀ess, ris, čos, lŭs; in Lahoul: nai, shei, rī, čō, lū; in Lhasa, and consequently by everyone who wishes to speak elegantly: $n \bar{a}, \grave{s} \bar{e}, r i \bar{c}, \check{c}\left(\stackrel{0}{0}, l \bar{u} . \quad 5\right.$. In some words final $\boldsymbol{N}^{*}$ occurs as

 ,indigo'; these are pronounced in N.Ladak: nacks, ganis, taps, rams, elsewhere nack (in Ü: nä), gaì (ET ghang), tap, ram. 6. $\bar{\sigma}^{\top}$ before $\mathbb{F}^{\circ}$ and ${ }^{\circ}{ }^{\circ}$ is especially in ET very often pro-

6. Dipthongs. 1. They occur in Tibetan writing only where one of the vowels $i, o, u$ have to be added to a word ending with an other vowel (s. §§ $15.1 ; 33.1 ; 45.2$ ). These additional vowels are then always written रिं, रें, 仿, never ڤิ" etc. (cf. § 3.3); and the combinations ai, oi, ui (as in चクईिं, बर्ष रें, जुरिं) are pronounced very much


[^0]बुనि can only in some vulgar dialects be distinguished from those mentioned in §5．4．2．The others $a 0, e o, i o, o o, u o$ ，
包，合合）are pronounced in rapid conjunction，but either vowel is distinctly audible．In prosody they are ge－ nerally regarded as one syllable，but if the verse should require it they may be counted as two．

7．Compound consonants．1．They are expressed in writing by putting one below the other，in which case several change their original figure．

Subjoined consonants．2．The letter $y$ subjoined to another is represented by the figure $\bar{E}$ ，and occurs in connection with the three gutturals and labials，and with
 preserved，in most cases，their original pronunciation kya， Kya，gya（the latter in ET：ghya s．§ 2．6）．In the Mongol pronunciation of Tibetan words，however，they have been corrupted into $\grave{c}, \check{c}, j$ respectively，a well known instance of which is the common pronunciation Kanjur i．o．kangyur，
 everywhere spoken without any difference from $\boldsymbol{J}$ ， $\boldsymbol{\sigma}, \mathbf{E}$ （except in the Western dialect before $e$ and $i$ ，where the $y$ is dropped and $\rrbracket, \mp, \square$ alone are pronounced）． $\bar{y}$ is spoken $n y=3$ ．3．$r$ occurs at the foot of the gutturals， dentals，labials，of $\bar{\sigma}, ~ ष, \mathbb{N}$ ，and 5 ，in the shape of $\downarrow$ In some parts of the country，as in Purig，these combina－
tions are pronounced literally，like kra，khra etc．，but by far the most general custom is to sound them like the In－ dian cerebrals，viz．ワ，5，邓 indiscriminately＝ट $t$ ；目，
 case of the literal pronunciation $b r$ is not uncommon． In $\bar{\gamma}$ and 지 both letters are distinctly heard；$\overline{7}$ sounds like $s h r$ in shrub，and so does Nenerally．In Ü this $r$ is dropped nearly in all cases：thus，$\underset{j}{ } \dot{p} a, s a$ etc．4．Six letters
 in these the $\ltimes$ alone is pronounced，except in $\boldsymbol{F}^{*}$ ，which sounds $d a$ ．5．The figure $\triangleleft$ ，sometimes found at the food of a letter is used in Sanscrit words to express the subjoined व，as in स्र（cf．§9．6）for साहा；and is now pronounced 22
by Tibetans $=\bar{o}: ~ s o \bar{o} h \bar{a}$ ；in words originally Tibetan it now exists merely as an orthographical mark，to distinguish homonymes in writing，as $\mathcal{W}^{\prime \prime} t_{s} a$ ，hot＇and $\mathcal{J}_{4} t_{s} a$ ，salt＇；but， as it is spoken，in some words at least，in Balti（e．g．₹ुᅮ rtswa ，grass＇，it must be supposed that，in the primitive form of the lauguage，it was generally heard．－Note．Of such compounds，indeed，as $\underset{4}{5}$ ，lot＇it is difficult to under－ stand，how they can have been pronounced literally，if the $v$ was not，perhaps，pronounced before the $y$ ．

Superadded consonants．6．$r$ above another con－ sonant is written ${ }^{-}$，and 11 contonants have this sign：

its full shape，as better adapted to the form of that letter： thus， $\mathbf{K}^{\mathbf{8}}$ ．In speaking it is seldom heard except provincially， and in some instances in compound words after a vowel thus， जु＜compat＞ᄃ్రీ organ，Urgyén，ancient name of the country of Lahore；臽＂dórje vajrá．Ladakees often pronounce it＝s： $\mathcal{F}^{*} s t a$ ，horse elsewhere ta．7．Similar is the usage in those with a superadded $\mathbb{N}$（namely：the surds and sonants of the first four classes，the guttural nasal，and 5），which latter is often softly heard in WT，but entirely dropped else－ where，except in the ease of $\stackrel{\Omega}{\zeta}$ ，which is spoken $=\mathbb{N}$ in WT，but with a distinct aspiration $=h l a$ or $l h a$ in ET． 8． $\mathbb{N}$ is superadded to the gutturals，dentals and labials with exception of the aspirate，then 9 and $\mathfrak{\sigma}^{6}$ ．It is，in many cases，distinctly pronounced in Ladak，but dropped
 letter lose the aspiration mentioned in $\S 2.6$ and sound $=$
 $t$－sound in pronunciation and are spoken like $j, s, z$ ．
${ }^{*}$ ）This will be indicated in the following examples by including the $s$ in parentheses，as（ 8 ）Rom．

## Examples．

 है ky，dog．




気う W：ped，C：čě，half．
 hen．
 misery．
गुが tam，cabbage．
స్దిฝざ・ tim（s），judgement．
 cold．
శ్తুম＂밈 tug－gu，child．
최ণ＂み s̀ran－ma，srän－ma， pea．
त्वㅁ $l a$ ，wages．

 moon．
言效 nón－po，C：nom－po， sharp．


䆑（s）go，door．
젶••（s）gyurr－wa，to alter， turn．
స्र్ర్ర్ W：（s）pin，C：čin，glue．
⿹ㅓㄱ뭉 te－u，Ld：s̀re－u，monkey．
조무․ W：（s）man，C：män， medicine．
 sand．

园風 tal，tax．
बो W：$d i$ ，$d i$（Pur：gri）， knife．
55ㄹ．W：dan－po，C：$d^{\circ}$ ， straight．
횜 dag，dag（brag），rock．


太त्वर्ट lá－mo，easy．
形可 kañ－pa，foot．
₹ず $\mathrm{W}:$ zun， $\mathrm{C}: d s u n$ ，lie， untruth．
 $t \ddot{a}-m o$ ，spectacle．

좍 $d a($ vulg：$r a)$ ，sound，voice．

$\mathrm{W}:(\mathrm{s}) \grave{c} o d-p a, \mathrm{C}: \mathrm{co}^{\prime}-$ $p a$ ，to behave．
 snake．
突何ひ W：non－pa，C：ñon－ $p a$ ，mad．
＊）The concurrence of superadded $\$ 7$ with a consonant already
 frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases
 $\mathcal{q P}^{*} \mathbb{N}^{*} ; ₹$ before the gutturals and labials with exception of the aspiratae; $\boldsymbol{\nabla}^{\circ}$ before $\pi^{*} \nabla^{\circ}$, the palatals, dentals and palatal sibilants with the same exception as under $\mathcal{F}$, then
 and palatal sibilants, excepted the surds; $Q$ before the aspiratae and sonants of the five classes. In C.T., to pronounce them in any case, is considered vulgar. 2. The ambiguity which would arise in case of the prefix standing before one of the 10 final consonants, as single radical, the vowel being the unwritten $a$, 一 e.g. in the syllable $\boldsymbol{\pi} \pi$, which, if 5 is radical, has to be pronounced $d a g$, if prefixed $g \bar{a},-$ is avoided by adding an $R^{\circ}$ in the latter case: thus,

末 $₹ \mathbb{R}^{\circ}$ d $\bar{a} ; \mathcal{R}^{\alpha} \mathbb{R}^{\circ} g \bar{a}$. This $\mathbb{R}^{\circ}$ is added, though the radical be not one of the mentioned letters; as, $\neg \Pi R^{\circ} k \bar{a}$. 3. $5^{\circ}$ as a prefix and $\boldsymbol{\nabla}^{\circ}$ as first radical annul each other, so that only the following sound is heard, as will be seen in the

[^1]following examples（ $5^{5} 5^{\circ}$ etc．）．4．Another irregularity is the nasal pronunciation of the prefixed $\mathcal{Q}^{\circ}$ in compounds

 kam－bum，eeg．ka－bum，，the 100000 precepts＇（title of a book）．－Note．With regard to the aspiration of the soft consonants in ET the prefixed letters have the same in－ fluence as the superadded ones §7．9．

## Examples．





Rマヌ＇び bab－pa，to descend．
57＜compat＞ᄃ＜compat＞ᅮ want，vulg．C：ann，power．
5สูホr $\bar{U}$ ，name of the Lhasa 5ఫすずびen－pa，solitude．
โక్రిళה『 yib（s），ib，figure．


 fourteen．

โフु＇$u$ ，resp．head．

 โస్రి＇ఫ ye－wa，e－wa，difference．

9．Word；Accent；Quantity．1．The peculiarity of the Tibetan mode of writing in distinctly marking the word－ syllables，but not the words（cf．§ 4）composed of two or more of these，sometimes renders is doubtful what is to be regarded as one word．2．There exist a great number of
small monosyllables, which serve for denoting different shades of notions, grammatical relations etc., and are postponed to the word in question; but never alter its original shape, though their own initials are not seldom influenced by its final consonant (cf. § 15). 3. Such monosyllables may conveniently be regarded as terminations, forming one word together with the preceeding nominal or verbal ${ }^{-}$ root. 4. The accent is, in such cases, most naturally given to the root, or, in compounds, generally to the latter part of the composition, as: बेषां mig, ,eye ${ }^{〔}$, बेबा'షों mig-gi, , of
 covering, glove'. - 5. Equally natural is, in W.T., the quantity of the vowels: accentuated vowels, when closing the syllable, are comparatively long (though never so long as in the English words bee, stay, or Hindi اجا, etc.), otherwise short, as हो $m \bar{\imath}, \mathrm{man}^{6}$, हेळ్' mi-lă , to the man', but 丈Г‘ mär, ,butter'. - In CT, however, even accentuated and closing vowels are uttered very shortly: mí, mí-lă etc., and long ones occur there only in the case of $\S 5,4.5$. and



 the long vowels are marked by an $R^{\circ}$ beneath the conso-


10．Punctuation．For separating the members of a longer period，a vertical stroke：｜，called $97^{\circ}$ sad（ $\grave{\grave{a}}{ }^{\prime \prime}$ ），is used， which corresponds at once to our comma，semicolon and colon；after the closing of a sentence the same is doubled； after a longer piece，e g．a chapter，four s̀ads are put．No marks of interrogation or exlamation exist in punctuation．－ 2．In metrical compositions，the double sad is used for se－ prating the single verses；in that case the logical partition of the sentence is not marked（cf．§ 4）．

## A list of a few useful words．


मF＇び kañ－pa，house． बान $\begin{gathered}\mathrm{W} \text { which？} \\ \text { gain，} \\ \mathrm{C}: ~ g a n ̃, ~\end{gathered}$

बITV W：gur，C：gur，tent．
［a＇nil，fatigue．
के $\grave{c} i$ ，what？
 pa，punishment．

$\mathbf{E}^{\prime} \mathrm{W}: \grave{\jmath} a, \mathrm{C}: \mathfrak{j} a$ ，tea．
今̄ম＇ni i－ma，sun；day．



गुず W ：kun，C：kün，all． Aだ Kin，hole．


Eずす nan－pa，C：nampa，


あざあ゙ čár－pa，rain．

7．$\tilde{n} a$ ，fish．
3Г゙『• ñuri－wa，little，few．
خे．है ne－mo，near．



गेन sìin，tree，wood．
NV＇$s u$ ，who？
WViza $a-p a$ ，（vulg．）father．
́ar（Ld：ras）ră ，cotton cloth．
 ing．
స্রীমান sem，soul．
蕾 tag，blood．
太্মী『゙ leb－pa，to arrive．
تّ̛ W ：sa，C：ts $a$, grass．

깅ํ z̀u，bow（for shooting）．
โATウT gun－ka，gun－ka， सฝీ tso，lake．
Rギタ・ di－wa，to ask．

IV＇$s a$, earth．

క゙자 $a-m a$（vulg．）mother．
$\operatorname{\zeta n}^{\text {Nr }}$（Ld：$\left.d u s\right) d \bar{u}, d^{2} \bar{u}$ ，time．
鸟和 tab（s），means．
मal＇ねें $\begin{aligned} & \mathrm{W}: ~ b a g-p e, ~ C: ~ b a g-~ \\ & \text { če，flour．}\end{aligned}$
际 $d o, d \breve{C}$ ，wheat．

$\underset{\text { 청ㄱ }}{\substack{\text {（s）kye－wa，to be born，} \\ \text { grow．}}}$
त्रेए ñin，heart．
वा
 $p a$ ），tast，quick．


## Part II．

Etymology.

Chapter I．The Article．
11．Peculiarities of the Tibetan article．1．What have been called Articles by Csoma and Schmidt，are a number of little affixes：『ে 『• よ＂ ones，which might perhaps be more adequately termed denominators，since their principal object is undoubtedly to represent a given root as a noun，substantive or ad－ jective，as is most clearly perceptible in the instance of the roots of verbs，to which $\vec{V}^{\prime}$ or $\nabla^{\prime \prime}$ impart the notion of the Infinitive äd Participle，or the nearest abstract and nearest concrete nouns that can possibly be formed from the idea of a verb．These affixes are not，however，－except in this case－－essential to a noun，as many substantives and adjectives and most of the pronouns are never ac－ companied by them，and even those which usually appear connected with them，will drop them upon the slightest occasion．2．Almost the only case in which a syntactical use of them，like that of the English definite Article，is perceptible，is that mentioned $\S 20.3$ ；a formal one，that of distinguishing the Gender，occurs in a limited number of words，where के denotes the female，तथ the masculine．

if the word in the masculine (or rather common) gender has
 ,lioness'. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g.

 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: बेन प्रुण (from

 month'. In some instances the putting or omitting of these articles is optional; more frequently the usage varies in different provinces. 4. The peculiar nature of these affixes is most clearly shown by the manner in which they are connected with the indefinite article § 13.

Note. The affixes $\nabla^{\circ}$ are after vowels and after the consonants $5 \times$ ® $^{\circ}$ always pronounced $w a$ and $w o$,


 wo) ,lord, master'.
12. Difference of the Articles among each other.' 1. The usage of $\sqrt[\square]{\square} \mathbb{F}^{\circ}$ is the most general and widest of all,
as they occur with all sorts of substantives and other nouns． $\square^{\circ}$ is particularly used for denoting a man who is in a certain way connected with a certain thing（something like لا， l ，and in Hindustāni and Persian：$\frac{10}{4} d a$ ，school＇，


 kyëu ，boy＇，邻 lo ．year＇，ब
 ס ${ }^{\circ}$ is either added to，or－more commonly－used instead
 お ，a two years＇girl＇．The performer of an action is more frequently denoted by $\begin{aligned} & \text { ㅈ․（or，in more solemn language，}\end{aligned}$


 appendices $\prod^{\circ} \mathbb{R}^{\circ}$ 析 occur with a limited number of nouns only，especially the names of the seasons，with numerals， and some pronouns．（तो seems to be a vulgar form of pronunciation for $\eta^{\prime}$ ）．

13．The indefinite Article．This is the numeral one（§13）， only deprived of its prefix．viz：今ैठों，which form it retains，


 Some authors use $\begin{aligned} & \text { ठ }\end{aligned}$ tely. It is, of course, always without accent. The articles $\boldsymbol{J}^{\circ} \boldsymbol{\square}^{*}$ etc. are not thrown out by the indefinite article e.g.


 ,there being a multitude of them' (from Mil). Very often it is placed after the interrogative pronouns (v. 27), and sometimes its original meaning is obscured so much that it occurs even after known and definite subjects, where one would expect the demonstrative (see f. i. Dzl. 25, 1. 28, 6. 128,14 ).

## Chapter II. The Substantive.

14. The Number. The Plural is denoted by adding the
 or a few other words, which originally were nouns with the common notion of plurality. Bus 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 nu-
 ,three men'. When a substantive is connected with an adjective, the plural sign is added only once, viz. after the
 men".

Note. The conversational language uses the words Fant etc. seldom, in WT scarcely ever (an exception s. 24. Remarks), but add, when necessary, such words as: all, many, some; two, three, seven, eight, or other suitable numerals (cf. § 20, 5.).
15. Declension. The regular addition of the different particles or single sounds by which the cases are formed is the same for all nouns, whether substantives or adjectives, pronouns or participles. Only in some cases, in the Dative and Instrumental, the noun itself is changed, when, ending in an vowel, it admits of a closer connection with the corrupted case-sign. We may reckon in Tibetan seven cases, expressive of all the relations, for which cases are used in other languages, viz: nominative and accusative, genitive. instrumental, dative; locative, ablative, terminative and vocative. 1. The unaltered form of the noun has some of the functions of our Nominative and those of the Accusative and Vocative. 2. The sign of the Genitive is ग̀ं after by
 मों after $\boldsymbol{I I}^{\circ}$, and $\Sigma^{\circ}$; aftervowels $i$ is simply added by means of an $\mathcal{R}^{\circ}$ thus: $\AA^{\prime}$, which then will form a diphthong with the vowel of the noun (cf. § 6), or if, in versification, two syllables are required, $i$ appears supported by an $\mathbb{W}$ forming a distinct word. 3. The Instrumental or Agent is ex-

spective consonants as specified above; atter vowels simply $\mathrm{F}^{-}$is added, or, in verse, sometimes భ్టిస

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

In the language of common life, in WT, the different forms of the particle of the genitive and instrumental, after consonants, 包 包 etc. are never heard, but everywhere the final consonant is doubled and the vowel $i$ added to it,
 (gold), G. ser-ri etc.; or, in other words, all nouns ending in consonants are formed like those ending with वip (see the example कीवां). In those ending with a vowel no irregularity takes place.
4. The Dative adds indiscriminately the postposition $\mathcal{F}^{\circ} l a$, denoting the relation of space in the widest sense, expressed by the English prepositions in, into, at, on, to. 5. The Locative is formed by the postposition of $n a$, in ${ }^{6}$.
 especially with the meaning: from among), all three likewise without any discriminating regard to the ending of the noun. 7. The Terminative is expressed by the postpositions $5^{\circ}$ or $\mathbb{F}^{\circ}$ after vowels; $5^{\circ}$ after final $\nabla^{\circ}$ and $\boldsymbol{F}^{\circ}$
 after ${ }^{\circ}{ }^{\circ}{ }^{\circ} \mathcal{Q}^{\circ}$ and the other final consonants. All these
postpositions denote the movement to or into．8．The Vo－ cative is not different from the Nominative（as stated above）， if not distinguished by the interjection गך＇oh！，and can only be known from the context．

Examples of declension．As example of the declension of consonontal nouns we may take 1．for those in $s$（re－ spectively $d, b$ ），ANTV＇lus，lü，，body＇；2．for those in $m$（ $n$ ， $r, l$ ，ふよ lam ，way＇；3．for those in $g(\dot{n})$ ，हेबा mig ，eye，一 of that of vocalic nouns：4． $\mathbb{A}^{\prime} k a$ or $k a-w a$ ，snow ${ }^{6}$ ．

## Singular．

1. 
2. 

N．Acc．बुतV lus，lū
ஷబర゙ lam

Inst．ब⿴囗大，

Loc．बुत్య＂lus－na
মুK゙ず lam－na


Term．ה్NTN్N゙ lus－su
बよFF゙ lam－du
3.
4.

N．Acc．केषां mig

Gen．सेष्गों $m i g-g i$

Dat．बীना® mig－la
Loc．बोना丁口 mig－na
Abl．कीना＇gה＇mig－nā $\cdot$
Term．कीबान $\mathrm{F}^{m i g-t u}$


 ka－wa－nā
ศアゴ，Aエ゚ ka－ru，Ear；

$$
\begin{aligned}
& \text { ドロず, ドロエ゙ } \\
& \text { ka-wa-ru, ka-war. }
\end{aligned}
$$

## Plural．

As the plural signs are simply added to the nouns， without affecting their form，we here only give examples of declension with the two most frequent plural particles． As example for $\boldsymbol{F}^{\prime \prime}$ the plural of the pron． $\mathcal{Y}^{\prime}$ ，that＇has been chosen．








## Chapter III． <br> The Adjective．

16．In the Tibetan language the Adjective is not form－ ally distinguished from the Substantive，so that many nouns may be used one or the other way just as circumstances require．＊）The declension，likewise，follows the same rules as that of substantives Only two remarks may be added
 used for distinguishing the gender，since even in the case of human beings $\mathbb{V}^{\circ}$ and $\bar{Z}^{\top}$ are not seldom found connected


 po，C ：ri－ton－po，，the high hill＇，when，of course，the case－

[^2] for the more classical க゙ず＇，warm＇；these seem to be particularly
 jectives either by simple reiteration of the root：₹ิనానియ for






Or the Adjective may be put in the Gen. before the

 speech both of C and WT the adjective sometimes preserves, even in this position, its simple form (Nominative). A third way of expression, when both are joined together,
 land, is rather a compound substantive, with the same difference of meaning as ,highland' and, a high land' in English.
17. Comparison. 1. Special endings, expressive of the different degrees of comparison, as in the Aryan languages, do not exist in Tibetan. There are two particles, however, corresponding to the English than: $\boldsymbol{\square} \mathbb{N}^{*}$, after the final

 with which another is compared (like the Hind. س1) and this then preceeds the compared one, finally follows the
 ,horse - than dog small is', just as in Hindūstāni: . ثهو ز:ى سى كتّا جهو تنا ؤو
*) Some Mscr. and wood-prints, however, prefer, even after these consonants, the form $\ddagger \mathbb{N}^{\circ}$.

 becoming a priest is relatively bigher that mount Meru';

 be put, in the same manner, after adverbs. Thus, Na'


 brother should go (with him) than another'. ANA for itself has the meaning of , more than', with the negative: ,not more than', ,only'; thus: ['aiky


 no pleasure (for us) but hunting, h. is our only pl'.
2. An Adverb which augments the notion of the adjective itself, is 샤기미ํ ,more'; this can be added ad li-

3. Another adverb, 咳 means: ,more and moré, ,gra-
 4. ,The elder - the younger' e. g. of two brothers, is
simply expressed by：，the great－the little ${ }^{6}$ ．5．The Superlative is paraphrased by the same means：गुण ${ }^{\circ}$ an ${ }^{\circ}$ ふे $\ddagger{ }^{2}$

 one is the greatest（prop．great）？؛．Adverbs for expressing



Note．The colloquial language of WT uses NE＇in－
 emphasis，perhaps a mutilated form of $\alpha\left[\mathbb{N}^{\prime}\right.$ ，much＇）or 파누 instead of 9ेन in the former case，but repeats the adjective in the latter， so that，very large is expressed in books by $19 \bar{T}$ in speaking，in WT by má cén－po，in CT by čem－po と̌em－po．

## Chapter IV．

The Numerals．

## 18．Cardinals：

19 नाद्वां ìig

3 ₹ व్｜N太心＂sum
$4 \approx$ Б乌ิं $2 i$
$5 \sim$ 国 $\dot{x} a$
$6 \leqslant \operatorname{Jil}^{-1} \mathrm{~W}: d u g, \mathrm{C}: ~ d h u g$

8 ん 马島下 W：gyad，C：gyä
9 ค โี่ $g u$
10 ДT్త iu，or Дన్త్ర్య iu－tam－pa




15 or Дर्య゙国 c̀o－ná

17 W দన్తొ『โ్ず c̀u－dún， $\mathrm{C}:-$ dưn，vulg：c̀ub－$d^{\circ}$

19 ヱ
20 ₹० ริं． 9 n $\tilde{n} i-$ s̀u


30 ३ 젖్ㅓㅁ súm－c̀u






61 ऽ इֹ
70 vo 7 万ुず $d u n-\grave{c} u, \mathrm{C}: ~ d u n n-\grave{u} u$




 （C：go－cíg）





1000 （s ）tox
$10000 \sim 000$ 周 $i i$
100000 R RुオV bum
1000000 100000 स్జ＂sa－ya
10000000 200000 ל్రे‘＇je－wa
There are，as in Sanscrit，names for many more powers of 10 ，but they are seldom used．


 oneth ${ }^{\text {＇，not，as in English，，the twenty first＇．}}$

20．Remarks．1．The smaller number postponed indi－ cates，as is seen in $\S 18$ ，addition，the reverse－multipli－

 and चs్dㅇ ，as the second part of a compound after conso－
 up to one hundred），然雨（after hundreds and thousands＊）），

[^3]※ै. (with still greater numbers), are optional but frequent additions. $\mathbf{F F}^{* \prime}$ is common instead of $\boldsymbol{5 F}^{\circ}$, and ${ }^{6}$, to connect units with tens (s. § 18), but it occurs also with hundreds and thousands, and not seldom together with $5^{\circ}$, e.g.


 have caused the belief, common even among educated readers in C and WT, that $\mathbb{F}^{\circ}$ must mean twenty, even when connecting a hundred or thousand to a unit, as they will usually understand the above mentioned number in the sense of 1022 instead of 1002; but the authority of printed books, wherever the exact number can be verified from other circumstances, does not confirm this, which would indeed be a sadly ambiguous phraseology. 3. $\pi$ added to
 together, both; व্\INは行, the three together, all three etc. $\bar{z}^{\circ}$ means either the same, or represents the definite article, indicating that the number has been already mentioned, e.g.
 sent... The five men arriving etc. 4. $\boldsymbol{y}^{\circ}$ is used, besides


forming Ordinals, to express the notion of ,containing', e.g.

 ,that containing thirty (letters)', the Tibetan alphabet. 5. Such combinations as $\operatorname{a/}$ used in common life, so denote a number approximately, ,two or three or so' (cf. § 14 Note).
21. Distributive numerals. They are expressed by repetition as in Hind: $5 \sqrt{4} \mid \sqrt{2}$ each time six, six for each etc. In composed numerals only the last member is repeated,

22. Adverbial numerals. 1. Firstly, secondly etc. are formed from the ordinals as every Adverb is from an Ad-
 etc. (s. § 41). 2. Multiplicative adverbs, ,once', ,twice' etc., are expressed by putting $\alpha / \bar{\sigma}$,times' before the cardinal:

 same meaning as ब무.
23. Fractional numerals are formed by adding $\boldsymbol{\Phi}^{\circ}$, part':



## Chapter V.

## Pronouns.






 or ฝै, but very often, if circumstances show the meaning with sufficient certainty, the sign of the plural is altogether omitted.The declension is the same as that of the substantives.

Remarks: $5^{-}$is the most common and can be used by every body; $£ \mathbf{5}$; seems to be preferred in elegant speech (s. Note); $\mathcal{E}$ ar ${ }^{\prime \prime}$ is very common in modern letter writing, at least in WT; $77^{7 / 7}$, self ${ }^{\prime}$, when speaking to superior persons occurs very often in books, but has disappeared from common speech, except in the province of Tsan (Țasi-
 versation with persons of equal rank, or to inferiors.
2. person. 通 is used in books in addressing even the highest persons, but in modern conversation only among equals or to inferiors; ${ }^{5} 5^{\circ}$ is elegant and respectful, especially in books. -

3．person．鲛 seldom occurs in books，where the de－
 common to both the written and the spoken language，and used，at least in the latter，as respectful．But it must be remarked that the pronoun of the third person is in most cases entirely omitted，even when there is a
 people of WT use $\Gamma^{\circ}(9)$ and 产 is 反َび．－

To each of these pronouns may be added： $\mathbf{\Sigma F}^{\circ}$ ran or

 than the simple forms，without any difference in the mean－ ing．$\overline{\widehat{F}}{ }^{-\quad}$ is more prevalent in books，except the compound $\overline{5} \mathcal{F}^{\circ} 5^{\circ} \tilde{n}$ i－rain，which is in modern speech the usual respectful pronoun of address，like ，Sie＇in German．

Note．The predilection of Eastern Asiatics for a system of ceremonials in the language is met with also in Tibetan．There is one separate class of words，which must be used in reference to the honoured person，when spoken to as well as when spoken of．＂To this class belong，be－
 ful terms by which the body or soul，or parts of the same， and all things or persons pertaining to such a person，and
even his actions, must be called. The notions, most frequently occurring. have special expressions, as 즁 $(8) k u$, in-




 $\grave{z} \bar{u}-p a$, i. o. $d z \ddot{a}-p a$ i. o. $\overline{2} \jmath^{\dagger} \sqrt{r}$ jed-pa, jhé'-pa, to make‘ and many others. If there is no such special word, any substantive


 Another class of what might be called elegant terms are to be used when conversing with an honoured person (or also by a high person himself in his own speech), such as
 स्रै5: $l a d-d u, l a^{\prime} \cdot d u$ i. o. द्रो工 $5^{\circ}$, for the sake of, without reference to the said person himself. Even uneducated people know, and make use of, most of the ,respectful terms, but the merely, elegant' ones are, at least in WT, seldom or never heard in conversation.
25. Possessive pronouns. The Possessive is simply
expressed by the Genitive of the Personal, Б\{ি, 瓦式 etc. ,His', ,her', ,its', when referring to the acting subject



26. Reflective and Reciprocal pronouns. 1. The Reflective pronoun, ,myself, , yourself etc. is expressed by $\mathbf{~ F ~}^{\circ}$, $\hat{\xi} 5^{\circ}$, also $\square 7 \boldsymbol{T}^{\circ}$. But in the case of the same person being the subject and object of an action, it must be paraphrased, so for , he precipitated himself from the rock' must be said

 - 2. The reciprocal pronoun ,each other ${ }^{6}$ or ,one another ${ }^{6}$

 ब बिय'बंशें, to one one said', ,they said to each other'.
27. Demonstrative pronouns. 1. Rरें $d i$, ,this'; ₹ें $d e$, dhe, that' are those most frequently used, both in books and speaking. The Plural is generally formed by $\left\{\pi \pi^{\circ}\right.$,




 books. - 2. It is worth remarking that the distinction of the nearer and remoter relation is, even in common language, scrupulously observed. If reference is made to an object already mentioned, $\hat{\jmath}^{2}$ is used; if to something fol-

 ,he said thus, spoke the following words'.
28. Interrogative pronouns. They are N్N'su,who?'; 잳․ gañ, gh., which?; 今ें $\grave{c} i$, what?‘; to these the indefi-



29. Relative pronouns. These are almost entirely wanting in the Tibetan language, and our subordinate relative clauses must be expressed by Participles und Gerunds, or a new independent sentence must be begun. The participle, in such a case, is treated quite as an adjective, being put either in the Genitive before the substantive, or, in



，one who gets（unto whom come）many presents＇．Cf．also 33．Only those indefinite sentences which in English are introduced by ，he who＇，，who ever＇，，that which＇，，what＇etc． can be adequately expressed in Tibetan，by using the in－ terrogative pronouns with the participle（seldom the naked root）of the verb，or adding $\bar{\Phi}^{\prime}$（，if－＇v．41，A．4．）to the latter．Instead of 今口 in this case 佥 is written more cor－
 망 $\overline{9}$ ，if anybody who possesses the good faith teach it


 will make come down like rain whatever is wished for＇；
 and ask of me according to that I will act，or I will grant








But the participle is treated as if no relative was preceding, thus recede from (recall) the word he had spoken before'; vulg.,


## Chapter VI.

The Verb.
30. Introductory remarks. The Tibetan verb must be regarded as denoting, not an action, or suffering, or condition of any subject, but merely a coming to pass, or, in other words, they are all impersonal verbs, like taedet, miseret etc. in Latin, or it suits etc. in English. Therefore they are destitute of what is called in our own languages the active and passive voice, as well as of the discrimination of persons, and show nothing beyond a rather poor capability of expressing the most indispensable distinctions of tense and mood. From the same reason the acting subject of a transitive verb must regularly appear in the Instrumental case, as the case of the subject of a neutral verb, - which, in European languages, is the Nominative -, ought to be regarded, from a Tibetan point of view, as Accusative expressing the object of an impersonal verb, just as , poenitet me' is translated by , I repent'. But it will perhaps be easier to say: The subject of a transitive verb, in Tibetan, assumes regularly the form of the instrumental, of a neutral verb that of the nominative which is the same as the accusative. Thus, and $^{\text {an }} 5$
 by me $=I$ beat you. In common life the object has often the form of the dative, 后每, to facilitate the comprehension. But often, in modern talk as well as in the classical literature, the acting subject, if known as such from the context, retains its Nominative form. Especially the verba loquendi are apt to admit this slight irregularity.
31. Inflection of verbs. This is done in three different ways:
a) by changing the shape of the root. Such different shapes are, at most, four in number, which may be called, according to the tenses of our own grammar to which they correspond, the Present-, Perfect-, Future-, and Imperative-
 root is $755^{\circ}$, the Future-root $4155^{\circ}$, the Imperative root

 implies duration, is also occasionally used for the Imperfect (in the sense of the Latin and Greek languages) and Future tenses. It is obvious, from the above mentioned instances, that the inflection of the root consists partly in alterations of the prefixed letters (so, if the Perfect likes the prefixed 7 , the Future will have $\overline{7}$ or retain the $\mp$ ), partly in adding a final $\mathbb{N}^{\prime \prime}$ (to the Perfect and Imperative), partly in changing the vowel (particularly in the Imperative). But also the consonants of the root itself are changed
sometimes: so the aspirates are often converted in the Perfet and Future into their surds, besides other more irregular changes. Only a limited number of verbs, however, are possessed of all the four roots, some cannot assume more than three, some two, and a great many haye only one. To make up in some measure for this deficiency:
b) some auxiliary verbs have been made available:



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

Note. The spoken language, at least in WT, acknowledges even in four-rooted verbs seldom more than the Perfect root.
32. The Infinitive mood. The syllables $\boldsymbol{V}^{*} p a$ or, after the final consonants $\mathbb{\Sigma}^{\prime} \mathbb{\Sigma}^{\prime} \mathbb{N}^{*}$ and vowels, $\boldsymbol{\nabla}^{*} w a$ are added to the root, whereby it assumes all the qualities and powers of a noun. In verbs of more roots than one, each of them can, of course, in this way be converted into a substantive, or, in other words, each tense has its Infinitive, except the Imperative. From one-rooted verbs the different Infinitives may be formed by the above mentioned auxiliaries: thus, the Inf. Perf., by adding ঋీఠొ『 to the Infinitive of
 root, and the Inf. Fut. by adding Rafian to the Supine
 visurum esse, visum iri.

Note. The spoken language uses, in WT almost exclusively, a termination pronounced das in Turig and Balti, $\grave{c e s}$, $\grave{e} e$ in Ladak, $\grave{e} e$ in Lahoul etc., $\grave{j} a$ in Kunawar, s̀e in Tsan etc., the etymology of which is doubtful, as it is not to be found in any printed book. Lamas in Ladak and Lahoul spell it హेशr.
33. The Participle. 1. This is in the written language
 $755^{\circ} \square^{\prime}$, having given'. -2 . Whether the meaning is active and passive, however, can only be inferred from the con-
 but given, the money'; the Tibetan participle means nothing but that the action or condition is connected in some way with a person or thing. But it is natural that in the present participle the active notion should be the more frequent one, as well as in the preterit the passive. - 3. In the instance of Intensive verbs (formed with usage of scientific authors has strictly connected the active


giver, and the passive to those with $\mathfrak{V}^{\circ}$, as

 to be done' (Thgy). - 4. In certain cases, especially with verbs that mean: to say, ask etc. the Participle is used before the words of the speech, where we should use the


Note. In the spoken language, of WT at least, the Participle is formed by \$/बतं, in the active sense as well as the passive (whereas in books this syllable occurs only in the meaning of the performer of an action s. 12. 1.):
 man giving the money', $\overline{\text { 5 }}$


 his reverence ${ }^{\text {t }}$ (Mil). The future participle is represented, just as in English, by the Infinitive (32, Note), so that

 by: sád c̀as-si lug, Lad.: sád-čes-si lug, Lah. etc.: sád dè̈
 the classical language, in Kun.: sód jạ lug.

34．The finite verb．1．The principal verb of a sentence， which always closes it（48．）receives in written Tibetan in most cases a certain mark，by which the end of a period may be known．This is，in affirmative sentences，the vowel $o$ （called by the grammarians：领第荿），in interrogative ones the syllable am．Before both the closing consonant of

 which formerly had a $5^{\circ}$ as second final－ $\boldsymbol{F}^{\circ} \boldsymbol{y}^{\circ}$－，as－ sume $\frac{7}{5}$ and 5 ㅎ․－2．These additional syllables are omitt－ cd $a$ ）in imperative sentences，$b$ ）in the latter member of a double question，c）when the question is expressed al－ ready by an interrogative pronoun or adverb，$d$ ）in coor－ dinate members of a period，with exception of the last one， e）commonly，when the principal verb is the verb substan－




 ，the houses were destroyed，the men killed，the whole town
 sand of the river 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 heard, e.g. the question बत्रिए $5 \dot{\gamma}^{\circ}$
 monly spoken in WT: ton-ña? ton.
35. Present Tenses. 1. Simple Present Tense. This is the simple root of the verb, which always will be found in the dictionary; in WT, as mentioned above, of verbs with more than one root, only the Perfect root is in use; if, therefore, stress is laid on the Present signification, recoarse must be had te one of the following compositions, (s. 31. and Note). Thus, dia $^{2} \Gamma^{-}$,(I, thou, he etc.) see, seest etc.', वार्万र' , (I etc.) give' through all persons; in the end

2. Compound Present Tenses. a) R下न्म (s. 40, 1) is
 give. This is common in the dialect of WT especially. -
 see. In WT this, of course, is changed to बर्श्रॉ सास्रंसें

 am seeing'; it must, however, be remarked that both ways of expression, $b$ ) and $c$ ), are not very frequent. -

 RFIT，（I）am writing（just now）．

36．Preterit Tenses．1．Simple Preterit，Perfect or Aorist Tense；this is the Perfect root：$\boxed{755^{\circ}}$ ，at the close of the sentence $75 \Gamma^{*}$｜，gave，have given，was given＇；in one－ rooted verbs it has，of course，the same form as the present：
 narrative tense like the Greek Aorist or French Parfait défini．－2．Compound Preterit Tenses．－a）The root with
 ，have seen，saw，was seen＇；rarely met with in books，but in general use in the conversation of WT．In CT SNE jॅun
 b）The root with 和（more in books），or ब゙F（more in common language），the true Perfect as the tense of accom－
 action of giving is past＇，户े خेf left．－c）The Participle connected with 《్ఫ̄ं occurs more frequently in the past sense than otherwise．Here，in the common talk of WT， $\boldsymbol{\downarrow}^{\circ}$ is used，even in those cases where
 or，contracted，kál－pen，，the letter has been sent off ，in

la táns－pa yin，táns－pen，the wages have been paid ${ }^{\text {© i．o．}}$

 later books）the mere Perfect root with $\bar{\psi} \bar{\zeta}^{\circ}$ ，the $\bar{j}$ or


37．Future Tenses．1．Simple Future．The Future－root，
 ture．a）The auxiliary verb Rबत्रु斤斤＇（to grow，become） added to the Terminative case of the Infinitive：$\overline{\text {／f }}$
 ，shall，will see，be seen＇．This is the most common，and， together with the Simple Future and the Intensive（39．）， $\cdots$－ authors in all cases where a specialFuture－root is wanted，and even where this exists．It dissappears，however，gradually from the literature of the later period，and is replaced by the two following compositions．－b）त్ఫী̀す connected
 ，shall，will give＇etc．（浐 is originally a substantive，mean－ ing material，cause，occasion）．－¢）the root with $\overline{\hat{\chi}} \overline{5}^{\circ}$ or


use in CT，whereas in WT：－d）ひీず connected with the


 e）In books the Participle with ひิず（35．2．b，36．2c）oc－ curs sometimes also as Future．

38．Imperative mood．1．This is usually the shortest possible form of the verb，which often loses its prefixed letters，though in some instances a final $\mathbb{N}^{\circ}$ is added．In many verbs with the vowel $a$ ，and in some with $e$ these vowels are changed into $o$ ，besides other alterations of the consonants．Particularly often the surds or sonants of the other tense－roots are changed to their aspirates in the Im－

 In one－rooted verbs it is，of course，like the Present，but it can always be sufficiently distinguished by adding the particle छच（शेनां or बिनें，according to 13．）．This is used in the classical literature indiscriminately in addressing the highest and the lowest persons（or，in other words，as well to command，as to pray），but according to the modern custom of CT only when addressing servants and inferior people．－2．In forbidding，the Present－root is used with

 or wishing（Precative or Optative）either the same forms as under 1．are used，or the Imperatives of R⿹勹巳寸
 rent root）are connected with the Termin．Infin．बर्थf
 none of the three a person is indicated，but it is natural that in commanding and forbidding the subject will be the second，sometimes the third person；in the precative also the first person can be understood．

Note．The common language of WT，acknowledging only the Perfect－root，changes nothing but the vowel：

 of 领；which is not much used，$\overline{4} \bar{\hbar}^{\circ}$（give！）is often

 perative is paraphrased by ₹动｜ir gos（Ld）．gö，goi，must＇，
 －In CT the changing of the vowel seems to be usually omitted，but the $\overline{\mathrm{J}} \mathrm{f}^{\circ}$ is more used．Here，also，the Per－ fect root is not so exclusively preferred．

39．Intensive verbs．1．Very frequent in books is the
connection of the four－rooted verb

 the Term．Inf．of another verb，to intensify the action of the latter．By this means not only one－rooted verbs can be made to participate in the advantages of the four－rooted，

 periphrastical phrases are gained for speaking more pre－ cisely than otherwise would be possible．The Future tense可（ᄌᄌㅇ）serves，besides its proper notion of futurity，par－ ticularly to express the English auxiliaries ，must，ought
 to be uttered＇，sometimes it may be translated by the Im－ perative mood．The spoken language，at least of WT，is devoid of this convenience，and possesses nothing of the kind except the alove mentioned intensive form of the Imperative，formed by बर्ऽई＇（s．38．，Note）．－2．Another class of intensive verbs are formed by connecting two
 be fear－frightened ${ }^{〔}$ ，and other similar ones．

40．Substantive and Auxiliary Verbs．1．To be a）খ్య̄ $\Downarrow$ ，in elegant and respectful speech बNa｜z＂ひ lag－pa，$\overline{\mathrm{U}}$ ： la $-p a$（the latter word never used in WT）is the mere means
of connecting the attribute with its subject, as: নীRసิ
 it you, Sir?‘. Therefore the question त్తુঋ్ఠ is to be understood, who are you' or ,who is he' etc., the personal pronoun being often let to be guessed. - খ్య్ itself is often omitted




 or ,to be present', ,to be found at a place, therefore the question 저잗 is to be understood:, Who is here? Who
 $\Sigma^{*}$ is seldom heard. When connected with the Dative of a substantive it replaces the English ,to have, to have got', as:


 King an indisposition?‘ i. e. , is Your Majesty ill?‘. - c)




 in books. - e) द्रॉ'च mod-pa, mö'-pa has a somewhat emphatical sense: , to be (something) in a high degree', to be (somehow) in plenty'. It occurs most frequently in the Gerund with गें (41.), when it frequently has the sense of
 originally ,to appear, to be visible, extant', negat. के क्षूट ${ }^{2}$. Sometimes in books, and common in certain districts. g) In books the concluding o (34.) is, moreover, fouud to represent the verb ,to be in all its meanings, and is capable of being connected with words of all classes besides verbs,
 also the खेन of the Imperative (38.) implies the verb ,to
 ,was, has been', and besides also ,has gone, become', which is its original meaning. - For the use of these verbs as auxiliaries s. 35 . sq.
 thing' then ,to become, to grow', auxiliary for the Future tense in the old classical language, as mentioned in 37. Since this can be considered as the intransitive or passive notion, opposite to
of RyINT with the Term. Inf. of another verb must, in many cases, be rendered by the passive voice in our languages.
 of ,to become, to grow'. The Perfect root for both is 刘區 ,(went), grew, became, has become, is' (s. above). - In CT and later books $2 \sqrt{6} \square^{\circ}$ is used instead.
 (s. 38. Note). In WT this is used in a very wide sense for any possible modification of the notion of necessity: ,I must, should, want to, ought' and even, I will, wish, beg (for
 which may be, in the last mentioned case, rendered somewhat
 ,I want potatoes, pray!' is as much to say as, Will you kindly give me some potatoes'. In books and more refined language several other verbs are used in the same sense, viz. ₹a|Nar , it is right to' (usually with the Genit. Infin.),
 with the Supine; $\boldsymbol{F}^{\prime \prime} \mathbb{R}^{\prime}$, to like' with the Dat. Inf. The popular substitute of the last, especially in use in WT, is R $97^{\circ} \sqrt{\prime \prime}$, of similar meaning, added to the root.
41. Gerunds and Supines. . We retain these terms, employed by former grammarians, but observe that they do not refer to the form, but to the meaning, as well as that Gerund is not to be understood in the same signification
as in Latin, but as the Gérondif of some French grammarians, or what Shakespeare calls Past conjunctive participle in Hindi. These forms are of the greatest importance in Tibetan, being the only substitutes for most of those subordinate clauses which we are accustomed to introduce by conjunctions. They are formed by the two monosyllabic

 or बิ5 according to the same rule as 刘 13.), both of which are added to the root, or by the terminations mentioned in 15. as composing the declension of nouns, which are added partly to the root, partly to the Infinitive or Participle.
A. Gerunds. All the following forms can be rendered by the English Participle ending in ing, but the more accurate distinctions must be expressed by various conjunctions.

1. $\begin{aligned} & \text { ( } \\ & \text { ( }\end{aligned}$ etc.), the most frequent of all these endings. It is added to the Present-root as well as to the Perfect-root:
 clauses beginning with when, as, since, after etc. Also in the spoken language of WT it is used most frequently. -



 gnak , as there is a great water, we cannot go'.
2. केर' (१े़' etc.), of a similar sense, chiefly used for
 being displeased, he became angry', or ,growing displeased and angry'. Often it denotes two actions going on at the same time, or two states of a thing existing together, and then can only be translated by ,and', thus, इझR'
 $\nabla^{\circ}$, to eat flesh and drink blood ${ }^{(*)}$. It stands also in a
 live by catching fish‘. These two (1. and 2.) can also, like the closing $o$, as mentioned in $40.1 . g$, be added to every
 Д'간, as you are high (-born), being of a great family". In conversation, 领 is scarcely ever heard.
3. $\boldsymbol{q}^{-10}$ (from, or after, doing something) in temporal clauses with , after, when, as'; practically it is very much like ${ }^{\prime}$ ', and often alternating with it. In most cases, in speaking always, it is added to the root, seldom to the infi-

[^4]
 will have risen，go！＇₹ नa saw that，raising clamour，I wept＇．

4． $\boldsymbol{\sigma}^{\prime}$ ，in（doing something）${ }^{\text {‘ }}$ again for clauses with ，since，when，as＇，but in most cases by far for ，if＇and con－ ditional，when＇：Rर्यू＇क，if，or，when（I）go，or went＇；मे お゙₹「ず，when，after（he）has died＇，，if he is already dead＇； भेण，if（he）die，should die＇，，if（he）died ${ }^{\text {¢ }}$ ，，when（he）dies＇；
 to the root，seldom to the infinitive，and as common in talking as in books．

5． $\mathbb{R}^{-}$is of more various use．When added to the root， it is very much like $\mathfrak{\delta} \bar{F}^{\circ}$ ，which it replaces in the conver－ sational language of CT（where the first example of 2 ．would
 in imperative or precative sentences，when it is added to the Imperative root of the subordinate verb，just like other

 implies the verb，to be＇，especially when added to adjec－


$\sqrt{ } \sqrt{ }$, pretty, being of a good figure and nice to behold'. When added to the Infinitive, it denotes: a) of course, the real Dative, or the usual meanings of the postposition $\mathbb{D}^{\circ}$
 killing, be fond of killing' b) nearly the same as $\overline{\text { F }}$ or ,as ${ }^{6}$


 $5 \cdot \mathcal{F} \times A^{\prime 2}$
 (it) does not occur in the (whole) world, what is (its) occurring here, or, how is it that is occurs here?‘. Finally, in the language of common life $\mathbb{F}^{*}$ is added to the repeated root in order to express the English, while, whilst': [EN ${ }^{-}$

 kyi $\grave{s} i n \mathrm{n}$ kur-s̀og CT ,while I am cutting the meat into pieces, bring you (some) wood'.
6. Rati added only to the Infinitive, literally, out of



the grave (I) came out of the grave ${ }^{4}$. - b), while ${ }^{6}$, in which case the root of the verb may be repeated, as: त्राॅ'


 example (s. 内') translated into classical language); c) also the English ,being about to ${ }^{\text {' }}$ is, in books, often expressed

 미둑; ,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.
 and Genitive cases of the root, mean $a$ ), by doing some-

 ¢ิवां , since I am resolved to help you, do not be depressed!‘ This, originally, is a function of the Instrumental only, but in later times the other cases also are used in this meaning. - b) more frequently they are used adversatively, ,though', especially when connected with 侦 (40.1.e),

say so, by what shall (I) believe (it)?، In other cases it may be left untranslated when the next sentence will
『" ,he did not like d. f., but preferred $\mathbf{v}$. f.. . This Gerund is scarcely used in talking, at least in WT.
8. $\boldsymbol{\square} \mathbb{N r}^{\prime}\left(\square \mathbb{V N}^{\prime}\right)$, the Instrumental of the Infinitive, , by (doing something) ${ }^{\text {c }}$ is, of course, the proper expression for ,because', but also very often used indiscriminately for $7^{\circ}$ or $\mathrm{grv}^{\circ}$ only for the sake of varying the mode of speaking:


9. Also बोग the proper use of which has been shewn above (35. 2. d.) must be mentioned once more as it occurs
 ,walk on praying (preces faciendo)! ; অ্, ,beating (her own) breast and weeping.
B. Supines. They are expressed simply by the Terminative Case of the Infinitive or of the Root, सर्ఫీ $\mathbf{a f}^{\circ}$
 optional, in others one is preferred. Their use is: with
 ,difficult to learn'; with verbs expressing, to go, to send'etc.,

 In these cases the root is most common, but the Inf. $\begin{aligned} \\ \mathbf{N a}^{\circ}\end{aligned}{ }^{\circ}$
 use of the Supine is $a$ ) with verbs of sensation and, less frequently, with those of declaration, where we use sentences
耳视, seeing (his) mother coming‘ (instead of which, how-


 폭99N', remembering him to be the kings son' or ,that he was... ${ }^{6}-b$ ) in an adverbial sense, when we say, so that', especially in negative sentences, ,so that not ${ }^{6}$, without
 ceive it', or ,without anybody perceiving it.‘

Note 1. The modern language of WT uses in the first instance (B. 1.) either the simple Infinitive, चत्ञा


 a particular one, which consists in repeating the final con-
sonant of the root with the vowel $a$, to which also $\mathbb{R}^{\circ}$ may
 ,(I) have come to meet you'; in the third, the direct Imperative adding $\mathbb{Q}^{\circ}$ for the sake of civility, $\left\{\right.$ 젇ar $\mathcal{Q}^{\circ}$ ,pray permit!‘





 most $l a ̆-w a$ ), láb-pa don-du $k a g-p o$; in the third instance a peculiar word, ,rog', is used, which is said to be origi-
 ves now as the respectful substitute of ⿳ेखिए; Particle of the




Note 2. All the forms, of course, where $\boldsymbol{\nabla}^{\circ}$ or $\nabla^{\circ}$ are met with might in certain cases belong to the Participle, and not to the Infinitive.

Note 3. The reader will have missed any mention of tenses of the class of Pluperfect, Past Future etc., and,
indeed, there exists no form of the kind, and they can only
 ,when (he) had written the letter, (he) sent (it) off; ひ్బेషों

 sent (it) off'. Neither have the Conditional or Subjunctive
 we did not do that, we could not live (i.e. we cannot earn
 $3 \bar{\sigma}^{\circ}$,why should not I hear (grant) what you say (your
 ,if (you) had not explained it, and (we) had not seen the




 they would come to me (visit me). Here may be added, that also the intention of, or attempt at, doing something is expressed by the simple verb: thus, |  |
| :--- | :--- | :--- |$|$ u্রে



on the point of springing into the water (and that he had sprung off the bank), he held him back by the force of his magic, so that he did not touch the water' (s. 41. B. 2. b.). Especially the gerunds in aitr $^{(41 . ~ A . ~ 6 .) ~ h a v e ~ o f t e n ~ t h i s ~}$
 ,when I was about to be parted from life, he saved $\mathrm{it}^{\text {t }}$;
 ,the snake, having become angry, though she in tented (or: had at first int.) to let out her poison, reflected thus'. As will be seen from these examples, the action, in such cases, is thought to have begun in fact.

## A Survey of the principal forms of the Finite Verb.

## Present:





I am seeing
Perfect:

 went went



Future:

| 415 |  |
| :---: | :---: |
|  |  shall, will see <br>  |

Imperative:
 इर्श्र लेषां see!



## Chapter VII.

## The Adverb.

42. We may distinguish three classes of adverbs: 1. Primitive adverbs. 2. Adverbs formed from Adjectives. 3. Adverbs formed from Substantives or Pronouns.
43. Very few Primitive Adverbs occur; the most usual
 (WT) ,to morrow', and a few similar ones; WF', again', and the two negatives कें and $\boldsymbol{\sigma}^{\circ}$, the latter of which is used in prohibitive sentences, and with a past tense, as丈े
 Jischke, Tibetan Grammar.
 סr instead of को before them (40.). Another particle of this kind, of a merely formal value, is $\overparen{\AA}$, which is added to any word or group of words in order to single it out and distinctly separate it from everything that follows. It is, therefore, often very useful in lessening the great indistinctness of the language, especially so when separating
 man is a Ladakee'. (There is scarcely an adequate word to be found in our modern languages, but the Greek $\gamma \varepsilon$, or $\mu \varepsilon \nu-\delta \varepsilon$-, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: oेट.
44. Adverbs may be formed from any Adjective by



45. Nearly all the local Adverbs are formed from Substantives or Pronouns with some local Postposition:



 ,thither, there', ₹'वar ,from there, thence, then, after that‘.

Note. In talking the simple adjective is used, mostly,
 ,quickly, soon'.

## Chapter VIII.

## The Postposition.

43. There are two kinds of Postpositions: 1. Simple Postpositions. These are the same that we know already as forming the cases (15). 2. Compound Postpositions, formed in the manner of local Adverbs (42.3), with which they are, indeed, with a few exceptions, identical.
44. Simple Postpositions. These are: $\mathbb{N}^{\prime}$ (the affix



Their use will be best seen in the following examples:


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


 goes', or ,(he) goes on horseback'.

 बRद्ये
 out at night.
 WT, being very glad at this'.


 (your) head, , have you head-ache?

$$
\| \Phi, 5 \text { etc. } \|
$$

 in the house, at home.
 home!!

$5^{\prime \cdots}$

 in (her) arms'.

 years'.
 ,(they) made (or selected, raised) that man to (be) king'. Wrgy चㅈ্ᅥd $\prod^{\circ}$, (they) made (their) luggage into a pillow, used it as a pillow'.

 provincial irregularities 35.2.c), where are(you)going?
 to Tino (or K'oksar) ${ }^{\text {c }}$.

## || $\operatorname{qas}^{\text {s }} \|$



 beginning‘.
|| வNּ ||

5MFRAR'RAN, from the window, through the window
 from the circulation (transmigration).
 $\Sigma^{7}$, to build a house out of brick ( $\mathrm{T}_{\mathrm{s}}$ : a house of brick) .

 (from among) the pupils'.
 $\Sigma^{『}$,wiser than all, the wisest, most skiltul of all.



Besides these $5^{\circ}$, with' is to be mentioned as Simple



 used for the instrumental when the real instrument (tool)

 minister with the sword'. It is, moreover, added to many Adjectives and Verbs, when we use the Accusative or Da-
 that, similar to that'. With an Infinitive it denotes the

 (on) their going to sleep, when they went to sleep';
 or also ,he said so, and went home'. Often it is found with
an Imperative, without any perceptible signification, if it
 ,now eat!' For its use as a conjunction see the next chapter.
2. Compound Postpositions. These may conveniently be grouped in two classes: a) Local Compound Postpositions, which are virtually the same as the Local Adverbs specified in 42.3: thus, $\bar{\sigma} 5^{\circ} \sigma^{\circ}$, in (the midst of),
 ones will be seen in the following examples:

 and common talk).

 out of the house'.





 lotus-flower'.
 the door'.
 (literally: , in front, by the side, of a tree').
 judge ${ }^{6}$.

 two months ago'.


 emerge, come out, from below the ground ${ }^{\text {© }}$.


 of the water'.

 three days he will arrive beyond this plain, will have crossed it'.
 roundabout'.
 village‘.
 seven years'.
 बुसा"चr ,from this to that'.

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

me, in my behalf, for my sake, on my account'.
 $55^{\circ}$ ², for what reason has that illness come? what is the cause of etc.?6.

 stead of wood".


 ，as formerly，as before＇；instead of it the dialect of WT uses＂$\Gamma^{\circ}{ }_{5}{ }^{\circ} 5^{\circ}$ ，generally with the Genitive，thus the last


 how？in what manner？،．

In the dialect of WT মl⿳亠二口斤幺小 instead（which is a corruption of ॠत్రुएत్，occurring in




## Chapter IX．

## The Conjunction．

44．The written language possesses very few，the spoken still fewer，Conjunctions，most of which are coordi－ native．The common word for ，and ${ }^{*}$ is $5^{\prime \prime}$ which we have

 （i．e．and so on）${ }^{\text {c }}$ ，though the position of the s̀ad（10．）after the word $5^{\circ}$ shows that it is always considered as belong－ ing to the preceding member of the sentence，similar，in
this respect, to the Latin ;que'; nor can it in any case begin a sentence. Very seldom, and only in later literature, it appears as combining two verbs, if not, indeed, the root ought to be regarded there as abbreviation for the infinitive. Further: $\sqrt[4]{5^{\prime}}$, also, too'. When belonging to a single word or notion it is put after it in an enclitical way like ,quoque ${ }^{\text {in }}$ Latin. It is changed according to the termi-





 ,even one (they) did not find - not even one'. This is the only means for expressing, none, no, nothing', केत్Vु' (or


 (they) did not find ${ }^{\text {‘, }}$, it serves as another expression for ,though' or also ,but' (s.41.A.7.b): thus, though they searched, they etc.' or ,they searched, but they etc.‘. Standing

[^5]for itself（not leaning on the preceding word）it means ，again，once more＇（when it is to be regarded as adverb），
 In the beginning of a sentence it is ，and，again，moreover＇， and may occasionally be rendered by ，however，but ${ }^{6}$ ．
 －，Or ${ }^{6}$ is expressed also by the interrogative affix of the

 ，nevertheless，but＇，vulg：భ్య゙श్ర్ర occurs much less fre－ quently in Tibetan than in the European languages．

The only Subordinate Conjunctions are：1．নাঝ্গে＇ ，if ${ }^{〔}$ ，introducing conditional sentences ending in $\boldsymbol{\sigma}^{\prime \prime}$（40． 1. A．4）．But，as the conditional force really rests on the closing ब＂，the initial बाबमें may be put or omitted at pleasure； 2.
 ，but if not．．．＇；this last is found only in books．

## Chapter X．

## The Interjection．

45．The most common Interjection is 市，or，repeat－ ed，ग̀＂गें ，oh！，alas！‘ used also before the Vocative．The


## Chapter XI.

## Derivation.

46. Derivation of Substantives. As most of what belongs under this head has already been mentioned in 11. and 12. only the formation of abstract nouns remains to be spoken of. 1. The unaltered adjective may be used as an abstract

 be added the pronoun $\overline{5} 5$ ( but this is used scarcely anywhere else than in metaphysical treatises, from whence a few expressions, such as
 from existence‘ have become more generally known. 2. In the case of two correlative ideas existing, frequently the compound of both is used, esp. in common talk, ふे'कुए'

 mustard-seed ${ }^{4}$. - 3. ² $^{\circ}$, difference (or, sometimes, ${ }^{6} 5^{\circ}$,
 riches'. - 4. Mental qualities are in most cases paraphrased



 （also ，a believing mind＇），faith ${ }^{〔}$ ．－5．Diminutives are formed by adding the termination $\mathcal{R}^{\circ}$ ，often with an alte－ ration of the preceding vowel： $\mathfrak{j}$ ，horse，敛，little horse，
 ，small stone，calculus＇．If a word ends with a consonant， only $u$ is added，and a new syllable formed：बुताष＂，sheep＇，内్రాㅐㅣ ，lamb ${ }^{6}$ ．

47．Derivation of Adjectives．1．Possessive adjectives are regularly expressed by adding the syllable $\mathbf{J F}^{\circ}$ ，or the



 $\boldsymbol{J}^{\circ}$ is never heard in common talk in WT．－2．Adjectives of appurtenance are generally expressed by the genitive of

 ，the eye of knowledge，spiritual eye＇．－3．Negative，or privative adjectives are formed in several ways：$a$ ）by the


 verb ,separated from the body, bodiless'. - 4. The English adjectives in -able, -idle are expressed by $55^{\circ} \square^{\prime \prime}$, to be fit', added to the Supine, or to the simple Root, R $25^{\circ} 55^{\circ} 5^{\circ}$,

 lawful').

## Part III.

## Syntax.

48. Arrangement of words. 1. The invariable rule is this: in a simple sentence all other words must precede the verb; in a compound one all the subordinate verbs in the form of gerunds or supines, and all the coordinate verbs in the form of the root, each closing its own respective clause, must precede the governing verb (examples s. below). 2 . The order in which the different cases of substantives belonging to a verb are to be arranged, is rather optional, so that e.g. the agent may either precede or follow its object. Local and temporal adverbs or adverbial phrases are, if possible, put at the head of the sentence. - 3. The order of words belonging to a substantive is this: 1 The Genitive, 2. the governing Substantive, 3. the Adjective (unless this is itself put, in the genitive, before; 16), 4. the Pronoun,






49. In correlative sentences (cf. 29) the Relative precedes the Demonstrative: वार्य give!' i.e., give whatever you bave', and in comparative sentences the thing with which another is compared, ordinarily precedes this (cf. 17).
50. Use of the cases. As the necessary observations about the instrumental have been made in 30 , about the other cases and postpositions partly in 15, partly in 43, it is only the Accusative, that requires a few words more, as it is very often used absolutely (as in Greek). a) Acc.






 स거의 , with regard to (his) birth, equal' i.e ,of equal

 may be added, and in talking they are preferred to the
 مr etc.

50．Simple Sentences．－1．Affirmative sentences． $-a$ ）the attribute being a noun，the verb：to be，become，


 tribute must be put in the Terminative：

 fast on his vow＇；in some special cases this may take

 his whole shape was like a man＇s，his foot only was pie－

 ふे large wall in the north of that country＇．

2．Interrogative sentences．－a）simple：放包

 ，what do you want？ much（is）the price？${ }^{\text {．}}$

Besides the affix am the later literature and the con－
versational language of CT has the accentuated interrogative

 lạa di je’ ${ }^{\text {ét }} n \bar{u}$, can you do this work?‘.

The form of a question is also used to express uncertain
 ,is forgetting possible?' for ,he may possibly have forgotten
 (apparition) is not the devil, I hope? ${ }^{\text {. }}$



 (else) is the matter (with you - because you weep)? ${ }^{\text {b }}$.
3. Imperative and Optative or Precative sentences do not require any additional remarks besides what is said in 38.
51. Compound Sentences. After having examined in 41 the different gerunds as the constituent parts of compound sentences, a few examples will suffice for illustration.

1. Compound sentences, for the most part coordinative:

1) R
 ,The king having given a law, the good were given rewards, the bad punished, measures and weights arranged, and people taught letters (i.e. reading und writing).
2. subordinate sentences: दे ${ }^{-1}$ तुर










1) 42.3. 2) indefin. art. after numerals s. 13. 3) Ac-


 12) the object of the fear usually in the instrumental. 13) termin . of inf used as adverb, 41. B. 2. b. 14) 44. 15) 42.2.



 quarrelling about one boy, the king (being) wise of understanding having examined (the case) thus ordered: You two, having seized from each (side) a hand of the boy, pull, and who gets him, (she) may carry him off. - When he had so spoken, she who was not the boy's mother, because she had no compassion for the boy, not fearing (she might) hurt (him), pulled with what force she had. She who (in truth) was the boy's mother, because she had compassion with the boy, fearing (she might) hurt (him), though she was able by force, did not pull hard. The king said to her who had pulled hard: Because this, not being your son, is the other woman's son, say (it) outright'. When he had so spoken, as he had turned out to be the son of the gentle puller, (she) carried off the boy'.
 defin. article; 13. fin. 18) $\bar{\sigma}^{\top}$ is sometimes pleonastically

 properly, as he has come to be'.

## Appendix.

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

WT kiyod gd́-na yoñ,
CT kiyö' gád-na yon.
W kiyod su yin, C kyö' s. y. Who are you?
W Kyod (C kiyö’) sī̆ ${ }^{1}$ ) yin. ${ }^{*}$ ) Whose (man, servant) are
W Kyod ráni miñ c̀i zer
C Ǩyö'-kyi miñ-la gan zérgi yö'- dáam.
W kyod-di kán-pa gá-na Where is your house? yod,
C Ǩyö'-kyi kañ-pa gá-na $y{ }_{0}{ }^{\prime}(-p a)$.
W Ǩyod c̀i-la yon,
C Ǩyö’ g'añ-la yoñ.
W ài-la 'i-ru dug.
W ǹa s̀ruñ-te dad.
W dì yúl-li mini ài zer,
C yul dì miñ-la gán zér$r a^{* *}$ ) yim-pa.
you?
Where do you come from? What is your name? (rule 34.2. $c$ is not always observed)

Why do you come?
(What do you want?)
Why are you here?
I sit here to watch.
What is the name of this village?

[^6]W Kíyod-la del-wa2) zig Have you any errand (bu-yod-da, sines)?
C ky ö’ la donn zig yö-dam.
W can med; đ̌ón-la yoǹ(s),
 yon.
W da tug pa tuni-c̀e-la kanji- Then go home to eat (drink) pa-la-son.
W yod: $\dot{n} \dot{a}-l a \operatorname{man}^{3}$ ) z zig Yes: please give me some sal ${ }^{4}$ ), medicine.
 rag.
W $\left.\dot{n} \dot{a}-l a z u g^{6}\right) ~ y o d, ~ T s ~ s u g ~$ gyág ${ }^{7}$ )-gi,

Not any; I have come to no purpose. your soup.

Ur $\dot{n} \dot{a}-l a n a \dot{a}-t s a \quad$ ton $\left.\dot{n}^{8}\right)-g i$ dug.
W zúr-mo rag, C - $d u g$. I feel pain.
W $g \dot{d}-n a, \mathrm{C} g \dot{a}-n a$.
W $\left.d \dot{d} d-p a^{9}\right)-l a, \mathrm{C}$ col' $-p a-l a$. In the stomach.
W gó-la zug rag, C -- yö'. I have headache.
W ña-z̀a yañ-pa-la ča-če-la tsan-te rag.
WC di len.
W di kier, C dikur son
W di k kiyoñ, C di knur slog.
W di gá-zug $\grave{c}-\grave{c} e, \mathrm{C} d i$
Weshould have taken a walk, but it is too hot.
Take this!
Take this with (you)!
Bring this!
How shall I do this?
gain- $d{ }^{10}{ }^{10}$ ) jer' torn (or jer' gu) yin (yim-pa).
W di-zug do mi dos (goo, You must not do it in this gọ̆),
way.


W ñá-la da-ruin o-ma z̀ig I want some more milk. gos,
C ñá-la dáa-run wó-ma s̀̀g gọ.
W i lág-mo còo, C di lég- Clean this! mo jà.
W bé-ma dañ tac ${ }^{11}$ )-̀̀e, Wash it with sand!
C jè-mă
W $\dot{n} a$-la ču $u$ c̀ $u \dot{n} z a d\left(\mathrm{C} s \dot{a}^{\prime}\right)$ Give me some water, dig nañ ${ }^{12}$ ) zig (C sig). please!
W lág-pa lág-mo yodd-da, Are (your) hands clean?
C lág-pa lég-mo (lạ-mo, or tsani-wa) é yö’.
W o-ma tsag-rậ̣-la tsag ton',
C wo-ma - - tsag s̀og.
W tab čuni-se dé čog-la bor-
Put the little stove there! toin, C -- dêe と̌og (čó)la z̀ag ${ }^{13}$ )-čig.
W pàan-dil sá-la pob ${ }^{14}$ ) (pab-ton),
C sañ ${ }^{15}$ ) sá-la p páb-s̀ig.
W zañ(-bu) me dañ ne-mo Put the pot near the fire! bor,
C $\operatorname{sañ}$ me dañ $\tilde{n} e-m o z ̀ a g . ~$
W pog ton.
W $\left.\tilde{n} i-m a \operatorname{gad}{ }^{16}\right)-s a(g \underline{a}-a)$ tsám-z̀ig-ga me pú ${ }^{17}$ ),
$\mathrm{C}-\mathrm{g} \underset{\underline{a}}{\mathrm{a}}$ tsam-s̀ig-la--
W kar-yol ǩyon-ña son.

-     - len-na sog.

Take it off!
As soon as the sun sets, light a fire!

Go to fetch the china!
Come to take away - -
 $k a r-y o l^{19}$ ) mi dag (or kar-yol lag-mo mi ̌̌ayin); t'sán-te z̀ig lárite gyal-la tu gos (gō),
C ču dán mō tū na kar-yól mi dag; tsám-mo s̀ig
 W lás (lă )-ka tsaí-ma tsarna mán-na ma ča,
C - - mam-pa do ${ }^{20}$ ) mi čog.
W sol-c̀og ${ }^{21}$ ) téal-dig ${ }^{22}$ ) c̀o-a, C --- jè gyu yin-na(m).
W o-ná; $\operatorname{cog}-\operatorname{tán}$ tini ${ }^{23}$ ) tońn, C yā-ya; cog-tán tín-č̀g.
W tib-rillinaí-načùumánpo yód-da ñuंn- $\dot{n} u$ yód,
C - gyi-nañ-na ču mánpo yö'-d‘am ñúri-niu yö’.
W ñún $\dot{n} u$ z̀ig yod (a-tsig man-na med),
C ñún $\dot{n} u$ s̀ig yö’.
W tib-ril ču k $\mathrm{kj}^{24}$ )-te kiyón,
C - - čūu kán $\mathfrak{n}-n \underset{a}{a} k u r$ s̀og.
W tib-ril dzag dug.
W kár-y $\left.\tilde{a}^{25}\right) d a \dot{n} j a r^{26}$ ) gos (g̣) ,
C kár-y $\bar{a}$ (ors̀ $a-k a r-g y \bar{i})$ jar gọ.
W gar-wá ${ }^{27}$ ) tsar ${ }^{28}$ ) Kiyer, Take it to the blacksmith's. C kiur soin.

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

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

Shall I make the table ready?

Yes; lay (spread) the cloth!
Is there much water in the teapot, or little?
(But) a little.

Fill the teapot with water, and bring it! The kettle leaks.
It must be soldered (fastened with pewter).

W s̀el-kor gas (gā) són,
C s̀el-por gā $80 \dot{n}$.
W īạmazer-na s̀inmaḱyon,
C - - ser-na - - kyal ${ }^{29}$ ).
W sab mol-na kiyon yin,
C sa-hib suin ${ }^{30}$ )-na kyal gyu yin.
W sab gá-zug mol, C sahib gañ suñ wa yin.
W ma pá ${ }^{31}$ ); budmacug ${ }^{32}$ ),
C ma bor-wa ${ }^{\text {je' }} ;$ bü' $m a$ c̀ug.
WC rig-pa dim ${ }^{33}$ ), W kadar c̀o.
W án $^{34}$ )-c̀e man,
C $n \underset{a}{n} n$ gyu $\min$.
W dáas ${ }^{35}$ )-si ( $\left.\underset{d o b}{a}-i\right)$ lág-ma $\left.t^{i 36}\right)$-te bor,
C dậ-kyi lhág-ma ts ag jōa.
W lag-ma mi dug, dañ ma lus (lü).
W o-ma lud ma c̀ug,
C wo-ma lü' ma d̀ug.
W čin-pa ${ }^{37}$ ) ma túb $\left.{ }^{38}\right)$-te són-te kíyon,
C--. -tsáni-ma (or gáni-mo) kur-s̀og.
W a-lu s̀u-te tub toǹ,
C kyi-u (or doo-ma ${ }^{39}$ ) s̀ute tub-c̀ig.
mañ-po (or yun riñ-mo) ma gor.

The tumbler (glass-cup) has got a crack.
Unless I tell you, do not bring wood!
When master commands, I shall bring.

What did you say, sir (did the gentleman say)?
Don't cast it away! Do not let it slip!

Take care! Cautiōusly!
You must not press!
Put by the remainder of the rice!

There is no remainder, nothing is left.
Do not let the milk run over!
Not catting the liver, bring it as a whole!

Peel the potatoes, and cut them in pieces!

Don't tarry much!

W gyog-pa (C gyog-po, gyō- Come soon! po) s̀og.
W ma jed ${ }^{40}$ ),
C ma jè'.
W yid-la zum ${ }^{41}$ ) tub-ba,
C sem-la $\dot{n} \bar{e} \bar{e}$ tub-ba.

1. Do not forget! 2. (I) did not forget.
Can yourememberit(bear it in mind)?
W yid-la zum gos (gọ),
C $\dot{\boldsymbol{n}} \bar{e}-p a$ ј̆ё' $g o ̣$.
You must bear it in mind, (make it certain).
$n a \dot{n}-d u$ sonं; nañ-du sog. Go in! Come in!
W nañ-du kyod ${ }^{42}$ ),
Go (or come) in, sir!
C nañ-du peb.
$\mathbf{W} d o d^{43}$ ), $\mathbf{C} d \vec{a}$.
żug ${ }^{44}$ ).
Sit down!
Please sit down, sir!












## Reading Exercise.

The Story of Yug-pa-c̀an the Brahman ${ }^{1}$ ).











 name दषिड्य. - 5) 40.1.c. - 6) 41. A. 1. - 7) 40.1.b and 47. 3. b. - 8) 34. 1. and 40.1. g. - 9) 15.5. -




 Q又








 ,to return‘. - 16) 37. 2. - 17) बर्ff'a' s. 11); ,don't let


 ,to prepare, purposé. -- 24) rule 30 . is not always strictly observed. -






 भे





25) 43. 2. - 26) perf. of $5^{\circ} \square^{\circ}$, to fall'. - 27) perf.
 $=$ बेतrestrant. - 30) 49.-31), from the inner (i.e. other) side to this ${ }^{\text {b }}$, ,across'. - 32) carpenter (lit. ,lakriwālāá, cf.


 5"





 స్టे


37) s. 29). - 38), sat down'. - 39) if the verb is in the infv., the subject is usually put in the accus., when we use the genitive. - 40), returning it so that the owner saw it'; 41. B. 2. b. - 41), I did not return it with the mouth i.e. by saying anything‘. - 42) ,because (41. A. 8) that Yugp. did not say it (viz: I give back) 4 - 43) 41. B.

 - 47), firstly', less frequent and somewhat different from 55.











49) ,secondly'. - 50) 17. 1. - 51), it is better that Y. should be the winner, than that besides having been robbed of my ox, I should lose my eyes into the bargain. -52 ), another said: 0 god! etc.' (每 ${ }^{\prime \prime}$ used in addressing a


 perf. মகి太ీ’, to go, walk'; eleg. ,to say‘. - 56) 41. A. 5. b. - 57) Nomin. for Instrum., s. 30 fin. -

जोম Qちম








बामवंप্রীম



 - 59) partic., ,that a man was concealed (behind it). 60) 41. A. 5. - 61) 27. 1. - 62) imper. of םब్రి $\square^{1}$ eleg.
 - 63), than that he should be (my) husband ${ }^{\circ} .-64$ ) s.57). - 65) partic., ,the axe which I held from (i.e. with) my month'. - 66) 40.3 ,whatever things be carried, it being right to carry them on the shoulder'. - 67) for (q) 데| s. 29). -

Jăschke, Tibetan Grammar.

#  



 each for himself ${ }^{〔}$. -

## A list of the more frequent verbs *).

a) Four-rooted verbs.

Pres. Terf. Fat. Impers. WT



 improve. cod







*) They are here arranged according to the number of the roots, though these are in many instances, not so strictly observed, even in printed books, as they ought to be. It should especially be remarked that the mute $\mathbb{N}^{-}$in the perf. and imp. is in most cases either put or omitted very arbitrarily.
Pres. Terf. Fut. Impers. WT

 imp. tob
 imp. tog, tag to in
 always for R క్ర్య゙『
 \$gl






b) Three-rooted verbs.

Pres. Peri. Fut. Imperv. WT



| Pres． | Perf． | Imperv． |  | WT |
| :---: | :---: | :---: | :---: | :---: |
|  | 或承 | 펭́ㅗ | become． | gyur－c̀e |
| Raty |  | 发臣 | go；become． ［only in certai | do－c̀e |
| 连 |  |  | alter． | gyur－c̀e |
| 5『＇ | $5{ }^{5}$ |  | weep． | $\dot{n} u$－c̀e |
| Rお゙『 | वे |  | die． | s̀i－cıe |
| Rお5¢， | वेश |  | flee． | s̀or－c̀e |
| REオ可 | （9atio | cata | enter． | z̀ug－えе |
| \％\％ | 敢 |  | bay． | no－c̀e |
|  | $\square \mathbf{4}$ | 준국 | sit；stay． | $\text { imp. } \frac{d a d-c ̀ e}{}$ |
| Rसゆ．『 | सेவ్ |  | increase（neutr．）． | pel－c̀e |
| 冎馬可 |  | 句式（ล1） | pour． | lug－c̀e |
| R，${ }^{\circ}$ | ถู5 |  | blow（neutr．）． | pu－če |
| R25\％ | －25 | 7T5 | call． <br> imp．bos | $\begin{gathered} b o-\grave{c} e, \\ (b o i, b \bar{o}) . \end{gathered}$ |
| Rక్రీూ | 倣 |  | appear，originate． | juri－c̀e |
| ふ్ర్రワ | す్ర |  | enjoy． | ñan－c̀e |
| ぎす！ |  |  | build up． | tsig－c̀e |
| $9^{\circ}$ | gis' | ĢT | ask． | $\begin{gathered} \grave{z} u-\grave{c} e \\ (j u-\grave{c} e) \end{gathered}$ |
| スิび『 |  |  | arrive． | $l e b-c ̀ e$ |

d）One－rooted verb．
WT
$\int_{\square 1} \mathbb{R}^{\prime} \boldsymbol{a}^{\prime}$ be glad，to like．
RA्גীR＇：fall，drop．

3バ『゙ lie down．
gुषा『＂meet．
vita be able．

產ざね hear．
অ亩『＂see
R97ㅁ․ be glad，to like．

Rर्वेवच come out，go out．
Rर⿹\zh26灬 wish，like，desire．
ずズひ be able．
वIGズび stay，dwell，remain．
Rロエ゙『＂burn．
だエ゙ロ・ perceive．

Ld．$\gamma a$－$\grave{e}$ ，W besides R $95^{\circ} \boldsymbol{r}$
 čoñ－c̀̀e
nal－c̀̀e
tug－c̀e
fub－c̀̀e
tob－c̀e

to no $\cdot \stackrel{\grave{c}}{\text { e }}$
tad－c̀e，nearly always for

 rare．
s．タु『゙ひ
nus（nair，nặ）－c̀e，but usually：dad－c̀e
bar－c̀̀e
tsor－c̀e，and usual for



シャ・『• say．





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[^0]:    *) This is the form in which the word, chosen by the missionaries to express the Christian „God" (cf. dict.), has found its way into several popular works.

[^1]:    compound produces in W.T some irregularities, which cannot all be specified here (see the diction :. The custom of C.T., according to which the $\mathbf{N V}^{-}$is entirely neglected is in this instance easier to be followed.

[^2]:    ＊）But the vulgar language has a predilection for certain forms of Adjectives 1．those with the gerundial particle 户े；as：あ゙すうें

[^3]:    ＊）

[^4]:     sign, cf. English ,to feed on'.

[^5]:    *) This is not very carefully observed even in good mscr. and prints, where $45^{\circ}$ will occur sometimes after $\left.\bar{\pi}\right|^{\circ}$ etc., and $\overline{7} 5^{\circ}$ after the other consonants and even after vowels.

[^6]:    *) The numbers refer to the notes at the end of the collection, exhibiting the spelling of some of the words that are most disfigured in pronunciation.
    **) vulgar supine 41, Note 1.

[^7]:    newman. - What is Chbistianity without Christ? By F. W. Newman, Emeritus Professor of Uviversity College, London. 8vo, pp. 28, stitched in wrapper. 1881. 1s.

