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SIMPLIFIED GRAMMARS

OF THE PRINCIPAL

ASIATIC AND EUROPEAN LANGUAGES.

EDITED BY

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

VII.

TIBETAN.

BY H. A. JÄSCHKE.

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TIBETAN GRAMMAR

BY

H. A. JÄSCHKE

SECOND EDITION

PREPARED BY

Dr. H. WENZEL.

LONDON:

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9074-JUL 1884

Preface.

The present new edition of Mr. JÄSCHKE'S Tibetan Grammar scarcely needs a word of apology. As the first edition which was lithographed at Kyelan 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 Kyelan 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 Dzanlun, to make clearer some of the rules, and, with the same view, I have altered, here and there, the wording of the lithographed edition. The order of the paragraphs has been retained throughout, and only one (23.) has been added for completeness' sake.

The system of transliteration is nearly the same as in the Dictionary, only for ny, \tilde{n} is used, and instead of \underline{e} , \tilde{a} (respectively \bar{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 Ü and Tsan.

cf. = confer, compare.

Dzl. = Dzanlun.

e. g. = exempli gratia, for instance.

ET = East Tibet.

fut. = future.

imp. = imperative.

inf. = infinitive.

i. o. = instead of.

Köpp. = Köppen.

Kun. = Kunawur, province under
English protection.

Ld. = Ladak, province.

Mil. = Milaraspa.
neutr. = neuter verb.
perf. or pf. = perfect.
pres. = present.
s. = see.
term. = terminative case.

Thgy. = Thar - gyan, scientific treatises.
v. = vide, see.
vulg. = vulgar expression.
W or WT = Western Tibet.

Contents.

	I.	P	, p	0 11	0	l o	8 3	y •							,	Page
	Alphabet															
1.																
2.	Remarks															_
	Vowels															
4.	Syllables															
5.	Final Consonants															
6.	Diphthongs															
7.	Compound Consonants	•	•	•	٠	•	•	٠	٠	٠	٠	٠	٠	٠	•	7
8.		•	•	•	٠	•	•	٠	•	٠	•	•	٠	•	•	11
9.	Word; Accent; Quanti	ty	•			•	•	•	٠	•	•	•	٠	•	•	
10.	Punctuation	•		•	•	•	•		•	٠		•	•	•	•	14
	9.7		7 A		.	١.										
	II.			-				у.								
			A													
11.																
12.	Difference of the Artic															
13.	The Indefinite Article															19
	II.															
14.	Number															20
	Declension															
			A							-					-	
16.	Relation to the Substa															25
	Comparison															
11.	=								•	•	•	٠	•	•	•	20
			N													
18.	Cardinal numerals .															28
19.	Ordinal numerals .															
20.	Remarks												•			31
21.	Distributive numerals															33
22.	Adverbial numerals.															33
23.	Fractional numerals															33

Contents.

	v. p	r	Λn	ο 1	ı n	g.								I	'age
24.	Personal pronouns														34
25.	Possessive pronouns													•	36
26.	Reflective pronouns													•	37
27.	Demonstrative pronouns .		•	•	•	•	•	•	•	•	•	•	•	:	37
28.	Interrogative pronouns .														38
2 9.	Relative pronouns		•	•	•	•	•	•	•	•	•	•	•	•	38
20.	VI						•	•	•	•	•	•	•	•	60
3 0.	Introduction														40
ου. 31 .											•		•	•	40
от. 32.	Inflection													•	41
əz. 33.	Infinitive													•	42 43
	Participle													•	
34.	Finite Verb														45
35 .	Present	•	•	•	•	•	٠	•	•	•	•	٠	•	•	46
36.	Preterit													•	47
37.	Future													•	48
38.	Imperative													•	49
39.	Intensive													•	50
40.	Substantive Verbs													•	51
41.	Gerunds and Supines .														54
	VII. Adverb														65
	VIII. Postposition.														67
44.	IX. Conjunction		•	•		•		•	•	٠	•	•	•	•	74
4 5.	X. Interjection	•		•	•	•		•		•	•	•			76
	XI. Derivation:														
46 .	Derivation of Substantives	3	•		•		•				•	•		•	77
47.	Derivation of Adjectives	•	•	•	•	•			•	•		•			78
	III.	6		n f											
40			-												00
48.	Arrangement of Words														
49.	Use of the Cases														
50.	Simple Sentences														82
51.	Compound Sentences .	•	•	•	٠	•	•	•	•	•	•	٠	٠	٠	83
	A p	-													
	Phrases														86
	Reading Exercise.														92
	Varhe														

Errata.

```
Page 3, line 13 read at instead of in.
                     respectively.
      4,
             2
                     which instead of whom.
             7
     4,
                     under particular.
      4,
             9
                     فمرنة instead of همزة
     4,
            14
     4,
            20
                     exertion.
      4,
            21 dele to.
             5 dele down.
     5,
             4 read succession instead of conjunction.
     7,
      7,
                     each instead of either.
             5
      7,
             11
                     subscribed instead of subjoined.
      8,
             11
                     foot for food.
      8,
             12
                     subscribed for subjoined.
      8,
             16
                     homonyms.
      8,
             19
                     language.
                     over instead of above.
      8,
             23
      8,
             24
                     consonants.
      9,
             10
                     case.
     10,
              4
                     judgment.
     11,
              9
                     except.
     12,
             21
                     it instead of is.
              1
                     which serve to denote.
     13,
              7
     13,
                     preceding.
              6
                     exclamation.
     14,
              3
                     indiscriminately.
     20,
     20,
              5
                     superseded.
             19
     20,
                     But.
                     adds.
     21,
              5
```

```
page 23, line 1 read motion.
     26,
             13
                      terminations.
     26,
             24
                      precedes.
     26,
             27
                     higher than.
     33,
              6
                      to denote.
     34,
             14
                     letter-writing.
     36.
              1
                     The terms most &c.
     36,
             16
                     high person speaking of himself.
     38.
             11
                      ghan.
     39,
             14
                     you may.
     40,
              7
                     verbs.
     40,
             21
                     an Accusative.
     40,
             25
                     neutre.
     41,
             10
                     form instead of shape.
     41,
             11
                     forms instead of shapes.
     41,
             22
                     the Perfect prefers.
     42,
              1
                     Perfect.
     42,
             16
                     recognises instead of acknowledges.
     43,
             20
                     idea instead of notion.
     45,
                     with the exception.
             14
     46,
              6
                     which will always be.
     46,
             10
                     to one.
     52,
             15
                     it expresses.
     53,
             11
                     found.
     53,
             24
                     passive sense, opposed to &c.
     55,
              7
                     affixes.
     58,
             12
                     that it.
     61,
                     king's.
             12
     64,
             8
                     intended.
     66,
             15
                            ,principally, very';
```

Part I.

Phonology.

1. The Alphabet. The Tibetan Alphabet was adapted from the Lañča (23.5) form of the Indian letters by Ton-mi-sam-bho-ta (25.25) minister of king Sron-tsan-gam-po (25.25) about the year 632 (s. Köpp. II, 56). The Indian letters out of which the single Tibetan characters were formed are given in the following table in their Nāgari shape.

	surd.	aspir.	sonant.	nasal.
gutturals	गा का ka	口 语 ka	मा • ग ga	口 s na
palatals	उ च cेa	ऊं क ĕa	E' 雪 ja	3° ञ ña
dentals	5° त ta	श्रुष fa	5' द da	दं न na
labials	दा. प pa	द्य फ þa	ব ৰ ba	हाः म ma
labials palatal si-bilants }	F tsa	tsa	É∵dsa	
			₹ za	
semivowels	অ ' য ya	₹' ₹ ra	지 편 la	
	4. A şa	रा. स sa	う。 き ha	₩' 'a

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It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants 3. 5. E evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as उँद for चोन), we must suppose that the sibilisation of those consonants, common at present among the Hindus on the Southern slopes of the Himālaya (who speak tsār for etc.), was in general use with those Indians from whom the Tib. Alphabet was taken (cf. also the Afghan and it likewise sprung from and it likewise sprung from and it. from ∇ , which itself often is pronounced v, as shewn in the sequel; in transcribing Sanscrit, a and a both are given, generally, by \(\begin{aligned} \text{only.} \end{aligned} \text{ seems to be formed out of } \(\begin{aligned} \P \end{aligned} \) to which it is related in sound. Z evidently is only the inverted E. W corresponds with Sanscrit w. (?) is newly invented; for its functions see the following §§. - The letters which are peculiar to Sanscrit are expressed, in transcribing, in the following manner. a) The linguals, simply by inverting the signs of the dentals: thus, र द, इंड, हें च, के च. b) The sonant aspirates, by putting 5 under the sonants: thus, A v v, E v, E, v, ट्टां घ, ट्वां भ.*)

^{*)} 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 7 5 4 are uttered without the least admixture of an aspiration, viz. as k, t, p are pronounced in the words skate, stale, spear; the aspirates A A forcibly, rather harder than the same in Kate, tale, peer; the sonants 5 like g, d, b in gate, dale, beer. 2. The same difference of hardness is to be observed in 3 5 5 or c, č, j (č occurs in church; c, the same without aspiration; j in judge) and in & & E or ts, ts, ds. 3. The soft modification of s or the s in leisure (French j in jamais, but more palatal). 4. T is the English ng in sing, but occurs in Tibetan often in the commencement of a syllable. 5. 3° \tilde{n} is the Hindi a, or the initial sound in the word new, which would be spelled 3 ñu. 6. In the dialects of Eastern or Chinese-Tibet, however, the soft consonants न र न ह है, when occurring as initials, are pronounced with an aspiration, similar to the Hindi E, E, H, E, or indeed so that they often scarcely differ from the common English k, t, p, ch; also @ and Z are more difficult to distinguish from A and W 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

1*

following §§. The special vowel signs are \geq , \simeq , \simeq , pronounced respectivily as e, i, o, u are in German, Italian and most other European languages, viz. \rightarrow like ay in say, or e in ten; $\stackrel{\triangle}{\sim}$ like i in machine, tin; $\stackrel{\square}{\sim}$ like o in so, on; slike 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, is used as their base, as is in Urdu, e.g. WW ama, ,mother'. 3. A is originally different from W, 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 أ (همانة). as the a in the words: the lily, an endogen, which would be in Tibetan characters মিমের; ম on the contrary is the mere vowel without that audible opening of the throat (as Arabic s without s), as in Lilian, মামারের In Eastern Tibet this difference is strictly observed; and if the vowel is o or u the intentional exercion for avoiding the sound of w makes it resemble to wo and wu: A'N, the milk, almost like wo-ma, \mathfrak{SPS} , the owl' = wug-pa. In western Tibet this has been obliterated, and R is there spoken just like 🐼

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 frequency, put at the right side of the upper part of the closing letter, such as The syllable ka. This tseg must invariably be put down at the end of each written syllable, except before a sad (§ 10), in which case only in a retains its tseg. If therefore such a dot is found after two or more consonants, this will indicate that all of them, some way or other, form one syllable with only one vowel in it: The ka-ra, The kar (cf. §§ 5.8).

5. Final consonants. 1. Only the following ten: $\neg \neg \neg \neg \neg$ \(\sigma \) \(\sigma

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: \(\text{AN}\), barley', \(\text{AN}\), know', \(\text{AN}\), figure', \(\text{AN}\), religion', \(\text{AN}\), body', are pronounced in Northern Ladak: \(n\) is, \(\text{se}\), \(\text{is}\), in Lhasa, and consequently by everyone who wishes to speak elegantly: \(n\) \(\text{a}\), \(\text{se}\), \(\text{i}\), \(\text{i}\), \(\text{i}\), \(\text{i}\), \(\text{i}\), \(\text{i}\), \(\text{i}\), \(\text{i}\), \(\text{a}\) in some words final \(\text{N}\) occurs as a second closing letter (affix), after \(\text{I}\) \(\text{C}\), \(\text{I}\), \(\text{i}\), as in \(\text{APN}\), forest', \(\text{I}\), \(\text{AN}\), \(\text{glacier-ice'}\), \(\text{APN}\), \(\text{means'}\), \(\text{taps}\), \(\text{tap

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 \hat{A} , \hat{A} , \hat{A} , \hat{A} , never \hat{A} etc. (cf. § 3.3); and the combinations ai, oi, ui (as in $\nabla m\hat{A}$, $\nabla \hat{A}$, so that the syllables $\nabla \hat{A}$, $\nabla \hat{A$

^{*)} 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.



Those mentioned in § 5.4. 2. The others ao, eo, io, oo, uo, au, eu, iu (प्राप्त, क्रि., प्राप्त, प्राप

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 \mathbf{c} , and occurs in connection with the three gutturals and labials, and with m, thus J J J J J J J J The former three have preserved, in most cases, their original pronunciation kya, kya, gya (the latter in ET: ghya s. § 2.6). In the Mongol pronunciation of Tibetan words, however, they have been corrupted into \dot{c} , \ddot{c} , \dot{c} respectively, a well known instance of which is the common pronunciation Kanjur i. o. kangyur, or eleg. ka-gyur (디메디'라틴다'). 당, 당, 및 are almost everywhere spoken without any difference from 3, 5, 5 (except in the Western dialect before e and i, where the y is dropped and \square , \square , alone are pronounced). spoken ny = 3. 3. r occurs at the foot of the gutturals, dentals, labials, of 5, 51, 51, and 5, in the shape of 4. In some parts of the country, as in Purig, these combina-

tions are pronounced literally, like kra, khra etc., but by far the most general custom is to sound them like the Indian cerebrals, viz. η , 5, 4 indiscriminately = t; case of \S the literal pronunciation br is not uncommon. In 5 and 5 both letters are distinctly heard; 5 sounds like shr in shrub, and so does \S generally. In $\mathring{\mathbb{U}}$ this r is dropped nearly in all cases: thus, Σpa , Σa etc. 4. Six letters are often found with an A beneath: A A A A A in these the A alone is pronounced, except in A, which sounds da. 5. The figure \triangleleft , sometimes found at the food of a letter is used in Sanscrit words to express the subjoined व, as in 🍕 ५ (cf. § 9. 6) for स्वाहा; and is now pronounced by Tibetans $= \bar{o}$: $s\bar{o}h\bar{a}$; in words originally Tibetan it now exists merely as an orthographical mark, to distinguish homonymes in writing, as & fsa, hot'and & fsa, salt'; but, as it is spoken, in some words at least, in Balti (e.g. § rtswa ,grass', it must be supposed that, in the primitive form of the lauguage, it was generally heard. - Note. Of such compounds, indeed, as Z, ,lot' it is difficult to understand, how they can have been pronounced literally, if the v was not, perhaps, pronounced before the y.

 its full shape, as better adapted to the form of that letter: thus, 🐔. In speaking it is seldom heard except provincially, and in some instances in compound words after a vowel thus, ড়ানুর Urgyán, Urgyén, ancient name of the country of Lahore; FE dórje, va)ra'. Ladakees often pronounce it =s: 5' sta, horse' elsewhere ta. 7. Similar is the usage in those with a superadded A (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 elsewhere, except in the ease of 3, which is spoken = A in WT, but with a distinct aspiration = hla or lha in ET. 8. N is superadded to the gutturals, dentals and labials with exception of the aspiratae, then 3 and 3. It is, in many cases, distinctly pronounced in Ladak, but dropped elsewhere*). 9. η 5. η E E with any superadded letter lose the aspiration mentioned in § 2.6 and sound = g, d, b, j, ds 10. E & E often lose even the inherent t-sound in pronunciation and are spoken like j, s, z.

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

Examples.

 5 N : já-mo, C: ja-mo, hen.

সুদ্র W: ña-nán, C: -nän, misery.

শুকা tam, cabbage.

দ্রীধান tim(s), judgement.

মান কি W: dan-mo, C: d°-

ধ্বানা fug-gu, child.

সুব্স ^{èran-ma}, srän-ma, pea.

য়া la, wages.

Tr'(Tr') lun(-po), wind.

রুত্ব da-wa (s. § 11 note), moon.

Tr non-po, C: nom-po, sharp.

Er jan-ku (Ld. lj°), green.

ম্প্রা (s)kom, thirst.

ৰ্ম্ন (s)go, door.

মুদ্দের (s)gyúr-wa, to alter, turn.

Fig. W: (s)pin, C: čin, glue.

te-u, Ld: sre-u, monkey.

W: (s)man, C: män, medicine.

 \mathfrak{F}^{\bullet} \mathfrak{F}^{\bullet}

FA' fal, tax.

W: di, di (Pur: gri), knife.

र्हार्स W: dan-po, C: do, straight.

되지 dag, dag (brag), rock.

5시킨 šrul-po, ragged.

ন্ধ lá-ma, priest.

Ná lá-mo, easy.

有には kan-pa, foot.

W: zun, C: dsun, lie, untruth.

हुई स्वर्-mo (Ld. lt°), C: tä'-mo, spectacle.

W: sra*), C: ta, hair.

da (vulg:ra), sound, voice.

(8)pu, small hair.

¥5.7. W: (s) \cdot pa, C: \cdot \cdot \cdot pa, to behave.

 $\mathbf{W}: (sb)rul, \quad \mathbf{C}: dul, \quad \mathbf{S}$

W: ñon-pa, C: ñonpa, mad.

^{*)} The concurrence of superadded 🔊 with a consonant already

8. Prefixed letters. 1 The five letters সা ম মান frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases as § 7.6. Toccurs before & 3.5 5 5 5 5 6 3 W √7' ₹7'; 5 before the gutturals and labials with exception of the aspiratae; A' before M' A', the palatals, dentals and palatal sibilants with the same exception as under 5, then প্র ম ম প্র মা; ম before the gutturals, palatals, dentals and palatal sibilants, excepted the surds; A before the aspiratae and sonants of the five classes. In C.T., to pronounce them in any case, is considered vulgar. ambiguity which would arise in case of the prefix standing before one of the 10 final consonants, as single radical, the vowel being the unwritten a, -e.g. in the syllable 57, which, if 5 is radical, has to be pronounced dag, if prefixed $g\bar{a}$, — is avoided by adding an Ω in the latter case: thus, Other examples are: বৃত্তি gad (ga) and বৃত্তি $d\bar{a}; \neg \forall bas (b\bar{a}, b\bar{a}) \text{ and } \neg \forall \forall \exists ' s\bar{a}; \forall \forall ' mad (m\bar{a}') \text{ and }$ মৃদ্দ $d\bar{a}$; দ্বাদ্দ $d\bar{a}$ This দ্ব' is added, though the radical be not one of the mentioned letters; as, AMA: kā. 3. 5 as a prefix and \(\sigma\) as first radical annul each other, so that only the following sound is heard, as will be seen in the compound produces in W.T some irregularities, which cannot all be specified here (see the diction). The custom of C.T., according to which the N is entirely neglected is in this instance easier to be

followed.

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following examples (555 etc.). 4. Another irregularity is the nasal pronunciation of the prefixed ? in compounds after a vowel, which is often heard e.g. 547 (254 pronounced gen-dún, gen-dún, but eleg.: ge-dún, ,clergy'; བགའ་འབྱུམ་ kam-bum, eleg. ka-bum, the 100 000 precepts' (title of a book). — Note. With regard to the aspiration of the soft consonants in ET the prefixed letters have the same influence as the superadded ones § 7.9.

Examples.

নাখনা yag, bos grunniens. SET zán-po, good. ন্বেন্'ন' bab-pa, to descend. বস্তু'ন্থ cub-zi, eleg. cu-zi, う写に wań, vulg. C: aň, power. 75%. <u>U</u>, name of the Lhasa district. ্রন্থ en-pa, solitude. 5취직자 yib(s), ib, figure.

र्गार्दा kár-po, white.

あにてず nár-mo. sweet.

55 u, resp. head.

559N. ug(s), C: ug, \bar{u} ,

५५ मा yar-ka, summer.

53.7 ye-wa, e-wa, difference.

9. Word: Accent; Quantity. 1. The peculiarity of the Tibetan mode of writing in distinctly marking the wordsyllables, but not the words (cf. § 4) composed of two or more of these, sometimes renders 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: रीमा mig, ,eye', रीमा मा mig-gi, ,of the eye'; 여미 'lag, ,hand', 여디 선디자' lag-sub(s), ,handcovering, 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 \$\mathbf{n} i mi ,man', \$\mathbf{N} \mathbf{n} i mi -l\vec{a} , to the man', but 515 mar, butter'. — In CT, however, even accentuated and closing vowels are uttered very shortly: mi, mi-lä etc., and long ones occur there only in the case of § 5, 4. 5. and 8, 2., as 의자 lā ,work'; 중지 čō ,religion'; 저도그 dā ,arrow'; সার্লে zā ,planet'; and in Lhasa especially: ব্যাধা nā ,forest'; মিদা্রাম'ন' ៤-pa ,good'; ইদা্রাম' rī ,class, sort'; মিনাম' lō ,side'; মুনাম' lū ,manner'. — In Sanscrit words the long vowels are marked by an Q beneath the consonant, as: जुँठा (नाम) ,called', ठाँवा (मूल) ,root' (s. § 3).

10. Punctuation. For separating the members of a longer period, a vertical stroke: |, called $\sqrt{5}$ àad (àä'), is used, which corresponds at once to our comma, semicolon and colon; after the closing of a sentence the same is doubled; after a longer piece, e.g. a chapter, four sads are put. No marks of interrogation or exlamation exist in punctuation. — 2. In metrical compositions, the double sad is used for separating the single verses; in that case the logical partition of the sentence is not marked (cf. § 4).

A list of a few useful words.

गाँद or प्रिन्द ká-ra, ká-ra, ज़िंद W: kun, C: kün, all.

内にて、 kan-pa, house.

মান W: gan, C: gan,

স্ম W: gur, C: gur, tent.

IN nal, fatigue.

3 ci, what?

عرب W: čad-pa, C: ča-pa, punishment.

及[乙] čun-wa, little.

 $\mathbf{E}^* \mathbf{W}: \mathbf{j}a, \mathbf{C}: \mathbf{j}^*a, \text{ tea.}$

ষ্ট না-ma, sun; day.

35.51° ñún-ma, turnip.

ট্রম'ইম'tib-ril, tea-pot, kettle. বিশ্বর্তী tóg-tse (W), hoe.

AL' Kun, hole.

মান্ত or মান্ত W: ga-ru, gar, C: g°, where?

মেন্দ্র, C: nam-pa,

مَّة 'čan', beer.

あべい čár-pa, rain.

देन र्थे čen-po, great.

 \mathfrak{F} $\tilde{n}a$, fish.

35.5. nun-wa, little, few.

र्देश ñe-mo, near.

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প্রনা'না' fag-pa, rope.

र्ह्मिट्रा W: tód-pa, C: tö'-pa, skull.

55° dan, dan, and; with.

त्यार्थः nag-po, black.

75. nor, wealth, property.

ধ্বত্ত প্রক্রিন-pa, ýām-pa, use, benefit.

 ∇ba , δa , cow.

5 bu, bu, son.

हो me, fire.

होंद med, më', there is not.

太下で tsan-ma, whole.

Žo, šŏ, curdled milk.

75 od, wö', light, shine.

भैमो yi-ge, letter.

Ψ5' yod, yö', am, is, are.

ri, hill, mountain.

A' la, mountain-pass.

মুদা lug, sheep.

AL tán, the plain.

5' W: da, C: •da, now.

55'51' dud-pa, dü'-pa, smoke.

55' nad, nä', disease.

ম্ম $p \acute{a}r - ma$, a printed book.

ধ্বদাইন pug-rón, -rón, dove.

ব্ৰ' bal, bal, wool.

মুর্ bu-mo, b°, daughter.

R' min, name.

ਰੱਲਾ tsam, how much?

প্রমা' żag, C: sag, day.

ই'ই\' o-ma, wo-ma, milk.

WE yan, also.

ખેતું yin, am, is, are (cf. § 39).

であ ra-ma, goat.

देद rin, price.

মহা lam, road.

A sa, flesh, meat.

\$in, tree, wood.

N su, who?.

ড়েখে a-pa, (vulg.) father.

Cloth. (Ld: ras) rā, cotton

(Ld: gos) $g\bar{\varrho}$, $g\bar{\varrho}$, clothing.

মাসা sem, soul.

মুন্দ fag, blood.

ম্বামা leb-pa, to arrive.

₹ W: sa, C: tsa, grass.

🌠 🏋 non-po, nom-po, blue. | 🏚 T nin, heart.

নাপ żu, bow (for shooting).

5नान्गा gun-ka, winter.

মার্ক্ত tso, lake.

A57 di-wa, to ask.

► sa, earth.

র্মান্ত só-ma, new.

ড়ে'ড়া' a-ma (vulg.) mother.

 $\int N (Ld: dus) d\bar{u}, d\bar{u}, \text{ time.}$

 \mathfrak{AA} tab(s), means.

স্থা ভূ' W: bag-pe, C: bag-

do, dŏ, wheat.

ক্র্নিট্র gad-po, gä'-po, old.

ষ্ট্রান (s)kye-wa, to be born, grow.

माञ्चेमा zig, leopard.

মর্ন্রাম্ম gyog(s)-pa (Ü: gyō-pa), tast, quick.

৭ইন di-wa (bri-wa), to write.

Part II.

Etymology.

Chapter I. The Article.

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

Thus: ਗੁਕਾਂ gyál-po ,kingʻ, ਗੁਕਾਂ ਕੁੰਗ-mo ,queenʻ. Or,

Jäschke, Tibetan Grammar.

if the word in the masculine (or rather common) gender has no article, र्रें is added: र्रोटांमी sén-ge ,lion', र्रोटांमी र्रे ,lioness'. 3. In most instances, by far, their only use is to distinguish different meanings of homonymous roots, e.g. ${rac{3}{2}} {rac{3}{2}} {
ac} {rac{3}{2}} {2} {rac{3}{2}} {2} {
ho} {rac{3}{2}} {2} {rac{3}{2}} {rac{3}{2}} {2} {
ho} {oleg} {2} {2} {2} {$ mo), ,feast'; 致可以 (s)tón-ka (tén-ka) ,autumn'. Even this advantage, however, is given up, as soon as a composition takes place, and then the meaning can only be inferred from the context, or known from usage: अद्भार (from মুন্নী) ,name feast' (given on the occasion of naming or christening an infant); 教育 (from 教育中) 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.

12. Difference of the Articles among each other. 1. The usage of 57 57 58 is the most general and widest of all,

as they occur with all sorts of substantives and other nouns. zj is particularly used for denoting a man who is in a certain way connected with a certain thing (something like and دار and ersian: دار and والا 펫디 (literally: scholar) ,disciple, novice'; 중 ču, ,water', چ (پانی والا); ځ ,horse', ځ بانی والا); ځ ,horse', ځ په ,horseman'; 558', the province of \overline{U} ', 558'4', a man from \overline{U} ', \overline{B} 3' kỳểu ,boy', बिं lo .year', निर्देश ñi(s) ,two', hence: निर्दे মিনাইমানা ,a two years' boy'. If the feminine is required N is either added to, or — more commonly — used instead of, the former: ব্রুঝান ,a woman from ঢ়'; ব্রুমৌনাইঝা A ,a two years' girl'. The performer of an action is more frequently denoted by I (or, in more solemn language, 지기), though, in conversation at least, 제주장 kan (ken), is preferred; \$\overline{\beta}\varphi' \overline{\psi} ed-pa , to do, make; doing, making': ব্রিক্সি, ব্রিক্সেস্সি, ব্রিক্সেস্সিক্স ,the doer, maker'. 2. The appendices T A occur with a limited number of nouns only, especially the names of the seasons, with numerals, and some pronouns. (T seems to be a vulgar form of pronunciation for \(\bar{\eta} \).

13. The indefinite Article. This is the numeral one (§ 13), only deprived of its prefix. viz: 34, which form it retains, if the preceding word ends with 4, 5, 4, as: [44]

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Chapter II. The Substantive.

14. The Number. The Plural is denoted by adding the word \$5151 nam, or, more rarely, 571 dag (dag), \$500, 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 numeral is added: thus, \$100, man', \$100,

last of the connected words: মান্দ্রম্থা ,the good men'.

Note. The conversational language uses the words ইম্ম 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 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 n after words with the finals 5' 7' N'; B' after 5' N' X' N', नी after ना and ८; after vowels i is simply added by means of an Q' thus: Q', 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 W forming a distinct word. 3. The Instrumental or Agent is expressed by the particles 1921. If or 1921, after the re-

spective consonants as specified above; after vowels simply N is added, or, in verse, sometimes WN

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, $\widehat{\mathfrak{J}}$ etc. are never heard, but everywhere the final consonant is doubled and the vowel i added to it, thus: $\widehat{\mathfrak{J}}$, $\widehat{\mathfrak{J}}$, $\widehat{\mathfrak{J}}$. (Ld.), \widehat{lu} -i; $\widehat{\mathfrak{J}}$, $\widehat{\mathfrak{J}}$ G. lam-mi; $\widehat{\mathfrak{J}}$ (gold), G. ser-ri etc.; or, in other words, all nouns ending in consonants are formed like those ending with $\widehat{\mathfrak{J}}$ (see the example $\widehat{\mathfrak{J}}$, $\widehat{\mathfrak{J}}$). In those ending with a vowel no irregularity takes place.

- 4. The Dative adds indiscriminately the postposition A' la, denoting the relation of space in the widest sense, expressed by the English prepositions in, into, at, on, to. 5. The Locative is formed by the postposition 5 na, in.
- 6. The Ablative by $\sqrt[4]{N}$ $n\bar{q}$ or $\sqrt[4]{N}$ $l\bar{q}$, from (the latter especially with the meaning: from among), all three likewise without any discriminating regard to the ending of the noun. 7. The Terminative is expressed by the postpositions $\sqrt[5]{N}$ or $\sqrt[8]{N}$ after vowels; $\sqrt[5]{N}$ after $\sqrt[8]{N}$ and $\sqrt[8]{N}$ and, in certain words, $\sqrt[5]{N}$ $\sqrt[8]{N}$ after $\sqrt[8]{N}$; $\sqrt[5]{N}$ generally after $\sqrt[8]{N}$ $\sqrt[8]{N}$ and the other final consonants. All these

postpositions denote the movement to or into. 8. The Vocative is not different from the Nominative (as stated above), if not distinguished by the interjection $\widehat{\mathfrak{J}}$ 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 (respectively d, b), AN lus, lg, body; 2. for those in m (n, r, l), AN lam ,way; 3. for those in g (n), AN mig ,eye', — of that of vocalic nouns: 4. A ka or ka-wa ,snow'.

Singular.

	1.	2.
N. Acc.	면적' lus, lū	Aष्ट्रा. lam
Gen.	الله الله الله الله الله الله الله الله	प्रामी lam-gyi; lam-mi
Inst.	এম-শূম-lus-kyis, lū-kyī; lus-sī, lūī	ਪਸ਼ਾਸ਼ੀਸ਼ lam-gyis, -gyi; lam-mī
Dat.	Ŋ지'대' lus-la, lū-la	以対、は、lam-la
Loc.	ც지국 lus-na	प्रमुन् lam-na
Abl.	นูลาสุลา. lus-nā	पर्मान्यः lam-nā
Term.	연좌.쥪. lus-su	Aठा 5 lam-du
	3 .	4 .
N. Acc.	মৃত্য mig	円 ka; 円ワ ka-wa
Gen.	भेगामा mig-gi	FA. Kai; FIAA. Ka-wai

Inst.	रीमामारा mig-gis, -gī	지지 · kā; [파'디티 · ka-wā
Dat.	रीमाय mig-la	ਸਾਨਾ ka-la; ਸਿਤਾਨਾ ka- wa-la
Loc.	भेषा द mig-na	ръ ka-na; ръз ka-
Abl.	हीया दश mig-nā·	বিব্যা ka-nā; বিবিব্যা
		ka-wa-nā
Term.	भैमानु mig-tu	下号',因气 ka-ru,kar;
		मिनर्डं, मिनर
		ka-wa-ru, ka-war.

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 57 the plural of the pron. 5, that has been chosen.

N. Acc. 실착·중취착· lus(lū-)-nam(s) 축·두피· de-dag

Gen. 실착·중취착· lus nam(s)-kyi 축·두피·리· de-dag-gi

Inst. 실착·중취착·인· lus-nam(s)- 축·두피·리자· de-dag-gis

Dat. 실착·중취착·건· lus-nam(s)-la 축·두피·전· de-dag-la

Loc. 실착·중취착·축· lus-nam(s)-na 축·두피·축· de-dag-na

Abl. 실착·중취착·축자· lus-nam(s)
nā

Term. 실착·중취착·첫· lus-nam(s)-su 축·두피·주착· de-dag-nā

Chapter III. The Adjective.

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

^{*)} But the vulgar language has a predilection for certain forms of Adjectives 1. those with the gerundial particle 5, as: 55 for the more classical 57, warm; these seem to be particularly in use in Tsan: NEC 3, friendly, less so in Ü. 2. compound adjectives either by simple reiteration of the root: 2020 for 2020, round, or changing the vowel at the same time: 122 122, complicate, 122 122 awry etc Often they are quadrisyllables after this form: 3020 2020 ,lukewarm, 321 2020, medley,

signs are joined to the Adjective: ই সাইব্রার ,of the high hill, ই সাইব্রার্ক্সম, ,the high hills etc.

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

*4.2.69E.4g. our European languages occurs, thus: বর্ষিস্বর্মমান্ত্রস্থান্ত্রমা becoming a priest is relatively higher that mount Meru'; র্বিন্দ্রীন্মর্মেশ্বিক্সমেষ্টেরেম্পর্করি ,the king of Tibet is greater than the other ones'. The particle AN' (UN') may be put, in the same manner, after adverbs. Thus, 🖫 🏲 নমান্মমান্ম মার্কিনেমানুমার্ক ,(their eyes) became more keen-sighted than before. Or, after infinitives, স্বত্ ন'নম'র নিমারিন্ধের' ,it is better (for him) that his younger brother should go (with him) than another'. AN for itself has the meaning of , more than', with the negative: ,not more than', ,only'; thus: দ্রমেন্ড্র্রেন্স্র্রেন্স্র্রেন্স্র্রেন্স্রিন্ ,more than two ounces I do not want' (cf. vulg. WT: শাস্থান্ মার র'নাস ,there are not more than (only) three'); or ,nothing but', ,only', হ'বনাম ক্র'বামান্দ্রমান্দ্ no pleasure (for us) but hunting, h. is our only pl'.

- 2. An Adverb which augments the notion of the adjective itself, is প্রসাধান, more; this can be added ad libitum: ক্রমান্ত্রস্থান্ত্র্মেন্ড্রম্নেন্ড্র্মেন্ড্র
- 3. Another adverb, È means: ,more and more', ,gradually more', e.g. È È È À È À À À À ,going nearer and nearer'.

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

simply expressed by: ,the great — the little'. 5. The Superlative is paraphrased by the same means:

STATO OF STATES AND STATE ,greater than all'. Or it is expressed in the following manner:

STATO OF STATES ,of (among) the kings of the country which one is the greatest (prop. great)?'. Adverbs for expressing high degrees are:

STATES or STATE ,very', MATE ,all', WENTY ,quite', NATE ,exceedingly' etc.

Note. The colloquial language of WT uses NE' instead of NN' or NN', and N (mā, always with a strong emphasis, perhaps a mutilated form of NEN', much') or NE'N' instead of NEN, whereas that of CT employs NN' in the former case, but repeats the adjective in the latter, so that ,very large' is expressed in books by NOT STAN, in speaking, in WT by má čén-po, in CT by čem-po čem-po.

Chapter IV.

The Numerals.

18. Cardinals:

- 1 2 मुख्या èig
- 2 द मानेश ñi(8)
- 3 3 नाश्वरा sum

- 4 🗢 🎜 🛱 ži
- 5 V & na
- 6 ७ <u>५</u>मा **W**: dug, C: dhug
- 7 V 755 W: dun, C: dhun
- 8 & \$\mathcal{L}\$ \$\squad\$, \$\mathcal{C}\$: \$gy\tilde{a}\$'\$
- 9 @ 547 gu
- 10 % 되죠' cu, or 되죠'된지니' cu-tam-pa
- 11 ११ न्हुं महिमा du-dig
- 12 23 ਸਨ੍ਹਾਸ਼ੀਐਲਾ cu-ñi, vulg: cug-ni(s)
- 13 প্র অনুস্থান du-súm, vulg: dug-súm
- 14 🥟 ८५.४५ cu-ži, vulg: cub-ži
- 15 2 र्जिय co-ná
- 16 오 디로'드리 cu-dig, C: -dhig
- 17 ש קבּיק cu-dún, C: -dún, vulg: cub-d°
- 18 グレ スモスガス co-gyád, C: -gyä', vulg: cob-g°
- 19 20 AF. ZAI cu-gi
- 20 3° 3° 4° ñi-su
- 21 २७ १ मुझम्बिना ñi-su-sa-cig, or १ मारेना ñer-

- 30 🏖 🍇 súm-cu
- 31 ३७ शुस्राद्धः सम्मिष्टमा sum-èu-sa-èig, र्ह्ममिष्टमा so-èig
- 40 🧽 ਸ੍ਵਿੱਸ੍ਹ ži-ču, vulg: žib-ču
- 41 🛩 प्रहेपाउँ स्पार्टमा रेग-रेप-sa-रंपु, हेपार्टमा रेट-रंपु
- 50 🕶 ਪ੍ਰਾਹਰ na-cu, vulg: nab-cu
- 51 🕶 वृप्तुरुप्तारमा na-èu-sa-èig, प्रामुरेमा na-èig
- 60 🗢 र्5्मांड dug-èu, C: dhug-èu
- 61 ७७ 5्रुवा **रु** माठिया dug-èu-sa-èig, रे माठिया re-èig
- 70 V° 5553 dun-èu, C: dun-èu
- 71 ७७ न्द्रन हु मारेमा dun-èu-sa-èig, द्रन मारेमा don-
- 80 Lo AHT; gyád-cu, C: gyä'-cu
- 81 ८७ नर्जुर सः निरुम् gyad-èu-sa-èig, मुःमरिम् ^{gya}-
- 90 © ਨ੍ਸਾਸਤ gú-ču, vulg: gúb-ču
- 91 🖘 न्मा प्राप्त सम्मिष्टमा gu-èu-sa-èig, विनिष्टमा go èig (C: go-èig)
- 100 🎾 স্ক্রা (মৃষ্ণ ম'ম') gya (tám-pa)
- 101 🤭 नर्मु: ५८: नार्डमां or नर्मु: ४: मार्डमां gya dan (or sa) èig
- 200 癸 秀'ス哲' ni-gya, vulg: nib-gya
- 300 २०० श्रीम. यमी. sum-gya

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

- 20. Remarks. 1. The smaller number postponed indicates, as is seen in § 18, addition, the reverse multiplication: \\\ \mathcal{I} \mathc

^{*)} ত্ৰা is used especially if the number counting the hundreds,

 $oldsymbol{\mathfrak{F}}$ (with still greater numbers), are optional but frequent additions. T is common instead of 55, and, to connect units with tens (s. § 18), but it occurs also with hundreds and thousands, and not seldom together with 55, e.g. 35 ১০ ব্ৰাপ্ত মা, 1002. It is used also instead of স্মানা, as: नहुः र ten, है नु र twenty; often it is standing alone for ষ্ঠ প্রা, as: র সাইবা, twenty two. This latter custom may have caused the belief, common even among educated readers in C and WT, that * must mean twenty, even when connecting a hundred or thousand to a unit, as they will usually understand the above mentioned number in the sense of 1022 instead of 1002; but the authority of printed books, wherever the exact number can be verified from other circumstances, does not confirm this, which would indeed be a sadly ambiguous phraseology. 3. T added to a cardinal number means conjunction: স্ট্রাসা, the two together, both; সাম্প্রাসা, the three together, all three etc. Ti means either the same, or represents the definite article, indicating that the number has been already mentioned, e.g. 화골'''' བདང་ངོ་ | ស៉ា골་བོ་བསྡུབ་སྡེ་་་, five men were sent ... The five men arriving etc. 4. 4" is used, besides

thousands etc. follows: thus, 횟드덕기 3년, of thousands: twenty, 20 000'; 취직기들자, many ten-thousands'.

forming Ordinals, to express the notion of containing, e.g. Whitehall, that containing six letters, viz. the famous formula: Whitehall, om mani padme hum; NALL, that containing thirty (letters), the Tibetan alphabet.

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

- 21. Distributive numerals. They are expressed by repetition as in Hind: হুলাহুলা each time six, six for each etc. In composed numerals only the last member is repeated, thus হামান্ত্রান্তন্ত্রান্ত্রান্ত্রান্ত্রান্ত্রান্ত্রান্ত্রান্ত্রান্তন্ত্রান্ত্রান্তন্ত্রান্তন্ত্রান্তন্তন্ত্রান্ত্রান্তন্তন্ত্রান্তন্তন্ত্রান্তন্ত্রান্তন্তন্তন্তন্তনালনে নাল্যন্তন্তন্ত্রান্তন্তন্তন্তন্তন্তন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যন্তনালনে নাল্যনালনে নাল্
- 22. Adverbial numerals. 1. Firstly, secondly etc. are formed from the ordinals as every Adverb is from an Adjective, viz. by adding the letter $\vec{\lambda}$, $\vec{\lambda}$, $\vec{\lambda}$, $\vec{\lambda}$, $\vec{\lambda}$, $\vec{\lambda}$, etc. (s. § 41). 2. Multiplicative adverbs, once, twice etc., are expressed by putting $\vec{\lambda}$, times before the cardinal: $\vec{\lambda}$, $\vec{\lambda}$, with the same meaning as $\vec{\lambda}$.
- 23. Fractional numerals are formed by adding & ',part':
 thus, সন্ত্রিক ',a hundredth part' etc., but also: মেকেইন্'
 মাধ্যুক কিন্ ,one third of the treasury'.

Chapter V.

Pronouns.

24. Personal Pronouns. First person: \Box na; \Box ned, ne'; \Box nos (Ld); \Box ko-wo, masc., and \Box ko-mo, fem.; \Box dag ,self — ,I'; Second person: \Box kyod (kyö'), \Box kyed (kye'), thou, you'; Third person: \Box ko, \Box kon — ,he, she, it'.

The plural is formed by adding 37, 373, 375.

or 3, 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: Γ is the most common and can be used by every body; $\Gamma \Gamma$ seems to be preferred in elegant speech (s. Note); $\Gamma \Gamma$ is very common in modern letter writing, at least in WT; $\Gamma \Gamma \Gamma$, self, when speaking to superior persons occurs very often in books, but has disappeared from common speech, except in the province of Γ and Γ in easy conversation with persons of equal rank, or to inferiors.

2. person. 55 is used in books in addressing even the highest persons, but in modern conversation only among equals or to inferiors; 55 is elegant and respectful, especially in books. —

3. person. A seldom occurs in books, where the demonstr. pron. A (§ 26) is generally used instead; A is common to both the written and the spoken language, and used, at least in the latter, as respectful. But it must be remarked that the pronoun of the third person is in most cases entirely omitted, even when there is a change of subject. — Instead of A and A and

To each of these pronouns may be added: $\angle \nabla ran$ or 25 $\tilde{n}id$, $\tilde{n}i'$, self', and in conversational language $\nabla \angle \nabla r$, $\tilde{n}i'$, self', are, perhaps, even more frequently used than the simple forms, without any difference in the meaning. 25 is more prevalent in books, except the compound 25 $\tilde{n}i$ -ran, which is in modern speech the usual respectful pronoun of address, like $\tilde{n}i$ - $\tilde{n}i$

Note. The predilection of Eastern Asiatics for a system of ceremonials in the language is met with also in Tibetan. There is one separate class of words, which must be used in reference to the honoured person, when spoken to as well as when spoken of. To this class belong, besides the pronouns 35.35, 35, 35, all the respectful terms by which the body or soul, or parts of the same, and all things or persons pertaining to such a person, and

even his actions, must be called. The notions, most frequently occurring. have special expressions, as 5 (s)ku,instead of 면접 lus, lū, ,body'; 5년 u, i.o. 라마 go ,head'; হুদাঝ tug(s) (Ü: tū), i.o. ঝম্ম sem(s) ,soul', or ঊ্ব yid, yi', ,mind'; WT yab, i.o. W (vulg: WY), ,father'; ক্রান্ত্রন na-za, i. o. বিশ্বা gos, gō, ,coat', ,dress'; ইন্ত্রা čib(s), i. o. 5 (r)ta, sta ,horse'; 지역기자'니 żug(s)-pa (Ü: żū-pa), i.o. 🏲 T'dod-pa, dö'-pa ,to sit'; 🎜 E T'dzad-pa, dzā'-pa i.o. \$\frac{2}{3}\frac{2}{3}\] jed-pa, jhě'-pa, to make' and many If there is no such special word, any substantive may be rendered respectful by adding or and respectively (so, ặੱੱਡ i.o. 중 ,lifetime'; 된다시[다고 i.o.] ,anger') any verb by adding 저렇는다, according to 39, 1. Another class of what might be called elegant terms are to be used when conversing with an honoured person (or also by a high person himself in his own speech), such as মন্ত্র' gyid-pa, gyi'-pa ,to do'; মন্ত্রম'মা হাঁ-pa, ,to be'; \$155 lad-du, la du i o. \$155, 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, 反文, 百万页 etc. ,His', ,her', ,its', when referring to the acting subject (suus), must be expressed by 天下却 or 多万页 ,his own'; otherwise (ejus) by 百名, 百石可, 元文 . In C, in the latter case, 口动, 百万动, 百万动, 百万动 are used.

- 27. Demonstrative pronouns. 1. $\[Q \] \hat{\]} di$, this'; $\[\hat{\]} de$, dhe, that' are those most frequently used, both in books and speaking. The Plural is generally formed by $\[\nabla \] \hat{\]}$, but also by $\[\nabla \] \hat{\]} \hat{\]} and <math>\[\tilde{\]} \hat{\]}$. More emphatical are $\[Q \] \hat{\]} \hat{\]} \hat{\]} \hat{\]} di$, this same'; $\[\nabla \] \hat{\]} \hat{\]} etc.$, that same'. The vulgar dialect also uses $\[\nabla \] \hat{\]} h \hat{\]} h \hat{\]} h \hat{\]} h \hat{\]} de$

and $\nabla \hat{H}$ på-gyi for ,that', ,yonder', and, in WT, \hat{W} , \hat{W} for ,this' and \hat{W} for ,that'; $\nabla \hat{H}$ occurs even in books. — 2. It is worth remarking that the distinction of the nearer and remoter relation is, even in common language, scrupulously observed. If reference is made to an object already mentioned, \hat{S} is used; if to something following, \hat{S} ; e.g. \hat{S} \hat

- 28. Interrogative pronouns. They are 왕 su, who?'; 되다 gan, gh., which?'; 중 ài, what?'; to these the indefinite article 국가 is often added, 왕국가 etc. The two former can also assume the plural termination 두자, 왕두자, 지도 두자. In CT 되다 is frequently used instead of 중

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one who gets (unto whom come) many presents'. Cf. also Only those indefinite sentences which in English are introduced by ,he who', ,who ever', ,that which', ,what' etc. can be adequately expressed in Tibetan, by using the interrogative pronouns with the participle (seldom the naked root) of the verb, or adding 5 (,if - v. 41, A. 4.) to the Instead of & in this case & is written more cor-মুমান ,if anybody who possesses the good faith teach it me'; मि्र-्रां त्र्रीं प्रांत्र माण्या त्र्रीम्रां ने , when those of you who wish to go are assembled'; र्नेर.यु:रेन या के परि हैं परि हैं ম'ব্দাশ'ড্ব'ক্রম'ন বির্বান্ নির্বান্ধ'র্ম' ,this jewel (cintāmaṇi) will make come down like rain whatever is wished for'; ઌૢ૽ૢૻૼૼૼૼૼ૽૽૽૽ૢૺૼૼૼૼૼૼ૽૽ૼ૽ૣૢૢૼૺૹૻૻઌૻૻઌૼૡ૽ૺૼૺૹૼૢૼ૽ઌૢ૿ૺૡ૽ૼ૽૽ઌ૾ૹઌ૽ૹૹ and ask of me according to that I will act, or I will grant you whatever you ask'. ব্যানীমাম্মাই র্মির্নামার মার্ক্টির বৃদ্ধান্ত ,having scooped the water of the sea with what force I have; ইবর্মিক্টাই মুনু প্রাপ্তির বাবাম বন্ধুব্ৰ্-ব্ৰাইনি ,I beg you to show me what sort of jewel you have found (got)'; क्राट-में)हेश'नाट-रेनाश'रार-नाशेर-में। ਹੈ ਕਵਾਰੂ ਨੇ ,his footprints, in what place soever they fell (v. lex. s. v. 국미자'), became gold-sand'.

But the participle is treated as if no relative was preceding, thus 절치는 취직 됩니다 지원 기계 기계 하는 the did not recede from (recall) the word he had spoken before; vulg., WT, 디메디지털, 디메디지털, the room where I sat.

Chapter VI.

The Verb.

30. Introductory remarks. The Tibetan verb must be regarded as denoting, not an action, or suffering, or condition of any subject, but merely a coming to pass, or, in other words, they are all impersonal verbs, like taedet, miseret etc. in Latin, or it suits etc. in English. Therefore they are destitute of what is called in our own languages the active and passive voice, as well as of the discrimination of persons, and show nothing beyond a rather poor capability of expressing the most indispensable distinctions of tense and mood. From the same reason the acting subject of a transitive verb must regularly appear in the Instrumental case, as the case of the subject of a neutral verb, - which, in European languages, is the Nominative -, ought to be regarded, from a Tibetan point of view, as Accusative expressing the object of an impersonal verb, just as , poenitet me' is translated by ,I repent'. 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, 只知语气表亡 is properly: 55° a beating happens, 55° regarding you, 58° by me = I beat you. In common life the object has often the form of the dative, 55° 8°, 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 Imperativeroots; e.g. of the Present-root निर्दान ,to give the Perfect root is 555, the Future-root 755, the Imperative root র্মি:; of এঠন্ম, to filter, bolt' respectively: এঠন্ম tsag(৪) (Ü: tsā), অর্থনা tsag, ইনা tsog. The Present root, which implies duration, is also occasionally used for the Imperfect (in the sense of the Latin and Greek languages) and It is obvious, from the above mentioned Future tenses. instances, that the inflection of the root consists partly in alterations of the prefixed letters (so, if the Perfect likes the prefixed \$\mathbb{I}\$, the Future will have \$\mathbb{I}\$ or retain the \$\mathbb{I}\$), partly in adding a final N' (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 have only one. To make up in some measure for this deficiency:

- b) some auxiliary verbs have been made available: for the Present tense who, and others, all of which mean ,to be' (§ 39); for the Perfect & , and the substantive of the Future and the substantive of the
- 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, acknow-ledges even in four-rooted verbs seldom more than the Perfect root.

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

the verb in question, or 출자기, 회학기, 최다기 to the root, and the Inf. Fut. by adding 여기자기 to the Supine (terminative of the infinitive, 41.B) thus, 저희다기자이기자기 visurum esse, visum iri.

Note. The spoken language uses, in WT almost exclusively, a termination pronounced èas in Turig and Balti, èes, èe in Ladak, èe in Lahoul etc., ja in Kunawar, se in Tsan etc., the etymology of which is doubtful, as it is not to be found in any printed book. Lamas in Ladak and Lahoul spell it 38.

33. The Participle. 1. This is in the written language entirely like the Infinitive (Nata), being, heing, giving, giving, having given. — 2. Whether the meaning is active and passive, however, can only be inferred from the context, e. g. ASEAS is of course, the money given, but SSAASEAS, the man having given, or, that has given, the money; the Tibetan participle means nothing but that the action or condition is connected in some way with a person or thing. But it is natural that in the present participle the active notion should be the more frequent one, as well as in the preterit the passive. — 3. In the instance of Intensive verbs (formed with SSA 38.1) the usage of scientific authors has strictly connected the active sense with those formed with SSA as ASEAS ton-jed, ton-je, instead of ASEAS SA, doing give, giving,

In the spoken language, of WT at least, the Participle is formed by आदिन, 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.): 55ম'বন্দ্র'নী'ম nul tan kan-ni mi (s. 15, Note), the man giving the money', निर्देशित में दिया , the money given'. ८५४'विनानिंदाकसायर्डेंद्रसास्रामदानी द्वासा ,the lama who brought a coat for sale the other day'. সুইনিইন 시ञ्चित्रप्राप्तरें ,the girl who had shewn the door to his reverence' (Mil). The future participle is represented, just as in English, by the Infinitive (32, Note), so that ,the sheep to be killed', (in books দার্মির্ম্মন্ট্রাম্ব্র্মন্ট্রাম্ব্র্মন্ট্রাম্ব্র্ শৃষ্ঠি নুশ্) is expressed, in the most Western provinces, by: sád cas-si lug, Lad.: sád-ces-si lug, Lah. etc.: sád ceï lug, Tsan: sö'-śē-kyi lug স্মির্-ব্যান্ট্রাম্বা, and, most like the classical language, in Kun.: sód jā lug.

34. The finite verb. 1. The principal verb of a sentence, which always closes it (48.) receives in written Tibetan in most cases a certain mark, by which the end of a period may be known. This is, in affirmative sentences, the vowel o (called by the grammarians: 뭐꾸렇기), in interrogative ones the syllable am. Before both the closing consonant of the verb is repeated, or, if it ends with a vowel, and and The Perfect of the verbs ending in 5 5. A. are written. which formerly had a 5' as second final - 5'54' -, assume 5 and 55. - 2. These additional syllables are omittcd a) in imperative sentences, b) in the latter member of a double question, c) when the question is expressed already by an interrogative pronoun or adverb, d) in coordinate members of a period, with exception of the last one, e) commonly, when the principal verb is the verb substantive भेद, भेद etc. (40. 1.).

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 \overline{A} \overline{A} \overline{A} \overline{A} , do (you) see and the answer \overline{A} \overline{A}

- 35. Present Tenses. 1. Simple Present Tense. This is the simple root of the verb, which always will be found in the dictionary; in WT, as mentioned above, of verbs with more than one root, only the Perfect root is in use; if, therefore, stress is laid on the Present signification, recourse must be had te one of the following compositions, (s. 31. and Note). Thus, NET, (I, thou, he etc.) see, seest etc., The ',(I etc.) give' through all persons; in the end of a sentence:
- 2. Compound Present Tenses. a) Qব্ৰা (s. 40, 1) is added to the root: মাই ত্ৰুলা ,(I) see', অব্দেশ্ৰের্না ,(I) give'. This is common in the dialect of WT especially. b) The Participle connected with অব্, মাইত্রাম্ব্রাম্ব্রা .(I) see'. In WT this, of course, is changed to মাইত্রাম্বর্রাম্ব্রাম্ব্রাম্ব্রাম্ব্রাম্ব্রাম্বর্ন্তর্রাম্বর্নাম্বর্রাম্বর্রাম্বর্রাম্বর্রাম্বর্নাম্বর্রাম্বর্রাম্বর্রাম্বর্ন্ত্র্রাম্বর্রাম্বর্নাম্বর্রাম্বর্রাম্বর্রাম্বর্নাম্বর্নাম্বর্ন্ত্রাম্বর্নাম্

English present: अर्घट मोदात्र्वा ,(I) am seeing, द्वी मोदा दर्जा ,(I) am writing (just now).

36. Preterit Tenses. 1. Simple Preterit, Perfect or Aorist Tense; this is the Perfect root: \$755, at the close of the sentence 7555 ,gave, have given, was given; in onerooted verbs it has, of course, the same form as the present: মাইনি(নি), saw, have, or was, seen'. This is the usual narrative tense like the Greek Aorist or French Parfait defini. - 2. Compound Preterit Tenses. - a) The root with র্মিন্, অনুনার্মান ,have given, gave, was given', নার্মান্টিন্ ,have seen, saw, was seen'; rarely met with in books, but in general use in the conversation of WT. In CT 5th jun is used in a similar way: 취장됐지고다,the dog has bit'. b) The root with \$\frac{3}{3}\cong (more in books), or \$\frac{3}{3}\cong (more in common language), the true Perfect as the tense of accomplished action: प्राचित्र, प्राचित्र , have given etc.', ,the action of giving is past', えばにある, the man has already left. — c) The Participle connected with $athred{A}
attribute{A}
attribute{C}
att$ frequently in the past sense than otherwise. Here, in the common talk of WT, 4" is used, even in those cases where the books have 디, 씨기디지지지 생각 yi-ge kal-pa yın, or, contracted, kál-pen, the letter has been sent off', in books: বশ্বেশ্বের (s. 11, Note), even স্থাব্দের রাজী

37. Future Tenses. 1. Simple Future. The Future-root, ture. a) The auxiliary verb AJTT (to grow, become) added to the Terminative case of the Infinitive: निर्देश ম্মান (বি:) ,shall, will give, be given', মর্সিন্ন ম্মান (বি , shall, will see, be seen'. This is the most common, and. together with the Simple Future and the Intensive (39.), েন্দ্রন্থি, the only one in use with the early classical authors in all cases where a special Future-root is wanted, and even where this exists. It dissappears, however, gradually from the literature of the later period, and is replaced by the two following compositions. - b) 5 Vo connected with the root: अर्थिट कुंग्भेत ,shall, will see', निर्म भेत ,shall, will give etc. (5) is originally a substantive, meaning material, cause, occasion). — c) the root with $\overline{A}\overline{L}$ or 지도', 횟디'에도' ,will arrive', or, i. o. the root, the Term. Inf., মুন্নের্দ্র — Both b) and c) are even now in common

use in CT, whereas in WT: — d) Why connected with the root is the general form: ANT Why ton yin, vulg.: tonin, shall, will see, ANT Why tanin, shall, will give, ANT Why kallin, will send, Lugar La yin, La in, Lan, will go. — e) In books the Participle with Why (35. 2. b, 36. 2 c) occurs sometimes also as Future.

38. Imperative mood. 1. This is usually the shortest possible form of the verb, which often loses its prefixed letters, though in some instances a final N 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 Particularly often the surds or sonants of the consonants. other tense-roots are changed to their aspirates in the Im-Thus, 氧仁 ,give!', from 可充口; 資料 Ld: ltos, CT: to ,look!', from মুব'; র্ম্ব ,throw!', from এইবর্ষাথা. In one-rooted verbs it is, of course, like the Present, but it can always be sufficiently distinguished by adding the particle উদা (এদা or প্লা, according to 13.). This is used in the classical literature indiscriminately in addressing the highest and the lowest persons (or, in other words, as well to command, as to pray), but according to the modern custom of CT only when addressing servants and inferior people. - 2. In forbidding, the Present-root is used with the negative particle 지, 지겨 ,do not give!', 지얼 ,do

not look!', ARRAN', do not throw!' — 3. In praying or wishing (Precative or Optative) either the same forms as under 1. are used, or the Imperatives of ANTA', to come' or AR', to come' (the latter, ANT, of a quite different root) are connected with the Termin. Infin. ANTA' or ANTA', may (1, you, he etc.) see!' — 4. In none of the three a person is indicated, but it is natural that in commanding and forbidding the subject will be the second, sometimes the third person; in the precative also the first person can be understood.

Note. The common language of WT, acknowledging only the Perfect-root, changes nothing but the vowel: The 'give!' from The 'give!' is often added to the roots of other verbs (s. 39), thus, The 'give!' is often added to the roots of other verbs (s. 39), thus, The 'give!' from The 'give!' gos (Ld). gō, goi must', added to the root of the verb: The 'gos (Ld). gō, goi must', added to the root of the verb: The 'give!' must be killed'.

— In CT the changing of the vowel seems to be usually omitted, but the the 'give!' is more used. Here, also, the Perfect root is not so exclusively preferred.

39. Intensive verbs. 1. Very frequent in books is the

connection of the four-rooted verb 35% (Pf. 5%, Fut. 5, Imp. 결환') ,to do', elegantly 지휘, '(Pf. 지휘환', Fut. বনা', Imp. নাইৰ'), respectfully হাইন্'(Imp. হাইন্') with the Term. Inf. of another verb, to intensify the action of By this means not only one-rooted verbs can be made to participate in the advantages of the four-rooted, as মর্প্রন্থের বুরু ,see', মর্প্রন্থের বুরু ,saw', মর্প্রন্থের বুরু ,shall, will see', মাইনি'নম্ট্রা ,see!', but also several other periphrastical phrases are gained for speaking more precisely than otherwise would be possible. The Future tense 5(R) serves, besides its proper notion of futurity, particularly to express the English auxiliaries , must, ought etc.': thus, 디탈스 디즈 이 ought not to be uttered', sometimes it may be translated by the Imperative mood. The spoken language, at least of WT, is devoid of this convenience, and possesses nothing of the kind except the above mentioned intensive form of the Imperative, formed by 555 (s. 38., Note). — 2. Another class of intensive verbs are formed by connecting two synonymes, as Q론피지자 ,to be afraid', literally ,to be fear-frightened', and other similar ones.

of connecting the attribute with its subject, as: राइन्य 5ুনার শুরু ,this man is a Ladakee', ই দ্রিহ মেনার স্বার্ম ,is it you, Sir?'. Therefore the question NWK is to be understood, who are you' or, who is he' etc., the personal pronoun being often let to be guessed. — भेंत itself is often omitted in daily life in WT as well as in poetry, e.g. (3) [AT 5] ब्रेज़िन, this load (is) very heavy WT. Negatively: अप्पेज़, ঠীব vulg. মব', resp. ম'মেদাম'. -b) র্মিস্ম' yod-pa, $y\ddot{o}$ '-pa, eleg. মঠিম'ম' $\check{c}\bar{\imath}$ -pa, resp. মঙ্গুনাম'ম' $\grave{z}ug(s)$ -pa, $\ddot{\mathbb{U}}$: żū-pa, negat.: মৃত্, মামস্কুমা, মান্ত্রামা means ,to exist', or ,to be present', ,to be found at a place', therefore the question & W5 is to be understood: ,Who is here? Who is there?' — র্মির' and স্প্রাথায়' are in general use, সঠি I is seldom heard. When connected with the Dative of a substantive it replaces the English , to have, to have got', as: 디지국도대전도 ,I have money'; 디대클미앤드 ,I have pain'. In this case the respectful term is not ন্ৰ্নাম'ন' but अदत्यः na-wa: मुलियाताकुद्भावातात्वा , has not the King an indisposition? i. e., is Your Majesty ill? (-c)৪5্না'ন' dug-pa (eleg. নান্দ্ৰ'ন' is seldom heard), resp. ম্পুমান,, to be present, stay, be found at a place'; negat.

भेदर्ना. Both दर्नाय and अर्ध can be used instead of $\sqrt[3]{5}$, though not this instead of them. -d) $\sqrt[3]{5}$ re'-pa = 역기기기, negat. 작국가 in Spiti and CT, seldom in books. — e) राष्ट्र wod-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 n (41.), when it frequently has the sense of though', but never with a negative.— f) Tran-wa, originally ,to appear, to be visible, extant', negat. A L. Sometimes in books, and common in certain districts. g) In books the concluding o (34.) is, moreover, found to represent the verb , to be' in all its meanings, and is capable of being connected with words of all classes besides verbs, e.g. 557 ?; is the first' = 557 TVJ . In a similar manner also the 347 of the Imperative (38.) implies the verb ,to be'. — h) The Preterit root for all these verbs is $\sqrt[3]{5}$ son ,was, has been', and besides also ,has gone, become', which is its original meaning. - For the use of these verbs as auxiliaries s. 35. sq.

2. A T originally to be changed, turned into something then to become, to grow, auxiliary for the Future tense in the old classical language, as mentioned in 37. Since this can be considered as the intransitive or passive notion, opposite to \$5.57, to make, render, the connection

of AJLIT with the Term. Inf. of another verb must, in many cases, be rendered by the passive voice in our languages. In WT the verb ALT ča-ce, to go' is used in the sense of ,to become, to grow'. The Perfect root for both is ALT, (went), grew, became, has become, is' (s. above). — In CT and later books AJLIT is used instead.

- 3. ,must' is expressed by TANT , to be necessary' (s. 38. Note). In WT this is used in a very wide sense for any possible modification of the notion of necessity: ,I must, should, want to, ought' and even ,I will, wish, beg (for something)' is nothing but TATAN ,to me is necessary' which may be, in the last mentioned case, rendered somewhat more politely by adding Q zu ,pray!' TANATAN ,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. TANT, it is right to' (usually with the Genit. Infin.), 5TA ,it is meet, decent', Q5TA ,to wish, desire', both with the Supine; 5AA T, to like' with the Dat. Inf. The popular substitute of the last, especially in use in WT, is Q5TA, 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

- 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.

- 2. The etc.), of a similar sense, chiefly used for smaller clauses within a large one; The provided for smaller clauses within a large one; The provided for smaller clauses within a large one; The provided for the same time, or two states of a thing existing together, and then can only be translated by and, thus, The provided for the can only be translated by and, thus, The provided for the can only be translated by and, thus, The provided for the can only be translated by and, thus, The provided for the can only be translated by and, thus, The provided for the can only be translated by and, thus, The provided for the can only be translated by and, thus, The stands also in a causal sense; by doing etc., as: The provided for the causal sense; by doing etc., and the provided for the causal sense
- 3. 55% (from, or after, doing something) in temporal clauses with ,after, when, as'; practically it is very much like 5, and often alternating with it. In most cases, in speaking always, it is added to the root, seldom to the infi-

^{*)} The objects of ¬¬¬ and ¬¬¬ often assume the dativesign, cf. English ,to feed on .

nitive.— Examples. 431'AICN'481'AIC', when the night had risen (viz. at daybreak) he went'; AIC'481'AIC', after you will have risen, go!' 3'AIC'481'AIC', when I saw that, raising clamour, I wept'.

- 4. σ , in (doing something)' again for clauses with since, when, as', but in most cases by far for ,if' and conditional ,when': σ ,if, or, when (I) go, or went'; σ ,when, after (he) has died', ,if he is already dead'; σ ,if (he) die, should die', ,if (he) died', ,when (he) dies'; σ ,if .. do, did'; σ ,if .. were to do'. It is added to the root, seldom to the infinitive, and as common in talking as in books.
- 5. A is of more various use. When added to the root, it is very much like \$\mathbb{C}^*, which it replaces in the conversational language of CT (where the first example of 2. would be, \$\mathbb{N}^* \mathbb{N}^* \

J', 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 A' with a substantive; thus, ANTALATALA, to rejoice at killing, be fond of killing'. b) nearly the same as $\overline{5}$ or as' in English, e.g. यम मुै पर-५ क्षेत्रे के क्षिप्राधान कर का का का 333 ,as there was an idol-shrine in the middle of the way, (she) alighted from (her) chariot'; দ্রামার্ম ক্রমান্ত্র र्नेरामुका चेत्र तिर्माचाया ,as the king went there daily to bathe'; तहमादेव माजदार करेंदिट नाय परिनु दिया उपीवा ,as (it) does not occur in the (whole) world, what is (its) occurring here, or, how is it that is occurs here?'. Finally, in the language of common life A is added to the repeated root in order to express the English , while, whilst': SN न्यान्त्रान्यान्त्रात्मित्गीश्रान्तित् में के tub-tub-la kyód-di (15., Note) *हें in kyon* WT, or विंद्र गुरिश विद्यापर विंदा *kyö* kyī sin kur-sog CT, while I am cutting the meat into pieces, bring you (some) wood'.

 say so, by what shall (I) believe (it)? In other cases it may be left untranslated when the next sentence will commence with ,but: IN THE TOTAL TOTAL

- 9. Also সীত্ৰ the proper use of which has been shewn above (35. 2. d.) must be mentioned once more as it occurs in a similar sense to তি, ক্লেমেন্ট্ৰেম্মন্ত্ৰিম্মন্ত্ৰমন্ত্ৰিম্মন্ত্ৰমন্ত্ৰিম্
- B. Supines. They are expressed simply by the Terminative Case of the Infinitive or of the Root, $\sqrt{3}\sqrt{5}$ or $\sqrt{5}$, 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. $\sqrt{3}\sqrt{5}\sqrt{7}\sqrt{3}$, difficult to learn; with verbs expressing, to go, to send etc.,

also ,to pray' etc. like that in um: ATTAL ,go to fetch', নার্চের্মানা ,(I) beg (you) to permit, — for permission'. In these cases the root is most common, but the Inf. ANA ম্ম, or প্রমেস, মির্মেস may also be used. 2. Another use of the Supine is a) with verbs of sensation and, less frequently, with those of declaration, where we use sentences with ,that' or the Participle or Infinitive: నాష్టాన్న ,seeing (his) mother coming' (instead of which, however, ቪር'ם may be said as well); ... ባቪ'ຽጻ' በ' ባባ' ሀገ প্রাক্তম , knowing that the time of ...ing had arrived' (lit: ,that it had come down to the time'); দ্রামারি মুখার মে ব্ৰাক্ত ,remembering him to be the kings son' or ,that he was ... '. — b) in an adverbial sense, when we say ,so that', especially in negative sentences, ,so that not', without ...ing', শুমাশুদ্ধার্ক্তমান্তম, so that nobody may (did) perceive it', or ,without anybody perceiving it.'

Note 1. The modern language of WT uses in the first instance (B. 1.) either the simple Infinitive, সমুস্তিশাস্থা বিশ্ব (or স্মান্ত্রী), or the same with মা, সমুস্তিশাস্থা বিশ্ব (for the ফুম of the books s. 7.2.), সমুস্তিশাস্থা ; in the second either the same forms, or a particular one, which consists in repeating the final con-

In the case of B. 2., instead of NALANT, the expression in common use will be WNNIC or WE CNAL, instead of NALANT, either the same form, NALANT, or the Gerund, NALANT, either the same examples would respectively, stand thus, ANT, or ANT OF OF ANT OF ANT Libb-tu, libb-ba (sounding almost lä-wa), läb-pa don-du kag-po; in the third instance a peculiar word, rog', is used, which is said to be originally the same as ANNI (ANNI), friend, assistant', and serves now as the respectful substitute of ANT, Particle of the Imperative, ANT of the most usual form in CT will be the simple Participle, NANT.

- Note 2. All the forms, of course, where ∇ or ∇ are met with might in certain cases belong to the Participle, and not to the Infinitive.
- Note 3. The reader will have missed any mention of tenses of the class of Pluperfect, Past Future etc., and,

indeed, there exists no form of the kind, and they can only be rendered by a Gerund, e.g. ঐশী ব্রীমা ব্রীমার্থা বিশাসাম মিন ,when (he) had written the letter, (he) sent (it) off; এন वैशः बेद्रदशं वर्गायः वरः त्मुरः (WT: वर्गायः धेदः, CT: वर्गायः कुंपिद), when (he) shall have written the letter, (he) will sent (it) off'. Neither have the Conditional or Subjunctive any special form. Thus, e.g., २५ अपुरानसे दर्दे ,if we did not do that, we could not live (i.e. we cannot earn our sustenance in any other manner); रेंदे 'येर विर बेर प्रेर किर %, why should not I hear (grant) what you say (your wish)?'; यह अ योर्ग्य लिट हमाश अ अर्थेट व शे हेंगश यर पर मा ,if (you) had not explained it, and (we) had not seen the signs, we would not have understood it'; 취직'취중도'디티' ह्म्यायान्त्रम् send an emanation'; vulg., WT, ঐত্বাহ্মাইন্সামীরর દ્રત મુદ્દાનું મુખ્ય પાત ,if the distance was not so great, they would come to me (visit me)'. Here may be added, that also the intention of, or attempt at, doing something is expressed by the simple verb: thus, স্বাসীমাসাসা অ্চান্দ্ৰান্ত্ৰান্ত্ৰ, though I did try to hinder him, I could not'; यन्यायी'भेयादशासुर'सर्वेदशाय'सर्वेदा'दश। सुर'सायेद মন্ট্রেম্নীমর্মার্মেরা ,as he saw his own disciple

A Survey of the principal forms of the Finite Verb.

Present:

पहिंद", W प्रदार प्रिया give अर्थेद अर्थेद अर्थेद प्राप्त प्रिया I see intens. अर्थेद प्रश्चित प्राप्त प्राप्त (or प्रिया) W अर्थेद मेहाद पुना (or प्रिया); C अर्थेद मी प्रमुना I am seeing

Perfect:

Future:

महार w यहर भेर shall, will give

মুর্ন'ম্ন্' ে মুর্ন'ম্ন্' intens. মর্ন্ন'ব্ন'ন্ত্র' shall, will see মুর্ন'ম্ন্', মুর্ন'ব্ন'র্ন্ন' will arrive

Imperative:

র্মি: W বর্দ্দি: রাজ্বাদে! বর্দ্দির take out! বর্মাদ্দির kill!
মর্মি: উদা see! intens. মর্মি:বন্দ্রাম্বাদির kill!
negat. মান্দিনে: মান্দেনে do not give! মর্মি:বন্দ্রামাদির

Chapter VII.

The Adverb.

- 42. We may distinguish three classes of adverbs:
 1. Primitive adverbs.
 2. Adverbs formed from Adjectives.
 3. Adverbs formed from Substantives or Pronouns.
- 1. Very few Primitive Adverbs occur; the most usual are: 5', now', 55', when', 55' (books and CT) or \$\frac{1}{3}\$' (WT), to morrow', and a few similar ones; \$\frac{1}{3}\$', again', and the two negatives \$\frac{1}{3}\$' and \$\frac{1}{3}\$', the latter of which is used in prohibitive sentences, and with a past tense, as \$\frac{1}{3}\$' \$\frac{1}{3}\$\$\frac{1}{3}\$', (I) do not give', \$\frac{1}{3}\$' \$\frac{1}{3}\$\frac{1}{3}\$' (WT: \$\frac{1}{3}\$' \$\frac{1}{3}\$\frac{1}{3}\$'), do not

give! The verbs wa, walk, walk, another particle of this kind, of a merely formal value, is a, which is added to any word or group of words in order to single it out and distinctly separate it from everything that follows. It is, therefore, often very useful in lessening the great indistinctness of the language, especially so when separating the subject from the attribute: a adequate word to be found in our modern languages, but the Greek ve, or uev—de—, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: ac.

- 2. Adverbs may be formed from any Adjective by putting it in the Terminative case. ART To good', ARTTT, well'; AT , principal', ATT, principal, very'; ATT, violent', ATT, violently'.
- 3. Nearly all the local Adverbs are formed from Substantives or Pronouns with some local Postposition: AL', the place (space) above, upper part', AL', above', AL', upwards'. AL', from above (downwards)'; AL', this', AL', in this, here', AL', that', AL', hither, here' (cf. 15.), AL', hence'; AL', that', AL', there', AL', there',

Note. In talking the simple adjective is used, mostly, instead of its adverb (2. class): ১২৮২ for — ২২, quickly, soon.

Chapter VIII.

The Postposition.

- 43. There are two kinds of Postpositions: 1. Simple Postpositions. These are the same that we know already as forming the cases (15). 2. Compound Postpositions, formed in the manner of local Adverbs (42.3), with which they are, indeed, with a few exceptions, identical.
- 1. Simple Postpositions. These are: A the affix of the Dative), The (Locative), The are are: A the affix of the Dative), The are are: A the affix of the Dative), The area are: A the affix of the Dative), The area are: A the affix of the Dative), The area are: A the affix of the Dative), The area are: A the affix of the Dative), The area are: A the affix of the Dative), The area are: A the affix of the Dative), The area are: A the affix of the Dative), The affix of the Dative), The area are: A the affix of the Dative), The affix of the affix of the Dative), T

Their use will be best seen in the following examples:

11 27 11

- ধ্ব দ্বামান বিদা WT, আমান নিলা (inst. of বিশা 38, Note) CT ,put the degchi on the fire!'.
- र्वाः तुः अत्यादन्त्रेतः, vulg: दन्ने त्नुना, Tsang: र्वाः ना अत्यादन्त्राः दिन् ना अत्यादन्त्राः स्वादन्त्राः स्वादन्त्राः स्वादन्त्राः स्वत्यादन्त्राः स्वादन्त्राः स्वादन्त्राः
- 5'ম'ৰ্কি'চ (or ক্ষা') বৃদ্ধা ,having mounted on the horse (he) goes', or ,(he) goes on horseback'.
- ন্ত্ৰব্যামান মান্ত্ৰ্ব্ৰহ্ণ, vulg (WT): ক্রমা (corrupted from

सकेमया) क्यामान्य त्याद्युर त्र्ना, CT: नुक्यासान्त पाद्येर नेयाद्मा ,the bird flies in the sky'.

মর্ক্রনেক্রেমির WT, ক্সামেন্র্র্যুদ্ধীর CT ,(we) shall set out at night.

रेपा नेतर्तुरमात हो (books and CT), रेपा आर राप प्रतर्र रे WT, being very glad at this.

মুস্মাস্থ্য ,skilful in medicine'.

৯০ মের্মার্ম, vulg: ব্রাহার্ম, invited him to beer'.

মন্মি'ৰুদা'ন্দা' WT, এব্দানাম' CT ,is (there) ache in (your) head', ,have you head-ache?'

|| ¶, 5 etc. ||

নিম'ব' (or 5') অঁহ', vulg: নিম'ম' (or 5') অঁহ', (he) is in the house, at home'.

শ্রিম'ন্'র্মি', vulg: নিম্মে'ন্ড' (or ম') র্মিম', go into the house,

স্থান্ত, vulg: প্ৰান্তনা ,at a (certain) time, once'.

5 বিশান্ত্রার (books), from to-day in (after) seven days.

মধানুবানেশ্রম্ভির্ক; WT: ধোমধানুর্কবানেশ্রম্ভির্ক; CT: ধোমধানুবানশ্রম্ভির্কি, the mother carried the son in (her) arms'.

देने दुस सु, vulg: दे दुस ,at that time'.

ম্ব্রুড় (books, for vulg. see Compound adv.) ,for seven years.

- भेने मुन्न र्यन पद्भान (or पङ्गार्थ), W: मुन्न र्याय प्राप्त , (they) made (or selected, raised) that man to (be) king'.
- মন্ত্ৰ ক্ষান্ত্ৰ কৰি (their) luggage into a pillow, used it as a pillow.
- লাংকু (or লাকু) ন্র্র্র্র্, WT: লাকু ক্রামক (s. 35. 2. b, অব্ omitted, 40. 1. a), CT: দামেন্র্র্র্র্বিশ্বাধ্য তের (ম' or মহা, provincial irregularities 35.2.c), where are (you) going?
- to Tino (or K'oksar)'.

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রুম্মনুদ্রেম ,after eight months.

রুম্মান্মা ,from (after) the eighth month'.

ইনামাৰ্থা (books and CT), WT: মার্মাৰ্থা ,from the beginning'.

| 시회· |

স্মান্দের প্রথা ,from the window, through the window'.

- ন্মিন্ন্মন্ন, vulg: শ্রম্মন্ন, to deliver from the circulation (transmigration).
- याना श्राया हैनाया, WT: वशा, Tsang: याना दे का हैना या, to build a house out of brick (Ts: a house of brick)'.
- মার্ন সার্বাশেষা ,from the sūtra Zamatogʻ.

শ্বিন্ধান্তনা (vulg: শ্বিন্ধান্তনা , one of (from among) the pupils.

गुन-प्रशासम्बादा (books and CT), WT: र्कट-अप्री-बाट-सामबा

य ,wiser than all, the wisest, most skiltul of all'.

মেম নিম্না ,more than myself are not'.

Besides these 55°, with is to be mentioned as Simple Postposition: thus, 周召、大工製料方, WT: 原可領土大工 মন্থ ,speaking (conversing) with the youth'; দ'ন্দ ,with me', or, in fuller form, ১.১৮.১৯৭.মান্ত্রনাহ, ১.১৮.মন্তর্মাস্থ্য vulg: ང་དང་མ૩མ་རོ་ ,together with me'. In WT it is even used for the instrumental when the real instrument (tool) of an action is meant, e.g. ক্মের্মর্বির্থান্মানুষ্থান্মণ্ so in books, but WT: 독자리 독자 ,the king killed the minister with the sword'. It is, moreover, added to many Adjectives and Verbs, when we use the Accusative or Dative or other Prepositions, e.g. 5553, like (with) that, similar to that'. With an Infinitive it denotes the synchronism of the action with another one, 33445 5年, with the sun rising, at sunrise'; 可多てるにつて、with (on) their going to sleep, when they went to sleep'; উমান্ত্রামান্ত্রান্ত্রান্তর (with) saying so he went home or also ,he said so, and went home'. Often it is found with an Imperative, without any perceptible signification, if it is not to be regarded as a substitute for 34 (38): 535, 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, 555, in (the midst of), 555, into also, in', 555, from, out of'. The most usual ones will be seen in the following examples:

हिर्मित्र (or 5) मिश्र ने 5 दा , to bathe in a pond'.

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

মুদ্দিব্দেৰ্শীৰ্থ মি ,the lord among the gods'.

भिने निर्दे (or दे, or वि), above the door' (books and vulg., but more usual in WT: भिन्न, CT भिन्न).

থাবাণী নিম্নের্মা, vulg.: খাবাণী শ্বর্মা (or শ্বুর্মা), CT also স্বিমা ,he died before his father.

니 국 유 왕 (or 작, or 환파 등, or 따동) 다 어디 왕 다 , vulg., in WT: 따 환파 씨 (따 환 다 씨), CT: 독리 다 씨, to sit on a lotus-flower'.

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- ইনি ন্মান্ (or মা, or বা) (books and talk) ,beside,near the door'.
- প্রেলিট্রে, vulg.: ম্ব্রেম, স্ক্রে, স্ক্রে, under a tree' (literally: ,in front, by the side, of a tree').
- প্রমান্ত বার্থির বিশ্বর বিশ্ব
- ह्म न न न कि प्राप्त कि प्राप्त कि स्थाप (After eight months).
- রুবানার্ট্রানার (or মুর্নানা) vulg. , before two months, two months ago'.
- মান বিশাব্যাব্রানে CT, WT: মান আলাব্যাব্রান ,to emerge, come out, from below the ground.
- স্থান্ত books and CT, in CT also: ধ্যান্ত্রিশানা, WT: ধ্যান্ত্রান্ত, ধ্যান্ত্রিশানা, beyond the water, river'.
- কুন কুন্দান books and CT, WT: কুন্দান on this side of the water.
- প্রানাধ্যমান্ত (or ব্যা) স্থানের মান্ত শ্রীর মান্ত বিশ্ব মান্ত শ্রীর মান্ত (after) three days he will arrive beyond this plain, will have crossed it.
- নিম্নির্ম্বাধানির , in the four regions of the house, roundabout.

- ত্ম্বাইনিষ্টান্মান্ত in the direction of, towards, that village'.
- মিন্র্ন্দ্রীন্ত্র-দুন্ CT: মিন্ত্র্যুদ্র্দ্(ধা), WT: "র্কুদ্র্নাধা, for seven years".
- ८२ दशदे पर ५, СТ: ८२ दशदे पुनाय, **W**T: औदशस्य र्ह्माय, from this to that.
- ᠵᢩᡒᠺ᠊ᢆᠫ᠊ᠼ᠊ᢅᢒᡧᢇᢅᢩᠼᠮᡢᢩᠽᡟ᠊WT, ,till I go to Kullu'.
- b) General Compound Postpositions, expressive of the general relations of things and persons. They are formed in the same manner as the Local ones, from substantives, adjectives, and even verbs. Their use may be learned from the following examples:
- 다음 결국 (5') or 즉즉 'books and CT, WT: 다음 전대, for me, in my behalf, for my sake, on my account'.
- ब्राहेन होते होता प्राप्त WT: हिंदी देश प्राप्त CT: ज्ञाह ने दिन कुछ , for what reason has that illness come? what is the cause of etc.?'.
- ম্পান্থ প্রমান্থ প্রমান্থ কিন্তু ,in behalf of all living beings.
- নিন্দার্ক্রনমেই (WT: ইন্স) ন্র্দি ,give (apply) stone instead of wood.
- মন্বি'ড্ৰ', according to, like, as' ক্ৰম'ই ই'মশাম'মন্বি' ড্ৰাম'ড্ৰ', doing according to the word of the king'; ই'

지역 5 ,according to that, like that, thus, so'; 된지역 5 ,as formerly, as before'; instead of it the dialect of WT uses 주도 당도', generally with the Genitive, thus the last example there would be: 될록 자유 역도 당도'.

नुर ,like', रे नुर ,like a hill'; त्रे नुर , रे नुर ,like this, like that, thus, so, उ नुर , CT: न्र नुर ,like what? how? in what manner?'.

In the dialect of WT সর্ক্রনাথ or সর্ক্রনাথ থা is used instead (which is a corruption of সর্ক্রন্থ, occurring in books with the same meaning): thus, ই'সর্ক্রনাথ নাছিল , like a hill'; বেই'সর্ক্রনাথ, ই'সর্ক্রনাথ, thus'; or ব্রনা (properly রুনা), থৌব্রনা, ডোব্রনা ,thus', নাব্রনা ,how?'.

Chapter IX. The Conjunction.

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: UK ,also, too'. When belonging to a single word or notion it is put after it in an enclitical way like quoque' in Latin. It is changed according to the termination of the preceding word, into III after II 5 I ম'*), into all often after vowels (cf. 6). Thus: ব্ৰুপ্ৰ ጧር ፫ናና ,taking also a son (with him)'. When repeated, it has the signification of Latin ,et—et—', NWCA 5 WE: AR | both mother and son died'. Often, especially even one (they) did not find - not even one'. This is the only means for expressing ,none, no, nothing, A.J. (or নাদ') আদ'নাবৈদ্যা (resp. আদ্রা) ,nobody came'; ই'ক'ই' অচ্ (উন্দ, or ডেচ') হীন ,there is nothing (cf. 29). When combined with verbs, মধ্মেম্মের কুর্ন্ট , even searching (they) did not find', it serves as another expression for though or also but (s. 41. A. 7.b): thus, though they searched, they etc.' or ,they searched, but they etc.'. Standing

^{*)} This is not very carefully observed even in good mscr. and prints, where will occur sometimes after it etc., and if ter the other consonants and even after vowels.

The only Subordinate Conjunctions are: 1. A.5, if', introducing conditional sentences ending in F (40. 1. A.4). But, as the conditional force really rests on the closing F, the initial AAF may be put or omitted at pleasure; 2. FF, but if'; AAF FANT if I can..., FF FANT I, but if not...; this last is found only in books.

Chapter X.

The Interjection.

45. The most common Interjection is $\overline{\mathbb{Q}}$, or, repeated, $\overline{\mathbb{Q}}$, oh!, alas! used also before the Vocative. The language of common life uses instead: \mathbb{Q}^* wa, or \mathbb{Q}^* wä.

Chapter XI.

Derivation.

46. Derivation of Substantives. As most of what belongs under this head has already been mentioned in 11. and 12. only the formation of abstract nouns remains to be spoken of. 1. The unaltered adjective may be used as an abstract noun, especially with the article ロ, as: 페다고 ゴスス ম্নুম', the cold is changed into warmth'. — To this may be added the pronoun 35. (TCT 35. ,ipsum frigidum'); but this is used scarcely anywhere else than in metaphysical treatises, from whence a few expressions, such as \$5.735, the vacuum, the absolute rest in deliverance from existence' have become more generally known. -2. In the case of two correlative ideas existing, frequently the compound of both is used, esp. in common talk, & & C ,size' (lit. ,large and small'), ANY ,thickness' (,thick and thin'), e.g. के कुद ने भुद्दश द्वा उस ,the size as much as a mustard-seed'. — 3. $\mathbb{5}^{-}$, difference' (or, sometimes, $\mathbb{5}^{-}$), র্ক্তর্, measure') is added, মাই দ্রিত্, height', শ্রুনা দ্রত্ত, wealth, riches'. — 4. Mental qualities are in most cases paraphrased by রীমম', or ব্লি with a genitive, ব্লের্স্মার্ম', mind of suffering, enduring, i.e. patience', 지지지지친품 , wise mind, wisdom, skill'; ব্লব্বের্ম্ম্ম, mind of rejoicing,

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joy' (vulg: NAN TAR W), 55 TR NAN, mind of belief (also, a believing mind'), faith'. — 5. Diminutives are formed by adding the termination B', often with an alteration of the preceding vowel: 5', horse', 53', little horse, foal'; N', man', NB', little man, dwarf'; E', stone', RB', small stone, calculus'. If a word ends with a consonant, only u is added, and a new syllable formed: B'A', sheep', B'A', lamb'.

자주지도 ,headless'; 최도리도 ,faultless'. c) by adding the verb 되자(되) ,separated from', 어찌도디디지지, 어찌되지 ,separated from the body, bodiless'. — 4. The English adjectives in -able, -ible are expressed by 5도기 ,to be fit', added to the Supine, or to the simple Root, 어찌드는 등 다, fit for drinking, drinkable', vulgo: 여기도 생기 (from 생기되 ,to be able'), 어찌드는 생기 (윤기 ,permitted, lawful').

Part III.

Syntax.

48. Arrangement of words. 1. The invariable rule is this: in a simple sentence all other words must precede the verb; in a compound one all the subordinate verbs in the form of gerunds or supines, and all the coordinate verbs in the form of the root, each closing its own respective clause, must precede the governing verb (examples s. below). -2. The order in which the different cases of substantives belonging to a verb are to be arranged, is rather optional, so that e.g. the agent may either precede or follow its object. Local and temporal adverbs or adverbial phrases are, if possible, put at the head of the sentence. — 3. The order of words belonging to a substantive is this: 1 The Genitive, 2. the governing Substantive, 3. the Adjective (unless this is itself put, in the genitive, before; 16), 4. the Pronoun, 5. the Numeral, 6. the indefinite Article: thus, גאָ אָלאָ אָר 5.'বেই' ,this my little daughter'; র্নাম'ন্সমন্ট্রেনা ,a red gown'; দ্বামান্ধ্রমান্ত্র or ব্রামান্ত্র দ্বামান্ধা ,the red gown'; শ্বমান্ত্রমান্ত Adverbs precede the word they belong to: প্র্রেই ,very great'; भैत्र' अर्गुनाश' धर भैना ,come very quickly'.—

- 4. In correlative sentences (cf. 29) the Relative precedes the Demonstrative:

 THE WEST SET , what there is, give! i.e., give whatever you have', and in comparative sentences the thing with which another is compared, ordinarily precedes this (cf. 17).
- 49. Use of the cases. As the necessary observations about the instrumental have been made in 30, about the other cases and postpositions partly in 15, partly in 43, it is only the Accusative, that requires a few words more, as it is very often used absolutely (as in Greek). a) Acc. temporalis: সর্কর্ম ,at night'; স্মর্মের্মির রৈট ,during (his etc.) lifetime'; ব্রীক্রা, বিবুষা ,at that time'; ঈসাশ্বী ন্থান্থ ,having studied for one day, after one day's study'. — b) Acc. modalis: 독립지자 구매다 , regarding the size, round'; निर्नातनात्रां, regarding the garding colour, being like smoke' (cf. 50, 1, a); र्याहा 제외자기 ,with regard to (his) birth, equal i.e ,of equal birth'. Here & (42.1) is very often employed: 5375 ব্ৰস্থান etc. Nearly in all cases, however, postpositions may be added, and in talking they are preferred to the simple Accusative: মঠবর্সিমে', মঠব্যম', ব্রীক্রির', ব্রীবর্ষা ম etc.

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- 50. Simple Sentences. 1. Affirmative sentences. — a) the attribute being a noun, the verb: to be, become, remain etc.: মারেইরসামমার্মার্মর ,this man is wise'; রই বিষামাম্মাম বিশামার ,this is a wise man'. When the verb is ব্রুমান (to become), স্ব্যান (to remain) etc. the attribute must be put in the Terminative: 뭐 기자 기자 기자 ,(his) hair became white'; দ্রামার্মাস্ক্রমামান্তর্বাধ্যা র্মা, vulg: অইর-মানারমান্যাত্মীর ,the king remained steadfast on his vow'; in some special cases this may take place, even if the verb is simply ,to be ": এমান্ত্ৰন্ম" রময় उर য় तर् है। मूट य त्यत विन मू र्वेर तर्ना में ,while his whole shape was like a man's, his foot only was piebald'. b) the attribute being any other verb: ক্র্যাধ্ব मुःम्पर्राःभः सः लेगाःमोक्षःध्यायः देते । युद्रः र्युनाक्षः सुः भूवाक्षः देः भीकः दः ठेद र्रे विमानहिमाश र्दे ,an ancient king of China built a very large wall in the north of that country'.
- 2. Interrogative sentences. a) simple: ব্রিণ্টা ব্রাদেশেম মের্দাদার ,is your son in the house?'; বিস্থা মের ,who is there?'; র মের্মা ,what do you come for?', ,what do you want?'. ইব্রস্থা W (ইব্রার্কর্রণ C) ,how much (is) the price?'.

Besides the affix am the later literature and the con-

The form of a question is also used to express uncertain suppositions (likely to become realized), as: \(\beta \cdot \cdot \beta \cdot \be

- b) double: ব্রেক্সেন্স্রান্ত, is (he) within or not?; ব্রেক্সেন্স্রান্ত, is it agreeable (to you i e. do you consent) to give me (your son) or not?; নের্ক্সেন্স্রান্ত, are you sorry at my arrival, or what (else) is the matter (with you because you weep)?'.
- 3. Imperative and Optative or Precative sentences do not require any additional remarks besides what is said in 38.
- 51. Compound Sentences. After having examined in 41 the different gerunds as the constituent parts of compound sentences, a few examples will suffice for illustration.

^{1) \$\}mathrm{A} \mathrm{A} \mathrm

ক্র্মেন্ট্র⁸ ব্রাশ্রমেন্র্মেন্র শাধ্র শিক্ষেন্র নির্মান ক্রিন্ত্র ক্রিন্ত ক্রিন্ত ক্রিন্ত ক্রিন্ত ক্রিন্ত ক্রিন্ত্র ক্রিন্ত ক

arrange'; gerund. 2) i.o. 디로디디'다'. 3) ,to cut', but 조깃다' (or 디자') 미ố깃다' ,to inflict a punishment'. 4) 미깃짓다' (자고리디지'다', to set in order, arrange'; perf. 덕지'. 5) 濱디'다', perf. 디질디지', to learn'.

^{1) 42. 3. 2)} indefin. art. after numerals s. 13. 3) Accus. modal., 49. 4) 5 7 7, perf. 557. 5)27. 2. 6) 3 5 7, perf. 557, imp. 558; cf. 41. 5. 7) 29. 8) 3 5 7, perf. and imp. 55. 9) 43. 1. 10) 42. 1. 11) 41. 8. 12) the object of the fear usually in the instrumental. 13) termin. of inf used as adverb, 41. B. 2. b. 14) 44. 15) 42. 2.

अ¹⁶ द्रदश्रश्च । मिुत्रार्यश्चर्मानु द्रदश्य याने त्या वरी ने मिन्नी त्रुः सप्तेवन्ते । तुन् सेन् स्वेम् वेद्धाः ¹⁷ गुः तुः प्रेवः प्रश्नाव ¹⁸। तूरः ट्रार. 19 हैं स्था क्षेत्रा क्षेत्रा क्षेत्रा स्था ता निष्य है स्था स्था ता निष्य है स्था स्था स्था स्था स्था स Warux آي تاي There being certain two women quarrelling about one boy, the king (being) wise of understanding having examined (the case) thus ordered: You two, having seized from each (side) a hand of the boy, pull, and who gets him, (she) may carry him off. — When he had so spoken, she who was not the boy's mother, because she had no compassion for the boy, not fearing (she might) hurt (him), pulled with what force she had. She who (in truth) was the boy's mother, because she had compassion with the boy, fearing (she might) hurt (him), though she was able by force, did not pull hard. The king said to her who had pulled hard: Because this, not being your son, is the other woman's son, say (it) outright'. When he had so spoken, as he had turned out to be the son of the gentle puller, (she) carried off the boy'.

^{16) 42. 1. 17) (}TN', other', almost always with the indefin. article; 13. fin. 18) of is sometimes pleonastically added to UN' (UN'), to strengthen its meaning. 19) 43.2.
20) (TN', perf. (NN', imp. (NN'), 21) (TN'), perf. (NN'), perf. (NN'), imp. (NN'), as he has come to be'.

Appendix.

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

WT kyod gá-na yon, CT kyö' gá-na yon.

W kyod su yin, C kyö's. y.

 \mathbf{W} kyod (C kyö') s \bar{u}^1) yin.*)

W kyod ráni min či zer,

C kyö'-kyi min-la fan zérgi yö'-dam.

W kyód-di kán-pa gá-na yod,

C $ky\ddot{o}$ '-kyi $ka\dot{n}$ -pa $f\dot{a}$ -na $y\ddot{o}$ '(-pa).

W kyod èi-la yon,

C kyö' gan-la yon.

W èi-la 'i-ru dug.

W na srun-te dad.

W dī yūl-li min ci zer,

C yul dī min-la fan zérra**) yim-pa. Where do you come from?

Who are you?

Whose (man, servant) are you?

What is your name? (rule 34. 2. c is not always observed)

Where is your house?

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

What is the name of this village?

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

^{**)} vulgar supine 41, Note 1.

 $egin{array}{ll} \mathbf{W} & \textit{kyod-la} & \textit{del-wa}^2 \end{pmatrix} & \textit{zig} \\ & \textit{yod-da}, \end{array}$

C kyö' la don zig yö'-dam.

W can med; con-la yon(8),

C can mế'; đọn - mế' - la yon.

W da tug pa tun-èe-la kanpa-la-son.

W yod: $n\acute{a}$ - la man³) $\grave{z}ig$ sal^4),

C yö': ná-la mạn zig na n-5) rog.

W $\dot{n}\dot{a}$ -la zug^6) yod, Ts sug $gy\dot{a}g^7$)- $g\bar{i}$,

 $\ddot{\mathbf{U}}$ $\dot{n}\dot{a}$ - la n \dot{a} - tsa ton^8) - gi dug.

W zúr-mo rag, C - - dug.

W gá-na, C gá-na.

 $\mathbf{W} d \delta d - pa^9$)-la, $C d\ddot{o}$ '-pa-la.

W gó-la zug rag, C - - - yö'.

W na-za yan-pa-la ča-ce-la tsan-te rag.

WC di len.

W di kyer, C di kur son.

W di kyon, C di kur sog.

W di gá-zug co-ce, C di gán-da¹⁰) je' ton (or ''è' gyu) yin (yim-pa).

W di-zug $\dot{c}o$ mi gos (goi, go),

C di-ḍā jě' mi gō.

Have you any errand (business)?

Not any; I have come to no purpose.

Then go home to eat (drink) your soup.

Yes: please give me some medicine.

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

I feel pain.

Where?

In the stomach.

I have headache.

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

Take this!

Take this with (you)!

Bring this!

How shall I do this?

You must not do it in this way.

W ná-la da-run ó-ma žig I want some more milk.

gos,

 \mathbf{C} ná-la da-run wó-ma sig $g \bar{\varrho}$.

W i lág-mo co, C di légmo òā.

W $b \acute{e}$ -ma $da \acute{n}$ tu^{11})- $\grave{c}e$, $C \grave{j}\acute{e}$ -mā $t\bar{u}$.

W na-la ču cun zad (C sa') cig nan' 12) zig (C sig).

W lág-pa lág-mo yód-da, C lág-pa lég-mo (lā-mo, or tsan-wa) é yö'.

W o-ma tsag-rā-la tsag ton,

C wo-ma - - - tsag sog.

W fab čuń-se dż čog-la bortoń, C - - - dź čog (čo)la żag¹³)-cig.

W $p\dot{a}n - dil$ $s\dot{a} - la$ $p\dot{o}b^{14}$) $(p\dot{a}b - to\dot{n}),$

C san^{15}) sa-la pab-sig.

W zań(-bu) me dań ñe-mo bor,

C san me dan ñe-mo zag.

W pog ton.

W $\tilde{n}i$ -ma $g\dot{a}s^{16}$)-sa $(g\tilde{a}-a)$ $ts\dot{a}m-\dot{z}ig-ga$ me $p\dot{u}^{17}$),

 $C - g \bar{a} tsam - \hat{s}ig - la - -$

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

Clean this!

Wash it with sand!

Give me some water, please!

Are (your) hands clean?

Filter the milk through the filtering cloth!

Put the little stove there!

Put the pot (degèi) down on the ground!

Put the pot near the fire!

Take it off!

As soon as the sun sets, light a fire!

Go to fetch the china! Come to take away - -. W ču dán-mo¹⁸) dan tú-na kar-yól¹⁹) mi dag (or kar-yol lag-mo mi čayin); tsán-te žig lánte gyal-la tu gos (gū),

C ču dắn mỹ tỹ na kar-yól mi dag; tsám-mo sig gĩ lég (lã)-pa- tữ sog.

W lás (lā)-ka tsan-ma tsarna mán-na ma ča, C --- mam-pa do²⁰) mi

čog.

W sol- $\grave{c}\acute{o}g^{21}$) fal- dig^{22}) $\grave{c}o$ -a, C - - - $\grave{j}\check{e}'$ gyu yin-na(m).

W o-ná; cog-tán tin²3) ton,

C yā-ya; cog-tán tín-cig.

W tib-ríl li nan-na ču mánpo yód-da ñún-nu yód,

C - gyi-nan-na ču mánpo yö'-dam ñún-nu yö'.

W ñin nu zig yod (a-tsig man-na med),

C ñún nu sig yö'.

W tib-ril ču ka n²⁴) - te kyon,

C - - čū kán-nā kur sog.

W tib-ril dzag dug.

W $k \acute{a}r-y \ddot{a}^{25}$) $da\dot{n} jar^{26}$) gos $(g\dot{\varrho})$,

C $k\acute{a}r-y\ddot{a}$ (or $\grave{s}a-kar-gy\bar{\imath}$) $\grave{j}ar\ g\bar{\varrho}$.

W $gar-wa^{27}$) $tsar^{28}$) kyer, C kur son.

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

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

Shall I make the table ready?

Yes; lay (spread) the cloth!

Is there much water in the teapot, or little?

(But) a little.

Fill the teapot with water, and bring it!

The kettle leaks.

It must be soldered (fastened with pewter).

Take it to the black smith's.

W šel-kor gas (gā) son, C šel-por gā son.

W nā ma zer-na sin ma kyon, C - - ser-na - - kyal²⁹).

W sab mol-na kyon yin, C sa-hib sun³⁰)-na kyal gyu yin.

W sab gá-zug mol, C sahib gan sun wa yin.

W ma p'an³¹); bud ma èug³²), C ma b'or-wa jĕ'; bü' ma èug.

WC rig-pa dim³³), W ka-dar co.

W nán³⁴)-èe man, C nán gyu min.

W $d\acute{a}s^{35}$)-si $(d\acute{a}-i)$ $l\acute{a}g$ -ma ti^{36})-te bor,

C dá-kyi lhág-ma tsag jā.

f W lag-ma mi dug, can ma lus (lar u).

W o-ma lud ma èug,

C wo-ma lü' ma èug.

W $\xi(n-pa^{37})$ ma tub^{38}) - te son-te kyon,

C - - - - $ts\acute{a}\dot{n}$ - ma (or $\acute{g}\acute{a}\dot{n}$ - mo) kur- $\grave{s}og$.

W a-lu su-te tub ton,

C kyi-u (or $do-ma^{39}$) $\hat{s}u-te$ $tub-\hat{c}ig$.

man-po (or yun rin-mo) ma gor. The tumbler (glass-cup) has got a crack.

Unless I tell you, do not bring wood!

When master commands, I shall bring.

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

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

Take care! Cautiously!

You must not press!

Put by the remainder of the rice!

There is no remainder, nothing is left.

Do not let the milk run over!

Not cutting the liver, bring it as a whole!

Peel the potatoes, and cut them in pieces!

Don't tarry much!

W gyog-pa (C gyog-po, gyōpo) sog.

 \mathbf{W} ma jed^{40}),

C ma jě'.

W yid-la zu m⁴¹) tub-ba,

C sem-la në tub-ba.

W yid-la zum gos $(g_{\underline{0}})$, C $\dot{n}_{\underline{e}}$ -pa $\dot{j}_{\underline{e}}$ ' $g_{\underline{o}}$.

nan-du son; nan-du sog.

W nań-du kyod 42),

C nan-du peb.

W dod^{43}), C $d\ddot{a}$ '. $\grave{z}ug^{44}$).

Come soon!

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

Can you remember it (bear it in mind)?

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

Go in! Come in!

Go (or come) in, sir!

Sit down!
Please sit down, sir!

1) शुंदे. 2) वेय.च. 3) श्रुंद. 4) श्रुंदा. 5) मंदा. 6) माल्लमा त्रा. 7) मुना. 8) मॉर्ट. 9) मॅर्. 10) मांदर्श. 11) द्राल्ला. 14) द्रवेवश.च. iprv. 15) ल्ला. 16) मंश. 17) द्राल्ला. 14) द्रवेवश.च. iprv. 15) ल्ला. 16) मंश. 17) द्राल्ला. 14) द्रवेवश.च. 19) द्राल्ला. 20) द्राल्ला. 21) माश्रिंदाले. 22) द्राल्ला. 23) च्रुंट. prf. of द्रिल्ला. 22) द्राल्ला. 23) च्रुंट. prf. of द्रिल्ला. 26) श्रुंट. 21) माश्रिंदाले. 27) श्रम्ला. 26) श्रुंट. 27) श्रम्ला. 27) श्रम्ला. 26) श्रुंट. 27) श्रम्ला. 27) श्रम्ला. 26) श्रुंट. 27) श्रम्ला. 27) श्रम्ला. 28) श्रुंट. 29) वश्रुंता. 26) श्रुंट. 27) श्रम्ला. 33) द्रम्ला. 34) माल्ल. 35) द्राल्ला. 32) वर्ष्ल्ला. 36) द्राल्ला. 37) श्रक्ले. 33) द्रम्ला. 34) माल्ल. 35) द्राल्ला. 36) द्राल. 37) श्रक्ले. 38) च्रुंट. 38) च्रु

Reading Exercise.

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

स्वित्तं क्षान्त्रान्त्रम् स्वत्तं स्वत्तं स्वतं स्वत

¹⁾ From the Dzań-lun (སྡངངས་བུན་). — 2) 13. — 3) 15, 5. — 4) ﮔặང་ང་, perf. བྲུས་, fut. བུ་, iv. བྲུས་, to make, do' in some cases: ,to say, call', ལྡས་བུ་བ་, so to be called, so called'. — དབྲུ་བ་ུ་ངུ་ is a translation of the Sanscrit name ६एड॰. — 5) 40. 1. c. — 6) 41. A. 1. — 7) 40. 1. b and 47. 3. b. — 8) 34. 1. and 40. 1. g. — 9) 15. 5. — 10) 42. 3. — 11) perf. of བྲུངང་བ་, to give; to send, let go'. — 12) perf. of བྲུངང་བ་, to rise'. — 13) s. 4). —

श्चर्या हिंद्रणी हिसर् यहार दे । । हिंद्रणी सार दे सार दे सी स्टूर सी सार श्चरःप्रेवःक्ष्म^{ा5}केशःश्चश्चारान्दः। देशःश्चश्चाया दशःशःर्वरःद्रा। देनबर्नम्बर्भयत्र्मम्बर्न। मुक्यर्यदेश्वर्रदर्नद्दायर्दा। . दु. तु. रुमा मी : रेमाश्राय: रूपः शेरिमाश्राय: ईमायर: दिमुर: रे^{. 16} होश्रः श्रुक्षात्रकारीयार्द्रेकार्द्रायार्द्रा कीयाल्काल्यायीयार्वे सर्वेदाकाल्या चुंश्रयेश्रा देश्यदेविधाराक्यायाङ्गीश्वरा। मूट्याश्वराप्याद्वरा श्चिमान्नात्रः। देशः हे लेगान्नात्रः । । देशः हे लेगान्नात्रः । । देशः हे लेगान्नात्रः । । । । । । । । । । । । यःत्रः स्वादशः मिटः यः वस्ता २० मि । देशः श्रुशः य। सि्रः ग्रीशः दवेः *इ.चर्बर.ज़ुश*्यादपु.इ.चुब.कुचा । कुट्य.कुट्य.इ.कुव। दुश.क्षेत्राःयः र्द्धर र्भिम । क्रुयर्थि दे र्दुटर्ट्र २० दे दिर्दर । वु सु स्मानी लय हे । मोर्डर्-र्नेट्रेट्रेलिशः श्रुक्षाव्या रेन्द्रमानेर सेट्रियन्। र्वयम् यः उद्यन्तेशः प्रत्येशः यम् यस्य स्थाः भे हे । विशः भे हे मा यः विमानीः

^{14) 41.} A. 7. — 15) imp. of \$\frac{1}{2}\tau^2 \tau, \to give', \$\frac{1}{2}\tau^2 \tau.\$

to return'. — 16) 37. 2. — 17) \$\frac{1}{2}\tau^2 \tau.\$ s. 11); \$\text{,don't let pass';} 38. 2. — 18) perf. of \$\frac{1}{2}\tau^2 \tau, \tau \text{ take, seize'. — 19) perf. of \$\frac{1}{2}\tau^2 \tau^2 \tau.\$ to throw, fling'. — 20) perf. of \$\frac{1}{2}\tau^2 \tau^2 \tau^2 \tau.\$ to break'. — 21) s. 14). — 22) 43. 2. — 23) perf. of \$\frac{1}{2}\tau^2 \tau^2 \t

क्रेट.क्ष.²⁵ अर्क्रट्श.त.२८.। रेट्रे.^{ट्}ट.क.स.च.त.बुच.सचाश.८सच. कुट.पर्चा.पार्रपु.कुंट.र्ने.क्रेंट. कुंट. ₃₆ बका खाना पार्ने कुं.पर्ख्याया नटा। ख मानपु क्राम्य पृत्तिमाय स्थाने प्रवास क्रिन् गुर्म प्रवास क्रिन् गुर्म प्रवास क्रिन् गुर्म प्रवास क्रिन् गुर्म चश्चर गुरु दि हो दे विना देश सूर्य या निर्मा हिन गु हि है डिर. 58 हैं व. बुंश. ईंश. वंश व्हिर. त्र्चा की य. तृ हे . दें ट. ट्रं प्र नेस.वु.वु.क्मामी व्याः केमारुन में विश्वार्नेट मायश। 29 यर व कु र्चिमिनेट अय र्घा ³⁰ विमा स्पर् र रे। कु रेवे वट वश र्खर ³¹ नुप्तःश्रामनः ³² बुन्ता क्रेंसे नियन सिन्दे ने सिंदा हो। । दे त्या र चिना सा स्यामीशास्त्रते.मोर्टाट.श्र.श्रसालेश.र्ट्रश. ३३ त.रेट.। क्रिय.मोर्टा. उत्तर ્ર્રા ₈₄ હુંશ.ક્રીંશ.તશ.₈₂ કુંટે.જે૨.કેંદ.કું કુંટે.શ.કુંટે.ત.ટેદ. ો रेशर्चियातास्थावबिटायेश ब्रिट्यक्रीशटपुरक्रेये.क्यर्यक्रीयस्या *ट्रेशः*र्झेशःतःटशःशःचक्षैरःद्र। ।ष्ट्ररःप्र्याःमैशःत्र्वं,^{ट्}टर-टें. ८र्देट-५८:। देश-८:मु:स्यानीक्यक्रम्यन्देर्-वेशःश्चर्यःदशःर्देटः

^{25) 43. 2. — 26)} perf. of FTT, to fall. — 27) perf. of RETT, to seize. — 28) 43. 2. b. — 29) 41. 6. b; RT = RTTT, to seize. — 30) 49. — 31), from the inner (i.e. other) side to this, across. — 32) carpenter (lit. , lakṛiwālā, cf. 12. 1.). — 33) perf. of RTT, to ask. — 34) 40. 1. g. — 35) 41. A. 8. — 36) perf. of RTT, to throw down. —

म्बर्श्वस्ता र्वियाताक्ष्यम्बर्धात्त्रस्य स्वर्धस्य । र्वियाताक्ष्यम्वर्धस्य । र्वियाताक्ष्यम्बर्धस्य । स्वर्धस्य स्वर्धस्य । स्वर्धस्य । स्वर्धस्य स्वर्धस्य स्वर्धस्य स्वर्धः स्वर्धस्य स्वर्धः स्वर्धस्य स्वर्य स्वर्धस्य स्वर्य स्वर्यस्य स्वर्धस्य स्वर्धस्य स्वर्धस्य स्वर्धस्य स्वर्धस्य स्वर्धस्य स्वर्धस्य स्वर्धस्य स्वर्यस्य स्वर्

³⁷⁾ s. 29). — 38) ,sat down'. — 39) if the verb is in the infv., the subject is usually put in the accus., when we use the genitive. — 40) , returning it so that the owner saw it'; 41. B. 2. b. — 41) ,I did not return it with the mouth i.e. by saying anything'. — 42) ,because (41. A. 8) that Yugp. did not say it (viz: I give back)'. — 43) 41. B. 2. a. — 44) 41. A. 5. — 45) perf. of ATATT ,to tie, fasten'. — 46) impv. of ATATT ,to take out, pull out' etc. — 47) ,firstly', less frequent and somewhat different from 5TATT (22). — 48) ,my' (24). —

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

⁵⁸⁾ perf. of NCC, to be much, many; to become m'.

— 59) partic., that a man was concealed (behind it)'. —
60) 41. A. 5. — 61) 27. 1. — 62) imper. of NCC eleg.
for SCC; go and make the husband of this same (woman)'.

— 63) than that he should be (my) husband'. — 64) s.57).

— 65) partic., the axe which I held from (i. e. with) my mouth'. — 66) 40. 3, whatever things be carried, it being right to carry them on the shoulder'. — 67) for CANNATALLY s. 29). —

लम.कु.चक्ट.ह। रचैचा.त.क्य.कुस.त.जीय.लस.स्ट.हा। ॥ रचैचाता.क्य.मील.चंट.जचीट.जीट.सिट्र। । हे.रचा.स्ट्रा्यस्थ. १ चक्रमा.टे.चरचा.मा.कुंद्रे.कूंट्र। चाक्रेस.सी.चरचा.मा.स्ट्राच्यमा.त.चस।

^{68) &}quot; (different, several', " 5, " — , separately, each for himself'. —

A list of the more frequent verbs*).

a) Four-rooted verbs.

				,	
WT	7.	Imperv	Fut.	Perf.	Pres.
ler. <i>kag-ĉe</i>	stop, hind	र्विम्	रचाचा.	चयाचा.	पंचीचोश्व.रा.
kań-ce	fill.	मिट.	소 피도.	בייור.	प्रमोप्रशाया
on kal-če	lade, put o	र्मियः	र्यायः	বশ্বম	प्रमोध:यः
<i>èad-èe</i> imprv. <i>èod</i>	cut.	£ 5.	শান্ত5	नउर	मर्छिर्'यः
	tie, bind.	g⊏.	বঠিদ	বপ্তহর	ಆ ರ್ಥ. ಶ.
co-ce		¥	St	5¥.40.	दक्रमः ।
and imp. ∂os	æv make. pf.		ন ৰ্ক	40(N)	देळ्स्य रा ∫
ši g-če	destroy.	'বুনাগ্ন.	चार्वचा.	(य)भीमा.	८ हमाःसः
čug- <i>če</i>	put in.	৵ৄয়	নাৰ্না.	বস্তুদা.	८ ह्या.रा.
(C: àag-pa)	put, place.	र्ल्याः	चित्रा.	বৰুবা.	८ ह्मारा
żog-ce	cut.	र्ल्मा.	নৰ্ভিনা	বৰ্ডুনাধা.	प्रह्माया
tan-èe imp. ton	give.	赵.	महर	755	महिंदायः
(l)ta-ĉe	look.	<u>द्र</u> ेश.	यक्.	বউশ্ব.	क्रे.च.

^{*)} 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 🐧 in the perf. and imp. is in most cases either put or omitted very arbitrarily.

Perf. Fut. WT Pres. Imperv. दरेमारा यहेमा मारेमारा झेमा lift; weigh. imp. tag tag-ce ८रेवशयः वहवः वहवः र्वेव throw. tab-ce imp. tob त्र्नाक्षः य प्रमाकः मान्याकः र्वेनाकः tie, bind. tag· ce tag ton বেইব্বামা বাইব্য মাইব্য প্লব্য প্লব্য get, drive, out. ton-èc always for AJ4" त्येत्यः त्यात्रः त्याः यीः throw, hurt. pan-ce ব্রিমা বুমা বুমা do, make. for it co-ce রবিষ্যান্ত ধন ব্যব্ত র্মিন bring, let, down. pab-ce নুর্কৃদান্য বর্ত্বদান র্কুদা র্কুদা filter, sift. tsag-ce पर्केट.च. पर्क्टश. पर्केट. क्रूट. sell. tson-ce दिहें बर्गः मानुदाः, जेवः मानुदाः नुदाः seize. **zum-**èe এর ঘা ব্রহ্ম ব্রহ মিহ(মা), মির take. len-ce, lan-ce র্ম্বিন্দ্র ব্যমুব্(ম) ব্যমুব্ র্মুব্ learn; teach. lab-èe

b) Three-rooted verbs.

Pres.	Perf.	Fut.	Imperv.		WT
प्रिंग्र.च.	यण्ट.		[지조.	carry.	kur- ĉe
पर्मिट.च.	•		ĐĽ.	bring.	kyon-èe for ДБХ.Д.

Pres.	Perf.	Fut.	Imperv.		WT
ক্রীব.ব.	বর্ক্বব:		र्के्य	throw, cast.	<i>gyab-èe</i> imp. <i>gyob</i>
			Ū	Í	for R \$7\$\text{71}
र्मुमायः	(ন)র্নুনা(ম	M).	ক্ৰীনা.	ran.	gyug-èe
मर्डिमाय	ব্ডনা		क्र्मा.	break.	<i>èag-èe</i> , imp. <i>èog</i>
৭৯५:শ	7.95		45	tell, explain.	
<u>हे</u> ब्राया	यहेवः		5 9	hold.	ten-ce
৭ইৰ'য	<u>ځ</u> د.		<u> </u>	draw. to re	lead: ran-ce emove: den-ce
444.4 .	지지(전)·			descend.	•
৭ন্ত্র্ব:য	袞(전).	5 3.	র্থম.	blow (act.).	pu-ce
বরুব্'য'	\$5	535	ধ্র5	put off, drop	(act.). pud-ce
বহীধ্যম:	₹ <u>₹</u>	₹ <u>₽</u> г.	گلد.	take, pull, o	out. <i>pin-ce</i>
५व्रेर्यः	ब्रे(स).	53.	ब्रे(स).	open (act.).	ṕe-c̀e, imp. ṕe(s).
<u> 됩</u> 고	\$		M	say.	s. ヺヾ゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙ヺ゚ヾ゙゙゙゙゙゙゙゙゙゙゙゙゙゙゙
מבים.	SIEN.		AT.	rise.	lan-ce

c) Two-rooted verbs.

Pres.	Perf.	Imperv.		WT
श्चेप	क्षेुरा.		be born.	skye-ce
क्चेर्यः	বষ্ট্রব:		bear, beget.	skye-ce
বৃদ্ভিম:বা	<u> </u>	<u>₿</u> ҳ.	carry.	kyer-ce

Pres.	Perf.	Imperv.		\mathbf{WT}
र्षगीर.च.	मुर:	मुरः	become.	gyur-ce
८मूं.च.	蚁广.	ŔĹ.	go; become. [only in certain	do-ce sentences.
প্র ী _হ .ঘ.	বশ্বীহ.	₹.	alter.	gyur-ce
5. 4.	5≉.		weep.	'nu-с̀е
বক্ষ:ব	मै		die.	ŝi-ċe
दर्केर:यः	椞.		flee.	sor-ce
८हमायः	<u> </u>	बेमोश .	enter.	żug-ce
कृ .च.	3×1.	-	buy.	ño-ce
ই্র্ব্য			sit; stay.	dad-èe np. dod
ব্রথমেন	येयः			pel-ce
ध्रीमा.त.	श्चिम(स).	र्धिय(श).	pour.	lug-ce
द्युर्यः	35		blow (neutr.).	'nu-с̀е
दर्वेर्यः	র্ম্থা		11	bo -ce, $(boi, b\bar{\varrho})$.
ਖਹੈਂਟ.ਬ.	گر.		appear, originate.	
शुराय	ŶĹĽ.		enjoy.	ñan-ce
हेमायः	चश्चिम्रह्मा	বস্তুদাশ	build up.	tsig- èe
ଜ୍ୟ:	<i>ବି</i> ଶ.	હેશ.	ask.	żu-ċe (ju-ċe)
श्चेय:यः	বষ্ট্রবশ		arrive.	leb-ce

d) One-rooted verb.

WT

্বার'ব' be glad, to like. Ld. γa -èe, W besides বেপ্রত্থা

ব্দ্রীঅ'ব' fall, drop. dil-èe, also ব্রুম'(ব')

মর্ক্রমে', মর্ক্রমে'ম' leap, jump. čoń-ce

경기기 lie down. nal-ce

য়্নামে meet. tug-ce

মুন'না be able. fub-èe

র্মিন্ম find, get. tob-èe

PATU hear. (tsor-ce)

মর্থ্রিত্র see. ton-ce

८, १८८ be glad, to like. tad-èe, nearly always for

नमाद या and दर्दरया

রেইব্রা come out, go out. fon-èe, usual for মুদ্রান্ত

বুর্ন্থ wish, like, desire. rare.

কুমানা be able. s. স্বানা

সাব্যাস stay, dwell, remain. nas (nai, nā) - èe, but usually: dad-èe

AATA burn. bar-ce

表でで、perceive. tsor-ce, and usual for

র্মুপ্রান্না

지본 기 do, make (resp.) dzad-če, imp. dzod.

WT

ランゴ say. মুহামা remain, be left.

lus-ce

র্মান্ত্র turn back, return.

log-ce

ANZI know.

šes (šē)-če

(গ্')শ্'ম' understand.

há-go-ce

A

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