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REINHOLD ROST, LL.D., PH.D.

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VII.  
TIBETAN.  
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*Тибетская*

# TIBETAN GRAMMAR

*грамматика*

BY

H. A. JÄSCHKE

*Ясхке*

MORAVIAN MISSIONARY.

SECOND EDITION

PREPARED BY

DR. H. WENZEL.

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## Preface.

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The present new edition of Mr. JÄSCHKE'S Tibetan Grammar scarcely needs a word of apology. As the first edition which was lithographed at Kyelañ in 1865 in a limited number of copies has long been out of print, Dr. ROST urged the author to revise his grammar for the purpose of bringing it out in an improved form. The latter, prevented by ill-health from undertaking the task, placed the matter in my hands, and had the goodness to make over to me his own manuscript notes and additions to the original work. Without his personal cooperation, however, I was unable to make any but a very sparing use of these, adding only a few remarks from Gyalrabs and Milaraspa, with some further remarks on the local vernacular of Western Tibet. Indeed, special attention has been paid throughout to this dialect; it is the one with which the author during his long residence at Kyelañ 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 Dzañlun, to make clearer some of the rules, and, with the same view, I have altered, here and there, the wording of the lithographed edition.

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

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

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

Mayence, May 1883.

H. WENZEL.

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### Abbreviations.

---

act. = active.

C or CT = Central Tibet, especially the provinces of Ü and Tsañ.

cf. = confer, compare.

Dzl. = Dzañlun.

e. g. = *exempli gratia*, for instance.

ET = East Tibet.

fut. = future.

imp. = imperative.

inf. = infinitive.

i. o. = instead of.

Köpp. = Köppen.

Kun. = Kunawur, province under English protection.

Ld. = Ladak, province.

Mil. = Milaraspa.

neutr. = neuter verb.

perf. or pf. = perfect.

pres. = present.

s. = see.

term. = terminative case.

Thgy. = Thar-gyan, scientific treatises.

v. = vide, see.

vulg. = vulgar expression.

W or WT = Western Tibet.

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## Errata.

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

page 23,	line 1	read motion.
" 26,	" 13	" terminations.
" 26,	" 24	" precedes.
" 26,	" 27	" higher than.
" 33,	" 6	" to denote.
" 34,	" 14	" letter-writing.
" 36,	" 1	" The terms most &c.
" 36,	" 16	" high person speaking of himself.
" 38,	" 11	" ghañ.
" 39,	" 14	" you may.
" 40,	" 7	" verbs.
" 40,	" 21	" an Accusative.
" 40,	" 25	" neutre.
" 41,	" 10	" form instead of shape.
" 41,	" 11	" forms instead of shapes.
" 41,	" 22	" the Perfect prefers.
" 42,	" 1	" Perfect.
" 42,	" 16	" recognises instead of acknowledges.
" 43,	" 20	" idea instead of notion.
" 45,	" 14	" with the exception.
" 46,	" 6	" which will always be.
" 46,	" 10	" to one.
" 52,	" 15	" it expresses.
" 53,	" 11	" found.
" 53,	" 24	" passive sense, opposed to &c.
" 55,	" 7	" affixes.
" 58,	" 12	" that it.
" 61,	" 12	" king's.
" 64,	" 8	" intended.
" 66,	" 15	" २५५, principally, very;

# Part I.

## Phonology.

1. **The Alphabet.** The Tibetan Alphabet was adapted from the *Lañca* (ལྷ་ཉ་ཚ) form of the Indian letters by *Ton-mi-sam-bho-ta* (ཐོན་མི་སམ་བོ་ཏ) minister of king *Sron-tsan-gam-po* (སྲོང་བཙན་གླམ་པོ་) 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. . .	ཀ་ <i>ka</i>	ཁ་ <i>kā</i>	ག་ <i>ga</i>	ང་ <i>ṅa</i>
palatals. . .	ཅ་ <i>ca</i>	ཆ་ <i>ča</i>	ཇ་ <i>ja</i>	ཉ་ <i>ña</i>
dentals. . .	ཏ་ <i>ta</i>	ཐ་ <i>ṭa</i>	ད་ <i>da</i>	ན་ <i>na</i>
labials. . .	པ་ <i>pa</i>	ཕ་ <i>pā</i>	བ་ <i>ba</i>	མ་ <i>ma</i>
palatal si- bilants. . .	ཅ་ <i>tsa</i>	ཆ་ <i>tsa</i>	ཇ་ <i>dsa</i>	
	འ་ <i>wa</i>	ཨ་ <i>ḷa</i>	ཟ་ <i>za</i>	ཨ་ <i>ṛa</i>
semivowels	ཡ་ <i>ya</i>	ར་ <i>ra</i>	ལ་ <i>la</i>	
	ཤ་ <i>ṣa</i>	ས་ <i>sa</i>	ཧ་ <i>ha</i>	ཨ་ <i>'a</i>

It is seen from this table that several signs have been added to express sounds that are unknown in Sanscrit. The sibilants  $\text{ཅ}$   $\text{ཆ}$   $\text{ཇ}$  evidently were differentiated from the palatals. But as in transcribing Sanscrit words the Tibetans substitute their sibilants for the palatals of the original (as  $\text{ཅོན}$  for  $\text{चोन}$ ), 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  $\text{चार}$ , four etc.), was in general use with those Indians from whom the Tib. Alphabet was taken (cf. also the Afghan  $\text{څ}$  and  $\text{ڄ}$  likewise sprung from  $\text{च}$  and  $\text{ज}$ ).  $\text{ཡ}$  is differentiated from  $\text{བ}$ , which itself often is pronounced *v*, as shewn in the sequel; in transcribing Sanscrit,  $\text{བ}$  and  $\text{ཡ}$  both are given, generally, by  $\text{བ}$  only.  $\text{ལ}$  seems to be formed out of  $\text{ལ}$  to which it is related in sound.  $\text{ཟ}$  evidently is only the inverted  $\text{ཇ}$ .  $\text{མ}$  corresponds with Sanscrit  $\text{म}$ .  $\text{ཨ}$  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,  $\text{ཌ}$   $\text{ཎ}$ ,  $\text{ཏ}$   $\text{ཡ}$ ,  $\text{ཐ}$   $\text{ལ}$ ,  $\text{ཎ}$   $\text{ཡ}$ . b) The sonant aspirates, by putting  $\text{ཏ}$  under the sonants: thus,  $\text{འཏ}$   $\text{ཅ}$ ,  $\text{འཏ}$   $\text{ཆ}$ ,  $\text{འཏ}$   $\text{ཇ}$ ,  $\text{འཏ}$   $\text{མ}$ .)

\*) 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 ཀ ཅ ས are uttered without the least admixture of an aspiration, viz. as *k*, *t*, *p* are pronounced in the words *skate*, *stale*, *spear*; the aspirates ཁ ལ ས forcibly, rather harder than the same in *Kate*, *tale*, *peer*; the sonants ག ཅ ས like *g*, *d*, *b* in *gate*, *dale*, *beer*. 2. The same difference of hardness is to be observed in ཅ ཁ ཇ or *è*, *é*, *ê* (*è* occurs in *church*; *è*, the same without aspiration; *ê* in *judge*) and in ཅ ཁ ཇ or *ts*, *ts*, *ds*. 3. ཇ is the soft modification of ཅ or the *s* in *leisure* (French *j* in *jamais*, but more palatal). 4. ཅ is the English *ng* in *sing*, but occurs in Tibetan often in the commencement of a syllable. 5. ཇ *ñ* is the Hindi न्य, or the initial sound in the word *new*, which would be spelled ཇ *ñu*. 6. In the dialects of Eastern or Chinese-Tibet, however, the soft consonants ག ཅ ས ཇ ཇ, when occurring as initials, are pronounced with an aspiration, similar to the Hindi घ, ध, भ, झ, or indeed so that they often scarcely differ from the common English *k*, *t*, *p*, *ch*; also ཇ and ཇ are more difficult to distinguish from ག and ས than in the Western provinces (Exceptions s. §§ 7. 8).

**3. Vowels.** 1. Since every consonant sign implies, like its Sanscrit prototype, a following *a*, unless some other vowel sign is attached to it, no particular sign is wanted to denote this vowel, except in some cases specified in the

following §§. The special vowel signs are ི, ེ, ཻ, ཽ, pronounced respectively as *e*, *i*, *o*, *u* are in German, Italian and most other European languages, viz. ི like *ay* in *say*, or *e* in *ten*; ེ like *i* in *machine*, *tin*; ཻ like *o* in *so*, *on*; ཽ like *u* in *rule*, *pull*. It ought to be specially remarked that all vowels, including *e* and *o* (unlike the Sanscrit vowels from whom they have taken their signs) are short, since no long vowels at all occur in the Tibetan language, except particular circumstances, mentioned below (s. § 9. 5, 6).

2. When vowels are initial, ཨ is used as their base, as is ੜ in Urdu, e. g. ཨ་མ་ *ama*, 'mother'. 3. འ is originally different from ཨ, 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 <sup>أ</sup> (همزة), as the *a* in the words: the *lily*, *an* endogen, which would be in Tibetan characters འ་འ་ཨ་ན་; འ on the contrary is the mere vowel *without* that audible opening of the throat (as Arabic ੜ without <sup>أ</sup>), as in *Lilian*, འ་འ་འ་ན་ In Eastern Tibet this difference is strictly observed; and if the vowel is *o* or *u* the intentional exercion for avoiding the sound of ཨ makes it resemble to *wo* and *wu*: འོ་མ་ 'the milk', almost like *wo-ma*, འུག་པ་ 'the owl' = *wug-pa*. In western Tibet this has been obliterated, and འ is there spoken just like ཨ

**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



component parts cannot, in every case, be recognised in their individuality. The mark for the end of such a syllable is a dot, called ཚེག་ *tseg*, put at the right side of the upper part of the closing letter, such as ཀ་ the syllable *ka*. This *tseg* must invariably be put down at the end of *each* written syllable, except before a *śad* (§ 10), in which case only ཎ་ *nia* 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: ཀ་ར་ *ka-ra*, ཀར་ *kar* (cf. §§ 5. 8).

**5. Final consonants.** 1. Only the following ten: ག་ ཏ་ ཐ་ བ་ མ་ འ་ ར་ ལ་ ས་ (and the four with affixed ས, v. 5) occur at the end of a syllable. 2. It must be observed, that ག་ ཏ་ བ་ as finals are never pronounced like the English *g, d, b* in *leg, bad, cab*, but are transformed differently in the different provinces. In Ladak they sound like *k, t, p* e. g. རོག་ = *sock*, བོད་ = *got*, རྩོམ་ = *top*. 3. In all Central Tibet, moreover, final ཏ་ and ཐ་, sometimes even ལ་, modify the sound of a preceeding vowel: *a* to *ä* (similar to the English *a* in *hare, man*), *o* into *o̥* (French *eu* in *jeu*), *u* into *u̥* (French *u* in *mur*). In most of the other provinces ག་ and ཏ་ are uttered so indistinctly as to be scarcely audible, so that རོག་, བོད་ become *sö̥, gö̥*. In Tsang even final ལ་ is scarcely perceptible, and final ག་, particularly after *o*, is almost dissolved into a vowel sound = *a*: རོལ་བ་ *so-wa*,

དཀོན་མཚོ་བ། *kon-choa*.\*) 4. Final ས་ is sounded as *s* only in Northern Ladak; elsewhere it changes into *i* or disappears entirely, prolonging, or even modifying at the same time the preceding vowel. Thus the following words: འས་ ,barley', ཤེས་ ,know', རིས་ ,figure', ཚོས་ ,religion', ལུས་ ,body', are pronounced in Northern Ladak: *nās, šēs, ris, čos, lūs*; in Lahoul: *nai, shei, rī, čō, lū*; in Lhasa, and consequently by everyone who wishes to speak elegantly: *nā, šē, rī, čō, lū*. 5. In some words final ས་ occurs as a second closing letter (affix), after བ། ང་ བ་ མ་, as in འབས་ ,forest', བངས་ ,glacier-ice', ཐབས་ ,means', རསས་ ,indigo'; these are pronounced in N.Ladak: *nacks, gañs, taps, rams*, elsewhere *nack* (in Ü: *nā*), *gañ* (ET *ghang*), *tap, ram*. 6. འ་ before བ་ and མ་ is especially in ET very often pronounced *m*, e.g. འླུ་བ་ *nām-pa*, འློ་བ་ *nōm-pa*, འལྲེ་བ་ *nem-pa*.

**6. Diphthongs.** 1. They occur in Tibetan writing only where one of the vowels *i, o, u* have to be added to a word ending with an other vowel (s. §§ 15. 1; 33. 1; 45. 2). These additional vowels are then always written འི་, འོ་, འུ་, never འེ་ etc. (cf. § 3. 3); and the combinations *ai, oi, ui* (as in བཀའི་, མཐོའི་, འུའི་) are pronounced very much like *ā, ō, ū*, so that the syllables འི་, འོའི་, འུའི་, ཚའི་,

\*) 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.

ལྷཱི་ can only in some vulgar dialects be distinguished from those mentioned in § 5. 4. 2. The others *ao, eo, io, oo, uo, au, eu, iu* (བཀཱཱི་, ལྷཱི་, བལྷཱི་, འབྷཱི་, འདྷཱི་, བཱཱུ་, བྷཱུ་, བྷཱུ་) are pronounced in rapid conjunction, but either vowel is distinctly audible. In prosody they are generally regarded as one syllable, but if the verse should require it they may be counted as two.

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

Subjoined consonants. 2. The letter *y* subjoined to another is represented by the figure ཡ, and occurs in connection with the three gutturals and labials, and with *m*, thus ཀྱ ལྱ ལྷྱ ལྷྱ ལྷྱ ལྷྱ ལྷྱ. 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 *ç, ç, j* respectively, a well known instance of which is the common pronunciation *Kanjur* i. o. *kangyur*, or eleg. *ka-gyur* (བཀཱཱི་འགྲུར་). ལྱ, ལྱ, ལྱ are almost everywhere spoken without any difference from ར, ར, ར (except in the Western dialect before *e* and *i*, where the *y* is dropped and ལ, ལ, ལ alone are pronounced). ལྱ is spoken *ny* = ར. 3. *r* occurs at the foot of the gutturals, dentals, labials, of ར, ལ, ལ, and ལ, in the shape of ར. 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. ཀ, ཅ, ག indiscriminately = *ṭ t*; ཁ, ག, ལ = *ṭ th*; ཅ, ཇ. ཇ = *ḍ d* (in CT: *ḍh*); only in the case of ག the literal pronunciation *br* is not uncommon. In ཅ and ག both letters are distinctly heard; ཅ sounds like *shr* in *shrub*, and so does ག generally. In Ü this *r* is dropped nearly in all cases: thus, ག *pā*, ག *sa* etc. 4. Six letters are often found with an ལ beneath: ཀ ཀ ཀ ཀ ཀ ཀ; in these the ལ alone is pronounced, except in ཀ, which sounds *da*. 5. The figure <, sometimes found at the foot of a letter is used in Sanscrit words to express the subjoined *v*, as in ལྷ (cf. § 9. 6) for *खाहा*; and is now pronounced by Tibetans = *ō: sōhā*; in words originally Tibetan it now exists merely as an orthographical mark, to distinguish homonymes in writing, as ལ *tsa*, 'hot' and ལ *tsa*, 'salt'; but, as it is spoken, in some words at least, in Balti (e. g. ལ *rtswa*, 'grass', it must be supposed that, in the primitive form of the language, it was generally heard. — *Note.* Of such compounds, indeed, as ལ, 'lot' it is difficult to understand, how they can have been pronounced literally, if the *v* was not, perhaps, pronounced before the *y*.

Superadded consonants. 6. *r* above another consonant is written ར, and 11 consonants have this sign: ཀ ཁ ཅ ཇ ཉ ཊ ཋ ཌ ཌྷ ཏ ཐ, above ཉ it preserves

its full shape, as better adapted to the form of that letter: thus, ལྷོ. In speaking it is seldom heard except provincially, and in some instances in compound words after a vowel thus, ལུགྲན་ *Urgyán, Urgyén*, ancient name of the country of Lahore; འོ་ཇེ་ *dórje, vajra*. Ladakees often pronounce it =s: ཏ་ *sta*, horse' elsewhere *ta*. 7. Similar is the usage in those with a superadded ལ (namely: the surds and sonants of the first four classes, the guttural nasal, and ཏ), which latter is often softly heard in WT, but entirely dropped elsewhere, except in the ease of ལྷ, which is spoken = ལ in WT, but with a distinct aspiration = *hla* or *lha* in ET. 8. ལ is superadded to the gutturals, dentals and labials with exception of the aspiratae, then ཏ and ཏ'. It is, in many cases, distinctly pronounced in Ladak, but dropped elsewhere\*). 9. ཏ ཏ' ཏ' ཏ' ཏ' with any superadded letter lose the aspiration mentioned in § 2. 6 and sound = *g, d, b, j, ds*. 10. ཏ' ཏ' ཏ' 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.

ཀྱིར་ཀྱིར་ <i>kyir-kyir</i> , round, circular.	ཀྱ་ <i>kyu</i> , hook.
ཀྱི <i>kyi</i> , dog.	ཀྱོད་ <i>kyod</i> , C: <i>kyö'</i> , you.
ཀྱེན་ལ་ <i>gyen-la</i> , upwards.	ཕྱག་པོ་ <i>čug-po</i> , rich.
ཕྱག་མ་ <i>čug(s)</i> , Ü: <i>čü</i> , cattle.	ཕྱད་ W: <i>ped</i> , C: <i>čë'</i> , half.

བྱ་མོ་ W: *ja-mo*, C: *ja-mo*,  
hen.

ལྷུང་ན་ W: *na-nan*, C: *-nan*,  
misery.

ཀམ་ *tam*, cabbage.

ཁྲིམས་ *tim(s)*, judgement.

གང་མོ་ W: *dan-mo*, C: *ḏ°*-  
cold.

ལྷུག་གུ་ *tug-gu*, child.

སྒན་མ་ *śran-ma*, *srän-ma*,  
pea.

ལ་ *la*, waxes.

ལྷུང་(པོ་) *luṅ(-po)*, wind.

ལྷ་པ་ *da-wa* (s. § 11 note),  
moon.

ཚོན་པོ་ *non-po*, C: *nom-po*,  
sharp.

ཇའ་ཁུ་ *jan-ku* (Ld. *lj°*), green.

སྐྱེ་མ་ (s) *kom*, thirst.

མཚོ་ (s) *go*, door.

ལྷུང་བ་ (s) *gyür-wa*, to alter,  
turn.

ལྷུན་ W: (s) *pin*, C: *čin*, glue.

ལྷུ་ཁྱེ་ *te-u*, Ld: *śre-u*, monkey.

ལྷུ་ན་ W: (s) *man*, C: *män*,  
medicine.

བྱེ་མ་ W: *bé-ma*, C: *je-ma*,  
sand.

ལྷུང་དུ་ *nur-du*, quickly.

ཁལ་ *fäl*, tax.

གྲི་ W: *di*, *ḏi* (Pur: *grī*),  
knife.

དང་པོ་ W: *dan-po*, C: *ḏ°*,  
straight.

བྲག་ *dag*, *ḏag* (*brag*), rock.

ལྷུལ་པོ་ *śrul-po*, ragged.

ལཱ་མ་ *lá-ma*, priest.

ལྷུ་མོ་ *lá-mo*, easy.

ཀའ་པ་ *kan-pa*, foot.

ལྷུན་ W: *zun*, C: *dsun*, lie,  
untruth.

ལྷུང་མོ་ *tad-mo* (Ld. *lt°*), C:  
*tä-mo*, spectacle.

སྒ་ W: *śra\**, C: *ṭa*, hair.

ལྷ་ *da* (vulg: *ra*), sound, voice.

ལྷུ་ (s) *pu*, small hair.

ལྷུང་བ་ W: (s) *ḏod-pa*, C: *ḏö-*  
*pa*, to behave.

ལྷུ་ལྷ་ W: (sb) *rul*, C: *dul*,  
snake.

ལྷུ་ན་པ་ W: *non-pa*, C: *non-*  
*pa*, mad.

\*) The concurrence of superadded སྒ་ with a consonant already

**8. Prefixed letters.** 1 The five letters **ག་ ད་ བ་ མ་ འ་** frequently occur before the real, radical initials of other words, but are seldom pronounced, except in similar cases as § 7. 6. **ག་** occurs before **ཅ་ ཉ་ ཏ་ ཏ་ བ་ ཅ་ ཞ་ ཟ་ ཡ་ ། ། འ་ ས་**; **ད་** before the gutturals and labials with exception of the aspiratae; **བ་** before **ཀ་ ག་**, the palatals, dentals and palatal sibilants with the same exception as under **ད་**, then **ཞ་ ཟ་ ཏ་ ། ། འ་ ས་**; **མ་** before the gutturals, palatals, dentals and palatal sibilants, excepted the surds; **འ་** before the aspiratae and sonants of the five classes. In C.T., to pronounce them in any case, is considered vulgar. 2. The ambiguity which would arise in case of the prefix standing before one of the 10 final consonants, as single radical, the vowel being the unwritten *a*, — e.g. in the syllable **དག།**, which, if **ད་** is radical, has to be pronounced *dag*, if prefixed *gā*, — is avoided by adding an **འ་** in the latter case: thus, **དགའ་**. Other examples are: **གད་** *gad* (*gä*) and **གདའ་** *dā*; **བས་** *bas* (*bā, bā*) and **བསའ་** *sā*; **མད་** *mad* (*mā*) and **མདའ་** *dā*; **འགའ་** *gā*. This **འ་** is added, though the radical be not one of the mentioned letters; as, **བཀའ་** *kā*. 3. **ད་** as a prefix and **བ་** 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 **ས་** is entirely neglected is in this instance easier to be followed.

following examples (དབང་ etc.). 4. Another irregularity is the nasal pronunciation of the prefixed འ་ in compounds after a vowel, which is often heard e.g. དགོ་འདུན་ pronounced *gen-dün*, *gen-dün*, but eleg.: *ge-dün*, 'clergy'; བཀའ་འབྲུག་ *kam-bum*, eleg. *ka-büm*, '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.

གཡག་ <i>yag</i> , bos grunniens.	དཀར་པོ་ <i>kár-po</i> , white.
དཔེ་ཆ་ <i>pé-čá</i> (Ld: <i>spe-čá</i> ), book.	དམག་པོ་ <i>dá-wo</i> , enemy.
བཟང་པོ་ <i>záni-po</i> , good.	མངར་མོ་ <i>nár-mo</i> , sweet.
འབབ་པ་ <i>bab-pa</i> , to descend.	བཅུ་བཞི་ <i>čub-ži</i> , eleg. <i>ču-ži</i> , fourteen.
དབང་ <i>wan</i> , vulg. C: <i>ari</i> , power.	དབྱ་ <i>u</i> , resp. head.
དབྱུས་ འཁྲུ་, name of the Lhasa district.	དབྱུགས་ <i>ug(s)</i> , C: <i>ug</i> , <i>ü</i> , breath.
དབེན་པ་ <i>en-pa</i> , solitude.	དབྱར་ཀྱ་ <i>yar-ka</i> , summer.
དབྱིབས་ <i>yib(s)</i> , <i>ib</i> , figure.	དབྱེ་བ་ <i>ye-wa</i> , <i>e-wa</i> , difference.

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



small monosyllables, which serve for denoting different shades of notions, grammatical relations etc., and are postponed to the word in question; but never alter its original shape, though their own initials are not seldom influenced by its final consonant (cf. § 15). 3. Such monosyllables may conveniently be regarded as terminations, forming one word together with the preceding nominal or verbal root. 4. The accent is, in such cases, most naturally given to the root, or, in compounds, generally to the latter part of the composition, as: མིག་ *mig*, 'eye', མིག་གི་ *mig-gi*, 'of the eye'; ལག་ *lag*, 'hand', ལག་ཤུབས་ *lag-sub(s)*, 'hand-covering, glove'. — 5. Equally natural is, in W.T., the quantity of the vowels: accentuated vowels, when closing the syllable, are comparatively long (though never so long as in the English words *bee*, *stay*, or Hindi *اجا*, etc.), otherwise short, as མི་ *mī*, 'man', མི་ལ་ *mī-lā*, 'to the man', but མར་ *mār*, 'butter'. — In CT, however, even accentuated and closing vowels are uttered very shortly: *mī*, *mī-lā* etc., and long ones occur there only in the case of § 5, 4. 5. and 8, 2., as ལས་ *lā*, 'work'; ཚོས་ *čō*, 'religion'; མདའ་ *dā*, 'arrow'; བཟའ་ *zā*, 'planet'; and in Lhasa especially: འགས་ *nā*, 'forest'; ལེགས་པ་ *lē-pa*, 'good'; རིགས་ *rī*, 'class, sort'; ལོགས་ *lō*, 'side'; ལུགས་ *lū*, 'manner'. — In Sanscrit words the long vowels are marked by an २' beneath the consonant, as: རྣམ་ (नाम) 'called', རྣལ་ (मूल) 'root' (s. § 3).

**10. Punctuation.** For separating the members of a longer period, a vertical stroke: |, called འདྲ་ *śad* (*śä*'), 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 *śads* are put. No marks of interrogation or exclamation exist in punctuation. — 2. In metrical compositions, the double *śad* is used for separating the single verses; in that case the logical partition of the sentence is not marked (cf. § 4).

**A list of a few useful words.**

ཀར་ or བར་ <i>ká-ra, ká-ra,</i> sugar.	ཀུན་ W: <i>kun</i> , C: <i>kün</i> , all.
ཁང་བ་ <i>kan-pa</i> , house.	ཁྲ་ <i>kün</i> , hole.
གང་ W: <i>gan</i> , C: <i>gan</i> , which?	ག་རུ་ or གར་ W: <i>ga-ru, gar,</i> C: <i>g°</i> , where?
གུར་ W: <i>gur</i> , C: <i>gur</i> , tent.	ངན་བ་ <i>nan-pa</i> , C: <i>nam-pa</i> , bad.
ངལ་ <i>nial</i> , fatigue.	ཇང་ <i>čan</i> , beer.
ཅི་ <i>ci</i> , what?	ཇར་བ་ <i>čar-pa</i> , rain.
ཇང་བ་ W: <i>čad-pa</i> , C: <i>čä-</i> <i>pa</i> , punishment.	ཇེན་པོ་ <i>čen-po</i> , great.
ཇུང་བ་ <i>čün-wa</i> , little.	ཉ་ <i>ña</i> , fish.
ཇ་ W: <i>ja</i> , C: <i>ja</i> , tea.	ཉུང་བ་ <i>nün-wa</i> , little, few.
ཉི་མ་ <i>ñi-ma</i> , sun; day.	ཉེ་མོ་ <i>ñe-mo</i> , near.
ཉུང་མ་ <i>nün-ma</i> , turnip.	ཏོག་ཚོ་ <i>tóg-tse</i> (W), hoe.
ཏིབ་རིལ་ <i>tib-ril</i> , tea-pot, kettle.	

གཤམ་ *tag-pa*, rope.

མེད་པ་ *W: tód-pa, C: tō'-pa,*  
skull.

དང་ *dan, dan,* and; with.

ནག་པོ་ *nag-po*, black.

ནོར་ *nor*, wealth, property.

ཕན་པ་ *pan-pa, pām-pa,* use,  
benefit.

བ་ *ba, ba,* cow.

བུ་ *bu, bu,* son.

མེ་ *me*, fire.

མེད་ *med, mē'*, there is not.

ཚང་མ་ *tsan-ma*, whole.

ཞོ་ *zo, šö*, curdled milk.

འོད་ *od, wö*, light, shine.

ཡི་གེ་ *yi-ge*, letter.

ཡོད་ *yod, yö*, am, is, are.

རི་ *ri*, hill, mountain.

ལ་ *la*, mountain-pass.

ལུག་ *lug*, sheep.

སང་ *tan*, the plain.

ད་ *W: da, C: da,* now.

དུད་པ་ *dud-pa, dü'-pa,* smoke.

ནད་ *nad, nä'*, disease.

པར་མ་ *par-ma*, a printed  
book.

ཕྱག་རོན་ *pug-rön, -rön,* dove.

བལ་ *bal, bal,* wool.

བུ་མོ་ *bu-mo, b°*, daughter.

མིང་ *min*, name.

ཅི་མ་ *tsam*, how much?

ཞག་ *zag, C: šag,* day.

འོ་མ་ *o-ma, wo-ma,* milk.

ཡང་ *yan*, also.

ཡིན་ *yin*, am, is, are (cf.  
§ 39).

ར་མ་ *ra-ma*, goat.

རིན་ *rin*, price.

ལམ་ *lam*, road.

སྒ་ *ša*, flesh, meat.

ཤིང་ *šin*, tree, wood.

སུ *su*, who?

ཨ་པ་ *a-pa*, (vulg.) father.

རས་ (Ld: *ras*) *rā*, cotton cloth.

གོས་ (Ld: *gos*) *gō*, *gō*, clothing.

སེམས་ *sem*, soul.

ཁྲ་ *fa*, blood.

ལྷེབ་པ་ *leb-pa*, to arrive.

ཚུ་ W: *sa*, C: *tša*, grass.

སྤོན་པོ་ *non-po*, *nom-po*, blue.

གཞུ་ *žu*, bow (for shooting).

དགུན་ཀ་ *gun-ka*, *gun-ka*, winter.

མཚོ་ *tso*, lake.

འདྲི་བ་ *di-wa*, to ask.

ས་ *sa*, earth.

སོ་ས་ *só-ma*, new.

ཨ་མ་ *a-ma* (vulg.) mother.

དུས་ (Ld: *dus*) *dū*, *dū*, time.

ཐབས་ *fab(s)*, means.

བག་ཕྱེ་ W: *bag-pé*, C: *bag-čé*, flour.

གྲོ་ *do*, *dō*, wheat.

གད་པོ་ *gad-po*, *gä'-po*, old.

སྐྱེ་བ་ (s) *kye-wa*, to be born, grow.

སྙིང་ *ñin*, heart.

གཟིག་ *zig*, leopard.

མགྲོགས་ *gyog(s)-pa* (Ü: *gyō-pa*), fast, quick.

འདྲི་བ་ *di-wa* (*bri-wa*), to write.

## Part II.

### Etymology.

#### Chapter I. The Article.

**11. Peculiarities of the Tibetan article.** 1. What have been called Articles by Csoma and Schmidt, are a number of little affixes: ། ། ། ། ། ། །, and some similar ones, which might perhaps be more adequately termed denominators, since their principal object is undoubtedly to represent a given root as a noun, substantive or adjective, as is most clearly perceptible in the instance of the roots of verbs, to which ། or ། 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 ། denotes the female, ། the masculine.

Thus: ། ། *gyál-po* 'king', ། ། *gyál-mo* 'queen'. Or,

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

*Note.* The affixes བ་ བོ་ are after vowels and after the consonants ང་ ར་ ལ་ always pronounced *wa* and *wo*, instead of *ba* and *bo*; thus, དཀའ་བ་ *ka-wa* ,difficult'; རེ་བ་ *re-wa* ,hope'; གང་བ་ *gan-wa (gh°)* ,full'; ཟེར་བ་ *zer-wa (ser-wa)* ,to say'; ལྷལ་བ་ *nyal-wa* ,hell'; ཇོ་བོ་ *jo-wo (jho-wo)* ,lord, master'.

**12. Difference of the Articles among each other.** 1. The usage of བ་ བོ་ མོ་ is the most general and widest of all,

as they occur with all sorts of substantives and other nouns. བ་ is particularly used for denoting a man who is in a certain way connected with a certain thing (something like  $\text{الـ}$ , and  $\text{الـ}$  in Hindustāni and Persian: བ་ *da* ,school', བ་བ་ (literally: scholar) ,disciple, novice'; ལྷ་ *ču* ,water', ལྷ་བ་ ,water-carrier' ( $\text{الـ}$ ,  $\text{الـ}$ ); ཇ་ ,horse', ཇ་བ་ ,horseman'; དབུས་ ,the province of འུ་, དབུས་བ་ ,a man from འུ་, བྱི་ *kyü* ,boy', ལོ་ *lo* ,year', ལོ་གཉིས་ *ni(s)* ,two', hence: བྱི་ལོ་གཉིས་བ་ ,a two years' boy'. If the feminine is required མ་ is either added to, or — more commonly — used instead of, the former: དབུས་མ་ ,a woman from འུ་; ལྷ་མོ་ལོ་གཉིས་མ་ ,a two years' girl'. The performer of an action is more frequently denoted by རོ་ (or, in more solemn language, བ་ལོ་), though, in conversation at least, མཁམ་ *kan (ken)*, is preferred; བྱེད་བ་ *jed-pa* ,to do, make; doing, making': བྱེད་ལོ་, བྱེད་བ་ལོ་, བྱེད་མཁམ་ ,the doer, maker'. 2. The appendices ཀ་ ལ་ ལ་ occur with a limited number of nouns only, especially the names of the seasons, with numerals, and some pronouns. (ཀོ་ seems to be a vulgar form of pronunciation for ཀ་).

**13. The indefinite Article.** This is the numeral one (§ 13), only deprived of its prefix, viz: ཅིག་, which form it retains, if the preceding word ends with ལ་ ད་ བ་, as: ལབ་ཅིག་

*kab-ñig*, a needle; it is changed to ཤེག་ after ས་, རས་ཤེག་  
*ras-ñig*, *rā-ñig*, a cloth; to ཞིག་ *ñig* (*ñig*) in all other cases.

Some authors use ཅིག་ after any termination indiscriminately. It is, of course, always without accent. The articles བ་ བ་ etc. are not thrown out by the indefinite article e.g.

སློབ་པ་, teacher, the teacher', སློབ་པ་ཞིག་, a teacher'. It is used even after a plurality: thus, རྒྱ་མིག་བཞི་ཞིག་དེ་རུ་ཡོད་, there were some four wells', and even: མང་ཞིག་ག་དང་སྟེ་, there being a multitude of them' (from Mil). Very often it is placed after the interrogative pronouns (v. 27), and sometimes its original meaning is obscured so much that it occurs even after known and definite subjects, where one would expect the demonstrative (see f. i. Dzl. 25, 1. 28, 6. 128, 14).

## Chapter II. The Substantive.

**14. The Number.** The Plural is denoted by adding the word རྣམས་ *nam*, or, more rarely, དག་ *dag* (*dag*), ཚོ་, or a few other words, which originally were nouns with the common notion of plurality. But this mark of the Plural is usually omitted, when the plurality of the thing in question may be known from other circumstances, e. g. when a numeral is added: thus, མི་, man', མི་རྣམས་, men', མི་གསུམ་, three men'. When a substantive is connected with an adjective, the plural sign is added only once, viz. after the



last of the connected words: མི་བཟང་པོ་རྣམས་, the good men'.

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

**15. Declension.** The regular addition of the different particles or single sounds by which the cases are formed is the same for all nouns, whether substantives or adjectives, pronouns or participles. Only in some cases, in the Dative and Instrumental, the noun itself is changed, when, ending in an vowel, it admits of a closer connection with the corrupted case-sign. We may reckon in Tibetan seven cases, expressive of all the relations, for which cases are used in other languages, viz: nominative and accusative, genitive, instrumental, dative, locative, ablative, terminative and vocative. 1. The unaltered form of the noun has some of the functions of our Nominative and those of the Accusative and Vocative. 2. The sign of the Genitive is ཀྱི་ after words with the finals ད་ བ་ ས་; སྱི་ after ན་ མ་ ར་ ལ་, སྒྱི་ after སྒྱ་ and ལ་; after vowels *i* is simply added by means of an འ་ thus: འི་, 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 ཡ་ forming a distinct word. 3. The Instrumental or Agent is expressed by the particles ཀྱིས་ སྱིས་ or སྒྱིས་ after the re-

spective consonants as specified above; after vowels simply ས་ is added, or, in verse, sometimes ཡིས་

*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, ཀྱི་ གྱི་ etc. are never heard, but everywhere the final consonant is doubled and the vowel *i* added to it, thus: ལུས་, G. *lus-si* (Ld.), *lū-i*; ལམ་ G. *lam-mi*; གསེར་ (gold), G. *ser-ri* etc.; or, in other words, all nouns ending in consonants are formed like those ending with ག། (see the example རྟེག་). In those ending with a vowel no irregularity takes place.

4. The Dative adds indiscriminately the postposition ལ་ *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 ན་ *na*, 'in'.

6. The Ablative by ནས་ *nā* or ལས་ *lā*, '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 ཏུ་ or ཏ་ after vowels; ཏུ་ after final ག། and བ་ and, in certain words, ཏ་ ཏ་ ལ་; ཏུ་ after ས་; ཏུ་ generally after ན་ ཏ་ ལ་ 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 ཀྱོ་ *oh!*, and can only be known from the context.

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

## Singular.

	1.	2.
N. Acc.	ལུས་ <i>lus</i> , <i>lū</i>	ལམ་ <i>lam</i>
Gen.	ལུས་ཀྱི་ <i>lus-kyi</i> , <i>lū-kyi</i> ; <i>lus-si</i> , <i>lūi</i>	ལམ་གྱི་ <i>lam-gyi</i> ; <i>lam-mi</i>
Inst.	ལུས་ཀྱིས་ <i>lus-kyis</i> , <i>lū-kyi</i> ; <i>lus-si</i> , <i>lūi</i>	ལམ་གྱིས་ <i>lam-gyis</i> , <i>-gyi</i> ; <i>lam-mi</i>
Dat.	ལུས་ལ་ <i>lus-la</i> , <i>lū-la</i>	ལམ་ལ་ <i>lam-la</i>
Loc.	ལུས་ན་ <i>lus-na</i>	ལམ་ན་ <i>lam-na</i>
Abl.	ལུས་ནས་ <i>lus-nā</i>	ལམ་ནས་ <i>lam-nā</i>
Term.	ལུས་སུ་ <i>lus-su</i>	ལམ་དུ་ <i>lam-du</i>
	3.	4.
N. Acc.	མིག་ <i>mig</i>	ཁ་ <i>ka</i> ; ཁ་བ་ <i>ka-wa</i>
Gen.	མིག་གི་ <i>mig-gi</i>	ཁའི་ <i>kai</i> ; ཁ་བའི་ <i>ka-wai</i>

Inst.	མིག་གིས་ <i>mig-gis, -gi</i>	ཁས་ <i>kā</i> ; ཁ་བས་ <i>kā-wā</i>
Dat.	མིག་ལ་ <i>mig-la</i>	ཁ་ལ་ <i>kā-la</i> ; ཁ་བ་ལ་ <i>kā-wa-la</i>
Loc.	མིག་ན་ <i>mig-na</i>	ཁ་ན་ <i>kā-na</i> ; ཁ་བ་ན་ <i>kā-wa-na</i>
Abl.	མིག་ནས་ <i>mig-nā</i>	ཁ་ནས་ <i>kā-nā</i> ; ཁ་བ་ནས་ <i>kā-wa-nā</i>
Term.	མིག་ཏུ་ <i>mig-tu</i>	ཁ་ཏུ་, ཁར་ <i>kā-ru, kār</i> ; ཁ་བ་ཏུ་, ཁ་བར་ <i>kā-wa-ru, kā-war.</i>

## P l u r a l .

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 དག་ the plural of the pron. དེ་, 'that' has been chosen.

N. Acc.	ལུས་ལྗསས་ <i>lus(lū-)-nam(s)</i>	དེ་དག་ <i>de-dag</i>
Gen.	ལུས་ལྗསས་ཀྱི་ <i>lus-nam(s)-kyi</i>	དེ་དག་གི་ <i>de-dag-gi</i>
Inst.	ལུས་ལྗསས་ཀྱིས་ <i>lus-nam(s)-kyis</i>	དེ་དག་གིས་ <i>de-dag-gis</i>
Dat.	ལུས་ལྗསས་ལ་ <i>lus-nam(s)-la</i>	དེ་དག་ལ་ <i>de-dag-la</i>
Loc.	ལུས་ལྗསས་ན་ <i>lus-nam(s)-na</i>	དེ་དག་ན་ <i>de-dag-na</i>
Abl.	ལུས་ལྗསས་ནས་ <i>lus-nam(s)-nā</i>	དེ་དག་ནས་ <i>de-dag-nā</i>
Term.	ལུས་ལྗསས་སུ་ <i>lus-nam(s)-su</i>	དེ་དག་ཏུ་ <i>de-dag-tu</i>

### 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 བ་ མ་ སྒོ་ མོ་ are not very strictly used for distinguishing the gender, since even in the case of human beings བ་ and སྒོ་ are not seldom found connected with feminines, e. g.: སྒོ་མོ་མཛེས་པ་ just as well as སྒོ་མོ་མཛེས་མ་ ,a fine girl'. 2. The Adjective stands after the Substantive to which it belongs: thus, རི་མཐོན་པོ་ *ri-tón-po*, C: *ri-tón-po*, ,the high hill', when, of course, the case-

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

signs are joined to the Adjective: རི་མཐོན་པོ་དེ་, of the high hill, རི་མཐོན་པོ་རྒྱམས་, the high hills' etc.

Or the Adjective may be put in the Gen. before the Substantive: མཐོན་པོ་དེ་རི་, and then the latter only is declined: མཐོན་པོ་དེ་རི་དེ་, མཐོན་པོ་དེ་རི་རྒྱམས་. 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 སྐྱབ་ས་ instead of ས་སྐྱབ་པོ་ the dry land, is rather a compound substantive, with the same difference of meaning as 'highland' and 'a high land' in English.

**17. Comparison.** 1. Special endings, expressive of the different degrees of comparison, as in the Aryan languages, do not exist in Tibetan. There are two particles, however, corresponding to the English *than*: བས་, after the final consonants ང་ ར་ ལ་ and after vowels (བས་, after བ་ ཏ་ ར་ བ་ མ་ ས་\*), and ལས་; these particles follow the word with which another is compared (like the Hind. *سی*) and this then precedes the compared one, finally follows the adjective in the positive: ཏྲ་བས་ (or ལས་) བྱི་རྒྱུང་བ་ཡིན་, horse — than dog small is', just as in Hindūstāni: گھوڑی سی کتا چھوٹا ہے. But also the position usual in

\*) Some Mscr. and wood-prints, however, prefer, even after these consonants, the form བས་.

our European languages occurs, thus: རབ་དུ་འབྱུང་བའི་  
 བསོད་ནམས་རི་རབ་ལྷུན་པོ་བས་འཕངས་མཐོ་འོ་ ,the merit of  
 becoming a priest is relatively higher than mount Meru';  
 བོད་གྱི་རྒྱལ་པོ་གཞན་ལས་ཆེ་བ་ཡིན་ལོ་ ,the king of Tibet is  
 greater than the other ones'. The particle བས་ (བས་) may  
 be put, in the same manner, after adverbs. Thus, སྤར་  
 བས་གསལ་བར་མཐོང་བར་གྱུར་དོ་ ,(their eyes) became more  
 keen-sighted than before'. Or, after infinitives, གཞན་སོང་  
 བ་བས་ཉུ་བོས་སོང་ན་ཕན་ ,it is better (for him) that his younger  
 brother should go (with him) than another'. ལས་ for it-  
 self has the meaning of ,more than', with the negative:  
 ,not more than', ,only'; thus: ང་ལ་སྤང་གཉིས་ལས་ནི་མི་དགོས་  
 ,more than two ounces I do not want' (cf. vulg. WT: གསུམ་  
 མན་ན་མེད་ ,there are not more than (only) three'); or ,noth-  
 ing but', ,only', རི་དུགས་ཤོར་བ་ལས་དགའ་བ་མེད་ ,there is  
 no pleasure (for us) but hunting, h. is our only pl'.

2. An Adverb which augments the notion of the ad-  
 jective itself, is ལྷག་པར་ ,more'; this can be added ad li-  
 bitum: དྲ་བས་ཁྱི་ལྷག་པར་རྒྱང་བ་ཡིན་.

3. Another adverb, ཇི་ means: ,more and more', ,gra-  
 dually more', e.g. ཇི་ཉེ་ཇི་ཉེ་སོང་གྱེ་ ,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: ཀྱུན་ལས་ཚེན་པོ་ or ཐམས་ཅད་པས་ཚེན་པོ་ ,greater than all'. Or it is expressed in the following manner: ཡུལ་གྱི་རྒྱལ་པོའི་ནང་ན་རྒྱལ་པོ་གང་ཚེ་ ,of (among) the kings of the country which one is the greatest (prop. great)?'. Adverbs for expressing high degrees are: ཤིན་དུ་ or རབ་དུ་ ,very', ཀྱུན་དུ་ ,all', ཡོངས་སུ་ ,quite', མཚོན་པ་དུ་ ,exceedingly' etc.

*Note.* The colloquial language of WT uses སང་ instead of བས་ or ལས་, and མ་ (mā, always with a strong emphasis, perhaps a mutilated form of སངས་ ,much') or མང་པོ་ instead of ཤིན་དུ་, whereas that of CT employs ལས་ in the former case, but repeats the adjective in the latter, so that ,very large' is expressed in books by ཤིན་དུ་ཚེན་པོ་, in speaking, in WT by *má čén-po*, in CT by *čem-po čem-po*.

## Chapter IV.

### The Numerals.

#### 18. Cardinals:

- |   |   |       |              |
|---|---|-------|--------------|
| 1 | ༡ | གཅིག་ | <i>ciḡ</i>   |
| 2 | ༢ | གཉིས་ | <i>ñi(s)</i> |
| 3 | ༣ | གསུམ་ | <i>sum</i>   |



- 4 ཨ་བཞི་ *zi*
- 5 ལྔ་ *na*
- 6 འདྲུག་ W: *ḍug*, C: *ḍhug*
- 7 འདྲུན་ W: *dun*, C: *dhun*
- 8 འདྲུག་ W: *gyad*, C: *gyä'*
- 9 འདྲུ་ *gu*
- 10 འདྲུ་ཅུ་, or འདྲུ་ཐམ་པ་ *cu-tam-pa*
- 11 འདྲུ་གཅིག་ *cu-cig*
- 12 འདྲུ་གཉིས་ *cu-ni*, vulg: *cuḡ-ni(s)*
- 13 འདྲུ་གསུམ་ *cu-süm*, vulg: *cuḡ-süm*
- 14 འདྲུ་བཞི་ *cu-zi*, vulg: *cuḡ-zi*
- 15 འདྲུ་ལྔ་ *cu-na*
- 16 འདྲུ་འདྲུག་ *cu-ḍug*, C: *-ḍhug*
- 17 འདྲུ་འདྲུན་ *cu-dün*, C: *-dün*, vulg: *cuḡ-d'*
- 18 འདྲུ་འདྲུག་ *cu-gyad*, C: *-gyä'*, vulg: *cuḡ-g'*
- 19 འདྲུ་འདྲུ་ *cu-gu*
- 20 ཉི་ཤུ་ *ni-śu*
- 21 ཉི་ཤུ་ཅུ་གཅིག་ *ni-śu-sa-cig*, or ཉི་ཤུ་གཅིག་ *ni-śu-cig*

- 30 ༣༠ ལུམ་ཅུ་ *sum-çu*
- 31 ༣༡ ལུམ་ཅུ་རྩ་གཅིག་ *sum-çu-sa-çig*, སྟོ་གཅིག་ *so-çig*
- 40 ༤༠ བཞི་བཅུ་ *zi-çu*, vulg: *zib-çu*
- 41 ༤༡ བཞི་བཅུ་རྩ་གཅིག་ *zi-çu-sa-çig*, ཞི་གཅིག་ *ze-çig*
- 50 ༥༠ ལྷ་བཅུ་ *na-çu*, vulg: *nab-çu*
- 51 ༥༡ ལྷ་བཅུ་རྩ་གཅིག་ *na-çu-sa-çig*, ང་གཅིག་ *na-çig*
- 60 ༦༠ ཏུག་ཅུ་ *dug-çu*, C: *dhug-çu*
- 61 ༦༡ ཏུག་ཅུ་རྩ་གཅིག་ *dug-çu-sa-çig*, རེ་གཅིག་ *re-çig*
- 70 ༧༠ བདུན་ཅུ་ *dun-çu*, C: *dun-çu*
- 71 ༧༡ བདུན་ཅུ་རྩ་གཅིག་ *dun-çu-sa-çig*, དོན་གཅིག་ *don-çig*
- 80 ༨༠ བརྒྱད་ཅུ་ *gyad-çu*, C: *gyä-çu*
- 81 ༨༡ བརྒྱད་ཅུ་རྩ་གཅིག་ *gyad-çu-sa-çig*, བྱ་གཅིག་ *gya-çig*
- 90 ༩༠ དགུ་བཅུ་ *gü-çu*, vulg: *güb-çu*
- 91 ༩༡ དགུ་བཅུ་རྩ་གཅིག་ *gu-çu-sa-çig*, གོ་གཅིག་ *go çig*  
(C: *gö-çig*)
- 100 ༡༠༠ བརྒྱ་(ཐམ་པ་) *gya (tám-pa)*
- 101 ༡༠༡ བརྒྱ་དང་གཅིག་ or བརྒྱ་རྩ་གཅིག་ *gya dan (or sa) çig*
- 200 ༢༠༠ ཉི་བརྒྱ་ *ni-gya*, vulg: *nib-gya*
- 300 ༣༠༠ ལུམ་བརྒྱ་ *sum-gya*

400	༤༠༠	བཞི་བརྒྱ་	<i>zhi-gya</i> , vulg: <i>zib-gya</i> etc.
1000	༡༠༠༠	སྟོང་	(s)ton
10 000	༡༠༠༠༠	ཁྲི་	hi
100 000	༡༠༠༠༠༠	འབྲུམ་	<i>bum</i>
1 000 000	༡༠༠༠༠༠༠	ས་ཡ་	<i>sa-ya</i>
10 000 000	༡༠༠༠༠༠༠༠	གེ་བ་	<i>je-wa</i>

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

**19. Ordinals.** དང་པོ་ W: *dan-po*, C: *d°*, 'the first', the rest are simply formed by adding བ་ to the cardinals, as: བའི་ས་པ་, the second etc.; the 21. is ཉི་ཤུ་རྩ་གཅིག་པ་, 'the twenty-oneth', not, as in English, 'the twenty first'.

**20. Remarks.** 1. The smaller number postponed indicates, as is seen in § 18, addition, the reverse — multiplication: བརྒྱ་གསུམ་ 13, སུམ་རྩ་ 30; but in the latter case the three first numerals are changed to རྩིག་, ཉི་, སུམ་; and བརྒྱ་, as the second part of a compound after consonants, is spelled རྩ་. 2. The words བས་པ་ (after full tens up to one hundred), སྤྲེག་ (after hundreds and thousands\*),

\*) སྤྲེག་ is used especially if the number counting the hundreds,

ཚྭ (with still greater numbers), are optional but frequent additions. ཚྭ is common instead of དང་, and, to connect units with tens (s. § 18), but it occurs also with hundreds and thousands, and not seldom together with དང་, e.g. ལྷོང་དང་ཚྭ་གཉིས་, 1002. It is used also instead of བཅས་པ་, as: བཅུ་ཚྭ་ ten, ཉི་ཤུ་ཚྭ་ twenty; often it is standing alone for ཉི་ཤུ་ཚྭ་, as: ཚྭ་གཉིས་, twenty two. This latter custom may have caused the belief, common even among educated readers in C and WT, that ཚྭ་ 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. ཀ་ added to a cardinal number means conjunction: གཉིས་ཀ་, the two together, both; བསུམ་ཀ་, the three together, all three etc. སོ་ means either the same, or represents the definite article, indicating that the number has been already mentioned, e.g. མི་ལྔ་... བདང་ངོ་། ། མི་ལྔ་སོ་བསྐྱེད་སྟེ་... , five men were sent... The five men arriving etc. 4. ས་ is used, besides thousands etc. follows: thus, ལྷོང་སྐབས་ཉི་ཤུ་, of thousands: twenty, 20 000'; མི་སྐབས་དུ་མ་, many ten-thousands'.

forming Ordinals, to express the notion of ,containing', e. g. ཡི་གེ་དྲུག་པ་ ,that containing six letters', viz. the famous

formula: ཨོཾ་མ་ཎི་པ་རྗེ་ཧཱུྃ་ om mani padme hum; སྐུ་མ་མཚན་ ,that containing thirty (letters)', the Tibetan alphabet.

5. Such combinations as བཞིམ་གསུམ་ 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: དྲུག་དྲུག་ each time six, six for each etc. In composed numerals only the last member is repeated, thus སྐུ་མ་མཚན་རྩ་བཞིམ་གསུམ་ each time thirty two.

**22. Adverbial numerals.** 1. Firstly, secondly etc. are formed from the ordinals as every Adverb is from an Adjective, viz. by adding the letter ར་, དང་པོར་, བཞིམ་པར་ etc. (s. § 41). 2. Multiplicative adverbs, ,once', ,twice' etc., are expressed by putting འཛོ་ ,times' before the cardinal: འཛོ་གཅིག་, འཛོ་གཉིས་, W: lan-çig, lan-ñi(s), C: län-çig, län-ñi ,once, twice' etc.; seldom ཚོར་, ཚར་, བྲེངས་ with the same meaning as འཛོ་.

**23. Fractional numerals** are formed by adding ཚ་ ,part': thus, བརྒྱའི་ཚ་ ,a hundredth part' etc., but also: བང་མཛོད་གསུམ་ཚ་ཞིག་ ,one third of the treasury'.

## Chapter V.

## P R O N O U N S.

**24. Personal Pronouns.** First person: ང་ *na*; ཇིང་ *ned*, *ně'*; རྒྱལ་ *nos* (Ld); ཁོ་བོ་ *kō-wo*, masc., and ཁོ་མོ་ *kō-mo*, fem.; བདག་ *dag* ,self' — ,I'; Second person: བྱིན་ *kyod* (*kyö'*), བྱིང་ *kyed* (*kye'*) ,thou, you'; Third person: ཁོ་ *kō*, ཁོང་ *kōn* — ,he, she, it'.

The plural is formed by adding ཅག་, རྣམས་, ཅག་རྣམས་ or རྣོ་, 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: ང་ is the most common and can be used by every body; ཇིང་ seems to be preferred in elegant speech (s. Note); རྒྱལ་ is very common in modern letter writing, at least in WT; བདག་ ,self', when speaking to superior persons occurs very often in books, but has disappeared from common speech, except in the province of Tsañ (*Taši-lhunpo*) as also the following; ཁོ་བོ་, ཁོ་མོ་ in easy conversation with persons of equal rank, or to inferiors.

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

3. person. ཁོ་ seldom occurs in books, where the demonstr. pron. དེ་ (§ 26) is generally used instead; ཁོང་ 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 འུ་ཅག་ and ཁྱོད་ཅག་ the people of WT use འུ་ཅེ་ and ཁྱོད་ཅེ་; the vulgar plural of ཁོ་ is ཁོ་པ་. —

To each of these pronouns may be added: རང་ *ran* or ཉེན་ *nid, nī* 'self', and in conversational language འུ་རང་, ཁྱོད་རང་, ཁོ་རང་ are, perhaps, even more frequently used than the simple forms, without any difference in the meaning. ཉེན་ is more prevalent in books, except the compound ཉེན་རང་ *nī-ran*, which is in modern speech the usual respectful pronoun of address, like 'Sie' in German.

*Note.* The predilection of Eastern Asiatics for a system of ceremonials in the language is met with also in Tibetan. There is one separate class of words, which must be used in reference to the honoured person, when spoken to as well as when spoken of. To this class belong, besides the pronouns ཉེན་རང་, ཁྱོད་, ཁོང་, 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 ལྔ་(s)ku, instead of ལུས་ *lus, lü,* ,body'; དབུ་ *u,* i. o. མགོ་ *go* ,head'; བྱགས་ *tug(s)* (Ü: *tü*), i. o. སེམས་ *sem(s)* ,soul', or ཡིད་ *yid, yi,* ,mind'; ཡལ་ *yab,* i. o. བ་ (vulg: ཡལ་བ་), ,father'; ཉ་བཟའ་ *na-za,* i. o. གོས་ *gos, gō,* ,coat', ,dress'; ཚིབས་ *čib(s),* i. o. རྟ་ (r)ta, sta ,horse'; བཞུགས་པ་ *žug(s)-pa* (Ü: *žü-pa*), i. o. རྫོད་པ་ *dod-pa, dö'-pa* ,to sit'; མཛད་པ་ *dzad-pa, dzä'-pa* i. o. བྱེད་པ་ *jed-pa, jhě'-pa* ,to make' and many others. If there is no such special word, any substantive may be rendered respectful by adding ལྔ་ or བྱགས་ respectively (so, ལྔ་ཚེ་ i. o. ཚེ་ ,lifetime'; བྱགས་ཁྲོ་བ་ i. o. ཁྲོ་བ་ ,anger') any verb by adding མཛད་པ་, 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 བགྱེད་པ་ *gyid-pa, gyi'-pa* ,to do'; མཚིས་པ་ *či-pa,* ,to be'; ལྷན་དུ་ *lad-du, lä'-du* i. o. བྱིད་དུ་ ,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, ངའི་, ཁྱིེད་ཀྱི་ etc. ,His', ,her', ,its', when referring to the acting subject (suus), must be expressed by རང་གི་ or ཁྱིེད་ཀྱི་ ,his own'; otherwise (ejus) by ཁོའི་, ཁོང་གི་, དེའི་. In C, in the latter case, ང་ཙན་, ཁྱིེད་ཙན་, ཁོ་ཙན་ are used.

**26. Reflective and Reciprocal pronouns.** 1. The Reflective pronoun, ,myself', ,yourself' etc. is expressed by རང་, ཁྱིེད་, also བདག་. But in the case of the same person being the subject and object of an action, it must be paraphrased, so for ,he precipitated himself from the rock' must be said ,he precipitated his own body etc.' རང་གི་ལུས་; for ,he rebuked himself' — ,he rebuked his own soul' རང་གི་སེམས་ — 2. The reciprocal pronoun ,each other' or ,one another' is rendered by ,one — one', as གཅིག་གིས་གཅིག་བསད་ ,by one one was killed', ,they killed one another'; གཅིག་ལ་གཅིག་ན་ཇི་ ,to one one said', ,they said to each other'.

**27. Demonstrative pronouns.** 1. འདི་ *di*, ,this'; དེ་ *de*, *dhe* ,that' are those most frequently used, both in books and speaking. The Plural is generally formed by དག་, but also by རྣམས་ and ཚོ་. More emphatical are འདི་ཀ་, འདི་ག་, འདི་ཀོ་, འདི་གོ་, ,just this', ,this same'; དེ་ཀ་ etc. ,that same'. — The vulgar dialect also uses ཧ་གྱི་ *há-gyi*

and ཡག་ *pa'-gyi* for ,that', ,yonder', and, in WT, ཞི, ཞི་པོ་ for ,this' and ཞམ་ for ,that'; ཡག་ 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, རེ་ is used; if to something following, འདི་; e.g. རེ་རྣམས་ཅེས་སྒྲུབ་སོ་ ,that speech he said', ,thus he said'; འདི་རྣམས་ཅེས་སྒྲུབ་པ་ ,this speech he said', ,he said thus, spoke the following words'.

**28. Interrogative pronouns.** They are སུ་ *su* ,who?'; བཤང་ *gan, gh.* ,which?'; ཅི་ *ci* ,what?'; to these the indefinite article ཞིག་ is often added, སུ་ཞིག་ etc. The two former can also assume the plural termination དག་, སུ་དག་, བཤང་དག་. — In CT བཤང་ is frequently used instead of ཅི་

**29. Relative pronouns.** These are almost entirely wanting in the Tibetan language, and our subordinate relative clauses must be expressed by Participles und Gerunds, or a new independent sentence must be begun. The participle, in such a case, is treated quite as an adjective, being put either in the Genitive before the substantive, or, in the Nominative, after: འགྲོ་བའི་ཚོང་པ་རྣམས་ ,the merchants who would go (with him)'; རྒྱུ་ཐག་གཡུ་བཞུས་པ་ ,the cord on which turquoises are strung'; འཁྲོམ་མ་མང་པོ་ཡང་བཞིག་

,one who gets (unto whom come) many presents'. Cf. also 33. Only those indefinite sentences which in English are introduced by ,he who', ,who ever', ,that which', ,what' etc. can be adequately expressed in Tibetan, by using the interrogative pronouns with the participle (seldom the naked root) of the verb, or adding ན་ (,if —' v. 41, A. 4.) to the latter. Instead of ཅི་ in this case ཇི་ is written more correctly. Thus: སྤྱུལ་དམ་པའི་ཚོས་མཚིས་པ་བདག་ལ་སྟོན་པར་གྱུར་ན་ ,if anybody who possesses the good faith teach it me'; བྱོང་སྤུ་འགོ་བ་དག་ཀྱང་འགོགས་ཏེ་ ,when those of you who wish to go are assembled'; རོར་བྱ་རིན་པོ་ཆེ་འདི་ཇི་འདོད་པ་ཐམས་ཅད་ཀར་བཞིན་དུ་འབབས་སོ་ ,this jewel (*cintāmani*) will make come down like rain whatever is wished for'; བྱོང་ཅི་ཟེར་བྱོང་ཇི་སྣུས་པ་བཞིན་དུ་བྱའོ་ ,whatever you may say and ask of me according to that I will act, or I will grant you whatever you ask'. བདག་གིས་མཐུ་ཇི་ཡོད་པས་གྱུ་མཚོ་འི་ཚུ་བཅུས་ཏེ་ ,having scooped the water of the sea with what force I have'; རིན་པོ་ཆེ་ཇི་ལྟ་བུ་ཞིག་ཆེད་པ་བདག་ལ་བསྟན་དུ་གསོལ་ ,I beg you to show me what sort of jewel you have found (got)'; བླང་གྱི་ཇིས་གང་རིགས་པར་གསེར་གྱི་བྱེ་མར་གྱུར་ཏོ་ ,his footprints, in what place soever they fell (v. lex. s. v. རིགས་), became gold-sand'.

But the participle is treated as if no relative was preceding, thus ལྲོ་ཇི་སྐད་སྐྱེས་པ་ལས་མ་རྫོགས་སོ། ,he did not recede from (recall) the word he had spoken before'; vulg., WT, ང་གང་བསྐྱད་པའི་ཁང་མིག་ ,the room where I sat'.

## Chapter VI.

### The Verb.

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

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

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

a) by changing the shape of the root. Such different shapes are, at most, four in number, which may be called, according to the tenses of our own grammar to which they correspond, the Present-, Perfect-, Future-, and Imperative-roots; e. g. of the Present-root བཏེང་བ་, to give the Perfect root is བཏང་, the Future-root བཏང་, the Imperative root བཏང་; of རྩེང་བ་, to filter, bolt respectively: རྩེང་བ་ *tsag(s)* (Ü: *tsā*), རྩེང་བ་ *tsag*, རྩེང་བ་ *tsog*. The Present root, which implies duration, is also occasionally used for the Imperfect (in the sense of the Latin and Greek languages) and Future tenses. It is obvious, from the above mentioned instances, that the inflection of the root consists partly in alterations of the prefixed letters (so, if the Perfect likes the prefixed བ, the Future will have བ or retain the བ), partly in adding a final ས་ (to the Perfect and Imperative), partly in changing the vowel (particularly in the Imperative). But also the consonants of the root itself are changed

sometimes: so the aspirates are often converted in the Perfect and Future into their surds, besides other more irregular changes. Only a limited number of verbs, however, are possessed of all the four roots, some cannot assume more than three, some two, and a great many have only one. To make up in some measure for this deficiency:

b) some auxiliary verbs have been made available: for the Present tense ཡིན་, འདུག་, འགས་ and others, all of which mean 'to be' (§ 39); for the Perfect ཚར་, ཟློན་, སོང་; for the Future འགུར་, འོང་, and the substantive ལྷོ་

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

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

**32. The Infinitive mood.** The syllables ན་ *pa* or, after the final consonants ར་ ར་ ལ་ and vowels, འ་ *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 ཡིན་པ་ to the Infinitive of

the verb in question, or ཚྲ་བ་, ཟླ་བ་, སྲོང་བ་ to the root, and the Inf. Fut. by adding འགྲུང་བ་ to the Supine (terminative of the infinitive, 41.B) thus, མཐོང་བར་འགྲུང་བ་ visurum esse, visum iri.

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

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

giver, and the passive to those with ག, as བཏོང་གུ *ton ja*, *ton ja* i. o. བཏོང་བར་གུ་བ་, 'to be given' (dandus), གུ་བ་དང་གུ་བ་མ་ཡིན་པ་སྟོན་པ་, 'to teach the things to be done and not to be done' (Thgy). — 4. In certain cases, especially with verbs that mean: to say, ask etc. the Participle is used before the words of the speech, where we should use the Imperfect: ཀུལ་པོས་སྤྲུམ་པ་, 'the king said . . .'

*Note.* In the spoken language, of WT at least, the Participle is formed by མཁམ་, in the active sense as well as the passive (whereas in books this syllable occurs only in the meaning of the performer of an action s. 12. 1.): དངུལ་བདང་མཁམ་གྱི་མི་ *niul tan kan-ni mi* (s. 15, Note), 'the man giving the money', བདང་མཁམ་གྱི་དངུལ་, 'the money given'. འདས་ཞལ་གོན་ཆས་བཅོངས་མཁམ་གྱི་སྤྲུམ་, 'the lama who brought a coat for sale the other day'. བུ་མོ་ཇི་བཙུན་ལ་སྐོལ་ཁང་སྟོན་མཁམ་དེ་, '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 བཀོལ་པར་གུ་བའི་ལྷལ་ or བཀོལ་བྱའི་ལྷལ་) is expressed, in the most Western provinces, by: *sád ças-si lug*, Lad.: *sád-çes-si lug*, Lah. etc.: *sád çei lug*, Tsañ: *sō'-šē-kyi lug* བཀོལ་བཤེས་ཀྱི་ལྷལ་, and, most like the classical language, in Kun.: *sód ja 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: སྐར་སྐྱུ་བ་), in interrogative ones the syllable *am*. Before both the closing consonant of the verb is repeated, or, if it ends with a vowel, འོ་ and འས་ are written. The Perfect of the verbs ending in ན་ ར་ ལ་, which formerly had a ཏ་ as second final — ཏ་བྲག་ —, assume ཏོ་ and ཏས་.—2. These additional syllables are omitted *a*) in imperative sentences, *b*) in the latter member of a double question, *c*) when the question is expressed already by an interrogative pronoun or adverb, *d*) in coordinate members of a period, with exception of the last one, *e*) commonly, when the principal verb is the verb substantive ཡིན་, ཡོད་ etc. (40. 1.).

*Examples.* *a*) མོང་ ,go!; འདི་བྱུ་ཤོག་ ,come here!'. — *b*) མཐོང་ངམ་མི་མཐོང་ ,do you see or not?' — *c*) དེ་ན་སྐྱུ་ཡོད་ ,who is there?; ནམ་བསྐྱེབ་ ,when did (he, you etc.) arrive?'. — *d*) བང་པ་ཤིག་ །མི་བསང་། བྱོང་བྱིར་ཚང་མ་མེད་པར་བྱས་སོ། ,the houses were destroyed, the men killed, the whole town annihilated'. — *e*) གཞུང་པའི་བྱེ་མ་ལ་གསེར་ཡོད། ,in the sand of the river is gold'.

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

the *m* of the interrogative termination dropped, so that merely the vowel *a* is heard, e. g. the question **མཐོང་ངམ་** 'do (you) see' and the answer **མཐོང་ངོ་** '(I) see', are commonly spoken in WT: *ton-nia? ton.*

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

2. Compound Present Tenses. *a*) **འདུག་** (s. 40, 1) is added to the root: **མཐོང་འདུག་** '(I) see', **གནང་འདུག་** '(I) give'. This is common in the dialect of WT especially. — *b*) The Participle connected with **ཡིན་**, **མཐོང་བ་ཡིན་** '(I) see'. In WT this, of course, is changed to **མཐོང་མཁམན་ཡིན་** — *c*) One of the Gerunds (41, A) with **ཡོད་** or **འདུག་**, as **མཐོང་ལྟེ་** (or **ནས་** or **གི་** or **ཞིང་**), **འདུག་** or **ཡོད་** '(I) see, am seeing'; it must, however, be remarked that both ways of expression, *b*) and *c*), are not very frequent. — *d*) **གིན་ཡོད་** or **འདུག་** is the proper form for the compound

English present: མཐོང་གིན་འདུག , (I) am seeing', འབྲི་གིན་  
འདུག , (I) am writing (just now)'.

**36. Preterit Tenses.** 1. Simple Preterit, Perfect or Aorist Tense; this is the Perfect root: བདང་, at the close of the sentence བདང་ངོ་། ,gave, have given, was given'; in one-rooted verbs it has, of course, the same form as the present: མཐོང་(ངོ་) ,saw, have, or was, seen'. This is the usual narrative tense like the Greek Aorist or French Parfait défini. — 2. Compound Preterit Tenses. — a) The root with སོང་, བདང་སོང་ ,have given, gave, was given', མཐོང་སོང་ ,have seen, saw, was seen'; rarely met with in books, but in general use in the conversation of WT. In CT བྱང་ *jun* is used in a similar way: བྱིས་སྤྲུག་བྱང་ ,the dog has bit'. — b) The root with ཟློན་ (more in books), or ཚར་ (more in common language), the true Perfect as the tense of accomplished action: བདང་ཟློན་, བདང་ཚར་ ,have given etc.', ,the action of giving is past', མི་སོང་ཚར་ ,the man has already left. — c) The Participle connected with ཡིན་ occurs more frequently in the past sense than otherwise. Here, in the common talk of WT, ས་ is used, even in those cases where the books have བ་, ཡི་བོ་བཀལ་བ་ཡིན་ *yi-ge kál-pa yin*, or, contracted, *kál-pen*, ,the letter has been sent off', in books: བཀལ་བ་ཡིན་ (s. 11, Note), even སློབ་བདང་ས་བ་ཡིན་

*la táns-pa yin, táns-pen*, 'the wages have been paid' i. o. *བདང་བ་ཡིན་*. — *d*) Gerunds in ཏེ (WT) or ལས་ (CT) with ཡོད་ or འདུག་ (the same as 35. 2. *c*); also (in Ü Tsañ and later books) the mere Perfect root with ཡོད་, the ཏེ or ལས་ being dropped: མོང་ཡོད་, 'has gone'.

**37. Future Tenses.** 1. Simple Future. The Future-root, *གཏོང་(ངོ་)*, 'shall, will give, be given'. — 2. Compound Future. *a*) The auxiliary verb *འགྲུང་བ་* (to grow, become) added to the Terminative case of the Infinitive: *གཏོང་བར་འགྲུང་(རོ་)*, 'shall, will give, be given', *མཐོང་བར་འགྲུང་(རོ་)*, 'shall, will see, be seen'. This is the most common, and, together with the Simple Future and the Intensive (39.), *་་་བར་གྱུ་འོ་*, 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 disappears, however, gradually from the literature of the later period, and is replaced by the two following compositions. — *b*) *གྱུ་ཡིན་* connected with the root: *མཐོང་གྱུ་ཡིན་*, 'shall, will see', *གཏོང་གྱུ་ཡིན་*, 'shall, will give' etc. (*གྱུ་* is originally a substantive, meaning *material, cause, occasion*). — *c*) the root with *འོང་* or *ཡོང་*, *སློབ་ཡོང་*, 'will arrive', or, i. o. the root, the Term. Inf., *སློབ་པར་འོང་*. — Both *b*) and *c*) are even now in common

use in CT, whereas in WT: — d) ཡིན་ connected with the root is the general form: མཐོང་ཡིན་ *ton yin*, vulg.: *tonin* ,shall, will see', བདང་ཡིན་ *tainin*, shall, will give', བཀའ་ཡིན་ *kállin* ,will send', ཚ་ཡིན་ *ča yin*, *ča'in*, *čän* ,will go'. — e) In books the Participle with ཡིན་ (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 ས་ is added. In many verbs with the vowel *a*, and in some with *e* these vowels are changed into *o*, besides other alterations of the consonants. Particularly often the surds or sonants of the other tense-roots are changed to their aspirates in the Imperative. Thus, ཐོང་ ,give!', from བཏོང་བ་; ལྷོས་ Ld: *ltos*, CT: *tō* ,look!', from ལྷ་བ་; ཐོབ་ ,throw!', from འདེབས་བ་. In one-rooted verbs it is, of course, like the Present, but it can always be sufficiently distinguished by adding the particle ཅིག་ (ཤིག་ or ཞིག་, 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 མ་, མ་བཏོང་ ,do not give!', མ་ལྷ་ ,do

not look!’,  $\text{མ་འདེབས་}$  ,do not throw!’ — 3. In praying or wishing (Precative or Optative) either the same forms as under 1. are used, or the Imperatives of  $\text{འགྱུར་བ་}$  ,to come’ or  $\text{འོང་}$  ,to come’ (the latter,  $\text{ཤོག་}$ , of a quite different root) are connected with the Termin. Infin.  $\text{མཐོང་བར་གྱུར་ཅིག་}$  or  $\text{ཤོག་ཅིག་}$  ,may (I, you, he etc.) see!’ — 4. In none of the three a person is indicated, but it is natural that in commanding and forbidding the subject will be the second, sometimes the third person; in the precative also the first person can be understood.

*Note.* The common language of WT, acknowledging only the Perfect-root, changes nothing but the vowel:  $\text{བཏོང་}$  ,give!’ from  $\text{བདང་ཅེས་}$ ;  $\text{ལྟོས་}$  ,look!’ from  $\text{ལྟ་ཅེས་}$ ;  $\text{བཏོབ་}$  ,throw!’ from  $\text{བདབ་ཅེས་}$  (Perf. of  $\text{འདེབས་}$ ’). Instead of  $\text{ཅིག་}$ , which is not much used,  $\text{བཏོང་}$  (give!) is often added to the roots of other verbs (s. 39), thus,  $\text{བཏོན་བཏོང་}$  *ton ton* ,take out!’ from  $\text{བཏོན་ཅེས་}$  ( $\text{འདོན་}$ ’). Or the Imperative is paraphrased by  $\text{དགོས་}$  *gos* (Ld). *gō, goi* ,must’, added to the root of the verb:  $\text{བསད་དགོས་}$  ,must be killed’.

— In CT the changing of the vowel seems to be usually omitted, but the  $\text{ཅིག་}$  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 བྱེད་པ་ (Pf. བྱས་, Fut. བྱ།, Imp. བྱོས་) ,to do', elegantly བབྱེད་པ་ (Pf. བབྱས་, Fut. བབྱ།, Imp. བབྱོས་), respectfully མཐོང་པ་ (Imp. མཐོང་) with the Term. Inf. of another verb, to intensify the action of the latter. By this means not only one-rooted verbs can be made to participate in the advantages of the four-rooted, as མཐོང་བར་བྱེད་ ,see', མཐོང་བར་བྱས་ ,saw', མཐོང་བར་བྱ། ,shall, will see', མཐོང་བར་བྱོས་ ,see!', but also several other periphrastical phrases are gained for speaking more precisely than otherwise would be possible. The Future tense བྱ(འོ)་ serves, besides its proper notion of futurity, particularly to express the English auxiliaries ,must, ought etc.': thus, བཏོང་བར་མི་བྱའོ་ ,must not be uttered, ought not to be uttered', sometimes it may be translated by the Imperative mood. The spoken language, at least of WT, is devoid of this convenience, and possesses nothing of the kind except the above mentioned intensive form of the Imperative, formed by བཏོང་ (s. 38., Note). — 2. Another class of intensive verbs are formed by connecting two synonymes, as འཇིགས་སྐྱབ་པ་ ,to be afraid', literally ,to be fear-frightened', and other similar ones.

**40. Substantive and Auxiliary Verbs.** 1. To be a) ཡིན་པ་, in elegant and respectful speech ལགས་པ་ *lag-pa*, Ü: *lā-pa* (the latter word never used in WT) is the mere means

of connecting the attribute with its subject, as: མི་འདི་ལ་  
 དུགས་པ་ཡིན་ ,this man is a Ladakee', དེ་ཁྱིད་ལགས་སམ་ ,is  
 it you, Sir?'. Therefore the question སྤྱི་ཡིན་ is to be under-  
 stood ,who are you' or ,who is he' etc., the personal pronoun  
 being often let to be guessed. — ཡིན་ itself is often omitted  
 in daily life in WT as well as in poetry, e.g. མི་ཁྱེད་རྒྱ་མཚོ་  
 ལྗིན་ཏེ་ ,this load (is) very heavy' WT. Negatively: མ་ཡིན་,  
 མིན་ vulg. མན་, resp. མ་ལགས་. — b) ཡོད་པ་ *yod-pa*,  
*yö'-pa*, eleg. མཆིས་པ་ *ci-pa*, resp. བཞུགས་པ་ *zug(s)-pa*, Ü:  
*zü-pa*, negat.: མེད་, མ་མཆིས་, མི་བཞུགས་ means ,to exist',  
 or ,to be present', ,to be found at a place', therefore the  
 question སྤྱི་ཡོད་ is to be understood: ,Who is here? Who  
 is there?' — ཡོད་ and བཞུགས་པ་ are in general use, མཆིས་  
 པ་ is seldom heard. When connected with the Dative of a  
 substantive it replaces the English ,to have, to have got', as:  
 ང་ལ་དངུལ་ཡོད་ ,I have money'; ང་ལ་རྩལ་ཡོད་ ,I have pain'.  
 In this case the respectful term is not བཞུགས་པ་ but  
 མངའ་བ་ *na-wa*: རྒྱལ་པོ་ལ་སྐྱུན་མི་མངའ་འཇམ་ ,has not the  
 King an indisposition?' i. e. ,is Your Majesty ill?'. — c)  
 འདུག་པ་ *dug-pa* (eleg. བཏའ་བ་ is seldom heard), resp.  
 བཞུགས་པ་, ,to be present, stay, be found at a place'; negat.



མི་འདུག་. Both འདུག་བ་ and ཡོད་བ་ can be used instead of ཡིན་བ་, though not this instead of them. — d) རེད་བ་ *rē'-pa* = འདུག་བ་, negat. མ་རེད་ in Spiti and CT, seldom in books. — e) མོད་བ་ *mod-pa*, *mö'-pa* has a somewhat emphatical sense: ,to be (something) in a high degree', ,to be (somehow) in plenty'. It occurs most frequently in the Gerund with ཀྱི་ (41.), when it frequently has the sense of ,though', but never with a negative. — f) ལྡང་བ་ *nan-wa*, originally ,to appear, to be visible, extant', negat. མི་ལྡང་. 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. དང་པོ་འོ་ ,is the first' = དང་པོ་ཡིན་. In a similar manner also the ཅིག་ of the Imperative (38.) implies the verb ,to be'. — h) The Preterit root for all these verbs is སོང་ *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. འགྱུར་བ་ 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 བྱེད་བ་ ,to make, render', the connection

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

3. ,must' is expressed by དགོས་པ་ ,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 ང་ལ་དགོས་ ,to me is necessary' which may be, in the last mentioned case, rendered somewhat more politely by adding ཞུ་ *zu* ,pray!' ང་ལ་ཨེ་ལྷ་དགོས་ཞུ་ ,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. རིགས་པ་ ,it is right to' (usually with the Genit. Infin.), རུང་བ་ ,it is meet, decent', འདོད་པ་ ,to wish, desire', both with the Supine; དགའ་བ་ ,to like' with the Dat. Inf. The popular substitute of the last, especially in use in WT, is འཐད་པ་, of similar meaning, added to the root.

**41. Gerunds and Supines.** We retain these terms, employed by former grammarians, but observe that they do not refer to the form, but to the meaning, as well as that Gerund is not to be understood in the same signification

as in Latin, but as the *Gérondif* of some French grammarians, or what Shakespeare calls Past conjunctive participle in Hindi. These forms are of the greatest importance in Tibetan, being the only substitutes for most of those subordinate clauses which we are accustomed to introduce by conjunctions. They are formed by the two monosyllabic appendices དེ (so after the closing consonants ན་ ར་ ལ་ ས་; དེ་ after དེ, ལྷེ་ after ལ་ ང་ བ་ ས་ and vowels and ཅེང་ (ལྷིང་ or ལྷིང་ according to the same rule as ཅུག་ 13.), both of which are added to the root, or by the terminations mentioned in 15. as composing the declension of nouns, which are added partly to the root, partly to the Infinitive or Participle.

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

1. དེ (དེ་ etc.), the most frequent of all these endings. It is added to the Present-root as well as to the Perfect-root: བཏོང་ལྷེ་ 'giving', བཏང་ལྷེ་ 'having given', and stands for all clauses beginning with *when, as, since, after* etc. Also in the spoken language of WT it is used most frequently. — Examples: ལྷུ་གྲུ་རྒྱུ་སྤྱིར་དེ་ལོའོ་ 'the child, having been carried away by the water, died'; ལྷུ་པོ་ལི་ལྷེ་ལྷུ་སྤྱི་སྤྱི་སྤྱི་སྤྱི་ ལྷུ་སྤྱི་སྤྱི་བཟུང་ངོ་ 'the king having died, the prince occupied

the throne (kings-place)'; ལྷ་ཆེན་པོ་ཞིག་དེ་ཅུ་ཡོད་དེ་འགྲུལ་མི་  
 གྲུབ་པོ་ ,as there is a great water, we cannot go'.

2. ཅིང་ (འདིང་ etc.), of a similar sense, chiefly used for smaller clauses within a large one; མི་དགའ་ཞིང་ཁྲོས་དེ་,when, being displeased, he became angry', or ,growing displeased and angry'. Often it denotes two actions going on at the same time, or two states of a thing existing together, and then can only be translated by ,and', thus, མཐའ་མེད་ཅིང་  
 ལྷ་མེད་ ,without end and boundary'; འཕུང་བ་ཞིང་འཁྲུག་ལ་འཕྲུང་  
 བ་ ,to eat flesh and drink blood'\*. It stands also in a causal sense: ,by doing etc.', as: ཉེ་བཤེར་ཞིང་འཚོ་ལོ་ ,(we) live by catching fish'. These two (1. and 2.) can also, like the closing *o*, as mentioned in 40. 1. *g*, be added to every class of words, in the sense of *being*: བྱོན་རིགས་ཆེ་ཞིང་མཐོ་  
 བ་སྟེ་ ,as you are high (-born), being of a great family'. In conversation, ཅིང་ is scarcely ever heard.

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

\*) The objects of ཟ་བ་ and འཕྲུང་བ་ often assume the dative-sign, cf. English ,to feed on'.

nitive.— *Examples.* རྣམ་ལངས་ནས་སོང་ ,when the night had risen (viz. at daybreak) he went'; ལང་ནས་སོང་ ,after you will have risen, go!' དེ་མཐོང་ནས་སྐད་ཀྱང་ལྷེ་ཏུས་སོ ,when I saw that, raising clamour, I wept'.

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

5. ལ་ is of more various use. When added to the root, it is very much like ཅིང་, which it replaces in the conversational language of CT (where the first example of 2. would be, མ་དགའ་ལ་ཁྲིམ་དེ), but does not occur so often except in imperative or precative sentences, when it is added to the Imperative root of the subordinate verb, just like other gerunds: སོང་ལ་ལྷོས་ ,going look!', ,go and look!' ལོང་ལ་སོང་ ,rise and go!'. This particle, like the above-mentioned, implies the verb ,to be', especially when added to adjectives denoting a personal quality. མི་སྐྱུག་ལ་ལྷུང་ཏུ་ཡིན་དེ ,being ugly and short'; དབྱིབས་ལེགས་ལོང་ལ་སྐྱུག་ལ་མཛོས་

པ་ ,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 ལ་ with a substantive; thus, བཀོད་པ་ལ་དགའ་བ་ ,to rejoice at killing, be fond of killing'. *b*) nearly the same as ཉི་ or ,as' in English, e. g. ལས་གྱི་བར་དུ་ལྷ་རྟེན་ཞིག་ཡོད་པ་ལ་ཤིང་རྟ་ལས་བབ་པོ་ ,as there was an idol-shrine in the middle of the way, (she) alighted from (her) chariot'; རྒྱལ་པོ་ཉིན་རེ་བཞིན་དུ་དེར་སྐྱུ་བྱེད་དུ་འགོ་བལ་ ,as the king went there daily to bathe'; འདིག་རྟེན་གྱི་ནང་ན་མི་འོང་བ་ལ་འདི་ཅུ་འོང་བ་ཅི་ཡིན་ ,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 ལ་ is added to the repeated root in order to express the English ,while, whilst': རས་ཤག་ཏུ་བུ་ལ་སྤྲོད་ཀྱིས་ཤིང་སྤྲོད་ *nā sa tub-tub-la kyöd-di* (15., Note) *šin kyōn* WT, or སྤྲོད་ཀྱིས་ཤིང་བཀུར་ཤོག་ *kyō-kyi šin kur-šog* CT ,while I am cutting the meat into pieces, bring you (some) wood'.

6. ལས་ added only to the Infinitive, literally ,out of (the doing)'. This may mean *a*) ,after', རལ་བ་ལས་ལང་བ་ ,to rise from lying, after having lain'; དུར་ན་ཞག་གསུམ་འདུག་པ་ལས་དུར་ནས་བྱུང་ ,after having been three days in

the grave (I) came out of the grave'. — *b*) ,while', in which case the root of the verb may be repeated, as: མོང་  
 མོང་བ་ལས་བྱས་ཟེ་ཞིག་དང་ཕྱད་དོ་ ,out of my walking i.e. when  
 walking along, (I) met with a brahman'; ང་ཤ་བཏུབ་བཏུབ་  
 བ་ལས་ཁྱོད་ཀྱིས་ཤིང་བཀྱར་ཏེ་ཤོག་ (the above mentioned  
 example (s. ལ་) translated into classical language); *c*) also  
 the English ,being about to' is, in books, often expressed  
 by this Gerund: རྒྱུ་དུ་མོང་བ་ལས་སྒོ་བཅད་དོ་ ,when (I) was  
 about to enter, the door was shut'; ཤི་བ་ལས་ཕྱིར་སོས་པར་  
 བྱུང་དོ་ ,when (I) was going to die, (I) was restored to life  
 again'. Which of the three is the real meaning, will in  
 most cases be clear from circumstances. This gerund is  
 not used in talking, at least in WT.

7. ཀྱིས་ (བྱིས་ etc.) or ཀྱི་ (བྱི་ etc.), or the Instrumental  
 and Genitive cases of the root, mean *a*) ,by doing some-  
 thing' or ,because', e.g. དགོས་ཀྱིས་འདོང་ངོ་ ,we come (here),  
 because it is necessary'. ཁོ་མོས་བློགས་བྱ་ཡིས་སྡིང་མ་རྒྱུང་  
 ཞིག་ ,since I am resolved to help you, do not be depressed!'  
 This, originally, is a function of the Instrumental only, but  
 in later times the other cases also are used in this mean-  
 ing. — *b*) more frequently they are used adversatively,  
 ,though', especially when connected with མོང་ (40. 1. *e*),  
 ཅེས་སྒྲུས་མོང་ཀྱིས་ཅེས་ཡིད་ཆེས་པར་འགྱུར་ ,though (you) did

say so, by what shall (I) believe (it)?' In other cases it may be left untranslated when the next sentence will commence with ,but': **ཟས་བཟང་པོ་སི་འདོད་ཀྱིས་ཟས་པ་མཁལ་** **བ་ཟོས་སོ** ,not liking delicate food, he ate vulgar food' or ,he did not like d. f., but preferred v. f.'. This Gerund is scarcely used in talking, at least in WT.

8. **བས་** (**བས་**), the Instrumental of the Infinitive, ,by (doing something)' is, of course, the proper expression for ,because', but also very often used indiscriminately for **དེ** or **ནས་** only for the sake of varying the mode of speaking: **ཤིན་ཏུ་དཀའ་བ་ཡིན་པས་** ,because it is very difficult'; **ལྟས་** **བས་** ,when (he) looked'.

9. Also **གིན་** 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 **ཅིང་**, **སྒྲོན་ལས་འདེབས་གིན་སོང་ཞིག་** ,walk on praying (preces faciendo)!'; **བྲང་བརྒྱུང་གིན་ཏུས་བས་** ,beating (her own) breast and weeping'.

B. *Supines*. They are expressed simply by the Terminative Case of the Infinitive or of the Root, **མཐོང་བར་** or **ཐོང་དུ་** ,to see'. In many instances the use of either is optional, in others one is preferred. Their use is: with adjectives like the Latin supine in *u*, e.g. **བསྐྱབ་དུ་དཀའ་བ་** ,difficult to learn'; with verbs expressing ,to go, to send' etc.,



also ,to pray' etc. like that in *um*: རེག་དུ་སོང་ ,go to fetch',  
 གནང་དུ་གསོལ་ ,(I) beg (you) to permit, — for permission'.  
 In these cases the root is most common, but the Inf. བསྐྱབ་  
 བར་, or གནང་བར་, རེག་བར་ 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: མ་འོང་བར་མཐོང་  
 རྣམ་ ,seeing (his) mother coming' (instead of which, how-  
 ever, འོང་བ་ may be said as well); ...བའི་དུས་ལ་བབ་པར་  
 ཤེས་རྣམ་ ,knowing that the time of ...ing had arrived'  
 (lit: ,that it had come down to the time'); སྐྱལ་པོའི་བུ་ཡིན་  
 བར་དྲན་རྣམ་ ,remembering him to be the king's son' or ,that  
 he was ...'. — *b*) in an adverbial sense, when we say ,so  
 that', especially in negative sentences, ,so that not', ,without  
 ...ing', མུས་ཀྱང་མ་ཚོར་བར་ ,so that nobody may (did) per-  
 ceive it', or ,without anybody perceiving it.'

*Note 1.* The modern language of WT uses in the first  
 instance (B. 1.) either the simple Infinitive, བསྐྱབ་ཅེས་ཁག་  
 པོ་ (or དགག་པོ་), or the same with ལ་, བསྐྱབ་ཅེས་ལ་ཁག་  
 པོ་, or with སྤྱི་ལ་ (for the སྤྱིར་ of the books s. 7.2.), བསྐྱབ་  
 ཅེས་སྤྱི་ལ་ཁག་པོ་; in the second either the same forms, or  
 a particular one, which consists in repeating the final con-

sonant of the root with the vowel *a*, to which also ལ་ may be added: thus, ལེན་ན་སོང་, ཁྱིད་རང་ལ་ཐུག་ག་ལ་ཡོངས་སོང་, '(I) have come to meet you'; in the third, the direct Imperative adding ལྷུ་ for the sake of civility, དགོངས་ལྷུ་, pray permit!

In the case of B. 2., instead of མ་འོང་བར་མགོང་ནས་; the expression in common use will be ལས་མ་ཡོང་ or ཡོང་ང་མགོང་ནས་; instead of ལྷུ་སྐྱེད་མ་ཚོར་བར་, either the same form, མ་ཚོར་ར་, or the Gerund, མ་ཚོར་དེ་. — In CT those examples would respectively, stand thus, བསྐྱབ་དུ་ or བསྐྱབ་བ་ or བསྐྱབ་པའི་དོན་དུ་དགག་པོ་ *láb-tu, láb-ba* (sounding almost *lā-wa*), *láb-pa don-đu kag-po*; in the third instance a peculiar word, ,*rog'*, is used, which is said to be originally the same as གྲོགས་ (རོགས་), 'friend, assistant', and serves now as the respectful substitute of ཅིག་, Particle of the Imperative, གནང་རོག་, 'pray permit!', ལྷེར་རོག་, 'pray give!' Instead of མ་ཚོར་ར་ etc. the most usual form in CT will be the simple Participle, མ་ཤེས་པ་.

*Note 2.* All the forms, of course, where ས་ or བ་ 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. ཡི་བོ་བྲིས་ཟེན་ནས་བཀལ་སྲིད་ ,when (he) had written the letter, (he) sent (it) off'; ཡི་བོ་བྲིས་ཟེན་ནས་བཀལ་བར་འགྲུང་ (WT: བཀལ་ཡིན་, CT: བཀལ་གྱི་ཡིན་) ,when (he) shall have written the letter, (he) will sent (it) off'. Neither have the Conditional or Subjunctive any special form. Thus, e.g., འདི་མ་བྱས་ན་མི་འཚོ་འོ་ ,if we did not do that, we could not live (i.e. we cannot earn our sustenance in any other manner); ཅིའི་ཕྱིར་ཁྱོད་ཟེར་བ་ནི་མི་ཉོན་ ,why should not I hear (grant) what you say (your wish)?'; བད་མ་བཀོལ་ཞིང་དགས་མ་མཐོང་ན་མི་དོགས་པར་འདུག་ ,if (you) had not explained it, and (we) had not seen the signs, we would not have understood it'; མིས་མི་རྟོན་པས་སྐྱུལ་པ་ཅིག་བདག་དགོས་ ,as a man would not find it, I must send an emanation'; vulg., WT, ཡི་རྒྱལ་གྲག་རིང་མ་ཡིན་ན་ངའི་རྩར་འགོ་དུ་ཡོང་ཡིན་ ,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, བདག་གིས་བཀལ་ཡང་མ་བདུབ་ཀྱིས་ ,though I did try to hinder him, I could not'; བདག་གི་ཉེ་གནས་རྒྱུ་མཚོངས་པ་མཐོང་ནས། རྒྱུ་མ་ཕྱིན་པར་རྒྱ་འདུལ་གྱི་མཐུས་སྤངས་སོ་ ,as he saw his own disciple

on the point of springing into the water (and that he had sprung off the bank), he held him back by the force of his magic, so that he did not touch the water' (s. 41. B. 2. b.). Especially the gerunds in ལས་ (41. A. 6.) have often this

meaning: བདག་སྲོག་དང་བྲལ་བ་ལས་སྲོག་གི་སྐྱབས་བྱས་སོ་  
,when I was about to be parted from life, he saved it';  
སྐྱལ་ཁྲིས་ནས་གདུག་པ་ཕྱུང་བ་ལས་ཡང་འདི་སྐྱམས་བསམས་སོ་  
,the snake, having become angry, though she intented (or:  
had at first int.) to let out her poison, reflected thus'. As  
will be seen from these examples, the action, in such cases,  
is thought to have begun in fact.

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

##### Present:

གཏོང་, W བདང་འདུག་ give  
མཐོང་བ་ཡིན་ མཐོང་མཁམ་ཡིན་ I see intens. མཐོང་བར་བྱེད་  
C མཐོང་སྟེ་འདུག་ (or ཡོད་)  
W མཐོང་གིན་འདུག་ (or ཡོད་); C མཐོང་གི་འདུག་  
I am seeing

##### Perfect:

བདང་ W བདང་སོང་ gave, have given  
མཐོང་ C མཐོང་བྱུང་ saw, W མོང་སྟེ་ཡོད་ C མོང་ཡོད་  
went went  
བདང་ཟིན་ བདང་ཚར་ I have given, intens. མཐོང་བར་བྱས་  
བདངས་པ་ཡིན་ has been given

## Future:

གཏང་ W བཏང་ཡིན་ shall, will give  
 མཐོང་བར་འགྱུར་ C མཐོང་གྱུ་ཡིན་ intens. མཐོང་བར་བྱ་  
 shall, will see  
 སླེབ་ཡོང་, སླེབ་པར་འོང་ will arrive

## Imperative:

ཐོང་ W བཏོང་ give! བཏོན་བཏོང་ take out! བསམད་དགོས་ kill!  
 མཐོང་ཅིག་ see! intens. མཐོང་བར་བྱོས་  
 negat. མ་བཏོང་ མ་བཏང་ do not give! མཐོང་བར་མ་བྱེད་

## 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: ད་ ,now', ཀླམ་ ,when', མང་ (books and CT) or ཐོ་རི་ (WT) ,to morrow', and a few similar ones; ཡང་ ,again', and the two negatives མི་ and མ་, the latter of which is used in prohibitive sentences, and with a past tense, as མི་བཏོང་ ,(I) do not give', མི་བཏང་ ,(I) shall not give', but: མ་བཏང་ ,did not give', མ་བཏོང་ (WT: མ་བཏང་) ,do not

give! The verbs ཡིན, ལགས, མཚིས, རེད have always ས་ instead of མི་ before them (40.). Another particle of this kind, of a merely formal value, is ཞི, 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: མི་དེ་ཞི་ལ་དྲགས་པ་ཡིན, 'that man is a Ladakee'. (There is scarcely an adequate word to be found in our modern languages, but the Greek γε, or  $\mu\epsilon\nu-\delta\epsilon$ —, are very similar.) In talking it is seldom heard, and, when used, in WT pronounced: ཞིང་.

2. Adverbs may be formed from any Adjective by putting it in the Terminative case. བཟང་པོ་, 'good', བཟང་པོར་, 'well'; རབ་, 'principal', རབ་ཏུ་, 'principal, very'; དྲག་པོ་, 'violent', དྲག་པོར་ or དྲག་ཏུ་, 'violently'.

3. Nearly all the local Adverbs are formed from Substantives or Pronouns with some local Postposition: བོད་, 'the place (space) above, upper part', བོད་ན་, 'above', བོད་ཏུ་, 'upwards', བོད་ནས་, 'from above (downwards)'; འདི་, 'this', འདི་ན་, 'in this, here', འདི་ཅུ་, འདིར་, 'hither, here' (cf. 15.), འདི་ནས་, 'hence'; དེ་, 'that', དེ་ན་, 'there', དེ་ཅུ་, དེར་, 'thither, there', དེ་ནས་, 'from there, thence, then, after that'.

*Note.* In talking the simple adjective is used, mostly, instead of its adverb (2. class): མགོགས་པ་ for — པར་ ,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: ལ་ (the affix of the Dative), ན་ (Locative), ནས་ and ལས་ (Ablative), ཅུ་, ར་, སུ་, ཏུ་, ཏུ་ (Terminative).

Their use will be best seen in the following examples:

|| ལ་ ||

ཕན་དེལ་མེལ་བོར་ WT, ཟངས་མེལ་བཞུག་ (inst. of ཞོག་ 38, Note) CT ,put the degchi on the fire!'

བོང་བུ་ས་ལ་འགོའོ་, vulg: འགོ་འདུག་, Tsang: བོང་བུ་ས་ལ་  
འགོ་གིས་ ,the ass rolls himself on the ground'.

དེལ་ཞོན་དེ་ (or ནས་) འགོ་ ,having mounted on the horse (he) goes', or ,(he) goes on horseback'.

བྱ་ནས་མཁའ་ལ་འཕྱར་རོ་, vulg (WT): ཅི་པ་ (corrupted from

མཚེལ་པ་) ཀམ་མཁའ་ལ་འཕུར་འདུག་, CT: བྱ་ཀམ་མཁའ་  
ལ་འཕིར་གྱིས་འདུག་ ,the bird flies in the sky'.

མཚན་ལ་ཚ་ཡིན་ WT, ཀམ་ལ་འགྲོ་གྲུ་ཡིན་ CT ,(we) shall set  
out at night'.

དེ་ལ་ཤིན་དུ་དགའ་སྟེ་ (books and CT), དེ་ལ་མང་པོ་འཐད་དེ་  
WT ,being very glad at this'.

སྒྲན་ལ་མཁས་པ་ ,skilful in medicine'.

ཚང་ལ་བོས་སོ་, vulg: བོས་སོང་ ,invited him to beer'.

མགོ་ལ་རྒྱག་རག་ག་ WT, འདུག་གས་ CT ,is (there) ache in  
(your) head', ,have you head-ache?'

|| ན་, ཏུ་ etc. ||

བྱིམ་ན་ (or ཏུ) ཡོད་, vulg: ཁང་པ་ལ་ (or ཏུ) ཡོད་ ,(he) is  
in the house, at home'.

བྱིམ་དུ་སོང་, vulg: ཁང་པ་ཏུ་ (or ལ་) སོང་ ,go into the house,  
home!'

དུས་ཅིག་ན་, vulg: ཞག་ཅིག་ ,at a (certain) time, once'.

ད་ཟླ་ཞག་བདུན་ན་ (books) ,from to-day in (after) seven days'.

མས་བྱ་པང་པར་བྱིར་དོ་; WT: ཡ་མས་བྱ་ཚ་པང་ལ་ཁར་བྱིར་; CT:  
ཡ་མས་བྱ་པང་ཀར་ཁར་སོང་ ,the mother carried the son  
in (her) arms'.

དེའི་དུས་སུ་, vulg: དེ་དུས་ ,at that time'.

ལོ་བདུན་དུ་ (books, for vulg. see Compound adv.) ,for seven  
years'.



མི་དེ་རྒྱལ་པོར་བཅུག་གོ། (or བསྐྱོས་སོ།), W: རྒྱལ་པོ་ལ་བདག་  
,(they) made (or selected, raised) that man to (be) king'.

ཡོ་བྱད་སྤྲས་སུ་བཅུག་གོ།, CT: འབྲི་བྱད་ (or ཚ་ལག་) སྤྲས་ལ་  
བཅུག་ , (they) made (their) luggage into a pillow, used  
it as a pillow'.

གང་དུ་ (or ག་རུ་) འགྲོ།, WT: ག་རུ་ཚ་མཁམན་ (s. 35. 2. b, ཡིན་  
omitted, 40. 1. a), CT: ག་ལ་འགྲོ་གིས་ཡིན་ (བ་ or བས་,  
provincial irregularities 35.2.c), where are (you) going?'

ང་དི་ཚོར་ (or ཁོ་མཚེས་ལ་) འགྲུལ་འདུག་ (vulg.) , I am going  
to Tino (or K'oksar)'

### || ཅས་ ||

ལྷ་བ་བརྒྱད་ཅས་ , after eight months'.

ལྷ་བ་བརྒྱད་པ་ཅས་ , from (after) the eighth month'.

ཐོག་མ་ཅས་ (books and CT), WT: མགོ་མ་ཅས་ , from the  
beginning'.

### || ལས་ ||

དཀར་ཁང་ལས་ , from the window, through the window'.

འཁོར་བའི་ལས་འགྲོལ་བ་, vulg: ལས་བསྐྱེད་ལ་བ་ , to deliver  
from the circulation (transmigration)'

བ་གུ་ལས་ཁང་བ་རྩིག་པ་, WT: ཅས་, Tsang: བ་གུ་འི་རང་རྩིག་  
བ་ , to build a house out of brick (Ts: a house of brick)'

མདོ་བཟོ་འདོག་ལས་ , from the sūtra Zamatog'.

སློབ་མ་ལས་གཅིག་ (vulg: སློབ་མའི་ནང་ནས་གཅིག་) ,one of  
(from among) the pupils'.

ཀུན་ལས་མཁས་པ་ (books and CT), WT: ཚང་མའི་སང་མཁས་  
པ་ ,wiser than all, the wisest, most skilful of all'.

གཉིས་ལས་མ་ལྷས་སོ་ ,more than two are not left'.

ང་ལས་མི་འདུག་ ,more than myself are not'.

Besides these དང་ ,with' is to be mentioned as Simple Postposition: thus, བྱི་དང་སྐྱེས་ཏེ་, WT: བྱི་ཐོང་དང་  
ལབ་སྟེ་ ,speaking (conversing) with the youth'; ང་དང་ ,with  
me', or, in fuller form, ང་དང་ལྷན་གཅིག་དུ་, ང་དང་བཅས་སུ  
vulg: ང་དང་མཉམ་པོ་ ,together with me'. In WT it is even  
used for the instrumental when the real instrument (tool)  
of an action is meant, e. g. རྒྱལ་པོས་སློན་པོ་རལ་གྱིས་བསང་  
so in books, but WT: རལ་གྱི་དང་བསང་ ,the king killed the  
minister with the sword'. It is, moreover, added to many  
Adjectives and Verbs, when we use the Accusative or Da-  
tive or other Prepositions, e. g. དེ་དང་འདྲ་བ་ ,like (with)  
that, similar to that'. With an Infinitive it denotes the  
synchronism of the action with another one, ཉི་མ་ཤར་བ་  
དང་ ,with the sun rising, at sunrise'; གཉིད་སོང་བ་དང་ ,with  
(on) their going to sleep, when they went to sleep';  
ཅེས་སྐྱེས་པ་དང་བྱིས་དུ་སོང་ ,(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 ཅིག (38): ད་ཚོ་དང་ ,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, རང་ན་ ,in (the midst of)', རང་དུ་ ,into' also ,in', རང་ནས་ ,from, out of'. The most usual ones will be seen in the following examples:

རྫིང་གི་རང་ན་ (or དུ་) ལྷུས་བྱེད་པ་ ,to bathe in a pond'.

རྒྱུའི་རང་དུ་ཞུགས་ ,he entered into the water' (both in books and common talk).

ལྷ་འི་རང་ན་གཙོ་བོ་ ,the lord among the gods'.

ཁང་པའི་རང་ནས་འཕྱོལ་ (or འབྱུང་) vulg. , (he) comes (emerges) out of the house'.

སྐྱའི་གོང་དུ་ (or ན་, or ལ་) ,above the door' (books and vulg., but more usual in WT: སྐྱ་ལྷག་, CT སྐྱ་ཐོང་).

ཡབ་ཀྱི་གོང་དུ་འདས་, vulg.: ཡབ་ཀྱི་སྐྱུ་ལ་ (or ལྷུ་ལ་), CT also བཞིང་ལ་ ,he died before his father'.

བསྐྱའི་སྤོང་དུ་ (or ན་, or ཐོག་དུ་, or ཁ་ཏུ་) བཞུགས་པ་, vulg., in WT: ཁ་ཐོག་ལ་ (ཁ་ཐོང་ལ་), CT: དགོང་ལ་ ,to sit on a lotus-flower'.

སྐྱོའི་འགམ་དུ་ (or ལ་, or ན་) (books and talk) ,beside,near the door'.

ཤིང་གི་དུང་དུ་, vulg.: མདུན་ལ་, ཚུ་ན་, ཚུར་ ,under a tree' (literally: ,in front, by the side, of a tree').

ཞལ་ཆེ་བའི་དུང་དུ་ (མདུན་དུ་) འབྲིང་བ་ ,to take before the judge'.

ཟླ་བ་བརྒྱད་ཀྱི་རྗེས་ལ་ CT, ཉིང་ལ་ WT ,after eight months'.

ཟླ་བ་གཉིས་ཀྱི་སྔ་ལ་ (or རྒྱ་ལ་) vulg. ,before two months, two months ago'.

སའི་འོག་དུ་གཏེར་སྐྱེད་བ་ books and CT, WT: སའི་འོག་ལ་ གཏེར་སྐྱ་བ་ ,to hide a treasure below the ground'.

སའི་འོག་ནས་འབྱུང་བ་ CT, WT: སའི་ཡོག་ནས་འཐོན་བ་ ,to emerge, come out, from below the ground'.

རྩའི་ཕ་རོལ་ན་ books and CT, in CT also: ཕར་ཕྱོགས་བ་, WT: ཕར་ཁ་ལ་, ཕར་ངོས་ལ་ ,beyond the water, river'.

རྩའི་རྩ་རོལ་ན་ books and CT, WT: རྩར་ཁ་ལ་ ,on this side of the water'.

ཞག་གསུམ་དུ་ (or ནས་) ཐང་དེའི་ཕ་རོལ་དུ་ཕྱིན་ཕར་འགྱུར་རོ་, CT: ཕ་རོལ་དུ་སླེབ་ཡོང་, WT: ཕར་ཁ་ལ་སླེབ་ཡིན་ ,in (after) three days he will arrive beyond this plain, will have crossed it'.

ཁང་པའི་ཕྱོགས་བཞི་ཅུ་ ,in the four regions of the house, roundabout'.

ཡུལ་དེའི་སྤྱོད་ལ་སོང་ ,go in the direction of, towards, that village'.

ལོ་བདུན་གྱི་བར་དུ་, CT: ལོ་བདུན་གྱུག་(པ་), WT: ་་ རྒྱུག་པ་ ,for seven years'.

འདི་ནས་དེའི་བར་དུ་, CT: འདི་ནས་དེ་གྱུག་པ་, WT: མི་ནས་མཇུག་ལ་ ,from this to that'.

ང་ལྟར་དེ་ཅུ་ཆ་ཅེས་རྒྱུག་པ་ 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:

ངའི་ཕྱིར་(དུ) or དོན་དུ་ books and CT, WT: ངའི་ཕྱི་ལ་ ,for me, in my behalf, for my sake, on my account'.

ནད་དེ་ཀི་ཅིའི་ཕྱིར་གྱུང་, WT: ཅིའི་ཕྱི་ལ་ཡོངས་, CT: གང་གི་དོན་དུ་གྱུང་ ,for what reason has that illness come? what is the cause of etc.?'.

སེམས་ཅན་སྐྱམས་ཅན་གྱི་དོན་དུ་ ,in behalf of all living beings'.

ཤིང་གི་ཚབ་ལ་རྩོ་ (WT: རྩོ་བ་) བཏོང་ ,give (apply) stone instead of wood'.

བཞིན་དུ་ ,according to, like, as' — རྒྱལ་པོའི་བཀའ་བཞིན་དུ་གྲས་དེ་ ,doing according to the word of the king'; དེ་

བཞིན་དུ་ ,according to that, like that, thus, so'; ལྷ་མ་བཞིན་དུ་ ,as formerly, as before'; instead of it the dialect of WT uses རང་ལྟར་, generally with the Genitive, thus the last example there would be: ལྷ་མ་འདི་རང་ལྟར་.

ལྟར་ ,like', རི་ལྟར་ ,like a hill'; འདི་ལྟར་, དེ་ལྟར་ ,like this, like that, thus, so, ཅི་ལྟར་, CT: བཟང་ལྟར་ ,like what? how? in what manner?'

In the dialect of WT མཚོགས་ or མཚོགས་སེ་ is used instead (which is a corruption of མཚུངས་, occurring in books with the same meaning): thus, རི་མཚོགས་སེ་ ,like a hill'; འདི་མཚོགས་, དེ་མཚོགས་ ,thus'; or ཟུག་ (properly ཅུག་), ཡི་ཟུག་, ཡམ་ཟུག་ ,thus', བ་ཟུག་ ,how?'

## Chapter IX.

### The Conjunction.

44. The written language possesses very few, the spoken still fewer, Conjunctions, most of which are coordinative. The common word for ,and' is དང་ which we have seen above in the sense of ,with', བཤིང་དང་། དབུལ་དང་། ཟུགས་ལ་སོགས་པ་ ,gold and silver and iron and collection (i. e. and so on)', though the position of the *śad* (10.) after the word དང་ shows that it is always considered as belonging to the preceding member of the sentence, similar, in

this respect, to the Latin ,que'; nor can it in any case begin a sentence. Very seldom, and only in later literature, it appears as combining two verbs, if not, indeed, the root ought to be regarded there as abbreviation for the infinitive. Further: ཡང་ ,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 ཀྱང་ after ག་ ད་ བ་ ས་\*), into རང་ often after vowels (cf. 6). Thus: བྱ་ཞིག་ ཀྱང་ཐོན་དེ་ ,taking also a son (with him)'. When repeated, it has the signification of Latin ,et— et—', མ་ཡང་གི། བྱ་ ཡང་གིའོ།། ,both mother and son died'. Often, especially in negative sentences, it means ,even', གཅིག་ཀྱང་མ་རྟོན་དོ་ ,even one (they) did not find — not even one'. This is the only means for expressing ,none, no, nothing', མི་སྲུ་ (or གང་) ཡང་མ་འོངས་ (resp. ཡོངས་) ,nobody came'; དེ་ན་ཅི་ ཡང་ (ཅིའང་, or ཅང་) མེད་ ,there is nothing' (cf. 29). When combined with verbs, བཅའ་ཡང་མ་རྟོན་དོ་ ,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 ཡང་ will occur sometimes after ག་ etc., and ཀྱང་ after the other consonants and even after vowels.

for itself (not leaning on the preceding word) it means ,again, once more‘ (when it is to be regarded as adverb), དེར་ཡང་འགམས་ནས་ ,there (I) fainting once more etc.‘. In the beginning of a sentence it is ,and, again, moreover‘, and may occasionally be rendered by ,however, but‘. ཡང་ན་ ,or‘; repeated, ཡང་ན་་་་ ཡང་ན་་་་ ,either—or—‘. — ,Or‘ is expressed also by the interrogative affix of the finite verb (34. 1.), འཇམ་ etc., གསེར་དུལ་འཇམ། ཟངས་ ཀྱི་བུམ་པོ་ ,a bottle of gold, silver, or copper‘. — འོན་ཀྱང་ ,nevertheless, but‘, vulg: ཡིན་ཀྱང་ occurs much less frequently in Tibetan than in the European languages.

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

## Chapter X.

### The Interjection.

45. The most common Interjection is ཀྱེ་, or, repeated, ཀྱེ་ཀྱེ་ ,oh!, alas!‘ used also before the Vocative. The language of common life uses instead: སྨ་ *wa*, or སྨའི་ *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 **བ་**, as: **གང་བ་དྲོ་བར་འགྱུར་**, 'the cold is changed into warmth'. — To this may be added the pronoun **ཉིད་** (**གང་བ་ཉིད་**, 'ipsum frigidum'); but this is used scarcely anywhere else than in metaphysical treatises, from whence a few expressions, such as **སྤོང་བ་ཉིད་**, '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, **ཆེ་ཆུང་**, 'size' (lit. 'large and small'), **སྒྲིམ་ཕྲ་**, 'thickness' ('thick and thin'), e.g. **ཆེ་ཆུང་ནི་ཡུངས་འགྲུ་ཅམ་**, 'the size as much as a mustard-seed'. — 3. **ཁྱད་**, 'difference' (or, sometimes, **ཚད་**, **ཚོད་**, 'measure') is added, **མགོ་ཁྱད་**, 'height', **ཕུག་ཁྱད་**, 'wealth, riches'. — 4. Mental qualities are in most cases paraphrased by **སེམས་**, or **སྒོ་** with a genitive, **བརྗོད་བའི་སེམས་**, 'mind of suffering, enduring, i.e. patience', **མཁས་བའི་སྒོ་**, 'wise mind, wisdom, skill'; **དགའ་བའི་སེམས་**, 'mind of rejoicing,

joy' (vulg: སེམས་དགའ་མོ་), དད་པའི་སེམས་ ,mind of belief (also ,a believing mind'), faith'. — 5. Diminutives are formed by adding the termination འུ་, often with an alteration of the preceding vowel: རྩ་ ,horse', རྩའུ་ ,little horse, foal'; མི་ ,man', མིའུ་ ,little man, dwarf'; རྩོ་ ,stone', རྩའུ་ ,small stone, calculus'. If a word ends with a consonant, only *u* is added, and a new syllable formed: ལུག་ ,sheep', ལུགུ་ ,lamb'.

**47. Derivation of Adjectives.** 1. Possessive adjectives are regularly expressed by adding the syllable ཅན་, or the phrase དང་ལྗན་པ་, abridged ལྗན་ to any substantive, མགོ་ ཅན་ ,having a head'; མི་མགོ་ ཅན་ ,having the head of a man'; སྐྱ་ ཅན་ ,having hair, (long-) haired'; རིག་པ་ ཅན་ , རིག་པ་ དང་ལྗན་པ་ ,possessing knowledge, learned, wise'; དང་ལྗན་ པ་ is never heard in common talk in WT. — 2. Adjectives of appurtenance are generally expressed by the genitive of the substantive, གསེར་གྱི་ ,of gold, golden'; འཕྲི་མིག་ ,the eye of flesh, the carnal, bodily eye', oppos.: འཕྲི་རབ་ཀྱི་མིག་ ,the eye of knowledge, spiritual eye'. — 3. Negative, or privative adjectives are formed in several ways: *a*) by the simple negative མི་, མི་འོས་པ་ ,unworthy'; མི་རུང་བ་ ,unfit'; མི་ལྟོས་པ་ ,unheard of'. *b*) by adding མེད་ ,without'

མགོ་མེད་ ,headless'; ལྷོན་མེད་ ,faultless'. c) by adding the verb བྲལ་(བ་) ,separated from', ལྷམ་དང་བྲལ་བ་, ལྷམ་བྲལ་ ,separated from the body, bodiless'. — 4. The English adjectives in *-able*, *-ible* are expressed by རྒྱུང་བ་ ,to be fit', added to the Supine, or to the simple Root, འཇུང་དུ་རྒྱུང་བ་, འཇུང་རྒྱུང་ ,fit for drinking, drinkable', vulgo: འཇུང་ཉན་ (from ཉན་བ་ ,to be able'), འཇུང་ཚོག་ (ཚོག་ ,permitted, lawful').

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## 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, འདི་བུ་མོ་རྒྱུང་བུ་འདི་ ,this my little daughter'; མོས་དམར་པོ་ཞིག་ ,a red gown'; མོས་དམར་པོ་ or དམར་པོ་འདི་མོས་ ,the red gown'; རྒྱལ་ཁབ་ས་ཆེན་པོ་འདི་གསུམ་ ,these three great kingdoms'. Adverbs precede the word they belong to: འོན་དུ་ཆེན་པོ་ ,very great'; འོན་དུ་སྒྲོགས་པར་ཤོག་ ,come very quickly'. —

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

**49. Use of the cases.** As the necessary observations about the instrumental have been made in 30, about the other cases and postpositions partly in 15, partly in 43, it is only the Accusative, that requires a few words more, as it is very often used absolutely (as in Greek). a) Acc. temporalis: *མཚན་མོ་*, 'at night'; *གསེན་པོ་འི་ཚེ་*, 'during (his etc.) lifetime'; *དེའི་ཚེ་, དེ་དུས་*, 'at that time'; *ཉི་མ་གཅིག་བསྐྱབས་ནས་*, 'having studied for one day, after one day's study'. — b) Acc. modalis: *དབྱིབས་རྒྱུ་པ་*, 'regarding the size, round'; *གཞིང་ཟབ་ཁྱད་ཁྱུ་བརྒྱད་པ་*, 'regarding the depth, eight cubits' (cf. 12); *ཁ་དོག་དུ་བ་ལྟ་བུར་ཡོད་པ་*, 'regarding colour, being like smoke' (cf. 50, 1, a); *དུག་སྐྱུ་པ་*, 'with regard to (his) birth, equal' i. e. ,of equal birth'. Here *ནི་* (42. 1) is very often employed: *དབྱིབས་ནི་རྒྱུ་པ་* etc. Nearly in all cases, however, postpositions may be added, and in talking they are preferred to the simple Accusative: *མཚན་མོ་ལ་, མཚན་ལ་, དེའི་ཚེ་ན་, དབྱིབས་ལ་* etc.

**50. Simple Sentences.** — 1. Affirmative sentences. — a) the attribute being a noun, the verb: *to be, become, remain* etc.: མི་འདི་ནི་མཁས་པ་ཡིན་ ,this man is wise'; འདི་ནི་མི་མཁས་པ་ཞིག་ཡིན་ ,this is a wise man'. When the verb is འགྱུར་བ་ (to become), གནས་པ་ (to remain) etc. the attribute must be put in the Terminative: སྐད་ཀྱང་པོར་གྱུར་ཏེ་ ,(his) hair became white'; རྒྱལ་པོ་ཡི་དམ་ལ་བདན་པར་གནས་སོ་ ,vulg: བདན་པོ་གནས་པ་ཡིན་ ,the king remained steadfast on his vow'; in some special cases this may take place, even if the verb is simply ,to be': ལྷམ་གཟུགས་ཐམས་ཅད་མི་འདྲ་སྟེ། ཀྱང་པ་འབའ་ཞིག་ཁྲ་བོར་འདུག་གོ་ ,while his whole shape was like a man's, his foot only was piebald'. b) the attribute being any other verb: རྒྱ་ནག་ཡུལ་གྱི་རྒྱལ་པོ་སྤུ་མ་ཞིག་གིས་ཡུལ་དེའི་བྱང་ཕྱོགས་སུ་ལྷགས་རི་ལིན་དུ་ཆེན་པོ་ཞིག་བརྩམས་སོ་ ,an ancient king of China built a very large wall in the north of that country'.

2. Interrogative sentences. — a) simple: བྱིང་གྱི་བུ་ཁང་པ་ལ་འདུག་གས་ ,is your son in the house?'; དེ་ཅུ་སུ་ཡིད་ ,who is there?'; ཅི་ལ་ཡོང་ ,what do you come for?'; ,what do you want?'. — རིན་ཅམ་ W (རིན་ག་ཚོད་ C) ,how much (is) the price?'

Besides the affix *am* the later literature and the con-

versational language of CT has the accentuated interrogative particle ཨི ཨི, immediately before the verb: ཐབས་ཨི་ཡོད་ *tab é yō* ,is there any means . . . .?'; ལས་འདི་བྱེད་ཨི་རྣམས་ *la di jé' é nyū* ,can you do this work?'

The form of a question is also used to express uncertain suppositions (likely to become realized), as: རྗེད་པ་སྲིད་དམ་ ,is forgetting possible?' for ,he may possibly have forgotten it'; ལྷི་བ་ཡིན་ནམ་ ,won't he die?'; འདི་བདུད་མ་ཡིན་ནམ་ ,this (apparition) is not the devil, I hope?'

b) double: རང་ན་ཡོད་དམ་མིད་ ,is (he) within or not?'; བདག་ལ་སྦྱིན་དུ་རུང་ངམ་སི་རུང་ ,is it agreeable (to you i. e. do you consent) to give me (your son) or not?'; ང་འོངས་པ་སི་དགའ་འམ་ཅི་ཉེས་ ,are you sorry at my arrival, or what (else) is the matter (with you — because you weep)?'

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

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

1. Compound sentences, for the most part coordinative:

རྒྱལ་པོས་ཁྲིམས་བཅའ་སྟེ། བཟང་ལ་བྱ་དགའ་སྟེ། ངན་པ་ལ་

1) འཚའ་བ་, perf. བཅའ་ ,to make' esp. ,institute,

ཆད་པ་གཅོད་<sup>3</sup> ། བྲེ་སྤང་གདན་ལ་ཕབ་<sup>4</sup> ། མི་ལ་ཡི་གེ་བསྐྱབས་སོ་<sup>5</sup> །  
 ,The king having given a law, the good were given rewards,  
 the bad punished, measures and weights arranged, and  
 people taught letters (i. e. reading and writing)‘.

2. subordinate sentences: དེར་<sup>1</sup> བྱད་མེད་གཉིས་ཤིག་<sup>2</sup> བྱ་  
 གཅིག་ལ་ཚུད་དེ། རྒྱལ་པོ་སློབ་<sup>3</sup> མཁས་པས་བདག་ནས་<sup>4</sup> འདི་སྐད་  
 ཅེས་<sup>5</sup> བསྐྱོདོ། །ཁྱིམ་གཉིས་ཀྱིས་བུའི་ལག་པ་རེ་རེ་ནས་བཟུང་མྱེ།  
 རྩེངས་ལ་<sup>6</sup> གང་གིས་ཐོབ་པ་<sup>7</sup> བྱ་བྱིར་ཞིག་<sup>8</sup> ཅེས་བསྐྱོབ་དང་<sup>9</sup> ། བུའི་  
 མ་མ་ཡིན་པ་དེས་ནི་<sup>10</sup> བྱ་ལ་སྒྲིང་ཇི་མེད་པས་<sup>11</sup> རྣམས་ཀྱིས་<sup>12</sup> མི་དོགས་  
 ཏེ། མཐུ་ཇི་ཡོད་པར་<sup>13</sup> རྩེངས་སོ། །བུའི་མ་གང་ཡིན་པ་དེ་ནི་བྱ་ལ་  
 བྱམས་པས་རྣམས་ཀྱིས་དོགས་ཏེ། ལྷོ་བས་ཀྱིས་བྱུབ་ཀྱང་<sup>14</sup> རྒྱལ་ཏུ་<sup>15</sup>

arrange‘; gerund. 2) i.o. བཟུང་པོ་ལ་. 3) ,to cut‘, but ཆད་  
 པ་ (or བས་) གཅོད་པ་ ,to inflict a punishment‘. 4) གདན་  
 ལ་འབབས་པ་ ,to set in order, arrange‘; perf. ཕབ་. 5) སློབ་  
 པ་, perf. བསྐྱབས་ ,to learn‘.

1) 42. 3. 2) indefin. art. after numerals s. 13. 3) Ac-  
 cus. modal., 49. 4) དོགས་པ་, perf. བདག་. 5) 27. 2. 6) འདི་ན་  
 པ་, perf. རྩེངས་, imp. རྩེངས་; cf. 41. 5. 7) 29. 8) འབྱིར་  
 པ་, perf. and imp. བྱིར་. 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.



མ་<sup>16</sup> བྲངས་སོ། །ཀྱུལ་པོས་བྲག་ཏུ་བྲངས་པ་དེ་ལ། འདི་ནི་བྱིང་གྱི་  
 བྱ་མ་ཡིན་དེ། བྱད་མེད་ཅིག་ཤོས་<sup>17</sup> གྱི་བྱ་ཡིན་པས་ན་<sup>18</sup> ། བྲང་  
 པོར་<sup>19</sup> ལྷོས་ཤིག་<sup>20</sup> ཅེས་སྐྱས་པ་དང་། དལ་གྱིས་བྲངས་པའི་བྱ་  
 ཡིན་པར་གྱུར་དེ་<sup>21</sup> བྱ་བྱིང་རོ། །, 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) ཤོས་, other', almost always with the indefin. article; 13. fin. — 18) ན་ is sometimes pleonastically added to བས་ (བས་), to strengthen its meaning. 19) 43. 2.  
 20) ལྷོ་བ་, perf. ལྷོས་, imp. ལྷོས་. 21) འགྱུར་བ་, perf. གྱུར་ properly, as he has come to be.

## Appendix.

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

WT <i>kyod gá-na yon,</i> CT <i>kyō' gá-na yon.</i>	Where do you come from?
W <i>kyod su yin,</i> C <i>kyō' s. y.</i>	Who are you?
W <i>kyod (C kyō') sū<sup>1</sup>) yin.*)</i>	Whose (man, servant) are you?
W <i>kyod ráni min' èi zer,</i> C <i>kyō'-kyi min'-la gan zér-gi yō'-dam.</i>	What is your name? (rule 34. 2. <i>c</i> is not always observed)
W <i>kyód-di kán-pa gá-na yod,</i> C <i>kyō'-kyi kán-pa gá-na yō'(-pa).</i>	Where is your house?
W <i>kyod èi-la yon,</i> C <i>kyō' gan-la yon.</i>	Why do you come? (What do you want?)
W <i>èi-la 'i-ru dug.</i>	Why are you here?
W <i>na sruñ-te dad.</i>	I sit here to watch.
W <i>dī yul-li min' èi zer,</i> C <i>yul dī min'-la gan zér-ra**)</i> <i>yim-pa.</i>	What is the name of this village?

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\*) 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.

- W *k̄yod-la del-wa<sup>2</sup>) žig yód-da,*  
C *k̄yō' la đon žig yō'-đam.* Have you any errand (business)?
- W *čan med; čón-la yon(s),*  
C *čan mé'; đon - mé' - la yon.* Not any; I have come to no purpose.
- W *da tug pa tuñ-če-la kan-pa-la-son.* Then go home to eat (drink) your soup.
- W *yod: ná-la man<sup>3</sup>) žig sal<sup>4</sup>),*  
C *yō': ná-la man žig nan<sup>5</sup>) rog.* Yes: please give me some medicine.
- W *ná-la zug<sup>6</sup>) yod, Ts sug gyág<sup>7</sup>)-gi,*  
Ü *ná-la ná-fsa ton<sup>8</sup>)-gi dug.* I am ill (I have got, am befallen with, an illness)
- W *zúr-mo rag, C - - dug.* I feel pain.
- W *gá-na, C gá-na.* Where?
- W *dód-pa<sup>9</sup>)-la, C đō'-pa-la.* In the stomach.
- W *gó-la zug rag, C - - - yō'.* I have headache.
- W *na-ža yan-pa-la ča-če-la fsan-te rag.* We should have taken a walk, but it is too hot.
- WC *di len.* Take this!
- W *di k̄yer, C di k̄ur son.* Take this with (you)!
- W *di k̄yon, C di k̄ur šog.* Bring this!
- W *di gá-zug čo-če, C di gán-đā<sup>10</sup>) jě' ton (or jě' gyu) yin (yim-pa).* How shall I do this?
- W *di-zug čo mi gos (goi, gō),*  
C *di-đā jě' mi gō.* You must not do it in this way.

- W *ná-la da-run ó-ma žig* I want some more milk.  
*gos,*
- C *ná-la da-run wó-ma žig*  
*gō.*
- W *i lág-mo čo, C di lég-* Clean this!  
*mo žā.*
- W *bé-ma dañ tu<sup>11</sup>)-če,* Wash it with sand!  
 C *je-mā fū.*
- W *na-la ču čuñ zad (C sā<sup>7</sup>)* Give me some water,  
*čig nañ<sup>12</sup>) žig (C žig).* please!
- W *lág-pa lág-mo yód-da,* Are (your) hands clean?  
 C *lág-pa lég-mo (lā-mo,*  
*or tsañ-wa) é yō<sup>7</sup>.*
- W *o-ma tsag-rā-la tsag* Filter the milk through the  
*toñ,* filtering cloth!
- C *wo-ma - - - tsag šog.*
- W *tab čuñ-se dé čog-la bor-* Put the little stove there!  
*toñ, C - - - dé čog (čō)-*  
*la žag<sup>13</sup>)-čig.*
- W *pàn-dil sá-la pób<sup>14</sup>)* Put the pot (*degèi*) down on  
 (*páb-toñ*), the ground!
- C *sañ<sup>15</sup>) sá-la páb-šig.*
- W *zañ(-bu) me dañ ñe-mo* Put the pot near the fire!  
*bor,*
- C *sañ me dañ ñe-mo žag.*
- W *pog ton.* Take it off!
- W *ñi-ma gás<sup>16</sup>)-sa (gā-a)* As soon as the sun sets,  
*tsám-žig-ga me pū<sup>17</sup>),* light a fire!
- C *- - gā tsam-šig-la - -.*
- W *kar-yol kyon-ña son.* Go to fetch the china!
- - *len-na šog.* Come to take away - -.

- W *ču dán-mo*<sup>18</sup>) *dan tú-na*  
*kar-yól*<sup>19</sup>) *mi dag* (or  
*kar-yól lag-mo mi ča-*  
*yin); tsán-te žig lán-*  
*te gyal-la tú gos* (*gū*),  
 C *ču dán mō tū na kar-yól*  
*mi dag; tsám-mo žig*  
*gī lég* (*lā*)-*pa-tū šog*.
- W *lás* (*lā*)-*ka tsan-ma tsar-*  
*na mán-na ma ča*,  
 C - - - *mam-pa do*<sup>20</sup>) *mi*  
*čog*.
- W *sol-čog*<sup>21</sup>) *fal-dig*<sup>22</sup>) *čo-a*,  
 C - - - - *je' gyu yin-na*(*m*).
- W *o-ná; čog-tán tin*<sup>23</sup>) *ton*,  
 C *yā-ya; čog-tán tin-čig*.
- W *tib-ril li nan-na ču mán-*  
*po yód-da nún-nu yód*,  
 C - - *gyi-nan-na ču mán-*  
*po yō-dam nún-nu yō*'.
- W *nún nu žig yod* (*a-tsig*  
*man-na med*),  
 C *nún nu žig yō*'.
- W *tib-ril ču kan*<sup>24</sup>) *-te kyon*,  
 C - - *čū kán-nā kur šog*.
- W *tib-ril dzag dug*.
- W *kár-yā*<sup>25</sup>) *dan jar*<sup>26</sup>) *gos*  
*(gō)*,  
 C *kár-yā* (or *ša-kar-gyī*)  
*jar gō*.
- W *gar-wa*<sup>27</sup>) *tsar*<sup>28</sup>) *kyer*,  
 C *kur soñ*.
- If you wash with cold water,  
 the china does not become  
 clean; wash it well with  
 some hot (water)!
- Unless all the work is done,  
 don't go! (or) you must  
 not go.
- Shall I make the table ready?
- Yes; lay (spread) the  
 cloth!
- Is there much water in the  
 teapot, or little?
- (But) a little.
- Fill the teapot with water,  
 and bring it!
- The kettle leaks.
- It must be soldered (fastened  
 with pewter).
- Take it to the blacksmith's.

- W *šel-kor gas (gā) soñ,*  
C *šel-por gā soñ.* The tumbler (glass-cup)  
has got a crack.
- W *nā mazer-na šin ma kyon,*  
C - - *ser-na - - kyal*<sup>29</sup>). Unless I tell you, do not  
bring wood!
- W *sab mol-na kyon yin,*  
C *sa-hib sun*<sup>30</sup>)-*na kyal gyu*  
*yin.* When master commands,  
I shall bring.
- W *sab gá-zug mol,* C *sa-*  
*hib gan sun wa yin.* What did you say, sir (did  
the gentleman say)?
- W *ma p'ai*<sup>31</sup>); *bud ma čug*<sup>32</sup>),  
C *ma bor-wa jē'*; *bū ma*  
*čug.* Don't cast it away! Do not  
let it slip!
- WC *rig-pa dim*<sup>33</sup>), W *ka-*  
*dar čo.* Take care! Cautiously!
- W *nán*<sup>34</sup>)-*če man,*  
C *nán gyu min.* You must not press!
- W *dás*<sup>35</sup>)-*si (dā-i) lág-ma*  
*ti*<sup>36</sup>)-*te bor,*  
C *dā-kyi lhág-ma tsag jā.* Put by the remainder of the  
rice!
- W *lag-ma mi dug, čan ma*  
*lus (lū).* There is no remainder,  
nothing is left.
- W *o-ma lud ma čug,*  
C *wo-ma lū' ma čug.* Do not let the milk run over!
- W *čin-pa*<sup>37</sup>) *ma tib*<sup>38</sup>)-*te*  
*són-te kyon,*  
C - - - - *tsán-ma* (or  
*gán-mo) kur-šog.* Not cutting the liver, bring  
it as a whole!
- W *a-lu šu-te tub toñ,*  
C *kyi-u* (or *do-ma*<sup>39</sup>) *šu-*  
*te tub-čig.* Peel the potatoes, and cut  
them in pieces!
- man-pō* (or *yun riñ-mo*)  
*ma gor.* Don't tarry much!

W <i>gyog-pa</i> (C <i>gyog-po</i> , <i>gyō-po</i> ) <i>šog</i> .	Come soon!
W <i>ma jed</i> <sup>40</sup> ), C <i>ma jě</i> '.	1. Do not forget! 2. (I) did not forget.
W <i>yid-la zum</i> <sup>41</sup> ) <i>tub-ba</i> , C <i>sem-la nē tub-ba</i> .	Can you remember it (bear it in mind)?
W <i>yid-la zum gos</i> ( <i>gō</i> ), C <i>nē-pa jě</i> ' <i>gō</i> .	You must bear it in mind, (make it certain).
<i>nan-du son</i> ; <i>nan-du šog</i> .	Go in! Come in!
W <i>nan-du kyod</i> <sup>42</sup> ), C <i>nan-du jeb</i> .	Go (or come) in, sir!
W <i>dod</i> <sup>43</sup> ), C <i>dā</i> '.	Sit down!
<i>zug</i> <sup>44</sup> ).	Please sit down, sir!

- 1) ལྷའི་ 2) བྲེལ་བ་ 3) ལྷན་ 4) ལྷལ་ 5) བཀའ་ 6) བཀུག་  
7) ལྷག་ 8) བཀོང་ 9) ལྷོང་ 10) བཀའ་བྲས་ 11) ལྷུ་ 12) བཀའ་  
13) བཀའ་ 14) འབེབས་པ་ iprv. 15) ཟངས་ 16) ལྷས་  
17) འབྲུང་པ་ iprv. 18) བྲུང་མོ་ 19) བཀའ་ཡོལ་ 20) འབྲོ་  
21) བཀོལ་ལྷོག་ 22) འབྲུང་འབྲིག་ 23) བཀོང་ prf. of འབྲིང་བ་  
24) བཀའ་ prf. of འབྲིངས་པ་ 25) བཀའ་བཀལ་ 26) ལྷར་  
prf. of ལྷོར་བ་ 27) བཀའ་བའི་ 28) ལྷར་ 29) བལྷལ་ prf. of  
ལྷེལ་བ་ 30) བལྷུང་ 31) འཕང་ iprv. of འཕེན་པ་ 32) བལྷག་  
prf. of འབྲུག་པ་ 33) འབྲིག་ 34) བཀན་ 35) འབྲས་ 36) བཀྱི་  
37) བཀྱིན་པ་ 38) བལྷུབ་ prf. of འབྲུབ་པ་ 39) ལྷོས་ 40) ལྷོང་  
41) ལྷས་ i.o. བལྷུང་ from འཕྲིན་པ་ 42) ལྷོང་ 43) ལྷོང་ 44) བལྷགས་

## Reading Exercise.

The Story of *Yug-pa-can* the Brahman<sup>1)</sup>.

། ལྷུལ་ཞིག་<sup>2</sup> ན་<sup>3</sup> བྲམ་ཟེ་དབྱུག་པ་ཙན་ཞེས་བྱ་བ་<sup>4</sup> ཞིག  
 འདུག་<sup>5</sup> ལྟེ་<sup>6</sup> རབ་དུ་དབྱུག་འཛོངས་པ་བཟའ་བ་དང་། བགོ་བ་མེད་  
 པ་<sup>7</sup> ཞིག་གོ་<sup>8</sup> རེས་བྲིས་བདག་ཅིག་ལས་<sup>9</sup> བ་སྐྱོང་ཞིག་བརྟམས་དེ།  
 ཉན་པར་སྐྱད་ནས་བ་སྐྱོང་དེ་བྲིད་དེ་བྲིས་བདག་དེའི་བྲིས་དུ་སོང་བ་  
 དང་། དེ་ན་<sup>10</sup> བྲིས་བདག་ནི་ཟན་ཟསྟེ། དབྱུག་པ་ཙན་གྱིས་བ་སྐྱོང་དེ་  
 བྲིས་གྱི་ནང་དུ་བདང་<sup>11</sup> བ་དང་། བ་སྐྱོང་སྐོག་གཞན་དུ་སོང་ནས་སྤོར་རོ།།  
 བྲིས་བདག་དེ་ཟན་དེ་ཟེས་ནས་ལངས་<sup>12</sup> པ་དང་། དེ་ན་བ་སྐྱོང་ས་  
 མཐོང་ནས་དེས་དབྱུག་པ་ཙན་ལ་སྐྱོང་ག་རེ་ཞེས་བྲམ་པ་<sup>13</sup> དང་། དེས་

- 1) From the *Dzan-lun* (མཛོངས་བླུན). — 2) 13. —  
 3) 15, 5. — 4) བྱེད་པ་, perf. བྲམ་, fut. བྱ་, iv. བྱེས་, to make,  
 do' in some cases: ,to say, call', ཞེས་བྱ་བ་ ,so to be called,  
 so called'. — དབྱུག་པ་ཙན་ is a translation of the Sanscrit  
 name दण्डिन. — 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 བཏོང་བ་ ,to give; to send, let go'.  
 — 12) perf. of ལང་བ་ ,to rise'. — 13) s. 4). —



སྐྱེས་པ། བྱིན་གྱི་བྱིས་དུ་བཏང་ངོ་། །བྱིན་གྱིས་ངའི་གླང་བར་གྱིས་<sup>14</sup>  
 སྐྱར་བྱིན་ཅིག་<sup>15</sup> ཅེས་སྐྱེས་པ་དང་། དེས་སྐྱེས་པ། ངས་མ་བོར་རོ། །  
 དེ་ནས་དེ་གཉིས་འགྲོགས་ཏེ། རྒྱལ་པོའི་ཐང་དུ་འདོང་བ་དང་།  
 འུ་བུ་ཅག་གི་རིགས་པ་དང་མི་རིགས་པ་རྟོག་པར་འགྱུར་རོ་<sup>16</sup> ཞེས་  
 སྐྱེས་ནས་དེ་གཉིས་དོང་བ་དང་། མི་གཞན་ཞིག་གི་དྭ་ཚོད་མ་ཞིག་  
 བྱོས་ནས། དེས་དབུག་པ་ཅན་ལ་སྐྱེས་པ། ཚོད་མ་མ་བཏང་<sup>17</sup> ཞེས་  
 སྐྱེས་པ་དང་། དེས་རྟོ་ཞིག་གླངས་<sup>18</sup> ཏེ་འཕངས་<sup>19</sup> པ་དང་ཉའི་རྒྱང་  
 པ་ལ་ཕོག་ནས་རྒྱང་པ་བཅུག་<sup>20</sup> བོ། །དེས་སྐྱེས་པ། བྱིན་གྱིས་ངའི་  
 ཏེ་བསད་གྱིས་<sup>21</sup> ངའི་དྭ་བྱིན་ཅིག་ །ཅིའི་ཕྱིར་དྭ་སྐྱིན། དེས་སྐྱེས་པ་  
 ཚུར་ཤོག། །རྒྱལ་པོའི་དུང་དུ་<sup>22</sup> འདོང་དང་། འུ་བུ་ཅག་གི་ཞལ་ཆེ་  
 བཞེད་དུ་འོང་ངོ་ཞེས་སྐྱེས་ནས། དེ་དག་དེར་སོང་བ་དང་། དབུག་  
 པ་ཅན་དེས་འགྲོས་པར་བརྩམས་<sup>23</sup> ཏེ། དེས་<sup>24</sup> རྩིག་པ་ཞིག་གི་

14) 41. A. 7. — 15) imp. of བྱིན་པ་ 'to give', སྐྱར་...  
 ,to return'. — 16) 37. 2. — 17) བཞེད་པ་ s. 11); ,don't let  
 pass'; 38. 2. — 18) perf. of འཕྲུག་པ་ ,take, seize'. — 19) perf.  
 of འཕྲུག་པ་ ,to throw, fling'. — 20) perf. of བཞེད་པ་ ,to  
 break'. — 21) s. 14). — 22) 43. 2. — 23) perf. of རྩིག་པ་  
 ,to prepare, purpose'. — 24) rule 30. is not always strictly  
 observed. —

རྗེ་ལྷ་<sup>25</sup>མཚོངས་པ་དང་། དེའི་དྲུང་ན་ཐ་ག་པ་ཞིག་ཐགས་འཐགས་  
 ཅིང་འདུག་པ་དེའི་རྗེང་དུ་རྗེང་<sup>26</sup>ནས་ཐ་ག་པ་དེ་ཚོ་འཕོས་པ་དང་། ཐ་  
 ག་པའི་རྗེང་མས་དབུག་པ་ཅན་དེ་བརྒྱང་<sup>27</sup>ནས། རྒྱུང་གིས་ངའི་རྒྱུང་  
 བསད་གིས་ངའི་རྒྱུང་གིས་ཅེས་སྒྲིམ་པ་དང་། ངས་རྒྱུང་གི་རྒྱུང་  
 ལྟར་<sup>28</sup>སྒྱུན་ཞེས་སྒྲིམ་ནས། རྗེང་ཕོག་གྲུལ་པོའི་དྲུང་དུ་འདོང་ངོ་། །  
 དེས་འུ་བུ་ཅག་གི་ཞལ་ཅེ་གཅད་དོ་ཞེས་དོང་བ་ལས།<sup>29</sup> ལམ་གྱི་  
 བར་ན་རྒྱ་བོ་གཏིང་ཟབ་པོ་<sup>30</sup>ཞིག་ཡོད་དེ། རྗེང་དེའི་ནང་ནས་རྗེང་<sup>31</sup>  
 ་ཤང་མཁའ་<sup>32</sup>ཞིག་རྗེང་ཁ་འཕྱེད་དེ་འོང་ངོ་། །དེ་ལ་དབུག་པ་  
 ཅན་གྱིས་རྗེང་གཏིང་ཅི་ཅམ་ཞེས་དྲིས་<sup>33</sup>པ་དང་། རྗེང་གཏིང་ཟབ་  
 པོ་<sup>34</sup>ཞེས་སྒྲིམ་པས་<sup>35</sup>རྗེང་རྗེང་རྗེང་། རྗེང་མ་རྗེང་པ་དང་།  
 དེས་དབུག་པ་ཅན་བརྒྱང་ནས། རྒྱུང་གིས་ངའི་རྗེང་རྗེང་བསྐྱར་རོ་<sup>36</sup>།  
 དེས་སྒྲིམ་པ་ངས་མ་བསྐྱར་རོ། །རྗེང་ཕོག་གྲུལ་པོའི་དྲུང་དུ་  
 འདོང་དང་། དེས་འུ་བུ་ཅག་གི་ཞལ་ཅེ་གཅད་དོ་ཞེས་སྒྲིམ་ནས་དོང་

- 25) 43. 2. — 26) perf. of ལྷུང་བ་ ,to fall'. — 27) perf.  
 of འཕོས་པ་ ,to seize'. — 28) 43. 2. b. — 29) 41. 6. b; ཞེས་  
 = ཞེས་སྒྲིམ་ནས་. — 30) 49. — 31) ,from the inner (i.e. other)  
 side to this', ,across'. — 32) carpenter (lit. ,*lakriwāla*', cf.  
 12. 1.). — 33) perf. of འདྲི་བ་ ,to ask'. — 34) 40. 1. g. —  
 35) 41. A. 8. — 36) perf. of བསྐྱར་བ་ ,to throw down'. —

རོ། །དེ་དག་སོང་བ་ལས་<sup>37</sup> རྒྱལ་པོ་འི་དྲུང་དུ་ཕྱིན་པ་དང་། དེ་  
 དག་རྒྱལ་པོ་འི་རྐང་པ་ལ་མགོ་བོས་ཕྱུག་འཚལ་དེ། ཕྱོགས་གཅིག་  
 དུ་འདུག་གོ་<sup>38</sup> །དེ་ནས་རྒྱལ་པོས་དེ་དག་ལ་ཁྱོད་ཅི་ལ་འོངས་ཤེས་  
 རྒྱུ་པ་དང་། དེ་དག་གིས་དབྱུག་པ་ཅན་དང་ཁྱིམ་བདག་རྩོད་པ་<sup>39</sup>  
 དེ་དག་ཐམས་ཅད་སྦྱས་སོ། །རྒྱལ་པོས་དབྱུག་པ་ཅན་ལ་སྦྱས་པ།  
 ཁྱོད་ཀྱིས་གྲང་བརྟམས་སམ། །བརྟམས་སོ། །འོ་ན་ཕྱིར་བྱིན་ནམ། །  
 བདག་གིས་མཐོང་བར་<sup>40</sup> བྱིན་དེ། །ཁས་<sup>41</sup> བཤང་ངོ་། །རྒྱལ་  
 པོས་སྦྱས་པ། དབྱུག་པ་ཅན་དེས་གྲང་ཕྱིར་བྱིན་དེ་མ་སྦྱས་པས་ན་<sup>42</sup> །  
 ལྷེ་ཚོད་ཅིག་ །ཁྱིམ་བདག་ཀྱང་གྲང་འོངས་པར་<sup>43</sup> མཐོང་ལ་<sup>44</sup> མ་  
 བདགས་<sup>45</sup> པས་ནི། མིག་ཕྱུང་<sup>46</sup> ཞིག་ཅས་བཟོད་དོ། །ཁྱིམ་བདག་  
 གིས་སྦྱས་པ། དབྱུག་པ་ཅན་གྱིས་གཅིག་དུ་<sup>47</sup> བཤང་བའི་<sup>48</sup> གྲང་

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 འདོགས་པ་ ,to tie,  
 fasten'. — 46) impv. of འབྱིན་པ་ ,to take out, pull out' etc.  
 — 47) ,firstly', less frequent and somewhat different from  
 དང་པོར་ (22). — 48) ,my' (24). —

རྫོགས། གཉིས་སྲུ་<sup>49</sup> བདག་གི་མིག་ཕྱང་བ་བས་<sup>50</sup> ། དབྱུག་པ་  
 ཅན་རྒྱལ་བར་འགྱུར་ཡང་གློའོ་<sup>51</sup> ། མི་གཅིག་གིས་ལྷ་<sup>52</sup> ། དབྱུག་  
 པ་ཅན་གྱིས་བདག་གི་དྲོ་ཚོད་མ་བཀུམ་<sup>53</sup> མ་ཞེས་སྐྱེས་པ་དང་། རྒྱལ་  
 བོས་དབྱུག་པ་ཅན་ལ་ཁྱིད་ཀྱིས་དྲོ་ཅི་ལྟར་བསད་ཅེས་དྲིས་ནས། །  
 བདག་ལམ་དུ་ཞུགས་<sup>54</sup> དེ་མཚིས་པ་ལས། མི་འདིས་དྲོ་མ་བདང་  
 ཞེས་མཚི་<sup>55</sup> བ་ལས། བདག་གིས་དོ་ཞིག་གྲངས་དེ། འཕངས་པ་  
 ལ་<sup>56</sup> དྲོ་བཀུམ་མོ། །རྒྱལ་བོས་སྐྱེས་པ། དྲོ་བདག་གིས་དྲོ་མ་བདང་  
 ཞེས་སྐྱེས་པས་ལྷེ་ཚོད་ཅིག །དབྱུག་པ་ཅན་ནི་<sup>57</sup> དོ་འཕངས་པས་  
 ལག་པ་ཚོད་ཅིག །མི་དེས་སྐྱེས་པ། གཅིག་དུ་བདག་གི་དྲོ་བསད།  
 གཉིས་སྲུ་བདག་གི་ལྷེ་གཅད་པ་བས། དབྱུག་པ་ཅན་རྒྱལ་བར་  
 འགྱུར་ཀྱང་གློའོ། །ཐ་ག་པའི་རྩུང་མས་སྐྱེས་པ། དབྱུག་པ་ཅན་

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.‘ (ལྷ) used in addressing a  
 king like Sanscr. *देव*). — 53) perf. of *འགྱུམ་པ་* ,to kill‘;  
*འགྱུས་པ་* ,to die‘ has perf. *གུམ་*; an elegant word (24,  
 Note). — 54) perf. of *འཇུག་པ་* ,to enter‘. — 55) *མཚི་བ་*  
 perf. *མཚིས་* ,to go, walk‘; eleg. ,to say‘. — 56) 41. A.  
 5. b. — 57) Nomin. for Instrum., s. 30 fin. —

གྱིས་བདག་གི་ཁྱོད་བུ་མོ། །དབྱུག་པ་ཅན་གྱིས་སྤྲོས་པ། བདག་  
 ལ་དག་མངས་པས་<sup>58</sup> འཛིགས་ཏེ་རྩེགས་པ་ལས་བཟུལ་ནས་བྲོས་པ་  
 ལས། བག་ན་མི་ཡོད་པ་<sup>59</sup> མ་མཐོང་སྟེ་བུ་མོ། །རྒྱལ་པོས་སྤྲོས་  
 པ། མོང་ལ་<sup>60</sup> འདི་ཉིད་<sup>61</sup> ཀྱི་ཁྱོད་གྱིས་<sup>62</sup> ཤིག །དེས་སྤྲོས་པ།  
 བཅིག་ཏུ་བདག་གི་ཁྱོད་བསད། བཅིས་སུ་འདི་ཁྱོད་བྱས་པ་བས་<sup>63</sup> །  
 དབྱུག་པ་ཅན་རྒྱལ་པར་འགྱུར་ཀྱང་ལྟོོ། །ཤིང་མཁའ་གྱིས་སྤྲོས་པ།  
 དབྱུག་པ་ཅན་དེ་<sup>64</sup> བདག་ལ་རྒྱུད་གཏིང་ཅི་ཅམ་ཞེས་དྲིས་པས། །ཁ་  
 བས་སྟེ་ལུ་ཐོགས་པ་<sup>65</sup> རྒྱུར་ལྷུང་ངོ། །རྒྱལ་པོས་སྤྲོས་པ། རྩ་རི་  
 ཁྱིམ་ཡང་ཕྲག་པ་ལ་བཀུར་བའི་རིགས་ཀྱི་<sup>66</sup> །ཁ་ན་ཁྱིམ་བས། ཤིང་  
 མཁའ་གྱི་མ་དུ་ན་སོ་བཅིས་ཚོག་ཅིག །དབྱུག་པ་ཅན་ནི་རྒྱུད་གཏིང་  
 ཟུང་བམ་ཞེས་པས་<sup>67</sup> ལྷུ་ཚོད་ཅིག །ཤིང་མཁའ་གྱིས་སྤྲོས་པ།

58) perf. of མང་བ་ ,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 བགྱིད་པ་'eleg.  
 for བྱེད་པ་ ; ,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 ཞེས་སྤྲོས་  
 པས། s. 29). —

གཅིག་ཏུ་བདག་གི་སྤྲུལ་སྤྲོད། གཉིས་སུ་བདག་གི་སོ་བཅག་པ་བས།  
 དབྱག་པ་ཅན་གྱི་ལ་བར་འགྲུང་ཀྱང་སྤོའོ། །དེ་དག་སོ་སོ་ནས་<sup>68</sup>  
 ཞལ་ཆེ་བཅད་དེ། དབྱག་པ་ཅན་གྱིས་པ་ཀུན་ལས་ཐར་རོ། །།

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68) །སོ་སོ་ ,different, several', །ནས་ — ,separately,  
 each for himself'. —

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

#### a) Four-rooted verbs.

Pres.	Perf.	Fut.	Imperv.	WT
འགགས་པ་	བགག་	དགག་	གིག་	stop, hinder. <i>kag-èe</i>
འགངས་པ་	བགང་	དགང་	གིང་	fill. <i>kan-èe</i>
འགལ་བ་	བགལ་	དགལ་	གིལ་	lade, put on . . . <i>kal-èe</i>
གཅོད་པ་	བཅད་	དཅད་	ཚོད་	cut. <i>cad-èe</i> impv. <i>çod</i>
འཇིང་བ་	བཇིངས་	དཇིང་	ཚིང་	tie, bind.
འཚོ་བ་	བཅོ(ས)་	དཅོ་	ཚོས་	make. <i>çò-èe</i>
འཚོས་པ་				pf. and imp. <i>ços</i>
འཇིག་པ་	(བ)འཇིག་	གཇིག་	འཇིགས་	destroy. <i>çig-èe</i>
འཇུག་པ་	བཇུག་	དཇུག་	ཇུག་	put in. <i>çug-èe</i>
འཇོག་པ་	བཇོག་	དཇོག་	ཇོག་	put, place. (C: <i>çag-pa</i> )
འཇོག་པ་	བཇོགས་	དཇོག་	ཇོག་	cut. <i>çog-èe</i>
གཏོང་བ་	བཏང་	དཏང་	གོང་	give. <i>tan-èe</i> imp. <i>ton</i>
ལྟ་བ་	བལྟས་	དལྟ་	ལྟས་	look. <i>(l)ta-èe</i>

\*) 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 ས་ in the perf. and imp. is in most cases either put or omitted very arbitrarily.

Pres.	Perf.	Fut.	Imperv.	WT
འདེགས་པ་	བདེག	གདེགས་	ཤེག་	lift; weigh. <i>tag-èè</i> imp. <i>tog</i>
འདེབས་པ་	བདབ	གདབ་	ཤོབ་	throw. <i>tab-èè</i> imp. <i>tob</i>
འདོགས་པ་	བདགས་	གདགས་	ཤོགས་	tie, bind. <i>tag-èè</i> imp. <i>tog,</i> <i>tag ton</i>
འདོན་པ་	བདོན	གདོན་	ཤོན་	get, drive, out. <i>ton-èè</i> always for འབྱིན་པ་
འཕེན་པ་	འཕངས་	འཕང་	ཤོང་	throw, hurt. <i>pan-èè</i>
བྱེད་པ་	བྱས་	བྱ	བྱོས་	do, make. for it <i>èè-èè</i>
འབེབས་པ་	ཕབ་	དབབ་	ཤོབ་	bring, let, down. <i>pab-èè</i>
འཚགས་པ་	{ འཚགས་ བཅགས་ }	བཅག་	ཚོག་	filter, sift. <i>tsag-èè</i>
འཚོང་བ་	བཅོངས་	བཅོང་	ཚོང་	sell. <i>tson-èè</i>
འཛིན་པ་	གཟུང་, ཟེན	གཟུང་	ཟུང་	seize. <i>zum-èè</i>
འཛིན་པ་	ལྷངས་	ལྷང་	འཛིང་(ས), འཛིན་	take. <i>len-èè, lan-èè</i>
སློབ་པ་	བསླབ(ས)	བསླབ་	སློབ་	learn; teach. <i>lab-èè</i>

## b) Three-rooted verbs.

Pres.	Perf.	Fut.	Imperv.	WT
འཁུར་བ་	བཀུར་		ཁུར་	carry. <i>kur-èè</i>
འཁྱོང་བ་	ཁྱོངས་		ཁྱོང་	bring. <i>kyon-èè</i> for འཁྱིར་བ་



Pres.	Perf.	Fut.	Imperv.		WT
གྱུབ་པ་	བགྱུབ་		གྱུབ་	throw, cast.	<i>gyab-èè</i> imp. <i>gyob</i> for འདེབས་པ་
གྱུག་པ་	(བ)གྱུག(ས་)		གྱུག་	run.	<i>gyug-èè</i>
གཞོག་པ་	བཞོག་		ཞོག་	break.	<i>çag-èè,</i> imp. <i>çog</i>
འཆད་པ་	བཤད་		ཤད་	tell, explain.	<i>šad-èè</i>
རྟོན་པ་	བརྟོན་		རྟོན་	hold.	<i>ten-èè</i>
འདྲོན་པ་	དྲད་		དྲོས་	draw.	to lead: <i>ran-èè</i> to remove: <i>den-èè</i>
འབབ་པ་	བབ(ས་)		བོབ(ས་)	descend.	
འབྲུད་པ་	ཐུ(ས་)	དཐུ་	ཐུས་	blow (act.).	<i>pu-èè</i>
འབྲུད་པ་	ཐུད་	དཐུད་	ཐུད་	put off, drop (act.).	<i>pu-d-èè</i>
འབྱིན་པ་	ཐུང་	དཐུང་	ཐུང་	take, pull, out.	<i>pin-èè</i>
འབྱེད་པ་	ཐེ(ས་)	དཐེ་	ཐེ(ས་)	open (act.).	imp. <i>pe-èè,</i> <i>pe(s).</i>
སྐྱབ་	སྐྱས་		སྐྱོས་	say.	s. ཟེར་བ་
འཕང་བ་	འཕངས་		འཕོང་	rise.	<i>lan-èè</i>

## c) Two-rooted verbs.

Pres.	Perf.	Imperv.		WT
སྐྱེ་བ་	སྐྱེས་		be born.	<i>skye-èè</i>
སྐྱེད་པ་	བསྐྱེད་		bear, beget.	<i>skye-èè</i>
འབྱིར་བ་	འབྱིར་	འབྱིར་	carry.	<i>k'yer-èè</i>

Pres.	Perf.	Imperv.		WT
འགྱུར་བ་	གྱུར་	གྱུར་	become.	<i>gyur-èe</i>
འགྲོ་བ་	མྱོང་	མྱོང་	go; become. [only in certain sentences.]	<i>do-èe</i>
འགྱུར་བ་	བཟླས་	ཟླས་	alter.	<i>gyur-èe</i>
རྒྱུ་བ་	རྒྱས་		weep.	<i>nu-èe</i>
འཆི་བ་	ཤི་		die.	<i>si-èe</i>
འཚོར་བ་	ཤོར་		flee.	<i>sor-èe</i>
འརྒྱལ་བ་	ཞུགས་	ཞུགས་	enter.	<i>zug-èe</i>
ཉོ་བ་	ཉོས་		buy.	<i>no-èe</i>
ཞོན་བ་	བཞུད་	ཞོད་	sit; stay.	<i>dad-èe</i> imp. <i>dod</i>
འཕེལ་བ་	ཕེལ་		increase (neutr.).	<i>pel-èe</i>
ལྷུག་བ་	ལྷུག(ས་)	ལྷུག(ས་)	pour.	<i>lug-èe</i>
འཕྲུང་བ་	ཕྲུང་		blow (neutr.).	<i>pu-èe</i>
འབོད་བ་	བོས་	བོས་	call. imp. <i>bos (boi, bō)</i> .	<i>bo-èe,</i> <i>jun-èe</i>
འཕྱུང་བ་	ཕྱུང་		appear, originate.	<i>jun-èe</i>
ལྷོད་བ་	ལྷུང་		enjoy.	<i>nan-èe</i>
ཚུགས་བ་	བཟུགས་	བཟུགས་	build up.	<i>tsig-èe</i>
ཞུ་བ་	ཞུས་	ཞུས་	ask.	<i>zu-èe</i> <i>(ju-èe)</i>
མཇུག་བ་	བཟུགས་		arrive.	<i>leb-èe</i>

## d) One-rooted verb.

WT

དགའ་བ་	be glad, to like.	Ld. <i>ya-èe</i> , W besides འཕྲད་པ་
འབྲིལ་བ་	fall, drop.	<i>dil-èe</i> , also འབྲིལ་(བ་)
མཚོང་བ་, མཚོངས་པ་	leap, jump.	<i>čon-èe</i>
ཉལ་བ་	lie down.	<i>nal-èe</i>
ཕྱག་པ་	meet.	<i>tug-èe</i>
ཐུབ་པ་	be able.	<i>tub-èe</i>
ཐོབ་པ་	find, get.	<i>tob-èe</i>
ཐོས་པ་	hear.	( <i>tsor-èe</i> )
མཐོང་བ་	see.	<i>ton-èe</i>
འཕྲད་པ་	be glad, to like.	<i>tad-èe</i> , nearly always for དགའ་བ་ and འདོད་པ་
འཕྲོན་པ་	come out, go out.	<i>ton-èe</i> , usual for འབྱུང་བ་
འདོད་པ་	wish, like, desire.	rare.
ལུས་པ་	be able.	s. ཐུབ་པ་
གནས་པ་	stay, dwell, remain.	<i>nas (nai, nā) - èe</i> , but usually: <i>dad-èe</i>
འབར་བ་	burn.	<i>bar-èe</i>
ཚོར་བ་	perceive.	<i>tsor-èe</i> , and usual for ཐོས་པ་
མཛད་པ་	do, make (resp.)	<i>dzad-èe</i> , imp. <i>dzod</i> .

		WT
ཟེར་བ་	say.	<i>zer-če</i> , usual for ཟེར་བ་
ལུས་པ་	remain, be left.	<i>lus-če</i>
ལོག་པ་	turn back, return.	<i>log-če</i>
ཤེས་པ་	know.	<i>šes (šē)-če</i>
(ད)གོ་བ་	understand.	<i>há-go-če</i>



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