GRAMMAR
OF THE
TIBETAN LANGUAGE
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TIBETAN LANGUAGE

LITERARY AND COLLOQUIAL.

With copious Illustrations, and treating fully of Spelling, Pronunciation and the Construction of the Verb, and including Appendices of the various forms of the Verb.

BY

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PREFACE.

For many centuries Tibet has been a terra incognita—little or nothing being known about it, as regards either its physical conditions or its inner life.

Not, indeed, till a few years ago, when a British force entered Lhasa, the "Place of the minor gods," was the veil withdrawn; and even then the withdrawal was only partial, transient, and very local.

As for the language, though there have been several gallant attempts to plunge into the labyrinthine obscurities of its construction—notably on the part of Alexander Csoma de Körös in 1834 and subsequently of H. A. Jäschke—that also, it must be confessed, remains more or less a mystery; for no one, I take it, is likely to aver that the present state of our knowledge on the subject is at all satisfactory.

Much, no doubt, has been contributed by the more recent labours of Rāi Sarat Chandra Dās Bahādur, Mr. Vincent Henderson, the Rev. Edward Amundsen, and Mr. C. A. Bell, I.C.S. But, in spite of all, even they, and every one else who has taken up the study, will admit that, wherever one treads, the ground still feels uncomfortably shaky, especially in regard to certain aspects of the so-called verb; wherever he gropes there is something that seems ever to elude him; and, amid the weird philological phantoms that flit uncertainly around in the prevailing gloom, his constant cry, I feel, very sure, is still one for more light.

I do not for one moment claim for this grammar the character of a scientific work. Many years ago when I was studying the language in Darjeeling, under Kāzi Dawa Sam Düp—a particularly intelligent and scholarly Tibetan—it was my habit during the course of my morning's lesson to make notes of what I then learnt. After a time these notes became so numerous that for my own convenience I was obliged to reduce them to some degree of order. These ordered notes themselves growing in bulk, the idea occurred to me that I might just as well put them into the form of a book, and this I did—the result being a MS. which has long lain by me, but which is now about to be published.

It is merely another attempt on the part of one who has tried
to profit by the works of others, to re-state (originally for his own private satisfaction) what has already been achieved in a field of obscure and somewhat difficult research; to correct or modify previous effort, wherever correction or modification seemed necessary or desirable; and even, to some extent, to supplement it in one or two respects which appeared to be susceptible of further elucidation and expansion.

Both Literary and Colloquial Tibetan have been dealt with, the particular dialect chosen for exposition being that standard one, known as the ཨི་ཐླྀ or ཁུ་ མ་, which is now spoken in and around the centre of Tibetan Civilisation—Lhasa.

This is the dialect in which, as the result of centuries of developing Lamaic culture, the phonetic values of Tibetan are found to have undergone a greater degree of change from those of the original speech than any of the other dialects.

In other regions of Tibet, it is said, the prefixes, superposed letters, and suffixes, are still more or less pronounced as of old, and the original vowel-sounds are still more or less unaltered, in a degree corresponding to the remoteness of the speakers from, or their proximity to, the Holy City.

The difficulties confronting the student of Tibetan are considerably enhanced by the fact that in addition to the Literary Language and the Modern Colloquial, it also possesses a totally different vocabulary the employment of which is de riveau when one is conversing or corresponding with a person of quality. This is known as the Honorific Language; and besides that there is another called the High Honorific, which is only used when addressing exalted personages such as the Dalai Lama or the Tashi Lama. With these honorific forms of speech, however, this work is not particularly concerned. The student, if so inclined, can easily hunt them up for himself, after he has acquired a working knowledge of the ordinary literary or book language and the modern colloquial.

Attention is particularly invited to the earlier paragraphs of the Grammar dealing with the important subject of Pronunciation, in which an endeavour has been made, on principles more systematic and accurate than those hitherto in vogue, to ascertain, fix, and express in roman characters, the subtle distinctions that lurk between the numerous phonetic values of the Tibetan consonants and vowels; also
to the paragraph explanatory of the use of the Tibetan Dictionary; and to the tabular statement showing what dominant consonants in a Tibetan word take particular prefixes.

A paragraph has also been exclusively devoted to an exhaustive treatment of the subject of Spelling. This is a most useful accomplishment, and one that the student should take some pains to acquire.

The so-called verb has also been elaborately treated in the body of the book; but in the appendices a novel and perhaps somewhat risky attempt has been made (how far successfully remains to be seen) to present it in the guise of skeleton conjugations or paradigms. These forms, however, should not be taken too literally, as they are not always absolute or rigid expressions, but are liable to frequent modification, or moulding, in accordance with the elusive and temporizing genius of the Tibetan sentence, the construction of which is unique, and can only be appreciated after much mental effort and distress.

As a matter of fact the only real verb in Tibetan is the verb To be, whether in the form of नि नम Yin-pa, or नि नम Yo'pa, and the beginner is advised to master it at as early a stage as possible in the course of his studies. He should make special note of the manner in which Literary नि नम differs from Colloquial नि नम. Also of the important fact that नि नम is sometimes a substantive verb, meaning To be present, To exist, and sometimes a mere copula or an auxiliary, like नि नम.

All other verbs are practically a kind of noun-phrases, dependent for their significations upon the various moods and tenses of these two verbs नि नम and नि नम.

Throughout, the observations explanatory of each subject are followed by numerous illustrations, both Colloquial and Literary, the latter being mostly taken from the Tibetan version of the New Testament—a mine of idiomatic wealth. Amongst these illustrations will be found a few culled from Jäschke's and Das's Dictionaries, or from Amundsen's Primer. In most of such cases either the names or the initials of these authors have been given, but in one or two instances (from Amundsen) on p. 256, the reference has been omitted by an oversight.
Up to a certain stage the romanized equivalent of the Tibetan is given; but after that the student is left to discern the proper pronunciation by means of his own unaided skill.

Here it may interest others as well as students of Tibetan to mention that Oh, the jewel in the lotus! Lieutenant-Colonel Waddell's rendering of the celebrated formula ὦ ὅσμον ἄνατον ὄμοιόν τε ὑμῖν ἀλήθειαν ἀσώμενον, Om mani pā'me hūm, hri, is wholly inadequate and indeed inaccurate.

Om does not mean Oh at all, and the phrase as a whole, is much deeper and more complex in its signification than the above rendering would imply.

Om alone is an all-embracing expression, and stands mystically for the incarnation of the Deity, or rather for the immanence of the Supreme Being in, as well as for Its transcendence above, the phenomenal or existent world, so far as the terms 'immanence' and 'transcendence' are applicable to the relations subsisting between that world and Pure Subsistence. In other words, it stands for the never-ending kosmic process of the self-effacing involution ofPARAMĀTMAN, or BRAHMAM, into Existence, or the world of Matter, and Its self-expressing evolution through Matter back to Substantial Being. This process, indeed, constitutes the famous so-called "Wheel of Life" in its Kosmic aspect.

The formula may be roughly analysed thus:—

<table>
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<th>ὦ</th>
<th>The source of all speech</th>
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<tr>
<td>ὴ</td>
<td>… … vitality</td>
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<td>ᴵ</td>
<td>… … thrilling consciousness</td>
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| ὦ ὅσμον ἄνατον ὄμοιόν τε ὑμῖν ἀλήθειαν ἀσώμενον | Embodiment of the Trinity. |

<table>
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<tr>
<th>ὦ ὅσμον ἄνατον ὄμοιόν τε ὑμῖν ἀλήθειαν ἀσώμενον</th>
<th>Wish-granting jewel; symbolical of temporal blessings; also of the Psychical Atman or Spiritual Ego.</th>
</tr>
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<tr>
<td>ὦ ὅσμον ἄνατον ὄμοιόν τε ὑμῖν ἀλήθειαν ἀσώμενον</td>
<td>Lotus; symbolical of biune man and of spiritual re-birth.</td>
</tr>
<tr>
<td>ὦ ὅσμον ἄνατον ὄμοιόν τε ὑμῖν ἀλήθειαν ἀσώμενον</td>
<td>It is, or I am, omnipresent.</td>
</tr>
<tr>
<td>ὦ ὅσμον ἄνατον ὄμοιόν τε ὑμῖν ἀλήθειαν ἀσώμενον</td>
<td>Sat, the universal Life Principle, or Satyasya Satyam of the Upanishads, i.e., the Noumenal Reality underlying Empirical Reality.</td>
</tr>
</tbody>
</table>
The entire phrase, therefore, merely in this one limited aspect of its meaning (and it may be read in many other ways) signifies—"The Emoogiment of the Trinity, or Incarnation of Deity, is my wish-granting jewel in the lotus of spiritual rebirth"; the idea apparently being that since the Kosmical Atman, or Brahman, i.e. the first or inner principle of the universe, and the Psychical Atman, or inner principle of individual Man, are essentially one and the same, our hope of spiritual rebirth is assured in and by the fact of the eternal subsistence of Brahman and the ceaselessness of the kosmic process above referred to—human re-incarnation being a microcosmic effect, or aspect, of the macrocosmic law.

Hence, whenever a lama is heard droning out his Om mani padme hum, he is really reciting his version of one of the profoundest creeds known to philosophy—but in most cases probably with an artless ignorance that is equally profound.

Another mistake that one often meets with, especially in Theosophical literature, is that which represents the word DEVACHAN as signifying The dwelling of the gods, doubtless from some vague idea that it is derived from the Perso-Hindustani words Deva, 'a god,' and Khān, or Khāneh, 'a dwelling-house.' It is really the Tibetan word De-va chān, meaning 'Blissful.'

No one will be better pleased than myself to see any errors in this book corrected, or doubts removed, by competent critics. I am conscious that there must be errors, and I know there are doubts; while the desire of all who are interested in the language cannot but be to see our knowledge of it advanced.

My acknowledgments are due to the grammarians already named, and especially to Mr. Henderson and Mr. Bell, whose respective manuals and vocabularies marked a considerable advance upon the grammars that they supplemented and, if I may say so, displaced. The earlier grammars by Csoma de Körös and Jäsckhe were concerned for the most part, if not solely, with archaic classical Tibetan. The former's "Colloquial Phrases" were anything but what would now be regarded as colloquial; while Jäsckhe's colloquial was that of Western Tibet. These grammars, therefore, were not altogether satisfactory for the purposes of modern requirements. Moreover, the manner in which they dealt with the mysteries of the verb left much to be desired. As for the late Rev. Graham Sandberg's grammar, though very elaborate and learned,
it did not really constitute a bar to the successful appearance of the Manuals above alluded to. Indeed it may perhaps be said that not until the publication of Mr. Bell’s book were the true forms and functions of the verb, and especially of निर्म and निम To be, stated with anything like precision and lucidity.

I desire also to acknowledge my obligations to the Hon’ble Vice-Chancellor (Sir Ashutosh Mookerji, Kt.) and Syndicate of the Calcutta University, under whose auspices this contribution to the study of Tibetan has attained the honour and privilege of publication.

Lastly, my grateful thanks are also due to Dr. and Mrs. Denison Ross for much kindness and help accorded from time to time; and perhaps most of all to my Mūnshi, Kāzi Dawa Sam Dup, and to Mr. David Macdonald of Kalimpong (probably the first Tibetan scholar in India) who was kind enough to go through the entire MS., and to favour me with his critical comments and general approval.  

H. B. H.
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### V. Moods and Tenses.

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B. — The Supine

C. — The Verbal Noun

D. — Participles

E. — Gerunds

F. — Indicative Mood.

(a) Present

(b) Imperfect

(c) Perfect

(d) Past Indefinite

(e) Pluperfect

(f) Future

G. — Subjunctive and Conditional Moods

H. — Potential Mood

I. — Probability

J. — Hortative Mood

K. — Purposive Mood

L. — Preceptive Mood

M. — Permissive Mood

N. — Optative Mood

O. — Imperative Mood

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<th>Bottom</th>
<th>For</th>
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<td>8</td>
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<td>зи</td>
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<td></td>
<td>9</td>
<td></td>
<td></td>
<td>i in col. 2</td>
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<tr>
<td>12</td>
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<td></td>
<td>&quot;affected&quot;</td>
<td>&quot;affected.&quot;</td>
</tr>
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<td>bottom.</td>
<td></td>
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<td>&quot;affected.&quot;</td>
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<td>ڇڇ</td>
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<td>Heda</td>
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<td>22</td>
<td>6</td>
<td></td>
<td>ŰA</td>
<td>ŰA.</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>11</td>
<td></td>
<td>ڇE</td>
<td>ڇE.</td>
<td></td>
</tr>
<tr>
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<td>7</td>
<td>top.</td>
<td>ڇX</td>
<td>ڇX.</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>8</td>
<td>bottom.</td>
<td>ڇ</td>
<td>ڇ</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>7</td>
<td></td>
<td>ditto.</td>
<td>ڇ</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>4</td>
<td></td>
<td>ڇAú</td>
<td>ڇAú.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>6</td>
<td>top.</td>
<td>ڇ</td>
<td>ڇ</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>4</td>
<td>bottom.</td>
<td>ڇ</td>
<td>ڇ</td>
<td></td>
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<tr>
<td>33</td>
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<td>top.</td>
<td>ڇYU</td>
<td>ڇYU.</td>
<td></td>
</tr>
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<td>33</td>
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<td>top.</td>
<td>ڇYUM</td>
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</tr>
<tr>
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<td>ڇь</td>
<td></td>
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<tr>
<td>48</td>
<td>5</td>
<td></td>
<td>&quot;lines loping&quot;</td>
<td>&quot;line sloping.&quot;</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>9</td>
<td>top.</td>
<td>ڇ</td>
<td>ڇ</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>14</td>
<td></td>
<td>&quot;up&quot;</td>
<td>&quot;at.&quot;</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>3</td>
<td></td>
<td>ڇь</td>
<td>ڇь</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>1</td>
<td>at</td>
<td>ڇь</td>
<td>ڇь</td>
<td></td>
</tr>
</tbody>
</table>
ERRATA ET CORRIGENDA.

Page 89, line 10 from bottom. For झय read झय.

139, last line. तत्त्व तत्त्व.

140, line 12 from bottom. हि हि.

151, 12. मेन मेन.

153, 10. Delete on between द and Ex.

169, 1 at top. hath read that.

282, 10 from bottom. देव देव.

306, 6. देवमस्य देवमस्य.

329, 3 मझ मझ.

347, last line. Delete second and third dot between मध्म and मध्म.

351, line 11 from bottom. Read "might be sent."

371, 11, Delete "केन or केन or केन."

and re-insert after "Particle" on next previous line.

381, 5. For नासु read नासु.

382, 10. देवम देवम.

386, 8 न न and for न न.
# Tibetan Grammar.

## CHAPTER I.

### PRELIMINARY.

§ 1.—The ཨ་ Kā-K’a, or Tibetan Graphic System.

### I.—ཀ་ཞི། Kā-li, or CONSONANTAL SERIES of thirty letters.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>ས་</td>
<td>Ka</td>
<td>Like K in the Urdu word ك KAB, When. A compact sound.</td>
</tr>
<tr>
<td>ི་</td>
<td>K’a</td>
<td>Kh, forcibly aspirated. Like the Persian خ Kh.</td>
</tr>
<tr>
<td>ལ་</td>
<td>Ga</td>
<td>Pronounced softly, from low down in the throat, rather more sharply than hard English G, and in a way that to English ears seems to give it the sound of K.</td>
</tr>
<tr>
<td>ཐ་</td>
<td>Nga</td>
<td>Like the sound of ng in the English word sing. It often begins a word in Tibetan. As a final, often represented by a superscribed o, called ཐ་ འེ་, o LA'-khor, or o cipher.</td>
</tr>
<tr>
<td>ས་</td>
<td>Cha</td>
<td>Like the Ch in charge. A compact sound.</td>
</tr>
<tr>
<td>ར་</td>
<td>Ch’a</td>
<td>Chha. A forcibly aspirated ch.</td>
</tr>
<tr>
<td>ར་</td>
<td>Ja, J’a</td>
<td>Like the J in jar. As an initial it is slightly aspirated, and may be pronounced like ṣ ch.</td>
</tr>
</tbody>
</table>

**N.B.—** For the powers of these letters, as represented by their romanized equivalents, see § 2.
<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>(vars)</td>
<td>Nya</td>
<td>Like the combined sound of the <em>nya</em> in <em>lanyard</em>.</td>
</tr>
<tr>
<td>5</td>
<td>Ta</td>
<td>A compact dental sound, like the Urdu or Persian <em>ω</em>, or the Bengali <em>ς</em>.</td>
</tr>
<tr>
<td>6</td>
<td>Te'a</td>
<td>Also dental, but forcibly aspirated.</td>
</tr>
<tr>
<td>7</td>
<td>Dha</td>
<td>This is not exactly a dental <em>d</em>, nor is it an aspirated <em>d</em>, as sometimes described, but a dental sound rather like the <em>θ</em> in <em>think</em>, as pronounced by some Irishmen; or like the Bengali <em>ς</em>, but with a strong similarity to a dental <em>t</em>. A soft sound.</td>
</tr>
<tr>
<td>8</td>
<td>Na</td>
<td>A dental <em>N</em>, softly sounded.</td>
</tr>
<tr>
<td>9</td>
<td>Pa</td>
<td>English <em>P</em>, but more fully and compactly pronounced.</td>
</tr>
<tr>
<td>P'</td>
<td>Pha</td>
<td>Not <em>Ph</em> (i.e. <em>F</em> or <em>Fh</em>), but <em>P-h</em>. A strong aspirate.</td>
</tr>
<tr>
<td>巴</td>
<td>Ba</td>
<td>Sharper than the English <em>B</em>, and rather like <em>P</em>, but softer than the latter.</td>
</tr>
<tr>
<td>8</td>
<td>Ma</td>
<td>English <em>M</em>, sometimes abbreviated into <em>o</em>, written over the initial, and representing final <em>m</em>, and called <em>o</em> ];//[&quot;&quot;<em>o]&quot;&quot;</em>  <em>Ox'-kor</em>, <em>o cipher</em>. It is also called <em>Ox'-kor</em> and is the same as the Sanskrit <em>Anuswara</em>.</td>
</tr>
<tr>
<td>Ts'a</td>
<td>Tsa</td>
<td>Like the sound of <em>Ts</em>, or Russian <em>Ts</em>. A compact sound.</td>
</tr>
<tr>
<td>Ts'</td>
<td>Ts'h</td>
<td>Not <em>Ts</em>h, but <em>Ts-h</em>, strongly aspirated.</td>
</tr>
<tr>
<td>Dz'a</td>
<td>Dzh</td>
<td>Not <em>Dzh</em>, but <em>Dz-h</em>. Aspirated.</td>
</tr>
<tr>
<td>12</td>
<td>Wa</td>
<td>English <em>W</em>.</td>
</tr>
<tr>
<td>Žhya</td>
<td>Something like the French <em>J</em> in <em>jadis</em>, or Persian <em>ʒ</em>, or Russian <em>Zhe</em>, but with a tendency towards the sound <em>sh</em>, and also with the <em>ya</em> sound. Hence, hard <em>z'hya</em>, or soft <em>shya</em>.</td>
<td></td>
</tr>
<tr>
<td>Letter</td>
<td>Name</td>
<td>Remarks</td>
</tr>
<tr>
<td>--------</td>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>ぞ</td>
<td>ｚa</td>
<td>English Z, but inclining to sound of s.</td>
</tr>
<tr>
<td>ざ</td>
<td>'a</td>
<td><em>Spritutis lenis</em>, with a vowel-sound like that in the Urdu word ざ Bas, <em>Enough</em>; but soft and long, as though gently emanating from the throat. In words from Sanskrit it is used as a &quot;mora,&quot; to denote prosodical length, i.e. a long syllable.</td>
</tr>
<tr>
<td>ゃ</td>
<td>Ya</td>
<td>English Y, as in yard, you, yoke, ye, yes, yiddish, yea.</td>
</tr>
<tr>
<td>ゃ</td>
<td>Ra</td>
<td>English R, well sounded.</td>
</tr>
<tr>
<td>ク</td>
<td>La</td>
<td>English L, but, at the end of a syllable, sounded either very faintly or not at all, and sometimes changed to ざ Ra.</td>
</tr>
<tr>
<td>ゃ</td>
<td>Sha</td>
<td>श. Full, strong sound.</td>
</tr>
<tr>
<td>サ</td>
<td>Sa</td>
<td>Ｓ. Full, strong sound, like as in kiss, but, at the end of a syllable, not sounded at all.</td>
</tr>
<tr>
<td>サ</td>
<td>Ha</td>
<td>H. Well aspirated.</td>
</tr>
<tr>
<td>ア</td>
<td>A</td>
<td>Like the vowel-sound in the Urdu word ざ Bas, <em>Enough</em>. Pronounced very short: but a harder, fuller and compacter sound than that of ざ. The sound of ア is inherent in all simple non-final consonants unqualified by any vowel-sign, and in all compound consonants sounding as one, when similarly unqualified. It is not inherent in the consonant ざ which has a softer and more emanating sound.</td>
</tr>
</tbody>
</table>

II.—The ぞ ぞ ぞ ぞ ぞ A-Li, or Vowel-Series, being five vowels, and four vowel-signs. For the purpose of illustrating the signs, one of the vowels, namely, ぞ A, which is also regarded as a consonant by Tibetans, is adopted as a basis. Any other consonant, however, would do equally well.
<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Like a in רח, Enough. Pronunciation short, hard, compact and full. Inherent in all non-final consonants not qualified by any vowel-signs, and in single-letter and compound-letter syllables sounding as one syllable, when similarly unqualified. Thus, in יד ת-ף, Path, it is inherent in י but not in the final י. So it is inherent in א נ-א, I, but not in א נ-א, Face; and in י ל-א, Pay, salary, but not in י ל-א, song. It also ceases to inhere by reason of modifications other than qualifying vowel-signs, as will hereafter be shown. See § 3.</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>Short, like the i in is. The sign is נ called גו-גו, The Angle, and it is placed over the letter it modifies. Thus, י קי, A sign of the Genaive Case.</td>
<td></td>
</tr>
<tr>
<td>u</td>
<td>Short, like the u in full. The sign is נ called צ-אן, The hook, and it is placed under the letter it modifies. Thus, י ד', A sign of the Terminative Case.</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>Short, like a in made, or the Italian e. The sign is נ called דנו-ן, The standing stroke, and it is placed over the letter it modifies. Thus, י ד', Re-re, each.</td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>Short, like the o in for, or rock. The sign is נ called נ-ל, The horns over the nose, and it is placed over the letter it modifies. Thus, י רו, A corpse; י לג, Price; י-ל-ו, Lo- pa, To read; י ל', Lightning; י דו, Stone.</td>
<td></td>
</tr>
</tbody>
</table>
§ 2.—The Romanized Equivalents adopted in this work, showing the Powers of the thirty consonants.

<table>
<thead>
<tr>
<th>Tibetan Character</th>
<th>Romanized Equivalent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>Acute accent, used for instance with ( g ), when ( \ddot{g} ) ( Ga ), is pronounced almost like ( k ); and with ( d ), when ( \ddot{d} ) ( Da ), is pronounced almost like ( T ). Thus, ( \ddot{g} ) ( Gong ), ( Price ), because it is pronounced nearly like ( Kong ); but ( \ddot{g} ) ( Go ), ( Door ), pronounced like the ordinary hard English ( g ). So also ( \ddot{d} ) ( De ), ( The ), ( That ), because it is pronounced almost like dental ( Te ); but ( \ddot{d} ) ( Di ), ( The ), ( This ), pronounced as dental ( d ).</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>This sign, placed over any letter, signifies a raising of the tone.</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>( Spiritus lenis ), or gentle breathing. It is placed before ( a ), thus '( a )', to represent ( \ddot{g} ). For example, ( \ddot{g} ) ( K'\dot{a} ), ( Order ), ( Command ). For simplicity's sake, however, we shall seldom use it. It will never be used to represent ( \ddot{g} ) as a prefix.</td>
<td></td>
</tr>
<tr>
<td>...</td>
<td>( Spiritus asper ), or rough breathing. Thus ( \ddot{g} ) ( K'\dot{a} ), for ( Kha ). e.g., ( \ddot{g} ) ( K'yer-wa ), ( To carry away ).</td>
<td></td>
</tr>
<tr>
<td>( K )</td>
<td>Tonic pitch high.</td>
<td></td>
</tr>
<tr>
<td>( K' )</td>
<td>Pitch lower than ( K ).</td>
<td></td>
</tr>
<tr>
<td>( \ddot{G} )</td>
<td>Pitch deep.</td>
<td></td>
</tr>
<tr>
<td>Tibetan Character</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>གguarded</td>
<td>G</td>
<td>e.g.—ག冈 Gam, Box, Chest. Pitch higher than گ.</td>
</tr>
<tr>
<td>ཅ Ng</td>
<td></td>
<td>Pitch low; sometimes represented by 纯净 LĀ'KOR, o cipher.</td>
</tr>
<tr>
<td>ཇ Ch</td>
<td></td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>ཇ Ch'</td>
<td></td>
<td>Pitch lower than ch.</td>
</tr>
<tr>
<td>ཉ J, J'</td>
<td></td>
<td>When an initial, represented by J'. Thus ཉ་ J'་, Tea. When it has a prefix, represented by J. Thus, གཆོས་ Jü-pa, To cling: གཆོས་ Jā-wa, To come to, To meet, To pay one's respects to. Pitch very low.</td>
</tr>
<tr>
<td>ཉ Ny</td>
<td></td>
<td>Pitch low.</td>
</tr>
<tr>
<td>ཉ T</td>
<td></td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>ཉ T</td>
<td></td>
<td>Pitch lower than T.</td>
</tr>
<tr>
<td>ཉ D</td>
<td></td>
<td>Pitch very low.</td>
</tr>
<tr>
<td>ཙguarded</td>
<td>D</td>
<td>e.g.—ཉ Do, Stone. Pitch higher than ྣ.</td>
</tr>
<tr>
<td>ཉ N</td>
<td></td>
<td>Pitch low.</td>
</tr>
<tr>
<td>ཉ P</td>
<td></td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>ཉ P'</td>
<td></td>
<td>Pitch lower than P.</td>
</tr>
<tr>
<td>ཉ B, W, V</td>
<td></td>
<td>Pitch very deep.</td>
</tr>
<tr>
<td>ཉ and ་o</td>
<td></td>
<td>ཉ (called ཉ་ LĀ'KOR, cipher). Is sometimes placed on top of a letter, and stands for a final ྣ, or མ, or མ. The pitch of ཉ is low.</td>
</tr>
<tr>
<td>Tibetan Character</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>ཕ</td>
<td>Ts</td>
<td>Pitch high.</td>
</tr>
<tr>
<td>བ</td>
<td>Ts'</td>
<td>Pitch lower than Ts.</td>
</tr>
<tr>
<td>བ</td>
<td>Dz</td>
<td>Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>W</td>
<td>Pitch low.</td>
</tr>
<tr>
<td>བ</td>
<td>Žhy</td>
<td>Pitch very low. e.g., བོ་སྦེས་བོ་སྦེས་, Hot, pronounced almost like Shā-mo.</td>
</tr>
<tr>
<td>བ</td>
<td>ཤ</td>
<td>When ཤ is a prefix, it is not transliterated at all in this work. Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>༠</td>
<td>e.g., ཤི་བོ་, To eat, pronounced almost like Sa-wa. Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>'A</td>
<td>Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>Y</td>
<td>Pitch very low.</td>
</tr>
<tr>
<td>བ</td>
<td>R</td>
<td>Pitch low.</td>
</tr>
<tr>
<td>བ</td>
<td>L</td>
<td>Lowest pitch of all.</td>
</tr>
<tr>
<td>བ</td>
<td>Sh</td>
<td>Pitch high.</td>
</tr>
<tr>
<td>བ</td>
<td>S</td>
<td>Pitch high.</td>
</tr>
<tr>
<td>བ</td>
<td>H</td>
<td>Pitch very high.</td>
</tr>
<tr>
<td>བ</td>
<td>A</td>
<td>Pitch low.</td>
</tr>
</tbody>
</table>

Note.—The remarks in column 3 regarding Tonic Pitch refer to the Rev. Mr. Amundsen’s Tone-system. I would, however, advise the student to direct his attention to the compactness or otherwise of his utterance, and to the shortness or length of his vowel-sounds, rather than to Pitch of Tone. See § 19.

Other letters, compound and reversed, are not included in the above tables. They are dealt with in §§ 4 et seq.
§ 3.—PHONETIC MODIFICATIONS OF THE FIVE VOWELS. These are based on Ṣ̄ A, as representing any of the thirty consonants.

<table>
<thead>
<tr>
<th>Tibetan Sound</th>
<th>Romanized Equivalent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣ̄</td>
<td>a</td>
<td>Short, hard and compact, as already explained. Ex. Ṣ̄ K'AM, Empire, Realm. Pronounced, as regards the vowel-sound, exactly like that of the English word Come. Ṣ̄ differs from a in that the latter is a long, slow and gentle emanation, while Ṣ̄ is uttered forcibly.</td>
</tr>
<tr>
<td>Ṣ̄+a</td>
<td>a</td>
<td>Long, like a in English far. Ex. Ṣ̄ K'AM, Order, Command; Ṣ̄ LAX, A courteous expression.</td>
</tr>
<tr>
<td>Ṣ̄+a</td>
<td>a</td>
<td>Long, like a in far. Ex. Ṣ̄ K'AM, A sort of grass: Ṣ̄ TX-LE-LA-MA, Dalai Lama; Ṣ̄ GYÄ-WARIM-PO-CH'É; Ṣ̄ L'XA.</td>
</tr>
<tr>
<td>Ṣ̄+a, Ṣ̄, wā</td>
<td></td>
<td>Long, like the a in corner, or the aw in Baul, or the Chinese wā as in Kwān, in transliterations from Sanskrit, Indian, Chinese or other foreign languages. Thus, Ṣ̄ RA-ME-SHÂ-RA, A holy place near Lanka or Ceylon; Ṣ̄ T'O-U-KWÂN, Last Emperor of China of the Tartar dynasty; Ṣ̄ DÄI-CH'IN-B'Ä-DUR, A Mongolian King of Tibet. Or long, like the a in far, in Tibetan words. Thus, Ṣ̄ Tsá, Salt; Ṣ̄ K'Â-TA, Crow, mag-pie; Ṣ̄ PX'-ZYÄ, A mitre-shaped cap. Or it serves to show that a letter is not a prefix, but an initial. Thus, Ṣ̄ DANG-PO, clear, which might other-</td>
</tr>
<tr>
<td>Tibetan Sound</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>ང+་</td>
<td>ए</td>
<td>wise have read NoX-po; ལྜྷ་ཁོངས། འོ་་་་, a district of Tibet south-east of འ་ི་ and Kong-po, which might otherwise have read Gx-po.</td>
</tr>
<tr>
<td>ང+ཀ</td>
<td>ए</td>
<td>Short, like a in can. Ex. ལྜྷ་ཁོངས། ZHYÅN-pa (pronounced ZHYÅM-pa) other, or, ལྜྷ་_permission, Faith.</td>
</tr>
<tr>
<td>ང+མ</td>
<td>ए</td>
<td>Long, like a in can't, as pronounced by a Yankee. Ex. ལྜྷ་ཁོངས། NYE-EX, Disciple, Pupil: ལྜྷ་ or GYX-po, King.</td>
</tr>
<tr>
<td>ང+མ</td>
<td>ए</td>
<td>Short, like i in is. Ex. ལྜྷ་Никъ YIN-pa (pronounced YIM-pa), To be.</td>
</tr>
<tr>
<td>ང+ང</td>
<td>ए</td>
<td>Long, like i in ravine. Ex. ལྜྷ་ཁོངས། JI-pa, To be afraid; ལྜྷ་ Gi, A sign of the Agentive Case; ལྜྷ་ཁོངས། KYI-LA, Among, amid, in the midst.</td>
</tr>
<tr>
<td>ང+མ</td>
<td>ए</td>
<td>Also long, like i in ravine. Used in transliterations from foreign languages. Ex. ལྜྷ་SHI-LA, Moral conduct; ལྜྷ་ཁོངས། PUN-DA-bi-KA, White lotus; ལྜྷ་SHRI, Glory.</td>
</tr>
<tr>
<td>ང+མ</td>
<td>ए</td>
<td>Short, like a in made, or Italian e. Ex. ལྜྷ་ BE, The, That.</td>
</tr>
<tr>
<td>ང+མ</td>
<td>ए</td>
<td>Like the preceding, but long. Ex. ལྜྷ་ཁོངས། GE, Devil, Demon, Evil-spirit; ལྜྷ་ཁོངས། SHE-pa, To know; ལྜྷ་ཁོངས། SEL-WA, or SE-WA, To absolve.</td>
</tr>
<tr>
<td>Tibetan Sound</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>མི་མོ་</td>
<td>e</td>
<td>Short, like e in get. Ex. ཕུ་ཐོ་ Ch'en-po (pronounced Ch'em-po), Great, Big, Large: རོ་ J'k'-pa, To do, to act, to perform, to achieve.</td>
</tr>
<tr>
<td>སུ་</td>
<td>u</td>
<td>Short, like u in pull. Ex. སྤྱུ་ Hur-po, Active: སྤྱུ་ Bu, Worm; སྤྱུ་ Ch'u, Water.</td>
</tr>
<tr>
<td>སུ་་ཤེས</td>
<td>o</td>
<td>Long, like oo in snooze. Ex. འོ་ཞུ་ Zhyu pa, To sit.</td>
</tr>
<tr>
<td>སུ་་ཤེས</td>
<td>o</td>
<td>Same as preceding. Ex. རྡོ་ Wai du-rya, Azure stone, Lapis lazuli; རྡོ་ Hum, A terrifying or angry expression.</td>
</tr>
<tr>
<td>སུ་་ཤེས</td>
<td>o</td>
<td>BRUTAL.</td>
</tr>
<tr>
<td>སུ་་ཤེས</td>
<td>o</td>
<td>Like u in French une. Ex. སྷུ་ Dun, Seven; སྷུ་ Kuo-pa, Thread.</td>
</tr>
<tr>
<td>སུ་་ཤེས</td>
<td>o</td>
<td>Same as last, but long. Ex. སྷུ་ D'o, Period, Time; སྷུ་ Yö, Land, Country.</td>
</tr>
<tr>
<td>སུ་་ཤེས</td>
<td>o</td>
<td>Short, like o in for, or rock. This is the commonest o in Tibetan. Ex. སྷུ་ T'om,</td>
</tr>
<tr>
<td>Tibetan Sound</td>
<td>Romanized Equivalent</td>
<td>Remarks</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>बता</td>
<td>Bataar; बतार Ya'-Po, Good; बा-वा Zowā, To build; लो Lo, Year; क्यिम K'yi-mo, Bitch; जो-वो J'o-wo, Nobleman, master, lord; पो-ो Po'-o, Grandfather.</td>
<td>Long, like o in mode. Ex. तो Ts'o, A crowd, a multitude.</td>
</tr>
<tr>
<td>ए</td>
<td>े</td>
<td>Like the last. Used only in transliterating. Ex. गुटाम Gū-ta-ma, Buddha's name.</td>
</tr>
<tr>
<td>ए + ए</td>
<td>ए</td>
<td>Short, like eu in French Jeune. Ex. गुन्पा Gūn-pa (pronounced Göm-pa), A monastery; चो-पान Chō'-pān, Diadem.</td>
</tr>
<tr>
<td>ए + ए</td>
<td>ए</td>
<td>Same as last, but long. Ex. चो Ch'o, Religion; न्याडो Nya-d'o, Fishing net.</td>
</tr>
<tr>
<td>ए + ए</td>
<td>ए</td>
<td>Like ou in Noumenon. Ex. गौरिम Gou-ri-ma. Sometimes also spelt गौर or गौर. Ex. गोटा म Gau-ta-ma, Gautama.</td>
</tr>
</tbody>
</table>

**NOTES.**

1.—In the above Tabular Statement the sign + in column 1 means "as modified by the addition of." It will be seen that the basic, inherent ए a is subject to modifications, not only when quali-
fied by vowel-signs, but also when followed or subjoined by ꞌa, or when subjoined by ꞌHa, or ꞌwa-zur, or when followed by ꞌNa, ꞌLa, ꞌDa, ꞌSa, and ꞌGa-sa, which last is sometimes represented by the abbreviation ꞌTa-log-ta, i.e. ꞌTa reversed, and called மஹம்த்து ꞌGa-sa-da-kyo.

2.—In words containing those vowel-modifications which are affected by ꞌla, the ꞌ when pronounced, should be uttered very softly. Often it is not pronounced at all. e.g., நுர் NotL, or NotT, Money; எந்தெந் Söl-j'a, or Sö-j'a, Tea.

Where ꞌa, as a final, is followed by the particle ꞌwu, the latter, in the Colloquial, is often changed into ꞌra. e.g., என்றநாங்கல் (instead of ꞌa) என்றநாங் Ch'o'-Pa Ṛu-RA Sang-va, To sacrifice (Honorable form). Sometimes, however, ꞌa is merely duplicated. See § 18.

3.—In the pronunciation of words containing those vowel-modifications which are affected by ꞌD'a, or ꞌG'a, or sometimes ꞌGa-sa, the following peculiarity should be noted. In the case of monosyllabic words or final syllables ending in one of the above letters, such letter is not exactly pronounced. Yet it is hinted at; for, just before pronouncing it, the speaker stops short, and, by a sharp contraction of the glottis, forms a kind of inanimate sound, which perhaps is best described by reference to the Persian or Arabic ꞌain, or to the curious throat-sound emitted by some Glaswegians when, instead of saying Saturday, they say Se'urday, or instead of saying water, they say wa'er. This emphasized hiatus-sound will be represented by an apostrophe. Ex. ஹோட் J'ē'-Pa, To do; ஹோங் Ch'a', Hand (Honorable term);
In particular, as regards syllables ending in \text{g’a}, the following rules may be observed:

(a) When the syllable forms a word by itself, like \text{Chig’}, \text{A, an}; \text{Dug’}, \text{Is}; or \text{Sho’}, \text{Imperative of Yong-wa, To come}, the \text{g’a} should never be pronounced, but only hinted at, in manner above described.

(b) When the syllable in which \text{g} or \text{g’a} occurs is only one in a word of two or more syllables, and is not the final syllable, the \text{g} or \text{g’a} may be pronounced, or only hinted at, at pleasure. Ex. \text{Dia’-pa}, or \text{Di’-pa}, \text{Sin. Do’-do’}, or \text{Do’-do’}, \text{A Lamp}; \text{Ya’-po}, or \text{Ya’-po}, \text{Good}; \text{Gyö-po}, or \text{Gyö-po}, \text{Quick}.

(c) Practically the same rules may be observed as regards final \text{la}. Ex. \text{No’}, \text{Fatigue}, and \text{Del-wa}, or \text{De-wa}, \text{To fasten on}.

4.—A consonant, having a prefix, but no affix, nor any qualifying vowel-sign, must be supported by the lengthening affix \text{a’}, which prevents the prefix from being mistaken for an initial letter. Ex. \text{K’}, \text{Order, command, word}; \text{D’A}, \text{Arrow}.

5.—\text{B} is usually pronounced \text{W}, when, in a word of more than one syllable, it is the initial letter of the second or other following syllable, and the final letter of the immediately preceding syllable is either \text{r’}, or \text{g}, or if such preceding syllable does not end in a consonant, but is governed by inherent \text{g}, or one of the
vowel-signs. ächt also takes the sound of w when it is prefixed by
ächt, ža, and has no modifying vowel-sign or Yata sign. In the
latter case it takes the sound of the modifying signs. Ex.:
ža. Wang, Power, might, potency (non-physical); but žug
ucht, Perspiration; žug ža, Hair (of head); žug žuk
En-na, Lonely spot; žug ža on-po, Grandson, nephew (Literary
term); žug yar, Summer; žug žuk ying, Region, Space (e.g.,
heavenly expanse); žug žuk yud-pa, or yu’-pa, To brandish to
flourish; žug žuk yen-ch’er-wa, To separate; but žug žuk
bang, A subject; žug žuk jung-wa, To happen, originate, become,
arise.

The letter ž Ba, when sounding as a w, and followed by
ži, is pronounced somewhat like the hard Russian vowel
ot, but with a w before it, or something like the English word
way, save that the a must be given the vowel-sound of ŋ, and
merged into the succeeding i, so as to make the two into a sort
of diphthongal sound.

Second vowels, following immediately after a simple or com-
 pound consonant, whether qualified by a vowel-sign or not, are
always based on ža, not on ŋa. Ex. žuk žuk not
žuk žuk gau-ta-ma; žuk le-u, Chapter; žuk mi-u, Little
man.
§ 4.—The six reversed (i.e. འཐོ་) letters. Used chiefly in transliterations from Sanskrit, Pāli, etc.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name.</th>
<th>Romanized Equivalent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཐ</td>
<td>Ta-log-ta</td>
<td>ṭ</td>
<td>The dental letter ṭ Ta reversed and pronounced as a palatal. A common abbreviation for the double affix ཤོ་. Ex. ཤོ་ཐོི་ མུ་-ཐོི་, instead of ཤོ་ཐོི་.</td>
</tr>
<tr>
<td>ཐ</td>
<td>T'a-log't'a</td>
<td>ṭ</td>
<td>ṭ T'a reversed, and pronounced as an aspirated palatal.</td>
</tr>
<tr>
<td>ཐ</td>
<td>Da-log-da</td>
<td>ḍ</td>
<td>ḍ Da reversed, and pronounced as an unaspirated palatal, much as some Irishmen pronounce the th in think.</td>
</tr>
<tr>
<td>ཐ</td>
<td>Na-log-na</td>
<td>n</td>
<td>The dental letter ṅ Na reversed, and pronounced as a palatal.</td>
</tr>
<tr>
<td>ཐ</td>
<td>Sha-log-K'a</td>
<td>K'</td>
<td>ṭ Sha reversed, and pronounced like ṭ K'a.</td>
</tr>
<tr>
<td>ཐ</td>
<td>Ka-Sha-log-ta-</td>
<td>K'y</td>
<td>ṭ Ka, with a reversed ṭ Sha subjoined. Pronounced like ṭ K'ya, strongly aspirated.</td>
</tr>
<tr>
<td></td>
<td>pa (བྲོ་བོ་)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>K'ya</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
§ 5.—The seven consonants to which བʼ མ ་, in the form of བʼ, may be subjoined. བʼ so subjoined is called བʼཞིས or གྲིས བʼ, Ya-subjoined.

| This is Kya, and it is so pronounced. |
| This is K’ya, and it is so pronounced. |
| This is Gya, and it is pronounced as some Irishmen pronounce Garden, guide, etc., i.e. Gyarden, Gyide, etc. |
| This is Pya, but Ya-ta changes the pronunciation into that of བ་ Cha. |
| This is P’ya, but Ya-ta, changes the pronunciation into that of བ་ Ch’a. |
| This is Bya but Ya-ta’ changes the pronunciation into that of བ་. That is to say, when བ་ is an initial, it is pronounced བ, which is practically like བ མCha; when not an initial, it is pronounced བ. If prefixed by བ ང Da, it is pronounced བ; and if further qualified by a vowel-sign, it takes the བ sound merged into the vowel-sound. Ex. བུ་ Yab, Summer; བུ་ཞིས Yinoa, Region, space (e.g. Heaven’s vault); བུ་ཞིས་ Yud-pa, or Yu’-pa, To brandish, flourish; བུ་ཞིས་པ་ Yen-ch’e-wa, To separate. |
| This is Mya, but Ya-ta changes the pronunciation to that of བ མ Nya. |
§ 6.—The fourteen consonants to which घ Ra, in the form of घ may be subjoined. घ so subjoined is called ग्ल्या or ग्ल्या, Ra-घ, Ra-subjoined.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Romanized Equivalent</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>का-रा-ता-टा</td>
<td>ता</td>
<td>ते</td>
<td>Like ते</td>
</tr>
<tr>
<td>का-रा-ता-टा</td>
<td>ता</td>
<td>ते</td>
<td></td>
</tr>
<tr>
<td>गा-रा-टा-दा</td>
<td>दा</td>
<td>दे</td>
<td></td>
</tr>
<tr>
<td>ता-रा-टा-टा</td>
<td>टा</td>
<td>टे</td>
<td></td>
</tr>
<tr>
<td>ता-रा-टा-टा</td>
<td>टा</td>
<td>टे</td>
<td>All palatals.</td>
</tr>
<tr>
<td>दा-रा-टा-दा</td>
<td>दा</td>
<td>दे</td>
<td></td>
</tr>
<tr>
<td>ना-रा-टा-ना</td>
<td>ना</td>
<td>ने</td>
<td></td>
</tr>
<tr>
<td>पा-रा-टा-टा</td>
<td>टा</td>
<td>टे</td>
<td></td>
</tr>
<tr>
<td>पा-रा-टा-टा</td>
<td>टा</td>
<td>टे</td>
<td></td>
</tr>
<tr>
<td>बा-रा-टा-दा</td>
<td>दा</td>
<td>दे</td>
<td></td>
</tr>
<tr>
<td>मा-रा-टा-मा</td>
<td>मा</td>
<td>मे</td>
<td></td>
</tr>
<tr>
<td>शा-रा-टा-श्रा</td>
<td>श्रा</td>
<td>श्रे</td>
<td></td>
</tr>
<tr>
<td>सा-रा-टा-सा</td>
<td>सा</td>
<td>से</td>
<td>This is the pronunciation in Literary Tibetan and in Sikkim and Baktan.</td>
</tr>
<tr>
<td>सा-रा-टा-टा</td>
<td>टा</td>
<td>टे</td>
<td>This palatal pronunciation is the pronunciation in धुंधालों U-P'x-kx', Colloquial of U.</td>
</tr>
<tr>
<td>सा-रा-टा-ह्रा</td>
<td>ह्रा</td>
<td>ह्रे</td>
<td>Pronunciation in धुंधालों Tsang-P'x-kx', Colloquial of Tsang.</td>
</tr>
<tr>
<td>हा-रा-टा-ह्रा</td>
<td>ह्रा</td>
<td>ह्रे</td>
<td></td>
</tr>
</tbody>
</table>

3
§ 7.—The six consonants to which ฮ Ha, in the form ฮ Ha-ta), may be subjoined.

With the exception of ฮ L-a (commonly seen Lhā), which is frequently met with, these Ha-compounds are only used in transliterations from Sanskrit, Pāli, etc. The effect of subjoining ฮ Ha, is to lengthen and slightly aspirate the consonant Ex. ฮ L-a-sa, Lhāsa, the Capital of Tibet.

ฮ G-a, ฮ D-a (Dental) ฮ B-a.
ฮ Dz-a. ฮ D-a (Palatal) ฮ L-a.

§ 8.—The six silent consonants to which ฮ La (ฮ La-ta) is subjoined.

The effect of subjoining the ฮ is to raise and emphasize the tone, and to make the sound more compact.

ฮ ฮ ฮ ฮ All pronounced ฮ La.
ฮ Pronounced Da.

Examples: ฮ L-x-koh, Cipher, such as ฮ, the abbreviated ฮ or ฮ; ฮ Lu, Serpent-demon; ฮ L-o-d pa, To read; ฮ L-x-chor, or L-x-chor, Glamour, noise, (Literary); ฮ L-en-pa, Stupid, foolish; ฮ D-a-wa, Month, moon; ฮ L-a-ma, Lama; ฮ LUNG, Wind; ฮ L-o-b pa, To learn, teach.

§ 9.—The sixteen consonants to which ฮ W-a-žur, in the form of ฮ, is subjoined.

ฮ is called Wa-žur because it is a corner of the letter ฮ Wa.

When scholars from Tibet first visited India to study Buddhistic
Literature, they did not realize that the Tibetan letter \( \hat{\text{u}} \) represented both \( B \) and \( W \) (which in Sanskrit are denoted by \( v \) and \( \varsigma \)), just as the Bengali letter \( \hat{\text{u}} \) represents them, and that \( \hat{\text{w}} \) \( Wa \) was therefore unnecessary. The later scholars, however, did realize it, and since then \( \hat{\text{w}} \) \( Wa \) has not been much used in Tibetan. It still survives, however, in some words, and in the form of  \( \dot{\text{a}} \) \( Wa-\dot{\text{z}}ur \), subjoined to the consonants now under notice.

As regards Tibetan words, the effect of subjoining \( \dot{\text{a}} \) is merely to lengthen somewhat the sound of the vowel inherent in, or qualifying, the consonant. In the following examples the vowel-sound is the inherent \( \hat{\text{n}} \) \( a \), which, when lengthened, is \( \dot{\text{a}} \). Thus:

\[
\begin{align*}
\hat{\text{t}} & \text{ K\text{\'a}}, \text{Oh!} \\
\hat{\text{t}}\hat{\text{u}} & \text{ K\text{\'a}-\text{ye}, Oh! Holla!} \\
\hat{\text{d}} & \text{ K\text{\'a}-\text{ta}, Grow, Magpie.} \\
\hat{\text{d}} & \text{ D\text{\'a}-\text{pa}, Mouth.} \\
\hat{\text{d}}\hat{\text{u}} & \text{ L\text{\'a}-\text{d\'a}, School.} \\
\hat{\text{d}}\hat{\text{u}} & \text{ D\text{\'a}-\text{wa}, A Medical plant.} \\
\hat{\text{t}} & \text{ T\text{\'a}, Spunk, tinder.} \\
\hat{\text{t}}\hat{\text{u}} & \text{ T\text{\'a}, Grass, herb.} \\
\hat{\text{t}}\hat{\text{u}} & \text{ T\text{\'a} K\text{\'a}, Pasture.} \\
\hat{\text{t}}\hat{\text{u}} & \text{ T\text{\'a} T\text{\'a}, Salt.} \\
\hat{\text{\text{\'u}}} & \text{ or } \hat{\text{\text{\'u}}} \hat{\text{\text{\'u}}} \text{ Zh\text{\'a}, or Zh\text{\'a}-\text{mo}, Hat, cap.} \\
\hat{\text{\text{\'u}}} & \text{ Zh\text{\'a}, Nettle.} \\
\hat{\text{\text{\'u}}} & \text{ R\text{\'a}, R\text{\'a}-\text{cho}, Horn, sting.} \\
\hat{\text{\text{\'u}}} & \text{ T\text{\'a}-R\text{\'a}, or T\text{\'a}-\text{R\'a}, Hartshorn.}
\end{align*}
\]
LA-WA, A species of deer.
SHA, Flood, high water.
SHA-WA, Deer.
SHA-P'O, Stag, buck.
SHA-MO, Doe, hind.
SHA-T'U, Young deer.

Wa-żur is also used to represent the sound of wā, as found in old Tibetan literature, and in Sanskrit, Pali, Chinese, and other ancient foreign languages. Ex:

Hwā, Sugared medicine like lozenges (old Tibetan).
Ra-me-shwā-ha, Rameshvar, near Ceylon.
T'o-u-kwān, Last Emperor of China of the Tartar dynasty.
Dwā-ch'in-b'ā-dur, A Mongolian king of Tibet.
Swā-b'ā-t'ān, Name of a town.

It also represents the sound of d as found in modern Indian languages, e.g. Bengali, in which that sound and wā seem to be interchangeable. Ex. Swadesi, Shādeshi.

It is even met with in conjunction with the vowel-sound ~ Na-ro. Ex. KI, KI, SWO, SWO, TE-RING, NYI-MA DO: Ho, ye gods, to-day is sunny! (Literary).

Wa-żur also sometimes serves to show that a letter which might possibly be mistaken for a prefix is really an initial. Ex. DANGE-po, Clear; GX-po, A district in Tibet. If the Wa-żur had not been subjoined to the G in these words, one might have read them NGX-po, and GX-po.
§ 10.—The Twelve Consonants on which the silent ཀ་མ་ Ra-go-
Ra-Head is placed. The effect is to raise the tonic-pitch and
emphasize the sound of each consonant, except those that are
regarded as masculine. As to masculine letters see § 19. Sign
with Romanized equivalent,  above.

\[\text{་ Ka, ཉ Ga, ཊ Nga, ཊ Ja, ཊ Nya, ཉ Ta,}

\[\text{་ Da, ཉ Na, ཎ Ba, ཊ Ma, ཊ Tsa, ཊ Dz'a.}\]

It will be noticed that ཊ Ka, ཉ Ta, ཊ Tsa, have not got above
them the sign for heightening the Tonic-pitch, they being masculine
letters and not requiring it.

§ 11.—The Ten Consonants on which the silent དབྱང་ La-go, La-
Head, is placed. It has the same effect as the Ra-Head. Sign ཊ.

\[\text{་ Ka, ཊ Ga, ཊ Nga, ཊ Cha, ཊ Ja,}

\[\text{་ Pa, ཊ Ba, ཊ L'a.}\]

In all these the ཊ is not pronounced, except in the case of ཊ L'a,
and except also when there is a preceding syllable which ends in a
vowel. In this latter case the ཊ is usually carried back and given the
sound of ཊ n. Ex. ཊགོ་ལོག་ Gön-cha, Lock; ཊོ་ Dán-ta, Now.
Sometimes, however, it is carried back as ཊ, but not sounded. Yet it
modifies the preceding vowel. Ex. ཊི་ཆོ་ Tê-cha', Whip. Sometimes
it even takes the sound of final ཊ b. Ex. ཊི་ཟོ་ Zob-ta, Mien.

§ 12.—The Twelve Consonants on which the silent གྱུ་ Sa-go,
Sa-Head, is placed. It also has the same effect as the Ra-Head.
Sign ཊ.

\[\text{་ Ka, ཊ Ga, ཊ Nga, ཊ Nya, ཊ Ta, ཊ Da,}

\[\text{་ Na, ཊ Pa, ཊ Ba, ཊ Ma, ཊ Tsa, ཊ Dz'a.}\]
§ 13. Ngön-ju’ sga, The five Prefixes, i.e. silent letters, which are prefixed to divers Initial (sometimes called Radical) letters, simple and complex, in the formation of words. Their effect is to remove the aspirate, if any, of low-toned, i.e. Feminine and Very Feminine initials, and to raise the Tonic Pitch, and make the sound more compact. Thus, take ฐ J‘ung, the Perfect and Imperative root of ฐ Jung-wa, To happen, originate, arise. Here ฐ is a feminine letter, and therefore low-toned, and, as an initial with ฏ Ya-ta, it is slightly aspirated in ฏ. The addition of the prefix ฏ a removes the aspirate, and makes the Tonic Pitch higher, and the sound more compact.

These prefixes are really a kind of Prepositive Affixes, sometimes modifying the meaning of a word, and sometimes entering into the formation of the Present, Perfect and Future Tenses of a verb. Though doubtless once upon a time actually pronounced, they are now generally silent. In the case, however, of ฏ, ฏ, and ฏ, when the syllable in which any of them occurs is preceded by a syllable ending in a vowel-sound, the ฏ, ฏ, or ฏ is often carried back in pronunciation to the vowel-sound and sounded with it. The prefixes ฏ and ฏ are never sounded or carried back. As regards ฏ and ฏ the Colloquial has a curious custom of transmuting them into the sound of ฏ N. Ex. ฏग Me-b’ha is pronounced Men-b’ha, Gun; ฏम Mi-bu’ is pronounced Min-bu’, Is not; ฏक Da-da is pronounced Dan-da, similar. Also ฏ, as a prefix, is sometimes given the sound of ฏ m. Ex. ฏNa-b’ha is pronounced Nam-b’ha, clothes.

No letters are ever superposed upon or subjoined to any prefix; and, as will be seen when we come to the paragraph on the Tone System (§ 19), Prefixes, as such, are of genders different
from those of the same letters as Initials, or even as Affixes, save in the case of ལ་ which is always Very Feminine.

ལ་ Ga. This prefix is of Common Gender, and it is found before the following Initials, namely, ག་ Cha, ཏ་ Nya, ཐ་ Ta, ད་ Da, ཐ་ Na, ད་ Tsa, ད་ Zhya, ད་ Za, ད་ Ya, ད་ Sha, and ད་ Sa, all of which retain their natural sounds unaffected by the ལ་ save as regards Tonic Pitch and compactness of utterance, as already explained. This prefix is found in many nouns. It also enters into the formation of the Present and Future Roots of certain verbs. Ex. མཁྱེན་ NX-ts'ang, Inn; བོད་ TONG, Present Root, and ཤེ་ TANG, Future Root, of དགེ་ TONG-wa, To send, dismiss.

ཉ་ Da. This prefix is of Common Gender, and is met with before the following Initial letters, namely, ག་ Ka, ཁ་ Ga, ང་ Nga, ང་ Pa, ག་ Ba, and ག་ Ma, and nine other letters which are merely compounds of these with Ya-tā', or Ra-tā'. It also enters into the formation of the Future Root of certain verbs. Ex. མཁྱེན་ Future Root of ཨུག་ Bö-wa, To offer; འོཿ GAB, Future Root of འོཿ GEB-pa, To cover.

ཇ་ Ba. This prefix is of Masculine Gender, and occurs before the Initials ག་ Ka, ཁ་ Ga, ག་ Cha, ང་ Ja, ང་ Nya, ང་ Ta, ང་ Da, ང་ Na, ང་ Tsa, ང་ Dz'a, ང་ Zhya, ང་ Za, ང་ Ra, ང་ Sha, ང་ Sa, and twenty-nine other letters, compounds of the foregoing, some having one or other of the different subjuncts, and some even one or other of the three different superposed letters. It is a very common prefix, and enters into the formation of the Perfect and Future Tenses of many verbs. Ex. མཁྱེན་ KOR, Perfect Root and Future Root of མཁྱེན་ KOR-wa, To Surround; འོཿ ZHYÖ, Perfect Root, and འོཿ ZHYÖ, Future Root of འོཿ Jo-wa, To milk.
Ma. This prefix is of Very Feminine Gender, and occurs before 
Ka, Ga, Nga, Ch'a, Ja, Nya, T'a, Da, Na, Ts'a, De'a and four other letters, compounds of some of the foregoing in Ya-tā, or Ra-tā.

'A. This Prefix is of Feminine Gender, and is found before 
K'a, Ga, Ch'a, Ja, T'a, Da, P'a, Ba, Ts'a, De'a, and nine other letters, compounds of some of the foregoing in Ya-tā, or Ra-tā.

The raising-power (if any) of these prefixes, as regards Tone, depends upon their gender as mentioned above, the masculine prefix Ba possessing the greatest power.

§ 14.—The following Tabular Statement of the consonants (in their simple form) which, as Initial Radical letters, take prefixes, and of the particular prefix or prefixes which, and which alone, each such consonant takes, may be found of use, especially in cases where the student feels some difficulty in determining whether any particular letter is or is not a prefix. For instance, no letter except Da, or Ba, immediately preceding a Ka, can be a prefix; no letter except Ma, or 'A, immediately preceding a K'a, can be a prefix; and so on.

<table>
<thead>
<tr>
<th>Initial or Radical letter.</th>
<th>Prefix or Prefixes taken.</th>
<th>Example.</th>
</tr>
</thead>
<tbody>
<tr>
<td>न</td>
<td>न</td>
<td>कर्पो, White.</td>
</tr>
<tr>
<td>ऋ</td>
<td>ऋ</td>
<td>ता-शी, Joy, Prosperity, Blessing.</td>
</tr>
<tr>
<td>Initial or Radical letter.</td>
<td>Prefix or Prefixes taken.</td>
<td>Example.</td>
</tr>
<tr>
<td>---------------------------</td>
<td>---------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>བ</td>
<td>བ</td>
<td>བཾ་བོ་, Abbot.</td>
</tr>
<tr>
<td>བ</td>
<td>བཊ</td>
<td>བཊར་, or བཊཉ བཊར་, To carry away.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོ་, Joy, Happiness.</td>
</tr>
<tr>
<td>བ</td>
<td>བི</td>
<td>བི་, Demon.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོ་, Head.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོ་, To fall, Stumble.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོ་, Money, Silver.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོར་, Sweet.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཉ བོ, To break (Transitive),</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཉ བོ, To allow.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, Beak.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, Masquerade.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, Glory, Splendour.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, To meet.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, To be afraid.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, Pantry.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, To ferment.</td>
</tr>
<tr>
<td>བ</td>
<td>བོ</td>
<td>བོཊ བོ, To rouse.</td>
</tr>
<tr>
<td>Initial or Radical letter</td>
<td>Prefix or Prefixes taken</td>
<td>Example</td>
</tr>
<tr>
<td>---------------------------</td>
<td>--------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>ष</td>
<td>ष</td>
<td>गुभ्या । (Tum), Rumour.</td>
</tr>
<tr>
<td>ष</td>
<td>ष</td>
<td>गुभ्या । (Tön-pa), To cast out.</td>
</tr>
<tr>
<td>ध</td>
<td>ध</td>
<td>तर्या । (T&quot;ā), End.</td>
</tr>
<tr>
<td>ध</td>
<td>ध</td>
<td>तुर्या । (T'ung-wa), To drink.</td>
</tr>
<tr>
<td>ह</td>
<td>ह</td>
<td>दोग । (Dong), Face.</td>
</tr>
<tr>
<td>ह</td>
<td>ह</td>
<td>दोग । (De-po), Good, Wall.</td>
</tr>
<tr>
<td>ह</td>
<td>ह</td>
<td>दार । (D'ā), Arrow.</td>
</tr>
<tr>
<td>ह</td>
<td>ह</td>
<td>दार । (Dan-pa), To choose.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (Nö'pa), Injury.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (Nar-icu), To lengthen, Extend.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (N'a), Oath.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (Pang-po), Witness.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (P'ang-wa), To increase.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (VAR-ka), Summer.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (Bar-wo), To blaze up.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (Mag-ri), Soldier.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (Tsang-po), River.</td>
</tr>
<tr>
<td>ज</td>
<td>ज</td>
<td>नो'पा । (Tsön-K'ang), Prison, Jail.</td>
</tr>
<tr>
<td>Initial or Radical letter.</td>
<td>Prefix or Prefixes taken</td>
<td>Example.</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-------------------------</td>
<td>---------</td>
</tr>
</tbody>
</table>
| 甘 | 甘 | 甘  
*Ts'o*, Lake. |
| 兰 | 兰 | 兰  
*Te'ig'-pa*, To burn (Intransitive). |
| 门 | 门 | 门  
*Dzin*, Lie, Falsehood. |
| 门 | 门 | 门  
*Dze-po*, Lovely. |
| 门 | 门 | 门  
*Dzing-ra*, Fortification. |
| 门 | 门 | 门  
None. |
| 门 | 门 | 门  
*Zhyam-pa* (pro. *Zhyam-pa*), Another. |
| 门 | 门 | 门  
*Nang-zhyin*, According to. |
| 门 | 门 | 门  
*Zho-po*, Body. |
| 门 | 门 | 门  
*Z'ob-ta*, Likeness. |
| 门 | 门 | 门  
None. |
| 门 | 门 | 门  
*Pa*, or *Ya*, Bull, Yak. |
| 门 | 门 | 门  
*La-sha*, Thigh. |
| 门 | 门 | 门  
None. |
| 门 | 门 | 门  
*She-she tang-wa*, To rebuke. |
| 门 | 门 | 门  
*Shā'-pa*, To tell. |
<table>
<thead>
<tr>
<th>Initial or Radical letter</th>
<th>Prefix or Prefixes taken</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ग</td>
<td>ग</td>
<td>स्तू-पो, Bright, Clear.</td>
</tr>
<tr>
<td>स</td>
<td>स</td>
<td>सो-दे काम-पो, Misfortune.</td>
</tr>
<tr>
<td>त</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>ख</td>
<td>None</td>
<td>None</td>
</tr>
</tbody>
</table>

**NOTES.**

1. Letters are either simple, like त, or complex, like ग, ख, च, ङ, घ, ङङङङङ, and so forth. Syllables in which Prefixes occur may consist of two, three, or four such letters. For the purpose of ascertaining what letters are Prefixes, complex letters may be regarded as one letter. No letter that has another letter superadded to it, or subjoined to it, or which is qualified by any of the vowel-signs ट, द, त, द, ठ, can be a Prefix.

2. In the case of a two-letter syllable, whenever the second letter is qualified by a vowel-sign, or is otherwise complex, the first letter, if one of the five mentioned in § 13, may be taken to be a Prefix.

   Ex. — टैँ: Ts'ö, A lake: तामिशि, तामिशि, Calamity.

3. In the case of a two-letter syllable in which both letters are simple letters, then, even if the first letter is one of the five mentioned in § 13, it is not a Prefix, but an Initial or Radical. Ex. — बाँ-घा, Cake of tea: बाँ-योंग-वा, To descend.

4. In the case of a syllable consisting of more than two letters, the first, if one of the five mentioned in § 13, may be taken to be a Prefix. This is so whether the next letter is or is not simple.
Ex. འབབ་ (the Literary form of འབབ་) Baβ-pa, To descend; K'än-po, Abbot; Wö-pa, To create. Very rarely it is otherwise, as in the case of the བ in the word Ṣrūn, Wild animal. Such words are often written with a wa-žur under the བ, to show that it is not a Prefix, but an Initial. Thus Ṣrūn. It is then still pronounced Ri-বā.

5.—Should the Prefix be བ, and the Initial be simple ་, then ་ loses its b sound, and is pronounced w, or w as modified by the next letter, if any, such as ་ Na, ་ La, or ་ Sa (see Vowel Modifications, § 3). Should, however, the ་ be accompanied by ་ (ya-tā), or any vowel-sign, it similarly loses its w sound, and takes that of the ya-tā or of the vowel-sign. Ex.—གདོ་ Not Bang, but Wāng, Authority, Power; རྣ་ Wā, Pinnacle, Spire; བུ་ Yab, Summer; དོ་ Ör, A place in Tibet; དོ་ On-po, Nephew of a Lama. If the ་ be accompanied by ་ (Ra-tā), it acquires the sound of d, i.e. palatal d (see § 6). Ex.—དོ་ Da, Name of a Tibetan tribe; དོ་ Da’ Interstice.

§ 15.—Peculiarities of Pronunciation

1.—When a syllable beginning with one of the Prefixes ་, ་, or ་, follows another syllable ending in a vowel-sound, the Prefix is often in the Colloquial carried back, sometimes with its own sound, sometimes with a changed sound, to the preceding syllable, and pronounced as if it were part of it. Ex.—


ངོ་མཐོ་ གླུ་-zyi, pronounced Chub-zyi, Fourteen.
**Ra-yi**, pronounced 'Rab-yi', Drunk.

**K’a-kyön-sang-wa** (Hon.) K’a-kyön-sang-wa, pronounced K’a-kyön-sang-nga, To censure.

**Na-z’a** (Hon.) Na-z’a, pronounced Nam-z’a, Clock, Clothes.

**K’a-ch’u,** pronounced K’am-ch’u, Law suit.

**Ya-ts’an-po,** pronounced Yam-ts’am-po, Astonishing.

2.—The Prefixes ゚ and ゙ are never themselves carried back; but in the case of ゚ and also of ゙ the sound of ゚ is sometimes substituted, and pronounced with the preceding syllable. Ex.—

**T’o-bo,** pronounced T’ön-dö, Ambition.

**Mi-du,** pronounced Min-du, Is not, are not.

**Ge-dun,** pronounced Gen-dun, Clergy.

**Zhyän-dam,** pronounced Zhyän-dam, Cheek.

**Nom-be t’a-pa,** pronounced Nöm-be t’a-pa, To add.

**Me-b’xa,** pronounced Men-b’xa, Gun.

**Me-ba,** pronounced Men-b’a, Ember.

3.—Even when the first syllable ends in ゚, the same custom sometimes holds, probably because of the incomplete way in which final ゚ is uttered, the syllable therefore seeming to end in a vowel-sound. Ex.—

**Ch’aö-du,** or Ch’a’-du, pronounced Ch’an-du, Knot.

4.—The sound of ゚ is sometimes transmuted into that of m. Ex.—

**K’an-po,** pronounced K’am-po, Abbot.
YIN-PA, pronounced YIM-PA, To be (copula).

Non-be Tā'-PA, pronounced Nom-be Tā'-PA.

To add.

ZHYĀN-PA, pronounced ZHYĀM-PA, Other.

5.—The sound of ʰ as final of first syllable is also sometimes changed into that of m. Ex.—

Mun-gam (Hon.) GU-CH'AM, pronouncedGun-ch'AM, Catarrh.

Gyā-ts'ān, pronounced Gyān-ts'ān, Banner of Victory.

6.—The sounds that are latent in superadded letters, sometimes result in audible sounds, pronounced with the preceding syllable. Ex.—

SO-BO, pronounced Sō-Bong, Churn.

J'a-Bong, pronounced Jān-Bong, Tea churn.

Ch'o-Sga, pronounced Ch'ō-Sga, Fifteen.

Ch'ō-T'en, pronounced Ch'ōr-T'en, A monument containing the ashes of a saint or other relics.

7.—Ra as a final is frequently pronounced so softly as to be almost unheard. Ex.—

SER-KA, pronounced SE-KA, Chink.

BAR-ŁA, pronounced BAY-ŁA, Above.

MAR-HRANG-WA, pronounced MA-HRANG-NGA, Naked.

BAR-ŁA, pronounced Ba-ŁA, Between.

DUR-T'o', pronounced DU-T'o', Cemetery.

'UB-ňA, pronounced U-ňA, Noise.

KAR- yö, pronounced KA-Yö, Earthen mug or cup.
Tsar, pronounced Tsa, Margin
Ser, pronounced Se, Gold.
K'ar-nga, pronounced K'a-nga, Gong.
Sar-pa, pronounced Sa-pa, New.

8.—When the first of two syllables ends in a vowel-sound, and the next syllable consists of ཡ་, the latter often takes the sound of ག. Ex.—

Chu-wa, pronounced Chu-a, Dung of cattle.

9.—The following is a common case of ཡ་, or ལ་, being reduced to the sound of བ:—

Yö'-wa-ré pronounced Yaw-a-ré¹. Is, are, was, were (in the sense of possibly or probably being).

Yö'-pa-ré

10.—When the first of two syllables ends in ཡ, and the next syllable is ཡ་, the latter is often pronounced as ང་, but sometimes it is reduced to a mere ག. Ex.—

Jä-wa Sang-wa, pronounced Jä-ra Sang-nga, To meet.

Yö-wa, pronounced Yö-a, Curtain.

11.—The above are samples of irregularities with which one sometimes meets; practice alone will enable the student to know when other words similarly spelt follow these Colloquial customs, and when they ought to be pronounced according to the regular rules. The following are a few more specimens of irregular pronunciations:—

Mä-nyöng, pronounced Mä-nyung, Never.
Sü shi kyi du¹ pronounced Sü shin-gi du¹, Who knows?
K'a lā shā-pa pronounced K'ab-lā shā-pa, To chat.
§ 16.—The ten consonantal affixes, called ཉི་སོགས་ཚུལ་'Je-Ju' chu, each of which, when following an Initial, simple or complex, completes the formation of a syllable.

ང་ Ga, མ་ Nga, ཆ་ Na, ར་ Ba, ཆ་ Ma;

ར་ 'A, ར་ Ra, ཆ་ La, ས་ Đa, ཞ་ Sa.

Of these ས་, ར་, ཆ་, and ས་ are frequently seen with an additional silent ས་, or Second Affix, called བསྟན་འཛིན་ Yang-Ju'. They are then called Double Affixes.

Another kind of Double Affixes is met with in old Tibetan books. It is very rare, but for literary purposes the student may as well make a note of it. It consists of ས་ Na, ར་ Ra, or ཆ་ La, followed by ས་ Đa, here called ས་ན་ Đa-Da', Hard P. Thus:

ས་ nd, ས་ rd, ས་ ld.

It is used to express the Past Tense. Ex:—

སོང་པ་ Sand-pa, He heard.

གྱུར་པ་ Gyuro-pa, He became.

སྒྲིབ་པ་ Sold-pa, He requested.
The modern Literary practice, however, is to omit the final ꞙ, which may be regarded as obsolete.

As to the pronunciation of the affixes Ꞡ, ꞡ, Ꞣ, ꞣ, Ꞥ, ꞥ, Ꞧ, see § 3, Tabular Statement of Vowel Modifications, and Notes thereto.

The Dictionary Order of the above-mentioned ten Consonantal Finals, and of the four Double Finals in ꞧ, is as follows:

1. Ꞡ .. ḍa. 8. ꞗ .. ba-sa.
2. Ꞣ .. ḍa-sa. 9. ꞣ .. ma.
3. Ꞥ .. nga. 10. ꞥ .. ma-sa.
4. Ꞧ .. nga-sa. 11. ꞧ .. 'a.
5. Ꞩ .. da. 12. ꞩ .. ra.
6. Ɦ .. na. 13. Ɜ .. la.
7. Ɡ .. ba. 14. Ɬ .. sa.

The above, of course, is their order under each letter of the Ka-K’a; that is to say, it is their order after, or in subordination to, the Alphabetical Order, if that term may be used in connection with the Ka-K’a.

As to the Gender of the Ten Final Affixes, see § 19.

§ 17. – ཀྱུན་ཆུགྱུ་ཆོས་ཅན། Lar-du-wa chug-chi’, The Eleven Duplication in ཏོ་, of certain letters when forming the terminals of verbs. The Duplication has the effect of emphasizing, or intensifying, or solemnizing the expression of a fact. It is a feature of Literary Tibetan only, and is met with in nearly every sentence of the existing translation into Tibetan of the New Testament.
Examples:

1. — ཞུན་གུ་དོན་བཞག་ཕན།

   མི་འོ་མ་པ་མ་ལེ་སློབ་སྲིད།

   (for རོབ་པ།) རེ་or
   ལོ་སྨོན་པ།

   Su-kyang Kong-la lag-pa ma re-go: And no man laid hands on
   him.

   In the Colloquial this would be:
   མི་འོ་པ་ལ་གདན་ལྟ་མ་ཤེས་བསྒྲ་(for རོབ་པ།) རེ་or རྒྱ་མ་ཕུང་

2. — མི་འོ་མ་པ་མ་ལེ་སློབ་སྲིད།

   རི་སྔོ་རྒྱ་པོ་དབུ་ཡེ་དུ་ནང་
   ིེབ་གུ་ལན་མི་རིང་པོ་
   ལེ་སྤྱོད།

   Yi-sha-ri bu gyu-po Da-wid f'ung
   ngo: Jesse's son was king David
   or: Yi-sha-ri bu gyu-po Da-wid
   yin: Jesse's son was King David.

   In the Colloquial this might be:
   རི་སྔོ་རྒྱ་པོ་དབུ་ཡེ་
   ིེབ་གུ་ལན་མི་
   or:

   Yi-sha-yi gyu-po Da-wid kyi'
   song: Jesse begat King David.

3. — དོན་བཞག་ཕན།

   Colloquially:
   གྲོ་ལེ་སོ་འི་ནང་ང་
   བོ་མེ་དེ། Ye
   have not life in yourselves.

   K'yo'-ts'oi nang-na to' me'-do:
   K'yo'-rang-ts'oi nang-la to' me'.

4. — ཡོན་ཏོག་པོ་

   Colloquially:
   གྲོ་ལེ་སོ་འི་ནང་ང་
   བོ་
   K'yo' kyi bu sön-no: Thy son
   liveth.

   K'yo' rei bu sön-gyi'du'.

5. — དོན་བཞག་ཕན།

   Nga ga-ru yö'-na la leb mi t'ub-bo
   Where I am, ye cannot come
Colloquially:—

7. Kohn-ch'o’ gi t'ub'-t'o-tea de la nh-par gyur-ro: The wrath of God will abide on him.

8. Yang k'ong gi nga-la kohn-ch'o’ la nyen-kur 'jö shi' che sung-so: Then said he unto me, worship God.

9. De ut nam-k’ä na tà zhyan zhyan t’ong-var gyur-to: And there was seen another sign in heaven.
Colloquially:

De-nil nam-k‘ê la yam-ts‘ân
"thayam-pa chi’t’ong j‘ung.

N.B.— postpone is used only with the Literary Perfect root after
final ཐ, མ, བ (for ཐ, མ, བ) ।

The Full-stop ।, or ॥, will henceforth be omitted. See Writing
and Punctuation, § 20.

§ 18.—Colloquial Duplications.

As regards certain verbs in the Infinitive Mood, or in the Perfect
tense of the Indicative Mood, i.e. verbs, the roots of which end in the
final consonant ཈, མད, བ, དཔ, བ, བ, or བ, the following custom obtains
in the Colloquial. Instead of pronouncing in the ordinary way the
particle ག or ག that follows the root, the speaker merely duplicates,
or emphasizes with an added a sound, the final consonantal-
sound.

Thus, as regards the Infinitive Mood, instead of saying ཉག་དག་བ
(Hon.) ὑο–པ་སང–པ་, the Colloquial speaker would say ཉག་དག་
"nang–pha, To proclaim or publish.

So, too, as regards the Perfect Indicative, instead of saying
"ngag–gê ཆ or ὑο–པ་ཡིན, he would say ཉག་ཛོ–པ་ཡིན, I proclaimed, I have proclaimed.

Other Examples are:

སྟེལ་ (for མ) བདེ་ལེ་ (Hon.) སྟེ–ལ་ (for wa) སངོ–པ་, or
nang–pha: To absolve.

སྟེལ་ལེ་ (for མ) བདེ་ལེ་ (for མ) ནེམ (Hon.)
Kushö kyi se-la (for wa) sango-nga (for wa) yin; the
master absolved or has absolved.
The lord absolved or has absolved.

Nor-ra (for wa) sang-nga, To err.

Kusho kyil nor-ra (for wa) sang-nga (for wa) yin: or still better:

K'u-zhiyö-kyil t'u nor sang-nga (for wa), or t'u nor shor-ra (for wa) yin. The master erred, or has erred.

Na'k nor-ra (for wa) yin: I erred, I have erred.

Pong-nga (for wa) sang-nga: To shun, To renounce.

K'oong-\'it pong-nga (for wa) sang-nga (for pa) re': He shunned, He has shunned.

K'o-re-pang-nga (for pa) re': He shunned, He has shunned.

When the root ends in final न, the Colloquial sometimes resorts to a following न, instead of the Duplication as above. Ex—

Gye-wa, To stumble.

Gye-ra (for wa) sang-nga: To stumble.

K'oong gye-ra (for wa) sang-nga (for pa) yin: He stumbled, He has stumbled.
At the same time this were better phrased thus:

कोङ कु बङ (for शू बङ) कुङ्ख कुङ्ख (for नङ) कुङ कुङ्रा (K'ong ku baś or ku baś) shor-ra (for wa) re'. He has stumbled.

न्गा ग्ये-रा (Vulg.) Nga-gye-ra (for wa) yin; I stumbled, I have stumbled.

As regards verbs the roots of which end in गङ, or गङ, or गङ, or गङ, there is no such duplicating custom. They are pronounced in the regular way.

See also § 15, 8, as to गङ wa changing into a after a vowel-sound.

§ 19.—The Tone System.

Tone is a very important factor, a fairly correct tone being almost more desirable than absolutely correct grammar; and there exist certain rules on the subject which should be carefully studied.

The क़ैल, or Consonantal Series of the क़ैल Ka-k'a, is classified by Tibetan Grammarians under six heads, having reference to the respective genders of the several letters.

These heads are:

1. यं P'o, Masculine.
2. मङ्रिम Man-niing, Common.
3. मङ Mo, Feminine.
4. रिन्तु मो Shin-tu mo, Very Feminine.
5. रिन्त मो Mo-sham, Sub-Feminine, or Barren
6. रिन्तन्त्र 'Ts'an mk', Neuter.

Masculine Letters.

These are pronounced with a special emphasis, fullness, compactness, and distinctness, arising from a powerful use of the vocal organs. They never undergo any modifications in this respect, even when
guarded by Prefixes or Super-posed Letters, but always preserve intact their own natural sounds.

FEMININE AND VERY FEMININE LETTERS.

In pronouncing these the vocal organs are relaxed, and the phonetic body of the letter is not so much sent forth from the mouth, as suffered to emanate from it gently and gradually. These letters are subject to phonetic modification when guarded. For instance, the addition of Prefixed or Super-posed Letters has the effect of raising the Tonic Pitch, and softening the sound. Thus, ར་ ར། རབ་, is unguarded, and therefore, to an English ear, sounds very like Kang. But ར་ ར། རའི་, pronounced like the Ga in Garland, and ར་ ར། རཀོ་, similarly pronounced, are guarded, in the first case by a Prefix, and in the second by a Super-posed Letter, and therefore the sound is no longer hard and compact like the & sound of unguarded ར་, but softer and exactly like the sound of the English hard g, and the tone is moreover raised, or brought to the Pitch-level of a Masculine Letter.

COMMON LETTERS.

The manner of pronouncing these differs only in degree from the way in which Masculine and Feminine Letters are pronounced. That is, they are uttered less compactly and emphatically than the Masculine, and less softly than the Feminine Letters.

SUB-FEMININE OR BARREN LETTERS.

The pronunciation of these is also only a matter of degree as compared with the pronunciation of Feminine Letters.

NEUTER LETTER.

This has a hard and compact sound.

The following Tabular Statement will elucidate the above remarks:—
<table>
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<tr>
<th>Letter</th>
<th>Gender</th>
<th>Pronunciation</th>
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<td>ཁ</td>
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<td>ག</td>
<td>Cha</td>
<td>Common</td>
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<td>ང་</td>
<td>Nga</td>
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<td>Sub-Feminine or Barren</td>
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<td>ང།</td>
<td>'A</td>
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Even the Five Prefixes possess a gender of their own. Thus:

༔ 'Ba is Masculine, having been Feminine, as an Initial.

༔ 'Ga, 'Da are Common, having been Feminine, as Initials.

༔ 'A is Feminine, having been Barren, as an Initial.

༔ 'Ma is Very Feminine, unaltered.

So, too, the Ten Final Affixes have the following genders:

༔ 'Ga, Masculine, having been Feminine as an Initial, and Common as a Prefix.

༔ 'Da, Ditto.

༔ 'Ba, Ditto, having been Feminine as an Initial, and Masculine as a Prefix.
\textit{Sa}, Masculine, having been \textit{Common} as an Initial.

\textit{Na}, Common, having been \textit{Very Feminine} as an Initial.

\textit{Ra} \textit{La} \textit{Nga} \textit{Ma} \textit{A}, Feminine, having been \textit{Very Feminine} as Initials, and \textit{Ma} having been \textit{Very Feminine}, as a Prefix.

Thus, the only Letter which undergoes no change in gender, whether as Initial, Prefix, or Final Affix, is \textit{Ma}.

In his \textit{Primer of Standard Tibetan} the Revd. Mr. Edward Amundsen, when dealing with the Tone system, gives prominence to the \textit{Pitch} and \textit{Length}, rather than to the \textit{Compactness}, \textit{Emphasis}, and \textit{Distinctness} of the tone. His classification may be represented thus:

1.  

2.  

3.  

4.  

5.  

6.  

High and short.

High and long.

Medium and short.

Medium and long.

Descending but re-ascending and long.

Very low and long.

We have seen that the \textit{Length or Shortness} of the Tone is governed by rules of its own (see § 3): hence we need not consider it here in connection with Pitch. So far, therefore, as Pitch alone is concerned, Mr. Amundsen's system may be reduced to only three classifications, namely:
1. **High**

2. **Medium** consisting of Mr. A.'s

3. **Low**

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<tbody>
<tr>
<td>1.</td>
<td>High and short.</td>
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<tr>
<td>2.</td>
<td>High and long.</td>
</tr>
<tr>
<td>3.</td>
<td>Medium and short.</td>
</tr>
<tr>
<td>4.</td>
<td>Medium and long.</td>
</tr>
<tr>
<td>5.</td>
<td>Low and ascending.</td>
</tr>
</tbody>
</table>

Now, if, instead of regarding this question of Tone from the point of view of Pitch, we regard it from that of emphasis, fullness, compactness and distinctness, we shall find that the subject again arranges itself under three heads namely, utterances that are very compact and full, those that are only moderately so, and those that are soft and gradual emanations.

To sum up: for all practical purposes it will be found that (1) words beginning with the **Masculine Initials** .Drop., .Drop., .Drop., .Drop., should be pronounced compactly and fully, and in a high key; (2) words beginning with the **Common Initials** .Drop., .Drop., .Drop., .Drop., .Drop., .Drop., should be pronounced with moderate emphasis and in a moderately high key; (3) while words beginning with the **Feminine Initials** .Drop., .Drop., .Drop., .Drop., .Drop., .Drop., .Drop., or with the **Very Feminine Initials** .Drop., .Drop., .Drop., .Drop., .Drop., .Drop., or with the **Barren Initials** .Drop., .Drop., .Drop., .Drop., or with the **Neuter Initial** .Drop., should be pronounced softly and in a low key. It should also be remembered that when an Initial has a **Prefix**, or a **Submounting Letter**, the utterance according to these three rules is somewhat intensified as regards **Masculine and Common Initials**, and heightened and rendered more compact as regards all the others.

It would appear, however, to be doubtful whether **Prefixes** have much to do with the raising of the Tonic Pitch. What is more certain is that they are used (1) for modifying the meaning of a word, e.g., .Drop. Ch'ö-pa. To be cut off. To be decided, but .Drop. Ch'ö-pa
To honour:  གོང་པ་ DONG-WA (for གོང་པ་ DANG-WA, Cold), but གོང་པ་ DONG-WA. To count, and གོང་པ་ DONG-WA, To die; (2) in the formation of the tenses of verbs, as already explained (§ 13); and (3) to effect changes in the pronunciation of Initial Letters. Thus ཤ, as an Initial, is pronounced almost like K in English; but, when prefixed by ཤ, ཥ, ལ, or ཧ, it is pronounced like hard G in English. Again ཤ, as an Initial, is pronounced almost like P in English; but when prefixed by ཤ, it is pronounced as W, when unqualified by any vowel-sound, and as the vowel-sound only, when so qualified; or, if prefixed by ཤ, it takes the sound of B in English. Again, as regards ཤ, see § 13. Again, ཤ, as an Initial, is pronounced as a dental T; but, if prefixed by ཤ, ཤ, ཤ, or ཤ, it takes the sound of a dental D. Again, ཤ and ཤ, when Initials, are pronounced with a slight aspirate; but, when prefixed by ཤ, ཤ, or ཤ, they lose the aspirate. Again ཤ, as an Initial, is pronounced almost like S in English; but, when prefixed by ཤ or ཤ, it is pronounced like Z in English. Lastly, ཤ, as an Initial, is pronounced almost like shya; but, prefixed by ཤ or ཤ, it takes the sound of zhya.

§ 20.—Writing and Punctuation.

Originally, Tibetan was a monosyllabic language. Nowadays, however, its words are mostly disyllabic. There is no attempt in the written or printed language to divide off words from one another, either by spacing or by punctuation. Hence, they all succeed and seem to run into each other in one continuous line, and the reader's knowledge is all that enables him to recognize them individually. It is otherwise, however, with syllables. A syllable may consist of a single consonant, simple or complex, or of two or more such consonants, silent or pronounced. But, be its consonantal structure what it may, the whole collocation of letters possesses only one vowel-sound, inherent or expressed by vowel-signs. Every such collocation or syllable must be marked off
from its successor by a dot (·) placed at the right-hand top corner of the final consonant. This dot is called ㅗ  viper. To mark the termination of clauses such as those for which we generally use a comma, a semi-colon, or a colon, another sign is used in the shape of a vertical stroke (||), called ㅗ  Kyanno-sha'. Whenever this sign is used, the ㅗ after the last consonant is omitted, except in the case of final ㅗ aga, which always retains it. A double vertical stroke (|||), called ㅗ Nyi-sha', is used where we would use a full stop. At the end of a paragraph, or of a chapter, a fourfold vertical stroke (||||), called ㅗ Bhnyi-sha', is placed. Instead of the four plain strokes the following may be used: ㅗ , or ㅗ , or ㅗ , or ㅗ , or ㅗ , or ㅗ , or ㅗ . Instead of the two plain strokes the following, ㅗ . Instead of the one plain stroke the following, ㅗ . In some books the comma is seen thus, ㅗ . Sometimes the dot (·) or ㅗ is seen ㅗ , and sometimes even larger, ㅗ . In Book-letter and in Running-hand the ㅗ is seen thus, ㅗ .

At the commencement of printed and written matter symbols like the following may often be seen:

This is called Swasti or the Auspicious Benediction. It may begin any work dealing with Ethics and Morality. The top figures are the Double Flame; or Radiance, the next are the Double Gem, and the lowest are the Double Lotus. On the right is ㅗ 鲷 鲷 鲷 鲷 .

TRIPLE DITTO, for writings on Philosophy and Theology.


Lotus and Stalk. Used with official correspondence, proverbs, maxims, etc.; to indicate a fresh beginning.
Ordinary Block Print.

The proper method of writing this is first to make the thick horizontal stroke at the top of each letter, and then the rest of the character, working from left to right as in English, and adding the *Fa-tas, Ra-tas,* and vowel-signs last. The straight vertical strokes should be long, fairly thick at the top, and tapering to the bottom.

In writing *Sa,* the vertical stroke on the left may first be made downwards, and then the rest, never omitting clearly to define the loop in the centre. Or, a horizontal stroke may first be made, then the vertical stroke on the left downwards, and then the remainder, from the right-hand end of the horizontal stroke. The down-stroke from the loop must be long, quite vertical, and tapering, otherwise the beginner is apt to produce something which might be mistaken for *Sa,* which has no central loop, and whose final down-stroke is short, and instead of being vertical slopes off to the right.

Other letters which the beginner is apt to mix up with each other when attempting to write them, are *Sa Nga, Sa Ta,* and *Sa Da.* The down-strokes in *Nga* and *Da* begin at or near the right end of the horizontal line, and curve well to the left, whereas the down-stroke of *Ta* begins at the left end of the horizontal line, and comes straight down, or even with a slight slant to the right. The final stroke of *Nga* is short and thick, while those of *Ta* and *Da* are long and tapering. *Ta's* final down-stroke, moreover, takes a bend to the left, while that of *Da* bears well to the right. Both, too, are brought well down, whereas *Nga's* final stroke is stunted.

In writing *Sa* the little stroke on the left should first be made, then the thin stroke next to it, then the top horizontal stroke and undercircle, and finally the long vertical down-stroke.

*Sa* may be written by first making the top horizontal stroke, then the whole left side of the letter, and finally the vertical down-stroke on the right. Or, after the horizontal stroke, first the little curved stroke in the top left-hand corner, then a straight diagonal line from
right to left downwards, and finally the vertical stroke on the right downwards.

In writing letters like folios and folios, the down-stroke containing the loop is usually commenced from near the right-hand end of the horizontal stroke.

The vertical stroke of folios should project down slightly beyond the point of junction with the curve on the right.

folios First the horizontal, then the thin curving down-stroke, beginning it from the centre of the horizontal, and lastly the thick curving stroke on the right, the top end of which should meet the thin down-stroke a little below the letter's junction with the horizontal. Or thus, folios, that is, first the horizontal stroke, then the short down-stroke, and lastly the curving stroke, somewhat after the way we write the figure five.

folios First the horizontal, next from the centre of that stroke the down-stroke, then the loop on the left, working upwards, and then by carrying on the pen, the loop on the right working downwards.

folios First make an folios. That is to say, a vertical down-stroke, then the rest of the figure. Lastly make a straight down-stroke, meeting the end of folios. folios has no loop.

folios First the dot, or thick short stroke on the left at the top, then the half circle to the right, then the thick short stroke slanting from left to right, and finally the long hook. Or else, first a horizontal stroke, then the dot or short thick stroke on the left at the top, and then the rest as stated.

folios First the horizontal, then from its centre or from near its right-hand end the short thin lines loping downward to the left, then the hook with the tail brought up level with but clear of the horizontal stroke; next, from near the top of the second stroke a straight or curving line downwards with a slant to the right; and lastly the vertical down-stroke.
First a short horizontal, then a sort of \( \mathfrak{U} \) with another horizontal over the right-hand limb, then the stroke slanting to the right, and finally the vertical down-stroke. Or, first two parallel vertical strokes of equal length, with a horizontal on each, then another parallel vertical stroke a little longer than the others. Then join the first two with an under-curved stroke; and lastly, with a slanting stroke from left to right, join the second and third vertical strokes, at the bottom. The first way is the better.

First write an elongated \( \mathfrak{A} \), thus \( \mathfrak{A} \), and then add the bar across the middle.

Or first write an ordinary \( \mathfrak{A} \), and then subjoin a \( \mathfrak{A} \) without its horizontal stroke.—Thus \( \mathfrak{A} \mid \)

First a short horizontal, then the thin short down-stroke, slanting to the left, then the thick stroke up the end of it, slanting to the right. Then, from near the top of the second stroke, make the long down-stroke, sloping to the right, and lastly the vertical down-stroke.

First a horizontal, then the short thin down-stroke from near the right-hand end of the horizontal, and slanting to the left, then the thick stroke at the bottom, beginning it from well to the left of the down-stroke and carrying it boldly across the end of the latter, with a good sweep to the right and with a downward trend.

In making \( \mathfrak{A} \) the beginner should see that he does not make it look like \( \mathfrak{A} \).

First a fairly long horizontal. Then from near the left-hand end a thin downward stroke slanting to the left, then a thick downward-stroke slanting to the right, and finally the vertical down-stroke, commencing it from the right-hand end of the horizontal.

First a fairly long horizontal. Then to the first half of it
subjoin a small ꞑ without its horizontal. Then, from the right-hand end of the horizontal, make the long vertical down-stroke.

劂 This is the same as ꞑ reversed.

꜑ First the horizontal. Then the two little strokes, and finally the long vertical down-stroke.

**Book-Letter and Running-Hand.**

These are very much alike, the Running Hand, however, being the more difficult of the two to read and write. Specimens of both, in all possible combinations, are given in Csoma de Körös’a Grammar (1834).

§ 21.—**Spelling.**

Tibetan spelling may be described as a cumulative process, one only of the component parts of a syllable being taken up at a time. Next, the sound so taken up is repeated, but with the addition in advance, or by way of assumption, of the second component part. Then this second component part is pronounced by itself. Finally, the phonetic effect of all that has thus been taken up is pronounced together, and that effect represents the literal expression of the syllable.

A knowledge of how to spell is most useful, and it is quite worth the student’s while to take the trouble to acquire it.

The following examples are intended to exhibit the process progressively, through most of the stages from simple to complex syllables:

1.—**Simple Consonants.**

<table>
<thead>
<tr>
<th>ꞑ</th>
<th>(for example), and one final affix.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꞑ꜑</td>
<td>Ka, Kä-g’a, Kä’</td>
</tr>
<tr>
<td>ꞑ꜑</td>
<td>Ka, Kang-nga, Kang</td>
</tr>
<tr>
<td>ꞑ꜑</td>
<td>Ka, Kä-da, Kä’</td>
</tr>
<tr>
<td>ꞑ꜑</td>
<td>Ka, Kän-na, Kän</td>
</tr>
<tr>
<td>ꞑ꜑</td>
<td>Ka, Kä-la, Kä</td>
</tr>
<tr>
<td>ꞑ꜑</td>
<td>Ka, Kä-sa, Kä</td>
</tr>
</tbody>
</table>
II.—Consonant and Double Affix.

Ga, Gang-nga-sa, Gang.

K’a, K’am-ma-sa, K’am.

K’a, K’am-ma (La’-kor)-sa, K’am.

III.—Consonant with Prefix and Affix.

Da-wo: Ka, K’a-á, K’a.

Ma-wo: K’a, K’a-á, K’a-

IV.—Consonant and Single Vowel-sign.

Ka, gi-gu, Ki.

Ka, zhuyab-kyu, Ku.

Ka, deng-bu, Ke.

Ka, na-ro, Ko.

V.—Consonant with double Vowel-sign and Subjunct.

Ga, na-ro, go; ‘á, na-ro, ou; Goù.

VI.—Consonant with Vowel-sign and Affix.

Ka, na-ro, ko; kong, nga, Kong.

Ra, deng-bu, re; ré-da, Ré.

VII.—Consonant with Vowel-sign and Double Affix.

K’a, na-ro, K’o; k’om, ma, sa, K’om.

VIII.—Reversed Letters.

Ta-log-Ta; Tam-ma (La’-kor) Tam; k’a; Tam-k’a.

Da-log-Da; ma; Ra, zhuyab-kyu, Ru; Da-ma-ru.
IX.—Ya-tās.

Ka, Ya-tā, Kya,
Pa, Ya-tā, Cha.
P'a, Ya-tā, Ch'a.
Ba, Ya-tā, J'a.
Ma, Ya-tā, Nya.

X.—Ya-tā with Vowel-sign.

Ka, ya-tā, kya; kya, gi-gu, kyi.

XI.—Ya-tā with Vowel-sign and Affix.

Ka, ya-tā, kya; kya, gi-gu, kyi; kyi, sa, kyi.

XII.—Ya-tā with Vowel-sign and Double Affix.

K'a, ya-tā, k'ya; k'ya, dženg-bu, k'ye; k'ye, ba, sa, k'ye.

XIII.—Ya-tā with Prefix and Affix.

Da-wo: ka, ya-tā, kya; kyar, ra, kyar.

Da-wo: pa, ya-tā, cha; chā, la, chā.

XIV.—Ya-tā with Prefix, Vowel and Affix.

Da-wo: ka, ya-tā, kya; kya, gi-gu, kyi; kyi-la, kyi.

Da-wo: pa, ya-tā, cha; cha, na-ro, cho; chō, da, chō.

XV.—Ya-tā with Prefix, Vowel and Double Affix.

Ba-wo: ka, ya-tā, kya; kya, gi-gu, kyi, kyi, ga-sa, kyi.
XVI.—Ya-tä and Affix, each with Vowel-sign.

K’a, ya-tä, k’ya; k’ya, deng-bu, k’ye; ’ä, zhyab-kyu, ’u; k’ye’u.

XVII.—Ra-täs and Ha-täs.
Spelt like ya-täs, but the following would be new:

Ba, bän, na, bän; da, ha-tä, d’a; d’a, zhyab-kyu, d’a; ka; Bän-d’a-kä.

Ba, ha-tä, b’a; b’a, ra-tä, br’a; br’a, zhyab-kyu, br’a; br’um, ma, br’um; ha, ra-tä, hra; ’hra, gi-gu, hri; Br’um-hri.

XVIII.—La-täs.

Ka,
Ga,
Ba, la-tä, La.
Ra,
Sa,
Za, la-tä, Da.

Ka, la-tä, la; la, na-ro, lo; log-ga, Lo’.

XIX.—Wa-kurs.

Ts’a, wa-zur, ts’a; k’a, zhyab-kyu, k’u; k’ug, ga, k’u’; Ts’a-k’u’.

Zhya, wa-zur, zhya; ma, na-ro, mo; zhya-mo.

Ba, na-ro, bo; da, ha-tä, d’a; d’a, gi-gu, d’i; sa; ta, wa-zur, tä: Bo-dä-su-tä.

XX. Ra-gos, La-gos, and Sa-gos.

Ra, ka-tä, Ka.

Ra, ga-tä, G’u.
Ra, nga-tä, Ngä.
La, ka-tä, Ka.
La, ga-tä, Ga.
La, nga-tä, Ngä.
Sa, ka-tä, Ka.
Sa, ga-tä, Ga.
Sa, nga-tä, Ngä.

In spelling, the Prefix is taken first, then the surmounting letter, then the ya-tä, or ra-tä, or other subjunct, then the vowel, then the affix or affixes. Thus:

Ba-wo: Sa, ga-tä, ga; ga, ra-tä, da; da, zhyab-kyu, du; Jung, nga, sa, Dung.

XXI. Miscellaneous Examples.

Pa, pän, na, pän; ch’a, deng-bu, ch’e; ch’en; na, ch’en; ra, gi-ğu, ri; rin, na, rin; pa na-ro, po; ch’a, deng-bu, ch’e: Pän-ch’en, rin-po-ch’e, The Grand Lama of Tashi L’impo in Tsang, usually called the Tashi Lama, and an incarnation of ‘O-paś-mä’.


Ta; La; ‘a, gi-ğu, ‘i; lai; Ba, la-tä, la; ma: Ta-lai La-ma, The Dalai Lama, or Spiritual Head of Tibet until Sir Frank Younghusband’s entry into Lhassa.

‘A-wo; ba, ra-tä, da; da, sa, da; la, ja-tä, ja;
Ja, na-ro, jo; jong, nga, sa, jong: Dź-Jong (pronounced Dân-Jong), Sikkim.

Ra, da-tä, da; da, na-ro, do; ra, ja-tä, ja; ja-deng-bu, je; ga, la-tä, la; la, gi-ğu, li; ling, nga, ling: Do-Je-Ling, or Dör-Je-Ling, Darjeeling, or the Place of Ecclesiastical Sway; literally the Place of the Sovereign Stone.

Ba, na-ro, bo; bö', da, bö'; sa, ka-tä, ka; Kä', da, Kä': Bö'-ka', Language of Tibet.

§ 22.—TRANSLITERATION.

For the system adopted in this work of transliterating Tibetan words into Romanized Equivalents see § 2.

The best method, no doubt, is the one that was adopted at the Vienna Congress of Orientalists, and which may be found exemplified in Rai Sarat Chandra Das Bahadur's Tibetan-English Dictionary. By that system each letter in a Tibetan word is transliterated, but a line is drawn under every letter that is not pronounced, or it is distinguished by special type from the letters that are pronounced. It is not adopted in this work, as it is really only necessary for purposes of scientific precision.

§ 23.—USE OF THE TIBETAN DICTIONARY.

The following appears to be the way in which the words in a Tibetan Dictionary (Tshig-thö') are arranged.

1.—According to the order of the Tön Ka-Li, or Consonantal Series of the Tön Ka-K'a, regarded as Initials, or as they are sometimes called, Root letters, with the inherent vowel-sound of A. The first thing, therefore, that the student has to do, when he wants to look up a word, is to ascertain what its Initial letter is.

Then the words under each consonant, beginning for instance with Tön Ka, are arranged thus:—
2. — The simple consonant, e.g. ṭャ

3. — The simple consonant with subjuncts like Ḍā, ḍakm, or  *

Sha-lof-K'a—e.g. FA LA-WA, Woollen Blanket.

4. — The simple consonant with affixes, single and double, for the order of which as amongst themselves, see § 18.

Then the same with subjuncts.

5. — Next, according to the foregoing order as regards their consonants, words qualified by the vowel-signs  Ji-ju,  Shyab-kyu, Den-gla, and Na-go, in that order.

6. — Simple consonant qualified by ya-tā alone.

7. — Ya-tā words in all orders down to 5, inclusive.

8. — Simple consonant qualified by Ra-tā alone.

9. — Ra-tā words in all orders down to 5, inclusive.

10. — Simple consonant qualified by Ha-tā alone.

11. — Ha-tā words in all orders down to 5, inclusive.

12. — Simple consonant qualified by la-tā alone.

13. — La-tā words in all orders down to 5, inclusive.

14. — Foreign or other special words formed with the Reversed letters.

15. — Words with the Prefixes ṭ,  ḍ, ḍ,  ḍ, and ḍ, in that sequence, and each sequence arranged according to the foregoing orders.

16. — Consonant qualified by Ra-go.

17. — Ra-go words according to foregoing orders.

18. — Consonant qualified by La-go.

19. — La-go words according to foregoing orders.

20. — Consonant qualified by Sa-go.

21. — Sa-go words according to foregoing orders.

22. — No words with  La, as an Initial, and having any Supposed letter like  ḍ or  ḍ, need be looked for under  La. They will only be found under the head of the Supposed letter.
Words in ཨི. La, however, are found with qualifying vowel-signs, and such words may be looked for under ཨི. La.

N.B. — Csoma de Körös's Dictionary is differently arranged.

§ 24. — INDICATIVE AND DIFFERENTIATING PARTICLES.

ཏ། Ka. Used both in Literary Tibetan and in the Colloquial, and may have any of the following meanings, namely: The, All, Both, Together, The very, Just, Exactly, etc. Ex. — ཟོ་ཤོུ༔ The Spring; ཟོག་ The Summer; ཟོ་ཤོ༔ The Autumn; ཟོ་ཤོ༔ The Winter.

Sometimes, in this connection, ཟ། is seen instead of ཟ།.

ཨི་ཤོུ༔ Both, The two together; སོ་ཤོུ༔ All three, The three together. In this connection ཟ། sometimes replaces ཟ།.

ཨི The very, That very; སོ་ཤོ༔ Just so; སོ་ཤོ༔ (as a reply) Yes, exactly, precisely; to be sure.

Sometimes its sole use is to differentiate between words that resemble each other, e.g. སོ་ཤོ༔ Confidence; but སོ་ཤོ༔ Hood of a snake; སོ་ཤོ༔ To show, To teach; but སོ་ཤོ༔ Autumn.

ཏ། when used, is generally found attached to words ending in ཨ, ས, བ, ཉ and also in ཨ and in vowels.

ཏ། མ. When this particle is used, it is generally found attached to Literary words ending in ཨ, ས, and བ, and to Colloquial words ending in ས, or སུ༔.

Ex. — སོ་ཤོ༔ (properly སོ་ཤོ༔) Appetite; སོ་ཤོ༔ (properly སོ་ཤོ༔) Number, Enumeration.

Also sometimes used instead of ཟ as above explained.

ཏ། also indicates the top, upper surface, or front of anything.
inanimate. Ex.:—ṛ or रङ् or रङ् Lid; त्सां रङ् Ridge, or Summit of a hill; न्ञः Top, or head of a mountain, or pass; त्सां त्सां Head of cliff.

Ga. Used after vowels, or after ग, ध, ज, and ध. It is used as a Differentiating Particle with many roots. Ex.:—याप्फ To disappear; but याप्फः Branch; ट्सः Plain, or Steppe; but ट्सः ट्सः Painted Scroll; ट्सः ट्सः Husband; but ट्सः A man, as distinguished from an effeminate person.

Ch'a. Apart from its meanings as a word by itself, this Particle is often seen added to roots. Ex.:—रः (Literary), or ढः (Colloquial). Echo; ढः चा Conversation; ढः चा Negotiations.

Pa. Used after ए, ऐ, ओ, औ, ऐ expresses ownership, or possession, or the connection subsisting between a person and some thing, action, employment, place, etc. Ex.:—हः A house, but त्सः A married man, or householder; हः A horse, but हः Horseman; हः Water, but हः Water-carrier; हः Arrow, but त्सः त्सः A title of Cupid as holder of five arrows; गः The Tibetan Alphabet, but गः गः A child learning its letters; त्सः Lhassa, but त्सः त्सः An inhabitant of Lhassa.

2.—When added to all Cardinal Numbers except एकः One, it forms the Ordinal Numbers. Thus, दोषः Two, but दोषः Second.

3.—It is used also in connection with other enumerational expressions. Ex.:—सुरभिधः the द्वित् or consonantal series of 30


4.—It is the sign of the Infinitive Mood, the Verbal Substantive, and the Participle. Ex.: — མཐལ་ (Lit.) and རིན་པོ་ཆེན་ (Coll.)

To preach. The or A preaching, Preaching, Preached. བོད་

ཤུམ་ལེགས་པ་པོ་དུས་པར་འགན་མཁའི། He went to India to preach.

(The) preaching to the deaf is useless; རོ་རོ་བོ་དུས་ཀུན་ཟོད་ལས་ཀུན་ཏེ་ཁོ། A preaching man must be sincere.

The truth was preached a long time ago.

The last example shows that དེ་, added to a root, and helped out by the auxiliary ཞིང་ To be, goes to form the Perfect Indicative Tense.

5.—དེ་ is also used to distinguish the different meanings of homonymous roots. Ex.: — བོད་ Marrow, but བོང་ Foot.

6.—In the Colloquial it is often used instead of the supinal particle ཝ་ (much used in Literary Tibetan). Ex.: — འབོད་ལེགས་པ་

འོ་དུས་པར་འགན་མཁའི། He has gone to bring the box. This is Literary. Colloquially it would be, འབོད་ལེགས་པ་

འོ་དུས་པར་འགན་མཁའི། (Literary) Remembering that I was not rich, or Remembering myself not to be rich. Colloquially, འབོད་ལེགས་

འོ་དུས་པར་འགན་མཁའི།

Po. Indicates an agent. It is then sometimes, e.g. when annexed to the Infinitive, preceded by མའ པ་. Thus, བོད་པ་ A or the hearer.

It also expresses the idea of the Definite or Indefinite Article
in connection with Noun Substantives. Ex. རིག་པ་ An or the eye; རྣམ་པ་ A or the country; རྣམ་ི་ A or the tree, or piece of wood; ་མི ཀ་ A or the road; རིག་པ་ The poor.

Used with numerals it also performs the functions of the Definite Article, or of the word aforesaid. Ex.: — རིག་པ་ The three together.

Po. • An affixed or prefixed particle, signifying Male, or paternal.
Ex.: — ཤུ་པོ་ Cock-bird; སྤྱི་་Male fox; རུམ་པ་ Bull Yak; རུ་ི་ Dog.

Wa. The form assumed by བ་ when the root to which it is annexed ends in a vowel, or in བ་, ས་, ཧ་ or ས་. In many noun-substantives, however, its place is taken by བ་. Ex.: — བ་པ་ An oriental; རྣམ་ Valley; རྣམ་ A provincial or rustic; རྣམ་པ་ A frontiers-man.

Bo, or Wo. The form assumed by བ་ when the root to which it is annexed ends in a vowel, or in བ་, ས་, ཧ་ or ས་. Ex.: — བ་པ་ A river; བྷ་ or བྷ་ Thumb; བྷ་པོ་ Brave.

Ma. An immovable particle after various roots of substantives.
Ex.: — བོ་ཞི་ Sun; བོ་ཞི་ Monk; བོ་ཞི་ Milk. Sometimes, though not always, it indicates the Feminine Gender. Ex.: — བོ་ཞི་ A mare.

Mo. Affixed or prefixed to noun roots, it generally indicates the Feminine Gender. Ex. — བོ་ཞི་ or བོ་ཞི་ Bitch. But not always.
Ex.: — བོ་ཞི་ Music; བོ་ཞི་ Top-point.

Attached to adjectives, it does not always indicate gender. Ex. བོ་ཞི་ Great; བོ་ཞི་ Good, fine.
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TA. A differentiating particle. Ex.: — ཀུན A steep declivity, but ལྷོ་ A staircase.

TA. A point, top, or edge. Also, however, an affix of Chinese origin. Ex.: — འིབུནུ་ Polish, lustre, brilliant to a point or degree; dazzling; རྒྱུ་ A duck; ལྷོ་ A brass coin; ལྷའི་ Tibetan name of Confucius.

NI. See § 27, 2, on the Definite Article.

NGA. Indicate the Definite or Indefinite Article, but are not much met with. Ex.: — སྲོང་ The or an egg; སོང་། The or a lion; སྲོང་། The deep.

NGE. Definite or indefinite and diminutive particles. Apparently a re-duplication in མོ (thab-kyu) of the final letter of the root. Ex.: — མོ་ A or the mite; མོ་ (ོུང་) A or the child; མོ་ A or the youth. But not always. Ex.: — མོ་ A or the man-nikin; མོ་ A or the little drop.

§ 25.—THE CASES AND THEIR SIGNS.

(N.B.—The student is advised to glance at the paragraphs and conjugations relating to the verb To Be. See post.)

The various relations in which a Tibetan Noun and Pronoun may stand to some other word in the sentence are nearly all expressed by
means of divers monosyllabic primitive particles, and words compounded therewith, which perform the same functions as are performed by English Prepositions, but which, save for sundry Vocative Signs, are all Postpositional. These relations or cases are as follow:

I.—The Nominative Case.

Except in connection with Intransitive Verbs (Active; Neuter or Inactive; and Inceptive, i.e., implying a beginning or change of state), and also with the verbs མི་པ་ To be (the mere copula which is used attributively); མི་ན། or མི་ན་ its negative form; མི་པ་ To be, to exist; to be present; མི་ན། its negative form; མི་ཏ། its emphatic or intensive form (hardly ever used), and one or two other forms of the verb To be used in Literary Tibetan; there is practically no such thing in Tibetan as a verb governed by the Nominative Case. The following is an instance in which, though the practice is irregular, it is allowable and common in the Colloquial to use the Nominative in the usual European way:

Will you drink tea?

The more correct way would be:

ི་ཐོ་ (or ཀྲ་ཐོ་) གྲུབ་ འིར་ (or གྲུབ་གོད་) འིར་

or གྲུབ་གོད་ འིར་

Honorisfically:

ི་ཐོ་ཁྲེད་ འིར་ འིར་

The subject, however, is always put in the Nominative Case in sentences like the following, where, though the verb is Transitive, it is also Passive:

I am being beaten.

The girl is loved.
In such cases ་ la is optional, and may be omitted if desired.

The subject is always put in the Nominative Case in sentences like the following, where the verbs are Intransitive (active, neuter, or inceptive):

The horses run.

I am going down to the bazaar.

It is raining.

The sun shines.

The child sleeps.

The child wakes, or breaks from slumber.

Where, however, the verb is transitive, the Nominative Case is never used, but always the Agentive Case. See § 25, VI.

II.—The Vocative Case.

There is practically no Vocative Case, but several polite expressions are often used by way of assent, dissent, or address. The commonest is ཀུན་ བྱེད་ LIX, and its variants.

III.—The Objective or Accusative Case.

This is the same as the Nominative, with or without བྱེད་ la, signifying As regards. Ex.:

He loves the girl. Literally, By him, as regards the girl, a loving is.

Do not forget me.

IV.—Genitive Case.

The signs are :

་ Gt, used after words ending with མ, or བར.
Kyi, used after words ending with ད, ག, or བ, or in the Colloquial after ད ས, ཐ, ཐ, or ད.

Gyi, " " " " ད, ག, བ, or ད.

Yi, " " after vowels.

Yi, " " in verse.

N.B.— ད, ཐ, and ད may all alike be pronounced Giat in conversation.

1.—Possessive Aspect.

When the word to which the sign is annexed is in that part of the sentence which contains the subject, it should precede the chief substantive of the subject. Ex.:—

The fame of Lhassa is great.

The gracious wisdom of the Almighty is everywhere pervading.

2.—Qualificative Aspect.

When the word to which the sign is annexed is indicative of some quality, it may be regarded as an adjective; but, unlike Tibetan adjectives in general, it should precede whatever it qualifies. Ex.:—

Lhassa is the city of the Jôlmo (a sweet-singing bird),

Tibet was formerly a hidden (or secret) land.

N.B.—The particle ཆ ང (see § 27, 2) has the effect of singling out and laying stress on the word དན་པོ་པོ་-ཡུ, Tibet. This
English word Tibet seems to have originated from some phrase such as निर्री टिभित, whence Ti-böt=Tibet; for, to a European (i.e., Continental, e.g. German) ear the sound of त is very like t.

As to the adjectival use of the Genitive case-sign, see also § 30, I, (vi).

3.—*Purposive Aspect.*

For medicine the box, The medicine box.

For tobacco a bag—A tobacco pouch.

Money-bag.

A leather bag for dry barley flour.

V.—The Dative Case.

1.—The only genuine Dative sign is ए ला, which should be used in this sense after verbs of giving, shewing, speaking or telling, and teaching, and some others.

Ex. :—

I will give you the book.

My soce showed him the way.

Tell the man to come.

He will teach them his (religious) law.

Did you tell the servant not to go?
2.—When the verb *To be* is used impersonally; for instance, in sentences intended to be the equivalent of English sentences beginning with the phrases, There is, There was, There has been. Tibetan requires that the word to which ལ་ when used, is annexed, should precede the chief substantive of the subject. With regard to the idiom for expressing the verb *To have*, Tibetans use the verb ཁ་པ་, To be present, To exist, in connection with the Dative in ལ་, after the manner of the Russians when the latter, instead of saying ཀ་ེ་པ, I have, say གོ་མ་ཡེ་, To me is, or To me there is. Ex:—

ཧོ་ཤེ་ཤེ་ཤེ་གསོལ་བསམ་པས།

There is snow on that hill-top.

If the speaker has some uncertainty regarding the fact to which he is speaking, he will use the verb ན་ན། instead of མ་. Thus:—

ཧོ་ཤེ་ཤེ་ཤེ་གསོལ་བསམ་པས།

There is (I am almost sure) snow on that hill-top.

If he is not at all sure, but is only hazarding the statement, he will use the phrase ཤོ་པ་རེ་, pronounced Yaw-a-re', instead of either མ་ or ན་ན།, or he may even use བོ་ ཡོང. Thus:—

ཧོ་ཤེ་ཤེ་ཤེ་གསོལ་བསམ་པས། (or བོ་)

There is (I understand) snow on that hill-top.

When There is, There was, etc., is used indefinitely, བོ་ ཡོང. Will be, takes the place of the above, much as the future is employed by a Highlander in Scotland to express the present tense. Thus:—

ཧོ་ཤེ་ཤེ་ཤེ་གསོལ་བསམ་པས། ལེ་ ཡོངཔ་

There are, (I expect), or There will be, very many trees in that valley down there.

3.—The following examples also illustrate the verb *To have*:

ཧོ་ཤེ་ཤེ་ཤེ་གསོལ་བསམ་པས།

This man has parents.
No, he has no parents.

Yes, he has parents (emphatic).

4.—The Dative instead of the direct construction may also be used thus:

I suppose your mother is aged.

Literally, To my mind your mother seems aged.

The Honorific form of this would be:

I will sell this horse for Rs. 100.

ABOUT, or CONCERNING, is also expressed by 'ན་ La. Thus:

I was or have been troubled about many affairs.

VI.—The Agentive Case.

This case, which expresses the idea of anything being done by a person or thing, should always be used instead of the Nominative case with Transitive Verbs. The case-signs are as follow, and are annexed to the subject, that is to say, to the noun-substantive, the adjective if any, the definite or indefinite article, if any, or to the phrase constituting the subject.

usable after vowels, or after a consonant sounding in inherent བ་ a. This བ is silent, but modifies the immediately preceding vowel-sound. See § 3.

used after words ending with ཉ or ཉ

used after words ending with ཉ ཉ, ཉ, or ཉ

usable after vowels, or after a consonant sounding in inherent ཁ a.
(N.B.—宁巴, 旼巴, and 旼巴 may all be pronounced 旼巴 St.)

 nga I used after words ending with vowels.
 nga Yi used in versification after vowels.

Examples:

Lamas often drink tea.

If you had told me the truth I would have forgiven you.

I cannot give him the work.

She will not eat her food.

Then a serving layman will bring food. (Amundsen).

Then the messenger pours out the wooing-beer for both the parents of the girl. (Amundsen).

The two parents of the boy thus consulted (conversed). (Amundsen).

2.—In connection with the Agentive Case it is convenient here to notice the affix 腸 K’IN, which in various ways is extensively used in Tibetan, much as Kär, or Gär, is used in Persian to indicate a Doer. It may also be likened to the English affix er, in words such as Beholder, Murderer, etc. Later on it will be fully dealt with in connection with the Verb. Here it is only briefly alluded to as a sort of Active Participle annexed to Verbal Roots. Ex.—
Do-K’AN, The goer, He who goes.
YONG-K’AN, The comer, He who comes.
DI-K’AN, The writer, He who writes.

It is found thus in the Literary Tibetan into which the New Testament has been translated:

He who built all things is God (Heb. iii. 4).

But he that seeketh the glory of him that sent him, the same is true (John vii. 18).

It is also used adjectively, thus:
The man who steals sheep.

The way in which it is used with the different tenses will be found explained in the paragraphs on The Pronoun (§ 31, IX, A), and The Verb (§ 39, V., D.), and in the Appendix of Conjugations.

VII.—The Locative Case.

This case expresses relations of Space, but implies also the idea of Rest.

The common case-signs are the following primitive particles:

In, On, At, By, etc.

Also 通过, Through.

Sometimes the more Literary particles す, Tu, す, Du, す Ru, す. Su, are also met with.

Examples:

He lives in Lhasa proper.
I saw the Shā-pe on the road.
Please speak in Tibetan.

I saw him sitting next his brother.

Does the chhörten remain by the shepherd’s tree?

He will be at his own house.

I have read it in a history-book.

His mother kissed him on the forehead.

The following Colloquial examples illustrate the use of compound postpositions as expressive of the same Locative idea:

Will the servant wait outside?

Please do not stand in front of me.

Tibet is beyond Sikhim.

Sikhim is between Nipāl and Butāu.

The house is near the river.

It is snowing on the hill-tops.
The money is inside the leather bag.
The wolf is in the midst of the flock of sheep.
The city stands beside a big river.
The court of justice is near a pretty garden.
The child creeps under the pony's legs.

It will be seen that the above Locative postpositions are used with the Genitive Case, that is, they are connected by means of the Genitive sign with the substantive or other part of speech to which they refer.

Notice, however, the following constructions:

The dog chases the hen round the house.
The load must pass through between the two posts.
The train, passing through the midst of the rocky hill, inside the constructed path, ran — The train ran through the rock by the tunnel.

VIII.—The Periodal or Durational Case.

This case expresses relations of Time. Its common signs are the same primitive particles as those which denote the Locative Case, namely:
There are also others, like ་Ru, ་Ra, ་Du, ་Dü, etc.

Sometimes the sign is used alone, and sometimes it forms part of compound postpositions, or even of precedent adverbial expressions.

**Examples:**

- ༉ཐེ་ན་མཐོ་ཡུལ་ལེགས་པའི་ནི།
  He must go at three o'clock.

- ༉ཐེ་ཞི་ཞི་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  He came to India in his twentieth year.

- ༉ཐེ་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  I shall pay you within three months.

- ༉ཐེ་ཞི་ཞི་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  At (or during) the first salutation Tibetans present ceremonial scarfs to each other.

- ༉ཐེ་ཞི་ཞི་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  The devil disappeared at dusk.

- ༉ཐེ་ཞི་ཞི་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  I knew the doctrine of Buddha a long time ago.

- ༉ཐེ་ཞི་ཞི་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  I knew the Amban named Shangtai a short time ago.

- ༉ཐེ་ཞི་ཞི་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  At the same time (or At a certain time) he was Chinese Ambassadoer in Darjeeling.

- ༉ཐེ་ཞི་ཞི་ཐོ་ཟུ་མ་བོ་མ་མེད་པའི་ནི།
  Since that time, so I have heard, he has died.
Please do not come till five o'clock.

Then (or At that time) I will receive you, i.e., grant admittance.

At last you have arrived!

On the way up to (i.e. before reaching or getting to) the hill top, you will be tired.

In sentences like the following, where the durational signification is obvious, the case-sign (say, ་བུམ་ དོ་ལ་) is omitted:

It has rained for (or during) two hours.

That is to say, it is unnecessary to say ཁིབ་བོགས་བུམ་, just as in English it suffices to say It has rained two hours, instead of for two hours.

IX.—The Modal Case.

This Case is intended to include all that is connoted by the term Instrumental Case, and some other additional significations. The signs are:

ན་ NX: By, Through, By way of, Via.

བ་ Đang: With, Against.

ས་ Sa (silent): With; Because, Since, etc. Also the Participle idea.

ཁེ་སོག་ KYEN-GIY

ཁའ་ Ch'IR (Literary)  { By, Through, On account of, By reason of, etc.

ཁ་ Ch'IR- bü (Literary)
Examples:

Accost (or call to) him by name.
Seize the horse by the reins.
If you catch the fowl, catch it by the legs.
If you grasp the fish, grasp it by the head.
The lamas spoke through trumpets.
We met (or fell in) with robbers on the road.
The Shyab-pa's (Zhāpés) have had an interview with the Regent.
Will the Regent agree with the opinion of the Kā-lōns?
Our soldiers have fought with the enemy, or against the enemy.
Strike the nail with the hammer.
He was ruined by, through, or on account of, the beer-house.
The Pān-chhen-rim-po-čhe, or Tsang-pān-chhen, called the Tashi Lama, came from Tashi-thāmpo via Darjeeling.

The following is Literary from the New Testament —
What question (dispute) ye with them?
Colloquially:

]**It is I: be not afraid:** Literally, It being I, etc.

Again:

**Through or by what was he ruined?**

The following also is Literary:

**X.—THE ABLATIVE CASE.**

Postpositions such as 搌 COPY DANG, 呛 COPY NX, and 么 COPY LX, all signifying From, From amongst, From amidst, Out of, etc., are usually assigned to this case; but inasmuch as, when carrying those significations, they really express the idea of Direction from, they have been placed under the heading Terminative Case.

么 LX, however, possesses meanings other than Direction from.

Accordingly, 么 LX, and 么 COPY Na, may be taken as the signs of the Ablative Case, as expressive of significations such as the following:

么 LX: Than, Except, Save, But, But for, Besides, etc.

么 Na (with negative): Unless, If...not.

**Examples:**

**The Shapé will not stay in India except for a few months, i.e. longer than a few months.**

**There was nobody in the fortress except one soldier.**
When the Oriental possesses nothing but one piece of cotton cloth he is often happy.

Besides this there is no other.

Unless all the work is done you will get no pay.

Unless travellers are not robbed, i.e. If travellers are robbed, you will all be punished.

Resort may also be had to the phrase तपह (or तामिन) ॐ गङ्गे (or गङ्गे-त्री) ॐ नाम, with a negative, न ना...not, or even the ॐ नाम alone, as above, without the तपह.

Thus:

Unless ye repent, or If ye repent not (Literary. Luke xiii. 3, 5).

Unless you repent.

Unless the dog is at the entrance door.

Unless the petition is presented.

Unless the agreement (bond) has been signed.

The following are Literary expressions used in the New Testament:

Except the apostles they all, etc. (Acts viii. 1).

Besides all this, between us and you is (being) a great gulf (Luke xvi, 26).
Whosoever shall put away his wife, except it be for fornication, i.e. fornication not having been committed. (Matt. v. 32).

These may be rendered Colloquially thus:

Except the apostles they all, etc.

Whosoever shall put away his wife, except it be for fornication—If anybody divorces his wife, fornication not having been committed.

Besides all this, between us and you is (being) a great gulf, etc.

The expressions Apart from, and Rather than, are rendered thus:

I have two rupees, but apart from that I will give you nothing.

I would rather give you food than money.

Would give.

XI.—The Terminative or Transitive Case.

This case denotes the relations of a noun or pronoun with reference to its Direction in Time or Space, either towards or from something mentioned in the sentence, and it may imply the idea of motion as well as that of rest. Under it come, as already stated, many expressions signifying direction from, which in other books are assigned to the Ablative Case.

The signs of the case as thus defined are:—


5. **Du**: after final ་, gue, ṣu, ṣh, ɣ.

6. **Tu**: after final ㎞, ㎞, ṣu, ṣh.

7. **Ra**

8. **Ru**

9. **Su**: after final ㎞.

10. **La**: commonly used in the Colloquial after anything, and possessing the significations of all the above signs.

Direction Towards.

Direction From.

11. **Dan**

12. **Nax**

13. **Lax**

**Example:**

1. **Direction Towards.**

**Bab-du**: Up to, Until, As far as, As long as...not.

**Up till now, I have not seen him.**

**Hitherto.**

**Or Until then, Up to that time.**

**As long as it has not been obtained, i.e. Until it has been obtained.**

**As long as he does not die, i.e. Until he dies.**

**How far is Lhasa from here?**

**Dan-o syam-du**: Together with, Along with, In Company with.

**He has been dwelling with wild beasts in the desert.**
KYI-BU: Amongst, Amidst, Into the midst of.

The cat springs in amongst the twittering sparrows (little gray birds.)

GAN-BU: Towards.

The crowd is going towards the palace.

NAN-BO: Into.

The dog wishes to jump into the water.

TOG-TU: In the direction of; Towards.

The eagle soars towards the sun.

Ra, Ru) To.

The boy has been sent to sea.

He has come from up there hitherward.

He has come from down there hitherward.

He has come from over there, or yonder, hitherward.

The ants are swarming near my feet.

MA-RU: Down to.

I am going down to the bazaar.

MAR: Downwards, Down; YAR. Upwards, Up.

I shall travel up and down.
Su: To, Towards.

(Or By) It is getting towards the time.

He has gone to his own abode.

Ch’o-la, or Ngö-la: Towards, On, etc.

On this side of the road there are houses, on that side meadows.

The army marched towards Tibet.

Dü-la: To the time; at the time of.

It came down to the time, i.e. The time arrived.

The time will come.

Bar-nang-du or Bar-la: Over, above.

The butterfly flies over my head.

Ngön-la: Ahead, In front.

Go on ahead (or in front) of me.

2.—Direction From.

Dang: From. This is Literary.

The lake is far from the frontier.

The husk was separated from the grain.

Nk: From.

The snake has crawled from between the bushes.

The cat creeps from under the table.
Justice is close to (literally from) a pretty garden.

He has gone from up there thitherward.

He has gone from down there thitherward.

Henceforth I shall not speak to you.

After that, or thenceforth, I did not speak to him.

You may walk from here to there, or to that.

From the beginning it was not so.


Colloquially:

From the beginning it was not so.

He originated from the Lotus.—(S. C. Das.)

Meanwhile the younger ones must recite their books by (literally from) heart.—(Amundsen).

LX: Out of:

Out of eight men only two arrived.

He drew his cap out of the water.
§ 26.—NUMERALS.

I.—The Cardinal Numbers, according to चौथा (or दशा) क्रम
थ० धाङ-क्यि (or त्सी-क्यि) नाम-धाङ. Arithmetical Enumeration.

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<td>Rab-詹姆 ch'em-po.</td>
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<td>T1 ch'em-po.</td>
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_N.B._—To the above succeed progressive numbers increasing by multiples of ten up to sixty enumerations, counting 100 millions as the ninth. These sixty enumerations are used for astronomical and astrological purposes. Sanskrit equivalents exist only up to the fifty-first enumeration. See Rai Sarat Chandra Das Bahadur's Dictionary, article འཕགས་སྒྲུབ (Dang).

II.—_The Cardinal Numbers_, according to ཕིགས་སྒྲུབ་ཀ་ཇི་མེ་ཞེས་ཀ།_Ka-k'aj Nam-dang_, _Alphabetical Enumeration._

The following system of Numerical Notation is employed by Tibetans in their Registers, Indices, and the like. It only goes up to 300, and consists of an adaptation of the ཁི་. It may be regarded as the equivalent of our own method of Notation by means of the Roman letters.
1. to 30
31 „ 60
61 „ 90
91 „ 120
121 „ 150
151 „ 180
181 „ 210
211 „ 240
241 „ 270
271 „ 300

NOTES.

1.—Pronunciation.

The Colloquial custom of pronouncing the prefix of a second syllable with, and as though it were part of, the preceding syllable, is really incorrect, and is not followed in Literary Tibetan. Thus, ཡུལ་རྗེ་ཟྲི། Eleven, pronounced CHU-sh-chii in Colloquial, is pronounced CHU-chii in Literary Tibetan. So སྲུ་འབྲི། Fourteen, pronounced CHUR-zhi in Colloquial, is pronounced CHUR-zhi in Literary Tibetan.

2.—Affixes.

༄༅། T'-AM-Pa, signifies full, or complete, and is almost exclusively used with the full tens, up to and inclusive of a hundred; meaning thereby a collective body, or whole lot, of any of those numbers. It is, however, similarly, but much less frequently, applied to numbers below ten.

After a hundred and with thousands སྣན་ T'-A is used. Also after expressions denoting periods of time, such as སྣན་ T'-A', a week: སྣན་ DAV-T'-A', a month.
With numbers above thousands  Erdogan is used.

As regards all these affixes, however, their use or non-use is quite optional.

3.—Conjunctions.

Note that where units are connected with some multiple of ten, the conjunction used is different for each series. In the 20 series it is Erdogan; in the 30 series, Erdogan; in the 40 series, Erdogan; in the 50 series, Erdogan; in the 60 series, Erdogan; in the 70 series, Erdogan; in the 80 series, Erdogan; in the 90 series, Erdogan. With the hundreds it is Erdogan. It would not, however, be wrong to use Erdogan in all cases. In Literary Tibetan both Erdogan, and one of the other conjunctions (usually Erdogan, are used together. Thus Erdogan-Tong Erdogan-Tsa-Sum, 1003. This is not done in the Colloquial.

In the Colloquial the short forms Erdogan-Tsa-Chi', 21; Erdogan-Tsa-Xyi, 22; Erdogan-Sod-Chi', 31; Erdogan-Sob-Zhiyi, 34; and the like, are very often heard instead of the longer forms, Erdogan-Nyi-Shu-Tsao-Chi', 21, etc.

When dates are being stated or enumerated, the Erdogan, or Erdogan-Dang in the 20 series is dropped, and the form with Erdogan-Nyer is used, e.g. Erdogan-Nyer-Gye'-pa, the 28th.

4.—The Indefinite Article, see § 28.

5.—Approximate Numbers.

Expressions like two or three, nine or ten, are rendered by putting the numbers in immediate juxtaposition. Ex. Erdogan-Nyi-Sum two-three: Erdogan-Chu, nine-ten. If the speaker likes, he may
add ཐེ་་' Ch'i', a or an, to any of these expressions. Thus, གཞི་མ་ Nyi-sum Ch'i', Two or three.

Another method is to employ the adverb རིག་ tsam, About, Just about, As many as. Ex. མགྲི་སཱང་པོ་ Soö-ch'i' tsam, About 31, or As many as 31; or the adverbs རིག་ HA-LAM, རུང་ GA-CH'EN, རུ་ TSAR, of ལུང་ལུགས་ DAM-PA, signifying nearly, almost. In these cases the adverb follows the numeral it qualifies.

6.—Ordinal Numbers.

The first is rendered རྣ་མོ་ Dang-po, and The very first རྣ་ཆེ་ Dang-po. With these exceptions the ordinals are merely the cardinals plus the particle བ་ PA. Ex. སྨོ་ེ་ Nyi-pa, The second; རྒྱ་ེ་ Chö-soa-pa, The fifteenth; སྨོ་ེ་ Nyer-sum-pa, or སྨོ་ེ་ Nyes-shu sum-pa, The twenty-third.

7.—Distributive Numbers.

When simple numerals are repeated in juxtaposition, e.g. སྨོ་ེ་ sum-sum, Three-three, the meaning may be either three each, or three at once, or three at a time, or in threes, according to the way the sentence is framed. For instance, phrases like Three at a time, or In threes, or One at a time, are rendered by help of the expression རྣ་ེ་ J'-n'a, or Ch'n'a, literally Having done or Having made. Thus:

སྨོ་ེ་སྨོ་ེ་སྨོ་ེ་ The they set out in threes, or three at a time.
སྨོ་ེ་སྨོ་ེ་སྨོ་ེ་ They arrived one by one, or one at a time.

Expressions like Three each, Two each, One each, are rendered by རྣ་ེ་ Rk-re and a repeated numeral, but without the རྣ་ེ་ J'-n'a.
Thus:

Each man got three rupees.
Give each cookie one rupee.

In the case of composite numerals like
Dön-chi', Seventy-one, only the last number of the compound is repeated. Ex.:

Dön-chiö-chi', Seventy-one each, seventy-one at a time, or In seventy-ones.

8.—Aggregates.

Expressions like The two together, or Both, or All three, or The whole ten, may be rendered with the aid of the particles ˢᵃ ⁸ᵃ Ka, or ˢᵃ Cha, or ˢᵃ Po, affixed to the cardinal. Ex.:

Nyil-ka, Both, or The two together; Sum-po, All three, or The three together; Gu-chi, The whole nine.

⁸ᵃ Po, thus affixed, may also signify the aforesaid, if the context so requires.

9.—Fractions.

These are usually expressed by adding the word ˢᵃ Ch'a, Part, to the cardinal, which is sometimes put in the Genitive Case. Thus:

1³⁄₄ is rendered by Sum-ch'a.

4⁷⁄₈ " Žhyi-ch'a.

6³⁄₈ " " Soö-syi-ch'a, of Soö-syi kyi-ch'a.

8⁵⁄₈ " " Gya-ch'a or Gya-gai-ch'a.

10³⁄₄ " " Tong-ch'a, of Tong-gi-ch'a.

3³⁄₄ " " Sum-ch'a nyil.

4³⁄₄ " " Žhyi-ch'a sum.

As regards ½, there is a special expression, namely, Ch'ê-ka.

½ may be rendered two ways: either the
Chi' dango ch'e'-ka, or རྡེ་དང་ཆེ། Ch'e' dang syi,
*With a half, two.* The latter is the commoner usage in
the Colloquial.

3½ is rendered རྡེ་དང་ཆེ། sum dang zhiy-ch'a, or
ཁྲིལ་ནམ་དཔལ་ཕྲུལ་མི་ zhiy-ch'a sum dang zhiy. *With
this four.*

The leader received one-tenth
of the booty.

10.—Adverbial, Cardinal Numbers.

Expressions like Once, Twice, Thrice. Four times, etc., are rendered
by the word རྡེ་ Ts'ar, or ངེ་ཐོག་ T'eng, *Time*, followed by the
desired cardinal number. Ex.: —ཆེག་ཐོག་ Ts'ar-ch'i, or ངེ་ཐོག་ T'eng-ch'i. *Once.*: རྡེ་པོ་ Ts'ar-syi, or ངེ་ཐོག་ T'eng-syi.

*Twice.*: རྡེ་པོ་གཉུན་ Ts'ar-sum or ངེ་ཐོག་ T'eng-sum, Thrice: རྡེ་པོ་ རྒྱུན་ Ts'ar-zhiy or ངེ་ཐོག་ T'eng-zhiy. *Four times.*

Another word with the same signification, as རྡེ་ Ts'ar and
ངེ་ཐོག་ T'eng is དར་ Lân, but it is not so much used in the Colloquial.

Other expressions that may here be mentioned are:

Lam-sang: *At once. Forthwith, Straightway, Immediately.*

Da rung ts'ar-ch'i: *Once more.*

Da rung ts'ar-syi

{Da rung s'eng-syi

Ts'er, *A separate time or occasion, or instance.*

Ts'er ts'er, *Many times, On separate occasions, Repeatedly.*

Shug-ts'er, *A separate time or occasion.*

Ts'ar mang-po: *Many times.*

Ts'ar mang-po rang (with negative): *Not many times.*
Once upon a time, or Once, or One day, referring either to the past or the future, may be rendered नुस्कर्त (or आन, or शेर) नलिङ (लीण or सीण) धु तस'ार (or लान, or तेंग) चिन्ह (र्यिन, or र्षिन); or तुलिङ धु-रेन्जिन्ष्वि, or तुलिङ्गिनिडे धु-्रेन्जिन्गी तस'े.

11.—Adverbial Ordinal Numbers.

These are formed by adding र् रा, to the न पो, or न पा, of the ordinals. Ex. —

त्लिङ्ग पोर: Firstly.
न्यिं पार: Secondly.
त्लिङ्ग पोर: Twenty-one'fthly (= Twenty-firstly.)

12.—Definite and Indefinite Numerals.

Among these may be classed the following:—

न्यिं का, Both, e.g., न्यिं नोतिङ्ग नोनिङ्ग. Both this and that.

न्यिं नोतिङ्ग नोनिङ्ग नोनिङ्ग (निङ्ग नोनिङ्ग) निङ्ग नोनिङ्ग Both the pretty girls have arrived.

सु यांग Su-yang, Anybody; (with a negative) = None, Nobody.

गा-दै Ga-dä, Anything; (with a negative) = None, Nothing.

The Literary forms of गा-दै, Ga-dä, are गांग यांग, Gango-yang, and चिल चिल, Chi-yang.

Another expression is चिल यांग CHI-YANG, Even one; (with a negative)—None, Nobody, Nothing.

Examples.

None of them arrived.

I know none of them.
None of these things will suit me.

None, or neither of these two will do.

Expressions like *a whole* (something), *an entire* (something), *a complete* (something), *a full* (something), are rendered by 路-岩 gang-đa, 香-領 gang-k'a, or simply 香 gang, or 香-岩 gang; and the word 路-岩 chu', one, or 香-岩 chu', a, an, is not made use of at all in such cases. Ex.:

路-岩-岩-岩 (or 路) The soldiers are roasting a whole ox.

路-岩-岩-岩 This is not a complete story.

路-岩-岩-岩-岩 Please give me a full cup of tea.

Entirely is rendered by 岩-岩-岩, used only with a negative. Thus:

路-岩-岩-岩-岩-岩 Those accounts are not altogether (or entirely) accurate.

All, whole, entire, may also be rendered by 路-岩-岩-岩 T'am-cha', 香-岩-岩-岩 ts'ang-ma, and 香-岩 gang-k'a, or 路-岩 gang-đa. Ex.:

路-岩-岩-岩-岩-岩 Suddenly the whole crowd disappeared.

路-岩-岩-岩-岩 All the women were frightened.

路-岩-岩-岩 T'am-cha', not 岩-岩-岩-岩 den-tsö T'am-cha': They all.
Gang, or गौं Gang, is also used in connection with weights and measures instead of गौं, or गौं Ch‘i, One, A, An.

So also, in connection with weights and measures and the Tibetan monetary system, नो Do, is used instead of नो Nyi, Two, and signifies A couple. Otherwise the word for a couple is नो Ch‘a.

But a phrase like Two-legged, or Three-legged, is rendered with the particle न, thus:—नोनो or नोनो. Here न means possessed of.

Other expressions are: नोनो Double, or Two-fold; नोनो Twice-born: नोनोनो. Every second day.

13.—Noun Substantives.

Ts‘o, the Plural-sign used in the Colloquial, is never expressed, either in speech or in writing, after a numeral adjective, or numeral adjectives, the noun-substantive thereby qualified always remaining in the singular. Ex.—

नोनो (not नोनोनो) नोनो: Three men will go with you.

14.—Notation by Letters.

The use of the ब्रह्माण्ड खुल खूल Khul Khull Khul Kang, or Alphabetical Enumeration, has already been explained (See § 26 II). In this connection, when references in Indices, or Registers, or to quotations from learned works are being cited, it is customary to qualify the numeral letter by affixes such as प प, ब प, पर, and पाल Pa-la, of which the first denotes the Book, Register, Index, or the like, to which reference is being made, and the last two denote that the particular quotation or citation is to be found in some particular Book, etc.
Ex.——

ངོམ་ T'o a-pa: Register No. 30.

པོ་སི་པ་ R'o t'i k'a-pa: In Volume No. 2.

ཕོ་གྲང་ T'o ka-pa-la: In Index No. 3.
CHAPTER II.

ETYMOLOGY.

§ 27.—THE DEFINITE ARTICLE.

1. The Definite Article The (which is really only an abbreviation of That) is represented in Tibetan in various ways, the principal being the words བོ་ Di, and མ བོ ་ De, of which the former is usually said to mean This, and the latter That.

Properly, བོ་ or མ བོ when used at all, should always follow the noun or adjective which it distinguishes.

As a rule it is only used when the distinguishing or demonstrative idea is intended to be conveyed.

Examples:

སྡིག ི ཚུགུག འབྲས།
This man arrived first.

འདོགས་པོ་བཞིན་པ་དེ་ཡོད།
The good man whom you sent.

སྡེ་བོས་པོ་བཞིན།
That pretty girl.

As a matter of fact Tibetans altogether discard the article in conversation, unless they really desire to express the demonstrative or distinguishing idea.

Examples:

སྡོང སྒྲེལ།
The man is coming.

སྡོང།
Shut the door.

སྡོང རྡུ་མ།
Open the window.

A distinction, however, in the use of བོ་ and མ བོ is made between the nearer and the remoter relation, in regard both to time and space.
For instance, when the article is intended to distinguish some person or thing already referred to; but to whom or to which reference is again being made, then, on the occasion of the second or any subsequent reference, Tibetans use न देखः न दिः having been used on the occasion of the first reference.

**Example:**

हङ्ग्ला प्रस्तुतिः।

_The man has arrived_ (referring to somebody already mentioned).

Notice also how न देखः and न दिः are used in a phrase like this:

हङ्ग्ला प्रस्तुतिः (or प्रस्तुतिः) न देखः

_This is the messenger who came yesterday._

(N.B.—प्रस्तुतिः yesterday, is Colloquial, प्रस्तुतिः is Literary).

So, if on the occasion of the first reference, the object distinguished was a distant object, then न देखः would be used; न दिः being employed to distinguish a near or present object. Ex.:

हङ्ग्ला प्रस्तुतिः (or प्रस्तुतिः) न दिः

_That man (referring to somebody at a distance) is the messenger who came yesterday._

When, moreover the article distinguishes first one and then another of two objects, both of which are present, and which are being contrasted, or to which an alternative reference is being made, then, in the case of the one, न देखः would be used, and, in the case of the other, न दिः Ex.:

हङ्ग्ला प्रस्तुतिः न देखः न दिः

_This man cannot go, but that man can go (will go)._}

Practically, therefore, in addition to representing the article THE, न देखः and न दिः respectively also represent the distinguishing adjectives THIS and THAT. They also respectively represent THIS ONE and THAT ONE: HE, SHE, IT.
Plural.

The Colloquial plural of དེ་ཨ is དེ་ཨུ (pronounced Din-ts'o), *The, These, They*; and that of སེ་ is སེ་ཨ (pronounced Den-ts'o) *The, Those, They*.

Both articles, however, are often used in the singular to distinguish collective nouns. In such cases they precede the word they distinguish. Ex.:

དེ་ཨུ་[dǖ]  These three

ཨུ།[dū]  Those five.

དེ་ཨུ་ཨུ།[dū]  All these.

དེ་ཨུ།[dū]  All those.

The following is Literary:

གཞི་དེ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ དིང སྐྱེུན་པའི་ All these sayings pleased greatly.

Where a plural noun is qualified by an adjective, and the whole is distinguished by the article, it is the article which takes the plural sign སེ་ Ts'o, and it is the དྷྱི་ which takes whatever case-sign there may be.

Ex.:

ལུགས་པའི་ཉིད་པོ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་ཨུ་མེད།  I shall speak to these learned lamas.

2. Another method by which the Definite Article is represented is by using the particle དེ་ Nt; but this is rather Literary than Colloquial. In a long and involved sentence it may be placed after the principal noun, or noun-phrase, so as to distinguish it prominently. It may also be used to emphasize a particular word or expression, and may even be employed in addition to དེ་ or དེ་.
Ex. —

The twelve ra-gos (or ra-heads).

Mankind are the noblest of all animals.

And the word was with God
(John i. 1.)

3. The functions of the Definite Article are sometimes performed by the particles ང་པ་ and ཀྲོ་པོ, when affixed to numerals. (See § 26, Notes 6, 8, 14.)

4. The particles གོ་པོ, ང་པ་, མ་ཀ་, etc., as performing the function of the Definite Article in connection also with nouns and adjectives, are used when the idea of individuality, or definiteness, is particularly desired. Thus, ཁུལ་མཁྲི་ The great king. But they are also sometimes discarded. Thus, ཁུལ་མཁྲི་ The four great kings. They are also discarded in enumerations like the following:—

Great and small.

Birth; Old age; Sickness; Death.

The conjunction ཅ་ Dang, And, is also discarded in such expressions.

The particles under notice and conjunctions are also discarded in enumerations of nouns that are in apposition or contrast. Ex. —

Hope and Fear.

Virtue and Vice.

Heaven and Earth.

In a sentence like ཀྲོ་པོ་ (otherwise ཁུལ་པོ་) The pillar of hope, the particle is omitted from the first noun, ཀྲོ་ Re-wo, and annexed only to the second.
Sometimes however a phrase is contracted and the particle omitted in both its members. Ex.: མག The pillar of hope.

5. The student may also be reminded of the various affixes set out at the end of § 24, since they too occasionally perform the functions of the Definite Article.

§ 28.—The Indefinite Article.

1. ལུ The, An, Some, is a modification of འེོ་ One, and is seen in the following forms, which may be used even in the Colloquial, if it is desired to be very correct, though as a matter of fact the form ལུ་ Ctri' is the one most favoured:

   ལུ after final ླྀ, ལ, or ཤ
   ལུ after all vowels, or after final ཱི, ལ, ལ, ལ, or ཤ
   ལུ after final ོ

2. Being an adjective when it qualifies a noun, and an adverb when it qualifies an adjective, its place in the sentence is immediately after the noun, or noun and adjective, that it qualifies. Ex.:—

   ལུ (or ལུ) A horse.
   ལུ A virtuous man.
   ལུ A horse and a carriage.

3. ལུ and not the noun or adjective to which it is annexed, takes the case-sign, but only in what we would call the Nominative. In the other cases ལུ is usually dropped. Ex.:—

   ལུ་ A strange horse has eaten our hay.
   ལུ I live near a large river.
4. Annexed to approximate numerals, it signifies collectiveness. 

Thus:

A group of three or four men.

A force of one or two thousand soldiers.

5. Used with the adverb तसम Tsam, About, it signifies Some. Thus:

Some seventy or ninety sheep.

Another expression for Some is नयेम K'a-shx, and another is तोड-त्से Tod-tse.

The Literary form of नयेम is गाय्र्इ Gā-zhi'.

A few, Solutely, Only, Alone, may be rendered in Colloquial by तोड-त्से Tod-tse, शाता Shāt'a, and चिन्तो Ché-po; and in Literature by गाय्र्इ Gā-zhi'.

6. Affixed to Interrogative Pronouns, the Article signifies (in Literary Tibetan) Whoever, Whatever, Whichever, Anyone, Anything. Thus:

Whoever with loving eyes should even regard, etc. (S.C.D.), i.e. anyone who, etc.

There is nothing (anything, with negative) in it.

The Article is also used thus in Literature:

On account of some law-suit.

What (is it) wanted for?

Once, on some occasion, some time.

After a little, some time afterwards.
7. Affixed in any of its appropriate forms to a verbal root, it imports in Literature the Imperative Mood as addressed to servants and inferiors, and also the Hortative and Optative Moods. Thus:

Do; Let do.

Let...do; may...do;

May...be done.

In the Colloquial also it is frequently used to express an emphatic order, and commonly takes the form. निन्न Shì', though it would be more correct to say निन्न Shì', निन्न Zhyì', or निन्न Chi', according to rule. Ex.:

Run quickly.

Shut the door.

Be quiet.

8. Here may also be mentioned अन्य Any. Ex.:

Is there any fresh news to-day?

§ 20.—The Noun.

A.—Structure.

1. The Tibetan Noun ends in either a consonant or a vowel, and is either:

(a) A **Monosyllable without any affixed particle**, and either without or with any vowel-sign, head-letter, subjunct or prefix. Ex.:

Fish; End; Mountain-pass; Flesh; Earth, soil, ground, place; Man; Fire; Water; Bird, fowl; Head; Door; Deer; Wound;
Year : Food, provisions : Head (Honorific) : Hair (Human, on head).

(b) A monosyllable, simple or complex, with an affixed particle, such as 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, 甘, and which particle sometimes indicates the gender. Ex.:— 甘 Fox : 甘 Vixen : 甘 Father : 甘 Mother : 甘 Bitch : 甘 Cock-bird : 甘 Hen-bird : 甘 or 甘 Monk : 甘 Nun ; 甘 Mare ; 甘 Son : 甘 daughter ; 甘 Ram.

Sometimes, however, the particle does not indicate gender. Ex.:— 甘 A mountain-shrub : 甘 Day, sun : 甘 Evening : 甘 Monk, priest : 甘 Music : 甘 A kind of tree ; 甘 Ba-wa, Goitre : 甘 Pledge ; 甘 Envelope, wrapper.

Sometimes the particle serves merely to differentiate the meanings of roots otherwise similarly or somewhat similarly spelt. Ex.:—

甘 To show, to teach ; but 甘 Autumn ; 甘 Marrow, pith, descent, origin ; but 甘 Foot ; 甘 Confidence ; but 甘 The expanded hood of a snake.

If the particle is either 甘, 甘, 甘, or 甘, it may be and often is dropped (especially when followed by an adjective), without affecting the meaning of the word. Ex.:—

甘 The or a great elephant.

甘 The four great kings.

Some of such particles perform the functions of diminutives. Thus, in the case of 甘, the inherent 甘, or 甘, of the final or the
only consonant of the noun, is turned into ཤ་, and is followed by the particle. Ex. —

ས་ Fish; ས་ན་ Little fish; ལ་ Cow; ས་ན་ Calf.

In other cases the final consonant, if a ས་, is cut off the noun, and turned into a second syllable, to which Zhyab-kyu is added. Ex. —

ང་ Hand; ས་ན་ Little hand; ཤ་ Child; ས་ན་ Little child; ལ་ Sheep; ས་ན་ Lamb.

In other cases the Diminutive particle is simply added to the primitive noun as it stands. Ex. — ས་ Man; ས་ན་ Mannikin; ས་ Sack; ས་ན་ Sacklet.

Another way of expressing the Diminutive is to qualify the noun by the adjective ས་ Small. Ex. —

ས་ན་མངོན་ A little inn.
ས་ན་ A little mind, narrow mind.

Or lastly —

(c) A Dissyllable, or even a Polysyllable, either without or with a particle. Those nouns, and especially the polysyllabic nouns, which are mostly proper names, and sometimes even amount to phrases, are often comparatively modern words which have either gradually developed or been deliberately compounded out of originally simple elements. Ex. —

ཁྲེབ་ཆེན་ Chair; མི་ Cat; མི་ Layman; སོ་མེ་་ Contract; འཆི་ས་ Diligence, industry, zeal; རེ་ཁུ། City; རེ་ཁུ། or གྷ་ Advocate or pleader; རེ་ཁུ། Petitioner; རེ་ཁུ། Nye-Zhyu, Petition; རེ་ཁུ། Gamester, juggler with words; རེ་ཁུ། Tobacco; རེ་ཁུ། or རེ་ཁུ། Ch’en-dem-ma, (Colloquial), or རེ་ཁུ། (Literary), Butterfly.
N.B.—Words with the definite particles པ་, ཆོས, etc., are generally used without the article བརྙ, or ༼, unless the latter is intended to express This or That.

2. Besides the particles above referred to, mention may be made of མཛེས་ K'an, which, annexed to substantives or verbal roots, is extensively used in the Colloquial to signify a person who, in some capacity or character, is connected with some particular act, state, or thing. Ex. :—


In hook-language the following may be found :—


Such compounds in མཛེས (at least in the Literary language) may take the indicative particles འ, ༼, ཆྲ, or ༼, as expressive not only of the definite or indefinite article but also of gender. Ex. :—

(Мale) 
(Female)

\[ \text{A Walker, The Walker.} \]

Ditto.

3. Instead of མཛེས use is sometimes made of the verb ཁེབ་ To do.
Ex. —

\[
\begin{align*}
\text{००००००} & \quad \text{(Masculine)} \\
\text{००००००} & \\
\text{००००००} & \quad \text{(Feminine)} \\
\text{००००००} & \\
\text{००००००}
\end{align*}
\]

A doer, The doer.

Sometimes, even in the Colloquial, both गाँ and गाक are used together, either with or without the Indicative Particles औं, वं, जं, भं, though in the Colloquial these are commonly discarded. Ex. —

_Literary._

\[
\begin{align*}
\text{००००००० (Common)} & \\
\text{०००००००} & \quad \text{(Masculine)} \\
\text{०००००००} & \quad \text{(Feminine)}
\end{align*}
\]

A walker, The walker.

_N.B._—When गाँ, वं, जं, or the indefinite article गाण is used with any of the above, the indicative particle is discarded, e.g. —

\[
\begin{align*}
\text{००००००००} & \quad \text{The walker, That walker.} \\
\text{००००००००} & \quad A \text{ walker.}
\end{align*}
\]

_Colloquial._

\[
\begin{align*}
\text{००००००००} & \quad \text{Agriculturist, Farmer.} \\
\text{००००००००} & \quad \text{Guide.}
\end{align*}
\]
Guarantor.

Helper.

4. त्र, however, is not the only auxiliary that takes the affix त्र in this way. There are others; for instance, ठ ठ ठ Ex.:—

Arguer, Reasoner.
Roarer.
Briber.
Calculator.

In fact, the functions of ठ, ठ, and ठ in this respect, are very similar to those of the Urdu word ठ, wālā, or the Persian words ठ bān, ठ gār, ठ gār, ठ kār, etc., or even the Tibetan particle ठ in words like ठ Scholar, Monk, Disciple, Novice: ठ Water-carrier, Bhisti; ठ Horseman, etc.

5. Another common affix of a similar nature annexed to noun-substantives is ठ ठ, or ठ Maker, Manufacturer, etc. Ex.:—

Boot-maker.
Carpenter.
Goldsmith.
Silversmith.
Coppersmith.

8. *Abstract Nouns*.

In the Colloquial these are seldom used, resort being generally had to an adjective phrase. Thus, instead of saying ठ ठ
The goodness of the Dalai Lama is great, a Tibetan would probably say སྣ་གས་ནི་གངས་སོགས་དབང་པོ་ The Dalai Lama is very good. When, however, an abstract noun is used, it can be formed in two ways. First, by placing in juxtaposition the roots of two adjectives with opposite meanings, e.g. རྒྱུན་ Quantity, from རྒྱུད་ Much, and རྒྱུན་ Little: རྒྱུད་ Distance, from རྗེས་ Near, and རྒྱུད་ Far; རྒྱུན་ Goodness, from རྒྱུན་ Good, and རྒྱུན་ Bad; and so on. Secondly, by affixing རུ་ Lô, to the root of any adjective, e.g. འགྲོ་བཟང་ Brightness, Clearness, from འགྲོ་ Bright, Clear; རྒྱུན་ Badness, from རྒྱུན་ Bad; རྒྱུན་ Goodness, from རྒྱུན་ Good.

In Literary Tibetan abstract nouns are formed by adding རྒྱུན་ Nyi', to the adjective in its full form, that is, not the mere root, but the root plus one of the indicative particles. Ex.:—

སྒྲོ་ Easy, but སྒྲོ་གཞི། Easiness, facility.
སྒྲེལ་ Difficult, but སྒྲེལ་གཞི། Difficulty.
སྒྲེལ་ Free, but སྒྲེལ་གཞི། Freedom.
སྒྲེལ་ True, but སྒྲེལ་གཞི། Truth.
སྒྲེལ་ Young, but སྒྲེལ་གཞི། Youth.
སྒྲེལ་ Black, but སྒྲེལ་གཞི། Blackness.
སྒྲེལ་ Mad, but སྒྲེལ་གཞི། Madness, Lunacy.
སྒྲེལ་ Tened, but སྒྲེལ་གཞི། Tedium.

B.—Inflexion.

The Tibetan Noun-Substantive is inflected in relation to:—

I.—Gender.

The names of all males, females and inanimate objects are naturally
masculine, feminine, and common respectively, e.g., ལ་ Man (m.);
ིབ། Woman (f.); གོ། Stone (o.).

Nouns ending in མ མ མ མ མ or མ མ prefixed or affixed, are generally (in the last two cases always) masculine. Ex. —

སྒྲུལ། Pupil or novice in a monas-
tery.
ཆོས་པར། King, Regent, Temporal
Ruler, Rajah.
དེ་པེ། or ཆོ། Horse.
པྱ་པེ། or སྟད་པེ། Hog.
ཆོས། Bull.
ཤམ། Bull-yak.

But sometimes nouns in མ མ མ མ མ are common. Ex. —

གཉིས། མྱིས། Beloved, Sweetheart,
Lover.
དེ་བེ། ཁོང་། Basket.
དོན། མྱིས། Patch.

Nouns with མ མ affixed, or with མ མ affixed or prefixed are gene-

cally feminine. Ex. —

རྡ་ མྲེ། Mare.
རྡ་ མེ། Mother.
རྡ་ མ་ མ་ མ Maidservant.
རྡ་ མ་ མ་ Tigress.

དོན། Daughter, girl.
དོན། དོན། Bitch.
དོན། Niece.
But ग्र and ग्र do not always denote the feminine gender. Ex.—

- त्रा त्रा Leaf.
- लुल्लुल्लु Lotus.
- न्यु न्यु न्यु Beam of wood.
- न्यु न्यु न्यु Bean.
- न्यु न्यु न्यु Breeches, pants.
- न्यु न्यु Spoon.
- न्यु न्यु न्यु Shovel, spade.
- न्यु न्यु न्यु Ant.
- न्यु न्यु Hawk, kite.

- न्यु न्यु न्यु Sport, game, play.
- न्यु न्यु न्यु Chumbi.
- न्यु न्यु न्यु Friend.
- न्यु न्यु न्यु Evening.
- न्यु न्यु न्यु Music, cymbals.
- न्यु न्यु न्यु Fun.
- न्यु न्यु न्यु Grouse.
- न्यु न्यु न्यु Hedgehog.
- न्यु न्यु Knee.

Masculine nouns may be turned into feminine nouns by substituting a feminine affix for a masculine one. Ex.—

- न्यु न्यु न्यु A man of Lhasa.
- न्यु न्यु न्यु न्यु An Indian.
- न्यु न्यु न्यु न्यु A Tibetan.
- न्यु न्यु न्यु or न्यु न्यु A Chinaman.
- न्यु न्यु A Nepali.

- न्यु न्यु न्यु A woman of Lhasa.
- न्यु न्यु न्यु न्यु A woman of India.
- न्यु न्यु न्यु A woman of Tibet.
- न्यु न्यु or न्यु न्यु A woman of China.
- न्यु न्यु A Nepali woman.

2.—Number

(a) There are several signs in Tibetan denoting the plural number, e.g.—

- न्यु T'so. This is the sign commonly used now in the Colloquial with any kind of noun or adjective.

(b) न्यु न्यु न्यु न्यु न्यु न्यु न्यु न्यु न्यु न्यु न्यु Nam. This is Literary, and is seldom if ever heard in the Colloquial. It is largely used, for instance, in the Tibetan translation of the New Testament. न्यु is used when
things or persons are referred to separately from others, e.g. 

\[ \text{ད་མ་} \] We five.

(c) \[ \text{ད་} \] Da'. This is an elegant substitute for \[ \text{ད་མ་} \]

(d) \[ \text{ཆ་} \] Cha'. Another book term. Used also in Sikhim and Bütan with personal pronouns, e.g. \[ \text{ཙ་ར་} \] We, etc.

(e) No plural sign at all need be used when, from the context, it is clear that the plural number is implied. In such cases the noun remains in the singular number. Ex.:

\[ \text{ལེགས་པ་ར་པོ་དེ་བོོས་པོབ་སོགས་} \] There are (I understand) many lamas in Lhasa. Or, Lhasa (I believe) has many lamas.

(f) When, however, the plural sign is expressly used, it, and not the noun, nor the adjective, if any, takes the case-sign. Ex.:

\[ \text{ཏོགས་པ་ཆེན་པོ་ཐོབ་བོམ་} \] The virtuous men received him.

(g) When expressly used, the plural sign comes after the noun if there is no adjective and no article, definite or indefinite. Ex.:

\[ \text{དོན་ཕྱོགས་མར་ཁྲུང་གུ་བོོས་པོབ་} \] Men were deceivers ever.

(h) When there is only an adjective after the noun, the plural sign is annexed to the adjective, not to the noun. Ex.:

\[ \text{གོང་ཡིག་} \] Good men.

(i) If, however, the adjective be used as an attribute predicated of the noun, then the plural sign is annexed to the noun, not to the adjective. Ex.:

\[ \text{དོན་ཕྱོགས་མི་} \] The men are good.

(k) If the noun be distinguished by an article, or distinguished by an article and also qualified by an adjective, the plural sign is annexed to the article.
Ex.:—

The or these men.
The or those men.
The or these good men.
The or those good men.
Those men are good.

3.—Case.

By way of supplementing what has already been said on this subject in § 25, examples are now given of the Declension of Nouns ending in (1) a vowel, (2) final consonants ष or ṣ; ष, ष or ष; and ष, ष, ष or ष.

The particular postpositions given are, of course, only examples out of many that might be used.

I.—Noun ending in a Vowel.

(i) Singular.

Nom. लिं Month, or Moon.

Voc. लिं Month.

Ace. लिं Month.

Gen. लिं or लिं Of month.

Agent. लिं or लिं By month.

Dat. लिं To month, or moon.

Loc. लिं On moon.

Per. लिं In or during month.

Mod. लिंदिंकितिः On account of month or month.

Abl. लिंभिः Than month or moon.

Term. लिंदिंभिः Until month: as far as moon.
### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>འབྲུང་།</td>
<td>Months, Moons.</td>
</tr>
<tr>
<td>Voc.</td>
<td>འབྲུང་།</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>འབྲུང་།</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>འབྲུང་། or བོད་པ།</td>
<td>Of months, Of moons.</td>
</tr>
<tr>
<td>Agent.</td>
<td>འབྲུང་། or བོད་པ།</td>
<td>By months, By moons.</td>
</tr>
<tr>
<td>Dat.</td>
<td>འབྲུང་།</td>
<td>To months, To moons.</td>
</tr>
<tr>
<td>Loc.</td>
<td>འབྲུང་།</td>
<td>On moons.</td>
</tr>
<tr>
<td>Per.</td>
<td>འབྲུང་།</td>
<td>In or during months.</td>
</tr>
<tr>
<td>Mod.</td>
<td>འབྲུང་། མོ་སྤུ་པ་</td>
<td>On account of moons or months.</td>
</tr>
<tr>
<td>Abl.</td>
<td>འབྲུང་། བོད་པ།</td>
<td>Than months or moons.</td>
</tr>
<tr>
<td>Term.</td>
<td>འབྲུང་། མོ་སྤུ་པ་</td>
<td>Until months; as far as moons.</td>
</tr>
</tbody>
</table>

(ii) **Similar with Definite Article.**

### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>གླུ་</td>
<td>Sun or Day.</td>
</tr>
<tr>
<td>Voc.</td>
<td>གླུ་</td>
<td>The sun or the day.</td>
</tr>
<tr>
<td>Acc.</td>
<td>གླུ་</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>གླུ་</td>
<td>Of the sun or day.</td>
</tr>
<tr>
<td>Agent.</td>
<td>གླུ་</td>
<td>By the sun or day.</td>
</tr>
<tr>
<td>Dat.</td>
<td>གླུ་</td>
<td>To the sun or day.</td>
</tr>
<tr>
<td>Loc.</td>
<td>གླུ་</td>
<td>On the sun.</td>
</tr>
<tr>
<td>Per.</td>
<td>གླུ་</td>
<td>During the day.</td>
</tr>
<tr>
<td>Mod.</td>
<td>གླུ་</td>
<td>With the sun or day.</td>
</tr>
<tr>
<td>Abl.</td>
<td>གླུ་</td>
<td>Than the sun or day.</td>
</tr>
<tr>
<td>Term.</td>
<td>གླུ་</td>
<td>Towards the sun.</td>
</tr>
</tbody>
</table>
N.B.—In Colloquial the Definite Article is as a matter of fact seldom used.

Plural.

The suns or days.

Nom. 
Voc. 
Acc. 
Gen. The suns or days.
Agent. By the suns or days.
Dat. To the suns or days.
Loc. On the suns or days.
Per. In or during the days.
Mod. With the suns or days.
Abl. Than the suns or days.
Term. From the suns or days.

(iii)—Similar with Indefinite Article.

A monastery.

Nom. 
Voc. 
Acc. A monastery.
Gen. Of a monastery.
Agent. By a monastery.
Dat. To a monastery.
Loc. In a monastery.
Per. (Not used). (Not used).
Mod. With a monastery.
Abl. Than a monastery.
Term. From a monastery.
N.B.—In conversation ཈ིག་, ཨིག་, and ཨིག་, in this sense is usually dropped in all cases except the Nominative, or Agentive.

(iv) Similar with a higher Numeral.

| Nom. | བོད་ལུན་ | Seven angels. |
| Voc. | བོད་ལུན་ | |
| Acc. | བོད་ལུན་ | |
| Gen. | བོད་ལུན་ཤིིི | Of seven angels. |
| Agent. | བོད་ལུན་ཤིིི་ | By seven angels. |
| Dat. | བོད་ལུན་མ་ | To seven angels. |
| etc., etc. | | |

(v) The same with a Definite Particle.

| Nom. | བོད་ལུན་པ་ | The seven angels. |
| Voc. | བོད་ལུན་པ་ | |
| Acc. | བོད་ལུན་པ་ | |
| Gen. | བོད་ལུན་པ་ | Of the seven angels. |
| Agent. | བོད་ལུན་པ་ | By the seven angels. |
| Dat. | བོད་ལུན་པ་ | To the seven angels. |
| etc., etc. | | |

(vi) The same in the Singular with Cardinal.

| Nom. | བོད་ལུན་པ་ | The seventh angel. |
| Voc. | བོད་ལུན་པ་ | |
| Acc. | བོད་ལུན་པ་ | |
| Gen. | བོད་ལུན་པ་ | Of the seventh angel. |
| Agent. | བོད་ལུན་པ་ | By the seventh angel. |
| Dat. | བོད་ལུན་པ་ | To the seventh angel |
| etc., etc. | | |

(vii) Similar with Definite Article.

| Nom. | བོད་པ་ | The first angel. |
| Voc. | བོད་པ་ | |
| Acc. | བོད་པ་ | |
| Gen. | བོད་པ་ | Of the first angel. |
Agent.  By the first angel.

Dat.  To the first angel.

etc.,  etc.

(viii) When, as is sometimes the case, the adjective precedes the noun, the former must be put in the genitive case, and the case-sign must be attached to the noun, or to the definite or indefinite article, if any, or to the plural sign, if any. Ex. —

\[
\text{good behaviour.}
\]

\[
\text{from good behaviour.}
\]

\[
\text{by this good behaviour.}
\]

\[
\text{by a good deed.}
\]

\[
\text{to good deeds.}
\]

\[
\text{to those good deeds.}
\]

II.—NOUN ENDING IN \( ဗ, \) OR \( ဗ၀ \)

\[
\text{ Sheep.}
\]

Nom.  
Voc.  
Acc.  
Gen.  Of the sheep.
Agent.  By the sheep.
Dat.  To the sheep.

etc.,  etc.

\[
\text{ Tree.}
\]

Nom.  
Voc.  
Acc.  
Gen.  Of the tree.
Agent.  By the tree.
Dat.  To the tree.

etc.,  etc.
III.—Noun ending in RequestMapping

Declined like any other noun, save that the genitive sign is RequestMapping and the agentive sign is RequestMapping

IV.—Noun ending in RequestMapping, RequestMapping, RequestMapping or RequestMapping

Declined like any other noun, save that the genitive sign is RequestMapping and the agentive sign is RequestMapping. It must be remembered, however, that in Colloquial it is allowable to pronounce all these signs RequestMapping and RequestMapping.

§ 30.—The Adjective.

I.—Form and Place.

(i) There is little or no structural difference between the noun and the adjective. In fact, the latter may, for the most part, be regarded merely as a noun performing qualifying functions with respect to some other noun or verbal substantive.

As a rule the adjective follows the noun, and therefore it is the adjective and not the noun which takes the case-sign. If the adjective is distinguished by a following article, definite or indefinite, or a demonstrative pronoun, it is the article or the pronoun and not the adjective which takes the case-sign. So, the adjective, and not the noun, takes the sign of the plural, if there is no article or demonstrative pronoun. If there is, the article or pronoun takes the sign.

If, as is sometimes the case, the adjective precedes the noun, the adjective is put in the genitive case, and the case-sign is annexed to the noun, or to the article, if any, or to the plural sign, if any.

Examples:

RequestMapping  That black cat saw a white mouse.

RequestMapping  The black cat has caught the mouse.
White leopards are uncommon.
These white leopards are valuable.
These beautiful white beasts of prey kill other wild animals.
Those crimson clouds are very beautiful.

(ii) A very common practice in Colloquial is to turn what we would call a relative clause into an adjetival phrase. Ex. -

\[ \text{The man who killed the wolf.} \]

\[ \text{Literally, the wolf-killing man.} \]

\[ \text{The wolf that killed the man.} \]

(iii) The idiomatic use of this affix ཡད་ is undoubtedly most difficult to understand, for Colloquially it may express the passive as well as the active voice. For instance, ཤབ་ལོན་པ་ signifies, not only The man who kills or killed, but also the man who was or has been killed. Probably the difficulty arose with the alleged Colloquial custom of using the perfect root of most verbs even in the present tense. If only that custom were not in vogue, it would be possible to use present roots in present tenses, and perfect roots in past tenses, and confine the use of ཡད་ to the active voice, and use the past participle of the verb for the passive voice alone. Ex. -

\[ \text{The man who kills.} \]

\[ \text{The man who killed.} \]

\[ \text{The man who was killed.} \]
This can be done, of course, even as things are; nevertheless it remains a fact that, in Colloquial, རོ་བོ་བཟོ་བཟོ་ and སྤྱོར་བཟོ་བཟོ་ may also signify The man who is, or was, or has been, killed. Under these circumstances the context alone can decide what the intended meaning really is.

See § 31, IX, A, on the use of the different roots of the auxiliary verb རེ་ལ། To do, for the purpose of distinguishing the Active from the Passive Voice.

(iv) The Relative Idea is also frequently expressed by turning a participial clause into an adjectival phrase. Ex.:

A growing child (a child that is growing) will eat anything it gets.

The man whom you sent yesterday is dead. Literally, The yesterday-by-you-sent man is dead.

The participle, being here an adjective, may also follow the noun. Thus:

The man, etc.

Now, let another adjective be inserted, thus:

The good man whom you sent yesterday is dead.

Or thus:

The good man, etc.

The negative is inserted thus:

The good man whom you did not send yesterday is dead.
(v) Use of the Particles ཞ, མ, པ, བ, ས

If we desired to be very correct as regards the particles annexed to adjectival roots, we would use ཞ, or པ, with a masculine noun, and ས, with a feminine noun: ཞ, being more properly employed with the Indefinite Article, and པ, with the Definite Article, when masculine nouns are concerned; while ས, may be used with either the Indefinite or the Definite Article when the noun is feminine. In common parlance ས is often pronounced pu.

Ex. —

A black dog སི་པོ་པོ། སི་པོ་པོ། A or the black bitch.

The white horse སི་པོ་པོ། སི་པོ་པོ། A or the white mare.

But, as a matter of fact, these distinctions are not observed Colloquially, and a Tibetan would express himself thus:

A black dog.

The white horse.

A black bitch.

The white mare.

However, there are many adjectives which, even in Colloquial, are seen in ས and ས without reference to gender. Ex. —

Mad, insane. སི་པོ་པོ། Wet.

Necessary, needful. སི་པོ་པོ། Wrong, incorrect.

New. སི་པོ་པོ། All.

Old. སི་པོ་པོ། Ordinary, vulgar.

Young. སི་པོ་པོ། Sham.
There are also one or two seen in without reference to gender.

Ex.:-


dngang
tsho
tsha

Sweet.
Cold, chilly.
Joyous.

In the Literary language the adjective, in its root form alone, is often seen immediately preceding the noun. Ex.:-


zla
brtan
dzla

Black dog.
Black bitch.

So, when the adjective has a particle and precedes the noun, Literary Tibetan follows the same rule as obtains in the Colloquial, of putting the adjective in the genitive case. Ex.:-


zla
brtan
dzla

A black dog.
The black dog.
A or the black bitch.

But even in the Colloquial it is allowable, for brevity's sake, to form adjectival expressions by placing before a noun an adjective minus its particle. Ex.:-


bstan
grub
bras
gsung

To my mind the dry land is better than the ocean.

Instead of:-


bstan
grub
bras
gsung

(or. sgam 'dang) sna
dan

To my mind, etc.

So also:-


bstan
grub
bras
gsung

Formerly Tibet was a secret (or. hidden) country.
Instead of:
Formerly Tibet, etc.
(vi) Adjectives are also sometimes formed from nouns and postpositions, the latter being put in the genitive case, and the whole expression made to precede the noun that it qualifies. Ex.:

Some time ago a European soldier was living in Tibet.

Some of the many great ancient empires are still remembered.

The cat has broken the stone jug.

I live (or have a dwelling place) in an upper room of that house.

The adjectives to which attention is drawn in the foregoing illustrations are, in the first European; in the second, Ancient; in the third Stone; and, in the fourth, Upper.

(vii) Some adjectives consist merely of a primitive repeated. Ex.:

Broken. Circular, round.
Concave. 
Straight. Flat.
(viii) Others consist of two primitives, similar as regards their consonantal form, but with different vowels. Ex.:

- སྲ་མ་ འས. Soft, low.
- གཟོ་ལ་ Promiscuous, disorderly.
- ལུ་ཙོ་ཧོ་ིས་ འས. Steep, rugged.
- སྲ་མ་ འས. Weak, feeble.
- སྲ་མ་ི་ིག་ེ འས. Curved, crooked.

(ix) Or of a repeated dissyllable with a difference in the vowels. Ex.:

- སྲི་བ་ལུ་ག་ འས. Lukewarm.
- སྲི་བ་ལུ་ག་ འས. Irregular.
- སི་མི་ས་ འས. Mixed up, jumbled.

(x) Or of two different dissyllables in juxtaposition. Ex.:

- སྒས་མ་ Raving.

(xi) Or of two different monosyllables in juxtaposition. Ex.:

- སྲ་རེ་ འས. Far, distant, remote.
- སྲ་རེ འས. Measureless, immeasurable.
- སྨ་བུ་ འས. Immense.

(xii) As to the formation of Abstract Nouns from adjectives, see § 29, A. 6.
(xiii) English adjectives ending in *able* and *ible* are usually rendered in Colloquial Tibetan by ཆ་, *Nyön*, or ཏ་ *Chö*, or ཡད་ལེགས་ *Ch'öö ch'o`, added to the root of the verb. Ex.:—

*གོ་བ་ེན་པ་* or རྣ་ *Dön*

Is this road passable?

*ཐ་པ་ེན་པ་* or རྣ་ *Dön*

No, the road is not passable.

*ཐ་མ་ེན་པ་* or རྣ་ *Dön*

Is this stream fordable?

*ཐ་མ་ེན་པ་* or རྣ་ *Dön*

No, the stream is not fordable.

*དེ་ནི་ཤེས་* or རྣ་ *Dön*

He is ready to go.

*ཕྱེ་ཐུ་* or རྣ་ *Dön*

This tea is very drinkable.

*ཐ་པ་ེན་པ་* or རྣ་ *Dön*

That pastry is not eatable.

*དེ་ནི་ཤེས་* or རྣ་ *Dön*

These goods are not saleable.

*ཧི་ཐུ་* or རྣ་ *Dön*

God is invisible.

*དེ་ནི་ཤེས་* or རྣ་ *Dön*

God is knowable.

(xiv) The Literary equivalent of མ་, or ཨ་, is རུང་ *Runog-*

*བྲུང་* or རུང་ *Runog*. Ex.:—

*དེ་ནི་ཤེས་* or རྣ་ *Dön*

This spectacle is terrible or calculated to terrify.

*དེ་ནི་ཤེས་* or རྣ་ *Dön*

This tea is not drinkable or fit to drink.

*དེ་ནི་ཤེས་* or རྣ་ *Dön*

This food is not eatable or fit to eat.

Sometimes, however, the supinal particle ས་, ཤི, or ར་, attached to the verbal root, is omitted, and the particle ས་ after ས་ is also dropped. Ex.:—
This sight is terrible.

That tea is undrinkable.

This food is uneatible.

(xv) Where a noun is qualified by two or more adjectives joined by the conjunction and, or or, the construction is as follows:

\[
\begin{align*}
\text{Good and bad (added) eggs.} \\
\text{Three or four men.}
\end{align*}
\]

(xvi) Negative Adjectives corresponding to such as begin in English with Un, In, Il, Im, Ir, or Dis, or end in less, are not very much used, Tibetans preferring to use an affirmative adjective and to put the verb in the negative. Ex.:

Instead of saying:

\[
\text{He is an irreligious man.}
\]

A Tibetan would prefer to say:

\[
\text{He is not a religious man.}
\]

However, when such negative adjectives are employed, they are formed with the aid of the Colloquial negative expressions นิ, น, and โรค, and the Literary expressions นิ, น, น, and น. Ex.:

\[
\begin{align*}
\text{Unnecessary.} & \quad \text{Impossible.} \\
\text{Innocuous.} & \quad \text{Without fault.}
\end{align*}
\]
(xvii) Sometimes, in the Colloquial, the Active Participles འོག་ for inanimate objects, and དོན་མགོན་ for animate objects, meaning which is, or are, who is, or are, are used adjectivally. Ex. —

སྦྱར་རིགས་ནི་དགེ་ན་པ། That lama is a wily one.

ཐེག་པ་ནི་དགེ་ན་པ། This country is a fertile one.

(xviii) In Literary Tibetan adjectives are frequently formed by adding to a noun, or to its root, or to a whole phrase, one of the expressions ཉན་ Chân, སྨན་ Dân, སྨན་དོན་ Dân-chân, བཅི་ Châ, སྦྱི་ Nô, and དོན་ Yô', and so representing that class of English adjectives which end in ful, y, ous, eous, ions, ate, ent, ic, ish, ed, ly, ive, etc.
Ex.:—

Intelligent, Sagacious.

Punctilious, moderate.

Beneficial, useful.

Renowned, famous.

Costly, expensive.

Passionate, amorous.

Rocky.

Blissful, joyous.

Talented, literate, accomplished.

Intelligent.

Wealthy, opulent.

Full of moisture.

Full of energy.

Sinful.

A perfectly accomplished scholar.

Having a pretty face.

Having an ugly mouth.

is also said to be sometimes used thus:—

The Lama’s prayer-wheel: but would seem to be the more correct. See, however, § 31, V, (b).

Instead of constructing an adjective out of the root, the particle, and the affix ॐ, resort is often had to the root alone plus the affix ॐ. Ex.:—
From ཞྭ་པོ་ནི་ may be formed སོགས་ Cheerful.
From བྱང་འབྲེལ་ may be formed ཁུ་མོ། Mortal.
From མི་མི་ནམ་ may be formed རྣམ་པོ་མེད་ Very learned.

II.—Augmenting of adjectives.

This can be done in several ways:—

(a) By simply repeating the adjective, either in the shape of the primitive root, or of the root with the particle. Ex.:—

- བོད་པས། Very crooked.
- སྣད་པས། Very silly.
- བྲི་ལྟར། Very sour.
- གསར་པར། Very sweet.
- རིབ་པར་པོ། Very dirty.
- གང་ཐེབས་པས། Very clean.
- རྣལ་འེ་། Very early in the morning.
- བྲི་ལྟར། Very late.

(b) By repeating the adjective, in any of its forms, with བོ་ YANG, inserted between them. In the Colloquial བོ་ becomes བangs, after consonants other than ལ, བ, ཞ, and བ། Ex.:—

- ཚུང་དམེད་བེད། Very beautiful.
- སྣད་པས་དུས། Very thick.
- རྣམ་པོ་མེད་དོ། Very learned.

Also becomes བང་ after vowels, both in the Literary language and in Colloquial. Ex.:—

- རྣལ་འེ་། Very heavy (Lit.).
- རྣལ་འེ་། Very light (Coll.).
In the Literary language བྷ་ becomes བྷ་ KYANG, after final consonants ར, བ, ཐ, and ཞ. Ex.:

Very true.

Very obscure.

Very neat.

Very narrow.

(c) By use of the affix ཕ་ CH'E, signifying emphasis generally. Ex.:

Extremely sinful.

Exceedingly brilliant.

Very precious.

The above, however, is more Literary than Colloquial. In the Colloquial བྷ་, added to the root, is more common, but it is often used merely to form the adjective, and not so much to augment its force. Ex.:

Precious.

Brilliant.

Intellectual.

Sinful.

(d) By inserting བྷ་ Very, immediately before the adjective, or by adding བྷ་ Very, to the adjectival root:

Tibetan is very difficult.

The weather just now is very hot.

Certain other adverbs may be inserted in the same way when the sentence is a negative one. Ex.:
This is quite (or absolutely) improper.

He is not right at all.

That statement is not at all true.

III.—The Comparative Degree.

(a) To express this Tibetans make use of the postpositions धार्मिक, in the Colloquial, and धार्मिक or धार्मिक (धार्मिक, wX, after vowels, or final धार्मिक, or धार्मिक) in Literature, signifying Than, or More than, but they so manipulate the sentence as to place first the object with which the subject is being compared, then the postposition, next the subject, then the adjective in its positive degree, and lastly the verb. Ex.:—

This house is higher than that one. Literally, Than that house this high is.

Tibet is colder than Sikhim.

A religious man is happier than a worldling.

Philosophers are happier than ritualists.

Ascetics (meditators) are happier than professors.

(b) When there is no expressed object with which to compare the subject, an object may be supplied by means of धार्मिक This or धार्मिक That. Ex.:—
A higher house than this.
A fleet horse than that.
A counsel exceeding this.

(c) In the Colloquial the comparative degree of certain common adjectives has a special form. For instance, the comparative of བོད་ Good, is བོད་ Better; of བན་ Much, it is བན་ More; of རྟོག་ Thick, it is རྟོག་ Thicker; of སྤྱོད་ Large, big, great, it is སྤྱོད་ Larger, bigger, greater. Even with them the same construction in ཞེས་ is employed. Ex.:

This house is larger than that one.
My book is better than yours.

(d) The particle belonging to an adjective is sometimes vulgarly conjugated, i.e., transmuted into ར, དི་, or མི་, according to the rule with reference to the last letter of the root. It is better, however, to avoid this. Ex.:

This woman is indeed pretty.
This wine is not good.
This house is larger than that one.

But not where འདི་, etc., has the sense of To have. Ex.:—
This man has wiser friends than that one.

IV.—The Superlative Degree.

(a) To express this a universal comparison is resorted to, the subject being placed, at option, either before or after the expression used for the universal comparison. This latter may take numerous forms such as:

Than all.

From among all.

From among all,

Ex.:—

That lama is the most learned of all.
This is the swiftest horse.

This stone is the most valuable of all well secured things.

Gold is the most precious of all metals (melted things).

N.B.—Note that རེ་ in its conjugated form becomes རེ།.

(b) Another equally common method of expressing the superlative degree is to affix མི་Snö to the root of the adjective.

The order in which the sentence is constructed does not much matter, and even the use of འས། (in Literature འས།, འས།, or འས།) is optional. Ex.:—

This horse is the fleetest.

Gold is the dearest of metals,

If the speaker likes he may insert དེ་ The, after འས།, thus:—

This horse is the fleetest,

This stone is the most valuable.

N.B.—ཇི་ཇི་, like many other words in MS., is often abbreviated into ལེ།.

Lhasa is the most transcendent of cities.
N.B.—\textit{कुन्दन} is often abbreviated into \textit{कुन}, and \textit{वसन्त} into \textit{वसन}.

(c) Yet another expression used to indicate the superlative idea is \textit{कुन्दन} \\textit{Ci’o}, signifying \textit{The best}, \textit{The most}, etc. It is a Literary word, and only rarely comes into the Colloquial. It may be either prefixed or affixed to the word that it qualifies, and when prefixed should be put in the genitive case. Ex.:

\begin{itemize}
\item \textit{कुन्दन} \textit{निन्दन} | The chief noble or lord.
\item \textit{कुन्दन} \textit{निन्दन} | The chief mother: the goddess \\
\textit{Dölma}.
\item \textit{कुन्दन} \textit{कुम्न} | The principal woman in a family.
\item \textit{कुन्दन} \textit{कस्तन} | The best of the best.
\end{itemize}

In Literary Tibetan the substantive is put in the genitive case when \textit{कुन्दन} is affixed. Ex.:

\begin{itemize}
\item \textit{कुन्दन} \textit{कुन्दन} | The best among the good or noble.
\item \textit{कुन्दन} \textit{कुन्दन} | The holiest.
\item \textit{कुन्दन} \textit{कुन्दन} | \textit{The Chief of Rarities: the rarest \\
Being or Object: the Supreme Being}.
\item \textit{कुन्दन} \textit{कुन्दन} | The sublimest, most excellent.
\item \textit{कुन्दन} | The best or greatest of men.
\item \textit{कुन्दन} \textit{कुन्दन} | The wisest or most learned.
\end{itemize}

In the Colloquial \textit{कुन्दन}, if used at all, is sometimes prefixed and sometimes affixed, but neither it nor the substantive is put in the genitive case. Ex.:
The Chief Protector.

Anything excellent of its kind; also an abbreviation of པར་མཚན་

The highest joy, rapture, bliss.

The noblest, sublimest.

The most excellent taste, delicious.

The wisest, most learned.

The very utmost attention.

The Chief of Beings, Buddha.

Thou best of men!

ся्र, is also used thus in literary Tibetan:

Nobles and commonalty.

The great and the vulgar.

Great and small.

The very excellent or superior.

V.—Other Methods of Comparison.

The Tibetan rendering of English phrases constructed with As...As, may be illustrated thus:

Please give me as much (or many) of that as possible.
Please give, etc.

Will you come as far as to yonder house?

This road goes about as far as to that house.

As high as that tree-trunk is (may be) this one also is.

As far as I know, that is so: Literally, If it be according to the knowledge I possess, it is just like that.

As soon as he rose I fired.

My book is as good as yours; Literally, My book is equally good-bad with yours.

§ 31.—The Pronoun.

I.—Personal Pronouns.

(a) I.

Commonest forms in Colloquial.
Expressive of humility. Chiefly used in Tsang. Like Persian چوئ, Bandeh.

Emphatic forms.

This old fellow or chap. Used by the speaker in reference to himself, but only in a comic way.

The following are Book-terms:

Expressive of humility.

I myself.

This one, This person, This individual. Used by the speaker with reference to himself or herself.

I myself, I alone.

Humble form of foregoing.

The following are Colloquially used by the Kyrong-pas, or Nipal Frontier Tibetans:

Pronounced almost like چوئ, I myself.

We ourselves.

(b) Thou.

Common Colloquial forms.
The genitive of བོད་ is either ཤ་ཁི་, or སི་ཁི་. *Thy, Thine:
and the Agentive is either སྲི་ཁི་ or སྲི་ཁི་. *By thee.

Colloquial honorifics.

Used in official correspondence.

(pl. སྲེའི་ཁན) met with in dialects.

Polite Literary forms.

Literary honorific

Other Literary forms.

(c) He, or She.

Common Colloquial forms.

The genitive of བོད་ is either ཤ་ཁི་, or སི་ཁི་. *His, and the
agentive is either སྲི་ཁི་, or སྲི་ཁི་.

Polite forms, Literary and Colloquial.

Honorific form, Literary and Colloquial.

Literary forms.
Other forms for she:

\[ \text{ работал, and the Agentive is either \text{ работал, or \text{ работал.}} } \]

(c) Reflexives.

Self, One's self, is the commonest expression, both in the Colloquial and in Book-language. Other Book-terms with the same meaning are: - \text{ работал, работал, работал, and работал.}

II. - Declension of Personal Pronouns.

This follows the same rules as apply in the case of Substantives.

Ex.: —
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Voc.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Agent.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Loc.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Per.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Mod.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Abl.</td>
<td>ཐུ</td>
</tr>
<tr>
<td>Term.</td>
<td>ཐུ</td>
</tr>
</tbody>
</table>

And so forth.

<table>
<thead>
<tr>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent.</td>
<td>By thee.</td>
</tr>
</tbody>
</table>

And so forth.

<table>
<thead>
<tr>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent.</td>
<td>By thee.</td>
</tr>
</tbody>
</table>

Thou, is declined like ཐུ I.
And so forth.

He, is declined like གཞི་ I.

She, is declined like གཞི་ He.

This humble one, has for genitive དུ་, and for Agentive ཞུ།།।

This humble one, has for genitive དུ་, and for Agentive ཞུ།།।

All those ending in དུ་, ངུ་, གུ་, ལུ་, and ཆུ་ are declined like ཆུ་ I.

Those ending in ངུ་ are declined like གཞི་ Thou, save as regards the forms in ངུ་

N.B.—Plural Nouns do not take the plural sign ཆུ་ if from the context it is clear that plurality is intended [See § 29 B, 2 (e)], but plural Pronouns always take the sign, except when they are qualified by Numeral Adjectives.

Example:

ཨེ་བི། We four.

ཨེ་ལུ། We five.

III. The Reflexive Pronoun.

the following are examples of ཆུ་ SELF, One's self, used reflexively:—
If I know myself spiritually I shall see God.

If I see God spiritually I shall know myself.

Man, know thyself.

The murderer has killed himself.

Did you keep the money, for yourself?

The idea originated from myself.

The dog pulled the bone towards itself.

The soul alone really knows itself.

Other men are ourselves incarnate under other conditions.

He that speaketh of (from) himself, seeketh his own glory (John vii. 18).

I am not come of myself (John vii. 28).
Or better:—

I am not, etc.

I can of mine own self do nothing (John v. 30).

I can, etc.

I judge not mine own self (1 Cor. iv. 3).

I judge not, etc.

What sayest thou of thyself (John i. 22).

What sayest, etc.

Askest thou this of thyself? (John xviii. 34).

Askest thou this, etc.

Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted (Matt. xxiii. 12).
IV.—COMPOUNDS IN रंगः RANG.

(a) रंगः frequently forms the first part of a compound. Ex.:—

रंग्रेषिल्

Self; One's self.

रंग्रेषिनः

One's own soul.

रंग्रेषि

Each; each respectively; Hon. for you.

रंग्रेषिस्तुत्रः

Each has hold of his own leading-string (D).

रंग्रेषिस्तुत्रः

Each at his own door.

रंग्रेषिस्तुत्रः

Spontaneous; of itself.

रंग्रेषिस्तुत्रः

Spontaneously.

रंग्रेषिस्तुत्रः

Self-sprung.

रंग्रेषिस्तुत्रः

By ignorance one's future was of its own self destroyed.

रंग्रेषिस्तुत्रः

Or better:—

रंग्रेषिस्तुत्रः

Love seeketh not its own (N.T.). Bringeth not about its own ends.

Or better:—

रंग्रेषिस्तुत्रः

Love, etc.

रंग्रेषिस्तुत्रः

I shall go to the house of my own accord.

रंग्रेषिस्तुत्रः

Let us (the two of us) go hence together.

रंग्रेषिस्तुत्रः

One's own perception, intelligence, and happiness, three things (D).

रंग्रेषिस्तुत्रः

You will take your own life (D).

(b) रंगः also often forms the second part of a compound. Ex.:—
An unmarried man.

A spinster; a woman by herself.

The very same, exactly, quite so.

It is just so; it is precisely so.

Quite early in the morning.

With negative—Not much, Not many.

By the mere (just by) meeting with me.

A man all by himself; just a man.

V.—Possessive Pronouns.

1.—Ordinary Personal Pronouns.

(a) Possessive Pronouns are formed by putting the Personal Pronouns in the Genitive case. They may either precede or follow the noun or object in respect of which possession is predicated. Ex. :—

That is my thunder.

Or:—

That thunder is mine.

This is your dictionary.

Or:—

This dictionary is yours.

(b) In some works it is stated that the Possessive case may also be formed by affixing ཉི to the shorter forms of the Personal Pronouns. Thus, ཤི My, minr, of me; ཧི His, of him, and so forth. If
this be so, it must be a very obscure Literary usage. If an ū-pa heard
or saw the expression ཞ་ནོའི་, it would probably raise in his mind the
idea of egoism, selfishness, etc., and not that of the Possessive case as
associated with the first person. Compare the phrase སྤྱན་ནམས་,
I the chief, i.e., possessed of pride, i.e., proud.

So, also, the expression ཞ་ནོའི་ོལ་བའི་ཤེས་དུས་, said to be the
the equivalent of སྤྱན་ནོའི་ོལ་བའི་ The Lama’s prayer-wheel, prob-
ably means The Lama with, or possessed of, the prayer-wheel.

2.—REFLEXIVE POSSESSIVE PRONOUNS.

These are merely the Reflexive Pronouns put in the Genitive case.
They then signify One’s, One’s own, My own, Thy own, Thine own,
His own, Her own, Its own, Our own, Your own, Their own,
according to the pronoun, either expressed or implied, to which, in the
same sentence, they respectively refer back.

COLLOQUIAL EXAMPLES:

ེན་རེད་ཞི་མེད་པར་བཅུ་གཞན་ཏུ། རེད་ རེད་

I shall ride my own horse.

We shall have to cook our own

food.

Will you bring your own servant?

You must all bring your own

knives, forks and spoons.

Each of you must bring his own

knife, fork and spoon.

He did not realize his own good

luck.

They cannot tell their own names.
Every man believes his own watch is the most accurate.

They have all cleared out of their own village.

Every house has its own park (compound).

My own mother educated me.

My own mother, etc.

He was the architect of his own good fortune.

Every housewife thinks her own broom is the best.

He succeeded because of his own diligence.

He himself bearing our sins in his own body upon the tree (1 Peter ii. 24).

He who speaks of himself seeks his own glory (John vii. 18).
He came to his own kingdom, but his own subjects received him not (John i. 11).

Love seeketh not her own (1 Cor. xiii. 5).

You will take your own life (D).

If one have no son of his own (D).

VI.—Demonstrative Pronouns.

These may also be called Distinguishing Adjectives. The commonest are ཞི བྱུས་ འogie, This, and བྱུས་ ཡོན་ཏན་ བརྒྱ་, That, as to which see § 27.

The following are also common:

བྱུས་ བྱུས་ འogie, This very, This same.

བྱུས་ བྱུས་ ཡོན་ཏན་ བརྒྱ་, That very, That same.

བྱུས་ བྱུས་ འogie, This particular.

བྱུས་ ཡོན་ཏན་ བརྒྱ་, That particular.

བྱུས་ དོན་ཏན་ བརྒྱ་, That very; that precisely; just so; like that, thus; so; just that.

Also the following:

བྱུས་ ཡོན་ཏན་ བརྒྱ་, That over there, Yonder (far off).

བྱུས་ ཡོན་ཏན་ བརྒྱ་, That just there (nearer).

བྱུས་ ཡོན་ཏན་ བརྒྱ་, That up there.

བྱུས་ ཡོན་ཏན་ བརྒྱ་, That down there.

These latter may be used just as they stand, or they may be put in the genitive case. Whichever method is adopted, they precede the noun that they distinguish, and they may be used with or without བྱུས་.
Also the following:—

Such, such as.

**Examples:**

Who is this?

Who is that?

This is my brother, or sister.

That is my master.

That same gentleman will employ you.

Please give me what you can of that: literally, what you can from that, just that please give.

This road goes as far as to that house: literally, this road to that house, about just that, goes.

What is the road like to the pass?

Very steep and crooked, just like that.

That won't do at all: literally, like that will not come at all.

That is so.

What is the name of that hill away yonder?

What is the name, etc.
The name of that big valley down there is Do-mo (Chumbi).

Have you ever heard such a name before?

The Literary equivalents for most of the above are:

<table>
<thead>
<tr>
<th>བོད་</th>
<th>This.</th>
<th>བོད་མ་</th>
<th>These.</th>
</tr>
</thead>
<tbody>
<tr>
<td>བོད་</td>
<td>That.</td>
<td>བོད་མ་</td>
<td>Those.</td>
</tr>
<tr>
<td>བོད་</td>
<td>This very;</td>
<td>བོད་</td>
<td>That very;</td>
</tr>
<tr>
<td>བོད་</td>
<td>This same.</td>
<td>བོད་</td>
<td>That same.</td>
</tr>
<tr>
<td>བོད་</td>
<td>This particular.</td>
<td>བོད་</td>
<td>That particular.</td>
</tr>
<tr>
<td>བོད་</td>
<td>That there.</td>
<td>བོད་</td>
<td>Save བོད་ and not used in བོད་ or Tsang.</td>
</tr>
<tr>
<td>བོད་</td>
<td>This here.</td>
<td>བོད་</td>
<td>That.</td>
</tr>
<tr>
<td>བོད་</td>
<td>That.</td>
<td>བོད་</td>
<td>Such, Such as.</td>
</tr>
<tr>
<td>བོད་</td>
<td>So named, Named.</td>
<td>བོད་</td>
<td></td>
</tr>
</tbody>
</table>
VII.—THE RECIPROCAL PRONOUN.

ONE ANOTHER: EACH OTHER.

Examples:

They loved each other.

The ladies looked at one another mirthfully.

They have gone up to each other.

They have scrutinized each other's garments.

The Lamas received ceremonial scarfs from one another.

They have gone in company with one another.
They are conversing with each other.

You also ought to wash one another's feet (John xiii. 14).

Some of his disciples said one to another.

VIII.—Interrogative Pronouns.

In the Colloquial these are:

\[ न, \text{ plural form नु } \quad \text{Who?} \]
\[ नी, \quad \text{What?} \quad \text{Which?} \]
\[ नी, \quad \text{Which?} \]

अनि is more commonly used than नी.

All the above are declinable like nouns.

The Literary equivalents are:

\[ न, \quad \text{Who?} \]
\[ ना, \quad \text{What?} \]
\[ निम, \quad \text{Which?} \]

These are also declinable like nouns.

In simple questions the Interrogative Pronoun is usually placed immediately before the verb. Ex.:

\[ न्‌ह्‌न्‌न्‌न्‌ \quad \text{Who are you? (singular).} \]
\[ न्‌ह्‌न्‌न्‌न्‌न्‌ \quad \text{Who are you? (plural).} \]
what we call the relative clause in the sentence into a kind of adjectival or noun phrase. This is done by adding to the root of the verb the affix གྲེགས, which, it will be remembered, may take the Article, Definite or Indefinite. Ex.:

ལེགས་པ་པོ་གྲེགས་པོ་སྐབས་པ་
Or:
ལེགས་པ་པོ་གྲེགས་པོ་སྐབས་པ་
Or:

I have seen the man who kills the sheep.

He has seen the man who kills the sheep.

He who killed the man (i.e., the man-killer, or murderer) has run away.

I have seen the man who killed the wolf, i.e., the wolf-killer, or wolf-killing man.

I know the brother of the man who killed the wolf.

The man who killed the wolf has given me its skin.

I went with the man who killed the wolf.

All the villagers ran to the man who killed the wolf.
The abbot gave the man who killed the wolf a rupee.

A man who came with the Sha-pé is staying in that house.

That man is the servant of an official who came with the Sha-pé.

What is the name of the man who signed the Treaty?

The attendants who came with the Sha-pé bought many quaint things in Calcutta.

Did you converse with the Amban who came from China?

I have got two two-edged ḍāns (swords) from a man who used to live in Lhasa.

The above are all in the Active Voice, but a difficulty occurs when there is nothing in the context to show whether the Active or the Passive Voice is meant. In the following examples, for instance, either voice may be implied:

\[ \text{I have seen the man who killed,} \]
\[ \text{i.e., the murderer, or killing-man; or} \]
\[ \text{I have seen the man who was killed.} \]

In such cases the general drift of the conversation is the sole guide to what the meaning really is. In fact, the last three examples are
Who is present?

Who are these Lamas?

What Lamas were there?

What is your name?

What is that box made of (by)?

What are these loads?

What horses were there?

Who sent this book?

Which of these books do you want?

If, however, the Interrogative is in the genitive case, it may come either before the verb or before its noun. Ex.:

Whose house is that?

When, too, the sentence is more complex, the pronoun, though it precedes, need not immediately precede the verb. Ex.:

Which of you can give me a rupee?

With what is the Kingdom of God to be compared? (Mark iv. 30).

Who among you can charge me with any sin?

When the sentence contains an Interrogative Pronoun the Interrogative particle is not usually added to the verb. However, there is no harm in adding it. Ex.:
What are you building?
Who is going to build that house?
What is that abbot's name?

Here may also be mentioned དཔལ་ What measure? It is often used as an adverb, signifying How much? but it may also be regarded as an Interrogative Pronoun signifying What? Ex.:


dཔལ་ What o'clock is it? What is the time, or hour? Literally What water-measure is it.

Also ཡ་ཁ་, or ཡ་ལ། Like what, what sort, what kind!
This is really the adverb how, but it is often used as an Interrogative Pronoun in the sense now given. Ex.:

བལ་ What sort of sport (wild animals, game) is there in that big valley down there?

ལོ་ཁམས་པ། སྲེག་ (or སྲེག་བཀའ་) རྣམ་པའི་བཞིན་གནས་ What is the road like from Lhasa to Ta-shi-lhüm-po (Shi-ja-tse)?

The Literary equivalent of ཡ་ཁ་ is དཔལ་, or ཁ་པ་ or དཔལ་, or ཁ་པ་ or Ex.:


dཔལ་ What is best to be done now? How best to act now?

བལ་ What sort of Being is the so-called Buddha?

N.B.—ཝ is more correct, but ཡ་ is also used interrogatively.

IX.—Relative and Correlative Pronouns.

A.—Relative Pronouns.

In the Colloquial there is no pronoun corresponding to our Relative Pronoun Who the force and effect of which are expressed by turning
susceptible of a third rendering, namely, *The man who was killed by me has been seen*; and, if this is not the meaning intended by the speaker, the Personal Pronoun བན་ should be inserted immediately before the verb. Thus:

\[
\begin{align*}
\text{ལེགས་ཀྱི་མི་ཤིང་པོ་མེད་པར་} & \quad \text{I have seen the man who killed;} \\
\text{ལེགས་ཀྱི་མི་ཤིང་པོ་མེད་པར་} & \quad \text{or} \\
\text{ལེགས་ཀྱི་མི་ཤིང་པོ་མེད་པར་} & \quad \text{I have seen the man who was killed.}
\end{align*}
\]

The difficulty as regards Voice is, however, removable by avoiding the construction in གྲོསི for the Passive Voice, and using instead the simple Participle as an adjective either preceding or following its noun. Ex. :

\[
\begin{align*}
\text{ལེགས་ཀྱི་མི་ཤིང་པོ་མེད་པར་} & \quad \text{I have seen the man who was killed.} \\
\text{ལེགས་ཀྱི་མི་ཤིང་པོ་མེད་པར་}
\end{align*}
\]

Or the construction in གྲོསི may be retained and something introduced to indicate by whom or by what the man was killed. Ex. :

\[
\begin{align*}
\text{ལེགས་ཀྱི་མི་ཤིང་པོ་མེད་པར་} & \quad \text{He has seen the man who was killed by the soldier.} \\
\text{ལེགས་ཀྱི་མི་ཤིང་པོ་མེད་པར་} & \quad \text{I have seen the man who was killed by the soldiers.}
\end{align*}
\]

The best way of differentiating between the voices in cases of this sort is to make use of the different roots of the auxiliary verb གནས་To do. Thus:

\[
\begin{align*}
\text{ལེགས་ཀྱི་མི་ཤིང་} & \quad \text{I have seen the man who killed} \\
\text{ལེགས་ཀྱི་མི་ཤིང་} & \quad \text{or kills.}
\end{align*}
\]
I have seen the man who was killed.

I have seen the man who is to be killed.

The Relative Pronouns That and Which may refer either to Animates or to Inanimates. When Animates are concerned, the construction for the Active Voice should be in ཏོར།, as above exemplified. Ex. —

I have seen the dog that killed.

The head of the dog that killed has been chopped off.

The dog that killed the man has not been caught.

When Animates are concerned, the construction for the Passive Voice is also in ཏོར།, when the Agent is indicated; and in a simple Participle used as an adjective, either preceding or following its noun, when the Agent is not indicated. Ex. —

I have seen the cat that was killed by the dog.

I have seen the cat that was killed.
This construction may also be used when the agent is indicated.

Ex. :

I have seen the cat that was killed by the dog.

When Inanimates are concerned the Participial construction should be adopted. This construction, like the one in நெய்னாஜ, is also in itself incapable of differentiating between the Active and the Passive Voice. Thus :

This is the iron that broke (something); or, This is the iron that was broken.

The following, however, illustrate the Active Voice, as an object is mentioned, and the sense is therefore clear. Ex. :

This is the iron that broke the stone, i.e., the stone-breaking iron.

The following illustrate the Passive Voice :

This is the iron that was broken by the stone.

This is the stone that was broken by the iron.
Here is the rock that was struck by the arrow.

I will give you the book that you read to me.

The Active Participles ཆོས་མཁས་, for Animates, and སིང་, for Inanimates, may also be used for the construction of Relative clauses, the former being put in the Genitive case, and the latter also, if it precedes its noun, but in the Nominative case if it follows its noun.

**Examples:**

A man who is now in Lhasa will come.

The cave that is in the forest must be searched.

The cave that is in the forest must be searched.

In this last case the Pronoun བོད་ (or བདེ་), which, may be used thus:

The cave that is in the forest must be searched.

Have you seen the Treaty that was signed at Lhasa?
B.—Correlative Pronouns.

The English Personal Correlative Pronouns, the rendering of which into Tibetan has now to be considered, are:

I or We
Thou or You
He or They
Who

Anybody
Anyone
Nobody
No one

Whoever

The Impersonal Correlative Pronouns may refer either to Animates or to Inanimates, and are:

What, or That which
What so
Whatever

Whatsoever
Whichsoever
Anything that
Nothing that

1.—Personal Pronouns.

When the Pronoun is in the first or second person, singular or plural, one construction is to use the Pronoun itself, in its ordinary non-relative form (་, མི་, དི་, མོ་, etc.), and to turn what we call the Relative part of the sentence into a sort of Noun-phrase, with the aid of the affix ཕན་. Ex.:

I who am conversing with you (i.e., I the converser with you) am your king.

We who salute you (i.e., we your saluters) are your subjects.

We submit to thee who hast subdued us, i.e., to thee our subduer.

Sometimes, however, the sentence has to be wholly recast and a participial construction adopted instead. Ex.:
Thou whose son is with us (i.e., thy son being with us, thou) must be our king.

When the Pronoun is in the third person, the construction may be either in ནོ་ཐེ་ Whoevever, Anyone who, He who, etc., or in ནོ་ཐེ་ Ex: —

He who (or whoever, or anyone who) runs away is (or will be) a coward.

Nobody (or no-one) who comes will ever return; or, he who (or whoever, or anyone who) comes will never return.

Whosoever sins ye remit they are remitted.

He who (or whoever, or anyone who) runs away will be shot.

Anybody who (or he who, or whoever) goes to sleep there will never wake up.

Whoever (or anyone who, or he who) drinks this water will be thirsty again.

He who (or whoever, or anyone who) comes must work.

Whoever (or he who, or whosoever or anyone who) works will be paid.

Whosoever hath, to him having been given, he shall have abundance; but whosoever hath not,
from him even that which he hath shall be taken away.

Anyone towards whom the bull rushes will naturally run away.

Anyone with whom that Lama over there quarrels will regret it.

Sometimes both སུམ་ and སུམ་ are used together. Ex.:

སུམ་ཡིག་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས་ལེགས

I will give a rupee to anyone who will carry this letter.

N.B.—It will be noticed that སུམ་ is usually separated from ཚོས་. Moreover, it is the སུམ་ and not the ཚོས་ which takes whatever case-signs are necessary, and the ཚོས་ comes in at the end of the relative clause.

2. Impersonal Pronouns.

In the case of What (in the sense of That which) which is really a Correlative Pronoun, the participial construction is adopted, and the Pronoun གྲུབ་ (or གྲུབ་) That which may be used or not at pleasure. Ex.:

Do you understand what you are reading?
You must do what I tell you.

I will buy what you want.

I do not know exactly what they cost.

I will give him what you like.

The other Impersonal Correlative Pronouns, which are more forcible than གཞི་ and གང་ What, That which, namely, གཞི་ཅེས་, གཞི་མཚན, and གཞི་མོང་, What so, Whate...
Whatsoever is in a man’s heart will influence his whole life.

I will give you anything that, or whatever, is in my power.

Nothing that the enemy does will save the fortress.

You are right in absolutely nothing that you have said.

I recede from nothing that I have written.

I have not seen anything.

3.—Literary Constructions.

(a) The following examples illustrate the Literary method of rendering relative clauses:

Every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. vii. 19).
And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (Matt. vii. 3).

The stone that the builders rejected the same was made the head of the corner (Matt. xxi. 42).

Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's (Matt. xxii. 21).

And the glory which thou hast given me I have given also unto them (John xvii. 22).

The cup which my father hath given me, shall I not drink it? (John xviii. 11).

The works that I do in my father's name, they testify of me (John x. 25).

A man sick of the palsy, lying on a bed (Luke v. 18).

The calf that is to be killed.

And Philip ran to him and said, understandest thou what thou readest? (Acts viii. 30).
The Literary Correlative Pronouns are:

\[
	ext{Whoever, Whosoever, Anyone who, He who, etc.}
\]

\[
	ext{Whatever, Whosoever, Whichever, Anything that, That which, What, etc.}
\]

The following examples will serve to illustrate the Literary rendering of the Correlative:

\[
\text{He that is not against us is for us (Mark ix. 40).}
\]

\[
\text{Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven (Matt. vii. 21).}
\]

\[
\text{Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the} 
\]
kingdom of heaven is greater than John (Matt. v. 11).

Resist not him that is evil (Matt. v. 38).

With what judgment ye judge, ye shall be judged (Matt. vii. 2).

And whosoever shall compel thee to go one mile, go with him twain (Matt. v. 41).

Give to him that asketh thee, and from him that would borrow of thee turn not thou away (Matt. v. 42).

And he that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust (Matt. xxi. 44).

Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve it (Luke xvii. 33).

Everyone that drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst (John iv. 13).
He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh (John iii. 31).

What he hath seen and heard, of that he beareth witness (John iii. 32).

God is spirit: and they that worship him must worship in spirit and in truth (John iv. 24).

That which is born of the flesh is flesh; and that which is born of spirit is spirit (John iii. 6).

Jesus said unto her, I that speak unto thee am the Christ (John iv. 26).

Whosoever's sins ye remit, they are remitted (John xx. 23).

Unto everyone that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away (Matt. xxv. 29).

He that rejecteth me and receiveth not my sayings hath one that judgeth him (John xii. 48).

But he that troubleth you shall bear his judgment, whosoever he be (Gal. v. 10).
X.—INDEFINITE PRONOUNS OR PRONOMINAL ADJECTIVES.

1. In the Colloquial the following are the most common:

**Some one; a certain (person).**

**Something; a certain (thing).**

**Anyone, Anybody, Whoever; or, with a negative, No one, Nobody, None.**
Anything; or, with a negative, Nothing, None; Whatever, Whichever.

All, Whole, Entire, Every, Complete, Full.

Several.

Most.

Other.

Another.

Each, Every.

Both.

One another, Each other.

Some.

A few, Few, A little, Little.

Sale, Only, Mere.
Same; but རྡོ་རྗེ་ That same.

Various, Sundry, Divers.

Self, One's self.

Even one, Either. With a negative, None, Neither.

Such,

**Examples:**

**ཐུབ་མྱི་** (or ཐུབ་མྱི་དོན་) གྲོ་ སྣན་པོ་བཞིན་པར་འོ། །

Once upon a time a certain Lama came from Lhasa.

**བསྟོན་པ་ཐོབ་ཤིག་པར་འོ། །

That same Lama went to a certain village.

**ལེ་མོ་གསོང་ནད་བཞིན་པར་འོ། །**

I think he went to get something.

**དུས་མོ་བཤེད་བཞིན་པར་འོ། །

No one went to Court yesterday.

**ཞུ་ཕྲན་དུམ་གཞི་བཞིན་པར་འོ། །**

No favour will be accorded to anybody.

**ཕྱི་ཕྱི་ཕྱི་ཐུབ་མོ་བཤེད་བཞིན་པར་འོ། །**

Anybody can do this work.

**ཤིིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་**

Anything that this man does turns into gold.

**བོད་དོ་ཤིི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་ཤི་**

Nothing that he begins is ever finished.

**དུས་པ་སུ་སྒྲིག་པར་འོ། །**

Out of the whole army, not one man (nobody) was saved.
This gentleman desires a cup of tea.

Soon afterwards the entire herd of cattle vanished.

Have you any good oranges to-day?

Several coolies will be needed for the work.

In India most people are very religious.

Some Tibetan officials are staying at Güm (Ghoom).

All the others have returned to Lhasa.

Some of the others are staying in Darjeeling.

Kindly give me another cup of tea.

Each man shot one stag.
Each man presented a complimentary scarf to the lama.

Give each horse a pail of water.

Each man carried three big boxes.

This is the father of both the boys.

Both of us shot the bear.

Both the pretty girls have come.

Both this and that will be suitable.

Do these two words mean the same?

Yes, both their meanings appear to be the same.

Is the meaning of this word exactly the same as the meaning of that word?

No, both their meanings are not absolutely the same.

I want a few grapes.
I want a few of those grapes.

A very little money will do for me.

At sundry (various, or divers) times many Buddhas have appeared in this world of ours.

The lama was the only man among them.

Why be angry? She is a mere child?

Either of these two will do.

Neither of these two will suit.

Of the entire thousand men not even one escaped.

Examples of डे', Self. One’s self, will be found at § 31, iii, iv.

Examples of गुण्याङ्गिणि, One another, Each other, will be found at § 31, vii.

क्लन्धत्वाभासश्चदिविन्दुर्दशनाति I have never seen such a difficult language.

(pron. nyang).

2. The following are the Literary equivalents of the above:

Someone, Somebody, A certain (person)

Something, A certain (thing.)
Some, Several, A good many, A good deal.

Anyone, Anybody, Whoever; or, with negative, No one, Nobody.

Everyone, Either, Each; or, with negative, No one, Neither.

Anything, Whatever, Everything, Either, Each; or, with negative, Nothing, None, Neither.

All, The whole, Every, Entire, Complete, All.

Mere, Sole, Only.

Other.

Another.

Each other, One another.

Each, Every.

Various, Sundry, Divers.
Most.

Both.

Few, Little.

A few, A little.

Self, One's self.

Same.

The very same.

Such.

Either, Each of two.  Ex. —

On each side of the two shores of (lake) Mapham (Jäschke).
Either, Both. Ex.:

And on either side (i.e. both sides) of the river (Jäschke).

§ 32. Adverbs.

These are both primitive and derivative. Of Derivatives, some are formed from Pronouns, others from Nouns, and others from Adjectives or Participles. There are also Adverbs of Time, Place, and Manner, Interrogative, Negative, and (added to verbal roots) Relative adverbs.

Those derived from adjectives are formed either by putting the adjective in the terminative case, or by adding to the adjective the expression གུ་ཀུ་. It is a common habit, however, in the Colloquial to use an adjective adverbially without changing its form.

Adverbs are always placed somewhere before the verb. Interrogative adverbs come immediately before the verb. Others may be inserted at any convenient place in the sentence, so long as the rule is observed that they precede the verb.

The following are some of the commonest adverbs and adverbial phrases used in the Colloquial:

Adverbs of Time.

When?

(Added to verbal infinitive) When, At the time of...ing.

Whenever.

(Added to verbal root) When, used relatively; While.

Now (at this time); བོད་འདི་. Just now. At present.

Hitherto, Up to now.

Then (at that time).
Then (after that).

Hereafter, Henceforth.

Ever, Always. With negative, Never.

Ever, Always, Constantly, Incessantly, etc.

When, Just when, About, At the time.

Moreover, Furthermore.

(Added to root of verb) Ever, with negative Never.

Now-a-days.

Now and then, Often, Sometimes, Occasionally, with negative, Seldom.

Again, Afresh, Anew.

Once.

At once, Immediately, Hurriedly, Hastily, Directly.

Once more.

(With negative) Not at all, Never, In no case.
A short time ago
A long time ago
Formerly, Previously.
Quickly, Soon, Presently, Directly,
In a little while, In a few minutes.

After, Subsequently, Afterwards, Next, Last, In future.
At last, At length.

Already.

Anciently.

Still, Yet.

(Vulg.)

Lately, Recently.

Late.

Early.

Without delay.

Slowly, Gradually, Gently, Softly.

Last night, Last evening.

Last year.

Eventually, Later on, Indirectly.
(Added to verbal root) Just, Just about, On the point of, Going to.

Some time ago.

This year.

Year before last.

Next year.

Last year.

Yearly, Annually.

Daily.

To-morrow.

To-day.

Yesterday.

Every day.

Some day.

Adverbs of Place.

Where ? Whither ? (Also relatively.)

Wherever, Anywhere.
Note.—In Lhasa ཨི་ཉཱི, Dir, Here, Hither, is loosely pronounced as if it were spelt རྗུན་ཉི, i.e. something like the English word They, as pronounced by a Eurasian, with a slight dental d sound to the Th. Hence one sometimes sees the Colloquial form of Here, Hither, spelt རྗུན, which is not quite a correct form of the loose Lhasa pronunciation. Similarly one sometimes sees the Colloquial form of རི་ གཉི འོ་ There spelt རི་ རི་ འོ་.

Both རྗུན་ and རི་ are incorrect. For the former the student should always use རྗུན་, or རི་, when writing; and, if he chooses to affect the Lhasa pronunciation when speaking, he should say རྗུན་, not རྗུན་. For རི་ he should always write རི་, or རི་.

ཐོག་ Over there, Yonder.
ཐུག་ Up there.
ཐུག་ Down there.
ཐུ་ Upwards.
ཐུ་ Downwards.
Uphill.

Downhill.

Upside down.

Hence.

There.

Before.

Ahead, In front, Onwards, Forwards.

Behind.

Afar.

Opposite, Over against.

Instead of.

Just by, Close by.

Off.

Backwards.

Outside, Without.

Within, Inside, At home.

From within, From home.

From without.

To the left.
To the right.
Together, Jointly.
Everywhere.
Around, Round about, All round.
Elsewhere.
Aside.
Asunder, Apart.

Adverbs of Manner.

(The first added to root and the second to infinitive of auxiliary verb) Probably, Likely, Perhaps.

How?

(pronounced Dīn-da)

Thus, So.

Quite so, Just so, Precisely, Exactly.
By degrees, Gradually.
(Used with negative.) Quite, Completely, Absolutely, Thoroughly.
Consequently.
Simply, Merely, Only, Solely.

Similarly, Merely, Just, Only.

Alternately.

Almost, Nearly.

Together, Jointly, Unitedly.

Separately, Individually.

Severally.

Singly.

Formally.

Merely, Only, Solely, Entirely.

(Used with negative.) At all, On any account.

Well, with negative, Ill, Badly.

Better.

Best.

Even, Likewise.

Fairly, Honestly.

Carefully.

Definitely, Punctually, Steadily

Justly, Legally.

Certainly.
Orally.

Personally, Precisely, Exactly.

Privately.

Really, Sincerely, Surely.

Promptly.

Punctually.

Especially, Particularly.

Ordinarily, Usually, Generally, Universally,
Chiefly, Principally.

Decidedly, Exceedingly.

Clearly, Distinctly, Lucidly, Intelligibly.

As a rule, Usually.

Indirectly.

Aback.

Diligently, Zealously, Earnestly, Heartily,
Genuinely.

Herewith.

Easily.

Gradually, Gently, Slowly, Softly.

(Between a duplicated adjective or adverb, with དེ་ at end of sentence) Of course.
Adverbs of Quantity and Comparison.

How much? How many?
Chiefly, Generally.
Even, Likewise.
(Used with negative.) Quite, Completely, Absolutely, For the most part, Mostly.
Almost, Nearly. With negative, Scarcely.
About, Approximately
More.
Most.
Least.
Too; or add नें to any root; or add नुम्न as a verb to any root.
Scarcely.
Enough.
Only, Entirely, All.
Partly.
Much. With ठै added, and followed by a negative, Not much.
Many.
Very many.
Too much, Too many.

Few.

Little.

A little, A few, Some.

Besides, More yet.

Too little.

Interrogative Adverbs.

Why?

How?

When?

Where? Whither?

Whence?
How much? How many?

Adverbs of Affirmation, Doubt and Negation.

Yes.

No.

Rather (i.e. Than,...) please.

Perhaps, Probably.

At all events, In any case.

Without doubt, Unhesitatingly.

Rather, For the most part. Somewhat, Almost, Nearly, with negative, Scarcely.

At all, Ever. (With negative) Not at all, Never.
Surely, Certainly, By all means.

By no means, Never.

Indeed.

(Added to root of verb), Ever. With negative, Never

Not.

Not possessed of, Devoid of.

Abbreviation of གོང་, Is not, Are not.

Abbreviation of གོང་, Is not, Are not.

As regards the Adverbs and Adverbial phrases used in the Literary language, it is hardly worth while giving a list of them, as the student can easily find them for himself in Jäschke’s or Rai Sarat Chandra Das’s Dictionary, or in Csoma de Körös’s Grammar, where he will see how and to what extent they differ from the Colloquial expressions.

Examples of the use of Adverbs and Adverbial expressions in the Colloquial:

When did the Püng-ch’en-rin-po-ch’e (or Ta-shi Lama) come from Ta-shi-lhüm-po (or Zhyi-ja-tse)?

When the minister’s son got married there were great festivities.

When the meat is nearly boiled.
Whenever you can, get married.

Where are you living?

Whither is the monk going?

Whence comes he?

How is your mother’s health?

What is the price of that horse?

What o’clock is it now?

What have you built yonder house for?

Why have you come here?

While the house was being built, it collapsed.

He died about dusk.

When he went home he ate his dinner.

When he was eating, he fell.

How long (how many hours) is it since he died? i.e. was alive.

Have you ever been to Lhasa?

No, I have never been to Lhasa.

Will you ever go there?
Some day I may go to Lhasa.

I have never even been to Chumbi.

Many people have never been to the hills at all.

The hills are very far away.

Lhasa is too far away.

Moreover, Lhasa is too cold.

That is not all. There is much more yet.

Furthermore, there would not be much to do in Lhasa.

I would rather stay in Darjeeling than go to Lhasa.

Our troops once went to Lhasa.

They may have to go there again; or, perhaps they will have, etc.

Twelve years ago I went to Europe.

How old is that tree?

How old are you?
I read that book some time ago.

Anciently (of yore) the five prefixes were pronounced.

Now-a-days they are not pronounced.

I cannot find the book anywhere.

At all events I do not see it now.

Come here.

Do not come here.

They went away yesterday.

Go away immediately.

My teacher speaks very distinctly.

He always speaks very fast.

I do not understand him easily.

Do not make so much noise.

Why are you talking so loudly?
This lama is only telling you the truth.

The judge came to court very early to-day.

Probably he will be late to-morrow.

Just now it is terribly hot in Calcutta.

Take the money to court personally.

How old is this little child?

What pleasant weather!

What a cutting breeze!

What an excellent road!

What an enormous dog!

What a thick branch!

What a beautiful girl!

Wait a little: why are you so impatient?

Why are you building this house?
Why is the child crying like that?
Have all the servants gone on ahead?
First you must turn to the right, then to the left, and then go straight on for a distance of about twelve paces.
When you reach the road end, shout to me.
There are rats everywhere in this house.
How far is it from Calcutta to Darjeeling?
Is Kalimpong close to or far away from Darjeeling?
To pray is of course very excellent.

§ 33. Postpositions.

What we call Prepositions, such as Of, To, In, On, By, With, From, About, Concerning, etc., and certain Prepositional phrases like By reason of, For the sake of, With respect to, According to, Instead of, etc., are rendered in Tibetan by Postpositions, some of which are simple, and others compound.

The Simple Postpositions consist of the primitive particles which are used in the formation of the Cases. (See § 25.)

As regards the Nominative Case, no such particles are used. (See § 25, I.)

As regards the Vocative Case. (See § 25, II.)
As regards the Accusative Case, no particle is necessary, but if desired the Postposition མ་ may be inserted. Ex.:

སོགས་བོད་ལམས་ཐོས་ཙིང་།

Or:

སོགས་བོད་ལམས་ཐོས་ཙིང་།

He loves the girl.

With this case the postpositions ཁ་, ས་, and ཅ་ As far as, Up to, To, Till, are used.

N.B.—The following verbs may be used either with the bare accusative or with that and the postposition མ་:

གཏིར་, གུན་, གཞིར་, གུས་, To give, to deliver.

གཏིར་, གཞིར་, To teach.

བཤིན་, རུམ་, To tell, To explain.

གཏིར་, དུས་ནི་བོད་, དུས་ནི་མོ་, To show.

བུམ་, To petition, To beg, To offer.

བིན་, To fear, To be afraid of.

བུས་, To strike against.

ཟོག་ཏོག་ To help, To aid.

ཟོག་ནོར་ To bring.

As regards the Genitive Case, the particles are རེ, བེ, རེ, དེ, དེ (see § 25, IV). Ex.:

སོགས་ནོར། The sheep's head, or the head of the sheep.

སོགས་ནོར་ The bull's horn, or the horn of the bull.

མགུལ་བོད་ལམས་གསོམ་ འ A dialect of the Colloquial.

བཤིང་ཀ་ བུར་ Price of bread.

གསོམ་གཏིང་། The foolishness of pride.

གཞུང་ཛིན་ནོར། The height of this house.
The woman's name.
The danger of uncertainty.
The wisdom of the East.
The law of custom.
The height of that house.
The end of a chapter.
The handle of an axe.
The colour of a turquoise.

As regards the Dative Case, the particle used is ཉ (see § 25, V).

As regards the Agentive Case, the particles used are ཉ, ཉིས་, ཉུག་, ཉོ་, ཉེ་, ཉི་, ཉེ་, and ཉེ (see § 25, VI). Ex.:—

He loves the girl.
The hawk killed the pigeon.
The dragon is eating the moon.
I have read that book.
Have you hurt your finger?
His father taught him.

His companion did the work.
Weeds are choking the corn.
Discipline improves all men.
Joy will sometimes kill people.
Money ruined him.
This man helped him.
The heat killed my horse.

As regards the Locative Case the particles used are:

In, On, At, By, etc.

Through.

In, On, At, By, etc.

(See § 25, viii.)

As regards the Periodal or Durational Case, the particles used are:

At, In, During, etc.

(See § 25, viii.)

As regards the Modal Case, the particles used are:

By, Through, By way of, Via.

Against, With, e.g., with verbs of meeting, fighting, paying respect to, visiting, etc.

(Silent) With, Because, Since, etc.

(Rather literary) By, Through, On account of, For, By reason of, etc.
As regards the **Ablative Case**, in the limited sense in which it is used in this Manual, the particles used are:

- ཨམ་ than, except, save, but, but for, besides, etc.
- ནི། unless.

As regards the **Terminative Case**, which in this Manual includes certain aspects of what is usually called the Ablative Case, the particles used are:

- ཨ༔, ཨ༔, ཨ༔, ཨ༔, and ཨ༔, signifying direction towards, and
- ཨ༔, ཨ༔, and ཨ༔, signifying direction from. (See § 25, xi.)

Of the **compound postpositions**, most are used with the Genitive Case. The following are a few of them:

- འི་ཁ་ About, concerning, regarding, with respect to.
- འི་ཁ་ On behalf of, for the sake of, with the object of, for the purpose of, in order to.
- འི་ཁ་ On account of, by reason of, in consequence of, through, by, because of.
- འི་ཁ་ Above (on top of), upon.
- འི་ཁ་ Above (higher up).
- འི་ཁ་ According to, as, like.
- འི་ཁས་ Amidst, among, in the middle of.
Behind, Back, Afterwards, Next.

Before (place), In front of.

Into the presence of.

Instead of, In place of.

From within.

Inside, Within, In.

Just by, At the side of.

(used with ཞན) Close to.

During.

Or ལུང་ or རླུང་ On the edge of.

In reply or answer to, In return for.

Below, Under, Beneath, After.

Towards.

The following are used with the Accusative.

With, i.e. Along with, Together with, In company with.
or Equal to.

Near to.

Far from.

Until, For (time), As far as, For (space).

Save, Except.

I know all about that.

Ask him all about his journey to Tibet.

This is not according to reason.

The people died in consequence of the famine.

He behaved like a fool.

The soldiers used to march after the Amban.

There is not much snow on that hill.

Do not walk before me.

They came into the presence of the Dalai Lama.

Let me write in reply to that letter.

Your servant may go with the coolies.
§ 34. Conjunctions.

1. In Tibetan the use, as in English, of Conjunctions like And and But is generally avoided, and the sentence is reconstructed, so as to begin with a subordinate participial clause, of which clauses there is often a long string before the principal verb is reached.

Example:—

That house is not mine, and I cannot give it to you.

Here the sentence is turned into: That house not being mine, I cannot give it to you.

Not being, the negative form of the participle present of the verb To be, is rendered ཐིན་པ་ The affirmative form Being, would be ཐིན་པ་, or ཐིན་པ་

2. But where the Disjunctive idea is sought to be expressed the form ཤིན་པ is used thus:—

That house is mine, but I cannot give it to you.

Here the sentence is turned into: Though that house is mine, (yet) I cannot give it to you.

3. It would be quite allowable, however, to avoid using the Conjunctions altogether, and simply say:—

That house is not mine. I cannot give it to you.
4. Instead of བོད་ as above, བེན་ alone, or སྦྱེ་ according to the final of the preceding word, or the gerundial particles བོད་ (after final སྦ), བོད་ (after final ས, སྦ, ལ, and བ) or སྦྱོད་ (after final ས, སྦ, ལ, ར and all vowels) may be used. Thus:

ཨོ་ཞིང་འབྲེལ་ཐུབ་བསྟོན་ (or བོད་) Though that house is mine, I cannot give it to you.

5. Another way of expressing the same idea is the following:

ཨོ་ཞིང་འབྲེལ་ཐུབ་བསྟོན་ (or བོད་) As, since, or because the house is not mine, I cannot give it to you.

6. As illustrative of similar formations in connection with verbs other than བོད་ and བེན་, note the following:

ཨོ་ཞིང་འབྲེལ་ཐུབ་བསྟོན་ (or བོད་) Though it was snowing hard I set out for Darjeeling.

Ditto.

ཨོ་ཞིང་འབྲེལ་ཐུབ་བསྟོན་ (or བོད་) As, since, or because it was not raining I set out for Darjeeling.

ཨོ་ཞིང་འབྲེལ་ཐུབ་བསྟོན་ As it was not raining he set out.

ཨོ་ཞིང་འབྲེལ་ཐུབ་བསྟོན་ (or བོད་) As it is not raining I shall set out.

ཨོ་ཞིང་འབྲེལ་ཐུབ་བསྟོན་ It is not raining, but I shall not set out.

7. The expression Either...or... is rendered by བེན་, or by སྦྱེ་, སྦྱོད་, etc. or by བོད་ By Thus:
Either it is about to rain or about to snow.

Either, lord, you will go or you will hang.

Either I am right or wrong.

Is the horse in the stable or not?

8. It is rendered by the expression ཨ་ནི or ཨ་ནི་ནཱ་ནཱ་ or, as is more usual, by ཨནཱ་ or ཞནཱ་. Thus:

གི་གཉེན་ (or རུ་སྨན་) If I am right, or if I were right.

Or simply:

གི་གཉེན་ (or རུ་སྨན་) Ditto.

The second and third persons also take this གནུ་ན་ or རུ་སྨན་

Thus:

གི་གཉེན་ (or རུ་སྨན་) If thou art, or wert, right.

གི་གཉེན་ (or རུ་སྨན་) If he is, or were, right.

So with the verb To have:

གི་གཉེན་ (or རུ་སྨན་) If I have, or had, good fortune.

And similarly for the other two persons.
With verbs other than ཆེན་ and ཆོས་ (To be, or To have), the conditional sign པ་ is simply added to the verbal root, Present, or Perfect, for all persons. Thus:

If I can, or could, give.

If thou canst, or couldst, give.

If he can, or could, give.

If I ask, or asked, him.

If thou askest, or askedst, him.

If he asks, or asked, him.

But if, is confined to Literary Tibetan.

9. Expressions like Ago, and Since, in the sense of From the time that, are rendered thus:

_three years ago I ate meat; or, It is three years since I ate meat; or, I have not eaten meat for three years.

10. Our common conjunction And is expressed by ཆུ་ meaning with, used as an enclitic, but only the first two nouns in a series are connected by it, however numerous the series may be. Thus:

Time and tide and death tarry for nobody.

Between two Imperatives, especially in Literary Tibetan, And is rendered by བོད་. Thus:

Come and see.

In Literary Tibetan, moreover, in addition to ཆུ་ and བོད་, And and But are rendered by ཆུ་ and གུན་, and by the gerundial particles
11. In the Colloquial ནང་ or, after final ཤ, ཤ, ཤ, or ར, ར may signify And, Either, Neither, or Nor, according to the context. At the beginning of sentences the following are common: ཨན་ However, But, Well; བཀྲ་ཤི། However, But, Moreover; བྱང་ Then; བཀྲ་ཤི། བཞི་རེགས་Then, In that case, Consequently.
Examples:—

And behold.

There is no sugar either.

Nor milk.

Nor milk-jug.

However, if you want them.

Then the judge said to the prisoner.

In that case I shall acquit you.

Well, don’t be angry.

The Literary equivalent of བོད་ལེགས་ But, However, is བོད་ལེགས་

12. Whether is expressed by using the interrogative duplicative suffix. Thus:—

Whether I am right or not, who knows?

Whether it is correct or not, I do not know.

Whether it will rain or not, who can say?

Whether he set out or not, you know.

13. Or may be expressed either as explained in clause 7 of this §, or thus:—

Is he hungry or thirsty?
14. As to the use of Conjunctions with Numerals, see § 26. 11.

Note 3.

§ 35. THE SUBSTANTIVE VERB བོད་པ། To be.

The primary meaning of this verb is To exist, To be present, but it is often used attributively, i.e., as a mere copula to connect subject and attribute, and also as an auxiliary to other verbs.

As a substantive verb and when used attributively it may be conjugated thus;—

**Present Indicative.**

**Affirmative.**

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<thead>
<tr>
<th>བོད་པ། ་ I am here.</th>
<th>རེགས་གི་བོད་པ། ་ We are here.</th>
</tr>
</thead>
<tbody>
<tr>
<td>དུས་བོད་པ།, or དུས། Thou art here.</td>
<td>དུས་བོད་པ།, or དུས། You are here.</td>
</tr>
<tr>
<td>འབུ། ་ or འབུ། ་ He is here.</td>
<td>འབུ། ་ or འབུ། ་ They are here.</td>
</tr>
</tbody>
</table>

(pronounced yo'-a-re').

There being no difference between the singular and plural constructions, only the singular will henceforth be given.

ོད་ and འབུ།, connected as above with the third person, may also be used for phrases like There is, There was, There are, There were, etc. Thus;—

ོད་པོ་་ བོད་པོ་ ལོ་བོད་པོ་ ལོ་བོད་པོ་ ལོ་བོད་པོ་ ངོ་བོད་པོ་ There are thirty huts in this village

ོད་པོ་་ also may apparently be so used when an emphatic or positive statement is intended. Thus;—

ོད་པོ་་ ལོ་བོད་པོ་ ལོ་བོད་པོ་ ལོ་བོད་པོ་ Is there snow on that hill or not?

ོད་པོ་་ No, there is not.
According, however, to Mr. C. A. Bell, འཐད་ཤིན་ implies uncertainty.

The future root འཐད་, for all persons, is sometimes used for the present tense, when vagueness or indefiniteness is implied. Thus:

ིབབ་ལ་ཞིབ་ཤིན་ཞིབ་ཞིན་ ཐེར་ཡི་ཡི་ འདི་ལ་ཞིབ་ཤིན་ཞིབ་ཞིན་ There are wild animals down in that valley.

An Intensive form of འཐད་ is བཞིན་, similarly conjugated, but not now in use.

An elegant Literary form, not much used however, is:

ེ་ འདི་. I am.

ཞོས་. Thou art.

ཚོས་, or རྒྱུན་, or བཞིན་པ་. He is.

And the Respectful form is:

ིབབ་ འདི་. I am.

ཨུན་. Thou art.

ིབབ་, or རྒྱུན་, or བཞིན་པ་. He is.

Negative of འདི་

ིབབ་ནི་ འདི་. I am not there.

ཨུན་ནི་ འདི་, or རྒྱུན་ འདི་. Thou art not here.

ིབབ་, or རྒྱུན་, or འདི་. He is not here.

Interrogative Form.

ིབབ་ འདི་, or རྒྱུན་, or འདི་. Am I here?
Art thou here?

Am I not here?

Art thou not here?

Is he not here?

Attributive.

I am good.

Thou art good.

He is good.

Colloquially, ཐིག་ is sometimes pronounced ཙ་-་, instead of ཙ་-་.

In some phrases, like the following, བཀུ་ and not སི་ is used with the first person; probably because there is really no nominative "I," but the construction is "There is to me."

Moreover, the phrase is conjugated with བཀུ་, etc. Thus:

I am cold.

I am ill.
I am hungry.
I am thirsty.

Imperfect Indicative.

This may be formed just like the Present Indicative, the context generally sufficing to show what the tense is. Thus:

Affirmative.

I was here yesterday.
Thou wast here yesterday.
He was here yesterday.

I was rich once.
Thou wast rich once.
He was rich once.

Apart from contextual indications as above, this tense may also be formed with the aid of the auxiliary verbs་ནན་ and རོ་ལམ་

Thus:

Affirmative.

I was here.
Thou wast here.

I was here.

I was not here.
Thou wast not here.
He was not here.

Attributive.
I was rich.
Thou wast rich.
He was rich.

Interrogative.
Was I here?
Was thou here?
Was he here?
And so forth.

Perfect and Pluperfect Indicative.
Same as the Imperfect Indicative. Thus:
I have, or had, been here before.
And so forth, throughout all constructions.

Future.
The Future Simple is expressed Colloquially by अनि for all persons.

Thus:

Affirmative.
I shall be here.
Thou wilt be here.
He will be here.
Attributive.

I shall be good.

Thou wilt be good.

He will be good.

N.B.—

In Literary Tibetan should not be used as a mere copula to connect subject and attribute, nor should it be used substantively, but only as an auxiliary to verbs.

Negative (Col.).

I shall not be here.

I shall not be good.

And so throughout, inserting मे before मैँ.

Interrogative (Col.).

Shall I be here?

Shall I be good?

Shall I not be here?

Shall I not be good?

And so throughout. Also with से, or सी. Thus:

Shall I be good?

The other tenses (which really represent the Conditional) are as follows:
I would be here.

Thou wouldst be here.

He would be here.

I would have been here.

Thou wouldst have been here.

He would have been here.

Literary.

I shall be here.

And so for all persons.

I would be here.

Thou wouldst be here.

He would be here.

I would have been here.

Thou wouldst have been here.

He would have been here.

Subjunctive.

Phrases like If I am, If I be, Should I be . . . then . . . . I will or would be : or, If I were . . . . then . . . . I would be, or would have been, are formed, for the present tense, by using the expression དམ་པོ་ཁན་, or སྡོད་, or ཤེས་ . . . རོ་, or བདག་, or simply རོ་, or བདག་ for all persons, and then using the future root བེེ. Thus:—
Attributive Present.

If I am, or If I be, or should I be, rich, I will be happy or comfortable.

If thou art, etc., thou wilt be happy.

If he is, etc., he will be happy.

For the past tense the construction is similar, save that ལེགས་པ་ནི་, etc., for Would be, and བི་མ་, or བེན་, or རྡུ་ for Would have been, are used instead of བི་, though for Would be བི་ may also be used.

If I were, or had I been, rich, I would be, or would have been, comfortable.

If thou, etc., thou wouldst be, or wouldst have been, comfortable.

If he, etc., he would be, or would have been, comfortable.

Substantively (Col.).

The construction is just the same as when used attributively.
Negative.

Same construction, but with རྒྱལ བོད་ instead of རྒྱལ དབྱིང་, or རྒྱལ དབྱིང་.
Thus:

If I am not, etc., I will not be comfortable.

The Literary attributive construction is:

If I am rich I shall be happy.
If I were rich I would be happy.
Had I been rich I would have been happy.

Potential.

Phrases expressive of ability to be present, or ability to be anything (e.g. good), are rendered with the aid of རྒྱལ བོད་ To be able, or by that and other auxiliaries, added to the root of རྒྱལ བོད་. Thus:

Present.

I can be here.

I can be good.

Thou cannot be here.

He can be good.

or རྒྱལ བོད་
Past.

I could be here.
I could be good.
Thou couldst be here.
He could be good.

Probability.

Phrases expressive of likelihood or probability of being present, or of being anything (e.g., good), are rendered by means of 셉셟, with ཉན, or by means of འིིིིི, or འིིིི. Thus, Colloquially:

Present.

I may be here. Perhaps I shall be here. It is likely that I shall be here.
Thou mayest be here.
I may be good.
He may be good.

N.B.—ིིིིི, འིིིི, and similar expressions are sometimes written འིིིིི, འིིིིི, etc. The correct form is probably འིིིི, but this is not quite clear.
Past.

I might be here.

Thou mightest be here.

He might be here.

Similarly with उनम् Good, instead of नौत् Here.

Negative.

As regards the phrases in which निजस्य and निजस्य occur, the negative construction is to change these into निजस्य or निजस्य, or निजस्य, or निजस्य Ex.:—

Perhaps I shall not be here.

Literary.

This construction is in जिनम् To be possible, combined, sometimes with the Verbal Root, but usually with the Infinitive in the Terminative case. Thus:

I may be there.

I may not be there.

I might be there.

I might not be there.

I might have been there.

I might not have been there.
There is also another construction in རྒྱལ་ མཁྲིན་. To calculate, reckon, used thus:—

It may be so; I reckon, or guess it is so.

HORTATIVE.

Phrases like Must, Ought, Should (in these senses), Need, Want, etc., to be, are rendered by means of རྒྱལ་ མཁྲིན་, or perhaps more Colloquially རྒྱལ་ མཁྲིན་, or by that and other auxiliaries, added to the root of རྒྱལ་ མཁྲིན་.

Thus:—

Present.

I must be here. To me it is necessary to be here.

or རྒྱལ་ མཁྲིན་

Thou must be here.

or རྒྱལ་ མཁྲིན་

He must be here.

Past.

I should have been here. To me it was necessary to be here.

Thou shouldst have been here.

He should have been here.
Or (instead of རིག་) རྡི་, or རི་་ for all persons.

N.B.—If there is an adverb to show the tense, the Past may be constructed like the Present.

**Purpose.**

Phrases like That... may or might be; In order that... may or might be; So that... may or might be; In order to be, etc., are expressed by means of the Infinitive put in the Genitive Case and followed by ཆུབ་ or, in Literary Tibetan, ངོ་, or ངོ་. Thus:

西藏文 ཆུབ་ གཅོད་

That I may (or might) be here.

So that he may (or might) be safe.

The Literary construction is to put ཆུབ་ in the Terminative Case followed by བེད་ or ཚེ་ in the Genitive Case, and winding up with ངོ་. Thus:

西藏文 གཅོད་ ( or བེད་) ངོ་

That I may or might exist.

Or the construction may be in བེད་ put in the Genitive Case and followed by ངོ་. Thus:

西藏文 གཅོད་ ཊ་ བེད་ བེད་ བེད་ བེད་ བེད་ བེད་

That they may all be one (John xvii. 21).

**Imperative.**

ཐེ་་ does not seem to possess any Imperative Root of its own.

Regarded as a substantive verb, its Imperative would perhaps best be expressed, as in Literary Tibetan, by རིྨ་བྱ་, or, more emphatically, རི་སྒྲ་བྱ་, literally Become being, or Begin to exist. Thus:

西藏文 རིྨ་བྱ་, རི་སྒྲ་བྱ་

Be here at midday.
Such an expression, however, would probably never be used in fact. A Tibetan would ordinarily say:—

द्रैङ्ग (द्रैङ्ग) — *Come here at mithday.*

If the idea of origination, or becoming, be implied, the proper Imperative would probably be द्रैङ्ग Negative द्रैङ्ग।

Colloquially the Imperative of द्रैङ्ग, or, more elegantly, द्रैङ्ग or respectfully द्रैङ्ग। To make, To do, To act, might be brought into requisition. Thus:—

द्रैङ्ग, द्रैङ्ग, or better द्रैङ्ग (or better द्रैङ्ग। Be here at mithday; i.e., Make to be here, etc.

( '<?') is vulgar Colloquial. द्रैङ्ग is sometimes used instead of द्रैङ्ग, but द्रैङ्ग seems more correct.)

Negative:—

द्रैङ्ग, द्रैङ्ग, or द्रैङ्ग। द्रैङ्ग, or द्रैङ्ग। Do not be here at mithday.

Note that in prohibitions the Imperative takes the Present Root of the verb.

When used attributively the Imperative of द्रैङ्ग is, in the Colloquial, formed with the auxiliary verbs द्रैङ्ग, द्रैङ्ग and द्रैङ्ग just mentioned. Thus:—

द्रैङ्ग, द्रैङ्ग, or द्रैङ्ग, or द्रैङ्ग। Be quick.

Negatively:—

द्रैङ्ग, द्रैङ्ग, or द्रैङ्ग। Or:

द्रैङ्ग, द्रैङ्ग (or मीङ्ग, द्रैङ्ग)} Do not be late.

Another way, which, however, is rather Hortative than Imperative, to use the auxiliary verb द्रैङ्ग। In this case, there being no real
Imperative root, and what is said being only a statement of fact and not a command, the negative ཀ་, instead of ང་, is used. Thus:—

Do not be afraid. Literally, Fearing, or fear, is not necessary.

This also, however, may be expressed in the usual way. Thus:—

Do not fear; i.e., Do not make fear.

or གཉིས་གཉིས་

The enclitic particles མ་ (after final མ་, བ་, or ལ་, and after anything in the Colloquial), ཅིག་ (after all vowels, or after final ར་, ད་, བ་, ཅ་, or བ་), and བོད་ (after final ལ་), are only used for peremptory orders and stern commands. Ordinarily they are omitted. Even then the order is softened in various ways, e.g. by using the polite expression བོད་པ་, or the still politer one བོད་པ་. Please. Thus:—

Please be careful.

Please do not be cruel.

When addressing equals or inferiors familiarly, the following constructions may be adopted:—

Now then, be quick; or Do be quick.

Do be punctual.

A more Literary form would be:—

Now, do be comforted.

Precative.

This is formed with the aid of Literary ར་ or Colloquial ན་ (the Perfect Root). Imperatives of the verb ལ་ To allow, added in Colloquial to the Root, or, in Literature, to the Terminative case of the Infinitive.
Thus:

Let me be first.

Let him be first.

I shall not let thee be first.

Will he let me be first?

 Literary.

Let me be first.

Or:—The root of the verb अन्यम् may be put in the terminative case, and the auxiliary verb गृहम् used. Thus:

Pray let me be first; I beg you to let me be first.

 Permissive.

This is formed with the aid of गृहम् To be allowed. Thus:

I may be here. I am allowed to be here.

Thou art allowed to be here,

He is allowed to be here.

I was allowed to be here.
Negatively:

I may not be here. I am not allowed to be here.

or I was not allowed, etc.

Interrogatively:

May I be here? Am I allowed to be here?

Am I not allowed to be here?

Was I not allowed to be here?

OPTATIVE.

This is formed with the aid of མ་, the Imperative of བཞི་

To come. Thus:

Oh, or Would, that I were there.

The construction is the same for all persons.

In Literary Tibetan:

Would I were there.

And so for all persons.

INFINITIVE.

To be present, To exist. Or, attributively, To be anything

(e.g., good).

To have been, etc.

To be about to be.

In Literary Tibetan the Infinitive is also བཞི་, but it is often
seen in the terminative case, as བཞི་. Thus:
We know that thou art a teacher. That is, We know thee to be a teacher.

Again:

\[
\text{We know thee to be a teacher.}
\]

\[
\text{Who thinkest thou thyself to be? Literally, Who thinkest thou that thou art? That is, Who thinkest thou thyself to be?}
\]

Colloquially these would be:

\[
\text{They supposing him to be (have been, or that he was) in the company (Luke ii. 44).}
\]

Where mandatory Imperative verbs like Tell, or Order, govern (in English) an Infinitive, the proper way of rendering the phrase in Tibetan is to turn the Infinitive into an Imperative. Thus:

\[
\text{Tell him not to be late.}
\]

\[
\text{Order them to be here at dawn.}
\]

Participles.

\[
\text{having only one root, the Present and Past Participles are the same and exactly like the Infinitive. Thus:—}
\]

\[
\text{Being:}
\]

\[
\text{Been.}
\]

The Compound Perfect Participle is \(\text{Having been.}

In Colloquial the Future Participle is \(\text{About to be.}

Periphrastic Participle:—

In the Colloquial this is འོད་མ་ for animates, and བོད་པ་ for inanimates, the former meaning who is, or was, or which is or was, and the latter which is, or was. It is really used as a kind of adjective.

Examples:—

\[ འོད་པ་ འབྲི་མིན་པའི་བསྡུ་དོན་མ་ \]  
I want a servant who is honest

\[ འིག་ཆེན་ལེན་མ་མིན་པའི་བསྡུ་དོན་མ་ \]  
This horse is a fleet one (one that is fleet).

\[ རྡུག་པ་ བྲེི་མིན་པའི་བསྡུ་དོན་མ་ \]  
Your knife is a blunt one.

The Past is similarly constructed. Thus:—

\[ འིག་ཆེན་ལེན་ཐ་བསྡུ་དོན་མ་མིན་པའི་བསྡུ་དོན་མ་ \]  
I want the servant who was honest.

The Future may be constructed like the Present. Thus:—

\[ འིག་ཆེན་ལེན་ཐ་བསྡུ་དོན་མ་མིན་པའི་བསྡུ་དོན་མ་ \]  
I want a servant who will be honest.

Or thus:—

\[ འིག་ཆེན་ལེན་ཐ་བསྡུ་དོན་མ་མིན་པའི་བསྡུ་དོན་མ་ \]  
Ditto.

Or:—

\[ འབྲེི་པ་ཐ་བསྡུ་དོན་མ་མིན་པའི་བསྡུ་དོན་མ་ \]  
Ditto.

In Literary Tibetan the Present Participle is also བོད་པ་ or other variant of the verb To be.

Examples:—

\[ གཉིས་ ལོང་ཆེན་པོ་དང་པོ་ཆེད་མས་ བརྙན་མ་ \]  
I speak to you who are in this room.
And whatsoever is (that which is) more than this is of the evil one (Matt v. 37).

Holy, holy, holy, Lord God, Almighty, which was and which is (Rev. iv. 8).

I am... which is, and which was, and which is to come.

As the above examples show, the Past construction is similar, the context giving the tense.

The Literary Future for the Periphrastic Participle follows the lines of the Colloquial.

Other Literary Participial Expressions.

Present.

\[ \text{Being: as, since, when, after, while...is, are.} \]

\[ \text{At the time of being: when, while...is, are.} \]

\[ \text{In or by being: if, when...is, are.} \]

\[ \text{Being.} \]

\[ \text{Though, since, because...is, are.} \]

\[ \text{Or \& For being.} \]

Past.

\[ \text{Having been: as, since, when, after...was, were.} \]

\[ \text{Because, since, when...was, were; Having been} \]

\[ \text{After, since, because, when...was, were.} \]
In or by having been: if, when...was, were.

Having been: as, since, when, after...was, were.

**Other Colloquial Participial Expressions.**

**Present.**

अनुस्थान As, since, because, etc.....is, are.

अनुनठान अनुनती उपस्थान At the time of being: when, while...is, are.

अनुनस्थान In or by being: if, when...is, are.

अनुस्थान Being.

अनुस्थान अनुस्थान For being.

**Past.**

अनुग्रह Because, since, when, after, as...was, were.

अनुग्रह

**Supine.**

This is formed in Literature by putting the Infinitive in the Terminative case. Thus, वैषयक To be. Or it may be formed by putting the Root in the same case. Thus वैषयक To be.

In Colloquial the supines are वैषयक, and वैषयक.

**Verbal Noun.**

In Literary Tibetan वैषयक To be, is often seen turned into a Gerund, or Verbal Noun, by the addition of the Definite Article न, or न, or sometimes both. Thus वैषयक, वैषयक, वैषयकन न

The being.
**Example:**

नार्चिल्ला । 

Master, it is good for us to be here. Literally, The being here is good (Matt. xvii. 4).

The Colloquial Verbal Noun is simply the Infinitive with or without न।

**Example:**

नार्चिल्र (न) अखा। 

Lord, the being here is good for us.

§ 36. The Verb 'To Have.'

Like the Latin min est, or the Russian У мен Я yest, There is to me, this verb in Tibetan is merely an adaptation of the Substantive Verb अमह To be, with the subject put in the dative. But whereas, in Latin and Russian, this construction is only an alternative one, in Tibetan it is the only idiom used.

**Examples:**

द्ग्सान्न मिन म।
I have a mother.

द्ग्सान्न मिन।
I have not a father.

स्मृत द्ग्सान्न मिन।
Once I had a gun.

स्मृत द्ग्सान्न मिन।
That country will not have a king.

And so throughout the conjugation.

**Periphrastic Participle.**

**Examples:**

द्ग्सान्न मिन।
The faith which thou hast.

द्ग्सान्न मिन।
The faith which thou hadst.

द्ग्सान्न मिन।
The faith which thou wilt have.

हे द्ग्सान्न मिन।
He that hath.

हे द्ग्सान्न मिन।
He that hath not.

हे द्ग्सान्न मिन।
Even that which he hath (ib.).
§ 37. བོད་ To Be.

Like བོད་ this verb is used to express direct affirmation, or, with a negative particle, direct negation, and also to connect any subject with its attribute. It cannot, however, like བོལ་, be used to express presence, or existence, or the idea of possession. In other words, though བོད་ may be employed in every case in which བོལ་ is used, yet བོད་ never takes the place of བོལ་.

It may be conjugated thus:—

Present Indicative.

Affirmative.

藏་བསྐལ། I am good.

ཨིང་བསྐལ་དྲ།, or occasionally བོད་ Thou art good.

Very rarely བོད་

ཨིང་བསྐལ། Or, occasionally:—

ཨིང་བསྐལ་དྲ། or very rarely བོད་ He is good.

Literary Tibetan.

藏་བསྐལ། I am good.

Or occasionally:—

ཨིང་བསྐལ། Thou art good.

He is good.

The plural being the same as the singular, it is omitted.

Honorific construction in Literary Tibetan:—

(Not used).

藏་བསྐལ། I am good.

ཨིང་བསྐལ་དྲ། Thou art good.

ཨིང་བསྐལ་དྲ།, or བོད།, He is good.

or བོད་བསྐལ།
Colloquial Negative.

I am not good.
Thou art not good.

He is not good.

He is Literary, and both ཋིན་ and གན་ Colloquial. Whether Literary or Colloquial it is best to use ཋིན་

Interrogative.

Am I good?
Art thou good?
Is he good?

Literary.

Am I good?
Art thou good?
Is he good?

N.B.—If and when, in the Colloquial, ཋིན་ is used with the 2nd person, it is generally when a question is being asked. It is hardly ever used in the Colloquial with the 3rd person, though it is not absolutely wrong so to use it.

Imperfect Indicative.

Same as Present Indicative, the context generally showing what that tense is. Thus:—
Yesterday I was good.

thou wast good.

he was good.

In Literary Tibetan the construction is similar, but of course the Literary forms of the verb must be used.

Another method is similarly to rely on the context for the tense, and to use བྱོ་བོར for all persons, or to vary the last syllable according to the rule of the Present Indicative. Thus:

 Formerly I was good.

thou wast good.

he was good.

The Literary form of this construction would be བྱོ་བོར for all persons, preceded by བྱོ་, or other indication of tense; and གོ་འབོར would replace གོ་འབོར

Perfect and Pluperfect Indicative.

Same as Imperfect. Thus:

I have, or had, been good.

And so forth, throughout all constructions.

Future.

Same as in བོར, i.e. expressed by བོར for all persons.

The Literary construction is:
I shall be a shepherd.
Thou wilt be a shepherd.
He will be a shepherd.
I shall have been
Thou wilt have been.
He will have been.

When བོད་ is used as an auxiliary to other verbs, we shall find that in the Colloquial there is another Future construction, namely, "ིལ་" for the 1st person, and "རིལ་" for the 2nd and 3rd persons.

**SUBJUNCTIVE OR CONDITIONAL.**

Same as in རིལ་, substituting དེར་ for ཀེས་ or རུལ་ wherever they occur, and, in the negative forms, ཡིན་ or རིན་ for ཤིན་, in the first part of the sentence, but keeping the second part as it stands there. Thus:

**Present.**

If I be rich, I shall be happy.

**Past.**

If I were rich, or had been rich, I would be or would have been happy.

The Literary construction is:

If I am rich I shall be happy.

If I were rich I would be happy.

Had I been rich I would have been happy.

**POTENTIAL.**

Same as རིལ་, substituting དེར་ for the ཤིན་ to which རུལ་ is annexed. This:

Present.

\[ \text{I can be good.} \]

Past.

\[ \text{I could be good.} \]

Perfect.

\[ \text{I could have been good.} \]

Or:

\[ \text{(for all persons).} \]

Likelihood.

The construction is the same as in \text{I may.} Thus:

\[ \text{I may possibly be rich.} \]

Hortative.

Same construction as in \text{I may, changing must into ought} Thus:

Present.

\[ \text{I must be good.} \]

Past.

\[ \text{I ought to have been good.} \]

Purpose.

Same as in \text{I may, changing must into in order that I may be, or might be, safe.} Thus:

\[ \text{In order that I may be, or might be, safe.} \]
The Literary construction is in ट्रोम or ट्रिम or ट्रिम put in the genitive case and followed by हिन्.

Example:

हिन् एक क्रिया वा तिष्ठिता वा ने तु विन्।

हिन् or नि दिन दिने or नि के दिने।

That they may all be one. (John xvii. 21.)

IMPERATIVE.

Literary.

Be good.

Be a man.

Colloquially.

As stated under निम्न।

PRECATIVE.

Same construction as in निम्न, changing द्रिम into द्रिम. Thus:

द्रिम ने निम्न

द्रिम थिन रता हिण।

Let me be a lama.

PERMISSIVE

Same as in निम्न, changing द्रिम into द्रिम. Thus:

द्रिम ने द्रिम रता हिण के निम्। or द्रिम ने द्रिम रता हिण के निम्।

I am allowed to be a lama.

द्रिम ने द्रिम रता हिण के निम्। or द्रिम ने द्रिम रता हिण के निम्।

I was allowed to be a lama.

OPTATIVE.

Same as in निम्न, changing द्रिम into द्रिम. Thus:

द्रिम ने द्रिम रता हिण (रा) निम्।

Would I were rich.
Literary.

Would I were rich.

INFINITIVE.

To be. In Literary Tibetan it is the same.

To have been.

To be about to be (Coll.).

To be about to be (Lit.).

EXAMPLES:

Now, consider (see) how great this man was (to be).

In Literary Tibetan:

Ditto.

This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is (to be) a sinner. (Luke vii. 39.)

I know that his commandment is (to be) life eternal.

Or, in Literary Tibetan:

Who thinkest thou that thou art, or thyself to be?
Participles.

Present: शिरिः Being
Past: झिनिः Been
Compound Perfect: झिनिः झिनिः Having been (both in Colloq. and Lit.)
Future: झिनिः झिनिः About to be

Periphrastic.

Both in Colloquial and Literary Tibetan, Present and Past Tenses, this is:—

शिरिः, or झिनिः! Who or which am, is or was.

Examples:—

शल्लस्विक्षितायाम्लवस्तुना! A remnant (that which is a remnant) shall be saved. (Rom. ix. 27.)

शुद्धस्यहस्तिनेपल्लथित्वाम्! Take that which is thine own. (Matt. xxv. 25.)

क्षत्रियाः अन्तःकुमारस्य ! कुस्माध्विनि! Now, I, Paul, myself, who in your presence am holy among you, but being absent am of good courage toward you. (2 Cor. x. 1.)

शुद्धियाः शुद्धियाः मात्रायेकमध्विने! I speak to you that are gentiles. (Rom. xi. 13.)

शीतोस्तिर्मेव शुद्धियाः मात्रायेकमध्विने! I will call them my people which were not my people; and her my beloved which was not beloved. (Rom. ix. 25.)

The Future Periphrastic Participle both in Colloquial and Literary Tibetan, follows the lines of झिनिः!
Other Participial Expressions.

LITERARY.

Present.

\{ Being; as, since, when, after, while ... am, is, are. \\
\{ At the time of being; when, while ... am, is, are. \\

In or by being; If, when ... am, is, are.

Being.

Though, since, because ... am, is, are.

Of or for being.

Past.

\{ Having been; As, since, when, after ... was, were. \\
\{ Because, since, when ... was, were; Having been.

As, when ... was, were.

In or by being; If, when ... was, were.

COLLOQUIAL.

Present.

\{ At the time of being; When, while ... am, is, are.

Being; because, since, as, when ... am, is, are.

In or by being; If, when ... am, is, are.

Of or for being.

Being.
Past,

Because, since, when, after, as ... was, were; having been.

Having been; as, since, when, after ... was, were.

Of or for having been.

As, since, when, after ... was, were.

As, when ... was, were.

In or by having been; if, when ... was, were.

Supine.

Literary: འིན་མ་ and འིན་ནུ་ To be.

Colloquial: འིན་མ་ and འིན་ནུ་ To be.

Verbal Noun.

Either འིན་མ་ Being, To be, or the Infinitive of the verb, which in itself includes the idea of To be. It may either be used alone, or, in the Colloquial, with ཐོ, or in Literary Tibetan ཡུ་, or ཐོ, or ཡུ་

Examples:

"ཐོའི་མིང་ཤིང་ (ཤོ) ལོག་རོ་Sometimes it is not very pleasant to be a king.

"ཁོ་ལོག་ (ཤོ) ཡེ་ཞེན་ལོ། It is shameful to be drunk.

"ཐོས་གོ་ཁོ་བོ་ན་བཤེད་པ་མ་བཤེད། It suffices for the disciple that he be as (to be as) his master, and the servant as his lord.

(ཤོ) སྣ་ཚོགས།

N.B.—It must always be remembered that འིན་མ་ is never used substantively, but always in connection with some noun, adjective, or verb, into which its forms have to be moulded.
§ 38. The Verb.

I.—Preliminary. The Tibetan Verb denotes only a sort of indefinite happening or state, and this not of itself, but rather by means of certain auxiliaries, including the verb To be, which alone really constitutes the verb in a Tibetan sentence.

Thus:

The sower is sowing the seed.

Literally, this is: By the sower, as regards the seed, a sowing is.

In fact the so-called Verb is rather a kind of Noun, modified in its significations by the verb To be, according to the mood or tense of the latter. It possesses in itself no means whereby to distinguish between the active and passive voices; the singular and plural numbers are alike in construction; and, except as regards the auxiliary To be, all its forms can be used with any of the persons indiscriminately.

The changes or inflections undergone by the Tibetan Verb are effected in three ways:

1. By structural alterations in the Root;
2. By making use of Auxiliary Verbs;
3. By resorting to divers monosyllabic Particles for the formation of Infinitives, Particples, Supines, etc.

II.—Roots.

These in Literary Tibetan are four:—1. Present; 2. Perfect; 3. Future; and 4. Imperative.

Thus:

To do, To make, To act.

Present Root: Do, Does, Doing.

Perfect Root: Have or has done.

Future Root: Will do.

Imperative Root: Do.
However, every Tibetan Verb does not possess all four roots. Some only possess three. Thus:

\[ \text{.Drop, drip, trickle, leak.} \]

Present Root: ग्ल्यांग Drop, Drops, Dropping.

Perfect Root: नाः ग्ल्यांग, or ग्ल्यांग Have or has dropped.

Future Root: ग्ल्यांग Will drop.

Some possess only two roots. Thus:

\[ \text{To go, To walk.} \]

Present and Future Root: ग्ल्यांग Goes, Will go.

Perfect and Imperative Root: ग्ल्यांग Have or has gone, Go.

A Colloquial Imperative is ग्ल्यांग Go.

Many possess only one root for all tenses. Thus:

\[ \text{To see.} \]

\[ \text{To remember.} \]

\[ \text{To be able.} \]

\[ \text{To receive, get, obtain.} \]

\[ \text{To suit, to agree, to be satisfied.} \]

Where, in Literary Tibetan, a verb possesses a special root for each or any of the different tenses, and for the Imperative Mood, that special root must be used for those tenses and that mood, save that when the Future construction is in ग्ल्यांग or ग्ल्यांग or ग्ल्यांग, the Present Root is retained instead of the Future Root. Where there is no special Future root or Imperative root, the Present root is used for the Future and Imperative. It is impossible, of course, to learn the root-forms of all the verbs, but there is no reason why those of the commoner verbs should not be memorized to some extent.

As regards the Colloquial, though it is quite allowable to use the
roots that are assigned to particular moods and tenses for those moods and tenses, yet it is said that as a matter of fact, at least in vulgar Colloquial, this is seldom or never done, and the root generally used is the Perfect root. When, however, the Present root of a verb ends in an inherent ཞ (for instance, ི་ To look), or in an inherent ཛ (e.g., ིཾ་ To bear, or bring forth), or in ཞ (e.g., ི་ To request, ask), or in ཞ (e.g., ི་ To live, feed, nourish), it is said that that Present root is generally used for the Present Indicative, the Future Indicative in ཨེ་, or ཨ་, the Present Participle, Active Present Participle, Present Infinitive, Supine and Verbal Noun. If, in these verbs, the Future is formed with ི་ instead of ཨེ་ etc., the Perfect root (or perhaps more correctly the Future Root) must be used. Thus:


I shall see.

Thou wilt bear.

But:


I shall see.

Thou wilt bear

Root)

In Literary Tibetan:


or ི་, or ི་,

or ི་, or ི་

Thou wilt bear.

The above idea that the Perfect Root should be used in the Colloquial probably arises from the fact that it sometimes has the same sound as the Future root. For instance, in the verb ི་ To send, the Perfect Root ི་ and the Future Root ི་ sound nearly alike.

Of course it must be remembered that the Colloquial, as such, pays no regard to spelling, but only to its own phonetics. Hence, if one
writes Tibetan, one should spell properly. Therefore, also, if one attempts to write Colloquial, as such, it must always look wrong, as regards spelling.

In Compound Honorific verbs the first retains the Present root throughout, e.g., ཤུ་པ་ནང་། To provide.

Example:

 Thou providest for me.

(pronounced ཤུ་པ་ནང་།)

With all other verbs the vulgar Colloquial, it is said, usually adopts the Perfect root, if any, or at least the sound of it, as above explained, for all moods and tenses. Thus, for ཤུ་པ་ To send, let go, dismiss, the roots are:

Present Root: ཤུ་ Send, Sends, Sending.

Perfect Root: ཤུ་ Have or has sent.

Future Root: ཤུ་ Will send.

Imperative Root: ཤུ་ Send.

In Literary Tibetan the Present Indicative is:

 I send.

 (or ལུ ལུ) I do send.

 I am sending.

But in the vulgar Colloquial it is:— ཤུ་ ལུ ལུ I send, and ཤུ་ (or ལུ ལུ) ལུ ལུ I am sending.

In Literary Tibetan the Future Indicative is expressible in several ways with different roots. Thus:
I shall send.

But in Colloquial it is:

I shall send.

Or:

I shall send; I am to send, i.e., by me a sending is to be.

There seems also to be an emphatic form in which རི་ is affixed to the Future root, and is followed by བར་ for all persons. Thus:

I shall send; I am to send, i.e., by me a sending is to be.

So, in Literary Tibetan the Present Participle is བར་པའི་ Sending; the Active Participle བར་ནི་ or བར་, He who, or It that, sends; the Terminative Infinitive བར་་་་་ To send; and the Supine བར་་་ For sending, etc.; but in Colloquial the Present Participle is བར་པྲི་, the Active Participle བར་ཅན་, or བར་; the Infinitive བར་; and the Verbal Noun or Gerund and Supine བར་, བར་, བར་, or བར་ The Literary Imperative is བར་, or བར་, but the Colloquial is བར་, or བར་, though བར་ would be understood quite well. Vulgar Colloquial would be བར་་་

III.—Auxiliary Verbs.

These are བེན་, བེན་, བེན་, བེན་, and other forms of the verb To be, which it is not necessary to specify here. བོད་, བོད་
and འབྲུག་ To become, To happen, To take place, To occur; འབྲུག་ To be finished, completed, terminated; འབྲུག་ To be made ready, finished, accomplished; འབྲུག་ To be ended, concluded, exhausted; འབྲུག་ and འབྲུག་ To be able; འབྲུག་ To go, but used idiomatically; འབྲུག་ and འབྲུག་ To be necessary, or expedient or expressive of the idea of obligation or duty; འབྲུག་ To allow, suffer, permit; འབྲུག་ To be allowed or permitted; འབྲུག་ To make, do, act, perform; འབྲུག་ and འབྲུག་ elegant and respectful forms of འབྲུག་; འབྲུག་ or འབྲུག་ To come, but used idiomatically; འབྲུག་, འབྲུག་, འབྲུག་ To be possible, probable, likely, etc., etc.

IV.—Auxiliary Particles.

(1)—ཊ་, ང་, ང་, ཅ་, ད་ annexed to the Verbal Root according to rule, with reference to the final letter of the root (see § 23, iv). Used to connect the root with ང་, ག་, འབྲུག་ or བ་ they form a periphrastic Present Tense. For example, in the Colloquial, which loosely uses the sound of the Perfect Root—

ཐིམ་ཞིི། I send.

But:—

ཐིམ་ཞིིི། I am sending, or I send.

Sometimes, in the vulgar Colloquial, they are annexed to the roots of adjectives, taking the place of the adjectival particle ག, འ, or ད. Thus:—

ལམ་ལུག་རྟེན་ instead of འབྲུག་ལུག་རྟེན་ The road is rough.

ལོག་བུམ་དྲེན་ instead of འབྲུག་ལོག་དྲེན་ The child is good.

It is better, however, to use the adjective in full, and not to employ the construction in ག, འ, etc.
These Particles are sometimes used at the end of a sentence in the sense of a finite verb, and more particularly in the 1st Person Future.

Examples:

ཨ་ཐོག་ཏི། I shall put in.

ཨ་ཐོག་ཏི།, or སྤིན། I shall help.

(2)—ཨྱྱ་, ཨི་, ཨྲ་, ཨླ་ These are annexed to the root as Gerunds, and signify By (doing something), or Because, Since, etc., but more usually antithetically as But, Though.

Examples:

ཨྱྱ་ཐོག་ཏི། རྱལ་ཏོག་ཏི། བོད་ཏོག་ཏི། I called him, but he has gone; or, Though I called him he has gone.

ཨྱྱ་ཐོག་ཏི། རྱལ་ཏོག་ཏི། བོད་ཏོག་ཏི། By standing here we shall see the tamasha.

It may even be annexed to the root of the verb To be. Thus:

ཨྱྱ་ཐོག་ཏི། རྱལ་ཏོག་ཏི། བོད་ཏོག་ཏི། Though it is a good story, or It is a good story but . . .

When used antithetically a pleonastic རྱ་སྤྱད་ sometimes follows —:

ཨྱ་ཐོག་ཏི། རྱལ་ཏོག་ཏི། བོད་ཏོག་ཏི། Though he slay me, yet will I trust in him.

When annexed to the root of an adjective it includes the verb To be. Thus:

ཨྱི་ཐོག་ཏི། རྱལ་ཏོག་ཏི། བོད་ཏོག་ཏི། Since, Because, or Though (she was, or is) of fine stature.

(3)—ཨྱི་, ཨི་, ཨྲ་, ཨླ། Annexed to the root. These are Literary forms, and denote the Participle Present.
Examples:

हिं तिन अमेरिकन गृहान्तरितेः

He went on his way praying.

Used to connect the root with र, भू, सून or रे they form a periphrastical Present Tense, just as झू, झू, etc., do in the Colloquial.

Examples:

हिं तिन अमेरिकन गृहान्तरितेः

Lo, I come (am coming). (Heb. x. 7.)

हिं तिन अमेरिकन गृहान्तरितेः

He is singing.

When connecting the root with रे Together with, they are often used gerundially.

Examples:

हिं तिन अमेरिकन गृहान्तरितेः

In, when, or while sending.

हिं तिन अमेरिकन गृहान्तरितेः

In, etc., singing.

हिं तिन अमेरिकन गृहान्तरितेः

In, etc., doing.

हिं तिन अमेरिकन गृहान्तरितेः

In, etc., going.

Thus:

हिं तिन अमेरिकन गृहान्तरितेः

In, or when, singing it is best to stand up.

In the Colloquial this may be rendered:

हिं तिन अमेरिकन गृहान्तरितेः

(4).—रे after final र

रे after final र, र, र, र

रे after final र, र, र, र and all vowels.
These are a sort of Continuative Particles or Suspensives, and may be annexed to all Present and Perfect roots, but according to rule, with reference to the final letter of the root. Annexed to Present roots they form a Present Participle, or Gerund, and, annexed to Perfect roots, a Past Participle, or Gerund. Thus, they may be rendered... ing, or... ing been, or... ing... ed, or de, when, after, etc. They are Literary rather than Colloquial, though not altogether absent from the latter, and are largely met with in those subordinate clauses a longer or shorter string of which generally goes to the construction of a Tibetan sentence.

**Examples:**

*Pilate and Herod were formerly (formerly having been) at enmity with each other. (Luke xxiii. 12.)*

*And seeing the multitudes he, etc. (Matt. v. 1.)*

*And when even was come his disciples went (having gone) down to the sea, etc. (John vi. 16.)*

(5) - ʰiʰ after final ʰa, ʰa, ʰa, or the vowel ʰiʰ

- ʰiʰ after final ʰa, ʰa, ʰa, ʰa, ʰa, and all vowels except ʰiʰ

- ʰiʰ after final ʰa

This Suspensive, which is Literary rather than Colloquial, is annexed to the Root, and expresses in one or other of its forms the Present Participle, but sometimes also the Past Participle. It is also sometimes used instead of the conjunction And. Lastly, it often expresses a causal relationship. It is generally met with at the end of minor interpolations within subordinate clauses.

**Examples:**

*(By) Marching quickly the army arrived.*
And Jesus went (having gone) about all the cities and villages. (Matt. ix. 35.)

Being afraid and calling out.

Light not being, air is not; or Light is not and air is not; or Light and air not being; or Without light or air. (Das.)

Lying down, to go to sleep; or To lie down and go to sleep.

The heavens having parted, or rent asunder. (Mark i. 10.)

These are merely the particles ར་ and ར་ of the Infinitive, or simple Participle, put in the Instrumental or Modal case. Practically they are equivalent to ར་, ར་, and ར་ and the next noted Suspensive ར་. They are often used as a variant of these, when the latter have already occurred in the same sentence. This is merely a matter of taste, to avoid repetition. Primarily they mean Because, Since, Seeing that, etc., but they also carry the sense of When, and of the Participle, both Present and Past. Both Literary and Colloquial Tibetan make use of them:

**Examples:**

When I looked; i.e., I having looked.

As, since, because it is very difficult; or It being very difficult.

Since it is I, or It being I, or It is I, he not afraid. (Matt. xiv. 27.)

Then Simon's mother-in-law having been seized by a fever-illness and having lain down. (Mark i. 30.)
Now, since (or because) ye say, we see. (John ix. 41).

(7)—यर. This Suspensive, both in Literary and Colloquial Tibetan, is annexed to the Perfect root, and expresses a Past signification. Otherwise it has practically the same functions as ते, ते, ते, ते, and ते. It means After, or When, and conveys also the idea of the Past Participle.

Examples:—

हे ते ते ते ते ते

He to them, my mother and my brother who is? Thus having said. (Matt. xii. 48, and elsewhere).

हे ते ते ते ते ते

When your work is finished you may go home.

हे ते ते ते ते ते

After eating (having eaten) chhoti kāzirī you must set out.

हे ते ते ते ते ते

I have been (having been) young.

हे ते ते ते ते ते

I was formerly (having formerly been) in Darjeeling.

Annexed thus to the Verbal Root, and followed by यर or यर, it indicates either the Pluperfect (active), or the Perfect (passive). Thus:—

ते ते ते ते ते

The tiger had eaten the deer.

ते ते ते ते ते

The deer has been eaten.

ते ते ते ते ते

I had gone home.

ते ते ते ते ते

I had been asked.

ते ते ते ते ते

In the roll-book it is (has been) written of me. (Heb. x. 7).

(8)—यर. This particle has (perhaps) sometimes a Present but more often a Past signification, and is always found attached to the simple Participle in ते or ते. It means From; or When... ;
or Being...ed; or Having been; or As or While, followed by a Past tense; or As or While, followed by a Present Participle (in which case the root of the verb is often repeated, the particle ་ or ར་ coming next, and then the ར་); or When on the point of: When about to; When going to; Being about to, or on the point of, when used with ར་ or ར་ར།.

Examples:

When they continued asking, i.e., again and again asked him. (John viii. 7).

Thereupon as he passed by. (John ix. 4).

And he, having gone, and having associated with a householder of that country, after having settled. (Luke xv. 15).

Then Jesus, having begun again to teach by the seaside. (Mark iv. 1).

And while he yet spake. (Matt. xxvi. 47).

When they were going (As they went). (Matt. xxviii. 11).

And the disciples as they went. (Mark ii. 28).

There shall two men be in the field, i.e. while being. (Matt. xxiv. 40).

And they stoned Stephen; or As or while they stoned, or were stoning Stephen. (Acts vii. 59).

After that, two of his disciples, having set out on a journey, as they were going to a country. (Mark xvi. 12).
And as they went on their way. (Acts viii. 36).

And while they, thus conversing, questioned each other. (Acts xxiv. 15).

And Saul, yet breathing out threatenings and slaughter against the Lord's disciples. (Acts ix. 1).

And when Paul was now about to open his mouth. (Acts xviii. 14).

And should have been killed, i.e., being about to be, or on the point of being killed. (Acts xxiii. 27).

(§9) яти. This is expressive of condition, hypothesis, contingency and even doubt, and may be rendered by If, When, On, Since, As, Should, Had, Were, etc. It is generally added to the Root, but sometimes (though not often) to the Infinitive, and is much used at the end of verbal phrases both in the Colloquial and in the written language. Sometimes the phrase which it concludes is introduced by the expression མོ་ནི or མོ་ལུན་, but the subjunctive idea is in no way affected even if this expression be omitted.

Examples of its use with the Root are given under ཐོོ་ (§35), and མོ་ཤུ། (§37).

яти is also used in Literary Tibetan, adversatively, to express Though, Although. Thus:

Although he was formerly a transgressor. (Das.)

It also expresses the idea of Reason for, or Causality. Thus:

Since this existed, that arose. (Das.)
Since fire existed, smoke arose.  
(Das.)

(On) seeing me the thief fled.

Used with མི་ it expresses When, or If and when. Thus:

If and when, or when, I go.  
(Das.)

If and when, or when the time comes, i.e., it comes down to the time.  
(Das.)

(10)—ཉ. Annexed to the Participle, this Suspensive may mean To, At, In; With respect, regard, or reference to; Concerning; Relative to; In consequence of.

Examples:

To rejoice in killing.  
(Jäschke.)

To shrink from, or be afraid of  
(i.e., with respect to) sinning.  
(Das.)

Annexed to the Root, it may be used for the Present Participle in a minor phrase, much like མི་ and its variants. Thus:

Denying himself and taking up his cross.

It is also often used like ཐེ་, ཐེ་, ཐེ་, but annexed to the Participle, and meaning As.

Examples:

As there is (was) an idol shrine.  
(Das.)

As the king goes there daily to bathe.

As it does not occur in the world.  
(Jäschke.)
Annexed to the Root, it is used adversatively for Though, Although.

Example:

Though looking, he did not see.

Annexed to the Repeated Root, it expresses While, Whilst.

Example:

Whilst I am reading this book note down what I say.

When annexed to adjectives, it includes the idea of the verb To be, being indeed an abbreviation of Being, and seems to have the force of And, or But, according to circumstances.

Examples:

Hair and beard being yellow and long. (Das.)

Being ugly as to his body and of small stature and (or but) having a fine voice. (Das.)

Being ugly and short. (Jäschke.)

Being of good figure, nice to look at, and pretty.

In double Imperative or Precative expressions, it has the force of the Present Participle, or of And, and is annexed to the root of the first verb.

Examples:

Come and see (coming, see).

Now, rise and come hither (rising, come hither).

Go and look (going, look).
In sentences like the following, where our Supine means *In order to*, or *For the purpose of*, 'ཐི་' annexed to the verbal Root, is used Supinally both in Literary Tibetan and in the Colloquial.

**Examples:**

བོད་ལྗོང་ང་འོ་པ་ལྔ་།
Well, I am going to dine.

ཨུ་ི་ལྔ་ཐི་བ་ལེ་ི་གོ་བས་གུ་ཨ་།
The boy has come to get your letter.

(11) - རི་

When connecting a verbal root with the auxiliary verb རི་, or རི་, this particle forms, in modern Literary Tibetan, a Future tense which is practically a kind of periphrastic conjugation of རི་ (as a Future Participle, *About to . . . . *) with the auxiliary verb.

**Examples:**

དེ་བོད་ལྗོང་ང་།
*I shall come; I am about to come.*

ཨི་ཁ་བོད་ལྗོང་ང་།
*He will not speak; He is not about to speak.*

It is also used in older Literary Tibetan to express necessity, obligation, expediency.

**Examples:**

དེ་བོད་ལྗོང་ང་།
*Am I to come? Must I come?*

ཨི་ཁ་བོད་ལྗོང་ང་།
*He ought not to beat the horse.*

ཨི་ཁ་བོད་ལྗོང་ང་།
*I have many things to write.*

In the Colloquial རི་, annexed to the verbal Root, is extensivley used for the Infinitive.

**Examples:**

ཅི་ཁ་བོད་ལྗོང་ང་།
*I do not wish to go there.*

ཨི་ཁ་བོད་ལྗོང་ང་།
*How far have we to walk to reach home?*
What have you to say?
There is nothing at all to say.
Be pleased to rise.
Is there any sport (game) to be got here?
I do not wish to be there.

In the Colloquial this particle, with or without the ཤ་, is also extensively used, annexed to the Verbal Root, to express what correspond to our Verbal Nouns in ing, i.e. the Latin Gerund.

**Examples:**

It is very confusing to read the Literary language: The reading of the Literary language, etc.

It is very wrong to tell lies: The telling lies, etc.

The second month (March) is the time for selling (of selling) shares.

Few people need learn this extraordinary language: There is no meaning of many people having to learn this, etc.

Both in Literary Tibetan and in the Colloquial this enclitic, used after the Infinitive or Participle in ཤ or ར, may be rendered As, When (carrying a Past signification), and it also has the force of the Past Participle.

**Examples:**

And the Word became (having become) flesh. (John i, 14).
There cometh a woman of Samaria (a woman of Samaria having come) to draw water. (John iv. 7).

In the beginning was the Word (the Word having been). (John i. 1).

Ye shall see the heavens opened, and, etc. (The heavens having opened, ye shall see, etc.). (John i. 51).

Then, in the calculator's computations the year omens having been harmonious.

When he has arrived (He having arrived) at the house of the family.

When about a year had elapsed.

When at last the wedding was over.

As the big bell was tolled.

In Literary Tibetan, especially in Western Tibet, ནད་ is often used gerundially with the Present Participle in གཉིས་, གཤིས་, etc., and means In, When, While, etc.

Example:

"When singing, it is best to stand up."

In Literary Tibetan, and especially of late in the Colloquial, it is used as a familiar form of the Imperative, and implies advice, exhortation and entreaty.

Examples:

Oh, do eat your food.

Do learn your lesson.
(14) - ༔ after ཉ, ག, ང, བ, ད, པ

༔ after ཀ, ཁ, པཀ་

༔ after vowels.

༔ after མ

༔ after anything.

These particles, as Verbal Auxiliaries, are extensively used in Literary Tibetan to express the Infinitive Future and the Supine. They are seldom, if at all, used in the Colloquial, save by those who affect Literary forms.

**Examples:**

་མི་བོད་ལ་བོད་པ་ ཨོ་བོད་ལ་བོད་པ་ To him that overcometh will I give

ལྷག་པ་ བོད་པ་ To eat of the tree of life. (Rev. ii. 7).

ལོ་ཇ་ལྷག་པ་ བོད་པ་ To him that overcometh will I grant to sit with me in my

ཨོང་བོད་པ་ བོད་པ་ throne. (Rev. iii. 21).

ཙུལ་ཤེས་པ་ བོད་པ་ Who is worthy to open (opening) the book and to loose the seals

ཨོང་བོད་པ་ བོད་པ་ thereof? (Rev. v. 2).

སེམ་དོན་ལོ་རྙེད་པ་ བོད་པ་ And to them it was given that they

ཨོང་བོད་པ་ བོད་པ་ should not kill them (not to kill

ཨོང་བོད་པ་ བོད་པ་ them) but that they should be

ཨོང་བོད་པ་ བོད་པ་ tormented (but to be tormented-

ཨོང་བོད་པ་ བོད་པ་ ed) five months. (Rev. ix. 5).

སེམ་དོན་ལོ་རྙེད་པ་ བོད་པ་ See that he be with you without

ཨོང་བོད་པ་ བོད་པ་ fear. (1 Cor. xvi. 10).

ཨོང་བོད་པ་ བོད་པ་ But to sit on my right hand or on

ཨོང་བོད་པ་ བོད་པ་ my left hand is not mine to give. (Mark x. 40).
And the Lord’s servant being apt to teach. (2 Tim. ii. 24).

The Lama will allow you to offer prayers to-morrow in the monastery.

They have allowed him to build the house.

The last of these particles, namely ནི, is not much used in this connection in Literary Tibetan. It may, however, be so used instead of any of the others.

Example:

ཌནམིས

I go to see.

(15) ནི་ and འདོར་. Annexed to verbal Roots, ནི་ has, in Literary Tibetan, the force of the Present Participle, and, with མི་ added, may be used as an adjective; while འདོར་ serves as a Gerund, meaning As, While, or Whilst, and also Though, and Because, or Since, according to circumstances.

Examples:

ཨོ་དུས་ཅན་པ་

I am going. (Elegant form).

He glanced at me with a loving look.

As the Lamas entered the monastery (while entering the monastery) they chanted hymns.

Though he had tea he did not drink.

Since the beer was in front of him he drank.
(16)—ཐེ་.

This is a Colloquial Suspensive. Added to the verbal Root, it means As, Since, Because, and implies either Present or Past.

**Examples:**

Well, as you are going, ride my horse, do.

As you have sent the book, I will read it.

(17)—ཐོན་and དབྱུར་

These also are much used Colloquially. Annexed to the verbal Root དབྱུར་ acts as a Gerund, meaning As, When, While, At the time of, etc.

**Examples:**

When writing take care what you say.

As he went off, he smiled.

ཐོར་ has the same meaning, but is annexed to the simple Infinitive, or Participial form of the verb, put into the genitive case.

**Examples:**

When writing take care what you say.

As he went off, he smiled.

A Literary equivalent of དབྱུར་ is སྐེལ།

V.—Moods and Tenses.

**A.—Infinitive Mood.**

The Infinitive, both in Literature and in the Colloquial, is the simple form of the verb as given in dictionaries, i.e. the Root, with ཛྷ་ or ས་—
annexed, according to the rule regarding the final letter of the root. It is the same as the Participial form, and also as the form of the verb regarded as a substantive. Thus ཀ་པ་ may mean To do, or Doing, or A, or the, doing.

Each root can be regarded as the basis of a special Infinitive. Thus:

Present: ཀ་པ་ To send.

Perfect: ང་པ་ To have sent.

Future: ང་པ་ To be about to send, or To be sent.

In Tibetan the latter of two related English verbs takes precedence of the other, and may be put in the Infinitive, or in the Genitive form of the Infinitive. Thus:

ཨ་པ་ ཟ་ཅན་ To wish to go home.

At the same time the Colloquial construction by which ཕྱེ་ is added to the verbal Root has largely taken the place of the Infinitive. Thus:

ཨ་པ་ ཟ་ཅན་ I wish to go home.

ཨ་པ་ (or ཟ་ཅན་) བ་ལ་ (or ཟ་ཅན་) བ་ལ་ Now is the time to sell.
In conversation, however, it is quite allowable and common to omit the བ ་ or བ ་ ་ of the verb that is governed by the other. Thus:

I wish to go home.
I am unwilling to write with ink and pen.

This is particularly the case where the governing verb is ཐོ་ To be able, ཀན་ To be allowed, གང་ To allow, གཉིས་ To be necessary; must, ought, and the like.

**Examples:**

I cannot see the snow on the hill.

Are we allowed to smoke in this room?

Let us go away.

I allow you to depart.

In order to live it is necessary to eat.

You must go to school.

You ought not to beat that child.

Where the governing verb is one of Knowing, Saying, Hearing Thinking, or the like, the governed verb, in sentences like the following, is put in the Infinitive, or else the verbal Root, with བ ་ annexed, is used.

**Examples:**

I did not know that you were here (you to be here).
I do not know where you are going (you to be going).

History relates that Buddha was (Buddha to have been) at first a king.

I heard you were going (you to be going) to Darjeeling.

I heard you had left (you to have left) for Darjeeling.

I thought you had bought (to have bought) the horse.

When they saw that the work had been entrusted to me (the work to have been entrusted to me).

The same construction is also used in connection with phrases like It were better that. It is evident that.

It were better that a large stone were bound on his neck and he were (he to be) cast into the sea. (Mark ix. 42).

It is evident that no one is justified by the law in God's sight. (Gal. iii. 11).

In phrases containing That, So that, In order that, With the object of, To the end that. For the purpose of, the verb is put in the genitive case of the Infinitive, and is followed by དེབ་ in the Colloquial, and by ཞེས་ or ངེ་ or ཅེས་ in Literary Tibetan.

Examples:

ཐོ་ནུ་བཞི་ (In order that I may, or might, be here.)
So that he may, or might, go home.

With the object of climbing to the pass.

To the end that you should know him.

For the purpose of building the house.

Where, in English, a mandatory Imperative governs a verb in the Infinitive, e.g. Order him to come, Tell him not to go, the Tibetan construction puts the governed verb also in the Imperative, not the Infinitive, mood.

**Examples:**

Tell him, come (to come).

Order him, do not go (not to go).

Take care that no man lead you astray.

Whenever it is possible to turn a verb into a Verbal Noun, or what is called in Latin a Gerund, it should be done.

**Examples:**

It is better to be in Darjeeling than in Calcutta, i.e. the being in Darjeeling is better than the staying in Calcutta.

For to me to live is Christ and to die is gain. (Philipp. i. 21).

B.—The Supine.

The genius of the Tibetan language is so different from that of other languages, both Eastern and Western, ancient or modern, that to
speak of Supines, Gerunds, and the like, in connection with it, is at least to strain the limits of analogy, if not to indulge in the illegitimate. But, so long as this is remembered, the Supine of Literary Tibetan may be said to be susceptible of several constructions. First, it may appear in the shape of the Infinitive put in the Terminative case with ་.

**Examples:**

*སླུབ་རིང་ནི་ཐོབ་པ་མི་ནི་གཞི་བཞི་*  He that is able to receive (hear) it let him receive (hear) it. (Matt. xix. 12).

*ཞིར་ཡི་དགོས་ཆོས་ཕྱིན་པ་*  I ask to be forgiven this wrong. (2 Cor. xii. 13).

*བཀྲུས་པ་དེ་འཕང་བ་འགྲེལ་*  Worthy art thou to receive glory. (Rev. iv. 11).

*ལྷ་མོའི་ཐོག་མེད་གྱིས་བྱབས་*  I was about to write. (Rev. x. 4).

*དགོས་པ་ལྟ་ཚོལ་ལྟ་ཚོལ་*  Forget not to show love unto (bestow love on) strangers. (Heb. xiii. 2).

Secondly, it may take the form of the Verbal Root, with ག, ས, ས, ༼, or, less frequently, བ, annexed.

**Examples:**

*ཟིཉི་ཐོབ་པ་སེམས་པ་དེ་ན་*  I came not to call the righteous but sinners. (Mark ii. 17).

*ཅི་ཤེས་པ་ནང་དེ་ཤེས་པ་ཤེས་*  That he should lay his hands on their heads and pray. (Matt. xix. 13).

*འབུམ་པ་དེ་བཟུང་ཡི་དེ་*  I will give him to eat of the tree of life.

*བཟུང་བའི་ཐོག་མེད་བཤད་*  This bottle is (likely) to crack.

*དེ་ཚིགས་ཐོག་མེད་བཤད་*  He has gone to buy a horse.
Thirdly, it may appear as the Infinitive, put in the genitive case and followed by \(\text{ཐོ་} \) or \(\text{ཐོ་ནོ་} \).

**Examples:**

\[
\begin{align*}
\text{བོང་ཤེས་པ་མེད་པ་ བོད་ལྷག་པ་} & \quad \text{The Queen of the South came from the ends of the Earth to hear the wisdom of Solomon. (Luke xi. 31).} \\
\text{བོང་ཤེས་པ་མེད་པ་ བོད་ལྷག་པ་} & \quad \text{He came forth conquering and to conquer. (Rev. vi. 2).}
\end{align*}
\]

The Colloquial has no Infinitive in the Terminative case with ག. That is only found in Literary Tibetan. In the Colloquial, therefore, the Supine never appears in that form. It expresses itself either through the Infinitive alone, or through the Infinitive put in the genitive case and followed by \(\text{ཐོ་ནོ་} \) (and generally means "In order to," or "For the purpose of"), or through the particles ག (when necessity or obligation is implied), or ག (object or purpose) annexed to Verbal Roots.

**Examples:**

\[
\begin{align*}
\text{བོང་ཤེས་པ་མེད་པ་ བོད་ལྷག་པ་} & \quad \text{A carpenter has come to mend the chair.} \\
\text{བོང་ཤེས་པ་མེད་པ་ བོད་ལྷག་པ་} & \quad \text{I am on my way (going) to Court, to see the trial.} \\
\text{བོང་ཤེས་པ་མེད་པ་ བོད་ལྷག་པ་} & \quad \text{Come with me to hear the music.} \\
\text{བོང་ཤེས་པ་མེད་པ་ བོད་ལྷག་པ་} & \quad \text{I went to Calcutta to sell my house.} \\
\text{བོང་ཤེས་པ་མེད་པ་ བོད་ལྷག་པ་} & \quad \text{How far is it (to go) to Darjeeling.}
\end{align*}
\]

**C.—The Verbal Noun.**

What this is may be seen in the sentence, \textit{For to me to live is Christ, and to die is gain. Here, the Infinitives, To live, and To die may be turned into Nouns, The living, and The dying.}
In Literary Tibetan the Verbal Noun appears either in the guise of the Infinitive (which, as already explained, is formally the same as the Noun and the Participle) or in the guise of the Infinitive followed by the Definite Article བོ. Thus, in Literary Tibetan, either of the following constructions is right:


Or:


For to me to live is Christ, and to die is gain. (Philip. i. 21).

So also:


It is not expedient to marry. (Matt. xix. 10).


It is hard for a rich man to enter into the kingdom of heaven. (Matt. xix. 23).


Master, it is good for us to be here. (Luke ix. 33).

Colloquially the Verbal Noun may be expressed either through the Infinitive followed by གོ, or བོ, or through the Verbal Root followed by མར, or བོ, with or without བོ.

Examples:—


The hitting, i.e. To hit a man when he is down, is cowardly.


It is better to be here than there; The being here is better, etc.


ོི or བོ may be annexed to བོ if desired, but its omission makes no difference.
Examples:

-but-snap-snap

Or:

-but-snap-snap

It is pleasant to walk here.

In fact, the Verbal Noun, just like any other noun, is subject to declension.

Examples:

-put-luck-snap-snap-snap-snap

Let every man be swift to hear, slow to speak, slow to wrath. (Every man should be swift as regards hearing, slow as regards speaking, slow as regards being angry). (James i. 19).

The Verbal Noun may be formed out of any of the Infinitives, Present, Past, or Future.

D.—Participles.

The Present Participle of every verb is, in its simplest form, the Present Root with ན annexed after final འ, བ, ས, ས, ར, ས, ས, and བ, as ནད་པ་ Climbing; ནོ་པ་ Being; དོན་པ་ Leaving; ཡ།བ་ Receiving; དོག་པ་ Crowding; ཡོག་པ་ Hearing; or with བ annexed after final འ, བ, ས, ས, ར, ས, and all vowels, as ན་པ་ Beating; ཁ་པ་ Gnawing; ཉོག་པ་ Falling; བོག་པ་ Rejoicing; ནོ་པ་ Going; and the Past Participle in its simplest form is the Perfect Root with བ annexed, as ོ་ས་ས་ Spoken, or with བ annexed, as ོ་འབ། Pulled out; or, where there is no Perfect Root, then the Present Root, with བ or བ, as the case may be, added to the completive auxiliary as དོན་ཏོབ་ or ཡ།བ་, and འབ་བབ་

From either of these Participles may be formed the Active Participle, by taking the Present or Perfect Root and adding to it the word ཡ།, or བོ་བོ་, or ང་, or ཡོ་བོ, signifying the Doer,
Agent, or Instrument. The phrase thus formed can be used either as an adjective or as noun.

**Examples:**

**The sheep-killer.**

**The sheep-killing man.**

These, it is obvious, can also be rendered periphrastically, thus: _He who kills_, or _killed_, _the sheep._

But the simple Participles, Present or Past, can also themselves be used periphrastically, by regarding either as an adjective and putting it in the genitive case if it precedes its noun, or in the nominative if it follows its noun.

**Examples:**

*The work that I do (the by me doing work) itself bears witness that the Father hath sent me (to have sent me)._ (John v. 36),

*And the Father which sent me (the me having sent Father) hath also borne witness of me._ (John v. 37).

The above illustrate the adjective phrase preceding its noun. The following are examples of the Participial Adjective following its noun:

**The man who is coming:** _The coming man._

**The book that was sent:** _The sent book._

In the Colloquial the construction of these Active Participles and Periphrastic Participial phrases is in 墀 for _animates_, human or otherwise, and in སི སྲ་ for _inanimates_, in both cases annexed to the root. Here, too, the expression or phrase may be treated either as a noun or as an adjective, and in the latter case it may precede or follow its noun.
EXAMPIES:

{ The coming man; the man who is coming; the comer.

{ The grunting pig; the pig that is grunting; the grunter.

{ The man who came.

{ The pig that grunted.

{ The growing tree; the tree that grows.

{ The grown tree; the tree that grew.

In the case of verbs with no Future root, the Literary Future Active Participle is formed thus:

perhaps དཔེ་ལུང་བུ་ནི་ཞེས་པ་! or The tree that is to grow, or will grow.

perhaps དཔེ་ལུང་བུ་ནི་ཞེས་པ་! or perhaps The man who is to see, or who will see.

In the Colloquial ཡི་ཤེ is used thus:

The tree that is to grow, or that will grow.
As regards the rendering of the Passive Voice, see § 31, ix. A, Relative Pronouns.

The Future Participle, in Literary Tibetan, is expressed by the Present Participle put in the terminative case with ཆ།, and followed by ལན བ་, signifying About to..., or To be... ed. In fact, formally, it is the same as the Present Infinitive of the Passive Verb.

Also by the Future Root with སྒྲ ནིྟེ གསར་བྱུང་། annexed, signifying For... ing, or by the Present or Future Root with དེ་ ཀྲི་ བྱུང་། annexed.

**Examples:**

སྒྲ་བྱུང་། བསམ་བྱུང་། རྣོི་མ། སྒྲ། བྱུང་། རྣོི་མ།

*We were accounted as sheep for the slaughter (To be slaughtered sheep).* (Rom. viii. 36).

སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ་སྲས་པོ

*Whatsoever things were written aforetime were written for our learning.* (Rom. xv. 4).

The Colloquial is the Root with དེ་ སྲིད་ ཕྲི་ བྱུང་། or དེ་ སྲིད་ ཕྲི་ བྱུང་། or དེ་ སྲིད་ ཕྲི་ བྱུང་། annexed:

ཅེ་ སྲིད་ ཕྲི་ བྱུང་། རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག་ རིག

*We were regarded as sheep for the slaughter.*

ཅེ་ སྲིད་ ཕྲི་ བྱུང་། ཚུ་ སྲིད་ ཕྲི་ བྱུང་། རིག་ རིག་ རིག་ རིག

*Whatever was formerly written was written for our learning.*

Many Participial expressions with a Present or Past signification are also formed by annexing to the bare Verbal Root, or to the Participle, the Auxiliary Verbal Particles already dealt with at an earlier stage of this paragraph. The following are all annexed to the Root:

ལན བ་ སྲིད་ ཕྲི་ བྱུང་། སྲིད་ ཕྲི་ བྱུང་། སྲིད བ་ སྲིད བ་ "...ing. Present signification, Periphrastic form.

སྲིད་ བ་ སྲིད་ བ་ སྲིད་ བ་ སྲིད་ བ་ སྲིད་ བ་ "...ing. Present. Sometimes periphrastic.

སྲིད་ བ་ སྲིད་ བ་ སྲིད་ བ་ སྲིད་ བ་ སྲིད་ བ་ "...ed. Present or Past according to root.

སྲིད་ བ་ སྲིད་ བ་ "...ing. Usually Present, but sometimes Past.
The following are annexed to the Participle:—

| བསམ་ | ...ing.  ...ed. | Usually Past, but sometimes Present. |
| As, since, etc. |
| ཕྱེ་ | ...ed. | Past. |
| As, since, etc. |
| དབུམ་པ་ | ...ing.  ...ed. | Used with genitive. Past. |
| While, when. |
| བས | ...ing. | Usually Present. |
| As, since. |

E.—Gerunds.

This name is another instance of the attempt that has somewhat unfortunately been made to present the mysteries of Tibetan in the guise of western nomenclature. What has already been dealt with under the heading *Verbal Noun* was really the Gerund in the Nominative case (equivalent to the Present Infinitive); and the constructions usually called Gerunds in Tibetan Grammars are really a kind of Participial expressions; none other, in fact, than those which we have just been considering.

Here reference may be made to a form of the Gerund in the genitive case which is common in Literary and Colloquial Tibetan, though it might equally well have appeared under the heading *Verbal Noun*.

**Examples:**

སུན་ནམ་པ་ཤེས་པའི་དོན་དེ་ི་ཞེས་པའི། Brethren, these things ought not so to be (of the being so, there is not propriety). (James iii. 10).
We ought to give the more earnest heed to the things that were heard (of the taking pains by us as regards the heard-things there is the more propriety or necessity). (Heb. ii. 1).

Now is the time to buy, i.e. of buying = for buying.

(N.B.—This last is Colloquial.)

**F.**—Indicative.

(a) Present.

In Literary Tibetan this is formed with the Present Root in several ways, some of which are as follows —

1. —By the simple Root for all persons, singular and plural; as  תהלられる 1 go;  תתל abre Thou goest;  התל He goes;  התל sanitation We go, etc.;  התל I send,  התל abre Thou sendest, etc.

2. —At the end of sentences, by the simple Root as above, with the addition of י in the case of verbs like יתל, the root of which ends in a vowel, and, in the case of other verbs, reduplicating the final letter of the root, and putting י over it; as ��ל I go; ��ל I send, and so for all persons, singular and plural.

In fact, throughout all conjugations the singular and plural are alike.

Where, however, the Root ends in י, another י with י superposed is not added, but the י is put over the first י Thus ��ל I drive.

3. —By putting the Infinitive into the Terminative case with י and adding the auxiliary י or יינק Do, or Does, for all persons; as ��ינק or יינק י do walk; יינק י do dost walk; יינק He does walk; יינק I do know, etc. An intensive form.
4.—A rather obsolete form is to add the ཤུ or མ་ཐུུུུ direct to the Root: as རུ་ཁུུུ I do go, etc., རུ་ཁུུུུ I do know, etc.

5.—Periphrastically, by the simple Participle Present, combined with the appropriate conjugation of སྲུ་རུ་ or རུ་པུ་ To be, or any of their elegant or honorific forms. But this is rather a doubtful form and in any case old.

Examples:

ཅིག་ཐུུུུ།, or རུ་པུ།  
ི་ཉུ་པུ་ུ་, or རུ་པུ།  
ི་ཉུ་པུ་, or རུ་པུ།  
ེད་ུ་, or རུ་པུ་, or རུ་པུ་, or རུ་པུ་;  

which, or རུའུ་, or རུ་པུ་

I am going.

Thou art going.

He is going.

6.—Periphrastically, by connecting the root with the appropriate conjugation of སྲུ་པུ་ To be, the link being one of the auxiliary particles མིན་, མིན་, མིན་ or མིན་ according to the rule relating to the final letter of the root, as:

ཅིག་པུ་ུ་  
ི་ཉུ་པུ་ུ་  
ི་ཉུ་པུ་, or རུ་པུ་;  

or རུ་པུ་  
ེད་ུ་  

I am sending.

Thou art starting.

He is throwing, offering.

I am going.

7.—Periphrastically, by connecting the root with the appropriate elegant or honorific form of སྲུ་པུ་ or རུ་པུ་, the link being the auxiliary particle མིན་ or མིན་ This is, however, obsolete.

Examples:

ཅིག་པུ་ུ་  
ི་ཉུ་པུ་ུ་  

I am sending.

Thou art sending.
He is sending.

And:

As regards the Colloquial, when the Present Root of a verb ends in an inherent न्, or र्, or in ऋ or ऋ, that Present Root is generally used for the Present Indicative. With all other verbs the Colloquial, according to Mr. Bell, usually adopts the Perfect Root, if any; or, as seems more likely, at least the sound of it. When writing the Colloquial it is advisable, or allowable, to employ the proper root.

The formation of the tense then proceeds thus:

1. The Root (Present or Perfect) for all persons, as द्वे I see or look; द्धिहे I bring forth; द्वसु I request; but either द्धिहे or द्धिहे I send.

2. Periphrastically. The Root (Present or Perfect) combined with the appropriate conjugation of अन्य To be; the connecting link being न्, न्, न्, or न्, or न् (though न् generally takes the place of these last two), agreeably to the final letter of the root.

Examples:

I am looking.

Thou art starting.

He is arriving.
(b) — Imperfect.

This expresses the idea of the Periphrastic Past: *Was, wast, were*.

In Literary Tibetan it may be rendered by the Perfect root (if any), with བོ། or སྐྱེན་ annexed, combined with the Indicative Present of Literary གོང་དུ་ To be. Thus:

*སྐྱེན་གོང་དུ་ཐོབ་རྒྱ་དབྱངས་* And Saul was consenting unto his death. (Acts viii. 1.)

Or it may take the form of the Perfect Root (if any) with one of the auxiliary Verbal Particles or Suspensives annexed, and combined with རོ་རོ་རོ་

**Examples:**

*མདོ་པོ་ཟེར་བསལ་ལས་པ་ལ་བསལ་* Many were (being) gathered together and were praying. (Acts xii. 12.)

Probably however, it would generally be found put participially. Thus:

*སྐྱེན་གོང་དུ་ཐོབ་རྒྱ་དབྱངས་* In those days, when the number of the disciples was multiplying (the number, etc., multiplying). (Acts vi. 1.)

This almost endlessly Suspensive Construction, as the ordinary feature of a Tibetan sentence, which really only contains an absolute statement at the end, must never be forgotten.

In the Colloquial the Imperfect Indicative has no special form. It simply employs the Present Tense construction, leaving the context (generally some adverb like རྐེ་སྐམ་ Yesterday, རྗེས་ Recently, ཀྱུན་ Long ago), to indicate the Past idea, if it exists.

**Examples:**

*སྐམ་རྒྱུན་པོ་པོ་བོ་ལེགས་* Yesterday I was going to Court.
The herd was roving about in the forest.

Anciently man resembled a monkey.

(c)—Perfect.

This, which expresses the idea *Have, hast or has...ed*, is rendered, in both Literary and Colloquial Tibetan, by the Perfect Root combined with the appropriate elements of གི་རུ། *To be*, which, it will be remembered, are not quite the same in the two modes. Thus, in Literary Tibetan the construction is as follows:

\[
\text{སྐྱི་ཐེ་མཐོང་ནམ་བསྐྱོང་།} \quad \text{I have spoken.} \\
\text{ཞུ་ཐེ་མཐོང་ནམ་བསྐྱོང་།} \quad \text{Thou hast spoken.} \\
\text{ཞུ་ཐེ་མཐོང་ནམ་ཡི་མིང་།} \quad \text{He has spoken.}
\]

This tense is not infrequently used for our Past Indefinite. Thus:

\[
\text{ཞུ་ཐེ་མཐོང་ནམ་ཡི་མིང་།} \quad \text{To this end came I forth. (Mark i. 39.)}
\]

In Colloquial the construction is as follows:

\[
\text{སྐྱི་ཐེ་མཐོང་ནམ་པོ་ཤེ་།} \quad \text{I have spoken.} \\
\text{གི་ཐེ་མཐོང་ནམ་ཤེ་།} \quad \text{Thou hast spoken.} \\
\text{བི་ཐེ་མཐོང་ནམ་ཡི་མིང་།} \quad \text{He has spoken.}
\]

This also is often used for our Past Indefinite. Thus:

\[
\text{དཔེར་བྱ་གི་ཐེ་མཐོང་ནམ་པོ་ཤེ་།} \quad \text{I bought this horse yesterday.}
\]

Another Colloquial rendering of the Perfect Tense is to add ཆེ or བཟེ or མི་ or ནུ་, or even སྐྱེ་རུ་ or །དེ་རུ་, to the Perfect Root, if any; the construction being the same for all persons.
Thus:

I have brought the box.

I have read the book.

He has received the letter.

The dog has died.

The suit has been decided.

Certain verbs usually take ฐุ in preference to สถ, and others สถ in preference to ฐุ. In this connection practice will make perfect. The following are a few that take สถ, namely, ฐถา To do; ฐาย To build; ฐน To fear; ฐบ To die; ฐี To set out, depart, start; ฐา To understand; ฐา To steal; ฐี To be finished; ฐาม and ฐาม To come, arrive; ฐา To burn; and the following are a few that take ฐุ, namely, ฐา To receive, get, obtain; ฐา To hear; ฐา To see; ฐา To throw; ฐา To hear. ฐุ is generally seen with the 1st person, and where this is so the other persons usually take ฐู.

(d) Past Indefinite.

In Literary Tibetan, at the end of sentences, this consists of the plain Perfect Root for all persons, with the final letter generally re-duplicated.

Examples:

Then they came up to Jesus and took him. (Matt. xxvi. 50.)

He came forth conquering and to conquer. (Rev. vi. 2.)
When the verb possesses no Perfect Root the Present Root is used.

**Examples:**

अंगिनेतिष् वचनित्य एहुः विसर्गमात् ।

And I saw another angel ascend from the sun rising. (Rev. vii. 2.)

But in phrases like the following, introductory to what a speaker has said, the Perfect Participle is always used:

स्वयम् वचन सुविशेष्येन नेत्री महा अनुपाशितम् ।

Jesus said. (John xx. 17.)

मर्यम् माघाद्ये माद्यान्येषु निविद्येन नेत्री 

Mary Magdalene came and said to the disciples. (John xx. 18.)

स्वयम्मक्षुणकाम्येण निविद्यामेव निश्चितयेन ।

The other disciples said unto him. (John xx. 25.)

तथा महानित्यार्थम् निविद्यामेव निश्चितयेन ।

Thomas answered and said. (John xx. 28.)

But note the following construction where the verb, being at the end of the sentence, is not put participially, but in the form of the plain Perfect Root again:

स्वयम्मक्षुणकाम्येण निविद्यामेव निश्चितयेन ।

Jesus to him...blessed are they that have not seen and yet have believed. Thus he said. (John xx. 29.)

Sometimes one sees:

स्वयम्मक्षुणकाम्येण निविद्यामेव निश्चितयेन ।

Thus it has been said. (1 Cor. x. 7.)

Note also the following construction, where दुर्गति for she could does not occur at the end of a sentence, and is put participially:

स्वयम्मक्षुणकाम्येण निविद्यामेव निश्चितयेन ।

The woman hath done what she could. (Mark xiv. 8.)

In the Colloquial the Past Indefinite is rendered by the plain Perfect Root, if any, or, if none, then by the Present Root, with दुर्गति or दुर्गति added; and this holds for all persons.
Examples:

I sent my clerk to Court to-day.

I received the letter all right.

In these cases, however, it would be just as correct to use the Perfect Tense: བསྟོད་བཞིན instead of བསྟོད་, and བཞིན་པོག་instead of བསྟོད་

(c) Pluperfect.

This tense, which expresses the idea Had..., is seldom or never seen in Literary Tibetan at the end of a sentence, i.e., as an absolute statement. It is usually met with in an introductory or suspensory clause, and is then rendered participially with a past signification. Thus:

And when he had considered the thing; i.e. Having considered, etc. (Acts xii. 12.)

When she had thus said; i.e. Having thus said. (John xx. 14.)

Sometimes it is turned into an adjective phrase, i.e. the Past Participle is put in the genitive case. Thus:

Where the body of Jesus had lain. (John xx. 12.)

In phrases like the following it is constructed by combining བཞིན་པོག་with the Perfect Participle, thus making a sort of Past Infinitive.

Examples:

I heard you had gone (you to have gone) to Darjeeling.

I thought you had bought (to have bought) the horse.
When they saw that the work had been entrusted (to have been entrusted) to me.

When it does appear at the end of a sentence, it may take the form of the Perfect Root, followed by ཀན, and combined with the Present Indicative of ཞབས་. Thus:

嗡་ཁ་
嗡་ཞངས་ཞངས་ན། or རྩ་
or བཙན

Or better:

嗡་ཁ་
嗡་ཞངས་ཞངས་ན།
嗡་ཞངས་ཞངས་ན། or རྩ་or བཙན

Ditto.

Sometimes, e.g. in cases in which the direct mode of speech is adopted, the Pluperfect is avoided in favour of the Perfect.

**Examples:**

ཐེར་མི་ལ། གཅན་པོ་དོན་ན་ཞིང་ཁམས་ བསྟབས་པར་བྱེད་ཀྱིས་ གཞག་བཞག་ བཙན་པོ་བཞི་བཅོས་པ

Mary Magdalene cometh (having come) and telleth (told) the disciples, I have seen the Lord; and how that he had (has) said these things unto her (me). (John xx. 18.)

The Colloquial has no special Pluperfect Tense. Any of the preceding Past Tenses belonging to it may be used (whichever is the more convenient), or even perhaps the Literary construction in ཀན attached to the Perfect Root and combined with ཞབས་.
Examples:

When he arrived I had gone.
I had already sent him the book.
He had never been to Lhasa.

(Note.—་ nyung (pron. nyung) Ever, or, with a negative, Never, is in all tenses attached to the root, and treated as part of the verb.)

In other respects the Colloquial constructions are much like the Literary.

Examples:

I did not know that he had married.

When he had gone.

(f) Future.

The Literary construction of this tense is either with the plain Future Root (if any) of the verb, or with the Present Infinitive in the Terminative case, combined with the auxiliary verbs བོད་ To become, or be; ཕེ་ To become or do; and དེ་ or དེ་ To come. The construction with དེ་ is Intensive. There is also another construction with the Present or Future Root combined with དེ་ and the auxiliary verb ཚེ་ To be. This carries the meaning I am to, or I have to. All these constructions, save the last, are used with all persons.

Examples:

I shall send thee the book.
In the Colloquial the Simple Future is formed either with देन् (for all persons) annexed to the Perfect Root (or probably more correctly to the Future Root), or with the Present Root combined with the Present Indicative of द्रयु To be, the link between them being थै, थै, or थै, according to rule with reference to the last letter of the Root.

**Examples:**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>I shall send thee the book.</td>
</tr>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>Thou wilt send me the book.</td>
</tr>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>He will send thee the book.</td>
</tr>
</tbody>
</table>

**Or:**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>I shall send.</td>
</tr>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>Thou wilt send.</td>
</tr>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>He will send.</td>
</tr>
</tbody>
</table>

The other Future tenses, as known to Tibetan, are only found in connection with the Subjunctive and Conditional Moods. The first is similar to the Perfect tense. Thus:

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>I would send.</td>
</tr>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>Thou wouldest send.</td>
</tr>
<tr>
<td>देन्चुर्ग्याप्रेक्ष्यिन्ति!</td>
<td>He would send.</td>
</tr>
</tbody>
</table>
However, with this the Simple Future may also be used.

The second is formed with the Perfect Participle combined with the Indicative Present of རོག་. Thus:

I would have sent.

Thou wouldst have sent.

He would have sent.

Or even thus:

I would have sent.

Thou wouldst have sent.

He would have sent.

N.B.—The Future Root is seldom used in the Colloquial, unless, in the case of verbs like རྒྱ་, it really lurks in the sound of རེྡ་ as said to be sometimes used in the Future tense, and in the Participles, etc. Even in Literary Tibetan it is not met with very much.

G.—Subjunctive or Conditional.

When the sentence consists of a conditional clause dependent upon a preceding hypothetical clause in the Present Tense with ཆོས་, *If, or འི་* alone, the conditional clause takes the Indefinite Future in Literary འེལ་ or Colloquial འེལ་ for all persons. In this Literary and Colloquial Tibetan are the same.

Examples:

If ye love me ye will keep my commandments.
If thou askest him he will give.

When the preceding clause is in the Past Tense, and the conditional clause signifies I, Thou, He, etc., would... this last clause, both in Literary and Colloquial Tibetan, takes the Perfect Participle, combined with उपर्णि in the Present Indicative, which, it will be remembered, is not quite the same in the two languages. Thus, in Literary Tibetan:

If ye knew me ye would know my Father also. (John xvi. 7.)

If ye loved me ye would rejoice (i.e. be glad.) (John xiv. 28.)

This construction may also apparently be used when the conditional clause signifies Would have... d, e.g. विम्मिनि Would not have died (John xi. 21); नूतम्भिज Would not have crucified. (1 Cor., ii. 8); but the construction in उपर्णि (to which we shall come presently) is better.

The Colloquial is much the same as the above.

Examples:

If you knew me you would also know my Father.

Or, for all persons:

I would know.

Thou wouldst know.

He would know.
But, when the preceding clause is in the Past Tense, and the conditional clause signifies *Would have...d*, then, both in Literary and Colloquial Tibetan, this last clause ought to be constructed with the Perfect Participle combined with the appropriate forms of གོང་ in the Present Indicative. Thus, in Literary Tibetan:

*ཉན་*  
*If* *it* *were* *not* *so,* I *would* *have* *told* *you.* (John xiv. 2.)

*ཉན་*  
*I* *would* *have* *told.*

*ཉན་*  
*Thou* *wouldst* *have* *told.*

*ཉན་*  
*He* *would* *have* *told.*

The Colloquial construction is similar.

**EXAMPLES:**

*ཉན་*  
*Were it* *not* *so,* *I* *would* *have* *told* *you.*

*ཉན་*  
*If* *I* *had* *asked* *you,* *would* *you* *have* *come?*

*ཉན་*  
*He* *would* *not* *have* *asked* *me.*

**H.**—**Potential.**

In the Colloquial this is formed by adding the auxiliary གོང་  
*To be able,* properly conjugated, to the Present Root of the verb it governs. Thus:
Present.

(rga')  དཔལ་པོ་ (for all persons).

Or:—

(I) can send.

(rga) དཔལ་པོ་བཏོན་ (for all persons).

Or:

I can send.

PAST.

(rga) དཔལ་པོ་བྱང་ (for all persons).

Or:

(I) could send.

(I) could have sent.

I could send.

Thou couldst send.

He could send.

Thou couldst have sent.

He could have sent.

The Literary construction with བོན་ is as follows:—

Present.

rga

I can

thu  དཔལ་པོ་

Thou canst send.

He can
PAST.

I could

Thou couldst send.

He could

Or:

I could send.

Thou couldst send.

He could send.

I could have sent.

(And so on as in the Colloquial.)

But the Literary construction may also be with the auxiliary འགན་ To be able, which, unlike གུལ་, governs the Infinitive put in the Terminative case. Thus:

PRESENT.

I can send.

(And so throughout.)

PAST.

I could send.

Thou couldst send.

He could send.

I could have sent.

Thou couldst have sent.

He could have sent.

or ཀྲུང་ or གུལ་
N.B.—It is important to remember that བེ་, both in Literary Tibetan and the Colloquial, is annexed to the Root of the verb it governs.

I.—Probability, etc.

Phrases expressive of the likelihood or possibility of doing anything are, in Literary Tibetan, rendered by means of the auxiliary verb ིེ་ To be possible, or by the expression ཁྲེ་ མི་Who knows? = May be.

Examples:—

Someone བེ་ རུ་ རུ་ སྐྱེས་ བུ། མི་ or འོད་པ་ སྐྱེས་ བུ། མི་: I may go; perhaps, possibly, probably I shall go.

I may send.

Thou mayest send.

He may send.

I might send.

Thou mightest send.

He might send.

I might have sent.

Thou mightest have sent.

He might have sent.

The auxiliary ིེ་ To be, combined with the Root or the Infinitive, put in the Terminative case, also conveys the idea of probability or likelihood. Thus:—
This man is probably going.

I shall probably have to give it.

That bottle is likely to crack.

In the Colloquial བླ་ལེགས, or བཅུལ་ཎིན། Perhaps, or the auxiliaries བི་ལྫམ་, or བི་ཞི་, may be used instead of འིན་

N.B.—ིན་ is sometimes written བི་ཞི་. Which of these two is the more correct form is somewhat uncertain.

Examples:—

I may go, or be going.

Probably thou wilt go.

It is likely he will go.

Perhaps I shall go.

(And so on, as above.)

I may be going.

(And so throughout.)

I might be going.

(And so throughout.)

I might have been going.

(And so throughout.)

I might go.

Thou mightest go.

He might go.

I might have gone.
Thou mightest have gone.
He might have gone.

J.—Hortative.

In the Colloquial this is rendered by སེམས་ or vulgarly སེམས་ To need, To be necessary, To be obliged or compelled; also where we use Must, Ought, Should, Have to. Like སེམས་ To be able, it is annexed to the Root, not to the Infinitive, and is used with or without the auxiliaries བོད་ and ཆེན་ With this verb the subject should be put in the Nominative or Dative (not the Agentive) case

Examples:

གདེན་མཁྱེན་, or གཅིག་

Now I must start.

I have to send him the book.

I had to send him the book.

I shall have to send him the book.

I want to go to Darjeeling.

You ought to come with me.

In Literary Tibetan the construction for all persons is in སེམས་, not added to the Root, but to the Infinitive put in the Terminative case. Thus:

་རོ་བོད་མཁྱེན་

He must increase but I must decrease. (John iii. 30).

There is, however, another construction for all persons in སེམས་ or སེམས་ (Future Root of སེམས་), added to the Infinitive in the Terminative case, or to the Root, but sometimes used by itself.
Examples:—

Let us not (i.e. we should, ought, must not) be weary in well-doing.
(Gal. vi. 9).

All should hear this precept:

Having heard, should keep it well:

Whatever things we do not ourselves like:

Should not be done to others.

(Tangyur).

You must exert yourself and arise:

And walk according to Buddha's teaching.

There may be said to be still another construction in གནོ་ added to the Future Root (or to the Present Root if there is no Future Root) combined with གཞན་ in the Present Indicative. This expresses the idea of I am to, or I have to. Thus:—

I have to send.

Thou hast to send.

He has to send.

I am to go.

Thou art to go.

He is to go.

And also another in གནོ་ Thus:—

I have (or am) to send.

I have (or am) to go.
K.—Purposive.

To express In order that, In order to, With the object of, or other similar phrase, the Infinitive is put in the Genitive case, followed, in the Colloquial, by नन्त, and, in Literary Tibetan, by तन्त or तन्त; the construction being the same for all persons.

Examples:—

कण्यां (or घ्न) तिन्नुण्ण So that I may (or might) send.

or तन्त or तन्त।

कण्निन कर्मिण्ण गौतेन गौतेन।

He wrote to me in order that I might know.

तिन्नुण्णतिन्नुण्ण तिन्नुण्ण तिन्नुण्ण।

I spoke thus with the object of pleasing you.

तिन्नुण्ण तिन्नुण्ण तिन्नुण्ण तिन्नुण्ण।

He is reading the book in order to learn law.

L.—Preceptive.

In Literary Tibetan the construction is in तन्त or तन्त, Imperatives of दुस्मन and दुसम् To allow; the verb it governs being put in the Terminative case of the Root or of the Infinitive.

Examples:—

दुस्मन दुस्मन दुस्मन दुस्मन।

Let these go their way. (John xviii, 8.)

दुस्मन दुस्मन दुस्मन दुस्मन।

Let me send thee some tea.

दुस्मन दुस्मन दुस्मन दुस्मन।

If the governed verb is active and transitive, the subject is in the Agentive.

दुस्मन दुस्मन दुस्मन दुस्मन।

Let the dead bury their dead. (Matt. viii, 22.)
The Colloquial construction may also be in 噶, but it is usually in 尕 (the Perfect Root used as an Imperative); but in either case only the Root of the governed verb is used.

Example:—

尕, or འཛོགྤི་བཞི་

Let us all go to Darjeeling.

N.B.—尕' in the polite expression འཛོགྤི་, is merely the Colloquial way of pronouncing འཛོགྤི་ in the polite Literary expression འཛོགྤི་ Please, Be so good as, etc.

M.—Permissive.

In Literary Tibetan the construction is in འཛོགྤི་ To be allowed or permitted; the governed verb being generally put in the Instrumental case of the Infinitive, and the subject in the Agentive, if connected with a Transitive verb.

Examples:—

尕 འཛོགྤི་

I may (or am allowed to) send.

尕 འཛོགྤི་

Thou mayest send.

尕 འཛོགྤི་

He may send.

尕 འཛོགྤི་

I was allowed to send.

尕 འཛོགྤི་

I shall be allowed to send.

(N.B.—This construction in འཛོགྤི་, or འཛོགྤི་, is generally used in books only.)

Sometimes the construction in འཛོགྤི་ To be suitable, or proper, is used idiomatically instead of the above.

Example:—

尕 འཛོགྤི་

Whatever has been done is proper, which is the ordinary idiom for You may do as you please, or whatever you like.
The Colloquial construction is in རོ་བོ་ེ་ added to the Root of the governed verb. Subject in Nominative for Intransitive verbs.

**Examples:**

་བོ་ེ་, or རོ་བོ་ེ་

I may (or am permitted to) go.

Thou mayest go.

He may go.

I might have gone, or would have been permitted to go.

I shall be allowed to go.

Thou wilt be allowed to go.

He will be allowed to go.

But with Transitive verbs the subject is in the Agentive.

**Examples:**

་བོ་ེ་

I may (or am allowed to) send.

I was allowed to send.

I shall be allowed to send.

Also note:

་བོ་ེ་ སེ་ོ་ རེ་ མ་ མ་ ཆ་ ཆ་ སེ་ོ་ རེ་ མ་ མ་ ཆ་ ཆ་

Are we allowed to smoke in this room?

**N:—Optative.**

In Literary Tibetan this may be formed by putting the verb in the Terminative case of the Infinitive and adding ང།, the Imperative of ནུས་. To be, To become, followed by ག་ ཞེས།, and མེ་ ཆ། an interjection.
Example:

Would, or Oh, that I might send.

Another Literary construction is in བོད་, the Imperative of འི་ཞི། or བོད་ To come; the verb being similarly put in the Terminative case of the Infinitive.

Examples:

Would that I might send.

May you without fatigue proceed happily. (Das.)

Another Literary construction is in བོད་ If, combined with the expression བོད་ How suitable, or excellent.

Examples:

Oh that, or would that, I were going.

Would that I had not gone.

Would I were permitted to give you the book.

In the Colloquial the Root or the Infinitive of the verb is used followed by བོད་

Examples:

Would I were going.

Oh that I might send.

The following Colloquialism is also heard:

Oh that I might send.

Would I were going.
O.—Imperative.

It will be remembered that many verbs have no distinctively Imperative Roots. Such, for instance, are བོད་ To see, and འུང་ To receive, each of which has only one Root throughout; and སྣྱ་ To weep and བོད་ To flee, each of which has only a Present and a Perfect Root. In all such cases the Present Root is used in Literary Tibetan for the Imperative, with the addition of the Imperative sign སྒ, རི་, or བོད་, agreeably to the final letter of the Root. The further addition of རི་ has a softening effect, and so has བོད་.

A politer form adds བོད་པོ། to the Root, and a still more respectful form adds རོག་པོ། to the Root.

Rules, it is true, are given in some grammars for the formation of the Imperative Root, but, as they are somewhat complex, and, moreover, do not always work, it is just as easy and much safer to look up in the dictionary the Imperative Root of each individual verb, and remember it as well as one can.

Prohibitives are formed with ཞུ (never ཞེུ except in the case of ཕན་ and རེ) preceding either the Imperative Root or the other part of the verb, if a compound one, e.g. སེ་ི་, or སེ་ི་ོ་, or སེ་ི་ོ་ Do not forget.

With some verbs, even though they have Imperative Roots of their own, the Present Roots, and not the Imperative Roots, are used for Prohibitions.

Examples:

་ི་ To go; Present Root བེན་; Imperative Root བེན་ Go.
Prohibitive བེན་ (pron. MAN-do.) Do not go.

་ི་ To do; Present Root བེན་; Imperative Root བེན་ or sometimes བེན་ Do; Prohibitive བེན་ Don't do.
To come; Present Root དུ་, Imperative Root དུ་

Come; Prohibitive དུ་དུ་ Don’t come.

In the case of Double Imperatives, the two Roots are united by ལོ་བ།

**Examples:**

ལོ་བ། བོད།

Come and see. (John i. 39.)

In the Colloquial, if one is using the different Roots properly, the true Imperative Root, or, if none, then the Present Root, is adopted for the Imperative, as in Literary Tibetan.

**Examples:**

ཤེས་བྱུང་གི་ཐོབ། རུས་། (for ལུ་) བོད།

Take charge of this horse.

Don’t forget.

Or, if the Colloquial has a special Root of its own, it may be used.

**Examples:**

ཤེས་བྱུང་གི་ཐོབ།, or elegantly བོད།;

or vulgarly བོད།

Take charge of this horse.

But if, as may often be done, one is using the Perfect Root for all moods and tenses, then that Root is also used for the Imperative, with or without བོད་, བོད་, or བོད།

If this latter Imperative sign is used at all, the Colloquial usually adopts the form བོད།

ཤེས་, however, is only used in the case of stern or urgent orders or injunctions, or when talking to coolies and the like.

The Colloquial equivalents for བོད།, བོད་, and བོད་ are བོད་, བོད་, and བོད།

ན་ is also largely used in the Colloquial instead of བོད་, and has a softening effect.
The following are some of the commoner Colloquial Imperatives and Prohibitives:

**Infinitive.**
- བོད་ཐོད་ To go.
- རཾེ་ཐོ་ To do.
- མོ་ཐོོ་ or བོད་ཐོོ་ To come.
- བོད་ཐོོ་ རོ་ or བོད་ཐོོ་ རོ་ or བོད་ཐོོ་ རོ་ To bring (in hand).
- འོས་ཐོོ་ (དབུ་ཐོོ་) To send.
- སོ་ཐོོ་ (སྦོ་ཐོོ་) To pour.
- བོད་ཐོོ་ To lay or put down.

**Imperative.**
- བོད་ or བོད་ Go.
- རཾེ་ or རཾེ་ or རཾེ་ Do.
- འོས་ Come.
- བོད་ཐོོ་ or བོད་ཐོོ་ or བོད་ཐོོ་ Bring
- རཾེ་ or རཾེ་ (སོ་) Send.
- སོ་ (སྦོ་) Pour.
- བོད་ (ཐོོ་) Put down.

**Negative.**
- བོད་ དུ་ Do not go.
- རཾེ་ དུ་ Do not do.
- བོད་ or བོད་ དུ་ Do not come.
- བོད་ བོད་ དུ་ Do not bring.
- བོད་ or བོད་ དུ་ Do not send.
- སོ་, or སོ་ དུ་ Do not pour.
- བོད་ or བོད་ དུ་ Do not put down.

As a matter of fact, in these matters there is no rule save custom; for, according as a man is more or less educated, so he will mix up in his speech literary with vulgar forms, and the only way to learn is to keep one's ears open and observe what the prevailing custom is amongst different classes of Tibetans; for some will prefer to use the roots properly, while others, knowing little or nothing of them, will adopt the sound of the perfect root. So far as speaking is concerned, it will not much matter which method is adopted, unless of course one is talking to a cultured Tibetan; but, when writing in Tibetan, the roots should be used properly, and the usage with the perfect root discarded.
VI.—The Passive Voice.

In Literary Tibetan, as a rule, the subject of a transitive active verb, or of a causative verb, is put in the agentive case, and the subject of a neuter or of a passive verb is put in the nominative or the accusative (objective) case. When, however, the active verb is intransitive, the subject is put in the nominative case. Moreover, when the subject, even of a transitive verb, is a pronoun emphatically used (as, for instance, with the particle བེན annexed to it), the subject is put in the nominative case. Further, when the subject is obviously the agent or instrument, as, for example, when the postposition ཚེ་ is expressly used with the objective, then it is not necessary, though quite allowable, for the subject to be put in the agentive case; in other words, it may appear in the nominative case.

Examples:

བདེན་བཞིན་བཀྲ་ཤིས། The father loveth the son, or, The son is loved by the father.

བྲེལ་བཞིན་བཀྲ་ཤིས། The governor ordered the soldiers to attack.

བོད་ཀྱི་བོད་འབྲེལ། I am not rich.

ཐོ་མོ་ཧི་མོ། མ་ཏི་ (for བོད་) གས་ This book is nearly finished.

ཐོ་མོ་ཧི་མོ། མ་ཏི་ I am going to court.

ཐོ་མོ་ཧི་མོ། མ་ཏི་ I can do nothing.

But what is a Passive Verb in Tibetan? How does the construction of the Passive Voice differ from that of the Active Voice? In a sense every Tibetan sentence, even when the verb is what we call Active, is permeated with the Passive idea. For, even such a sentence as བདེན་བཞིན་བཀྲ་ཤིས། The father loveth the son, may be rendered equally correctly The son is loved by the father; for, literally translated, it is By the father, i.e., or as regards the son, a loving is. It practically therefore comes to this, that, when the subject is in the agentive case, the Active Voice is intended; but, when the subject of a transitive
verb is in the nominative or objective case, the Passive Voice is intended, unless some other structural peculiarity in the sentence indicates otherwise.

The same remarks hold as regards the Colloquial. The subject in the agentive case indicates the Active Voice; the subject in the objective (with or without རི་) indicates the Passive Voice. As a matter of fact, the Tibetan language strongly favours the agentive construction; and therefore the Passive Voice, or what passes as such, should be avoided as much as possible.

The Infinitive of the Passive Voice is, in Literary Tibetan, the same as the Participle Future of the Active Verb, i.e. the Future Root with the particle, e.g. བོོ་ To be done.

In the Colloquial it is the Root with རི་, or རི་ added. These, however, may also be used in Literary Tibetan.

**VII.—Compound Verbs.**

In Literary Tibetan these are of several kinds.

(a) A Substantive combined with an Active Verb.

**Example:**

སྐྱིབ་ལུན་ To make a mistake, or commit a fault, i.e. to err. In such cases the Substantive remains constant, and བོོ་ is conjugated regularly as an Active 4-Rooted verb; Present Root བོོ, Perfect ང་, Future ང་, Imperative ངི་

(b) An Adjective in the Terminative case with ང་ combined with an Active Verb.

**Example:**

གུང་བོོ་ To whitew. In such cases the Adjective in the Terminative case remains constant, and the Active Verb is conjugated regularly, or according to its nature with reference to the Roots it possesses.
(c) A Principal Verb in the Terminiative case of the Infinitive with ḫ combined with an Active Auxiliary Verb.

**Examples:**

- ḫིང་རུབ་པོ་ཤིང་། **To permit to send.**
- ḫིང་རུབ་པོ་ཤིང་། **To awake; To rouse.**

In such cases the Principal Verb so formed remains constant, and the auxiliary is conjugated according to its nature.

(d) The Root of a Principal Verb put in the Terminiative case with གྲི, པྱི, ཤྱི or ḫ, agreeably to the final letter of the Root, combined with a Causative Verb.

**Example:**

- གྲི་བོད་པོ་ཤིང་། **To bid to do.**

In such cases the Principal Verb so formed remains constant, and the Causative is conjugated according to its nature.

(e) The Present, Perfect, or Future Infinitive of a Principal Verb put in the Instrumental case and followed by the Root of an auxiliary.

**Examples:**

- བོད་པོ་ཤིང་། **I am allowed to send.**
- བོད་པོ་ཤིང་། **I was allowed to send.**
- བོད་པོ་ཤིང་། **I shall be allowed to send.**

Or, Present Infinitive of Principal Verb in Instrumental case, declining the auxiliary regularly in ཡང་]

**Examples:**

- མོང་བོད་པོ་ཤིང་། **I am allowed to send.**
- མོང་བོད་པོ་ཤིང་། **I was . . .**
- མོང་བོད་པོ་ཤིང་། or གྲུ། **I shall be . . .**

Here the auxiliary alone is conjugated.
(f) A Principal Verb (itself consisting of the Root of one verb added to the Root of another) combined with an Active Verb. Example—not very idiomatic, but merely adduced by way of illustration:

\[\text{ཌ་ོལ་ལོ་ོ་ོ་} \]  

To stroll about.

Here the two Roots remain constant, and the Active Verb is conjugated according to its nature.

(g) A Principal Verb (itself consisting of two Roots as above, combined with the Root of an Active Verb in the Terminative case with ཁ་, ད་ etc.), combined with a Causative Verb.

Example:

\[\text{ཌ་ོལ་ལོ་ལོ་} \]  

To cause to stroll about.

Here all except the Causative remains constant, and the Causative is conjugated according to its nature.

In the Colloquial the Infinitive and the Root of a verb are never put in the Terminative case as they are in Literary Tibetan.

Moreover, the Infinitive may represent the Substantive or Noun as well as the Verb.

Hence, when the Infinitive, in form, is combined with an auxiliary verb, it may be regarded either as a Substantive or as a Verb.

Thus ཁ་ོལ་ may mean either A mistake or To make a mistake; and hence the Colloquial phrase ཁ་བོལ་ may be rendered either To make a mistake, or To mistake, To err.

However regarded, the tendency of Colloquial Tibetan, when a Substantive or a Verb is combined with an auxiliary verb, is to drop the Infinitive form of the verb, or the full form of the Substantive, and to use only the Root, though this is not always done.

For instance the Literary ཁ་(ཉ) བོལ་ To arrange or prepare (literally To place in rows) is used Colloquially with ཁ་, thus:

\[\text{ཁ་(or even ཁ་) བོལ་} \]

When, however, ཁ་ To have, is the auxiliary, what looks like
a formal Infinitive is obviously a Substantive, e.g. རྣལ་ in རྣལ་
ཞབོད། To have a, or the, wish or desire, i.e. to wish or desire.

In short, the tendency to use the Root of the Principal Verb, or of the Substantive, holds, whether the auxiliary is an Active or a Causative Verb, though not where it is a verb like རྣལ་ To have.

The ordinary Colloquial Honorific auxiliary verb is ཐེག་ To be
pleased, good enough, so kind as. It is combined either with Infinitives, or Roots followed by ང་, or bare Roots.

**Examples:**

- རྣལ་ (for ར་) ལོག་ To give.
- སྤྱིན་ིར་ཤུག་པ། To return, or come or go back.
- ཐེག་ To desire.

**VIII.** — In Literary Tibetan VERBS OF BECOMING, GROWING, CHANGING, TURNING, GETTING, and the like, are often expressed with the aid of the auxiliaries རྣལ་ To become, etc. or རྣལ་ To go, the latter being the more modern. The noun or adjective governed by such auxiliary is put in the Terminative case, e.g. རྣལ་པོ་ or རྣལ་ To be
come a Lama; རྣལ་ིར་ཤུག་པ། or རྣལ་ To get rich. But sometimes the Literary Tibetan has in these cases a special verb, e.g. རྣལ་ To grow old.

The Colloquial, when it does not have a special verb, uses རྣལ་and does not put the noun or adjective in the Terminative case.

**Example:**

- རྣལ་ིར་ཤུག་ To get rich; but རྣལ་ To grow old.

**IX.** — INCEPTION is expressed in Literary Tibetan with the aid of the verb རྣལ་ or རྣལ་ (Perfect Root རྣལ་ or རྣལ་ Future Root རྣལ་ Imperative Root རོལ་ or རོལ་) To begin. It is used
with or without the prefixed word གནོད་ When used as an auxiliary the construction is that described under Compound Verbs, No. VII.

The Colloquial equivalent is (གནོད་) མངོན་ To begin, which when used as an auxiliary, may be combined either with the Infinitive or the Root (generally the Root) of the Principal Verb.

Inception may also be expressed by the verb next noticed.

X.—IMMINENCE is expressed in Literary Tibetan (amongst other ways) by the verb རོལ་ To be about to, To be on the point of, To be just going to. When used as an auxiliary the Principal Verb is generally put in the Terminative case of the Infinitive.

**Example:**

![Tibetan text]

I was about to write; or as I was about to write. (Rev. x. 4.)

In the Colloquial the same idea is expressed by means of the auxiliary verb གོན་ To go, combined with the Root of the Principal Verb.

**Examples:**

![Tibetan text]

I am just about to write.

I was just about to write.

Yesterday I was just about to write.

XI.—In Literary Tibetan Verbal Continuatives are expressed with the aid of some adverb like འོ་ or འོ་ Always, Continually, Perpetually, or of a phrase like འོ་དེ་དེ་ Without ceasing.

**Examples:**

![Tibetan text]

He hopes on, keeps on hoping, hopes continually.

Go on rejoicing; Rejoice always. (1 Thess. v. 17.)

Pray on; keep on praying; Pray without ceasing. (1 Thess. v. 18.)
Colloquially they are formed by repeating the Root of the verb, with ना, नि, or ना added to each Root, and combining the whole with न do, as an auxiliary.

**Examples:**

दे ब्रह्मो समुद्रम् or दे भूमापि!
I shall go on eating.

दे ब्रह्मो समुद्रम् न्दयापि or दे भूमापि!
Go on reading this book.

or निधि!

**XII.—Finality or Complete Accomplishment.**

In earlier Literature this is expressed by putting the verb in the Terminative case of the Infinitive with न, and adding न, the Root of न do be finished, and then conjugating regularly.

In later Literature the same construction is adopted, but, instead of न, use is made of न. Perfect Root of न do be completed, terminated, finished, with or without the preceding adverb अधिक अधिक Wholly, Entirely.

The Colloquial custom is simply to add न to the Root of the verb, and then conjugate regularly.

**Examples:**

मदो इस्के समुद्रम् न्दयापि!
I am reading this book right through.

मदो इस्के समुद्रम् न्दयापि!
I have read this book right through.

मदो इस्के समुद्रम् न्दयापि!
I shall read this book right through.

**XIII.—Desideratives are expressed, both in Literary Tibetan and in the Colloquial, with the aid of the auxiliary verbs न do wish, To desire, and न (the vulgar Colloquial form of which is न) To wish, want, etc.**

In Literary Tibetan न is combined with the Infinitive of the
Principal Verb put in the Terminative case with མེ, e.g. མེ་ཊན་པ། འོ་བོ་ I wish to see, but sometimes only the Root of the Principal Verb is used. Thus: མེ་ཊན་པ།, or even the Infinitive, མེ་ཊན་

When མྱེ་ཊན་པ། or མྱེ་ཊན་ (which latter is never written) is used, the subject of course is put in the Dative case. Thus: in Literary Tibetan:

 cmb རང་ལ་ འོ་བོ་ I wish to see.

Or, in Colloquial:

 cmb རང་ལ་

Or:

 cmb རང་ལ་ ཡིི་ འོ་བོ་

Or:

 cmb རང་ལ་ ཡིི་ འོ་བོ་

Or:

 cmb རང་ལ་

An Intensive form of མྱེ་ཊན་ is མྱེ་ཊན་ To long, to yearn, to crave.

Example:

cmb རང་ལ་ འོ་བོ་ I long to go to Darjeeling.

Instead of མེ་ཊན་པ། I wish to go, another Literary form is མེ་ཊན་པ། འོ་བོ་ I have a desire for going, i.e. to go.

XIV.—Frequentatives may be formed, not by repeating the Root of the Verb, but by the Periphrastic Present.

Example:

cmb རང་ལ་ འོ་བོ་ Do you often go to Court (i.e. Law Courts)?
Or the adverb འཕོ་ས་དཔའ་ས་ Often, may be added. Thus:—

Do you often go to Court?

XV.—Use of the Perfect Root in the Colloquial.

When the Present Root of a Verb ends in an inherent ཀ ཤ (e.g. ཕ ཏ་ To look), or in an inherent ཕ ཤ ཤ (e.g. མབོག་ ས To bear, or bring forth), or in མ ར (e.g. ར་ ར To request, to ask), or in ཟ ར (e.g. ཟ ར To live, feed, nourish), that Present Root is generally used for the Present Indicative, the Future Indicative in དི་ ངི་ ངི etc., the Present Participle, Periphrastic Present Participle, Present Infinitive, Supine and Verbal Noun. Of course, it is quite allowable, and even proper, both when speaking and writing, and especially when writing the Colloquial, to use the Roots that are assigned to particular moods and tenses for those moods and tenses. It is said, however, that as a matter of fact this is seldom or never done, at least in Vulgar Colloquial. It is also said that if, in the verbs above referred to, the Future is formed with ཆེ for all persons, instead of with ངི etc., the Perfect Root should be used; and that for all other verbs the Colloquial usually adopts the Perfect Root, if any, for all moods and tenses. This is very doubtful, except perhaps in vulgar Colloquial. The idea, especially as connected with the Future Tense, probably arises from the fact that the Perfect Root often has the same, or nearly the same, sound as the Future Root. For instance, in the Verb ཤ་ ས To send, the Perfect Root ཤ་ and the Future Root ཤ(sound alike or nearly alike. In this case, the better course would be to use ཤ instead of ཤ for the Future in ཤ. The best course would be to use the Roots properly, in all cases.
CHAPTER III.

SYNTAX.

§ 39.—Most of what the student will desire to know under this head has already been dealt with in Chapter II, ETYMOLOGY, in connection with each of the different parts of speech, but a brief résumé of the main rules will doubtless be appreciated.

1.—Every Tibetan sentence is ordered thus: Subject, Object, Predicate.

EXAMPLES :

I am reading this book.

I want to go to Darjeeling.

2.—As regards the component parts of the subject, or of the object, if the student thinks more or less backwards, he will get a very fair idea of the order in which they should be spoken or written. That order is as follows:

(a) The principal substantive; unless it is qualified by an adjective in the genitive case, in which event the adjective comes first.
(b) The adjective when in any case other than the genitive.
(c) Participial clauses containing relative or correlative pronouns, and auxiliary to the principal substantive. These follow the rule of the adjective.
(d) The numeral, or the definite or indefinite article, and then the postposition.

3.—Adverbs precede, and interrogative pronouns immediately precede, the verb which they qualify or with which they are connected.

4.—As regards the predicate, the verb comes last, every extension of the predicate preceding it. As regards the verb itself, the principal
verb comes first, either in the shape of an infinitive in the terminative case, or of a simple infinitive, or of a root, and then comes the active, auxiliary, or causative verb, these last alone being conjugated with reference to mood and tense.

5.—The general aspect of a Tibetan sentence, particularly if long and complex, is a series of subordinate clauses in a state of suspense, winding up with a definite statement.

Example:

हिन्दुस्तानी विद्वान हुसैन खान थिने निधाने | इसमें विद्वान रूप में ज्ञान हास्य !
हिन्दुस्तानी विद्वान ने मी हिंदी मे उक्त | पिता नीति विराज ने हिन्दुस्तानी
हिन्दुस्तानी ने मुझे उपदेश | (Matt. v. 1, 2.)

And seeing the multitudes he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying.

But the literal Tibetan is:

Then by him the crowds seeing, into the mountain having gone, having sat down, the disciples into his presence having come, by him mouth having opened, to them teaching was said.
APPENDIX.

CONJUGATIONS.

Note.—These are intended for ready reference; and, to economize space, pronouns have been omitted, except at the beginning. The plural is the same as the singular. They are not to be regarded as rigid, immutable expressions, but as forms which take on a moulding according to the structural necessities of the sentence.

1.—Colloquial བོད་ To be present: To exist: To be.

INDICATIVE MOOD.

Present.

I am, or We are.

Thou art, or You are.

He or it is, or They are.

Or, with an Indefinite signification:

བུམ། for all persons.

Past.

Same as Present, context shewing Tense.

Or:

I was.

Thou wast.

He was.

Imperfect: I was existing.

Perfect: I have existed.

Pluperfect: I had existed.

Same as Present, context shewing Tense; or same as above form of Past.

Future.

བུམ། for all persons: I shall exist.
Subjunctive and Conditional Moods.

**Present:** *If* (so and so) .... (then) *I shall exist.*

(Present Root) .... རུ་ ... རུ་ for all persons.

**Past:** *If* .... *I would exist.*

(Perfect Root) .... རུ་ ... ནུམ་པོ་ and so on as in Past Tense.

Indicative Mood.

Or:

(Perfect Root) .... རུ་ ... རུ་ f. a. p. (= for all persons).

**Perfect:** *If* .... *I would have existed.*

(Perfect Root) .... རུ་ ... ནུམ་ or .... རུ་ or .... བུ། f. a. p.

Potential Mood.

**Present:** *I can exist.*

སྣང་པོ་ or བོད་པོ་ f. a. p.

Or:

སྣང་པོ་བོད།

སྣང་པོ་བོད། (or རུ་ or rarely, chiefly interrogatively, བུ།)

སྣང་པོ་བོད། (or བུ། or rarely བུ།)

Past: *I could exist.*

སྣང་པོ་བོད། f. a. p.

Or:

སྣང་པོ་བོད། and so on, as in Past Indicative.

Probability.

**Present:** *Perhaps I shall exist;* *I may exist;* *It is likely,* etc.

སྣང་པོ་བོད། ... རུ་! f. a. p.

Or:

སྣང་པོ་བོད།! f. a. p.

Or:

སྣང་པོ་བོད། (or རུ་) f. a. p.
Past: I might exist.

and so on, as in Past Indicative.

Or:

or f. a. p.

Or:

( or ) f. a. p.

Or:

( or ) f. a. p.

Hortative Mood.

Present: I must exist; I ought to exist.

f. a. p., or f. a. p.

Or:

and so on, as in Indicative Present of Colloquial

Or vulgarly:

and so on, as next above.

Past: I ought to have existed.

and so on, as in Indicative Past.

Or:

f. a. p.

Or vulgarly:

and so on, as in Indicative Past, but with instead of

Purposive Mood.

Present and Past: That, or In order that, or So that I may or might exist.

f. a. p.
Imperative Mood.

Be: exist.

\text{इगुं}, or \text{अधिकारक्ष}, or \text{अधिकारिक}, or \text{अधिकारक}, or \text{अधिकारकप्रेष}, or \text{अधिकारकप्रेषण} f. a. p.

If Attributive only, then \text{इगुं}, or \text{इगुं} (Coll.), or \text{इगुं} or \text{इगुं}, or \text{इगुं}.

Prohibitive: \text{मुक्षु}, or \text{म (अधिकार) इगुं}, or \text{म (अधिकार) इगुंप्रेषण}, or \text{म (अधिकार) इगुंप्रेषण} f. a. p.

Note.—\text{इगुं}, or \text{इगुंप्रेषण}, or \text{इगुंप्रेषण}, or \text{इगुं}, or \text{इगुं} may be added according to rule.

Precative Mood.

Let me exist.

\text{अनहितुण्ड} (with or without \text{इगुं} etc.) f. a. p.

Permissive Mood.

I may exist; I am allowed to exist.

\text{अनहितुण्ड} f. a. p.

Or:

\text{अनहितुण्डिन}, or \text{अनहितुण्डिन}

\text{अनहितुण्डिन} or \text{अनहितुण्डिन}

\text{अनहितुण्डिन} or \text{अनहितुण्डिन}

\text{अनहितुण्डिन} or \text{अनहितुण्डिन} or \text{अनहितुण्डिन} or \text{अनहितुण्डिन} or \text{अनहितुण्डिन} or \text{अनहितुण्डिन} or \text{अनहितुण्डिन} (This last may be conjugated on, according to mood and tense.)

Optative.

Oh, that I existed; Would that I existed.

\text{अनहितुण्ड}, or \text{अनहितुण्ड} f. a. p.
PARTICIPLES.

Present: इन्धा | Existing; Being.

Past: इन्धा | Existed; Been.

Com. Perfect: इन्धागीतु | Having existed; having been.

Future: इन्धू, or इन्धू | About to exist or be.

PERIPHRASTIC EXPRESSIONS.

िन्जनिः | Who or which exists or existed.

िन्जः | Which exists or existed.

िन्जः (or इन्जः) राजः | Who is to, or will, exist.

िन्जः (or इन्जः) सियः | Which is to, or will, exist.

िन्जः (or इन्जः) नः | Ditto.

OTHER PARTICIPIAL EXPRESSIONS.

Present.

िर्दृशः | As, since, because, etc. …… exists, exist.

िर्दृशस्य | At the time of existing; when, while …… exists, exist.

िर्दृशस्यििर्दृशस्य | At the time of existing; when, while …… exists, exist.

िर्दृशः | In or by existing; if, when, …… exists, exist.

िर्दृशः | Existing.

िर्दृशः | Though, because existing.

िर्दृशिर्दृशः | For existing.

Past.

िर्दृशः | As, since, because, when, after, etc. …… existed.

िर्दृशस्यििर्दृशस्य | As, since, because, when, after, etc. …… existed.

िर्दृशः | Though, because …… existed.
Verbal Nouns.

སོགས་, or སོགས་། The existing.

Supines.

སོགས་, or སོགས་། To exist; To be.
སོགས་བི་ནམ་། For existing; For being.
སོགས་ནམ་།
སོགས་བི་ནམ་།
སོགས་ནམ་།

Infinitive Mood.

སོགས་། To exist; To be.
སོགས་བི་ནམ་། To have existed; To have been.
སོགས་ (or སོགས་) སོགས་། To be about to exist.

N.B.—སོགས་ may always be used for སོགས་, but སོགས་ may not be used for སོགས་।

II.—Literary སོགས་ To exist; To be present; To be.

(N.B.—The forms in སོགས་ are only used when that verb is being used as a mere copula.)

Indicative Mood.

Present: I exist; I am existing; I am present; I am.

(Same as in Colloquial.)

Or, elegantly but rather obsoletely:

དདག་། I exist.

ཨི་མི་། Thou existest.

ཨི་ཆི་, or སོགས་, or སོགས་བི་ནམ་། He exists.

Or respectfuely:

ཨི་བི་།
N.B.—

किंग्समा is an elegant form for निद्दा।

माध्यमा " " " " दुःसमा।

माध्यमा " " " " मन्दना।

मकाना " a respectful " " मन्दना।

माध्यमा " " " " मन्दना।

Past: I existed.
(Same as in Colloquial.)

Or:

माध्यमाकुलकृति f. a. p.

Or:

मुक्ति f. a. p. I was....

Or:

माध्यमाकुलकृति and so on, as in second form of Indicative Past of Literary मन्दन।

Or:

मुक्ति Ditto.

Imperfect: I was existing.
(Same as Present, context showing tense.)

Perfect: I have existed; Pluperfect: I had existed.
(Same as Past.)

Future: I shall exist.

माध्यमाकुलकृति f. a. p.

Or:

मुक्ति f. a. p. I shall be....
Subjunctive and Conditional Moods.

Present: If......I shall exist.
(Present Root) 'ौ' (any Future form as above).

Past: If......I would exist.
(Perfect Root) 'ौ' 'अन्द्रामणिः' and so on.

Or:

'ौ' 'अन्द्रामणिः' and so on.

Or:

'ौ' 'मुक्तमणिः' and so on. I would be....

Or:

'ौ' 'अन्द्रामणिः' f.a.p

Or:

'ौ' 'सुतमणिः' f.a.p I would be....

Perfect: If......I would have existed.

(Perfect Root) 'ौ' 'अन्द्रामणिः' or 'ौ' 'मुक्तमणिः', or 'ौ' 'तुम्न' f.a.p.

Or:

'ौ' 'अन्द्रामणिः' and so on.

Or:

'ौ' 'मुक्तमणिः' and so on. I would have been.

Potential Mood.

Present: I can exist.

'अन्द्रामणिः' f.a.p.

Past: I could exist.

'अन्द्रामणिः' or occasionally, chiefly interrogatively, 'मिन्न'

'अन्द्रामणिः'

Perfect: I could have existed.

'अन्द्रामणिः' and so on.
Probability.

Present: Perhaps I shall exist; I may exist.


du bskyi \(\text{bskyi}^{\text{a}}\) bsgrags grub
f. a. p.

Or:

\(\text{bskyi}^{\text{a}}\) bsgrags grub
f. a. p.

Or:

\(\text{bskyi}^{\text{a}}\) bsgrags grub
f. a. p.

Past: Perhaps I would exist; I might exist.


du bskyi \(\text{bskyi}^{\text{a}}\) bsgrags grub
and so on.

Or:

\(\text{bskyi}^{\text{a}}\) bsgrags grub
and so on.

Or:

\(\text{bskyi}^{\text{a}}\) bsgrags grub
f. a. p.

Perfect: I would have existed; I might have existed.


du bskyi \(\text{bskyi}^{\text{a}}\) bsgrags grub
and so on.

Or:

\(\text{bskyi}^{\text{a}}\) bsgrags grub
and so on.

Hortative Mood.

Present: I must exist; I ought to exist.

\(\text{bskyi}^{\text{a}}\) bsgrags grub or du bskyi
f. a. p.

Past: I must have existed; ought to have existed.

\(\text{bskyi}^{\text{a}}\) bsgrags grub
and so on.

Purposive Mood.

Present and Past: In order that I may or might exist.

\(\text{bskyi}^{\text{a}}\) bsgrags grub
f. a. p.

Or:

\(\text{bskyi}^{\text{a}}\) bsgrags grub
f. a. p.
Imperative Mood.

_exist_.

Prescriptive Mood.

Let me etc., exist.

_Permissive Mood._

Present: I am allowed to exist.

Or:

Past: I was allowed to exist.

and so on.

Future: I shall be allowed to exist.

Optative Mood.

Oh that I might exist.

Or:

Participles.

(Same as in Colloquial.)

Periphrastic Expressions:

Same as in Colloquial. Also:
He who exists or existed.

That which exists or existed.

Other Participial Expressions.

Present: Existing.

अग्नि, अन्गम, अंगम, अन्तिक, अनोति, अन्तिकिन्तू, अनुभ, अनुवंस, अनुवंशिन्तू एक्सो.

Past: Having existed.

अद्यान्, अद्याव, अद्याभ, अद्याभाग, अद्याभान्त्, एक्सो.

Verbal Noun.

अिग्त्र or अिग्त्रि

Existing, To exist.

Supine.

अिग्त्रि

To exist.

Infinitives.

(As in Colloquial.) Also:

अिग्त्रमस्युक्तम्

To be about to exist.

N.B.—अिग्त्र may always be used instead of अिग्त्रि, but अिग्त्र may never take the place of अिग्त्रि when the latter means To be present, To exist.

III.—Colloquial अिग्त्र To be.

Indicative Mood.

Present.

अिग्त्र I am.

अिग्त्र or occasionally अिग्त्र; or rarely, chiefly interrogatively अिग्त्र I am.
or occasionally Դུས་
or rarely བཞི་

Past: I was.
Imperfect: I was being.
Perfect: I have been.
Pluperfect: I had been.

Future: I shall be.

ཐེ་ f. a. p. (N.B.—Also used for Indefinite Present.)
Or:

...ཉེ་ཨོད། མོ་

...ཉིང་བུ། or ...ཉིང་ or ...ཉིང་ཨོད། མོ་

...ཉིང་ or ...ཉིང་བུ། or ...ཉིང་ཨོད། མོ་

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: If ... I shall be.

(Present Root with ""ཐེ་"" followed by either of above Future forms.)

Past: If ... I would be.

(Perfect Root) ""ཐེ་"" ཀལ། བེ།

...""ཐེ་"" གནང་བུ། or ...ཐེ་ནོས་ or ...ཐེ་ཨོད། མོ་

...""ཐེ་"" གནང་ or གནང་བུ། or ...ཐེ་ཨོད། མོ་

Or:

(Perfect Root) ""ཐེ་"" འོ་ f. a. p.

Perfect: If ... I would have been.

(Perfect Root) ""ཐེ་"" ཁེལ། བེ། and so on.

Or:

(Perfect Root) ""ཐེ་"" རེད། or ...དུས་ or ...ཐེ་པོ་ each f. a. p.,

save that དུས་ is confined to 1st person.

POTENTIAL MOOD.

Present: I can be.

ཉིང་བུ། or ཉིང་བུ། འོ། f. a. p.
Past: I could be.

ैङ्ङैङ्ङ | f. a. p. context showing Tense.

Or:

ैङ्ङैङ्ङ | f. a. p.

Or:

ैङ्ङैङ्ङाङ्ङाङ्ङ | and so on.

Probability.

Present and Past: I may or might be; Perhaps I shall or would be.

ैङ्ङैङ्ङैङ्ङ | f. a. p.

Or:

ैङ्ङैङ्ङैङ्ङ | f. a. p.

Or:

ैङ्ङैङ्ङैङ्ङ | f. a. p.

Hortative Mood.

Present: I ought to be; I must be.

ैङ्ङैङ्ङ | f. a. p.

Past: I ought to have been; must have been.

ैङ्ङैङ्ङ तैङ्ङ for 1st person, others taking ैङ्ङैङ्ङ |

Purposive Mood.

In order that I may or might be.

ैङ्ङैङ्ङैङ्ङ | f. a. p.

Imperative Mood.

ैङ्ङैङ्ङ, ैङ्ङैङ्ङ, ैङ्ङैङ्ङ, or ैङ्ङैङ्ङ | Be.

ैङ्ङैङ्ङ | Do not be.

Prescriptive Mood.

Let me, etc. be.

ैङ्ङैङ्ङैङ्ङ | f. a. p. with ैङ्ङ | or ैङ्ङ | or ैङ्ङ | or ैङ्ङ | or ैङ्ङ | or ैङ्ङ | added according to rule.)
Permissive Mood.

Present: I am allowed to be.

ภิทธิณ | f. a. p.

Or:

ภิทธิณ | and so on.

Past: I was allowed to be.

ภิทธิณ | f. a. p.

Or:

ภิทธิณ | and so on.

Optative Mood.

Oh that I were: Would that I were.

ภิทธิณ or ภิทธิณ | f. a. p.

Participles.

Present: ภิทธิณ | Being.

Past: ภิทธิณ | Been.

Com. Perfect: ภิทธิณ | Having been.

Future: ภิทธิณ or ภิทธิณ | About to be.

Periphrastic Expressions.

Who or which is or was.

Who or which will be, or is or are to be.
Other Participial Expressions.

Present.

At the time of being; when, while...am, is, are.

By, if, when...am, is, are.

As, since, because...am, is, are.

Being.

As...am, is, are.

Of or for being.

Past.

When, while...was, were.

As...was, were.

Having been; as, since, when, because...was, were.

As, since, because, when...was, were.

Verbal Noun.

Being: The being: To be.
SUPINES.

\[\text{Tib} \text{ } \text{To be.} \]

INFINITIVES.

\[\text{Tib} \text{ } \text{To be.} \]
\[\text{Tib} \text{ } \text{To have been.} \]
\[\text{Tib} \text{ } \text{To be about to be.} \]

N.B.—\text{Tib} is only a copula, and may not be used for \text{Tib}, but \text{Tib} may be used for \text{Tib}.

Moreover, it must always be remembered that \text{Tib}, whether Colloquial or Literary, is never used substantively, but always in connection with some noun, adjective, or substantive or auxiliary verb, into which its forms have to be moulded.

IV.—LITERARY \text{Tib} \text{ } \text{To be.}

Indicative Mood.

Present: I am.

\[\text{Tib} \text{ } \text{I am.} \]
\[\text{Tib} \text{ } \text{or occasionally, chiefly interrogatively, I am.} \]
\[\text{Tib} \text{ } \text{Or, honorifically:—} \]
(Not used: ordinary \text{Tib} with \text{Tib} instead of \text{Tib}.)

\[\text{Tib} \text{ } \text{or} \text{Tib} \text{.} \]
Past: I was.
Same as first Present form, context showing Tense.
Or:—

"་བོད་ (翻身)|
"བོད་་ (翻身)" or occasionally, chiefly interrogatively ཞི་།
"གྱིག་ (翻身)"

Imperfect: I was being.
Perfect: I have been}
Pluperfect: I had been.
Future: I shall be.

"བོད་ (翻身)|
"བོད་ (翻身)"
"གྱིག་ (翻身)"

Each f. a. p.

CONDITIONAL AND SUBJUNCTIVE MOODS.

Present: If .... I shall be.
(Present Root) "་བོད་ (翻身)" f. a. p.

Past: If .... I would be.
(Past Root) "་བོད་ (翻身)" and so on.
Or:—

"་ (翻身) f. a. p.

Perfect: If .... I would have been.
(Past Root) "་ (翻身)" and so on.

Potential Mood.

Present: I can be.
"བོད་ (翻身)" f. a. p.
Or:—
"གྱིག་ (翻身)"
Past: *I could be.*

_and so on.

Or:

_and so on.

**Perfect:** *I could have been.*

_and so on.

Or:

_and so on.

Or:

_and so on.

Or:

_and so on.

Or:

_and so on.

**Probability:**

Present: *I may be; Perhaps I shall be.*

_and so on.

Or:

_and so on.

Or:

_and so on.

Past: *I might be; Perhaps I would be.*

_and so on.

Or:

_and so on.

Or:

_and so on.

**Perfect:** *I might have been; Perhaps I would have been.*

_and so on.

Or:

_and so on.
Hortative Mood.

Present: I must be; I ought to be.

설피래사여 (히)

Or:—

설피래사여

Or:—

설피래라부 (히)

Or:—

설피래라사염 (히)

Past: I must have been; I ought to have been.

설피래라사염 사염 (히) and so on.

Or:—

설피래라사염 사염 (히) f. a. p.

Or:—

설피래라사염 사염 (히) and so on.

Or:—

설피래라사염 사염 (히) and so on.

Purposive Mood.

In order that I may or might be.

설피래라라사StackTrace (히), or 힘, or 힘 f. a. p.

Or:—

설피래라사StackTrace (히) f. a. p.

Or:—

**** (or ** or ** or ** or ** or ** or **) 사StackTrace

히 f. a. p.
Imperative Mood.

\( \text{\textbullet\textbullet\textbullet} \) (or \( \text{\textbullet\textbullet\textbullet} \) or \( \text{\textbullet\textbullet\textbullet} \) or \( \text{\textbullet\textbullet\textbullet} \) ) \text{भु} \text{ु} \text{।ा।}

Or:

\( \text{\textbullet\textbullet} \) or \( \text{\textbullet\textbullet} \) or \( \text{\textbullet\textbullet} \) \text{नां} \text{।ा।}

Permissive Mood.

Let me, etc. be.

\text{निलम्बुन्ता।।।।} \text{f. a. p.}

Obtative Mood.

Would that I were; Oh that I were

\text{निलम्बुन्ता।।।।} \text{f. a. p.}

Verbal Noun.

\text{निलम्बा} \text{ or } \text{निलम्बी।।।।} \text{Being; The being; To be.}

Supine.

\text{निलम्ब} \text{ or } \text{निलम्ब} \text{।।।।} \text{To be.}

Participles.

Present: \text{निलम्बा} \text{ Being, निलम्बा} \text{ Not being.}

Past: \text{निलम्बा} \text{ Been, निलम्बा} \text{ Not been.}

Com. Perfect: \text{निलम्बाविन्दा।।।।} \text{Having been. निलम्बाविन्दा।।।।} \text{Not having been.}

Future: \text{निलम्ब} \text{ or } \text{निलम्बा।।।।} \text{About to be. \text{निलम्ब} \text{ or } \text{निलम्बा।।।।} \text{Not about to be.}

TIẾT TÀI GRAMMAR.

PERIPHERIAL EXPRESSIONS.

Who or which is or was.

Who will be, or is or are to be.

Which will be, or is or are to be.

OTHER PARTICIPIAL EXPRESSIONS.

Present.

At the time of being; when, while, as ... am, is, are.

Being; as, since, when, after, while ... am, is, are.

In or by being; if, when ... am, is, are.

Being.

Though, since, because ... am, is, are.

Of or for being.

Past.

Having been; as, since, when, after ... was, were.

Because, since, when ... was, were.
As ... was, were.

After, since, because, when ... was, were.

If, when ... was, were.

INFINITIVES.

To be.

To have been.

To be about to be; going to be.

V.—旃་ To have; To possess.

Same as Colloquial or Literary 旃 To be present, To exist, save that it is conjugated with the subject in the Dative case with ཇ་. Thus:

INDICATIVE MOOD.

Present: I have; I possess.

To me there is.

To thee there is.

To him there is.

And so on throughout.

VI.—Active, Transitive, 4-rooted Colloquial verb.

旃 To send.

ROOTS.

Present: ཏང་. Perfect: ཏང་ Future: ཏང་ Imperative: ཏང་
Indicative Mood.

Present: I send.

Prāṇaṃ [m.]
Prāṇaṃ [m.]
Prāṇaṃ [m.]

Periphrastic Present: I am sending.

ṃtāḥānāṃtyānaṃ [f.]
or ṣaṇaṃ [a.]
ṃtāḥānāṃtyānaṃ [f.]
or ṣaṇaṃ [a.]
or ṛṇaṃ [a.]

N.B.—Pronouns are henceforth omitted, except where necessary to make the construction clear.
The construction is in the Agentive, save where otherwise indicated.

Past: I sent.

bhaṃ [m.]
f. a. p.

Or:

bhaṃ [m.]

bhaṃ bhānaṃ or occasionally ṛṣaṃ or rarely (interrogatively) ṣaṇaṃ [a.]
bhaṃ bhānaṃ " " " ṣaṇaṃ " " ṣaṇaṃ [a.]

Or:

bhaṃ [m.]
f. a. p.

Imperfect: I was sending.

Same as Periphrastic Present, context showing Tense; or bhaṃ [m.] and so on, as in Past.

Perfect: I have sent.

Same as Past.

Pluperfect: I had sent.

Same as Past or Perfect.
Or, seldom used save at end of sentences:—

Future: I shall send.

Or:—

Subjunctive and Conditional Moods.

Present: If...I shall send.

(Present Root) "..." (or "...") f. a. p.

Past: If...I would send.

(Present Root) "..." and so on.

Perfect: If...I would have sent.

(Present Root) "..." and so on.

Or:—
except that बन्ध is usually confined to the first person, and बन्ध used with the others.

**Potential Mood.**

**Present:** I can send; am able to send.

मोड़ुङ्गः f. a. p.

Or:

मोड़ुङ्गविलेईः f. a. p.

Or:

मोड़ुङ्गविलिगः and so on.

**Past:** I could send.

मोड़ुङ्गविलसः and so on.

**Perfect:** I could have sent.

मोड़ुङ्गविलसः and so on.

Or:

मोड़ुङ्गविलसः f. a. p.

**Probability.**

**Present:** Perhaps I shall send; I may send; It is likely that I shall send.

मोड़ुङ्गः ... (Either form of Simple Future).

Or:

मोड़ुङ्गविलसः f. a. p.

Or:

मोड़ुङ्गविलसः f. a. p.

**Past:** Perhaps I should send; I might send.

मोड़ुङ्गः ...मोड़ुङ्गविलेईः and so on.

Or:

मोड़ुङ्गः ...मोड़ुङ्गसः f. a. p.
Or:

Or:

Perfect: Perhaps I would have sent; I might have sent.

and so on.

Or:

Or:

Hortative Mood

Present: I must send; I ought to send

... and so on.

Or:

... and so on.

Or vulgarly:

... and so on.

Also the following, sometimes used:

... I am (or have) to send.

... Thou art (or hast) to send.

... He is (or has) to send.

Past: I must have sent; ought to have sent.

... (or vulgarly जो जा) and so on.

Or:

... I, a, p., except that जा is usually confined to the 1st person, and जा used with the others.
Purposive Mood.

Present: In order that I may send.


Past: In order that I might send.


Imperative Mood

Send.

N.B.—(commonly but improperly देना), or देनः, or देनार्थः, or देनः, or अः, may be added according to rule.

Do not send.

Precautive Mood.

Let me, etc. send.

N.B.—The construction here is, "By me (or thee or him) a sending permit."

Permissive Mood.

Present: I am allowed to send; I may send.

Present: f. a. p., or देन देनः and so on.

Past: I was allowed to send; I might send.

Past: and so on.

Future: I shall be allowed to send.

Or:

and so on.

N.B. — Here the construction is, "A sending by me is allowed, or was allowed, or will be allowed."

The following is more Bookish:

I may send.

Thou mayest send.

He may send.

Optative Mood.

Present: Oh that I, etc. were sending, or might send.

Or, better:

Past: Oh that I, etc. had sent.

Or, better:

Participle.

Present:

Sending.

Perfect:

Sent.

Com. Perfect:

Having sent.

Future:

About to send.

Active or Periphrastic.

He who sends.

He who sent.
He who will send, or is to send.

Or the following constructions may be used:

The man who sends.

The man who sent.

The man who will send or is to send.

See regarding Active and Periphrastic Participles generally, § 38, V. D.

Other Participial Expressions.

Present.

Sending.

Sending: Because, since, when, while... sending.

Sending: at, for, though.... sending.

Though, because... sending.

As, since... sending.
Whilst sending.

If, when, though...send, sending.

etc., etc.

Past.

Having sent.

Sent; because, since, when...sent.

Having sent.

Because, though...sent.

If, when, though...sent.

As, since; because, having...sent.

etc., etc.

Supines.

To send.

For sending.
### Verbal Nouns

- श्रेष्ठिः | Sending; the sending; a sending.
- श्रेष्ठिः | The having sent.
- श्रेष्ठिः | The being about to send.

### Infinitives

**Present:** श्रेष्ठिः | To send.

**Perfect:** श्रेष्ठिः | To have sent.
- श्रेष्ठिः | To be about to send, or to be sent.

### VII—Active, Transitive, 4-Rooted Literary Verb श्रेष्ठिः

To send.
Roots.

Present: ཨེ་ ་| Perfect: ཨེ་ ་| Future: ཨེ་ ་

Imperative: གྲི་ ་ or གོ་ རུ་ ་

N.B.—Pronouns are omitted, but the construction is in the Agentive, save where otherwise indicated.

The ཆོས་པ་ ་ or placed over the reduplicated final consonant, or final vowel of a verb, is also omitted.

Indicative Mood.

Present: I send.

་དེ་ ་| i. a. p.

Or, Intensively:—

་དེ་ ་ བོ་ ་ ་| i. a. p.

Periphrastically:—

་དེ་ ་ བོ་ ་ ་ or བོ་ ་ ་ ་ or བོ་ ་ ་ ་ or བོ་ ་ ་ ་

Elegant but obsolete form:—

་དེ་ ་ བོ་ ་ ་ ་ or བོ་ ་ ་ ་ ་ or བོ་ ་ ་ ་ ་ or བོ་ ་ ་ ་ ་

Or:—

Same, substituting གི་ for བོ་ ་

Or, Respectfully:—

དེ་ བོ་ ་ ་ or བོ་ ་ ་ ་ or བོ་ ་ ་ ་ or བོ་ ་ ་ ་
Past: I sent.

Or:

 Imperfect: I was sending.

Same as Periphrastic Present, the context showing Tense.

Or:

 and so on, as in Past.

Or:

 Perfect: I have sent.

Same as Past.

Pluperfect: I had sent.

Same as Past, or:

Also, but seldom used, and only at end of sentences:

Future: I shall send.

Or:


Or:

འབྲི་བཏོན། f. a. p.

Or:

འབྲི་བཏོན། f. a. p.

And note the following:

འབྲི་བཏོན། I am (or have) to send.

འབྲི་བཏོན། or interrogatively རྟེན། Thou art (or hast) to send.

འབྲི་བཏོན། He is (or has) to send.

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: If...I shall send.

(Present Root) " ར་" (any of the above Future forms), f. a. p.

Past: If...I would send.

Same as Present, save that in the Introductory Clause the Perfect Root is used: or:

(Perfect Root) " ར་" and so on.

Perfect: If...I would have sent.

Same as Past.

Or:

(Perfect Root) " ར་" and so on.

POTENTIAL MOOD.

Present: I can send.

འབྲི་བཏོན། f. a. p.

Or:

འབྲི་བཏོན། f. a. p.

Or:

འབྲི་བཏོན། f. a. p.

Past: I could send.

འབྲི་བཏོན། f. a. p.
Or:—

Or:—

and so on.

Or:—

and so on.

Perfect: I could have sent.

and so on.

or:

and so on.

Probability.

Present: I may send; Perhaps I shall send.

f. a. p., or f. a. p.

or:

f. a. p.

or:

f. a. p.

Past: I might send.

and so on.

As in Past Tense, Potential Mood.

Perfect: I might have sent.

f. a. p.

or:

and so on.

or:

and so on.
HORTATIVE.

Present: I ought to send: I must send.

...གནས་ན་ནི། i. a. p.
Or:
གནས་ན། i. a. p.
Or:
གནས་བཞི། I am (or have)
གནས་བཞི། or interrogatively བཞི། Thou art (or hast)
གནས་བཞི། to send.

He is (or has)

Past: I ought to have sent.

...གནས་ན་ནི། and so on.

PURPOSIVE MOOD.

So that I may send, or might send.

Each i. a. p.

PRECATIVE MOOD.

Let me, etc. send.

PERMISSIVE MOOD.

Present: I am allowed to send: I may send.

...གནས་ན་ནི། i. a. p.
Or:
...གནས་བཞི། and so on.
Past: I was allowed to send: I might send.

Or:

Future: I shall be allowed to send.

Optative Mood.

Present: Oh that I, etc. were sending, or might send.

Past: Oh that I, etc. had sent.

Imperative Mood.

Send.
Do not send.

N.B.— SendMessage is not used with send.

**Partic平es.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Sending.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>Sent.</td>
</tr>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
<tr>
<td>Com. Perfect</td>
<td>Having sent.</td>
</tr>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>About to send.</td>
</tr>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
<tr>
<td>ग्यान्य</td>
<td></td>
</tr>
</tbody>
</table>

Active, Periphrastic, or Substantive.

<table>
<thead>
<tr>
<th>He who sends: the sender: the sending person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ग्यान्य</td>
</tr>
<tr>
<td>ग्यान्य</td>
</tr>
<tr>
<td>ग्यान्य</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>He who sent: The sent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ग्यान्य</td>
</tr>
</tbody>
</table>
(Matt. xi. 3) རེ་བ་བཞིན་བཞིན།  
ལེགས་པ།  
He who will send, or is to send. The sender.

(Matt. xi. 14) རེ་བ་ཞིོག་པོ་པོ།  
ལེགས་པ།  

(Rom. viii. 36) རེ་བ་ཞིོག་པོ་པོ།  

Or the following simple construction may be used:—

རེ་བས་པོ་པོ།  
The Father who sends me.

རེ་བ་ཞིོག་པོ་པོ།  
"... sent me.

རེ་བ་ཞིོག་པོ་པོ།  
"... will send me.

See generally, § 38, V. D.

OTHER PARTICIPIAL EXPRESSIONS.

As in Colloquial.

VERBAL NOUN, OR ADJECTIVE.

སོང་ (ི)།  
Sending: a or the sending.

འབྲོ་ (ི)།  
The having sent.

འབྲོ་ (ི)།  

སྤྲོ་བུ་བོ་ (ི)།  
The being about to send.

སྤྲོ་བུ་བོ་ (ི)།  

སྤྲོ་་ལོ་ (ི)།  

SUPINES:

སོང་  
To send.
For sending.

INFinitive Mood.

Present: འབུད་ To send.

Past: འབུད་པ་ To have sent.

Future: འབུད་དཔལ་ To be about to send; to be sent.

VIII.—Passive, 4-Rooted COLLOQUIAL Verb འབུད་, འབུད་, འབུད་, འབུད་, or འབུད་ To be sent.

ROOTS.

As in Active Verb No. VI.

N.B.—The construction throughout is in the OBJECTIVE or ACCUSATIVE case, with or without གན.

INDICATIVE Mood.

Present: I am being sent.
Past: I was sent.

Or:

Imperfect: I was being sent.
Same as Present, but with adverb or other context showing Tense.

Perfect: I have been sent.

and so on.

Or, same as Past.

Or the following, though seldom used save at end of sentence:

Pluperfect: I had been sent.
Same as Perfect.

Future: I shall be sent.
As in Active Verb No. VI.

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: If...I shall be sent.
Past: If...I would be sent.
Perfect: If...I would have been sent.

As in Active Verb No. VI.

POTENTIAL MOOD.

Present: I can be sent.
Past: I could be sent.
Perfect: I could have been sent.

As in Active Verb No. VI.

PROBABILITY.

Present: I may perhaps be sent.
Past: I might...
Hortative Mood.

Present: I ought to be sent; I must be sent.

And so on.

Or:

And so on.

Or:

f. a. p.

Or:

f. a. p.

Past: I ought to have been sent

And so on.

Or:

And so on.

Purposive Mood.

Present: In order that I may be sent.

As in Active Verb No. VI.

Past: In order that I might be. &c.

Imperative Mood.

Be sent.

Do not be sent.

Precative Mood.

Let me, etc., be sent.

Permissive Mood.

Present: I am allowed to be sent.

And so on.
And so on conjugating केंद्रम् regularly.

Or:—
केंद्र (or कव्य) केंद्र | f. a. p.

Optative Mood.

Present: Oh that I were being sent.
केंद्र (य) केंद्र | f. a. p.
Or, better:—
केंद्रकेंद्रम्य | f. a. p.

Past: Oh that I had been sent.
केंद्र (य) केंद्र | f. a. p.
Or, better:—
केंद्रकेंद्रम्य | f. a. p.

Participles.

Present: केंद्रम् Being sent.

Past: केंद्रम् Been sent.

Com. Perfect: केंद्रकेंद्रम्य Having been sent.

Future: केंद्रकेंद्रम् About to be sent.

Periphrastic:

केंद्रम्
केंद्रम् वा
केंद्रम् या
केंद्रम् या

He who is or was sent.

He who will be sent.
Or the following simple construction may be used:

The man who is or was sent by me.

The book which will be, or is to be, sent by thee.

Other Participle Expressions.

Being sent, having been sent.

Because, since, when, was or were sent.

Having been sent.

If, when, though, was or were sent.

As, since, because, was or were sent: having been sent.

Because, though, was or were sent.

Supines.

To be sent.

For being sent.
Verbal Nouns.

The being sent.
The having been sent.
The being about to be sent.

Infinitive Mood.

To be sent.

To be about to be sent.

The same or:

IX.—Active, one-rooted Colloquial Verb भूतय | To see.

Root throughout भूतय |

N.B.—The construction is in the Agentive, except where otherwise indicated.

Indicative Mood.

Present: I see.

भूतय | f. a. p.

Periphrastic: I am seeing.

भूतय m or भूतय

भूतय m or भूतय or भूतय

Past: I saw.

भूतय * or भूतय | f. a. p.

* N.B.—भूत for first person, भूत for the others.
Or:

ཿྭ་ ལོག། or occ. ཡུ or rarely, chiefly interr. རིག།

ཿྭ་ ལོག། བུག། རིག།

Imperfect: I was seeing.
Same as Periphrastic Present, context showing Tense.

Perfect: I have seen.
Same as Past.

Pluperfect: I had seen.
Same as Past or Perfect.
Or, seldom used save at end of sentence:

ཿྭ་ ལོག། and so on.

Future: I shall see.

ཿྭ་ ལོག། f. a. p.

Or:

ཿྭ་ ལོག། and so on.

Note also the following:

ཿྭ་ ལོག། I am (or have) to see.
And so on.

Also:

ཿྭ་ ལོག། I am (or have) to see.
And so f. a. p.

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: If...I shall see.
(Present Root) རྒྱ་ རྒྱ་ ལོག། and so on.
Or:
(Present Root) རྒྱ་ རྒྱ་ ལོག། f. a. p.

Past: If...I would see.
(Present Root) རྒྱ་ རྒྱ་ ལོག། f. a. p.
Or:
(Participial) "..." and so on.

Perfect: *If...I would have seen.*
(Participial) "..." and so on.
Or:
(Participial) "...I would have seen." f. a. p.

**Potential Mood.**

Similar to construction in བོད་པ། To send, No. VI.

**Probability.**

Present: Perhaps I shall see: I may see.
Same as in ལོ་ལ། To send, No. VI.
Past: Perhaps I would see: I might see.

Or:

Or:

Or:

Or:

Perfect: Perhaps I would or might have seen.

Or:

Or:

Or:

Or:

*Hortative.*

Present: I ought to see: I must see.

And so on.
Or:

I am (or have) to see.

And so on.

Past: I ought to have seen; must have seen.

I am (or have) to see.

And so, f. a. p.

Present and Past: In order that I may or might see.

Imperative Mood:

See.

Do not see.

Permissive Mood:

Let me, etc. see.

Present: I am allowed to see; I may see.

f. a. p. and tenses.

And so on.
And so on, conjugating མིག་定期 regularly.

The following is more Bookish:

ཨོད་བཞིན་། 1. a. p.

OPTATIVE MOOD.

Present and Past: Oh that I were seeing, or had seen.

ཨོད་བཞིན།
Or:
ཨོད་བཞིན་།
Or better:
ཨོད་བཞིན་མི་བཞིན།

PARTICIPLES.

Present: གཞིན།  Seeing.

Perfect: གཞིན།  Seen.

Com. Perfect: གཞིན་འཕྲོག།  Having seen.

Future: ཀྲུང་།  About to see.

ACTIVE, PERIPHRASTIC, OR SUBSTANTIVE.

ཨོད་བཞིན (རི་)།  He who sees or saw. The seer.

ཨོད་བཞིན (ཐོ་)།

ཨོད་པུ་།

ཨོད་དོན།

ཨོད་བཞིན་(རི་)།  He who will see. The seer.

See also the other examples under this head in གཞིན་། To send,

No. VI.
**Other Participial Expressions.**

**Present.**

| ངོ་རྒྱུན། | Seeing. |
| ངོ་རྒྱུན་བཤད། | Seeing: because, since, when, while...am, is, or are seeing. |
| ངོ་རྒྱུན་བཤད། | Seeing; at, for, though...am, is, or are seeing. |
| ངོ་སྒྲི་པོད། | As, since...am, is or are seeing. |
| ངོ་སྒྲི་པོད། | Whilst seeing. |
| ངོ་སྒྲི། | Though seeing. |
| ངོ་སྒྲི། | If, when, though...am, is or are seeing. |

**Past.**

| ངོ་སྒྲི་བཤད། | Having seen. |
| ངོ་སྒྲི་བཤད། | Seen; because, since, when...was or were seen. |
| ངོ་སྒྲི་བཤད། | Having seen. |
| ངོ་སྒྲི་བཤད། | If, when, though...was or were seen. |
| ངོ་སྒྲི་བཤད། | Because, though...was or were seen. |
| ངོ་སྒྲི་བཤད། | Having seen; as, since, when because...was or were seen. |
| ངོ་སྒྲི་བཤད། | |
| ངོ་སྒྲི་བཤད། | |
SUPINES.

To see.

For seeing.

VERBAL NOUNS OR ADJECTIVES.

Seeing: a or the seeing.

A or the having seen.

The being about to see.

INFinitive MOOD.

Present: To see.

Perfect: To have seen.

Future: To be about to see; To be seen.

X.—Neuter, One-Rooted Colloquial Verb To be glad, To rejoice.

Root throughout.

Conjugated throughout like Colloquial To see, save that in the forms in and the auxiliary particle is instead of , while the Imperative is ( or ( or the Literary . Rejoice, Be glad.
The construction throughout is in the Nominative, save that in the Hortative Mood it is in the Dative with ཤ, as in ཤི་བོ། To see, No. IX.

XI.—Neuter, One-Rooted Literary Verb ལགའ་ To be glad; To rejoice.

Root ལགའ་ throughout.

N.B.—The construction is in the Nominative case, except where otherwise indicated. The ཤི་བོ། is omitted.

Indicative Mood.

Present: I am glad; I rejoice.

ལགའ། f. a. p.

Or, intensively:—

ལག་བོ། f. a. p.

Periphrastic: I am rejoicing.

ལག་བོ། or ཤི།

ལག་བོ། or ཤི། or ཤི་བོ།

Or:—

ལག་བོ། and so on; or ཤི་བོ། and so on.

Or:—

ལག་བོ།

ལག་བོ། or occ. chiefly interr. ཤི།

ལག་བོ།

Or:—

ལག་བོ། and so on.

Or, seldom used now:—

ལག་བོ། (or ཤི།) ཤི་བོ།
Past: I rejoiced. I was glad.

Or:

Imperfect: I was rejoicing.

Same as Present, context indicating Tense.

Perfect: I have rejoiced.

Same as Past.

Pluperfect: I had rejoiced.

Or, though not common:

and so on.

Future: I shall rejoice: I shall be glad.

Or:

and so on.

Subjunctive and Conditional Moods.

Present: If... I shall rejoice.

(Present Root) """"

Or:

(Present Root) """"
Or:—
(Present Root) "..."  f. a. p.

Past: I would rejoice.
(Present Root) "..." and so on.

Or:—
(Present Root) "..."  f. a. p.

Perfect: I would have rejoiced.
(Present Root) "..." and so on.

Potential Mood.

Present: I can rejoice or be glad.

Or:—

Past: I could rejoice.

Same as Present.

Or:—

and so on.

Or:—

and so on.

Or:—

and so on.

Or:—

f. a. p.

Or:—

f. a. p.

Perfect: I could have rejoiced
and so on.
Or:

རེག་པ་བོམ་བོད་པ། and so on.

Or:

རེག་པ་ཤེས་བོད། f. a. p.

Or:

རེག་པ་བོམ་བོད། f. a. p.

Probability.

Present: Perhaps I shall rejoice; I may rejoice.

ཐོབ་པ་རེག་པ་བོམ་བོད།

Or:

ཐོབ་པ་རེག་པ་ཤེས་བོད།

Or:

ཐོབ་པ་རེག་པ་ཤེས་བོད། f. a. p.

Or:

རེག་པ་བོམ་བོད།

Or:

རེག་པ་བོམ་བོད།

Past: Perhaps I would or might rejoice.

རེག་པ་བོམ་བོད་པ། and so on.

Perfect: Perhaps I would or might have rejoiced.

རེག་པ་བོམ་བོད་པ། and so on.

Hortative Mood.

Present: I ought to rejoice; I must rejoice.

... རེག་པ་བོམ་བོད། f. a. p.

Or:

རེག་པ་བོད། f. a. p.

Past: I ought to have rejoiced.

... རེག་པ་བོམ་བོད་པ། and so on.
PRESENTIVE.

Present: *In order that I may rejoice.*

দ্দান্ত্যেরিজনি!
Or: —

দ্দান্ত্যেরিজনি!
Or: —

দ্দান্ত্যেরিজনি!
Or: —

Past: *In order that I might rejoice.*

Same as first three forms of Present.

Or: —

দ্দান্ত্যেরিজনি! f. a. p.

PRECATIVE MOOD.

*Let me, etc. rejoice.*

দ্দান্ত্যেরিজনি!
Or: —

দ্দান্ত্যেরিজনি!
Or: —

দ্দান্ত্যেরিজনি!
Or: —

দ্দান্ত্যেরিজনি!
Or: —

PERMISSIVE MOOD.

Present: *I am allowed to rejoice; I may rejoice.*

...দ্দান্ত্যেরিজনি! f. a. p.

Past: *I was allowed to rejoice; I might rejoice.*

...দ্দান্ত্যেরিজনি! and so on.
OPTATIVE MOOD.

Oh that I were glad or rejoicing.

Or:

Imperative,

Rejoice, Be glad.

Do not rejoice. Be not glad.

Participles.

Present: नुभे| Rejoicing.

Perfect: नुभे दे| Rejoiced.

Com. Perfect: नुभे दे मिले| Having rejoiced.
Future:  

About to rejoice.

Active, Periphrastic, or Substantive.

He who rejoices or is glad. The rejoicer.

He who rejoiced, or was glad.


He who is about to rejoice, or will, or is to, rejoice.

Matt. xi. 3.

Rom. viii. 36.

Other Participial Expressions.

Present.

Same as in ་འན་ To see, No. IX.

Past.

Same as in ་འན་ To see, No. IX, substituting མ for རི་, and ཛྷི་ taking མ instead of རི་

Verbal Noun or Adjective.

Rejoicing; ་, or the rejoicing.

The having rejoiced.

The being about to rejoice.
Supines.

To rejoice or be glad.

For rejoicing.

Infinitive Mood.

Present: To rejoice or be glad.

Past: To have rejoiced or been glad.

Future: To be about to rejoice or be glad.

XII.—Passive 4-Rooted. Literary Verb घर्षायभ्या or घर्षाय: To be sent.

N.B.—The construction throughout is in the Objective or Dative case in घर्षाय

Otherwise it is the same as the Active Literary Verb घर्षाय To send, No. VII. as far as and including the Potential Mood.

Hortative Mool.

Present: I ought to be sent; I must be sent.

Or:

Past: I ought to have been sent.

and so on.
Then it is again similar to Verb No. VII. as far as and including the Optative Mood.

**Imperative Mood.**

- Be sent.
- Do not be sent.

**Participles.**

**Present:**
- Being sent.

**Com. Perfect:**
- Having been sent.

**Future:**
- About to be sent.
Periphrastic.

द्वितिए (दि or दि)।

आत द्वितिए (दि or दि)।

He who or that which is or was sent.

Matt. xi. 3. द्वितिए द्वितिए (दि or दि)।

द्वितिए (दि or दि)।

Rom. viii. 36. द्वितिए द्वितिए (दि or दि)।

द्वितिए (दि or दि)।

He who or that which will be, or is to be sent.

Matt. xi. 14. द्वितिए द्वितिए (दि or दि)।

Participial Expressions.

Same as in Colloquial Passive Verb द्वितिए To be sent.

No. VIII.

Supines.

द्वितिए द्वितिए

द्वितिए द्वितिए।

द्वितिए द्वितिए।

द्वितिए द्वितिए।

द्वितिए द्वितिए।

To be sent.

द्वितिए द्वितिए।

द्वितिए द्वितिए।

द्वितिए द्वितिए।

For being sent.

Verbal Nouns.

द्वितिए द्वितिए।

द्वितिए द्वितिए।

द्वितिए द्वितिए।

The being about to be sent.
INFinitive Mood.

To be sent.

To have been sent.

XIII.—Active, 2-Rooted Colloquial Verb ༠ན་ | To go

ROOTS.

Present: སྐྱེ
Perfect: སྐྱེ or སྐྱེ
Future: སྐྱེ

Imperative: སྐྱེ or སྐྱེ or སྐྱེ | With Particle (ིན or རྩེ or སྐྱེ) when appropriate.

N.B.—The construction throughout is in the NOMINATIVE case.

INDICATIVE Mood.

Present: I go.

Periphrastic: I am going.

Past: I went.
Or:

སོགས་བཞིན།

སོགས་བུན། or occ. དོན་ or rarely, chiefly interr. པིན།

གཏིམ་ དོན་ པིན།

Or:

ིས་བཞིན། and so on.

Imperfect: I was going.
Same as Periphrastic Present, context showing Tense.

Perfect: I have gone.
Same as Past.

Pluperfect: I had gone.
Same as Past.

Or, seldom used save at end of sentences:

ལོ་བཞིན། and so on.

Or:

ལོ་བཞིན། and so on.

Future: I shall go.

ལོ་མི་ f. a. p.

Or:

ལོ་མི་བཞིན། and so on.

Or:

ལོ་མི་བཞིན། I am (or have) to go.

f. a. p.

Or:

ལོ་མི་བཞིན། and so on. I am (or have) to go.

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: If...I shall go.

(Present Root) དོ་བཞིན་ f. a. p.
Or:—
(Present Root) \[ \ldots \text{and so on.} \]

Past: I would go.
(Present Root) \[ \ldots \text{same as Present, context indicating Tense.} \]

Or:—
(Present Root) \[ \ldots \text{and so on.} \]

Perfect: I would have gone.
(Present Root) \[ \ldots \text{and so on.} \]

Or:—
(Present Root) \[ \ldots \text{f. a. p.} \]

Or:—
(Present Root) \[ \ldots \text{f. a. p.} \]

Potential Mood.

Present: I can go.

Or:—

Or:—

and so on.

Past: I could go.

and so on.

Perfect: I could have gone.

and so on.

Or:—

f. a. p.

Probability.

Present: Perhaps I shall go; I may go.

or 

f. a. p.
Or:

\[\text{འདོགས་ལ་འབུགས་} \text{ and so on.}\]

Or:

\[\text{བོད་ནི་མཱི་} \text{ f. a. p.}\]

Or:

\[\text{བོད་ནི་མཱི་} \text{ f. a. p.}\]

Past: *Perhaps I might go.*

\[\text{འདོགས་ལ་འབུག} \text{ (or རི་རུ་) རིན} \text{ and so on.}\]

Or:

\[\text{ིན་པ} \text{ (or རི་རུ་) རིན་པ་} \text{ f. a. p.}\]

Or:

\[\text{ིན་པ} \text{ (or རི་རུ་) རིན་པ་} \text{ f. a. p.}\]

Perfect: *Perhaps I might have gone.*

\[\text{འདོགས་ལ་འབུག} \text{ (or རི་རུ་) རིན} \text{ and so on.}\]

Or:

\[\text{ིན་པ} \text{ (or རི་རུ་) རིན་པ་} \text{ f. a. p.}\]

Or:

\[\text{ིན་པ} \text{ (or རི་རུ་) རིན་པ་} \text{ f. a. p.}\]

Hortative Mood.

Present: *I ought to go: I must go.*

\[\text{འོགས་ལ་} \text{ f. a. p.}\]

Or:

\[\text{འོགས་ལ་} \text{ and so on.}\]

Or:

\[\text{འོགས་ལ་} \text{ f. a. p.}\]

Or vulgarly:

\[\text{འོགས་ལ་} \text{ and so on.}\]

Or:

\[\text{འོགས་ལ་} \text{ f. a. p.}\]

Or:

\[\text{འོགས་ལ་} \text{ and so on.}\]
Past: I ought to have gone.

(Or vulgarly ལོ་ལེགས) རིག་ and so on.

Or:—


Purposive Mood.

Present: In order that, or so that, I may go.

ལོ་ལེགས་ཉིད། f. a. p.

Past: In order that, or so that, I might go.

ོས་པའི (or ནོས་པའི) རིག་ f. a. p.

Imperative Mood.

ལོ་ (ཉིན།)

ོས་པའི (ཉིན།)

ོན། (ཉེ།)

བོད། (Pronounced Mân-do)  Do not go.

Precative Mood.

ལོ་ཏོག་ (ཉེ།)

Let me, etc. go.

Permissive Mood.

Present: I am allowed to go: I may go.

ལོ་ཁོད། f. a. p.

Or:—

ལོ་ཁོད་ཉིད། and so on.

(N.B.—Other Tenses may be formed by conjugating ནོ་བོད། regularly.)

Optative Mood.

Present: Oh that, or would that, I were going.

ོས་པར་བོད།

Or:—

ོས་པར་བོད། f. a. p.
Past: *Oh that, or would that, I had gone.*

Or:—

\[
\text{ཤུན (or ལོང་) བོ་འོག}
\]

\[
\text{f. a. p.}
\]

\[
\text{ཤོན (or ལོང་) དེ་ན་}
\]

\[
\text{N.B.—The expressions in དེ་ན་ are not much used in Colloquial,}
\]

\[
\text{being rather Literary.)}
\]

### Participles.

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<td>སྐེས་པ</td>
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<tr>
<td>སྐེས་པ་ཉིད་པ</td>
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<tbody>
<tr>
<td>སྐེས་པ་ཉིད་པ</td>
<td></td>
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</tbody>
</table>

### Active, Periphrastic, or Substantive.

\[
\text{ཤིན་ནས་}
\]

\[
\text{He who or that which goes; The goer.}
\]

\[
\text{ཤིན་ན་}
\]

\[
\text{He who, or that which went.}
\]

\[
\text{ཤུན (or ལོང་) སྐེ་}
\]

\[
\text{ཤུན་ན་}
\]

\[
\text{ཤུན་ན་}
\]

\[
\text{He who or that which will go, or is to go.}
\]

\[
\text{ཤུན་ན་}
\]

\[
\text{ཤུན་ན་}
\]
OTHER PARTICIPIAL EXPRESSIONS.

As in Colloquial Verb ཐོ་པ་ To see, No. IX, ཁ་ taking གེ་, ཁ་ taking གེ་, and ཁ་ taking གེ་ If ཁ་ be used it would take གེ་

SUPINES.

ཐོ་པ། To go.

For going.

VERBAL NOUNS OR ADJECTIVES.

ཐོ་པ་ (ན)\textsuperscript{1} Going; a or the going.

ཐོ་པ། The having gone.

ཐོ་པ། རབ་ The being about to go.

INFinitive mood.

Present: ཐོ་པ། To go.

ཐོ་པ་ or ཐོ་པ་ རབ་ or ཐོ་པ་ རབ་ To have gone.

Perfect: ཐོ་པ་ རབ་ or ཐོ་པ་ རབ་ To be about to go.
XIV.—Active 2-Rooted Literary Verb པོ་གྱེ་ | To go.

Roots.
Same as in Colloquial Verb, No. XIII, omitting བོད།

N.B.—The construction throughout is in the Nominative case.

Indicative Mood.

Present: I go.
པོ་གྱེ་ | f. a. p.

Periphrastic: I am going.
པོ་གྱེ་བོད།
ཕྱོགས་པོ་གྱེ་ or བོད།
ཕྱོགས་པོ་གྱེ་ or བོད། or རོལ་བོད།
Or:
ཕྱོགས་པོ་གྱེ་ and so on.

Past: I went.
པོ་གྱེ་ | དྲང་ or དྲོད། | f. a. p.
Or:
པོ་གྱེ་ དྲང་ | f. a. p.
Or:
པོ་གྱེ་ དྲོད།
ཕྱོགས་པོ་གྱེ་ or occ., chiefly interr. བོད།
ཕྱོགས་པོ་གྱེ་
Or:
ཕྱོགས་པོ་གྱེ་ and so on.

Imperfect: I was going.
Same as Periphrastic Present, context showing Tense.
Or:
ཕྱོགས་པོ་ (or དྲོད།) བོད། | and so on.
Or:
ཕྱོགས་པོ་ (or དྲོད།) བོད། | and so on.
Perfect: *I have gone.*
   Same as Past.
Pluperfect: *I had gone.*
   Same as Past.
   Or, seldom used save at end of sentence: —
   སེ་ (or རྡུ་) རུས་མེད། and so on.
   Or: —
   སེ་ (or རྡུ་) རུ་ད་ f. a. p.

Future: *I shall go.*
   བི་མེད་པས་ནི། f. a. p.
   Or: —
   བི་མེད་ནི། f. a. p.
   Or: —
   སེ་མེད། f. a. p.

SUBJUNCTIVE AND CONDITIONAL MOODS.

Present: *If... I shall go.*
   (Present Root) "" (any simple Future):

Past: *If... I would go.*
   (Perfect Root) "" (or རྡུ་) རུ་ད་ and so on.
   Or, same as Present.

Perfect: *If... I would have gone.*
   (Perfect Root) "" (or རྡུ་) རུ་ད་ and so on.

POTENTIAL MOOD.

Same as Potential Mood in Literary གང་བ། To send. No. VII, using Root གང་ throughout.

PROBABILITY.

Present: *Perhaps I shall go; I may go.*
   སེ་ (simple Future).
   Or: —
   བི་མེད། f. a. p.
Or:

Perhaps I would go; I might go.

and so on.

Perfect: Perhaps I would have gone; I might have gone.

and so on.

HORTATIVE MOOD.

Similar to Literary  To send, No. VII.

Purposive Mood.

Similar to Literary  To send, No. VII, using Root in Present Tense, and or in Past Tense.

PRECATIVE MOOD.

Or:—

Let me, etc., go.

Permissive and Optative Mood.

As in Literary  To send, No. VII, keeping the construction in the Nominative case and using the appropriate roots.

Imperative.

Go, Begone.
Participles.

Present:  བོད་

Going:  རོ་ or རོ་

Perfect:  རོ་ (or རོ་) ཀྲམ་

Gone:  རོ་ (or རོ་) འཇིག་

Com. Perfect:  རོ་ (or རོ་) ཐངས་ཕན་

Having gone:  རོ་ (or རོ་) ཐངས་ཕན་

Future:  རོ་

About to go:  རོ་

Active or Periphrastic or Substantive.

Same as in Colloquial No. XIII, save for the following:


dshes kyangs

dshes kyangs

dshes kyangs

dshes kyangs

dshes kyangs

He, who or that which will go, or is to go.
Participial Expressions.

Same as in Colloquial No. XIII.

Verbal Nouns.

Going: a or the going.

The having gone.

The being about to go.

Supines.

To go.

For going.

Infinitive Mood.

Present: ཤིས་ or ཤི་རིམ་

To go.

Perfect: ཤི་ (or ཤི་) རིམ་

To have gone.
To be about to go.

XV. —Two-rooted Literary Verb  ངུན་ གྲོལ་ To become, To be changed, To be turned, To grow, etc.

N.B. —This verb is often used as an Auxiliary verb, and the way in, and extent to which, it is so employed, is best seen in the other Literary Conjugations. It is purely classical. The construction here is in the Nominative case.

Roots.

Present: ངུན། Perfect: ངུ། Future: ངུན།

Imperative: ངུ། but sometimes པོ།

Indicative Mood.

Present: I become.

ེུན་ རེ། f. a. p.

Periphrastic: I am becoming.

ེུན་ རེལ་ རེ། or ངུ་ རེ།

ེུན་ རེལ་ སེ། or ངུ་ རེ། or ངུ་ རེལ་ སེ།

Past: I became.

ེུན་ or ངུ་ རེ། f. a. p.

Or:—

ེུན་ རེན།

ེུན་ རེལ། or occ. chiefly interr. བོན་ རེ།

ེུན་ རེལ་ སེ།
Imperfect: I was becoming.
Same as Periphrastic Present, context showing Tense.

Or:

and so on.

Or:

and so on.

Perfect: I have become.
Same as Past.

Pluperfect: I had become.
Same as Past.

Or, though seldom used:

f. a. p.

Or:

f. a. p.

Future: I shall become.

f. a. p.

Or:

f. a. p.

Subjunctive and Conditional Moods.

Present: If... I shall become.
(Present Root) "..." (simple Future).

Past: If... I would become.
(Perfect Root) "..." f. a. p.

Or:
(Perfect Root) "..." and so on.

Perfect: If... I would have become.
(Perfect Root) "..." and so on.


(As in Literary Verb  To be glad, No. XI.)
Purposive Mood.

Present: So that I may become.

Past: So that I might become.

Precautive Mood.

Or:

Let me, etc. become.

Permissive and Optative Moods.

As in Literary གོ་ རུ་ བོ ། To send, No. VII, keeping the construction in the Nominative Case, and using the appropriate Roots.

Imperative Mood.

Or:

Become.

Or:

Do not become.

Participles.

Present: 

Perfect: 

Becoming.

Become.
Com. Perfect: \( \text{Having become.} \)

Future: \( \text{About to become.} \)

**Periphrastic Expressions.**

- \( \text{He who or that which becomes. He who or that which became.} \)
- \( \text{The become.} \)

**Other Participial Expressions.**

Same as in \( भूतम् To see, No. XI, using the appropriate Roots. \)

Both \( \text{and take } \text{and } \text{।} \)

**Supines.**

\( \text{To become.} \)
For becoming.

**Verbal Nouns.**

**Becoming.** A or the becoming.

The having become.

The being about to become.

**Infinitive Mood.**

**Present:** ཡུལ་

To become.

**Perfect:** ཡུལ་

To have become.

**Future:** ཡུལ་

To be about to become.

XVI.—Active, 4-Rooted Colloquial Verb ཡུལ To do, To make, etc.

**N.B.—**The construction is in the Agentive case, save where otherwise indicated.

**Roots.**

**Present:** ཕོ་

**Perfect:** ཕོ།

**Future:** ཕོ།

**Imperative:** དོ་, དོ, དོ།, དོ།
The construction is throughout similar to that of Colloquial བོི་མ To send, No. VI, up to and including the Optative Mood, save for the following:—

**Imperative Mood.**

| བོི་མ | Do |
| བོི་མ | Do not do: |

_N.B._—The form རི་ Do is probably really རི་!

**Participles.**

As in Colloquial བོི་མ To send, No. VI.

**Active or Periphrastic Expressions.**

As in Colloquial བོི་མ To send, No. VI.

**Other Participial Expressions.**

**Present.**

| བོི་མ | Doing. |
| བོི་མ | Because, since, when, while... doing. |

And so on, as in Colloquial བོི་མ To send, No. VI.

**Past.**

| བོི་མ | Having done. |
| བོི་མ | Because, since, when... did, or was done, or had done. |

And so on, as in Colloquial བོི་མ To send, No. VI.
Supines, and Verbal Nouns and Infinitive Mood.

As in Colloquial निल To send, No. VI.

XVII. Active, 4-Rooted Literary Verb, निल To do, To make, etc.

Roots:

Present: 
Perfect: As in Active Colloquial Verb, No. XVI.
Future: 
Imperative: निल (बीण)

Indicative Mood:

Present: I do; I make.

Intensive: I do do; I do make.

Periphrastic: I am making.

Or, elegantly, but seldom used:

Past: I made.

Or:

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Or:

\[\text{Or}:-\]

\[\text{Or}:-\]

Imperfect: *I was making.

Same as Periphrastic Present, context showing Tense.

Or:

\[\text{Or}:-\]

\[\text{Or}:-\]

\[\text{Or}:-\]

Perfect: *I have made.

Same as Past.

Pluperfect: *I had made.

Same as Past.

Or:

\[\text{Or}:-\]

\[\text{Or}:-\]

Or, though seldom used:

\[\text{Or}:-\]

Future: *I shall make.

\[\text{Or}:-\]

\[\text{Or}:-\]

\[\text{Or}:-\]

\[\text{Or}:-\]

Subjunctive and Conditional Moods.

Present: *If... I shall make.

(Present Root)... \[\text{any simple Future as above}\].
The rest as in Literary । To send, No. VII.

The other Moods as in the same Verb No. VII, down to and including the Optative Mood, with appropriate Roots, etc.

**Imperative Mood.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>རས་</td>
<td>Make</td>
</tr>
<tr>
<td>རས་ལས།</td>
<td></td>
</tr>
<tr>
<td>རས་འད།</td>
<td></td>
</tr>
<tr>
<td>སྣན།</td>
<td>Do not make</td>
</tr>
<tr>
<td>རས་ལ།</td>
<td></td>
</tr>
<tr>
<td>རས་འད།</td>
<td></td>
</tr>
</tbody>
</table>

**Participles.**

- **Present:** རས། Making
- **Perfect:** རས་ར། Made
- **Com. Perfect:** རས་སོ། Having made
- **Future:** རས་འད། About to make
Active or Periphrastic Participles:

He who or that which makes or does; the maker or doer.

He who or that which made or did.

He who or that which will make or do, or is to make or do.

Or the following simple construction may be used:

The carpenter who makes the box.

The carpenter who made the box.

The carpenter who will make, or is to make, the box.

Other Participial Expressions.

As in Colloquial ཐོན་ To make, No. XVI.

Supines:

To make.

For making.
**Verbal Nouns.**

<table>
<thead>
<tr>
<th>Tibetan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཏིགས་(ི།)</td>
<td>Making: a or the making.</td>
</tr>
<tr>
<td>སྲོགས་(ི།)</td>
<td>The having made.</td>
</tr>
<tr>
<td>སྲོགས་འབུགས་(ི།)</td>
<td>The being about to make.</td>
</tr>
<tr>
<td>སྲོགས་རུས་(ི།)</td>
<td></td>
</tr>
<tr>
<td>སྲོགས་རིགས་(ི།)</td>
<td></td>
</tr>
<tr>
<td>སྲོགས་དོན་(ི།)</td>
<td></td>
</tr>
<tr>
<td>སྲོགས་(དི།)</td>
<td></td>
</tr>
</tbody>
</table>

**Infinitive Mood.**

<table>
<thead>
<tr>
<th>Mood</th>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>ཕེན།</td>
<td>To make.</td>
</tr>
<tr>
<td></td>
<td>སྲོགས།</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>སྲོགས་རུས་</td>
<td>To have made.</td>
</tr>
<tr>
<td></td>
<td>སྲོགས་རིགས།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>སྲོགས་ལོགས།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>སྲོགས་རུངས།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>སྲོགས་བུད།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>སྲོགས་འགྲུབ།</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>སྲོགས་འབུགས།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>སྲོགས།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>སྲོགས་དོན།</td>
<td></td>
</tr>
<tr>
<td></td>
<td>སྲོགས་རིགས།</td>
<td></td>
</tr>
</tbody>
</table>

XVIII.—Passive, 4-Rooted Colloquial Verb སྲོགས་ or ཨིགྱ་ To be made, To be done, etc.
Conjugated on the lines of Passive Colloquial Verb द्वैते धेिि To be sent, No. VIII, with the appropriate Roots, etc.

XIX.—Passive, 4-Rooted Literary Verb तृष्णां तृष्णां तृष्णां तृष्णां To be made, To be done, etc.

Conjugated on the lines of Passive Literary Verb तृष्णां तृष्णां तृष्णां तृष्णां To be sent, No. XII, as far as, and including, the Compound Perfect of the Participles, and with the appropriate Roots, etc. Then:

**Participles.**

द्वैते धेिि द्वैते धेिि

*Future:*

द्वैते धेिि

*About to be made or done.*

**Other Participial Expressions.**

**Present.**

द्वैते धेिि

*Being made or done.*

द्वैते धेिि

*Because, since, while, when... being made or done.*

द्वैते धेिि

And so on as in Literary Active, No. XVII.

**Past.**

द्वैते धेिि

*Having been made or done.*

द्वैते धेिि

*Because, since, when... is or was made or done.*

And so on as in Literary Active, No. XVII.
Supines.

- ग्रन्त (gri) | To be made or done.
- ग्रन्त (gri) | For being made or done.
- ग्रन्त (gri) (or ग्रन्त or ग्रन्त)
- ग्रन्त (gri) (or ग्रन्त or ग्रन्त)
- ग्रन्त (gri) (or ग्रन्त or ग्रन्त)

Verbal Noun.

- ग्रन्त (gri) | Being made or done. A or the
- ग्रन्त (gri) | being made or done.

Infinitive Mood.

- ग्रन्त (gri) | To be made or done.
- ग्रन्त (gri) | Future: ग्रन्त (gri)
- ग्रन्त (gri) | ग्रन्त (gri) ग्रन्त (gri)
- ग्रन्त (gri) | ग्रन्त (gri) ग्रन्त (gri)

Past: ग्रन्त (gri) ग्रन्त (gri) | To have been made or done.

XX.—Passive Literary Verb ग्रन्त ग्रन्त ग्रन्त To be made or done, etc.

In conjugating this Verb, ग्रन्त remains constant throughout, while the rest is in Literary ग्रन्त To be, No. II.
Or, while keeping ༔༔ constant throughout, LITERARY ས་༔༔ No. XV may be substituted for LITERARY ས་༔༔

But then the meaning is,—To become made or done, To be about to become made or done.

FINIS.
"A book that is shut is but a block"

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