§ 126. Pronominal Adjectives.

ཐམས་ཅད, every, all, the whole.
ཀུན, all.
འགའ, some.
འགའ་ཞིག, some one, some body.
འགའ་ཡང, (with any negatives,) no one, none.
ཁ་ཅིག, ལ་ལ, ལ་ལ་ཞིག, } some, some one.
བདག, རང་, } one's self.
གཞན, other.
གཞན་ཞིག, another.
སུ་ཞིག, any one.
ཅི་ཞིག, any thing.
འབའ་ཞིག, only, mere.
སུ་ཡང་, every one, each.
སུ་ཡང་རུང་-བ, whoever, whosoever.
གང་ཡང་, either, each, every one.
གང་ཡང་རུང་-བ, whichever, whichsoever.
ཅི་ཡང་, every thing.
ཅི་ཡང་རུང་-བ, whatever.

Note. སུ་ཡང, གང་ཡང and ཅི་ཡང, when followed by any of the negative or prohibitive particles མ, མི, མེད, མིན, may be expressed by, none or no one, neither, nothing.

Verbs.

§ 127. Among the verbs there are no terminations in any tense whatever, expressive of persons. It is the preceding noun, pronoun, or the context that must show them. There are many impersonal or indefinite locutions or expressions formed by the participles: present, past, and future. Those of the participle future in བྱ or པར་བྱ and བར་བྱ, may be often expressed in English by ' you must,' or ' you must not;' ' we must,' or ' we must not.

§ 128. The participle present, as a verbal noun, might be taken for the theme of a verb, for fixing the signification of it in a Dictionary, as the Tibetans sometimes do. But, as it is more common, and more consonant with our ideas to take the infinitive, I have most frequently done so. The participle present terminates always in one of the articles པ or བ. It is a participial noun, and may be taken both adjectively and substantively; as བྱེད་པ, doing or a doing; འགྲོ་བ, walking (going), or walking (a going); སྨྲ་བ, speaking, a speaking, speech.

When it denotes the agent, the article may be expressed in several modes; as for a male: བྱེད་པ for བྱེད་པ་པ, a doer; བྱེད་པོ for བྱེད་པ་པོ, the doer or maker; for a female:

བྱེད་མ for བྱེད་པ་མ, a female agent; བྱེད་མོ for བྱེད་པ་མོ, the (female) doer or maker. Such participial nouns are frequently expressed also by adding to the root either བྱེད or མཁན, or sometimes both, thus: བྱེད་མཁན, (with or without the articles པ, for the male and མ for the female,) as: འགྲོ་བྱེད།-པ m. ।-མ, f. འགྲོ་མཁན།-པ m. ।-མ, f. འགྲོ་བྱེད་མཁན, a walker.

§ 129. The infinitive is formed by affixing a ར, to the པ or བ terminations of the participial noun; as, བྱེད་པར, to do, make; འགྲོ་བར, to go, walk. By the infinitive is expressed the supine and the gerund also; but, instead of པར and བར, the latter may assume any of the postpositive particles ཏུ, དུ, རུ, or -ར, སུ; as, བྱེད་དུ, for doing, to do; འགྲོར, for going, to go; སློག་ཏུ, for reading, to read; བཞིགས་སུ, for looking on, to look on; ཟ་རུ or ཟར, for eating, to eat.

§ 130. The indicative present is expressed in the several modes following;

1. By the simple root of the verb, dropping the infinitive sign (པར or བར); as བྱེད, he does; འགྲོ, he goes.

2. By the reduplication of the final letter of the root, with the addition of the *o* vowel over it; as, བྱེད་དོ, he does, འགྲོའོ, he walks; also འདུག་གོ, he is or sits, གསུང་ངོ, he commands, ཡོད་དོ, there is, ཡིན་ནོ, it is, འགྲུབ་བོ, he performs, སེམས་སོ, he thinks, སྨྲའ, he speaks, འགྱུར་རོ, he will be, གསོལ་ལོ, he begs, ཤེས་སོ, he knows.

3. By adding to the infinitive, བྱེད or བྱེད་དོ, and dropping the infinitive sign before them; as, འགྲོ་བར་བྱེད or འགྲོ་བྱེད, he does walk; ཟ་བར་བྱེད or ཟ་བྱེད, he does eat.

4. By adding, after the root of the verb, བཞིན་པ; or either of the auxiliaries, འདུག, སྣང, preceded by any of the particles, ཞིན་, ཀིན, གྱིན, འིན or ཡིན, (agreeably to the final letter of the root;) as, བྱེད་བཞིན་པ or བྱེད་ཞིན་འདུག, བྱེད་ཞིན་སྣང, is doing; འགྲོ་བཞིན་པ or འགྲོའིན་འདུག, འགྲོའིན (or འགྲོ་ཡིན) སྣང་ is going or walking.

§ 131. The root of the perfect participle, preterite or past tense, and of the participle passive, is the same. It is formed regularly in some verbs, by affixing ས to the root of the indicative present; as, from གསུང་, he commands; གསུངས, commanded. Some drop the འ prefix only; others drop the འ prefix, and assume a ས affix; as, from འགྱུར, he becomes, གྱུར, is become, grown; from འབྲི, he writes, བྲིས, wrote, written. In other cases the past tense is formed irregularly. It assumes frequently one of the particles, ཟིན, གྱུར, ཡིན, ཚར, སོང།

§ 132. The imperfect and pluperfect are formed by adding to the root of the present and perfect tense the auxiliary verb, འདུག་པ, was; as, from འོང་བར, to come;

འོང་འཚག་པ, was coming ; འོངས་འཚག་པ, had come. But, as an historical imperfect, and pluperfect, they are commonly expressed thus: the imperfect by the participle perfect in པ ; as, སྨྲས་པ, he said ; and the pluperfect, by adding to the former ཡིན་པ ; as, སྨྲས་པ་ཡིན་པ or སྨྲས་ཡིན་པ, he had said.

§ 133. The indicative future is formed regularly, in many verbs, from the infinitive, by adding འགྱུར ; as, བྱེད་པར་འགྱུར, will or shall do: (sometimes the infinitive sign is dropped; as, བྱེད་འགྱུར.) The participle futures in བྱ, པར་བྱ་བ or བར་བྱ་བ, are formed, in many verbs, especially neuters, from the root of the indicative present; as འགྲོ་བྱ, འགྲོ་བར་བྱ་བ, about to go, to be gone. In other cases, they are formed from the roots of the irregular future tenses.

§ 134. The imperative, in some cases, is the same with the root of the present or preterite indicative; as, in འཚག, do sit ; སོང, go away. In some instances the inherent *a* or expressed *é* of the above mentioned tenses or their roots, are changed into *o*; as, from ཟ, to eat, (or he eats,) ཟོ, do eat ; from སེལ, he cures ; སོལ, do cure from སེམས, he thinks; སོམས, do think, consider; sometimes ས, also is affixed ; as, from སྨྲ, he says, speaks ; སྨྲོས-ཤིག, say, do speak.

§ 135. The subjunctive present (or hortative or precative mood,) is formed regularly from the imperative, by adding any of the particles, ཅིག, ཞིག, ཤིག ; as in སློག་ཅིག, let him read, he may read ; སོང་ཞིག, let him go, he may go ; སོམས་ཤིག, let him consider, he may consider ; or from the infinitive, by adding གྱུར་ཅིག, ཤོག or ཤོག་ཅིག, signifying let, may ; as, ཤེས་པར་གྱུར་ཅིག, (also ཤེས་གྱུར་ཅིག,) may (he) know or be acquainted with it ; འོང་བར་ཤོག or ཤོག་ཅིག, may it come or happen.

§ 136. The conditional forms of the conjunctive mood are formed by adding ན (*na*) to the roots of the indicative present and preterite : as, བྱེད་ན, if you would do, and བྱས་ན, if you may have done. The conjunctive future may be expressed by the past tense, with the future sign འགྱུར ; as, བྱས་པར་འགྱུར, shall have done ; བསློགས་པར་འགྱུར, shall have read over or perused.

§ 137. When the roots of the indicative present, preterite, and future tenses, and that of the imperative, are known, the rest may be formed regularly by certain adventitious particles or auxiliary verbs.

How the roots alluded to are expressed in many verbs, will be shown, by numerous examples, below.

§ 138. Although there be some verbs in this tongue that commence with a single consonant, and of which the roots never change, the several tenses being distinguished by some additive terminations; yet the greatest part of the verbs, besides such terminations, assume one of the five prefixes (ག་ད་བ་མ་འ,) for the formation of the present, preterite, and future tenses; causing hence many irregularities: these are exhibited in the following scheme, under 10 heads according to the 10 radical letters, ཁ་ག་ཆ་ཇ, ཐ་ད་ཕ་བ་ཚ་ཛ, preceded by འ, in the indicative present.

§ 139. No. 1.

Indicat. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
འཁལ	བཀལ་ཟིན	བཀལ	ཁོལ,	*v. a.* to spin, &c.
འཁུར	བཀུར་ཟིན	བཀུར	ཁུར,	*v. a.* to carry, to respect, &c.
འཁྱིག,	བཀྱིགས,	བཀྱིག	ཁྱིག	*v. a.* to bind, tie.
འཁྲིད	བཀྲིས	བཀྲི	ཁྲིད,	*v. a.* to conduct, lead.
འཁྲུད	བཀྲུས	བཀྲུ	ཁྲུད,	*v. a.* to wash.

In verbs like those here enumerated, the imperative is formed from the indicative present, by dropping the འ prefix, and turning the inherent *a* into the expressed *o* vowel. The future, likewise, is formed from the indicative present, by changing the འ into the བ prefix, and the aspirate ཁ, into the sharp ཀ. The preterite is formed from the future by adding ས ; or ཟིན, (the sign of the preterite tense.)

§ 140. No. 2.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
འགུགས	བཀུག	དགུག	ཁུག,	*v. a.* to draw down, call, summon.
འགུམ	བཀུམ	དགུམ	ཁུམ,	*v. a.* to destroy, kill, murder, slay.
འགེགས	བཀག	དགག	ཁོག,	*v. a.* to hinder, prohibit.
འགེངས	བཀང་	དགང་	ཁོང་,	*v. a.* to fill, replenish.
འགེབས	བཀབ	དགབ	ཁོབ,	*v. a.* to cover, overspread.
འགེལ	བཀལ	དགལ	ཁོལ,	*v. a.* to load.
འགེས	བཀས	དགས	ཁོས,	*v. a.* to split, cleave.
འགོད	བཀོད	དགོད	ཁོད,	*v. a.* to build, construct.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
འགྲེམ	བཀྲམ	དགྲམ	ཁྲོམ,	*v. a.* to scatter, sprinkle.
འགྲོལ	བཀྲོལ	དགྲོལ	ཁྲོལ,	*v. a.* to unfold, explain.

In such verbs as the preceding, the future is formed from the indicative present by turning the འ prefix into that of ད, and the expressed *é* vowel into the inherent *a*, and by dropping the second affix ས. From the future, the preterite is formed by turning the ད into བ, and the hard ག into the sharp ཀ. The imperative is formed from the indicative present, by dropping the འ, and the second affix ས; and by turning the hard ག into the aspirate ཁ, and the *é* vowel into *o*.

In the following eight numbers, the analysis of the several tenses will be left to the learner's sagacity.

§ 141. No. 3.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
འཆག	བཅགས	བཅག	ཆོག or ཤོག,	*v. a.* to travel through or over; to go or pass up and down.
འཆང་	བཅངས	བཅང་	ཆོང་,	*v. a.* to keep, hold, wear.
འཆད	བཤད་ཟིན	བཤད	ཤོད,	*v. a.* to explain, tell.
འཆབ	བཅབས	བཅབ	ཆོབ,	*v. a.* to conceal, hide.
འཆའ	བཅས	བཅའ	ཆོས,	*v. a.* to prepare, make ready.
འཆིང་	བཅིངས	བཅིང་	ཆིང་,	*v. a.* to bind, tie, fasten.
འཆིབ	བཅིབས	བཅིབ	ཆིབ,	*v. a.* to mount, ascend.
འཆུ	བཆུས	བཆུ	ཆུས,	*v. a.* to fetch up water, to irrigate, water.
འཆེ	བཅེས	བཅེ	ཆས,	*v. a.* to promise, assure.
འཆེག	བཤགས	བཤག	ཤོག,	*v. a.* to split, cleave; to confess, &c.
འཆོ	བཅོས	བཅོ	ཆོས,	*v. a.* to prepare, make ready.

§ 142. No. 4.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
འཇལ	བཅལ	གཞལ	འཇོལ,	*v. a.* to weigh, ponder, &c.
འཇིག	བཤིག	གཞིག	ཤིག,	*v. a.* to destroy, &c.
འཇིབ	བཞིབས	བཞིབ	ཞིབ,	*v. a.* to suck, draw out, &c.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
འཇིལ	བཅིལ	གཞིལ	ཆིལ	*v. a.* to depose, divest.
འཇུ	བཞུས	བཞུ	འཇུས,	*v. a.* to digest, concoct.
འཇུག	བཅུག	གཞུག	ཆུག	*v. a.* to put, make, cause.
འཇུན	བཅུན	གཞུན	ཆུན,	*v. a.* to subdue, make tame.
འཇོ	བཞོས	བཞོ	འཇོས,	*v. a.* to express, milk.
འཇོག	བཞག	གཞག	ཞོག,	*v. a.* to put, place, lay down.
འཇོམས	བཅོམ	གཞོམ	ཆོམ,	*v. a.* to subdue, conquer, overcome, &c.
			§ 143.	No. 5.
འཐགས	བཏགས	བཏག	ཐོག,	*v. a.* to grind ; weave.
འཐིག	བཏིགས	བཏིག	ཐིག,	*v. a.* to let fall in drops.
འཐུང	བཏུངས	བཏུང	འཐུང,	*v. a.* to drink, to drink up.
འཐུབ	བཏུབས	གཏུབ	འཐུབ,	*v. a.* to cut to small pieces.
འཐོར	བཏོར	གཏོར	འཐོར,	*v. a.* to scatter, diffuse.
			§ 144.	No. 6.
འདིང	བཏིང	གདིང	ཐིང,	*v. a.* to spread on the ground.
འདུལ	བཏུལ	གདུལ	ཐུལ,	*v. a.* to subdue, break.
འདེགས	བཏེག	གདེག	ཐེག,	*v. a.* to lift up.
འདེབས	བཏབ	གདབ	ཐོབ,	*v. a.* to cast, throw, &c.
འདོགས	བཏགས	གདགས	ཐོགས,	*v. a.* to tie, bind.
འདོན	བཏོན	གདོན	ཐོན,	*v. a.* to utter, eject, &c.
			§ 145.	No. 7.
འཕྲལ	ཕྲལ	དབྲལ	ཕྲོལ,	*v. a.* to separate.
འཕྲི	ཕྲི	འབྲི	ཕྲི,	*v. a.* to make less, subtract.
འཕྲོག	ཕྲོག	དབྲོག	ཕྲོག,	*v. a.* to take by force.
			§ 146.	No. 8.
འབིགས	ཕིག	དབིག	ཕིག,	*v. a.* to bore, to pierce,
འབུགས	ཕུག	དབུག	ཕུག,	
འབུད	ཕུད	དབུད	ཕུད,	*v. a.* to put off.
འབུབས	ཕུབ	དབུབ	ཕུབ,	*v. a.* to vault, overarch.
འབུལ	ཕུལ	དབུལ	ཕུལ,	*v. a.* to offer, present, give.

འབེབས	ཕབ	དབབ	ཕོབ,	*v. a.* to make descend, to let down.
འབྱིན	ཕྱུང་	དབྱུང	ཕྱུང་,	*v. a.* to draw or pull out.
འབྱེད	ཕྱེ	དབྱེ	ཕྱེ,	*v. a.* to separate, divide, open.

§ 147. No. 9.

འཚག	བཚགས	བཚག	ཚོག	*v. a.* to sift, strain.
འཚབ	བསབས	བསབ	ཚོབ or སོབ,	*v. a.* to repay, give an equivalent for.
འཚིར	བཙིར	གཙིར	ཚིར,	*v. a.* to express, squeeze.
འཚེ	བཙེས	བཙེ or གཙེ,	ཚེས,	*v. a.* to hurt, to do harm to.
འཚེད	བཙོས	བཙོ	ཚོས,	*v. a.* to boil, dress; dye, tinge.
འཚེམ	བཙེམས	བཙེམ	ཚེམ,	*v. a.* to sew, stitch.
འཚོ	བསོས	གསོ	སོས	*v. a.* to feed, keep, nourish; to keep alive.
འཚོག	བཙོགས	བཙོག	ཚོག,	*v. a.* to cut, hew, engrave; to prick, goad.
འཚོང་	བཙོངས	བཙོང་	ཚོང་,	*v. a.* to sell.
འཚོད v. འཚེད,	བཙོས	བཙོ	ཚོས,	*v. a.* to boil, dress; dye, tinge.
འཚོལ	བཙོལ་ཟིན	བཙོལ	ཚོལ,	*v. a.* to seek, search after.

§ 148. No. 10.

འཛིན	བཟུང་	གཟུང	ཟུང་,	*v. a.* to take, seize.
འཛུག	བཙུག	གཟུག	ཟུག,	*v. a.* to fit, or set, fix, plant.
འཛུད	བཙུད	གཟུད	ཟུད,	*v. a.* to convert, turn, make enter into.
འཛུམ	བཟུམ	གཟུམ	ཟུམ,	*v. a.* to shut, close.
འཛུར	བཟུར	གཟུར	ཟུར,	*v. a.* to shun, avoid.
འཛུལ	བཟུལ	གཟུལ	ཟུལ,	*v. n.* to creep in.
འཛེད	བཟེད	གཟེད	ཟེད,	*v. a.* to hold, keep, receive.
འཛེམ	བཟེམ	གཟེམ	ཟེམ,	*v. n.* to blush, to be ashamed for.

§ 149. *Observations on the five prefixes* (ག་ ད་ བ་ མ་ འ.)

These letters, prefixed to any letter, syllable or word, occur, as has been seen, among other parts of speech as well as the verbs; but it is among the verbs especially that their utility is conspicuous; the formation of the indicative present, preterite, and future tenses depending principally on them.

§ 150. *Use of the prefix* ག:

In some verbs, it is retained in all tenses, as :

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
གཅི	གཅིས	གཅི་བར་འགྱུར	གཅིས་ཤིག,	to make water.
གཡོག	གཡོགས	གཡོག་པར་འགྱུར	གཡོགས་ཤིག,	to cover.
གསུང	གསུངས	གསུང་བར་འགྱུར	གསུང་ཤིག,	to command, say.
གནས	གནས་ཟིན	གནས་པར་འགྱུར	གནས་པར་ གྱུར་ཅིག,	*v. n.* to dwell, be.

With some verbs it is used only in the present and future (and sometimes in the imperative too) as :

གཅོད	བཅད	གཅད	ཆོད or གཅོད, *v. a.* to cut, to cut off.
གཏོད	བཏང v. བཏངས	གཏང་	ཐོང་, *v. a.* to give.
གཏོད	བཏད	གཏད	ཐོད, *v. a.* to commit to, to entrust.
གསོད	བསད	གསད	སོད or གསོད, to kill, slay, murder.
གསོན	བསན	གསན	གསོན, to hear, hearken to.

With many verbs it is used only in the future, as may be seen in the above scheme Nos. 4, 5, 6, 9, 10.

§ 151. *Use of the prefix* ད:

In some verbs it is retained in all tenses, as :

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
དཔོག	དཔགས	དཔག	དཔོག,	*v. a.* to measure, weigh, ponder.
དཔོར	དཔར་ཟིན	དཔར	དཔོར,	*v. a.* to dictate, tell what to write.
དཔྱོང་	དཔྱངས	དཔྱང	དཔྱོང་,	*v. a.* to hang, to hang down.
དཔྱོད	དཔྱད་ཟིན	དཔྱད	དཔྱོད,	*v. a.* to try, prove, judge, examine.

In some instances, it is found only with the preterite and future tenses, as:

འཁྲུག	དཀྲུགས	དཀྲུག	ཁྲུག, *v. a.* to trouble, stir up.
འཁྲོལ	དཀྲོལ་ཟིན	དཀྲོལ	ཁྲོལ, *v. a.* to make a noise with a musical instrument to play on.

In many verbs, it is used only in the future, as may be seen above, Nos. 2, 7, 8.

§ 152. *Use of the prefix* བ :

In a few verbs, it is retained in all tenses, as :

བགོད	བགོས	བགོ	བགོས་ཀ-ཤིག, *v. a.* to divide, to give in share.
བགྱིད	བགྱིས	བགྱི	གྱིས, *v. a.* to do, make.
བརྡུད	བརྡུས	བརྡུ	བརྡུས, *v. a.* to cleanse (rice, &c.) by beating.

In many verbs, the བ is prefixed only to the preterite tense, as to be seen in many instances above, Nos. 2, 4, 6, 10.

In some ve.ibs it is used both in the preterite and future tenses, as to be seen above, Nos. 1, 3, 5.

§ 153. *Use of the prefix* མ :

The མ prefix is retained in all tenses with some verbs, as :

མཆི	མཆིས	མཆི་བར་འགྱུར, *v. n.* to go, repair to.
མཐོང	མཐོང་ཟིན	མཐོང་བར་འགྱུར, *v. a.* to see, to look on.

In a few instances it is used only in the preterite and future tenses; as in མཉན་པར, *v. a.* to hear fully, to listen to ; and in མནན་པར, *v. a.* to depress, ravish, to outdo.

§ 154. *Use of the prefix* འ :

Of the five prefixes, this is the one most extensively employed with the verbs. It is retained in some verbs in all the three tenses, as:

Ind. pres.	*pret.*	*fut.*	*signification.*
འཁྲིག	འཁྲིགས	འཁྲིག་པར་འགྱུར,	*v. n.* to stick to or together.
འཁྲུག	འཁྲུགས	འཁྲུག་པར་འགྱུར,	*v. n.* to be troubled or stirred up.
འགག	འགགས	འགག་པར་འགྱུར,	*v. n.* to stop, stay, still.
འཐུང་	འཐུངས	འཐུང་བར་འགྱུར,	*v. a.* to drink.
འདའ	འདས	འདའ་བར་འགྱུར,	*v. n.* to pass, go away, die.
འདུ	འདུས	འདུ་བརའགྱུར,	*v. n.* to assemble, gather together.

It is dropped very frequently in the preterite, as:

འཁྱེར	ཁྱེར	འཁྱེར་བར་འགྱུར,	*v. a.* to carry.
འཁྲིད	ཁྲིད	འཁྲིད་པར་འགྱུར,	*v. a.* to lead, conduct.
འགས	གས	འགས་པར་འགྱུར,	*v. n.* to be split or cleft.
འགྱུར	གྱུར	འགྱུར་བར་འགྱུར	*v. n.* to become, grow, change, turn.
འཛད	ཟད	འཛད་པར་འགྱུར,	*v. n.* to be spent entirely.

The འ prefix, with most verbs, is used only in the indicative present (with a few exceptions in the imperative), as may be seen in the above scheme, Nos. 1, to 10.

§ 155. From several neuter verbs the active forms are thus derived :

	Ind. pres.	*pret.*	*fut.*	*signification.*
from	འཁུམ	ཁུམས	འཁུམ་པར་འགྱུར,	*v. n.* to shrink, contract himself.
	སྐུམ	བསྐུམས	བསྐུམ,	*v. a* to contract.
from	འཁོད	འཁོད་ཟིན	འཁོད་པར་འགྱུར,	*v. n.* to settle, sit.
	འགོད	བཀོད	དགོད,	*v. a.* to fix, set, build, frame,
from	འཁོར	འཁོར་ཟིན	འཁོར་བར་འགྱུར,	*v. n.* to turn, go, walk round about.
	སྐོར	བསྐོར་ཟིན	བསྐོར,	*v. a.* to turn round ; encircle, surround, circumambulate.
from	འགས	གས	འགས་པར་འགྱུར,	*v. n.* to be split or cleft.
	འགེས	བགས	དགས,	*v. a.* to split, cleave.
from	འགག	འགགས	འགག་པར་འགྱུར,	*v. n.* to stop, be hindered.
	འགེགས	བཀག	དགག,	*v. a.* to hinder, prohibit.
from	འགུམ	གུམ*	འགུམ་པར་འགྱུར,	*v. n.* to die, perish, be extinguished.
	འགུམ་-པར་བྱེད	བགུམ	དགུམ,	*v. a.* to destroy, kill, extinguish.
from	འགུལ	འགུལ་ཟིན	འགུལ་བར་འགྱུར,	*v. n.* to shake, quake, to agitated.
	སྒུལ	བསྒུལ་ཟིན	བསྒུལ,	*v. a.* to move, agitate, shake.
from	འགྱུར	གྱུར་-ཟིན	འགྱུར་བར་འགྱུར,	*v. n.* to become, change, turn.
	སྒྱུར	བསྒྱུར་ཟིན	བསྒྱུར,	*v. a.* to change, turn, translate.
from	འགྱེ	གྱེས	འགྱེ་བར་འགྱུར,	*v. n.* to go asunder, be diffused.
	འགྱེད	བགྱེས	བགྱེ,	*v. a.* to scatter, disperse, diffuse, distribute.
from	འགྱེལ	གྱེལ་-ཟིན	འགྱེལ་བར་འགྱུར,	*v. n.* to be turned upside down.
	སྒྱེལ	བསྒྱེལ་ཟིན	བསྒྱེལ,	*v. a.* to turn upside down.
from	འགྲིག	འགྲིག་ཟིན	འགྲིག་པར་འགྱུར,	*v. n.* to congrue, agree, be coherent.
	སྒྲིག	བསྒྲིགས	བསྒྲིག,	*v. a.* to adjust, make agree, compose.
from	འགྲིབ	གྲིབ	འགྲིབ་པར་འགྱུར,	*v. n.* to be offuscated, to grow less.
	སྒྲིབ	བསྒྲིབས	བསྒྲིབ,	*v. a.* to offuscate, darken.

* In the neuter verbs, the future is often formed with the preterite also, thus ; གུམ་པར་འགྱུར.

	Ind. pres.	*pret.*	*fut.*	*signification.*
from	འགྲིལ	གྲིལ	འགྲིལ་བར་འགྱུར,	*v. n.* to roll down, to shrink.
	སྒྲིལ	བསྒྲིལ་ཟིན	བསྒྲིལ,	*v. a.* to roll, wrap up.
from	འགྲུབ	གྲུབ	འགྲུབ་པར་འགྱུར,	*v. n.* to be ready, be accomplished.
	སྒྲུབ	བསྒྲུབས	བསྒྲུབ,	*v. a.* to make ready, accomplish.
from	འགྲེང	འགྲེངས	འགྲེང་བར་འགྱུར,	*v. n.* to arise, stand up.
	སྒྲེང	བསྒྲེངས	བསྒྲེང,	*v. a.* to raise, erect.
from	འགྲོལ	གྲོལ	འགྲོལ་བར་འགྱུར,	*v. n.* to be loosened, untied.
	འགྲོལ or འགྲེལ	བཀྲོལ	དགྲོལ,	*v. a.* to loosen, untie; explain; de-
	སྒྲོལ	བསྒྲལ་ཟིན	བསྒྲལ,	liver, save.
from	འཆག	ཆག	འཆག་པར་འགྱུར,	*v. n.* to break.
	གཅོག	བཅག	གཅོག་པར་འགྱུར,	*v. a.* to break.
from	འཆད	ཆད	འཆད་པར་འགྱུར,	*v. n.* to be rent, dissolved.
	གཅོད	བཅད	གཅད,	*v. a.* to cut off, divide.
from	འཐོན	ཐོན	འཐོན་པར་འགྱུར,	*v. n.* to issue, be uttered.
	འདོན	བཏོན	གདོན,	*v. a.* to utter, eject.
from	འདུ	འདུས	འདུ་བར་འགྱུར,	*v. n.* to assemble, gather together.
	སྡུད	བསྡུས	བསྡུ,	*v. a.* to collect, gather together, amass.
from	འདུམ	དུམ	འདུམ་པར་འགྱུར,	*v. n.* to agree with, be in concord.
	སྡུམ	བསྡུམས	བསྡུམ,	*v. a.* to make agree, reconcile.
from	འཕེལ	འཕེལ-ཟིན	འཕེལ་བར་འགྱུར,	*v. n.* to increase, be augmented.
	སྤེལ	སྤེལ་ཟིན	སྤེལ་བར་འགྱུར,	*v. a.* to augment, &c.
from	འཕོ	འཕོས	འཕོ་བར་འགྱུར,	*v. n.* to shift, change, transmigrate.
	སྤོ	སྤོས	སྤོ་བར་འགྱུར,	*v. a.* to shift, change.
from	འབྲལ	བྲལ	འབྲ་བར་འགྱུར,	*v. n.* to withdraw from, be separated.
	འཕྲལ	ཕྲལ	དབྲལ,	*v. a.* to separate.
from	འབྲི	བྲི	འབྲི་བར་འགྱུར,	*v. n.* to grow less.
	འཕྲི	ཕྲི	དབྲི,	*v. a.* to make less, subtract.
from	འབབ	བབ-ས	འབབ་པར་འགྱུར,	*v. n.* to descend, fall, flow.
	འབེབས	ཕབ	དབབ,	*v. a.* to make descend, let down.

Ind. pres.	pret.	fut.	signification.
from འབྱུང་	བྱུང	འབྱུང་བར་འགྱུར,	*v. n.* to come forth, to be produced; be, become.
འབྱིན	ཕྱུང	དབྱུང,	*v. a.* to draw, pull out, &c.
from འབྱེ	ཕྱེ	འབྱེ་བར་འགྱུར,	*v. n.* to open, be divided, separated.
འབྱེད	ཕྱེ	དབྱེ,	*v. a.* to open, separate, analyse.
from འཛག	ཟགས	འཛག་པར་འགྱུར,	*v. n.* to drop, fall in drops.
འཚག	བཙགས	བཙག or གཙག,	*v. a.* to strain, let fall in drops.
from སྐྱེ	སྐྱེས	སྐྱེ་བར་འགྱུར,	*v. n.* to be born, or produced.
སྐྱེད	བསྐྱེད་ཟིན	བསྐྱེད,	*v. a.* to generate, produce.
from ནུབ	ནུབ་ཟིན	ནུབ་པར་འགྱུར,	*v. n.* to set, sink.
སྣུབ	བསྣུབས	བསྣུབ,	*v. a.* to abolish, destroy.

From the above examples, the intelligent learner may see, by what contraction, addition or transformation, the actives are usually derived from their respective neuters. In many cases, both the neuter and active are sounded alike, although they differ considerably in orthography.

§ 156. For expressing the substantive verb (am, art, is, are; there is, there are) the Tibetans use several terms, according as they speak to inferiors, equals, or superiors, with more or less respect or politeness. Those terms, or substantive verbs, are: ཡིན, ཡོད, འདུག, བཞུགས, མཆིས, ལགས, མངའ, གདའ, མད, མོད, འཚལ, གནས, སྣང, བཞིན་པ. The negatives of them are thus expressed: མིན or མ་ཡིན, མེད, མི་འདུག, མི་བཞུགས, མ་མཆིས, མ་ལགས, མི་མངའ, མི་གདའ་ཡོད་མིན, མི་འཚལ, མི་གནས, མི་སྣང, མི་བཞིན་པ. They stand in the indicative present, and are invariable after every person of both numbers. Their signification, in general, may be expressed, in English, by am, art, is, are; it is; there is, there are; by the inflection of *do* and *have*. The term འཚལ especially, is used like the auxiliaries *do* and *have* in English, instead of the repetition of the verb of the preceding sentence, as in ཤེས་སམ, འཚལ་ལོ, do you know? I do.

All the above enumerated verbal roots (or substantive verbs) have no variation. When inflected in the several tenses, they are formed by the same particles, as have been before set forth; and especially by the inflexion of the auxiliary verb འགྱུར, and, for the past tense, ཟིན.

§ 157. These substantive verbs frequently occur, when used emphatically, (but with the same signification,) in the form of having the final letter reduplicated with the *o* vowel over them, thus: ཡིན་ནོ *yin-no*, ཡོད་དོ *yod-do*, འདུག་གོ *hdug-go*, བཞུགས་སོ *bzhugs-so*, མཆིས་སོ m*chhis-so*, ལགས་སོ *lags-so*, མངའ་འོ or མངའོ mn̆aho, གདའོ *gdaho*, མད་དོ *mad-do*, མོད་དོ *mod-do*, འཚལ་ལོ *htshal-lo*, གནས་སོ *gnas-so*, སྣང་ངོ *snang-go*, བཞིན་པའོ *bzhin-paho.*

By such reduplication the substantive verb may be expressed with every sort of noun; as, ངའོ, I am; བདག་གོ, I am, it is I; དེ་དག་གོ, those are, or it is they (or those); ཁྱོད་དོ, thou art; གསུམ་མོ, there are three; ཤིང་ངོ, it is wood or tree; ནག་གོ, it is black; དེ་ལྟར་རོ, it is so.

§ 158. *Examples of the above substantive verbs.*

ཁོ་ཆེན་པོ་ཡིན, he is great; དེ་ལྟར་ཡིན་ནོ, it is so; འདི་ནང་ན་ཅི་ཡོད, what is in this? ང་ཡོད་དོ, I am, I do exist; སུ་འདུག, who is there? མང་པོ་འདུག་གོ, there are many; རྒྱལ་པོ་ག་ན་བཞུགས, where is the king? ཁང་བཟང་ན་བཞུགས་སོ, he is in the palace; འདི་ན་ཙ་མཆིས, how many are here? བརྒྱ་ཙམ་མཆིས་སོ, there are about one hundred; ང་ནི་གདོལ་པའི་རིགས་ལགས་སོ, I am of a low caste; དེ་ལྟར་ལགས, it is so; ཁྱོད་ལ་ནད་མི་མངའ, there is no disease to thee, (or thou art exempt from, desase.) སངས་རྒྱས་ལ་ཡོན་ཏན་མཆོག་མངའ་འོ, Buddha has (there is to him) the chief perfection, དེ་ན་ཅི་གདའ, what is there? མད་དོ, it is true, it is so; དེ་ལྟར་མོད, it is even so; ཞུ་འཚལ་ལོ, I am begging, I do beg, (entreat;) མི་གནས་སོ, there is not; ཁོ་སློག་གིན་སྣང, he is reading; ཁྱོད་སྨྲ་བཞིན་པ, thou speaking, when thou art speaking.

§ 159. *Conjugation of the verb* ཡིན་པར, to be.

INDICATIVE PRESENT.

	Singular.		*Plural.*	
1 *Person.*	ང་ཡིན,	I am.	ང་རྣམས་ཡིན,	we are.
2 *Ditto.*	ཁྱོད་ཡིན,	thou art.	ཁྱོད་རྣམས་ཡིན,	ye are.
3 *Ditto.*	ཁོ་ཡིན,	he, she, is.	ཁོ་རྣམས་ཡིན,	they are.

IMPERFECT.

	Singular.		*Plural.*	
1	ང་འདུག་པ,	I was.	ང་ཙག་འདུག་པ,	we were.
2	ཁྱོད་འདུག་པ,	thou wast.	ཁྱོད་ཙག་འདུག་པ,	ye were.
3	ཁོ་འདུག་པ,	he was.	ཁོ་ཙག་འདུག་པ,	they were.

Perfect Tense.

Singular.		Plural.	
1. ང་ཡོད་པ་ཡིན, vulg. *na yot pin*,	I have been.	ང་ཙག་ཡོད་པ་ཡིན,	we have been.
2. ཁྱོད་ཡོད་པ་ཡིན,	thou hast been.	ཁྱོད་ཙག་ཡོད་པ་ཡིན,	ye have been.
3. ཁོ་ཡོད་པ་ཡིན,	he has been.	ཁོ་ཙག་ཡོད་པ་ཡིན,	they have been.

Pluperfect Tense.

Singular.		Plural.	
1. ང་ཡོད་པ་ཡིན་པ or ང་ཡོད་འཙག་པ,	I had been.	ང་ཙག་ཡོད་པ་ཡིན་པ,	we had been.
2. ཁྱོད་ཡོད་པ་ཡིན་པ,	thou hadst been.	ཁྱོད་ཙག་ཡོད་པ་ཡིན་པ,	ye had been.
3. ཁོ་ཡོད་པ་ཡིན་པ,	he had been.	ཁོ་ཙག་ཡོད་པ་ཡིན་པ.	they had been.

First Future.

Singular.		Plural.	
1. ང་འགྱུར་རོ or ང་འགྱུར་བར་འགྱུར་རོ,	I shall or will be.	ང་ཙག་འགྱུར་རོ,	we shall or will be.
2. ཁྱོད་འགྱུར་རོ,	thou shalt or wilt be.	ཁྱོད་ཙག་འགྱུར་རོ,	ye shall or will be.
3. ཁོ་འགྱུར་རོ,	he shall or will be.	ཁོ་ཙག་འགྱུར་རོ,	they shall or will be.

Second Future.

Singular.		Plural.	
1. ང་ཡིན་པར་འགྱུར་རོ,	I shall have been.	ང་ཙག་ཡིན་པར་འགྱུར་རོ,	we shall have been.
2. ཁྱོད་ཡིན་པར་འགྱུར་རོ,	thou shalt have been.	ཁྱོད་ཙག་ཡིན་པར་འགྱུར་རོ,	ye shall have been.
3. ཁོ་ཡིན་པར་འགྱུར་རོ,	he shall have been.	ཁོ་ཙག་ཡིན་རཔར་འགྱུར་རོ,	they shall have been.

Imperative Mood.

Singular.		Plural.	
1. ང་གྱུར་ཅིག,	let me be.	ང་ཙག་གྱུར་ཅིག,	let us be.
2. ཁྱོད་གྱུར་ཅིག,	be thou.	ཁྱོད་ཙག་གྱུར་ཅིག,	be ye.
3. ཁོ་གྱུར་ཅིག,	let him, her be.	ཁོ་ཙག་གྱུར་ཅིག,	let them be.

Potential Mood.

Present Tense.

Singular.		Plural.	
1. ང་ཡིན་པར་ནུས་སོ,	I may or can be.	ང་ཙག་ཡིན་པར་ནུས་སོ,	we may or can be.
2. ཁྱོད་ཡིན་པར་ནུས་སོ,	thou mayst or canst be.	ཁྱོད་ཙག་ཡིན་པར་ནུས་སོ,	ye may or can be.
3. ཁོ་ཡིན་པར་ནུས་སོ,	he may or can be.	ཁོ་ཙག་ཡིན་པར་ནུས་སོ,	they may or can be.
Also, ང་ཡིན་ཆོག,	&c. &c.	Or ང་ཚོ་ཐོག་གོ,	&c. &c.

Precative Mood.

Singular.	*Plural.*
1. ང་ཡིན་པར་ཤོག, or ང་འགྱུར་བར་ཤོག, I may be or become.	ང་ཅག་ཡིན་པར་ཤོག or འགྱུར་བར་ཤོག, may we be or become.
2. ཁྱོད་ཡིན་པར་ཤོག, thou mayst be or become.	ཁྱོད་ཅག་ཡིན་པར་ཤོག, ye may be or become.
3. ཁོ་ཡིན་པར་ཤོག, he may be or become.	ཁོ་ཅགཡིན་པར་ཤོག, they may be or become.

Conditional.

Singular.	*Plural.*
1. ང་ཡིན་ན, should or would I be, or if I were.	ང་ཅག་ཡིན་ན, should or would we be, or if we were.
2. ཁྱོད་ཡིན་ན, shouldest or wouldst thou be, or if thou wert.	ཁྱོད་ཅག་ཡིན་ན, should or would ye be, or if ye were.
3. ཁོ་ཡིན་ན, should or would he be, or if he were.	ཁོ་ཅག་ཡིན་ན, should or would they be, or if they were.

Conditional Perfect Tense.

1. ང་ཡིན་པར་གྱུར་ན, I may or can have been, or if I might have been, &c. And so on with all the persons, in both numbers.

Conditional Pluperfect Tense

1. ང་ཡིན་པར་གྱུར་པ་ན, I might or should have been, or if I might, &c.

Subjunctive Mood.

Singular.	*Plural.*
གལ་ཏེ་ང་ཡིན, if I am (or be).	གལ་ཏེ་ང་ཅག་ཡིན, if we are or be.
གལ་ཏེ་ཁྱོད་ཡིན, if thou be.	གལ་ཏེ་ཁྱོད་ཅག་ཡིན, if ye be.
གལ་ཏེ་ཁོ་ཡིན, if he be.	གལ་ཏེ་ཁོ་ཅག་ཡིན, if they be.

Imperfect Tense.

གལ་ཏེ་ང་ཡིན་ན, if I were, and so on.

Perfect Tense.

གལ་ཏེ་ང་ཡོད་པ་ཡིན།-ན, if I have been, &c. &c.

Pluperfect.

གལ་ཏེ་ང་ཡོད་པ་ཡིན་པ་ན, if I had been, &c.

First Future.

གལ་ཏེ་ང་འགྱུར།རོ or འགྱུར་བར་འགྱུར།རོ, if I shall be, or shall become.

Second Future.

གལ་ཏེ་ང་ཡིན་པར་འགྱུར་ན, if I should be or become.

Infinitive.

Present, ཡིན་པར, to be. Perf. ཡོད་པ་ཡིན་པར, to have been.

Participles.

Pres. ཡིན་པ, being; pref. ཡོད་པ, been. Compound perfect, ཡོད་པ་ཡིན་པ, having been.

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§ 160. *Conjugation of the substantive verb* ཡོད་པར to be (to one, to be there).

The English verb 'to have' is rendered by ཡོད་པར, to be there, to be to one. It may be conjugated thus:

Indicat. Pres.

Singular.	*Plural.*
1. ང་ལ་ཡོད, (to me is,) I have.	ང་ཅག་ལ་ཡོད, (to us is,) we have, &c.
2. ཁྱོད་ལ་ཡོད, thou hast.	ཁྱོད་ཅག་ལ་ཡོད, ye have.
3. ཁོ་ལ་ཡོད, he has.	ཁོ་ཅག་ལ་ཡོད, they have.

Imperfect.	ང་ལ་ཡོད་པ or འདུག་པ, I had, and so on, with all persons, in both numbers.
Perfect tense.	ང་ལ་ཡོད་པ་ཡིན, I have had, &c.
Pluperfect tense.	ང་ལ་ཡོད་པ་ཡིན་པ or ང་ལ་ཡོད་འདུག་པ, I had had, &c.
Future.	ང་ལ་ཡོད་པར་འགྱུར or ཡོད་འགྱུར, I shall have (or there will be to me).
Imperat.	ང་ལ་ཡོད་ཅིག or ཡོད་པར་གྱུར་ཅིག, let me have.
Potential. Pres.	ང་ལ་ཡོད་ཆོག, or ང་ལ་ཡོད་རུང, } I may or can have.
Imperf.	ང་ལ་ཡོད་འགྱུར་ན, should (or could) I have.
Perfect.	ང་ལ་ཡོད་པར་གྱུར, I may or can have had.
Pluperf.	ང་ལ་ཡོད་པར་གྱུར་པ-ན, I should (might or could) have had.

Subjunctive Mood.

Present.	གལ་ཏེ་ང་ལ་ཡོད, if I have, and so on.
Imperfect.	གལ་ཏེ་ང་ལ་ཡོད་ན, if I had, or should I have, &c.
Perfect.	གལ་ཏེ་ང་ལ་ཡོད་གྱུར་ན, if I have had, or should I have had.
Pluperfect.	གལ་ཏེ་ང་ལ་ཡོད་པར་གྱུར་པ་ན, if I had had.
Future.	གལ་ཏེ་ང་ལ་ཡོད་པར་འགྱུར་ན, if I shall have, or should I have hereafter, &c.

INFINITIVE.

Present. (སུ་ཞིག་ལ) ཡོད་པར, to be (to one), to have.

Perfect. (སུ་ཞིག་ལ) ཡོད་པ་ཡིན་པར, to have been (to one), to have had.

PARTICIPLES.

Present. (སུ་ཞིག་ལ) ཡོད, being (to one); having.

Perfect. (སུ་ཞིག་ལ) ཡོད་པ, benn (to one) ; had.

Comp. perfect. (སུ་ཞིག་ལ) ཡོད་པ་ཡིན་པ, having been (to one) ; having had.

Note ; This verb, when constructed with the nominative, thus ང་ཡོད or ང་ཡོད་དོ, signifies I am, I exist, or I do exist.

Observations :

By the aid of these two substantive verbs (and their equivalents : འདུག, བཞུགས, མཆིས, ལགས, མངའ, གདའ, མད, མོད, འཚལ, གནས, སྣང, བཞིན་པ ; see § 156) as also by that of the two auxiliary verbs བྱེད and འགྱུར, which will be described hereafter, (see § 171, 172,) may be formed and conjugated all the tenses of the verbal roots ; as also of every verb in the Tibetan language.

The conjugation of Tibetan verbs is very simple ; it is little else than a participial variation ; and much resembles the following mode of English conjugation :

Indicat. pres. I (thou, he, she, they,) going, ང་འགྲོ་བ, འགྲོའོ or འགྲོ.

Imperfect. I was going, ང་འགྲོ་འདུག་པ.

Perf. p. part. I went, (gone,) ང་སོང་*.

Pluperf. I was gone, (or I had went,) ང་སོང་འདུག་པ.

Future. I shall go, ང་འགྲོ་བྱ or འགྲོ་རྒྱུ or ང་འགྲོ་བར་འགྱུར།-རོ.

Conditional. If I (or should I) go, ང་འགྲོ་ན,

Cond. past. If I have gone, ང་སོང་ན.

Cond. fut. If I shall have gone, ང་སོང་བར་འགྱུར་ན.

Infinitive. To go, འགྲོ་བར.

Infinit. future. / *Supine or Ger.* } For going, to go, འགྲོར or འགྲོ་རུ.

PARTICIPLES.

Present. Going, འགྲོ་བ.

Pret. Gone, སོང་བ.

* Instead of འགྲོས, which is obsolete, as a perf. tense or participle ; but as a verbal noun, signifying gait, or the manner of going, it is in continual use.

Pluperfect. Having gone, སོང་ཞིང་ or སོང་ནས།སོང་བས also ; སོང་སྟེ, སོང་གིས, སོང་ལ.

Future. About to go, to be gone, འགྲོ་བ, འགྲོ་རྒྱུ, འགྲོ་བར་བྱ་བ.

The reason of the Tibetan verbs being invariable with respect to person and number, is, that properly they are participles ; as, བྱེད, doing or making ; བྱས, done ; བྱ or བྱ་བ, about to do, make, shall do, to be done.

§ 161. Several verbs may be formed from adjectives by the junction of certain auxiliaries. The neuters are formed by ཡིན, འཚམ, &c. &c. ; as, ནག་པོ་ཡིན་པར, to be black ; སྨིན་འཚམ་པར to be ripe.

§ 162. The inceptives are formed by འགྱུར and འགྲོ, to become, grow ; as, ནག་པོར་འགྱུར་བར or འགྲོ་བར, to become, grow or turn black.

And the actives are formed by the inflection of བྱེད་པར, to make ; as, ནག་པོར་བྱེད་པར, to make black ; སྨིན་པར་བྱེད་པར, to make ripe.

§ 163. Active and passive verbs ending in བྱེད or བྱེད་དོ, can be discriminated only by the instrumentive and the nominative cases expressed before them ; as, ངས་རྡུང་བར་བྱེད།-དོ, (he) is beaten by me, or I do beat (him) ; ང་རྡུང་བར་བྱེད།-དོ, I am beaten.

§ 164. All such verbs as end in བྱེད།-དོ, and have the instrumentive case before them, may be rendered in English, both in an active and passive sense ; as, ངས་ཁྱོད་རྡུང་བར་བྱེད་དོ, I beat thee, or thou art beaten by me ; but, with the nominative case, only in the passive voice ; as, ཁྱོད་རྡུང་བར་བྱེད, thou art beaten ; འཇིག་རྟེན་འཇིག་པར་བྱེད, the world is destroyed ; འཇིག་རྟེན་འདི་ནི་ཆུ་ཡིས (or ཆུས) མེ་ཡིས (མེས) དང་རླུང་གིས འཇིག (or གཞིག) པར་བྱའོ, this world is to be destroyed by water, fire, and wind.

§ 165. Causal verbs are formed from the actives by adding to the gerund or to the root of the infinitive, the verb འཇུག་པར, (to put, cause, make,) in its several tenses ; as, འཇུག, for the *pres.* ; བཅུག, for the *pret.* ; གཞུག, for the *fut.* ; and ཆུག for the *imperative* ; as, འབྲིར་འཇུག་པར, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, འཁྱེར་འཇུག་པར, (for འཁྱེར་དུ་འཇུག་པར,) to cause to carry. Instead of འཇུག་པ, the verb སྐྱོལ་བ, (*pret.* and *fut.* སྐྱལ་བ,) is used for forming a causal verb, when speaking respectfully ; as, ཀློག་ཏུ་སྐྱོལ་བར, to cause to read, or to be instructed in reading.

§ 166. Frequentatives are expressed by repeating the verbal root; as, བྱེད་བྱེད་པར, to do often; འགྲོ་འགྲོ་བར, to go often; འདུག་འདུག་པར, to make a practice of sitting, or to sit often; ཀློག་ཀློག་པར, to read often.

§ 167. Potentials are formed by adding to the verbal root, or to the infinitive, either ནུས་པ, ཐུབ་པ, རེ་ཆོག་པ, or ཕོད་པ, to can, be able, to may, to have power, to have courage, to dare; as, བྱེད་ནུས་པར, to can do; འཁྱེར་ཐུབ་པར, to be able to carry away; བསྟོད་པར་རེ་ཆོག་པར, to can or be able to praise one; ང་ནི་དེར་འགྲོ་བར་མི་ཕོད་དོ, I can, or dare, not go thither.

§ 168. Desideratives are expressed by འདོད་པར, བཞེད་པར, to will, wish, desire, intend, &c.; as, འགྲོ་བར་འདོད་པར or འགྲོ་འདོད་པར, to wish or intend to go; མནལ་བར་བཞེད་པར, to wish to sleep.

§ 169. Completive verbs are formed by གྱུར། ཟིན། ཚར། སོང་། grown, become, finished, done, gone. These particles are frequently added to the root of the preterite or past tense, to make a complete perfect of it. They may be expressed in several ways; as, གྱུར། གྱུར་པ། གྱུར་པ་ཡིན། གྱུར་ཏོ། གྱུར་ཟིན། གྱུར་ཟིན་པ། གྱུར་ཟིན་ཏོ།། ཟིན། ཟིན་པ། ཟིན་ཏོ། ཟིན་པ་ཡིན།། ཚར། ཚར་པ། ཚར་ཏོ། ཚར་ཟིན། ཚར་ཟིན་ཏོ།། སོང་། སོང་ཚར། སོང་བ་ཡིན་ནོ།།

Examples, ཁོ་མཁས་པར་གྱུར་ཏོ, he has become learned; ང་ནི་དེ་མ་ཤེས་ཟིན, I have not known that; དཔེ་ཆ་འདི་ད་ཙང་མ་ཚར, this book has not yet been finished; ཉི་མ་ཤར་སོང, the sun has arisen; ཟླ་བ་ནུབ་སོང, the moon has set; ཁོ་ཤི་སོང་, he has died, or, he is dead.

§ 170. Active and causal verbs require before them, in general, the instrumentive case (i. e. the nominative with any of these particles; གྱིས། ཀྱིས། གིས། -ས or ཡིས, according to the final letter of the nominative case), and the neuters and passives, in like manner require the nominative or objective case. But, when the active verb is intransitive, the nominative is used; as, ཁོང་ཞབས་འཆག་བྱེད, he walks; ང་མི་འགྲུལ, I do not walk or go. Instead of the instrumentive case, the nominative is also used with the emphatical I; as, ང་ནི་ དེ་མ་སྨྲས་སོ for ངས་དེ་མ་སྨྲས་སོ, I have not told (or not said) to (or by me it has not been said). As also, when the objective case takes the ལ particle, the nominative (or accusative) is used, instead of the instrumentive; as, བདག་ཁྱོད་ལ་སྨྲར་ཏོ for བདག་གིས, ཁྱོད་ལ་སྨྲར་ཏོ I have told thee (or you), it has been said by me to you.

Examples of the use of the instrumentive case; རྒྱལ་པོས་གསུང་ངོ།-གསུངས་སོ།-གསུང་བར་འགྱུར།-རོ།གསུང་བར་གྱུར་ཅིག། གསུང་ཤ། གསུངས་ཤ།གསུངས་པར་འགྱུར་ན, &c. &c. The king commands, has commanded, will command, let him (he may) command, should command, may have commanded, shall have commanded, &c. &c.

Examples of the use of the nominative case: རྒྱལ་པོ་སེང་ཁྲི་ལ་བཞུགས, the king sits upon the throne; ཁོང་བཞེངས་སོ, he has stood-up (he has lifted up himself); ང་མི་འགྲོ, I go not; ཁོ་གཉིད་ལོག་འཅག, he sleeps.

རྒྱལ་པོ་ཀུན་གྱིས་བཀུར་བར་བྱེད, the king is respected by all.
— — — — — — བྱས, the king has been respected.
— — — — — འགྱུར, the king will be respected.
— — — — — — བྱ, the king must be respected.
— — — — — གྱིས་ཤིག, the king let him be respected.
— — — — — — ཤོག, the king may he be respected.

§ 171. The two auxiliary verbs that most frequently occur are; བྱེད་པར, to do, make; and འགྱུར་བར, to become, grow, wax, change, turn. By the first are formed many active and passive verbs; and by the second the neuters, actives and passives. When speaking respectfully to or of superiors, instead of བྱེད་པར, the verb མཛད་པར, and (if of one's self or of others before a great personage) བགྱིད་པར are used.

§ 172. Since with respect to persons and numbers there is no variation, the conjugation of these verbs may briefly be thus represented.

THE VERBS བྱེད་པ, to do, make.

Indicat. present,	བྱེད or བྱེད་དོ,	he does, is doing, making.
Imperf.	བྱེད་འཅག་པ,	was doing, did.
Perf.	བྱས། བྱས་པ། བྱས་སོ,	did, has done.
Comp. perf.	བྱས་པ་ཡིན,	has done.
Pluperf.	བྱས་འཅག་པ or བྱས་པ་ཡིན་པ,	had done.
Future,	བྱ or བྱའོ། བྱེད་པར་འགྱུར,	about to do; will or shall do.
Imperative,	བྱོས། བྱོས་ཤིག,	do, let him do.
Hortative,	བྱོས་ཤིག,	let him do, may he do it, may it be done.
Precative,	བྱེད་པར་ཤོག,	
Optative,	བྱེད་པར་གྱུར་ཅིག,	

Conditionals.

Pres. and Fut.	བྱེད་ན,	should he do, or if he would do.
Pret.	བྱས་ན,	should he have done.
Future exact,	བྱས་པར་འགྱུར་ན,	if he shall have done.
Infinitive,	བྱེད་པར,	to do, make.
Infin. fut, *Supine or gerund*	བྱེད་དུ། བྱར for བྱ་རུ or (བྱེད་པའི་ཕྱིར། བྱེད་པའི་ དོན་དུ། བྱ་བའི་ཕྱིར། བྱ་བའི་ སླད་དུ)	for doing, to do.

Participles.

Present.	བྱེད། བྱེད་པ,	doing, making.
Nouns of the agent,	བྱེད་མཁན and བྱེད་པ,	*com.* (or *m. et fem.*) a doer, maker.
Masculine,	བྱེད་པ། བྱེད་པ་པ། བྱེད་པ་པོ། བྱེད་པོ,	maker, doer, a maker, a doer.
Femin.	བྱེད་མ། བྱེད་པ་མ། བྱེད་པ་མོ། བྱེད་མོ,	the maker, doer.
Pret. & p. part.	བྱས་པ,	done, made.
Future,	བྱ་བ། or བྱ, བྱེད་རྒྱུ,	to be done; about to do, (faciendum) (facturus).
Sub. Noun,	བྱ་བ,	action, business.

Participial Expressions.

Present,	བྱེད་ཅིང་། བྱེད་དེ,	when doing, at the time of doing.
Pret.	བྱས་ཏེ། བྱས་ནས, བྱས་པས,	having done.
Future,	བྱ་ཞིང་། བྱ་སྟེ,	being about to do, being to be done.
Part. pluperf.	བྱས་ལ,	after having done.

§ 173. The Verb འགྱུར་བ, to become, &c.

Indicat. pres.	འགྱུར or འགྱུར་རོ,	is becoming, changing, turning.
Imperfect.	འགྱུར་འཙག་པ,	was becoming or turning.
Perf.	གྱུར། གྱུར་པ། གྱུར་ཏོ། གྱུར་ཟིན,	(he) became, has become, turned, changed.
Comp. perf.	གྱུར་པ་ཡིན,, &c.	has become.
Pluperf.	གྱུར་འཙག་པ or གྱུར་པ་ཡིན་པ,	had become.
Future,	འགྱུར་བར་འགྱུར།-རོ,	shall or will become.
Imperat.	གྱུར། གྱུར་ཅིག,	be, let him be, or become, turned.

Hortative,	གྱུར་ཅིག,	let him be, or become.
Precative,	འགྱུར་བར་ཤོག,	may he become, let him be changed, turned, &c.
Optative.	འགྱུར་བར་གྱུར་ཅིག,	

Conditionals.

Pres. & fut.	འགྱུར་ན,	should he become, or if he would be.
Pret.	གྱུར་ན,	should he have become.
Fut. exact,	གྱུར་པར་འགྱུར་ན,	if he shall have become.
Infinitive,	འགྱུར་བར,	to become, turn, &c.
Infinit. fut. Ger. & Supine,	འགྱུར་དུ (or འགྱུར་བའི་ཕྱིར།) འགྱུར་བའི་དོན་དུ,)	for becoming, to become, turn, grow, &c.

Participles.

Present,	འགྱུར or འགྱུར་བ,	becoming, growing, changing, turning.
Nouns,	འགྱུར་བ། འགྱུར་མཁན,	com. a becomer, &c.
masculine,	འགྱུར་བ། འགྱུར་བ་པ། འགྱུར་བ་པོ།	
fem.	འགྱུར་པོ། འགྱུར་མ། འགྱུར་བ་མ། འགྱུར་བ་མོ། འགྱུར་མོ,	a, or the, becomer, grower, turner, &c.
Abs. Substative,	འགྱུར་བ་ཉིད,	change, turn, vicissitude.
Part. pret.	གྱུར་པ།	grown, become, changed, turned.
Part. fut.	འགྱུར་ཟ། འགྱུར་རྒྱུ,	about to become, &c. subject to change, turn, changeable.

Participial Expressions.

Present & fut.	འགྱུར་ཏེ or འགྱུར་ཞིང,	when, or at the time of becoming, changing, &c.
Pret. & pluperf.	གྱུར་ཏེ། or གྱུར་ནས། གྱུར་པས། གྱུར་ལ,	having become, being turned, after having become, &c.

§ 174. The verb མཛད་པ (when used respectfully instead of བྱེད་པ) has only one variation, the imperative and hortative being formed by མཛོད ; the rest is supplied by the two auxiliary verbs བྱེད་པ, and འགྱུར་བ.

§ 175. The verb བགྱིད་པ (a respectful verb answering to བྱེད་པ) is used by a person speaking of himself, or of others, before a great personage, and has the following variations:

Indicat. present,	བྱེད,	he does, &c.
Pret.	བྱས,	he did, has done.
Fturen,	བྱ,	will, shall do.
Imperat.	བྱོས,	do, make.

The other tenses are supplied by the before-named auxiliary verbs (བྱེད and འགྱུར), and by the particles or articles enumerated with them.

PARTICIPLES.

§ 176. The participles (present, perfect, and future), belong to the class of nouns and adjectives. Among the verbs they form the roots of the indicative present, perfect, and future tenses; as, སྨྲ, སྨྲས, སྨྲ་བྱ. As nouns they may all be used substantively; as, སྨྲ་བ, speaking or a speaking; སྨྲས་པ, spoken, a spoken thing, he that has spoken; སྨྲ་བྱ, about to speak, he that will speak, a thing to be said or spoken of.

§ 177. The present and perfect participles, terminate in པ or བ, according to their final letter, both when taken absolutely or as substantives, and when they stand after the substantive. But before a substantive they stand in the genitive form; thus: པའི, *pahi* pronounced pᶤ or *pai*, བའི, *vahi* pronounced ve or *vai*, (*ai* to be pronounced as in rain, pain.)

Examples: ལས་བྱེད་པ, working, one that works; ལས་བྱེད་པའི་མི, a working man; མང''སྨྲ་བ, much talking, one that talks much; མང་པོ་སྨྲ་བའི་མི, a man that talks much.

§ 178. When the participle present drops the པ or བ termination, and takes བྱེད or མཁན, or both; thus, བྱེད་མཁན; it denotes a noun, signifying an actor or agent, an instrument or organ; as, སྨྲ་བྱེད། སྨྲ་མཁན། སྨྲ་བྱེད་མཁན, a speaker; རྡུང་བྱེད, that does beat, a hammer; མཐོང་བྱེད, that does, or makes, see, the eye. The first might be expressed by the articles also; thus: སྨྲ་བ་པ or སྨྲ་བ་པོ, a, or the, speaker; སྨྲ་བ་མ or སྨྲ་བ་མོ, a, or the, (female) speaker.

§ 179. The following particles; ཅིང་ ཞིང་ ཤིང་ ཀྱི་ གི་ གྱི་ འི་ ཡི། ཀྱིན་ གིན་ གྱིན་ འིན་ ཡིན། ཏེ་ དེ་ སྟེ། put after the root of the present participle (with respect to its final letter) correspond to the English termination -ing, and are used in the same manner; as, ཞེས་སྨྲ་ཞིང, saying so, or thus saying; དེ་ལྟར་ཡོད་ཀྱི, it being so; ཀློག་གིན་འདུག, he is reading; ཟ་སྟེ་མི་སྨྲ, he does not speak when eating.

§ 180. The participle future terminates in བྱ or བྱ་བ, *chá*, *chá-vá* (taken absolutely, or after a substantive), and བྱའི or བྱ་བའི, (taken conjunctively, or before a substantive;) as, ཟ་བྱ, *adj.* edible, *sub.* any thing to be eaten, meat, food; ཟ་བྱའི་ཤ, flesh to be eaten; བཀླག་པར་བྱ་བ, to be read over, that must be read over; བཀླག་པར་བྱ་བའི་བསྟན་བཅོས, a literary work *(shastra)* to be perused.

§ 181. The pluperfect participle is expressed by any of the following particles, (put after the root of the perfect participle, having regard to its final letter:) པས, ནས། ཀྱིས, གིས, གྱིས, འིས or -ས་ཡིས། ཏེ་སྟེ་དེ། ཅིང་ ཞིང་ ཤིང་ and ལ།. They are used like 'having -ed' or 'being -ed' in English (to join two or more members of a sentence); as, སྨྲས་པས། སྨྲས་ནས། སྨྲས་ཏེ། སྨྲས་ཀྱིས། སྨྲས་ཤིང་།, having spoken or said; སོང་ལ་ཁོ་ལ་ཟེར, having gone tell him, or go and tell him.

ADVERBS.

§ 182. There are many simple and compound primitive and derivative adverbs in this tongue. Here follows a collection of the most common of them, of all sorts.

Adverbs of Time.

ནམ, when?

གང་དུས, } at what time? when?
གང་ཚེ, }

འདི་དུས, } at this (or such a) time.
འདི་ཚེ, }

དེ་དུས, } at that time.
དེ་ཚེ, }

གང་གི་དུས—དེའི་དུས, }
or གང་དུས—དེ་དུས, } correlatively: at which time, at that time.
གང་གི་ཚེ—དེའི་ཚེ, }
or གང་ཚེ—དེ་ཚེ, }

སྔོན, }
སྔོན་ཚེ, } in old times, of old, formerly, anciently.
སྔོན་དུས, }

རྒྱུན་དུ, }
དུས་རྒྱུན་དུ, }
རྟག་ཏུ, } continually, uninterruptedly, always, perpetually.
དུས་རྟག་ཏུ, }
གཏན་དུ, }

ནམ་ཡང་, } never.
ནམ་དུའང, }

ཐོག་མར, in the beginning, first.

བར་དུ, in the middle, secondly, afterwards.

ཐ་མར, lastly, ultimately.

གསར་དུ, newly, recently.

གློ་བུར་དུ, suddenly.

དེ་མ་ཐག་-ཏུ, immediately, soon, readily.

ནམ་ཞིག་-ན, once, at a certain time.

ཙམ་ཙམ་སུ, sometimes, now and then.

སྐབས་སྐབས་སུ, occasionally.

རེ་ཞིག, for a while.

རེ་ཞིག—སྟེད་ཀྱིས, first—then.

དང་པོར, the first time, first.

གཉིས་པར, the second time, secondly.

དེང་ or དིང་,
དེང་ཚེ,
དེང་ཙམ, } now, at this time.

དེང་སང་,
དིང་སང་, } now-a-days.

ད་ཙང་, as yet, still.

ད་ཙང་ཡང, now too.

ད,
ད་རྟ,
ད་ལྟ་ཉིད་ཙ, } now, this very instant, or time, this present.

དེ་རིང་, this day, to-day.

མདང་ or
མདངས, } yesterday.

ཁ་སང་,
ཁ་སྔང་,
ཁར་སང་,
ཁར་སང་ཞག, } before yesterday, some days ago, lately.

སྔོན་མ་ཞག, three days ago.

ཡང་སྔོན་ཞག, four days ago.

ཡུང་སྔོན་ཞག, five days ago.

སང་,
ཐོ་རེ, *vulg.* } to-morrow.

ནངས or
གནངས, } after to-morrow.

གཞེས, three days hence.

དབུས, four days hence.

རྩུས, five days hence.

ཞག་དང་ཞག, every day.

ཟླ་དང་ཟླ, every month.

ལོ་དང་ལོ,
ལོ་ལྟར, } every year, year by year.

ལོ་ཆག, every second year.

ད་ལོ, this year.

ན་ནིང་ or
ན་ནིང་, } last year.

ཞེ་ནིང, two years ago, (in the third year ago.)

དགུ་ནིང་, three years ago, &c.

རྩུ་ནིང་, four years ago, &c.

ནང་པར, next year.

སང་པར, two years hence.

ཡང་སང་ or
དགུ་པར, } three years hence.

ཡུང་སང་ or
རྩུ་པར, } four years hence.

ཉིན་པར, in the day time, by day.

ཉིན་མོ་ལ, by day.

མཚན་མོ་ལ, by night.

ཉིན་མཚན་ཙ, day and night.

སྔ་དྲོ་ལ, in the forenoon.

ཕྱི་དྲོ་ལ, in the afternoon.

སྔ་མོ་ལ,
ནང་མོ་ལ, } in the morning, early.

ཉིན་དཀྱང་ལ, at mid-day.

རྩུབ་མོ་ལ, in the evening.

Adverbs of Number and Time.

ལན་ཚམ, how many times.

ལན་གཅིག, once.

ལན་གཉིས, twice.

ལན་རེ, a single time.

ལན་རེ་རེ, a single time each.

ལན་མང་དུ, ལན་དུ་མར, } many times.

མཐའ་ཡས་པར, infinitely, immensely.

ལན་འགའ་ཞིག, sometimes.

ལན་འགའ or རེས་འགའ, } sometimes, now and then, one time or other.

ལན་འགའ — ལན་འགའ, or རེས་འགའ—རེས་འགའ, } sometime, other time.

ལན་འགའ་ཡང, not a single time, never.

Adverbs of Place.

གང་དུ, ག་རུ, གར, } whither? where? to what place?

འདི་རུ, འདིར, } hither, to this place.

དེ་རུ, དེར, } thither, to that place.

གང་དུ—དེར, *correl.* whither, there, or to which place, to that place.

གང་དུའང་རུང, whithersoever, to whatever place.

གཞན་དུ, to another place; otherwise.

གང་ན, ག་ན, གར, } where? at what place?

འདི་ན, འདིར, } here, at this place.

དེ་ན, དེར, } there, at that place.

གང་ན—དེ་ན, *correl.* where, there, or at which place, at that place.

གང་ནའང་རུང, at whatever place, wherever.

གང་ནས, ག་ནས, } whence? from what place?

འདི་ནས, from this place, hence.

དེ་ནས, from that place, thence.

གང་ནས, ག་ནས, } དེ་ནས, *correl.* whence, thence, or from which place, from that place.

གང་ནས་ཀྱང་རུང or ག་ནས་ཀྱང་རུང, } whencesoever, from whencesoever.

ནང་ན, within.

ཕྱི་རོལ་ན, without.

ནང་དུ, into.

ཕྱི་རོལ་ཏུ, ཕྱིར, } out, onwards.

ནང་ནས, from within.

ཕྱི་རོལ་ནས, from without, from abroad.

མདུན་དུ, སྔུན་ལ, } forwards, fore, before.

རྒྱབ་ཏུ, backwards, back.

འོག་ཏུ, down, downwards.

འོག་ན, below, beneath.

འོག་ནས, from below.

སྟེང་དུ, གོང་དུ, སྟར, on, upon, over, to, up.

གྱེན་དུ, up, upwards, up hill.

སྟེང་ན, གོང་ན, སྟ་ན, above, upon, on high.

སྟེང་ནས, གོང་ནས, སྟ་ནས, from above.

ཉེ། ཉི་མོ། ཉི་མོར, near, at, to a near place.

ཐག་རིང་།-ན, at a far distance.

ཐག་རིང་དུ, to a far distance, far.

ཉེ་མོ་ནས, from near, from not far.

ཐག་རིང་ནས, from far, from a great distance.

ཀུན་དུ, གནས་ཀུན་དུ, ཡུལ་ཀུན་དུ, གང་དུའང, everywhere, at whatever place.

ཡུལ་མང་དུ, on, at, to many places.

ཡུལ་གང་དུའང, everywhere, (when followed by a negative) nowhere.

Adverbs of Manner or Quality.

ཅི་སྐད, ཅི་ལྟར, how? on what manner?

འདི་སྐད, འདི་ལྟར, thus, so, on this manner.

དེ་སྐད, དེ་ལྟར, so, on that manner.

ཇི་སྐད—དེ་སྐད, ཇི་ལྟར—དེ་ལྟར, *correl.* as, so, on which manner, on that manner.

རིམ་པ་བཞིན་དུ, by degrees.

རིམ་གྱིས, gradually.

ཅིག་ཅར or གཅིག་ཅར, at once.

རང་བཞིན་གྱིས, by itself, spontaneously.

ངོ་བོ་ཉིད་ཀྱིས, naturally.

སྤྱིར, generally, universally.

ཁྱད་པར་དུ, especially, particularly.

ཕལ་མོ་ཆེར, ཕལ་ཆེར, mostly, for the most part.

ཐ་མལ་པར, vulgarly.

ཤེས་བཞིན་དུ, knowingly, designedly.

འདུག་སྟེ, sitting.

ཉལ་ཏེ, lying.

འགྲུལ་ཏེ, walking.

མགྱོགས་པར, ལ་ཏུར, swiftly.

མྱུར་དུ, མྱུར་བར, swiftly, speedily.

མྱུར་བ་མྱུར་བར, རབ་ཏུ་མྱུར་བར, very speedily.

རིངས་པར, hastily, speedily.

རིངས་པ་རིངས་པར, very hastily.

ཀ་ལེ, ཀ་ལེར, ལ་འགོར, slowly.

དལ་བར, དལ་གྱིས, softly, slowly, gently.

དལ་གྱི་དལ་གྱིས, very softly or slowly.

འདར་འདར་པོར, fearfully, with quaking and trembling.

རབ་ཏུ, eminently.
ཤིན་ཏུ, very.
ཀུན་ཏུ, altogether, entirely.
མཆོག་ཏུ, chiefly.
གཙོ་བོར, principally.
ཡོངས་སུ, wholly, entirely.
ཡང་དག་པར, thoroughly, fully, completely.
ཆེས་པར, especially.
ངེས་པར, certainly, really.
དངོས་སུ, really.
མངོན་པར, conspicuously.
མངོན་སུམ་དུ, evidently.
གསལ་པོར, } clearly.
གསལ་བར, }
བདེན་པར, truly.
བརྫུན་དུ, or } falsely.
རྫུན་དུ, }
དྲང་པོར, aright ; rightly, honestly.
ལོག་པར, wrong, amiss.
བཟང་པོར, well.
ངན་པར, ill, badly.
བདེ་བར, well, happily.
ལེགས་པར, well, elegantly.
མཛེས་པར, beautifully.
ཉེས་པར, viciously, faultily, ill.
ལྷག་པར, more, beyond, in a higher degree.
ལྷུལ་དུ, egregiously.
རྗེས་སུ, after, along with.
སོ་སོར, asunder.
སླར, again, back.

ཡང་, again, likewise.
ཡང་ཡང་, }
ཡང་དང་ཡང་, } again and again.
ཡང་དང་ཡང་དུ, }
ཁྱད་པར་དུ, particularly, especially.
མཚུངས་པར, } equally.
འདྲ་བར, } likewise.
མཉམ་པར, } alike.
ལྐོག་ཏུ, } privately, clandestinely, secretly.
གསང་བར, }
ངོས་སུ, openly, before one's face.
གཞན་དུ, otherwise ; else.
ཐམས་ཅད་དུ, wholly ; in every way.
ཐམས་ཅད་ཀྱི་ཐམས་ཅད་དུ, totally, absolutely.
དབེན་པར, solitarily, retiredly.
རྒྱས་པར, amply, copiously, at large.
བསྡུས་ཏེ, } shortly, briefly, concisely,
མདོར་བསྡུས་ཏེ, } abridgedly.
ནན་ཏན་དུ, earnestly ; certainly.
བབ་ཅོལ་དུ, inconsiderately.
གདོན་མི་ཟ་བར, } undoubtedly.
ཐེ་ཚོམ་མེད་པར, }
འཁྲུལ་པ་མེད་པར, }
འཁྲུལ་མེད་དུ, } infallibly.
སླུ་བ་མེད་པར, }
བག་ཡོད་པར, chastely, modestly.
བག་མེད་པར, unchastely, immodestly.
བཏང་སྙོམས་པར, indifferently.
རུང་བར, becomingly, decently.
མི་རུང་བར, unbecomingly, indecently.

རིགས་པར, reasonably, justly.

མི་རིགས་པར, unreasonably, unjustly.

འོས་པར, worthily, becomingly.

མི་འོས་པར, unworthily, unbecomingly.

འགྱུར་བ་མེད་པར, immutably.

ཁ་རོག་གེ, silently, still.

Adverbs of Quantity.

ཙམ། or ཙ, how much? how many?

འདི་ཙམ, thus much, or so much (here).

དེ་ཙམ, so much, (there.)

བཅུ་ཙམ, about ten.

བརྒྱ་ཙམ, about one hundred, &c. &c.

མང་། མང་པོ། མང་ཙ, ཙ་མ, } much, many, in a great quantity.

ཉུང་། ཉུང་ཙ, little, few, in a small quantity.

ཕྱེད, half, a half.

ཕྱེད་ཙམ, about the half of, &c.

ཧ་ཅང་, too, very.

ཆོད, enough.

ཆོག། ཆོག་ཆོག, it is enough, it is sufficient.

ཚད་མེད། པར, } immense, immeasurable.

དཔག་མེད། པར, } immensely, immeasurably.

Adverbs of Negation.

མ། མི, not; as in:

ང་ནི་དེ་མ་ཤེས་སོ, I have not known it.

ང་ནི་དེ་མི་ཤེས་སོ, I do not know it.

མེད། མིན, there is not, it is not, as:

དེ་ནང་ན་ཅི་འང་མེད, there is nothing in it.

དེ་མིན་གཞན, that is not, another.

ཁྱོད་ནམ་ཡང་མི་འོང, you never come, &c.

ཁྱོད་ནམ་ཡང་མ་འོངས, you never came, &c.

§ 183. There are several particles used both as postpositions (or prepositions in the occidental languages) and as adverbs. When taken as postpositions, they stand always after the substantive (with or without the genitive sign) as to be seen under the postpositions. When taken adverbially they are put always before the verb, as in the following examples:

ནང་ཏུ་འགྲོ་བར, to go in.

ནང་ན་འདུག་པར, to be, or sit within.

ནང་ནས་འོད་བར, to come from within.

ཕྱིར (ཕྱི་རོལ་དུ) འགྲོ་བར, to go out.

ཕྱི་ན (ཕྱི་རོལ་ན) འདུག་པར, to be or sit out of doors, or on the out side.

ཕྱི་ནས (ཕྱི་རོལ་ནས) འོང་བར, to come from without or from abroad.

འོག་ཏུ་འཇོག་པར, to lay down.

ཐེན་ཏུ་འདེགས་པར, to lift up.

སྟེ་ན་བཞུགས་པར, to be on high, or above.

མདུན་དུ་འགྲོ་བར, to go before, (or forwards,)

རྒྱབ་ཏུ་ལྟ་བར, to look back.

གཡས་སུ་འཁོར་བར, to turn (in going) to the right (side or hand).

Postpositions.

§ 184. The prepositions used in the occidental languages, are rendered in this tongue by postpositive particles or postpositions. They are simple and compound. The first are insignificant particles by themselves, and the last have always a significant meaning.

§ 185. The simple postpositions, put after the nominative, form the several cases of a declension, and besides, denote either motion to, towards, into, &c. or rest in, at, on; or motion from, of, out of, a place. Such simple postpositions are:

The genitive signs: ཀྱི། གི། གྱི། འི or ཡི, signifying: of, 's.

The signs of the active or instrumentive case: ཀྱིས། གིས། གྱིས། —ས or ཡིས། signifying: by, with.

The dative sign ལ, to, for.

The ablative signs ནས། ལས, from, of, out of, &c. as have been before set forth in the forms of general declension.

§ 186. The particles དུ། ཏུ། སུ or -ར རུ, (put after the nominative with respect to its final letter) denote motion, progression to, or towards a place; or change, turn, promotion into an other state; as, ནུབ་དུ to, towards the west; ཤར་དུ, to the east; རྒྱ་གར་དུ, in India; ལྷོ་རུ or ལྷོར, to or on the south; གཡས་སུ to or on the right, hand. ན and sometimes ལ, denote rest in, at, on a place; as, བོད་ན, in Tibet: ཤིང་ལ, on a tree. ནས and ལས, signify motion from a place; as, བོད་ནས, from Tibet: ཤིང་ལས from on a tree.

§ 187. The compound postpositions require, in general, the genitive case before them. But sometimes the genitive signs being dropt, they are put after the nominative, like the simple postpositions.

Here follow some of them, with a few examples of their application.

Postpositions.	*Examples.*
ཕྱིར་དུ or ཕྱིར, for, sake.	ངའི་ཕྱིར་དུ, for me, for my sake.
ཆེད་དུ or ཆེད, account.	ཅིའི་ཆེད་དུ, for what? why?
དོན་དུ or དོན, cause, reason.	གཞན་གྱི་དོན་དུ, for other's sake.
སླད་དུ or སླད, in behalf of.	སུའི་སླད་དུ or སུ་སླད, for whom? in whose behalf?
ནང་དུ, to, into.	ཁང་པའི་ནང་དུ, into the house.

Postpositions.

ནང་ན, in, at, among.

ནང་ནས, from, out of, from among.

འོག་ཏུ, under (to.)

འོག་ན, below, beneath.

འོག་ནས, from below.

གོང་དུ or སྟེང་དུ, to, on, upon, to the top of.

གོང་ན or སྟེང་ན, on, upon, above.

གོང་ནས or སྟེང་ནས, from on, from above.

མདུན་དུ, before, to.

— ན, before, in, at the sight of, &c.

— ནས, from before.

སྤྱན་སྔར, before, unto the sight of.

— སྔ་ན, before, in, at.

— — ནས, from before.

རྒྱབ་ཏུ, རྟིང་དུ, རྗེས་སུ } to the back of. after, behind.

རྒྱབ་ན, རྟིང་ན, རྗེས་ན } in, at, on the back of, behind.

རྒྱབ་ནས, རྟིང་ནས, རྗེས་ནས, } from the back of. from behind, &c.

དྲུང་དུ, གན་དུ, ཐད་དུ, } to, to the side of, by, near to.

དྲུང་ན, གན་ན, ཐད་ན, } at the side of, by, near to.

Examples.

ཁང་པའི་ནང་ན, in the house.

ཁང་པའི་ནང་ནས, out of, or from the house.

སའི་འོག་ཏུ, under the earth or ground.

སའི་འོག་ན, below the earth, &c.

སའི་འོག་ནས, from below the earth, &c.

དེའི་སྟེང་དུ, to or above that.

དེའི་སྟེང་ན, on or above that.

དེའི་སྟེང་ནས, from on that.

ཁྱོད་ཀྱི་མདུན་དུ, before (thee) you.

— — — ན, in the sight of you.

— — — ནས, from before you.

བླ་མའི་སྤྱན་སྔར, before a or the Lama.

— — — སྔ་ན, before the Lama.

— — — སྔ་ནས, from before, &c.

རིའི་རྒྱབ་ཏུ, to the back of the mountain.

དེའི་རྟིང་དུ, after that.

ངའི་རྗེས་སུ, after me.

རིའི་རྒྱབ་ན, behind the hill.

དེའི་རྟིང་ན, after or behind it.

ངའི་རྗེས་ན, behind me.

རིའི་རྒྱབ་ནས, from behind the hill.

དེའི་རྟིང་ནས, from behind it.

ཁང་པའི་རྗེས་ནས, from behind the house.

ཁོང་གི་དྲུང་དུ, to, near him.

— — གན་དུ, ditto.

— — ཐད་དུ, ditto.

ཁོང་གི་དྲུང་ན, at his side, or near him.

— — གན་ན, ditto.

— — ཐད་ན, ditto.

Postpositions.	*Examples.*
དྲུང་ནས, གན་ནས, ཐད་ནས, } from the side of, from.	ཁོང་གི་དྲུང་ནས, from him, &c.
	— — གན་ནས, ditto.
	— — ཐད་ནས, ditto.
བར་དུ, into the middle of, between.	གཉིས་ཀའི་བར་དུ, into, between the two.
བར་ན, in, at, on the middle of, betwixt.	— — བར་ན, betwixt or between the two.
བར་ནས, from the middle of, from between, from among.	— — བར་ནས, from between the two.
ཁོངས་སུ, into, among, under, or into the number of.	མཁས་པ་རྣམས་ཀྱི་ཁོངས་སུ, under (or into the number of) learned men.
ཁོངས་ན, among, amongst.	— — — — ཁོངས་ན, among ditto.
ཁོངས་ནས, from among.	— — — — ཁོངས་ནས, from among the learned.

Postpositions of this kind may be formed from many substantives and adjectives, by adding any of the particles, ཏུ། དུ། རུ or -ར། སུ། ན། ནས། ; as has been shown in the above examples.

Postpositions.	*Examples.*
ལྷན་ཅིག, མཉམ་དུ, བཅས་པ, } along with, in company, together with.	ཁྱོད་དང་ལྷན་ཅིག, together with thee (you).
	ཁོང་དང་མཉམ་དུ, in his company, with him.
	རྒྱལ་པོ་བཀའ་བློན་དང་བཅས་པ, the king together with the prime minister.

These generally assume the conjunction དང་ (and) before them, as the examples also manifest.

ཐུག, till, to, as far as.	མཐར་ཐུག for མཐའ་རུ་ཐུག, to, (as far as,) the limit, or boundary.
བར།-དུ, till, (including from to.)	གཞིས་ཀ་རྩེ་བར, till, as far as, &c. &c. S'hikàtsé, (the capital of Tsáng in Tibet.)
ནས — བར, from—till, to (the whole space between.)	ལྷ་ས་ནས་བལ་པོ་བར, from Lhassa to Nepal, (as far as).

The following twenty Sanskrit prepositive particles have been rendered by the Tibetan translators, thus,

	*Sanskrit**.		*English.*	*Tibetan.*	
1	अति	*ati,*	beyond,	དག་པར,	*dag-par.*
2	अधि	*adhi,*	over,	ཤིན་ཏུ,	*shin-tu.*
3	अनु	*anu,*	after,	རྗེས་སུ,	*rjes-su.*
4	अप	*apa,*	un, de,	ལྷག་པར,	*lhag-par.*
5	अपि	*api,*	to,	སླར,	*slar.*
6	अभि	*abhi,*	towards,	མངོན་པར,	*mňon-par.*
7	अव	*ava,*	from,	ཕུལ་དུ,	*phul-du.*
8	आ	*a'* or *ang,*	unto,	ལེགས་པར,	*legs-par.*
9	उत्	*ut,*	up,	མཐོ་བའི,	*mtho-vahi.*
10	उप	*upa,*	near,	ཉེ་བར,	*nye-var.*
11	दुर्	*dur,*	far,	ངན་པ,	*ňan-pa.*
12	नि	*ni,*	into,	ངེས་པར,	*nes-par.*
13	निर्	*nir,*	out,	བྲལ་བ,	*bral-va.*
14	परा	*pará,*	far,	མཆོག་ཏུ,	*mchhog-tu.*
15	परि	*pari,*	round,	ཡོངས་སུ,	*yougs-su.*
16	प्र	*pra,*	forth,	རབ་ཏུ,	*rab-tu.*
17	प्रति	*prati,*	re,	སོ་སོར,	*so-sor.*
18	वि	*vi,*	in,	རྣམ་པར,	*rnam-par.*
19	सं	*sam,*	with,	ཡང་དག་པར,	*yang-dag-par.*
20	सु	*su,*	well,	བདེ་བར,	*bdé-var.*

Conjunctions.

§ 188. Here follow some of the conjunctions that occur frequently in the Tibet books.

དང་, and.

ཀྱང་, འང་, ཡང་, } too, also; though, although; notwithstanding.

དེ་བས་ན, དེས་ན, དེ་ལྟ་བས་ན, དེ་ལྟ་ན, } therefore, then.

* Taken from Mr. Yates' Grammar.

ཡང་ན, or, or else.

ཡང་ན—ཡང་ན, either, or, or else.

གམ, ངམ, དམ, ནམ, བམ, མམ, འམ, རམ, ལམ, སམ, ཏམ, are interrogative signs, or express a doubt, whether, or ? they may be formed of any word, by reduplicating its final letter, and adding a མ ; as in བདག་གམ་ཁོང ; ངའམ་ཁོ, whether I or he, I or he ?

ཅེའམ, ཞེའམ, ཤེའམ, or, or so, or; thus, or.

འོ་ན, འོ་ན་ནི, འོ་ན་ཡང, then, therefore, nevertheless.

འོན་ཀྱང, འོན་ཏང, འོན་དང, though, although, albeit, notwithstanding.

མོད་ཀྱང, མད་ཀྱང, though, although.

མོད་ཀྱང—ད་རུང, although—yet.

ད་རུང, yet, but yet, as yet.

ད་རུང་ཡང, now too, still.

འོན་ཏེ, འོན་ཏེ་ན, གལ་ཏེ, གལ་ཏེ་ན, if, but if.

གལ་སྲིད—དེ་ལྟ་ན, གལ་ཏེ—དེ་ལྟ་ན, གལ་ཏེ—དེ་ཚེ, if—then, so.

ཇི་སྟེ, if.

དེ་སྟེ, if, (then).

དེ་སྟེ—དེ་སྟེ, if, if, or but if ; as,

དེ་སྟེ་ནུས་ན—དེ་སྟེ་མ་ནུས་ན, if you can, but if you cannot, &c.

ཐ་ན, not even so much as, not even, &c. ; as, ཐ་ན་འབྲུ་གཅིག་ཀྱང་མི་འདུག, (there is, not even so much as a single grain (or corn).

དེར་མ་ཟད, nay, nay rather ; yea, what is more ; besides ; yet more.

ཅེ་ན, ཞེ་ན, ཤེ་ན, pray, I pray ; for, because.

§ 189. Interjections.

ཨོཾ, a mystical interjection, denoting the essential body or person of a Buddha or any other divinity.

ཨཱཿ, ditto, denoting the word or doctrine of ditto.

ཧཱུྃ, ditto, denoting the mind or mercy of ditto.

ཀྱེ། ཀྱེ་ཀྱེ། ཀྱེ་ཧོ, ལགས། ཀྱེ་ལགས, སྭ། སྭའི། སྭ་ཡེ, ཧེ། ཧེ་ཧེ། ཨ་རེ, ཐྭ། དཔའ། ཐྭ་ཨོ། དཔའ་ཕི, ཨ་ལེ། ཡ་འོ། ཁོ་རེ། ཁོ་རེ་ཚོ, are vocative particles, O, holla ! &c.

ཀྱེ་མ། ཀྱེ་ཧུད། ཀྱི་ཧུང, } *interj.* expressing grief;
འོ་དོད། ཧུ་ཧུ, } alas ! oh ! woe ! O !

ཨེ་མ། ཨེ་མའོ། ཨེ་མ་ཧོ, } *interj.* of admiration.
ཨ་ཧོ། ཨ་ཧོ་ཨ་ཧོ, }

ཨ་ལ་ལ། ཨ་ལ་ལ་ཧོ, ditto of wonder.

ཨ་ལ་ལ་ཨ་ལ་ལ, ditto of great joy, happiness.

ཧ་ཧ, *interj.* of joy, of admiration.

ཨ་ཨཱ ཨེ་ཨོ ཡ་ཡ, *interj.* of recollection, ho ! yes.

ཨ་ཧོ། ཨིགས་སོ། བསྟོད་དོ, } denote approbation;
ཡིན་ནོ། ངེས་སོ། བདེན་ནོ, } O rare! well
ལེགས་སོ། ལེགས་སོ་ལེགས་སོ, } done! well!
མད་དོ། དེ་བཞིན་ནོ། དེ་དེ་བཞིན་ནོ, } very well! true! truth! yes truly! &c.

ཨ་ཁ། ཨ་ཁ་ཁ, } *interj.* of disapprobation, dis-
འ་ཁ། འ་ཁ་ཁ, } pleasure.

དགའ་འོ། ཨའོ། འབར་རེ, } *interj.* of endearment
དགོས་སེ། ཤུ་ཤུ, } or affection.

ཨ་ཁ་ཁ། ཧ་ཧ་བ།, } *interj.* expressive of pain.
ཧུ་ཧུ་བ, }

ཨ་ན། ཨ་ན་ན།, } ditto of sorrow or anguish.
ཨ་ར། ཨ་ར་ར, }

ཨ་ཙུ། ཨ་ཙུ་ཙུ, ditto of pain from cold.

ཨ་ཚ། ཨ་ཚ་ཚ, ditto of pain from heat.

ཨ་ཚི། ཨ་ཚི་ཚི, ditto of fright, horror, dread.

SYNTAX.

§ 190. If the structure or construction of the Tibetan language be compared to that of the English, the first seems, in many instances, to be totally the reverse of the last. Thus in the sentence བདག་གིས་མཐོང་བའི་དཔེ་ཞིག་ན, *in a book seen by me*, the actual order of the words will be found on translation to be exactly inverted : *me by seen book a in.*

In the Tibetan, the articles, both definite and indefinite, are put always after the noun ; as, མིག་པོ, the eye ; མི་ཞིག, a man ; རི་བོ, the mountain ; ལག་པ, a or the hand ; བླ་མ, the or a superior ; བུད་མེད་ཅིག, a woman ; བུ་ཞིག, a child ; གོས་ཤིག, a garment, &c.

§ 191. The several cases of a declension are formed by postpositive particles ; and further, all the English prepositions are expressed in this tongue by postpositions. As for instance in a declension :

Singular.

Nom.	the hand,	ལག་པ.
Gen.	of the hand,	ལག་པའི.
Inst.	by or with hand,	ལག་པས.
Dat.	to, into, hand,	ལག་པ་ལ། ལག་པར། ལག་ཏུ.
Accus.	the hand,	ལག་པ.

Locat. in the hand.	ལག་པ་ན། ལག་པར.
Abl. from, out of the hand.	ལག་པ་ནས.

§ 192. Relation of Prepositions and Postpositions.

to the ocean or sea,	རྒྱ་མཚོ་ལ or རྒྱ་མཚོར.
in, on ditto.	རྒྱ་མཚོ་ན.
out of, from ditto.	རྒྱ་མཚོ་ནས.
to, up to a hill.	རི་ལ.
on, upon ditto.	རི་ན.
from on ditto.	རི་ལས or རི་ནས.
to mount a horse.	རྟ་ལ་བཞོན་པར.
sitting on a horse.	རྟ་ན་འདུག་པ.
descending from a horse.	རྟ་ལས་འབབ་པ.
to beat with the hand.	ལག་པས་བརྡུང་བར.
to go together with him.	ཁོང་དང་ལྷན་ཅིག་འགྲོ་བར,
come before me.	ངའི་མདུན་དུ་ཤོག.
stay not in the way.	ལམ་ན་མ་སྡོད.
from whom hast thou that obtained.	ཁྱོད་ཀྱིས་དེ་སུ་ནས་ཐོབ.
for me?	ངའི་ཕྱིར་དུ.
to, near, by thee.	ཁྱོད་ཀྱི་དྲུང་དུ.
from the town.	གྲོང་ཁྱེར་ནས.
to the town.	— — དུ
in, at, the town.	— — ན
to go to, into, heaven.	གནམ་དུ་གཤེགས་པར.
to sit, or be in ditto.	གནམ་ན་བཞུགས་པར.
to descend from ditto,	གནམ་ནས་འབབ་པར.

§ 193. The nouns in general, precede their attributes, and the verbs stand, for the most part, at the end of the sentence ; as, མི་བཟང, a good man ; མི་ངན, a bad man ; མི་གཅིག, one man ; མི་གསུམ་པ, the third man ; མི་མང་པོ་ཤེས་པ, a much-knowing man ; མི་མང་དུ་ཐོས་པ, a man that has heard much (very expert) ; མི་བསླབ་པར་བྱ་བ, a man that must be taught or instructed.

§ 194. Verbs occur at the end of sentences, thus : ང་ནི་དེ་མི་ཤེས་སོ, I do not know that ; ང་ཡང་དང་པོར་དེ་མ་ཤེས་ཏིན, I myself also did not know it at first (or have not known).

ཁྱོད་ལ་དེ་སུས་ཏེར, by whom is it told or said to thee ? or, who told it you ?

སངས་རྒྱས་ལ་ཕྱག་འཚལ་ལོ, reverence (be) to Buddha.

ཁྱོད་ཡུན་རིང་ཏུ་འཚོ་བར་གྱུར་ཅིག, may you (thou) live long !

འདུལ་བ་པོས་གདུལ་བར་བྱ་བ་དག་བཏུལ or གདུལ་བྱ་འདུལ་པོས་བཏུལ, the subduer (instructor) has subdued (disciplined) those that were to be subdued (civilized).

§ 195. The auxiliaries follow the principal verb, and it is they only that are conjugated in the several tenses, the root of the principal verb being invariable ; as, in བྱེད་ཏུ་འཇུག་པར, to cause make ; བྱེད་ནུས་པར, to can make ; བྱེད་འདོད་པར, to wish (or will) to do ; (in these the verbs བྱེད་ཏུ, and བྱེད, remain in all tenses invariable.)

§ 196. The article is expressed sometimes, when speaking definitely, both after the substantive and adjective ; as, རྒྱལ་པོ་ཆེན་པོ, the great king. Sometimes it is dropt after both ; as, རྒྱལ་ཆེན་བཞི, the four great (fabulous) kings ; ལུང་པ་ནག་པོ or ལུང་ནག་, the black valley ; ལུང་པ་ནག་པོ་པ or ལུང་ནག་པ, a man (or native) of the black valley.

The article is likewise dropt in short and general enumeration ; as, ཆེ་ཆུང, great and small ; རྒྱལ་བློན, the king and the ministers ; མཐོ་དམན, high and low ; སྐྱེ། རྒ། ན། འཆི for སྐྱེ་བ་དང་། རྒ་བ་དང་། ན་བ་དང་། འཆི་བའོ།། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated ; as, རེ་དོགས (for རེ་བ་དང་དོགས་པ,) hope and fear or anxiety ; དགེ་སྡིག, (for དགེ་བ་དང་སྡིག་པ,) virtue and vice ; གནམ་ས, (for གནམ་ག་དང་ས་གཞི,) heaven and earth.

§ 197. When two substantives are connected by the genitive sign, the article is generally expressed after the last noun ; but when they are contracted into one word, by dropping the genitive sign, the article also is dropt, as in the following examples :

ཤིང་གི་རྩ་བ	— ཤིང་རྩ,	the root or bottom of a tree.
— — སྐེད་པ	— — སྐེད,	the middle part or body of ditto.
— — རྩེ་མོ	— — རྩེ,	the top of ditto.
— — སྡོང་པོ	— — སྡོང་,	the stem of ditto.

ཤིང་གི་ཡལ་ག ཤིང་ཡལ, the branch of a tree.
—— ལོ་མ — ལོ, the leaf of ditto.
—— འབྲས་བུ — འབྲས, the fruit of ditto.

This contracted form is very common; the learner should therefore bear it in mind in difficult sentences.

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases; as, མི་ཆེན་འདི་དག, these great men:—(here མི་ཆེན་འདི this great man, is in the singular, but by adding to འདི the plural sign དག, the whole is made plural; and now these four syllables remaining invariable, all the other cases are formed according to the rules of general declension.)

§ 199. A noun denoting possession or connexion of any kind with another, or the matter of which any thing is made, is, for the most part, put in the genitive, and always precedes the other noun; as, མིའི་ལུས་པོ, a man's body, or, the body of a man. Such genitives may be expressed adjectively also, in English; as the human body. Other examples: ལག་པའི་སོར་མོ, the finger of the hand; རྐང་པའི་མཐིལ, the sole of the foot; ཁང་པའི་ཐོག, the roof or terrace of a house; ཡུལ་གྱི་འགོ་པ, the head or chief of a village; ལུས་ཀྱི་ཡན་ལག་རྣམས, the limbs or members of the body; གསེར་གྱི་དོང་ཙེ, a gold coin; དངུལ་གྱི་གཞོང་པ, a silver basin; ཤིང་གི་ཕོར་པ, a wooden cup; གསེར་གྱི་ལྕགས་སྒྲོག, golden fetters or chains (for a malefactor); ཆུའི་ཐིགས་པ, a drop of water, &c.

The genitive sign sometimes is dropt, thus: སངས་རྒྱས་བསྟན་པ (for སངས་རྒྱས་ཀྱི་བསྟན་པ) the doctrine, or religion, of BUDDHA; འཇིག་རྟེན་མགོན་པོ, (for འཇིག་རྟེན་གྱི་མགོན་པོ,) the lord (or patron) of the world (BUDDHA).

§ 200. When several words are connected in a sentence, they seldom require above one sign of the case they are in; as, ལྷ་ཀླུ་མི་ལ་སོགས་ཀྱིས་སངས་རྒྱས་ལ་ཕྱག་བྱས་སོ, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA; རྒྱལ་བློན་འབངས་ཐམས་ཅད་ཀྱི་སྐྱབས་གཅིག་པོ, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals); རང་གི་ཕ་མ་དང་མི་གཞན་ཐམས་ཅད་ལ, to my own (father and mother) parents, and to every other person.

§ 201. The adjectives, generally, are put after their nouns, and are declined in the several cases of both numbers, according to the form of general declension, the nouns being then invariable before them; as:

	Singular.	*Plural.*
Nom. & Acc.	མི་བཟང་པོ, a (or the) good man.	མི་བཟང་པོ་རྣམས, good men.
Instr.	མི་བཟང་པོས, by a good man.	མི་བཟང་པོ་རྣམས་ཀྱིས, by good men.
Gen. or *Poss.*	མི་བཟང་པོའི, a good man's.	མི་བཟང་པོ་རྣམས་ཀྱི, good men's.
Dat.	མི་བཟང་པོ་ལ, to a good man.	མི་བཟང་པོ་རྣམས་ལ, to good men.
Abl.	མི་བཟང་པོ་ནས, from a good man.	མི་བཟང་པོ་རྣམས་ནས, from good men.

§ 202. When the adjectives precede their nouns they are invariable in all cases, and stand either without any article, or in the genitive form; as, དམ་ཆོས or དམ་པའི་ཆོས, holy religion; སྐམ་ས, dry land, the continent; སྐམ་སར་སྙེབ་པར, to arrive at dry land (to reach the continent, or to land).

§ 203. Numerals, both cardinal and ordinal, like adjectives, are put always after the substantives with which they are connected; as, ལོ་གཅིག, one year; ལེའུ་བཅུ་པ, the tenth chapter.

§ 204. Cardinals, expressive of any great quantity, require, in general, that the preceding noun be in the singular; as, མི་བཅུ, ten men; ལོ་བརྒྱ, a hundred years; དམག་མི་སྟོང་ཕྲག་བརྒྱ, a hundred thousand soldiers, (or warriors;) གྲོང་ཁྲི་ཚོ་གཅིག, a myriad of dwelling places or houses; གྲོང་ཁྱེར་འབུམ་ཕྲག, a hundred thousand towns, (or cities;) སྐྱོང་མི་ས་ཡ, a million of inhabitants, &c. &c.

§ 205. To facilitate the formation of sentences, and the distinction of the subject and the predicate in them, here follow some questions (together with answers to them) made by the interrogative pronouns, སུ and སུས, who? and by whom? གང་, which? whether? གང་གིས, by which? by whom? ཅི, what? ཅིས or ཅི་ཡིས, by or with what? The answer must conform with the question in the repetition of the postpositions, &c.

§ 206. སུ, who? དཀོན་མཆོག, GOD; སངས་རྒྱས, BUDDHA; རྒྱལ་པོ, the king; བླ་མ, the chief priest; བློན་པོ་རྣམས, the ministers or officers; འབངས་ཐམས་ཅད, all the people or subjects.

§ 207. འདི་སུས་མཛད (བགྱིས or བྱས), by whom is made this? or who has made this?
དེ་དཀོན་མཆོག་གིས་མཛད, it is made by GOD, or GOD has made it.
དེ་སངས་རྒྱས་ཀྱིས་མཛད, it is made by BUDDHA, or BUDDHA has made it.
དེ་རྒྱལ་པོས་མཛད, it is made by the king, or the king has made it.
དེ་བླ་མས་མཛད, it is made by the cheif priest, or the cheif priest has made it.

དེ་བློན་པོ་རྣམས་ཀྱིས་བཞིས, it is made by the ministers, or the ministers have made it.

དེ་འབངས་ཐམས་ཅད་ཀྱིས་བྱས, it is made by all the people, or all the people have made it.

§ 208. གང་ or གང་ཞིག, which? whether? who? (quis? uter? quisnam?) གང་དག, plural, who?

འདི, this; འདི་ནི, this here; འདི་དག, these; འདི་དག་ནི, these here.

དེ, that; དེ་ནི, that there; དེ་དག, those; དེ་དག་ནི, those there; མ་གི, this here; ཕ་གི, that there. ཚུ་གི་དག, these here (on this side); ཕ་གི་དག, those there (on the other side). གང་, གང་ཞིག, whether? or which of two or of more?

ཆེ་བ, the greater one, or the elder; ཆུང་བ, the little one or the younger.

མཐོ་བ, the high or higher; དམའ་བ, the low or lower.

ལྗི་བ, the heavy; ཡང་བ, the light.

དཀར་བ, the white; ནག་པ, the black.

ཕྱུག་པ, the rich; དབུལ་བ, the poor.

འཛངས་པ, the wise; གླེན་པ, the fool.

གཡས་པ, the right, (hand or side;) གཡོན་པ, the left, (hand or side.)

§ 209. འདི་གང་གིས་བྲིས་སོ, by which, or by whom, is this written; or who wrote this?

དེ་བདག་གིས་བྲིས་སོ, } it is written by me.
— ངས, — — } or I wrote it.
— ཁོ་བོས, — — ditto.
— འདིས, — — this wrote it.
— དེས, — — that ditto.
— ཡིག་མཁན་གྱིས, — — it is written by the clerk.
or དེ་ཡི་གེ་པས, — — or, the writer wrote it.

§ 210. དེ་ཅི་འདྲ or ཅི་ཡིན, what is it? དེ་རྣམས་ཅི་དག་ཡིན, what are they or those?

དཔེ་ཆ་ཞིག, a book; ལུག་ཅིག, a sheep; གོས་དཀར་པོ་ཞིག, a white garment; ཡོས་ཤིག or རི་བོང་ཞིག, a hare; ཞྭ་མོ་ཞིག, a cap or hat; འདི་དག་ནི་དམག་མི་དག་ཡིན་ནོ, these are soldiers (or warriors).

དེ་ན་ཅི་ཡོད, what is there? སངས་རྒྱས་ཀྱི་ཞབས་རྗེས, the foot step, (or the impression of the foot step) of BUDDHA; གསེར་ཡིག་གིས་བྲིས་པའི་གླེགས་བམ་ཞིག, a volume written in golden character; དཔེ་ཆ་པར་མ་ཞིག, a printed book; དམག་གི་ལག་ཆ་དག་གོ or དམག་ཆས་རྣམས་སོ, there are warlike instruments.

§ 211. Examples of the agentive and instrumentive cases being used in the same sentence ; as, ཁོང་གིས, ལག་པས, by him, with the hand, or he with ditto ; ཁོང་ཁིས་ཁྱོད་ཅིས་ (or ཅི་ཡིས) བརྡུངས, with what has he beaten thee ? (or with what thing has thou been beaten by him ?)

ཁོང་གིས་ང་ལག་པས་བརྡུངས, he beat me with the hand.
— — — — པའི་རྒྱབ་ཀྱིས —, he beat me with the back of the hand.
— — — དབྱུག་པས —, he beat me with a stick.
— — — ལྕག་མས —, he beat me with a rod.
— — — ཤིང་གི་ཐོ་བས —, he beat me with a wooden hammer.

§ 212. འཇིག་རྟེན་འདི་ཅིས (or ཅི་ཡིས) འཇིག or འཇིག་པར་བྱེད (or འཇིག་པར་འགྱུར), by what is (or will be) this world destroyed ; མེས or མེ་ཡིས, by fire ; ཆུས or ཆུ་ཡིས, by water ; རླུང་གིས, by wind ; རྒྱུ་དང་རྐྱེན་སྣ་ཚོགས་ཀྱིས, by all sorts of efficient causes.

§ 213. འདི་སུའི (or སུ་ཡི) ཡིན, whose is this ? དཀོན་མཆོག་གི, GOD's ; སངས་རྒྱས་ཀྱི, BUDDHA's ; རྒྱལ་པོའི, the king's ; བླ་མའི, the chief priest's or high priest's ; བློན་པོ་རྣམས་ཀྱི, the minister's or officer's; ཡུལ་མི་དག་གི, the villagers' ; པཎ་ཆེན་གྱི, the great LAMA's of Teshi-lunpo ; (བཀྲ་ཤིས་ལྷུན་པོ) རྒྱ་ནག་གོང་མ་ཆེན་པོའི, the Chinese Emperor's.

§ 214. སུའི་ཕྱིར, (-ཆེད་དུ།-དོན་དུ།-སླད་དུ,) on whose account ? in whose behalf ? for whom ?
དཀོན་མཆོག་གི་ཕྱིར (or ཕྱིར་དུ, ཆེད or ཆེད་དུ, དོན or དོན་དུ, སླད or སླད་དུ,) for GOD's sake, on account of GOD, &c. &c., (add ཆེད་དུ in the same manner to each of the genitive or possessive cases in § 213 so far as ; རྒྱ་ནག་གོང་མ་ཆེན་པོའི ཆེད་དུ, on account of, for, in behalf of the Chinese Emperor.)

§ 215. སུ་ལ, to whom ; དཀོན་མཆོག་ལ, to GOD ; སངས་རྒྱས་ལ, to BUDDHA ; རྒྱལ་པོ་ལ, to the king ; བླ་མ་ལ, to the chief priest ; བློན་པོ་རྣམས་ལ, to the ministers or officers ; གྲོང་མི་རྣམས་ལ, to the citizens.

§ 216. དེ་ཅིར (for ཅི་རུ) འགྱུར, into what will that be changed or turned ? or, what will (or shall) that become ? དཀོན་མཆོག་ཏུ, into GOD ; ཁོང་སངས་རྒྱས་སུ་འགྱུར, he will become (or turn into) a BUDDHA ; ལྷར—(for ལྷ་རུ) ditto a GOD ; རྒྱལ་པོར་འགྱུར, he shall become a king ; བླ་མར,—into a LAMA or a LAMA ; མིར—(for མི་རུ), into a man, or a man.

§ 217. སུ་ནས or སུ་ལས, of whom ? from whom ?

དཀོན་མཆོག་ནས, } of or from GOD.
or — — ལས, }

སངས་རྒྱས་ནས,} of or from Buddha.
or — — ལས,}

རྒྱལ་པོ་ནས,} of or from the king.
or — — ལས,}

ཕྱོགས་ཐམས་ཅད་ནས, from all quarters.

མི་ཀུན་ལས, from all men.

§ 118. The expressions formed in English, by the auxiliary verb 'to have' and to have not, (or not to have) are rendered here by the substantive verb ཡོད 'to be' (to one) and མེད not to be ; as :

སུ་ལ་ཡོད, to whom is? or who has?

དཀོན་མཆོག་ལ་ཡོན་ཏན་ཐམས་ཅད་ཡོད, (to God are, &c.) or God has all good qualities or perfections.

སངས་རྒྱས་ལ་སྐྱོན་ཅི་ཡང་མེད, (there is no defect, &c.) Buddha has no defects, or is without imperfections.

རྒྱལ་པོ་ལ་ནོར་ཡོད, the king has riches.

བླ་མ་ལ་ཆོས་ཀྱི་རྒྱལ་སྲིད་ཡོད, the high priest (or Lama) has spiritual dominion.

བློན་པོ་རྣམས་ལ་དབང་ཡོད, the ministers (officers or magistrates) have power or authority.

ཡུལ་མི་རྣམས་ལ་བྱ་བ་མང་པོ་འདུག, the country people have much to do.

§ 219. The use of the correlative pronouns གང—དེ (གང་ལ—དེ་ལ, to whom—to him, or who—to him.)

"གང་ལ་ཡོན་ཏན་མཆོག་མངའ་བ།
སངས་རྒྱས་དེ་ལ་ཕྱག་འཚལ་ལོ།།"

"I pay homage to that Buddha,
Who has the chief perfection."

(or salutation to the Supreme Intelligence).

§ 220. Since there is no variation in verbs, with respect to person and number ; these are determined by the preceding subject, consisting of a pronoun, noun or proper name ; as, ང་, I ; ཁྱོད, thou ; ཁོ, he, she ; ང་ཅག, we ; ཁྱོད་ཅག, ye ; ཁོ་ཅག, they, འགྲོ, going : for, I go, thou goest, he goes, we go, ye go, they go.

དེ་སུས་ཁྱོང་, by whom has it been brought? or who brought it?

མི་འདི་དག་གིས་ཁྱོང, by these men has it been brought, or these men brought it.

དེ་ངེད་ཀྱིས་བཀླགས་སོ, I have perused (read over) it.

དེ་ཁྱེད,ཀྱིས — —, you (thou hast) have ditto.

དེ་ཁོང་གིས — —, he has perused it, (or it has been read over by me, thee, and him.)

དེ་དག་ངེད་རྣམས་ཀྱིས་བཀླགས་སོ, we have perused those (read over).

དེ་དག་ཁྱེད་རྣམས་ཀྱིས — —, you have ditto.

དེ་དག་ཁོང་རྣམས་ཀྱིས — —, they have ditto, (or they have been read over by us, you and them.)

བཅོམ་ལྡན་འདས་ཀྱིས་བཀའ་སྩལ་པ, BHAGAVAN commanded or said.

སངས་རྒྱས་རྣམས་ཀྱིས་བཀའསྩལ་པ, the BUDDHAS commanded or said.

ཀུན་དགའ་བོས་གསོལ་པ, Ananda begged, (or asked, requested.)

ཉན་ཐོས་རྣམས་ཀྱིས་གསོལ་པ, the hearers *(shrávakas)* begged (requested or asked).

§ 221. The objective is the same with the nominative in Tibetan, and this case is used before neuter and intransitive verbs, even when it denotes the object of action; as, ང་འགྲོའོ, I go; དེ་ཅི་ཡིན, what is that; རྒྱལ་པོ་ག་ན་བཞུགས, where is the king? ཁོ་གཉིད་མ་ལོག, he has not slept; ཁྱོད་ཅི་བྱེད་འདུག, what art thou doing? ཁྱེད་ནམ་ཕེབས, when are you come, (or arrived)? ཉི་མ་ཤར་སོང་ or ཤར་ཚར, the sun has arisen; ཟླ་བ་ནུབ་སོང་, the moon has set; ཁོ་རྡུང་བར་བྱེད, he is beaten; འཇིག་རྟེན་འཇིག་པར་བྱེད, the world is destroyed.

§ 222. The case denoting the agent, by whom, or the instrument with which, any action is produced, is called the instrumentive. This case occurs very frequently, since it is used both before active and passive verbs, or before every verb denoting a transitive action on an object or person. In the languages of Europe, it may be rendered properly by the subjective or nominative case, and by the preposition 'with' or 'by' (when any instrument, manner, or way of action is to be expressed); and in the passive form or voice, with the particle 'by'; as, དེ་བདག་གིས་རང་གི་ལག་པས་བྲིས, I wrote it with my own hand, or it is written by me; རྒྱལ་པོ་ཀུན་གྱིས་བཀུར or བཀུར་བར་བྱེད, the king is respected by all, or, all do respect the king.

ཆོས་འདི་སངས་རྒྱས་ཀྱིས་གསུངས་སོ, གསུང་ངོ་, གསུང་བར་འགྱུར་རོ༎ this doctrine has been, is, and will be taught (commanded) by BUDDHA; or, BUDDHA has taught, is teaching, and will teach this doctrine.