

CHAPTER II

THE ARTICLE

There is no equivalent for the English definite article "the" in Balti. The noun is used alone, e.g. :—

Shoqbu ekha yod The book is there

There is, however, an indefinite article which is placed after the substantive and signifies "a" or "an", "one" or "a certain", i.e. *chik*, e.g. :—

Mī chik "A" man or "one"
man, etc.

*Nang chik-ing-na hiliṅg-
i-skad kwed.* The sound of noise is
heard from a certain
house.

There is also another form which is placed after the noun and expresses the meaning of "fullness" (a full), i.e. *Gang* (from the verb *gangma*, "to be full"), e.g. :—

Phangma gang As much as can be
embraced.

*Mī chik-i-si zang gang
mār khyongs* A man brought a sauce-
pan-full of butter.

THE SUBSTANTIVE

Gender.

Grammatically speaking, Balti nouns have no gender, except as a matter of sex or the absence of sex. To differentiate between male and female, a noun denoting a living creature may either entirely change its form, or merely the final syllable, i.e. *po* or *pho* for male, and *mo* or *nṅo* for female, e.g. :—

byapho a cock *byaṅg-o* a hen
bu a boy, son *boṅg-o* a girl, daughter

To denote a native of a certain district or village, and occasionally to denote a family name, *pa* is used for a male, *paṅg-o* for a woman, e.g. :

Khapulupa a man of Khapalu
Khapalupaṅg-o a woman of Khapalu

Note.—For the sake of euphony, small villages whose names end in *pi* and sometimes in "a", may change this form colloquially into *wa* and *waṅg-o*, e.g. :—

<i>Tsoga-wa</i>	a native of Tsoga
<i>Tsina-waṅ-o</i>	a native woman of Tsina
<i>Mikserpi -wa</i>	a native of Mikserpi.

Number.

1. Nouns ending in a consonant form their plural by the addition of *kun*, e.g. :—

<i>Jing-kun</i>	fields.
<i>Snot-kun</i>	vessels, pots.
<i>nang-kun</i>	houses.

2. Nouns ending in a vowel form their plural in the following manner :

(a) Nouns ending in “ a ” and “ o ” in most cases change to “ ong ”, e.g. :—

<i>laqpa</i>	hand.	Pl. <i>laqpong</i> .
<i>byapho</i>	cock.	Pl. <i>byaphong</i> .

Occasionally they maintain their vowel and add “ n ” or “ ṅ ”, e.g. :—

<i>hrtā</i>	horse.	Pl. <i>hrtan</i> or <i>hrtang</i> .
<i>zgo</i>	door.	Pl. <i>zgon</i> or <i>zgonṅ</i> .

Note.—Nouns ending in *ma*, *mo* form their plural regularly, i.e. by the *ma*, *mo* becoming *mong*.

(b) Nouns ending in “ e ” which are few in number, change the “ e ” to *yon* or *yong*, e.g. :—

<i>Tokle</i>	frying pan.	Pl. <i>toklyon</i> .
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(c) Nouns ending in “ i ” change to *yung* :—

<i>staqji</i>	tree.	Pl. <i>stakjyung</i> .
<i>mī</i>	man.	Pl. <i>myung</i> .

(d) Nouns ending in “ u ” change to *ung*, i.e. :—

<i>shoqbu</i>	book.	Pl. <i>shoqbung</i> .
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Note.—*phru*, “ a child,” forms its plural regularly, but the expression *phrupra* is the most colloquial way of referring to “ children ”. (The *pra* being a meaningless suppositive.)

3. Nouns which are followed by an adjective of quantity or by a numeral remain in their singular form, in all cases the adjectival numeral taking the case suffix, e.g. :—

<i>mī chik-i-si zers</i>	A man said.
<i>de myu ṅiṅsko la min</i>	Give to both of those men.

(Exceptions : When followed by a numeral or adjective of quantity, the words *mī* (man) and *jaq* (day) become *miṅg-ga* and *jaqma* respectively, e.g. :—

<i>mī chik</i>	a man	<i>miṅg-ga bji</i>	four men.
<i>jaq chik</i>	a day	<i>jaqma truk</i>	six days.

The student will certainly be puzzled by the various forms of the substantive more than any of the other parts of speech.

Before considering declensions, cases, etc., the suffix **po** which at first seems very irregular in use, and is occasionally optional, should receive special attention.

This suffix only affects the singular number, and is only added to qualified substantives, where the qualificative or pronominal adjective or phrase precedes the noun in question.

Number.

The following variations are regular :—

Nouns ending in a consonant take “po”.

Nouns ending in “a” take or change to “o”.

Nouns ending in “i” take or change to “yu”.

Nouns ending in “e”, “o”, “u” are not affected.

Examples : *Ņgi ato-si ṅga la mins* My father gave (it) to me.
Ekha yodpi de hrtāo That horse over there.

Note.—(a) Colloquially the genitive form remains primitive, but both forms are considered correct, e.g. :—

<i>Kho-e ati phono</i> (prim).	} The brother of his father.
<i>Kho-e ato-e phono</i> (suffix).	

(b) When qualified nouns are themselves part of a qualifying phrase preceding the subject or object of a sentence, they do not take the suffix *po*, e.g. :—

Ekha yodpi de naṅ-i limik po gār yod ?

Where is the key of that house over there ?

(c) When the qualification is not mentioned but understood, the *po* may also be suffixed, e.g. :—

Limik po gār yod ? Where is the key ? (i.e. the key of something, “that” or “my” key, etc.).

Chik po si dyu zers e-chik po-si do zers. One said this, and the other said that.

Case.—In Balti there are eight cases expressive of all the relations for which cases are used in other languages.

Section 1.—The unaltered form of the noun functions for the nominative, accusative, and vocative cases.

Le! (i.e. oh!) precedes for the last.

Section 2.—*The Genitive Case.*

The genitive sign is “i” or “e”.

Examples.—(a) Substantives ending in a consonant.

Nang house *nanṅ-i* of a house.

Khnam sky *khnam-i* of the sky.

(b) Substantives ending in “a”: Some change the “a” to “i” and others to “e”.

gopa leader. *gopi* of a leader, the first, etc.

hrta horse. *hrte* of the horse.

(c) Substantives ending in “o” regularly take “e”:

go head. *go-e* of the head.

(d) Substantives ending in “e”, “i”, and “u” regularly take “i”.

ph-e flour. *phe-i* of the flour.

mī man. *mī-i* of the man.

chhu water. *chhu-i* of the water.

Note.—(a) The word *khudā* “God” does not change, but takes the usual “i”, i.e. *khudā-i*. Likewise the word *Ata* “Father”, when referring to God, should be changed to *Ata-e* in place of the common form *ati*.

Exceptions.—(b) *Chopi*, instead of *Cho-e* = “of the Raja”. *Tsharbi* more common than *Tshari* = “of the garden”.

Section 3.—*The Agent Case.*

The suffix “si”, following the subject is the usual sign of the Agent Case. Although it is occasionally dropped by the natives, especially in the present tense, foreigners of short residence in the country should maintain it. It is employed with all tenses, because it points to the subject as the doer of the action. It has been said that a Tibetan verb is not a verb as usually understood, but is a kind of noun phrase, implying that something comes to pass, happens, etc.; from which the importance of this case will be readily understood.

It is specially important to use it when a relative pronoun is employed in the sentence.

Examples.

<i>Nga si phchek</i>	I shall make. (It will be made by me.)
<i>Khudā si kasal byungs</i>	God hath spoken.
<i>Nga si zered</i>	I say. (It is said by me.)
<i>Nga si zerbi tamkun</i>	The words which I am saying.

Nominatives ending in a consonant for the sake of euphony usually take an "i" before this "si".

Examples.

<i>Khyaṅg-i si chī byas ?</i>	What have you done ? (What was done by you ?)
<i>Shinghan-i-si lyakhmo byase las bed</i>	The carpenter works well. (By the carpenter working well, work is being done.)
<i>Choq-i si ṅgi menma bed</i>	All are against me. (My opposition is being done by all.)

When the word *sang* or *sa*, i.e. also, even, is used after the nominative, it is necessary to drop the *si*, e.g. :—

<i>Khang-i sang dyu zeredā ?</i>	Do you also say this ?
<i>Nga sang Khudā la phcholed.</i>	I also worship God.

Section 4.—The Dative Case.

The sign of the dative case is the post-position *la* denoting the relation of direction in the widest sense, expressed by the English prepositions "at", "to", etc.

<i>Dyu kho la min</i>	Give this to him.
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Section 5.—The Locative Case.

The locative case is really a complication of the genitive, i.e. all locative post-positions must be preceded by the genitive case :—

Kha, on ; *-ing-nu*, in, etc.

Seeing that *ing-nu* starts with an "i", the preceding genitive "i" or "e" is contracted, e.g. :—

<i>Khiring-nu</i>	in you. (Not <i>khiri-ing nu</i> .)
<i>Nanṅ-ing-nu</i>	in the house. (Not <i>nanṅ-i-ing-nu</i> .)

The colloquial form *nang-nu* means "home", "at home".

Section 6.—The Ablative Case.

The sign of the ablative case is the post-position *na* = "from".

The following unusual formations of this case need to be carefully noted.

<i>Nga na yambo</i>	with me.
<i>Do na drese</i>	with that.
<i>Dyu na dra</i>	similar to this.
<i>Yo na tsokh</i>	like that, the same as that.
<i>Nga di lampo na</i> <i>n̄gyam chan med.</i>	I am not acquainted with this road.
<i>Dyu na spes na</i>	compared with this.

DECLENSION OF NOUNS

	<i>Noun ending in a vowel</i>		<i>Noun ending in a consonant</i>	
Nom. } Acc. }	<i>ata</i>	father.	{ <i>rawaq</i> <i>rawaq-i-si</i>	she goat. by goat.
Agent	<i>ati si</i>	by father.	<i>rawaq-i</i>	of goat.
Gen.	<i>ati</i>	of father.	<i>rawaq la</i>	to goat.
Dat.	<i>ata la</i>	to father.	<i>rawaq na</i>	{ from goat. with goat.
Abl.	<i>ata na</i>	{ from father. with father. }	<i>rawaq-ing nu</i>	in goat.
Loc.	<i>ating nu</i> <i>ati-kha</i> etc.	{ in father. on father. }	<i>rawaq-i kha</i>	on goat.

Nouns suffixed with "po"

	<i>Noun ending in a vowel.</i>		<i>Noun ending in a consonant.</i>	
Nom. } Acc. }	<i>myu</i>	man.	<i>shingpo</i>	wood.
Agent	<i>myu-si</i>	by man.		
Gen.	<i>myu-i</i>	of man.	<i>shingpo-e</i> or <i>shingpi</i>	of wood.
Dat.	<i>myu la</i>	to man.	<i>shingpo la</i>	to wood.
Abl.	<i>myu na</i>	{ from man. with man. }	<i>shingpo na</i>	from wood.
Loc.	<i>myu-ing-nu</i> <i>myu-i kha</i>	in man. on man.	<i>shingpo-e kha,</i> or <i>shingpi kha</i> <i>shingpo-ing nu,</i> or <i>shingping nu</i>	on wood. in wood.

COMPOUND SUBSTANTIVES

The Balti language is full of combinations, and in many cases compound substantives can be formed *ad lib.*

There are three main classes :—

- (1) Compounds formed with other nouns.
- (2) Compounds formed with adjectives.
- (3) Compounds formed with verbs.

(1) Compounds formed with other nouns.

Thang (a wilderness, a plain, a large open space).

<i>lang-gar</i>	a grave.	<i>lang-gar-thang</i>	a graveyard.
<i>byama</i>	sand.	<i>byam-thang</i>	a sandy plain, desert.
<i>khnam</i>	sky.	<i>khnam-thang</i>	a clear sky.

Khang (a building, dwelling place).

<i>chhos</i>	religion.	<i>chhos-khang</i>	a temple, place of worship.
<i>sman</i>	medicine.	<i>sman-khang</i>	a dispensary.
<i>phungma</i>	straw.	<i>phung-khang</i>	a storeroom for straw.

Sa (earth, place).

<i>ling</i>	hunting.	<i>ling-sa</i>	hunting ground.
<i>thoq</i> or <i>thyoq</i>	top.	<i>thoq-sa</i>	ceiling.

Note.— This *sa* is most probably an abbreviation of the word *malsa*, meaning “ a place ”.

Dong (a hole).

<i>chhu</i>	water.	<i>chhu-dong</i>	a well.
<i>cha</i>	tea.	<i>cha-dong</i>	a tea churn.

(2) (a) Compounds formed with adjectives.

Leb (from *leb-leb* ; “ flat ”, “ level ”).

<i>shing</i>	wood.	<i>shing-leb</i>	a wooden spade.
<i>spang</i>	sod.	<i>spang-leb</i>	a board.
<i>braq</i>	cliff stone.	<i>braq-leb</i>	a flat stone.
<i>kha</i>	mouth.	<i>kha-leb</i>	a lid.

(b) Nouns derived from adjectives.

Many adjectives can be made into substantives by the addition of the genitive sign “ i ” or “ e ”.

<i>chharu</i>	unclean (relig.), filthy.	<i>chharu-i</i>	something unclean.
<i>chhogo</i>	big, great.	<i>chhogo-e</i>	something big.
<i>thonmo</i>	high.	<i>thonmo-e</i>	something high.

(Note.—This form may be difficult to understand. The following example may therefore be helpful.)

Nasarat ing na chang lyakhmo-e byongnug-ā ?

“ Can anything good come out of Nazareth ? ”

To this form the word *lukh*, meaning “ state ”, is occasionally attached, e.g. :—

<i>chhogo-e lukh</i>	greatness, glory.
<i>thsuntso-e lukh</i>	low estate.
<i>ngarmo-e lukh</i>	humility.

(3) Compounds formed with verbs.

(a) Nouns can sometimes be formed by the addition of *chas* to the root. The meaning of this form can be as wide as the possibility of the verb in question permits. This *chas* alone has no strict meaning, it is a mere “ something ” to do with the verb, e.g. :—

<i>zachas</i>	something to eat, i.e. food.
<i>thobchas</i>	something to get or be obtained.
<i>yanchas</i>	something which can be done, a possibility.

On occasions a noun formed in this manner is used to qualify another noun or pronoun, which is used as the subject of the sentence, e.g. :

Nga gochas med I am not going. (Lit. I am not something that goes.)

This form of course is optional and seems to imply that “ one has no intention nor desire to go ”.

(b) The root of the verb plus *sa*.

As has been previously mentioned, *sa* refers to “ a place ”, e.g. :—

<i>Duksa</i>	a resting place, a place to sit down.
<i>Thulsa</i>	a place to climb.
<i>Tabsa</i>	a place for sowing, a farmland, etc.

(c) The root plus *khang* (a house, dwelling).

Zgaq-khang a house of hindrance, i.e. a prison.

(d) The root of verbs plus *lukh* "state".

<i>Thadpa</i>	to like.	<i>thadlukh</i>	happiness.
<i>Bzodpa</i>	to rest ; to be easy.	<i>bzodlukh</i>	rest, ease.
<i>Ranma</i>	to accept.	<i>ranlukh</i>	will, desire.
<i>Bzurba</i>	to abstain.	<i>bzurlukh</i>	abstinence.

PERSONAL PRONOUNS

Simple

<i>Nga</i>	I.		
<i>Kho</i>	he.	<i>Mo</i>	she.
<i>Ngaya</i>	we.		
<i>Khyang</i>	you (sing.)	<i>Khidang</i>	you (plur.)

Note.—There is no distinct form of "thou" in Balti. *Khyang* stands for both "you" and "thou".

Honorific form.—*Yāng*, you (sing.); *Yidang*, you (plural).

There are two collective forms used when the meaning is general.

Ngadang we (folk) or we speaker and listener included.

Khundang (or *Khuntang*) They (indefinite number, "those people," etc.).

The nominative, accusative, and vocative cases are one form only

The dative case is the nominative plus the postposition *la*.

The ablative case is the nominative plus the postposition *na*.

English Form	Agent Case	Genitive Case	Locative Case
I (<i>n̄ga</i>)	<i>n̄ga si</i> (by me)	<i>n̄gi</i> (my)	<i>n̄ging-nu</i> (in me), <i>n̄gi-kha</i> (on me).
We (<i>n̄gaya</i>)	<i>n̄gaya si</i>	<i>n̄ga-i</i>	<i>n̄ga-ing-nu</i> , <i>n̄ga-i-kha</i> .
We (<i>n̄gadang</i>)	<i>n̄gadang-i-si</i>	<i>n̄gati</i>	<i>n̄gating-nu</i> , <i>n̄gati-kha</i> .
He (<i>kho</i>)	<i>kho si</i>	<i>kho-e</i>	<i>kho-ing-nu</i> , <i>kho-e-kha</i> .
She (<i>mo</i>)	<i>mo si</i>	<i>mo-e</i>	<i>mo-ing-nu</i> , <i>mo-e-kha</i> .
You (<i>khyang</i>)	<i>khyang-i-si</i>	<i>khiri</i>	<i>khiring-nu</i> , <i>khiri-kha</i> .
You (<i>khidang</i>)	<i>khidang-i-si</i>	<i>khiti</i>	<i>khiting-nu</i> , <i>khiti-kha</i> .
You (<i>yāng</i>)	<i>yāng-i-si</i>	<i>yiri</i>	<i>yiring-nu</i> , <i>yiri-kha</i> .
You (<i>yidang</i>)	<i>yidang-i-si</i>	<i>yiti</i>	<i>yiting-nu</i> , <i>yiti-kha</i> .
They (<i>khong</i>)	<i>khong-i-si</i>	<i>khong-i</i>	<i>khong-ing-nu</i> , <i>khong-i-kha</i> .
They (<i>khundang</i>)	<i>khundang-i-si</i>	<i>khunti</i>	<i>khunting-nu</i> , <i>khunti-kha</i> .

The form *do* is often used in reference to the personal pronouns, "he" and "she", when repeated, instead of the usual form *kho* and *mo*. *Do* is also employed when the gender of the third person is unknown. The plural form is *dong*. "It" and "that" are sometimes implied.

English Form	Agent Case	Genitive Case	Locative Case
It, he, she	<i>do si</i>	<i>do-e</i> or <i>do-i</i>	<i>do-ing-nu, do-i-kha.</i>
Plural This (<i>Dyu</i>)	<i>dong-i-si</i> Occasionally <i>dyu si</i>	<i>dong-i</i> used for <i>dyu-i</i>	<i>dong-ing-nu, dong-i-kha.</i> persons. <i>dyu-ing-nu, dyu-i-kha,</i> also (<i>ding-nu</i> or <i>dibing-nu</i>), <i>dibi-kha.</i>

REFLEXIVE PRONOUNS

Baltis themselves are apt to use the reflexive pronouns in their various cases more often than Europeans would consider necessary. Around Skardu the first and third person singular possessive case is used almost to the exclusion of the simple possessive pronoun.

<i>Nominative</i>		<i>Genitive</i>	
<i>n̄gang</i>	I myself.	<i>n̄gari</i>	my own.
<i>khwang</i>	he himself.	<i>khuri</i>	his own.
<i>mwang</i>	she herself.	<i>muri</i>	her own.
<i>n̄gaya khwang</i>	we ourselves.	<i>n̄ga-i khwang</i>	our own.
<i>n̄gadang khwang</i>		<i>n̄gati khwang</i>	
<i>khyang khwang</i>	you.	<i>khiri khwang</i>	your own.
<i>yang khwang</i>	yourselves.	<i>yiri khwang</i>	
<i>khidang khwang</i>		<i>khiti khwang</i>	
<i>khong khundang</i>	they.	<i>khong khunti</i>	their own.
<i>khong khwang</i>	themselves.	<i>khunti khwang</i>	

The form "so-so", implying "one", "personally", "own", "self", etc., is also used in colloquial speech in all its cases.

The compound form—"so-so so-so," implies in its various cases "each one", "each one his own", "to each one his own", etc.

(*Note.*—When a sentence only refers to the speaker, this form is not so commonly employed.)

Examples.

Kho so so-e nang nu ma duk nare kho-e chī bashan (yod) ?

If he does not stay in his own house, what authority has he got ?

Kho si so so rdab nare n̄ga si chī bek ?

Should he kill himself what shall I do ?

Khong sing so-so so-so-e nang nu songs.

They all went, each one to his own house.

So-so so-so-e khsamba bya rgosed.

Each one should think for himself.

RECIPROCAL PRONOUNS

The reciprocal pronoun “each other”, “one another”, etc., is rendered by the plural personal pronoun followed by *chik chik*. This second *chik* is declinable as required by the verb, e.g. :—

Khundang chik chik-i-baring tam ma chiks

They did not agree with one another. (Lit. between each one of them.)

Khundang-i-si chik chik la kha byas

They were angry with one another.

When the personal pronoun is not used it is paraphrased by the following two forms :—

chik-i-si chik (la, na, i-kha, etc.).

eo-si eo (la, na, i-kha, etc.), e.g. :—

Chik-i-si chik la zers

One said to the other.

Eo-si eo-i-kha ma chhes

Should one not believe the other

na, myulpo chine bjiktuk !

how bad the world would become !

DEMONSTRATIVE PRONOUNS

Simple.

Singular

Plural

dyu this.

dyung these.

do that.

dong those.

Intensive.

yo { this very.
{ that very.

yong { these very.
{ those very.

The simple forms are commonly employed in the place of the personal pronoun after the latter has been first used, i.e. instead of continually referring to " he ", " she ", etc., as *kho*, *mo*, etc., the form *do*, *dong* (singular and plural respectively) and is more colloquial.

These demonstrative pronouns all decline regularly. (See declension of personal pronouns.)

Examples.

Dyu ngi in
This is mine.

Dyung gār-na khyongsed ?
From where have you brought these ?

Nga si khyang la zerphi de mī, yo in
That is the very man I spoke to you (about).

Dong re-re la khmul chik min
Give to each of them a rupee.

Dyu-i-kha yoq
Put it on that.

Do-ing chī yod ?
What is in that ?

Do na spes na dyu lyakhmo nang.
Compared with that this seems good.

INTERROGATIVE PRONOUNS

For persons : *Su* " who "

Nom.	<i>Su ?</i>	Who ?	<i>Khyang su-in ?</i>	Who are you ?
Ag.	<i>Su-si ?</i>	Who ? (by).	<i>Su-si byas ?</i>	Who did (it) ?
Dat.	<i>Su-la ?</i>	To whom ?	<i>Su-la minmi-in ?</i>	To whom
		For whom ?		should (it) be given ?
			<i>Su-la yaqse yod ?</i>	For whom is (it) kept ? (put aside).
Loc.	<i>Su-i-kha ?</i>	On whom ? } At, to whom ? }	<i>Su-i-kha phoqs ?</i>	On whom did it fall ?
			<i>Khyang su-i-kha chheslukh bed ?</i>	On whom do you believe ?

Go "which" (which one)

For things and animals and occasionally for distinguishing persons unknown in place of the personal *su*.

Nom.	<i>Go ?</i>	Which ?	<i>Khyang-i-si zerpho go in ?</i> Which is the one you said ?
Ag.	<i>Go-si ?</i>	By which ?	<i>Go-si kho-la pra tangs ?</i> Which one kicked him ?
Dat.	<i>Go-la ?</i>	To which ?	<i>Khong-i-si go-la chatak_h byas ?</i> Which one did they prepare ?
Loc.	<i>Ge-i-kha ?</i>	On which ? (or where ?).	This form is often used collo- quially to mean "where ?", "what place ?", etc., e.g. :

Nga-si khiri khmul-po eka rdo-e chik-i-kha yaqs

I put your money on a stone over there.

Ge-i-kha yaqs ?

On which one ?

Chī "what ?"

For inquiry into an action or state and the simple question, "What is it ?" etc.

Nom.	<i>Chī ?</i>	What ?	<i>Chī-bed ?</i>	What (are you) doing ?
			<i>Chī zered ?</i>	What (are you) saying ?
Dat.	<i>Chī la ?</i>	At what ? For what ?	<i>Chī la hlted ?</i>	What (are you) look- ing at ?
			<i>Chī la rgosed ?</i>	What is (this) needed for ?

RELATIVE PRONOUNS

The Balti language possesses no true relative pronoun. The forms used in its place may be classified in four divisions, as follows :—

(1) Present and Past genitive form of the verb used as an adjective. "The man who is coming" is paraphrased by "the coming man" = *onqmi mī*.

"The man who went" is paraphrased by "the gone man" = *songphi mī*.

The present genitive is formed by changing the infinitive termination "a" to "i" in two-syllable verbs and the "ya" into "e", "wa" into "we", and "a" into "e" in single-syllable verbs.

The past genitive is the simple suffix *phi* attached to the root in regular verbs and to the past tense in one-syllable and irregular verbs. (See conjugation of verbs, pp. 52-6.)

These differences should be carefully studied.

Examples.

<i>Lam-i-phred la</i> drulbi <i>chhat</i>	The water which runs across the road. (Present.)
<i>Gonde</i> thonphi <i>sman</i>	The medicine which arrived yesterday. (Past reg. verb.)
<i>Khyang-i-si</i> khrusphi <i>snod</i>	The pot which was washed by you. (Past one-syllable verb.)

(2) Noun of Agency plus *po*.

This form as a relative pronoun is personal and cannot apply to things. It is more colloquial than the adjectival form in cases where the one in question is merely understood as "the one who . . .", e.g. :—

Ekha **duk-khan-po** *su in?* Who is it, the one who sits there?

Nga **Tang-khanpo** *si kasal* The One who sent me said.

byungs.

(3) Substantive form of the verb.

The verb "to be", both auxiliary and substantive, has only one form for all tenses, viz. *yodpo* (that which is, etc.). All other verbs have two forms, the first being the substantive present, viz. *zerbo* (that which is being said); the second being the substantive past, viz. *zerpho* (that which was said), e.g. :—

De jing-ing-nu **yodpo** *chī in?* What is that, which is in that field?

Khyang-i **rbyo** *n̄ga la hlton* Show me what you are writing.

Khyang-i de jaq la **rbis-pho** *gār yaqsed?* Where have you put that which you wrote the other day?

(Note.—Single-syllable verbs attach this *pho* to the past tense, e.g. *byas-pho*, *kos-pho*, *hr̄ngas-pho* (that which was done, heard, reaped).

(4) Present participle with *yodpo*.

Certain verbs, when used in the continuative present tense, i.e. "in

the act of ” (the French idiom, “ en train de ”), take this compound form.

Khyang-i-si ben yodpo chī las in ? What work is it you are doing ?
(in the act of).

Kho si zeren yodpo n̄ga la chhudp med. What is he saying. I cannot understand.

CORRELATIVE PRONOUNS

The substantive form of the present and past tense is used as required. This may be in itself a relative pronoun meaning “ that which is being done ” or “ was done ”, etc., and may be repeated to form the correlative. Baltis very often omit this repetition, but in certain cases it is better to maintain it. Thus :—

Khiri shida chī yodpo, (yodpo) n̄ga la min.
Whatever you have, give that to me.

It will be easily seen that without the repetition this form is merely a relative pronoun, but it is used in such a way that the correlative is understood.

The use of the correlative, however, apart from or in addition to the relative is not often called for, it being more colloquial to paraphrase the sentence, e.g. :—

Thulkhanpo phoqtuk

The climber will fall, i.e. He who climbs, he will fall.

Otherwise the demonstrative pronoun *do* and *yo* may be used after the dubious form of the first verb, e.g. :—

Su thul na, do phoqtuk

Who climbs, (he) will fall.

Khyang-i si chī zer na, do n̄ga bek

Whatever you say, that I will do.

INDEFINITE PRONOUNS

An indefinite pronoun is a word which, when standing alone, is a pronoun, but becomes an adjective when connected with a noun or another pronoun.

Examples.

<i>chik</i>	one, a certain such and such.	<i>khaik</i>	some, a few.
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<i>chik-med</i>	none	<i>mangmo</i>	many, much.
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<i>chik sang med</i>	not even one	<i>sing</i>	all.
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tshangma

<i>chang med</i>	nothing		
<i>chang sa med</i>	not even anything ; not a thing	<i>ngiska</i>	both.
<i>su med</i>	no one.	<i>khsumka</i>	the three.
<i>yang</i>	other, more, some other, etc.	<i>e-ong</i>	others, etc.
<i>eo</i>	another		
<i>re-re</i>	each, every.		
<i>gangma</i>	the whole.		

Note.—With the exception of *chang med* and *yang*, all these examples decline in the same way as nouns, e.g. :—

Nom.	<i>Khaik-i-si zered</i>	Some say.
Poss.	<i>Ngiski mingpo Ahmad yod</i>	The name of both is Ahmad.
Dat.	<i>Tshangma la min</i>	Give to all.
Loc.	<i>Chik-ing kal bjitse chhuded suk.</i>	One contained about twenty gallons.

COMPOUND INDEFINITE PRONOUNS

There are two kinds.

(A) Personal.

These follow the usual rule for declension. (*Vide* declension of pronouns, page 9), e.g. :—

<i>Gā su</i>	Whoever.	<i>Gā su ong na sang nga minma med</i>	Whoever comes, still I am not giving.
<i>Gā su chik</i>	Whosoever.	<i>Gā su chik ngi kha cheslakh byas nare</i>	“ Whosoever believes on Me.”
<i>Yang su</i>	Someone else Anyone else.	<i>Yang su la hrtakh- pa mi duk</i>	It may not be known to anyone else.
<i>Yang chik</i>	Some other Any other Another one.	<i>Yang chik ekha yodpa</i>	Another one was there.
<i>E-chik</i>	The other one.	<i>E-chikpo si men zered</i>	The other one says no.
<i>Gā-rere</i>	Each one.	<i>Khunting na gā rere so-so so-so- e nangnu songs</i>	Each one of them went to his own home.

B. *Impersonal.* (See also Conjunction (b), page 66.)

Gā-chi . . . na-sang Whatever . . . still.

Example.

Gā chi las byas na sang kho-mala thadpa med
Whatever work is done, he is never pleased.

Gā-chi . . . na Whatever.

Example.

Gā-chi yod-na thade duk Be pleased with whatever there is.

Chī . . . na Whatever.

Example.

Kho si chī zer na byo-shik Do whatever he says.

Comparisons of the simple forms with the compound adverbs included.

Simple.	English.	Compound.	English.
<i>Kho si chī bed ?</i>	What is he doing ?	<i>Kho si chī byas na do lyakh-mo in.</i>	Whatever he does (that) is good.
<i>Khyang nām gwed ?</i>	When are you going ?	<i>Khyang nām song na n̄ga khyang na yambo gik</i>	Whenever you go I shall go with you.
<i>Khong chibyase ongnuk ?</i>	How will they come ?	<i>Khong chibyase ong na, khong diring thonuk</i>	However they come they will arrive to-day.
<i>Do su in ?</i>	Who is this ?	<i>Do su in na, hho-e mingna peni med</i>	Whoever he is, there is no money for him.

THE ADJECTIVE

The adjective precedes the substantive except in the case of numerals and adjective of quantity.

1. *Adjectives of Quality.*

These are always regular and are not affected in any way by the case of the noun they qualify.

<i>Tshuntse</i>	small, little.	<i>Chhogo</i>	big, great.
<i>Bahmo</i>	low.	<i>Thonmo</i>	high.
<i>Shal-shal</i>	shallow.	<i>Hongbu</i>	deep.
<i>Chhat-chhat</i>	short.	<i>Ringmo</i>	long.
<i>dokhmo</i>	narrow.	<i>Phalchan</i>	broad, wide.
<i>Stran̄go</i>	thin, fine, small	<i>Stukpo</i> }	thick.
<i>Phran̄go</i>	(for things).	<i>Bombo</i> }	
<i>Hrkya</i>	small (for persons, animals).	<i>Tuk-tuk</i>	thick (fat).
<i>Sing-sing</i>	thin, watery	<i>Sko</i>	thick, liquid, food, etc.
<i>Hltir-hltir</i> }	(liquid, food).	<i>Stro</i>	thickish, hard, strong.
<i>Tronmo</i>	hot.	<i>Grakhmo</i>	cold.
<i>Bzingmo</i>	clear (water).	<i>Taq-taq</i>	hard.
<i>Hasa</i>	soft.	<i>Khar-khar</i>	stiff.
<i>Hltab-hltab</i>	flexible.	<i>Khar-khar</i>	rough.
<i>Shaq-shaq</i>	smooth.	<i>Khamed</i>	blunt.
<i>Kazar</i>	sharp.	<i>Hrkaphlas</i> }	
<i>Bdon̄go</i>	easy.	<i>Taq-taq</i> }	difficult, hard
		<i>Mushkil</i> }	(work) (Urdu).
<i>(N̄g)yāngmo</i>	light (in weight).	<i>Hlcho</i>	heavy.
<i>Sarpha</i>	fresh, new.	<i>Sningma</i>	old.
<i>Lyakhmo</i>	good, clean, nice.	<i>Changmen</i>	bad.
<i>Rgasha</i>	nice, beautiful.	<i>Bzo-med</i>	ugly.
<i>Brodchan</i> }	tasty (nice).	<i>Brodmed</i> }	tasteless.
<i>Jimbo</i> }		<i>Harang</i> }	
<i>N̄garmo</i>	sweet.	<i>Kho</i>	bitter.
<i>Sabzang</i>	fertile.	<i>Skyurmo</i>	sour.
<i>Laspa</i>	active.	<i>Garas</i>	unfertile.
<i>Anchan</i>	strong.	<i>Skyonjan</i>	lazy.
		<i>Anmed</i>	weak.

etc.

Comparison of Adjectives

The three degrees of comparison are expressed in the following manner :—

Simple.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
<i>Lyakhmo</i>	<i>Do patse lyakhmo</i>	<i>Choq patse lyakhmo.</i> <i>tshangma patse lyakhmo, etc.</i>
<i>Shokhmo</i>	<i>Do patse shokhmo</i>	<i>Choq patse shokhmo.</i>

Nouns, pronouns, etc., all follow the same rule.

Note.—Instead of *patse*, the word *pa*, which is an abbreviation of *patse*, is more commonly employed. For quality it is better to use *patse*, but time and place are usually compared by the shorter form *pa*.

The prefix *mā* is used much the same as the English “very”.

The word *legi* or *legi na*, sometimes *le-i* is very colloquial and gives the highest degree to the word it qualifies, i.e. as the English word “exceedingly”.

Adjectives of similitude used as Adverbs

Like, Similar, The same, Equal, etc.

(a) **When two subjects** are mentioned comparing one with the other, and the comparison is not very strong, the word *tsokh* following the ablative case *na*, added to the noun or pronoun in question is used.

Example.

Dyu do na tsokh in This is like (or similar) to that.

(b) **When two things** are not compared, but one is used as an example of the other, this *tsokh* takes the suffix *po* :—

Dyu na tsokhpo yang chik khyong Bring another one like this.

(c) **When the strong comparison** is required, meaning exact similitude, the word *dra-dra* or *dra na dra* is employed as the above *tsokh*.

Example.

I. *Denoting quantities and manner.*

Kho si gonde khyongpho na dra-dra, nga la mins

He gave me the equivalent (or exactly the same) of what was brought yesterday.

Note.—The original meaning of *dra-dra* is “level”.

II. Denoting shape, size, etc.

The expression *tsokh-tsokh*
 OR
tsokh-na-tsokh } is employed instead of
dra-dra.

Example.

Shigar-i skadpo na Skardu-e skadpo tsokh na tsokh yod
 The speech of Shigar and Skardu are the same.

(d) **When used with a substantive** to form an adjective of similitude *tsokhpo* is joined directly to the noun.

Example.

mā-tsokh-po like a man, manly, as the figure of a man.
shīkhan-tsokhpo like a corpse, a dead one.

(e) **When joined to a verb** it becomes adverbial and in Balti is a very convenient way of condensing a long sentence.

Examples.

Khyang drulba tsokh po n̄ga sang druled
 I walk just like you, or (I also walk in the way you walk).

Demonstrative Adjectives

The Balti adjective is placed before the noun, etc., when demonstrative and remains unchanged by case and number.

<i>Dī</i>	This, these.	<i>Dī nating</i>	“ this hat ”.
<i>De</i>	That, those.	<i>De rgom</i>	“ that box ”.
<i>Yā</i>	This very, etc.	<i>Yā mi</i>	this or that man.
	That very, etc.	<i>Yā bzo</i>	this or that way.

*Interrogative Adjective**Gā* (Which)

This *gā* is unchanged by case and number.

<i>Gā phyokh-la songs?</i>	In which direction has (he) gone?
<i>Dī sman-po gā mī la mins?</i>	To which man did (you) give this medicine?

Adjectives of Quantity

These are nearly always placed after the nouns or pronouns which they express.

The article *chik* is used as an adjective in the numerical sense, taking its original meaning, e.g. :—

<i>Hrta chik tsa</i>	Only one horse.
<i>Chhunchi</i>	Some (quantity).
<i>Yuntse</i>	A little (quantity).
<i>Baqchi</i>	Some (a fair amount).
<i>Skede</i>	More.
<i>Ldim (or) Hltim</i>	More than sufficient, over, extra (in amount).
<i>Mangmo</i>)	Much, many.
<i>Motpo</i> }	
<i>Nara-byase</i>	A great quantity, more than usual.
<i>Tsiltse</i>	A very little (quantity).
<i>Chanḡ-i</i>	Some (negatively used), i.e. none.
<i>Chang med</i>	Not any.

After nouns the suffix *chi* may be attached to convey the idea of “some”, e.g. :—

<i>Nga shing chi khyongsed</i>	I have brought some wood.
<i>Mār chi darong yod</i>	There is still some butter.

The words *zdod-chi* and *ban-chi* are often used apart from any noun after reference to some work, state, illness, or quality, etc., e.g. :—

<i>Bān-chi songs</i>	A little better (in health). Some little has been accomplished (work).
<i>Zdod chi yod</i>	There is a difference (superiority) (quality).

Interrogative Form

<i>Tsām ?</i>	How many ?
<i>Tsāmtse</i> or <i>tsātse</i> (coll.)	How much ?

CARDINAL NUMBERS

1. <i>chik.</i>	7. <i>bdun.</i>
2. <i>nḡis.</i>	8. <i>bgyad.</i>
3. <i>khsun.</i>	9. <i>rgu.</i>
4. <i>bjī.</i>	10. <i>phchū.</i>
5. <i>gā.</i>	11. <i>chuschik.</i>
6. <i>truk.</i>	12. <i>choḡgas.</i>

- | | |
|---------------------|----------------------|
| 13. <i>chuksum.</i> | 17. <i>chubdun.</i> |
| 14. <i>chubjī.</i> | 18. <i>chubgyad.</i> |
| 15. <i>chogā.</i> | 19. <i>churgu.</i> |
| 16. <i>churuk.</i> | 20. <i>ngīshu.</i> |

Note.—From twenty to thirty *hrtsa(q)* is put between the twenty and the digital number. This *hrtsaq* is part of the verb *hrtsaqpa* which means *to be in addition to, or more, or upon*. The final *q* is scarcely audible in speech.

- | | |
|----------------------------------|-----------------------------------|
| 21. <i>ngīshu hrtsa(q) chik.</i> | 26. <i>ngīshu hrtsa(q) druk.</i> |
| 22. <i>ngīshu hrtsa(q) ngis.</i> | 27. <i>ngīshu hrtsa(q) bdun.</i> |
| 23. <i>ngīshu hrtsa(q) sum.</i> | 28. <i>ngīshu hrtsa(q) bgyad.</i> |
| 24. <i>ngīshu hrtsa(q) bji.</i> | 29. <i>ngīshu hrtsa(q) rgu.</i> |
| 25. <i>ngīshu hrtsa(q) ga.</i> | 30. <i>khsunchu.</i> |

Note.—Seeing that this *hrtsaq* only occurs between 20 and 30, the word twenty is often dropped and the colloquial form is *hrtsa(q) chik*, *hrtsa(q) ngīs*, etc. After 30 the conjunction *na* is used and the counting continues from twenty, i.e. from twenty to forty; the counting bases on 20.

- | | |
|--------------------------------|---|
| 31. <i>ngīshu na chuschik.</i> | 36. <i>ngīshu na churuk.</i> |
| 32. <i>ngīshu na chongas.</i> | 37. <i>ngīshu na chubdun.</i> |
| 33. <i>ngīshu na chuksum.</i> | 38. <i>ngīshu na chubgyad.</i> |
| 34. <i>ngīshu na chubjī.</i> | 39. <i>ngīshu na churgu.</i> |
| 35. <i>ngīshu na chogā.</i> | 40. <i>ngīshu ngīs (i.e. two twenties).</i> |

Note.—Up to a hundred, the counting is reckoned in aggregates of twenty.

- | | |
|----------------------------------|--|
| 41. <i>ngīshu ngīs na chik.</i> | 51. <i>ngīshu ngīs na chus chik.</i> |
| 42. <i>ngīshu ngīs na ngīs.</i> | 60. <i>ngīshu khsun.</i> |
| 43. <i>ngīshu ngīs na khsun.</i> | 70. <i>ngīshu khsun na phchu.</i> |
| 44. <i>ngīshu ngīs na bji.</i> | 80. <i>ngīshu bji.</i> |
| 45. <i>ngīshu ngīs na ga.</i> | 90. <i>ngīshu nji na na phchu.</i> |
| 46. <i>ngīshu ngīs na truk.</i> | 100. <i>bgya (or) bgya chik.</i> |
| 47. <i>ngīshu ngīs na bdun.</i> | 101. <i>bgya chik na chik.</i> |
| 48. <i>ngīshu ngīs na bgyad.</i> | 120. <i>ngīshu truk.</i> |
| 49. <i>ngīshu ngīs na rgu.</i> | 130. <i>ngīshu truk na phchu.</i> |
| 50. <i>ngīshu ngīs na phchu.</i> | 140. <i>bgya chik na ngīshu ngīs, etc.</i> |

Note.—Two forms are used for the hundreds.

200.	<i>bgya nḡīs</i> or <i>nḡībgya</i> .
300.	<i>bgya khsun</i> or <i>khsumbgya</i> .
400.	<i>bgya bjī</i> or <i>bjībgya</i> .
500.	<i>bgya gā</i> or <i>gabgya</i> .
600.	<i>bgya truk</i> or <i>trukbgya</i> .
700.	<i>bgya bdun</i> or <i>bdunbgya</i> .
800.	<i>bgya bgyad</i> .
900.	<i>bgya rgu</i> or <i>rgu bgya</i> .
1,000.	<i>stong</i> (or) <i>stong chik</i> .
2,000.	<i>stong nḡīs</i> .
3,823.	<i>stong khsun na bgya-bgyad</i> <i>na nḡīshu hrtsa(q) khsun</i> .
1,000,000.	<i>stong-stong</i> .

ORDINAL NUMBERS

	<i>Adjectival.</i>		<i>Substantive.</i>
First	<i>gopi</i> .	The first	<i>gopa</i> .
Second	<i>e-ris-i-kha</i> or <i>nḡīs-i res-i</i> .	The other	<i>e-o</i> .
Third	<i>khsun-i res-i</i> , etc.	The other one	<i>e-chik-po</i> .

Note.—Occasionally the word *res-i* is dropped as in the following example :—

Khsun-i jay la On the third day.

When it is not absolutely necessary to use the ordinal number, it is more colloquial to compare the one in question with the preceding or following one, e.g. :—

Do-ī-shul la (next to) that, him, etc.
(after)

The Distributive Numerals

Distribution is expressed in the following way.

For the first number, the expression *re-re*; for all other numbers the form is repeated.

Examples.

One at a time	<i>re-re</i> .
Two at a time	<i>nḡīs-nḡīs</i> (or) <i>nḡī-nḡīs</i> .
	etc.

Collective Numbers

The only collective numbers known in Balti, apart from the cardinal numbers, are the two words *dor* and *gzung*, meaning "a pair", "a couple", *gzung* specially implying persons and living creatures.

The cardinal numbers plus "ka" may be used collectively as follows, and are inflected for case adaptation.

<i>Ng̃iska</i>	both.
<i>Khsumka</i>	the three.

Above the digital numbers, this form is rarely heard, the word *gangma* being placed after the cardinal numbers and being inflected as required.

<i>Ng̃ishu gangma si zers</i>	The (whole) twenty said.
<i>De khsum-chu gangming-na chik</i>	One of that thirty.

Note.—The expressions :—

<i>Lo khor</i>	one year
<i>Lo skor chik, etc.</i>	a dozen years

only used in reference to years or age, e.g. :—

<i>Ng̃i ato la lo skor gā songs</i>	My father is sixty years old.
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Multiplicative Numerals

The English suffix "fold", for instance "two-fold", "three-fold", when meaning twice or thrice the amount already mentioned is very simply constructed in Balti by adding the word *zde* to the qualifying number. Thus :—

<i>Ng̃is-zde</i>	two-fold.
<i>Khsum-zde</i>	three-fold.
<i>Stong-zde</i>	thousand-fold, etc.

Note.—*Zde* originally means "prize", or "reward", "wage".

Fractional Numbers

The only distinct fraction in Balti is *phed* = "half". When standing alone it always takes *po*, e.g. :—

<i>Phed-po n̄ga la min</i>	Give me (the) half.
<i>Phed byase na, phed po dikha</i>	Having divided it in half, bring
<i>khyong, e-phed po khiri shida yoq</i>	one half here (and) you keep the other.

All other fractions must be explained by first dividing the whole and then numerating the various parts as required.

Examples.

<i>Po khsu<i>m</i>-i po chik</i> , i.e.	one part of three parts (viz. one-third).
<i>Po b<i>j</i>i-i po chik</i> , or	one-quarter.
<i>Po phed-i phed po</i>	
<i>Po ge po khsu<i>m</i></i>	three-fifths.

ADVERBS

SECTION I

Place

The following list is given in detail but the student must discover which forms are commonly used in his own district. Familiarity with all is an asset. Pronunciation may be found to vary, and in most places these words are very indistinctly pronounced.

Here.

Near	{	<i>dikha</i>	here (precise, demonstrative).
		<i>dyuwa</i>	just here, (place) nearby.
		<i>dyuware</i>	somewhere here.
		<i>d<i>ī</i> malsa</i>	this place (can be used optionally instead of the above mentioned).
Genitive		<i>dyuwari</i>	of here
General	{	<i>diba</i>	here (referential, narrative).
		<i>yawa</i>	here (about).
		<i>yaware</i>	somewhere here, round about.
Genitive		<i>dibari</i> ; <i>yawari</i>	of here.

There.

near	{	<i>ekha</i>	there (precise, demonstrative).
		<i>dewa</i>	there (place).
		<i>deware</i>	there (somewhere there, place).
		<i>deba</i>	there (referential, narrative).

de malsa "that place". (Can be used instead of the above group optionally.)

Genitive : *dewari*, *debari* "of there".

General	{	<i>awa</i>	over there.
		<i>aware</i>	round about, somewhere.

Genitive : *awari* "of there".

Note.—*Yā malsa* This or that very place, is used as demonstrative and relative.

The conjunctive form is obtained by using the interrogative before the dubious form of the verb, plus *na* or *nare*, e.g. :—

Yāng gār shakh na, n̄ga yiri lza ong nuk
I will follow you wherever you go.

Adverbs of Place

<i>yar</i>	above, on high.	<i>thuru</i>	below, down.
<i>gyen la</i>	up, above.	<i>gabtū</i>	down, downwards.
<i>thyoq tu</i>	above, top.	<i>oqtu</i>	under.
<i>nang-jong</i> }	inside.	<i>phil-jong</i>	the outer side.
<i>nang-nuru</i> }		<i>phirol</i>	outside generally.
<i>dunu</i>	before.	<i>rgyab-la</i>	behind.
<i>ditsa</i> }	towards here.	<i>etsa</i>	towards there.
<i>ditsare</i> }	somewhere this way.	<i>etsare</i>	somewhere that way.
<i>gār med</i>	nowhere.		everywhere.
<i>malsa chik-i</i>	somewhere.		
<i>kha.</i>			
<i>n̄gimor</i>	near.	<i>thaqring</i>	far.
<i>-i-shida</i> }	close up, touching.		
<i>-na thukse</i> }			
<i>tang-garpore</i>	by the straight way.	<i>gumbori</i>	by the lower way.
<i>khaltari</i>	on the top side.		
<i>gyiskori</i>	round about.		
<i>kandari</i>	all round.		

The following forms are usually comparative :—

<i>Gyentsa</i> }	higher.	<i>gabtsa</i> }	lower.
<i>Gyentsare</i> }	somewhere higher.	<i>gabtsare</i> }	somewhere lower.
<i>Gongtsa</i> }	higher (in level).		
<i>Gongtsare</i> }	somewhere higher.		

The demonstrative adjectives *dī*, *de*, *yā* may be placed before the following nouns to form compound adverbs of place.

<i>Dī</i> or <i>de hlte</i>	this or that way.
<i>Dī</i> or <i>de phyokh-la</i>	this or that direction.
<i>Dī</i> or <i>de rol la</i>	this or that side.
<i>Dī</i> or <i>de l̄jong-la</i>	this or that side, way.

The simple interrogative form is *gār?*, “where?”, but the adjective *gā* may be prefixed for compounds, e.g. :—

Gā malsa, gā rol-la, gā hlte, etc.

SECTION II

Time

Na == "when"

The infinitive form of the verb in question plus *na* is used irrespective of whether the past, present, or future tenses are used.

<i>Ņga ongma na</i>	When I come.
<i>Yāng shakhpa na</i>	When you go.
<i>Zerba na</i>	When speaking.

An alternative to this form can be supplied by inflecting the verb in question and adding the phrases *wakh la* "at the time of", or *wakh ping-nu* "during the time of", e.g. :—

Ņga gwe wakh la "I, at the time of going", i.e. "When I go".

This form is used when the sentence is compound or complex, i.e. when one or more supplementary phrases are used, and can refer either to the past, present, or future tense.

The definite *future* may be expressed as follows :—

<i>Dyu-la-dikha</i>	The future.
<i>Dyu-la-dikh-ing jaq chik</i>	Some day in the future.
<i>Ta ongmi jaq kun-ing nu</i>	In the coming days.

Also the *past*, in the following way :—

<i>Rgalphi jaq chik</i>	Some day in the past.
<i>Rgalphi jaq kun-ing-nu</i>	In the past days.
<i>Gopi namzing-nu</i>	Long ago, in olden times.

For the *present* :—

<i>Diring ber</i>	Now-a-days.
<i>Dī jaq kun ing nu</i>	In these days.
<i>Dī namz-ing-nu</i>	In this dispensation, or age.

Adverbs of Time

<i>Nām ?</i>	When ?
<i>Gā wakh la ?</i>	Which time, at what time ?
<i>Nām thoni manpo</i>	How long ?
<i>Jaqtan</i>	Every day.
<i>Jaq-i</i>	Daily
<i>Diring</i>	To-day.
<i>Gonde</i>	Yesterday.

<i>Kharchaq la</i>	The day before yesterday.
<i>Dunma jaq</i>	Three days ago.
<i>Bela, haske</i>	To-morrow.
<i>Haske gyokhsa</i>	To-morrow morning.
<i>Snang la</i>	The day after to-morrow.
<i>Rzesla</i>	The third day.
<i>Dyuik</i>	This year.
<i>Naning</i>	Last year.
<i>Rgyema</i>	Next year.
<i>Ma gorba</i>	Without delay, soon.
<i>Dose</i>	Now.
<i>Alta, mā dose</i>	Now, directly.
<i>Gore</i>	Late.
<i>Abtsa, abtsare</i>	Later (the same day).
<i>Gopa, mā gopa</i>	At first, the very first.
<i>Dose na ekho</i>	Henceforth.
<i>Wakh la na</i> (after genitive of verb)	Since.
<i>Darong, dakhsan</i>	At present, yet.
<i>Tal bal</i>	} Sometimes.
<i>Bar tar</i>	
<i>Shakhmed takhmed la</i>	
<i>Gā gā wakh la</i>	
<i>Putse gopa</i>	Previously, before.
<i>Yā wakh la</i>	Then (relative).
<i>Jukping</i>	Afterwards.
<i>Juk la</i>	At last, at length
<i>Dunping</i>	Before.
<i>Gyokhsare</i>	Early.
<i>De jaq la, e-jaq la</i>	The other day.
<i>Skyede (or) skede</i>	Often.
<i>Hrtane</i>	Always.
<i>Mala med</i>	Never.

SECTION III

Manner

Simple Form

<i>Chī-byase ?</i>	How ? (in which way ?).
<i>Chīna ?</i>	How ? (condition).

The word *Byase* may be attached to almost any adjective to form an adverb of manner or degree, e.g. :—

<i>Lyakhmo</i>	good.	<i>Lyakhmo byase</i>	well.
<i>Shishik</i>	bad.	<i>Shishik byase</i>	badly.
<i>Shokhmo</i>	quick.	<i>Shokhmo byase</i>	quickly.

Examples.

<i>Khyang-i-si dyu chī-byase byas ?</i>	How did you do this ?
<i>Lam-po chīna yod ?</i>	How is the road ?
<i>O-ma shokhmo-byase khyong</i>	Bring the milk quickly.
<i>Dī snod-po lyakhmo-byase khrus</i>	Clean this vessel well.

The suffix *re* is attached to adverbs as well as adjectives, and implies the meaning of “rather”, “fairly”, etc. (N.B.—This meaning varies according to the possible uses of the verb following it, e.g. *shokhmore song* “go quickly”.)

The suffix *re* here points to the *going* and implies quickness in the execution of the going, whereas *shokhmo song* points to the departure and implies a quick start which must not be delayed, but does not convey any idea of speed in the actual going. In many cases this *re* lessens the degree of intensity, e.g. :—

Lyakhmore byos Do (it) fairly well.

tangse, *i-kha*, or *na*, and *byase* may be suffixed occasionally to nouns to form an adverb of manner, e.g. :—

<i>An tangse</i>	forcefully.
<i>An-i-kha, or</i>	with force.
<i>An-na</i>	
<i>Sning tangse</i>	applying the heart or mind.
<i>Sning-i kha</i>	from the heart, sincerely.
<i>Khyut-i-kha, or</i>	with power, mental, moral.
<i>Khyut-pi-kha</i>	
<i>Khsamba byase</i>	thoughtfully.
<i>Snan̄ga byase</i>	carefully.
<i>Yo byase</i>	thus.
<i>Do byase</i>	like that.

A very useful compound form is obtained by the use of *patse* with the root of a verb. *Patse* in this sense means “as much as”, e.g. :—

<i>Yan patse</i>	as much as possible.
<i>Yod patse</i>	as much as there is.
<i>Thob patse</i>	as much as obtainable.
<i>N̄ga yan patse bek</i>	I shall do as much as I can.

SECTION IV

Numeral Adverbs

The three forms and colloquial variation are as follows :—

<i>a</i>	<i>ren</i>	most common	} Expressive of time in such phrases as “this time”, “your turn”, etc.
<i>b</i>	<i>rim</i>	alternative	
<i>c</i>	<i>respa</i>	occasional	
<i>d</i>	<i>res</i>	locative	

Examples.

(A)

Preceding the Numeral.

<i>ren-chik</i>	once.
<i>ren-bjī</i>	four times.
<i>ren-bgya</i>	a hundred times.

(B)

Following the Numeral.

<i>chikrim</i>	once.
<i>n̄girim</i>	twice.
<i>khsumrim</i>	thrice.

Note.—This form is never used above the digital numbers.

(C)

Before adjectives of Quantity.

<i>respa khaik</i>	Several times.
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This form is used before numerals also in the same way as *ren*.

(D)

Locative form.

When a Postposition is used, the form *res* must be employed and some demonstrative is placed before.

<i>e-res la</i>	} next time, or on the other occasion.
<i>e-res-i-kha</i>	
<i>dī res-i-kha</i>	this time.

Miscellaneous Adverbs

<i>ditse</i>	so, so much. (Degree.)
<i>yotse</i>	this much. (Quantity.)
<i>chā ?</i>	why ?
<i>chī philu ?</i>	what for ?
<i>chī phari ?</i>	
<i>chī mingna ?</i>	
<i>su-i phila ?</i>	for whom ?
<i>su-i mingna ?</i>	
<i>rang hrkyang</i>	entirely, wholly.
<i>hrkyangka</i>	
<i>chapo</i>	perhaps.
<i>chhadkha</i>	certainly, surely, without doubt.
<i>oṅg-ā</i>	yes, that is so.
<i>ya-ya</i>	yes, yes. (I understand.)
<i>dī, de, or yā trapo-e-kha</i>	thus, this way, that way, etc.
<i>dī, de or yā bzo-e-kha</i>	
<i>chon la</i>	for nothing, in vain.
<i>sang</i>	also even.
<i>choq patse</i>	above all.
<i>mā yuntse song na</i>	at least, at the minimum.
<i>mā motpo song na</i>	at the most, at the maximum.

The root of the verb plus *cha* is used in the following way :—

min cha about to give, on the point of giving.

go cha „ go, „ „ going.

Nouns, pronouns, and infinitives standing in the Dative Case may be followed by the word *tša* to imply “only”.

Khwang tša he only.

ongma la tša only $\left\{ \begin{array}{l} \text{for} \\ \text{in} \end{array} \right\}$ coming.

The word *tse* may follow numbers and nouns to imply “about”.

ṅjīma tro tse about midday.

ṅgīshu tse about twenty.

The Infinitive Mood of some verbs expressive of time, place, manner, etc., may be used negatively as an adverb.

Kho ma gorba ongnuk He will come soon (without delay).

(See chapter on Postpositions.)

ṅga ma thadpa ongs I came unwillingly (without wanting to).

The Conjunctive Participle is similarly used affirmatively.

Thade duk Be cheerful, etc.

Gore ong Come late.

The root of a verb followed by the form *kha ma ruk* is an occasional way of expressing "just before".

Thon-kha ma ruk just before arriving.

bya-kha ma ruk just before doing.

VERBS

Introductory Remarks

The Balti verb must be regarded as expressing not so much an action, as merely "a coming to pass".

It must be considered in the main as impersonal, like the English "it suits", etc.

The Balti language is devoid therefore of what are, correctly speaking, active and passive voices. Wherever these two words are employed in regard to verbs in this Grammar, the intention is to help the student to grasp the meaning from a European grammatical standpoint.

Transitive verbs regularly take the Agent Case to distinguish the doer.

The forms both in tenses and participles remain regular for both masculine and feminine, singular or plural.

The Verb "To Be"

According to H. B. Hannah "the only real Tibetan verb is the verb "to be", whether in the form of *inpa* or *yodpa*: all other verbs being more or less noun phrases, dependent for their significance upon the various moods and tenses of these two verbs *inpa* and *yodpa*".

Balti adopts the Infinitive *inma* instead of *inpa*.

Before conjugating the various tenses we must first consider carefully what difference exists between these two verbs.

Yodpa "To Be"

Yodpa gives the meaning of "to exist" and "to be present"; and is much more definite than *inma*.

Yodpa is also employed as an auxiliary verb, i.e. it helps to form a tense or a mood of some principal verb.

The Different Uses of Yodpa

(1) The expression in English "There is" is translated by this *yodpa*.

Ekha phru khaik yod There are some boys over there (lit. Some boys are present over there).

(2) When describing quality. *Yod* "is" implies that the speaker has knowledge of the thing in question.

Di smanpo lyakhmo yod This medicine is good.

This points to the healing property and suggests personal experience, i.e. "I have used this medicine and it is good".

On the other hand if we were to say *Di smanpo lyakhmo in* we should suggest that the ingredients and quality of the medicine are good, but that its value as a curative has not been proved.

(3) When a noun or pronoun is followed by a Locative Postposition (in, on, etc.) the verb "to be" must be expressed by *yodpa*, and never by *inma*.

Ņgi shoqbu de rgom-i-kha yod My book is on that box.

Grī chik Ņgi shida yod I have a knife.

Mī chik Ņga na yambo yod A man is with me.

Inma "To Be"

Inma must never be used in place of *yodpa*, when the latter means "to exist". *Yodpa* can, however, sometimes replace *inma* without being a mistake.

Inma may also be auxiliary to other verbs.

(1) *Inma* follows, or is used in connection with, a noun or adjective

Dī tampo gzon inā men? Is this word a lie or not?

Kho choq ongphi in (auxiliary) He has just come.

(2) *Inma* always follows the Genitive Case.

Dyu Ņgi karol in This is my cup.

(3) *Inma* is used with the simple question "What is?", "Who is?" etc., and in the corresponding answer.

Su in? Who is it? *Ņga in* I am (it is I).

Dyu chī in? What is this? *Dyu shoqbu in* This is a book.

The Verb "To Have"

There is no actual verb "to have" in Balti; but the verb *yodpa* used in the following ways gives the equivalent.

(1) *Yodpa* following the Dative Case.

Ņga la yod I have (to me is).

This construction is used in reference to human beings, animals, parts of the body, and large properties.

Examples.

Mī chik la bu nḡīs yodpa A man had two sons.

Nḡa la nang chik yod I have a house.

Kho la kangma nḡīs yod He has two feet.

(2) *Yodpa* following the Genitive Case plus *shida*.

This construction is used with reference to things, money, etc.

Nḡi shida polo chik yod I have a ball.

Nḡi shida zachas chang sung med I have no food at all.

General Verbs

(1) **The Infinitive.**—The **Infinitive** always terminates with the sound “a”, which may become *ba*, *ma*, *pa*, *wa*, or *ya*, according to the construction of the root preceding.

Examples.

drulba to walk. *ongma* to come.

The Infinitive plus the negative auxiliary of *yodpa*, i.e. *med*, gives the present negative tense. Thus—

bya to do.

bya med not doing, do not, etc.

This is the only negative form of the present tense.

(2) The **Infinitive** form is used to express the Gerund, subject to the following rules:—

(a) As the Subject of a Verb it usually changes its final *a* to *o*; but the unchanged form may be heard in everyday speech.

Examples.

Khrilbo shikshik in Fighting (to fight) is bad.

Haq zerbo lyakhmo in To speak the truth is good.

(b) As the Object of a verb in a simple sentence it does not change, e.g. *Kho rbya thaded* He likes to write.

Note.—The Object of the verb *jik(s)pa* “to fear” always takes the Postposition *la*, e.g. *Kho shyā la jiksed* He fears to die.

(c) As a complement, the occasional English form “We thought him to be mad” would be paraphrased as in colloquial English thus—“We thought that he was mad.”

(3) The Qualifying **Infinitive** may be employed adverbially or adjectivally.

(a) Indicating purpose, i.e. adverbially, before a verb it remains unchanged.

Examples.

Kho hltanmo la hltā ongs He came to see the sport.

Ņga si dyu yāng la minma khyongs I brought this to give to you.

(b) The simple Infinitive, in a noun phrase which stands as the Object of another verb, always takes the Postposition *la*, i.e. it acts as an adjective to the noun following.

Las bya la mā chik dikha yodpa A man to do work was here.

Dyu shing chaqpa la stare yod This is an axe to cut wood.

Note.—The phrase “things to come” would be paraphrased simply by “things (news) which are to come”, and the relative pronoun would be used after the infinitive. Thus—*ongma yodpi phrin kun*.

(4) The *Genitive* form of the Infinitive, is formed in the following ways :—

The Present and Continuous Tense.

(a) Single-syllable verbs change the final *wa* and *ya* to *we* and *e* respectively.

Examples.

gwa to go gen. *gwe* of going.

bya to do „ *be* of doing.

(b) Double-syllable verbs change the final *a* to *i*, e.g. :—

zerba to speak gen. *zerbi* of speaking.

Past Tense.

The suffix *phi* is added to the *root* in double-syllable verbs and to the *Past Tense* of single-syllable verbs.

Examples.

khyongma to bring. *khyongphi* which was brought.

rbya to write. *rbisphi* which was written.

Examples.

Ņgadang gwe lampo dyu in This is the road we take
(Lit. We road of going is this).

Khidang songphi lampo do in That is the road you took
(Lit. You went road that is).

It is readily seen that the relative pronoun and the Infinitive used adjectivally are identical.

The English sentence “I have no thought of going” would be turned in Balti to “I have no going thought” *Ņga la gwe khsamba med*.

Tenses of the Indicative(1) *Present.*

Apart from the addition of suffixes and phrase-forming words common to all tenses, the Present Tense has one or two forms peculiar to itself. The present participle is expressed by the addition of *en* to the root, and is used in the present and imperfect tenses to imply state, habit, etc., according to the verb conjugated with it.

(a) *Present, Continuous, and Habitual.*—Present participle with the auxiliary *yodpa*.

Examples.

<i>Nga si rben yod</i>	I am writing (continually).
<i>De rī la ridak ongen yod</i>	Ibex are (continually) coming on that mountain.

(b) When the present participle is conjugated with other verbs than the auxiliary it expresses the state in progress at the particular time mentioned.

Examples.

<i>Kho hrtsen onged</i>	He comes dancing.
<i>Mo hlu tanġen songs</i>	She went singing.

(2) *The Present Participle with chin.*

This word *chin* although placed after the verb gives the meaning of the English expression "seeing that", and is mainly used before a question.

Examples.

Dī phru lyakhmo inen chin, khyang-i-si kho chā tyangs? Seeing that this boy is good, why did you hit him?

Dī wakhping-nu Yahudpong la, Yāng la rdo-rub bya-sŋgi yoden chin, Yāng deba yang shakhsedā? Seeing that at this time, the Jews are wishing to stone Thee, art Thou going there again?

(3) When the present tense is the finite verb in a clause which is itself the object or subject of another sentence, the substantive form of the verb must be employed.

This substantive form has two ways of expressing itself: (a) definitely, (b) indefinitely.

Occasionally the two forms are confused in everyday speech, but when the verb in question implies inactivity or a mere generality the indefinite form should be used.

(a) The Definite form—the *Present Participle* plus *yodpo*.

(b) The Indefinite form—the *Substantive Form* of the verb standing alone.

Examples of the two forms confused (optional):—

<i>Ņga la khong drulbo thongs</i>	}	I saw them walking.
<i>Ņga la khong drulen yodpo thongs</i>		
<i>Kho la űga las byo thongs</i>	}	He saw me working.
<i>Kho la űga las ben yodpo thongs</i>		

Examples of the definite form.

<i>Khong la kho bgyugen yodpo thongs</i>	They saw him running.
<i>Kho si bostring chi na khpera tanġ-en yodpo la khong bgyals</i>	They were astonished at his speaking with a woman.

Examples of the indefinite form, when the state is at rest, general or follows another statement.

<i>Yāng-i-si zerbo űga la chhudpa med</i>	I do not understand (what) you say.
<i>Ņga la Ruhpo phurgon-i-bzo-e byase khnaming-na thuru babse, Khe-kha dukpo thongs.</i>	“I saw the Spirit having descended from heaven like a dove, remaining on Him.”

(4) The *Present Participle* with the verb *Dukpa*.

This form expresses recurrence and continuity rather like the English expression “to keep on doing”, etc.

<i>Kho űga na bronġen duged</i>	He keeps on annoying me.
<i>Mo chilim thunġen duged</i>	She keeps on smoking.

(5) Another very definite form of the Present, which is only used in the third person is the root plus *ang*.

<i>Kho si chī byang?</i>	What is he doing?
<i>Kho si shing chagang</i>	He is breaking wood.

Note.—This may be used in the Imperfect Tense by adding the Participle, *pa*.

Kho gwangpa He was going.

Imperfect Tense

The Indefinite Present Tense plus *pa* gives the Indefinite Imperfect. The present Participle plus *pa* gives also the Imperfect, but conveys a clearer idea of activity than the former.

gwedpa was going *gwen yodpa* was going (actually).

The use of *suk* instead of this *pa* is dealt with under the paragraph on the Past Participle. See chapter on the Past Tense.

Past Tense

The simple Past Tense denotes an action done at some indefinite time. It is also used in Balti very frequently without a nominative in a perfect and complete sense, in reply to questions, and thus in many instances takes the place of "yes" and "no".

The simple Past Tense is formed by adding *s* to the root of all verbs. The irregularities of some of the single-syllable verbs should carefully be noted.

Examples.

<i>Yaqpa</i> to put.	<i>Yaqs</i> put.
<i>bya</i> to do.	<i>byas</i> done.
<i>kwa</i> to hear.	<i>kos</i> heard.
<i>shya</i> to die.	<i>shis</i> died.
<i>za</i> to eat.	<i>zos</i> eaten.
<i>rbya</i> to write.	<i>rbis</i> written.
<i>gwa</i> to go.	<i>songs</i> gone (only Past Tense of marked irregularity).

The substantive form of the Past Tense is formed by adding *pho* to (a) the Root of double-syllable verbs, and (b) to the Past Tense of single-syllable verbs.

Examples.

<i>yaqpho</i> put,	that which is put.
<i>zerpho</i> said,	„ „ said.
<i>byaspho</i> done,	„ „ done.

*The Past Participles of YODPA**suk and pa*

The differences of these two forms in many ways are difficult to distinguish, and one may say that most students will probably learn by use better than by rules.

The following points may, however, be noted :—

(a) *Suk* and *pa* used with the verb *YODPA*.

When a matter is known merely by hearsay, or is narrated as having happened in the past, *pa* is employed.

E.g. " 'Esa-i zizi deba yodpa " "The mother of Jesus was there."

When the matter is certain or has been seen by the speaker, *suk* would be employed.

E.g. *Kho de-i dikha yodsuk* He was here earlier in the day.

Matters of custom, habits or permanent things usually take *suk* instead of *pa*.

E.g. “*Deba rdo kwāt truk, Yahudpong-i gdong lagpa khriwa phari, khrim na zomse yodsuk*” “There were there six water pots after the manner of the purification of the Jews.”

“*Deba chhu mangmo yodsuk*” “There was much water there.”

Apart from the above-mentioned uses, *suk* is normally used in the tenses of some forms of the Subjunctive Mood. See chapter on Subjunctive Mood.

Future Tense

The Balti verb has only one Future Tense form, that is the Indefinite (shall do, will do, etc.).

The peculiar nature of the verb, however, allows this form in some cases to supply more or less any future meaning.

In certain cases paraphrasing will overcome the difficulty which naturally only presents itself to the European mind.

Where supposition is inferred, *or could be substituted*, the Subjunctive Mood will solve the problem. See chapter on the Subjunctive Mood. The following sentences will show some of the ways of paraphrasing.

Future Continuous (shall be doing, etc.).

Examples.

(1) I shall be travelling when you arrive.

Paraphrase.—I shall be (at the travel) (Fr. *en voyage*) when you arrive.

Balti.—*Yāng thonmi wakh la űga besa la duktuk.*

(2) He will be singing when he comes.

Paraphrase. He will come singing.

Balti.—*Kho hla tangen ongnuk.*

(3) He will be giving medicine this evening, therefore do not go.

Paraphrase.—He gives medicine this evening, therefore do not go.

Balti.—*Diring gontakhs-i-kha kho sman bed, dophari ma song.*

Future Perfect

English.

Paraphrase.

Balti.

He will have finished	Before nightfall he will	<i>Tshan ma ranma kho</i>
his work before dark.	finish his work.	<i>si khuri laspo</i>
		<i>chham chuktuk.</i>

He will not have given that money to them yet.	He has (most probably) not given that money to them yet.	<i>Kho si darong khong la de khamulpo min-pha mi duk.</i>
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Future Perfect Continuous (even in English this tense is often avoided.)

<i>English.</i>	<i>Paraphrase.</i>	<i>Balti.</i>
If I continue to work until to-night. I shall have been working thirty hours.	Should I keep on working until to-night I shall have been thirty hours at this work.	<i>Ņga tshan thone-manpo las ben duk nare, Ņga la dī laspo ben dukse ghanṭa khsuṃchu gik.</i>

(Lit.) . . . to me at the continual doing of this work, thirty hours will go.

Future Tense Formation.

(1) *Verbs* whose roots terminate in a consonant, i.e. double-syllable verbs, the Future Tense is formed by adding the syllable *uk* prefixed by *t* or *n*.

Examples.

(a) If the root ends in	<table border="0"> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;"><i>b rdaba</i> (to kill).</td> <td style="padding-left: 20px;"><i>rdabtuk</i> (shall kill).</td> </tr> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;"><i>k bjikpa</i> (to become bad).</td> <td style="padding-left: 20px;"><i>bjiktuk</i> (will . . . bad).</td> </tr> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;"><i>q chaqpa</i> (to break).</td> <td style="padding-left: 20px;"><i>chaqtuk</i> (shall break).</td> </tr> </table>	{	<i>b rdaba</i> (to kill).	<i>rdabtuk</i> (shall kill).	{	<i>k bjikpa</i> (to become bad).	<i>bjiktuk</i> (will . . . bad).	{	<i>q chaqpa</i> (to break).	<i>chaqtuk</i> (shall break).	tuk is added.						
	{	<i>b rdaba</i> (to kill).	<i>rdabtuk</i> (shall kill).														
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	{	<i>d thadpa</i> (to like).	<i>thaduk</i> (shall like).														
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(c) If the root ends in	<table border="0"> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;"><i>m zdama</i> (to gather).</td> <td style="padding-left: 20px;"><i>zdamnuk</i> (will gather).</td> </tr> <tr> <td style="font-size: 2em; vertical-align: middle;">{</td> <td style="padding-left: 5px;"><i>ng onqma</i> (to come).</td> <td style="padding-left: 20px;"><i>ongnuk</i> (shall come).</td> </tr> </table>	{	<i>m zdama</i> (to gather).	<i>zdamnuk</i> (will gather).	{	<i>ng onqma</i> (to come).	<i>ongnuk</i> (shall come).	nu k is added.									
	{	<i>m zdama</i> (to gather).	<i>zdamnuk</i> (will gather).														
{	<i>ng onqma</i> (to come).	<i>ongnuk</i> (shall come).															

Note.— The verbs, *shakh(s)pa*, *chham(s)a*, *jik(s)pa*, and *lang(s)pa*, which do not retain the *s* in the infinitive, keep the *s* for the other tenses, and thus these verbs come under the heading of verbs whose roots end in *s*. Their Future Tense being as follows: *shakhsuk*, *chhamsuk*, *jiksuk*, and *langsuk*.

The Perfect Tenses.

The Perfect tenses in Balti are rather complicated and require much practice. Both the Present Perfect and the Past Perfect have two forms. One of these may be called *Simple* and the other *Purposive*.

The Present Perfect—Simple.

This tense is formed by adding *ed* to the Past Tense, thus: *songs* (gone), *songsed* (has gone); *ongs* (come), *ongsed* (has come).

The Past Perfect—Simple.

This tense is formed by the addition of *pa* to the Present Perfect already mentioned, thus: *songsedpa* (had gone), *byasedpa* (had done).

These two tenses are usually employed when there is no definite purpose, or the fact is accomplished, and nothing remains to be done, said, etc.

The Present Perfect—Purposive.

The Past Genitive form of the verb with the auxiliary *in* forms this tense, and points to a purpose or intention or the completion of a long-desired action: *ongphi in* "have come".

The Past Perfect—Purposive.

The Past Genitive form plus *inpa*: *byasphi inpa* (had done).

General Examples

The two Purposive forms are colloquially used with *the First Person* on most occasions regardless of a special purpose.

<i>Kho songsed</i>	He has gone.
<i>Ņga deba thonma na khong-i-si zan zosedpa</i>	When I arrived there they had eaten their food.
<i>Ņga Yāng na <u>khpera</u> tangma ongphi in</i>	I have come to converse with you.
<i>Ņga de-i las bya ongphi inpa, ama Yāng medpa na Ņga loqse songs</i>	I had come earlier to do work, but as you were not (here) I returned.
<i>Ņga choq ongphi in</i>	I have just come.
<i>Gonde khyang ongma na kho Skardu songsedpa</i>	Yesterday when you came, he had gone to Skardu.

Note.—The diæresis is not always clear, in the colloquial pronunciation of the suffix *phi* followed by *in* or *inpa*, it is often slurred into *ongphinpa*, *songphinpa*, etc.

IMPERATIVE MOOD

(1) (a) The root of double-syllable verbs is the Imperative, except where the vowel in this root is an *a*. In such cases the vowel changes to *o*.

drulba to walk. *drul* walk.

yaqpa to put. *yoq* put.

(b) Single-syllable verbs are very irregular, but usually change the final *a* of the Infinitive to *o*, *u*, or *i*, and add *s*. Some verbs which have a double meaning are different in the Imperative.

Imperatives ending in *os*, and verbs with two meanings.

<i>Infinitive.</i>	<i>Imperative.</i>	<i>Second meaning.</i>
<i>bya</i> to do.	<i>byos</i> do.	<i>bya</i> to open (intrans.).
<i>phra</i> to try.	<i>phros</i> try.	<i>bes</i> (be open).
<i>hrkwa</i> to dig.	<i>hrkos</i> dig.	<i>hrkwa</i> to steal. <i>hrkus</i> steal.
<i>bgwa</i> to divide up.	<i>bgos</i> divide.	
<i>kwa</i> to hear.	<i>kos</i> hear.	
<i>phchwa</i> to make, build.	<i>phchos</i> make, build.	
<i>hrtsya</i> to dance.	<i>hrtses</i> to play.	
<i>hrtsya</i> to count.	<i>hrtsis</i> count.	

Note.—*Za* “to eat” does not take the final *s* in the Imperative. Thus: *zo* “eat”.

The verb *gwa* to go, takes quite a different form for the Imperative. Thus: *song* “go”.

Imperatives ending in *is* and *es*.

<i>rbya</i> to write.	<i>rbis</i> write.
<i>tria</i> to ask.	<i>tris</i> ask.
<i>shya</i> to die.	<i>shis</i> die.
<i>phrya</i> to lessen.	<i>phris</i> lessen.
<i>phya</i> to open.	<i>phes</i> open.
<i>ngya</i> to massage, rub.	<i>nges</i> massage, rub.
etc, etc.	

Imperative ending in *us*.

<i>shwa</i> to peel.	<i>shus</i> peel.
<i>khwa</i> to wash.	<i>khrus</i> wash.
<i>ngwa</i> to weep.	<i>ngus</i> weep.
etc., etc.	

We may say that most single-syllable verbs form their Imperative in the same way as the Past Tense with the exceptions below:—

	<i>P. tense.</i>	<i>Imper.</i>
<i>bya</i> to do.	<i>byas</i>	<i>byos</i>
<i>gwa</i> to go.	<i>songs</i>	<i>song</i>
<i>za</i> to eat.	<i>zos</i>	<i>zo</i>

(2) *The Second Person Plural has a special form* which is used when plurality is obvious. This form is also considered polite.

Shik added to the ordinary Imperative. Thus *songshik go* (plural).

Wherever the ordinary Imperative terminates in an *s* this *s* is not retained, i.e. *byoshik*, not *byos-shik*.

(3) *Occasional Forms.*

(a) *Dong* and *dongshik* are used instead of the usual verbs, *ongma* (to come) and *gwa* (to go), when the speaker includes himself in the company spoken to. The corresponding English would be “come along” or “let us get on”, etc. This form has *no other tense*, and cannot be used other than in the Imperative Mood.

(b) *Honorific Forms.*

<i>no</i>	take (this).
<i>thore ju</i>	Look, think. Sir.
<i>gare ju</i>	Move aside, please (Sir).

etc. These forms equally can only be employed in the Imperative.

(c) Bodily motion is nearly always expressed by some form of the verb *shakh(s)pa*. *Hon*: to come, to go, or to sit.

shokhs.—Please go, or be pleased to go. Equally: be pleased to come, sit.

Where the verb in question has no honorific form, the ordinary verb is employed in its conjunctive participle form, with the verb *shakh(s)pa*.

Langse shokhs Please get up.

etc.

Honorific Verbs

There are a few honorific verbs in Balti apart from the forms mentioned above. They are few in number, but should be used an all times when politeness is required.

<i>bjespa</i>	to eat or to drink.
<i>gyurba</i>	to die (for great men, prophets, saints, etc.).

<i>god gwa</i>	to die (medium, could be used at all times).
<i>kasal byungma</i>	to speak.
<i>kasal hmodpa</i>	to call.
<i>shazde bya</i>	to give, to grant.
<i>bose khyerba</i>	to be invited to a feast.

Note.—With all honorific verbs the polite form of “you”, i.e. *Yāng*, must be employed and not *khyang* (“you”).

Yiri phyaqpo (“your honour”) is used by natives, where they wish to show special respect.

SUBJUNCTIVE MOOD

The Subjunctive Mood expresses a purpose, a wish, a condition, or a doubt.

(1) *A Purpose.*

The future tense followed by the conjunction *zere* (that, so that, etc.) gives the Subjunctive Mood. Contrary to the English, the sentence in the Indicative must follow the conjunction and not precede it.

Purpose.

Khyang hrtane khsonuk zere
(That you might live for ever)

Indicative.

Masih-i-si so so-e stroqpo skors
(Christ gave His own life)

When the Subject of the verb in the Subjunctive Mood is *plural*, in this case the *uk*, *nuk*, or *tuk*, etc., of the Future Tense form of the verb, changes to *shik*, e.g. *De phchas kun khyang la thobshik zere, diring khyongma gwa rgosed.* (That you may get those things, (you) ought to go to fetch (them) to-day.)

Khidang deba ma gorba thonshik zere, n̄ga si d̄i laspo dose bed
(That you (plural) may arrive there without delay, I am doing this work now.)

Note.—The form *thobtukpa zere* and *thobshikpa zere* are occasionally employed, but the difference, if any, would seem to lie only in a slight weakening of the conjunction.

(2) *A wish, a prayer, etc.*

(a) The second person plural Imperative Mood, *ongshik*, *songshik*, etc., may be employed in prayer for nouns which are singular in number.
“*Yiri rgyastridpo ongshik*” “Thy kingdom come.”

(b) The ordinary Imperative used after God's name is sometimes heard, though its use should not be encouraged, except for correct use. The vocative case is usually employed.

Le Khuda, do ma song O God, may that not happen.

The future negative is used similarly.

Le Khudā, kho mi shi O God may he not die.

(3) *Condition and Consequence.*

The first sentence stating the condition is usually preceded by the conjunction *paqzi* (if) and the verb takes either the Past Perfect Subject form or the Present and Future Subject form as the necessity demands.

The Past Perfect Subjunctive is formed by retaining **suk** instead of *pa* on the Past Perfect Tense and adding **ping nare**.

The Present and Future Subjunctive is obtained by adding **sukpa na** to the root.

Exception.—The verb “to go” (*gwa*) becomes **gwed-suk pa na** and not *go-suk pa na*. In the second sentence the verb denotes the consequence and must be used in the ordinary conditional form, i.e. the future tense plus *pa*.

Examples.

First Sentence, Condition. Second Sentence, Consequence.

Past Perfect.

(*Paqzi*) *khyang ekha songsed suk ping nare*,—*khyang la do thobtukpa*.
(If you had gone there you would have got it.)

Present and Future.

(*Paqzi*) *kho ongsuk pa na*,—*n̄ga thadukpa*. (If he were to come (came), I should be glad.)

Note.—Sometimes as in English the conditional sentence is left out or understood and the consequent sentence only is expressed.

e.g. . . . *n̄ga gikpa* I would go (a wish) (if you paid me my money) I should go.

(4) *Doubt and Supposition.*

(a) The relative conjunction *nare* which expresses a supposition (if, should) is used with the **root of double-syllable** verbs and with the **past tense of single-syllable** verbs. For lack of a better expression this has been called “the dubious form”.

e.g. *duk nare, byas nare*, etc. Exception: *song nare*, not *songs nare*.

For negation the negative participle *ma* is employed before the verb, e.g. *ma drul nare, ma ong nare*, etc.

Khyang song nare n̄ga chik chi lusuk Should you go I shall be left alone.

Peni ma thob nare, khyang ch̄i bek? If (you) do not get the money, what will you do?

(b) *The Present Tense* also takes this conjunction *nare* with the simple meaning of *if*, when the first clause depends upon a second clause for its sense or completion.

“*Su si so so-e stroqpo la rged nare, do kho la storuk*” “He that loveth his life will lose it.”

(Lit., if someone is loving his life, it will be lost to him.)

CONJUNCTIVE AND PASSIVE PARTICIPLES

These two participles are one and the same in form, and are obtained as the list below shows:—

Roots ending in *d, l, n, and r* take *e*.

Examples.

<i>chade</i>	having cut.
<i>kale</i>	having loaded, put on, etc.
<i>mine</i>	having given.
<i>khure</i>	having carried.

Roots ending in *b, k, kh, m, ng, q, and s* take *se*.

Examples.

<i>phabse</i>	having put or taken down.
<i>bjikse</i>	having become bad.
<i>tsakhse</i>	having sifted.
<i>zdamse</i>	having gathered.
<i>tangse</i>	having given, poured.
<i>yaqse</i>	having put.
<i>shese</i>	having known.

Roots ending in a vowel, i.e. single syllable words.

Examples.

<i>byase</i>	having done.
<i>kose</i>	having heard.
<i>trise</i>	having asked.

etc., etc.

General Examples.

<i>Nga dī laspo chham chukse ling la gik</i>	I having finished this work, shall go hunting.
<i>Kho khuri zanpo zose, n̄gid ongma songs.</i>	He, having eaten his food, went to bed (to go to sleep).
<i>Myung sing damse kha chik byase dyu zers.</i>	All the men having gathered together with one accord (lit. having made one mouth), said this.

The repetition of this participle implies “a great amount”, “a great deal”, “much”, and suggests that the action was persisted in, or continued.

Kho las byase byase jukla shis. He worked and worked and in the end died.

The suffix *na* implying “and”, “then”, or “and then”, is attached to this participle in a sentence where two distinct actions, having no connection with one another, are signified. The first verb in this case must necessarily be transitive, e.g. :—

<i>Kho si alu shuse na zangbu chik-ing-nu tangs.</i>	He, having peeled the potatoes, (then) put them in the saucepan. (or) Having peeled the potatoes, he then put them in a saucepan.
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Note.—When the two actions in question mean more or less the same thing, i.e. when the first verb merely qualifies or intensifies the second, this *na* is not employed, e.g. *dyu khure song* “Carry this away” (lit. Lift this up and go).

Whenever the two actions are done more or less simultaneously, this *na* is omitted, e.g. :—

<i>‘Esa si kho la jawāb lzoqse kasal ‘byungs’</i>	“Jesus, answering him, said.”
---	-------------------------------

General Examples.

<i>“Khiri thingchaspo khure drul”</i>	“Take up thy bed and walk.”
<i>“Kho si tshan la ‘Esa-i shida ongse Kho la juā phuls”</i>	“He having come to Jesus at night said unto Him.”
<i>Khyang ekha songse kho la tris</i>	(You) go there and ask him.
<i>Dī khmulpo khong la mine na, dikha loqse ong</i>	Give this money (rupee) to them and then return here.

The Passive Participle

The Passive Participle is not used a great deal. The Baltis themselves avoid it by paraphrasing, but a few forms are quite common. The auxiliary *yodpa* is conjugated with it.

khī chhingse yod The dog is tied.
zgo phese yodā ? Is the door open ?

Conjugation of the verb YODPA (to be)

Noun of Agency : *Yodkhan* (one who is). Present Participle : *Yoden* (being).

Simple Tenses

<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
<i>yod</i> (am, is, are)	<i>yodpa, yodsuk</i> (was, were)	<i>duktuk, gik</i> (will be, remain, become).

Compound Tenses

Passive Participle : *dukse* (being, past passive). *songse* (having been, i.e. having gone).

Strong affirmation : *yodpi in* (present). *yodpi inpa* (past).

Subjunctive Tenses

<i>Past Perfect Subjunctive</i>	<i>Present and Future</i>	<i>Conditional or Consequent</i>
<i>yodsuk ping nare</i> (if . . . had been.	<i>yodsuk pa na</i> (if) . . . was, were, would be.	<i>duktukpa, gik pa</i> (would be, would have been, would become).
<i>yodpi</i> genitive form (past and present).	<i>yod nare</i>	dubious form (should it be).
<i>yodpo</i> substantive form (that which is).	<i>yode-</i>	occasional form used with <i>manpo</i> (until).

For other tenses not supplied by this verb the verb *gwa* (to go) substitutes.

<i>yodpa na</i>	adverbial form (when being).	<i>duk</i> Imperative : be (passive).
<i>yodpa chik na</i>	(at the moment of being).	<i>song</i> Imperative : go, become, be (active).

The verb INMA (to be)

Inma being incomplete in several tenses is exemplified below.

Present

<i>Tenses.</i>	<i>Form.</i>	<i>Example.</i>	<i>English.</i>
Present	<i>in</i>	<i>dyu su in ?</i>	Who is this ?
Imperfect and past	<i>inpa, insuk</i>	“ <i>Kho-e mingtakh-po Malkhus inpa.</i> ”	“His name was Malchus.”
Present Participle	<i>inen</i>	<i>Dī zanpo lyakhmo inen, za rgosed pa.</i>	This food being good, should have been eaten.
Past Perf. Subj.	<i>insuk ping nare</i>	<i>Paqzi ŋga khiri rgakhan insuk ping nare.</i>	If I had been your friend . . .
Pres. and Fut. Subj.	<i>insuk pa na</i>	<i>Do changmen insuk pa na . . .</i>	Should that be bad . . .
Dubious form	<i>in nare</i>	<i>De peni lyakhmo in nare . . .</i>	(If) that coin were good . . .
Genitive form	<i>inmi</i>	“ <i>Bar-haq inmi Chikphar Khuda</i> ”	“The only and True God.”
Substantive form	<i>inmo</i> (sing.) <i>inmong</i> (plural)	<i>Ūgi inmong la Ūgi skadpo kwed</i>	Those who are Mine hear My voice.
Adverbial form	<i>inma na</i> (when . . . is)	<i>sningpo lyakhmo inma na . . .</i>	When the heart is good . . .

Other forms may be paraphrased by the verbs *yodpa*, *gwa*, and *dukpa*.

The verb BYA (to do)

Noun of Agency : *Byakhan* (doer). Present Participle *ben* (doing).

SIMPLE TENSES

<i>Pres. Indef.</i> <i>bed</i> (I do, etc.)	<i>Defin. and Contin.</i> <i>ben yod</i> (I am doing)	<i>Imperfect Indef.</i> <i>bedpa</i> (was doing)
<i>Defin.</i> <i>ben yodpa</i> (used to do)	<i>Past.</i> <i>byas</i> (done)	<i>Future.</i> <i>bek</i> (shall, will do).

COMPOUND TENSES

Conjunctive Participle : *Byase* (having done).

<i>Simple Indef.</i>		<i>Purposive.</i>	
<i>Pres. perfect.</i>	<i>Past perf.</i>	<i>Pres. Perfect.</i>	<i>Past Perfect.</i>
<i>byased</i> (have done).	<i>byasedpa</i> (had done).	<i>byasphi in</i> (have done, is done).	<i>byasphi inpa</i> (has done, was done).

SUBJUNCTIVE TENSES

<i>Past Perfect Subj.</i>		<i>Pres. and Fut. Subj.</i>	<i>Cond. or Consequent</i>
<i>byasedsuk ping nare</i> (if . . . had done).		<i>byasuk pa na</i> (if . . . were to do).	<i>bekpa</i> (would do ; would have done).
<i>Bya</i> root.	genitive form.	<i>byas nare</i> , dubious form (should I, etc., do).	
<i>be</i>		<i>byo</i> , substantive form (that which is being done, etc.).	
<i>byaspho</i>	past and perfect substantive form (that which was done, etc.).		
<i>bya na</i>	adverbial form (when doing). <i>bya chik na</i> (at the moment of doing). <i>byos</i> , imperative (do).		

The verb GWA (to go, to become, etc.).

Noun of Agency *gokhan* (the goer). Present Participle *gwen* (going).

SIMPLE TENSES

<i>Present Indef.</i>	<i>Defin.</i>	<i>Imperfect Indef.</i>
<i>gwed</i> (I, etc., go).	<i>gwen yod</i> (am, etc., going).	<i>gwedpa</i> (was going).
<i>Defin.</i>	<i>Past.</i>	<i>Future.</i>
<i>gwen yodpa</i> (was going)	<i>songs</i> (went).	<i>gik</i> (shall, will go).

COMPOUND TENSES

Conjunctive Participle : *songse* (having gone).

<i>Simple Indef.</i>		<i>Purposive.</i>	
<i>Pres. Perfect.</i>	<i>Past. Perfect.</i>	<i>Pres. Perfect.</i>	<i>Past Perfect.</i>
<i>songsed</i> (has gone).	<i>songsedpa</i> (had gone).	<i>songphi in</i> (have gone, am gone).	<i>songphi inpa</i> (had gone, was gone).

SUNJUNCTIVE TENSES

<i>Past Perfect Subj.</i>	<i>Present and Future Subj.</i>	<i>Conditional or Consequent</i>
<i>songsedruk ping nare.</i> (If . . . had gone).	<i>gwedsuk pa na</i> (If . . . were to go). (Irregular exception.)	<i>gikpa</i> (would go, would have gone).
<i>go</i> root	<i>song nare</i> dubious form (should go).	
<i>gwe</i> pres. genitive	<i>gwo</i> pres. substantive form.	
<i>songpho</i> past genitive form (that which has gone).		
<i>gwa na</i> adverbial form (when going).		
<i>gwa chik na</i> (at the moment of going).		
<i>song</i> imperative (go).		

The verb ONGMA (to come).

Noun of Agency *Ong-khan* (the comer).

Pres. Participle *ongen* (coming).

SIMPLE TENSES

<i>Present Indef.</i>	<i>Defin.</i>	<i>Imperf. Indef.</i>
<i>onged</i> (I, etc., come).	<i>ongen yod</i> (I, etc., am coming).	<i>ongedpa</i> (was coming).
<i>Defin.</i>	<i>Past.</i>	<i>Future.</i>
<i>ongen yodpa</i> (was coming).	<i>ongs</i> (came).	<i>ongnuk</i> (shall, will come).

COMPOUND TENSES

Conjunctive Participle : *ongse* (having come).

Simple Indef.

<i>Present Perfect.</i>	<i>Past Perfect.</i>
<i>ongsed</i> (has come).	<i>ongsedpa</i> (had come).

Purposive.

<i>Present Perfect.</i>	<i>Past Perfect.</i>
<i>ongphi in</i> (has come, is come).	<i>ongphi inpa</i> (had come, was come).

SUBJUNCTIVE TENSES

<i>Past Perfect Subj.</i>	<i>Present and Future Subj.</i>	<i>Conditional or Consequent.</i>
<i>ongsedsuk ping nare</i> (if . . . had come).	<i>ongsuk pa na</i> (if . . . were to come, . . . came, etc.).	<i>ongnukpa</i> (would come, would have come).

<i>oṅg</i>	root. <i>ong nare</i> dubious form (should . . . come).
<i>ongmi</i>	present genitive form. <i>ongphi</i> past genitive form.
<i>ongmo</i>	pres. substantive form. <i>ongpho</i> past substantive form.
<i>oṅgi</i>	occasional form with <i>manpo</i> (until). <i>oṅy</i> imperative (come).
<i>ongma ma</i>	adverbial form (when coming). <i>ongma chik na</i> (at the moment of coming).

NEGATIVE CONJUGATION (SHOWING THE NEGATION IN ALL TENSES)

Yaqpa to put, etc., to keep. Neg. Noun of Agency *Mi yaq-khan*.
Pres. Neg. Participle *yaqpa meden* (not putting).

<i>Present (one form only.)</i>	<i>Imperfect.</i>	<i>Past.</i>	<i>Future.</i>
<i>yaqpa med</i> (do not put).	<i>yaqpa medpa</i> (was not putting).	<i>ma yaqs</i> (did not put).	<i>mi yaq</i> (shall, will not put).

Conjunctive Participle : *yaqse medpa* (not having put).

<i>Simple Indef.</i>		<i>Purposive</i>	
<i>Present Perfect.</i>	<i>Past Perfect.</i>	<i>Present Perfect.</i>	<i>Past Perfect.</i>
<i>yaqpha med</i> (has not put, etc.)	<i>yaqpha medpa</i> (had not put).	<i>yaqphi men</i> (has not put, is not put).	<i>yaqphi menpa</i> (had not put, was not put).

Subjunctive Tense.

<i>Past Perfect Subj.</i>	<i>Present & Fut. Subj.</i>	<i>Conditional or Consequent.</i>
<i>yaqpha medsuk ping nare</i> (if . . . had not put)	<i>ma yaqsuk pa na</i> (if . . . were not to put)	<i>mi yaqpa</i> (would not put; would not have put)
<i>ma yaq nare</i> dubious form (should . . . not put).	<i>ma yaqphi</i>	past genitive form.
<i>mi yaqpi</i>	present genitive form.	<i>ma yaqpho</i> past substantive form.
<i>mi yaqpo</i>	present substantive form.	<i>ma yoq</i> imperative (do not go).
		<i>ma yaqpa na</i> when not putting, etc.

Note.—When a question is asked or a statement is made to which it is necessary to answer in the negative, the verb mentioned must be repeated in the negative form of the tense used by the first speaker.

Examples.

Q. *Khyang ongedā ?* (Are you coming ?)

A. (*Ńga*)*ongma med* (I am not coming).

Q. *Kho songsedā ?* (Has he gone ?)

A. (*Kho*)*songpha med* (He has not gone).

The auxiliary *med.* (no, not) may be used alone, but natives would usually repeat the verb mentioned.

The following formation may be used with the Imperative, implying "not at all", etc.

jik ma jik Do not fear (at all).

tyang ma tyang Do not hit (at all).

The word *sang* (even, also, either, etc.) is sometimes interposed.
 " *Khiti sning la gargo ma sang,* " Let not your heart be troubled,
yang jik sang ma jikshik." neither let it be afraid."

INTERROGATION

The addition of *ā* to any tense of the Finite Verb gives the interrogation without any other alteration being necessary.

When the definite interrogative words—what, who, which, when, *tsām,* etc.—may be employed, this final *ā* is not necessary.

Examples—Simple.

Dyu chā in ?

What is this ?

Gonde chharpha tangsā ?

Did it rain yesterday ?

Cho diring thonugā ?

Will the Raja arrive to-day ?

Byabjon tsām khyongs ?

How many eggs (did you) bring ?

Ńgi zachas darong tshospa medā ?

Is not my food cooked yet ?

Note.—The Future Tense final *k* becomes *soft* (i.e. *g*) before the *ā* of the interrogative.

Compound.

This final *ā* followed by the negative *med,* gives the equivalent of "is it or not ?" etc., in the Perfect tense.

Khyang-i-si de laspo byasedā-med ? Have you done that work or not ?

The tense is repeated after the final *ā* for the Past.

Kho si do byasā ma byas ? Did he do that or not ?

The simple future negation supplies the same form for the future.

Khong ongnugā mi ong ? Will they come or not ?

PERMISSION

The English forms "may" and "shall" when asking a question are rendered thus:—

For double-syllable verbs, the root plus *ā*, e.g.—

Ņga si kho la oṅ-zerā? Shall I call him? (may)

Ņga oṅā? May I come?

Single-syllable verbs remain in the infinitive mood form, but lengthen the final *a* in the intonation, e.g.

Kho dose gwā? May he go now?

When the question is implied by an adverb or pronoun, and the verb need not necessarily be in the future tense, the infinitive may be used and the sentence paraphrased in the following ways:—

When shall I come? Paraphrased to When am I to come?

Where shall I go? " Where am I to go?

How shall I do it? " How am I to do it?

Therefore the infinitive would be used alone, the adverb preceding supplying the necessary interrogation.

Examples.

Kho nām oṅma? When is he to come?

Dī laspo chibyase bya? How is this work to be done?

Ņga gār gwa? Where am I to go?

Where the meaning is distinctly future, however, this form must not be used, but the simple interrogative future employed in its place.

Ņgadang gār gik? Where shall we go (future)?

Ņgadang su-i shida gik? To whom shall we go?

THE PASSIVE VOICE

The Passive Voice has no definite form in Balti. It must be continually borne in mind that the verb at all times is more or less passive, i.e. it implies not so much a definite action, as a coming to pass, or a happening. It will be readily understood from this that "it is being done" and "someone is doing it" are more or less identical, i.e. that the tense formation would be the same.

Ņga si di laspo bed means equally "I am doing this work" or "this work is being done by me". The present tense form "*bed*" cannot be said to be active or passive in the same way as in English.

The Agent Case Suffix "si" shows the doer, and therefore wherever a subject can be found or introduced for the sake of paraphrasing, the difficulty can be avoided. As in other matters, this "difficulty" only presents itself to the European mind.

Certain verbs solve the problem, for they give the passive meaning.

Yiri go thonged (your head is being seen) cannot be correctly translated into English unless one says "your head shows".

"I see your head" becomes "To me, your head shows" (intrans.). Other verbs follow this rule also, and the paragraph on Impersonal Verbs (pp. 63-4) should be carefully studied.

Idiom plays an important part also; e.g. one cannot say "there was a marriage". One must say "a marriage was made (or done)". The equivalent therefore is "(some) one made a marriage", thus:—

<i>Chik-i-si bakhston byas</i>	One made a marriage.
<i>Qāna-ing-nu bakhston chi byas</i>	In Cana there was a marriage.

(*chik-i-si*) is omitted, but it is understood.

The purposive perfect tense sometimes give the equivalent to the passive voice.

<i>Dī zachas gonde khī la tangphi inpa</i>	This food was given to the dog yesterday.
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The indefinite perfect tenses may also imply the passive voice in narrative form.

<i>"Shari'atpo Musa-i laqkha phari minsedsuk"</i>	"The Law (which still exists) was given (by the hand of) Moses" (definite but very remote action).
<i>De shoqbu de-i kho la minsedpa</i> (See perfect tenses . . .)	That book was given to him earlier in the day (indefinite and un-witnessed).

Note.—When translating from Urdu into Balti some educated natives may suggest another form, by using the tenses of the verb to go (*gwa*) with the infinitive; e.g. *minma songs* for "was given".

This form is never used by the Baltis in common speech and cannot be said to be correct. It would imply "went to give" and not the passive voice.

COMPOUND VERBS

i. *Causal Verbs.*

There are very few forms which could genuinely be called Causal. The root of a few verbs with *chukpa*, however, gives a causal form.

<i>tsem chukpa</i>	to cause to sew, to cause to be sewn.
<i>shi chukpa</i>	to cause to die.
<i>bya chukpa</i>	to cause to do.
<i>ko chukpa</i>	to cause to hear, to tell.
<i>khet chukpa</i>	to cause to spread.

This construction may equally imply the permissive, i.e. to let, allow, etc. *The context showing which is meant.*

The verbs *tangma* (to send) is often used in the sense of "to cause to go"; likewise the verb *strulba* (to drive, propel, etc.) is often employed in the sense of "to cause to walk".

The causal and double causal verbs such as exist in the Urdu language are non-existent in Balti. The sense must be plainly stated by means of paraphrasing.

Examples.

<i>Khyang-i-si dī gonchas kun nām tsem chuktuk ?</i>	When will you get these clothes sewn ? (Causal.)
<i>Kho si n̄ga la zer chukpa med</i>	He does not let me speak. (Per- missive.)

ii. *Conjunctive Participle and the Infinitive.*

(a) The conjunctive participle of a few verbs prefixed to *tangma* gives a sense of completion.

<i>phose tangma</i>	to pour away (liquids).
<i>phanse tangma</i>	to throw away (solids).
<i>kale tangma</i>	to send by means of some one or something else.

(b) When an action is subject to a certain condition before it can be fully carried out, the conjunctive participle of the verb stating the condition is placed first.

<i>khrīle khyerba</i>	to lead away (holding).
<i>khure hkyongma</i>	to bring (carrying).
<i>khide ongma</i>	to come (bringing a person).
<i>tede khyongma</i>	to bring (an animal, leading by the bridle, etc.).

khure gwa to go, carrying something
(to take away).
etc., etc.

iii. *Obligation.*

Physical and moral obligations are expressed in the following ways :—

(1) *Physical* (The strongest form).

(a) The infinitive plus *Phoqpa* (lit. to fall).

Dī laspo n̄ga la bya phoged It falls to me to do this work.

(b) The inflected infinitive plus *inma*.

This form implies physical obligation in the immediate future.

Dī smanpo kho la mir̄mi in. This medicine is to be given to him.

(c) The infinitive plus *yodpa*.

This combination although a physical obligation, is not bound by time for its fulfilment.

Ata la sh̄qshoq chik tangma yod A letter must be sent to father.

(2) *Moral Obligation.*

(a) The strongest moral obligation is formed by the infinitive plus the verb *rgospa* (to need, to be necessary).

Trampa la phrin tangma rgosed News ought to be sent to the head man.

(b) The weak form of the moral obligation is obtained by using the present substantive of the verb in question, plus the verb *inma*.

This implies mainly "that it would be good if a certain action were to come to pass".

Dī shingpo chaqpo in. This wood should be cut.

This may be used instead of the imperative on certain occasions, where the person spoken to is not necessarily obliged to do the thing mentioned.

INCOMPLETE VERBS AND VERBS REQUIRING SPECIAL ATTENTION

Nangwa. This verb is imperfect, and is only heard in the tenses exemplified below.

It implies *to be*, in the sense of "apparently is" or "looks" to be.

Present tense: *nang* "is". *medang* "is not".

Past (affirmative only): *nangpa* "was".

Examples.

Dī gonmo lyakhmo nang This garment appears
to be nice.

De thangpi-kha staqjī chik There is apparently not
sang medang a single tree on that
plain.

Gyurba to become, or to be changed.

Occasionally used in the past, future, and perfect tenses.

Examples.

“*rgun-chhang gyurphi chhu*” “the water which had become wine.”

“*khiti khoqkholpo rgaṅ-o*
gyuruk” “your sorrow shall be turned to
gladness.”

Gyurba to sell (intransitive).

This verb is used colloquially in most tenses, but the transitive verb *tsongma* (to sell) would be employed most.

e.g. *dī phchas kun lyakhmo gyurbi in.* These things will sell well.

Gyurba to be legal tender. Used in most tenses.

e.g. *Dī khmulpo gyuredā med?* Is this rupee legal tender or not?

Gyurba. Honorific, to die. This verb may be used equally in all tenses similar to the verb *shya* (to die); e.g.

Kho gyure na khsun-i jaq la khsone langse shakhs
He died and rose alive the third day.

Ospa to speak suitably, well, etc.

This verb is not usually heard alone, but is employed as adverbially and adjectivally.

Examples.

ospi khpera good speech.

mī ospi khpera unsuitable language, speech, etc.

kho ma ospa zered He speaks unsuitably (out of place).

Photpa to wish, to desire. This verb is only used when the meaning is very strong and sincere; e.g.

“*Yusuf khatrang mī inma na do khrel chukpa ma phots.*”

“Joseph being a just man, was not willing to shame her.”

Shespa and *Byorba.* These two verbs meaning “to know” and “to be worthy” respectively, are, apart from their ordinary use,

employed colloquially in the future tense, when a present meaning is intended. Their use in this case is generally in the negative; e.g.

“*Khuri hlam thyu khrolba n̄ga mi byor.*”

“I am not worthy to unloose the latchet of his shoes.”

Kho la mi shes He does not know.

Gwa, to go, to become, etc. This verb is sometimes employed as expressing potentiality.

The tenses used are usually the past and the subjunctive “dubious form”, e.g.

N̄ga la gwa ma songs I could not go (lit. To me going did not come to pass).

Kho la gwa song nare . . . If he should be able to go . . .

Note.—The normal subject becomes the indirect object in this case by the postposition *la* being placed after it.

Khukhpa to be able to. This verb is normally used in regard to sleep, e.g. *N̄ga la n̄gid khukhsed* (sleep has come upon me). As a potential it is mostly employed negatively, and gives the meaning of “it is beyond me, you, etc.,” or a moral impossibility; e.g. :—

N̄gima rang-gang shoqbu zerba n̄ga la khukhpa med.

To read all day long is beyond me.

The verbs *Ryakhpa*, *langma*, *jikpa*, *chhama*, and *shakhpa* take an “s” in some of their tenses. It appears that this “s” was possibly pronounced at one time, and has gradually been dropped in the common speech in the infinitive and forms employing the infinitive as a stem.

Examples.

<i>N̄ga jiksed</i>	I fear.
<i>N̄ga jikpa med</i>	I do not fear.
<i>Kho langsuk</i>	He will get up.
<i>Yāng gār shakhsed</i>	Where are you going.

LISTS OF VERBS WHOSE SUBJECTS AND OBJECTS TAKE CASE FORMS PECULIAR TO THE BALTI LANGUAGE

1. *Impersonal Verbs.*

It has most probably been noticed in the examples given on the previous pages that the normal subject of a verb has had the postposition *la* placed after it on one or two occasions.

When employing the verbs given in the list below it must always be remembered that what to the European mind is the subject becomes the indirect object in Balti.

E.g. : I obtain, get, find, etc., becomes : it, to me is got, found, etc. (Subj. understood. *Nga la thobed.*)

Dī peni n̄ga la thobs This coin found me (to me) is ; i.e. I found this coin.

<i>(la) thongma</i>	to see.
<i>rgospa</i>	to need, to be necessary, etc.
<i>shespa</i>	to know.
<i>chhama</i>	to be finished.
<i>khsama</i>	to think.
<i>chhudpa</i>	to realize, understand.
<i>khyudpa</i>	to have the power to.
<i>khukhpa</i>	to be able to, etc. (see special reference).
<i>yanma</i>	to be unwell.

Note.—*Yanma* generally means “to be able to”, but does not always follow the above-mentioned rule.

(a) *Yanma* used alone, i.e. without any other verb, would follow the rule, e.g. *Do n̄ga la yanma med* “I cannot (do) that.”

In this way *yanma* is strong enough to imply the verb omitted.

(b) “*Nga yodpi se-kha khidang ongma yanma med.*”

“Where I am there ye cannot come.”

In this case the postposition *la* would not be used.

2. Verbs whose indirect objects usually take the locative postposition *i-kha* (on):—

<i>phoqpa</i>	(figuratively) to fall upon.
<i>chhespa</i>	to believe on.
<i>ranma</i>	to accept.
<i>thadpa</i>	to like, want, etc.
<i>spyarba</i>	to accuse falsely (lit. to stick upon).
<i>kalba</i>	to oppress (lit. to load upon).

3. Verbs whose indirect objects take the ablative postposition *na*:—

<i>brongma</i>	to annoy.
<i>khpera tangma</i>	to converse with.
<i>thukpa</i>	to meet.
<i>zdurba</i>	to compete with.
<i>spya</i>	to compare with.
etc.	

Examples.

<i>Kho si nga na brongen duged</i>	He keeps on annoying me.
<i>Dyu na spes na do lyakhmo in</i>	Compared with this, that is good.

1. When the verb is compounded with a noun, the indirect object is always in the genitive case.

<i>i-shakh chadpa</i>	to judge.
<i>i-hrmang bya</i>	to make mention.
<i>i-lukhsing zerba</i>	to speak concerning.
<i>i-tamyan bya</i>	to obey.
<i>i-gorgyal bya</i>	to disobey.

Example.

phru la so so-e ata ang-o-e tamyan bya rgosed.
A child should obey its parents.

Some intransitive verbs may be changed to become transitive. The following forms are regular :—

	<i>Intransitive</i>		<i>Transitive and Causal.</i>
To break	<i>Chhaqpa</i> (aspirate omitted)		<i>Chaqpa</i> (to break).
To descend	<i>Baba</i> initial <i>B</i> changed to <i>Ph.</i>		<i>Phaba</i> (to take down).
To stand up	<i>Langma</i> initial addition and change.		<i>Hltsangma</i> (to erect).
To walk	<i>Drulba</i> <i>Dr.</i> changes to <i>Str.</i>		<i>Strulba</i> (to cause to walk).
To gather, etc.	<i>Dama</i> <i>Da</i> changes to <i>zda.</i>		<i>zdama</i> (to collect).
To be pierced	<i>Gdolba</i> <i>Gd</i> changes to <i>Kht.</i>		<i>Khtolba</i> (to pierce).

CONJUNCTION

1. (a) *Simple Forms.*

<i>yang</i>	and (for joining two independent clauses or sentences).
<i>na</i>	and (for joining two words).
<i>ta</i>	then, now (adverbs, commencing a paragraph).
<i>debana, dekhana</i>	then, or after that.
<i>hana</i>	or.
<i>ha . . . ha</i>	or, either, whether.
<i>(ha dyu ha do</i>	either this or that.)

See paragraph on Interrogation. Verbs for the other way of expressing the conjunction "or".

(b) *Compound Forms.*

<i>dopatse</i>	moreover, but.
<i>chāzerna</i>	because, for.
<i>. . . na sang</i>	still (correlative) after a subjunctive tense.
<i>yod nare</i>	} if so . . .
<i>do gwa na</i>	
<i>do song na</i>	
<i>med nare</i>	otherwise, if not.
<i>ere med na</i>	otherwise, least on the other hand.
<i>paqzi . . . nare</i>	if . . . then.
<i>paqzi . . . na sang</i>	although . . . still.
<i>paqzi . . . na sang shetang</i>	although . . . notwithstanding.

2. *Repetitions.*

(a) The conjunctive participle employed after the verb in question has been expressed in its past tense.

This takes the place of *yang* (and); e.g.

"*Kho-e shāgird kun thuru tsho-gzur la babs, babse na khong nayo-ing juks.*"

"His disciples came down to the edge of the lake, and entered into a boat."

(b) The infinitive plus *na*, being the same formation as the adverbial construction "when doing", etc., is used to imply "then", and is placed similarly to the above-mentioned conjunctive participle. It may imply to a certain extent "therefore" or "whereupon".

“ ‘*Esa si kho la jawāb ma lzoqs, ma lzoqpa na Pilātus-i-si Kho la zers.*”

“ Jesus did not answer him, *then* Pilate said unto Him.”

3. *The Conjunction.*—*zere* (that, etc.).

(a) The word *zere* is placed after the sentence or clause; it would usually precede in English. It is attached to any tense of the finite verb and is employed even where the English conjunction may be omitted; e.g.

Khyang Musulmān in zere, n̄ga la hrtakhpa yod.

It is known to me *that* you are a Mohammedan.

(b) The conjunction *zere* may be used to imply “so that”, “in order that”, etc.; in which case it would follow the future tense; and the verb would express the Subjunctive Mood. The second clause or sentence following *zere* in this respect, may stand in any tense, but may never express an order.

<i>Kho la lam la chang kish-kish mi</i>	In order that he might have no
<i>go zere n̄ga si n̄gi bizbo yambo</i>	trouble on the road, I sent
<i>tangs.</i>	my servant with (him).

(c) When the words “what”, “why”, “when”, “where”, etc., or their equivalent, stand in noun clauses the conjunction *zere* must follow the verb if it takes an ordinary tense form; otherwise the substantive form of the verb must be employed.

Both ways of expression are colloquial, but the latter is to be preferred wherever it can be correctly used.

Examples.

<i>Khyang dikha yod zere, n̄ga la</i>	It is known to me that you are
<i>hrtakhpa songs; or Khyang</i>	here. (I know you are here.)
<i>dikha yodpo n̄ga la hrtakhpa</i>	
<i>songs.</i>	

<i>Kho gār songsed zere, su la hrtakhpa</i>	Nobody knows where he has
<i>med; or Kho gār songpho, su</i>	gone.
<i>la hrtakhpa med.</i>	

INTERJECTIONS

A strong feeling or emotion is often expressed by the intonation. Reproof and grief are sometimes expressed by the vocative case.

Le ! *chī byas* ? O ! what have you done ? or the word *āiyo* (heigh ho), (dear, dear), (alas). *Āiyo chī songs* ? Alas ! what has happened ?

Ya, may imply contempt or ridicule.

shabāsh and *ofrīn*, joy and applause (well done).

The expression *tse ringmo song* (may you live long), and *mī bgya song* (may you become a hundred men), etc., are commonly employed as expressions of thankfulness, pleasure, and approval.

POSTPOSITIONS

The simple postposition, as its name denotes, follows the substantive it governs. The most common have already been dealt with in the declensions of the substantive.

<i>la</i>	to, at, for, any position of proximity.
<i>i-ikha</i>	on, upon, by means of.
<i>ing-nu</i>	in.
<i>na</i>	from, with.
<i>shida</i>	from.
<i>medpa</i>	without.
<i>menma</i>	without, with the exception of.
<i>ma</i>	(with the infinitive) without.

The different uses of *medpa*, *menma*, and *ma*.

<i>medpa</i>	<i>Chhu medpa sing shek</i>	Without water all will (would) die.
<i>menma</i>	Similar to <i>medpa</i> but following the rules of the verb <i>inma</i> .	
	<i>Dyu menma, e-tshangma khiri in</i>	With the exception of this, all the others are yours.
<i>ma</i>	<i>Khsamba ma bya, las ma byos.</i>	Do not do work without thinking.

Medpa is also used with the conjunctive participle, and enlarges its meaning to : without the . . . ; e.g.

“ *Kho zose medpa n̄garmo brod ma shes* ” (Balti proverb).

“ Without the eating of the bitter one does not know the sweet taste.”

Compound forms are identical with the adverbs of place, and follow the genitive case in most cases.

<i>juktu</i>	after (time).
<i>dunu</i>	before (time and place).

<i>skil la</i>	in the middle of.
<i>oqping</i>	underneath.
<i>oqtu</i>	under.
<i>skin la</i>	in place of (generally).
<i>malsing-nu</i>	instead of (lit.).
<i>manpo</i>	till, up to, while.
<i>sngyet-i-kha</i>	because of, on account of.
Etc., etc.	

Juktu and *manpo* are sometimes used with the conjunctive participle, in which case they would imply: before the completion of the act, and until the completion of the act, respectively.

<i>zan zose manpo</i>	until the food is eaten.
<i>zan ze manpo</i>	while eating the food.
<i>las byase juktu</i>	before the work is done.
<i>las be juktu</i>	before working.

SYNTAX

Much information which correctly comes under this heading may be gathered from the subject matter already dealt with. The relationship of the various parts of speech with each other may be understood from the examples given in the paragraphs on Substantives, Adjectives, Adverbs, Verbs, and Postpositions.

Below are given the main rules for the construction of sentences:—

1. *The subject* stands first.

All qualifications must precede the actual nominative or agent.

Examples.

This man . . .	<i>Dī mī</i> . . . (Nom.).
The man who came here yesterday . . .	<i>Gonde dikha ongphi myu</i> (Nom.).
That man over there . . . spoke (Agent)	<i>Ekha yodpi de myu si</i> . . . <i>zers</i>

2. *Time and Place* usually follow the Subject, *Time* being expressed first.

Examples.

I shall go to <i>Chorbat</i> to-morrow	<i>Nga</i> haske <i>Chorbat la gik</i> (both).
I give you this now	<i>Nga si dose khyang la dyu mined</i> (time).
He is going to the hill to get wood	<i>Kho rī la shing khyongma gwed</i> (place).

3. *The Object.* 1 (indirect); 2 (direct).

When no time or place are mentioned, the *Indirect* and *Direct* object respectively follow the subject. Otherwise they follow in order.

Indirect and Direct.

I tell you this *Nga si khyang la dyu zered.* (Both.)

He does not say that *Kho si do zerba med.* (Direct object.)

4. *The Complement* follows next in order the *Direct Object*. (A complement supplies what the verb left unsaid.)

He made himself their king *Kho si kho khong-i rgyalpo phehos.*

5. *The extension*, i.e. that which extends the meaning and narrows the application of the finite verb.

This usually immediately precedes the finite verb.

He came quickly *Kho shokhmo byase ongs.*

I went to Kashmir very slowly . . . *Nga Kachyul mā kule songs . . .*

An *Adverbial Phrase* does not always follow this rule, but would sometimes be placed before the main clause.

At the moment of hearing the story, he fell to the ground

Kho la khpera kwa chik na, kho se-kha khere phogs.

Note.—Wherever a phrase is merely taking the place of one adverb it would remain next to the finite verb.

He like an old man goes along *Kho rgasphi mī drulba tsokhpo gwed.*

6. *The Finite Verb.*

Always stands at the end of the sentence.

It may be in the simple form of any tense, or compounded with the conjunctive participle of another verb; or compounded with a noun.

Khundang-i-si chī bed ? What are they doing ?

Khī phyungse tong Turn out the dog.

Dī hrtao si phra tanged This horse kicks.

Note.—The negative participle *ma* stands immediately before the last mentioned part of the verb in compounded forms: *phule ma tong*. Do not push. Never *ma phule tong*.

This normal order is occasionally altered for emphasis, idiom, proverb, or some other irregular mode of speech. Great attention should be paid to the idiom, and sentences should not merely be translated from English into Balti, but the way of paraphrasing should constantly be studied in order to find the "Balti way of putting it".

SUMMARY OF THE NORMAL ORDER OF SENTENCES, COMPARED WITH THE USUAL SCHEME OF ANALYSIS
II. PREDICATE

Enlargement	I. SUBJECT.		II. PREDICATE		Complement	Extension of Finite Verb	Finite Verb
	Nominative or Agent	Distinct	Object	Object			
—	<i>Nga si</i> I (agent)	1 <i>dose</i> now	1 <i>khyang la</i> to you	2 <i>dyu</i> this	—	—	<i>mined</i> give
<i>Khiri tsharma</i> i.e. Your elder	<i>bu</i> son	—	—	—	—	<i>bgyugan</i> running	<i>onged</i> is coming
<i>De</i> i.e. Those	<i>myung-i-si</i> men (agent)	<i>lo chik-i</i> <i>juktu</i> after a year	—	<i>ya tshantsi</i> <i>phru</i> that little child	<i>khunti gopa</i> their leader (head)	—	<i>phchos</i> made
<i>Ngi</i> i.e. My	<i>kaka</i> elder brother	<i>gonde</i> yesterday	—	—	—	<i>hrte-kha</i> <i>jone</i> on horse- back	<i>songs</i> went
<i>Dā chhogo</i> This big	<i>jingpo</i> field	<i>diring na</i> <i>ekho</i> from to-day	—	—	<i>ngi</i> mine	—	<i>in</i> is

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