

Collocations of the first type—with an idiosyncratic adverb—have two varieties: discrete and open. The discrete adverbial form is nonmodifiable and often takes a Sanskritic or common adverb (see table 2). This is an instance of an actual verbal collocation. The open form, however, takes a modifier marked by the sixth “connective” case. This second variety forms the exception to the nonmodifiability attribute of Tibetan verbal collocations. Technically speaking, open-form collocations are not collocations proper but are examples of translation divergences (a subject discussed above). In this lexicon, these instances are merely treated as collocations for the sake of convenience and as an aid to the student.

Tibetan	Sanskrit	Approximate Meaning
kun tu	saṃ-, ā-	thoroughly, extensively
kun nas	saṃ-	thoroughly, extensively
ngan par	dur-	with difficulty
nges par	nir-, niḥ, niś-, ut-, ava-	definitely
sngon du	pūrvam-, sāksāt-	previously, explicitly
mngon du/par	abhi-	manifestly, exceptionally
mngon sum du	pra-	directly
mchog par	parā-	supremely
rjes su	anu-	after, along with
nye bar	upa-	(intensifier; “nearness”)
rnam par	vi-	separately, very
bye brag tu	vi-	in detail
rdzogs par	saṃ-	completely
yang dag par	samyak-, bhūta-	correctly, completely
yongs su	pari-	completely, thoroughly
rab tu	pra-	thoroughly, exceptionally
legs par	su-	well, good
shin tu	pra-, su-, ati-	thoroughly, very
so sor	prati-	separately, individually
lhag par	adhi-	fully, especially

Table 2. Tibetan Equivalents of Sanskritic Adverbs