This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google books

https://books.google.com

Digitized by Google

Gebr. van den Heuvel,
BOEKBINDERS.
's Hage.

Digitized by Google

Digitized by Google

Digitized by Google

Gram 1111

Digitized by Google

Digitized by Google

GRAMMAR

OF

THE TIBETAN LANGUAGE.

BY

ALEXANDER CSOMA DE KŐRÖS.

1834.

Digitized by Google

KONINKLIJKE BIBLIOTHEEK
0672 7488

Digitized by Google

651 C 1

A

GRAMMAR

OF

THE TIBETAN LANGUAGE,

IN

ENGLISH.

PREPARED,

UNDER THE PATRONAGE OF THE GOVERNMENT AND THE AUSPICES OF THE ASIATIC SOCIETY OF BENGAL,

BY

ALEXANDER CSOMA DE KŐRÖS,

SICULO-HUNGARIAN. OF TRANSYLVANIA.

Calcutta:

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD.

1834.

Digitized by Google

ཨཱ། ། བོད་སྐད་ཀྱི་སྒྲ་གཙ་རཱ། ལམ་ཐང་སྟོན་པའི་

བསྟན་བཅོས་བཞུགས་སོ། །

(A Byákaraṅa or grammatical work of the Tibetan Language.)

ཨཱཨཱ།།དགེ་མཆོག་གསུམ་ལ་ཕྱག་འཚལ་ལོ།།

(Sans. *Namo Ratna Trayáya.* Eng. Reverence to the three Holy Ones.)

ཨཱ། ། སྒྲ་གཙ་རཱ་ཀྱི་ཚུལ་བཞིན་ཏུ། །

བོད་སྐད་ལེགས་པར་ཤེས་བའི་ཕྱིར། །

མིང་ཚིག་བཅོད་པ་ཀུན་ཀྱི་ཁྱད། །

ཡི་གེའི་སྒྱུར་བ་ བཤད་པར་བྱ། ། །

(For understanding well the Tibetan language, according to grammatical rules, the arrangement of letters, which are the basis of syllables, words, and sentences, is to be explained.)

KONINKL.
BIBLIOTHEEK
TE'SHAGE.

Digitized by Google

PREFACE.

THE wide diffusion of the Buddhistic religion in the eastern parts of Asia, having of late greatly excited the attention of European scholars, and it being now ascertained by several distinguished Orientalists, that this faith, professed by so many millions of men in different and distant countries in the East, originated in Central or Gangetic India, it is hoped that a Grammar and Dictionary of the Tibetan language will be favourably received by the learned Public; since, Tibet being considered as the head-quarters of Buddhism in the present age, these elementary works may serve as keys to unlock the immense volumes, (faithful translations of the Sanskrit text) which are still to be found in that country, on the manners, customs, opinions, knowledge, ignorance, superstition, hopes, and fears of great part of Asia, especially of India, in former ages.

There are, in modern times, three predominant religious professions in the world, each counting numerous votaries, and each possessed of a large peculiar literature:—the Christians, the Muhammedans, and the Buddhists. It is not without interest to observe the coincidence of time with respect to the great exertions made by several Princes, for the literary establishment of each of these different religions, in the Latin, the Arabic, and in the Sanskrit languages, in the 8th and 9th century of the Christian Æra: by CHARLES THE GREAT, and his immediate successors, in Germany and France; by the Khalifs AL-MANSUR, HARUN AL-RASHID, and AL-MAMUN, at Bagdad; by the Kings of Magadha, in India; by KHRISRONG DE'HU TSAN, KHRI DE'SRONG TSAN, and RAL-PACHEN, in Tibet: and by the Emperors of the Thang dynasty, in China. But it is to the honour of Christianism to observe that, while learning has been continually declining among the Muhammedans and the Buddhists, Christianity has not only carried its own literature and science to a very advanced period of excellence, but in the true and liberal

Digitized by Google

spirit of real knowledge, it distinguishes itself by its efforts in the present day towards acquiring an intimate acquaintance with the two rival religious systems, and that too, in their original languages. Hence, in the north-western parts of Europe, in Germany, England, France, where a thousand years ago, only the Latin was studied by literary men, there are now found establishments for a critical knowledge both of the Arabic and the Sanskrit literature.

Hence, too, has been founded recently the *Oriental Translation Committee*, composed of the most eminent Orientalists of Europe, from whose labours so much has already been done, and so much more is expected. The students of Tibetan have naturally been the most rare, if they have existed at all, in this learned association. Insulated among inaccessible mountains, the convents of Tibet have remained unregarded and almost unvisited by the scholar and the traveller:—nor was it until within these few years conjectured, that in the undisturbed shelter of this region, in a climate proof against the decay and the destructive influences of tropical plains, were to be found, in complete preservation, the volumes of the Buddhist faith, in their original Sanskrit, as well as in faithful translations, which might be sought in vain on the continent of India. I hope that my sojourn in this inhospitable country, for the express purpose of mastering its language, and examining its literary stores, will not have been time unprofitably spent, and that this Grammar and Dictionary may attest the sincerity of my endeavours to attain the object I had determined to prosecute.

Having in the Preface to my Dictionary expressed my respectful thanks to the British Government of India, for its patronage during my Tibetan studies; and having there gratefully enumerated the kindnesses and good services which I have received from several Gentlemen, it would be superfluous here to repeat my acknowledgments. My selection of the English language, as the medium of introduction of my labours, will sufficiently evince to the learned of Europe, at large, the obligations I consider myself under to that nation. I beg now only to state in a few words, that in the preparation of this grammatical work, I have not observed any strict arrangement of the parts of Grammar, neither have I introduced the definitions of the several parts of speech, nor have I touched

Digitized by Google

upon the analogy which this tongue has to several others; since the work would thus have been increased to an immense size. But, for brevity's sake, I have enumerated only those articles which I thought to be essentially required for a fundamental knowledge of this yet unknown language. I have gone through all the parts of speech, and have given lists of them as fully as it was in my power to do, together with their derivations and variations, &c., that the learner might at once see and perceive all the constituent parts of the Tibetan language.

Orthography being the most difficult part of this language, in the Syllabic Scheme and in the Dictionary I have endeavoured, with the aid of authentic grammatical works, to express every word in its proper characters. The declension of nouns, and the conjugation of verbs, as in the common Indian dialects, are very simple. A well arranged Dictionary, with a short introduction on the general forms of declensions and conjugations, will be sufficient to conduct the scholar to a perfect knowledge of this language. For further information on the subject and for the contents and arrangement of this Grammar, the work itself may be consulted.

A. CSOMA DE KÖRÖS.

Calcutta, December, 1834.

Digitized by Google

Digitized by Google

CONTENTS.

	Page.
§ 1-8.—Letters and their several Distinctions,	1
§ 9-42.—Pronunciation, or Orthography and Orthoëpy,	3
§ 43.—Alphabetical Scheme of the Sanskrit Language when written in Tibetan characters,	20
§ 44.—A List of Contracted Words, as written in the small character,	21
§ 45-62.—Adventitious Particles,	28
§ 63.—A List exhibiting Specimens of the Respectful Language,	32
§ 64.—Parts of Speech,	37
§ 65-68.—Of the Article,	*ib.*
§ 69-71.—Of the Noun,	38
§ 72-74.—Of the Gender and of the several kinds of Nouns,	39
§ 75.—Of Diminutive Nouns,	40
§ 76-84.—Of Declension,	41
§ 85.—Of the Plural Number,	42
§ 86.—Form of General Declension,	*ib.*
§ 87-93.—Examples,	43
§ 94-103.—Adjectives,	46
§ 104-105.—Of Comparison,	49
§ 106.—List of Adjectives,	*ib.*
§ 107-111.—Numerals,	62
§ 112-126.—Pronouns,	65
§ 118.—Declension of Personal Pronouns,	67
§ 121.—Possessives,	69
§ 122.—Demonstratives,	*ib.*
§ 123.—Interrogatives,	70
§ 124.—Relatives,	71
§ 125.—Reciprocals,	*ib.*
§ 126.—Pronominal Adjectives,	72
§ 127-175.—Verbs,	*ib.*
§ 176-181.—Participles,	94
§ 182-183.—Adverbs,	95
§ 184-187.—Postpositions (serving for Prepositions),	101
§ 188.—Conjunctions,	104
§ 189.—Interjections,	105
§ 190-222.—Syntax,	106
§ 223-225.—Prosody,	115
§ 226.—List of Verbs,	*ib.*

Digitized by Google

APPENDIX.

Page.

§ 227-234.—I. *Tibetan modes of reckoning Time,* 147
The Cycle of 12 years, ... *ib.*
The 10 Elements, and the Names of the 12 Animals that make up the Cycle of 60 years, ... 149
Sanskrit and Tibetan Names of the years in the Cycle of 60 years, as they are reckoned south of the river *Nermada,* in India and in Tibet, expressed in Roman character, ... 150
The *Vrihaspati Chakra,* or Cycle of 60 years, in Sanskrit and Tibetan, and in Chinese and Tibetan, ... 151
The Names of the years of the Jovian Cycle, according to the Chinese reckoning, ... 153
§ 235.—Tibetan Symbolical Words, used as numerals, ... 155
II. *Specimens of the Tibetan language,* from the *Kah-gyur* and other classical works.
§ 236.—1. Attributes of a Virtuous Woman, ... 158
§ 237.—2. Verses against wearing the Veil, ... 160
§ 238.—3. Retnavali's Letter to Shákya, &c., ... 164
§ 239.—4. Compendium of the Doctrine of Buddha in one *Sloka,* 165
§ 240.—5. A moral maxim, ... *ib.*
§ 241.—6. Another maxim, ... *ib.*
§ 242.—7. Why God is called *Konchok* in Tibetan, "The Chief of Rarity," ..... *ib.*
§ 243.—8. Who is the Supreme of all? 166
§ 244.—9. Who is the true Protector? ..... *ib.*
§ 245.—10. With whom refuge may be taken? 167
§ 246.—10. On the same subject, ... *ib.*
§ 247.—11. The Address of A'rjuna to Vishnu, ... *ib.*
§ 248.—12. The Nature of the Soul, ... 168
§ 249.—13. How the doctrine of Shákya should be received by the learned and the Priests, ... *ib.*
§ 250.—14. Shákya of the Scythian race, ... *ib.*
§ 251.—15. Moral Sentence, ... 169
§ 252.—16. Remarkable Sayings, ... *ib.*
§ 253.—III. *Colloquial Phrases,* 170
§ 254.—IV. *Chronological Table,* 181
Notes belonging to Ditto, ... 191
§ 255.—V. *Epoch of the death of* Shákya, ... 199
Notes belonging to Ditto, ... 202
§ 256.—VI. *Introduction to the Lithographed pages,* 203

THE 40 LITHOGRAPHED PAGES.

Syllabic Scheme of the Tibetan Language, ... 1
Initial Signs, Commas, and Intersyllabic Points, used with the Capitals—Ditto with the Small Characters, ... 30
Tibetan Alphabet, &c. in the Bámyik Character, ... 31
——————in the Brutsha ditto, ... 36
Tibetan Numerals, ... 37
The Lántsha Characters, a form of the Devánagarí used in Nepal, ... 38

Digitized by Google

ERRATA AND ADDENDA.

Page.	col.	line.		
1	—	6	*after* "name" *insert* "and power"	
2	—	5	*for* ཞ་ལ་ལ་	*read* ཞ་ལ་ལ་
3	—	3	ལ་ཐ	ལ་ཐ
4	—	22	ངན	ཤ་
7	—	17	*Swahá*	*Swáhá*
13	2	27	ཕ	ཕ
18	—	5	ཁ	ཁ
21	—	—	ཁ	ཁ
—	—	6	ཆ	ཆ
—	—	24	ཀ	ཀ
—	—	27	ཀ	ཀ

Note.—In a few contracted words in this list, instead of ' or ' (as the sign of ཀ, ཁ, or ཤ, &c.) *read* ʳ.

Page.	col.	line.		
23	—	6	*for* ཨ་	*read* ཨ
—	—	27	ཤ	ཤ
24	—	4	ཤ	ཤ
25	—	1	ཤ	ཤ
32	—	19	*at the beginning, add* § 63.	
36	—	18	*for* ཨ	*read* ཨ
42	—	13	ཨ	ཨ, ཁ
56	2	2	ལ	ལ
—	—	20	ལ	ལ
—	—	25	ལ	ལ
58	1	1	ཁ	ཁ
—	—	5	ཐ	ཐ
—	2	11	ཁ,	ཁ,
—	—	12	ཁ	ཁ
59	—	4	ཤ	ཤ
—	—	16	ཤ	ཤ
61	1	17	ཤ	ཤ
64	—	22	ཤ—ཤ	ཤ—ཤ

Page.	col.	line.		
65	—	20	*for* ཁ	*read* ཁ
68	—	22	ཁ	ཁ
69	—	9	ཁ	ཁ
—	—	10	ཁ	ཁ
—	—	15	ཁ	ཁ
—	—	25	ལ	ལ
—	—	28	ཁ	ཁ
—	—	—	ཁ	ཁ
70	—	26	ཁ	ཁ
72	—	30	ཤ	ཤ
73	—	16	ཤ	ཤ
75	—	9	ཁ	ཁ
76	—	19	ཁ	ཁ
—	—	23	ཁ	ཁ
—	—	27	ཁ	ཁ
77	—	23	ལ	ཁ
79	—	6	ཁ	ཁ
—	—	12	ཁ	ཁ
82	—	22	ཤ	ཤ
—	—	25	ལ	ལ &c.
90	—	5, *also* 7,	ཁ	ཁ &c.
95	2	22	*after* ཁ, *add* ཁ	
98	1	11	*for* ཁ	*read* ཁ ། ཁ
102	2	25	ཁ	ཁ
—	1	30	ཁ	ཁ
108	—	28	*instead of the dash* —, *read* contractedly.	
110	—	24	ཤ	ཤ
111	—	29	ཤ	ཤ
112	—	2	ཁ	ཁ
—	—	8	ཤ	ཤ
118	1	22	ལ	ལ

Digitized by Google

Page.	col.	line.		
122	—	7	*for* བཏྱིག་བ	*read* བཏྱིག་ཕ
124	2	9	བསྟན་ཀ	བསྟན་ཕ
126	—	3	ཏ̀ས̀ཕ	ཏ̀ས̀ཕ
131	1	29	ཆ̀ཡ̀ཀ	ཆ̀ཡ̀ཀ
134	2	24	ཀ̀ད̀ཁ̀ཀ	ཀ̀ད̀ཁ̀ཕ
135	1	26	ཀ̀ཐ̀ཁ̀ཕ	ཀ̀ཐ̀ཁ̀ཕ
137	2	23	ཡ̀ཀ̀ཀ	ཡ̀ཀ̀ཕ
138	1	9	ཁ̀ཀ	ཁ̀ཕ
141	1	6	ཀ̀ཚ̀ཀ	ཀ̀ཚ̀ཕ
142	2	23	ཀ̀ཚ̀ཀ	ཀ̀ཚ̀ཕ
155	—	6	ཐ̀ད̀ཀ̀ཀ̀	ཐ̀ད̀ཀ̀ཕ̀
—	—	8	ཁ̀, for 3 ;	—ཁ̀, for—3 ;
—	—	9	in	is
156	—	28	*add* S. *Phanaka.*	
157	—	27	*after* "a star" *insert* ཀ̀ཁ̀ཡ̀ལ̀, h*khor-lo*, S. *Chakra*, the circle of the 27 *Nakshatras.*	
158	—	13	*for* ཆ̀ཁ̀ཀ	*read* ཆ̀ཁ̀ཕ
159	—	15	ལ̀ད̀ཁ̀ཁ	ལ̀ན̀ཁ̀ཁ
—	—	28	portioned	proportioned
160	—	17	affection	affectation
—	—	19	*Shaddhodana*	*Shuddhodana*
161	—	9	ཀ̀ཀ̀ཀ̀	ཀ̀ཐ̀ཁ̀ཕ
162	—	30	shis	she
164	—	30	yཀ	ཁ̀ཕ
165	—	26	ཐ̀ཡ̀	ཐ̀ཡ̀
—	—	27	ཐ̀ཡ̀ད̀ད	ཐ̀ཡ̀ད̀ད
169	—	2	*Svadéshé*	*Sva déshé*

Note. The Remarkable Sayings, No. 16. are attributed to k*Lus grub* (ཀ̀ླ̀ཀ̀ཐ̀ཕ, S. *Nágarjuna,)* a very celebrated ancient sage in India. See བསྟན̀ ཀ̀ཐ̀ཡ̀, ཁ̀ད̀, vol. ཁ̀, leaf 165, in the work entitled S. *Niti Shástra, Prajnyá danda,* Tib .ཐ̀ཁ̀ཀ̀ཀ̀ ཐ̀ཡ̀ཀ̀ཀ̀ཐ̀ཕ̀ཀ̀ ཁ̀ཀ̀ཡ̀ཀ̀ ཐ̀ཕ̀ད̀ཐ̀ཕ̀, an ethical work (entitled) "*The Stem of Wisdom.*" The work of the *Saskya Pandita,* to which they are referred in the text, consists of about 450 Slokas, all of the same kind and tenor of verses as these here quoted from *Nágarjuna.* These verses were found among my extracts from the work quoted in the text, and I did not distinguish the different authors. I take this opportunity of correcting my mistake.

Page.	col.	line.		
—	—	20	*for* ཁ̀ཁ̀ཕ	*read* ཁ̀ཁ̀ཕ̀
171	—	21	ཆ̀ཁ̀ཁ	ཆ̀ཁ̀ཁ̀
—	—	27	ཀ̀ཐ̀ཁ	ཀ̀ཐ̀ཁ
173	—	10	ཀ̀ད̀	ཀ̀ད̀
—	—	27	ཁ̀ཁ̀ཀ	ཁ̀ཁ̀ཕ
174	—	26	ད̀	ད̀
175	—	11	ད̀	ད̀
178	—	13	*add:* He made grammatical works, and translated some religious tracts.	
—	—	24	*for* ཁ̀ཆ̀ལ̀	*read* ཁ̀ལ̀
179	—	7	ཁ̀ལ̀ལ	ཁ̀ལ̀ལ
180	—	4	ཆ̀ལ̀ཀ̀ཐ̀ཐ̀	ཆ̀ལ̀ཀ̀ཐ̀ཐ̀
—	—	20	ཆ̀ཁ̀ཀ	ཆ̀ཁ̀ཕ
181	—	4	ཁ̀ཆ̀	ཁ̀ཆ̀
—	—	23	commanded	commenced.
185	—	28	ཀ̀ཀ	ཁ̀ཕ
187	—	31	142	1427
188	—	12	ཆ̀ཀ	ཆ̀ཕ
—	—	13	ཀ̀ཐ̀ད̀ཀ̀ད̀ཁ̀ལ̀ཁ̀ ཀ̀ཐ̀ད̀ཁ̀ད̀ཁ̀ལ̀ཁ̀	
—	—	14	ཁ̀ཕ	ཐ̀ཕ
198	—	7	ཁ̀ཁ̀ཀ	ཁ̀ཁ̀ཕ
200	—	28	ཐ̀ལ̀ད̀ ཁ̀ལ	ཐ̀ལ̀ ད̀ ཁ̀ལ
—	—	24	ཐ̀ལ̀ཁ	ཐ̀ལ̀ཁ

Digitized by Google

A GRAMMAR

OF

THE TIBETAN LANGUAGE.

LETTERS AND THEIR SEVERAL DISTINCTIONS.

§ 1. In the alphabet of the Tibetan language there are thirty simple letters, arranged in eight classes. The forms of them, together with the name of each expressed in Roman characters and Italics, may be represented thus :

1	ཀ ka	ཁ kha	ག ga	ང ṅa
	k	*kh*	*g*	*ng*
2	ཚ cha	ཆ chha	ཇ ja	ཉ nya
	ch	*chh*	*j*	*ny*
3	ཏ ta	ཐ tha	ད da	ན na
	t	*th*	*d*	*n*
4	པ pa	ཕ pha	བ ba	མ ma
	p	*ph*	*b*	*m*
5	ཙ tsa	ཛ tsha	ཟ dsa	ཝ wa
	ts	*tsh*	*ds*	*w*
6	ཞ zha	ཟ za	ཧ ha	ཡ ya
	zh	*z*	*h*	*y*
7	ར ra	ལ la	ཤ sha	ས sa
	r	*l*	*sh*	*s*
8	ཧ h'a	ཨ á		
	h'	*a*		

§ 2. There are five vowel sounds: *a*, *i*, *u*, *e*, *o*, pronounced according to the general pronunciation in Latin, on the continent of Europe, without any distinction into

Digitized by Google

short and long, but observing a middle sound. The vowel *a*, when sounded after a consonant, is generally inherent; but when otherwise there would be confusion on account of the prefix, it is expressed by ཨ. The vowels *i*, *u*, *e*, *o*, are expressed by marks put above or below the consonants; thus ི ུ ེ ོ as in ཀི ki, ཀུ ku, ཀེ ké, ཀོ ko. These vowel signs are called ི གི་གུ *gi-gu*, ུ ཞབས་ཀྱུ *zhabs-kyu* ེ ཨཱིད་ཀྱུ and ོ ན་རོ *na-ro*.

§ 3. There are very few words commencing with any vowel, and those are either of Sanscrit origin, or interjections, or corrupt words. The five vowels, when initial in a syllable or word, are expressed in the following manner: ཨ *a*, ཨི *i*, ཨུ *u*, ཨེ *e*, ཨོ *o*; they may be expressed also by ཨ *'a*, ཨ *'i*, ཨ *'u*, ཨ *'e*, ཨ *'o*.

§ 4. The above enumerated consonants and vowels are thus divided with respect to the organs by which they are formed:

ཀ ཁ ག ང ཧ ཀ ཨ are gutturals.

ཚ ཆ ཇ ཉ ཤ ཆ ཇ
ཞ ཡ ཤ ཨ ཨ — — } are palatials.

ཏ ཐ ད ན ཟ ལ ས are dentals.

པ ཕ ཕ ཨ ཕ ཨ ཨ are labials.

ར is liquid and cerebral.

But ང ཞ ན ཨ, besides what has been stated above, are likewise nasals.

§ 5. The thirty letters of the alphabet are distinguished, according to their accent or sound, by certain genders; thus: ཀ ཚ ཏ ཕ ཤ are called masculine, (ཕ p,ho;) ཁ ཆ ཐ ཚ ཆ neuter, (ཨ ཨ ཨ *ma-ning*;) ག ཇ ད ཨ ཇ ཨ ཞ ཨ ཟ ཨ ཨ feminine, (ཨ *mo*;) ཡ ལ ཧ low or barren feminine, (ཨ ཨ ཨ *mo-gsham*;) and the ཨ is said to have no gender.

§ 6. All the thirty letters, in general, may occur as initials, forming the basis of a syllable or word (ཨ ཨ *ming-gzhi*). From among the thirty, the following twenty, ཀ ཁ ཚ ཆ ཇ ཉ ཏ ཐ ཕ ཨ ཨ ཨ ཨ ཨ ཨ ཨ ཨ never occur as final letters or after any vowel. The remaining ten, ག ང ད ན ཨ ཨ ཨ ཡ ལ ས, are the

Digitized by Google

only letters that close any syllable, or follow the vowel, whether inherent or expressed. But these ten letters may likewise stand as initials in a syllable or word.

§ 7. The ten final letters are called affixes, (རྗེས་འཇུག *zhes-hjug*) from their being affixed to the basis of a syllable. With respect to their sound and use, they are distingnished thus: ག་ ད་ བ་ ས are masculine, (ཕོ *po* ;) ན་ ར་ ལ neuter, (མ་ ནིང་, *ma-ning*,) and ང་ མ་ འ, feminine, (མོ *mo* ;) when the letters ག་ ང་ ད་ ཆ are followed by ས ; thus: གས་ ངས་ དས་ ཆས ; or the letters ན་ ར་ ལ by ད, thus ནད་ ཤད་ ལད, then the ས and ད are called a second affix, ཡང་འཇུག, *yang*-h*jug*.

§ 8. From among the ten affixes, the following five. ག་ ད་ ད་ ཆ་ ཡ, are also called prefixes, སྔོན་ འཇུག, s*non*-h*jug*, from their being put before the basis of a syllable. They are likewise distinguished thus: ག་ ད་ are called neuter, (ཆ་ ནིང *ma-ning* ;) ད masculine (ཕོ *pho* ;) ཆ very femenine, (ཤིན་ ཏུ་ མོ *shin-tu-mo* ;) ཡ feminine, (ཆ *mo.*) These prefixes occur in several parts of speech, especially among the verbs. They should always be pronounced, but in common practice are seldom heard. For distinction's sake, they may be represented by the small Roman characters *g*, *d*, *b*, *m*, *h*, when the rest is in Italics or vice versa, and this system will be followed in the present work.

This is all that need be said of the letters of the Tibetan alphabet. We will next procced to the powers of the letters individually, explaining at the same time the plan of writing them in the Roman character.

PRONUNCIATION.

§ 9. 1. Of the thirty simple letters.

ཀ is pronounced like k in king, or c before *a*, *o*, *u*, in call, come, cut; as in ཀ་ཝ *ka-va*, a pillar; ཀུན k*un*, all.

ཁ is the same letter aspirated ; it may properly be rendered by *kh* ; as in ཁ་ ཝོ *kha-vo*, the mouth.

ག when simple, is generally sounded like *k* or *q* ; but by some it is pronounced also as *g*. It may always be represented by *g* ; thus in ཀུར *gur*, a tent ; ལག་ པ *lag-pa*, the hand.

ང is the nasal *n* or *ng* in ing. When preceding the vowel in a syllable, it may be rendered by *ñ* ; after the vowel, by *ng* ; and, when reduplicated by *g* ; thus : ང་ཤད་ *ña-rang*, I myself ; ཉུང་ ངམ *rung-gam*, is it convenient ? ཉུང་ངོ *rung-go*, it is proper.

Digitized by Google

ཆ is sounded like *ch* in church; as in ཅི *chi*, what? It may be represented by *ch*.

ཆ is the same letter aspirated. It may be rendered by *chh*; as in ཆུ *chhu*, water.

ཇ though by some people is sounded like *ch*, in choose, may always be represented by *j* in just; as in ཇོ་བོ *jo-vo*, a master, lord; ཇོ་མོ *jo-mo*, a mistress, lady; a nun.

ཉ is sounded like *ne* in new; as in ཉུང་ *nyung*, few, little; ཉ *nya*, fish. It may properly be represented by *ny*.

ཏ is *t* in tongue; as in ཏིག་ མེན *tig-men*, a ribband; ཏིད་ རིལ *tib-ril*, a tea-pot.

ཐ is the same letter aspirated. It may be rendered by *th*; as in ཐག་ པ *thag-pa* a rope; ཐོག་ མ *thog-ma*, beginning.

ད when simple, is sounded commonly like *t* in tool; but by some people it is pronounced also as *d*. It may always properly be represented by *d*, and pronounced accordingly; as in དད་ཕ *dad-pa*, faith, belief; དེ་རིང་ *de-ring*, to-day.

ན is sounded like *n* in noon; as in ནོར *nor*, wealth.

ཕ is like *p* in paper; as in ཕར་ མ *parma*, a printed work.

ཕ is the same letter aspirated. It may be rendered by *ph*, and pronounced as the *p-h* in up-hill as in ཕ *pha*, father.

བ has three sounds: (*p*, *b*, *v*.) As initial in a word, it is sounded by some like *p*; as in བོད *pŏt* (for Bod), Tibet or a Tibetan. As a prefix, it is silent; as in བཀའ *kah* (for *bkha*), a precept or command. As an additional syllable, or article after the ད་ འ་ ར་ ལ final letters, or when it has the ད prefix, it is generally pronounced as v; as in རེ་ ཝ *ré-va*, hope; དབང *d,vang*, power. In the two following cases, ཏུ and ཏོ (*dvu* and *dvo*) the pronunciation is simply as *u* and *o*. With any of the surmounting ར་ ལ་ ས (*r*, *l*, *s*,) or preceding འ *(h)* letters, it is sounded *b*, those letters being then silent. In general it may be represented hy *b*.

ཨ is like *m* in man; as in ཨི *mi*, a man; ཨ *mé*, fire; ལམ *lam*, way, road.

ཙ is the German *z* or *tz*. It may be rendered by *ts* (as English and French writers use it in foreign names or words); as in ཙུག *tsug*, how? ཙམ *tsam*, how much? how many?

ཚ is the same letter aspired. It may be represented by *tsh*; as in ཚེ *tshé*, life.

ཛ is sounded like the Arabic *dsal* (ذ) or the Italian *z* in mezzo. It may be represented by *ds*; as in ཛ་ཏི *dsati*, nutmeg. There are no words in Tibetan written by

Digitized by Google

this simple character; but there are many that have it with a ས or ཧ prefix, which are sounded like the simple ཛ; as in མཛད་པ *mdsad-pa*, to do, make; ཧཛིན་པ *hdsin-pa*, to seize, take, &c.

The Sanscrit *ch*, *chh*, *j*, *jh*, characters (as they are pronounced in Bengal and by Europeans) are rendered in Tibetan books, by *ts*, *tsh*, *ds*, *dsh*, (ཚ ཛ ཛ ཛ,) and pronounced accordingly, as has been explained above. Such is the pronunciation in Cashmir also, and in some parts of the north-west of India. And, as the Tibetan grammarians have observed, it was so anciently in Central India also; though in Bengal the pronunciation has always been the same as it now is, with respect to *ch*, *chh*, *j*, *jh*.

ཝ occurs but in a few words. It is sounded *v* or *w*. ཝ and ཝ often have the same sound in Tibetan; as in བྷ་ན་ཎ་སི and ཝ་ར་ཎ་སི *Váranási*, Benares. They may be represented thus: ཝ by *v*, and ཝ by *w*.

ཞ is the French *j*. It may be rendered by *zh*; as in ཞལ *zhal*, the mouth, face.

ཟ is pronounced like *z* in zeal, or *s* in as; as in ཟན *zan*, meat, food.

ཧ is a soft aspirate, and may be represented by *h* or *a*. Formerly it was added to every syllable ending in a vowel, thus: ཁཧ *kah*, ཁིཧ *kih*, ཁུཧ *kuh*, ཁེཧ *keh*, ཁོཧ *koh*, instead of the modern ཁ ཁི ཁུ ཁེ ཁོ. But now it is left out after the vowel signs, and retained only in those syllables in which the fundamental (or radical) letter is preceded by a prefix, and where there is no closing consonant after the inherent *a*; as in these words: གཟཧ *gzah*, a planet; དགཧ *dgah*, joy; བཀཧ *bkah*, precept; མདཧ *mdah*, an arrow; ཧདཧ *hdah*, to pass away. But, when there is a closing consonant, the ཧ is dropt; as in ཧདས་པ *hdas-pa*, gone away.

ཡ is sounded like *y* in yard, you: as in ཡབ *yab*, father; ཡུམ *yum*, mother, matron.

ར is like *r* in rain; as in རེ་བ *ré-va*, hope; ར་མ *ra-ma*, a she-goat. It is silent when inserted on the top of a letter; as in ཀ *rka*, pronounced *ka*.

ལ is pronounced like *l* in long; as in ལོ *lo*, a year. It is silent at the top of another letter; as in ལྔ *lňa*, (*ňa*) five.

ཤ has the sound of *sh* in sheep; as in ཤིང *shing*, wood, a tree.

ས is the *s* in saint; as in སོ་སོ *so-so*, different; སེམས *sems*, the mind, soul. At the top of a letter, as also at the end of a syllable, it is silent, according to common practice.

Digitized by Google

ཧ is the hard aspirated *h* in heart, horn, as in ཧོ་ *Hor*, a Turk.

ཨ is sounded like *a* in far, father, as in ཨ་ཆེ *a-chhé*, one's elder sister. The inherent *a* also is not pronounced like the short *u* in up, cup, &c. as in Sanscrit, but it has a middle sound like the French *a* in la, or the English in far, father; as in ལམ *lam*, way, road.

§ 10. Such is the pronunciation of the 30 simple letters. But, besides these, there are many conpound letters, formed either by subjoining one of the following three liquids ཡ་ར་ལ (*y, r, l,*) to another, thus: ཀ་ཁ་ཁ; or by placing one of these ར་ལ་ས (*r, l, s,*) on the top of another, thus: ར་ཁ.ཁ, or by both ways at once, thus: ཀ ཁ ཁ. We proceed now to treat of such compound letters; and first,

§ 11. 2. Of those letters that have a subjoined ཡ, *y*, (ཡ་བཏགས *ya-btags*) written thus: ᵧ.

They are seven in number ཀ་ཁ་ག་པ་ཕ་བ་ཨ, and are represented thus: ཀ *kya*, ཁ *khya*, ཁ *gya*, ཁ *pya*, ཁ *phya*, ཁ *bya*, ཁ *mya*. Their pronunciation is as follows:

ཀ is sounded like *t* in tube, or in virtue; as in ཀ་ལ་པ *kyal-pa*, idle talk.

ཁ is the preceding character aspirated; as in ཁ *khyi*, a dog.

ཁ is pronounced like *d* in duke; as in ཁ་ར་པ *gyur-pa*, he is become, or grown.

ཁ in no word occurs in this simple state. It has either a surmounting ས (thus: ཁ *spya*) or a ད prefix, (thus: ད ᵈ*pya*) and then, in each case, it is sounded *ch*, or *sh*; as in ཁ *spyan* (*shan* or *chan*) the eye; ད ᵈ*pya* (*sha* or *cha*) tax, tribute.

ཁ is pronounced generally *chh*; as in ཁ *phyug-po*, the rich or rich, (*chhug-po.*) But in Ladak, and in some other parts, it is sounded also like ཕ *ph*; as in ཁ *phye*, meal, flour, pronounced (ཁ *phé*,) as if there were no subjoined *y*, ཡ.

ཁ is pronounced *ch* and *j*; as in ཁ *byed-pa* (*ched-pa* or *jed-pa*), to do, make.

ཁ is sounded *ny*; as in ཁ *myong-va* (pronounced *nyong-va*), to taste.

§ 12. 3. Of those letters that have ར subjoined (ར་བཏགས *ra btags*, written thus: ᵣ.)

The following fourteen letters ཀ་ཁ་ག་ཏ་ཐ་ད་ན་ཕ་ཐ་ཟ་ཤ་ས་ཧ, subject to this addition, assume the form of ཀ *kra*, ཁ *khra*, ཁ *gra*, ཏ *tra*, ཐ *thra*, ད *dra*, ཁ *nra*, ཕ *pra*, ཁ *phra*, ཁ *bra*, ཁ *mra*, ཁ *shra*, ཁ *sra*, ཁ *hra*: and they should also be pronounced accordingly; but, in common practice, they are sounded very obscurely, ཀ, ཏ, ཕ, are sounded like *ta*; ཁ, ཐ, ཁ, like *tha*; ག, ད, ན, like *'da* or *t'a*, or all the nine like *t*: ཁ, ཁ, ཁ, are sounded by some people like a cerebral *sh*. As this mode of pronouncing the letters, which

Digitized by Google

have a subjoined *r*, is very uncertain, it is better to write and pronounce them regularly, as in other languages.

§ 13. 4. Of those letters that have a subjoined ལ, *la* (ལ་ བཏགས *la btags*) :

The following six letters : ཀ་ ག་ བ་ ཟ་ རྟ་ ས, with ལ subjoined, have the form of ཁ *kla*, ཅ *gla*, ཕ *bla*, ཟ *zla*, ཏ *rla*, ཤ *sla*. All such syllables are pronounced alike, the subjoined *l* alone being uttered, (the upper letters remaining silent, according to common custom,) with the exception of ཟ *zla*, which is pronounced *da*. But this also sometimes is sounded *la*, as in སྤུན་ཟ *spun-zla* (*spun-la*), a brother or sister.

Note.—Besides the three subjoined letters above specified, (*y*, *r*, *l*,) there occurs sometimes a small triangle, (called in Tibetan *Vazur*, an angular *v* or *w*, thus : ▵) placed below some letters. In Tibetan words it has no sound, but it is used only for distinction's sake ; as in ཚ *tsha*, hot ; ཆ *tsha*, salt: ཙ r*tsa*, root, vein ; ཙ r*tsa*, grass, herb. In ཡི་ དྭགས the ▵ is added to show that the ད is a radical letter, not a prefix, and to be sounded accordingly. But this ▵ in these and other similar words is not always inserted : many leave it out, the context showing the proper meaning of the word. In Sanscrit words this ▵ is pronounced *o* in Tibet ; as in *Bodhisato*, *Sohá*, *Om ! Soti Sidham*, &c. instead of *Bodhisatwa*, *Swahá*, *Om ! Swasti Sidham*.

§ 14. 5. Of those letters that have a surmounting ར, or *r*, inserted at the top.

The following fifteen letters : ཀ་ ཁ་ ག་ ཆ་ ཏ་ ཐ་ ཤ་ ད་ ན་ ཟ་ ཚ་ ཛ, when thus surmounted by ར, have the form of ཀ r*ka*, ཁ r*kya*, ག r*ga*, ཆ r*gya*, ཏ r*na*, ཐ r*ja*, ཤ r*nya*, ད r*ta*, ན r*da*, ཟ r*na*, ཚ r*ba*, ཛ r*ma*, ཛ r*mya*, ཙ r*tsa*, ཛ r*dsa*, and should be pronounced accordingly. But, in general, the ར on the top of a letter is silent, except when it is carried to the preceding syllable, terminating in a vowel ; as in རྡོ་རྗེ r*do-rjé*, is pronounced *dor-jé* ; ཨུ་ཏྱན *u-rgyan*, *ur-gyen* ; ཨ་ཏྲགས *mi-rnams* (*mir-nams*), men. The ཀ་ ཁ་ ཆ་ ད་ ཛ letters are sounded harder, more distinctly, with the inserted ར than in their simple state. ཙ r*tsa*, and ཛ r*dsa* are now sounded also *sa* and *za*, instead of *tsa* and *dsa*.

§ 15. 6. Of those letters that have a surmounting ལ or *l*.

The following ten letters, ཀ་ ག་ ད་ ཅ་ ཏ་ ཐ་ ད་ པ་ ཕ་ ཧ, when surmounted by ལ, appear in this form ; ཀ l*ka*, ག l*ga*, ད l*na*, ཅ l*cha*, ཏ l*ja*, ཐ l*ta*, ད l*da*, པ l*pa*, ཕ l*ba*, ཧ l*ha*, and they should also be pronounced accordingly. But, in general, the ལ is silent, except in ཧ, and when the preceding syllable terminates in a vowel, with which it is frequently

Digitized by Google

sounded ; as in these words: ཆིས་ལྟར (*chi-ltar*) *chil-tar*, how? དགའ་ལྡན (*dgah-ldan*) *gal-dan*, paradise. The ག་ ཁ་ད་ བ་ the surmounting ཡ, are sounded harder or more distinctly, than in their simple state.

§ 16. 7. Of those letters that have a surmounting ས (*s*) :

The following twenty-two letters : ཀ་ ཁ་ ག་ ཀ་ ཁ་ ག་ ང་ ཏ་ ཐ་ ད་ ཀ་ ཁ་ ཀ་ ཁ་ ག་ ཀ་ ཁ་ ཀ་ ཁ་ ཀ་ ཁ, when surmounted by ས, have the appearance of ས *ska*, ས *skya*, ས *skra*, ས *sga*, ས *sgya*, ས *sgra*, ས *s'a*, ས *snya*, ས *sta*, ས *sda*, ས *sna*, ས *snra*, ས *spa*, ས *spya*, ས *spra*, ས *sba*, ས *sbya*, ས *sbra*, ས *sma*, ས *smya*, ས *smra*, ས *stsa*, and they should be pronounced accordingly, together with the ས, but it is seldom heard. The letters ག ཁ ག ད ཀ ཁ ཁ are in the present day sounded harder, or more distinctly, than in their simple state. ས *skr*, and ས *spr*, in some words, are sounded like *t* or *sh*.

§ 17. According to the instructions of the Tibetan Grammarians, all the three surmounting letters (ར་ལ་ས) should be pronounced, as it were, by uttering a short vowel before them ; thus, ར *erka*, ལ *elka*, ས *eska* : (in one syllable.) But this is seldom done. It is however proper, when writing in the Roman character, to express every letter, whether it may easily be pronounced or not ; since orthography only can show the true meaning, there being many words according to vulgar pronunciation, of the same sound. Orthography is sufficiently fixed by the great number of printed works in Tibet. Pronunciation is different in different provinces, none of which can be taken for a standard. Grammarians therefore must be consulted.

§ 18. Hitherto it has been shown how such letters should be pronounced that have either of the three subjoined, or of the three surmounting, letters. We now proceed to state the number of the prefixes, and to enumerate the letters to which they are prefixed.

The following five letters ག ད ཀ ཁ ལ are called prefixes, སྔོན་འཇུག *snŏn-hjug*, from their being put before a basis, or radical letter. They are a sort of prepositive particles, used for modifying the meaning of a word, and for forming the present, past, and future tenses of a verb. They may be prefixed to such letters as are specified below. Therefore

§ 19. 8. Of those letters that have a ག prefix ; ག (*ga*) is prefixed to the following eleven simple letters : ཆ ཉ ཏ ད ན ཚ ཟ ཤ ཧ ཨ, thus ; ཀ་ཆ *gchah*, ཀ་ཉ *gnyah*,

Digitized by Google

ག་ཏཱ gtah, ག་ད gdah, ག་ན gnah, ག་ཙ gtsah, ག་ཞ gzhah, ག་ཟ gzah, ག་ཡ gyah, ག་ཤ gshah, ག་ས gsah.

Note.—This ག is prefixed only to eleven simple letters, none of which has either a subjoined or a surmounting letter. All the eleven retain the sound they had without the ག, and the ད after this prefix is sounded distinctly *d*. This ག, as a prefix, is employed in the formation of the present and future tenses of the verbs, besides occurring in many nouns.

§ 20. 9. Of those letters that have a ད prefix.

ད *da* is prefixed to the following fifteen simple and double letters: ཀ་ ཁ་ ཁ་ ག་ ཁ་ ཁ་ ང་ ཚ་ ཚ་ ཛ་ ཛ་ ཟ་ ཡ་ ཤ་ ཧ, thus: ད་ཀ dkah, ད་ཁ dkya, ད་ཁ dkra, ད་ག dgah, ད་ཁ dgya, ད་ཁ dgra, ད་ན dnah, ད་ཕ dpah, ད་ཕ dpya, ད་ཕ dpra, ད་ཝ dvah, ད་ཝ dvya, ད་ཝ dvra, ད་ཟ bmah, ད་ཟ dmya.

Note.—ད is prefixed to letters only of the first and fourth series of the alphabet. They may have, with the exception of ང, also a subjoined *ya* or *ra* (ྱ ྲ) ; but none of them can take a surmounting letter. The ད is also a characteristic letter for the formation of the future tense, in some verbs.

§ 21. 10. Of those letters that have a prefixed ཀ *b*.

ཀ *ba* is prefixed to the following forty-four simple, double, and triple letters: ཀ ཁ ཁ ཁ ཀ ཁ ཁ ཁ

Note.—The five prefixes above specified (ག་ ད་ བ་ མ་ འ), according to common practice, are silent, except when carried to the preceding syllable ending in a vowel; as in ས་ཁྲིག *so-gchig*, thirty-one, is sounded as if it were ས་ཁ་ཁྲིག *sog-chig*, ཟླ་བཟང་ *blo-bzang*, ingenious, by some is pronounced *lob-zang*. རྒྱ་མཚོ *rgya-mtsho*, the sea, *gyam-tsho*; ཡ་མཚན *ya-mtshan*, *yam-tshen*, marvel, &c.

ད and འ are never carried to the foregoing syllable; they are always silent.

The only change in the letters, to which these five characters are prefixed, is with the third letter of each of the five first series of the alphabet, (i. e. with ག་ ཇ་ ད་ ཙ་ ཏ.) They are sounded now distinctly, without any aspiration, as *g*, *j*, *d*, *b*, *ds*. Though these prefixes occur also with the other parts of speech, yet their general use is among the verbs, for forming and distinguishing the present, preterite, and future tenses.

§ 24. Under the above twelve heads, we have enumerated all the different sorts of letters, that precede the vowel, and form the basis of a syllable or word. Here follow, now, the affixes or those letters that are put after the vowel, whether inherent or expressed, and that close the syllable.

§ 25. 13. Of the affixes or closing letters.

The affixes (རྗེས་འཇུག *rjes-hjug*) are the following ten simple or single, and four double letters: ག *g*, ང *ng*, ད *d*, ན *n*, བ *b*, མ *m*, འ *h*, ར *r*, ལ *l*, ས *s*; and གས *gs*, ངས *ngs*, བས *bs*, མས *ms*. They should always be sounded accordingly, since the Tibetan Grammarians say, that these letters are affixed expressly to render the words sonorous and significant.—

The following are examples of each of the simple affixes, to be sounded as written:

ག in	ནག *nag*,	མིག *mig*,	ལུག *lug*,	རེག *reg*,	ཐོག *thog*.
ང	རང *rang*,	ཤིང *ming*,	རུང *rung*,	ཐེང *theng*,	ཧོང *hong*.
ད	ནད *nad*,	ཡིད *yid*,	ལུད *lud*,	མེད *med*,	ཡོད *yod*.
ན	ལན *lan*,	རིན *rin*,	སྐུན *kun*,	ལེན *len*,	དོན *don*.
བ	རབ *rab*,	རིབ *rib*,	ཐུབ *thub*,	ལེབ *leb*,	ཐོབ *thob*.
མ	ལམ *lam*,	རིམ *rim*,	ཡུམ *yum*,	རྩེམ *zem*,	རྩོམ *zom*.
འ	བཀའ *bkah*,	——	——	——	——
ར	མར *mar*,	མིར *mir*,	རྒྱུ *gur*,	ཟེར *zer*,	ནོར *nor*.
ལ	བལ *bal*,	རིལ *ril*,	ཡུལ *yul*,	ཤེལ *shel*,	ཡོལ *yol*.
ས	ལས *las*,	རིས *ris*,	ལུས *lus*,	ཤེས *shes*,	གོས *gos*.

Digitized by Google

The double ones :

གས in	པགས	རིགས	ལུགས	ལེགས	དོགས
	pags	*rigs*	*lugs*	*legs*	*dogs*
ངས	སངས	ལིངས	སྲུངས	རེངས	ཧོངས
	sangs	*lings*	*srungs*	*rengs*	*hongs*
བས	ཐབས	ཆིབས	ཤུབས	ཁེབས	ཧོབས
	thabs	*chhibs*	*shubs*	*khebs*	*hobs*
མས	རམས	རིམས	ཤུམས	སེམས	སོམས
	rams	*rims*	*shums*	*sems*	*soms*

Note.—Besides these, there are yet, according to ancient orthography, three double affixes : ནད *nd* or *nt*, རད *rd* or *rt*, and ལད *ld* or *lt* ; as in བསན་པ *gsand-pa*, he heard ; ཐུ་ཡ་ད *gyurd-pa*, he became ; and གསོལ་ད *gsold-pa*, he begged or requested. Though this mode of writing is the more correct for designing the past tense, yet according to modern practice, the ད is omitted ; and the above words are now written without the ད, thus : བསན་པ, ཐུ་ཡ་ཕ and གསོལ་ཕ.

§ 26. Some of the affixes enumerated above are only obscurely heard ; some are left entirely silent (as the ས in གས, ངས, བས, མས), and some change the preceding vowel.

In Tibet, the final terminations -ས, ུ ས, ེ ས, (as, us, os,) are pronounced in three different ways, in different parts of the country. As ལས *las*, work, is sounded *las*, *la*, *lé* ; ལུས *lus*, the body, is pronounced *lus*, *lu*, *lü*, (ü, the French u ;) ཆོས *chhos*, religion, is pronounced *chhos*, *chho*, *chhö*, (ö, the French eu.) And such is the practice with some other letters also, especially with the ག and ད (*g* and *d*.)

The final ི-ས and -ས terminations are either pronounced accordingly as they are written, or the ས is left silent. As in ཤིས, which is pronounced either *ris* or *ri* ; and in ཤེས is sounded either *shes* or *shé*. And this is the case with some other letters also, especially with the ག and ད (*g*, *d*). Such is the practice with the affixes. It is proper to write and pronounce them regularly, as has been exhibited above.

§ 27. In the following abstract, from Nos. 1 to 209, is exhibited, how the basis of every word in the Tibetan language, together with the inherent *a*, should be written and pronounced ; and in continuation from Nos. 210 to 226, the affixes or letters following the vowel, are enumerated, together with their names and powers. The

Digitized by Google

abstract, in this form, contains only the radical letters with the inherent *a*; but, if to these roots be added the four vowel signs ◌ᢩ, ◌ᢩ, ◌ᢩ, ◌ᢩ, (*i*, *u*, *e*, *o*,) spelt in the ordinary manner: (viz. ཀ· ཀི· ཀུ· ཀེ· ཀོ or ཀཱ· ཀཱི· ཀཱུ· ཀཱེ· ཀཱོ) followed by such affixes, as may be required, then this abstract will comprehend every word of the Tibetan language.

§ 28. The several columns of the abstract contain respectively; I. General number of letters in the whole scheme. II. Particular number of each class of letters. III. Roots in Tibetan, with the inherent *a*. IV. The same in Roman character. V. Power of those roots without any vowel taken grammatically. VI. Ditto vulgarly.

ABSTRACT OF THE ORTHOGRAPHY AND ORTHOEPY OF THE TIBETAN LANGUAGE.

§ 29. 1. The thirty simple letters of the alphabet:

I	II	III	IV	V	VI	I	II	III	IV	V	VI
1		ཀ	*ka*	*k*	—	16		ཨ	*ma*	*m*	—
2		ཁ	*kha*	*kh*	—	17		ཚ	*tsa*	*ts*	—
3		ག	*ga*	*g*	*k* or *q*	18		ཛ	*tsha*	*tsh*	—
4		ང	*ňa*	*ň,ng*	—	19		ཟ	*dsa*	*ds* or *dz*	
5		ཅ	*cha*	*ch*	—	20		ཝ	*wa*	*w*	*v*
6		ཆ	*chha*	*chh*	—	21		ཞ	*zha*	*zh*	french j
7		ཇ	*ja*	*j*	*ch*	22		ཟ	*za*	*z*	—
8		ཉ	*nya*	*ny*	—	23		ཧ	*ha*	*h*	—
9		ཏ	*ta*	*t*	—	24		ཡ	*ya*	*y*	—
10		ཐ	*tha*	*th*	—	25		ར	*ra*	*r*	—
11		ད	*da*	*d*	*t*	26		ལ	*la*	*l*	—
12		ན	*na*	*n*	—	27		ཤ	*sha*	*sh*	—
13		པ	*pa*	*p*	—	28		ས	*sa*	*s*	—
14		ཕ	*pha*	*ph*	—	29		ཧ	*h'a*	*h'*	—
15		བ	*ba*	*b*	*p, v*	30		ཨ	*á*	*a*	—

Note 1	ཀ *ka*	ཁ *kha*	ག *ga*	=	ཀ or *k*
2	ཅ *cha*	ཆ *chha*	ཇ *ja*	=	ཅ or *ch*
3	ཏ *ta*	ཐ *tha*	ད *da*	=	ད or *t*
4	པ *pa*	ཕ *pha*	བ *ba*	=	པ or *p*
5	ཚ *tsa*	ཛ *tsha*	ཟ *dsa*	=	ཚ or *ts*

That is, the three first letters of each of the five series of the Tibetan alphabet, have nearly the same sound, according to the common pronunciation in Tibet, when heard by a stranger or foreigner whose ear cannot distinguish immediately the sharp or flat,

Digitized by Google

aspirated and hard, letters. But it is expedient for the learner to write and pronounce them accordingly; since by this means only can a fundamental and correct knowledge of the Tibetan language be obtained.

§ 30. 2. The seven letters having a subjoined ཡ, *y*.

I	II	III	IV	V	VI	I	II	III	IV	V	VI
31	1	ཀ	*kya*	*ky*	--	35	5	ཕ	*phya*	*phy* =	*chh*
32	2	ཁ	*khya*	*khy*	—	36	6	ཕ	*bya*	*by*	*ch*, *j*
33	3	ག	*gya*	*gy*	—	37	7	ཟ	*mya*	*my*	*ny*
34	4	ཕ	*pya*	*py*	*sh* or *ch*						

§ 31. 3. The fourteen letters having a subjoined ར, (*r* or ˌ).

38	1	ཀ	*kra*	*kr* =	*t'*	45	8	ཕ	*pra*	*pr* =	*t'*
39	2	ཁ	*khra*	*khr*	*t'h*	46	9	ཕ	*phra*	*phr*	*t'h*
40	3	ག	*gra*	*gr*	*d'* or *t'*	47	10	ཕ	*bra*	*br*	*'d*
41	4	ཏ	*tra*	*tr*	*t'*	48	11	ཟ	*mra*	*mr*	—
42	5	ཐ	*thra*	*thr*	*t'h*	49	12	ཤ	*shra*	*shr*	*s'h*
43	6	ད	*dra*	*dr*	*'d*	50	13	ས	*sra*	*sr*	*s'h*
44	7	ན	*nra*	*nr*	—	51	14	ཧ	*h'ra*	*h'r*	*s'h*

§ 32. 4. The six letters with a subjoined ལ, *l*.

52	1	ཀ	*kla*	*kl* =	*l*	55	4	ཟ	*zla*	*zl* =	*d* or *l*
53	2	ག	*gla*	*gl*	*l*	56	5	ཤ	*rla*	*rl*	*l*
54	3	ཕ	*bla*	*bl*	*l*	57	6	ཟ	*sla*	*sl*	*l*

§ 33. 5. The fifteen letters having a surmounting ར, r.

58	1	ཀ	r*ka*	r*k* =	*k*	66	9	ད	r*da*	r*d* =	*d*
59	2	ཀ	r*kya*	r*ky*	*ky*	67	10	ན	r*na*	r*n*	*n*
60	3	ག	r*ga*	r*g*	*g*	68	11	ཕ	r*ba*	r*b*	*b*
61	4	ག	r*gya*	r*gy*	*gy*	69	12	ཟ	r*ma*	r*m*	*m*
62	5	ང	r*ňa*	r*ň*	*ň*	70	13	ཟ	r*mya*	r*my*	*my* or *ny*
63	6	ཇ	r*ja*	r*j*	*j* or *zh*	71	14	ཚ	r*tsa*	r*ts*	*ts* or *s*
64	7	ཉ	r*nya*	r*ny*	*ny*	72	15	ཛ	r*dsa*	r*ds*	*ds* or *z*
65	8	ཏ	r*ta*	r*t*	*t*						

Digitized by Google

§ 34. 6. The ten letters having a surmounting ལ, l.

I	II	III	IV	V	VI	I	II	III	IV	V	VI
73	1	ལ	l*ka*	l*k* =	*k*	78	6	ལ	l*ta*	l*t* =	*t*
74	2	ལ	l*ga*	l*g*	*g*	79	7	ལ	l*da*	l*d*	*d*
75	3	ལ	l*ňa*	l*ň*	*ň*	80	8	ལ	l*pa*	l*p*	*p*
76	4	ལ	l*cha*	l*ch*	*ch*	81	9	ལ	l*ba*	l*b*	*b*
77	5	ལ	l*ja*	l*j*	*j*	82	10	ལ	l*ha*	l*h*	*l'*

§ 35. 7. The twenty-two letters with a surmounting ས, s.

83	1	ས	s*ka*	s*k* =	*k*	94	12	ས	s*nra*	s*nr* =	*nr*
84	2	ས	s*kya*	s*ky*	*ky*	95	13	ས	s*pa*	s*p*	*p*
85	3	ས	s*kra*	s*kr*	*kr* (*t*,*s'h*)	96	14	ས	s*pya*	s*py*	*py sh* or *ch*
86	4	ས	s*ga*	s*g*	*g*	97	15	ས	s*pra*	s*pr*	*pr*, *t'*
87	5	ས	s*gya*	s*gy*	*gy*	98	16	ས	s*ba*	s*b*	*b*
88	6	ས	s*gra*	s*gr*	*gr 'd*	99	17	ས	s*bya*	s*by*	*by*, *j* or *zh*
89	7	ས	s*ňa*	s*ň*	*ň*	100	18	ས	s*bra*	s*br*	*br* or *'d*
90	8	ས	s*nya*	s*ny*	*ny*	101	19	ས	s*ma*	s*m*	*m*
91	9	ས	s*ta*	s*t*	*t*	102	20	ས	s*mya*	s*my*	*my* or *ny*
92	10	ས	s*da*	s*d*	*d*	103	21	ས	s*mra*	s*mr*	*mr*
93	11	ས	s*na*	s*n*	*n*	104	22	ས	s*tsa*	s*tsa*	*s*

§ 36 8. The eleven simple letters preceded by a ག, g.

105	1	ག	g*chah*	g*ch* =	*ch*	111	7	ག	g*zhah*	g*zh* =	*zh*
106	2	ག	g*nyah*	g*ny*	*ny*	112	8	ག	g*zah*	g*z*	*z*
107	3	ག	g*tah*	g*t*	*t*	113	9	ག	g*yah*	g*y*	*y*
108	4	ག	g*dah*	g*d*	*d*	114	10	ག	g*shah*	g*sh*	*sh*
109	5	ག	g*nah*	g*n*	*n*	115	11	ག	g*sah*	g*s*	*s*
110	6	ག	g*tsah*	g*ts*	*ts*						

§ 37. 9. The fifteen simple and double letters having a ད d, prefix.

116	1	ད	d*kah*	d*k* =	*k*	121	6	ད	d*gra*	d*gr*	*gr d'* or
117	2	ད	d*kya*	d*ky*	*ky*	122	7	ད	d*ňah*	d*ň*	*ň*
118	3	ད	d*kra*	d*kr*	*kr t'*	123	8	ད	d*pah*	d*p*	*p*
119	4	ད	d*gah*	d*g*	*g*	124	9	ད	d*pya*	d*py*	*py*, *sh* or *ch*
120	5	ད	d*gya*	d*gy*	*gy*	125	10	ད	d*pra*	d*pr*	*pr* or *t'*

Digitized by Google

I	II	III	IV	V	VI
126	11	ད་ཝ་	d*vah*	d*v*	*v* { ཨུ = *u*; ཨོ *o*
127	12	ད་ཡ	d*vya*	d*vy*	*vy* or *y*
128	13	ད་ཤ	d*vra*	d*vr*	*vr*
129	14	ད་ཨ	d*mah*	d*m*	*m*
130	15	ད་ཡ	d*mya*	d*my*	*my, ny*

§ 38. 10. The forty-five simple, double, and triple letters having a ཀ, or b prefix.

I	II	III	IV	V	VI
131	1	ཀ་ཁ	b*kah*	b*k* =	*k*
132	2	ཀ་ཡ	b*kya*	b*ky*	*ky*
133	3	ཀ་ཤ	b*kra*	b*kr*	*kr, t'*
134	4	ཀ་ལ	b*kla*	b*kl*	*kl* or *l*
135	5	ཀ་ཤ	b*rka*	b*rk*	*k*
136	6	ཀ་ཡ	b*rkya*	b*rky*	*ky*
137	7	ཀ་ས	b*ska*	b*sk*	*k*
138	8	ཀ་ས	b*skya*	b*sky*	*ky*
139	9	ཀ་ས	b*skra*	b*skr*	*kr, t'(sh)*
140	10	ག་ཁ	b*gah*	b*g*	*g*
141	11	ག་ཡ	b*gya*	b*gy*	*gy*
142	12	ག་ཤ	b*gra*	b*gr*	*gr, d'*
143	13	ག་ཤ	b*rga*	b*rg*	*g*
144	14	ག་ཡ	b*rgya*	b*rgy*	*gy*
145	15	ག་ས	b*sga*	b*sg*	*g*
146	16	ག་ས	b*sgya*	b*sgy*	*gy*
147	17	ག་ས	b*sgra*	b*sgr*	*gr, 'd*
148	18	ག་ཅ	b*rňa*	b*rň*	*ň*
149	19	ག་ཉ	b*sňa*	b*sň*	*ň*
150	20	ཆ་ཧ	b*chah*	b*ch*	*ch*
151	21	ཆ་ཤ	b*rja*	b*rj*	*j* or *zh*
152	22	ཆ་ཤ	b*rnya*	b*rny*	*ny*
153	23	ཆ་ཤ	b*snya*	b*sny*	*ny*
154	24	ཏ་ཧ	b*tah*	b*t* =	*t*
155	25	ཏ་ཤ	b*rta*	b*rt*	*t*
156	26	ཏ་ལ	b*lta*	b*lt*	*t*
157	27	ཏ་ས	b*sta*	b*st*	*t*
158	28	ད་ཧ	b*dah*	b*d*	*d*
159	29	ད་ཤ	b*rda*	b*rd*	*d*
160	30	ད་ལ	b*lda*	b*ld*	*d*
161	31	ད་ས	b*sda*	b*sd*	*d*
162	32	ན་ཤ	b*rna*	b*rn*	*n*
163	33	ད་ཤ	b*sna*	b*sn*	*n*
164	34	ཙ་ཧ	b*tsah*	b*ts*	*ts*
165	35	ཙ་ཤ	b*rtsa*	b*rts*	*ts, s*
166	36	ཙ་ས	b*stsa*	b*sts*	*s*
167	37	ཛ་ཤ	b*rdsa*	b*rds*	*z*
168	38	ཞ་ཧ	b*zhah*	b*zh*	*zh*
169	39	ཟ་ཧ	b*zah*	b*z*	*z*
170	40	ཟ་ལ	b*zla*	b*zl*	*d*
171	41	ཟ་ལ	b*rla*	b*rl*	*l*
172	42	ཤ་ཧ	b*shah*	b*sh*	*sh*
173	43	ས་ཧ	b*sah*	b*s*	*s*
174	44	ས་ཤ	b*sra*	b*sr*	*sr, s'h*
175	45	ས	b*sla*	b*sl*	*l*

§ 39. 11. The fifteen simple and double letters having a ཨ, m, prefix.

I	II	III	IV	V	VI
176	1	ཨ་ཁ	m*khah*	m*kh* =	*kh*
177	2	ཨ་ཁ	m*khya*	m*khy*	*khy*
178	3	ཨ་ཁ	m*khra*	m*khr*	*khr, t'h*
179	4	ཨ་ག	m*gah*	m*g* =	*g*
180	5	ཨ་ཡ	m*gya*	m*gy*	*gy*
181	6	ཨ་ཤ	m*gra*	m*gr*	*gr, 'd*

Digitized by Google

I	II	III	IV	V	VI
182	7	ཨ་ཉ	m*ñah*	m*ñ*	*ñ*
183	8	ཨ་ཆ	m*chhah*	m*chh*	= *chh*
184	9	ཨ་ཇ	m*jah*	m*j*	*j*
185	10	ཨ་ཉ	m*nyah*	m*ny*	*ny*
186	11	ཨ་ཐ	m*thah*	m*th*	*th*
187	12	ཨ་ད	m*dah*	m*d*	= *d*
188	13	ཨ་ན	m*nah*	m*n*	*n*
189	14	ཨ་ཚ	m*tshah*	m*tsh*	*tsh*
190	15	ཨ་ཛ	m*dsah*	m*ds*	*ds*

§ 40. 12. The nineteen simple and double letters having a ཧ, h, prefix.

I	II	III	IV	V	VI
191	1	ཧ་ཁ	h*kkhah*	h*kh*	= *kh*
192	2	ཧ་ཁྱ	h*kkhya*	h*khy*	*khy*
193	3	ཧ་ཁྲ	h*kkhra*	h*khr*	*khr, t'h*
194	4	ཧ་ག	h*gah*	h*g*	*g*
195	5	ཧ་གྱ	h*gya*	h*gy*	*gy*
196	6	ཧ་གྲ	h*gra*	h*gr*	*gr, d'*
197	7	ཧ་ཆ	h*chhah*	h*chh*	*chh*
198	8	ཧ་ཇ	h*jah*	h*j*	*j*
199	9	ཧ་ཐ	h*thah*	h*th*	*th*
200	10	ཧ་ད	h*dah*	h*d*	*d*
201	11	ཧ་ད	h*dra*	h*dr*	= *dr, 'd*
202	12	ཧ་ཕ	h*phah*	h*ph*	*ph*
203	13	ཧ་ཕྱ	h*phya*	h*phy*	*phy, chh*
204	14	ཧ་ཕྲ	h*phra*	h*phr*	*phr, t'h*
205	15	ཧ་བ	h*bah*	h*b*	*b*
206	16	ཧ་བྱ	h*bya*	h*by*	*by, j*
207	17	ཧ་བྲ	h*bra*	h*br*	*br, 'd*
208	18	ཧ་ཚ	h*tshah*	h*tsh*	*tsh*
209	19	ཧ་ཛ	h*dsa*	h*ds*	*ds*

§ 41. 13. The ten simple and four double affixes.

I	II	III	IV	V	VI
210	1	ག	g*a*	g	= *k* or *q*
211	2	ང	*ña*	*ñg*	
212	3	ད	*da*	*d*	*t*
213	4	ན	*na*	*n*	
214	5	ཕ	*ba*	*b*	*p*
215	6	མ	*ma*	*m*	
226	7	ཧ	*ha*	—*h*	
217	8	ར	*ra*	= *r*	
218	9	ལ	*la*	*l*	
219	10	ས	*sa*	*s mute*	
220	11	ག་ས	*gs*	the *s* is	
221	12	ང་ས	*ngs*	*mute*	
222	13	བ་ས	*bs*	*in all*	
223	14	མ་ས	*ms*	*these*	

To which may be added the following:

I	II	III	IV	V	VI
224	15	ན་ད	*nd*	or	*nt*
225	16	ར་ད	*rd*	or	*rt*
226	17	ལ་ད	*ld*	or	*lt*

OBSERVATIONS.

1. In the above abstract of the orthography and orthoëpy (of this language) forming 209 combinations, classed under 12 heads, is exhibited the basis of every word in the Tibetan language.

Digitized by Google

2. Many of these syllables, as they now stand, are significant words; others become so by the addition of any of the affixes (enumerated under the 13th head).

3. In all these syllables the vowel *a* is inherent, and must be pronounced with the same tone, as in 'far' or 'father' in English. It must be remembered that every syllable in the Tibetan language, where there is no apparent vowel sign, must be pronounced with the inherent *a*; as in ང *ña*; རང *rang*; ལགས *lags*; བསམས b*sams*, &c.

4. This inherent *a* is visible, and expressed by the letter ཨ, in such syllables, as have a prefix before the simple radical (or fundamental) letter, and when there follows no consonant closing the syllable. But when the radical or fundamental letter is a compound one, or when there follows a consonant (or two consonants) after the radix, the *a* vowel is inherent, and must always be pronounced. It is visible in syllables like the following words:

རྟགས k*tah*, pawn, pledge, bail.	རྡཱཀ m*dah*, an arrow.
དགའ d*gah*, joy, pleasure.	ཧགས h*gah*, some, any.
བཀའ b*kah*, a precept, commandment.	

and inherent in such syllables or words as follow:

དགྲ d*gra*, an enemy.	བཀས b*kas*, split or cleft asunder.
བསྐ b*ska*, bitter (taste).	རྡངས m*dangs*, the forehead; yesterday.
ཧདྲ h*dra*, like, similar.	ཧགྲམ h*gram*, the jaw, &c.
དགར d*gar*, a separating.	

5. All words or syllables, in this tongue, having the inherent or visible *a* (ཨ) are written and pronounced as has been explained. Those that have any of the four vowels (i, u, e, o,) marked thus: ◌ᢩ, ◌ᢩ, ◌ᢩ, ◌ᢩ, are formed of the same 209 syllables, as have been already exhibited in alphabetical order, by adding the vowel signs. Thus the whole may be formed into a syllabic scheme, to which if the affixes (enumerated under the 13th head) be added as may be required, every word in the Tibetan language will then be comprehended in this scheme.

The whole may be spelt in the same manner, as here is exhibited with the first syllable of each of the 12 heads: as,

Digitized by Google

1	ཀ *ka*	ཀི *ki*	ཀུ *ku*	ཀེ *ké*	ཀོ *ko*
2	ཀྱ *kya*	ཀྱི *kyi*	ཀྱུ *kyu*	ཀྱེ *kyé*	ཀྱོ *kyo*
3	ཁྲ *kra*	ཁྲི *kri*	ཁྲུ *kru*	ཁྲེ *kré*	ཁྲོ *kro*
4	གླ *kla*	གླི *kli*	གླུ *klu*	གླེ *klé*	གློ *klo*
5	རྐ r*ka*	རྐི r*ki*	རྐུ r*ku*	རྐེ r*ké*	རྐོ r*ko*
6	ལྐ l*ka*	ལྐི l*ki*	ལྐུ l*ku*	ལྐེ l*ké*	ལྐོ l*ko*
7	སྐ s*ka*	སྐི s*ki*	སྐུ s*ku*	སྐེ s*ké*	སྐོ s*ko*
8	རྒྱ g*chah*	རྒྱ g*chi*	རྒྱ g*chu*	རྒྱ g*ché*	རྒྱ g*cho*
9	དཀ d*kah*	དཀ d*ki*	དཀ d*ku*	དཀ d*ké*	དཀ d*ko*
10	བཀ b*kah*	བཀ b*ki*	བཀ b*ku*	བཀ b*ké*	བཀ b*ko*
11	མཁ m*khah*	མཁ m*khi*	མཁ m*khu*	མཁ m*khé*	མཁ m*kho*
12	ཧཁ h*khah*	ཧཁ h*khi*	ཧཁ h*khu*	ཧཁ h*khé*	ཧཁ h*kho*

6. With respect to the affixes (enumerated under the 13th head, from the 210th to 226th number) it must be remarked, that these are the only letters of the Tibetan alphabet that close a syllable, or follow any vowel; they likewise enjoy the office of initials: but thatthe 20 other letters of the alphabet, (as ཀ་ ཁ ། ག་ ང་ ཅ ། ཆ་ ཇ ། ཉ་ ཏ ། ཐ་ ད་ ན་ ཕ ། ཨ ། ཟ ། ཡ ། ར ། ཤ ། ས ། ཧ ། ཨ ।) never close the syllable, or never are put after any vowel, but only occur as initial letters.

§ 42. The following is an Abstract exhibiting those simple and compound letters that have a similar sound, according to the common practice in Tibet.

ཀ *ka*	ཀ་ ཤ་ ཕ་ ཐ་ དཀ་ ལཀ་ ལཤ་ ལཐ	= ཀ	=	*ka*
	ཀ་ ཀ -- ཐ ངཀ ལཀ ལཀ་ ལཐ	ཀ		*kya*
	ཀ ཐ་ ངཀ་ ལཀ ·ལཐ (v· ཏ· ཤ· ངཤ· ཐ·)	ཀ		*t'a*
	ཐ ལཐ (ཐ· ཐ· ཐ·* ཐ· ཤ· ལཐ· ཤ· ལ)	ལ		*la*
ཁ *kha*	ཁ· ལཁ· ཧཁ	ཁ		*kha*
	ཁ· ལཁ· ཧཁ	ཁ		*khya*
	ཁ· ལཁ· ཧཁ (ཁ· ཤ· ཧཁ)	ཁ		*t'ha*
ག *ga*	ག when simple, in general			*ka* or *qa*
	ག· ཀ· ཤ· ཐ· ངཀ· ལཀ ལཀ· ལཐ·ལཀ· ཧཀ· ཐ			*ga*
	ཀ· ཀ· ཐ· ངཀ· ལཀ· ལཀ· ལཐ· ལ· ཧ			*gya*
	ཐ· ཐ· ངཐ· ལ· ལཐ· ལ· ཧ (ངཐ)			*d'a*

* Pronounced both *la* and *da*.

Digitized by Google

	ཟ (see ཟ and ཞ)	=	=	*la*
ང *ňa*	ང་ ངོ་ ལ་ ལ་ དངའ་ ལངོ་ ལལ	ང		*ňa*
ཚ *cha*	ཚ་ ལ་ ཁཚའ་ ལཚའ་ (ངལ་ ལ)	ཚ		*cha*
ཆ *chha*	ཆ་ ཁཆའ་ འཆའ (ལ་ འལ)	ཆ		*chha*
ཇ *ja*	when simple, commonly ..	..		*c'ha*
	ཇ་ ཇ་ ལ་ ཁཇའ་ འཇའ ལ'འལ' ལ	..		*ja*
ཉ *nya*	ཉ་ ཉ ལ ཁཉའ ལཉ ལ ལ ལ'ངལ	ཉ		*nya*
ཏ *ta*	ཏ ཏ ལ ལ ཁཏའ ལཏ 'ལཏ ལ ལ	ཏ		*ta*
	ཐ (see ཐ)	..		*t'a*
ཐ *tha*	ཐ ཁཐ' འཐ'	ཐ		*tha*
ད *da*	ད when simple, commonly	ད		*ta*
	ད ད ལ ལ ཁདའ ལདའ ཁདའ འདའ ལ ལ ལ ལ ཇ ཟ	..		*da*
	ཌ ཌ (see ཌ) ..	..		*d'a*
ན *na*	ན ན ལ ཁནའ ལན ལ ཁནའ	ན		*na*
	ཎ ཎ	..		*nra*
པ *pa*	པ པ ལ ངཔ (ལ)	པ		*pa*
	ཕ (see ཕ)	..		*t'a*
	ངལ ཤ = *sh* or *ch*, see ཚ and ཅ	..		
ཕ *pha*	ཕ ཁཕ	..		*pha*
	ཆ ཁཆ (see ཆ)	..		*chha*
	ཐ ཁཐ (see ཐ)	..		*t'ha*
བ *ba*	when simple in the beginning	..		*pa*
	ཁ ཁ ལ ཁ ཁབ' ལ ..	..		*ba*
	ཁ ངཁ' ལ	..		*va*
	for ཇ see ཇ ; ཉ see ཉ ; ཟ see ཟ and ཞ	..		
ཨ *ma*	ཨ ཨ ལ ངཨ'	..		*ma*
	ཉ ཉ ལ ངཉ (see ཉ) ..	..		*nya*
	ཧ ཧ	..		*mra*
ཙ *tsa*	ཙ ཁཙ' ཁཙ (ཙ ཙ ཁཙ *s*) ..	..		*sta*
ཚ *tsha*	ཚ ཁཚ' ཁ'ཚ	..		*tsha*
ཛ *dsa*	ཛ ཁཛ' ཁ'ཛ ཛ	..		*dsa (ja)*

Digitized by Google

ཝ *wa*	ཝ་ དཔལ་ ཝ	..	..	..		*va* or *wa*
ཞ *zha*	ཞ་ ཟཞལ་ ཡཞལ (ཞ་ཡ)	..	..	..		*zha*
ཟ *za*	ཟ་ ཟཟལ་ ཡཟལ (ཟ་ ཡ)		..	..		*za*
	ཤ see ཀ and ཧ	..	..	..		
ཧ *ha*	ཧ་ ཨ	..	..	..	..	*a*
ཡ *ya*	ཡ་ ཟཡལ. (ཀ)	..	..	..		*ya*
ར *ra*	ར	..	..	..	..	*ra*
ལ *la*	ལ (ཀ་ ཁ་ ག་ ཏ་ ད་ ཕ་ ཡ ཟ ཡ)	..		..		*la*
ཤ *sha*	ཤ་ ཟཤལ་ ཡཤལ (ཀ ཡ)	..	..	..		*sh*
	ཥ (ཤ་ ཏ *s'h*	..	..	..		*s'hra*
ས *sa*	ས་ ཟསལ་ ཡསལ (ཏ ཡ)		..	..		*sa*
ཧ *h'a*	ཧ	..	..	..	..	*h'a*
ཨ *a*	ཨ ཧ	..	..	..	..	*a*

From this extensive catalogue, the student of this language will perceive, what a great difference there is in writing and pronouncing words (according to common practice), and how essential it is to know the words in their proper characters, to be able to judge of their true meaning.

Alphabetical scheme of the Sanskrit language, when written in Tibetan characters.

§ 43. The Tibetans having early adapted their own characters (formed in imitation of the Nagari letters), to write the Sanskrit, the student of the Tibetan language should be acquainted with this scheme also, that he may distinguish the two different languages, and read the Sanskrit accordingly.

Here follows a scheme of the Sanskrit Alphabet, as it is generally known to Europeans, both in Nagari and Roman characters, rendered by their equivalents in Tibetan.

Vowels.

Sans.	अ	*a*	आ	*ā*	इ	*i*	ई	*ī*	उ	*u*	ऊ	*ū*	ऋ	*ri*	ॠ	*rī*	ऌ	*li*	ॡ	*lī*
Tib.	ཨ		ཨཱ		ཨི		ཨཱི		ཨུ		ཨཱུ		ཨྲི		ཨཷ		ཨླི		ཨླཱི	

Sans.	ए	*e*	ऐ	*ai*	ओ	*o*	औ	*au*	अं	*ang*	अः	*ah*
Tib.	ཨེ		ཨཻ		ཨོ		ཨཽ		ཨཾ		ཨཿ	

Digitized by Google

CONSONANTS.

ཀ *k* ཁ *kh* ག *g* ག་ *gh* ང *ng*; ཚ *ts* ཚ *tsh* ཛ *ds* ཛ *dsh* ཉ *ny*; ཏ *t'* ཐ *t'h*
for क *k* ख *kh* ग *g* घ *gh* ङ *ng*; च *ch* छ *chh* ज *j* झ *jh* ञ *ny*; ट *t'* ठ *t'h*
ད *d'* ཌ *d'h* ཎ *n'*; ཏ *t* ཐ *th* ད *d* དྷ *dh* ན *n*; པ *p* ཕ *ph* ཨ *b* ཨ *bh* ཨ *m*; ཡ *y* ར *r* ལ *l*
ड *d'* ढ *d'h* ण *n'*; त *t* थ *th* द *d* ध *dh* न *n*; प *p* फ *ph* ब *b* भ *bh* म *m*; य *y* र *r* ल *l*

ཝ *v* or *w* ཤ *sh* ཥ *s'* ས *s* ཧ *h*, ཀ *ksh*, ཉ *jñyá*.
व *v* or *w* श *sh* ष *s'* स *s* ह *h*, क्ष *ksh*, ञ *jñyá*.

The Sanscrit Vowels are joined to the Consonants, thus:

ཀ *kă* ཀཱ *kā* ཀི *kĭ* ཀཱི *kī* ཀུ *kŭ* ཀཱུ *kū* ཀྲྀ *krĭ* ཀཾ *krī* ཀེ *ké* ཀཻ *kai* ཀོ *ko* ཀཌ *kau* ཀཾ *kang* ཀཿ *kah*
and so on with all the thirty-four consonants.

The *y r l w* are subjoined thus: ཀ *ky* ཀ *kr* ཀ *kl* ཀ *kw*, and so on with the rest.

The nasal *ñ* is expressed variously by *ñ*, *ny*, *ń*, *n*, *m*, accordingly as it is followed by letters of different classes (with respect to the organs). One letter is placed above another (or is doubled) thus: ཀ k*k* ཁ k*khkh* ག g*g* ག g*hgh* ང ñ*ñ*, &c. The surmounting *r* is placed thus: ཀ r*b*, ཀ r*m*, ཀ r*k*, ཀ r*g* । ས་ཐ ས*ད*ྦ*ཾ *Sarva mangalam*.

§ 44. A list of contracted words, to show the manner in which such contractions may be made in writing (especially in the small characters), and how such words should be pronounced entirely:

ཀུན	for	ཀུན་མཁྱེན, all-knowing.
ཀུན	—	ཀུན་ཤེས, omniscient.
ཀུན	—	ཀུན་གཟིགས, all-seeing.
ཀུན	—	ཀུན་ནས, from every place.
ཀོ	—	ཀུན་ཟློག, entirely vain, not real.
ཀུས	—	ཀུན་ངེས, misery, natural corruption.
ཁམས	—	ཁམས་གསུམ, the three regions or worlds.
ཁ	—	ཁ་ཚུལ, the cheek.
ཁ	—	ཁ་ཆེན, the chief of any herd or flock; a bull, ram, &c. a BUDDHA.
ཁ	—	ཁ་རིང, extension and length.
ཁ	—	ཁ་ཡེད, without extent.

Digitized by Google

ཁྲོད་ for ཁྲུམ་ཕྱེད, name of a star or constellation.
ཁོག — ཁྱར་ཕྱོག, a tent's top, or upper part.
ཁྱིག — ཁྱར་ཅིག, be it, let it be, may it be.
ཁྱིགས — ཁུ་འཇོགས, a harbour, port, haven.
ཁྱོགས — ཁུ་ཡོགས, a boatman's fee.
ཁྱི — ཁུ་བཞི, quadrangular; a square.
ཁྱོབ — ཁྱབ་ཕྱོབ, one that has found the supreme perfection, a sage, a saint.
ཁོར — ཁོང་ཁྱེར, a town, a city.
ཁྲོམ — ཁྲོགས་བཙམ, a volume, a book.
གཏམ — གཏམ་གཡ, importance, matter.
གཏིང — གཏན་ཤིང, a pestle.
གཏུམ — གཏུམ་མོ, fierce, cruel.
གདུང — གདུང་རྟེན, a shrine where relics are deposited.
གདོང — གདུང་འཇོགས, ditto.
གདུག — གདུགས་ཏ, a bracelet, a ring; an ornament.
གཏོར — གཏོག་ཏོར, a head-band; an excrescence on the head.
གཱུ — གཱུ་ཕྱོག, an arched roof.
གཱུ — གཱུ་ཡཱ་ཕམ, a fathom, two yards.
གཞོ — གཞོན་ཏ, young, a young man.
གཞིང — གཞུ་ཤིང, a lever, a bar.
གཞོ — གཞུ་ཡོ, straight, upright.
གཞན — གཞན་ཤིན་ཡདག— གཞན་ཤིན་ཡདག, it aches, it is in pain.
གཞེ — གཞན་ཁེ or གཞེ, pain, dolour.
གཞན — གཞན་ཐ, the image of a BUDDHA, &c.
གཞན — གཞན་ལུས, a handsome body.
གཞད — གཞན་ཡིད, incorporeal.
ཁ — ཁ་ཡ, chief precept; sacred scriptures.
ཁ — ཁ་ཅ, faint red colour; a garb of ditto.
ཆ — ཆ་ཤས, a part, portion.
ཆ — ཆ་ཁ, the middle of a river, &c.

Digitized by Google

ཆུ་ for ཆུ་ཁྱུད, a vessel for water.
ཆུ་ཧཱུ — ཆུ་ཧཱུ, a crocodile, a dolphin.
ཆུ་ལོག — ཆོ་འཕྲུལ, a miraculous change of one's self, &c.
ཉི — ཉི་ཤུ, twenty.
ཉིན — ཉིན་རྒྱུད, mid-day, noon.
ཉོན་མོངས — ཉོན་མཁས, misery, sin.
ཏིང་ངེ — ཏིང་འཛིན deep meditation, ecstasy.
ཏཾ་པ — ཏམ་པ, entire, integral.
ཏཾ — ཏམས་ཅད, all, the whole.
ཐུགས or ཐུགས — ཐུགས་རྗེ, generosity, liberality.
ཐུགས or ཐུགས — ཐུགས་བརྩེ, mercy, love, affection.
ཐུན — ཐུན་བཞི, the four watches of night.
དེ་བཞིན་གཤེགས་པ, a *Tathágata.*
ནས — ནས་ས, in the time of, at the time of, &c.
རྡོ — རྡོ་རྗེ, an hermit, a *rishi.*
དཔོན — དཔོན་ཡིག, a clerk, secretary, amanuensis.
དཀར — དཀར་ཕོ, porcelain, China-ware.
དགེ — དགེ་མཚན, God.
དགོ — དགོ་ནོ, wealth, riches, treasure.
དཀྱིལ — དཀྱིལ་འཁོར, a circle, mandal.
དཀྱིལ — དཀྱད་ཕྱིག, the meridian line.
དགེ — དགེ་འདུན, the clergy, priesthood.
དགེ — དགེ་སློང, a priest, monk, friar.
དགེ — དགེ་ལུགས, virtuous manners.
དངོ — དངོས་ལུས, natural, real.
དཔལ — དཔལ་ལྡན, noble, illustrious.
དམག — དཔུང་ཚོགས, assembled troops; an army.
དབང — དབང་ཕྱུག, *Ishwara*, Jupiter.
དཔྱད — དཔྱ་ཕོད, a turban; a crown.
དམག — དམག་དཔོན, a general.
དཔུང — དམག་དཔུང, a troop of soldiers or warriors.

Digitized by Google

མཁའ	for	མཁའ་མཁའ, the void space above, heaven.
རྒྱས	—	རྒྱ་ཕྱོགས, the western quarter of the world.
རྒྱན	—	རིན་བཅུ a gem.
རྒྱལ	—	རྒྱལ་ཆེས, perfect, best.
ཕྱག	—	ཕྱག་འཚལ་ལོ, reverence be to, or I adore, &c.
ཕྱིས	—	ཕྱིན་ལས, affair, business, commission.
བཀྲ	—	བྱང་ཤིང, fuel, wood for fire.
སྐྱེ	—	བྱང་མོ, the female sex, a woman.
སྐྱ	—	པོང་བ, an ass.
ཁྱེ	—	ཁ་ཆེ, a flock of birds.
ཁྱ	—	ཁང་ཕྱོགས, the northern quarter.
ཁ	—	ཁང་ཆུབ, a Bodhisatwa.
ཁ	—	ཁ་ལ་ལང, a beast, a quadruped.
ཁ	—	ཁ་ཟ, a brahman.
ཁ	—	ཁ་ལ, a fool, idiot.
ཁ	—	ཁ་ཤེས, prudence, understanding.
ཁ	—	ཁ་ཅ, an officer, magistrate.
ཁ	—	ཁ་ཤིས, blessings ; glory.
ཁ	—	ཁ་ཅིག, eleven.
ཁ	—	ཁ་ཅིས, twelve.
ཁ	—	ཁ་ཅུམ, thirteen.
ཁ	—	ཁ་ཀ, fourteen.
ཁ	—	ཁ་ལྔ, sixteen.
ཁ	—	ཁ་བདུན, seventeen.
ཁ	—	ཁ་བརྒྱད, eighteen.
ཁ	—	ཁ་ལ, BHAGAVAN.
ཁ	—	ཁ་ལ་ལྷ, Ditto.
ཁ	—	ཁ་ལ, respect, reverence ; civility, politeness.
ཁ	—	ཁ་ཏ, a Sugata, BUDDHA.
ཁ	—	ཁ་ཟ, the food of immortality, nectar.
ཁ	—	ཁ་ཏ, any odoriferous incense.
ཁ	—	ཁ་ལ, distress, misery, affliction.

Digitized by Google

བརྩོན	for	བརྩོན་འགྲུས, industry, diligent application.
བསོད་ནམས	—	བསོད་ནམས, moral merit, happiness.
བསྟོན	—	བསོད་སྦྱོར, alms.
དམར	—	མར་དམར, the planet Mars.
ཁྲིགས	—	ཁ་ཁ་ཁ, a *Tirthika*, a Hindu, not *Buddhist*.
ཁ	—	ཁ་ཁ, famine.
ཁ	—	ཁ་ཁ, a pearl.
ཁ	—	ཁ་ཁ, name of a precious stone.
ཁ	—	ཁ་ཁ, a flower.
ཁ	—	ཁ་ཁ, a mirror, a looking glass.
ཁ	—	ཁ་ཁ, misery.
མཁའ་འགྲོ	—	མཁའ་ལ, walking in the void space above, a *D'ákini*.
མཆོད	—	མཆོད་རྟེན, a holy shrine, fane, a *Chaitya*.
མཉན	—	མཉན, name of a city (S. *Shravasti*).
ཕ	—	ཕ, a barbarous country.
ཕ	—	ཕ, perfect, arrived at perfection, emancipated.
ཕ	—	ཕ, common.
ཕ	—	ཕ, the thumb.
ཕ	—	ཕ, *Swerga*, paradise.
ཕ	—	ཕ, criterion, definition by its criteria.
ཚ	—	ཚ, sandal wood.
ཚ	—	ཚ, regular.
ཚ	—	ཚ, morality ; good morals.
ཟ	—	ཟ, a beam of light.
ཟ	—	ཟ, white brightness.
ཡ	—	ཡ, letter, a letter or epistle.
ཡ	—	ཡ, is it ?
ཡ	—	ཡ, a number, limb ; part.
ཡ	—	ཡ, fore-knowledge, wisdom.
ཡ	—	ཡ, good quality.
ཡ	—	ཡ, of great value, precious metal.

Digitized by Google

རྒྱལ	for	རྒྱ་ཕུལ, a country having many defiles.
རྒྱ	—	རྒྱ་མཚོ, the sea, ocean.
རྒྱལ	—	རྒྱལ་པོ, a prince, king.
རྒྱུན	—	རྒྱུན་འབྲུམ, grapes.
རྒྱལ་ཁ	—	རྒྱ་བཟློག the reverend, a title.
རྡོ	—	རྡོ་རྗེ, a *Vajra*, thunderbolt, diamond.
རྣམ	—	རྣམ་ཤེས, cognition, knowledge.
རྣམ་གྲངས	—	རྣམ་གྲངས, enumeration, specification.
རྣམ	—	རྣམས, the plural sign.
རྣམ་ཕྲུལ	—	རྣ་འཕྲུལ, a miraculous change ; juggle.
རྣམ་ཕྲུལ	—	རྣམ་ཕྲུལ, born in a miraculous or supernatural manner.
ལེགས་སྦྱར	—	ལེགས་སྦྱར, elegant or fine composition ; Sanscrit.
ལོངས་སྤྱོད	—	ལོངས་སྤྱོད, wealth, substance.
ལོངས་ཕྲུ	—	ལོངས་ཕྲུ, an emanated person (of the divinity).
ལྕགས	—	ལྕགས, iron, fetters.
ལྕགས་སྐོམ	—	ལྕགས་སྐོམ, chains or fetters of iron, for the feet of a malefactor.
ཤེས	—	ཤེས་རབ, wit, understanding.
ཤེས	—	ཤེས་བྱ, what is to be known, science, learning.
བཅོམ	—	བཅོམ་ལྡན, the most perfect Being, a BUDDHA.
སེང་གེ	—	སེང་གེ, a lion.
སེམས or ཟློ	—	སེམས, the soul.
སེ་ཅན	—	སེམས་ཅན, animal being.
སེ་དཔའ	—	སེམས་དཔའ, a valiant soul, a saint.
ས་ས	—	ས་ས, different, various.
ས་ར	—	ས་ར, asunder, differently.
ས་ས་ཤིག	—	ས་ས་ཤིག, let him mind or reflect on.
ཟླ་ཁ	—	ཟླ་ཁ, a teaching master, professor.
ཟླ་ཁ	—	ཟླ་ཁ, one desirous of learning.
ཟ་ཁ	—	ཟ་ཁ, a scorpion.
ཧ་ཚམས	—	ཧ་ཚམས, all sort of, various.
ཧ་ལམ	—	ཧ་ལམ, a menacing finger.

Digitized by Google

སྤྱན་རས་གཟིགས for སྤྱན་ཡས་གཟིགས, Chan-ras *gzigs* (vulg. Chenrézi,) (S. *Avalokites-wara.*)

ཟྭོང་ — ཟྭང་ཕྱི, honey.

ལྷན་ — ལྷན་ཅིག, together, in company with.

ལྷན — ལྷན་ཕྲེད, a colleague in an office (that uses the same seal with his colleague).

ལྷོ་ལྷགས — ལྷོ་ལྷགས, the southern quarter or corner.

ABBREVIATION OF NAMES OR WORDS.

དཔོན་སློབ — སློབ་དཔོན་དང་སློབ་མ, the master and the pupil.

ལོ་པཎ — ལོ་ཙཱ་བ་དང་པཎ་ཊི་ཏ, *Lotsáva* (interpreter, translator) and pandit.

ས་པཎ — ས་སྐྱ་པཎ་ཊི་ཏ, *Sa-skya pandita*, (a celebrated poet, learned man, and LAMA, in Tibet, in the 13th century.)

རྒྱལ་ཕྲེན — རྒྱལ་པོ་དང་ཕྲེན་པོ, the king and the officers (or ministers).

ཕྲེན་ཡཱངས — ཕྲེན་པོ་དང་ཡཱངས་ཡཱངས, the officers and the subjects, or people.

ལྷང་ལྷན — ལྷང་བ་དང་ལྷན་པ, light and darkness.

ཉིན་མཚན — ཉིན་མོ་དང་མཚན་མོ, day and night.

ས་གནམ — ས་གཞི་དང་གནམ་ཀ, earth and heaven.

ཁྱོ་ཟླ — ཁྱོ་དང་ཟླ་མ, husband and wife.

ཕ་བུད — ཕ་དང་བུ, the father and his child.

མ་ཕྲུ — མ་དང་བུ, the mother and her child.

ཚུ་ཞང — ཚུ་བོ་དང་ཞང་པོ, a grandchild (or nephew) and maternal uncle.

མེས་དཔོན — མེས་པོ་དང་ཚུ་བོ, grandfather and grandchild.

བཅད་ལྡན — ཚིགས་བཅད་དང་ལྡན་མ, verse and prose.

བཀའ་བསྟན — བཀའ་དང་བསྟན་བཅོས, the Kah-gyur and Stan-gyur, (S. *Veda* and *Shastra.*)

རྒྱ་བོད — རྒྱ་གར་དང་བོད, India and Tibet.

or — རྒྱ་ནག་དང་བོད, China and Tibet.

དགེ་ཐེག — དགེ་བ་དང་ཐེག་པ, virtue and vice.

བསགས་ལྡན — ཚོགས་བསགས་པ་དང་ཐེག་པ་ལྡན, the acquiring of virtue and purification of sins (or confession).

ཐུ་སློབ — ཐུ་མ་དང་སློབ་མ, the LAMA (or Guru) and his disciple.

Digitized by Google

ཞུགས་སྡོད་ for ཞུགས་པ་དང་སྡོད་པ, going and sitting (or remaining, tarrying).

ཚེ་བསོད་ — ཚེ་དང་བསོད་ནམས, life and moral merit.

གསོན་གཤིན — གསོན་པོ་དང་གཤིན་པོ, the living and the dead.

ཐོག་པར — ཐོག་མ་དང་པར་མ, a written book or manuscript, and a printed book.

སྨག་ཐུ — སྨག་ཚ་དང་ཐུ་ཀ, ink and pen.

སྨག་ཤོ — སྨག་ཚ་དང་ཤོ་ཐ, ink and paper.

ཕཡ་སྲས — ཕཡ་དང་སྲས or ཐུ་མ་དང་ཐོ་བ་མ, father and son, or the master and the pupil.

ཁོར་འདས— ཁོར་བ་དང་ལུང་འདས, rotatory migration (or worldly existence) and deliverance from pain (or from bodily existence).

Such is the method which the Tibetans observe in contracting syllables or abbreviating words.

§ 45. Some adventitious particles.

There occur frequently among the parts of speech some adventitious particles, many of which are of like meaning, differing only in orthography, on account of the final letter of the preceding word. Some of them require a short explanation in this place.

§ 46. ཀ་ ཏ་ ན:—All these three denote a sort of definitive article. They are used thus:

ཀ after ན་ ད་ བ་ ས ; as in དྲུག་ཀ all the six; དགྱེ་ཀ the spring season; ཉིན་ཀ the west or the very evening ; ནགས་ཀ both, or all the two.

ཏ after ཆ་ཤ་ལ ; as in སྟོན་ཏ the autumn ; དཔྱར་ཏ the summer season ; ཐོབ་ཏ the gaining the field, the being victorious. These (and other words of the same nature) occur either thus: སྟོན་ད་ཀ, དཔྱར་ད་ཀ, and ཐོབ་ད་ཀ, according to ancient orthography, or without the ད as above given.

ན after ང་ མ་ ཨ, or any vowel ; as in ལོང་ན the gut or the entrails ; ནམ་ཆུ་ན all the three ; རི་ན the mountain, hill ; ནགས་ན both. But they are frequently confounded.

§ 47. ཡང་ ཨང་ ཡང, are conjunctions ; too, also ; though, although ; ཡང་ is used after ན་ ད་ ཀ་ས; as in ཡོད་ཡང་ though there is (or be) ; ཁྱེད་ཡང་ thou also ; ཐོབ་ཡང་ though he finds ; ཤེས་ཡང་ although he knows.

ཨང is used after any vowel ; as in ངའང I also ; ཇི་ཨང whatever ; ཞུགས་ཨང though he go or goes.

Digitized by Google

ཡང is used after ང་ན་མ་འ་ཤ་ཡ, as well as after any vowel; as in གང་ཡང, whichsoever; རིན་ཡང, the very price; ནམ་ཡང, never; ང་ཡང, I also; མར་ཡང, butter also; ཡུལ་ཡང་མི་འདུག, inhabited place even is not to be found there (or there is even no village).

§ 48. ཀྱི། གི། ཡི། འི or ཡི are genitive signs, denoting 's, of, or pertaining, belonging, relating to.

ཀྱི is used after ད་ཀ་ཤ; as in བོད་ཀྱི of Tibet; ནུབ་ཀྱི of the west, western; ལུས་ཀ་ཀྱི of the soul or the soul's, &c.

གི is used after ག་ང; as in བདག་གི of me, mine; ཤིང་གི of a wood.

ཡི occurs after ན་ཟ་ར་ལ; as in རིན་ཡི, of the price; ལམ་ཡི, of the road; གསེར་ཡི, of gold; ཡུལ་ཡི of a country; མི་ཡི or མ་ཡི of a man, a man's, human.

§ 49. ཀྱིན། གིན། ཡིན། འིན or ཡིན correspond to the English participial termination *-ing*. Put after the root of a verb, they form, with the auxiliary འདུག, the continuative indicative present; as in ཕྱེད་ཀྱིན་འདུག, he is doing; བློག་གིན་འདུག, he is reading; སྟོན་ཡིན་འདུག, he is showing or teaching; འགྲོ་ཡིན, or འགྲོ་ཡིན་འདུག, he is going. They are used after the same letters respectively, as have been enumerated above for ཀྱི.

§ 50. ཀྱིས། གིས། ཡིས། ཡིས, (or instead of it, -ས), and ཡིས, are the signs of the instrumental case, signifying, by, with; as in ཁྱེད་ཀྱིས, by thee; བདག་གིས, by me; གསེར་ཡིས, with or by gold; མེ་ས or མ་ཡིས, with or by fire. They are used after the same letters as said above of ཀྱི &c. ཀྱིན &c.

§ 51. ནམ་ངམ་ཏམ་ནམ་ཐམ་ཟམ་ཡ་ཤ་ལ་ས and ཏམ are all of the same power, and are formed of the preceding word, by reduplicating its final letter, and affixing the ཆ. They are interrogative signs, or express a doubt; whether? whether or not? The term ཏམ is used only in the perfect tense after ན་ཤ་ལ (for ནད་ཤ་ལ): as for example: ཡོད་ནམ, is there? ཕོད་ངམ, is gone? ཡོད་ཏམ, is there? ཡིན་ནམ, is it? ཐོབ་ཐམ, have you found? ང་འགྲོ་ཟ, shall I go? or whether I go? གསེར་ཤ་ལ, whether is it gold or silver? ཏ་ལ་ལ, silver or copper? ཤེས་ས, do you know? ཐོས་ནས, have you heard? ཁྱེ་ཤ (for ཁྱ་ཤ), has he carried away? ཐོབ་ལ (for ཐོབ་ལ), has he begged or asked?

§ 52. ཐ ད ན ཟ ཐ ཟ ཡ ཤ ལ and ཏ are likewise all of the same power, and are formed of the preceding word, by reduplicating its final letter, and adding the *o* vowel sign (ོ). They have the power of the substantive verb, am, art, is, are;

Digitized by Google

or of do, have. They are frequently used with the present, perfect, and future tenses. The term ཏེ ought to be used only in the perfect tense, after ན་ ར་ ལ (for ནས་ རས་ ལས་) : for example : ཡོད་ཅེ, is, there is ; སོང་ངེ, is gone ; རིང་ངེ, it is long ; ཡོད་དེ, there is ; ཡིན་ནོ, it is ; ཐོབ་པོ, has found ; ལམ་མོ, it is a road ; མིའོ, it is a man ; ང་འགྲོ, I go, or am going ; I will go ; འགྱུར་རོ, it will become ; གསོལ་ལོ, I beg, I request, &c. ; ལེགས་སོ, it is well, well ! གསན་ཏེ (for གསན་ནས་ཏེ), I have heard; ཐུར་ཏེ (for ཐུར་ནས་ཏེ), he has become ; གསོལ་ཏེ (for གསོལ་ནས་ཏེ), he has begged or requested.

§ 53. ཅིག་ ཞིག་ ཤིག, after a substantive denote the indefinite article : a, an, any. After the imperative, conjunctive present, or hortative mood, they may be rendered in English by, let, may.

ཅིག is used after ག་ ད་ ས (and sometimes after the inherent *a*) thus : ལུག་ཅིག, a sheep ; ལྷུད་ཅིག, a vessel ; ཉིན་ཅིག, an evening, a night ; ཁ་ཅིག, some, somebody. And again, in verbs : སྐྱོག་ཅིག, read, let him read, he may read ; གོད་ཅིག, explain, tell, let him explain ; ཐུལ་ཅིག, make ready, prepare, let him prepare, &c.

ཞིག is used after ང་ ན་ མ་ འ་ ར་ ལ thus : ཁང་ཞིག, a house ; ལན་ཞིག, an answer ; ལམ་ཞིག, a road ; འགའ་ཞིག, anybody ; མི་ཞིག, a man ; མཁར་ཞིག, a fort or castle ; ཤེལ་ཞིག, a crystal. And again, with verbs, thus : གསོན་ཞིག (for གསོན་ནས་ཅིག), hear, let him hear ; ཕྱུག་ཞིག, let him die, perish ; ཟ་ཐུ་ཞིག, say not, let him not say ; ཕྱོར་ཞིག (for ཕྱོར་ནས་ཅིག), turn round, let him turn ; གསོལ་ཞིག (གསོལ་ནས་ཅིག), beg, ask of him, let him beg.

ཤིག is used after ས thus : གོས་ཤིག, a garment ; སེམས་ཤིག, let him mind.

§ 54. ཅིང་ ཞིང་ ཤིང express the participial termination *ing* in English, and are a sort of statistical adverb. They are used after such letters as has been stated above for ཅིག ཞིག ཤིག. Examples : སྐྱོག་ཅིང, reading ; བཀླགས་ཤིང, having read over or perused ; ཟ་ཞིང, speaking or saying ; ཟས་ཤིང, having spoken or said.

§ 55. ཇི་ལྟ། ཞེ་ལྟ། ཤེ་ལྟ thus, or
ཇི་ལོ། ཞེ་ལོ། ཤེ་ལོ, thus so, thus says he, &c.
ཇི་ལས། ཞེ་ལས། ཤེ་ལས, so, thus ;
} or a sort of adverbs. Example : ལན་ཇི་ལས་ཟས་ནས་སོ, he said so.

ཇི་ན། ཞེ་ན། ཤེ་ན, conjunction for : indeed, I pray, pray ; as in ཅི་ཕྱིར་ཇི་ན, what do you, I pray ; ཅི་ཕྱིར་ཞེ་ན, why I pray you ; ཐུས་ རྒྱལ་ཤེ་ན, pray by whom was it ordered, (or said,) commanded.

In all the particles, thus enumerated, the ཇ is used after ག་ ད་ ས ; the ཞ after

Digitized by Google

ང་ན་མ་ཤ་ཡ ; and the ཤ after ས, in the same manner as we have seen above, in ཤིས ཤིས ཤིས.

§ 56. ཏུ ཏ ཏུ or ར ཀ are dative, adverbial, infinitive future, and gerund signs, signifying: to, for, &c.

ཏུ is used after ཀ་ཁ and ན་ར་ཡ (for ནད ར་ད ཡ) ; as in ཀློག་ཏུ, for reading, or to be read ; ཕྱག་ཏུ back, towards the back or behind ; ཐམ་ཏ (for ཐ་ནམ་ཏ) everywhere.

ཏ is used after ང ད ན ཁ ར ཡ ; as in ཅིར་ཏ whither, to what place? བོད་ཏ, to Tibet ; ལག་ཏ, in answer to ལམ་ཏ་ཕེབ་ཁ, going on a journey ; ཤར་ཏ, to the east ; རྒྱ་གར་ཏ, into India ; ལགས་ལ་ཕྱག་ཏ ཁས་ལ, I beg to commend me, &c.

ཏ or ར after ཨ or any vowel, thus : ནམ་མཁའ་ཏ or ནམ་མཁར ཨ་ལྷུ་ར, flying to heaven, (or into the air above ;) ཨ་ཏ or ཨ་ར hither ; ཇ་ཏ or ཇ་ར thither.

ཀ is used after ས, thus : ཁ་ལས་ཀ, to the right (hand or side) ; ཤར་ཕྱོགས་ཀ, to, towards, on at, the western quarter or corner of the world.

§ 57. ཏ ད ཀ joined to the participle present, or verbal root, form a sort of statistical adverb ; as ཨ་ཅ་ཁ, sitting, or in a sitting posture ; in like manner with the perfect participle, as ཟེར་ཏ, having said. The ཏ is used after ན ར ཡ ས ; the ད after ད, and the ཀ after ཁ ང ཀ ཁ ཨ. Examples : ཉན ན ཏ, hearing ; ཨ ཁ ར ཏ, carrying ; ཉལ ཏ, lying (on the ground) : ཟིན ས ཏ, meditating ; ཡོད ད, being ; ཚ ཁ ཀ, running; ཨ ཁ ད ཀ, standing erect ; ཐོ ཁ ཏ, teaching ; ཐོ ཁ ཀ, imagining ; ཟ ཀ, saying.

§ 58. ཡ } are participial, adjective, verbal noun, and substantive terminations, or a
ཁ } sort of article.

ཡ is used after ཁ ད ན ཀ ཁ ས ; as in ཀློ ཁ ཡ, reading ; ཡོ ད ཡ, being ; ཐ ན ཡ, showing ; ཐ ཁ ཡ, teaching ; ཟ ཁ ཡ, restraining ; ཤ ས ཡ, knowing.

ཁ is used after ང ཨ ར ཡ ; as in ཕ ད ཁ, coming ; ཨ ད ཨ ཁ, passing away ; ཨ ཁ ཁ, going ; ཨ ལ ར ཁ, changing ; ཨ ཟ ལ ཁ, offering, presenting. But in many substantives (not verbal) the ཡ is used after every consonant ; as in ཁ ད ཡ, a valley ; མ ཁ ཨ ཡ, one dwelling on the boundary of a country ; ཤ ར ཡ, one of the east ; ཡ ལ ཡ, a country man, villager.

§ 59. ཡ ར } are dative, adverbial, and infinitive signs, signifying : to, for, &c. They are
ཁ ར } used respectively after the letters before stated. Examples : ལ ཁ ཡ ར, into the hand ; ཁ ཀ ས ཡ ར, speedily ; ཀ ཁ ، ཡ ར, to read ; ན ཁ ར, into the ear ; ཁ ས ལ ཁ ར, clearly ; ཕ ད ཁ ར, to come.

Digitized by Google

§ 60. པས། pron. vulg. *pé* / ཝས། *vé* are comparative signs, signifying: than, more than; and the pluperfect participle also is sometimes formed by these particles added to the perfect participle. Examples: ཁྱོད་པས་ང་ནགས་པོ་ཡིན, I am more black than thou (or you); ང་ལས་ ཁྱོད་དཀར་པོ་ཡིན, thou art more white than I; ཞེས་སྨས་པས, after having said thus, or thus having said; ཕྱག་ཏུ་སྩལ་ལས, after having given into his hand (or presented to him). The terms པས and ལས also are used with the same distinction (with respect to the preceding final letter) as before stated.

§ 61. པོ། / པོ། express the definite article '*the.*' པོ is used, in general, after consonants, and པོ after vowels. But in verbal nouns that denote an agent, the ཡ may be used after a vowel also; as in ཁྱོ་ཡ (for ཁ་ལ་ཡ) the, or a, walker. Examples of the པོ being used after consonants: མིག་པོ, the eye; ཤིང་པོ, the tree or wood; མེད་པོ, the indigent, poor; མཁན་པོ, the master, teacher; རྒྱ་པོ, deep or the deep; ལམ་པོ, the road, way; ཆུ་པོ, the canal; ཡུལ་པོ, the country, inhabited place.

ཝ after vowels is used thus: ཁ་ཝ the mouth; རྒྱ་ཝ the mountain; ཆུ་ཝ the water or river; མེ་ཝ the fire; མགོ་ཝ the head.

§ 62. ཡོད་ཀྱང ། ཡོད་ཁང ། ཡོད་དང ། *conjunction*—though, although. In all these, the terms ཀྱང ། ཁང ། དང may be used indiscriminately.

SPECIMENS OF THE RESPECTFUL LANGUAGE.

The Tibetans employ different words from those in common use (especially for denoting the several parts of the body, meat, drink, clothes or garments, furniture, equipage, and various actions of men) when speaking respectfully to, of, or before superiors; and such terms frequently occur in their books also. To give an idea of them, here follow some specimens of the respectful language (ཞེ་ས་ཡི་སྐད *zhé-sahi skad*) together with the common or vulgar idiom མཉམ་ཁམ, m*nyam* g*tam* (speech used to equals.)

Respectful term.		*Common term.*	*Respectful term.*		*Common term.*
ཡབ, father,	..	ཕ	སྐུ་ཁམས, the body,	..	ཁམས (པོ)
ཡུམ, mother,	..	མ	སྐུ་ལུས, ditto,	..	ལུས-པོ
སྲས, son, ..	..	བུ	སྐུ་སྟོད, the upper part or trunk of the body,	..	ལུས་སྟོད
སྲས་མོ, daughter,	..	བུ་མོ			
མཚན, name, ..	..	མིང			

ཐུ་ཟད་, the breast, ... ཟད་
ཐུ་ལྭོ, the belly, ... ལྭོ་ལ
ཐུ་ཤ, the flesh of the body,.. ཤ
ཐུ་མཆི, the blood of ditto,.. ཁྲག
ཐུ་གཏང, the bone, relics, .. ཏུ་ལ
ཐུ་ཚེ, one's life or age, .. ཚེ
ཐུ་མཁར, a great man's residence or castle, ... མཁར

and in like manner many other words denoting parts of the body, or having relation to a great personage, may be formed respectfully, by prefixing the particle ཐུ, *sku.*

The following are other specimens of the respectful form of expression:

དཔ, the head, ... མགོ
དཔ་སྐ, the hair of the head, .. ས
དཔ་ཞ, a hat or cap, ... ཞ་མོ
དཔ་ཐོད, a turban, a crown, .. ཐོད
དཔ་མཁན, a president, a headman, ... ཧོ་ལ
དཔ་ཡིག, a capital letter,.. .. མགོ་ཡིག
དཔ་ཡིག, a small character, .. མགོ་ཡིག
དཔ་ཆེ, a headman, a master,.. ཧོ་ལ་ཆེ་པོ
དཔ་ཆུང, a mate, ... ཧོ་ལ་ཆུང་ལ
ཞལ་གདོང, the face, ... ལདོང-ལ
ཞལ, the mouth, ... ཁ
ཞལ་ལྐགས, the lip, ... ཁ་ལྐགས
ཞལ་ཟ, ཞལ, } meat, food, .. ཟས or ཁ་ཟས
ཞལ་སྐོམ, drink, ... སྐོམ
ཞལ་ལཕྱེ, a spittle-box, .. མཆིལ་ལྷུ
ཞལ་ཆེས, testament, last will, ཁ་ཆེས
ཞལ་གདམས, advice, counsel, .. གདམས-ལ
ཆུ, the tooth, ... ལ
ཆུ་ཤིང, a tooth-pick, .. ལ་ཤིང
ལྐགས, the tongue, ... ལྐ
ལྐགས་ཆགས, spittle, ... མཆིལ་ཆ
ལྐགས་ཀྱི་མཆིལ་ཆ, ditto, ... ditto.
ལྐགས་རྩེ, the tip of the tongue, ལྐ་རྩེ
ལྐགས་རྩ, the root of ditto, .. ལྐ་རྩ
ཤད, the nose, ... ཤ
ཤད་ཤ, ditto, ... ditto.
ཤད་རྩེ, the tip of the nose, .. ཤ་རྩེ
ཤད་ཁུང, the nostrils, .. ཤ་ཁུང
ཐུན, the eye, ... ཨིག
ཐུན་ཞལ, the apple or ball of the eye, ... ཨིག་ཞལ
ཐུན་ཁམས, the eye-lash, .. ཨིག་ཁམས
ཐུན་ལྷོ, the eye-lid, .. ཨིག་ལྷགས
ཐོ, the ear, ... ན-ལ
ཐོ་ཁུང, the ear-hole, ... ན-ཁུང
ཐོ་ཤལ, the flap of the ear, .. ན-ཤལ
ཐོ་ཤས, hearing with the ear, ན-ཤེས
ཐུ, the hand, ... ལག-ལ
ཐུ་ཡས, the right-hand, .. ལག-ཡས
ཐུ-ཡོ, the left-hand, .. ལག-ཡོ
ཐུ-ཏ, the wrist of the hand, ལག-ཏ
ཐུ-ཏཔ, the arm of ditto, .. ཏཔ-ལ
ཐུ-ལ, the finger of ditto,.. ལག-ལ, ལ-ཡ
ཐུ-ཡ, the forefinger, .. ཡ-ཡ
ཐུ-ལ, the nails of the finger, ལ-ཡ
ཐུ-ཡིག, hand-writing, .. ལག-ཡིག

Digitized by Google

ཕྱག་དཔེ, a book, manual, .. དཔེ་ཆུད་པ
ཕྱག་ན་རྡོ་རྗེ, *Vajra Páni,* .. ལག་ན་རྡོ་རྗེ
ཕྱག་འཕྱི, a handkerchief, a napkin, ... ལག་འཕྱི
ཕྱག་ཕྱས, a glove for the hand, ... ལག་ཕྱས
ཕྱག་འཁར, a walking stick, .. འཁར་བ
ཕྱག་ཏུ་འབུལ་བ, to give into his hand, ... ལག་པར་ཐྱོད་པ
ཞབས, the foot, ... ཞབ་པ
ཞབས་སོར, the toe, ... ཞབ་སོར
ཞབས་ཟེན, the nail of a toe, .. ཞབ་ཟེན
ཞབས་མཐིལ, the sole of the foot, ཞབ་མཐིལ
ཞབས་ཕྱས, stockings, .. ཞབ་ཕྱས
ཞབས་ཕྱེ, a shoe, boot, .. ཕྱེ
ཞབས་རྟིང, the heel, ... རྟིང་པ
ཞབ་རྗེས, a foot-step, track, .. ཞབ་རྗེས
ཞབས་རྟེན, a foot-stool, .. ཞབ་རྟེན
ཞབས་བསིལ, water for washing the feet, ... ཞབ་ཆུ
ཞབས་འགྲུལ་པ, to walk on foot, ཞབ་པས་འགྲོ་བ or འགྲུལ་པ

ཞབས་ལ་འབུད་པ, to bow down to, or at one's feet, .. ཞབ་པ་ལ་འབུད་པ
ཐུགས, the heart, the mind, .. ཐུགས
ཐུགས་རྗེ, mercy, generosity, .. ཐུགས་རྗེ
ཐུགས་རྗེ་ཆེན, generous, .. ཐུགས་རྗེ་ཆེན
ཐུགས་བརྩེ་བ, affection, love, .. ཐུགས་བརྩེ་བ
ཐུགས་ཐྱུག, heart-pleasing, .. ཐུགས་ཐྱུག
ཐུགས་དགའ་བ, of a joyful heart, glad, ... ཐུགས་དགའ་བ

ཐུགས་འདོད, heart's wish, desire, wish, ... འདོད་པ
ཐུགས་ཚིམ, contented heart or mind, content, satisfied, .. ཐུགས་ཚིམ
ཐུགས་ལྷུན, tedious, irksome, .. ལྷུན་པོ
མནལ, sleep, repose, ... གཉིད
མནལ་བ, sleeping, ... གཉིད་ལོག་པ
མནལ་ཁྱིམས་པ, ditto, .. ditto.
མནལ་བར་མཛད་པ, ditto, .. ditto.
མནལ་ལམ, a dream, ... རྨི་ལམ
མནལ་ལམ་ཁྱིགས་པ, to dream, རྨི་ལམ་རྨི་བ or རྨི་ལམ་མཐོང་བ

མནལ་ཐུས, token or sign of a dream, ... རྨི་ཐུས
ལྷན་ལས, affair, business, commission, ... ལས་ལས་ཀ
ལྷན་ཡིག, a letter, an epistle, .. ཡི་གེ
ཆུ, water, any liquid thing, ཆུ
ཐུན་ཆུ, the tears of the eye, .. མཆི་མ
ཁལ་ཆུ, spittle, ... མཆལ་མ
ཁུང་ཆུ, urine, ... ཁུ་ཚུ
ཆུ་སེར, bilious moisture, the bile, ... ཆུ་སེར
ཆུ་ཁྲུད, the necessary or privy, ... ཐུགས་ས
ཆུ་སྒོ, the door or gate, .. སྒོ
ཆུ་ཤོག, a diploma, ... ཡིག་འཕྲིན
ཆུ་ཚོད, an hour, a clock, watch, ... ཆུ་ཚོད
ཆོས, a horse, a carriage, .. རྟགས་ཁྱེན་པ
ཆོས་ར, a stable for horses, .. ཁ་ར

Digitized by Google

ཆོས་ཆས, grain for horses, .. ཆ་ཆས
ཆོས་ཆས, horse furniture, .. ཆ་ཆས
ཆོས་ལྷ, a saddle for a horse, ... ཆ་ལྷ
ཆོས་ལྕགས, a bridle, ... ལྕགས
ཆོས་ལ་བཏོག་པ, to mount a horse, ... ཆ་ལ་བཅོན་པ
ཆོས་ལས་ཁཅོལ་བ, to alight from a horse, to dismount, .. ཆ་ལས་འབབ་པ
ཅ་བཟའ, a garment, dress, .. ཆོས
ཅ་བཟའ་ཁས་ལེན་པ, to put on a garment, to dress one's self, ... ཆོས་ཆོན་པ
ཟུན, disease, sickness, .. ནད
ཟུན་ཅན, diseased, sick, .. ནད་ཅན
ཟུན་ཁྱི, the cause of disease, .. ནད་ཁྱི
ཟུན་མི་མངའ་བ, not to be sick, .. ནད་མེད་པ
ཟུན་ལས་ཐོལ་བ, recovered from sickness, ... ནད་ལས་ཐོལ་བ
ཨགས, fire, ... མེ
ཨགས་ལ་བཅོན་པ, to burn in fire, ... মে'ল'বম্বেশ'ম
ཟུར or ཟུར, a corpse, a dead body, ... ཅོ
ཟུར་ཁང, a burial place, a small building in which a corpse is burned or buried, a vault, a grave, .. ཅོ'ཁང
ཟུར་ཕུམ, a coffin, ... ཅོ'ཕུম,
ཟུར་ཤིང, wood for burning a dead body, ... ཅོ'ཤིང
ཟུར་བཤགས, to burn a dead body, ... ཅོ'ལ্বেশ'ম
དགུང་ལོ, a year, one's year, or age, ... ལོ
དགུང་ཟླ, a month, ... ཟླ
དགུང་ཉིན, a day, ... ཉིན
ཤུས, flesh, ... ཤ
བཟོས, meal, meat, dinner, .. ཟས
ཟས་ངན་ས, ditto, ... ditto.
ཟན্ཟས་ཆོ, ditto, ... ditto.
བཟོས་ཟས་ཆོལ་བ, to dine, eat, .. ཟས'ཟ'ম
བཟོས་མི'ཟས'ཆོལ'ম, not to dine, .. ཟས'ম'ཟ'ম

ཡོད, ཡ་ཆེ, ཡང, ཡ་ཆ, ཡ་ལེད are substantive verbs signifying, am, ཡ্ཆ, art, is, are, there ཡ, is, there are; I have, ཡ, I do, &c. .. ཟ'ནས

ཡ্ཆ, ཡ, ཡ, ཡ, ཡ, ཡ

ཡ্ཆ, ཡ, ཡ, ཡ, ཡ, ཡ

ཡ

ཡིག་པར་བཀོད་པ,to write,describe, ཡིག་བ or ཡིག་པར་ཐེག་པ

རྒན་བར་མཛད་པ, to grant, permit, ... རྒན་བ

བཙུམས་པ, born, ... སྐྱེས་པ་བཙན་པ

རྒྱ་བཙུམས་པ, ditto, .. ditto.

ཡན་ཏན་ཅན, ditto, .. ditto.

གཞན, to exist, live, .. ཡོད་པ

ཡོངས་པ, to die, decease, .. ཡོད་པ་ཟད་པ

ཟད་ཟད, ditto, deceased, .. ཡན་ལག་ལན

བདེ་བར་ཟད་ཟད, ditto, .. ditto.

ཟན་ལ་ཟ་ཟད, ditto, .. ditto.

ཞི་བར་ཟད་ཟད, ditto, .. ditto.

ཞིང་ལ་ཕེབ, ditto, .. ditto.

ཐུ་ནོངས, ditto, .. ditto.

བགྱེ, to grow old, ཆས་པར་ཡན་ལ

ཟླུང, } to command, order, say, tell, ཟེར, ཐ

ཟོལ, }

བཀའ་སྩོལ, }

ཟས, to hear, hearken to, .. ཉན

ཟས, to hear, perceive, .. ཐོས

བཞུགས, to sit ; to be, .. ཡོད

བཞུགས, to stand erect, .. ཡོད

མཉལ, to lie, lean to, .. ཉལ

ཡན, to walk, .. ཡལ

བཞུད, to depart, .. ཡོད

ཟད, to go away, to go, ཡོ་བ

ཡོ, to come, arrive, .. ཕེ

ཕེ, to arrive, .. ཕེ

བསྐྱེ, to generate, beget, .. ཐུ

ཕུལ, to give, .. ཟ

ཟ, to grant, give, .. ཟ

བསྒོ, to take, put on, .. ལེན

ལེ, to accept of, .. ཐ

བཀའ་ཆོད, to discourse, ཐ

ཏཱིཀ, a commentary, .. ཡ

ཟ, to see, to look on, regard, ... ལ

ཤེས, to know, understand, ཤ

ཟ, to sleep, to rest, .. ལ

ཡ, to be tired, .. ཡ

ཐ, ditto, .. ditto.

ཕ, to fear, be afraid, .. ཡ

ཁ, to weep, .. ཁ

ཐ, to invite, call, .. ཡ

ཐ, ditto, .. ditto.

ཐ, invited, called, .. ཡ

ཐ, uninvited, .. ཡ

ཐ, without being invited, ... ཡ

ཞ, to beg, ask, request, .. ཡ

ཞ, ditto, .. ditto.

ཞ, begged, asked, .. ཡ

ཞ, ditto, .. ditto.

ཡ, to offer, present, give, ... ཟ

ཡ, offered, presented, given, ... ཟ

ཡ, to be offered, &c. .. .. ཟ

Digitized by Google

Parts of Speech.

§ 64. The parts of speech will be treated in the following order: article, noun, (including substantives, adjectives, and numerals,) pronoun, verb and participle, adverb, postposition, (which occupies the place of the preposition in the Occidental languages,) conjunction, and interjection.

Of the Article.

§ 65. The particles below enumerated, put after any noun, as an additional syllable or syllables, may be considered as articles either definite, or indefinite, denoting the very person or thing; male or female; or as a sort of emphatic particles. They are frequently dropt, especially in composition, and in short and indefinite expressions.

§ 66. Enumeration of several additive particles, used as a kind of article, illustrated by examples.

Articles.		*Examples.*
1	ཡ	ལག་ཡ, a, or the, hand; རྩོ་ཡ, reading.
2	ཝ	ཤ་ཝ, a, or the, pillar; ཕྱོད་ཝ, coming.
3	མ	ཐ་མ, the end, ཐ་མ; a superior.
4	པོ	ལམ་པོ, the way or road; ཐུན་པོ, the maker.
5	ཀོ	ཆུ་ཀོ, the water or river; མི་ཀོ, the man.
6	མོ	ཨ་མོ, the mother; བ་མོ, a or the cow.
7	པ་ཡ	དགོན་པ་ཡ, a man residing in a monastery.
8	པ་མ	དགོན་པ་མ, a female person ditto.
9	པ་པོ	ཐུན་པ་པོ, a, or the, doer, maker.
10	པ་མོ	ཐུན་པ་མོ, a, or the, female ditto.
11	བ་ཡ	འགྲོ་བ་ཡ, the, or a, goer, walker.
12	བ་པོ	འགྲོ་བ་པོ,
13	བ་ཝ	འགྲོ་བ་ཝ, the, or a, goer, walker.
14	བ་མོ	འགྲོ་བ་མོ,
15	ཀ	དགྱེ་ཀ, the spring season.
16	ཁ	དཔྱ་ཁ, the summer.
17	ཀ	རྒྱ་ཀ, the hill or mountain; ནམ་ཀ, the heaven.

Digitized by Google

18 ད ཕྱེ་ད, the, or an, egg.

19 ཟེ ཟེད་ཟེ, the, or a, lion.

20 ཏེ ཏིད་ཏེ, deep, or the deep.

21 ནི ཨ་ནི, the man.

(*Note.*—Amongst the double particles (from 7 to 14) the last ཡ and ཨ, ཡོ and ཨོ, are properly articles, denoting the male and female person; the first, ཡ and ཡ, being a sort of adjective, or participial termination, that is generally dropt in composition.)

§ 67. The following particles ཆ, ཆུ, ཆ, ཆ, ཀུ, likewise are a sort of articles either definite or indefinite; or diminutive signs; as in ཕྲུ་ཆ, the, or a, little child; ཆུང་ཆུ, the small or little; ནཱ་ཏ་ཆ, the, or a, young man; ཁང་ཆ, the, or a, little sack; ཨ་ཀུ, the, or a, little man, a dwarf.

§ 68. The indefinite article, properly so called, is expressed by either of these particles ཏེ, ཏེ, ཏེ, put after the noun respectively according to its final letter; they signify, a, an, any, some; as in ལུག་ཏེ, a sheep; ཨ་ཏེ, a man; ཀུ་ཏེ, any one, some body; གོས་ཏེ, a garment.

Of the Noun.

§ 69. Many of the Tibetan nouns, whether substantive or adjective, appear very frequently as monosyllabic words; and often a single letter, with the inherent a, constitutes a whole or entire word; as in the following instances; ཀ, a pillar: ཁ, snow or the mouth; ང, I; ཆ, part, portion; ཇ, tea; ཉ, fish; ཏ, end; ད, now; ན, sick; ཕ, father; ཁ, a cow; ཨ, mother; ཚ, hot; ཟ, salt; ཧ, fox; ཐ, a cap; ཟ, he eats; ཡ, upper; ཡ, a goat; ཤ, a horn; ལ, a passage over a mountain; ལ, a kind of garment; ཤ, flesh; ས, earth, ground, soil.

§ 70. In many instances, a single letter, with either of the four vowel signs, makes an entire word, the article being dropt; as ཀོ, leather; ཆ, juice, sap; uncle; ཀ, armour; shield; ཀ, nature; the face; ཅ what? ཆ, water; ཇ, master, lord; ཉ, sun; ཆ, principal, chief; ཏ, that; ཕ, male; ཨ, man; ཨ, female; ཚ life; ཐ, curds; ཡ, milk; kiss; ཤ, a hill; ཤ, a corpse; ལ, mixed metal or bell-metal; ཤ, death, dead; ཧ, who? ཀ, the tooth.

§ 71. But the greater part of monosyllabic words have two or more consonants with the inherent *a*, or the expressed vowel signs; as in ལག, hand; རྐང, foot; ཁ་ཏ,

Digitized by Google

good ; ངན, bad ; དཀར, white ; གཟུགས body ; སེམས, soul ; སྟོབས, strength. All such words become dissyllabic as soon as they assume any of the above enumerated articles ; as ཀ་བ, the pillar ; ཁ་པོ, the mouth ; ཁ་བ, snow, &c. ; ཤོ་བ, dressed leather ; ཁུ་པོ, uncle ; ཨ་མོ, the mother, &c. ; བཟང་པོ, the good ; སྟོབས་པོ, the strength. These and other similar words occur more frequently without any article.

There are many compound nouns and consequently polysyllabic words, some of which consist of many syllables ; as བཅོམ་ལྡན་འདས, B*chom*-l*dan*-h*das*, S. Bhagaván : དེ་བཞིན་གཤེགས་པ, *Dé*-b*zhín*-g*shegs-pa*, S. Tathágata ; ཁ་ན་མ་ཐོ་བ་མེད་པ, *kha-na-ma-tho-va-med-pa*, sinless.

Of the Gender.

§ 72. With respect to gender in nouns : for things in general, there is no distinction. Several nouns are found with either article indifferently applied ; as ཐིགས་པོ, a large drop ; ཐིགས་པ or ཐིགས་ཁ, a drop ; ཐིགས་ཕྲ, a small drop.

The terminations, པོ and མོ, are a sort of definite articles or emphatic particles, denoting a person or thing especially or in an eminent degree ; as ལུས་པོ, the body ; མི་མོ, the man. With some nouns, པོ and མོ, as articles, denote the male, and ཨ, the female ; as རྒྱལ་པོ, the or a king, prince ; རྒྱལ་མོ, the or a queen, princess ; རྒྱ་ཕོ a younger brother ; རྒྱ་ཨ, a younger sister.

With respect to animals, the gender is expressed either by different names, or by distinct articles ; as ཕོ for the male, and ཨ for the female, which may precede or follow the primitive noun ; as གཡག, the male *bos grunniens* or yak of Tibet ; འབྲི་ཨ, the female of ditto. They may be expressed also thus : ཕོ་གཡག, a male : and ཨ་གཡག, a female yak ; རྟ, a horse ; རྨོད་ཨ, a mare : or རྟ་ཕོ or ཕོ་རྟ, a horse ; རྟ་ཨ or ཨ་རྟ, a female horse : ཕག, a swine ; ཕོ་ཕག or ཕག་ཕོ, a male hog ; ཨ་ཕག or ཕག་ཨ, a female hog or sow ; ཕྱ, a bird, fowl ; ཕྱ་ཕོ, the cock ; ཕྱ་ཨ, the hen ; ཁྱི, a dog ; ཁྱི་ཕོ a male dog ; ཁྱི་ཨ, a female dog, a bitch. The un-castrated male of quadrupeds is frequently expressed by ཁ, preceding the noun, thus : ཁ་ཁྱད, a bull ; a not castrated elephant ; ཁ་ཁ་ཡ, a bull yak, or not castrated yak ; ཁ་རྟ, a stallion ; ཁ་ཕག, a boar.

The terminations, ཨ or ཨ, denote a female, or any thing of an ambiguous gender ; as ཟ་ཨ, a she-goat ; སྒོ་ཨ, a door ; ཐིགས་ཨ, a drop. The ཕྲ and ཕ are diminutive signs, and denote a quality or thing in a small degree.

Digitized by Google

ཡ and བ are common terminations to participles and adjectives, both for male and female, and for nouns denoting a thing in a middle or indefinite sense; as ཐུབ་ཡ, one being able; འགྲོ་བ, one walking; མཁས་ཡ, a wise man; མཛེས་ཆ, a beautiful female person. But all such nouns may be taken substantively also, as: the being able, a walking; or in a general sense; as: the wise, the beautiful.

§ 73. There are some nouns that are taken both adjectively, and substantively, and which have but one termination, in ཆ: as ཤ་ཆ, prior, former, antecedent; ཕྱི་ཆ, posterior, latter, an inferior; ཕྱ་ཆ, lower; མཐོ་ཆ, (or ཐ་ཆ) upper, superior, a superior; ནང་ཆ, inner, inward; ཕྱི་ཆ, outer, outward.

§ 74. By the addition of ཡ (sometimes of ཡ), for males, and by that of ཆ (sometimes of ཆ), for females, several nouns may be formed, denoting a male or female person, of any country, place, nation, tribe or caste, religion, profession, sect, or a follower of, &c., as བོད་ཡ, a Tibetan; བོད་ཆ, a Tibetan woman; རྒྱ་གར་ཡ, an Indian; རྒྱ་གར་ཆ, a female person of India; རྒྱ་ནག་ཡ, (or རྒྱ་མི), a Chinese man; རྒྱ་ནག་ཆ, (or རྒྱ་ཆ), a Chinese woman; སོག་པོ, a Mongol; སོག་ཆ, a Mongol woman; རྒྱ-པོ, a Turk; རྒྱ-ཆ, a Turkish woman; བལ་ཡ, a man of Nepal or a Nepalese; བལ་ཆ, a Nepalese woman; ཡི་གེ་ཤ, a European; ཡི་ཤ, a female person of Europe; རྒྱ-ཡ-ཤ, m. རྒྱ-ཡ-ཤ, f., one of British India, or a European residing in India; ཀ-ཤ-ཡ, (or ཀ-ཤ), a Cashmerian; ཤ-ཆ, a Cashmerian woman; ཐ-ཡ, one of the Brahman tribe, or a follower of the Hindu religion; ཐ-ཆ, a Brahman's wife, or the follower of ditto; ནང-ཆ-ཡ, m. ཆ, f., a follower of Buddha, a Buddhist; ཚ-ཡ, a trader; ཚ-ཆ, a she trader; ས-ཡ, a man of the Sa-skya religious sect in Tibet; ས-ཆ, a woman of ditto.

§ 75. Diminutive nouns may be formed, generally, from primitives, by adding to them the particle ཀ, small or little; as ཁ-ཀ, a small or little house. But there are many diminutives that are formed by turning the *a* or *o* vowel of the primitive into *é*, and adding to the end ཀ (with or without the above ཀ), as from ཁ a horse; ཁ-ཀ, a colt; from ཁ, a cow; ཁ-ཀ, a calf; from ཕ, a bird; ཕ-ཀ, a little bird; from ཁ, a door; ཁ-ཀ, a little door; from ཁ, a stone; ཁ-ཀ, a little stone; from ཆ, a lake; ཆ-ཀ, a little lake, &c. Some are formed by adding the *u* vowel, and so making two syllables of the former one; as from ལ, a sheep; ལ-ལ, a lamb; from ཐ-ཡ, a rope;

Digitized by Google

ཐ་ཕ, a cord; from ཕ་ཁ, a child or young, ཕ་ཁ, a little child, the young of an animal. And, some are formed by adding to the primitives the particle ཕ; as from ཁ, a sack; ཁ་ཕ, a little sack: or by adding ཀ; as from མི, a man; ཁ, a dwarf.

OF DECLENSION.

§ 76. There is no irregularity whatever in the declension of nouns, adjectives, numerals, pronouns and participles; they all are declined in the same manner by the addition of certain postpositive particles. As the nouns, &c. may be with or without their respective articles, the postpositive particles, in the genitive, instrumental and dative cases, must be selected in accordance with the final letter of the nominative; in the other cases they follow the nominative indiscriminately.

§ 77. In the nominative the person or thing is named simply without any additional syllable. The other cases are formed by certain postpositive particles, thus:

§ 78. The agentive or instrumentive case is formed by either ཀྱིས, ཀྱིས, ཡིས, ཀྱིས, or ཡིས (or instead of ཀྱིས by -ས, the ཀ being dropped according to modern orthography) signifying, by, with.

§ 79. The genitive or possessive case is formed by the same particles with the omission of the final ས, thus: ཀྱི, ཀྱི, ཡི, ཀྱི, or ཡི, signifying, 's, of, pertaining, relating, belonging to.

Note. After a vowel the adjuncts ཀ or ཡ may be used indiscriminately, (as also -ས and ཡིས;) the first making but one syllable with the preceding, and the last a distinct one; as ངའི, *ňa'i* (pron. *ňé*,) ང་ཡི, *ňa yi*, mine; ངས, *ňas*, or ང་ཡིས, *ňayis*, by me, I.

§ 80. The dative is formed by ལ, applied to the nominative indiscriminately, signifying: to, on, upon, into, unto, with regard or respect to, for, &c. Or by one of these, ཏུ, ཅ, ཏ or -ར, ཐ, put after the nominative, according to its final letter, signifying (in addition to what has been said before of ལ), motion or progression to, into, or change, turn into, promotion, &c. This case is used sometimes for the locative also; that is to say, the above enumerated particles denote frequently, rest in, at, on, a place.

§ 81. The accusative or objective case is the same with the nominative. It seems sometimes to assume the ལ of the dative.

Digitized by Google

§ 82. The vocative is the same with the nominative, except that the vocative particle ཨ (signifying O !) or some other of similar purport is put before it. But, in general, address or exhortation is made without any such particle; as རྗེས་ཀྱི་བློ་དག, gentlemen ! དགེ་སློང་དག, priests !

§ 83. The locative is formed by ན and ལ, signifying, rest in, at, on, a place. This case sometimes is expressed by the particles enumerated above under the dative. But properly they signify motion to, or towards, a place.

§ 84. The ablative is formed by adding to the nominative ནས་ or ལས, signifying, of, out of, from.

Of the Plural Number.

§ 85. The Plural signs in general, are : ཚོ, དག, རྣམས. The first, ཚོ, or ཚོ་རྣམས, is peculiar to the personal pronouns, which have likewise དག, རྣམས, or དག་རྣམས. Besides these, occasionally occur ཆོག, ཁྱུ, ཁམ, མཐའ་དག, ཀུན, ཐམས་ཅད, ཡོངས, ས་ཁམ ཆ, and ཆ་ཁམ, all of which denote a collective or plural number.

(*Note.* The Sanskrit duals have been, generally, rendered by དག, in Tibetan, but in this language there is no dual, and the term དག is used as a plural sign, except when it is added to a personal pronoun, speaking respectfully to one. But here also, it is used mostly in a plural sense.)

Any of the above particles put after the nominative singular, may form the nominative plural, and the other cases of the plural are made up by the same post-positive particles as in the singular ; but here the particles forming the agentive or instrumentive, genitive, or possessive, and dative cases, must be used with respect to the final letter of the nominative plural.

§ 86. The following is the general form of declension, according to which may be declined adjectives, numerals, pronouns, and participles, as well as nouns.

Singular.

1 *Nominative.*	
2 *Instrumentive or agentive,*	ཀྱིས, ཤིས, ཕྱིས -ས, or ཡིས ; by, with.
3 *Genitive or possessive,*	ཀྱི, ཤི, ཕྱི, ཡི or ཡི ; of, 's.
4 *Dative,*	ལ ། ཏུ, ར, ཏུ or -ར ཐ ; to, for, &c.

Digitized by Google

5 *Accusative or objective,*	like the nominative.
6 *Vocative,*	ཀྱེ, O.
7 *Locative,*	ན or ལ ; in, at, on.
8 *Ablative,*	ནས or ལས ; from, of, out of, from on.

PLURAL.

1 *Nominative,*		རྣམས or དག (ཧདག)
2 *Instrumentive or agentive,*		རྣམས་ཀྱིས ། དག་གིས
3 *Genitive or possessive,*		རྣམས་ཀྱི ། དག་གི
4 *Dative,*		རྣམས་ལ ། དག་ལ
5 *Accusative or objective,*		རྣམས ། དག
6 *Vocative,*	ཀྱེ་	རྣམས ། ཀྱེ་དག
7 *Locative,*		རྣམས་ན ། དག་ན
		or—ལ ། or—ལ
8 *Ablative,*		རྣམས་ནས ། དག་ནས
		or—ལས or—ལས

§ 87. Example:

	Singular.		*Plural.*	
1 *Nom.*	སངས་རྒྱས	Buddha.	སངས་རྒྱས་རྣམས	the Buddhas.
2 *Inst.*	སངས་རྒྱས་ཀྱིས	by Buddha.	སངས་རྒྱས་རྣམས་ཀྱིས	by the Buddhas.
3 *Gen.*	སངས་རྒྱས་ཀྱི	of Buddha.	སངས་རྒྱས་རྣམས་ཀྱི	of the Buddhas.
4 *Dat.*	སངས་རྒྱས་ལ	to Buddha.	སངས་རྒྱས་རྣམས་ལ	to the Buddhas.
5 *Accus.*	སངས་རྒྱས	Buddha.	སངས་རྒྱས་རྣམས	the Buddhas.
6 *Voc.*	ཀྱེ་སངས་རྒྱས	O Buddha.	ཀྱེ་སངས་རྒྱས་རྣམས	O Buddhas.
7 *Locat.*	སངས་རྒྱས་ན	on Buddha.	སངས་རྒྱས་རྣམས་ན	on the Buddhas.
8 *Abl.*	སངས་རྒྱས་ནས	from Buddha.	སངས་རྒྱས་རྣམས་ནས	from the Buddhas.

(*Note.* In the examples given hereafter, the vocative and locative cases may be omitted: since they may easily be formed when required, according to the scheme of general declension.)

§ 88. The particles forming the 2nd, 3rd and 4th cases (see the form of general declension), are used in the following manner.

Digitized by Google

ཀྱིས and ཀྱི are used after a nominative terminating in ད, ས, or ས ; as from ཁྱོད, thou ; རྒྱབ, the back ; གླང, the body, are made ཁྱོད་ཀྱིས, by thee ; རྒྱབ་ཀྱིས, with the back ; གླང་ཀྱིས, with or by the body. And ཁྱོད་ཀྱི, of thee, thine, thy ; རྒྱབ་ཀྱི, the back's ; གླང་ཀྱི, of the body.

གིས and གི, after a nominative ending in ག, or ང ; as from མིག, the eye ; མིང, a name ; are formed, མིག་གིས, by or with the eye ; མིང་གིས, by or with a name. And མིག་གི, of or belonging to the eye ; མིང་གི, of or belonging to a name. And so on with the rest.

ཡིས and ཡི, after a nominative ending in ན, མ, ར, or ལ ; as, རིན, price ; གཏམ, speech ; གསེར, gold ; དངུལ, silver ; form རིན་ཡིས and རིན་ཡི ; གཏམ་ཡིས and གཏམ་ཡི, གསེར་ཡིས and གསེར་ཡི ; དངུལ་ཡིས, and དངུལ་ཡི.

ཀྱིས or -ས, ཡིས and ཀྱི, or ཡི, are used after a nominative ending in any vowel ; as མ mother ; མི, man ; ཆུ, water ; མེ, fire ; སོ, a tooth ; form, ཨམ or ཨ་ཡིས, and ཨ་ཀྱི or ཨ་ཡི ; མིས or མི་ཡིས, and མི་ཀྱི or མི་ཡི ; ཆུས or ཆུ་ཡིས, and ཆུ་ཀྱི or ཆུ་ཡི ; མེས or མེ་ཡིས, and མེ་ཀྱི or མེ་ཡི ; སོ or སོ་ཡིས, and སོ་ཀྱི or སོ་ཡི.

ལ is the general dative sign, applied to any nominative.

ཏུ is used after ཐ་ཡ, as ལག་ཏུ, into the hand ; ནུབ་ཏུ, to the west. And after ན་ར་ལ (for ནད, ཤད, ལད), as ཐུན་ཏུ (for ཐུན་ད་ཏུ), every where ; ཤར་ཏུ (for ཤར་ད་ཏུ), to the east ; ཕ་རོལ་ཏུ (for ཕ་རོལ་ད་ཏུ), to the other side.

རུ is used after ང, ད, ན, ཨ, ར, ལ : as མིང་རུ, for a name ; བོད་རུ, into Tibet ; རིན་རུ, for a price ; ལམ་རུ, to a way, (road journey ;) གསེར་རུ, into gold ; ཡུལ་རུ, into, to a place.

རུ or ར, after ཨ or any vowel ; as ལྷོ་རུ or ལྷོ་ར, to the south ; མི་ར, into a man ; མེ ར into, to, fire ; ཆུ ར, into water ; ལྷ ར, into a god.

ཀུ, after a nominative ending in ས ; as གཡས་ཀུ, to the right (hand or side).

Examples of Declension.

§ 89. All sorts of declinable words terminating in the letters ད, ས, or ས, as ཁྱོད, thou ; ཁྱོད, a vessel, (an utensil ;) ཤད, shine, lustre ; ཁམ, a needle ; ཡབ, father, (respectfully ;) ཛིམ, fine flour or meal of parched barley, (*satu ;*) ཤས, cotton cloth ; ཆས, time, season ; རིས, part, division ; ཡེ་ཤེས, wisdom ; ཆོས, religion ; may be declined after the following paradigm.

Digitized by Google

	Singular.		Plural.	
1 *Nom.*	ལུས,	the body,	ལུས་རྣམས,	bodies.
2 *Instr.*	ལུས་ཀྱིས,	by or with the body,	ལུས་རྣམས་ཀྱིས,	with bodies.
3 *Poss.*	ལུས་ཀྱི,	of the body,	ལུས་རྣམས་ཀྱི,	of bodies.
4 *Dat.*	ལུས་ལ,	to the body,	ལུས་རྣམས་ལ,	to bodies.
5 *Acc.*	ལུས,	the body,	ལུས་རྣམས,	bodies.
6 *Abl.*	ལུས་ནས,	from the body,	ལུས་རྣམས་ནས,	from bodies.

§ 90. All sorts of nouns terminating in any of མ་ ང་ may be declined after the following example:

	Singular.		Plural.	
1 *Nom.*	མིག,	the eye,	མིག་རྣམས or མིག་ཤ,	the eyes.
2 *Instr.*	མིག་གིས,	by or with the eye,	མིག་རྣམས་ཀྱིས,	by the eyes.
3 *Poss.*	མིག་གི,	of the eye,	མིག་རྣམས་ཀྱི,	of the eyes.
4 *Dat.*	མིག་ལ,	to the eye,	མིག་རྣམས་ལ,	to the eyes.
5 *Acc.*	མིག,	the eye,	མིག་རྣམས,	the eyes.
6 *Abl.*	མིག་ནས,	from the eye,	མིག་རྣམས་ནས,	from the eyes.

Examples to be declined: མཁན, a servant, subject: ཕྱན, a whole piece of cloth; མཁན, the Tibet yak, (Bos grunniens;) ལག, the hand; ལུག, a sheep; ཤིག, a louse; རེག, touch; ཐོག, thunderbolt; རང, one's self; ཤིང, wood, tree; ཕྱེད, a pair, couple; ཡིག་ཕྲེང, a line of letters; མེ་ལོང, a looking glass, mirror.

§ 91. All nouns ending in the letters ན་ ས་ ར་ ལ, (as: ལན, answer; ཡོན, a reward, fee; ལམ, way, road; ཡུམ, a matron, mother; གསེར, gold; ལག་རྩེ, the hand's finger; ཡུལ, place, country; དཀར་ཡོལ, porcelain,) may be declined after the following example:

	Singular.		Plural.	
1 *Nom.*	རིན,	price,	རིན་རྣམས,	prices.
2 *Instr.*	རིན་ཆེན,	with or by a price,	རིན་རྣམས་ཀྱིས,	by prices.
3 *Poss.*	རིན་ཆེ,	of the price,	རིན་རྣམས་ཀྱི,	of prices.
4 *Dat.*	རིན་ལ,	to the price,	རིན་རྣམས་ལ,	to prices.
5 *Acc.*	རིན,	the price,	རིན་རྣམས,	prices.
6 *Abl.*	རིན་ནས,	from the price,	རིན་རྣམས་ནས,	from prices.

Digitized by Google

§ 92. All nouns that end in ཨ, *i. e.* in any of the five vowels, as: བཀའ, precept; མ, mother; མི, man; ཟ, limit; མེ, fire; and མོ, a female, may be declined after the following example.

		Singular.		*Plural.*	
1	*Nom.*	རྒྱལ་པོ,	a, or the, king,	རྒྱལ་པོ་རྣམས,	kings.
2	*Instr.*	རྒྱལ་པོས,	by the king,	རྒྱལ་པོ་རྣམས་ཀྱིས,	by kings.
3	*Poss.*	རྒྱལ་པོའི,	the king's,	རྒྱལ་པོ་རྣམས་ཀྱི,	kings.
4	*Dat.*	རྒྱལ་པོ་ལ,	to the king,	རྒྱལ་པོ་རྣམས་ལ,	to kings.
5	*Acc.*	རྒྱལ་པོ,	the king,	རྒྱལ་པོ་རྣམས,	kings.
6	*Abl.*	རྒྱལ་པོ་ནས,	from the king,	རྒྱལ་པོ་རྣམས་ནས,	from kings.

§ 93. All words ending in a vowel, or having any of the 21 articles enumerated, may be declined after this form. Such as are,

ཨ, father.	མིག་པོ, the eye.
མ, mother.	ངན্�་ལ་ལ, the body, object.
མི, man.	རི་བོ, the mountain.
ཟ, child, son.	མགོ་བོ, the head.
མེ, fire.	རི་མོ, the figure, image.
མགོ, the head.	སེང་གེ, the lion.
སོ, the tooth.	དགྱེ་ཀ, the spring season.
ལོ, a year, &c.	དཔྱ་ཆ, the summer.
ལག་པ, the hand.	རི་ཁ, the hill, mountain.
ཉི་མ, the sun.	དགོན་པ་པ, resident in a monastery.
ཀ་བ, the pillar.	ཐུ་པ་མོ, a hired working woman.
ལུས་པོ, the body.	

ADJECTIVES.

§ 94. Adjectives can hardly be discriminated, in many cases, from substantives, having the same terminations or articles; and being used sometimes adjectively, and sometimes substantively; as, ངན་པ, the bad, bad, a bad man.

Adjectives, when put before a substantive, are invariable in all cases of both numbers; but, when taken absolutely, or when they stand after the substantive, they are declined exactly according to the form of general declension, the substantive

Digitized by Google

being then invariable; as ས།ས།, dry land; དཀར་ཕྱོགས།, the white or enlightened half of the moon, or of a lunation; ནག་ཕྱོགས།, the black or darkened half of ditto; ཆེན་པོ།, the great; མཁས་པ།, the learned; མི་ངན།, a bad man; ཁང་བཟང, a good house; ལུང་པ་ནག་པོ or ལུང་ནག, the black valley.

But it is very seldom that the adjective is used before a substantive; when it does, the adjective stands either without any additional particle, or the article is put in the genitive form 'i, or has an ཏ annexed; as བཟང་མི or བཟང་བའི་མི or བཟང་པོ་ཏ་ཡི, good man, a good man, the good man.

§ 95. The primitive adjectives appear very frequently without any of their additional terminations, which are in fact a sort of articles; as བཟང, good; ངན, bad; དཀར, white; ནག, black; དཀའ, difficult; ས, easy, &c. But they may have also their respective articles, as: བཟང་བ, བཟང་པོ, བཟང་མ, a, or the, good; ངན་པ, ངན་པོ, ངན་མ, a, or the, bad; དཀར་ཆ, དཀར་ཆ, ཆ, a, or the, white; ནག་ཆ, ནག་ཆ ནག་ཆ, a, or the, black; དཀའ་ཆ, དཀའ་ཆ, ཆ, difficult, hard; ས་ཆ, ས་ཆ, ས་ཆ, easy, &c. In all such adjectives the termination ཆ and ཆ denotes a thing or person, or they are substantive signs. But, in general, when taken substantively, so as to denote the abstract quality, they should have the particle, ཉིད, after them thus; བཟང་ཆ ཉིད, goodness; ནག་ཆ ཉིད, blackness; དཀའ་ཆ ཉིད, difficulty, hardship; ས་ཆ ཉིད, easiness.

§ 96. Some adjectives have but one termination, namely, the article ཆ: as ཐ་ཆ, former, prior; ཕྱི་ཆ, latter, posterior, outer; ནང་ཆ, inner, interior, inward; ཕྱི་ཆ or ཕྱི་ཕྱོགས་ཆ, outer, outward; ཐེག་ཆ, lower, inferior; རྩོ་ཆ (or ཐ ཆ,) upper, superior; མདུན་ཆ, anterior, fore; རྗེ་ཆ or ཕྱག་ཆ, posterior, backward; as in ལུགས་ཕྱེ་ཐ་ཆ ཅན, former or ancient interpreters; ལུགས་ཕྱེ ཕྱི་ཆ ཅན, latter or modern interpreters.

§ 97. Many adjectives may be formed from substantives, adverbs, &c., by adding either of the genitive signs; as from ལུས, the body; ལུས ཀྱི, of or belonging to the body, bodily; from དམག, war; དམག ཀྱི, of or belonging to war, warlike; from ཤིང, wood; ཤིང ཀྱི, of wood, wooden; from གསེར, gold; གསེར ཀྱི, of gold, golden; from མི, man; མི ཡི, of man, human; from དེ ཏེ, to-day; དེ ཏེ ཀྱི, of this day, this day's; from ད ལྟ, now; ད ལྟ ཀྱི, of this present, this, &c.

§ 98. Various affirmative adjectives are formed from substantives by adding some one of the following particles: ཅན, ལྡན, ལྡན ཅན, ཚན-ཆ, ཙམ-ཆ, ཡོད-ཆ, signifying:

Digitized by Google

having, possessing, -ed, -ful, full of, -eous, -ous, -y, &c. ; as in དགུ་རྩེ or མགོ་རྩེ, having a head, headed, capital (letter); ནོར་ལྡན, possessing wealth, wealthy ; ཆུས་ལྡན་རྩེ, full of moisture ; སྡིག་པ་དང་བཅས་པ or སྡིག་བཅས, sinful; ཤེས་རབ་མངའ་བ, talented, talentful ; དོན་ཡོད་པ, intelligent, reasonable ; from དབང, power ; དབང་རྩེ, དབང་ལྡན, དབང་ལྡན་རྩེ, དབང་བཅས, དབང་མངའ, དབང་ཡོད, powerful, mighty ; from ནོར, wealth, riches : ནོར་ལྡན, ནོར་རྩེ, ནོར་ལྡན་རྩེ, ནོར་བཅས, ནོར་མངའ, ནོར་ཡོད, wealthy, rich, opulent.

§ 99. Negative adjectives are formed by མེད, མི་ལྡན, མི་མངའ, ཐུག, ཡས, ཡས, མི, ཀ, signifying : -less, wanting, not having, without, destitute of ; in (il, im, ir,) un, dis : as དགུ་མེད or མགོ་མེད, headless or without a head, (small, not capital, character ;) ནོར་མི་ལྡན or ནོར་མེད, having no wealth, destitute of wealth ; ལྕགས་མི་མངའ, without defects ; ལུས་ཐུག, incorporeal ; མཐའ་ཡས, infinite ; དཔག་ཡས, immense ; ཚུལ་ལ་ཡ, irregular, immethodical ; མི་ཉམ་ཡ, unbecoming ; མི་ཆད, inconvenient ; ཀ་ཐོས, unheard ; ཀ་ཟིན, unripe, immature, not ripe.

§ 100. Adjectives terminating, in English, in -able, and -ible, may be expressed by ཆད, fit, convenient, apt for, put after the gerund of a verb ; as, ཉུ་ནས, potable or drinkable ; ཟ or ཟ་ནས, edible, esculent ; ཀློག་ཏུ་ཆད, legible, that may be read or perused. The negatives of these are formed by putting མ between them, thus ; ཀློག་ཏུ་མ་ཆད, illegible. The gerund sign is frequently dropt before ཆད, together with the ཀ termination, as ཉུ་ཆ, potable.

§ 101. Some adjectives are expressed by the participle future in ཐ, as ཤི, for ཤི་བ, mortal, obnoxious to death ; ཉམ, for ཉམ, mutable, alterable : the negatives of which are formed, thus : ཤི་ཀ or ཤི, immortal ; ཉམ, or ཉམ, immutable.

§ 102. When an adjective is reduplicated, with any of the particles ཀ ཤ ཡ put between the reduplication, it denotes a kind of superlative degree, and may be expressed by " very ;" as, ཡ, very beautiful ; ཆ, very great ; ཐ, very short.

§ 103. When the last or final letter is reduplicated with the è vowel over it, followed by the articles ཀ or ཆ ; it denotes it to be taken in a small degree, and may be expressed by ' somewhat :' as ཡ, somewhat beautiful ; ཆ, somewhat little ; ཁ, petty or sophistical reasoning.

Digitized by Google

Of Comparison.

§ 104. In adjectives the comparative degree is expressed sometimes by རྒྱ, more, and the superlative by རབ, most; as, མཏོ, high; རྒྱ་མཏོ, more high or higher; རབ་མཏ most high, or the highest. But this form seldom occurs.

Degrees of comparison are properly expressed by the terms ལས, པས, or བས, (signifying, than, more than) put after the name of the person or thing to which comparison is made; as, བདག་ལས་ཁྱོད་ཆེ or བདག་པས (or ང་བས), ཁྱོད་ཆེ, thou art (or you are) greater than I; ཁོ་ལས་དེ་བཟང or ཁོ་བས་དེ་བཟང, that is better than this. The superlative or a comparison with totality is expressed by ཐམས་ཅད་ལས or ཀུན་ལས, than all; as, དེ་ཀུན་ལས or ཐམས་ཅད་ལས་ཆེའོ, that is greater than all, or that is the greatest. The particles, ལྷག་པར, more; and ཆེས, by a great deal; are also in use for expressing any great degree of excellence or of the contrary.

§ 105. The superlative degree, without comparison, is expressed by the following adverbial particles; རབ་ཏུ, eminently; ཤིན་ཏུ, very; ཀུན་ཏུ, altogether, entirely; མཆོག་ཏུ, chiefly; ཡོངས་སུ, wholly; ཡང་དག་པར, thoroughly; རྣམ་པར, especially; as, རབ་ཏུ་མཁས་པ, eminently wise, or the wisest; ཀུན་ཏུ་བཟང་པོ, entirely good, or the best; ཤིན་ཏུ་གསལ་པོ, very clear, or the clearest.

§ 106. List of Adjectives.

ཀྱག, (ཡ, ཡོ, ཡོ) crooked.
ཀྱག་ཀྱག, very crooked.
ཀུན, all, whole, entire, every.
ཀྱམ, (ཡ, ཡོ, ཡ) contracted, cringing.
ཁོང, (ཝ, ཡོ, ཡ) concave, not plane.
ཁོང ཁོང, ditto.
ཀུག ། ཀུག་ཀུག, thick, run into clots.
ཀུག་ཀྱོག, curve, crooked.
ཀུང, (ཝ, ཡོ, ཡ) straight, right.
ཀུང་ཀུང, straight all along.
ཀུར ། ཀུར་ཀུར, flat, not globular.
ཀུར་ཀྱོར, weak, feeble.
ཀུལ ། ཀུལ་ཀུལ, long and flat, not globular.
ཀྱིར ། ཀྱིར་ཀྱིར, round, circular.
ཀྱོག ། ཀྱོག་ཀྱོག, curved, crooked, bent.
ཀྱོང ། ཀྱོང་ཀྱོང, oblong.
ཀྱོམ ། ཀྱོམ་ཀྱོམ, soft, pliant, flexible.
ཀྱོར ། ཀྱོར་ཀྱོར, feeble, weak.
ཁྱོང ། ཁྱོང་ཁྱོང, standing in an erect posture.
ཀ་ཚ, bitter.
ཀ་ངན, mighty, powerful, potent.
ཀེ་ཕན, gainful.
ཀེ་ཟད, profitless.
ཀེངས་ཆེ, haughty, proud.
ཀེངས་ལྷ, ditto.

Digitized by Google

རྒྱབ་མེད, void of pride.

རྒྱབ་ལྡན, ditto.

ཁྱད་ཅན། ཁྱད་པར་ཅན, special, particular; eminent, excellent.

ཁྱོན, curved, crooked; cunning.

ཁྲིམས་ལྡན, lawful, legal; of good morals.

ཁྲིམས་མེད, illegal; unusual.

ཁྲེལ་ལྡན, bashful, modest.

ཁྲེལ་ཅན, ditto.

ཁྲེལ་ཐོད, ditto.

ཁྲེལ་མེད, impudent.

ཁྲོ་བ་ཅན, angry, wrathful; cruel.

ཁང, (ཀ, ཀྱི, ཀྱི,) full, replete.

ཁངས་ཅན, snowy, icy; full of frozen snow.

ཁན་ལྲོལ, supine, lying with the face upwards.

ཁལ་ཅན, important, of consequence.

ཁྱད, middle.

ཁྱས་པ་ཅན, respectful.

ཁོ་བ་ཅན, intelligent, sagacious.

ཁོ་ར་ཅན, having a rank or dignity.

ཁོད, upper, superior.

ཁོམས་པ, accustomed, wonted, wont.

ཆ་ཚུ་ཅན, crafty, sly, deceitful.

ཕྱོགས་པ, curved, crooked.

ཕྱོད་ཀྱི, hard, rough, rude, impolite.

གཙུག་པ་ཅན, illustrious, famous, celebrated, renowned.

ཁ་ཅུ་ལྡན, ditto.

ཁྲད, (ཀ, ཀྱི, ཀྱི,) cold.

གྲངས་ཅན, numerous, numeral.

གྲངས་མེད, innumerable.

ཁྱམ་པ་ཅན, swampy, marshy.

ཁྲིགས་ཆ་ཅན, shadowy, full of shade.

ཁྱུ་ཅན, having corners or angles.

ཁྱུ་ཆད, having many angles, polygonal.

ཁྱུམ་པ, broken, maimed.

ཁྱོས་ཅན, careful, cautious.

ཁྱོས་མེད, careless, heedless.

ཁྲེན, (ཀ, ཀྱི, ཀྱི,) foolish, stupid.

ཁཅད་ཀྱི, clever, dexterous.

ཁཅིག, (ཀ, ཆ,) homogeneous, consisting of one.

ཁཅིག་ཀྱི, consisting of one; single, alone.

ཁཅིག་ཏུ, alone.

ཁཅེར-ཏུ, simple, naked.

ཁཅེས, (ཀ, ཀྱི, ཆ, ཆ,) dear, beloved.

ཁཉིས་ཀ, both.

ཁཉིས་ཀ, second.

ཁཉིས་ཀྱི, consisting of two.

ཁ་ཏུ-ཆ, natural, not artificial.

ཁ་ཏན-ཀྱི, opposite, adverse, contrary.

ཁ་ཏེར-ཆ-ཅན, full of wrinkles.

ཁ་ཏོད-ཅན, strong, vigorous.

ཁ་ཏོད-ཆད, weak, feeble, languid.

ཁ་ཏུམ, (ཀ, ཀྱི, ཀ) fierce, cruel, furious.

ཁ་ཏུ-ཀ-ཅན, mischievous, hurtful.

ཁ-ཏ, (ཀ,) ancient, old, of old time.

ཁ-ཏོད-ཀ-ཅན, hurtful.

ཁ-ཏོད-ཀ-ཏད-ཀ-ཅ-ཀ, ditto.

ཁ-ཏོད-ཀ-ཅ-ཀ, ditto.

ཁ-ཅིད, (ཀ, ཀྱི, ཆ, ཆ,) clean, pure, clear; holy.

ཁ-ཅོ, (ཀ, ཆ,) chief, principal.

ཁ-ཏན, (ཀ, ཆ,) other.

Digitized by Google

ཁ་ཤས་ཞིག, another.
ཁ་ལག་ཏུ་མེད་པ, immeasurable, immense.
ཁ་ལག་མེད, ditto.
ཁ་ལག་ཡས, ditto.
ཁ་ཕུ་ཅན, arched ; having a bow.
ཁ་ཞེད་ཅན, broad, wide.
ཁ་ཞེད་མེད, void of breadth, narrow.
ཁ་ཚེ་ན, (པ, ཨ,) young, not old.
ཁ་ཚེ་ན་ཐ, (ཨ,) young, virgin.
ཁ་རི་ཅན, bright, shining.
ཁ་ཏུ་ཡོ, straight, right ; upright, honest.
ཁ་ཏུ་ལུམ་ཅན, inconsiderate, rash.
ཁ་ཏ་ཁས་ཅན, corporal, bodily, material.
ཁ་ཏ་ཁས་མེད incorporeal, immaterial, spiritual.
ཁ་ཏ་ཏ་ཐོད་པ, comprehensible, conceivable.
ཁ་ཏ་ཏ་མེད་པ, incomprehensible, inconceivable.
ཁ་ཡ་ཅན, lucky, fortunate.
ཁ་ཡ་མེད, unlucky, unfortunate.
ཁ་ཡ་ཀ་ཅན, itchy.
ཁ་ཡ, (ཡ, ཡ,) borrowed, adopted.
ཁ་ཡ, (ཨ, ཨ,) the right (hand or side).
ཁ་ལ, (ཨ, ཡ, ཨ,) tame, domestic.
ཁ་ལ་ཅ, inattentive, negligent.
ཁ་ཡ, crafty, cunning, deceitful.
ཁ་ཡ, ditto.
ཁ་ཡ, covered.
ཁ་ཡ, crafty.
ཁ་ཡ, (ཨ,) crafty, the left hand or side.
ཁ, good, excellent, fine.
ཁ, the dead.
ཁ, (ཨ,) moist, wet, fresh ; recent.

ཁ, (ཨ,) secret, not common.
ཁ, (ཨ, ཡ, ཨ,) new, fresh, virgin.
ཁ, (ཨ, ཡ, ཨ,) clear ; evident.
ཁ, all the three.
ཁ, consisting of three.
ཁ, the third.
ཁ, of gold, golden.
ཁ, golden ; gilt.
ཁ, (ཨ, ཡ, ཨ, ཨ,) living, alive.
ཁ, proud, arrogant.
ཁ, (ཨ, ཡ, ཨ,) bad, ill, wicked.
ཁ, mean, pitiful, very bad ; coarse.
ཁ, strong, vigorous ; hard, sharp.
ཁ, weak, blunt.
ཁ, hoarse, disagreeable.
ཁ, tired, fatigued, weary.
ཁ, indefatigable.
ཁ, ditto.
ཁ, certain, real, true.
ཁ, natural.
ཁ, shamefaced, bashful, modest.
ཁ, ditto.
ཁ, ditto.
ཁ, shameless, impudent.
ཁ, wonderful.
ཁ, satisfied, not wishing more.
ཁ, insatiable.
ཁ, noisy, clamorous.
ཁ for ཁ, bald, having no hair on the head.
ཁ, not flat or globular ; acuminated.

Digitized by Google

ཆུང་, (ཆུང་ངུ, ཆུང་བ,) small, little, the younger.
ཆུང་ཆུང, very small, little.
ཆེ, (ཆེ་བ,) great (the great, the elder).
ཆེན, (པོ, མོ,) great, large, big.
ཆོས་མེད, irreligious, impious.
ཆོས་ལྡན, religious, pious, godly.
ཉུང་, । ཉུང་ངུ, little, few.
ཉེ । ཉེ་མོ, near, not far distant.
ཉེ་ཏིང་མེད་པ, impartial.
ཉེན་ཆེན, dangerous.
ཉེས་པ་ཆེན, faulty, wicked, sinful.
ཉོན་མོངས་ཆེན, corrupt, wicked, sinful.
ཉོན་མོངས་མེད, sinless.
ཏི་ཕྲན, bad, mean, silly.
ཏ་དད, (པ,) contrary, opposite.
ཏ་མཛ་པ, vulgar, common, mean, plebeian.
ཏན་ཏིང, far, distant, remote.
ཏང, open, plain ; clear.
ཏམས་ཅད, whole, entire, all.
ཏཱ་ཡ, free, freed.
ཏཱ་ལ་ཅན, dusty, full of ashes.
ཏིག་ཕེ་ཆེ, spotted, full of spots.
ཏིང, (ངེ, མོ,) dense, thick, close, compact.
ཐ, (ཅེ, ཆེ,) chief, principal.
ཐན་ཆེ, generous, liberal.
ཐན་ཆེ་དང་ལྡན་པ, ditto.
ཐན་ཆེ་མེད, illiberal.
ཐན་ཅཱ་ཡ་ཆེ, affectionate, loving.
ཐན་ཁ, heart-trying.
ཐུང । ཐུང་ངུ, short, brief.
ཐུན་མོང, general, common.
ཐལ, (ཅ,) soft, tame, mild.
ཐེ་ཚོམ་ཆེ, doubtful, dubious, uncertain.
ཐེང, (ཅེ, ཆེ,) lame, cripple.
དཀ, (ཅ, ཅེ,) clean, pure, sincere.
དང་ངེ, first.
དཀར་ཅ, pure, clean, clear ; sincere.
དད་ཅ་ཆེ, faithful, believing.
དད་མེད, faithless, unbelieving, infidel.
དམ་ཅ, excellent, holy, saint ; noble.
དམ་ངེ, strict, not loose ; exact.
དལ, (ཅ, ངེ, ཆེ,) still, quiet, slow ; soft.
ཏ་ཆ, many, much.
ཏད་ཅ, bent, inclined, prone.
ཏན་ཆེ, diligent.
ཏཱ་ཅ, tired, weary, fatigued.
ཏཱ ཆ, tiresome.
ཏཱ་མེད, unwearied, not tired, indefatigable.
ཏལ, (ཅ, ངེ, ཆེ,) soft, gentle, tame.
ཏོ, (ངེ, ཆེ,) narrow, not wide, needy.
ཐ, (ངེ, ཆེ,) strong, stout ; brave, valiant ; fierce, cruel, furious ; heavy.
ཐ་ལ ལ ཆ, violent, cruel, tyrannical.
ཐང, (ངེ, ཆེ,) right, straight, upright.
ཐེ་ཆ་ཅ, arrogant, proud.
ཐ । ཐ ཆ ངེ । ཐ ཆ ཆ, warm.
ཐ་ཀ, (ཅ, ངེ, ཆེ,) hard, difficult.
ཐ་ཀ, (ཅ, ངེ, ཆེ,) white.
ཐ་ཀ (ཅ, ངེ, ཆེ,) rare, scarce, dear.
ཐ་ཁ, (ཅ, ངེ, ཆེ) glad, merry, rejoicing.
ཐ་ཁ ཅ ཆ, joyful, cheerful.
ཐ་ཁ ལ, ditto.

Digitized by Google

དགུན་ཕྱི, of winter, wintery, hyemal.

དགུ, (པོ, མོ,) crooked, bent, curved, crooked-backed.

དགེ་བ་ཅན, virtuous.

དགོས་པ, necessary, needful.

དགོས་པ་ཅན, ditto.

དགོས་ཅན, ditto.

དགོས་པ་མེད་པ, unnecessary.

དགོས་མེད, ditto.

དགྱེས་པ, joyful, merry, glad.

དགྲ་བོ་ཅན, hostile, inimical.

དགྲ་ཅན, ditto.

དངུལ་ཕྱི, of silver, silver.

དངོས་ཅན, material, real.

དངོས་མེད, immaterial, not existing.

དཔག་ཐུ་ཡོད་པ, measurable, that may be measured.

དཔག་ཐུ་མེད་པ ། དཔག་མེད, immeasurable.

དཔག་ཟལ, measureless.

དཔག་ཡས, immense.

དཔའ་བ་ཅན, courageous, brave; strong.

དཔའ་ཅན, ditto.

དཔལ, (པོ, མོ,) noble, illustrious; prosperous.

དཔྱིད་ཀ, of spring, vernal.

དབང་ཅན, mighty, powerful, potent.

དབང་ལྡན, ditto.

དཔྱ་ཅན, headed, with a head, capital.

དཔྱ་མེད, without a head, headless.

དཔྱ་ཁམས་ཅན, aspirated, aspirate.

དཔྱལ, (ཁ, པོ, མོ,) poor, indigent.

དཔེན, (པོ, མོ) solitary, retired.

དཔྱངས་ཅན, harmonious, melodious, vocal.

དཔྱར་ཕྱི, of or relating to the summer, estival.

དཔྱིས་ལྡན, wealthy, rich, opulent.

དཔྱེ་མེད, indivisible, inseparable.

དམན, (ཡ,) low, mean, humble.

དམའ, (ཁ, བོ, མོ,) low, mean, not high.

དམར, (ཁ, པོ, མོ,) red.

དམྱ་ཆུ་ཅན, dropsical.

དམྱུན་པ་ཅན, dim, stupid.

ནག, (ཡ, པོ, མོ,) black.

ནང་མ ། ནང་ཕྱི, inner, inward; domestic.

ནང་ཡ, intrinsic, esoteric; orthodox.

ནད་ཅན, sick, diseased.

ནད་མེད, not sick, healthy.

ནུབ་ཕྱི, occidental, western.

ནུས་པ་ཅན, efficacious, strong, nutritive.

ནུས་པ་མེད, inefficacious.

ནོག, (ཡ, པོ,) obscure, gloomy, dim.

ནོག་ནོག, (པོ) very obscure, gloomy.

ནོངས་པ་ཅན, faulty.

ནོར་ཅན, wealthy, opulent.

ནོར་ལྡན, ditto.

པ་ཡི, of the father, paternal.

པ་མ་ཡི, of the father and mother, parental.

པན་པ་ཅན, useful, wholesome.

ཕལ, (ཡ, པོ, མོ,) common, vulgar; mean, coarse.

ཕོངས་ཡ, indigent, poor.

ཕོད་ཡ ། ཕོད་པ་ཅན, daring, bold.

ཕྱི ། ཕྱི་ཆ, last, modern, of late.

ཕྱུག, (ཡ, པོ, མོ,) rich, wealthy, opulent.

Digitized by Google

ཕྱེད, (པ, པོ, མ, མོ,) half, the half of.

ཕ, (པོ, མོ,) small, minute, subtile, thin.

ཕ་དཔོག་ཅན, envious.

ཕ་ལ་ཁ་ཅན, ditto.

ཕུད་ནི, northern, of the north.

ཕུད, (ཁ,) purified, perfect, accomplished.

ཕྱམས་པ་ཅན, clement, merciful.

ཕ་ལ་ཁ་ཅན, merciless, unmerciful.

ཕ་ཁ་ཅན, singular, distinguished, different.

ཕ་ལ་ཅ, savoury, flavorous, palatable.

ཕ་ལ་ཅ་ཅ ། ཕ་ལ, insipid, tasteless.

ཕ, (ཁ,) upper, superior, higher.

ཕ, (ཁ, ཁ, ཁ,) stupid, ignorant, foolish.

ཕ ། ཕ ། ཕ, intelligent, sagacious, ingenious.

ཕ, unintelligent, foolish.

ཕ, prudent, intelligent.

ཕ, imprudent.

ཕ, bitter, of a disagreeable taste.

ཕ, happy, blissful.

ཕ, (ཁ, ཁ,) true, just.

ཕ, unjust.

ཕ, wealthy, rich.

ཕ, (ཁ,) secure, firm, strong.

ཕ, (ཁ, ཁ, ཁ, ཁ,) honourable, respectable, reverend.

ཕ, affectionate, kind, merciful.

ཕ, ditto.

ཕ ། ཕ, unkind; merciless.

ཕ, ditto.

ཕ, diligent, industrious.

ཕ, diligent, industrious.

ཕ, ditto.

ཕ, idle, indolent.

ཕ or ཕ, lying, false.

ཕ, (ཁ, ཁ, ཁ,) good.

ཕ, (ཁ, ཁ, ཁ,) cool, fresh, somewhat cold.

ཕ, fragrant, having a scent, scented.

ཕ, (ཁ,) fine, pleasant, savoury.

ཕ ། ཕ, of the mother, maternal.

ཕ, (ཁ,) many, much.

ཕ, (ཁ, ཁ,) lower.

ཕ ། ཕ, lower, last, final.

ཕ, jealous.

ཕ, nominal.

ཕ, having a name, famous.

ཕ, boundless, infinite.

ཕ, sulphureous.

ཕ, dark, obscure, gloomy.

ཕ, cheap, of little value.

ཕ, respectful, regardful.

ཕ, sorrowful, grievous.

ཕ, sorrowless.

ཕ, intoxicated, drunk.

ཕ, (ཁ, ཁ, ཁ,) wise, skilful, learned, prudent.

ཕ, (ཁ, ཁ,) knowing, understanding.

ཕ, intelligent, skilful.

ཕ, ignorant, unskilful.

ཕ, (ཁ, ཁ, ཁ,) hard, solid, compact.

ཕ, hard, solid.

ཕ, hardened.

ཕ, having a head, headed, capital.

Digitized by Google

མགྱོགས, (པ,) swift, speedy, nimble, quick.
མངར, (ཀ, པོ, མོ,) sweet.
མངོན་པ, evident, open, clear; eminent.
མཉམ་པ, even, level; equal, like.
མཉམ་མེད, having no equal, unequalled.
མཉམ་ཟག, matchless, incomparable.
མཉེན་པ, soft, pliable.
མཐའ་ཡོད, limited.
མཐའ་མེད, unlimited, boundless.
མཐའ་ཡས, ditto, infinite.
མཐུ་མེད, weak, feeble; inefficacious, impotent.
མཐུ་ལྡན, strong, powerful, potent; efficacious.
མཐུན་པ, agreeing, concordant, similar.
མཐོ, (ཀ,) མཐོན, (པོ, མོ,) high, elevated.
མདོག་ཅན། མདོག་ལྡན, having a colour, coloured.
མདོག་མེད, colourless.
མཚན་ཉིད་པ, equal, like.
མཚན་ཉིད་མེད, having no equal, matchless.
མཚེར་ཅན, sorrowful.
མཁས, (པ, ཨ,) wise, clever, learned; brave.
མཛེས, (པ, ཨ,) beautiful, handsome, fair, elegant, graceful.
ཚོག་ཚོག་ཅན, hasty, precipitant, hurry.
ཚིག་ཚིག, sharp, pointed.
ཚ, ཚན, hot, biting hot, (as a spice.)
ཚད་པ་ཅན, hot, sultry, torrid.
ཚད་མེད, measureless; immoderate.
ཚད་ལྡན, moderate, temperate.
ཚད་ལས་འདས་པ, beyond measure.
ཚལ་ཅན, dangerous; criminal, faulty.
ཚིག་པ, burnt, hurt by fire.
ཚིམ་པ, content or contented, satisfied.
ཚུ་ཤོལ་ཕྱི, of this side.
ཚུལ་ཅན, turbulent, tempestuous, boisterous.
ཚུལ་ཅན, regular, methodical.
ཚུལ་ལྡན, ditto.
ཚུལ་མེད, irregular.
ཚུལ་ཁྲིམས་ཅན, of good moral conduct.
ཚུལ་ཁྲིམས་ལྡན, ditto.
ཚུལ་ཁྲིམས་མེད, of bad morals, dissolute.
ཚེ་ཡོད, longevous, living long.
ཚེ་ཐུང, (ཅན,) living a short time.
ཚེ་མེད, lifeless.
ཚེ་ཡོད, living.
ཚེ་ལས་འདས་པ, deceased, the late.
ཚེ་འདས་པ, ditto.
ཚོ་ཆགས་པ, amphibious.
ཚོགས, hard, difficult.
ཚེར་མ་ཅན, prickly, full of thorns.
ཚོད་ཅན, moderate, observing due measure.
ཚོད་ལྡན, ditto.
ཚོད་མེད, immoderate.
ལྷ་ལེ, clear, not obscure.
ཞ, (པ, པོ, མོ,) lame, cripple, maimed.
ཞག་ཅན greasy, oily, fat.
ཞག་མེད, destitute of fat, &c.
ཞར, (ཀ, པོ, མོ,) blind.
ཞི་ཀ, calm, quiet, still, mild, gentle.
ཞིབ, (པོ, མོ,) minute, fine, subtle.
ཞིམ, (པ, པོ,) flavorous, savoury, sweet.
ཟུན, (པ,) fine, good, pure.
ཞེང་ཅན, wide, broad.

Digitized by Google

ཞེད་མེད, not wide, narrow.

ཞེལ་པོ, mean, pitiful, coarse.

ཟན་པ་ཅན, defective, wicked, corrupt, calamitous.

ཟངས་ཀྱི, of copper.

ཟངས་མདོག་ཅན, of copper colour, copper coloured.

ཟད་མེད, never-failing, inexhaustible.

ཟབ, (པ, པོ,ཨོ,) deep, profound.

རྒྱས་མེད, inexhaustible.

ཟླ་ཁ་ཅན, nitrous.

ཟོལ་ཅན, crafty, cunning, deceitful.

ཟོལ་ཟོལ་ཅན, crafty, sly.

ཟློག་པོ, round, circular, globular.

ཡོལ་ཅན, entire, not castrated.

ཡོད་ཅན, shining, bright.

ཡོན་པ, (པོ, མ,) deaf.

ཡོས་པ, becoming, convenient, meet, fit, worthy of.

ཡངས་ཤག, frozen, congealed.

ཡངས་ས་པ, gone astray, erred.

ཡཱངས་ཤ་ཁ, stirred up, troubled.

ཡཱངས་ཏན, born, produced.

ཡལ་ཤ, prohibited ; stopped.

ཡལ་ན་ཅན, burdensome.

ཡལ་ལ་ཆགས་ཅན, faulty, criminal.

ཡལ་ལ་ཅ་ཅ་ཅན, mutable, changeable, alterable.

ཡལ་ལ་ཅ་ཅ་ཅ་ཅ or ཡལ་ལ་ཅ, immutable.

ཡལ་ལ་ཅ་ཅ, sorrowful, penitent.

ཡ་ཆ་ཅ་ཅ or ཡ་ཆ, immortal.

ཡ་ཆ, mortal.

ཡ་ཆ, (ཅ, ཅ,) soft, smooth, mild.

ཡ་ཆ, perishable, frail.

ཡ་ཆ or ཡ་ཆ, fearful, timorous ; dreadful, frightful.

ཡ་ཆ, dreadful, horrible, awful.

ཡ་ཆ, intrepid, fearless, bold.

ཡ་ཆ, ditto.

ཡ, (ཅ, ཅ), agreeable, pleasant.

ཡ, clever, dexterous, prudent, wise.

ཡ, fit, meet, proper, becoming.

ཡ, (ཅ, ཅ,) dense, thick, heavy, close.

ཡ, covered, overcast.

ཡ, compounded.

ཡ, uncompounded, simple.

ཡ, (ཅ,) like, similar, equal.

ཡ, mixed, mingled.

ཡ, eminent, excellent, high ; venerable, respectable, reverend.

ཡ ། ཡ, inseparable.

ཡ ། ཡ, inseparable, incoherent.

ཡ, plump, fat, thick, gross.

ཡ, hurtful, mischievous, noxious.

ཡ ། ཡ, innocuous, harmless.

ཡ, ditto.

ཡ, (ཅ, ཅ,) wise, clever, learned ; brave.

ཡ, bashful, modest.

ཡ ། ཡ ། ཡ, impudent.

ཡ, wonderful, strange, curious.

ཡ, (ཅ. ཅ,) wide, ample, diffuse, copious.

ཡ, pleasing, pleasant, delightful.

Digitized by Google

ཡིད་ཆ་མི་ལྷ་བ, disagreeable.
ཡོན་པོ, crooked; wrong; deceitful, false.
ཡོམ, (པ, པོ,) inconstant, changing.
ཡོངས་པོ, dull, heavy, blunt.
ར

ཕོངས་པོ།, vain, false, empty.
ཆུ་ཅན།, moist, wet.
ཆུ་པ།, moist, wet; fresh, green, new.
ལང་ཚོ་ཅན།, adolescent, young.
ལང་རྩོ།, stubborn.
ལས་ཅན།, laborious, industrious.
ལས་མེད།, idle, lazy, doing nothing.
ལུས་ཅན།, bodily, corporal, corporeal.
ལུས་མེད།, incorporeal.
ལེ་ལོ་ཅན།, idle, lazy, indolent, slothful.
ལེགས་པ།, good; elegant, graceful.
ལེགས་ལྡན།, virtuous.
ལེབ, (པོ, མོ,) flat, not globular.
ལྷགས་པ།, dumb, mute.
ལྷི-ཆ; ལྷིད་པ, heavy.
ལྷི་ཏ, ditto.
ལྷུ, (ཆ,) flexible, pliant.
ལྷང་ཁ-ཕ, green.
ལྷིད་ཅན།, heavy, grave, weighty.
ལྷིད་ལྡན།, ditto.
ལྷུམ་པོ།, overflowing, full.
ལྷོགས་པ།, hungry, grown hungry.
ལྷན, common; both.
ལྷག་ཅན།, wide, ample, diffused.
ཤིས་པ, blessed.
ཤུགས་ཅན།, vehement.
ཤེད་ཅན།, strong, vigorous.
ཤེད་མེད, impotent, weak.
ཤེས་རབ་ཅན།, ingenious, witty.
ཤེས་ལྡན, intelligent, learned.
ཤོ་རི་ཅན།, nitrous.
ཤོ་ཡ་ཅན།, defective, damaged, broken.
ཤར་ཆ for ཐམ་ཤ, new, fresh, recent, virgin.
ཤུན་པོ།, tedious, irksome.
ཤུལ་ཅན།, furrowed, having long trenches.
ཤེས་ལ་ཤེད, inanimate.
ཤེས་ལ་ལྡན, animate.
ཤོ་ཆ, new, fresh, recent.
ཤོན་པོ for ཐ་ཤོན་པོ, living, alive.
ཤུ, (ཆ, ཤ,) thin, slender, lean.
ཤུ་ལ, ( ) dark, obscure.
ཤ་ཏ, affectionate, passionate, desirous.
ཤ་ལ, ditto.
ཤ་ཏ, disaffectionate, unbeloved.
ཤ་ཐ, animate, living.
ཤ་ཐ, ditto.
ཤ་ཐ, inanimate, lifeless.
ཤ་ལ, usual, customary.
ཤ་ལ, unusual.
ཤ, (ཆ, ཤ, ཤ,) light, not heavy; easy, thin.
ཤ, ditto, thin.
ཤ, not to be deceived, infallible.
ཤ, ditto.
ཤ, (ཆ, ཤ, ཤ,) thick, dense.
ཤ, ditto.
ཤ, sonorous, vocal.
ཤ, (ཆ,) dry.
ཤ, happy, fortunate.
ཤ, ditto.
ཤ, unfortunate, unlucky.
ཤ, (ཆ,) thirsty.
ཤ, (ཆ,) white, grey.

Digitized by Google

སྐྱིད, (པོ,) happy, fortunate, at ease.
ཁ་ཉ, (པོ, མོ,) sour, acid.
ཁ་ཆགས, hurtful, unlucky.
ཁ་ཅན, faulty.
ཁ་ཅན་མེད, faultless.
ཁ་ཁམས་མེད, intrepid.
ཁ་ཉ་པོ, crooked, curved, bent.
ཁམ་ཐ་ཡོད་པ, conceivable, imaginable.
ཁམ་ཐ་མེད་པ, inconceivable.
ཁ་ཅན, artful, crafty, cunning.
ཁ་ལན, sonorous, sounding.
ཁ་ཅན, ditto.
ཀ་མ, first, former, prior, antecedent.
ཀ, (པོ,) ཀ-ཀ blue ; green.
ཀན, (པ,) agreeable, pleasing.
ཀ, (པོ,) soft, gentle.
ཀ-ཁ, degenerate, grown worse.
ཀ-ཁ-ཅ, merciful, generous.
ཀ-ཁ-ཅ-མ, unmerciful, cruel.
ཀ, (ཡ, ཡ,) soft, gentle.
ཀ-ཅ, sick, diseased.
ཀ-ཁ, stretched out, straight.
ཀ-ཁ-ཅ, boasting, bragging.
ཀ, (ཡ, ཡ, ཡ,) thick, dense ; heavy.
ཀ-ཡ, empty, void.
ཀ-ལ-ཅ, strong, vigorous.
ཀ-ལ-ལ, ditto.
ཀ-ལ-ཡ, weak, feeble.
ཀ-ལ-ཅ, angry, passionate.
ཀ-ཉ-ཡ, trembling, frightful.
ཀ-ཁ-ཅ, vicious, sinful.
ཀ-ཁ-ཡ, sinless.
ཀ, (ཡ, ཡ,) agreeable, pleasing ; fair, handsome, beautiful, delightful.
ཀ,ལ-ལ-ཅ, uneasy, sorrowful.
ཀ-ཉ-ཅ, clawed.
ཀ-ཉ-ཡ, clawless.
ཀ-ཆ-ལ-ཡ, of all sorts, several.
ཀ-ཅ, hairy.
ཀ-ཡ, hairless, having no hair on.
ཀ-ལ-ཅ, profitable, advantageous.
ཀ-ད-ཅ, spicy, seasoned with spice.
ཀ-ལ-ཡ-ཅ, courageous, able.
ཀ-ལ-ཡ-ཡ, cowardly, fearful.
ཀ-ད, (ཡ, ཡ,) skilful, clever, dexterous, ready, fit.
ཀ, general, common ; chief.
ཀ-ལ-ཡ-ཅ, busy, employed, industrious.
ཀ-ཁ-ཡ, meagre, lean.
ཀ-ཁ, (ཡ,) thick, gross, bulky.
ཀ-ལ-ཡ, swollen, puffed up.
ཀ-ལ-ལ-ཡ, hungry.
ཀ-ལ-ཡ, frozen, stiff, hard.
ཀ-ཁ-ཡ, ripe, mature, perfect.
ཀ-ཁ-ཁ, maturative.
ཀ-ཁ-ཡ, dark red.
ཀ-ཅ-ཡ, mad, lunatick.
ཀ-ལ-ཡ, mad, grown mad, distracted.
ཀ-ཉ-ཡ, dexterous, clever, fine.
ཀ-ལ-ཅ, moist, wet.
ཀ-ལ-ཡ, void of moisture.
ཀ-ལ-ཅ, ample, wide.
ཀ-ལ-ཀ-ལ, very ample, wide.

Digitized by Google

Negative participial adjectives are formed from affirmative ones by the addition of མ, or མི; as in the following list, from སྨིན་པ, ripe; སྨྲས་པ, said; བཤད་པ, heard, &c. are formed:

ཨ་སྨིན་པ, unripe.
ཨ་སྨྲས་པ, unsaid, not spoken.
ཨ་བཤད་པ, unheard.
ཨ་མཐོང་བ, unseen.
ཨ་ཁྲིགས་པ, ditto.
ཨ་ཁགས་པ, uncovered.
ཨ་བཀག་པ, unhindered.
ཨ་བཀང་བ, unfilled, unreplete.
ཨ་བཟས་པ, uneaten.
ཨ་བྱས་པ, undone, not made, uncreate.
ཨ་བཙོས་པ, ditto.
ཨ་མཛེས་པ, ditto.
ཡན་མ་ཕྱས་པ, uncompounded, simple.
ཨ་དགོས, unbought.
ཨ་མཆགས, undaunted, unabashed.
ཨ་རྟགས་པ, unable.
ཨ་བསྲུངས་པ, unabolished.
ཨ་ཐོབ་པ, unaccepted.
ཨ་ཐུགས, ditto.
ཨ་ཕྱོགས་པ, unaccomplished, unfinished.
ཨ་ཚང་བ, incomplete.
ཨ་དག་པ, not clean, inaccurate, incorrect.
ཨ་ཆགས་པ, unaccustomed, unwonted.
ཨ་བསྟོགས་པ, ditto.
ཨ་བསྐོས་པ, unelected.
ཨ་ཤེས་པ, unacquainted, unknown.
ཨ་ཡིས་པ, unasked.
ཨ་ཡེས་པ, unmixed, pure.
ཨ་ཐུར་བ, ditto.
ཨ་བཏུན་པ, unbeaten.
ཨ་དད་པ, unbelieving.
ཐུན་མ་རྟགས་པ, uninvited.
ཨ་མ་ཡུས་པ, unopened, not yet blown.
ཨ་ཁ་ཚགས་པ, unbolted, not sifted.
ཨ་སྐྱེས་པ, unborn.
ཨ་ལྷན་པ, unborrowed.
ཨ་ལྷགས་པ, unbred, untaught.
ཨ་ལྷུག་ས, unbroken, not tamed.
ཨ་ལགས་ཆགས་པ, unburnt.
ཨ་ལན་ཏ, uncaught, not taken.
ཨ་ངེས་པ, uncertain.
ལག་ཨ་ཡིན་པ, unchaste.
ཉེས་པ་ཨ་ཡིན་པ, unbecoming.
ཐུན་མོང་ཨ་ཡིན་པ, uncommon.
ཐུ་ཚ་ཡོ་ཨ་ཡིན་པ, incompact.
ཨ་ལལ্ঝ্ঝ্ঝ, uncollected.
ཨ་ལལ্ঝ্ঝ্ঝ, unchewed.
ཨ་ལལ্ঝ্ঝ্ঝ, unconceived, not imagined.
ཨ་ཁ্ঝ্ঝ্ঝ, uncreate.
ཨ་ལ্ঝ্ঝ্ঝ, undigested; unmelted.
ཨ་ལ্ঝ্ঝ্ঝ, unfrozen, not congealed.
ཨ་ཐ্ঝ্ঝ্ঝ, untilled.
ཨ་ঝ্ঝ্ঝ, unpleasing.
ཨ་ঝ্ঝ্ঝ, unfair; not well, &c.
ཨ་ঝ্ঝ্ঝ, unerring, not mistaking.
ཨ་ঝ্ঝ্ঝ, not yet come, future.
ཨ་ঝ্ঝ্ঝ, ditto.
ཨ་ঝ্ঝ্ঝ, not escaped.
ཨ་ঝ্ঝ্ঝ, unredeemed, &c. &c.
ཨ་ঝ্ঝ্ঝ, unbecoming, indecent, unsuitable.

Digitized by Google

ཨི་ཆད་པ, ditto.
ཨི་ཁཡོ་པ, immovable.
ཨི་འགྱུར་པ, ditto.
ཨི་ཤེས་པ, ignorant.
ཨི་ཏོག་པ, unsteady, frail, transient.
ཨི་ཤེར་པ, not ignorant.
ཨི་ཞིམ་པ, unpleasant, disagreeable to the taste.
ཨི་སྙན་པ, unpleasant (to the ear).
ཨི་གྲིང་པ, impossible, impracticable.
ཨི་ཟད་པ, inexhaustible, infinite.
ཨི་འདྲ, unlike, different.
ཨི་ཁམས་པ, inconstant, mutable.
ཨི་ངལ་བ, indefatigable.
ཨི་ཆགས་པ, not to be satisfied, insatiable.
ཨི་ཁམས་ཅན, unclean, impure, unholy, defiled.

Some Adjectives with their opposites.

མཐོ་དམན, high (and) low.
འདྲ་མི་འདྲ, like, unlike.
མཉམ་མི་མཉམ, even, uneven; equal, unequal.
འདུས་ཐུས། འདུས་མ་ཐུས, compound, simple.
བཟང་ངན, good, bad or ill.
ཆེ་ཆུང, great, small.
རིང་ཐུང, long, short.
རྒྱས་ཕྲ, large, small; coarse, fine.
འཇམ་རྩུབ, soft, harsh; smooth, rough.
སྙ་ཕྱི, hard, soft.
ལྷད་ལྷེ, light, heavy.
ཚོད་འགོ, hard, soft.
ཐག་ཆགས or ཐུན, thin, thick.
ཐང་པོ། ཁྱོག་པོ, straight, crooked.
དཔྱ་དཔྱ, bent backwards, forwards.
བཏན་ཅགས, firm, fixed, movable.
དབང་ཅན། དབང་མེད, powerful, impotent.
དཀའ་ཐུ, difficult, easy.
ཐུ་ཐ, thick, thin, (as a liquid.)
ཐུམ་ཅགས, dry, moist.
དཀར་ནག, white, black.
རྩོན་ཏྲུ, sharp, blunt.
གྲང་དྲོ, cold, warm.
མཛེས་མི་མཛེས, fair, unfair.
ཐུན་མི་ཐུན, agreeable, disagreeable; pleasing, unpleasing (to the eye).
ཞིམ་མི་ཞིམ, agreeable, disagreeable, (to the taste or smell.)
ཐུན་མི་ཐུན, pleasing, unpleasing, (to the ear.)
ཚོ་བ་ཅན། ཚོ་མེད, savoury, insipid (to the taste.)
དགའ་མི་དགའ, glad, sorrowful; merry, sad.
ཉེ་རིང, near, far.
རགས་ཕ, large, small; gross, subtle.
དཔྲ་བ། ཡངས་པ, narrow, ample, wide.
ཁམས་ཅན། ཁམས་མེད, corporeal, incorporeal.
རིད་པ། ཆུགས་པ, meagre, fat.
ཟབ་པོ། ཁྲིད་མེད, deep, shallow.
ཁྱེད་ཅན། ཁྱེད་མེད, broad, narrow.

Digitized by Google

མདོག་ཅན། མདོག་མེད, coloured, colourless.

དབུལ་ཕྱུག, poor, rich.

ཡཻདས་ཐུན, wise, foolish.

དག། མི་དག, pure, impure; clean, unclean.

སྔ་ཕྱི, former, latter; prior, posterior; first, last.

མཐོ་འོག, upper, lower.

ནང་ཕྱི, inner, outer, &c. &c.

Numerals.

§ 107. The Cardinal numbers are as follows:

༡	1	གཅིག, one.
༢	2	གཉིས, two.
༣	3	གསུམ, three.
༤	4	བཞི, four.
༥	5	ལྔ, five.
༦	6	དྲུག, six.
༧	7	བདུན, seven.
༨	8	བརྒྱད, eight.
༩	9	དགུ, nine.
༡༠	10	བཅུ་ཕམ་པ or བཅུ, ten.
༡༡	11	བཅུ་གཅིག, eleven.
༡༢	12	བཅུ་གཉིས, twelve.
༡༣	13	བཅུ་གསུམ, thirteen.
༡༤	14	བཅུ་བཞི, fourteen.
༡༥	15	བཅོ་ལྔ, fifteen.
༡༦	16	བཅུ་དྲུག, sixteen.
༡༧	17	བཅུ་བདུན, seventeen.
༡༨	18	བཅོ་བརྒྱད, eighteen.
༡༩	19	བཅུ་དགུ, nineteen.
༢༠	20	ཉི་ཤུ་ཕམ་པ or ཉི་ཤུ, a score, twenty.
༢༡	21	ཉི་ཤུ་རྩ་གཅིག or ཉར་གཅིག, twenty-one, &c.
༣༠	30	སུམ་བཅུ་ཕམ་པ or སུམ་བཅུ, thirty.
༣༡	31	སུམ་བཅུ་རྩ་གཅིག or སོ་གཅིག, thirty-one, &c.
༤༠	40	བཞི་བཅུ་ཕམ་པ or བཞི་བཅུ, forty.
༤༡	41	བཞི་བཅུ་རྩ་གཅིག or ཞེ་གཅིག, forty-one, &c.
༥༠	50	ལྔ་བཅུ་ཕམ་པ or ལྔ་བཅུ, fifty.
༥༡	51	ལྔ་བཅུ་རྩ་གཅིག or ང་གཅིག, fifty-one, &c.
༦༠	60	དྲུག་བཅུ་ཕམ་པ or དྲུག་བཅུ, sixty.
༦༡	61	དྲུག་བཅུ་རྩ་གཅིག or རེ་གཅིག, sixty-one, &c.
༧༠	70	བདུན་བཅུ་ཕམ་པ or བདུན་བཅུ, seventy.
༧༡	71	བདུན་བཅུ་རྩ་གཅིག or དོན་གཅིག, seventy-one, &c.
༨༠	80	བརྒྱད་བཅུ་ཕམ་པ or བརྒྱད་བཅུ, eighty.
༨༡	81	བརྒྱད་བཅུ་རྩ་གཅིག or ཕྱ་གཅིག, eighty-one, &c.
༩༠	90	དགུ་བཅུ་ཕམ་པ or དགུ་བཅུ, ninety.
༩༡	91	དགུ་བཅུ་རྩ་གཅིག or ཝོ་གཅིག, ninety-one, &c.
༡༠༠	100	བརྒྱ་ཕམ་པ or བརྒྱ, a hundred.
༡༠༠༠	1000	སྟོང་ or སྟོང་ཕྲག, a thousand.
		འཛིན or འཛིན་ཆེ, ten thousand, a myriad.
		ཁྲག or ཁྲག་ཆེ, a hundred thousand, one *lakh*.
		ས་ཡ, a million.
		ཐེ་ཁ, ten millions.
		རྒྱ་ཕྱུར, a hundred millions.
		ཐེར་འབུམ, a thousand millions.
		ཐེར་འབུམ་ཆེན་པོ, ten thousand millions.
		ཁྲག་ཁྲིག, a hundred thousand millions.
		ཁྲག་ཁྲིག་ཆེན་པོ, a billion.

Digitized by Google

Remarks.

1. The units གཅིག, གཉིས, གསུམ, before the tens or any higher number, drop the prefix ག, and are written thus: ཆིག, ཉིས, སུམ ; as in ཆིག་བཅུ, (100) ཉིས་བཅུ, (200) སུམ་བཅུ (300) ; ཆིག་སྟོང, (1,000) ཉིས་སྟོང, (2,000) སུམ་སྟོང, (3,000,) &c. &c. From ཉིས་བཅུ, (twenty) is formed, and now generally used, ཉི་ཤུ.

2. བཅུ and ཅུ are equivalent in signification, བཅུ being used after a vowel, and ཅུ, after a consonant: as in བཞི་བཅུ, ལྷ་བཅུ, and དགུ་བཅུ ; and ལྔ་ཅུ, དྲུག་ཅུ, བདུན་ཅུ, and བཅུད་ཅུ.

3. After the tens are frequently found some of these words; ཕམ་པ, ཕྲག, ཁྲི, denoting a collective or integral. ཕམ་པ is used, commonly, after the tens up to one hundred ; ཕྲག after བཅུ, སྟོང, &c. as well as after any smaller number; as in བདུན་ཕྲག, a week or seven-night. ཁྲི, after any great number in general ; as ཐེ་ཁྲི, a myriad, ཁྲག་ཁྲི, a hundred thousand ; but sometimes it is used with the smaller numbers also.

4. བཅོ་ལྔ and བཅོ་བཅུད་ are now commonly used, instead of the ancient terms བཅུ་ལྔ or བཅུ་ལྔ, (fifteen,) and བཅུ་བཅུད or བཅུ་བཅུད, eighteen.

5. The units follow the rest of the decades (twenty, thirty, forty, &c.) in the same order as above given from 11 to 19; but, for expressing the decades themselves, there are two modes, as has been shown in the preceding table.

6. When the cardinals are reduplicated, they may be rendered in English thus: གཅིག་གཅིག, single, only one ; གསུམ་གསུམ, three by three (as in multiplication), three at once, three to each, &c. ; དྲུག་དྲུག, six by six, six at once, six to each, &c.

§ 108. From the above cardinals, numeral adjectives are formed by adding to them the termination པོ (sometimes ཕ or ཨ) ; as གཅིག་པོ, ཉིས་པོ, གསུམ་པོ, &c. consisting of one, two, three, &c. ; ཤུ་ཅུ་ཕ, consisting of or containing thirty, (Slocas, &c.); ཕེ་ཏ་བཞི་ཨ, containing four chapters.

§ 109. From the same cardinals, adverbs are formed by putting before them the particle ལན, (turn, time) as, ལན་གཅིག, once ; ལན་ཉིས, twice ; ལན་གསུམ, thrice ; ལན་བཞི, four times ; ལན་བཅུ, ten times ; ལན་བཅུ, a hundred times.

§ 110. The ordinals are formed from the cardinals, by adding to them the article ཕ in general (and sometimes ཨ for the female). The first word is however an exception, since instead of གཅིག་ཕ, the first, དང་པོ is used : but elsewhere the rule is regular ;

Digitized by Google

as བཅུ་གཅིག་པ, the eleventh; ཉེར་གཅིག་པ, the twenty-first, &c.; གཉིས་པ, second, གསུམ་པ, third, &c. all which are formed in conformity therewith.

§ 111. From the ordinals, adverbs are formed by affixing the letter ར, thus: དང་པོ་ར, first, the first time, in the first place; གཉིས་པ་ར, secondly, the second time, in the second place; གསུམ་པ་ར, thirdly, in the third place, and so on with all the rest.

Note. 1. Numerals are often expressed on registers, &c. by the letters of the alphabet, in the following manner:

The thirty simple letters of the alphabet, without vowel signs, (consequently pronounced with the inherent *a*) from ཀ to ཨ, denote the numerals from 1 up to 30. Thence by adding to each letter the *i* (ི) vowel sign in this manner, ཀི—ཨི, the numerals from 31—60 are designed. With the *u* (ུ) vowel sign, thus: ཀུ—ཨུ, the numerals from 61—90 are expressed. With *é* (ེ) thus: ཀེ—ཨེ, those from 91—120. Lastly, with the *o* (ོ) vowel, thus: ཀོ—ཨོ, the numerals from 121—150 are expressed.

Should it be required to continue the register, &c., the letters or syllables of the whole former scheme, being made long, the numbering may be extended as far as 300, thus:

ཀཱ—ཨཱ	denote the numerals	151—180
ཀཱི—ཨཱི	ditto	181—210
ཀཱུ—ཨཱུ	ditto	211—240
ཀཱེ—ཨཱེ	ditto	241—270
ཀཱོ—ཨཱོ	ditto	271—300

Note. 2. In Tibetan books (especially in indexes and quotations from other works) there frequently occurs after these numeral letters some one of the syllables པ, པར, པ་ལ། པ, signifying such and such a volume, or any other thing; and པར or པ་ལ, denoting in such and such a volume, &c.; as, ཀ་པ, the volume, (or any other thing) marked with the letter ཀ; or the first volume, &c.: again, ཀ་པར or ཀ་པ་ལ, in the volume, &c. marked with the letter ཀ *ka*, or in the 1st volume, &c.

These syllables are used in the same manner with all the other numerical letters.

Digitized by Google

Pronouns.

§ 112. As there is no irregularity in the declension of the pronouns from the nominative singular, the other cases being formed according to the scheme of general declension exhibited above, (§. 86.) it will be unnecessary here to decline every pronoun; the several varieties of them therefore need only be enumerated, with their signification in the nominative singular; and the declension will be confined to a few examples.

§ 113. The Personal Pronouns.

First Person.

ང,	I.
བདག,	I.
ཁོ་ཕོ *masc.*	I.
ཁོ་མོ, *fem.*	I.
ངེད, *hon.*	I.
རང,	I.
ང་རང,	I, myself.
ང་བདག,	I, myself.
ང་ཉིད,	I, myself.
ང་ཁོ་ན,	I, myself.
ན་ཌི,	I, myself.
བདག་རང,	I, myself.
བདག་ཉིད,	I, myself.
བདག་ཁོ་ན,	I, myself.
ངེད་རང, *hon.*	I, myself.
ངེད་ཉིད, *hon.*	I, myself.
ངེད་ཁོ་ན, *hon.*	I, myself.
བདག་ཌི,	I, myself.
ངེད་ཌི, *hon.*	I, myself.

Second Person.

ཁྱོད,	thou, (you.)
ཁྱེད, *hon.*	thou, (you.)
ཁྱོད་རང,	thyself, or thou, you.
ཁྱོད་ཉིད,	thyself, or thou, you.
ཁྱེད་ཁོ་ན,	thyself, or thou, you.
ཁྱེད་རང, *hon.*	thyself, thou; or yourself, you.
ཁྱེད་ཉིད, *hon.*	thyself, thou; or yourself, you.
ཁྱེད་ཁོ་ན, *hon.*	thyself, thou; or yourself, you.

Third Person.

ཁོ *com.*	he, she.
ཁོ་ཕ, *m.*	he, she.
ཁོ་མ, *f.*	he, she.
ཁོང, *com. hon.*	he, she.
ཁོང་ཕ, *m. hon.*	he, she.
ཁོང་མ, *f. hon.*	he, she.
ཁོ་རང,	he himself. she herself.
ཁོ་ཉིད,	he himself. she herself.
ཁོང་རང, *hon.*	he himself. she herself.
ཁོང་ཉིད, *hon.*	he himself. she herself.
ཉིད, *hon.*	he himself. she herself.

Note. Those that are marked *hon.* are used respectfully. The pronouns ངེད, &c. I; and the second person, ཁྱེད, &c. are used both in the singular and in the plural sense, denoting a degree of civility or politeness, both in the speaker, and in the person or persons addressed.

Digitized by Google

§ 114. In the strictest sense, the personal pronouns are only these: ང *ňá*, I; ཁྱོད, *khyod*, thou; ཁོ, *kho*, he, she. But since the others also frequently occur, both in books and common conversation, when speaking with more or less degree of emphasis, and respect, they have been enumerated at length. The Tibetans make frequent use of the compound pronouns, in place of the simple ones.

§ 115. Since the personal pronouns enumerated above frequently occur in the instrumentive case, denoting, before a transitive verb, the agent; which would be rendered among Europeans by the nominative, the instrumentive case of all these pronouns is here inserted at length.

First Person.

ངས or ང་ཡིས,	by me, I.
བདག་གིས,	ditto.
ཁོ་ཡོས or ཁོ་ཡོ་ཡིས, *m.*	ditto.
ཁོ་མོས or ཁོ་མོ་ཡིས, *f.*	ditto.
ཉིད་ཀྱིས,	ditto.
རང་གིས,	ditto.
ང་རང་གིས,	ditto.
ང་བདག་གིས,	ditto.
ང་ཉིད་ཀྱིས,	ditto.
ང་ཁོ་ནས,	ditto.
ང་ཉི, emphatical and invariable before a transitive verb.	
བདག་རང་གིས,	by myself, I.
བདག་ཉིད་ཀྱིས,	ditto.
བདག་ཁོ་ནས,	ditto.
ཉིད་རང་གིས,	ditto.
ཉིད་ཉིད་ཀྱིས,	ditto.
ཉིད་ཁོ་ནས,	ditto.

Second Person.

ཁྱོད་ཀྱིས,	by thee, thou; you.
ཁྱེད་ཀྱིས,	ditto.
ཁྱོད་རང་གིས,	by thyself; thou, you.
ཁྱོད་ཉིད་ཀྱིས,	ditto.
ཁྱོད་ཁོ་ནས,	ditto.
ཁྱེད་རང་གིས,	by yourself, you, (one.)
ཁྱེད་ཉིད་ཀྱིས,	ditto.
ཁྱེད་ཁོ་ནས,	ditto.

Third Person.

ཁོས or ཁོ་ཡིས, *com.*	by him, her, or he, she.
ཁོ་པས, *m.*	ditto.
ཁོ་མས, *f.*	ditto.
ཁོང་གིས, *com.*	by him, her, he or she.
ཁོང་པས, *m.*	ditto.
ཁོང་མས, *f.*	ditto.
ཁོ་རང་གིས,	by himself.
ཁོ་ཉིད་ཀྱིས,	ditto.
ཁོང་རང་གིས,	ditto.
ཁོང་ཉིད་ཀྱིས,	ditto.
ཉིད་ཀྱིས,	ditto.

Digitized by Google

§ 116. The nominative plural of the personal pronouns may be formed by adding either of the three following particles or plural signs: རྣམས, ཏུ, ཀུན; written also thus, རྣམ་ཀུན, ཏུ་ཀུན; as, ང་རྣམ, or ང་རྣམ"ཀུན, བདག་རྣམ or བདག་རྣམ་ཀུན, We; ཁྱོད་རྣམ or ཁྱོད་རྣམ་ཀུན and ཁྱེད་ཏུ or ཁྱེད་ཏུ་ཀུན, Ye or you; ཁོ་རྣམ or ཁོ་རྣམ་ཀུན, ཁོང་རྣམ or ཁོང་རྣམ ཀུན, They.

§ 117. The first person plural is sometimes expressed by ངའི་ཕྱོགས or ངོ་ཕྱོགས ངའི་ཏུ, ངའི་ཐུ་ཏུ or ཡ་ཐུ་ཏུ, with or without the expletive ཀུན after them.

The instrumentive case, or that of the agent, of the personal pronouns in the plural number, is formed by adding ཀིས, after ཏུ and ཏུ; by ཀྱིས, after ཀུན; and ཕྱིས after ངོ་ཕྱོགས, as;

ང་ཏུ་ཀིས,	by us, we, (I.)
ཁྱེ"ཏུ"ཀིས,	by you, ye, (thou.)
ཁོང"ཀུན"ཀྱིས,	by them, they.
ངོ"ཕྱོགས"ཕྱིས,	by us (me,) we or I.

§ 118. Declension of Personal Pronouns.

First Person.

	Singular.		*Plural.*	
Nom. & Acc.	ང,	I, me.	ང་ཏུ or ང་ཏུ་ཀུན,	we, us.
Inst.	ངས or ང"ཡིས.	by me.	ང"ཏ"ཀིས, ང"ཏ"ཀུན"ཀྱིས,	by us.
Gen. or *Pos.*	ངའི or ང"ཡི.	of me.	ང"ཏ"ཀི, ང"ཏ"ཀུན"ཀྱི,	of us.
Dat.	ང"ལ, (ངཿ.)	to me.	ང"ཏ"ལ, ང"ཏ"ཀུན"ལ,	to me.
Abl.	ང"ནས or ང"ལས.	from me.	ང"ཏ"ནས, ང"ཏ"ཀུན"ནས,	from us.

	Also, *Singular.*		*Plural.*	
Nom. & Acc.	ངེད,	I, (we.)	ངེད"ཏ, ངེད"ཀུན or ངེད"ཏ"ཀུན,	we, us.
Inst.	ངེད"ཀྱིས,	by me.	ངེད"ཏ"ཀིས, ངེད"ཀུན"ཀྱིས, &c.	by us.
Gen. or *Pos.*	ངེད"ཀྱི,	of me.	ངེད"ཏ"ཀི, ངེད"ཀུན"ཀྱི, &c.	of us.
Dat.	ངེད"ལ,	to me.	ངེད"ཏ"ལ, ངེད"ཀུན"ལ, &c.	to us.
Abl.	ངེད"ནས,	from me.	ངེད"ཏ"ནས, ངེད"ཀུན"ནས.	from us.

Digitized by Google

Also, *Singular.*			*Plural.*	
Nom. & Acc.	བདག,	I, myself, I, me.	བདག་ཅག or བདག་ཅག་རྣམས,	we, us.
Inst.	བདག་གིས,	by me.	བདག་ཅག་གིས, བདག་ཅག་རྣམས་ཀྱིས,	by us.
Gen. or Poss.	བདག་གི,	of me.	བདག་ཅག་གི, བདག་ཅག་རྣམས་ཀྱི,	of us.
Dat.	བདག་ལ,	to me.	བདག་ཅག་ལ, བདག་ཅག་རྣམས་ལ,	to us.
Abl.	བདག་ནས,	from me.	བདག་ཅག་ནས, བདག་ཅག་རྣམས་ནས,	from us.

§ 119. *Second Person.*

	Singular.		*Plural.*	
Nom. & Acc.	ཁྱོད (also ཁྱེད)	thou, thee.	ཁྱོད་ཅག or ཁྱོད་རྣམས,	you, ye.
Inst.	ཁྱོད་ཀྱིས,	by thee.	ཁྱོད་ཅག་གིས, ཁྱོད་རྣམས་ཀྱིས,	by you.
Gen. or Poss.	ཁྱོད་ཀྱི,	of thee.	ཁྱོད་ཅག་གི, ཁྱོད་རྣམས་ཀྱི,	of you.
Dat.	ཁྱོད་ལ,	to thee.	ཁྱོད་ཅག་ལ, ཁྱོད་རྣམས་ལ,	to you.
Abl.	ཁྱོད་ནས,	from thee.	ཁྱོད་ཅག་ནས, ཁྱོད་རྣམས་ནས,	from you.

§ 120. *Third Person.*

	Singular.		*Plural.*	
Nom. & Acc.	ཁོ,	he, she, him, her.	ཁོ་ཅག or ཁོ་ཅག་རྣམས,	they, them.
Inst.	ཁོས or ཁོ་ཡིས,	by him or her.	ཁོ་ཅག་གིས, &c.	by them.
Gen. or Poss.	ཁོའི or ཁོ་ཡི,	of him or her.	ཁོ་ཅག་གི, &c.	of them.
Dat.	ཁོ་ལ,	to him or her.	ཁོ་ཅག་ལ, &c.	to them.
Abl.	ཁོ་ནས,	from him or her.	ཁོ་ཅག་ནས, &c.	from them.

Also, *Singular.*			*Plural.*	
Nom.& Acc.	ཁོང,	he, she, him, her (respectfully).	ཁོང་རྣམས or ཁོང་ཅག, &c.	they, them.
Inst.	ཁོང་གིས,	by him or her.	ཁོང་རྣམས་ཀྱིས, &c.	by them.
Gen. or Poss.	ཁོང་གི,	of him or her.	ཁོང་རྣམས་ཀྱི, &c.	of them.
Dat.	ཁོང་ལ,	to him or her.	ཁོང་རྣམས་ལ, &c.	to them.
Abl.	ཁོང་ནས,	from him or her.	ཁོང་རྣམས་ནས, &c.	from them.

Digitized by Google

§ 121. Possessive Pronouns.

The genitives of the personals are likewise possessive pronouns. They are always put before the substantive, and remain unchanged in all the cases of both numbers.

Possessives formed from the First Person.

Singular.		*Plural.*	
ངའི or ང་ཡི,	my, mine.	ང་ཅག་གི,	our, ours.
བདག་གི,	ditto.	བདག་ཅག་རྣམས་ཀྱི,	ditto.
ཁོ་བོའི,	ditto.	ཁོ་བོ་རྣམས་ཀྱི,	ditto.
ངན་ཀྱི,	ditto.	ཧེ་ཅག་གི,	ditto.
ང་རང་གི,	ditto.	ངར་ངན་ཏག་གི,	ditto.

Second Person.

Singular.		*Plural.*	
ཁྱོད་ཀྱི,	they, thine.	ཁྱོད་ཅག་གི,	your, yours.
ཁྱེད་ཀྱི,	do., (your.)	ཁྱེད་རྣམས་ཀྱི,	ditto.
ཁྱོད་རང་གི,	ditto.	ཁྱོད་ར་ངན་ཏག་གི,	ditto.
ཁྱེད་ཀྱིད་ཀྱི,	thine, your own.		

Third Person.

Singular.		*Plural.*	
ཁོའི or ཁོ་ཡི,	his, her.	ཁོ་ཅག་གི,	their, theirs.
ཁོང་གི,	ditto.	ཁོང་རྣམས་ཀྱི,	ditto.
ཁོ་རང་གི,	his own, her own.	ཁོ་ར་ངན་ཏག་གི,	ditto.
ཁོང་ཀྱིད་ཀྱི,	ditto.	ཁོང་ཀྱིད་ཏག་གི	ditto.

§ 122. Demonstratives.

The *proximate* demonstrative pronouns are: འདི, this (which is also expressed emphatically, thus: འདེ་ཅི, འདི་ལོ, འདི་ཀྱིད, འདི་ཁོ་ན, འདི་ཁོ་ན་ཀྱིད, this very person or thing; འདི་ཀ, འདི་ཀོ, འདི་ཁ, one, of this place, country, party, sect, profession, &c.) ཏ̀ཁ̀ཡ̀, ཨ̀ཁ̀, this here; ཏ̀ this; ཏ̀ཁ̀, this here, also sometimes occur.

The *remote* are: དེ, that (emphatically ད̀ཅ̀, དེ̀ལ̀, དེ̀ཀ̀ད̀, དེ̀ཁ̀ན̀, ད̀ཁ̀ན̀ཀ̀ད̀, that very person or thing; དེ̀ཀ̀, ད̀ཀ̀, ད̀ཁ̀, one of that place or country, party, sect, profession), ཡ̀ཁ̀, ཡ̀ཁ̀, that there, ཏ̀, that, ཏ̀ཁ̀, that there, also sometimes occurs.

Digitized by Google

Declension of འདི.

	Singular.		*Plural.*	
Nom. & Acc.	འདི,	this.	འདི་དག, འདི་ཏམས,	these.
Inst.	འདིས or འདི་ཡིས,	by this.	འདི་དག་གིས, འདི་ཏམས་ཀྱིས,	by these.
Gen.	འདིའི or འདི་ཡི,	of this.	འདི་དག་གི, འདི་ཏམས་ཀྱི,	of these.
Dat.	འདི་ལ,	to this.	འདི་དག་ལ, འདི་ཏམས་ལ,	to these.
Abl.	འདི་ནས,	from this.	འདི་དག་ནས, འདི་ཏམས་ནས,	from these.

	Also, Singular.		*Plural.*	
Nom. & Acc.	དེ,	that.	དེ་དག or དེ་ཏམས,	those.
Inst.	དེས or དེ་ཡིས,	by that.	དེ་དག་གིས, དེ་ཏམས་ཀྱིས,	by those.
Gen. & Pos.	དེའི or དེ་ཡི,	of that.	དེ་དག་གི, དེ་ཏམས་ཀྱི,	of those.
Dat.	དེ་ལ,	to that.	དེ་དག་ལ, དེ་ཏམས་ལ,	to those.
Abl.	དེ་ནས,	from that.	དེ་དག་ནས, དེ་ཏམས་ནས,	from those.

§ 123. Interrogative Pronouns.

The Interrogatives are: སུ, who? གང་, which? whether? ཅི, what? They are declined thus:

	Singular.		*Plural.*	
Nom. & Acc.	སུ,	who?	སུ་དག or སུ་ཏམས,	who.
Inst.	སུས or སུ་ཡིས,	by whom?	སུ་དག་གིས, སུ་ཏམས་ཀྱིས,	by whom.
Gen. & Pos.	སུའི or སུ་ཡི,	whose? of whom?	སུ་དག་གི, སུ་ཏམས་ཀྱི,	of whom.
Dat.	སུ་ལ,	to whom?	སུ་དག་ལ, སུ་ཏམས་ལ,	to whom.
Abl.	སུ་ནས,	of, from whom?	སུ་དག་ནས, སུ་ཏམས་ནས,	from whom.

	Singular.		*Plural.*
Nom. & Acc.	གང་,	which, whether?	གང་དག or གང་ཏམས,
Inst.	གང་གིས,	by which? by whom?	དང་དག་གིས, གང་ཏམས་ཀྱིས,
Gen.	གང་གི,	whose?	གང་དག་གི, གང་ཏམས་ཀྱི,
Dat.	གང་ལ,	to which? to whom?	གང་དག་ལ, གང་ཏམས་ལ,
Abl.	གང་ནས,	from which?	གང་དག་ནས, གང་ཏམས་ནས.

Digitized by Google

	Singular.		*Plural.*
Nom. & Acc.	ཅི,	what ?	ཅི་དག,
Inst.	ཅིས or ཅི་ཡིས,	by what?	ཅི་དག་གིས,
Gen. & Pos.	ཅིའི or ཅི་ཡི,	of what, &c.	ཅི་དག་གི,
Dat.	ཅི་ལ,	to, for what ?	ཅི་དག་ལ,
Abl.	ཅི་ནས,	of, from what ?	ཅི་དག་ནས.

Note. The above interrogatives frequently assume the particle ཞིག, after them. thus ཀུ་ཞིག, who ? (quisnam ?) གང་ཞིག, which ? ཅི་ཞིག, what ? (quidnam ?) And then the postpositive particles must be added accordingly.

§ 124. Relatives.

The above interrogatives : ཀུ, who ? གང་, which ? are used in a relative sense likewise. Instead of ཀུ, sometimes གང་ཀུ, (he that, that which) is used. Other relatives are གང་ཞིག, whichever, whatever ; ཇི or གང་ཅི, that which, what. They may be declined accordingly to the former examples.

§ 125. Reciprocals.

The reciprocals are, རང, བདག, ཉིད, རང་ཉིད, བདག་ཉིད, signifying : self, one's self.

Examples.

	Singular.		*Plural.*	
Nom. & Acc.	རང,	self, one's self.	རང་དག or རང་ཉམས,	our, your or them-selves.
Inst.	རང་གིས.	by one's self.	རང་དག་གིས,	by selves.
Gen. & Pos.	རང་གི.	of one's self.	རང་དག་གི,	to selves.
Dat.	རང་ལ.	for one's self.	རང་དག་ལ,	for selves.
Abl.	རང་ནས.	of, from one's self.	རང་དག་ནས,	of, from selves.

	Also, Singular.	*Plural.*
Nom. & Acc.	ཉིད, self.	ཉིད་ཉམས or ཉིད་དག, selves.
	&c. &c.	&c. &c.

Digitized by Google

§ 126. Pronominal Adjectives.

ཕལ་ཆེན, every, all, the whole.
ཐམས, all.
ཁམ་ཁ, some.
ཁམ་ཁ་ཞིག, some one, some body.
ཁམ་ཁ་ཡང, (with any negatives,) no one, none.
ཆ་ཤིག, ཕ་ཕ, ཕ་ཕ་ཞིག, } some, some one.
བདག, ཉིད, } one's self.
གཞན, other.
གཞན་ཞིག, another.
སུ་ཞིག, any one.
ཅི་ཞིག, any thing.
ཁམ་ཁ་ཞིག, only, mere.
ས་ཡང, every one, each.
ས་ཡང་ཅི-ན, whoever, whosoever.
གང་ཡང, either, each, every one.
གང་ཡང་ཅི-ན, whichever, whichsoever.
ཅི་ཡང, every thing.
ཅི་ཡང་ཅི-ན, whatever.

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

Verbs.

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

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

When it denotes the agent, the article may be expressed in several modes; as for a male: ཕྱེད-ཡ for ཕྱེད-ཡ-ཡ, a doer; ཕྱེད-ཡ for ཕྱེད-ཡ-ཡ, the doer or maker; for a female:

Digitized by Google

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

§ 129. The infinitive is formed by affixing a ར, to the ཕ or ཁ terminations of the participial noun; as, བྱེད་ཕ, to do, make; འགྲ་ཁ, to go, walk. By the infinitive is expressed the supine and the gerund also; but, instead of ཕ and ཁ, the latter may assume any of the postpositive particles ཏུ, ཅ, ཏེ, or -ར, ཐ; as, བྱེད་ཅ, for doing, to do; ཕ་ར, for going, to go; ཀློག་ཏུ, for reading, to read; ཀཏ་ཐ་ཐ, for looking on, to look on; ཟ་ཏ or ཟ, for eating, to eat.

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

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

2. By the reduplication of the final letter of the root, with the addition of the *o* vowel over it; as, བྱེད་ད, he does, ཕ, he walks; also ཕ་ཁ, he is or sits, ཀཏ་ད, he commands, ཡ་ད, there is, ཡ, it is, ཕ, he performs, ཐ, he thinks, ཟ, he speaks, ཕ, he will be, ཀ, he begs, ཤ, he knows.

3. By adding to the infinitive, བྱེད or བྱེད་ད, and dropping the infinitive sign before them; as, ཕ་ཁ་ཕ or ཕ, he does walk; ཟ་ཁ་ཕ or ཟ, he does eat.

4. By adding, after the root of the verb, ཁ; or either of the auxiliaries, ཕ, ཡ, preceded by any of the particles, ཀ, ཀ, ཀ, ཏ or ཡ, (agreeably to the final letter of the root;) as, བྱེད་ཁ or བྱེད་ཀ, ཕ, is doing; ཕ ཁ or ཕ, ཕ, ཕ (or ཕ) ཡ is going or walking.

§ 131. The root of the perfect participle, preterite or past tense, and of the participle passive, is the same. It is formed regularly in some verbs, by affixing ས to the root of the indicative present; as, from ཀཏ, he commands; ཀཏ, commanded. Some drop the ཀ prefix only; others drop the ཀ prefix, and assume a ས affix; as, from ཕ, he becomes, ཕ, is become, grown; from ཀ, he writes, ཀ, wrote, written. In other cases the past tense is formed irregularly. It assumes frequently one of the particles, ཏ, ཕ, ཡ, ཏ, ད.

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

Digitized by Google

ཕྱིན་འདུག་པ, was coming ; ཕྱིན་འདུག་པ, had come. But, as an historical imperfect, and pluperfect, they are commonly expressed thus: the imperfect by the participle perfect in པ; as, གསུང་པ, he said ; and the pluperfect, by adding to the former ཡོད་པ ; as, གསུང་པ་ཡོད་པ or གསུང་ཡོད་པ, he had said.

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

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

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

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

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

Digitized by Google

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

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

§ 139. No. 1.

Indicat. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
ཧཀོལ	བཀོལ་ཐེན	བཀོལ	ཀོལ,	*v. a.* to spin, &c.
ཧཁྱར	བཁྱར་ཐེན	བཁྱར	ཁྱར,	*v. a.* to carry, to respect, &c.
ཧཁྱེད,	བཁྱེགས,	བཁྱེད	ཁྱེད	*v. a.* to bind, tie.
ཧཁྲིད	བཁྲིས	བཁྲི	ཁྲིད,	*v. a.* to conduct, lead.
ཧཁྲུད	བཁྲུས	བཁྲུ	ཁྲུད,	*v. a.* to wash.

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

§ 140. No. 2.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
ཧཁྱགས	བཁྱགས	དཁྱགས	ཁྱགས,	*v. a.* to draw down, call, summon.
ཧཁྱམ	བཁྱམ	དཁྱམ	ཁྱམ,	*v. a.* to destroy, kill, murder, slay.
ཧགེགས	བཀགས	དགགས	ཀེགས,	*v. a.* to hinder, prohibit.
ཧགེངས	བཀངས	དགངས	ཀེངས,	*v. a.* to fill, replenish.
ཧགེབས	བཀབས	དགབས	ཀེབས,	*v. a.* to cover, overspread.
ཧགེལ	བཀལ	དགལ	ཀེལ,	*v. a.* to load.
ཧགེས	བཀས	དགས	ཀེས,	*v. a.* to split, cleave.
ཧགོད	བཀོད	དགོད	ཀོད,	*v. a.* to build, construct.

Digitized by Google

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
ཁ་ལེམ	བཀ་ལམ	དཀ་ལམ	ཁ་ལོ,	*v. a.* to scatter, sprinkle.
ཁ་ལོག	བཀ་ལོག	དཀ་ལོག	ཁ་ལོ,	*v. a.* to unfold, explain.

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

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

§ 141. No. 3.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
ཁ་ཆགས	བཅགས	བཅགས	ཆ་ཁ or ཕ་ཁ,	*v. a.* to travel through or over; to go or pass up and down.
ཁ་ཆད་	བཅད	བཅད་	ཆ་ད,	*v. a.* to keep, hold, wear.
ཁ་ཆད	ཕ་ད'ཀ	ཕ་ད	ཕ་ད,	*v. a.* to explain, tell.
ཁ་ཆབ	བཅབ	བཅབ	ཆ་ཕ,	*v. a.* to conceal, hide.
ཁ་ཆཱ	བཅས	བཅཱ	ཆ་ས,	*v. a.* to prepare, make ready.
ཁ་ཆོད'	བཅོད	བཆོད'	ཆོད',	*v. a.* to bind, tie, fasten.
ཁ་ཆོག	བཅོག	བཅོག	ཆོ,	*v. a.* to mount, ascend.
ཁ་ཆུ	བཆུ	བཆུ	ཆུ,	*v. a.* to fetch up water, to irrigate, water.
ཁ་ཆེ	བཅེ	བཅེ	ཆ,	*v. a.* to promise, assure.
ཁ་ཆོ	ཕ་ཆ	ཕ་ཆ	ཕ་ཆ,	*v. a.* to split, cleave; to confess, &c.
ཁ་ཆོ	ཕ་ཆ	ཕ་ཆ	ཆ,	*v. a.* to prepare, make ready.

§ 142. No. 4.

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
ཁ་ཇ	ཕ	ཁ	ཁ,	*v. a.* to weigh, ponder, &c.
ཁ་ཇ	ཕ	ཁ	ཕ,	*v. a.* to destroy, &c.
ཁ་ཇ	ཕ	ཁ	ཁ,	*v. a.* to suck, draw out, &c.

Digitized by Google

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
ཁ་ཐོལ	བཏོལ	གཏོལ	ཏོལ	*v. a.* to depose, divest.
ཁ་ཟུ	བཟུས	བཟུ	ཁ་ཟས,	*v. a.* to digest, concoct.
ཁ་ཆུམ	བཅུམ	གཅུམ	ཅུམ	*v. a.* to put, make, cause.
ཁ་ཏུན	བཏུན	གཏུན	ཏུན,	*v. a.* to subdue, make tame.
ཁ་ཏོ	བཏོས	བཏོ	ཁ་ཏོས,	*v. a.* to express, milk.
ཁ་ཏོན	བཏན	གཏན	ཏོན,	*v. a.* to put, place, lay down.
ཁ་ཏམས	བཏོམ	གཏོམ	ཏོམ,	*v. a.* to subdue, conquer, overcome, &c.
			§ 143.	No. 5.
ཁ་ཕམས	བཕམས	བཕམ	ཕོམ,	*v. a.* to grind ; weave.
ཁ་ཕིགས	བཕིགས	བཕིགས	ཕིགས,	*v. a.* to let fall in drops.
ཁ་ཕྱད་	བཕྱེད	བཕྱད་	ཁ་ཕྱད,	*v. a.* to drink, to drink up.
ཁ་ཕྱས	བཕྱས	གཕྱས	ཁ་ཕྱས,	*v. a.* to cut to small pieces.
ཁ་ཕོར	བཕོར	གཕོར	ཁ་ཕོར,	*v. a.* to scatter, diffuse.
			§ 144.	No. 6.
ཁ་དིད་	བཏིད་	གདིད་	ཏིད་,	*v. a.* to spread on the ground.
ཁ་ཆགས	བཅགས	གཆགས	ཆགས,	*v. a.* to subdue, break.
ཁ་ཏེགས	བཏེགས	གཏེགས	ཏེགས,	*v. a.* to lift up.
ཁ་ཏགས	བཏགས	གཏགས	ཏོགས,	*v. a.* to cast, throw, &c.
ཁ་ཏོགས	བཏགས	གཏགས	ཏོགས,	*v. a.* to tie, bind.
ཁ་ཏོན	བཏོན	གཏོན	ཏོན,	*v. a.* to utter, eject, &c.
			§ 145.	No. 7.
ཁ་ཕྱས	ཕྱས	ཁ་ཕྱས	ཕྱོས,	*v. a.* to separate.
ཁ་ཕྲི	ཕྲི	ཁ་ཕྲི	ཕྲི,	*v. a.* to make less, subtract.
ཁ་ཕྱོགས	ཕྱོགས	ཁ་ཕྱོགས	ཕྱོགས,	*v. a.* to take by force.
			§ 146.	No. 8.
ཁ་ཁིགས	ཁིགས	ཁ་ཁིགས	ཁིགས,	*v. a.* to bore, to pierce.
ཁ་ཁྱགས	ཁྱགས	ཁ་ཁྱགས	ཁྱགས,	
ཁ་ཁྱད	ཁྱད	ཁ་ཁྱད	ཁྱད,	*v. a.* to put off.
ཁ་ཁྱགས	ཁྱགས	ཁ་ཁྱགས	ཁྱགས,	*v. a.* to vault, overarch.
ཁ་ཁྱགས	ཁྱགས	ཁ་ཁྱགས	ཁྱགས,	*v. a.* to offer, present, give.

Digitized by Google

འཕེལས	ཕས	དཔས	ཕེ་ས,	*v. a.* to make descend, to let down.
འབྱོན	ཕྱུད་	དཔྱུད	ཕྱུད་,	*v. a.* to draw or pull out.
འཕྲད	ཕྲེ	དཔྲ	ཕྲ,	*v. a.* to separate, divide, open.

§ 147. No. 9.

འཆོག	བཅོག་	བཅོག	ཆོ་ག	*v. a.* to sift, strain.
འཆོལ	བལ་ལ	བལ	ཆོ་ལ or ལ་ལ,	*v. a.* to repay, give an equivalent for.
འཆོར	བཅོ་ར	ཁ་ཅ ར	ཆོ ར,	*v. a.* to express, squeeze.
འཆེ	བཅ ས	བཅ or ཁ ཆ,	ཆ ས,	*v. a.* to hurt, to do harm to.
འཆ ད	བཅ ས	བཅ	ཆ ས,	*v. a.* to boil, dress; dye, tinge.
འཆ ལ	བཅ ལ	བཅ ལ	ཆ ལ,	*v. a.* to sew, stitch.
འཆ	ཕ ལ	ཁ ལ	ལ ལ	*v. a.* to feed, keep, nourish; to keep alive.
འཆ ག	ཕ ཆ ག	ཕ ཆ ག	ཆ ག,	*v. a.* to cut, hew, engrave; to prick, goad.
འཆ ད	ཕ ཆ ད	ཕ ཆ ད	ཆ ད,	*v. a.* to sell.
འཆ ད v. འཆ ད,	ཕ ཆ ས	ཕ ཆ	ཆ ས,	*v. a.* to boil, dress; dye, tinge.
འཆ ལ	ཕ ཆ ལ ཁ	ཕ ཆ ལ	ཆ ལ,	*v. a.* to seek, search after.

§ 148. No. 10.

འཛ ན	ཕ ཟ ད	ཁ ཟ ད	ཟ ད,	*v. a.* to take, seize.
འཛ ག	ཕ ཛ ག	ཁ ཟ ག	ཟ ག,	*v. a.* to fit, or set, fix, plant.
འཛ ད	ཕ ཛ ད	ཁ ཟ ད	ཟ ད,	*v. a.* to convert, turn, make enter into.
འཛ མ	ཕ ཟ མ	ཁ ཟ མ	ཟ མ,	*v. a.* to shut, close.
འཛ ར	ཕ ཟ ར	ཁ ཟ ར	ཟ ར,	*v. a.* to shun, avoid.
འཛ ལ	ཕ ཟ ལ	ཁ ཟ ལ	ཟ ལ,	*v. n.* to creep in.
འཛ ད	ཕ ཟ ད	ཁ ཟ ད	ཟ ད,	*v. a.* to hold, keep, receive.
འཛ ལ	ཕ ཟ ལ	ཁ ཟ ལ	ཟ ལ,	*v. n.* to blush, to be ashamed for.

§ 149. *Observations on the five prefixes* (ཁ་ ད་ ཕ་ མ་ འ.)

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

Digitized by Google

§ 150. *Use of the prefix* མ :

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

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
མཆི	མཆིས	མཆི་བར་འགྱུར	མཆིས་ཤིག	to make water.
མཁོག	མཁོགས	མཁོག་པར་འགྱུར	མཁོགས་ཤིག	to cover.
མགྱོད	མགྱོདས	མགྱོད་བར་འགྱུར	མགྱོད་ཤིག	to command, say.
མནས	མནས་རྒྱས	མནས་པར་འགྱུར	མནས་པར་ } ཐུབ་ཅིག, }	*v. n.* to dwell, be.

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

མཆོད	བཅད	མཅད	ཆོད or མཆོད, *v. a.* to cut, to cut off.
མཛོད	བཟོད v. བཟོདས	མཛད	ཛོད, *v. a.* to give.
མཛོད	བཟད	མཛད	ཛོད, *v. a.* to commit to, to entrust.
མགསོད	བསད	མགསད	ཕོད or མགསོད, to kill, slay, murder.
མགསོན	བསན	མགསན	མགསོན, to hear, hearken to.

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

§ 151. *Use of the prefix* ད :

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

Ind. pres.	*pret.*	*fut.*	*imperat.*	*signification.*
དཔྱོག	དཔགས	དཔག	དཔྱོག	*v. a.* to measure, weigh, ponder.
དཔྱོར	དཔར་རྒྱས	དཔར	དཔྱོར	*v. a.* to dictate, tell what to write.
དགྱོད	དགྱེདས	དགྱེད	དགྱོད	*v. a.* to hang, to hang down.
དཔྱོད	དཔྱད་རྒྱས	དཔྱད	དཔྱོད	*v. a.* to try, prove, judge, examine.

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

ཀློག	དཀྲུགས	དཀྲུག	ཀློག	*v. a.* to trouble, stir up.
ཀླུང	དཀྱུངས	དཀྱུང	ཁླུང	*v. a.* to make a noise with a musical instrument to play on.

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

Digitized by Google

§ 152. *Use of the prefix* བ:

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

བགོ་ད	བགོ་ས	བགོ	བགོ་ལ-ཕེན, *v. a.* to divide, to give in share.
བཟོ་ད	བཟོ་ས	བཟོ	ཟོས, *v. a.* to do, make.
བསྲུ་ད	བསྲུ་ས	བསྲ	ས্ক, *v. a.* to cleanse (rice, &c.) by beating.

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

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

§ 153. *Use of the prefix* མ:

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

মཆི	মཆིས	মཆི་པར་འགྱུར, *v. n.* to go, repair to.
মཐོ་ད	মཐོ་ད་ཀྱི	মཐོ་ད་པར་འགྱུར, *v. a.* to see, to look on.

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

§ 154. *Use of the prefix* ད:

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

Ind. pres.	*pret.*	*fut.*	*signification.*
ཌཱི་ཁ	ཌཱི་ཁས	ཌཱི་ཁ་པར་འགྱུར,	*v. n.* to stick to or together.
ཌ་ཁ	ཌ་ཁས	ཌ་ཁ་པར་འགྱུར,	*v. n.* to be troubled or stirred up.
ཌ་ཁ	ཌ་ཁས	ཌ་ཁ་པར་འགྱུར,	*v. n.* to stop, stay, still.
ཌ་ཏ	ཌ་ཏས	ཌ་ཏ་པར་འགྱུར,	*v. a.* to drink.
ཌ་ཌ	ཌ་ས	ཌ་ཌ་པར་འགྱུར,	*v. n.* to pass, go away, die.
ཌ་ཟ	ཌ་ཟས	ཌ་ཟ་པར་ཌ་ཟ,	*v. n.* to assemble, gather together.

It is dropped very frequently in the preterite, as:

ཌ་ཕ	ཕ	ཌ་ཕ་པར་འགྱུར,	*v. a.* to carry.
ཌ་ཁ	ཁ	ཌ་ཁ་པར་འགྱུར,	*v. a.* to lead, conduct.
ཌ་ཁ	ཁ	ཌ་ཁ་པར་ཌ་ཁ,	*v. n.* to be split or cleft.
ཌ་ཁ	ཁ	ཌ་ཁ་པར་ཌ་ཁ	*v. n.* to become, grow, change, turn.
ཌ་ཏ	ཏ	ཌ་ཏ་པར་ཌ་ཏ,	*v. n.* to be spent entirely.

Digitized by Google

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

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

	Ind. pres.	*pret.*	*fut.*	*signification.*
from	ཀཀུམ	ཀུམས	ཀཀུམ་པར་འགྱུར,	*v. n.* to shrink, contract himself.
	སྐུམ	བསྐུམས	བསྐུམ,	*v. a* to contract.
from	ཀཏོད	ཀཏོད་ཅིག	ཀཏོད་པར་འགྱུར,	*v. n.* to settle, sit.
	ཀཏོད	བཏོད	དཏོད,	*v. a.* to fix, set, build, frame,
from	ཀཏོར	ཀཏོར་ཅིག	ཀཏོར་བར་འགྱུར,	*v. n.* to turn, go, walk round about.
	སྐོར	བསྐོར་ཅིག	བསྐོར,	*v. a.* to turn round; encircle, surround, circumambulate.
from	ཀཆས	ཆས	ཀཆས་པར་འགྱུར,	*v. n.* to be split or cleft.
	ཀཆེས	བཆས	དཆས,	*v. a.* to split, cleave.
from	ཀཆཆ	ཀཆཆས	ཀཆཆ་པར་འགྱུར,	*v. n.* to stop, be hindered.
	ཀཆེཆས	བཆཆ	དཆཆ,	*v. a.* to hinder, prohibit.
from	ཀཆམ	ཆམ*	ཀཆམ་པར་འགྱུར,	*v. n.* to die, perish, be extinguished.
	ཀཆམ-པར་ཕྱེད	བཅོམ	དཆམ,	*v. a.* to destroy, kill, extinguish.
from	ཀཆཡ	ཀཆཡ་ཅིག	ཀཆཡ་བར་འགྱུར,	*v. n.* to shake, quake, to agitated.
	ཐུ་ཡ	བཐུ་ཡ་ཅིག	བཐུ་ཡ,	*v. a.* to move, agitate, shake.
from	ཀཐུར	ཐུར-ཅིག	ཀཐུར་བར་འགྱུར,	*v. n.* to become, change, turn.
	ཐུར	བཐུར་ཅིག	བཐུར,	*v. a.* to change, turn, translate.
from	ཀཐེ	ཐེས	ཀཐེ་བར་འགྱུར,	*v. n.* to go asunder, be diffused.
	ཀཐེད	བཐེས	བཐེ,	*v. a.* to scatter, disperse, diffuse, distribute.
from	ཀཐེལ	ཐེལ-ཅིག	ཀཐེལ་བར་འགྱུར,	*v. n.* to be turned upside down.
	ཐེལ	བཐེལ་ཅིག	བཐེལ,	*v. a.* to turn upside down.
from	ཀཐིམ	ཀཐིམ་ཅིག	ཀཐིམ་པར་འགྱུར,	*v. n.* to congrue, agree, be coherent.
	ཐིམ	བཐིམས	བཐིམ,	*v. a.* to adjust, make agree, compose.
from	ཀཐིབ	ཐིབ	ཀཐིབ་པར་འགྱུར,	*v. n.* to be offuscated, to grow less.
	ཐིབ	བཐིབས	བཐིབ,	*v. a.* to offuscate, darken.

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

Digitized by Google

	Ind. pres.	*pret.*	*fut.*	*signification.*
from	འགྱེལ	རྒྱལ	འགྱེལ་པར་འགྱུར,	*v. n.* to roll down, to shrink.
	རྒྱལ	བསྒྱལ་ཀིན	བསྒྱལ,	*v. a.* to roll, wrap up.
from	འགྲུབ	གྲུབ	འགྲུབ་པར་འགྱུར,	*v. n.* to be ready, be accomplished.
	རྒྱུབ	བསྒྲུབས	བསྒྲུབ,	*v. a.* to make ready, accomplish.
from	འཕྱེད	འཕྱེངས	འཕྱེད་པར་འགྱུར,	*v. n.* to arise, stand up.
	རྒྱེད	བསྒྱེངས	བསྒྱེད,	*v. a.* to raise, erect.
from	འཕྲོལ	ཕྲོལ	འཕྲོལ་པར་འགྱུར,	*v. n.* to be loosened, untied.
	འཕྲོལ or འཕྲེལ	བཕྲོལ	ཁཕྲོལ,	*v. a.* to loosen, untie; explain; deliver, save.
	ཐྲོལ	བཐྲལ་ཀིན	བཐྲལ,	
from	འཆག	ཆག	འཆག་པར་འགྱུར,	*v. n.* to break.
	ཁཆོག	བཅག	ཁཆོག་པར་འགྱུར,	*v. a.* to break.
from	འཆད	ཆད	འཆད་པར་འགྱུར,	*v. n.* to be rent, dissolved.
	ཁཆོད	བཅད	ཁཅད,	*v. a.* to cut off, divide.
from	འཕྲོན	ཕྲོན	འཕྲོན་པར་འགྱུར,	*v. n.* to issue, be uttered.
	འདོན	གཏོན	ཁདོན,	*v. a.* to utter, eject.
from	འཛུ	འཛུས	འཛུ་པར་འགྱུར,	*v. n.* to assemble, gather together.
	རྒྱུ	བསྒྱུས	བསྒྱ,	*v. a.* to collect, gather together, amass.
from	འཛོམ	ཛོམ	འཛོམ་པར་འགྱུར,	*v. n.* to agree with, be in concord.
	ཛྱོམ	བསྡོམས	བསྡོམ,	*v. a.* to make agree, reconcile.
from	འཕེལ	ཕེལ-ཀིན	འཕེལ་པར་འགྱུར,	*v. n.* to increase, be augmented.
	ཕྱེལ	ཕྱེལ-ཀིན	ཕྱེལ་པར་འགྱུར,	*v. a.* to augment, &c.
from	འགྱུ	འགྱུས	ཁགྱ་པར་འགྱུར,	*v. n.* to shift, change, transmigrate.
	ཁྱ	ཁྱས	ཁྱ་པར་འགྱུར,	*v. a.* to shift, change.
from	འབྲལ	ཐལ	འབྲ་པར་འགྱུར,	*v. n.* to withdraw from, be separated.
	འཕྲལ	ཕྲལ	ཁཐལ,	*v. a.* to separate.
from	འགྲེ	ཆེ	འགྲེ་པར་འགྱུར,	*v. n.* to grow less.
	འཕྲེ	ཕྲེ	ཁགྲེ,	*v. a.* to make less, subtract.
from	འབབ	ཕབ-ས	འབབ་པར་འགྱུར,	*v. n.* to descend, fall, flow.
	འཕེབས	ཕབ	ཁབབ,	*v. a.* to make descend, let down.

Digitized by Google

	Ind. pres.	*pret.*	*fut.*	*signification.*
from	འབྱུང་	བྱུང	འབྱུང་བར་འགྱུར,	*v. n.* to come forth, to be produced; be, become.
	འདོན	ཕྱུང	དབྱུང,	*v. a.* to draw, pull out, &c.
from	འབྱེ	ཕྱེ	འབྱེ་བར་འགྱུར,	*v. n.* to open, be divided, separated.
	འབྱེད	ཕྱེ	དབྱེ,	*v. a.* to open, separate, analyse.
from	འཛིག	ཟིགས	འཛིག་པར་འགྱུར,	*v. n.* to drop, fall in drops.
	འཚིག	བཚིགས	བཚིག or ཁ་ཚིག,	*v. a.* to strain, let fall in drops.
from	སྐྱེ	སྐྱེས	སྐྱེ་བར་འགྱུར,	*v. n.* to be born, or produced.
	སྐྱེད	བསྐྱེད་པོ	བསྐྱེད,	*v. a.* to generate, produce.
from	རྒྱལ	རྒྱལ་པོ	རྒྱལ་པར་འགྱུར,	*v. n.* to set, sink.
	ཕྱུལ	བཕྱུལས	བཕྱུལ,	*v. a.* to abolish, destroy.

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

§ 156. For expressing the substantive verb (am, art, is, are; there is, there are) the Tibetans use several terms, according as they speak to inferiors, equals, or superiors, with more or less respect or politeness. Those terms, or substantive verbs, are: ཡོད, ཡོད, ཡོད, ཐུགས, ཐུགས, ཡོད, ཡོད, ཡོད, ཡོད, ཡོད, ཡོད, ཡོད, ཡོད, ཡོད, ཡོད. The negatives of them are thus expressed: མེད or ཡ་ཡོད, ཡོད, ཡ་ཡོད, ཡ་ཐུགས, ཡ་ཡ, ཡ་ཡ, ཡ་ཡ, ཡ་ཡ, ཡ, ཡ, ཡ. They stand in the indicative present, and are invariable after every person of both numbers. Their signification, in general, may be expressed, in English, by am, art, is, are; it is; there is, there are; by the inflection of *do* and *have*. The term ཡ especially, is used like the auxiliaries *do* and *have* in English, instead of the repetition of the verb of the preceding sentence, as in ཤེས་ས, ཡ, do you know? I do.

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

Digitized by Google

§ 157. These substantive verbs frequently occur, when used emphatically, (but with the same signification,) in the form of having the final letter reduplicated with the *o* vowel over them, thus: ཡིན་ནོ *yin-no*, ཡོད་དོ *yod-do*, འདུག་གོ *hdug-go*, བཞུགས་སོ *bzhugs-so*, མཆིས་སོ mchhis-so, ལགས་སོ *lags-so*, མཏའ་ཝོ or མཏཝོ *mňaho*, གདའ *gdaho*, མད་དོ *mad-do*, མོད་ཏ *mod-do*, ཕྱལ་ལོ *htshal-lo*, གནས་སོ *gnas-so*, སྣང་ངོ *snang-go*, བཞིན་པཝོ *bzhin-paho*.

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

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

ཁོ་ཆེན་པོ་ཡིན, he is great; ཁེ་ལྟར་ཡིན་ནོ, it is so; འདི་ནང་ན་ཅི་ཡོད, what is in this? ང་ཡོད་དོ, I am, I do exist; ཐུ་འདུག, who is there? མང་པོ་འདུག་ནོ, there are many; རྒྱལ་པོ་ཇི་བཞུགས, where is the king? ཁང་བཟང་ན་བཞུགས་སོ, he is in the palace; འདི་ན་ཅ་མཆིས, how many are here? བརྒྱ་ཙམ་མཆིས་སོ, there are about one hundred; ང་ནི་ཁྱོད་ལ་ཡཱི་ཏིས་ལགས་སོ, I am of a low caste; ཁེ་ལྟར་ལགས, it is so; ཁྱོད་ལ་ནད་མི་མཏའ, there is no disease to thee, (or thou art exempt from, desase.) སངས་རྒྱས་ལ་ཡོན་ཏན་མཆོག་མཏའ་ཝོ, Buddha has (there is to him) the chief perfection, ཁེ་ན་ཅི་ཟེར, what is there? མད་ཏ, it is true, it is so; ཁེ་ལྟར་མོད, it is even so; ཁྱོ་ལྕགས་ལོ, I am begging, I do beg, (entreat;) མི་ནས་སོ, there is not; ཁོ་ཀློག་ཅིན་ཡོད, he is reading; ཁྱོད་ལྷ་ལགས་ཤ, thou speaking, when thou art speaking.

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

INDICATIVE PRESENT.

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

IMPERFECT.

	Singular.	*Plural.*
1	ང་འདུག་ཤ, I was.	ང་ཚ་ཀ་ཡ, we were.
2	ཁྱོད་ཀ་ཡ, thou wast.	ཁྱོད་ཚ་ཀ་ཡ, ye were.
3	ཁོ་ཀ་ཡ, he was.	ཁོ་ཚ་ཀ་ཡ, they were.

Digitized by Google

Perfect Tense.

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

Pluperfect Tense.

Singular.		*Plural.*	
1. ངས་ཡོད་པ་ཡིན་པorངས་ཡོད་འདུག་པ,	I had been.	ང་ཚོ་ཡོད་པ་ཡིན་པ,	we had been.
2. ཁྱེད་ཡོད་པ་ཡིན་པ,	thou hadst been.	ཁྱེད་ཚོ་ཡོ་ད་པ་ཡིན་པ,	ye had been.
3. ཁོ་ཡོད་པ་ཡི̈ན་པ,	he had been.	ཁོ་ཚོ་ཡོད་པ་ཡིན་པ.	they had been.

First Future.

Singular.		*Plural.*	
1. ངས་འགྱུར-ཡོorངས་འགྱུར་བར་འགྱུར-ཡོ,	I shall or will be.	ང་ཚོ་འགྱུར-ཡོ,	we shall or will be.
2. ཁྱེད་འགྱུར-ཡོ,	thou shalt or wilt be.	ཁྱེད་ཚོ་འགྱུར-ཡོ,	ye shall or will be.
3. ཁོ་འགྱུར-ཡོ,	he shall or will be.	ཁོ་ཚོ་འགྱུར-ཡོ,	they shall or will be.

Second Future.

Singular.		*Plural.*	
1. ངས་ཡིན་པར་འགྱུར-ཡོ,	I shall have been.	ང་ཚོ་ཡིན་པར་འགྱུར-ཡོ,	we shall have been.
2. ཁྱེད་ཡིན་པར་འགྱུར-ཡོ,	thou shalt have been.	ཁྱེད་ཚོཡིན་པར་འགྱུར-ཡོ,	ye shall have been.
3. ཁོ་ཡིན་པར་འགྱུར-ཡོ,	he shall have been.	ཁོ་ཚོ་ཡིན་པར་རི̈ན་པ་ཡོ̈,	they shall have been.

Imperative Mood.

Singular.		*Plural.*	
1. ང་ཐུར་ཅིག,	let me be.	ང་ཚོ་ཐུར་ཅིག,	let us be.
2. ཁྱེད་ཐུར་ཅིག,	be thou.	ཁྱེད་ཚོ་ཐུར་ཅིག,	be ye.
3. ཁོ་ཐུར་ཅིག,	let him, her be.	ཁོ་ཚོ་ཐུར་ཅིག,	let them be.

Potential Mood.

Present Tense.

Singular.		*Plural.*	
1. ངས་ཡིན་པར་ཐུབ-ཝོ̈,	I may or can be.	ང་ཚོ་ཡིན་པར་ཐུབ-ཝོ̈,	we may or can be.
2. ཁྱེད་ཡིན་པར་ཐུབ-ཝོ̈,	thou mayst or canst be.	ཁྱེད་ཚོ་ཡིན་པར་ཐུབ-ཝོ̈,	ye may or can be.
3. ཁོ་ཡིན་པར་ཐུབ-ཝོ̈,	he may or can be.	ཁོ་ཚོ་ཡིན་པར་ཐུབ-ཝོ̈,	they may or can be.
Also, ངས་ཡིན་ཚོ̈,	&c. &c.	Or ངསོ̈̈ ཕོ̈̈ ཝོ̈,	&c. &c.

Digitized by Google

Precative Mood.

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

Conditional.

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

Conditional Perfect Tense.

1. ང་ཡིན་པར་ཐུབ་ན, I may or can have been, or if I might have been, &c.

And so on with all the persons, in both numbers.

Conditional Pluperfect Tense

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

Subjunctive Mood.

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

Imperfect Tense.

གལ་ཏེ་ང་ཡིན་ན, if I were, and so on.

Perfect Tense.

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

Pluperfect.

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

First Future.

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

Digitized by Google

SECOND FUTURE.

ཁལ་ཏེ་བ་ཡིན་པར་འགྱུར་ན, if I should be or become.

INFINITIVE.

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

PARTICIPLES.

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

---

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

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

INDICAT. PRES.

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

Imperfect. ངའི་ཡོད་པ or ལ་ཅག་པ, I had, and so on, with all persons, in both numbers.

Perfect tense. ངའི་ཡོད་པ་ཡིན, I have had, &c.

Pluperfect tense. ངའི་ཡོད་པ་ཡིན་པ or ངའི་ཡོད་ལ་ཅག་པ, I had had, &c.

Future. ངའི་ཡོད་པར་འགྱུར or ཡོད་འགྱུར, I shall have (or there will be to me).

Imperat. ངའི་ཡོད་ཅིག or ཡོད་པར་ཕྱུར་ཅིག, let me have.

Potential. Pres. ངའི་ཡོད་ཚོག, or ངའི་ཡོད་ཆང, } I may or can have.

Imperf. ངའི་ཡོད་འགྱུར་ན, should (or could) I have.

Perfect. ངའི་ཡོད་པར་ཕྱུར, I may or can have had.

Pluperf. ངའི་ཡོད་པར་ཕྱུར་པ-ན, I should (might or could) have had.

SUBJUNCTIVE MOOD.

Present. ཁལ་ཏེ་ངའི་ཡོད, if I have, and so on.

Imperfect. ཁལ་ཏེ་ངའི་ཡོད་ན, if I had, or should I have, &c.

Perfect. ཁལ་ཏེ་ངའི་ཡོད་ཕྱུར་ན, if I have had, or should I have had.

Pluperfect. ཁལ་ཏེ་ངའི་ཡོད་པར་ཕྱུར་པ་ན, if I had had.

Future. ཁལ་ཏེ་ངའི་ཡོད་པར་འགྱུར་ན, if I shall have, or should I have hereafter, &c.

Digitized by Google

INFINITIVE.

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

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

PARTICIPLES.

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

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

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

Note; This verb, when constructed with the nominative, thus ངའི་ or ངའི་ཡོ, signifies I am, I exist, or I do exist.

Observations:

By the aid of these two substantive verbs (and their equivalents: ཡ་ཆགས, ཡ་ཐུགས, ཡ་ཆོས, ལ་ཁས, ཡ་ངན, ཡ་ངེ, ཡ་ཆོ, ཡ་ཁམས, ཡ་ཐང, ཡ་ཞེན་པ; see § 156) as also by that of the two auxiliary verbs ཐེ and ཡ་ཐུར, which will be described hereafter, (see § 171, 172,) may be formed and conjugated all the tenses of the verbal roots; as also of every verb in the Tibetan language.

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

Indicat. pres. I (thou, he, she, they,) going, ངའ་ཡ་ལ, ཡ་ཡ or ཡ.

Imperfect. I was going, ངའ་ཡ་ཡ་ཆགས.

Perf. p. part. I went, (gone,) ངའ་ཕ*.

Pluperf. I was gone, (or I had went,) ངའ་ཕ་ཡ་ཆགས.

Future. I shall go, ངའ་ཡ or ཡ or ངའ་ལ་ཡ་ཐུ-ཡ.

Conditional. If I (or should I) go, ངའ་ཡ,

Cond. past. If I have gone, ངའ་ཕ.

Cond. fut. If I shall have gone, ངའ་ལ་ཡ་ཐུ.

Infinitive. To go, ཡ་ལ.

Infinit. future. / *Supine or Ger.* } For going, to go, ཡ or ཡ.

PARTICIPLES.

Present. Going, ཡ.

Pret. Gone, ཕ.

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

Digitized by Google

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

Future. About to go, to be gone, འགྲོ་ཐུ, འགྲོ་ཆུ, འགྲོ་བར་ཐུ་བ.

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

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

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

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

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

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

§ 165. Causal verbs are formed from the actives by adding to the gerund or to the root of the infinitive, the verb འཇུག་པར, (to put, cause, make,) in its several tenses ; as, འཇུག, for the *pres.* ; བཅུག, for the *pret.* ; གཞུག, for the *fut.* ; and ཅུག for the *imperative* ; as, ཡིག་འཇུག་པར, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, ཁྱེར་འཇུག་པར, (for ཁྱེར་ནས་འཇུག་པར,) to cause to carry. Instead of འཇུག་པ, the verb ཤོག་ཅ, (*pret.* and *fut.* ཤུག་ཅ,) is used for forming a causal verb, when speaking respectfully ; as, ཀློག་ཐུ་ཤོག་ཅར, to cause to read, or to be instructed in reading.

Digitized by Google

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

§ 167. Potentials are formed by adding to the verbal root, or to the infinitive, either ནུས་པ, ཐུབ་པ, རྩ་ཕོག་པ, or ཡོད་པ, to can, be able, to may, to have power, to have courage, to dare; as, རྒྱ་ནུས་པར, to can do; འཁྱེར་ཐུབ་པར, to be able to carry away; བསྟོད་པར་རྩ་ཕོག་པར, to can or be able to praise one; ངས་ཁོ་ཏེར་འགྲོ་བར་མི་ཡོད་ད, I can, or dare, not go thither.

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

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

Examples, ཁོ་མཁས་པར་ཐུར་རེ, he has become learned; ངས་ཁོ་ཏེ་མ་ཤེས་ཟིན, I have not known that; དཔེ་ཆ་འདི་དང་ཐུང་མ་ཆོར, this book has not yet been finished; ཉི་མ་ཤར་སོང, the sun has arisen; ཟླ་བ་ཐུབ་སོང, the moon has set; ཁོ་ཤི་སོང, he has died, or, he is dead.

§ 170. Active and causal verbs require before them, in general, the instrumentive case (i. e. the nominative with any of these particles; ཀྱིས། ཤིས། ཡིས། -ས or ཡིས, according to the final letter of the nominative case), and the neuters and passives, in like manner require the nominative or objective case. But, when the active verb is intransitive, the nominative is used; as, ཁོང་ཞལ་འཆགས་ཤེད, he walks; ངས་ཀ་ཐུགས, I do not walk or go. Instead of the instrumentive case, the nominative is also used with the emphatical I; as, ངས་ཁོ་ཏེ་མ་ཐུས་ས for ངས་ཏེ་མ་ཐུས་ས, I have not told (or not said) to (or by me it has not been said). As also, when the objective case takes the ལ particle, the nominative (or accusative) is used, instead of the instrumentive; as, བདག་ཁྱེད་ལ་ཟེར་ཏོ for བདག་ཤིས, ཁྱེད་ལ་ཟེར་ཏོ I have told thee (or you), it has been said by me to you.

Digitized by Google

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

Examples of the use of the nominative case: རྒྱལ་པོ་ཁེངས་ཁྲི་ལ་བཞུགས, the king sits upon the throne; རྩེ་བཞེངས་སོ, he has stood-up (he has lifted up himself); ང་མི་འགྲོ, I go not; ཁྱོ་ཤགས་ལོག་འདུག, he sleeps.

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

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

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

THE VERBS བྱེད་པ, to do, make.

Indicat. present,	བྱེད or བྱེད་ཅ,	he does, is doing, making.
Imperf.	བྱེད་འདུག་ཀ,	was doing, did.
Perf.	བྱས། བྱས་ཀ། བྱས་སོ,	did, has done.
Comp. perf.	བྱས་ཀ་ཡོད,	has done.
Pluperf.	བྱས་འདུག་ཀ or བྱས་ཀ་ཡོད་ཀ,	had done.
Future,	ཐ or ཐཱ། བྱེད་ཀར་འགྱུར,	about to do; will or shall do.
Imperative,	ཁྱོ་ས། ཁྱོ་ས་ཤིག,	do, let him do.
Hortative,	ཁྱོ་ས་ཤིག,	let him do, may he do it, may it be done.
Precative,	བྱེད་ཀར་ཤོག,	
Optative,	བྱེད་ཀར་རྒྱུ་ཚུགས,	

Digitized by Google

Conditionals.

Pres. and Fut.	བྱེད་ན,	should he do, or if he would do.
Pret.	བྱས་ན,	should he have done.
Future exact,	བྱས་པར་འགྱུར་ན,	if he shall have done.
Infinitive,	བྱེད་པར,	to do, make.
Infin. fut, *Supine or gerund*	} བྱེད་ཆ། ཐུར for ཐ་ཏ or (བྱེད་པའི་ཕྱིར། བྱེད་པའི་ དོན་ཆ། ཐ་བའི་ཕྱིར། ཐ་བའི་ ཤད་ཆ)	for doing, to do.

Participles.

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

Participial Expressions.

Present,	བྱེད་ཅིང་ ། བྱེད་ཅ,	when doing, at the time of doing.
Pret.	བྱས་ཏེ། བྱས་ནས, བྱས་ཤས,	having done.
Future,	ཐ་ཞིང་ ། ཐ་ཐེ,	being about to do, being to be done.
Part. pluperf.	བྱས་ལ,	after having done.

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

Indicat. pres.	འགྱུར or འགྱུར་ཏེ,	is becoming, changing, turning.
Imperfect.	འགྱུར་འདུག་པ,	was becoming or turning.
Perf.	ཐུར། ཐུར་པ། ཐུར་ཏེ། ཐུར་ཆོད,	(he) became, has become, turned, changed.
Comp. perf.	ཐུར་པ་ཡོད,, &c.	has become.
Pluperf.	ཐུར་འདུག་པ or ཐུར་པ་ཡོད་པ,	had become.
Future,	འགྱུར་བར་འགྱུ-ར,	shall or will become.
Imperat.	ཐུར། ཐུར་ཅིག,	be, let him be, or become, turned.

Digitized by Google

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

Conditionals.

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

Participles.

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

Participial Expressions.

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

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

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

Digitized by Google

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

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

PARTICIPLES.

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

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

Examples: ལས་ཁྱེད་པ, working, one that works; ལས་ཁྱེད་པའི་མི, a working man; མང"ཟ"ཀ, much talking, one that talks much; མང"ཡོ"ཟ"ཀའི"མི, a man that talks much.

§ 178. When the participle present drops the པ or ཀ termination, and takes ཁྱེ or མཁན, or both; thus, ཁྱེ"མཁན; it denotes a noun, signifying an actor or agent, an instrument or organ; as, ཟ"ཁྱེ། ཟ"མཁན། ཟ"ཁྱེ"མཁན, a speaker; རྡུང"ཁྱེ, that does beat, a hammer; མཐོ"ང"ཁྱེ, that does, or makes, see, the eye. The first might be expressed by the articles also; thus: ཟ"ཀ"ཡ or ཟ"ཀ"ཡ", a, or the, speaker; ཟ"ཀ"ཨ or ཟ"ཀ"ཨ", a, or the, (female) speaker.

§ 179. The following particles; ཅིང" ཞིང" ཤིང" ཀྱི" ཀི" ཁི" ཡི" ཡི། ཐེ"ནས" ཕྱི"ནས" ཁྱེ"ནས" ཡི"ནས། ཏེ" ཏེ" ཕྱེ། put after the root of the present participle (with respect to its final letter) correspond to the English termination -ing, and are used in the same manner; as, ཞེས"ཟ"ཞིང, saying so, or thus saying; ཏེ"ཕྱ"ཨ"ཏེ"ཕྱ, it being so; ཕ"ཀ"ཤིན"ལ"ཏ, he is reading; ཟ"ཕ"ཀ"ཨ"ཟ, he does not speak when eating.

Digitized by Google

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

§ 181. The pluperfect participle is expressed by any of the following particles, (put after the root of the perfect participle, having regard to its final letter :) པས, ནས། ཐོས, ཏོས, ཐོས, ཧོས or -ས་ཡོས། ཏེ་ཐེ་ཏེ། ཅིང་ ཞིང་ ཤིང་ and ལ། They are used like 'having -ed' or 'being -ed' in English (to join two or more members of a sentence) ; as, ཟླས་པས། ཟླས་ནས། ཟླས་ཏེ། ཟླས་ཐོས། ཟླས་ཤིང་། having spoken or said ; སོང་ལ་ཆོ་ལ་ཤར, having gone tell him, or go and tell him.

ADVERBS.

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

Adverbs of Time.

ནམ, when ?

ཁོང་རྒྱས, ; ཁོང་ཆེ, } at what time ? when ?

ཇི་རྒྱས, ; ཇི་ཆེ, } at this (or such a) time.

དེ་རྒྱས, ; དེ་ཆེ, } at that time.

ཁོང་ཤི་རྒྱས—དེའི་རྒྱས, or ཁོང་རྒྱས—དེ་རྒྱས, ; ཁོང་ཤི་ཆེ—དེའི་ཆེ, or ཁོང་ཆེ—དེ་ཆེ, } correlatively : at which time, at that time.

སྔོན, ; སྔོན་ཆེ, ; སྔོན་རྒྱས, } in old times, of old, formerly, anciently.

རྒྱུན་རྒྱ, ; རྒྱས་རྒྱུན་རྒྱ, ; རྟག་ཏུ, ; རྒྱས་ཏོག་ཏུ, ; ཁབས་ཀ, } continually, uninterruptedly, always, perpetually.

ནམ་ཡང, ; ནམ་རྒྱང, } never.

ཐོག་མར, in the beginning, first.

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

ཕ་མར, lastly, ultimately.

ཁས་ར་ཀ, newly, recently.

སྐོ་བྱར་ཀ, suddenly.

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

ནམ་ཞིག-ན, once, at a certain time.

Digitized by Google

རྒྱས་རྒྱས་ཀྱི, sometimes, now and then.

ཐལ་ལས་ཐལ་ལས་ཀྱི, occasionally.

རེ་ཞིག, for a while.

རེ་ཞིག—ཐེང་ཕྱིས, first—then.

དང་པོར, the first time, first.

གཉིས་པར, the second time, secondly.

ད་ལྟ or ད་ལ, ད་ལྟ་ཚོ, ད་ལྟས, } now, at this time.

ད་ལས་ནས, ད་ལ་ནས, } now-a-days.

ད་ལྟང, as yet, still.

ད་ལྟང་ཡང, now too.

ད, ད་ལྟ, ད་ལྟ་ཞིང་ལ, } now, this very instant, or time, this present.

ཉིན་རིང, this day, to-day.

མདངས or མདངས, } yesterday.

ཁ་ས, ཁ་ཐུང, ཁར་ས, ཁར་ས་ཞིག, } before yesterday, some days ago, lately.

ཐོན་མ་ཞང, three days ago.

ཡང་ཐོན་ཞིག, four days ago.

ལྔ་ཐོན་ཞིག, five days ago.

ས, ཐོ་རེ, *vulg.* } to-morrow.

ནངས or ནངས, } after to-morrow.

ནཱ་ཞིས, three days hence.

དགས, four days hence.

ཆགས, five days hence.

ཞག་དང་ཞག, every day.

ཟླ་དང་ཟླ, every month.

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

ལོ་ཆགས, every second year.

ད་ལོ, this year.

ཁ་ཉིད or ཁ་ཉིད, } last year.

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

དགུ་ཉིད, three years ago, &c.

ཆུ་ཉིད, four years ago, &c.

ནང་པར, next year.

ས་ལ, two years hence.

ལ་ལ or དགུ, } three years hence.

ལྔ, } four years hence.

ཉིན, in the day time, by day.

ཉིན-ཚེ-ལ, by day.

མཚན-ཚེ-ལ, by night.

ཉིན-མཚན, day and night.

ཐུ-ཏོ-ལ, in the forenoon.

ཕྱི-ཏོ-ལ, in the afternoon.

ཐུ-ཚེ-ལ, ནང-ཚེ-ལ, } in the morning, early.

ཉིན-དགུང-ལ, at mid-day.

ཕྱ-ཚེ-ལ, in the evening.

Digitized by Google

Adverbs of Number and Time.

ལན་ཚོམ, how many times.

ལན་གཅིག, once.

ལན་གཉིས, twice.

ལན་རེ, a single time.

ལན་རེ་རེ, a single time each.

ལན་མང་རྒྱ, / ལན་རྒྱ་མཐུ, } many times.

མཐའ་ཡས་པར, infinitely, immensely.

ལན་འགའ་ཞིག, sometimes.

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

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

ལན་འགའ་ཡང, not a single time, never.

Adverbs of Place.

གང་རྒྱ, / ག་ཏུ, / གར, } whither? where? to what place?

འདི་ཏུ, / འདིར, } hither, to this place.

དེ་ཏུ, / དེར, } thither, to that place.

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

གང་རྒྱའང་ཅིང, whithersoever, to whatever place.

གཞན་རྒྱ, to another place; otherwise.

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

འདི་ན, / འདིར, } here, at this place.

དེ་ན, / དེར, } there, at that place.

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

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

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

འདི་ནས, from this place, hence.

དེ་ནས, from that place, thence.

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

གང་ནས་ཀྱང་ཅིང or / ག་ནས་ཀྱང་ཅིང, } whencesoever, from whencesoever.

ནང་ན, within.

ཕྱི་རོལ་ན, without.

ནང་རྒྱ, into.

ཕྱི་རོལ་ཏུ, / ཕྱིར, } out, onwards.

ནང་ནས, from within.

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

མདུན་རྒྱ, / ལྷན་ལ, } forwards, fore, before.

ཕྱིར་ཏུ, backwards, back.

འོག་ཏུ, down, downwards.

འོག་ན, below, beneath.

འོག་ནས, from below.

Digitized by Google

ཐོད་ཅ, ཐོད་ཅ, ཐུ་, } on, upon, over, to, up.

ཐེག་ཅ, up, upwards, up hill.

ཐོད་ན, ཐོད་ན, ཐུ་ན, } above, upon, on high.

ཐོད་ནས, ཐོད་ནས, ཐུ་ནས, } from above.

ཉེ། ཉེ་ཟ། ཉེ་ཟ, near, at, to a near place.

ཐག་རིང་ན, at a far distance.

ཐག་རིང.ཅ, to a far distance, far.

ཉེ་ཟ་ནས, from near, from not far.

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

ཐམ་ཏ, ཐམ་ནས་ཐམ་ཏ, ཡུལ་ཐམ་ཏ, ཁང་ཅན་ཏ, } everywhere, at whatever place.

ཡུལ་མང་ཅ, on, at, to many places.

ཡུལ་ཁང་ཅན་ཏ, everywhere, (when followed by a negative) nowhere.

Adverbs of Manner or Quality.

ཇི་ཚུན, ཇི་ལྟ, } how? on what manner?

ཁོ་ལྟ, ཁོ་ལྟ, } thus, so, on this manner.

དེ་ཚུན, དེ་ལྟ, } so, on that manner.

རྒྱ་ཚུན—དེ་ཚུན, རྒྱ་ལྟ—དེ་ལྟ, } *correl.* as, so, on which manner, on that manner.

ཕྱིས་ཕ་ཚན་ཅ, by degrees.

ཕྱིས་ཕྱིས, gradually.

ཐུན་ཅ or ཁ་ཐུན་ཅ, } at once.

ཅང་ཚན་ཕྱིས, by itself, spontaneously.

ཆོ་ལོ་ཁོད་ཕྱིས, naturally.

ཐུན, generally, universally.

ཁྱེ་ཐ་ཏ, especially, particularly.

ཕལ་མོ་ཆེ, ཕལ་ཆེ, } mostly, for the most part.

ཐ་མལ་པ, vulgarly.

ཤེས་ཚན་ཅ, knowingly, designedly.

ཁ་ཐ, sitting.

ཉལ་ཏ, lying.

ཁ་ལ, walking.

མཆོ་ལ་ཡ, ལ་ཁ, } swiftly.

ཐུ, ཐ, } swiftly, speedily.

ཐ, ཐ, ཐ, ཅ, ཐ, } very speedily.

ཤིན, hastily, speedily.

ཤིན, ཤ, ཤིན, very hastily.

ཐ, ལ, ཐ, ལ, ལ, } slowly.

ལ, ལ, } softly, slowly, gently.

ལ, ཐ, ལ, very softly or slowly.

ཁ, ཁ, ཡ, fearfully, with quaking and trembling.

Digitized by Google

ར

རིགས་པར།, reasonably, justly.
མི་རིགས་པར།, unreasonably, unjustly.
ཉེས་པར།, worthily, becomingly.
མི་ཉེས་པར།, unworthily, unbecomingly.
འགྱུར་བ་མེད་པར།, immutably.
མ་རོལ་ཏུ།, silently, still.

Adverbs of Quantity.

ཚོམ། or ཐ, how much? how many?
འདི་ཚོམ, thus much, or so much (here).
དེ་ཚོམ, so much, (there.)
བཅུ་ཚོམ, about ten.
བརྒྱ་ཚོམ, about one hundred, &c. &c.
མང་། མང་པོ། མང་ཐ, } much, many, in a great quantity.
ཐ་ཆུང, }
ཉུང་། ཉུང་ཐ, little, few, in a small quantity.
ཕྱེད, half, a half.
ཕྱེད་ཚོམ, about the half of, &c.
ཁ་ཅད, too, very.
ཆེད, enough.
ཆོག། ཆོག་ཆོག, it is enough, it is sufficient.
ཆེད་མེད།-པར, } immense, immeasurable.
དཔག་མེད། པར, } immensely, immeasurably.

Adverbs of Negation.

ཨ། མི, not; as in:
ངས་ཀྱི་དེ་ཨ་ཤེས་སོ, I have not known it.
ངས་ཀྱི་དེ་མི་ཤེས་སོ, I do not know it.
མེད། ཡོད, there is not, it is not, as:
དེ་ནང་ན་ཅི་འང་མེད, there is nothing in it.
དེ་ཡིན་ཁཤན, that is not, another.
ཁྱོད་ནམ་ལང་ཡང་ཡོང, you never come, &c.
ཁྱོད་ནམ་ལང་ཨ་ཡོངས, you never came, &c.

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

ནང་ཐ་འགྲོ་བར, to go in.
ནང་ན་འདུག་པར, to be, or sit within.
ནང་ནས་ཕྱོད་བར, to come from within.
ཕྱི (ཕྱི་ཡོལ་ཏ) འགྲོ་བར, to go out.
ཕྱི་ན (ཕྱི་ཡོལ་ན) འདུག་པར, to be or sit out of doors, or on the out side.
ཕྱི་ནས (ཕྱི་ཡོལ་ནས) ཕྱོད་བར, to come from without or from abroad.
ལྷོ་ཏ་ཏུ་ཕྱོགས་པར, to lay down.
ཐེག་ཐ་འདེགས་པར, to lift up.
ཐ་ན་བཏུགས་པར, to be on high, or above.
མདུན་ཐ་ཏུ་ཕྱོ་བར, to go before, (or forwards.)
ཕྱག་ཏ་ལྟ་བར, to look back.
ནས་ལ་ལ་ཕྱིར་ཕྱོ་བར, to turn (in going) to the right (side or hand).

Digitized by Google

Postpositions.

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

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

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

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

The dative sign ལ, to, for.

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

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

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

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

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

Digitized by Google

Postpositions.	*Examples.*
ནང་ན, in, at, among.	ཁང་པའི་ནང་ན, in the house.
ནང་ནས, from, out of, from among.	ཁང་པའི་ནང་ནས, out of, or from the house.
འོག་ཏུ, under (to.)	སའི་འོག་ཏུ, under the earth or ground.
འོག་ན, below, beneath.	སའི་འོག་ན, below the earth, &c.
འོག་ནས, from below.	སའི་འོག་ནས, from below the earth, &c.
མོ་ངར or ཐོ་ངར, to, on, upon, to the top of.	དེའི་ཐོ་ངར, to or above that.
མོ་ངན or ཐོ་ངན, on, upon, above.	དེའི་ཐོ་ངན, on or above that.
མོ་ངནས or ཐོ་ངནས, from on, from above.	དེའི་ཐོ་ངནས, from on that.
མཇལ་ར, before, to.	ཁྱོད་ཀྱི་མཇལ་ར, before (thee) you.
— ན, before, in, at the sight of, &c.	— — — ན, in the sight of you.
— ནས, from before.	— — — ནས, from before you.
ཐུགས་སུ, before, unto the sight of.	ཟ་མའི་ཐུགས་སུ, before a or the Lama.
— སུ་ན, before, in, at.	— — — ལ་ན, before the Lama.
— — ནས, from before.	— — — ལ་ནས, from before, &c.
ཕྱག་ཏུ, / ཇིང་ར, / རྗེས་ལ — to the back of. / after, behind.	ཕེའི་ཕྱག་ཏུ, to the back of the mountain. / དེའི་ཇིང་ར, after that. / ངའི་རྗེས་ལ, after me.
ཕྱག་ན, / ཇིང་ན, / རྗེས་ན — in, at, on the back of, behind.	ཕེའི་ཕྱག་ན, behind the hill. / དེའི་ཇིང་ན, after or behind it. / ངའི་རྗེས་ན, behind me.
ཕྱག་ནས, / ཇིང་ནས, / རྗེས་ནས, — from the back of. / from behind, &c.	ཕེའི་ཕྱག་ནས, from behind the hill. / དེའི་ཇིང་ནས, from behind it. / ཁང་པའི་རྗེས་ནས, from behind the house.
ཐུང་ར, / ཕན་ར, / ཕད་ར, — to, to the side of, by, near to.	ཁོང་གི་ཐུང་ར, to, near him. / — — ཕན་ར, ditto. / — — ཕད་ར, ditto.
ཐུང་ན, / ཕན་ན, / ཕད་ན, — at the side of, by, near to.	ཁོང་གི་ཐུང་ན, at his side, or near him. / — — ཕན་ན, ditto. / — — ཕད་ན, ditto.

Digitized by Google

Postpositions.	*Examples.*
རྒྱང་ནས།, ཕན་ནས།, ཕྱི་ནས།, } from the side of, from.	རྩོ་ཁི་རྒྱང་ནས།, from him, &c.
	— — ཕན་ནས།, ditto.
	— — ཕྱི་ནས།, ditto.
བར་རྒྱ, into the middle of, between.	ཁཱི་ཀཱ་ཡི་བར་རྒྱ, into, between the two.
བར་ན, in, at, on the middle of, betwixt.	— — —

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

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

Conjunctions.

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

དང', and.

ཐུང', ཉང', ཡང', } too, also; though, although; notwithstanding.

ངེ་བས་ན, ངེས་ན, ངེ་ལྟ་བས་ན, ངེ་ལྟ་ན, } therefore, then.

* Taken from Mr. Yates' Grammar.

Digitized by Google

ཡང་ན, or, or else.

ཡང་ན—ཡང་ན, either, or, or else.

ཏམ, ཏམ, ཏམ, ནམ, ཁམ, ཆམ, ཅམ, ཉམ, ཟམ, ཤམ, ཧམ, are interrogative signs, or express a doubt, whether, or? they may be formed of any word, by reduplicating its final letter, and adding a ཆ; as in ལྷ་ཆ་ཆམ་ཆོང; ངའམ་ཆོ, whether I or he, I or he?

ཇི་ལམ, ཞེ་ལམ, ཤེ་ལམ, or, or so, or; thus, or.

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

ཇི་ཙམ་ཡང, ཇི་ཙམ་ཡང, ཇི་ཙམ་ཡང, though, although, albeit, notwithstanding.

ཡོད་ཙམ, ཡོད་ཙམ, though, although.

ཡོད་ཙམ—ད་ལྟར, although—yet.

ད་ལྟར, yet, but yet, as yet.

ད་ལྟར་ཡང, now too, still.

ཇི་ཏེ, ཇི་ཏེ་ན, ཆགས་ཏེ, ཆགས་ཏེ་ན, if, but if.

ཆགས་ཤིང—དེ་ལྟ་ན, ཆགས་ཏེ—དེ་ལྟ་ན, ཆགས་ཏེ—དེ་ཚོ, if—then, so.

ཇི་ཙམ, if.

དེ་ཙམ, if, (then).

དེ་ལ—དེ་ལ, if, if, or but if; as,

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

ཅ་ན, not even so much as, not even, &c.; as, ཅ་ན་འབྲུ་ཆུང་ཙམ་ཡང་མི་འདུག, (there is, not even so much as a single grain (or corn).

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

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

§ 189. Interjections.

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

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

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

ཨེ། ཨ་ཨ། ཨ་ཧོ, ལྷ་ལས། ཨ་ལས, ཀ། ཀ་ཧེ། ཀ་ཡེ, ཁ། ད་ཁཏ། ཁ་ཨཱ། ད་ཁཏ་ཡི, ཨ་ཧེ། ཡ་ཧ། ཆ་ཡ། ཆ་ཡ་ཚོ, are vocative particles, O, holla! &c.

Digitized by Google

ཨ་མ། ཨ་ཁུ། ཨ་ཁུ།, ཡ་ཡ། ཁ་ཁ, } *interj.* expressing grief; alas! oh! woe! O!

ཨ་ཨ། ཨ་ཨ། ཨ་ཨ, ཨ་ཨ། ཨ་ཨ, } *interj.* of admiration.

ཨ་ལ་ལ། ཨ་ལ་ལ, ditto of wonder.

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

ཏ་ཏ, *interj.* of joy, of admiration.

ཨ་ཨ ཨ ཨ ལ ལ, *interj.* of recollection, ho! yes.

ཨ་ཨ། ཡིན་ལ། ལགས།, ཡིན་ནོ། ཅེས་ལ། ལདེ་ནོ, ལེགས་ལ། ལེགས་ལ། ལེགས་ལ, ལད་ད། ད་ལ་ཕ། ད་ད་ལ་ཕ, } denote approbation; O rare! well done! well! very well! true! truth! yes truly! &c.

ཨ་ཆ། ཨ་ཆ་ཆ, ཧ་ཆ། ཧ་ཆ་ཆ, } *interj.* of disapprobation, displeasure.

ངན ཧ ཧ ཨ ལ ཡ ཡ, ངོ ལ ལ ཁ ཁ, } *interj.* of endearment or affection.

ཨ ད ད ད ད ད ད ད, ཁ ཁ ལ, } *interj.* expressive of pain.

ཨ ན ། ཨ ན ན, ཨ ཡ ། ཨ ཡ ཡ, } ditto of sorrow or anguish.

ཨ ཁ ། ཨ ཁ ཁ, ditto of pain from cold.

ཨ ཚ ། ཨ ཚ ཚ, ditto of pain from heat.

ཨ ཆ ། ཨ ཆ ཆ, ditto of fright, horror, dread.

SYNTAX.

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

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

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

Singular.

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

Digitized by Google

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

§ 192. Relation of Prepositions and Postpositions.

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

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

Digitized by Google

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

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

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

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

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

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

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

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

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

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

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

Digitized by Google

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

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

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

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

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

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

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

Digitized by Google

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

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

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

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

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

§ 206. ཀུ, who? དགེ་མཆོག, God; སངས་རྒྱས, Buddha; རྒྱ་ལས, the king; ཐུ་མ, the chief priest; ཐོན་པ་རྣམས, the ministers or officers; འབངས་ཕལ་ཆེར, all the people or subjects.

§ 207. འདི་ཀུས་མཛད (བཞིས or ཐུས), by whom is made this? or who has made this?

ཏེ་དགེ་མཆོག་གིས་མཛད, it is made by God, or God has made it.

ཏེ་སངས་རྒྱས་ཀྱིས་མཛད, it is made by Buddha, or Buddha has made it.

ཏེ་རྒྱ་ལས་པོས་མཛད, it is made by the king, or the king has made it.

ཏེ་ཐུ་མ་ནས་མཛད, it is made by the cheif priest, or the cheif priest has made it.

Digitized by Google

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

དེ་འབངས་ཕྲམས་ཚང་ཀྱིས་ཐུས, it is made by all the people, or all the people have made it.

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

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

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

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

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

ལྗི་ཆ, the heavy; ཡང་ཆ, the light.

དཀར་ཆ, the white; ནག་ཆ, the black.

ཕྱུག་པ, the rich; དབུལ་ཆ, the poor.

འཇམ་ཆ, the wise; ཐུན་ཆ, the fool.

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

§ 209. འདི་ཅང་ཅིས་ཐིག-ཀོ, by which, or by whom, is this written; or who wrote this?

དེ་བདག་ཅིས་ཐིག-ཀོ,	it is written by me.
— ངས, — —	or I wrote it.
— ཁོ་ཡོས, — —	ditto.
— འདིས, — —	this wrote it.
— དེས, — —	that ditto.
— ཡིག་མཁན.ཞིས, — —	it is written by the clerk.
or དེ་ཡི་ཞེ་ཡས, — —	or, the writer wrote it.

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

དཔེ་ཆ-ཞིག, a book; ལུག-ཅིག, a sheep; ཚོས་དཀར་པོ-ཞིག, a white garment; ཡོས-ཤིག or ཤ-ཡོང-ཞིག, a hare; ཞ-ཡོ-ཞིག, a cap or hat; འདི་དག-ཅི-དམག-ཡི-དག-ཡིན-ནོ, these are soldiers (or warriors).

དེ-ན-ཅི-ཡོད, what is there? བདག-ཏུས-ཀྱི-ཞབས-རྗེས, the foot step, (or the impression of the foot step) of BUDDHA; ཁས-ཡ-ཡིག-ཅིས-ཐིས-པའི-ཕ-ཐིག-ཡམ-ཞིག, a volume written in golden character; དཔེ-ཆ-པར-མ-ཞིག, a printed book; དམག-ཅི-ལག-ཆ-དག-ཀོ or དམག-ཆས-ཅིས-ཀོ, there are warlike instruments.

Digitized by Google

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

ཁོང་གིས་ང་ལག་པས་བརྡུངས, he beat me with the hand.

— — — — — ཕཡི་ཐག་ཐུགས —, he beat me with the back of the hand.

— — — ངན্ས་པས —, he beat me with a stick.

— — — ཐག་མས —, he beat me with a rod.

— — — ཤིང་གི་ཏོ་བས —, he beat me with a wooden hammer.

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

§ 213. འདི་ཇི (or ཇི་ཡི) ཡིན, whose is this? དགེ་མཆོག་གི, God's ; སངས་རྒྱས་ཀྱི, Buddha's ; རྒྱལ་པོའི, the king's ; གྲྭ་མའི, the chief priest's or high priest's ; བློན་པོ་རྣམས་ཀྱི, the minister's or officer's; ཡུལ་མི་དག་གི, the villagers' ; བླ་ཆེན་ཕྱི, the great Lama's of Teshi-lunpo ; (བཤད་ཤིས་ལྷུན་པོ) ཏཱ་ཀན་གོང་མ་ཆེན་པོའི, the Chinese Emperor's.

§ 214. ཇི་ཕྱིར, (-ཆེད་ཀྱི-དོན་ཀྱི-ཕྱིར་ཏུ,) on whose account? in whose behalf? for whom?

དགེ་མཆོག་གི་ཕྱིར (or ཕྱིར་ཏུ, ཆེད or ཆེད་ཏུ, དོན or དོན་ཏུ, ཕྱིར or ཕྱིར་ཏུ,) for God's sake, on account of God, &c. &c., (add ཆེད་ཏུ in the same manner to each of the genitive or possessive cases in § 213 so far as ; ཏཱ་ཀན་གོང་མ་ཆེན་པོའི ཆེད་ཏུ, on account of, for, in behalf of the Chinese Emperor.)

§ 215. ཇི་ལ, to whom ; དགེ་མཆོག་ལ, to God ; སངས་རྒྱས་ལ, to Buddha ; རྒྱལ་པོ་ལ, to the king ; གྲྭ་ཆ་ལ, to the chief priest ; བློན་པོ་རྣམས་ལ, to the ministers or officers ; གྲོང་མི་རྣམས་ལ, to the citizens.

§ 216. ཇི་ཅིར (for ཅི་ཅ) འགྱུར, into what will that be changed or turned? or, what will (or shall) that become? དགེ་མཆོག་ཏུ, into God ; ཁོང་སངས་རྒྱས་སུ་འགྱུར, he will become (or turn into) a Buddha ; ཡུར—(for ཡུ་ཅ) ditto a God ; རྒྱལ་པོར་འགྱུར, he shall become a king ; ཐ་མར,—into a Lama or a Lama ; མིར—(for མི་ཅ), into a man, or a man.

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

{ དགེ་ཆ་ནས, or — — ལས, } of or from God.

Digitized by Google

ས་ངས་རྒྱས་ནས།
or — — ལས།
} of or from BUDDHA.

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

ཐོག་ཏུ་ཕམ་ཚང་ནས, from all quarters.

མི་ཀུན་ལས, from all men.

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

ཐུ་ལ་ཡོད, to whom is? or who has?

དགེ་མཆོག་ལ་ཡོན་ཏན་ཕམ་ཚང་ཡོད, (to GOD are, &c.) or GOD has all good qualities or perfections.

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

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

ཐུ་མ་ལ་ཆོས་ཀྱི་རྒྱལ་གྱེད་ཡོད, the high priest (or LAMA) has spiritual dominion.

ཐོག་པ་རིགས་ལ་དཔལ་ཡོད, the ministers (officers or magistrates) have power or authority.

ཡུལ་མི་རིགས་ལ་ཐུ་བ་མང་པོ་འཐད, the country people have much to do.

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

"གང་ལ་ཡོན་ཏན་ཆོག་ཆོག་ཕུལ།
ས་ངས་རྒྱས་དེ་ལ་ཕྱག་འཚལ་ལོ॥"

"I pay homage to that BUDDHA,
Who has the chief perfection."
(or salutation to the Supreme Intelligence).

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

Digitized by Google

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

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

དེ་ཏེད་ཀྱིས་བཤད་པ་ཡིན, I have perused (read over) it.

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

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

དེ་དག་ཏེད་རྣམས་ཀྱིས་བཤད་པ་ཡིན, we have perused those (read over).

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

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

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

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

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

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

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

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

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

Digitized by Google

PROSODY.

§ 223. In Tibetan, verse differs little from prose; since there is no distinction of vowels into short and long, accented and emphatical; consequently there are no poetical feet measured by short and long syllables. All poetical compositions are in a sort of blank verse (rhyme not being in use, except in some few instances) differing from each other (or from one another) only in the number of syllables.

Although several poetical works, (as, the "*Kavyádarsha*," by DANDI,) have been translated by the Tibetans, they have not adopted the metrical feet used in Sanskrit versification.

§ 224. The several poetical pieces (or verses) occurring in the KAH-GYUR and STAN-GYUR, and in other works derived from India, have been rendered by the Tibetans, in blank verses, consisting, generally, of four lines each of seven syllables. But in the invocations and benedictions, at the beginning and end of some treatises or works, a few verses or stanzas of four lines, are sometimes introduced, consisting each of 9, 11, 13 or more syllables.

§ 225. By adopting the mythological and religious systems of the Brahmanists and Buddhists of India, the Tibetans have indeed formed a copious poetical language; borrowing many epithets and mythological embellishments from those sources. But since their verses are free from the fetters of rhyme and metre, all the poetical pieces in Tibetan, originals or translations, may be read with as much ease, as if they had been written in prose.

LIST OF VERBS.

§ 226. *Note.* The པ, *pa*, and ཝ, *va*, terminations are used with this difference; that the པ is put after the following final letters of the verbal root; viz. ག་ད་ན་མ་ས; and the ཝ after ཏ་ཧ ར་ལ (or after any vowel). The verbs in the following list, as they now stand with the པ and ཝ terminations, are properly participial or verbal nouns. In the infinitive the terminations would be པར, *par*, and ཝར, *var*, which likewise frequently occur in this language; but, since the participial form is more consistent with the Tibetan practice, they have been so expressed in the following list, in that language; while the English meaning is given in the infinitive.

Digitized by Google

Alphabetical List of Tibetan Verbs:

ཀློག་པ, *v. a.* to read, peruse ; *v.* བཀླག་པ.

ཀློན་ཀ་ཕྱེད་པ or ཀློན་ཀ་འཚོལ་བ, *v. a.* to censure, blame.

ཀློན་པ, *v. a.* to mend, patch.

ཀློག་པ, *v. a.* to read ; *v.* ཀློག་པ.

ཀློན་པ, *v. a.* to mend, patch shoes, &c.; *v.* ཀློན་པ.

ཁ་གཅོད་པ, *v. a.* to cover (the mouth of a vessel, &c.)

ཁ་ཁས་ཕྱེད་པ, *v. a.* to flatter.

ཁ་ཚང་ཕྱེད་པ, *v. a.* to give fair words.

ཁ་ཟེར་བ, *v. a.* to abuse by ill words.

ཁ་ཁྱེན་ཕྱེད་པ, *v. a.* to say, utter, repeat with a loud voice.

ཁ་དཔྱི་བ, *v. a.* to subtract, diminish.

ཁ་འབབ་པ, *v. n.* to snow, to fall (as snow).

ཁ་འབྱེ་བ, *v. n.* to open, blow (as a flower).

ཁ་འགྱུར་བ, *v. n.* to change in colour.

ཁ་འཕྲེ་བ, *v. n.* to open, to blow (as a flower).

ཁ་ཕྱེད་པ, *v. a.* to open his, &c. mouth.

ཁ་ཡོག་པ, *v. n.* to be still, silent, not to speak.

ཁ་ཡོག་ཏེ་འདུག་པ, *v. n.* to sit still, to hold his peace.

ཁ་རྒྱད་ཕྱེད་པ, *v. a.* to boast, brag, glory in.

ཁ་ཐུར་བ, *v. a.* to change the colour of, &c.

ཁྱབ་པ, *v. a.* to encompass, pervade, comprehend, include ; to conceive.

ཁང་བ or ཁང་ཡིན་པ, *v. n.* to be full or replete.

ཁང་བར་ཕྱེད་པ, *v. a.* to make full, to fill.

ཁང་བར་འགྱུར་བ, *v. n.* to become full.

ཁལ་པ, *v. n.* to abscond.

ཁར་ཕྱེད་པ, *v. a.* to dance.

ཀློ་བ, *v. a.* to perceive, understand.

ཀོན་པ, *v. a.* to put on, wear.

ཐོན་པ, *v. a.* ditto.

ཁྱལ་བ, *v. n.* to yawn, to gape.

ཁྱོད་བ, *v. n.* to discourse, talk.

ཁྱེལ་པ, *v. a.* to make flat, level.

ཁྱོད་པ, *v. a.* to loose, relax, slacken.

ཁམས་པ, *v. a.* to conceive, mind, fix in the mind.

ཁམད་པ, *v. n.* to cut off.

ཁམལ་བ, *v. a.* to scatter, spread, put asunder.

ཁམོ་བ, *v.* to make water.

ཁམྱ་བ, *v. a.* to twist, wreath, wind.

ཁམྱན་པ, *v. a.* to make soft, pliant, tame.

ཁམྱར་བ, *v. a.* to compress, include, bring one to an extremity.

ཁམེར་ལལ་བ, *v. n.* to lie naked.

ཁམོག་པ, *v. a.* to break, to break asunder, off.

ཁམོད་པ, *v. a.* to cut ; v. ཁམད་པ.

ཁམོར་བ, *v. a.* to spread, scatter, disperse.

ཁལ্ལ་ལ, *v. a.* to examine, explore, spy.

ཁལ্ལ་ར, *v. a.* to get, acquire, procure, provide.

ཁལ্ལ་ལ, *v.* to desire, wish earnestly, strive, endeavour.

ཁདད ཅ, *v. a.* to give over, to bestow on ; v. ཁདོད་ཅ.

ཁདད་ར་ཁ་ཕྱེད་པ, *v. a.* to give thanks ; to remunerate.

ཁདད་ར་ཁ་འགྱལ་ཅ, *v. a.* ditto.

Digitized by Google

གཏད་པ, *v. a.* to give to, intrust, commit to; v. གཏོད་པ.

གཏར་བ, *v. a.* to bleed, to let blood.

གཏིགས་པ, *v. n.* to drop, drip, fall in drops.

གཏོགས་པ, *v. n.* to be overcast with.

གཏུགས་པ, *v. a.* to touch, reach to, join, meet.

གཏུབ་པ, *v. a.* to cut into small pieces.

གཏུལ་བ, *v. a.* to reduce into powder, to grind.

གཏོགས་པ, *v. a.* to make a noise with the fingers.

གཏོགས་པ, *v. n.* to belong, appertain to, to be taken to.

གཏོང་བ, *v. a.* to give, yield, bestow, grant; v. གཏང་བ.

གཏོང་ཐ་ལུགས་པ, *v. c.* to cause to give.

གཏོང་བར་ཐུབ་པ, to be able to give.

གཏོང་བར་མི་ཐུབ་པ, not to be able to give.

གཏོང་བར་ཕྱེད་པ, the act of giving, or the state of being given.

གཏོད་པ, *v. a.* to give, commit, entrust to; v. གཏད་པ.

གཏོར་བ, *v. a.* scatter, spread, disseminate; v. ལྷོར་བ.

གཏགས་པ, *v. a.* to tie, bind, fasten, compose; v. ལྟོགས་པ.

གཏང་བ, *v. a.* to open wide, to menace.

གཏམ་ཕ *v. a.* to cast, spread, scatter; make; v. ལྟེགས་ཕ.

གཏམས་ཕ, *v. a.* to advise, counsel.

གཏལ་བ, *v. n.* to be, to be found.

གདོ་ད, *v. a.* to spread on the ground; v. ལྟོ་ད.

གཅ་ད, *v. a.* to gather together; v. ཐུ་ཚ ལྟ་ད.

གཅལ་ད, *v. a.* to make tame, break, subdue, to discipline, educate; v. ལྟལ་ད.

གདགས་ཕ, *v. a.* to lift, hold, take up, to weigh; v. ལྟེགས་ཕ.

གདོ་ཕ, *v. a.* to utter, say, tell with a loud voice; v. ལྟོ་ཕ.

གནང་ད, *v. a.* to allow, grant; yield, permit.

གནས་ཕ, *v. n.* to dwell, abide; be, continue.

གཝོ་ད, *v. n.* to be ashamed.

གཝོ་ད, *v. a.* to hurt, to do harm to.

གཝོ་ཕ, *v. a.* to depress, humble, deject; surpass; v. ཝ་ཕ.

གཙ་ཕ, *v. a.* to strain, filter; let out blood; v. ལྟ་ཕ ལ ལ ཕ.

གཙ་ད, *v. a.* ro rub together.

གཙ་ད, *v. a.* to hurt, to do harm to; v. ལྟ་ད.

གཙ་ར, *v. a.* to injure, hurt, do wrong to.

གཞ་ཕ, *v. a.* to lay, place, put; v. ལྟ་ཕ.

གཞལ་ད, *v. a.* to weigh, measure; pay, repay; v. ལྟ་ལ.

གཞ་ཕ, *v. a.* to try, prove, examine; to be ruined; v. ལྟ་ཕ.

གཞ་ཕ, *v. a.* to suck out; v. ལྟ་ཕ.

གཞ་ཕ, *v. a.* to put, place in order, to arrange.

གཞ་ལ, *v. a.* to overpower, subdue, conquer; v. ལྟ་ལ.

གཞ, *v. a.* to smite, beat.

གཞ, *v. a.* to lay, put; shut; v. ལྟ, ཕ.

གཞ, *v. n.* to attend, be heedful.

Digitized by Google

མཎྜ་པ, *v. a.* to cut away the branches and leaves, to prune, lop trees.

མཛེས་པ, *v. n.* to sit, be, exist.

མཛོད་པ, *v. a.* to cut, hew, chop ; v. ཁ་ཆོད་པ.

མཛོམ་པ, *v. a.* to subdue, vanquish, conquer, (entirely ;) v. ཁ་ཆོམས་པ.

མཛོལ་བ, *v. a.* to apply himself earnestly to a thing.

མཛགས་པ, *v. a.* to strain, percolate ; v. ཁ་ཆགས་པ.

མཛན་པ, *v. n.* to eat up, to eat ; feed on.

མཛར་བ, *v. a.* to lay, put on.

མཛད་པ, *v. a.* to begin, to have intention to do.

མཛིགས་པ, *v. a.* to look on, see, view, regard, behold.

མཛིམ་པ, *v. n.* to go to bed, to sleep.

མཛོར་བ, *v. a.* to press, squeeze, to crush, &c. ; v. ཁ་ཆོར་བ.

མཆུ་ཆ་ལ, *v. n.* to ache, to be in pain.

མཆུ་ཆགས་པ, *v. a.* to set, place, fix, plant, fix thoroughly ; v. ཁ་ཆུ་ཆ, also ཁ་ཆུ་ཆ.

མཆུད་པ, *v. a.* to seize, take, hold fast, conceive, comprehend ; v. ཁ་ཆུ་ལ ཁ་ཆུད་པ.

མཆུད, *v. a.* to turn, convert to, make to enter into ; v. ཁ་ཆུ.

མཆུ་ཆ, *v. a.* to shut, close entirely ; v. ཁ་ཆ.

མཆུ, *v. a.* to turn out of one's way, to go aside (not to meet, &c.) ; v. ཁ་ཆ.

མཆུ, *v. n.* to creep or enter in an inclined posture ; v. ཁ་ཆ.

མཆེ, *v. a.* to keep, hold ; put, lay on ; v. ཁ་ཆ.

ཁ, *v. n.* to be ashamed, to be in confusion ; v. ཁ.

ཁ, *v. n.* to ache, to be in continued pain.

ཁ, *v. a.* to own, to acknowledge.

ཁ, *v. n.* to be spent in vain.

ཁ, *v. a.* to borrow any thing ; to adopt.

ཁ, *v. n.* to yawn, gape.

ཁ, *v. n.* to be hindered, stopped.

ཁ, *v. n.* to bend, to bow down.

ཁ, *v. n.* to fluctuate, be unsteady, be agitated ; to be inattentive.

ཁ, *v.* to practise fornication.

ཁ, *v. n.* to be negligent, idle ; *v. a.* to forget.

ཁ, *v. n.* to be agitated, moved, shaken ; *v. a.* to dress.

ཁ, *v.* to cover ; shelter.

ཁ, *v. a.* to wave, shake, brandish, turn, fan.

ཁ, *v. a.* to cover, offuscate, darken.

ཁ, *v. a.* to bake ; dress victuals.

ཁ, *v. a.* to split, cleave ; confess.

ཁ for ཁ, *v. a.* to unfold, explain ; tell.

ཁ, *v. n.* to sit in order, series.

ཁ, *v. a.* to chide, rebuke, reprehend.

ཁ, *v. n.* to abuse, revile, speak ill.

ཁ, (v. ཁ) *v. a.* to split, cleave ; confess.

ཁ, *v. n.* to go, walk stately ; to die.

ཁ, *v. a.* to ask, beg.

Digitized by Google

ཁྱོ་བ, *v. a.* to pour out, shed, diffuse.

ཁྱོགས་པ, *v. a.* to split, cleave, divide; v. ཁགས་པ.

ཁྱོད་པ, *v. a.* to unfold, dress, comb; v. ཁད་པ.

ཁགས་པ, *v. a.* to put on or upon.

ཁྱེམ་པ, *v. a.* to prepare, make ready.

ཁྱོར་བ, *v. a.* to measure; to let go one after another; to chase, hunt.

ཁས་ཏ་ཆ, to conceal, hide, keep secret.

ཁས་ད་པ, *v. a.* to kill, slay, murder.

ཁས་ཆ་པ, *v. a.* to hear fully, to hearken to.

ཁས་བ་ལ, *v. a.* to return a kindness; to repay.

ཁས་ཕ་ལ, *v. a.* to cast or fling back, up.

ཁ་ལ, *v. a.* to toll, sound, ring; split, divide.

ཁ་ཐ, *v. a.* to command, order, bid.

ཁ་ལ or ཁ་ད, *v. a.* to pick, cleanse, put asunder.

ཁ, *v. a.* to repair, mend; cure, heal; feed, bring up.

ཁ, *v. a.* to collect, gather together, heap up, make ready.

ཁ, *v, a.* to conceal, hide, keep secret; v. ཁ.

ཁ, *v. a.* to kill, slay, murder, destroy; v. ཁ.

ཁ, *v. a.* to repay a kindness, repay; v. ཁ.

ཁ, *v. a.* to turn, brandish, (in one's hand.)

ཁ, *v. a.* to pray, entreat, beg, petition; to take of meat and drink; to put on a garment, &c.

ཁ, *v. n.* to be weary, fatigued.

ཁ, *v. n.* to weep, lament.

ཁ, *v. n.* to weep and sob, to weep with convulsive sighs.

ཁ, *v. n.* to grunt, to make a grumbling noise.

ཁ, *v. a.* to know, to be acquainted with.

ཁ, *v. a.* to know every thing.

ཆ, *v. n.* to be conceived, to be originated.

ཆ, *v. n.* to begin, intend, go.

ཉ, *v. a.* to hear, hearken to.

ཉ, *v. n.* to lie down, to sleep.

ཉ, *v. n.* to fall or break down.

ཏ, *v.* to feel, touch, handle, search after.

ཏ, *v. n.* to creep, move slowly; *v. a.* spy, observe.

ཏ, *v. n.* to approach, go near to.

ཏ, *v. a.* to soften, mollify, make soft; v. ཏ ། ཏ.

ཐ, *v. a.* to buy, purchase.

ཐ, *v. a.* to endeavour, be diligent.

ཐ, *v.* to reach, go, come, to.

ཐ, *v. a.* to find, get; discover; v. ཐ.

ཐ, *v. a.* to hear, to be informed or have notice of.

ད, *v. a.* to draw, cite, quote; invite; v. ད.

ད, *v. n.* to remember, have in memory; *v. a.* to recollect.

ད, *v. a.* to bring or put into one's memory, or notice.

Digitized by Google

དཔྱ་བ, *v. a.* to run a race ; to run a horse.

དགྱི་བ, *v. a.* to wrap round about, wind.

དགྱུ་ཡ, *v. a.* to trouble, stir, shake, move up and down ; coagulate, curdle ; to churn.

དགྲོ་ཡ, *v. a.* coagulate, curdle ; to churn.

དགྲོལ་བ, *v. a.* to play on a musical instrument.

དགག་ཡ, *v. a.* to stop, hinder, preclude, prohibit ; v. ཧཀེགས་ཡ.

དགང་བ, *v. a.* to fill entirely, replenish, make full ; v. ཧཀེངས་ཡ.

དགབ་ཡ, *v. a.* to cover ; overspread ; v. ཧཀེབས་ཡ.

དགཔ་བ, *v. a.* to separate, seclude, fold up.

དགལ་བ, *v. a.* to load, put a load on ; v. ཧཀེལ་བ.

དགས་ཡ, *v. a.* to tear, rend, cleave, divide ; v. ཧཀེས་ཡ.

དགུམ་ཡ, *v. a.* to kill, destroy, murder, extinguish ; v. ཧཀེམ or ཧཀེམས་ཡ.

དགོ་ངས་ཡ, *v. a.* to think on, remember, be merciful to.

དགོ་ད་ཡ, *v. n.* to laugh, smile ; *v. a.* to build, frame, prepare ; v. ཧཀོ་ད་ཡ.

དགོ་ས་ཡ, *v. n.* to want, to be necessary.

དཀྱེ་བ, *v. n.* to sit in a reclined posture.

དཀྱེས་ཡ, *v. n.* to be merry or glad.

དཁམ་ཡ, *v. a.* to scatter, spread ; v. ཧཁེམ་ཡ.

དཁོ་ད་ཡ, *v. a.* to kill, murder, destroy ; v. ཧཁོ་ངས་ཡ.

དཁོལ་ཡ, *v. a.* to unfold, untie, explain ; v. ཧཁོལ་ཡ । ཧཁེལ་ཡ.

དངག་ཡ or དངགས་ཡ, *v. a.* to commend, praise.

དངང་ཡ, *v. n.* to be terrified, afraid.

དཔག་ཡ, *v. a.* to weigh, ponder (mentally), measure, mete ; v. དཔོ་ག་ཡ.

དཔཊ་ཡ, *v. a.* to dictate, say or tell what to write.

དཔོ་ག་ཡ, *v. a.* to weigh, measure, &c. ; v. དཔག་ཡ

དཔོ་ཊ་ཡ, *v. a.* to dictate, &c. ; v. དཔཊ་ཡ.

དཔྱང་ཡ, *v. a.* to hang, suspend ; v. དཔྱོ་ང་ཡ.

དཔྱད་ཡ, *v. a.* to examine, prove, try, essay ; v. དཔྱོ་ད་ཡ.

དཔྱོ་ང་ཡ, *v. a.* v. དཔྱང་ཡ.

དཔྱོ་ད་ཡ, *v. a.* v. དཔྱད་ཡ.

དཔག་ཡ, *v. a.* to maculate, stain, spot.

དཔབ་ཡ, *v. a.* to let down, to put in order, arrange ; v. ཧཀེབས་ཡ.

དཔྱག་ཡ, *v. a.* to bore or pierce through ; v. ཧཀེགས་ཡ.

དཔྱབ་ཡ, *v. a.* to extend, dilate, expand, cover, fix ; v. ཧཀུ་ཡ.

ཧཀ་ཊ, *v. a.* to make smooth or even.

དཔྱལ་ཡ, *v. a.* to offer, present, give ; v. ཧཀལ་ཡ.

དཔོ་ལ, *v. a.* to pour out, empty ; v. ཧཀོ་ལ.

དཔོ་ག་ཡ, *v. a.* to give, bestow, transfer, impart, communicate ; to maculate, stain ; v. དཔག་ཡ.

དཔོ་ལ (for བཏོ་ལ,) *v. a.* to squeeze, force out.

དཔྱ་ལ, *v. a.* to blot out, efface ; v. ཧཀ་ལ.

དཔྱ་ཡ, *v. a.* to brandish, wave, wag, move.

དཔྱ་ལ, *v. a.* to divide, separate, open ; v. ཧཀ་ད.

Digitized by Google

དབྱལ་བ, *v. a.* to separate, force, or put asunder; v. ཕྱལ་བ.

དགྲ་བ, *v. a.* to diminish, subtract, lessen; v. ཕྱི་བ.

དགྱེ་པ, *v. a.* to take or carry away by force; v. ཕྱེ་པ.

དགྱལ་བ, *v. n.* to smile.

དམེ་བ, *v. a.* to defile, pollute.

དསྨད་པ, *v. a.* to abuse, curse, censure.

དསྲལ་ or དསྲལ་བར་ཕྱེད་པ, *v. a.* to grind, reduce to fine powder.

ངསྲུ་ན, *v. a.* to show, or point at.

ན་ཚ, *v. a.* to be sick.

ནུ་བ, *v. a.* to suck, draw milk from the breast.

ནུད་པ, *v. a.* to suckle, nurse.

ནུབ་པ, *v. n.* to set, sink, decline, decay.

ནེ་ར་ཕ, *v. n.* to approach, draw near to.

ནུས་པ, *v. a.* to can, to be able to do.

ནོ་ར་ཕ, *v. n.* to sink down.

ནོ་ཚ་ཕ, *v. n.* to commit a fault, be faulty.

ནོད་པ, *v. a.* to perceive, take, receive.

ནོན་པ, *v. a.* to depress, humble, surpass, outdo; v. ཁནོན་པ and མཐན་པ.

ནོམ་པ, *v. n.* to be satisfied or content with.

ནོ་ར་ཕ, *v. n.* to err, mistake, or to be mistaken.

ནོལ་ཕ, *v. n.* to agree, meet.

ཕམ་པ, *v. n.* to be defeated, to lose the field, not to win, to fail.

ཕེབ་པ, *v. n.* to come to, arrive at, a place.

ཕེ་ར་ཕ, *v. n.* to be proper, fit, decent, becoming.

ཕོད་པ, *v. n.* to dare, be bold, have courage, be audacious.

ཕྱིན་པ, *v. n.* to go, walk, travel, arrive at.

ཕྱོགས་པ, *v. n.* to turn to or towards.

ཕྲག་པ, *v.* to envy, to impart unwillingly.

ཕྲད་པ, *v.* to meet, join, encounter, find.

ཁྲག་ཕ, *v. n.* to flow.

ཁྱེད་པ, *v. a.* to do, make, act, perform.

ཁྲད་ཕ, *v. a.* to take, receive, accept; v. ལེན་པ.

ཁྲད་ཕ, *v. a.* to chew, grind with the teeth.

ཁྲུ་ཕ, *v. a.* to ransom, redeem.

ཁྲུག་ཕ, *v. a.* to pour into.

ཁྲུད་ཕ, *v. a.* to make or cause to drink.

བཀག་ཕ, *part. pret.* of ཁེག་ས་ཕ, to hinder, prohibit, &c.

བཀང་ཕ, *part. pret.* of ཁེངས་ཕ, to fill, make full.

བཀན་ཕ, *v. a.* to hold fast, to extend.

བཀབ་ཕ, *part. pret.* of ཁེབས་ཕ, to cover, spread over.

བཀར་ཕ, to be separated, selected; banished

བཀལ་ཕ, to be laden, to spin.

བཀས་ཕ, to be split, rent, cleft.

བཀྲག་ཕ, to be drawn down; to be called, summoned, gathered together.

བཀྲམ་ཕ, *pret. pass.* of ཁྲམས་ཕ, to destroy, kill, cut off.

བཀྲར་ཕ, *v. a.* to carry, convey, to respect, reverence, honour.

བཀོ་ཕ, *part. pass.* of ཁོ་ཕ, to pull, pluck, draw violently.

Digitized by Google

བསོད་པ, *part. pass.* of ཕོད་པ, to frighten.

བསོད་པ, *part. pass.* or *pret.* to build, make, frame, fabricate; bring to.

བསོན་པ, *v. n.* to be angry with.

བསོལ་བ, *v. a.* to spare, not to use much.

བཟློལ་བ, *v. n.* to talk nonsense.

བཏྲོག་པ, *v. a.* to bind, tie; to bind hand and foot; v. ཕྱོག་པ.

བཏེ་བ, *v. a.* to spread, diffuse, scatter.

བཏྲེད་པ, *v. a.* to extend, widen.

བཏྲོན་པ, *v. a.* to reprove, rebuke.

བཐབ་པ, *v. a.* to select, choose.

བཐམ་པ, *part. pret.* of ཁྱེམ་པ, to scatter, diffuse, show, display.

བཐལ་བ, *part. pret.* of ཁྱེལ་བ, to unfold, explain, explicate.

བཐེ་བ, *v. a.* to conduct, guide; v. ཁྱེད་པ.

བཐུ་ས, *v. a.* to wash clean, to cleanse; v. ཁ་ཐུ་ད.

བཐེན་པ, *v. n.* to be indigent, poor, hungry.

བཐོལ་ལ, *part. pret.* of ཁ་ལ or ཁ་ལ, to untie, unfold, explain.

བཟླ་ས, *v. a.* to read over, peruse; v. ཟ་ས, ཟ་ས.

བཟློ་ས, *v. a.* to desire earnestly, to long for.

བཟློ, *v. a.* to steal away; v. ཟ.

བཟོ, *v. a.* to dig up or out; v. ཟ.

བཟློ, *v. a.* to stretch out, extend.

བཟློ, *v. a.* to fulfil, accomplish, make up, satiate, satisfy, content, perform.

ལ, to be made dry.

ལ, *v. a.* to separate, fold up.

ལ, *v. a.* to besmear, bedaub, anoint.

ལ, *v. a.* to hide, conceal.

ལ, *v. a.* to contract, shrink up.

ལ, *v. a.* to send, dispatch, bestow, give.

ལ, *v. a.* to exhort, incite, bid.

ལ, *v. a.* to choose, elect.

ལ, *v. a.* to put on (as a garment).

ལ, *v. a.* to encircle, surround; to make turn round; v. ལ.

ལ, *v. a.* to make boil, to boil; v. ལ.

ལ, *v. a.* to carry, convey, take away.

ལ, *v. a.* to spend all.

ལ, *v. a.* to protect, defend, keep safe; v. ལ.

ལ, *v. a.* to measure out.

ལ, *v. a.* to protect, defend; v. ལ.

ལ, *v. a.* to stir, move, shake up; v. ལ

ལ, *v. a.* to repeat, add to; keep or hold up; v. ལ.

ལ, *v. a.* to conduct, convey, carry, send: v. ལ.

ལ, *v. a.* to borrow, take on loan; v. ལ.

ལ, to be gathered together, to assemble in the middle.

ལ, *v. a.* to leave off, put aside, renounce, forsake, relinquish; v. ལ.

ལ, *v. a.* to forget; v. ལ.

ལ, *v. a.* to leave off, cast away, relinquish; v. ལ.

Digitized by Google

བསྐྱེད་པ, *v. a.* to produce, generate, form, make, cause, breed, rear up, beget, procreate; v. སྐྱེད་པ, *v. a.* སྐྱེ་བ, *v. n.*

བསྐྱོད་པ, *v. a.* to move, agitate, shake; to move one's self, to go, walk; v. སྐྱོད་པ.

བསྐྱེན་པ, *v. a.* to put, lay, hang on; v. སྐྱེན་པ.

བསྐྲད་པ, *v. n.* to expel, eject, banish; v. སྐྲད་པ.

བསྐུ་བ, *v. a.* to expect, wait for.

བསྐྱེན་པ, *v. a.* to beget, procreate, form, make, cause, breed, rear.

བསྐྲོག་པ, to rattle, make a noise.

བཀག་པ, *v. a.* to hinder, obstruct; *v. n.* to be stopped, hindered.

བཀད་པ, *v.* to laugh, deride.

བཀམ་པ, *v. a.* to try, prove, tempt.

བཀོ་བ, *v. a.* to put on a garment, to divide.

བཀོད་པ, *v. a.* to divide.

བཀོར་བ, *v. n.* to linger, tarry, remain long, to be long on one's way.

བཀྱེད་པ, *v. a.* to prolong, procrastinate.

བགྱི་བ, *v. a.* to do (hereafter).

བགྱིད་པ, *v. a.* to do, make, act, perform, &c.

བགྲངས་པ, *v. a.* to number, count up, to compute; *v. n.* to grow cold.

བགྲད་པ, *v. a.* to open wide, to menace.

བགྲོལ་བ, *v. a.* to roll, to roll up.

བ་ཆུ་བ, *v. a.* to cleanse, make clear (from the husks, &c.)

བ་ཆུད་པ, *v. a.* to defecate, strain, let sit down.

བ་ཆུད་པ, *v. a.* v. བ་ཆུ་བ.

བགེ་བ, *v. n.* to grow old.

བགེངས་པ, *v. a.* to raise, erect, build; v. སྐེངས་པ,

བགྱ་ས, *v.* to argue, reason, consider.

བགོངས་པ, *v. n.* to go on or over.

བཆགས་ས, *v. a.* to ford; argue, dispute; v. ཆགས་ས or ཆགས་ས.

བཆད ས, *v. a.* to extend, dilate, widen.

བཆགས་ས, *v. a.* to adorn, embellish.

བཆགས་ས, *v. a.* to hurl, fling, dart, throw with violence; v. ཆགས་ས ཆོགས་ས.

བཆགས་ས, *v. n.* to fall down senseless, to faint.

བཆུ་ས, *v. a.* to put into a cord, order, series.

བཆུགས་ས, *v. n.* to run, to run away.

བཚགས་ས, *v. a.* to put on oath.

བཚད་ས, *v. n.* to be or become full or replete with; v. ཚད་ས.

བཚར་ས, *v. a.* to make dense or thick.

བཚུགས་ས, *v. a.* to expect one, to wait on, to tarry till one arrives.

བཚུགས་ས, *v. a.* to move, agitate, shake; v. ཚུགས་ས.

བཚོ་ས, *v. a.* to proclaim, publish, make known; v. ཚོ་ས.

བཚོད་ས, *v. a.* to conglomerate, make into an oval figure, to make round.

བཚོམ་ས, *v. a.* to imagine, represent in one's mind; v. ཚོམ་ས.

བཚོར་ས, *v. a.* to detain, withhold; thicken, &c.

བཚྱོད་ས, *v. n.* to stretch with yawning; v. ཚྱོད་ས.

བཚྱོར་ས, *v. a.* to turn, change; translate; to multiply (as in arithmetic); v. ཚྱོར་ས.

Digitized by Google

བསྒྱུར་བ་, *v. a.* to turn upside down, to overthrow ; v. སྒྱུར་བ.

བསྒྲགས་པ, *v. a.* to proclaim, tell openly, publish, preach.

བསྒྲངས་པ, *v. a.* to enumerate, count up ; upbraid ; to cool, make cool ; v. བསྒངས་པ, v. ཕྱང་བ.

བསྒྲལ་བ, *v. a.* to save, deliver, rescue ; v. སྒྲོལ་བ.

བསྒྲིགས་པ, *v. a.* to adjust, compose, put together; v. སྒྲིགས་པ.

བསྒྲིབ་པ, *v. a.* to offuscate, overshadow ; v. སྒྲིབ་པ.

བསྒྲིམ་པ, to endeavour, make great efforts ; v. སྒྲིམ་པ.

བསྒྲིལ་ཕ, *v. a.* to wrap, roll, wind up, twist ; v. སྒྲིལ་ཕ.

བསྒྲུགས་པ, *v. a.* to pick up, gather, collect.

བསྒྲུངས་ཕ, *v. a.* to mix, mingle, put together ; to contrive, feign, relate falsely ; v. ཕྱུང་ཕ.

བསྒྲུན་པ, *v. a.* to liken, compare, estimate ; v. ཕྱུན་པ.

བསྒྲུབ་པ, *v. a.* to prepare, make ready, render propitious; to acquire, learn, obtain, get ; v. ཕྱུག་པ.

བསྒྲེ་ཕ, *v. a.* to repeat, (what belongs to the same class.)

བསྒྲོད་པ, *v. a.* to go on ; perambulate ; v. ཕྱོད་པ.

བསྒྲོན་པ, *v. a.* to embellish, decorate with ; v. ཕྱོན་པ.

བཅད་ཕ, *v. a.* to reap, cut down ; v. ཆད་ཕ.

བཅན་པ, *v. a.* to reward, give a reward ; v. ཆན་པ.

བཏུགས་ཕ, *v. a.* to draw in and let out breath, to inhale and exhale, to breathe ; v. ཏུ་ཕ

བཏོད་ཕ, *v. a.* to parch or broil, to deceive ; v. ཏོད་ཕ.

བཏོན་ཕ, *v. a.* to chase, hunt ; deceive ; v. ཏོན་ཕ.

བསྟགས་ཕ, *v. a.* to praise, commend.

བསྟངས་ཕ, *v. n.* to be faint, weary, tired ; to decay.

བསྟོ་ཕ, *v. n.* to become green, mouldy, rotten ; to prosper ; *v. a.* to bless, give benediction ; v. ཐོ་ཕ.

བསྟོ་ཕར་ཁ་ཏོད་ཕ, *v. a.* to make green ; bless, prosper.

བསྟོགས་ཕ, *v. a.* to fret, vex.

བཅགས་ཕ, *part. pret.* of ཁཅོགས་ཕ, *v. a.* to break, the *fut.* of ཉམས་ཕ, to walk over, perambulate ; *v. a.*

བཅད་ཕ, *v. a.* to wear, carry, use; v. ཉམ་ཕ.

བཅད་ཕ, *part. pret.* of ཁཅོད་ཕ, *v. a.* to cut off.

བཅབ་ཕ, *v. a.* to conceal, hide, keep secret, cover ; v. ཉབ་ཕ.

བཅམ་ཕ, *v. a.* to bargain, make an agreement ; to dance, jump ; v. ཉམ་ཕ.

བཅའ་ཕ, *v. a.* to make, prepare, make ready ; v. ཉའ་ཕ.

བཅར་ཕ, *v. a.* to wreathe ; to pull by force.

བཅགས་ཕ, *part. pret.* of ཉགས་ཕ, to weigh, ponder, measure ; pay, pay back.

བཅིད་ཕ, *v. a.* to bind, tie, fasten ; v. ཉིད་ཕ.

Digitized by Google

བཐོག་པ, *v. a.* to ascend, mount a vehicle, horse, &c. ; v. ཁྱེག་པ.

བཐེ་ར་བ for བཐེ་ར་བ, *v. a.* to squeeze, press out entirely ; v. ཁ་ཐེ་ར་ཝ.

བཐོལ་ཝ, *part. pret.* of ཁ་ཐོལ་ཝ, *v. a.* to depose, divest, expel, cast out, eject, drive out, banish.

བཆུ་ཝ, *v. a.* to fetch or draw up water, &c. ; v. ཁ་ཆུ་ཝ.

བཅུག་པ, *part. pret.* of ཁ་ཅུག་པ, *v. a.* to put, lay, place ; close, shut ; make, cause.

བཅུམ་པ, *v. n.* to contract, shrink up ; v. ཁ་ཅུམ་པ.

བཅེ་ཝ, *v. a.* to promise, assure, affirm ; v. ཁ་ཅེ་ཝ.

བཅེམ་པ, *v. a.* to chew or grind with the teeth ; v. ཁ་ཅེམ་ས་པ.

བཅེ་ར་ཝ, *v. a.* to heap or pile up.

བཅོ་ཝ, *v. a.* to make, prepare, form ; v. ཁ་ཅོ་ཝ.

བཅོམ་པ, *part. pret.* of ཁ་ཅོམ་ས་པ, *v. a.* to overcome, subdue, conquer.

བཅོལ་ཝ, *part. pret.* of ཁ་ཅོལ་ཝ, to commend, commit to, entrust ; v. ཁ་ཅོལ་ཝ.

བཚ་ད་པ, *v. n.* to shine, glisten, glitter, &c.

བཚ་ཝ, *v. a.* to barter, change, turn ; v. ཚ་ཝ.

བཚད་པ, *v. a.* to honour, reverence ; to forget ; v. ཚ་ད་པ.

བཚན་ད་པ, *v. a.* to say, utter, pronounce ; v. ཚ་ད་ད་ད.

བཚགས་པ, *v. a.* to borrow, take from others.

བཚགས་ས་ཝ, *v. a.* to scorn, disdain, contemn.

བཚ་ད་ཝ, *v. n.* to grow old ; be worn out ; v. ཚ་ད.

བཚ་ད་ད, *v. n.* to fade or wither away ; v. ཚ་ད.

ཁ.ཚ.ད.ད, *v. a.* to find, get ; v. ཚ.ད.ད.

ཁ.ཚ.ཚ.ཚ, *v. n.* to be troubled or stirred up, dirty ; v. ཚ.ཚ.ཚ.

ཁ.ཚ.ད.ད, *v. a.* to tell, say, report, give notice of ; v. ཚ.ད.ད.

ཁ.ཚ.ཚ.ཚ, *v. a.* to extend, stretch out ; v. ཚ.ཚ.ཚ.

ཁ.ཚ.ཚ.ཚ, *v. a.* to make even or level, equal ; to balance ; v. ཚ.ཚ.ཚ.

ཁ.ཚ.ལ.ཝ, *v. a.* to lay flat on the ground, to lay to sleep ; v. ཚ.ལ.ཝ, *v. a.* ཁ.ལ.ཝ, *v. n.*

ཁ.ཚ.ཚ.ས.ཝ, *v. a.* to give over to another, to return.

ཁ.ཚ.ལ.ཝ, *v. n.* to break or fall down (as a rock) ; v. ཚ.ལ.ཝ.

ཁ.ཚ.ཚ.ཚ, *v. a.* to dip, immerge, moisten ; v. ཚ.ཚ.ཚ.

ཁ.ཚ.ད.ཝ, *v. a.* to make less, to reduce ; v. ཚ.ད.ཝ.

ཁ.ཚ.ཚ.ཚ, *v. n.* to grow or become sick ; v. ཚ.ཚ.ཚ.

ཁ.ཚ.ལ.ཝ, *v. a.* to wash, cleanse (the hands, &c.)

ཁ.ཚ.ཚ.ཚ or ཁ.ཚ.ཚ.ཚ, to endeavour, make haste ; v. ཚ.ཚ.ཚ.

ཁ.ཚ.ད.ཝ, *v. n.* to be afraid, to fear ; v. ཚ.ད.ས.ཝ.

ཁ.ཚ.ཚ.ཚ, *v.* to approach to ; propitiate, gain, to induce to favour ; v. ཚ.ཚ.ཚ.

Digitized by Google

བསྐྱེར་བ, *v. a.* to make grimaces to.

བསྒོལ་བ, *v. a.* to forget, neglect.

བསྡོད་པ, *v. a.* to have a desire or lust, to desire earnestly, to long for.

བསྡོད་པ, *v. a.* to give over, to deliver, to give into one's hand.

བསྡོན་པ, *v. a.* to accuse, charge with a crime.

བཏགས་པ, *v. a.* to weave ; to grind.

བཏང་བ, *part. pret.* of རྒྱོ་ད་ཀ, to give.

བཏབ་པ, *part. pret.* of ཁ་ལ་ཀ, to throw, cast, hurl, fling.

བཏིགས་པ, *v. a.* to drop, to let fall in drops.

བཏིང་ཀ, *part. pret.* of ཁ་ལ་ཀ, to spread on the ground.

བཏུ་ཀ, *v. a.* to pick up, gather, collect ; v. ཁ་ཕ་ཀ.

བཏུགས་པ, *v. a.* to cast down one's self at the feet of another.

བཏུང་ཀ, *v. a.* to drink up the whole ; v. ཁ་ཕ་ང.

བཏུད་ཀ, *v. a.* to bow down ; v. ཁ་ཕ་ད.

བཏུམ་ཀ, *v. a.* to cover, put a cover on ; v. ཁ་ཕ་ཀ.

བཏུལ་ཀ, *part. pret.* of ཁ་ཕ་ལ, to subdue, overcome.

བཏེགས་ཀ, *part. pret.* of ཁ་ལ་ཀ, to lift up.

བཏོ་ཀ, *v. a.* to pull, pluck, up, out.

བཏོན་ཀ, *part. pret.* of ཁ་ལ་ཀ, to eject; cast out, draw out.

བཏོ་ཀ, *v. n.* to grow thick or fat.

བཏོ་ཀ, *v. a.* to examine, investigate, try, &c.; v. ཏ་ཀ.

བཏབ་ཀ, *v. n.* to be in confusion or hurry ; v. ཏ་ཀ.

བཏོ་ཀ, *v. a.* to pull down ; v. ཏ་ཀ.

བཏེན་ཀ, *v. a.* to hold, support, depend on ; v. ཏ་ཀ.

བཏོ་ད, *v. a.* to fasten with a peg and rope.

བཏ་ལ, *v. a.* to squeeze or force out ; v. ཏ་ལ.

བལ, *v. a.* to look on, behold ; v. ལ.

བལ, *v. a.* to fold up, (as a garment;) v. ལ.

བལ, *v. n.* to be full or replete, to be born.

ལ, *v. a.* to put on a saddle, to saddle.

ལ, *v. a.* to show ; instruct, teach ; v. ལ.

ལ, *v. a.* to give, offer, present, bestow ; v. ལ, afford.

ལ, *v. a.* to decorate, embellish, put into order or series ; v. ལ.

ལ, *v. a.* to receive kindly, refresh, put to rest or respite ; v. ལ.

ལ, *v. a.* to chide, reproach, abuse ; v. ལ.

ལ, *v. a.* to infuse, instil, inspire, pour into ; v. ལ.

ལ, *v. a.* to shorten, abbreviate ; v. ལ.

ལ, *v. a.* to repeat, to do many times ; v. ལ.

ལ, *v. a.* to make agree, concord, to confer ; v. ལ.

Digitized by Google

བསྐྱེན་པ, *v. a.* to keep, hold, support, maintain ; v. ཐེན་པ.

བསྐྱེར་བ, *v. a.* to give, bestow, grant ; v. ཐེར་བ.

བསྐོད་པ, *v. a.* to exalt, praise, commend.

བཀཱ་ཞ, *v. a.* to carry, convey, take with, off.

བཀ་ར་ཞ, *v. a.* to file, polish, cleanse ; to fret ; whet, sharpen.

བཀ̀ན་པ, *v. a.* to fumigate, perfume, smoke.

བཀ̀ད་ཞ, *v. a.* to strike, beat.

བཀ̀ས་པ, *v. a.* to clap, beat, strike, knock : v. ཐ̀ས་པ or ཏ̀ས་པ.

བཀ̀ར་ཞ, *v. a.* to whet, sharpen ; v. ཐ̀ར་ཞ or ཏ̀ར་ཞ.

བཀ̀ལ་ཞ, *v. a.* to spread, scatter, extend ; v. ཐ̀ལ་ཞ or ཏ̀ལ་ཞ.

བཀ̀ད་ཞ, *v. a.* to beat, strike on, to thresh ; v. ཐ̀ད་ཞ.

བཀ̀ན་ཞ, *v. a.* to beat, strike, smite ; v. ཐ̀ན་ཞ.

བཀ̀ན་ཞ, *v. a.* to lick all over, to lick ; v. ཐ̀ན་ཞ.

བཀ̀ད་ཞ, *v. a.* to chew the cud (entirely), to chew, to ruminate, to muse ; v. ཐ̀ད་ཞ.

བཀ̀ལ་ཞ, *v. a.* to repeat, say again ; v. ཐ̀ལ་ཞ.

བཀ̀ད་ཞ, *v. n.* to sit down ; to wait for ; v. ཐ̀ད་ཞ.

བཀ̀ལ་ཞ, *v. a.* to bind, tie, fasten ; oblige one's self, &c. ; v. ཐ̀ལ་ཞ.

བཀ̀ས or བཀ̀ས་ལ, *v. a.* to menace, threaten ; v. ཐ̀ས་ལ.

བཀ̀ལ, *v. a.* to collect, gather together ; to abridge ; v. ཐ̀ལ.

བཀ̀ལ, *v. a.* to make agree, to reconcile ; v. ཐ̀ལ.

བཀ̀ར, *v. a.* to confer, compare.

བཀ̀ལ, *v. a.* to exchange, barter ; to mix ; v. ཐ̀ལ.

ཐ̀ལ, *v. a.* to hazard, to expose to accident or danger.

ཐ̀ལ, *v. a.* to compose, prepare, make ready.

ཐ̀ད, *v. a.* to associate, unite with.

ཐ̀ལ, *v. a.* to add together.

ཐ̀ན, *v. n.* to mind to suffer ; to grow full of corrupt matter (as a sore).

ཐ̀ད, *v. n.* to be suffocated or choked by any thing in the throat.

ཐ̀ན, *v. a.* to attend or look on.

ཐ̀ཞ or ཐ̀ར, *v. a.* to draw to, to attract.

ཐ̀ད, *v. a.* to hurt, to make a wound on.

ཐ̀ན, *v. a.* to increase, augment, add to.

ཐ̀ལ, *v. a.* to take into one's hand, to put on, receive, to smell the scent of ; v. ཐ̀ལ.

ཐ̀ར, *v. a.* to prolong, to lengthen out, to delay, to extend far.

ཐ̀ལ, *v. a.* to draw long, to spin out, to prolong.

ཐ̀ན, *v. a.* to suckle ; to pierce, to stab.

ཐ̀ལ, *v. a.* to abolish, destroy ; v. ཐ̀ལ.

Digitized by Google

བསྲུངས་པ, *v. a.* to smell, try the smell; v. སྲུངས་པ.

བསྲུར་བ, *v. a.* to make less, smaller, to bring nearer; v. སྲུར་བ.

བསྲེལ་པ, *v. a.* to move, shake, agitate.

བསྲོ་བ, *v. a.* to mix, mingle, make a mixture of; v. སྲོ་བ.

བསྲོངས་པ, *v. a.* to smell, try the smell of; v. སྲོངས་པ.

བསྲོར་བ, *v. a.* to confound, disturb, set in disorder; v. སྲོར་བ.

བཚན་པ, *v. a.* to strain, defecate, purify; v. ཁ་ཚན་པ.

ཐ་ཚད་བ, *v. a.* to press forward, to open a way to one's self by pressing among the multitude.

ཐ་ཚད་པ, *v. a.* to cut short.

ཐ་ཚ་ཁ, *v.* to watch over, to observe; to bring forth, to be born.

ཐ་ཚ་ལ, *v. a.* to seek, to look for; v. ཁ་ཚ་ལ.

ཐ་ཚ་ར, *v. a.* to squeeze, press out.

ཐ་ཚ་ཁ, *v. a.* to set, plant, fix, establish; v. ཁ་ཚ་ཁ.

ཐ་ཚ་ད, *v. a.* to put in, to inject; v. ཁ་ཚ་ད.

ཐ་ཚ་ཆ, *v. a.* to shut or close entirely, (the eye;) v. ཁ་ཚ་ཆ.

ཐ་ཚ, *v. a.* to hurt, injure, do harm to; v. ཁ་ཚ.

ཐ་ཚ་ཆ, *v. a.* to sew (entirely); v. ཁ་ཚ་ཆ.

ཐ་ཚ, *v. n.* to become ripe or mature; *v. a.* to boil, dress, dye, tinge, to refine; v. ཁ་ཚ, ཁ་ཚ.

ཐ་ཚ, *v. a.* to cut, hew, engrave, inoculate, beat, smite; v. ཁ་ཚ.

ཐ་ཚ, *v. a.* to sell away; v. ཁ་ཚ.

ཐ་ཚ, *v. a.* to dispute, argue, debate; v. ཁ.

ཐ་ཚ, *v. a.* to begin, compose, write, make; v. ཁ.

ཐ་ཚ, *v. a.* to count or number up, to admit, acknowledge; v. ཁ.

ཐ་ཚ, *v. a.* to build or raise up a wall; v. ཁ.

ཐ་ཚ *v. a.* to love, be kind or merciful to.

ཐ་ཚ, *v. a.* to raise one thing above another, to raise stories; to grind; bind, tie, truss up; v. ཁ.

ཐ་ཚ, *v. a.* to shorten, gird or tuck up; v. ཁ.

ཐ་ཚ, *v. n.* to endeavour, strive, labour.

ཐ་ཚ, *v. a.* to give, bestow, afford; v. ཁ.

ཐ་ཚ, *v. a.* to send, despatch, commission, put into; v. ཁ.

ཐ་ཚ, *v. a.* to depress, oppress, to tread under one's feet; to make sink; v. ཁ.

ཐ་ཚ, *v. a.* to transform, transfigure miraculously; v. ཁ.

ཐ་ཚ, *v. a.* to menace, threaten, to make grimaces, to tuck, gird up; v. ཁ.

ཐ་ཚ, *part. pret.* of ཁ, to put, place, lay.

Digitized by Google

བཙད་པ, *v. n.* to smile, laugh ; *v. a.* deride.

བཙལ་པ, *v. n.* to go or creep in unawares ; v. ཁ་ལ་པ.

བཙན་པ, *v. a.* to shave, cut with a razor.

བཚ་བ, *v. a.* to melt, to digest ; v. ཁ་ཟ་བ.

བཚན་ཞ་པ, *v. n.* to sit (stately), be, exist.

བཚད་པ, *v. n.* to go, depart.

བཚར.ཆ, *v. a.* to cut, chop, shave.

བཚུགས་ཆ, *v. a.* to rise, build, erect ; to stand up.

བཚེ་ད་པ, *v. a.* to will, wish, desire.

བཚེ་ལ་པ, *v. a.* to take, receive, accept of ; to put on.

བཚོ་ཆ, *v. a.* to milk, draw milk, &c.; v. ཁ་ཚ་ཆ.

བཚོ་ཁ་པ, *v. a.* to hew, cut, chop with an axe.

བཟ་ཁ་ཆ, *v. a.* to eat up, to eat the whole ; to eat ; v. ཟ་ཆ.

བཟ་ཀ, *v. n.* to be intoxicated.

བཟུ་ད་ཆ, *part. pret.* of ཁ་ཟ་ཁ, to take into one's hand, to seize, to catch ; v. ཁ.ཟ.ད.ཆ.

བཟ.ཤ.ཆ, *pret.* of ཁ.ཟ.ཤ.ཆ, to turn out, or aside from one's way.

བཟ.ད.ཆ, *v. a.* to keep, hold ; v. ཁ.ཟ.ད.ཆ.

བཟ.ཆ, *v. a.* to make, form, fabricate, work, frame.

ཁ.ཟ.ད.ཆ, *v. a.* to suffer, forbear, have patience.

ཁ.ཟ.ཆ, *v. a.* to repeat, turn round; pass over (a mountain), double (a cape) ; v. ཁ.ཟ.ཆ or ཁ.ཟ.ཆ.

ཁ.ཟ.ཆ, *v. a.* to gather or bring together.

ཁ.ཟ.ཁ.ཆ, *a.* to turn back, to force to go back, to reform ; v. ཁ.ཟ.ཁ.ཆ.

ཁ.ཟ.ཁ.ཆ, *v. a.* to waste, destroy, rase, erase, to turn upside down.

ཁ.ཟ.ཁ.ཆ, *v. a.* to moisten, make wet ; *v. n.* to grow wet.

ཁ.ཟ.ཁ.ཆ, *v. a.* to confess, declare.

ཁ.ཟ.ད.ཆ, *v. a.* to explain, tell fully ; v. ཁ.ཟ.ད.ཆ.

ཁ.ཟ.ཆ.ཆ, *v. a.* to prepare, make ready.

ཁ.ཟ.ཁ.ཆ, *v. a.* to kill animals for food, to butcher.

ཁ.ཟ.ཤ.ཆ, *v. a.* to put into series ; to measure, to hunt.

ཁ.ཟ.ལ.ཆ, *v. a.* to cleanse, wash clean, purge.

ཁ.ཟ.ཁ.ཆ, *part. pret.* of ཁ.ཟ.ཁ.ཆ, to pull down, destroy ; break, violate.

ཁ.ཟ.ཁ.ཆ, *v. a.* to flay, strip, take off the skin ; to copy.

ཁ.ཟ.ཆ, *v. a.* to sell, give to another.

ཁ.ཟ.ད.ཆ, *v. a.* to rub.

ཁ.ཟ.ཆ.ཆ, *v. a.* to weep over or for, to lament.

ཁ.ཟ.ཤ.ཆ, *v. a.* to burn slightly.

ཁ.ཟ.ཤ.ཆ, *v. a.* to confront, compare, to face.

ཁ.ཟ.ལ.ཆ, *v. a.* to know, to know a person or thing unknown before.

ཁ.ཟ.ཆ, *v. a.* to spill, shed, pour out.

ཁ.ཟ.ཤ.ཆ, *v. a.* to chase, course, hunt, pursue.

ཁ.ཟ.ལ.ཆ, *v. a.* to put away, to defer, to delay.

ཁ.ལ.ཁ.ཆ, *v. a.* to collect, assemble; to hoard up ; v. ཁ.ལ.ཁ.ཆ.

ཁ.ལ.ད.ཆ, *v. a.* to purify, cleanse, clear up.

ཁ.ལ.ད.ཆ, *part. pret.* of ཁ.ལ.ད.ཆ, to kill, murder.

ཁ.ལ.ཆ.ཆ, *v. a.* to return, to do like, to render, repay, supply ; v. ཁ.ལ.ཆ.ཆ.

Digitized by Google

བསམ་པ, *v. a.* to think, meditate, muse on, to consider; v. སེམ or སེམས་པ.

བསལ་བ, *v. a.* to put away, cleanse, clear, heal, cure; v. སེལ་བ.

བསྐྱེ་ཁ, *v. a.* to agitate, shake, retake; cast up.

བསྐོ་ར, *v. a.* to whirl about.

བསིལ་བ, *v. a.* to refresh, cool; wash.

བསུ་ན, *v. a.* to receive one; solemnly to go to meet one, &c.

བསུབ་པ, *v. a.* to efface, blot out, destroy.

བསུམ་པ, *v. a.* to shut or close the mouth, &c.

བསེ་ཁ, *v. a.* to pull asunder, to anatomise.

བསེད་ཁ, *v. a.* to pull asunder, to pick, cleanse.

བསྡད་ཁ, *v. a.* to make right, straight, equal, to keep, hold in equilibrium, to balance.

བསྡན་ཁ, *v. n.* to harden one's self, to suffer anything.

བསྡབ་ཁ, *v. a.* to refrain, hold back, to curb, to disperse.

བསྡོ་ཁ, *v. a.* to keep, hold; not to give much.

བསྡེད་ཁ, *v. a.* to make longer, to protract, to prolong, extend farther; to bring up, breed; to send, despatch.

བསྡུད་ཁ, *v. a.* to defend, take care of; to observe, keep.

བསྡུབ་ཁ, *v. a.* to churn, agitate, curdle.

བསྡེ་ཁ, *v. a.* to add together, collect, aggregate.

བསྡེ་ཁ, *v. a.* to burn, to consume.

བསྡེལ་ཁ, *v. a.* to feed, rear, keep.

བསྡོ་ཁ, *v. a.* to warm, heat moderately.

བསྡད་ཁ, *v. a.* to erect, set up, raise, to lift, hold up, rouse or excite; v. ཐོ་ཁ.

བསྡད་ཁ, *v. a.* to mix, mingle, alloy.

བསྡན་ཁ, *v. a.* to patch, mend; v. ཐན་ཁ.

བསྡབ་ཁ, *v. a.* to teach; learn fully; v. ཐོ་ཁ.

བསྡུ་ཁ, *v. a.* to deceive, impose on; v. ཐུ་ཁ.

བསྡེ་ཁ, *v. a.* to twist, wind.

བསྡེ་ཁ, *v. n.* to arrive at a place.

བསྡོ་ཁ, *v. a.* to turn, reverse, to turn inside out.

ཁེ་ཁ, *v. a.* to swallow down.

ཁེ་ཁ, *v. n.* not to be.

ཁུ་ར, *v. a.* to grind or cut with the teeth; to chew.

ཁུ་ཁ, *v. n.* to smile.

ཁེ་ཁ, *v. n.* not to be, to be wanted.

ཁོ་ཁ, *v. a.* to command, order, say.

ཁོ་ཁ, *v. a.* to esteem, have regard for.

ཁྱ་ཁ, *v. a.* to taste, enjoy.

ཁྱ་ཁ, *v. a.* to spy, investigate, explore.

ཁྱ་ཁ, *v. n.* to be intoxicated.

ཁྱ་ཁ, *v. a.* to taste, enjoy.

མཁྱ་ཁ, *v. a.* to keep, hold, embrace.

མཁྱ་ཁ, *v. a.* to know, understand.

མཁ་ཁ, *v. n.* to rejoice, be glad.

མཁ་ཁ, *v. a.* to send, commission, ablegate.

མཁ་ཁ, *v. a.* to curse, to wish evil to.

མཁ་ཁ, *v. n.* to be; *v. a.* to have, to possess.

མཁ་ཁ, *v. n.* to go or repair to.

མཁ་ཁ, *v. n.* to be, to be there.

Digitized by Google

མཆེད་པ, *v. n.* to spread, to be diffused.
མཆོང་བ, *v. a.* to leap, jump.
མཆོད་པ, *v. a.* to offer, to sacrifice; to worship.
མཆོར་བ, *v. n.* to slip or fall out of the hand.
མཇལ་བ, *v. a.* to meet, visit, have an interview.
མཉན་ཡར, *v. a.* to hear fully, to hear, hearken to.
མཉམ་པ, *v. n.* to be even, level, equal.
མཉེ་བ, *v. a.* to mollify, soften, rub gently.
མཉེད་པ, *v. a.* ditto.
མཉེལ་བ, *v. n.* to be weary, fatigued.
མཉེས་པ, *v. n.* to be merry, glad.
མཐར་བ, *v. n.* to be freed or delivered.
མཐོང་བ, *v. a.* to see, view, look on.
མཐོལ་བ, *v. a.* to confess, declare.
མཐན་པ, *v. a.* to depress, humble, conquer, out-do; v. ཁོན་པ, v. ཁྱོན་པ.
མཐབ་པ, *v. a.* to put on his clothes, dress.
མཐམ་པ for ཚུམ་པ, *v. a.* to smell, perceive by the nose; to touch, feel.
མཐར་བ, *v. n.* to suffer, be afflicted with.
མཐལ་བ, *v. n.* to sleep.
མཁྱེ་ཁ, *v. a.* to think, or fancy.
མཁྱོ་ཁ, *v. n.* to be content, or satisfied with.
མཁྱོད་ཁ, *v. n.* to be conscious of one's fault.
མཁྲོ་ཁ, *v. a.* to show, represent, figurate.
མཁྲུད་ཁ, *v. a.* to do, make, act, create, form.
ཁྱད་ཁ or ཁྱད་ཏུ་ཕྱད་ཁ, *v. a.* to measure, prove.
ཁྱར་ཁ, *v. n.* to be done, to be finished.
ཁྱམ་ཁ, *v. n.* to be content or satisfied with.
ཁྱར་ཁ, *v. a.* to feel, perceive, to hear.
ཁྱལ་ཁ for ཀློ་ཁ, to seek, look for.
ཀ་ཁ, *v. a.* to beg, request, entreat; ask.
ཀུ་ཁ, *v. a.* to twist, spin.
ཁེ་ཁ, *v. a.* to desire, wish, will.
ཁོ་ཁ, for ཀློ་ཁ, *v. a.* to lay, place, put down.
ཁྱེ་ཁ, *v. a.* to mount, ascend (carriage, &c.)
ཟ་ཁ, *v. a.* to eat, take food; v. ཟན་ཀ.
ཟླ་ཁ, *v. a.* to yelp, bark.
ཟེར་ཁ, *v. a.* to say, tell, speak.
ཟླ་ཁ or ཟླ་ཁ, *v. a.* to pass over, to double, to repeat.
ཟློ་ཁ, *v. a.* to return, make to go back.
ཡོད་ཁ, *v. n.* to come.
ཡོན་ཁ, *v. a.* to bring.
ཡོར་ཁ, *v. a.* to put, lay down.
ཡངས་ཁ, *v. a.* to censure, accuse.
ཡངས་ཁ, *v. n.* to be out of one's senses, to fall down.
ཡངས་ཁ, *v. n.* to stop or be stopped.
ཡལ་ཁ, *v. a.* to spin.
ཡུ་ཁ, *v. a.* to vie with, to hate.
ཡུན་ཁ, *v. n.* to groan.
ཡུམ་ཁ, *v. n.* to shrink, contract.
ཡུར་ཁ, *v. a.* to carry, convey.
ཡུལ་ཁ, *v. a.* to subdue, subject.
ཡངས་ཁ, *v. n.* to be stopped or hindered.
ཡངས་ཁ, *v. n.* to be full, replete.
ཡོད་ཁ, *v. n.* to sit down, settle.
ཡོན་ཁ, *v. n.* to be angry with one.
ཡོལ་ཁ, *v. a.* to encircle, compass.
ཡོར་ཁ, *v. n.* to go round about, to wander.

Digitized by Google

ཁ་ལོ་བ, *v. n.* to boil, to be hot.

ཁ་ཆགས་པ, *v. n.* to freeze, be congealed.

ཁ་ཆམ་པ, *v. n.* to err, wander, go astray.

ཁ་ཆར་བ, *v. n.* to go astray, to err.

ཁ་ཆོད་པ, *v. a.* to bind, tie, fasten.

ཁ་ཆོར་བ, *v. n.* to turn, go round about.

ཁ་ཆོལ་བ, *v. n.* to be gathered together.

ཁ་ཅོ་བ, *v. n.* to run, to run away.

ཁ་ཅོགས་པ, *v. n.* to run, flee.

ཁ་ཅོད་པ, *v. a.* to embrace, comprise.

ཁ་ཅོར་བ, *v. n.* to be separated, divorced.

ཁ་ཏོད་པ, *v. n.* to be spread, or distributed.

ཁ་ཏོར་བ, *v. a.* to carry, convey, take away.

ཁ་ཏོད་བ, *v. a.* to bring.

ཁ་ཏོམ་པ, *v. n.* to be stirred, moved, troubled.

ཁ་ཏོར་བ, *v. n.* to miss, fail, to be giddy.

ཁ་ཐོལ་བ, *v. n.* to arrive, reach.

ཁ་ཐུ་བ, *v. n.* to lean to, to depend on.

ཁ་ཐུམ་པ, *v. a.* to strike, beat.

ཁ་ཐུ་བ, *v. n.* to be involved in, to wind.

ཁ་ཐུགས་པ, *v. n.* to cohere, stick together.

ཁ་ཐུད་པ, *v. a.* to lead, conduct.

ཁ་ཐུལ་བ, *v. n.* to be twisted together or round.

ཁ་ཐྲ་བ, *v. n.* to wash one's self, to bathe.

ཁ་ཐྲགས་པ, *v. n.* to be stirred, troubled.

ཁ་ཐྲད་བ, *v. n.* to be born, produced.

ཁ་ཐྲད་པ, *v. a.* to wash, cleanse.

ཁ་ཐྲལ་བ, *v. n.* to err, be mistaken.

ཁ་ཐེམ་པ, *v. n.* to be scattered.

ཁ་ཐེག་པ, *v. n.* to long for, desire.

ཁ་ཐོ་ལ, *v. a.* to play on a musical instrument.

ཁ་ཁ་ལ, *v. n.* to stop, to cease.

ཁ་ཁམ་ལ, *v. a.* to taste, to try the taste of, to put into the mouth.

ཁ་ཁལ་ལ, *v. n.* to secede, withdraw from.

ཁ་ཁར་ལ, *v. a.* to transgress, violate.

ཁ་ཁལ་ལ, *v. n.* to open, be split or cleft.

ཁ་ཁགས་ལ, *v. a.* to draw down, to call, summon.

ཁ་ཁྱད་ལ, *v. n.* to decay, decline, be spent.

ཁ་ཁམ་ལ, *v. n.* to die, perish.

ཁ་ཁལ་ལ, *v. n.* to be agitated, to move, shake.

ཁ་ཏགས་ལ, *v. a.* to hinder, prohibit, stop.

ཁ་ཏད་ལ, *v. a.* to fill, replenish, make full.

ཁ་ཏེ་ལ, *v. a.* to diffuse, spread, extend.

ཁ་ཏལ་ལ, *v. a.* to cover, overspread.

ཁ་ཏེ་ལ, *v. a.* to kill, destroy.

ཁ་ཐལ་ལ, *v. a.* to load, put on a burden or load.

ཁ་ཐལ་ལ, *v. a.* to split, cleave, divide.

ཁ་ཏོ་ལ, *v. n.* to be stained, sullied, inflicted with.

ཁ་ཏོ་ལ, *v. a.* to hinder, stop.

ཁ་ཏོ་ལ, *v. a.* to bewitch, enchant.

ཁ་ཏོ་ལ, *v. a.* to build, frame, construe.

ཁ་ཏོ་ལ, *v. n.* to be accustomed to.

ཁ་ཏོ་ལ, *v. n.* to tarry, loiter, linger.

ཁ་ཏོ་ལ, *v. n.* to go astray.

ཁ་ཐུ་ལ, *v. n.* to be sold, spent, expended.

ཁ་ཐུ་ལ, *v. n.* to be a long time, or late, to be delayed.

ཁ་ཐུ་ལ, *v. n.* to stretch with yawning.

Digitized by Google

ལྷུ་བ, *v. n.* to run, flee, vanish, disappear.

ལྷུར་བ, *v. n.* to become, be ; change, turn.

ལྷེ་བ, *v. n.* to go asunder, to disperse.

ལྷོད་པ, *v. a.* to disperse, diffuse, scatter.

ལྷོག་པ, *v. n.* to be turned upside down.

ལྷོད་པ, *v. n.* to repent, be grieved for.

ལྷབ་པ, *v. n.* to sound, be rumoured.

ལྷབ་པ, *v. a.* to number, count ; be filled, satisfied.

ལྷད་པ, *v. a.* to extend wide.

ལྷན་པ, *v. a.* to vie, contend, strive with.

ལྷམ་པ, *v. n.* to be scattered, diffused, spread.

ལྷོ་ཆ་པ, *v. n.* to congrue, agree, suit, be coherent.

ལྷོ་ཁ་པ, *v. n.* to grow less, decrease ; be offuscated.

ལྷོ་ཁ་ལ, *v. n.* to go, walk.

ལྷོ་ལ་ཁ, *v. n.* to roll, fall down.

ལྷ་ཁ, *v. n.* to endeavour, strive.

ལ་ཁ, *v. n.* to be ready, to be produced.

ལ་ཁ, *v. n.* to be broken, maimed.

ལ་ལ, *v. n.* to go, walk, march, pace.

ལ་ཁ, *v. n.* to be repeated ; to roll about, or on the ground.

ལ་ཆ, *v. n.* to stand, stay erect.

ལ་ཆ, *v. a.* to sprinkle, scatter ; expose to sale.

ལ་ལ, *v. a.* to unfold, explain.

ལ, *v. n.* to go, walk, march.

ལ, *v. n.* to converse, associate with.

ལ, *v. n.* to die, cease to live.

ལ, *v. a.* to go on, over, to travel.

ལ, *v. n.* to be unfolded, untied.

ལ, *v. n.* to break, to walk ; *v. a.* to full cloth.

ལ, *v. a.* to wear, put on ; keep, hold, carry.

ལ, *v. a.* to explain, tell, instruct ; *v. n.* to be rent, torn, dissolved.

ལ, *v. a.* to conceal, hide.

ལ, *v. n.* to dance, jump.

ལ, *v. a.* to prepare, make.

ལ, *v. n.* to rise, go up.

ལ, *v. n.* to fluctuate, be unsteady.

ལ, *v. n.* to die, cease to live.

ལ, *v. a.* to bind, tie, fasten.

ལ, *v. a.* to mount, ascend.

ལ, *v. a.* to fetch or draw up water ; to water, irrigate.

ལ, *v.* to yield, confess.

ལ, *v. n.* to shrink.

ལ, *v. a.* to promise, assure.

ལ, *v. a.* to cleave, split, confess.

ལ, *v. a.* to grind, to cut with the teeth.

ལ, *v. a.* to believe, give credit to.

ལ, *v. a.* to prepare, make ready.

ལ, *v. n.* to run away, escape.

ལ, *v. a.* to command, commit to, intrust.

ལ, *v. a.* to prepare, make ready.

ལ, *v. a.* to establish, settle, fix.

Digitized by Google

ཁ་ཟས་པ, *v. n.* to creep in secretly.

ཁ་ལག་བ, *v. a.* to weigh, ponder, pay.

ཁ་ཚིག་པ, *v. n.* to be destroyed, ruined, to perish; *v. a.* to destroy.

ཁ་ཏན་པ, *v. a.* to put, place, lay, make, cause.

ཁ་ཏུན་པ, *v. a.* to subdue, make tame.

ཁ་ཏུམ་པ, *v. n.* to shrink, be afraid of.

ཁ་ཏོ་བ, *v. a.* to express, squeeze, milk.

ཁ་ཏོག་པ, *v. a.* to put, place, lay down; cut, hew.

ཁ་ཏོམ་པ, *v. a.* to overcome, subdue, conquer.

ཁ་ཏོལ་བ, *v.* to turn aside from the way.

ཁ་ཐད་པ, *v. n.* to be fit, meet, convenient.

ཁ་ཐབ་པ, *v.* to fight, quarrel, dispute.

ཁ་ཐམ་པ, *v. a.* to embrace, include.

ཁ་ཐལ་བ, *v. n.* to pass away, go beyond.

ཁ་ཐིག་པ, *v. n.* to drop, fall in drops.

ཁ་ཐིམ་པ, *v. a.* to pervade, diffuse over.

ཁ་ཐུ་བ, *v. a.* to gather, collect, pick up.

ཁ་ཐུད་བ, *v.* to drink.

ཁ་ཐུག་པ, *v. a.* to cut into small pieces.

ཁ་ཐུམ་པ, *v. n.* to cover, cast, spread over.

ཁ་ཐུལ་བ, *v. n.* to spread wide; to smoke.

ཁ་ཐེག་པ, *v. n.* to depart, commence a journey.

ཁ་ཐེན་པ, *v. a.* to draw, make fast.

ཁ་ཐེབ་པ, *v. a.* to take, seize, hold fast on.

ཁ་ཐེམ་པ, *v. a.* to shut, comprise, cover, include.

ཁ་ཐོ་ཁ་ཆོམ་པ, *v. a* to fret, vex.

ཁ་ཐོག་པ, *v. a.* to pick, pluck up.

ཁ་ཐོགས་པ, *v. a.* to take into one's hand; to hold.

ཁ་ཐོན་པ, *v. n.* to go out, issue, be uttered.

ཁ་ཐོམ་པ, *v. n.* to doubt, hesitate, mistake, err.

ཁ་ཐོར་བ, *v. a.* to scatter, diffuse, disperse; v. ཐཱོ་ར་ཀ.

ཁ་ཐོལ་བ, *v. a.* to declare, confess, not to hide.

ཁ་དག་པ, *v. n.* to become pure, clean; *v. a.* to lick.

ཁ་དམ་པ, *v. a.* to choose, select.

ཁ་ཁ་ལ, *v. n.* to go, pass away, to escape.

ཁ་ཁ་ར, *v. n.* to tremble, quake, shudder.

ཁ་ཁོད་ཀ, *v. a.* to spread on the ground.

ཁ་ཅ་ཀ, *v. n.* to assemble, gather together.

ཁ་ཅ་ཤེས་ཀ, *v.* to represent in the mind, be conscious of.

ཁ་ཅག་ཀ, *v. n.* to be, exist, sit, be present.

ཁ་ཅད་ཀ, *v. n.* to bow, incline, bow down.

ཁ་ཅན་ཀ, *v. a.* to desire, wish; will.

ཁ་ཅབ་ཀ, *v. n.* to be fatigued, weary, tired.

ཁ་ཅམ་ཀ, *v. n.* to agree with, be in concord.

ཁ་ཅར་ཀ, *v. n.* to trot, to ride in a trot.

ཁ་ཅལ་ཀ, *v. a.* to tame, break, subdue, educate.

ཁ་ཏགས་ཀ, *v. a.* to lift, raise, hold up, weigh.

ཁ་ཏད་ཀ, *v. n.* to go, resort, to proceed.

ཁ་ཏད་ཀ, *v. a.* to follow, carry, convey, lead.

ཁ་ཏབས་ཀ, *v. a.* to cast, throw, utter; found, establish.

ཁ་ཏོ་ཀ, *v. a.* to say, repeat, answer to.

ཁ་ཏོགས་ཀ, *v. a.* to bind, tie, fasten; v. ཀ་ཏགས་ཀ.

ཁ་ཏོད་ཀ, *v. n.* (v. ཁ་ཏད་ཀ) to go, march, proceed.

Digitized by Google

ཁྱོད་པ, *v. a.* to wish, desire, long for ; will.

ཁྱེགས་པ, *v. a.* to utter, eject, expel ; *v. n.* to eat, drink.

ཁྱོམ་པ, *v. n.* to meet, come together, unite.

ཁྱོམས་པ, *v. a.* to advise, counsel.

ཁྱོར་བ, *v. a.* to cast off, reject, not to take.

ཁྲལ་བ, *v. n.* to be rent, unfolded.

ཁྲི་བ, *v. a.* to ask, make a question.

ཁྲིད་པ, *v. a.* to deceive, impose on.

ཁྲིམ་པ for ཁྲིམ་པ, *v. a.* to distribute, to give to each.

ཁྲིལ་བ, *v. a.* to roll down, turn about, fall down.

ཁྲུ་བ for ཁྱུ་བ, *v. a.* to dig, make a hole ; fret, vex.

ཁྲུད་པ, *v. a.* to rub, file.

ཁྲུབ་པ, *v. a.* to sew, stitch, join together.

ཁྲུལ་བ, *v. n.* to become putrid, rancid.

ཁྲེ་བ, *v. n.* to mix, mingle, unite with.

ཁྲེག་པ, *v. a.* to shave with a razor.

ཁྲེགས་པ, *v. a.* to draw ; bring, govern, invite.

ཁྲེད་པ, *v. n.* to slide, glide, slip.

ཁལ་ཕ་ཡ, *v. n.* to arise ; lift up one's self ; *v. a.* to rear, to throw his rider (as a horse).

ཁལ་ཏ་ཡ, *v. a.* to shoot out, ejaculate, throw.

ཁལ་ཨ, *v. n.* to lose, be defeated.

ཁལ་ཤ, *v. n.* to spring, rise, be promoted.

ཁ་ཆད་ཡ, *v. n.* to be indigent, poor.

ཁ་ཆད་ཡ, *v. a.* to put off, (as a garment, &c.)

ཁ་ཤ, *v. n.* to fly ; *v. a.* to cover, cast over.

ཁ་ཤ, *v. a.* to repel, drive back.

ཁ་ཕ, *v. a.* to shoot, throw, cast, ejaculate.

ཁ་ཕ, *v. n.* to increase, multiply, augment.

ཁ, *v. n.* to shift, change, turn ; migrate.

ཁ, *v. a.* to strike, hurt, touch.

ཁ, *v. n.* to be indigent, poor.

ཁ, *v.* to rebuke, chide.

ཁ, *v. a.* to sweep, make clean.

ཁ, *v. n.* to hang down.

ཁ, *v. n.* to go astray, be lost.

ཁ, *v. a.* to display, exhibit, show.

ཁ, *v. n.* to be blotted out ; *v. a.* to wipe off, blot out.

ཁ, *v. a.* to wipe, to blot out.

ཁ, *v. n.* to blunder, mistake, err.

ཁ, *v. n.* to rise up, be diffused.

ཁ, *v. n.* to crawl, creep, go slowly.

ཁ, *v. n.* to float, to swim on the surface of, &c.

ཁ, *v. n.* to kick, strike with the foot.

ཁ, *v. a.* to envy.

ཁ, *v. a.* to kick, strike with the foot.

ཁ, *v. a.* to separate, put asunder, divide

ཁ, *v. a.* to subtract, diminish, lessen.

ཁ, *v. n.* to palpitate, flutter.

ཁ, *v. a.* to let know, to send intelligence.

ཁ, *v. a.* to scratch, rub.

ཁ, *v. n.* to change, turn, (miraculously.)

ཁ, *v.* to lean, incline to.

ཁ, *v.* to scatter, diffuse, be scattered.

ཁ, *v. a.* to take by force, to rape.

ཁ, *v. n.* to be delivered, given, paid.

Digitized by Google

ལྷད་པ, *v. n.* to be steeped, macerated.

ལྷད་པ, *v. a.* to endeavour, make an effort.

ལྷགས་པ, *v. n.* to descend, fall, flow.

ལྷཆ་བ, *v. n.* to burn, be inflamed.

ལྷལ་བ, *v. a.* to pick, make rough, hairy.

ལྷགས་པ, *v. a.* to pierce, bore.

ལྷུ་བ, *v. n.* to open, bud, blow.

ལྷུགས་པ, *v. a.* to pierce, bore.

ལྷུངས་པ, *v. a.* to exercise, endeavour.

ལྷུད་པ, *v. a.* to blow (the fire); to put off (as a garment).

ལྷན་པ, *v. n.* to itch.

ལྷ�pa, *v. n.* to fall flat down.

ལྷགས་པ, *v. a.* to cover, vault, overarch.

ལྷལ་ཕ, *v. a.* to offer, present, give.

ལྷགས་པ, *v. a.* to let down, shower, rain.

ལྷོ་ཕ, *v. n.* to be poured or shed out.

ལྷོ་ཕ, *v. a.* to transfer to, confer on.

ལྷོ་ད, *v. a.* to call, name, invite, summon.

ལྷོ་ཆ, *v. a.* to put, place, lay down.

ལྷ་ད, *v. n.* to be purified or clean.

ལྷ་ཆ, *v. n.* to overflow, be of wide extent.

ལྷ་ཆ, *v. n.* to stick to, adhere; to infect.

ལྷ, *v. n.* to be wiped or blotted out.

ལྷ, *v. n.* to sink, drown, be immerged.

ལྷ, *v. n.* to pass away, be spent, to slide.

ལྷ, *v. a.* to draw, pull out; receive into, &c.

ལྷ, *v. a.* to besmear, bedaub.

ལྷ, *v. n.* to come forth, be born, rise.

ལ, *v. n.* to open, be divided, separated.

ལ, *v. a.* to open, divide, separate.

ལ, *v. n.* to disappear, vanish.

ལ, *v. a.* to pour out, transfuse.

ལ, *v. a.* to lick, touch with the tongue.

ལ, *v. n.* to be, or made ready.

ལ, *v. n.* to come, arrive.

ལ, *v. n.* to come in, arrive; *v. a.* to find, get, be united with.

ལ, *v. n.* to deflect, turn aside, deviate.

ལ, *v.* to bring, or be brought forth.

ལ, *v. a.* to rub, fret, scratch.

ལ, *v. a.* to snatch away.

ལ, *v. n.* to go asunder, separated from.

ལ, *v. a.* to write, express in characters, or figures; *v. n.* to grow less, decrease.

ལ, *v. a.* to make less, lessen, deceive.

ལ, *v. a.* to distribute, give, share.

ལ, *v.* to pick, dig, fret, vex.

ལ, *v. a.* to rub, fret, dig.

ལ, *v. a.* to distribute, give, lend; *v. n.* to flow.

ལ, *v. a.* to draw, stretch, spread out.

ལ, *v. a.* to shave with a razor; v. ལ.

ལ, *v.* to follow, go behind, imitate.

ལ, *v. n.* to be joined, or united with.

ལ, *v. n.* to run away, desert.

ལ, *v. a.* to sift, strain, squeeze.

ལ, *v. n.* to be pure, whole, perfect.

ལ, *v. a.* to return, repay; supply.

ལ, *v. n.* to fear, be afraid.

Digitized by Google

ལྷོ་ཆ, *v. n.* to be finished, to grow, be grown up.

ལྷ་ཆ, *v.* to do, know, require, desire, &c.

ལྷ་ཁ, *v. n.* to be burnt, or burnt by fire.

ལྷ་ཁ, *v. a.* to press, squeeze, force out.

ལྷ་ཁ, *v. n.* to be established, rooted.

ལྷ་ཁ, *v. n.* to enter into, be contained in.

ལྷ་ཁ, *v.* to turn, whirl, (rapidly.)

ལྷ, *v. a.* to hurt, injure, do harm to.

ལྷ, *v. a.* to return, repay, give back.

ལྷ, *v. n.* to advance, get up, improve.

ལྷ, *v. a.* to boil, dress, dye, tinge, ripen.

ལྷ, *v. a.* to sew, stitch.

ལྷ, *v. n.* to shine; to grieve for.

ལྷ, *v. n.* to live, to be alive; *v. a.* to feed, cherish, nourish; boil, dress, dye, tinge.

ལྷ, *v. a.* to cut, hew, engrave; to prick, pierce.

ལྷ, *v. n.* to assemble, associate, flock, come together.

ལྷ, *v. a.* to sell.

ལྷ, *v. a.* to boil, dress victuals; dye, tinge.

ལྷ, *v.* to act as a deputy, to depute.

ལྷ, *v. a.* to seek, look for, search after.

ལྷ, *v. n.* to drop, fall in drops.

ལྷ, *v. n.* to be spent, lack, want.

ལྷ, *v. n.* to hang down.

ལྷ, *v.* to quarrel, fight.

ལྷ *v. a.* to take, seize, hold fast, keep.

ལྷ, *v. n.* to drop, fall in drops.

ལྷ, *v. a.* to fix, put, sit, plant, found, establish, build.

ལྷ, *v. a.* to put, place, lay; turn, convert to.

ལྷ, *v.* to wink, (close and open again the eyes,) to smile, to look gay.

ལྷ, *v. n.* to turn or go aside from one's way, (not to meet.)

ལྷ, *v. n.* to creep in, to enter in an inclined posture.

ལྷ, *v.* to climb or ascend.

ལྷ, *v. a.* to hold, contain, receive.

ལྷ, *v.* to blush, be ashamed for.

ལྷ, *v. n.* to be hoarse; *v. a.* to speak, utter.

ལྷ, *v. a.* to gather, heap together, (confusedly).

ལྷ, *v. n.* to come together, associate, assemble, meet.

ལྷ, *v. c.* to make or cause to meet.

ལྷ, *v. n.* to err, mistake.

ལ, *v. n.* to be insipid or flat.

ལ, *v. n.* to abscond, hide one's self.

ལ, *v. n.* to slumber.

ལ, *v. n.* to be worthy of so much, to cost, &c.

ལ, *v. a.* to know, understand.

ལ, *v. n.* to be convenient, just.

ལ, *v. n.* to be apt, fit, meet, convenient, &c.

ལ, *v. a.* to assault, fall on, attack.

Digitized by Google

རྒྱལ་བ, *v. n.* to be rotten, putrid, rancid.

རེ་བ, *v.* to hope.

རྲེག་པ, *v. a.* to touch, feel.

རྲེད་བ or རྲེངས་པ, *v. n.* to be stiff, hard.

རྲོལ་བ, *v. n.* to delight, or to take pleasure in, to amuse one's self with.

ཤམ་པ, *v. a.* to long for, desire earnestly.

ཤུ་བ, *v. a.* to steal, thieve.

ཤ་ཕ, *v. a.* to dig, carve, grave, cut.

ཤུད་བ for ཤོད་པ, *v. a.* to stretch out.

ཤྭ་ལ, *v.* to swim.

ཤོད་པ, *v. a.* to stretch out, distend, extend.

ཤ་ཕ, *v. n.* to become, grow old; ཤས་པ, grown old.

ཤལ་ཕ, *v. a.* to ford, to pass over without swimming.

ཤད་ཁ, *v. n.* to laugh, to be wild.

ཤལ་ལ, *v.* to dispute, oppose.

ཤ་ཁ, *v. a.* to cast, throw, beat.

ཤ་ལ, *v. a.* to throw, cast, beat.

ཤ་ལ, *v. n.* to triumph, to be victorious, to be emancipated, to arrive at final beatitude.

ཤ་ལ, *v. n.* to rise, move, flow, proceed, go, walk.

ཤ་ཁ, *v. n.* to run, flee.

ཤ་ལ, *v. a.* to put into a string, series; to collect, to gather together.

ཤ་ལ, *v. a.* to abuse a woman with violence.

ཤ་ལ, *v. a.* to extend, widen, dilate.

ཤ་ལ, *v. a.* to cast, throw, hurl.

ཏ་ལ, *v. a.* to reap, to cut with a sickle.

ཏ་ལ, *v. a.* to reward, give a reward.

ཏ་ལ, *v.* to pant, long for, wish, desire.

ཏ་ལ, *v.* to long for.

ཏ་ལ for ཏ་ལ, idem.

ཏ་ལ, *v.* to draw in, to breathe.

ཏ་ལ, *v. n.* to sweat.

ཏ་ for ཏ་ཁ, to be able, to may, to dare.

ཏ་ལ, *v. a.* to parch, burn slightly; to deceive.

ཏ་ལ, *v. a.* to chase, hunt, pursue; to deceive.

ཏ་ལ or ཏ་ལ, *v. n.* to grow less, abate, decrease.

ཏ་ལ, *v. a.* to barter, exchange; to change.

ཏ་ལ, *v. a.* to honour, reverence.

ཏ་ལ, *v. a.* to say, utter, speak, tell.

ཏ་ལ, *v. a.* to cleanse, purge.

ཏ་ལ, *v. n.* to grow old, to be worn out.

ཏ་ལ, *v. n.* to fade, wither, pine away.

ཏ་ལ, *v. n.* to break or fall down (as a rock).

ཏ་ལ, *v. a.* to find, get, obtain.

ཏ་ཁ, *v. n.* to be stirred up, agitated, troubled.

ཏ་ལ, *v. a.* to snare, ensnare, entrap.

ཏ་ཁ, *v. n.* to be firm, steady, permanent, lasting, never ceasing, durable.

ཏ་ལ, *v. n.* to be in a hurry.

ཏ་ཏ, idem.

ཏ.ལ, *v. n.* to be copious, abundant; fat, thick.

ཏ་ལ, *v. a.* to pull, break down.

ཏ་ལ, *v. a.* to keep, hold, support; *v. n.* to lean on, to depend on.

Digitized by Google

རྩོ་བ་, *v. a.* to judge, examine, try, prove.

ཁ་ལ་ཁ, *v. a.* to make to spring or gush forth, to squeeze out, to arrive at.

ཁ་ལ *v. a.* to clap, to strike together, to beat on.

ཁ་ཤ་ཁ, *v. a.* to whet, to make sharp.

ཁ་ལ་ཁ, *v. a.* to spread, to extend wide.

ཁ་ལ་ཁ, *v. n.* to drop or fall down suddenly, to break in.

ཁ་ཏ་ཁ, *v. a.* to beat, strike, hammer.

ཁ་ཐ་ཁ, *v. a.* to strike, beat, smite.

ཁ་ལ་ཁ, *v. a.* to clap, strike together.

ཁ་ཤ་ཁ, *v. a.* to whet, sharpen.

ཁ་ལ་ཁ, *v. a.* to spring out, gush forth, to issue; spring a leak, to have a hole.

ཁ་ཏ་ཁ, *v. a.* to excite, incite, spur, stir up.

ཁ་ལ་ཁ, *v. n.* to roll, or fall down.

ཁ་ཁ, *v. a.* to wound; to ask.

ཁ་ཁ, *v.* to dream.

ཁ་ཐ་ཁ, *v. a.* to bite, to wound with the teeth.

ཁ་ཤ་ཁ, *v.* to snarl, wrangle, quarrel.

ཁ་ཁ, *v. n.* to be defiled, stained with.

ཁ་ཏ་ཁ, *v. a.* to say, speak, ask; to plough and sow.

ཁ་ལ་ཁ, *v. a.* to pick, cleanse (as wool).

ཁ་ཁ, *v. a.* to plough.

ཁ་ཏ་ཁ, *v. a.* idem.

ཁ་ཏ་ཁ, *v. n.* to yawn, gape, stretch with yawning.

ཁ་ཁ, *v. a.* to count, reckon, number; to accept, admit, yield to.

ཁ་ཐ་ཁ, *v. a.* to build, make a wall, construe.

ཁ་ཁ, *v. n.* to play, sport, amuse one's self, game, frolick, trifle.

ཁ་ཐ་ཁ, *v. a.* to raise one thing above another, to tuck, truss up.

ཁ་ཏ་ཁ, *v. a.* to tuck, truss up.

ཁ་ཐ་ཁ, *v. n.* to play, sport, game; v. ཁ་ཁ.

ཁ་ཏ་ཁ, *v.* to dispute, debate, contest, fight, quarrel.

ཁ་ཁ་ཁ, *v. a.* to begin, make, compose, write.

ཁ་ལ་ཁ, *v.* to endeavour, make an effort.

ཁ་ཁ *v. a.* to press, force, squeeze, urge, oppress; v. ཁ.

ཁ་ཁ, *v. a.* to change or turn one's self into, to transform.

ཁ་ཁ *v. a.* to tuck, truss up.

ཁ་ཏ ཁ or ཁ་ཏ, *v. a.* to make ready, to send, despatch.

ཁ་ཐ, *v. a.* to purge, carry off, produce. an abortion.

ཁ་ཐ, *v. a.* to overthrow, lay waste, destroy.

ཁ་ཐ, *v. n.* to be wet, fresh, green.

(ཁ་ཐ) ཁ, *v. a.* to bless, to give his benediction to.

ཁ, *v. n.* to boast, be proud with.

ཁ, *v. n.* to be, to exist, to be found.

ཁ, *v. n.* to cough, to get up phlegm.

ཁ, *v. n.* to burst, to overflow suddenly.

ཁ, *v. n.* to remain, to be left.

ཁ, *v. a.* to take, receive, seize, fetch.

ཁ, *pret.* of ཁ, *v. n.* to turn back,

Digitized by Google

ཁོངས་པ, for ཁེངས་པ, to take, receive, seize.

ཁོངས་པ from ཁྲོངས་པ, to be blind.

ཁོས་པ, *v. a.* to learn ; v. ཤེས་པ.

ཁྱུགས་པ or ཁ་ལུགས་པ, to be dumb or mute.

ཁ་ལ for ཁ་ཐུ་ལ, *v. a.* to turn round, twist, wreathe ; to turn as a screw.

ཁ་ལ་ལ, *v. a.* idem ; v. ཁ་ཐུ་ལ.

ཁ་ལ་ལ, *v.* to perish, destroy one's self.

ཁ་ལ་ལ, *v. a.* to shake, quake, to be agitated ; to can, be able to do, may.

ཁ་ལ, *v.* to enter into, penetrate, affect.

ཁ་ལ, *v. a.* to look, behold, view, see.

ཁ་ལ, *v. a.* to fold up, to plait.

ཁ་ལ for ཁ་ལ, to be full, to be born.

ཁ་ལ, *v. n.* to fall, to sin.

ཁ་ལ, *v. a.* to lick, touch with the tongue.

ཁ་ལ, *v.* to get of, to be given of ; to rise up, stand up, arise, to be diffused.

ཁ་ལ, *v. a.* to chew, cut with the teeth.

ཁ་ལ, *v. a.* to have, possess ; to be (to one).

ཁ་ལ, *v. a.* to repeat, reiterate.

ཁ་ལ, *v. n.* to be faint, weary, languid.

ཁ་ལ, *v. n.* to soar, fly aloft, float.

ཁ་ལ, *v.* to be puffed up, to make a noise.

ཁ་ལ, *v. a.* to pour into ; v. ཁ ལ.

ཁ་ལ, *v. a.* to make or cause to drink (cattle).

ཁ་ལ, *v. n.* to bask ; sit near the fire.

ཁ་ལ, *v. n.* to quake, tremble.

ཁ་ལ, *v. n.* to shake, quake.

ཁ་ལ, *v. n.* to return, go back, to be turned upside down, to be overset.

ཁ་ལ, *v. n.* to be or become blind.

ཁ་ལ, *v. a.* to return, give or pay back.

ཁ་ལ, *v.* to perceive easily, to be witty.

ཁ ལ, *v. n.* to arrive at, resort, go, come to.

ཁ ལ, *pret.* of ཁ ལ, *v. n.* to fall down from.

ཁ ལ, *v. a.* to twist, wreathe, wind.

ཁ ལ (*pret.* of ཁ ལ, *v. n.* to die), to be dead.

ཁ ལ, *v. a.* to flay, strip, take off the skin ; to copy a book, &c.

ཁ ལ, *v. n.* to breathe with a noise by the nostrils, to snore.

ཁ ལ, *v. a.* to rub together, to fret.

ཁ ལ, *v. n.* to whisper.

ཁ ལ, *v. n.* to weep, lament.

ཁ ལ, *v. a.* to hurt, burn slightly, cut.

ཁ ལ, *v. a.* to know, understand.

ཁ ལ, *v. n.* to have room, to be received into (a vessel) ; &c. to shite, to go to stool.

ཁ ལ, *v. a.* to prepare, make ready.

ཁ ལ, *v. a.* to chase, hunt.

ཁ ལ, *v. a.* to prove, try, tempt, to awake.

ཁ ལ, *v. a.* to retake, move or lift up a little.

ཁ ལ, *v. a.* to soak, imbibe.

ཁ ལ, *v. n.* to be refreshed, recreated, satisfied with.

ཁ ལ, *v. n.* to cough or breathe with difficulty.

ཁ ལ, *v. a.* to pick, cleanse.

ཁ ལ or ཁ ལ, *v.* to think, mind, meditate.

ཁ ལ, *v. a.* to cleanse, make clean, mend, repair, correct, improve, relieve, cure,

Digitized by Google

heal, remedy; disclose, discover; v. བསལ་བ.

སྐོ་ཞ, *v. a.* to gather together, collect, hoard up.

སོང་ཁ, *v. n.* to go, depart, pass away; *pret.* and *imperat.* of ཉོ་ཁ.

ཚོད་ཞ, *v. a.* to try, prove, tempt; v. ཚད་ཞ.

ཚེན་ཞ for ཚོང་ཁ, to go, come, arrive at a place.

ཚེན་ཞ for ཐ་ཚེན་ཞ, to be alive.

ཕེད་ཁ for ཕྱིད་ཁ, *v. a.* to send, despatch, order, commission.

ཕེད་ཁ, *v. a.* to lengthen, make longer.

ཕྱོད་ཁ, *v. a.* to keep, observe, defend, preserve, watch, spy.

ཕྱག་ཞ, *v. a.* to stir up, agitate, move.

ཕྱལ་ཁ, *v. a.* to make rotten.

ཕེ་ཁ, *v. a.* to add (as in arithmetic); v. བསྡེ་ཁ.

ཕེ་ཞ, *v. a.* to burn.

ཕོ་ཁ, *v. a.* to warm, heat moderately.

ཕོ་ཁ, *v. a* to make right, straight, equal, keep in equilibrio, equiponderate, balance.

ཕ্ল, *v. a.* to deceive, impose on.

ཕེ་ཁ, *v. a.* to twist, wind, writhe.

ཕེ་ཁ, *v. n.* to arrive.

ཕོ་ཞ, *v. a.* to change, turn, convert; to turn the outside inward.

ཕོ་ཁ, *v. a.* to raise up, erect, gather, amass, ask alms.

ཕོ་ཞ, *v. a.* to protrude, force out.

ཕོ་ཁ, *v. a.* to teach, instruct; learn.

ཕ্ল, *v. a.* to separate, fold up.

ཕ্ল, *v. a.* to put under the ground, to hide, bury, to put into a hole.

ཕ্ল, *v. a.* to smear, bedaub.

ཕ্ল, *v. a.* to contract, shrink up.

ཕ্ল, *v. a.* to send, despatch; bestow, give.

ཕ্ল, *v. a.* to exhort, incite, bid.

ཕ্ল, *v. a.* to make dry, lean, meagre.

ཕ্ল, *v. a.* to elect, choose.

ཕ্ল, *v. a.* to fulfil, accomplish.

ཕ্ল, *v. a.* to put on (as clothes).

ཕ্ল, *v. n.* to thirst, be thirsty.

ཕ্ল, *v. a.* to turn round, encircle, surround, enclose.

ཕ্ল, *v. a.* to boil, make boil; seeth.

ཕ্ল, *v. a.* to spend, lay out, expend.

ཕ্ল, *v. a.* to borrow, ask a loan, take on credit.

ཕ্ল, *v. n.* to vex.

ཕ্ল, *v. a.* to bend, cross, or put in the form of a cross.

ཕ্ল, *v. a.* to vomit, to cast up from the stomach.

ཕ্ল, *v. a.* to leave off, put aside, renounce, forsake, relinquish, to leave behind.

ཕ্ল, *v. a.* to forget.

ཕ্ল, *v. a.* to leave off, cast away, relinquish.

ཕ্ল, *v. n.* to be born, to be produced, to come forth.

ཕ্ল, *v.* to be ashamed of.

ཕ্ল, *v. a.* to produce, generate, form, make, cause, breed, rear up, beget, procreate.

ཕ্ল, *v.* to make haste, to strive, to endeavour.

Digitized by Google

སྐྱེ་པ་, *v. n.* to be thirsty.

ཁྱེ་ལ་བ, *v. a.* to carry, convey; conduct, accompany, lead; bring; send.

ཁ་ལ, *v. n.* to grieve, be sorrowful, mournful.

ཁ་ཅ, *v. a.* to defend, guard, protect, keep safe.

ཁ་ར, *v. n.* to move, go, walk; *v. a.* to move, agitate, shake.

ཁ་ན, *v. a.* to put, place, lay on.

ཁ་ཡ, *v. a.* to protect, defend, keep safe.

ཁ་ཡ, *v. a.* to stir up, move, shake, agitate.

ཁ་ཤ, *v. a.* to repeat, add to; keep or hold up.

ཁ་ཟ, *v. n.* to fear, dread, be afraid of.

ཁ་ཏ, *v. n.* to swell, to be swollen; to puff up.

ཁ་ལ, *v. a.* to beat the ground with one's feet.

ཁ, *v. a.* to lead, conduct; v. ཁ་ཤ། ལ.

ཁ, *v. a.* to eject, expel, drive out.

ཁ, *v. n.* to be filled or replete; to be fulfilled.

ཁ, *v. a.* to spread over, to cover with.

ཁ, *v.* to wait for.

ཁ, *v. a.* to move, agitate, shake.

ཁ, *v. n.* to puff, boast, brag.

ཁ, *v. a.* to bid, order, proclaim, publish.

ཁ, *v. a.* to make swear, to put on oath.

ཁ, *v. a.* to make round or globular, to conglomerate.

ཁ, *v.* to be accustomed to, to be exercised in; to represent in the mind, to think on; to fancy, imagine.

ཁ, *v. a.* to thicken, coagulate, form clots.

ཁ, *v. n.* to stretch with gaping and yawning.

ཁ, *v. a.* to overset, overthrow, subvert, overturn.

ཁ, *v. n.* to be hidden or secret.

ཁ, *v. a.* to enumerate, reckon; v. ཁ.

ཁ, *v. a.* to adjust, compose, make agree, put together.

ཁ, *v. a.* to offuscate, shadow, darken.

ཁ, *v. a.* to hold fast, twist together; to endeavour, make an effort.

ཁ, *v. a.* to roll, wrap, wind up, twist.

ཁ, *v. a.* to mix, feign, relate falsely.

ཁ, *v. a.* to liken, compare, estimate; to emulate, vie, contend with.

ཁ, *v. a.* to prepare, make ready; render propitious; to acquire, learn, obtain, get.

ཁ, *v.* to belch, to eject wind from the stomach.

ཁ, *v. a.* to raise, erect, lift up.

ཁ, *v.* to argue, reason, consider; to debate, discuss, take measures for; v. ཁ.

ཁ, *v. a.* to proclaim, publish, preach.

ཁ, *v.* to go on or over.

ཁ, *v. a.* to embellish, decorate.

ཁ, *v. a.* to untie, loosen, deliver, save.

ཁ, *v. n.* to snort, make a noise, &c.

ཁ, *v.* to grow green; *v. a.* to bless.

ཁ, *v. a.* to tell, report, relate, say; accuse, charge with.

Digitized by Google

ཐུག་པ, *v.* to think, suppose.

ཐེལ་བ་པ, *v. n.* to be degenerated, grown worse.

ཐོལ་བ, *v. a.* to break down, destroy.

ཐུགས་པ, *v. a.* to dip, immerge, moisten.

ཐུན་ཆ, *v. a.* to make fewer, or less, to reduce.

ཐུན་ཕ, *v. n.* to be debilitated, sick ; *v. a.* to disease, afflict.

ཐེ་ཁ, *v. n.* to lean on, to rest against.

ཐེག་ཕ, *v.* to make haste, to strive, endeavour.

ཐེངས་ཕ, *v. n.* to fear, dread, be afraid of.

ཐེན་ཕ, *v. n.* to approach ; *v. a.* to gain, procure.

ཐེབ་ཕ, *v. n.* to boast, brag, be proud of.

ཐོད་ཕ, *v. a.* to feed, to give to eat and drink ; to tell.

ཐོག་ཕ, *v. a.* to lift up, stretch out ; *v. n.* to reach to.

ཐོམ་ཕ, *v. a.* to make equal, level.

ཐོལ་ཕ, *v. a.* to lay, place, put flat down.

ཐབ་ཕ, *v. n.* to hurry, to be in confusion.

ཐར་ཕ, *v. a.* to put in order or series.

ཐུ་ཁ, *v. n.* to rest, refresh one's self.

ཐུད་ཕ, *v. a.* to rebuke, chide, upbraid.

ཐུམ་ཕ, *v. a.* to infect, pervade, penetrate.

ཐུང་ཕ, *v. a.* to shorten, abbreviate, make short.

ཐུད་ཕ, *v. a.* to iterate, repeat ; to put together.

ཐུན་ཕ, *v. a.* to make agree, reconcile ; confer.

ཐེན་ཕ, *v. a* to keep, hold ; to keep in pay.

ཐེར་ཕ, *v. a.* to give, bestow, grant, allow, permit.

ཐོང་ཕ་ཡོན་ཕ, *v. n.* to be empty.

ཐོད་ཕ, *v. a.* to magnify, extol, exalt, praise.

ཐོན་ཕ, *v. a.* to show, instruct, teach.

ཐོབ་ཕ, *v. a.* to give into one's hand, to give, deliver.

ཐོར་ཕ, *v. n.* to go astray, to be mingled among.

ཁང་ཕ, *v. n.* to abhor, dislike, be angry.

ཁེངས་ཕ, *v. a.* to menace, threaten with.

ཁུད་ཕ, *v. a.* to collect, gather, amass.

ཁུམ་ཕ, *v. a.* to make agree, pacify, reconcile.

ཁེབ་ཕ, *v. a.* to mingle, mix ; exchange, barter.

ཁོ་ཕ, *v.* to hazard, expose to chance or danger.

ཁོད་ཕ, *v.* to sit, tarry, wait for, attend.

ཁོམ་ཕ, *v. a.* to bind, restrain ; oblige one's self ; to vow, promise.

ཁྱད་ཕ, *v. n.* to be light, to be evident, manifest ; to seem, appear.

ཁྱད་ཕ, *v. a.* to hurt, wound, injure, to do harm to.

ཁྱམ་ཕ, *v. a.* to take, receive ; put on.

ཁྱུན་ཕ, *v. a.* to prick, goad, pierce ; to suckle.

ཁྱུབ་ཕ, *v. a.* to abolish, destroy.

ཁྱུམ་ཕ, *v. a.* to smell, perceive by the nose.

ཁྱེར་ཕ, *v. a.* to make less ; bring nearer, anticipate.

ཁྲོ་ཕ, *v. a.* to make small pieces of, to diminish.

ཁྲོན་ཕ, *v. a.* to augment, increase, add more to.

ཁྲོམ་ཕ, *v. a.* to smell, perceive by the nose ; to take, receive, put on.

ཁྲོར་ཕ, *v. a.* to confound, mix, mingle, disturb, to mistake.

Digitized by Google

ཡོངས་པ, *v. a.* to comprise, include, embrace.

ཕྱིས་པ, *v. a.* to carry, or bring by turns.

ཕྱིང་བ, *v. a.* to leave off, renounce, quit, abandon, cast away.

ཕྱར་བ, *v. a.* to exalt, promote, raise.

ཕྱུང་བ, *v. a.* to heap up together.

ཕྱུད་པ, *v. a.* to adorn, embellish ; put on.

ཕྱགས་པ, *v. a.* to turn upside down ; to place with the face or mouth downwards.

ཕྱར་བ, *v. a.* to make fly ; to excite, to egg on.

ཕེལ་བ, *v. a.* to augment, increase.

ཕྱོ་བ, *v. a.* to change, shift, alter.

ཕྱོགས་པ, *v. a.* to carry or bring forwards by turns.

ཕྱོང་བ, *v. a.* to leave off, cast away.

ཕྱར་བ, *v. a.* to raise, promote, advance.

ཕྱུང་བ, *v. a.* to let down, to hang down.

ཕྱུད་པ, *v. a.* to use, enjoy ; practise, do.

ཕྱིང་བ, *v. a.* to make sink, to submerge.

ཕྱུ ཁ་ཁ, *v. a.* to expel, banish.

ཕྱོ་ཁ, *v. a.* to mock, ridicule, chide ; rail on ; blame, censure.

ཕྱོད་ཁ, *v. a.* to use, enjoy; practise, do, perform.

ཕྱོགས་ཁ, *v. n.* to come, arrive.

ཕྱོགས་ཁ, *v. a.* to show, to expose to view ; to boast, brag.

ཕ་ཁ, *v. a.* to adorn, decorate, embellish.

ཕ་ཁ, *v.* to mendicate, beg, ask alms.

ཕ་ཁ, *v. a.* to give into one's hand, to deliver ; compose ; meet.

ཕ་ཁ, *v. a.* to give intelligence, make acquainted with ; inform ; send orders.

ཕ་ཁ, *v. a.* to shake off, cleanse ; rub, scrub.

ཕ་ཁ, *v. a.* to change or turn (miraculously).

ཕ་ཁ, *v. a.* to like, wish, will, be pleased with; to scatter, diffuse.

ཕ་ཁ, *v. a.* to compose, put together.

ཕ་ཁ, *v. a.* to hide, conceal, keep secret.

ཕ་ཁ, *v. a.* to dirty, foul, soil, stain.

ཕ་ཁ, *v. a.* to macerate, steep in water.

ཕ་ཁ, *v. a.* to gather, collect, put together.

ཕ་ཁ, *v. a.* to kindle, inflame, light.

ཕ་ཁ, *v. a.* to hide, conceal, cover, keep secret.

ཕ་ཁ, *v.* to puff, swell up.

ཕ་ཁ, *v. a.* to make dirty, foul.

ཕ་ཁ, *v. a.* to steep, macerate.

ཕ་ཁ, *v. a.* to kindle, light, inflame.

ཕ་ཁ, *v. a.* to take away a part, subtract ; cleanse, purify, exercise.

ཕ་ཁ *v. a.* to compose, join, put together, write ; mix, mingle ; dress, prepare.

ཕ་ཁ, *v. a.* to give alms, to give, bestow, confer on.

ཕ་ཁ, *v. a.* to diminish, subtract ; cleanse ; exercise.

ཕ་ཁ, *v. a.* to join, put together.

ཕ་ཁ, *v. a.* to bespot, besprinkle ; summon, call for aid.

ཕ་ཁ, *v. n.* to sneeze ; to be numb, or benumbed.

Digitized by Google

ཟུ་བ or ཟུད་པ, *v. a.* to knead, work dough with the fist.

ཕྲེད་བ, *v.* to play on, or sound a musical instrument.

ཕྲེལ་བ, *v. a.* to join or put together.

ཕྱོན་པ, *v. a.* to call on for aid, to summon ; to bespot, besprinkle.

སྨད་པ, *v. a.* to blame, chide, abuse, curse ; contemn, disdain, scorn ; to bend down, depress.

སྨིན་པ་ཡིན་པ, *v. n.* to be ripe or mature.

སྨོ་བ, *v. a.* to mention, tell, say.

སྨད་པ, *v. a.* to blame, &c. ; v. སྨད་པ.

སྨོན་པ, *v. a.* to desire, wish, will, long for.

ཟུད་བ, *v. n.* to fast, to take no food.

ཟུར་བ, *v. a.* to hasten, make haste.

ཟོ་བ, *v. n.* to be mad, distracted.

ཟླ་བ, *v. a.* to speak, say.

ཟླལ་བ also ཟློལ་བ, *v. a.* to give, grant ; order.

ཤ་ཟེ་བ, (v. ཟེ་བ,) *v. a.* to understand, perceive.

ཤོག་པ, *v.* to look to, to twinkle.

ཤོག་ཤོག་ཕྱེད་པ, to look hither and thither.

END OF THE GRAMMAR.

བཀ་ཤིས ।

Digitized by Google

Digitized by Google

APPENDIX.

I. TIBETAN MODES OF RECKONING TIME.

§. 227. The Tibetans, having derived their astronomical and astrological knowledge both from Indian and from Chinese sources, as also from other parts of the eastern world, have thence become possessed of several distinct modes of reckoning and measuring time. The system of astronomy and chronology formed on the Indian principle is called "*Kar-çis*" (དཀར་རྩིས or གསར་རྩིས, d,*kar*-r*tsis* or s*kar*-r*tsis*); astrological calculations (especially the black-art), and the mode of reckoning years, in the Chinese manner, are denominated by the Tibetans "*Nak-çis*" (ནག་རྩིས, *nag*-r*tsis*). Of both these are an abundance of works in Tibet, expounding the particulars of the various systems.

§ 228. The most common mode of reckoning time among the people at large, especially in calculating the years of the present generation, or in estimating the age of individuals, is that by the cycle of 12 years, in which each year is denominated from a certain animal, in the following order.

CYCLE OF 12 YEARS.

	Tibetan.		*English.*		*Tibetan.*		*English.*
1	ཕྱི་ལོ,	*byi-lo,*	the mouse-year.	7	རྟ་ལོ,	r*ta-lo,*	the horse-year.
2	གླང་ལོ,	gl*ang-lo,*	the ox-year.	8	ལུག་ལོ,	*lug-lo,*	the sheep-year.
3	སྟག་ལོ,	s*tag-lo,*	the tiger-year.	9	སྤྲེ་ལོ,	s*pré-lo,*	the ape-year.
4	ཡོས་ལོ,	*yos-lo,*	the hare-year.	10	བྱ་ལོ,	*bya-lo,*	the bird-year.
5	འབྲུག་ལོ,	h*brug-lo,*	the dragon-year.	11	ཁྱི་ལོ,	k*hyi-lo,*	the dog-year.
6	སྦྲུল་ལོ,	s*brul-lo,*	the serpent-year.	12	ཕག་ལོ,	p*hog-lo,*	the hog-year.

Digitized by Google

But in books, epistolary correspondence, and in every transaction of importance, the Tibetans make use, generally, of the cycle of 60 years. This is of two kinds. The one in the Indian, and the other in the Chinese, manner. We will give them both here below.

§ 229. The years of the Indian Cycle of 60 years, as they are reckoned south of the *Nermada* river in India, (See Col. Warren's Chron. Tab. XXI.,) exactly coincide with the Tibetan era, with the exception only that the Tibetans have translated literally the Sanscrit names into their own language, and that they count the beginning of the first cycle from a more recent epoch than that stated by Col. Warren to be in use among the Hindus. The present year, 1834, (called *Jaya*, in Sanscrit; in Tibetan r*Gyel-va*, རྒྱལ་བ, meaning Victory or Victorious,) is, both in South India and Tibet the 28th year of the cycle. In Tibet, it is the 28th year of the XIV. cycle, reckoning the beginning of the first cycle from the year 1026 of the Christian Era; but the Indians date the commencement of the first cycle from an anterior epoch, sometimes from the *Kaliyuga*, and sometimes from the reign of *Saliváhana*.

§ 230. In order to preserve a correspondence between the years of the Chinese cycle and that of India, the Tibetans give the designation of first to the fourth year of the Chinese cycle; probably that cycle was in general use when they adopted the calendar and computations of India.

The Tibetans, like the Chinese, divide the year into lunar months, calling them thus: the first, second, third month, &c. &c. And during the period of one Lunar Cycle (of 19 solar years), they insert seven intercalary months, generally one every third year, to make them agree with the solar years:—in fact, their calculations exactly correspond with the luni-solar system of the Hindus, which is fully explained in Col. Warren's work above alluded to.

§ 231. The Chinese cycle of sixty years, differs from the Indian, in the mode of naming the years: the latter has a distinct name for each year of the series: the former is made up by combining the names of the five elements, (made ten by affixing the male and female termination), in a regular series, with the names of the zodiacal animals of the cycle of 12 years; the series of 10 is repeated six times, while that of 12 is repeated only five times in the 60 years, which causes a different combination for every year of the cycle.

Digitized by Google

The names of the five elements, repeated with the masculine and feminine affix, in Chinese, as written in Tibetan, with their translation in Tibetan also and English, are as follows:

The 10 *Elements.*

	Chinese.			*Tibetan.*		*English.*
1	*Kya*	or	[illegible]	[illegible] (ཕོ)	or	*shing pho,*	Wood, *m.*
2	*Yi*	or	[illegible]	[illegible] (མོ)	or	*shing mo,*	Wood, *f.*
3	*Ping*	or	[illegible]	[illegible] (ཕ)	or	*mé pho,*	Fire, *m.*
4	*Ting*	or	[illegible]	[illegible] (ཕ)	or	*mé mo,*	Fire, *f.*
5	*Vou*	or	[illegible]	[illegible] (ཕ)	or	*sa pho,*	Earth, *m.*
6	*Kyi*	or	[illegible]	[illegible] (ཕ)	or	*sa mo,*	Earth, *f.*
7	*King*	or	[illegible]	[illegible] (ཕ)	or	*lchags pho,*	Iron, *m.*
8	*Zin*	or	[illegible]	[illegible] (ཕ)	or	*lchags mo,*	Iron, *f.*
9	*Zhin*	or	[illegible]	[illegible] (ཕ)	or	*chhu pho,*	Water, *m.*
10	*Kuhi*	or	[illegible]	[illegible] (ཕ)	or	*chhu mo,*	Water, *f.*

The names of the 12 animals or signs of the zodiac, as written in the Tibetan character, are—

	Chinese.			*Tibetan.*		*English.*
1	*Tsi*	or	[illegible],	[illegible],	or	*byi*	Mouse.
2	*Tshihu*	or	[illegible],	[illegible],	or	*glang*	Ox.
3	*Yin*	or	[illegible],	[illegible],	or	*stag*	Tiger.
4	*Mahu*	or	[illegible],	[illegible]	or	*yos*	Hare.
5	*Shin (tchin ?)*	or	[illegible],	[illegible],	or	*hbrug*	Dragon.
6	*Zi*	or	[illegible],	[illegible],	or	*sbrul*	Serpent.
7	*Hu (u)*	or	[illegible],	[illegible],	or	*rta*	Horse.
8	*Wuhi*	or	[illegible],	[illegible],	or	*lug*	Sheep.
9	*Shing*	or	[illegible],	[illegible]	or	*spré*	Ape.
10	*Yéhu*	or	[illegible],	[illegible],	or	*bya*	Bird.
11	*Zuhi*	or	[illegible],	[illegible],	or	*khyi*	Dog.
12	*Huhi*	or	[illegible],	[illegible],	or	*phag*	Hog.

It should be remarked, that the animals of the cycle of 12 years are to be taken alternately, male and female, thus: [illegible], [illegible], [illegible], [illegible], &c. &c. to accord with the genders of the elements. After the five (or ten) elements are frequently introduced, also, the particles [illegible] (male), and [illegible] (female), thus: [illegible], [illegible], [illegible], [illegible], &c. but they may be omitted at pleasure, without any danger of obscurity arising therefrom; since the names of the 12 animals are always coupled with different elements throughout the series.

Digitized by Google

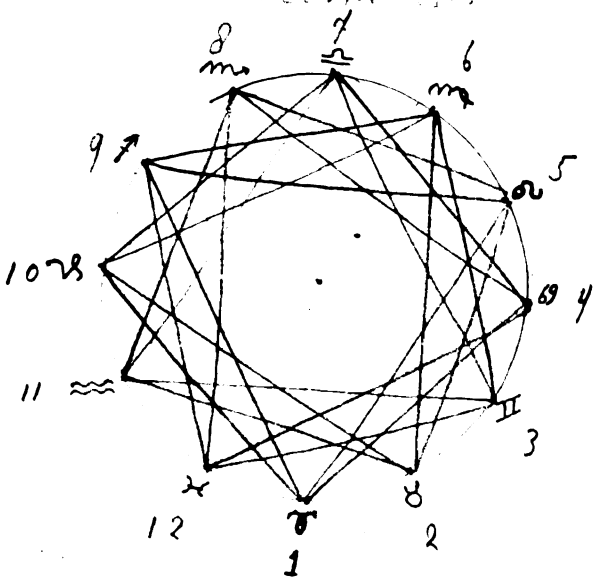
§. 232. Sanscrit and Tibetan names of the years in the CYCLE OF SIXTY YEARS, as they are reckoned south of the river Nermada, in India, and in Tibet, expressed in Roman character. They accord with the Tibetan version of the two first columns in the succeeding table.

Sanscrit.	*Tibetan.*	*Sanscrit.*	*Tibetan.*
1 Prabhava,	Rab-byung.	33 Vicári,	*s*Gyur-byed.
2 Vibhava,	*r*Nam-*h*byung.	34 Sarvapati,	Kun-*l*dan.
3 Shukla,	*d*Kar-po.	35 Plava, (or Sáva),	*h*Phar-va.
4 Pramodi,	Rab-myos.	36 Shubhakrit,	*d*Gé-byed,
5 Prajapati,	*s*Kyes-*b*dag.	37 Shobhana,	*m*Dses-byed.
6 Angira,	Angira.	38 Khrodhi,	Khromo.
7 Srimukha,	*d*Pal-*g*dong.	39 Vishwabandhu, (or Viswávasu,)	*s*Na-tshogs-*d*vyig.
8 Bhava,	*d*Nos-po.	40 Parábhava,	Zil-*g*non.
9 Yuvika,	Na-tshod-*l*dan.	41 Pravanga, or Plavanga,	*s*Préhu.
10 Dhritu, or (Dhá:á,)	*h*Dsin-byed.	42 Kilaka,	Phur-bu.
11 Iswara,	*d*Vang-phyug.	43 Saumya,	Zhi-va.
12 Bahudanya,	*h*Bru-mang-po.	44 Sádhárána,	Thun-mong.
13 Pramáthi,	Myos-*l*dan.	45 Virodhakrit,	*h*Gal-byed.
14 Vikrama,	*r*Nam-*g*non.	46 Paridhari,	Yongs-*h*dsin.
15 Vris'habha,	Khyu-*m*chhog.	47 Pramádi,	Bag-med.
16 Chitra,	*s*Na-tshogs.	48 A'nanda,	Kun-*d*Gah.
17 Bhánu,	Nyi-ma.	49 Rákskasa,	Srin-bu.
18 Bhánutára,	Nyi-*s*grol-byed.	50 Anala,	Mé.
19 Pirthapa,	Sa-*s*kyong.	51 Pingala,	*d*Mar-*s*er-chan.
20 Aks'haya,	Mi-zad.	52 Káladúti, (or Kálayukta,)	Dus-kyi pho-nya.
21 Sarvajit,	Thams-chad-*h*dul.	53 Siddhárthi,	Don-grub.
22 Sarvadhári,	Kun-*h*dsin.	54 Rudra,	Drag-po.
23 Virodhi,	*h*Gal-va.	55 Durmati,	*b*Lo-ňan.
24 Vikrita,	*r*Nam-*h*gyur.	56 Dundubhi,	*r*Ňa-chhen.
25 Khara,	Bong-bu.	57 Rudhirura, (or Rudirodgari,)	Khrag-*s*kyug.
26 Nanda,	*d*Gah-va.	58 Raktákshi,	Mig-*d*mar.
27 Vijaya,	*r*Nam-*r*gyal.	59 Kródhana,	Khro-vo.
28 Jaya,	*r*Gyal-va.	60 Ks'haya, or Ks'hayaka,	Zad-pa.
29 Mada (or Manmatha)	Myos-byed.		
30 Durmukha,	*g*Dong-ňan.		
31 Hémalambhi,	*g*Ser-*h*phyang.		
32 Vilambhi,	*r*Nam-*h*phyang.		

Digitized by Google

21 3 [illegible] 9 [illegible] Lord [illegible]

ARS.



1 Lord Fire } 1 3 9 ♈ ♌ ♐
2 He aarde } 2 6 10 ♉ ♍ ♑
3 Vau Lucht } 3 9 11 ♊ ♎ ♒
4 He Water } 4 8 12 ♋ ♏ ♓

Lord } 1 5 9 ♈ ♌ ♐ / 10 ♑
He } 2 5 8 11 ♉ ♌ ♏ ♒
Vau } 3 6 9 12 ♊ ♍ ♐ ♓

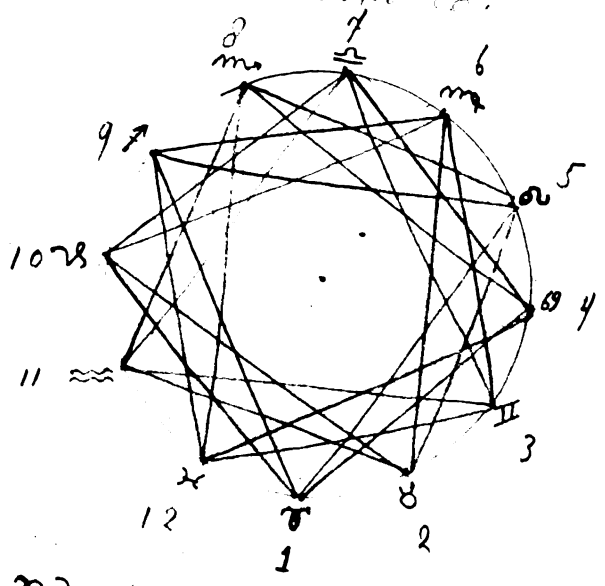
27	[illegible]			[illegible]	[illegible]
28	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
29	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Digitized by Google

§. 232. Sanscrit and Tibetan names of the years in the Cycle of Sixty years, as they are reckoned south of the river Nermada, in India, and in Tibet, expressed in Roman character. They accord with the Tibetan version of the two first columns in the succeeding table.

Sanscrit.	*Tibetan.*	*Sanscrit.*	*Tibetan.*
1 Prabhava,	Rab-byung.	33 Vicári,	*s*Gyur-byed.
2 Vibhava,	*r*Nam-*h*byung.	34 Sarvapati,	Kun-*l*dan.
3 Shukla,	*d*Kar-po.	35 Plava, (or Sáva),	*h*Phar-va.
4 Pramodi,	Rab-myos.	36 Shubhakrit,	*d*Gé-byed,
5 Prajapati,	*s*Kyes-*b*dag.	37 Shobhana,	*m*Dses-byed.
6 Angira,	Angira.	38 Khrodhi,	Khromo.
7 Srimukha,	*d*Pal-*g*dong.	39 Vishwabandhu, (or Viswávasu,)	*s*Na-tshogs-*d*vyig.
8 Bhava,	*d*Nos-po.		
9 Yuvika,	Na-tshod-*l*dan.	40 Parábhava,	Zil-*g*non.
10 Dhritu, or (Dhá:á,)	*h*Dsin-byed.	41 Pravanga, or Plavanga,	*s*Préhu.
11 Iswara,	*d*Vang-phyug.		
12 Bahudanya,	*h*Bru-mang-po.	42 Kilaka,	Phur-bu.
13 Pramáthi,	Myos-*l*dan.	43 Saumya,	Zhi-va.
14 Vikrama,	*r*Nam-*g*non.	44 Sádhárána,	Thun-mong.
15 Vris'habha,	Khyu-*m*chhog.	45 Virodhakrit,	*h*Gal-byed.
16 Chitra,	*s*Na-tshogs.	46 Paridharí,	Yongs-*h*dsin.
17 Bhánu,	Nyi-ma.	47 Pramádi,	Bag-med.
18 Bhánutára,	Nyi-*s*grol-byed.	48 A'nanda,	Kun-*d*Gah.
19 Pirthapa,	Sa-*s*kyong.	49 Rákskasa,	Srin-bu.
20 Aks'haya,	Mi-zad.	50 Anala,	Mé.
21 Sarvajit,	Thams-chad-*h*dul.	51 Pingala,	*d*Mar-*s*er-chan.
22 Sarvadhári,	Kun-*h*dsin.	52 Káladúti, (or Kálayukta,)	Dus-kyi pho-nya.
23 Virodhi,	*h*Gal-va.		
24 Vikrita,	*r*Nam-*h*gyur.	53 Siddhárthi,	Don-grub.
25 Khara,	Bong-bu.	54 Rudra,	Drag-po.
26 Nanda,	*d*Gah-va.	55 Durmati,	*b*Lo-ňan.
27 Vijaya,	*r*Nam-*r*gyal.	56 Dundubhi,	*r*Ňa-chhen.
28 Jaya,	*r*Gyal-va.	57 Rudhirura, (or Rudirodgari,)	Khrag-*s*kyug.
29 Mada (or Manmatha)	Myos-byed.		
30 Durmukha,	*g*Dong-ňan.	58 Raktákshi,	Mig-*d*mar.
31 Hémalambhi,	*g*Ser-*h*phyang.	59 Kródhana,	Khro-vo.
32 Vilambhi,	*r*Nam-*h*phyang.	60 Ks'haya, or Ks'hayaka,	Zad-pa.

Digitized by Google



1 1 ♈ 2 5 ♌ 3 9 ♐ } 1 Kod Vinur

2 2 ♉ 3 6 ♍ 1 10 ♑ } 2 Hé aarde

3 3 ♊ 1 7 ♎ 2 11 ♒ } 3 Vindur Lyft

4 4 ♋ 2 8 ♏ 3 12 ♓ } 4 Hé Víatic.

1 1 ♈ 4 4 ♋ 7 7 ♎ 10 10 ♑ } Lod

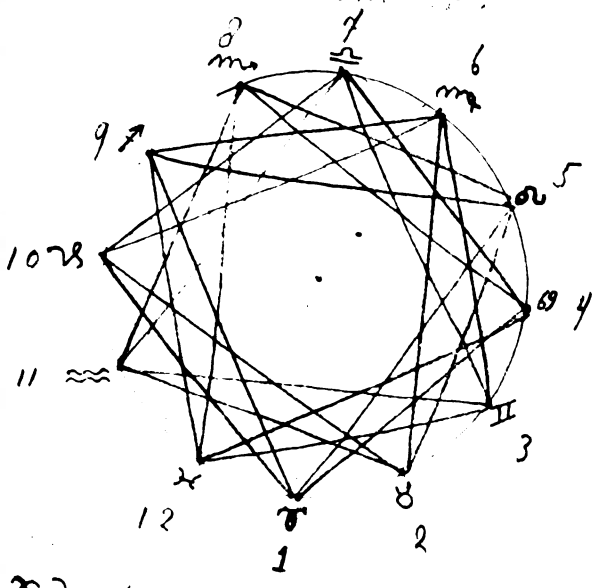
2 2 ♉ 5 5 ♌ 8 8 ♏ 11 11 ♒ } Hel

3 3 ♊ 6 6 ♍ 9 9 ♐ 12 12 ♓ } Vaud

§. 232. Sanscrit and Tibetan names of the years in the Cycle of Sixty years, as they are reckoned south of the river Nermada, in India, and in Tibet, expressed in Roman character. They accord with the Tibetan version of the two first columns in the succeeding table.

Sanscrit.	*Tibetan.*	*Sanscrit.*	*Tibetan.*
1 Prabhava,	Rab-byung.	33 Vicári,	*s*Gyur-byed.
2 Vibhava,	*r*Nam-*h*byung.	34 Sarvapati,	Kun-*l*dan.
3 Shukla,	*d*Kar-po.	35 Plava, (or Sáva),	*h*Phar-va.
4 Pramodi,	Rab-myos.	36 Shubhakrit,	*d*Gé-byed,
5 Prajapati,	*s*Kyes-*b*dag.	37 Shobhana,	*m*Dses-byed.
6 Angira,	Angira.	38 Khrodhi,	Khromo.
7 Srimukha,	*d*Pal-*g*dong.	39 Vishwabandhu, (or Viswávasu,)	*s*Na-tshogs-*d*vyig.
8 Bhava,	*d*Nos-po.		
9 Yuvika,	Na-tshod-*l*dan.	40 Parábhava,	Zil-*g*non.
10 Dhritu, or (Dhá:á,)	*h*Dsin-byed.	41 Pravanga, or Plavanga,	*s*Préhu.
11 Iswara,	*d*Vang-phyug.		
12 Bahudanya,	*h*Bru-mang-po.	42 Kilaka,	Phur-bu.
13 Pramáthi,	Myos-*l*dan.	43 Saumya,	Zhi-va.
14 Vikrama,	*r*Nam-*g*non.	44 Sádhárána,	Thun-mong.
15 Vris'habha,	Khyu-*m*chhog.	45 Virodhakrit,	*h*Gal-byed.
16 Chitra,	*s*Na-tshogs.	46 Paridhari,	Yongs-*h*dsin.
17 Bhánu,	Nyi-ma.	47 Pramádi,	Bag-med.
18 Bhánutára,	Nyi-*s*grol-byed.	48 A'nanda,	Kun-*d*Gah.
19 Pirthapa,	Sa-*s*kyong.	49 Rákskasa,	Srin-bu.
20 Aks'haya,	Mi-zad.	50 Anala,	Mé.
21 Sarvajit,	Thams-chad-*h*dul.	51 Pingala,	*d*Mar-*s*er-chan.
22 Sarvadhári,	Kun-*h*dsin.	52 Káladúti, (or Kálayukta,)	Dus-kyi pho-nya.
23 Virodhi,	*h*Gal-va.		
24 Vikrita,	*r*Nam-*h*gyur.	53 Siddhárthi,	Don-grub.
25 Khara,	Bong-bu.	54 Rudra,	Drag-po.
26 Nanda,	*d*Gah-va.	55 Durmati,	*b*Lo-ňan.
27 Vijaya,	*r*Nam-*r*gyal.	56 Dundubhi,	*r*Ňa-chhen.
28 Jaya,	*r*Gyal-va.	57 Rudhirura, (or Rudirodgari,)	Khrag-*s*kyug.
29 Mada (or Manmatha)	Myos-byed.		
30 Durmukha,	*g*Dong-ňan.	58 Raktákshi,	Mig-*d*mar.
31 Hémalambhi,	*g*Ser-*h*phyang.	59 Kródhana,	Khro-vo.
32 Vilambhi,	*r*Nam-*h*phyang.	60 Ks'haya, or Ks'hayaka,	Zad-pa.

Digitized by Google

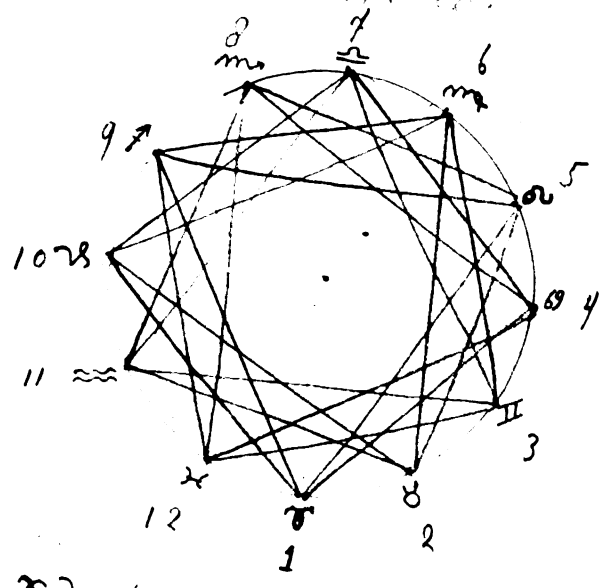


1 Kod Vinur } 1 Kod
2 He'aarde } 2 Hel
3 Vindur } 3 Vauk
4 He'aste } 4 He'aste

§. 232. Sanscrit and Tibetan names of the years in the Cycle of Sixty years, as they are reckoned south of the river Nermada, in India, and in Tibet, expressed in Roman character. They accord with the Tibetan version of the two first columns in the succeeding table.

Sanscrit.	*Tibetan.*	*Sanscrit.*	*Tibetan.*
1 Prabhava,	Rab-byung.	33 Vicári,	*s*Gyur-byed.
2 Vibhava,	*r*Nam-*h*byung.	34 Sarvapati,	Kun-*l*dan.
3 Shukla,	*d*Kar-po.	35 Plava, (or Sáva),	*h*Phar-va.
4 Pramodi,	Rab-myos.	36 Shubhakrit,	*d*Gé-byed,
5 Prajapati,	*s*Kyes-*b*dag.	37 Shobhana,	*m*Dses-byed.
6 Angira,	Angira.	38 Khrodhi,	Khromo.
7 Srimukha,	*d*Pal-*g*dong.	39 Vishwabandhu, (or Viswávasu,)	*s*Na-tshogs-*d*vyig.
8 Bhava,	*d*Nos-po.		
9 Yuvika,	Na-tshod-*l*dan.	40 Parábhava,	Zil-*g*non.
10 Dhritu, or (Dhátá,)	*h*Dsin-byed.	41 Pravanga, or Plavanga,	*s*Préhu.
11 Iswara,	*d*Vang-phyug.		
12 Bahudanya,	*h*Bru-mang-po.	42 Kilaka,	Phur-bu.
13 Pramáthi,	Myos-*l*dan.	43 Saumya,	Zhi-va.
14 Vikrama,	*r*Nam-*g*non.	44 Sádhárána,	Thun-mong.
15 Vris'habha,	Khyu-*m*chhog.	45 Virodhakrit,	*h*Gal-byed.
16 Chitra,	*s*Na-tshogs.	46 Paridhari,	Yongs-*h*dsin.
17 Bhánu,	Nyi-ma.	47 Pramádi,	Bag-med.
18 Bhánutára,	Nyi-*s*grol-byed.	48 A'nanda,	Kun-*d*Gah.
19 Pirthapa,	Sa-*s*kyong.	49 Rákskasa,	Srin-bu.
20 Aks'haya,	Mi-zad.	50 Anala,	Mé.
21 Sarvajit,	Thams-chad-*h*dul.	51 Pingala,	*d*Mar-*s*er-chan.
22 Sarvadhári,	Kun-*h*dsin.	52 Káladúti, (or Kálayukta,)	Dus-kyi pho-nya.
23 Virodhi,	*h*Gal-va.		
24 Vikrita,	*r*Nam-*h*gyur.	53 Siddhárthi,	Don-grub.
25 Khara,	Bong-bu.	54 Rudra,	Drag-po.
26 Nanda,	*d*Gah-va.	55 Durmati,	*b*Lo-ňan.
27 Vijaya,	*r*Nam-*r*gyal.	56 Dundubhi,	*r*Ňa-chhen.
28 Jaya,	*r*Gyal-va.	57 Rudhirura, (or Rudirodgari,)	Khrag-*s*kyug.
29 Mada (or Manmatha)	Myos-byed.		
30 Durmukha,	*g*Dong-ňan.	58 Raktákshi,	Mig-*d*mar.
31 Hémalambhi,	*g*Ser-*h*phyang.	59 Kródhana,	Khro-vo.
32 Vilambhi,	*r*Nam-*h*phyang.	60 Ks'haya, or Ks'hayaka,	Zad-pa.

Digitized by Google



1 ♈, 2 5 ♌, 3 9 ♐	Kod Vinne	1 ♈, 1 4 ♋, 1 ♎, 1 10 ♑	Kod
2 2 ♉, 3 6 ♍, 1 10 ♑	2 He'aarde	2 2 ♉, 2 5 ♌, 2 8 ♍, 2 11 ♒	Hed
3 3 ♊, 1 9 ♎, 2 11 ♒	3 Vaughn Luc	3 3 ♊, 3 6 ♍, 3 9 ♐, 3 12 ♓	Vauk
1 4 ♋, 2 8 ♍, 3 12 ♓	4 He — Hiatic.		

§. 232. Sanscrit and Tibetan names of the years in the Cycle of Sixty years, as they are reckoned south of the river Nermada, in India, and in Tibet, expressed in Roman character. They accord with the Tibetan version of the two first columns in the succeeding table.

Sanscrit.	*Tibetan.*	*Sanscrit.*	*Tibetan.*
1 Prabhava,	Rab-byung.	33 Vicári,	*s*Gyur-byed.
2 Vibhava,	*r*Nam-*h*byung.	34 Sarvapati,	Kun-*l*dan.
3 Shukla,	*d*Kar-po.	35 Plava, (or Sáva),	*h*Phar-va.
4 Pramodi,	Rab-myos.	36 Shubhakrit,	*d*Gé-byed,
5 Prajapati,	*s*Kyes-*b*dag.	37 Shobhana,	*m*Dses-byed.
6 Angira,	Angira.	38 Khrodhi,	Khromo.
7 Srimukha,	*d*Pal-*g*dong.	39 Vishwabandhu, (or Viswávasu,)	*s*Na-tshogs-*d*vyig.
8 Bhava,	*d*Nos-po.		
9 Yuvika,	Na-tshod-*l*dan.	40 Parábhava,	Zil-*g*non.
10 Dhritu, or (Dhá:á,)	*h*Dsin-byed.	41 Pravanga, or Plavanga,	*s*Préhu.
11 Iswara,	*d*Vang-phyug.		
12 Bahudanya,	*h*Bru-mang-po.	42 Kilaka,	Phur-bu.
13 Pramáthi,	Myos-*l*dan.	43 Saumya,	Zhi-va.
14 Vikrama,	*r*Nam-*g*non.	44 Sádhárána,	Thun-mong.
15 Vris'habha,	Khyu-*m*chhog.	45 Virodhakrit,	*h*Gal-byed.
16 Chitra,	*s*Na-tshogs.	46 Paridhari,	Yongs-*h*dsin.
17 Bhánu,	Nyi-ma.	47 Pramádi,	Bag-med.
18 Bhánutára,	Nyi-*s*grol-byed.	48 A'nanda,	Kun-*d*Gah.
19 Pirthapa,	Sa-*s*kyong.	49 Rákskasa,	Srin-bu.
20 Aks'haya,	Mi-zad.	50 Anala,	Mé.
21 Sarvajit,	Thams-chad-*h*dul.	51 Pingala,	*d*Mar-*s*er-chan.
22 Sarvadhári,	Kun-*h*dsin.	52 Káladúti, (or Kálayukta,)	Dus-kyi pho-nya.
23 Virodhi,	*h*Gal-va.		
24 Vikrita,	*r*Nam-*h*gyur.	53 Siddhárthi,	Don-grub.
25 Khara,	Bong-bu.	54 Rudra,	Drag-po.
26 Nanda,	*d*Gah-va.	55 Durmati,	*b*Lo-ňan.
27 Vijaya,	*r*Nam-*r*gyal.	56 Dundubhi,	*r*Ňa-chhen.
28 Jaya,	*r*Gyal-va.	57 Rudhirura, (or Rudirodgari,)	Khrag-*s*kyug.
29 Mada (or Manmatha)	Myos-byed.		
30 Durmukha,	*g*Dong-ňan.	58 Raktákshi,	Mig-*d*mar.
31 Hémalambhi,	*g*Ser-*h*phyang.	59 Kródhana,	Khro-vo.
32 Vilambhi,	*r*Nam-*h*phyang.	60 Ks'haya, or Ks'hayaka,	Zad-pa.

Digitized by Google

§. 233. Vrihaspati chakra, or cycle of sixty years.

As written in the Tibetan character.

	In Sanscrit and Tibetan.		*In Chinese and Tibetan.*		
		ཕོ་རྒྱན་རྡུ་སྐོར་ཞི་མིད་ཀྱི་རིམ་གྱངས།			
	ཞི་ཁར་ཞི་སྐད།	ཡོངས་ཀྱི་སྐད	ཞི་ནག་གི་སྐད	ཡོངས་ཀྱི་སྐད	
1	གསུས	ཤས་ལྷུང་	ཁིང་མཏུ	མེ་ཡོས	๑
2	ཀོལྷས	རིམ་འབྱུང་	ལྷ་ཤིན	ས་འབྲུག	๒
3	ཤུན	དགར་པོ	ཞི་ཤེ	ས་སྦྲུལ	๓
4	གསོད	ཤས་ཕྱེས	ཤིང་ཏུ	ལྕགས་རྟ	๔
5	གཙུག	ཐེལ་བར	ཤིན་ལྷུ་ཞ	ལྕགས་ལུག	๕
6	ཡང་ཤེ་ཤ	ཡང་ཤེ་ཤ	ཞིན་ཤིང	ཆུ་སྤྲེ	๖
7	ཤ་ཟ	དཔལ་ཁར་ཅོད	ཆུ་ཁ་ལྕགས	ཆུ་ཐ	๗
8	ཐུས	དཔོས་པོ	ཁ་ཤུ	ཤིང་ཕྱི	๘
9	ལུ་ཀོག	ཁ་ཆོད་ལྷན	ལྕ་ཁ	ཤིང་ཡས	๙
10	ཏ ཀ ཏ	ཀ ཏ ཀ ཁ	ཀ ཏ ཀ	ས་ཕ	๑๐
11	ཡ ཀ ཤ	དགང་ལྷུ	ཁ ཏ ཀ	ས་ཁ	๑๑
12	ཁ ཆ ཏ ཐ	ཀ ཐ ཁ	ལ ལ ཁ	ས ལ	๑๒
13	ཤ ཤ ཏ or ཤ ཤ ད	ཐ ལ ལ	ཁ ཤ	ས ལ	๑๓
14	ཀ ཁ ཤ	ཆ ཁ ཁ	ཤ ཤ	ལ ལ ཀ ཐ	๑๔
15	ཐ ཤ ཐ	ཐ ཤ ཆ	ཁ ཤ	ལ ལ ལ ལ	๑๕
16	ཆ ཏ	ལ ཆ ཁ	ཁ ཤ	ཆ ཏ	๑๖
17	ཐ ཏ	ཁ ཤ	ཆ ཁ ལ ཁ	ཆ ལ	๑๗
18	ཐ ཏ ཏ ཤ	ཁ ཤ ཤ ཐ	ཁ ཤ	ཤ ཐ	๑๘
19	ཀ ཁ ཤ	ས ཐ	ལ ལ ཁ	ཤ ཐ	๑๙
20	ཡ ཐ ལ	ཤ ཁ	ཤ ཁ ཁ	ཤ ཕ	๒๐
21	ས ཁ ཏ	ཕ ས ཀ ཏ ཀ ཏ ལ	ཁ ཤ	ཤ ཕ	๒๑
22	ས ཆ ཏ	ལ ཁ ཏ	ལ ཁ	ས ཐ	๒๒
23	ཤ ཁ ཏ	ཀ ཁ ལ ས	ཁ ཤ ཁ ལ	ས ཁ	๒๓
24	ཤ ལ ཏ	ཁ ཤ ཀ ཤ	ཤ ལ ཁ	ལ ལ ས ལ	๒๔
25	ཤ ཤ	ཤ ད ལ	ཁ ཤ ལ	ལ ལ ས ལ	๒๕
26	ཁ ཏ	ད ཁ ཀ ས	ཁ ཤ ཁ	ཆ ཀ ལ ལ	๒๖
27	ཤ ཏ ལ	ཁ ཤ ཀ ལ	ཆ ཀ ཁ	ཆ ལ ལ	๒๗
28	ཏ ལ	ཀ ལ ས	ཀ ལ	ཤ ཏ	๒๘
29	ས ད	ཐ ལ ཀ ཤ	ལ ལ ཁ	ཤ ལ ལ	๒๙
30	ཏ ལ ཤ	ཁ ད ཏ ཁ	ཤ ཤ ཁ	ས ལ	๓๐

Digitized by Google

CYCLE OF SIXTY YEARS, *Continued.*

	In Sanscrit and Tibetan.		*In Chinese and Tibetan.*		
31	ཛ་མ་ཏཱི	ཁམས་ཀྱི་ལུང་	ཁོང་ཡིན	མེ་ཕ	३१
32	ཝཱ་ཏཱི	ནམ་ལུང་	ཕྱུ་ཐུར	ས་ཕྱི	३२
33	ཝ་ཤཱ	ཐྱུ་ཁྱེད	ཕྱི་ཁའི	ས་ཕག	३३
34	ས་ཏ་ཡ	ཀུན་ལྡན	ཤིང་ཁྱི	ལུག་ས་ཕྱི	३४
35	ཐ	ལག་ཐ	ཤིན་ཁྱུ	ལུག་ས་ཁྱད	३५
36	ཨ་ཐ	དགེ་ཁྱེད	ཆུ་ཕག	ཆུ་ལོས	३६
37	ཤ་ཐ	མཁའ་ལྡེ	ཁའི་མཆུ	ཆུ་ལོས	३७
38	ཧ་ཐ	ཐོ་ཤ	ཕ་ཤིན	ཤིང་ལབ	३८
39	ཡ་ཤ་ཐ	ལ་ཆེ་ས་ དཔལ	ཡི་ཤ	ཤིང་ཕྱུ	३९
40	ཡ་ཐ	ཤིལ	ཝ་ཏ	ཤ	४०
41	ཕ	ཕ	ཁོང་ཕྱུ	ཤ	४१
42	ཤ	ལུ	ཕ	ས	४२
43	ས	ཤ	ཕ	ས	४३
44	ས	ཏ	ཤ	ལ	४४
45	ཝ	ལ	ཤ	ལ	४५
46	ཡ	ཡ	ཤ	ཆ	४६
47	ཕ	ཡ	ཁ	ཆ	४७
48	ཡ	ཀ	ཕ	ཤ	४८
59	ཐ	ཕ	ཡ	ཤ	४९
50	ཨ	ཤ	ཝ	ཤ	५०
51	ཝ	ཁ	ཁ	ཤ	५१
52	ཤ	ས	ཕ	ས	५२
53	ཝ	ཤ	ཕ	ས	५३
54	ཐ	ཐ	ཤ	ལ	५४
55	ཐ	ཤ	ཤ	ལ	५५
56	ཐ	ཐ	ཤ	ཆ	५६
57	ཐ	ཐ	ཁ	ཆ	५७
58	ཡ	ཕ	ཤ	ཤ	५८
59	ཤ	ཡ །	ཡ	ཤ	५९
60	ཕ	ཤ །	ཝ	ཤ	६०

Digitized by Google

§ 234. Names of the years of the Cycle of sixty years, according to the Chinese reckoning, in Roman characters, and bearing reference to the two last columns of the preceding catalogue.

	Chinese.	*Tibetan.*	*English.*
1	Kya tsi,	Shing byi,	Wood-mouse.
2	Yi tshihu,	Shing *g*lang,	Wood-ox.
3	Ping yin,	Mé stag,	Fire-tiger.
4	Ting mahu,	Mé yos,	Fire-hare.
5	Vou shin, (or tchin ?)	Sa *h*brug,	Earth-dragon.
6	Kyi zi,	Sa *s*brul,	Earth-serpent.
7	King hu,	*l*chags *r*ta,	Iron-horse.
8	Zin wuhi,	*l*chags lug,	Iron-sheep.
9	Zhin shing,	Chhu *s*pré,	Water-ape.
10	Kuhi yéhu,	Chhu bya,	Water-bird.
11	Kya zuhi,	Shing khyi,	Wood-dog.
12	Yi hahi,	Shing phag,	Wood-hog.
13	Ping tsi,	Mé byi,	Fire-mouse.
14	Ting tshihu,	Mé *g*lang,	Fire-ox.
15	You yin,	Sa *s*tag,	Earth-tiger.
16	Kyi mahu,	Sa yos,	Earth-hare.
17	King shin,	*l*chags *h*brug,	Iron-dragon.
18	Zin zi,	*l*chags *s*brul,	Iron-serpent.
19	Zhin hu,	Chhu *r*ta,	Water-horse.
20	Kuhi wuhi,	Chhu lug,	Water-sheep.
21	Kya shing,	Shing *s*pré,	Wood-ape.
22	Yi yéhu,	Shing bya,	Wood-bird.
23	Ping zuhi,	Mé khyi,	Fire-dog.
24	Ting hahi,	Mé phag,	Fire-hog.
25	Vou tsi,	Sa byi,	Earth-mouse.
26	Kyi tshihu,	Sa *g*lang,	Earth-ox.
27	King yin,	*l*chags *s*tag,	Iron-tiger.
28	Zin mahu,	*l*chags yos,	Iron-hare.
29	Zhin shin,	Chhu *h*brug,	Water-dragon.
30	Kuhi zi,	Chhu *s*brul,	Water-serpent.

Digitized by Google

	Chinese.	Tibetan.	English.
31	Kya hu,	Shing *r*ta,	Wood-horse.
32	Yi wuhi,	Shing lug,	Wood-sheep.
33	Ping shing,	Mé *s*pré,	Fire-ape.
34	Ting yéhu,	Mé bya,	Fire-bird.
35	Vou zuhi,	Sa khyi,	Earth-dog.
36	Kyi hahi,	Sa phag,	Earth-hog.
37	King-tsi,	*l*chags byi,	Iron-mouse.
38	Zin tshihu,	*l*chags *g*lang,	Iron-ox.
39	Zhin yin,	Chhu *s*tag,	Water-tiger.
40	Kuhi mahu,	Chhu yos,	Water-hare.
41	Kya shin,	Shing *h*brug,	Wood-dragon.
42	Yi zi,	Shing *s*brul,	Wood-serpent.
43	Ping hu,	Mé *r*ta,	Fire-horse.
44	Ting wuhi,	Mé lug,	Fire-sheep.
45	Vou shing,	Sa *s*pré,	Earth-ape.
46	Kyi yéhu,	Sa bya,	Earth-bird.
47	King zuhi,	*l*chags khyi,	Iron-dog.
48	Zin hahi,	*l*chags phag,	Iron-hog.
49	Zhin tsi,	Chhu byi,	Water-mouse.
50	Kuhi tshihu,	Chhu *g*lang,	Water-ox.
51	Kya yin,	Shing *s*tag,	Wood-tiger.
52	Yi mahu,	Shing yos,	Wood-hare.
53	Ping shin,	Mé *h*brug,	Fire-dragon.
54	Ting zi,	Mé *s*brul,	Fire-serpent.
55	Vou hu,	Sa *r*ta,	Earth-horse.
56	Kyi wuhi,	Sa lug,	Earth-sheep.
57	King shing,	*l*chags *s*pré,	Iron-ape.
58	Zin yéhu,	*l*chags bya,	Iron-bird.
59	Zhin zuhi,	Chhu khyi,	Water-dog.
60	Kuhi hahi,	Chhu phag,	Water-hog.

Digitized by Google

§ 235. TIBETAN SYMBOLICAL WORDS USED AS NUMERALS.

There are great many works on astronomy and astrology in Tibet, exclusive of the treatises on these subjects introduced into the *Kah-gyur* or *Stan-gyar* collections. Of these the most celebrated is the *Bei'dúrya Kárpo,* written by s,*Dé-srid Sangs*-r,*gyas* r,*Gya*-m,*ts'ho* (སྡེ་སྲིད་སངས་རྒྱས་རྒྱ་མཚོ,) a regent or viceroy at *Lhassa,* in the last half of the seventeenth century of our æra. In this and indeed in all works of science, symbolical names (གྲངས་བཏགས *grangs* br*da,* numerical signs), are used instead of numerals, for arithmetical and astronomical calculations. As for instance: + ཕག, for + 2 ; མེ, for 3 ; × ཀུ, for × 4 ; ÷ ས, for ÷ 32.

This mode of expressing numbers in evidently an exact imitation of the Indian system. For some of the numerals there are several synonymous terms, as is also the case in Sanskrit, but it is sufficient to allude in this place to those which are of constant and general occurrence. Although the nine units, together with the zero (0), would have been sufficient to express any sum whatever, yet for a few of the higher numbers corresponding symbols have also been supplied; they are: 10, 11, 12, 13, 14, 15, 16, 18, 24, 25, 27, and 32.

When dictating to an assistant in symbolical names what to write in figures, the computer commences the operation from right to left: thus if he says ཞི་མ (12), མཁའ (0), མཆོ (4), the other writes 4012, &c. This method is the same with that followed in the Shástras of India, therefore it is unnecessary to add any thing further on the subject.

The rationale of the adaptation of these numerical symbols will be obvious in most cases; thus the body, the moon, and their synonymes express unity from their singleness: the hand, the eye, wings, twins, &c. denote a double object, or 2 ; &c. many others, as an arrow, for 5 ; Rishi, for 7 &c. are derived from the mythology of the Hindus.

The following is a list of these expressions, with their signification in English, to which the corresponding Sanskrit terms have been added (with a few exceptions).

1 or 1. གཟུགས*, *gzugs,* body ; S. *sharíram.*

ཟླ, *zla,* the moon ; S. *chandra.*

ཧོད་དཀར, *hod*-d*kar,* white brightness, the moon ; S. *shwéta-rochis.*

བསེ་རུ, *bse-ru,* rhinoceros ; S. *gandaka.*

* Note. The articles, (ཕ, པོ, བ, བོ, མ, མོ, *Pa, po, va, vo, ma, mo,* &c.) have been omitted after the roots, since the words occur mostly in this form.

Digitized by Google

๒ or 2. ལག, *lag*, the hand ; S. *bhuja*, *hasta*, or *pani*.

ཨིག, *mig*, the eye ; S. *nétra*, *chakshus*.

ཟུང་ཕྱོགས, *zung-phyogs*, or simply ཟུང, *zung*, the two sides, wings, halves, a pair, couple ; S. *chhada*, *pakshó*, &c.

ཁྲིག *hkhrig*, or བཀྲོད, *bgrod*, the twins ; copulation.

๓ or 3. ཁྱིག་རྟེན, *hjig-rtan*, the world ; S. *loka*.

ཡོན་ཏན, *yon-tan*, quality ; S. *guna*.

མེ, *mé*, fire ; S. *agni* or *anala*.

རྩེ, *rtsé*, top, summit ; S. *agram*.

๔ or 4. མཚོ, (also ཆུ་མཚོ) *mtsho*, a sea or lake ; S. *samudra*.

ཆུ, *chhu*, water ; S. *jala* or *wari*.

རྐང, *rkang*, a foot ; S. *páda*.

རིག་བྱེད, *Rig-byed*, a Véda ; S. *Véda*.

๕ or 5. ཁྱུང, h*byung*, an element ; S. *bhutam*.

དབང, *dvang*, an organ of sense ; S. *indrayam*.

མདའ, *mdah*, an arrow : S. *bána* or *vána*.

ཕུང, *phung*, aggregate of the elements constituting the body and soul ; S. *skándha*.

๖ or 6. མཚམས, *mtshams*, the six cardinal points : the north, east, south, west, zenith, and nadir.

རོ་བྲོ་བ, *ro,bro-va*, taste, savour ; S. *rasa*.

ཏུས, *dus*, time, season ; S. *samaya*.

๗ or 7. ཐུབ་པ, *Thub-pa*, a sage ; S. *Muni*.

དྲང་སྲོང, *Drang-srong*, an hermit ; S. *Rishi*.

རི, *ri*, a hill or mountain ; S. *parvata*.

རེས་བཟའ, *Res-gzah*, a special or chief planet ; S. *Graha*.

๘ or 8. クlu, an hydra or snake ; S. *nágu*.

ཀླུ, *sbrul*, serpent ; S. *sarpa*.

ཀདེངས་ཅན, *gdengs-chan*, a hooded-snake ; S. ?

ལྟོ་འགྲོ, *lto-hgro*, creeping on its belly ; S. *uraga*.

རྣོར *nor* or རྣོར་ལྷ, *nor-lha*, wealth, or the eight gods of wealth : S. *Vasu* or *vasudéva*.

སྲེད་པ, *sred-pa*, affection, passion ; S. *Trisńá*.

Digitized by Google

๙ or 9. རྩ, *rtsa*, root (or vein); S. *mula*.

གཏེར, *gter*, treasure; S. *kosham*.

གཟའ, *gzah*, a planet; S. *graha*.

བུ་ག, *bu-ga*, a hole; S. *chiddra*.

སྲིན་པོ, *Srín-po*, an imp or goblin; S. *Rákshasa*.

๑๐ or 10. ཕྱོགས, *phyogs*, corner, quarter, point; S. *Dik* or *Dish*. The ten points, (4 cardinal, 4 intermediate, the zenith and the nadir.)

๑๑ or 11 ཧཕྲོག་བྱེད, *h,phrog-byed*, that takes by force; S. *Hari* for *Siva*.

དྲག་པོ, *Drag-po*, the brave or fierce; S. *Rudra*, for *Siva*.

བདེ་ཧྱུང, *Bde-hbyung*, the source of happiness; S. *Shambu*, a name of *Siva*.

དབང་ཕྱུག, *Dvang-phyug*, the powerful; S. *Ishwara*, for *Siva*.

๑๒ or 12. ཉི་མ, *Nyi-ma*, the sun; S. *Surya*, *Arka*, *Bhánu*.

ཁྱིམ, *khyim*, the sun's place in the zodiac; S. *Griha*, the 12 zodiacal signs.

๑๓ or 13. ཧདོད་པ, *hdod-pa*, lust, desire, wish, Cupid; S. *Káma*.

ཕྱོས་བྱེད or ཕྱོས་བྱེད, *myos-byed*, that infuriates or makes mad, lust, desire, wish, Cupido; S. *Madana*, *Káma Déva*.

๑๔ or 14. ཡིད, *yid*, the mind; S. *manas*.

མནུ, *Manu*, ditto; S. *manu*.

སྲིད་པ, *Srid-pa*, existence, birth, the world; S. *Bhuvanam*.

๑๕ or 15. ཚེས་ཉིན་ཞག, *tshes*, *nyin-zhag*, the 15th day of a lunar month; any day of the semi-lunation; S. *Aha* or *Aham*.

๑๖ or 16. མི་བདག, *Mi-bdag*, lord of men, a sovereign; S. *Narapati*.

རྒྱལ་པོ, *Rgyal-po*, a king, prince; S. *Rája*.

๑๘ or 18, ཉེས་པ, or སྐྱོན, *nyes-pa*, or *skyon*, vice, fault, blemish; S. *Dosha*.

๒๔ or 24, རྒྱལ་བ, *Rgyal-va*, he that has been victorious, a Jina or Buddha; S. *Jina*.

๒๕ or 25, དེ་ཉིད, *de-nyid*, the same, self; S. *tatwam*.

๒๗ or 27, སྐར་མ, *Skar-ma*, a star, one of the 27 constellations in the path of the moon; S. *Nakshatra*.

๓๒ or 32, སོ, *So*, a tooth; S. *danta*.

๐ or 0. མཁའ, *mkhah*, void, space; S. *kha*, *ákásha*, *gaganam*.

ཐིག, *thig*, a spot, stain; S. ? *nabhas*.

སྟོང་པ, *Stong-pa*, the vacuum; empty space, zero; S. *shúnyam*.

Digitized by Google

II.—SPECIMENS OF THE TIBETAN LANGUAGE.

From the Kah-gyur and other classical Works.

---

1. ATTRIBUTES OF A VIRTUOUS WOMAN.

[Extracted from the B*kah*-h*gyur*, m*do*, *kha*, leaf 106-7 ; corresponding with the 12th chapter of the *Lalita vistara*, the original Sanskrit text.]

§. 236. The required qualities in a maiden who may aspire to be united in marriage with SHA'KYA are thus defined by himself :

See བཀའ་འགྱུར, མདོ, volume ཁ. leaf 106-7.

ཨཱ། མངལ་གྱི་ཕྱོགས་ལམ་ཡོན་ཏན་ བདེན་པའི་ཚིག་མེད་པ ।
བྱད་མེད་ཕལ་པ་ནང་ལྟང་ བདག་གི་རྒྱལ་ མཏུན་ཅིག ।
ནང་ཞིག་ བདག་གི་ཟེམས་ཆེ་ མངོན་པར་དགའ་ཐེད་ཅིང ।
བག་ཡོད་ ཤཱཀྱས་དང་ ན་ཚོད་ ཟུས་ཀྱིས་དག་པ་ ཕེས ।
དེས་ ཆེ་ཡོན་ཏན་ཚོགས་ལྡན་ བདག་ལ་ ཕགའ་ ཁྱོལ་ཅིག ।
ཕའི་ཕཐའི ཟུ་མོ་ ཨཆོས་ན་ ནད་ཀ་ལ་ ཕགའ་ ཁྱོལ་ཅིག ।
ཁྱེ་བོ་ཕལ་པ་ ཨ་བཟློག་ བདག་ ལ་ཨཆོ་མ་ལ་ཀས ।
ཚེ་ཏན་ཏན་ ཕཐོད་པ་ཕའི་ལྷན་ ཨཆོས་ན་ བདག་ཁྱོལ་ཅིག ।
དཔེ་ཅིང་ ཤཱཀྱས་ ཕཐད་ལྷན་ལད་ ཤཱཀྱས་ཀྱི་ཟེགས་དང་ལས
ཕུ་ནུ་མ་ལ་ ཐུམས་ ལྟར་ ཐུམས་པའི་ ཟེམས་ལྷན་ཞིང ।
ནཱདོ་ལ་ དགའ་ཁྱེ་ དགེ་ཁྱོད་ ལྷམ་ཟེ་ ཁྱིན་ཏོ་ལན ।
དེ་ཅིའི ཟུ་མོ་ ཨཆོས་ན་ ལག་ཀྱིས་ བདག་ཁྱོལ་ཅིག ।
ནང་ལ་ད་ ཐོལ་ ཆེདས་དང་ ཞེ་ཐུང་མ་ ཨཆོས་ཤིད ।
ནལ་དང་ ཕྱག་དོག་ཐུ་ཁྲུངས་ ཏང་བའི་ ངང་ཏོ་ལན ।
ཆོ་ལམ་ན་ལང་ ཐེས་པ་ནཱཊ་ལ་ཆགས་དང་ལས ।
བདག་གི་ ཆོས་ནི་ ཆོག ལངས་ལ་ཁམ་ལམ་ཁམས་ལ ।
ཐུགས་པ་མ་ཨཆོས་ ཨ་ ནལ་ཅང ཟུང ཕྱག ཏོལ ལངང་ཞིང ।
ང་ཐུལ་ ཨ་ཨཆོས་ ལཱུ་ཅང་དང ལལ་བས ལན་མོ་བཞིན ।
ཐ་ཏི་ཡ་ལ ཨ་ཆགས ཆང་ལ་ ཨ་ཆགས་ཏེ ।
ལདོ་ ལལ ཁམ་ ཟེམས ཨ་ཨཆོས་ཡང་ནི་ཅོ་ཡིས ལངོ ।

Digitized by Google

བདེན་ལ་ གནས་ཤིང་ མི་ཉལ་བ་ གཡེང་བ་ མ་ལགས་པ ।
ངོ་ཚ་ཞི་ཤེས ལྟ་ལ་ ཤེད་དང་ ཁེངས་པ་ ཆ་མཆོས་ གནས ।
ལུ་དང་ བཟ་ཤིས་ ཆ་ཚགས་ ཏིག་ཐུ་ཚོས་ལ་ བཟོད ।
ལུས་དང་ ངག་དང་ ཡིད་ཀྱི་ དགེས་པོ་ ཐ་བ་ དག་པ ।
ཀཱི་ཏ་ཡང་ ཐ་ཆགས་པ་ ཆ་ མངའ་ ང་ཆེ་ལ་ ཐེག་ཆེ་ལ་ ।
ཏོ་ལ་ ཡང་ ལྷན་ལ་ ལེགས་ པའི་ལམ་ ཏམས་ ཏིག་ཐུ་ཏེ ।
ཕྱོས་ ཐ་ཆུ་ ཀཱི་ལ་ལའང་ ཐུ་ན་པ་བཞིན་ཕྱི་ཡིམ་ ཁོ་ཐ་ལྷན ।
ཐན་ངན ཐན་མོ་ ཀུན་ལའང་ བདག་བཞིན་ ཐུ་མས་ ཤེལ་བ ।
ཟང་འཆོང་ བཞིན་ཏ་ བཅུན་བཅོས་ ཆ་ཏ་ ཀ་ཆགས་ཞིང་ ལངས ।
ཐད་ཀྱིས་ ཀལ་ཞིང་ ལྷ་ན་ ལལ་ནས་ལྷང་ བཕྱིད་པ ।
ཐུམས་པས་ཏོས་ལྷེགས་ ཆ་བཞིན་ཆུ་ལ་ ཀ་ཆོས་ ལ་ ལཆོས་པ ।
དེ་ཀདཱ ཟུང་ ཤེད་ ལཆོས་ན་ལལ་ཀྱིས་ བདག་ལ་ཡོ་ཅིག ।

དེ་ནས་ཐུ་ལ་པོ་ཟས་ཆཏོང་ ལས་ ཆོགས་ཀུ་ བཅད་པ་ ཀདཱ་ ངག་ཏོས་ནས । ཆཏན་ན་ ཀདོན་ལ་ ཐུས་པ ।
ཐམ་ཟེ་ཆེན་པོ་ ཐོ་ལ་ ས་ཀ་ཐུ་ཀ ཀ་ཀ ཀ । ཐ । ཐ । ཐ

me. One, who being without arrogance, pride, and passion, hath left off artifice, envy, deceit, and is of an upright nature;—who even in her dreams hath not lusted after any other man;—who resteth content with her husband, and is always submissive and chaste: —who is firm and not wavering;—who is not proud or haughty, but full of humility like a female slave;—who hath no excessive fondness for the vanities of sound, smell, taste, (music, perfumes, and exquisite meats,) nor for wine;—who is void of cupidity;—who hath not a covetous heart, but is content with her own possessions;—who, being upright, goeth not astray; is not fluctuating; is modest in her dress, and doth not indulge in laughing and boasting;—who is diligent in her moral duties, without being too much addicted to the gods and festivals (or righteous overmuch). Who is very clean and pure in her body, her speech and her mind;—who is not drowsy nor dull, proud nor stupid;—but being of good judgment, doth every thing with due reflection;—who hath for her father and mother-in-law equal reverence as for a spiritual teacher;—who treateth her servants, both male and female, with constant mildness;—who is as well versed as any courtesan in the rites and ceremonies described in the Shastras;—who goeth last to sleep and riseth earliest from her couch:—who maketh every endeavour with mildness, like a mother without affection;—if there be any such maiden to be found, father, give her unto me as a wife."

Afterwards, the king (Sans. *Shaddhodana*, Tib. *Zas-Qtsang-ma*), directs his brahman minister (Sans. *Purohita*, Tib. M*dhun-na*-h*don*), to go into the great city of *Capila-vastu*, (Tib. *Ser-skya*-q*zhi*,) and to inquire there in every house after a girl possessed with these good qualities, shewing at the same time SHAKYA's letter, and uttering two *Slokas*, or verses, of the following meaning:

"Bring hither that maiden who has the required qualities, whether she be of the royal tribe, or of the brahman caste; of the gentry, or of the plebeian class. My son regardeth not tribe nor family extraction: his delight is in good qualities, truth, and virtue alone."

2. VERSES AGAINST WEARING THE VEIL.

The objections of the Buddhists to the seclusion of woman may be gathered from the following imaginary conversation of SHAKYA's wife, extracted from the Kah-gyur, Do. vol. Kh. leaf 120-121, (corresponding with the Sanskrit *Lalita vistara*,) at the end of the 12th chapter.

Digitized by Google

§. 237. ཨ།། དེ་ནས་ཕྱག་ཏུ་ཡི་གུ་མོ་ ས་ལྟེ་མ་ ཕྱི་ཐུ་ཚམ་ནང་མི་ཁང་ མཛོད་ལང་ཏུང་ལ། ཁོང་མི་ལྷེ་ལ་ དེ་དག་ཀྱང་དེ་ལ་བཅས་པར་ མོ་ནི་ཁྱུ་ཁྱུ་ཡོར་འདུ་ ཡའི་ཏིག་ན། འདི་ནི་རྟག་ཏུ་ཁ་ཁལ་ཆགས་ལ་ཞེས་འཕྲ་ལྕོད་ཅིང་ མི་ལྷན་པར་ཟེར་ཏོ།། དེའི་ཆེ་ ཕྱག་ཏུ་ཡི་ཐུ་མོ་ལ་ལྟེ་ཆགས་ ནང་ཁ་ དེ་ཕྱོགས་ནས་ ནང་མི་ནོམས་ཀྱི་ མཐུན་ཏུ་ ཁ་ཟས་ལྟ། ཆོས་ལ་ཐུ་ཚད་པ་འདི་དག་ཐུགས་ལོ།།

1. "ཁ་ཟས་དང་ ཁ་ཕེད་དང་ལྟ་ཆས་པ་ལ། ། འཕགས་པ་དག་ནི་མ ཁལ་ཆགས་ མཐོ་ས ।
ཆོ་ཏ་ཐུ་ཏིན་ཆེན་ ཡོད་ཁས་ལ་ཆ ། ། ཕྱི་ལ་མཆོག་ཐུ་ཚོ་ལོ་ ཁས་ལ་ན་མཐོ་ས །།

2. འཕགས་པ་ ཁལ་ནཁ་ མཐོ་ས་པ་ཐེ ། ། ཡོད་ནཁ་ ནི་བཞིན་ མཐོ་ས་པ་ཡིན ।
ཁ་ཕེད་བཁམ་ནི་ བཞིན་ ཁ་ཟས་པ་ནང ། ། ཕ་ལས་ཅད་ཏུ་ཁ་ཅ་ ཁ་ལ་ཆ་ལ་ མཐོ་ས །།

3. ཁ་ལ་ཆ་ལ་ཐ་ནཁ་ མཐོ་ས་པ་ཐེ ། ། ལོ་ཐ་ ཁ་ཟས་ཀྱང ནི་ བཞིན་ མཐོ་ས ।
དཔེ་ར་ན་ ཤ་ལ་ཡོད་ཁ་ནི ། ། མཛོད་ ནང་ཐ་ཕ ནི་ བཞིན་ནོ །།

4. ཐ་ཤཱ་ཡི་ཚོ་ལ་ནི ཕ ལ ཆ ། ། ཚ ལ ཆ ནང ལ ལ ། ། ནི ། ། །

ཤད་དཀ་ ལངས་ ལངས་ ཡོན་ཏན་མེད་ཅིང་ བདེན་ ཆོག་མེད །
དེ་དག་ སྒྲེན་མོ་བས་ཀྱང་ སྒྲེན་མོར་ ལངས་ ཏེན་ཏུ །

11. ཤད་ཞིག་ ལེགས་ ཐུས་ རྟག་ཏུ་དགའ་པོ་ བཟློག་ཀྱང་ཐུར་ཅིང །
བདག་གི་ ཕྱོགས་ ཆོག་ ལེགས་ཅན་ ཤཱཀ་ལ་མི་ ལེགས་པ །
དེ་ལངས་བ་དག་ཞི་ཐུ་ བཞིན་ཅ་མ་ ཤལ་ཤས་ ཁ་ཅ །
དེ་ལངས་བ་དག་ ཤད་ཅ་ ཤལ་ཤས་ཏེ་ཆ་ཅ་ཞིག་ཐ ॥

12. ཤཱཀ་ལྷན་ །
ཐ་ཁོ་ བདག་ཉིད་ ཆ་དང་ ཤཱཀ་ ལེགས་ ཆུ་ མཆས་དང །
དེ་བཞིན་ ལུ་ ཆོགས་ དགེས་ ཁ་ཤེ་ བས་ཤ་ལ་ ཤས་ཤ་ལ་ ।
ཁ་ཤེ་ ཆ་ལ ཁ་ལས་ ལ་ཏན་ ལྷ་ལ་ ཐ་ལ་ ཤ ।
ལ་ལུ་ བས་ན ཁ་ཤེ་ ཤད་ ཤ་ ཅ ।
ལ་ ལ ལ ॥"

དགེ་ཚུལ་ལ། ཕ་ལ་ཡ་ཐ་ཤ ཤ ལ ལ ལ

Then, SHATS'HOMA, the daughter of SHAKYA (the gladiator), having heard this disagreeable upbraiding and talk of herself, sitting before the domestics uttered the following verses:

1. "Sitting, standing, and walking, those that are venerable, are pleasing when not concealed. A bright gem will give more lustre if put on the top of the standard. 2. The venerable are pleasing when they go; they are agreeable also when they come. They are so whether they stand, or whether they are sitting. In every manner the venerable are pleasing. 3. The man excellent in virtue is pleasing when he speaks; he is so also when he sits still. As an example, doth not the *Kalapinka* bird appear more beautiful when she chaunteth her lovely song in your presence? 4. The venerable man who putteth on a garment made of the *kusha* grass, or whose squalid clothing concealeth not his emaciated body, still shineth with his own lustre. He that hath good qualities is adorned by those qualifications. 5. They who have put off all vices are venerable. Fools, committing vices, how much soever they be adorned, are never pleasing. 6. Those that have malice in their heart, yet speak a sweet language, are like a poisoned bowl into which nectar is poured; or a cleft on a rock that is rough both inside and outside. Communion with such men is like contact with the mouth of a snake. 7. With respect to the venerable, all resort to them, all reverence them. They are supported and cherished by all men, as the stairs descending to the water's edge are kept in repair by the multitude. The venerable are always like a bowl full of milk and curd. It is a great happiness to see human nature capable of such purity. 8. Fraught with blissful consequences is the gift of such men as have renounced the company of the wicked, and being directed by a venerable religious guide, are become enamoured of the doctrine of the most perfect (Buddha). 9. For such as have restrained their body, have suppressed the several defects of it, have refrained their speech, and never used a deceitful language; and having subdued the flesh, are held in restraint by a pure conscience: for such, to what purpose is the veiling of the face? 10. They that have a cunning heart are impudent and shameless; and having not the required qualities, do not speak the truth:—though they should cover their body even with a thousand clothes, they would go about in the world more naked than the unclothed. 11. They that have concealed their passions, and have kept them under subjection, and are content with their own husbands, and think not on any other;—such women, when not concealed by a veil, shine forth like the sun and moon: for such, to what purpose is the veiling of the face? 12. Moreover, DRANG-SRONG, (S. *Ris'hi*,) the great Lord (God), who is wise in knowing the hearts of others

Digitized by Google

yea, also the whole company of the gods, know my thoughts, my good morals, my virtues, my vows, and my chastity. Therefore, why should I conceal my face?"

Zas-Qtsang-ma, (S. *Shuddhodana*, the father of SHAKYA,) her father-in-law, was much pleased with these expressions, and presented her with several precious things. He uttered at the same time a *slôka*, the meaning of which is this: 13 "My son being adorned with such qualities as he has, and my daughter-in-law having such virtuous qualifications as she describes; to see two such pure persons united together, is like when butter and ghee (clarified butter) are mixed together."

3. RATNAVALI'S LETTER TO SHAKYA.

§. 238. *Mutig-chen*, (S. *Ratnavali*,) a young princess of Ceylon, the daughter of the king of Singala, having been informed by some merchants of Central India (*Madhyam*) of Buddha and of his doctrine, she was much pleased with it; and, when those merchants returned home, she sent some presents to CHOM-DAN-DAS (SHAKYA), with a letter of the following contents:

ལྷ་དང་མྱ་ཨིན་མི་ཡིས་རྒྱན་བཞིས་པ། ། རྒྱ་དང་བསྡུད་དང་བཟློག་ལས་ཏེས་ལྷ་ཁ་ཞིང་ །
ཁཏོ་ལོ་ཁམས་པ་ཆུ་ཆེར་ཐམ་ཁམས་པ། ། ཐུབ་ལྷ་ཁ་ཐུབ་ཀྱི་ཆ་ལས་ཕ་ཁ་ནས་ཁ་ཤོད་ ॥

"Reverenced by the *Suras*, *Asuras*, and men; really delivered from birth, sickness, and fear; Lord! who art greatly celebrated by thy far extending renown, from the sagé's ambrosial portion, kindly grant me! (meaning religious instruction or wisdom.")

SHAKYA received this letter, and sent to the princess a picture of *Buddha* on cotton cloth, with some verses written above and below the image, containing the terms upon which refuge is obtained with *Buddha*; *Dharma*, and *Sangha*, and a few fundamental articles of the faith; together with two stanzas recommendatory of Buddhism. In a letter to the king of Singala, SHAKYA prescribes with what solemnity this image should be received, the letter perused, and made known in Ceylon.

The stanzas are these. See *Dulvá*, vol. 5, leaf 30.

1. ལངས་ལངས་ལངས་ཏ་ཞིང་ལྷུང་བར་ཐ། ། ས་ངས་ཆོས་བསྟན་ལ་ལག་ལར་ཐ ।
ལངས་ལ་ལ་ཕྱི་ཚིམ་ན་ཐུང་ཆེན་བཞིན ། ། ལྕགས་ལ་ནི་ཁ་ཤེ་ནི་ཁཏོ་ལར་ཐ ।
2. ཁང་ཞིག་རབ་ཏུ་བཀ་ལོང་པར ། ། ཆོས་ལྟར་ལ་ལངས་ལ་ཐ་ལ་ཁ ।
ཤེ་བའི་ལྕོར་བ་རབ་ཐུངས་yས ། ། ཐུ་ཁ་བསྟན་ཏ་ཨ་ཁ་ཏེད་པར་ལ་ཐུར ॥

1. "Arise, commence a new course of life. Turn to the religion of *Buddha*. Conquer the host of the lord of death, (the passions,) that are like an elephant in this muddy

Digitized by Google

house, (the body,) (or conquer your passions, like as an elephant subdues every thing under his feet in a muddy lake.) 2. Whoever has lived a pure or chaste life, according to the precepts of this *Dulvá*, shall be free from transmigration, and shall put an end to all his miseries."

4. Compendium of the doctrine of Buddha in one sloka.

§. 239. ༄༅ ། ཕྱིས་པ་ཅི་ཡང་མི་ཐུ་ཐུ ། "No vice is to be committed,
དགེ་བ་ཕུན་སུམ་ཚོགས་པར་ཐུ ། Virtue must perfectly be practised,—
རང་གི་སེམས་ནི་ཡོངས་སུ་གཙལ ། Subdue entirely your thoughts.
འདི་ནི་སངས་རྒྱས་བཀའ་པ་ཡིན ། This is the doctrine of *Buddha*."

5. A Moral Maxim.

§. 240. ༄༅ ། ཕམས་ཅད་ཚོས་ནི་མཉན་པར་ཐུ ། ། ཕོས་ནས་རབ་ཏུ་ཟད་ཐུ་ཤེ ། ། "ཅང་ཞིག་བདག་ཉིད་མི་འདོད་པ ། ། དེ་དག་ཀཱུན་ལ་ཡ་མི་ཐུ། ། "

See བཀའ་འགྱུར, མདོ, vol. ཀ, leaf 174.

The same in English.

Hear ye all this moral maxim, and having heard it keep it well: "Whatever is unpleasing to yourself never do it to another*." (Do unto others as you would be done by.)

6. Another Maxim.

§. 241. ༄༅ ། འཇིག་རྟེན་བདེ་བ་རྣམ་ཐེ་ལ ། ། དེ་ཀུན་ཀཱུན་བདེ་འདོད་ལས་ཐུང ། ། །

and on account of his being chief and immutable, he is called the chief of rarity (or the rarest Being).

8. Who is the Supreme of all ?

སྟོན་པ་ཀུན་དགའ་རྒྱལ་བས་བྲམ་ཟེ་པད་མའི་སྙིང་པོ་ལ་ ।

By the teacher Goutama, (Shakya) to a brahman (called) Padma Garbbha.

See ཧཱུཾ་ཡ, vol. ཁ, leaf 190, in the བཀའ་འགྱུར.

§. 243. ། ། ཐུན་ཕྱིག་མཆོད་ཐུན་རིགས་ཀྱི་མཆོག ། ། རྩེལ་ཐོ་ཡར་མཆོག་ནི་ཉི་མའི་ཕྲ ।
ཨ་ཡི་མཆོག་ནི་ཆུལ་པོ་ལྟེ ། ། ཆུ་མཆོ་ཀུ་ཡི་རིགས་ཀྱི་མཆོག ।
ཟླ་བ་ཆུ་ལྷར་རིགས་ཀྱི་ཁོ་ཆོ ། ། ཉི་མ་ཕྱད་ཕྱེད་རིགས་ཀྱི་ཁོ་ཆོ ।
ལྟེད་དང་འོག་དང་ཕན་ཚར་ལས་ ། ། འགྲོ་བའི་འགྲོ་བ་རྣམ་ལྟེད་པ ।
ཕྱ་དང་བཅས་པའི་འཇིག་རྟེན་ན ། ། ཟླ་བའི་མཆོག་ནི་ཕ་ལོག་ལངས་ཆེས ། ।

Translation.

Burnt-offering (of fragrant substances) is, the chief of all sacrifices. The prince of poetry (or versification) is, the god (or regent) of the sun. (Apollo). The chief of men is, the king. The ocean is the chief of all waters. The moon is the principal of the planets (moving stars). The sun is the principal of all the luminous bodies. Whatever walking (rational) beings are in this world, above, below, and round about (us), including all the gods (angels) also, the speaking (or rational) chief (of them all) is, THE ALL-PERFECT BUDDHA.

9. Who is the true Protector ?

§. 244. ། ། ཆོ་ཏམ་པ་ དང ནི ཁ ལ ཀ ཀ ཡ ། ། ཨ ཏ ེ ལ ལ ལ ། ། །

10. WITH WHOM REFUGE MAY BE TAKEN.

See བསྟན་འགྱུར། བསྟོད་ཚིགས, vol. ཀ, leaf 89.

§. 245. ། གང་ལ་སྐྱོན་མེད་ཅང་ཞིང་ ། ། ཡོན་ཏན་དཔག་མེད་མངའ་བ་དང་ ।
ཐམས་ཅད་མཁྱེན་དང་ཐུགས་རྗེ་ཅན ། ། དེ་ལ་བདག་གི་སྐྱབས་སུ་མཆི ॥

Translation.

Who is void of all defects, and who abounds with immense good qualities (perfections); who is all-knowing and merciful, to Him will I fly for protection.

10. ON THE SAME SUBJECT.

Ibid. leaf 47-48.

§. 346. ། གང་ལ་སྐྱོན་ཀུན་ཡོངས་མེད་ལ ། ། ཡོན་ཏན་ཐམས་ཅད་ཡོངས་རྫོགས་ན ।
ཆོངས་དང་ཁྱབ་འཇུག་དགང་ལྡན་ཆེ ། ། དེ་ལྟར་གདགས་གྱི་སྐྱེས་པ་ཡིན ॥

Translation.

In whom there are no defects, and who has all the perfections (required in a BUDDHA); be he called BRAHMA, VISHNU, or the great ISHWARA. He also is my teacher (or Buddha).

---

11. Here follow two specimens of Tibetan translation from the great Sanscrit Epic, the *Mahá Bhárata*, by Vyása, the Rishi, called in Tibetan ངང་ཕྱོ་ཐུབ་པ (Drang srong *rgyas*-pa, meaning: the copious hermit or sage); first, the speech of Arjuna, and secondly, a short description of the quality of the soul.

11. THE ADDRESS OF ARJUNA TO VISHNU.

Extracted from the Stan-gyur བསྟོད་ཚིགས, vol. ཀ leaf 25, also leaf 51, 52.

§. 247. ། ཀུན་ཏཱི་བུས་ནི་དེ་བཞིན་ན ། ། ཐམས་ཅད་ཀྱིན་རྒྱ་ནོམ་པར་གནས ।
མཆོག་ཏུ་བཟློ་བས་ནོན་པ་ཡིས ། ། ཁུམ་པ་ཡིས་ནི་འདི་སྐད་སྨྲས ॥
ཁྱབ་འཇུག་ཀཱུན་ནས་ནོམས་མཐོང་བས་ན ། ། འཕགས་པར་འདོད་དེ་ཀུན་པ་ལ ।
བདག་ཀྱི་ཀུས་ནི་ཁུ་ལྡར་ཅིང ། ། ཁ་ལངས་ཡོངས་སུ་སྐམ་པར་ཕྱིད ।
ང་ཡི་ཀུས་ནི་འདར་ལྡར་ཅིང ། ། ཤུ་ལངས་ནམ་པར་ལྷད་བར་འགྱུར ।
ཀཱུ་ནི་ལག་ནས་ལྷུང་ལྡར་ཅིང ། ། པགས་པའང་ལངས་ལ་ཆོངས་ལ་ཆགས་པར་འགྱུར ॥
ང་ཡི་ཡིད་ནི་ནམ་འཁོར་བས ། ། ཀུན་པར་ཐ་བར་ཐལ་མ་ལྡར ।
ཀུན་ཀྱི་དོན་ཐ་ཕྱིལ་ལྷིད་དང ། ། ལོངས་ལྡེད་བདེ་བ་འདོད་ལྡར་པ ।
དེ་ཕྱིད་ལྷག་དང་ནོར་ནམས་ནི ། ། ཟློངས་ནས་ང་དང་འཕགས་པར་ཀུན ॥

Translation.

The son of KUNTI (ARJUNA), perceiving that they were all his relations, being greatly affected through compassion for them, and seized with horror, thus said:

Digitized by Google

"Having beheld, O Vishnu, my kindred waiting ready for the fight, my body is seized with horror, my mouth also is entirely dry; my frame trembleth with anguish, the hair standeth on end upon my body; my bow escaped (escapeth) from my hand, my skin also is all over parched. My mind being in confusion, I am unable to fix it. Those for whom I wished dominion, wealth, and the enjoyments of life, they, abandoning life and fortune, are ready to fight against me."

12. THE NATURE OF THE SOUL.

Ibid. leaf 35.

§. 248. ཨཨ ། ། ཁདཿ་ནི་མཆོག་ཐྲིས་མི་ཁཆོད་ཅིང ། ། ཁདཿ་ནི་མེ་ཡིས་མི་ཁཆོག་ལ །
ཆུ་ཡིས་ཁ་ཐུ་ལ་བར་མི་ཁ་ཐུ་ར་ཏེ ། ། ཁདཿ་ནི་ཆུང་ནས་ལྷེས་ས་ཁ་ཐུ་ར ། །

Translation.

The weapon cutteth it (this) not; the fire burneth it not; the water corrupteth it not; the wind drieth it not away*.

13. HOW THE DOCTRINE OF SHAKYA SHOULD BE RECEIVED BY THE LEARNED, AND THE PRIESTS.

See བཀའ་ཁ་ཐུ་ར, མདོ, vol. ཨ leaf 230, also ཐུན་ཁ་ཐུ་ར, མདོ, vol. ཆ leaf 26, and elsewhere.

§. 249. ཨཨ། ། བསྲེགས་བཅད་བཏུ་ཐལ་ཐའི་ཁལ་ཐ་ཅ ། ། མཁས་པ་ཆེས་ཐྲིས་ཡོངས་བཏུགས་ནས །
བདག་ཁས་ཀྱང་ཐུང་ཐ་ཁ་ཕྱོང་དག ། ། ཀུན་པའི་ཕྱིར་ནི་མ་ཡིན་ནོ ། །

Translation.

Priests! like as gold is tried by burning, cutting and filing, the learned must examine my commandments (doctrine) and receive them accordingly, and not out of respect (for me).

14. SHAKYA OF THE SCYTHIAN RACE.

བཀའ་ཁ་ཐུ་ར, མདོ, vol. ཇ, leaf 288, 291, in the Lankavatara Sutra.

§. 250. ཨཨ ། ། ང་ནི་ཐ་ཏ་ཡ་ནའི་རིགས ། ། ཁཆོད་མའི་ཁནས་ནས་ཐུང་བ་ཡི །
ཐ་ཏན་འདས་པའི་ཚོང་འགོ་བའི ། ། ཆོས་ནི་ལེགས་ཅན་ཆགས་ལ་ཡོད ། །

Translation.

I (Shakya) am of the Scythian nation, born of an undefiled place. I teach a religion (doctrine) to animal beings (men) for entering into the city exempt from pain, (i. e. I teach how to be emancipated, or delivered from bodily existence.)

* When the author was prosecuting his Tibetan studies at the monastery of Kanum, he was struck with two passages in the *Stan-gyur* collection, which he immediately recognised as having met with in a duodecimo volume of Robertson's Disquisition on India, presented to him by Mr. Moorcroft in Cashmír. The two extracts in the text above are those alluded to; he mentioned to Dr. Gerard having found these Tibetan translations from the Mahábhárata, and was some months afterwards surprized to see in the Calcutta newspapers, an announcement that he had discovered the *lost volumes* of that great Indian epic! The object of the present note is merely to correct the misapprehension which thus got abroad, as it was only from Dr. Wilkin's English translation of the passages in question that he was enabled to recognise the Tibetan translations to be taken from the same work.

Digitized by Google

15. Moral Sentence.

The following moral sentiment taken from Chan'aka's Nití Shástra: "*Svadéshé pújyaté Rájá ; Vidván sarvatra pújyaté,*" (the literal version of which, in Latin, is: "*Suo regno colitur rex ; doctus ubique colitur,*") has been thus rendered by the Tibetans:

§. 251. ། ། རྒྱལ་པོ་རང་གི་ཡུལ་ན་བཀུར། ། ཡོན་ཏན་ལྡན་པ་ཐམས་ཅད་ན་བཀུར། །

A king is honoured in his own dominion; a talented man is everywhere respected.

---

16. Remarkable Sayings,

(taken from a work entitled, in Tibetan: ། ། ལེགས་པར་བཤད་པ་རིན་པོ་ཆེའི་གཏེར་ཞེས་བྱ་བའི་བསྟན་བཅོས། in Sanscrit: *Subhás'hita Ratna Nidhi Náma Shástra*, that is, "A Work of Elegant Sayings, entitled: *A Treasury of Jewels,*" written by *Kungá Gyel-tsan* (རྒྱལ་དཔལ་མཚན), in Sanscrit *A'nanda Dwaja*, the celebrated *Sa-skya Pánd'ita*, in the 13th century after Christ.)

---

§. 252. ། ། བདག་ཉིད་ཆེན་པོ་ཡོངས་ཟློག་ཏུ། ། ལྷ་ཁ་ཅན་ཆོས་ལ་ཕྱག་ཕུལ་པ། །
ཐོ་ངན་ཁང་ཐེའུ་ལས་ཆུ་ནི། ། ཐོམ་ནས་ཁྲོན་པ་ཕྱེད་དང་མཆོངས། །

He who entirely rejects Buddha, the Patron, and pays reverence to other Gods, acts like that foolish man, who, being thirsty, sinks a well on the bank of the Ganges.

། ། མིག་ཡང་དང་མཉམ་མེད་ཅེ། ། མོངས་པ་དང་མཉམ་ཆུད་པ་མེད། །
ནད་དང་འདྲ་བའི་དགྲ་མེད་ཅེ། ། འཆི་བ་དང་མཉམ་འཇིགས་པ་མེད། །

There is no eye like the understanding: there is no blindness like ignorance: there is no enemy like sickness: nothing dreaded like death.

། ། ཚོར་ཡམ་རིག་པ་ལྡན་ཕྱིར་ན། ། དམན་པ་ཅམས་ནི་ཇི་ལྟར་ཡང་ཕྱིར། །
ཁོ་འཕངས་ཁགས་པོ་ངེ་དག་གིས། ། མཁས་པ་ཤིན་ཏུ་ཆུང་བར་འགྱུར། །

Low-minded men, should they become wealthy or learned, grow arrogant: a wise man, by these excellencies, becomes the more humble.

། ། ཁཉན་ལས་འཆོལ་ཞིང་ཟས་ཞིམ་འདོད། ། ལྷོང་ལོས་འཆོ་ཞིང་ཆེངས་པ་ཆེ། །
བསྟན་བཅོས་ཤེས་མེད་ཟློད་པར་འདོད། ། ཚོད་ཀྱི་ངེ་ཁམས་ཁཞད་ཁད་ཟ། །

To seek to get from others, and yet to desire to fare on delicacies: to live by begging, and yet to have great pride: to be ignorant of literary works, and yet to wish to dispute; these three actions make you ridiculous to others.

Digitized by Google

III. COLLOQUIAL PHRASES.

§ 253. ཕན་ཚུན་སྐྱ་ཐུབ་ཅིག, may you be happy (may you prosper), may it please (your honour).

ཐོབ་པར་ཐུབ་ཅིག, may you be victorious.

བཀྲ་ཤིས་པར་ཐུབ་ཅིག, may you be glorified and blessed.

ཕྱག་འཚལ་ལོ, I salute you (I thank you).

ཁྱེད་པ་ཕེབས་པོ, you are welcome.

ནང་རྒྱུག་ཤིག, } please to enter.
or ནང་རྒྱུ་ཐུབ་ཅིག, }

གདན་འདི་ལ་བཞུགས་ཤུ་ཤོལ, I beg (you) to sit on this couch (stuffed seat).

ལྷད་ན་བཞུགས་ཤི་འདི་ལ, or on this chair.

བདེ་བར་ཕེབས་སམ, are you happily arrived?

ང་བདེ་མོ་ཕེབས་རྗེན, I have happily arrived.

ཐུ་ཤར་ཤས་བདེ་མོ་འདུག་ཡོད, are you in good health ?

ནད་མེ་མངའ་འམ, have you no sickness ?

དགེ་མཚན་ཤི་ཕྱུགས་རྗེ་ཡིས། ང་ལ་ད་ལྟ་ལུས་དང་སེམས་ཀྱི་བདེ་བ་ཅཱིས་ཚ་ཡོད, by the grace of God, I am well now, both in body and mind.

ཁྱོད (or ཐུ་ཅཱིགས, Sir, or your honour,) ནམ་ཕེབས, when are you come ? (when did you arrive ?)

མདའ་ཧི་ཨ་ནུ་ཚ་ན, yesterday at sunset.

ལམ་ན་ཐུ་ངལ་བར (ཨཀྷ་བར) མ་ཐུར་ཏམ, have you not been fatigued on the road ?

ང་ཅི་འང་ངལ་མ་ཟད, I was not fatigued at all.

ཅི་ལ་བཞེན་དེ་ཕེབས, on what sort of carriage came you ?

ང་འཕྲེགས་དཔྱང་ལ་འདུགས, I came in a palanquin.

གྲུ་ཆེ་འམ་ཤིང་རྟ་ཁྲོ་བ་མ་ཐུས་པོ, I could not find a boat (ship), neither a horse or carriage.

ད་རེ་ཞིག་འདི་ན་ཐུ་ངལ་ཞོ་བ་མཛོད་ཅིག, now please to rest here for a while.

ཕྱུགས་རྗེ་ཆེ, (great mercy!) I thank you: (or I thank for your offered kindness).

ཁང་ཁྱིམ་ཁང་འདི་ན་བཞུགས་འཐད་མཛོད་ཅིག, please to take your lodgings in this apartment.

རྗེ་དང་རྗེ་དགོས་པ་འཐུད་ན་ང་ལ་མོལ་ཅིག (or བཀའ་སྩོལ་ཅིག) དང་བདག་ཅིས་དེ་ཕམས་ཅད་དབུལ་བར་ཐུའོ, whatever you may want, please to command me, and I will furnish it.

Digitized by Google

ནང་མོ་བདེ་ལེགས, good morning.

ཉིན་མོ་བདེ་ལེགས, good day.

རྒྱལ་མོ་བདེ་ལེགས, good evening.

མཚན་མོ་བདེ་ལེགས, good night.

བདེ་བར་གཟིམས་ཤིག, may you sleep well.

བདེ་བར་གཟིམས་སམ, have you slept well?

ང་ཅག་དང་མཉམ་པོ་གསོལ་རྩ་ཞིག་མི་འདོན་ནམ, will you not drink some tea with us?

གཅིགས་ཆོ་ང་དང་དགོངས་འཁུམ་མི་གསོལ་ལམ, will you not dine and sup (with us)?

ཁྱེད་ཅག་ལ་ནས་ཆང (h. ཐེམས་འབྲང) དང་ཡར་ཐག (h. འདོན་ཐག) ཡོད་དམ, have you some acid liquor (distilled from barley), and brandy?

གཤིས་ཀ་འཐག, ང་ཅག་ལ་ཐུན་ཆང་ལང (h. ཐུན་ཐེམས) ཡོད, ང་ལ་ཕྱུན་ལ་རྒྱང་ཟིག་ཡར་ཐག, I beg to give me first a little brandy.

ཞིམ་པོ་འཐག་ནམ, is it (savoury) pleasing to the taste?

ཞིམ་པོ་འཐག, it is pleasing.

ཞིམ་པོ་འཐག་ན་རྗེ་ཚོམ་འཕད་འདོན་ཟིག་ང་ཅག་ཀྱིས་ནཞན་ལང་དབུལ་ཐུབ, if you find it to your taste, please to drink, we will present you another (bottle) also.

ཐུགས་རྗེ་ཆེ, I thank you.

འདི་ཚོམ་ཆོད, this is enough.

ནས་ཆང་འདི་རྒྱང་ཟད་ཕྱུ་ཡ་མོ་འཐག, this liquor of barley is a little sour.

ཐུན་ཆང་འདི་ནང་ལྷུལ་ནས་ཡིན, from what country is this wine?

ངེ་ང་ཅག་ནས་ཐུན་ཆོས་ནས་ཡིན, it is from our vineyard.

ད་ལོ་ཐུན་འབྲུམ་ལགས་པ (འཁུར་པ) ཐུང, this year we had fine grapes.

ཁྱེད་ཅག་ཀྱི་ཁང་པ་ན་ད་ཅང་ཐུན་འབྲུམ་ཡོད་ན་ལ་རྒྱང་ཟད་ཕྱུལ་ཅ་ནས་ཤོལ, should you still have any grapes, in your house, I beg you to favour me with some.

འདི་ནི་ཐུན་དགར་ཏོ, འདི་ནི ཐུན་ནག་ནོ, these are white grapes, these are black grapes.

ནཤིས་ཀ་བདེ་མོ་ངང་མངར་མོ་འཐག, they both (each of them is) are beautiful and sweet.

ཐུན་འབྲུམ་འདི་ཚོམ་ཆེན་པོ་བདག་ཀྱིས་ནམ་ཡང་མ་མཐོང, I have never seen such large grapes as these are.

ད་ཅང་འདོན་ཟིག, be pleased to take yet more, (to help yourself again.)

ད་ཆོད, (ཆོག་ཆོག,) མང་པོ་ཟོས, enough, I have eaten much.

Digitized by Google

ཕན་རྗེ་ཆེ, I thank you.

ཁྱེད་ཚུ་ཐམས་ཅད་བདེ་མོ་བཞུགས་ཤིག, may you all remain in peace.

ཁྱོད་ལམ་ན་བདེ་བར་སྐྱོད་ཅིག, may you well proceed on your way.

དེ་ན་བཟོད་པ་ཆེན་པོ་དེ་ཅི་ཡིན, what is that large building yonder ?

དེ་དགོན་པ་ཞིག་ཡིན, it is a monastery.

དེ་ནང་ན་ཐུ་དག་ཏན་ནས་མོ, who dwell there ? who inhabit it ?

ཆོས་པ་རིགས་ས་མོ, or ཆོས་མཛད་པ་རིགས་ས་མོ, religious men.

དེ་དག་གི་དགོན་པར་ནང་རྒ་ལེར་ཆུང་ངམ, is it allowable to enter their monastery ?

ཆུང་ངོ, it is allowable (one may enter).

ཏན་ཚ་ཕྱོགས་ཤད་ནང་ན་ཡོད་པ་ཐམས་ཅད་བདག་གིས་ཡོངས་ཐུ་བཟུ་བར་འདོད་དོ, should I be permitted, I wish to see (examine thoroughly) every thing, that is to be found there.

ཐུ་ཞིག་ཤེས་ཤིས་ལན་འདེབས་ཐུབ་པའི་ཆོས་པ་མཁན་པ་ཅན་ཞིག་ངའི་རྩ་ངར་རྒ་ལ་ཤོག་ཕེབ་ཤིག, let any one (go and) request (or beg of) an intelligent *gélong* (religious man) who is able to answer my inquiries, to come hither to me.

དེ་ཡིས་ཁྱེད་ཅ་ནང་རྒ་ལམ་ཡོ, conducted by him, I will enter.

ཁྱོད་ཀྱི་འདོད་པ་བཞིན་རྒ་ཏུ་ཁྱོད་ཞིག་འདིར་ཕེབས་མོ, here is a *gélong* (priest) come according to your wish.

ཕྱོགས་པ་ལེགས་མོ, you are welcome.

ཁོད་ཀྱི་མཚན, (what is) your name ?

ངའི་ཆོས་མིང་ཚུལ་ཁྲིམས་རྒྱ་མཚོ་ཡིན, my religious name is *Tshul-khrims* r*Gya-mtsho*, " Ocean of good Morals."

དགོན་པ་འདིའི་ནང་ན་ཅི་ཙམ་ཅི་ཡོད་ཁྱེད་ཀྱིས་ང་ལ་ཞིབ་ཏུ་བཤད་རྒ་ཤོལ, I beg you to tell me, in detail, every thing that is to be found in this monastery.

ཁོད་ཀྱི་བཞེད་པ་བཞིན་རྒ་བདག་གིས་དེ་ཐམས་ཅད་བཤད་པར་ཐུབ, I will explain every thing according to your (honour's) wishes.

འདི་ནི་ཐུ་མའི་བཞུགས་པ་ཡིན, this (chamber) is the residence of the Lama (superior, or high priest).

དེ་ཕྱོགས་ན་དེ་ནི་མགན་པོའི་ཁྲིམ་ཁང་ཡིན, there on that side is the principal's chamber.

ཕྱོགས་འདི་ན་ནི་ཐོག་དཔོན་ཀྱི་བཞུགས་ཏན་ས, on this side is the professor's (teacher's) apartment (or dwelling place).

Digitized by Google

ཁང་པ་ཆེན་པོ་དེ་ནང་ན། མོང་ན་ཕྱག་མཛོད་བཞུགས་སོ།, in that large room, in the upper story, resides the treasurer.

དེའི་འོག་ན་ཡོད་པའི་ཁང་པ་དག་ན་ཟའུ་པ་ཞུགས་སོ།, in the rooms below it, dwells the steward (butler, caterer, provider of victuals, &c.)

སྟོད་ཀ ཁར། འོག་ཏུ་བཟེགས་པའི.ཁང་མིག་འདི་དག་ནི་དགེ་འདུན་ཕྱི་ཞབས་ཁང་དག་མོ།, these small staired rooms (cells) above, in the middle and below, are the dwelling places of the priests (or monks).

འདི་ནི་དགེ་འདུན་ཕྱི་འདུ་ཁང་ཡིན, this is the place of congregation for the priests.

དེའི་མོང་ན་དེའི་མཆོད་ཁང་ཡིན་, that above it is the place of sacrifice (or offering).

འདོ་དག་ནི་མཆོད་པའི་ལག་ཆ་དག་མོ།, these are the implements of sacrifice.

དེའི་མོང་ན་དེ་ནི་ཐུ་ཚན.ཁང་ཡིན, that above the latter is the holy chapel (or shrine).

འདི་ནི་ལྷ་ཁང་ཆེན་པོ་ཞིག་ཡིན, this is the large temple of the gods.

སྒོ་ཁང་ན་སྐུ་འདི་འདག་ནི་ཕྱག་ཆེན་བཞི་དང་ ། ཆོས་སྐྱོང་རྣམས་ཀྱི་རྒྱ་མོ་ དག་ཡིན་ལགས་སོ།, these pictures here in the vestibule are the (painted) images of the four great (fabulous) kings, and of the guardians or defenders of religion.

ནང་ན་ཐིག་པའི་ལོགས་ན་ཡོད་པའི་རྒྱ་མོ་དག་ནི་སངས་རྒྱས་དང་ ། བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཀྱི་སྐུ་འདུ་དག་མོ།, the images, within, found on the side of the wall, are representations of Buddhas and of Bodhisatwas.

འདི་ནི.ཐིག་སྐུའོ།, this is a picture (painted image).

འདི་ནི་གྱུ་ཁས་སྐུའོ།, this is a cast (molten) image.

འདི་ནི་འཕྲར་སྐུའོ།, this is a carved image (bass-relief).

དེ་ནི་ཕྲན་ས་ཀ་ཡ.

འདི་ནི་ཀུ་ཏེན་དང,	these here are the representations of	a Buddha's person, i. e. a Buddha image.
འདི་ནི་ཆགས.ཏེན་ནང,		his doctrine, i. e. a sacred volume.
འདི་ནི་ཕྱག.ཏེན་ནམ.ཡིན.ནོ		his grace or mercy, i. e. a holy shrine, or small pyramidial building.

ཐེག.ཆགས.ཀྱི.འདི.ན.ལངས.ཐུབ.ཆོ.ཆ.ལ.ཁ.ལ.ཡ.ཏ.ཐུ.ཆ.ལ.ཀ.ཡ.ཏ.ཐ ལ.ཀ.ཡ.ཏ.ཐ ལ.ཀ.ཡ.ཏ.ཐ

སྐད་ཆེ་ཞིག་ལགས་ཤོག་ཅེ་ཁངས་ལ་ཁྱེད་ཀྱིས་རྒྱ་ཁྱེར།, I beg you to open a volume, and to show it me.

སྐད་ཆེ་ཞིག་འདི་ནི་མཆོག་པར་ཡིན།, this volume is printed with vermilion (red ink).

འདི་ནང་ན་སྐད་ཕྱ (or ཤོག་ཕྱ) ལྔ་བརྒྱ་ཙམ་མཆིས་སོ།, in this (volume) there are about 500 leaves.

འདི་ནི་མགོ།, འདི་ནི་ མཇུག་གོ།, this is the beginning, and this the end.

ཤོག་ཕྱེ་ཕན་ཚན་ལོགས་དང་ཐུག་ལོགས་ཏེ་ཏེ་ལ་ཡིག་ཕྲེང་བདུན་བདུན་ཡོད།, there are on the front and back of each leaf seven lines.

པར་ཁས་ལ་པོ་འདུག, དཔ་ཡིག་དང་ཕྱས་དག་དང་དེ་དང་འདྲ་བ་ཡོད་ན་ཁ་ལ་ཏི་ཆེན་པོ་མཆིས་སོ།, the print of it is clean ; if orthography and the correction of the errata be in accordance therewith, this volume is of great value.

འདི་ནི་ཁས་ལེར་ཆ་དང་དངུལ་ཆས་ཕྲིས་པའི་སྐད་ཆེ་ཞིག་ཡིན།, this is an incomplete volume, written with gold and silver pigment.

འདི་དག་ནི་པར་མ, དེ་དག་ནི་རོ་པར་ཐུ་དཔེ་ཆ་དག་ཡིན་ནོ།, these are printed, those lithographed books.

འདི་ན་ཡི་ཁེ་དཔྲ་ཅན་དཔྲ་མེད་ཀྱི་ཕྱི་ཕྱ་ མ་ཆགས་ཀྱང་མང་པོ་བཞུགས་སོ།, there are here many MSS. (manuscripts) also, both in the capital and small character.

འདི་ན་པར་ཁང་ག་ན་ཡོད, where is (here) the printing house?

དེ་དེ་ཕྱོགས་ན་འདུག, it is on that side.

ཨ་དེ་ནི་པར་དཔོན་ཡིན, དེའི་ནང་ན་ཟབས་དེ་དག་ནི་པར་ཁལ་ཆགས་ཆགས་སོ།, that man yonder is the principal printer, the others near to him are his working men.

ཨ་འདི་ཁང་པ་ཡིན or ཁང་ལྷལ་པ་ཡིན, from what place is this man? or what countryman is this man?

ཁོ་འདི་པ་ཡིན or ལྷལ་འདི་པ་ཡིན, he is from this place, or he is from this country.

དེ་པ་ཡིན or ལྷལ་དེ་པ་ཡིན, he is from thence, or from that place, he is from that country.

ཁོ་ང་ཅག་པ་ཡིན། ཁོ་ང་ཅག་གི་ལྷལ་པ་ཡིན, he is from us, he is our countryman.

འདི་ཨ་ཛི་ཡ་ཕྱ་ཕྱིད་པ་ཡིན, དེ་ཡི་ཕྱིད་པ་ཡིན, this is an Asiatic, that is an European.

འདི་རྒྱ་ཁར་པ, དེ་རྒྱ་ནག་པ་ཡིན, this is an Indian, that is a Chinese man.

ང་ཏ་ཛིག་པ་ཡིན, I am a Tájik, (a Persian.)

འདི་བོད་པ, དེ་བལ་པོ་པ་ཡིན, this is a Tibetan, that is a Nepalese.

འདི་ཏོ་ཁ་པ, དེ་སོག་པོ་ཡིན, this is a Turk, that is a Mongol.

Digitized by Google

འདི་ནི་ཏོ་རཀ་མོ་ཞིག་ཡིན, this is a Turkish woman.

འདི་ན་ཏོ་རཀ་ཕྲུག་ཅིག་འདུག, there is a Turkish boy.

འདི་ཁམས་པ, དེ་དབུ་ཙང་པ་ཡིན, this is of Khams-land (or a Khámbá), that is of Utsang (or middle Tibet).

འདི་དབུ་པ, དེ་ཙང་པ་ཡིན, this is of (the province) U, that is of (the province) Tsang.

འདི་གླེ་པ or གླེ་འབྲུག་པའི་ཡུལ་པ་ཡིན, དེ་མོན་ཡུལ་པ་ཡིན, this is of Bhután, that is a Mon.

འདི་མངའ་རིས་པ, དེ་ནི་ཁ་ཆེ་པ་ཡིན, this is of Nári, that is a Cashmerian.

འདི་ནི་ཆེ་མོ་ཞིག་ཡིན, this is a Çashmerian woman.

འདི་ལ་དྭགས་པ, དེ་ནི་སྤལ་ཏི་ཡུལ་པ་ཡིན, this is of Ladák, that is of Beltistan or Little Tibet.

འདི་ལྷ་ས་པ, དེ་ནི་གཞི་བ་རྩེ་པ་ཡིན, this is of Lassa, that is of Zhikatsé.

འདི་སངས་རྒྱས་པ, དེ་བོན་པོ་པ་ཡིན, this is a Buddhist, that is of the Bon religious sect.

འདི་ཐམ་ཏེ་པ, དེ་ཨུ་ཐེགས་པ་ཡིན, this is a Brahmanist, that is a Tirthíka, or Tirthakara (a Jaina?)

འདི་ཡེ་ཤུ་པ, དེ་མོ་ཤེ་པ་ཡིན, this is a follower of Jesus, that is the same of Moses.

འདི་ཨ་ཧྲ་མེད་པ, དེ་བླ་ལོ་པ་ཡིན*, this is a Muhammedan, that is an infidel, a pagan.

འདི་ནི་ཆོས་འདི་པ་ཡིན, དེ་ནི ཆོས་གཞན་པ་ཡིན, this is of this religion, that is of another religion.

འདི་ང་ཅག་གི་ཆོས་ལུགས་པ་ཡིན, this is of our religious sect.

འདི་ནི་ནང་པ་ཡིན, དེ་ནི་ཕྱི་པ (or ཕྱི་རོལ་པ) ཡིན, (properly intrinsic and exotic,) this is of the orthodox, that of the heterodox, church, (or doctrine.)

བོད་ན་ནང་པ་སངས་རྒྱས་པའི་ནང་ན་ཆོས་ལུགས་སོ་སོ་ཇི་འདུག, how many different religious sects are there in Tibet among the orthodox Buddhists?

མང་པོ་འདུག་གོ, there are many.

ཆོས་ལུགས་ཆ་ཚ་དག་འདི་དག་ཡིན་ནོ, the principal sects are as follows: ཉིག་མ་པ, 1, Nyigmápá; ཨུ་རྒྱན་པ, 2, Urgyenpá; བཀའ་གདམས་པ, 3, Kahdámpá; དགེ་ལུགས་པ, 4, Gélukpá, or དགའ་ལྡན་པ, Gáldánpá, (or དགེ་ལྡན་པ, Ghéldámpá,) ས་སྐྱ་པ 5, Sakyapá; བཀའ་རྒྱུད་པ, 6, Kargyutpá; རྐམ་པ, 7, Karmapá; འབྲི་ཀུང་པ, 8, Brikungpá; དཀར་འབྲུག་པ, and 9, Brukpá.

འདི་ནི་ང་དང་ཆོས་ཅིག་པ་ཡིན, this person is of the same religion with me.

དེ་ནི་ཁྱོད་དང་ཆོས.ཅིག་པ་ཡིན, that is of the same religion with thee.

འདི་ནི་ང་དང་ཡུལ་ཅིག་པ་ཡིན, this is of the same place (or country) with me, or this is my countryman.

* The Tibetans call the Muhammedans in general by this name. This word ཐ ཐོ (pronounced *Lálo*) answers to the Sanscrit *Mlechchha*.

Digitized by Google

མི་འདི་དག་ནི་ཡུལ་དང་ཆོས་མི་མཐུན་པ་དག་ཡིན་ནོ།, these men are all of different countries and of different religions.

ཁྱོད་ཀྱ་ཡིན, who art thou? who are you?

གང་ནས་འོངས (h. ག་ནས་ཡེབས), whence are you come?

ཁྱོད་ལ་ལམ་ཡིག་ཡོད་དམ, have you a passport?

ཡ་ཏ (or ཐེག་ས་པོ) ཇི་མ་འདུག, how many companions have you? (or how many men, &c.)

ཁྱོད་དང་མཉམ་པོ་མི་གྲ་ཇི་ཡོད, how many men (or persons) are with you?

ང་ཕི་གྲོང་པ་ཡིན, I am a European.

འཕྲི་ཏིན་ཆེན་མོ་ཡ, of Great Britain.

ད་ལྟ་འདི་ཏ་ཕྱི་ཤར་ནས (or ཕྱི་ཕི་གྲོང་ནས) འོངས་པ་ཡིན, I am come now hither from India, (from European or British India.)

ང་ལ་ལམ་ཡིག་མི་འདུག, I have no passport.

དེ་མེད་ན་ང་ཏག་ཀོས་ཁྱོད་ལ་ལམ་མི་ཀཏོང (or ཀཏང་ཐུ་མེན), without it (without a passport) we will give you no way, or we will not allow you to proceed on your journey.

ཁྱོད་འདིར་ཅི་ལ་འོངས, why are you come hither?

ཁྱོད་ཆོང་པ་ཡིན་ནམ། ཡང་ན་རྒྱལ་པོ་ཞིག་གི་ཕོ་ཉ་ཡིན, are you a merchant, or are you the envoy of any king?

ང་ཆོང་པ་ཡང་མིན། ཕོ་ཉ་ཡང་མིན། ང་ཡུལ་འཚོར་པ་ཞིག་ཡིན, I am neither merchant, nor envoy; I am a traveller.

བོད་ཕྱི་ཐག་ཏུ་འཕགས་པའི་ཡུལ་ཡིན་པའི་ཕྱིར་ང་ལ་འདི་མཐོང་བའི་འདོད་པ་ཡོད་པ་ཡིན, on account of Tibet being particularly a high country, I had a desire to see it.

ཡུལ་འདིའི་མཐོ་བ་ཅིད་ཀྱི་མཚོ་ལ་ཐུག་ཏེ་དཔག་ཚད་ཇི་འདུག་ད་བདག་གིས་ཤེས་ནོ, I know now, what is the elevation of this country above the sea, (or how many miles be, &c.)

དེ་བཞིན་ཏུ་ཆུ་ཚ་ཀ་ལྷ་ལང་དང། ཏོ་ཐང་དང། ཟླ་ཁ་ཤེར་ཕྱི་ཆེད་ལས་ཀྱི་ཤེས་ཕོ་ནོ, as also (I have found) the measure of the heaviness and lightness of the heat and cold, and of the dryness and humidity of the air.

འདི་ན་འབྲུ་ཅི་ཤས་ཅི་སྐྱེ, what sort of corn is produced here?

ང་ཏག་ཀི་ཡུལ་ལ་ཕྱི་ཤར་མཆོ་ཤས་འབྲུ་ཅི་ཤས་མང་པོ་མི་འཕྱུང, in our country there do not grow so many kinds of corn, as in India.

Digitized by Google

ཕྱི་བོད་པ་དག་སྟོན་པ་གང་ལྟར་བསྟན.པ་ལ་དགའ (འགོ་ཚོར་ལུགས་ཁང་ཡིན), you, who are Tibetans, in what teacher's doctrine do you delight? (who is the teacher or founder of your religion?) or what religious sect are you?

ང་ཅག་ནི་བཅོམ་ལྡན་འདས་ཤཱཀྱ་ཐུབ་པས་ཁས་བླངས་པའི་དམ་པའི་ཆོས་ལ་དད་པ་ཐེག་དོ, we believe in the holy religion taught by Bhagavan Shákya Muni, (the triumpher, the mighty Shákya.)

ཐོ་ཁར་ན་ཤ་ཀྱའི་རིགས་ལ་དགེ་བ་ཁུམ་པོ་འདི་ཕྱར་ཡོད་པ་ཡིན, this triple division was of the Shákya race, in India.

ཤ་ཀྱ་ཆེན་པོ་དང་ । ཤ་ཀྱ་ལི་ཙ་ཝི་དང་ । ཤ་ཀྱ་རི་ཐག་པའོ ॥ Shákya the Great, Shákya Litsabyi, and Shákya the mountaineer or highlander.

བོད་ན་རྒྱལ་པོ་ཉམས་ཀྱི་ཕྱི་མ་ཁཱ་ཤ་ཁྲི་བཙན་པོ་ཡིན, in Tibet, the kings begin with Nyákhri-tsánpo (about 250 years before Christ.)

དེ་ཐོ་ཁར་ན་ཤ་ཀྱ་ལི་ཙ.ཝི་རིགས་ནས་འཕྲད, he was born of the Litsabyi race, in India.

དེ་ཐོ་ཁར་ནས་ཐུ་ཁས་ཏེ་འགོ་ངམ ཁ་ནི་ཐུས་ཐ་ཁ་ལ་ཁམ་པར་ཐུར་ནས་བོད་ཐུ་ཕེལས་དང་བོད་ཚན་པོ་དག་ཀིས་ རང་ནི་རྒྱལ་པོར་བཀུར, he being expelled from India, (or after being defeated in battle,) went to Tibet, and by the Bons of Tibet was honored (acknowledged) as their king.

རྒྱལ་པོ་འདིའི་རབས་ན་རིམ་པ་བཞིན་རྒྱལ་པོ་མང་པོ་ཐོན, in the family (generation or dynasty) of this king, there came (succeeded) many princes in a regular series.

ཞི་ཤུ་ཐུ་བཅུན་པ་ལྷ་ཐོ་ཐོ་རི་ཡིན, the 27th is Lha Thothori, (500 years after the first king, in the 3rd century after Christ.)

འདིས་ཡོ་ཐང་ལམ་བུ་ བཏབ, this (prince) founded (built) the residence at Yambu.

འདིའི་ལུ་རིང་ལ་ ནམ་མཁའ་ནས་རིན་པོ་ཆེའི་སྒྲོམ་བུ་བབས, in the time of this (king) there fell from heaven a precious chest.

དེའི་ནང་ན་ཏ་མ་ཏོག་བཀོད་པའི་མདོ་དང་ । ཁས་ཤ་ཀྱི་མཆོད་རྟེན་ལ་སོགས་པ ་ བཞུགས་སོ ॥ there was found in it a Sutra (treatise) called the "Constructed Vessel" (a work on moral subjects), and a *chaitya* of gold, &c. (a small pyramidal shrine).

ཡི་ཞེ་དེ་ཕལ་ཏུང་དེ་ཐུས་ལུ་མ་ཤེས་སོ, at that time, no one knew those letters.

ལྷ་ཆ་ཐུ་ཁཤིས་པ་ལྷོ་ཙན་ཐཙན་ལྷ་ཆ་ཡ ་ ཡ ।

ལྷ་ཆ ་ ཐ ।

ལ ।

ལ ।

ལ

ལྷ་མོ་འདི་དག་གིས་བདས་རྒྱས་ཀྱི་སྐུ་ཁཏྲས་དང་དམ་པའི་ཆོས་ཀྱི་གཞུས་བམ་རྣམས་བོད་རྒྱ་ཁྱོད་ལ, by these ladies, images of Buddha, and some volumes containing orthodox (or holy) religion, were brought to Tibet.

དེ་ནས་རྒྱལ་མོ་འདི་ དག་གིས་ཀློག་ལག་ཁང ་དག་བཞེངས་ཏེ་བོད་ན ཡང་བདས་ རྒྱས་ཀྱི་བསྟན ་པ་དང, afterwards, these queens (or princesses) having erected colleges, the religion of Buddha was propagated also in Tibet.

བོད་ན་མཁས་པ་རྣམས་ཀྱི་ཐོག་མ་ཏུ་མི་ནམ་སྦ་ཏ་ཡིན, in Tibet, " Thumi Sembhota" was the first learned man.

ཁདོས་རྒྱ་གར་ན་ལེགས་སྦྱར་ཕྱི་སྐད་ལེགས་པར་བསྒྲགས་དང་ཁ་ཆེའི་ཡི་ཞེ་ནས་དཔེ་ཐུངས་ཏེ་བོད་ཀྱི་ཡིག་ཆུང་ཆུང་ དཔྱ་ཆེ་དཔྱ་མེད་ཀྱི་ཆུལ་བསྟན་དང་ ། ཐུ་ཀ་ར་རྒྱ་བསྟན་བཅོས་རྣམས་མཇུག་དང་ ། ཆོས་རེ་བསྒྱར་པ་ཡིན, he became well acquainted with the Sanskrit language in India. And, in conformity with the Cashmerian characters, he taught the manner of forming the figures of the Tibetan letters, both capital and small.

རྒྱལ་པོ་ཐུམ་ཆུ་ཆ་བཅུད་པ ཁྲི་སྲོང་ལྷེའུ་བཏན་ཕྱི་རྒས་ཐུ་དང ། དེའི་སྲས་དང་ཚོ་བོ་ (or དགོན་པོ) ཆོས་ཀྱི་རིང་ལ་དམ་པའི་ཆོས་དར་ཏེ་བོན་པོའི་ཆོས་རྒྱས་པར་ཕྱིར་ཏོ ॥ in the time of " Khri srong dehu tsan " (in the 8th and 9th century after Christ) the 38th king, and under his sons and grandsons, the orthodox (Buddhistic) religion being propagated, that of the " Bonpo" declined.

རལ་པ་ཅན་ནམ་ཁྲི་ལྡེ་སྲོང་བཏན་ཕྱི་རྒས་ཐུཆེ་གར་ཕྱི་ཕུ་ཏི་ཏ་དང་བོད་ཁྱི་ལོ་ཙཱ་བ་མང་པོ་དག་གིས་རྒྱ་གར་སྐད་ནས་བོད་སྐད་རྒྱ་སྒྱེས་བམ་མང་པོ་བསྒྱར་རིན, in the time of " Ralpachen " or " Khri de srong tsán " (in the 9th century) there were translated many volumes from Sanskrit into Tibetan, by several Indian Pandits and Tibetan Lotsavas, (interpreters, translators.)

དེ་ཕྱག་ནས་ཐང་དར་མས་བདས་རྒྱས་བསྟན་པ་བཤིགས, afterwards (in the 10th century) Langtarma abolished the Buddhistic religion.

ཡང་དེ་ཕྱིང་ནས་རྒྱ་གར་ཁ་ཆེ་ཏ་ཏཱ་ཐོ་ཡ་ཏི་ཤ་དང ། བོད་ཀྱི་དགེ་བ ཤེས་འབྲེལ་སྟོན་ལ་ས་ལོགས་པ་མཁས་པ་ མང་པོ་དག་གིས་ཐར་བསོས་ཏེ་དམ་པའི་ཆོས་ཁ་བ་ཅན་ཕལས་ཅདར་ཅར་བར་ཕྱིར་ཏོ ॥ again (in the 11th century) the holy religion being revived by " Chovo Atisha " (the lord Atisha) by the Tibetan learned priest " Bromston" and by many other learned men, it was diffused (or propagated) in the whole snowy country, (Tibet.)

དམ་པའི་ཆོས་ཡུན་རིང་ཐ་ནས་པར་ཕྱིར་ཅིག, may the holy religion remain (or continue) long.

ཡུལ་ཐམ་ཏ་ཆོས་འདོད་པ་དག་ལ་སྒྲོགས་པར་ཕྱིར་ཅིག, may it be proclaimed (preached) in every country, to such as wish for religious instruction.

Digitized by Google

བོད་སྐད་ལ་བཀའ་གསལ་པའི་གསུང་རྣམ་རིགས་སའི་སྟེང་ན་ཉི་ཟླ་ལྟར་རྒྱུ་རུང་ངམ།, may the sacred volumes (the representatives of the doctrine of Buddha) be on the face of the (whole) earth, like the sun and moon.

སྐྱེ་འགྲོ་ཐམས་ཅད་བདེ་བར་རྒྱུ་ཅིག, may all, that is born and walks, be saved (or arrive at happiness. Sans. *Shubham astu sarva jagatam)*.

བཀྲ་ཤིས, (Sans. *Maňgalam)* glory (and) praise.

ང་ལ་བོད་རྒྱ་ཡིག་པའི་བསྟན་བཅོས་རྣམས་ཀྱི་དཀར་ཆག་ཁམ་ཕྲོ་ཡིན་ཅིག་ཟུལ་རྒྱ་ཁས་ཤོལ, I beg (you) to favour me with a register or list of the literary works that are to be found in Tibet.

དེ་རྣམས་ཀྱི་རྩེ་ཚན་གཅས་མེད་དེ། ངེས་ཐམས་ཅད་བདག་གིས་བཤད་པར་མི་རྣུས་སོ །། ཆེ་བ་དག་འདི་རྒྱུ་ལྟར་ཡིན་སོ, their titles being numberless, I cannot tell all of them ; the larger ones are as follows :

1. བཀའ་འགྱུར (ལས་བཟན་ལ) ཁྲིག་བཞི་བཅུ, Translation of Commandments (in 7 classes) 100 vols. ལས་དག་ནི, the classes are : 1, ཨདུལ་བ, S. *Vinaya,* discipline or education, 13 vols. 2, ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ, (or *contractedly* ཤེར་ཕྱིན,) S. *Prajnyá Páramitá*, Transcendental Wisdom, 21 vols. 3, སངས་རྒྱས་ཕལ་པོ་ཆེ, (or *contractedly* ཕལ་ཆེན,) S. *Buddhavata Sangha,* Association of Buddhas, 6 vols. 4, དཀོན་མཆོག་བརྩེགས་པ, (or *contractedly* དཀོན་རྩེགས,) S. *Ratnakuta,* Accumulated Jewels, 6 vols. 5, མདོ་རྒྱ (or མདོ), S. *Sutra,* Tract or Treatise, 30 vols. 6, ཕྱ་ངན་ལས་འདས་པ (or *contractedly* ཕྱང་འདས), S. *Nirvanam,* Deliverance from Pain, 2 vols. 7, རྒྱུད, S. *Tantra,* Mysticism, 22 vols.

2. བསྟན་འགྱུར, (collection of) literary works translated (from Sanscrit) in 225 vols. *Note :* Instead of བཀའ་འགྱུར་དང་བསྟན་འགྱུར, frequently occurs this contracted form, བཀའ་བསྟན, as also, གསུང་རབ, S. *Pravachanam,* and བསྟན་བཅོས, S. *Shástram.*

The b*Stan*-h*gyur* consists of two classes : the r*Gyud* (རྒྱུད, in 88 vols.) and the m*Do* (མདོ, in 137 vols.) In the r*Gyud* there are 24 different tantrika systems (contained in 2,640 tracts or different large and small treatises), among which the first is that of ཏྲ་ཀྱི་འཁོར་ལོ, S. *Kála Chakra,* the circle of time, (on the doctrine of *Adibuddha*) in 5 vols. In the m*Do* class under several heads, there are many learned theological, philosophical, logical, medical, philological or grammatical, &c. works*.

* For further information upon the several parts of the two Tibetan compilations above-described, see the "Gleanings in Science," No. 32, Aug. 1831, p. 243. Also, the "Journal of the Asiatic Society of Bengal," No. 1. Jan., p. 1, and No. 9, Sept. 1832, p. 375.

Digitized by Google

Besides the works contained in the b*Kah*-h*gyur* and b*Stan*-h*gyur* there are a great number of books, in Tibet, under various names. To give some idea of them, we will enumerate a few, in Tibetan and English. 1, ལོ་རྒྱུས, annals, chronicle, history. 2, གསོལ་རྒྱུད, oral account, tradition, traditional history, S. *Akhyánam*. 3, ཆོ་གའི་ཐུང་, elements (or origin and progress) of (the Buddhistic) religion. 4, རྟོགས་བརྗོད, judicious sayings, (or memoirs, reflections, critiques, biographical notices.) 5, རྣམ་ཐར (properly emancipation or liberation), biography (of a remarkable person), legendary account. 6, སྒྲུངས, a fable, tale, fiction; fabulous history. The མེ་ཤར་སྒྲུངས, *Qésar sgrungs*, is the fabulous history (in Tibetan) of a celebrated warlike king (called *Qésar*) in the high, central, or northern part of Asia; but the time, in which he lived, the Tibetans cannot determine. 7, དེབ་ཐེར or དེབ་ཁེར, (a *defter)* register, records, annals. 8, དེབ་ཐེར་སྔོན་པོ, ancient records. 9, ཡིག་ཆོད, or ཡིག་ཁ་ཕྲད, records, annals, chronicle. 10, ཡིག་ཤེད, ancient writ, chronicle. 11, བོད་ཀྱི་ཡིག་ཆོད, Tibetan records. 12, ས་སྐྱ་ཡིག་ཆོད, records of the *Sa-skya* sect. 13, རྒྱ་ཡིག་ཆོད Chinese records. 14, ཤེས་བྱ་རབ་གསལ, very clear science, history. 15, རྒྱལ་རབས, royal pedigree, history of dynasties. 16, རྒྱལ་རབས་གསལ་བའི་མེ་ལོང, a clear mirror of royal pedigree, or history of dynasties (in Tibet). 17, རྒྱལ་རབས་དཔག་བསམ་གྱི་ཤིང, a work on royal pedigree or dynasty, called the all-bestowing tree (the *Kalpavrixa* or *Kalpa-druma* of the Indians). 18, ཐད་ཡིག or བཀའ་ཐད, written advice or instruction. 19, བཀའ་འབུམ, a hundred thousand precepts, i. e. a collection of precepts and instructions. 20, བཀའ་ཆེས, testament or last will; བཀའ་ཆོགས, fragments of commandments or precepts. 21, ཕྲིན་ཡིག, epistles, letters, epistolary correspondence on business. 22, བསྟོད་ཆོགས, a collection of praises or hymns. 23, སྨོན་ལམ, prayer. 24, རྒྱ, a song; བསྟོད་རྒྱ, a song of praise, a hymn; སྨད་རྒྱ, a satirical song, a satire; རྒྱ་འབུམ, a hundred thousand songs, i. e. a collection of songs. 25, བསྟན་ཚིགས, chronology or calculation of some events or epochs occurring in the sacred volumes.

Digitized by Google

IV. CHRONOLOGICAL TABLE.

§ 254. The following short account of some remarkable events, in the history of Buddhism, and in Tibet, is extracted from a work entitled *Bai'dúrya* d*kar-po* (སྦཻ་ཌཱུརྱ་དཀར་པོ།) written by s*Dé-srid Sangs-*r*gyas* r*gya-*m*tsho* (སྡེ་སྲིད་སངས་རྒྱས་རྒྱ་མཚོ།) a regent at Lhassa. (1)

He wrote at the beginning of the 12th cycle of sixty years (the Tibetans counting the beginning of the first cycle from 1026 of the Christian æra, and the present year, 1834, being the 28th year of the 14th cycle) consequently at the beginning of 1686 A. D. His table expresses the years elapsed from each event up to the time when he wrote. In the following translation, besides this mode of computation, the corresponding year of the vulgar era, in which each event occurred, before or after Christ, has been added.

Some explanatory notes have been appended, to which reference is made from the text by the figures in brackets.

		Years elapsed up to 1686 A. D.	Year of the Christian æra B. C.
༢༨ ། བཅོམ་ལྡན་འདས་བཞྱས་ནས, ... ２６４７	From the incarnation or birth of b*Chom-*l*dan* h*das* (Sha'kya),...	2647	962
རབ་བྱུང་ནས, ... ２６１９	Since he took the religious character, ...	2619	934
བདག་ཏུ་ཁེ་ཆོས་ ཁམོ་ར་དང་པོ་ བསྐོར་ནས, ... ２６１３	Since he became Buddha, and commanded to teach his doctrine (first turned the wheel of the law),	2613	928
ཆོ་འཕྲུལ་ཆེན་པོ་བསྟན་པས་ཕྱི་ཕྱེགས་ ཀྱི་སྟོན་པ་དྲུག་བཅུལ་ནས, ... ２５９１	Since he displayed great prodigies and overcame the six *Tirthika* teachers, (2) ...	2591	906
ཏྲས་ཀྱི་ཁམོ་ར་ཐེ་ཚན་ནས, ... ２５６７	Since he taught the Kála Chakra (religious system), (3) ...	2567	882
ཕྱ་ངན་ལས་འདས་ནས, ... do.	Since he was delivered from pain (or from his death), ...	do.	do.
ཤམ་ཐུ་ཐའི་ ཁྱབ་པོ་ཐ་ཀ ཤད་ཤིས་ ཙ་ཁྱེད་བཞུས་ནས, .. ２５６６	From the time that the r*tsa-*r*gyud* (S. *Múla Tantra)* was col-		

Digitized by Google

			B.C.
	lected (or compiled) by *Zla*-b*zang*, the king of Shambhala, (4) ...	2566	881
ཟླ་བཟང་.གཤིན་ནས་, .. ২৫৬৬	From the death of *Zla*-b*zang*,	2564	879
པད་མ་འbyung.གནས་འགྲུབ་ནས,... ২৫৬৩	From the birth of *Padma* h*byung* g*nas* (pron. Padma jungné, S. Padma Sambhava), (5) ...	2563	878
ཇམ་ནས་ཀ་ཡེ་བཀྲི་ནས་འཇམ་དཔྱངས་དགེ་ལྷའི་ཤིང་ལས་འགྲུབ་ནས, ... ২৫২৩	From the birth of the revered master h*jam* d*vyangs* (6) (S. *Manju ghos'ha*) in China, out of the Trik-s'ha tree, ...	2523	838
ཀླུ་སྒྲུབ་འགྲུབ་ནས, ... ২১৬৭	From the birth of k*Lu*-s*grub* (S. Nágarjuna), (7) ...	2167	482
རིགས་ལྡན་ལས་རིགས་ལྡན་གྱིས་པ་ཐྲོན་ནས་ཕེབས་ནས, ... ১৯৬৩	Since *Rigs*-l*dangrags-pa* (8) succeeded to the throne, in Shambhala,	1963	278
བོད་ཐོ་ཐྲོན་པོ་ཏི་ཏི་རི་གཉན་བཙན་འགྲུབ་ནས, ... ১৪৩৩	From the birth of *Tho-tho-ri* g*Nyan*-b*tsan*, the king of Tibet,...	1433	Aft. Chr. 252
མདོ་ཐོ་ར་ས་ཏོག་བཀོས་ཏི་ཏི་རིའི་མཁར་ཆུ་བབས་ནས, ... ১৩৫৪	Since a chest with the treatise *Zamatog* (a religious book), &c. fell from heaven into the court of *Tho-tho-ri*, (9) ...	1354	331
གཉན་བཙན་གཤིན་ནས, ... ১৩১৪	From the death of g*Nyan* b*tsan* (or *Tho-tho-ri*), ...	1314	371
འབས་བུའི་ཐེག་པ་ཐོག་ཏུ་ཕྱིན་པ་ལ་ཐེག་ཆ་ཐེག་པ་ཆུང་ངའི་ཐེག་པ་ཆུ་ནས, ... ১০৬৭	Since the doctrine of endeavouring perfection succeeded to that of fruits (immediate consequences of good morals), (10) ...	1067	618
རྒྱ་ཐུ་ལ་ཐ་ཆེ་ཆེ་ནམ་ཐྲོན་ཕེབས། མེ་ཁཱ་ཐ་ཆེ་ཆེའི་ཆེ་ཆུ་ཞེས་པ་ཁཱ་ཐ་ཆུ་ལ་ཕྱེ་ཐུ་ནས, ... ১০৬২	Since r*gya*-m*tsho* r*Nam*-r*gyal* (11) (a king) arrived at Shambhala. Since the period of 403 years, called *Mekha gya-tso*, commenced, (12)		

Digitized by Google

			A. D.
	And since the infidels (or Muhammadans) entered Makha (Mecca), ...	1063	622
སྲོང་བཙན (སྒམ་པོ)འབྲུངས་ནས, ... ๑๐๕๘	From the birth of *Srong* b*tsan* (*s*gam-bo), (13) ...	1058	627
གུང་རྩོ་བོད་རྒྱ་ཕེབས་ནས, ... ๑๐๔๖	Since the arrival of *Kong-cho* (a Chinese Princess) in Tibet, (14)	1046	639
ལྷ་ས་ཧཱི་འཕྲུལ་སྣང་ཁྱིམ,ལ་ཁང་བཞེངས་ནས, ... ๑๐๓๔	Since the *'phrul snang* college (or *vihar*, was built at Lhassa, (15) ...	1034	651
བོད་ཀྱི་ཁྲི་སྲོང་ལྡེ་བཙན་བཞུགས་ནས, ๙๕๗	From the birth of *Khri srong ldé* b*tsan*, the *master* of Tibet or king, (16) ...	957	728
པད་འབྱུང་བོད་རྒྱ་ཕེབས་ནས, ... ๙๓๘	From the arrival of *Padjung* (S. Padma Sambhava) in Tibet, ...	938	747
བསམ་ཡས་བཞེངས་ནས, ... ๙๓๖	Since b*Sam-yas* was built, ...	936	749
ཁྲི་སྲོང་ (ལྡེ་ཧུ་བཙན) ཤི་ཞེས་ནས, ... ๘๙๙	From the decease of Khrisrong (*ldéhu b*tsan), ...	899	786
པད་འབྱུང་རྒྱ་གར་ཕེབས་ནས, ... ๘๘๓	Since *Padjung* returned to India,	883	802
རྩིས་འགོ་ཁྲོན་མ་རྒྱག་ནས, ... ๘๘๗	From the beginning of (a new period or) astronomical calculation, ...	881	804
གླང་དར་བཙན་ནས, ... ๘๒๔	From the birth of g*Lang-dar* or Langtarma, ...	824	861
ཁྲི་རལ་འབྲུངས་ནས, ... ๘๒๗	From the birth of *Khri-ral* (or Ralpachen), ...	821	864
གླང་དར་ཆོས་ཆོད་བཙུལ་ནས, ... ๗๘๖	Since g*Lang-dar* abolished the (Buddhistic) religion, ...	786	899
གླང་དར་བཙོངས་ནས, ... ๗๘๔	Since g*Lang-dar* was murdered,	785	900
ཤམ་བྷ་ལ་ནས་རྒྱས་འཁོར་རྒྱ་གར་རྒྱ་ཕབ་ནས, ... ๗๒๐	Since the *Kála-chakra* (religious system) was introduced into India, (17) ...	720	965

Digitized by Google

				A. D.
བོད་རྒྱ་གཙུག་པ་ཕྱི་དར་ཞིག་མ་བྱུང་ནས,	...	༧༡༤	Since the beginning of the last propagation of the Buddhistic religion in Tibet, (18) ...	714	971
ཨ་ཏི་ཤ་འཁྲུངས་ནས,	...	༧༠༥	From the birth of *Atisha*, ...	705	980
འབྲོམ་སྟོན་འཁྲུངས་ནས,	...	༦༨༣	From the birth of h*Brom-ston* (or Brom, the teacher), ...	683	1,002
ཐལ་ནག་ཁང་ཆེན་ཕྱི་དགོན་པ་བཏབ་ནས,	...	༦༧༠	Since the monastery of *Great* g,*Sol-nag thang* was founded, ...	670	1,015
མེ་མཁའ་རྒྱ་མཚོ་འདས་ཏོ་སྟོགས་ནས,	...	༦༦༧	From the end of the *Me* m*khá* r*gya* m*tsho* (or period of 403 years),	661	1,024
རྒྱས་འགོར་བཅོ་བཞི་ཡོད་རྒྱ་ཐེལས། རབ་བྱུང་ཞིག་མ་ཐུག་ནས,	...	༦༦༠	Since the Kála Chakra was introduced into Tibet, and since the 1st year of the cycle of 60 years began, ...	660	1,025
མི་ལ་རས་པ་འཁྲུངས་ནས,	...	༦᪾ᪿᪿ	From the birth of *Mi-la-ras-pa*,	647	1,038
ཨ་ཏི་ཤ་ཚེགས། ། ཐུང་ཏོ་ཟང་པ་འཁྲུངས་ནས,	...	༦᪾ᪿᪿ	From the decease of *Atisha* and the birth of g,*Lang rithung-pa*,...	633	1,052
ཤ་ཐྲེང་གི་ཁ་ཏོག་ལྷ་ཁང་བཏབ་ནས,	...	᪾ᪿᪿᪿ	Since the college (or *vihar)* of *Ra* s*greng* was founded, ...	630	1,055
ལོ་ཏོ་བ་ཤེས་ལྡན་ཤེས་རབ་འཁྲུངས་ནས,	...	᪾ᪿᪿᪿ	From the birth of b*Lo-ldan shes-rab*, the interpreter or translator, ...	628	1,057
ཟངས་ཕུའི་ཆོས་རྒྱ་དང་། ས་སྐྱ་བཏབ་ནས,	...	᪾ᪿᪿᪿ	Since the monastery of g,*Sang phu* and that of *Sa-skya* was founded, (19) ...	614	1,071
རྟག་པོ་ལྷ་རྗེ་འཁྲུངས་ནས,	...	᪾ᪿᪿᪿ	From the birth of *Tagpo lha* r*je*, ...	608	1,077
གྲ་ཐང་དགོན་པ་བཏབ་ནས,	...	᪾ᪿᪿᪿ	Since the *Gra thang* monastery was founded, ...	606	1,079
རས་ཆུང་པ་འཁྲུངས་ནས,	...	᪾ᪿᪿᪿ	From the birth of *Ras-chhung-pa*, ...	603	1,082

Digitized by Google

			A. D.
ས་ཆེན་བླ་ན་མེད་པོ་ འཁྲུངས་ནས,	५७५	From the birth of *Kun-dgah Snying-po*, the Great Sa-skya (Lama), ...	595	1090
ཟླ་ལྡན་ཤེས་རབ་ མཚན་ནས, ...	५७९	From the decease of b*Lo-ldan shes-rab*, ...	578	1107
ཕག་མོ་གྲུབ་པ་འཁྲུངས་ནས, ...	५७७	From the birth of *Phag-mo grub-pa*, ...	577	1108
ལྷག་མཐོང་རྫོགས། རྩེ་འཛིན་གྱི་ མཐོ་ཆུགས་ནས, ...	५६७	Since the period of 'more-seeing' being finished, that of 'deep meditation' commenced, (20) ...	567	1118
ཡག་ཕྲག་པ་འཁྲུངས་ནས, ...	५६४	From the birth of g*Yu-brag-pa*,	564	1121
ཤཱཀྱ་ཤྲཱི་འཁྲུངས་ནས, ...	५६०	From the birth of *Shâkya Sri*, (21) ...	560	1125
ཉང་བདག་ཉིད་འཁྲུངས་ནས, ...	५५१	From the birth of *Nyang*, the prince or lord, ..	551	1134
ས་ཆེན་མཚན་ནས། ཐར་ས་ཕྱི་ ཕྱི་ཆོས་རྒྱ་བཤད་ནས, ...	५२९	From the decease of *Su-chhen*, (the great Sa-skya Lama,) and since the *Thel* or g*Dan-sa thel* monastery was founded, ...	529	1156
ཆོར་ཕྱི་ཆོས་རྒྱ་བཤད་ནས, ...	५१२	Since the monastery of *Tshal* was founded, ...	512	1173
འབྲི་གུང་བཤད་ནས, ...	५०९	Since the h*Bri-gung* monastery was founded, ...	508	1177
སྟག་ལུང་ཆོས་རྒྱ་བཤད་ནས, ...	५०७	Since the *Stag-lung* monastery was founded, ...	507	1178
ས་སྐྱ་པཎ་ཆེན་བསྐལ་ནས, ...	५०५	From the birth of the Great *Sa-skya Pan'ditá*, (22) ...	505	1180
གུང་ཐང་བཤད་ནས, ...	५००	Since *Gung-thang* (a monastery) was founded, ...	500	1185

Digitized by Google

			A. D.
ཤ་ཆེ་པཎ་ཆེན་བོད་རྒྱ་ཕེབས། གཙུག་ལག་ཧཱུ་འཕྲུངས་ནས, ... ৪৮৩	Since the great Cashmirian Pan'ditá (*Shakya Sri*) arrived in Tibet. And since *Kar-ma Paks'hi* was born, ...	483	1202
གཏེར་སྟོན་ཐུ་རུ་ཆོས་དབང་འཕྲུངས་ནས, .. ৪৭৫	From the birth of g,*Ter-ston Guru chhos-dvang* (the prince of religion, the LAMA teaching hidden treasures), ...	475	1210
གླང་ཐང་ཆོས་རྒྱ་བཏབ། རྒྱལ་བ་ཡང་དགོན་པ་འཕྲུངས་ནས, ... ৪৭৪	Since the g*Lang-thang* monastery was founded, and since r*Gyel-va yang* d*gonpa* was born, ..	474	1211
བྱང་རོར་གཉིས་ཀྱི་ ཆོས་རྒྱ་ཆུ་ཀས་ནས, .. ৪৬২	Since the two monasteries at *Byang* (Chang) and at r*Dor* were founded, ..	462	1223
འགྲོ་མགོན་འཕགས་པ་འཕྲུངས་ནས, ৪৫২	From the birth of h*Gro* m*gon* h*phags-pa*, ..	452	1233
འགྲོ་མགོན་འཕགས་པ་བོད་ཁམས་ཐོངས་ཀྱི་རྗེ་བོར་ལྷུར་ནས, ... ৪৩৪	Since (as before) he became the Master of the whole Tibet,	434	1251
ཆོས་ལུང་ཆུ་ཀས་པའི་ཆོས་རྒྱ་བཏབ་ནས, ... ৪৩২	Since the *Chhos-lung ts'hogs-pa* monastery was founded, ..	432	1253
བུ་སྟོན་འཕྲུངས་ནས, .. ৩৯৭	From the birth of *Bu-ston*, ..	397	1288
རྟ་སི་བྱང་ཆུབ་རྒྱལ་མཚན་འཕྲུངས་ནས, ... ৩৮৫	From the birth of *Ta-si byang chhub* r*gyal* m*tshan*, ...	385	1300
ཐེག་ཆེན་ཆོས་རྒྱལ་འཕྲུངས། རྟ་སི་བོད་ཁམས་ཀྱི་རྗེ་བོར་ལྷུར་ནས, ... ৩৩৮	From the birth of *Theg chhen chhos* r*gyal*; and since *Tasi* became the Master of Tibet, ...	338	1347
རྩེས་ཐང་གི་ ཆོས་རྒྱ་ བཏབ་ནས, ৩৩৬	Since the r*Tses-thang* monastery was founded, ...	336	1349
ཚོང་ཁ་པ་བཙུན་ནས, ... ৩৩০	From the incarnation (or birth) of *Tsong khapa*, (23) ..	330	1355

Digitized by Google

			A. D.
ཐང་སྟོང་རྒྱལ་པོ་འཁྲུངས་ནས, .. ३०२	From the birth of *Thang stong rgyal-po*, ..	302	1383
དགེ་འདུན་གྲུབ་པ་འཁྲུངས་ནས, ... ২৯৬	From the birth of d*Ge-hdun grub-pa*, (24) ...	296	1389
ཤེས་རབ་རིན་ཆེན་ཆེ་འཁྲུངས་ནས, ২৮২	From the birth of *Shes-rab rin-chhen*, the great Lotsáva, (translator or interpreter,) ...	282	1403
ཚོང་ཁ་པ་ཆེན་པོས་སྨོན་ལམ་ཆེན་མོ་ཀུན་ཏུ་བགྱི། དགའ་ལྡན་གཙུག་ལག་ཁང་ནས, ... ২৮২	Since the great *Tsong-kha-pa* established the feast of the great supplication or prayer (to be yearly celebrated at Lassa); and since he founded the d*Ga-ldan* monastery, ..	278	1407
འབྲས་དཔུངས་ཆོས་ཁྱིམ་འབྲས་གྲུངས་ཀྱི་དགོན་པ་བཙལ། གཟུ་པ་མཁྱེན་བ་དོན་ལྡན་འཁྲུངས་ནས, ... ২৮১	From the foundation of the h*Bras-spungs* monastery (or convent by h*jam-*d*Vyangs chhos rjé*; and from the birth of *Karmapa* m*Thong va don* ldan, ..	271	1414
ཐུགས་ཆེན་ཆོས་ཁྱིམ་ས་རྒྱ་ཆོས་སྐྱེ་བཙལ། ཁ་ཚོང་ཁ་པ་ཀུན་ཕྱིར། ཡེ་བདག་ཏུ་ཁ་ཅིག་ཆེན་ལ་ནས, ... ২৮১	Since the foundation of the *Séra* monastery, by *Byams chhen chhos rjé*. The death of the Rev. Tsong-kha-pa; and since *Darma rin chhen* succeeded to the chair at d*Gah-ldan*, ..	268	1417
ཀུན་ལྡན་སྒམ་ཁང་ཁ་ཅིག་ཆོས་ཁྱིམ་བཙལ་ནས, ... ২৬৬	Since the g*Sang snags* m*khar* monastery was founded, ...	266	1419
ཏུས་ཞབས་ནོར་བཟང་རྒྱ་མཚོ་འཁྲུངས་ནས, ... ২৬৪	From the birth of *Dus zhabs nor* b*zang* rgya m*ts'ho*, ...	264	1421
ས་སྐྱ་པའི་ཁྱིམ་ཆོས་ཁྱིམ་བཙལ་ནས, ... ২৫৮	Since the *Nor* monastery was founded by those of the Sa-skya sect, ...	258	142

Digitized by Google

			A. D.
དགེ་ལེགས་དཔལ་ལྡན་དགའ་ལྡན་ཁྲི་ཡོངས་ནས, ... ２５６.	Since d*Gé-legs* d*pal*-l*dan*, succeeded to the chair at d*Gah*-l*dan*, ..	256	1429
ནཱ་ལེན་དཔེ་ཆོས་རྒྱ་བཤད་ནས, ... ２５２	Since the *Nálenda* monastery was founded, ...	252	1433
ཆབ་མདོ་ཐུམས་གླིང་བཤད་ནས, ... ２５０	Since the *Chhab* m*do byams* g*ling* monastery was founded,	250	1435
ཞ་ལུ་ལེགས་པ་རྒྱལ་མཚན་དགའ་ལྡན་ཁྲི་ཡོངས་ནས, ... ２４９	Since *Zha-lu legs-pa* r*gyal*-m*tshan* succeeded to the chair at d*Gah*-l*dan*, ...	249	1436
དཔལ་འཁོར་ཆོས་རྒྱ་མཆོད་རྟེན་བཞེངས་ནས, ... ２４８	Since the d*Pal*-h*khor* monastery's *m*chhod-*r*ten (S. Chaitya, a shrine or fane), was built, ..	248	1437
ལོ་ཙཱ་བ་ཆོས་སྐྱོང་བཟང་པོ་འཁྲུངས་ནས, ... ２４６	Since the birth of *Lo-tsáva chhos skyong* b*zang-po*, ..	246	1439
ཕུག་རྒྱལ་པ་དང་དགེ་ཞལ་ལུང་བཞུགས་ནས། ཚེས་སྒྲོད་ཁཤ་ལྷའི་ཅེས་པ་མཇ�d། ལོ་ཆེན་ཆོས་ཀྱི་འཁྲུངས་དགེ་ལ། ཐུགས་ཅིས་བཟང་ཤིས་ལྷུན་པོ་བཤད་ནས, ... ２４０	Since the astronomical work titled *Pad*-d*kar zhal lung* was written by *Phug pa pa*, &c. to ascertain the lunations and the five planets. Since *chhos* r*Gyal*, the great *Lo-tsáva* was born; and since d*Gé*-h*dun grub* founded the monastery, called b*kra-shis lhun-po*, ...	240	1445
ཧློ་ཡུལ་ལྷོ་ཆེ་ཆོས་རྒྱ་བཤད་ནས, ... ２３８	Since the h*Bras-yul skyed tshal* monastery was founded, ...	238	1447
ཐོ་ལོས་ཆོས་སྐྱོང་དགའ་ལྡན་ཁྲི་ཡོངས་ནས, ... ２３７	Since b*Lo-gros chhos skyong* succeeded to the chair at d*Gah*-l*dan*, ...	237	1448
བ་སོ་ཆོས་རྒྱན་དགའ་ལྡན་ཁྲི་ཡོངས་ནས, ... ２２４	Since *Ba-so chhos* r*Gyan* succeeded to the chair at d*Gah* l*dan*, ...	224	1461

Digitized by Google

			A. D.
རྒོང་དཀར་ཆོས་འཁོར་གཙུག་ནས, ...	། །།	Since the *Gong* d*kar* monastery was founded, ... 223	1462
གསེར་མདོག་ཅན་ཕྱི་ཆོས་འཁོར་གཙུག་ནས, ..	། ། །	Since the g*Ser*-m*dog-chan* monastery was founded, .. 218	1467
བྱམས་གླིང་ཆོས་འཁོར་གཙུག་ནས, ...	། ། །	Since the *Byams-g,ling* monastery was founded, ... 215	1470
ཟླ་བློས་བཏན་པ་དགའ་ལྡན་ཁྲི་ཐོག་ནས, ...	། ། །	Since b*Lo-gros* br*tan-pa* succeeded to the chair at d*Gah-ldan*, 214	1471
དགེ་འདུན་གྲུབ་ཀྱིས་ནས, ...	། ། །	From the decease of d*Gé-hdun grub*, ... 212	1473
དགེ་འདུན་རྒྱ་མཚོ་བཙལ་ནས, ...	། ། །	From the birth (incarnation) of d*Gé-hdun* r*gya-mtsho*, (25) ... 211	1474
རྟ་ནག་ཐུབ་བསྟན་རྣམ་རྒྱལ་གཙུག་ནས, ...	། ། །	Since the r*Ta-nag thub* b*stan-rnam* r*gyal* monastery was founded, 209	1476
སྨོན་ལམ་དཔལ་དགའ་ལྡན་ཁྲི་ཐོག་ནས, ...	། ། །	Since s*Mon-lam* d*pal* succeeded to the chair at d*Gah-ldan*, 207	1478
ཚར་ཆེན་འཁྲུངས་ནས, ...	། ། །	From the birth of *Tshar-chhen*, ... 185	1500
ཆོས་འཁོར་རྒྱལ་གཙུག་ནས, ...	། ། །	Since the *Chhos-hkhor* r*Gyal* monastery was founded, ... 178	1507
མཁས་གྲུབ་དཔལ་ཕྱི་སེང་གེ་འཁྲུངས་ནས, ...	། ། །	From the birth of m*Khas grub* d*pal-gyi Seňgé*, ... 150	1535
དགེ་འདུན་རྒྱ་མཚོ་གཤེགས་ནས, ...	། ། །	From the decease of d*Gé-hdun* r*gya-mtsho*, ... 145	1540
བསོད་ནམས་རྒྱ་མཚོ་འཁྲུངས་ནས,	། ། །	From the birth of b*Sod-nams* r*gya-mtsho*, (25) ... 144	1541
ཨལ་ཐན་རྒྱལ་པོས་གདན་དུས་ནས,	། ། །	Since he was invited by *Althun khan* (a Mongol prince), ... 110	1575
ཆོས་འཁོར་གླིང་བཞེངས་ནས, ...	། ། །	Since he erected (or built) the *Chhos* h*khor* g,*ling* monastery,... 109	1576

Digitized by Google

				A. D.
བསོད་ནམས་ཀྱི་མཚོ་བཤེས་ནས,...	ཅ་	From the decease of b*Sod-nams* r*gya*-m*tsho*, ...	99	1586
ཡོན་ཏན་ཀྱི་མཚོ་བཙུམས་ནས, ...	ཅ་	From the birth (incarnation) of *Yon-tan* r*gya*-m*tsho*, (25) ...	98	1587
ཡོན་ཏན་ཀྱི་མཚོ་བཤེས་ནས, ...	ཞ་	From the demise of *Yon-tan* r*gya*-m*tsho*, ...	71	1614
ངག་དབང་ཕྱོ.བཟང་ཀྱི་མཚོ་བཙུམས་ནས, ...	ཞ་	From the incarnation of *Ñag* d*vang* b*lo* b*zang* r*gya*-m*tsho*, (25)	70	1615
ཏིང་འཛིན་སྒོམ་པ་རྫོགས་ནས། ཆོས་ཁྲིམས་སྒོམ་མཚོ་ཆུ་ཁ, ...	ཆ་	Since the period of deep meditation being finished, that of morality (or good moral conduct)was begun, see note, (10)...	67	1618
རལ་གྱུད.བཟང་ཁམས་པའི་ཞོ་ཁ་ མར་ཕྱིས་ལྷན་ལྡན་ཀེ་ཁྲིར་ཕེབས་ནས, ...	ཆ་	Since, in the beginning of the eleventh cycle, *Rigs*-l*dan Señgé* succeeded to the chair (at d*Gah*-l*dan*), ...	60	1625
བསྟན་འཛིན་ཆོས་ཀྱི་རྒྱལ་པོ་ཀྱི་ཕོ་རྒྱལ་ལོ་ལྷར་ནས, ...	ལ-ཆ	Since b*Stan*-h*dsin chhos* r*gyel* became the king of Tibet, ...	46	1639
ངག་དབང་ཕྱོ་བཟང་ཀྱི་ མཚོ་པོ་ཁམས་ཐོངས་ཀྱི་ཆེ་ལོ་ལྷར་ནས, ...	ལ-ལ	Since *Ñag* d*vang* b*Lo* b*zang* r*gya*-m*tsho* became the master of the whole of Tibet, ...	45	1640
ཕོ་བྲང་པོ་ཏ་ལ་བཏབ་ནས, ...	ལ-ཤ	Since he founded the *Potala* (residence), (25) ...	42	1643
ངག་དབང་ཕྱོ་བཟང་ཀྱི་མཚོ་ཀྱི་ནག་ཕྱོགས་ནས, ...	ཟ-ལ	Since *Ñag*-d*vang* b*Lo* b*zang* r*gya*-m*tsho* went to (arrived in) China, (26) ...	35	1650
ལྷར་བོད་ཏུ་ཕེབ་ཕེགས་ནས, ...	ཟ-ཤ	Since he again returned to (arrived in) Tibet, ...	34	1651

Digitized by Google

		A. D.
དེ་ནས་ཀོ་ས་ཁྲི་ ཧངས་པ་ཟླ་བ་ལྷུང་ བཏུ་ཤིས་པའི་ཕོ་ཤ་མ་ལུ་ལ་ཞེས་མ་ ས་ཡོས་ལ་བོ་ཏ་ཐ་དགར་པོའི་ཐོས་ཤིས་ ཤཱ་དེ་ ། །	Thence thirty-four years being elapsed, in the beginning of the twelfth cycle, in the year, (called in Sans. *Prabhava*, (in Tibetan) *Mé-mo Yos*, (this) *Bai-'durya* d*karpohi* r*tsis* d*zhi* (ground work on computation) was written, ... 0	1686

NOTES TO THE CHRONOLOGICAL TABLE.

(1.) For the character of this regent (ཐི་སྲི་, vulg. *Tisri)* see the *Alphabetum Tibetanum*, by the P. Georgi. He was both a fine scholar and a great politician. He wrote several excellent works, as the *Baidúrya* s*ñon-po* (བཻ་ཌཱུ་རྱ་ཞོན་པོ) on medicine; which is the best commentary on the r*Gyud* s*dé* b*zhi* (རྒྱུད་ཀྱི་བཞི) a large volume, translated from the Sanscrit. This work has not been introduced either into the *Kah-gyur* or the *Stan-gyur* compilation; the contents of both which, in an English translation, I have had the honour to present to the Asiatic Society, through Mr. H. H. Wilson. This author compiled the *Baidúrya Karpo*, a work on Astronomy, Astrology, &c. (from which the present Chronological Table has been taken; from the *Padkar Zhal lung* (པད་དཀར་ཞལ་ལུང) a work written by *Phug-pa-pa* m*khas* d*vang* l*hun-grug* r*gya*-m*tsho*, and *Nor* b*zang* r*gya*-m*tsho* (ཕུག་པ་པ་མཁས་དབང་ལྷུན་གྲུབ་རྒྱ་མཚོ་དང། ནོར་བཟང་རྒྱ་མཚོ). One of TISRI's other works is entitled: g*Yah-sel* (རྒྱལ་སེལ) "the Effacer of Stains," in which he answers the objections of several learned men, who criticised his works. He wrote also the h*Bél gtam* (ཧཻལ་གཏམ) political discourses, and some other works. But he distinguished himself especially, as a good politician, in the administration of Tibet, by visiting, *sub-incognito*, several provinces, and afterwards remunerating or punishing the officers according to their merits. He concealed also the death of the *Dalai Lama* for 12, or as some say, for 18 years. He is generally believed, in Tibet, to have been the natural son of that Lama *Ñag*-d*vang* b*lo* b*zang* r*gya*-m*stho* (ངག་དབང་ блོ་བཟང་རྒྱ་མཚོ) the 5th of the great Lamas, that are now styled, r*Gyelva Rin-po chhé* (རྒྱལ་བ་རིན་པོ་ཆེ), "his precious (or holy) Majesty," or as some call them "*Dalai Lama*." The Dalai Lama, upon an invitation to Pekin, from the first Emperor of those Manchus who had

Digitized by Google

conquered China in 1644, paid a visit to that country, in 1650. His ambition had been gratified with the kingdom of Tibet, as a donation to him from that Mogol prince, who had conquered it in 1640; afterwards the Manchus endeavoured to acquire influence in the country through him, which brought so many calamities over Tibet, that the regent had good reason for concealing his death, and thus delivering the kingdom from a continuance of the pernicious domination of the Hierarchy.

(2.) At the first rise of Buddhism in Central India, the great antagonists of that doctrine are styled in the Buddhistic works, *Tir-thi-kas* or *Tir-tha-ka-ras*, in Sans.; *Mu-stegs-chen* or *Mu-stegs-pa*, in Tib. (མུ་སྟེགས་ཅན or མུ་སྟེགས་པ, a Determinist.) SHA'KYA and his followers are frequently stated in the *Dulva*, and elsewhere, to have had many disputes with them. They are represented to have been indecent in their dress, and grossly atheistic in their principles. See the beginning of the first volume of the *Dulva*, in the *Káh-gyur*.

(3.) The *Kála Chakra*, religious system, to which so many volumes of the *Stan-gyur* and other works are devoted, is not mentioned in the really ancient Buddhistic works of India, with the exception of one. This system in fact was first introduced into India towards the end of the tenth century (in 965), and afterwards, viâ *Kashmir* into Tibet. See Journal As. Soc. of Bengal, vol. ii. p. 57.

(4.) The *Kála Chakra* doctrine of *Adibuddha* was delivered by SHA'KYA, in his 80th year, at *Shrí Dhanya kataka, (Cattak in Orissa,)* called in Tib. d*Pal*-ldan h*Bras-spungs* (དཔལ་ལྡན་འབྲས་སྤུངས, " *the noble city, called accumulated rice,*") upon the request of zla *b*zang (ཟླ་བཟང,) pron. vulg. *Dázáng* or *Dává Zángpo*, S. Chandra Bhadra (or Soma Bhadra ?) a king of *Shambha la*, a fabulous country or city in the north beyond the *Jaxartes*, who in his 99th year visited SHA'KYA there, in a miraculous manner. Upon his return home, he compiled in the course of the next year, the r*Tsa*-r*gyud* (རྩ་རྒྱུད, S. *Múla Tantra)*, in accordance with what he had heard from SHA'KYA, and two years afterwards he died. This work is the source of all the subsequent voluminous compilations, increased modifications and interpolations. In the *Múla Tántra*, SHA'KYA foretels to Dázang 25 kings, who will successively reign at *Shambhala*, each for a hundred years. The six first of them are called *Chhos-kyi* r*gyel-po* (ཆོས་ཀྱི་རྒྱལ་པོ, S. *Dharma Rájá*, a religious king or patron of religion) and the others are styled *Rigs*-l*den*, S. *Kulika*, " *the Noble* or *Illustrious*." He foretells also that after 600 years from that date, (or of that of his death) *Rigs*-l*dan Grags-pa* (རིགས་ལྡན་གྲགས་པ,) S. *Kulika Kirti*, " the celebrated noble one;" (the Epiphanes of the Greeks ?) will succeed to the throne at Shambhala, and that 800 years afterwards, the k*la* k*lo* ཀ་ཀླུ vulg. *Lálo*, S. Mlechha, or *Muhammadan* religion, will rise at *Makha* (Mecca). There are in the subsequent interpolated and greatly increased compilation many stories on the rise, destructive progress, and final decline of Muhammadanism, and the glorious re-establishment of Buddhism in

Digitized by Google

the north. It would be interesting to ascertain how the doctrine taught at *Cuttack* in *Orissa*, was brought beyond the *Jaxartes* to *Shambhala*, or what reason the Buddhists had for inventing this story.

Since in the Múla Tantra (རྩ་རྒྱུད) SHA'KYA explicitly declares, in the prophetical form, that the above-mentioned *Rigs-ldan Grags-pa*, &c., will be of his own *Shákya* race, and of the nation of *Dázáng*, the natural interpretation is that they both were of the Scythian nation, or of the Sacæ of the ancients. Two of the principal slokas, touching upon this important historical point, are here inserted in Tibetan, verbatim as they have been quoted from the རྩ་རྒྱུད *rTsa-rgyud*, by *Sureshamati*, in the same work from which the 13 dates for the death of Shákya have been taken. See *Sureshamati's* བསྟན་ཆོས, &c. ལ ལན།, རྩ་བའི་རྒྱུད.ལས ། བཅོམ་ལྡན་འདས་ཀྱིས །

།།ཡང ། ཡོ་འདི་ནས་ནི་ཐུན་བརྒྱའི་ཡོར ། ། ཏང་ལོང་ནམས་ཀྱི་ལྷོན་དོན་ཏ ། ། ཨཱརྱ་དཔྱད་ས་མ་བདག་ཁམས་པ་ནི ། ། ཤམ་བྷ་ལ་ཞེས་ཐ་བར་འགྱུར ། ། །

is a real personage, born 400 years after the death of Shákya, from Brahman parents, in the country of *Béta* or in *Bidarbha*. He turned Buddhist, and was educated in central India, in the *Nalenda* convent. He was a spiritual son of MANYJU SRI, the God of Wisdom. The first philosophical system of Buddhism is attributed to him. He is respected as a second *r*Gyelva, (རྒྱལ་བ S. *Jina* ;) he is the *founder* or parent of the *Madhyamika* philosophy. There are many works, under his name, in the *Stan-gyar* upon several subjects.

(8.) For *Rigs-ldan Grags-pa*, (རིགས་ལྡན་གྲགས་པ།) see note 4.

(9.) *Thothori* is stated, in the r*Gyel rabs gsal-vahi mé-long*, (རྒྱལ་རབས་གསལ་བའི་མེ་ལོང་, "a clear mirror of royal pedigree," a historical work,) to have reigned 500 years after g*Nya-khri tsan-po*, (གཉའ་ཁྲི་བཙན་པོ, the first king of Tibet, who originated from the *Shákya Litsabyi* race at *Vaisháli*, (Tib. Yangs-pa-chan, ཡངས་པ་ཅན, the ample city,) the modern Allahabad, or the ancient *Prayága*. He kept his residence at *Yambu* l*ha*, (or b*la*) s*gang*, ཡམ་བུ་ལྷ (or ཐ་ལྷང), where there are still some plastic images of the ancient kings with some other antiquities. Under his reign, there fell a chest from heaven, containing a small volume of a religious tract on Buddhism, (part of the Kah-gyur,) a holy shrine, and some other sacred things. No one could read the volume; but a voice was heard from heaven that after so many generations (in the 7th century) the contents should be made known. The king paid every respect to that heavenly gift, and, by its blissful influence, he lived 120 years.

(10.) The duration of the doctrine or religion established by *Shákya* is differently stated in different works of the sacred volumes. As for instance, 500, 1,000, 1,500, 2,000, 2,500, 3,000, and 5,000 years. The first (500) has been applied by some to the time of *Kaniska*, 400—500 after the death of *Shákya*, when the Buddhists had separated themselves into 18 sects, under four principal divisions, when there arose among them many disputes about various points, and when there was made a third compilation of the Buddhistic doctrine. The last (5,000 years) is according to the speculation of *Dans'hta Séna*, and other Indian Buddhistic writers, in the *Stan-gyur* volumes, in the 8th, 9th, &c. centuries. They calculated the duration of the Buddhistic religion thus:

1. འབྲས་བུའི་ བསྟན་པ or འབྲས་བུའི་ཏུས, h*Bras-buhi* b*stan-pa*, or h*Bras-buhi dus*, the time of the wonderful effects of the doctrine for immediately becoming perfect or possessed of supernatural powers. This period of 1,500 years commenced with the death of Shákya, and was again divided into three smaller ones, each of 500 years, according to the three different degrees of perfection. In the first period, upon hearing his doctrine, some became immediately possessed of superhuman powers, or overcame the enemy, became a d*Gra* b*Chom-pa*, དགྲ་བཅོམ་པ ; S. *Arhan*. In the second, many, though less perfect, proceeded unhindered in

Digitized by Google

their course to perfection, so as not to turn out of the right way, i. e. they became *phyir mihongva*, ཕྱིར་མི་འོང་བ S. *Anágámí*, that turns not out of his commenced race or course. In the third, though less perfect, yet there were many that entered into the stream, i. e. became r*Gyun-du zhugs-pa* རྒྱུན་ཏུ་ཞུགས་པ, S. *Shrota panna*, one that has entered the stream (that will carry him through life to felicity).

2. སྒྲུབ་པའི་བསྟན་པ or སྒྲུབ་པའི་ཏུས, s*Grub-pahi* b*Stan-pa*, or s*Grub-pahi dus*, that period of the Buddhistic doctrine, in which yet many make great exertions to arrive at perfection. This period contains again 1,500 years, and is divided into three smaller ones, each of 500 years, according to the three diminishing degrees of diligent application. They are called ལྷག་མཐོང་ ཏིང་འཛིན་དང་ ། ཚུལ་ཁྲིམས་ཀྱི་སྒོམ་པ, *lhag* m*thong*, *ting-gé* h*dsin dang*, t*shul khrims kyi* s*gom-pa*, the exercise or practice: 1, of high speculation; 2, of deep meditation; and 3, of good moral conduct.

3. ལུང་གི་ཏུས, *Lung-gi-dus*, i. e. that period of 1,500 years of the Buddhistic doctrine, in which the sacred volumes are yet read and explained, though the precepts which they contain are little followed. This period, according to the contents of those books, (read or studied in each respected period,) is sub-divided into the following three: 1, མདོ་ན ། 2, མདོ་སྡེ ། 3, འདུལ་བ་ཀུན་ལུང་གི་ཏུས, 1, m*Non-pa*; 2, m*Do*, s*dé*; 3, h*Dul-va*, g*sum Lung-gi dus*, i. e. 1, the period, in which the metaphysical works are studied; 2, in which the *Sútras* or common aphorisms; and 3, in which only books on the discipline of the religious men, and on the rites and ceremonies are read.

4. རྟགས་ཙམ་འཛིན་པའི་ཏུས, r*Tags tsam* h*dsin-pahi dus*, that period of 500 years, in which, though learning and good morals have declined, yet some signs of the Buddhistic religion are still to be found, as the dress of priests, holy shrines, relics, offerings, and pilgrimages to holy places.

(11.) This pretended king's arrival at *Shambhala*, in 622, has some coincidence with *Yezdejird*, the Persian king's taking refuge in the same country; for it is affirmed, that this prince, upon the fall of Seleucia, and the conquest of Persia by the Arabs, in 636 retired into *Transoxana* or *Ferghana*.

(12.) How these terms: *mé*, m*khah*, r*gya*-m*tsho* express the number of 403 years is explained in p. 155 of this Appendix. If we add these 403 years to 622, the first year of the Hegira, we have exactly the year 1025, whence with 1026 commences the first year of the cycle of 60 years of the Tibetans.

(13.) *Srong tsan Gambo* is the most celebrated king of the Tibetans, on account of his long and mild administration, his political wisdom, and of his having first laid the foundation of Buddhism in Tibet. In the

Digitized by Google

Mani-kabum, (མ་ཎི་བཀའ་འབུམ, *ma-n'i* b*kah* h*bum,* " a hundred thousand precious commandments,") a histotorical work attributed to him, there are detailed accounts respecting Buddhism, and its introduction into Tibet; the circumstances of his marriages with the two princesses, first of Nepal, and afterwards of China; and of the religious establishments made by those ladies, and by himself.

(14.) *Kongjo* or *Kongcho* is the name of that Chinese princess, whom *Srong tsan Gambo* had married. In the *Mani-kabum* it is told, that, when this Tibetan king sent his plenipotentiary (called b*Lon* m*Gar,* ཐོན་མར།) to China to demand the hand of that princess, he met the envoys of several foreign princes arrived there for the same purpose. The princess' father desired that she should be married to the king of *Magadha,* the religious king in India. Her mother preferred the *Tájik* (Persian) prince, the wealthy king of the West. Her brother commended the prince of the *Hors* (Turks); but she by her own accord wished to be married with *Qésar,* (རྒྱ་སར, Gésar,) the warlike king of the North. The envoy of the Tibetan king at last succeeded in obtaining the princess by address.

(15.) This college (*Bihar* or *Vihar*) was built by that princess, whom *Srong tsan Gambo* had married from *Népal.* She on account of her being first married (or having first passed the lintel or threshold) pretended to have precedence before the Chinese princess. There were many disputes between them.

(16.) *Khri srong déhu tsan* was an excellent king; he made many useful regulations, and having invited into Tibet *Shanta raxita;* (in Tib. *Zhivah-htsho,* ཞི་བ་འཚོ,) but vulg. called *Bodhisato,* a learned man of *Bengal,* and upon the recommendation of this *Pandit,* also the great *Guru Padma Sambhava,* པད་འབྱུང vulg. *Padjung;* he permanently fixed the Buddhist religion by founding *Samyé,* (བསམ་ཡས, *b*sam-yas,) and other convents and colleges; by establishing a religious order with munificent endowments; and by making arrangements for the translation of Sanskrit works, by Indian *Pandits* and Tibetan *Lotsávás,* (interpreters or translators,) whom he caused to be fully instructed in Sanskrit. In the 8th and 9th centuries, under this king, and his sons, *Muné tsanpo* and *Mutik tsanpo,* and his grandsons, *Khri dé srong tsan, Khri-ral* or *Ralpathen,* this religion greatly flourished, till in the beginning of the 10th century, *Lang darma* oppressed, and endeavoured entirely to abolish it; for which reason he was murdered by a priest.

(17.) For the *Kála Chakra,* (Dus-*h*khor, ཏུས་འཁོར།) see note (3) also (4).

(18.) There are two periods of the propagation of Buddhism in Tibet, called the anterior and the posterior; that began with *Srong tsang Gambo,* in the 7th century, and lasted till the end of the 10th; this

Digitized by Google

commenced with the eleventh century, and still continues. In the first period, there were no different religious sects. They who still keep the ancient rites and ceremonies, and have some peculiar manual or symbolical works of that age, are now called, in the Tibetan, *Nyigmapa*, (རྙིང་མ་པ།) a follower of the ancient Buddhistic religion, or *Urgyenpa*, a disciple of *Urgyen* or *Padma-sambhava*, and they are very numerous, especially in those parts of Tibet that lie near to Népal and other parts of India. In the second (or posterior) period, in the 11th century, in the time of *Atisha*, (called by the Tibetans *Jovo* or *Chovo Atisha*, the lord *Atisha*,) a learned man of Bengal, by the endeavours of *Bromston* and some other zealous and learned Tibetan religious persons, Buddhism, that had been nearly abolished in the 10th century, commenced again to revive in Tibet. This celebrated *Pandit*, upon repeated invitations, at last visited that snowy country, going first to *Gugé* in *Ňari*, (རྒུ་རེ་ in མངའ་རིས།) and afterwards to *Utsang*, where he remained till his death, in 1052. *Bromston*, his pupil, founded the *Rareng* (རྭ་སྒྲེང Ra-sgreng) monastery (still existing), and with him originated the Kadampa sect, from which afterwards issued that of *Gélukpa* by *Tsoňkhapa*. About this time there arose several religious sects, in Tibet, for the names of which see p. 175 of the Grammar. And for the date of the foundation of several monasteries or convents, see the preceding Chronological Table.

(19.) The *Sa-skya* monastery and residence, in the province of *Tsang* (གཙང་), founded in 1071, is now also celebrated for its library of ancient works in Sanskrit and Tibetan. We will make hereafter no remarks on the birth or death of any religious person or *Lama* here recorded; or on the foundation of any convent or monastery; they will occur frequently in the following pages. It is sufficient to have given here their names in Tibetan and Roman character, with the corresponding Christian dates.

(20.) For this term, see note (10).

(21.) *Shákya Shrí*, a celebrated *Pandit* of *Cashmir*, who, in the beginning of the 13th century, about the time of Mahammed Gori's conquests, was in Central India; but afterwards retired to Tibet. He remained there, wrote several works, and assisted the Tibetans in the translation of Sanskrit books.

(22.) This is the celebrated Sa-skya Pandit, of whom there are many works. He, and his successor (a nephew) *Grogon phags-pa*, (འགྲོ་མགོན་འཕགས་པ།) were greatly patronized by the Emperors of the Mongol dynasty, especially by *Kublai Khan*, who granted the whole country of Tibet to *Phags-pa*.

(23.) *Tsonkhapa* (called also b*lo* b*zang grags-pahi* d*pal* བློ་བཟང་གྲགས་པའི་དཔལ, S. *Sumati kírti shrí*) is greatly respected by the Tibetans and Mongols, especially by the *Gélukpa* sect, of which he is the founder. There are many of his works extant; the most celebrated is that of *Lam rim chhenmo*, (ལམ་རིམ་ཆེན་མོ།) "the large work on the gradual way to perfection." The great feast of general prayers, or supplication, established by him, is still yearly celebrated at *Lassa*, in the 15 first days of the new year, (commonly in February with

Digitized by Google

the new-moon.) There are in the *Gáldan* monastery, founded by him, now about 2,000 religious persons, and to the chair still continue to succeed the most learned doctors, from the *Séra* or *Braspung* monasteries, under the title of m*khan-po*, (མཁན་པོ ; S. *Upádhyáya*,) a principal or abbot.

(24.) d*Gé* h*dun-grub*, is a celebrated Lama, who founded the great convent of *Teshi lhun-po*,(བཀྲ་ཤིས་ལྷུན་པོ, b*kra-shis lhun-po*,) where now also there reside about 2,000 religious persons. He is the first of the Tibetan Lamas, to whom this title r*Gyelva* (རྒྱལ་བ, S. *Jina*) has been applied. The present great Lama of Lassa, *Tshul-khrims* r*gya*-m*tsho* (ཚུལ་ཁྲིམས་རྒྱ་མཚོ, "an ocean of morality") is the 10th among those r*Gyelvas* whom the Mongols and some Europeans call also *Dalai Lamas*.

(25.) d*Gé*-h*dun* r*gya*-m*tsho* is the second among those Lamas styled r*Gyelva*. The names of the others, down to the present Great Lama at Lassa, are as follows ; 3, b*sod-nams*-r*gya* m*tsho*, (བསོད་ནམས་རྒྱ་མཚོ;) who upon an invitation by *Altun Khan*, a Mongol prince, visited him ; 4, *Yon-tan* r*gya*-m*tsho*, (ཡོན་ཏན་རྒྱ་མཚོ,) 5, *Nag* d*vang* b*lo* b*zang* r*gya*-m*tsho*, (ངག་དབང་བློ་བཟང་རྒྱ་མཚོ.) This is that Great Lama, who in 1640, founded the hierarchy of the Dalai Lamas, at Lassa, (four years before the conquest of China, by the Mantchus.) It was upon the solicitation of this ambitious man that a Mongol prince conquered Tibet, and afterwards made a present of it to him. The ancient palace of the kings of Tibet, upon the *Red Hill* or *mountain*, (*d*mar-po ri, དམར་པོ་རི,) an eminence near Lassa, was now rebuilt, increased with many buildings for a religious establishment, and converted into a residence of the r*Gyelva Rin-po chhé*, (རྒྱལ་བ་རིན་པོ་ཆེ ; *His precious Majesty*,) and was called *Potala*, from the name of an ancient city, on an eminence, at the mouth of the Indus, (called in Tib. རྒྱ་འཛིན, Gru *h*dsin, " a receiver of boats or ships, a harbour," which is a literal translation of the Sanskrit *Potala*, now called *Tata* or *Tatta*,) where was the residence of *Chenresi*, (སྤྱན་རས་རྒྱལ་པོ་ཡབ་ཡུམ ; *spyan ras gzigs* d*vang phyug*, S. *Avalokitéshvara*,) the great patron saint of the Tibetans, and whence he is believed to have visited Tibet.

(26.) For his visit to China, see note 1. After the death of this Lama, under his pretended regenerations or new incarnations, Tibet has been visited by many calamities. The names of his successors are as follows : 6, *Rin-chhen Tshangs* d*vyangs* r*gya*-m*tsho*, (རིན་ཆེན་ཚངས་དཔྱངས་རྒྱ་མཚོ;) 7, b*Lo* b*zang* s*kal* l*dan* r*gyo*-m*tsho*, (བློ་བཟང་སྐལ་ལྡན་རྒྱ་མཚོ ;) 8, b*Lo* b*zang* h*jam* d*pal* r*gya*-m*tsho*, (བློ་བཟང་འཇམ་དཔལ་རྒྱ་མཚོ;) 9, *Lung* r*togs* r*gya*-m*tsho*, (ལུང་རྟོགས་རྒྱ་མཚོ ;) 10, *Tshul khrims* r*gya*-m*tsho* (ཚུལ་ཁྲིམས་རྒྱ་མཚོ.)

Note. Their distinguishing names are those immediately set before r*gya*-m*tsho* ; the r*gyelva*, b*lo*-b*zang*, and some others, are sometimes added, and sometimes omitted.

Digitized by Google

V.—EPOCH OF THE DEATH OF SHAKYA,

According to different authorities.

§ 255. Since in the Tibetan books there occur several passages containing predictions attributed to *Shákya*, respecting the years of the duration of his doctrine, and of its introduction into such and such a country; (for instance, that after 2,500 years from his death, it will be propagated in a country inhabited by red-faced men; which passage has been applied to the Tibetans, by a celebrated teacher in China, in the 8th century,) several Tibetan learned men have endeavoured, on different occasions, to fix the date of his birth and death. But there are so many discrepancies in the sacred volumes, and in the commentaries, that they cannot be reconciled.

I beg leave therefore to add here, in Tibetan and English, the various dates assigned for the death of *Shákya*, taken from a small work, consisting of 31 leaves, titled b*Stan*-r*tsis* h*dod-sbyin* g*ter-bum*, (བསྟན་རྩིས་འདོད་སྦྱིན་གཏེར་བུམ, "*Reckoning or computation respecting the doctrine of the Buddhists*,") or "*Treasure-Vessel yielding whatever one wishes*," written by r*Ñog* h*Brug Lha*-d*vang* b*Logros*, (ཉོག་འབྲུག་ལྷ་དབང་བློ་གྲོས,) or according to his Sanskrit name, *Suréshamati*, one of Padmakárpo's disciples. He wrote in the beginning of the 26th year of the tenth cycle of 60 years of the Tibetan era, (commencing with 1026 of the Christians,) which year is called *Nanda* in Sanskrit, and *d*Gah-va (དགའ་བ) in Tibetan, corresponding to 1591 of our era; this author computes the years elapsed from the death of Shákya, according to different authorities, as follows:

	Years elapsed till 1591, After J. C.		Years elapsed till 1591, After J. C.	Years before J. C.
༡ ཆོས་རྒྱལ་སྲོང་བཙན་སྒམ་པོའི་ལྷགས་ལ། ལོ་བཞི་སྟོང་དང་བཅུ་གཉིས་སོང་། ...	৪০১২	1. According to the followers of *Sron-btsang sgam-po*, the religious king, there have elapsed four thousand and twelve years, (1)	4012	2422
༢ ནེལ་པ་པཎ་ཏི་ཅའི་ལྷགས་ལ། ལོ་ཐུམ་སྟོང་བདུན་བཞི་ སོ་བཞིད་སོང་། ...	২৮২৯	2. According to the followers of *Nelpa Pan'dita*, (2) there have elapsed three thousand seven hundred and thirty-eight years, ...	3738	2148

(Hereafter the number of past years in words, will be omitted in English.)

Digitized by Google

			Years before J. C.
३ ས་སྐྱ་པཎ་རྡི་ཏའི་གྲགས་ལས་གསུམ་སྔོན་བཅུན་བཞི་ཡིན་ལ། ...	३७२५	3. According to the followers of *Sa-skya Pan'dita*, (3) there have elapsed, ... 3725	2135
४ དབུས་པ་ཟླ་ མས་ལ་ གྲགས་ ལ ། གསུམ་སྔོན་བཅུན་བཞི་ཡིན་ དགུ་སོང་ ། ...	३७२९	4. According to the followers of *Upa losal* (d*vus-pa* b*lo gsal*,) (4) ... 3729	2139
५ དགེ་འདུན་འཕེལ་ཞེ་ གྲགས་ ལ ། ཞིས་སྔོན་དགུ་བཞི་ཕམ་པ་སོང་ ། ২৯০০		5. According to the followers of d*Gé*-h*dun* h*phel*, (5) ... 2900	1310
६ ཚན་དན་རྩ་བའི་ལོ་ ཐུང་ གྲགས་ ལ ། ཞིས་སྔོན་ གསུམ་ བཞི་ ནི་ ཟླ་ཞིས་སོང་ ། ...	২৩৪২	6. According to the (fabulous) narration from the *Sandal Lord* (an image of Shákya made of that scented wood), (6) ... 2342	752
७ ཨུ་པ་ཏོ་ཡ་ཐུ་ཚན་པའི་ གྲགས་ ལ ། ཞིས་སྔོན་ཞིས་ བཞི་ ནི་ ཟླ་ གསུམ་ སོང་ ། ..	২২৪২	7. According to the followers of *U*-r*gyen-pa*, (the *Grub-thob* ; S. *Siddha*,) he that has arrived at perfection, (7) ... 2243	653
९ ཤཱཀྱ་ཤྲཱི་དང་ནམ་བཟང་ཟླ་ཞིས་ཀྱི་ ཐུ་ལ ། ཞིས་ལ ། ཞི ལ ། ནམ་ ལ ། ...	২৭২৬	8. According to the followers both of *Shákya Shri* and *Nam* b*zang*, ... 2136	546
७ ཏ ལ ། ལ ། ཡ ། ཟ ། ལ ། ཟ ། ལ ། ཟ ། ལ ། ཟ ། ལ ། ཟ ། ལ ། ཟ ། ལ ། ...	২৪৭০	9. According to the writers on the Kála Chakra system, as g*Yung ston*, *Bu-ston*, d*Pal-legs don-grub*; and as *Padmakárpo* formerly taught, (9) .. 2470	880
১০ ཇོ་ནང་པ ། ཆོས་ དགོན ། ནམ་ རྒྱལ་ གྲགས་ བཟང་ ཟླ་ ཞིས་ ལ ། ཞིས་ ལ ། ...	২৪২৭	10. According to the followers of these three : *Jo nang-pa*, *Chhos* m*Gon*, r*Nam*-r*gyel grags* b*zang*, (10) .. 2427	837
११ དཔལ་ལྡན་ ལ ། ལ ། ནམ ། ལ ། ལ ། ལ ། ལ ། ...	২৭৬৬	11. According to the followers of d*Pal*-l*dan* b*Lamu* b*sod-nams* r*gyel*-m*tshan*, (11) .. 2166	576

Digitized by Google

༡༢ ཕུག་པ་པ་ནོར་བཟང་རྒྱ་ཆོ་ཕད་དཀར་ཞལ་ལུང་ལས་ཀྱང་། ཞེས་སྔོན་གཞི་ བཙུན་དོན་གཞི་ སོང་ ། ... ཨ་ལ་ལ	12. According to the followers of the *Pad-dkar zhal lung* work, written by *Phug-pa-pa nor bzang rgya-mtsho*, (12) ... 2474	884
༡༣ ཨ་ཟླ་པ་ཡང་མ་དགར་པོའི་ བཤད་པ་ཐུ་མ་ངང་ཐུ་ཏ་ཨ་ཏིའི་ ཟང་ལྟར་ལ། ཞེས་སྔོན་ཟླ་བཙུན་ ལ་ལ་ བ་ ... ཨ-ཅ-ཀ	13. According to Padmakárpo's final decision, and as *Surêshamati* himself taught, (13) ... 2650	1060

To the above enumerated dates may be added that of s*Dé-srid sangs-rgyas* r*gya-mtsho*, as it has been stated before, in the Chronological Table, §. 254. Therefore,

༡ཅ ལོ་དེ་ཤ་ ཤ་ཤིང་ལངས་ ཆེས་ ཆ་ ལཆོ་ཀ ལ་ ལ ཚ ལ

ལ ... ཨ-ཅ-ལ | 14. According to the *Bai'dúrya dkar-po* work, written by *Sangs-rgyas rgya-mtsho*, the regent of Tibet, in the beginning of the first year, called *Fire-hare*, of the 12th cycle of sixty years, (in the beginning of 1686 of the Christian æra,) there have elapsed two thousand five hundred and sixty-seven years, (14) 2567 | 882 |

It may be remarked, that all these dates differ from the epoch assumed for the death of Gotama by the Burmese, the Siamese, the Cingalese, and other nations professing the Buddhist faith. A comparison of these several authorities will be found in the Calcutta Oriental Magazine for 1825. They all agree in making the *nibban (nirvan)* occur in the year 544 B. C.; and yet from the several occurrences of the life of their saint, as quoted in their Chronological Tables, it is evident they allude to the same personage to whom the Chinese and some of the Tibetan authorities give the date 1027 B. C. It is impossible to reconcile the two in any way, and their discrepancy throws doubt on the real epoch of the life and writings of the author of one of the most extensively diffused religions on the face of the earth.

Digitized by Google

Notes (to the different æras of the death of Shákya).

(1.) This date is founded on the story of the wanderings of an image of *Shákya*, from one place to another, commencing with the abode of the gods, remaining in each for 500 years, till it was taken away from *Otantrapuri* (in Gangetic India) by the Turks, and carried afterwards to China, whence, in the 7th century, it was brought to Tibet, by *Kongcho*, a Chinese princess, married by *Srongtsan Gambo*; since which time, there were elapsed upwards of 800 years, till 1591, when *Suréshamati* wrote this treatise. See note 14 of the Chronological Table.

(2.) Nelpa Pandita. Not stated for what reasons.

(3.) This date is founded on a prediction by *Shákya*, that his doctrine would continue for 5,000 years, and would undergo such and such changes during certain periods (of 500 years each). See note 10, Chronological Table.

(4.) This reckons only four years more than the former.

(5.) This is founded on a calculation by some religious persons from *Li-yul*, who visited the seven convents founded by *Mésaktsom* (མེས་ཁག་ཚོམ) a Tibetan king, in the 8th century.

(6.) This date is founded on the story of the wanderings of an image of Sandal-wood of *Shákya*, according to Chinese records.

(7.) This is derived from a calculation made at *Samyé* (བསམ་ཡས) two days journey from Lassa, a large convent, by the Guru *Urgyen* (or Padma Sambhava), in the 8th or 9th century.

(8.) This is derived from a calculation, made at *Sol-nag thang po chhé* (སྒོལ་ནག་ཐང་པོ་ཆེ) a convent not far from Lassa, by *Pan' chhen Shákya Shri* of Cashmir, in the first half of the 13th century. See note 21, Chronological Table.

(9. 10, 11, 12.) These are founded on predictions by *Shákya* in the *Kála Chakra, Tantra,* (*Dus* h*khor* r*gyud* (ཐུས་འཁོར་རྒྱུད) See note 4 Chronological Table.

(13.) This date is according to *Padma Carpo's* latest opinion; formerly he also supported the date founded on the Kála Chakra system.

(14.) This date is of great authority, from the celebrity and great research of that regent as a writer.

Digitized by Google

VI.—Introduction to the Lithographed Pages.

§ 256. That the learner of the Tibetan language may acquire by himself a full knowledge of the syllabic scheme, both in the large and small characters, and of the several kinds of letters used among the Tibetans, the following 40 lithographed pages have been added to this Grammar.

From p. 1 to 29, is contained a syllabic scheme of the Tibetan language, in four columns, being an alphabetical table of the consonants, combined respectively with the five vowels (a, i, u, é, o). In the first column stand the Tibetan capital characters, followed each by the intersyllabic point or sign. No. 2, contains the same expressed in Roman characters; but here, for brevity's sake, the dash, comma, or intersyllabic point (-) is omitted. No. 3, is the same in book-letter or small characters, together with the intersyllabic signs. No. 4, the same in running-hand, together with ditto.

Note 1, p. 6, No. 3, in the Tibetan character, there is a mistake, gu, phu, bu, mu, being written, instead of gyu, phyu, byu, myu, which the learner is requested to correct accordingly as those consonants have been written in their other respective syllables, or as they have been properly expressed in the running-hand, No. 4. Since every simple or compound consonant occurs five times, the student may, elsewhere, easily correct any small error in the shape of the letters. The asterisk or little star (*) added to some of the Tibetan capital characters, indicates that such syllables have not occurred in the Dictionary.

Note 2, for further information on this scheme, see the Grammar, p. 3, &c., the pronunciation of the Tibetan letters; and p. 12—18, the abstract of the orthography and orthoepy of the Tibetan language. The reason why, in the abstract (of the Grammar), p. 12—16, the general number of letters (preceding the vowel) in the whole scheme, amounts to 209, and here only to 208, is, that in the lithographed scheme, the ङ्य, &c. *r*mya, &c. has been left out. But this is of little consequence, since this compound letter occurs only in two or three words.

Further, in p. 30, have been exhibited the initial signs, commas, and the intersyllabic points or marks, as they are used with the capitals; ditto with the small characters, p. 31—35, the *Bámyik;* p. 36, 37, the *Bruts'ha* characters, and the Tibetan numerical figures; and, lastly, p. 38—40, the *Lánts'ha* characters, (or pointed variety of the *Devanágari* alphabet'

Digitized by Google

&c.) have been represented, that the learner may see how the Tibetans write the Sanskrit in their own characters, and may distinguish Tibetan and Sanskrit works accordingly.

For a collection of *Devanágari* alphabets, comprising all the varieties of this character, found in Tibet and Népal, see Mr. B. H. Hodgson's "Notices of the Languages, Literature, and Religion of the Bauddhas of Népal and Bhot," in the 16th vol. of the *Asiatic Researches*, p. 420.

The Tibetan alphabet itself, as has been noticed in other places, is stated to have been formed from the *Devanágari* prevalent in Central India in the seventh century. On comparing the forms of its letters with those of various ancient Sanskrit inscriptions, particularly that at Gya, translated by Mr. (now Sir Charles) Wilkins, and that on the column at Allahabad, translated by Captain Troyer and Dr. Mill, a striking similitude will be observed. There are also close analogies between the latter alphabet and the square form of the Palí character which is acknowledged to be the original of the Ceylonese, Burmese, Siamese, and other varieties now used in the south-eastern countries. The Palí is indeed called *Magadha*, or of Central India, whence the Bauddha religion and literature of all these countries was derived. I abstain from making any lengthened remarks on this subject here, but the circumstance noticed may help to fix the epoch of incriptions in this peculiar type of the *Devanágari* alphabet.

Digitized by Google

Digitized by Google

SYLLABIC SCHEME OF

ཤ་ཐུང་ཆན། [*g vuchan*]

CAPITAL LETTERS

I. *The thirty simple letters of the alphabet*

		N°1.										*N°2.*
1	1	ཀ	ཀི	ཀु	ཀེ	ཀོ	=	*ka*	*ki*	*ku*	*ké*	*ko.*
2	2	ཁ	ཁི	ཁु	ཁེ	ཁོ	=	*kha*	*khi*	*khu*	*khé*	*kho.*
3	3	ག	གི	གु	གེ	གོ	=	*ga*	*gi*	*gu*	*gé*	*go.*
4	4	ང	ངི	ངུ	ངེ	ངོ	=	*ṅga*	*ṅgi*	*ṅgu*	*ṅgé*	*ṅgo.*
5	5	ཅ	ཅི	ཅུ	ཅེ	ཅོ	=	*cha*	*chi*	*chu*	*ché*	*cho.*
6	6	ཆ	ཆི	ཆུ	ཆེ	ཆོ	=	*chha*	*chhi*	*chhu*	*chhé*	*chho.*
7	7	ཇ	ཇི	ཇུ	ཇེ	ཇོ	=	*ja*	*ji*	*ju*	*jé*	*jo.*
8	8	ཉ	ཉི	ཉུ	ཉེ	ཉོ	=	*nya*	*nyi*	*nyu*	*nyé*	*nyo.*
9	9	ཏ	ཏི	ཏུ	ཏེ	ཏོ	=	*ta*	*ti*	*tu*	*té*	*to.*
10	10	ཐ	ཐི	ཐུ	ཐེ	ཐོ	=	*tha*	*thi*	*thu*	*thé*	*tho.*
11	11	ད	དི	དུ	དེ	དོ	=	*da*	*di*	*du*	*dé*	*do.*
12	12	ན	ནི	ནུ	ནེ	ནོ	=	*na*	*ni*	*nu*	*né*	*no.*

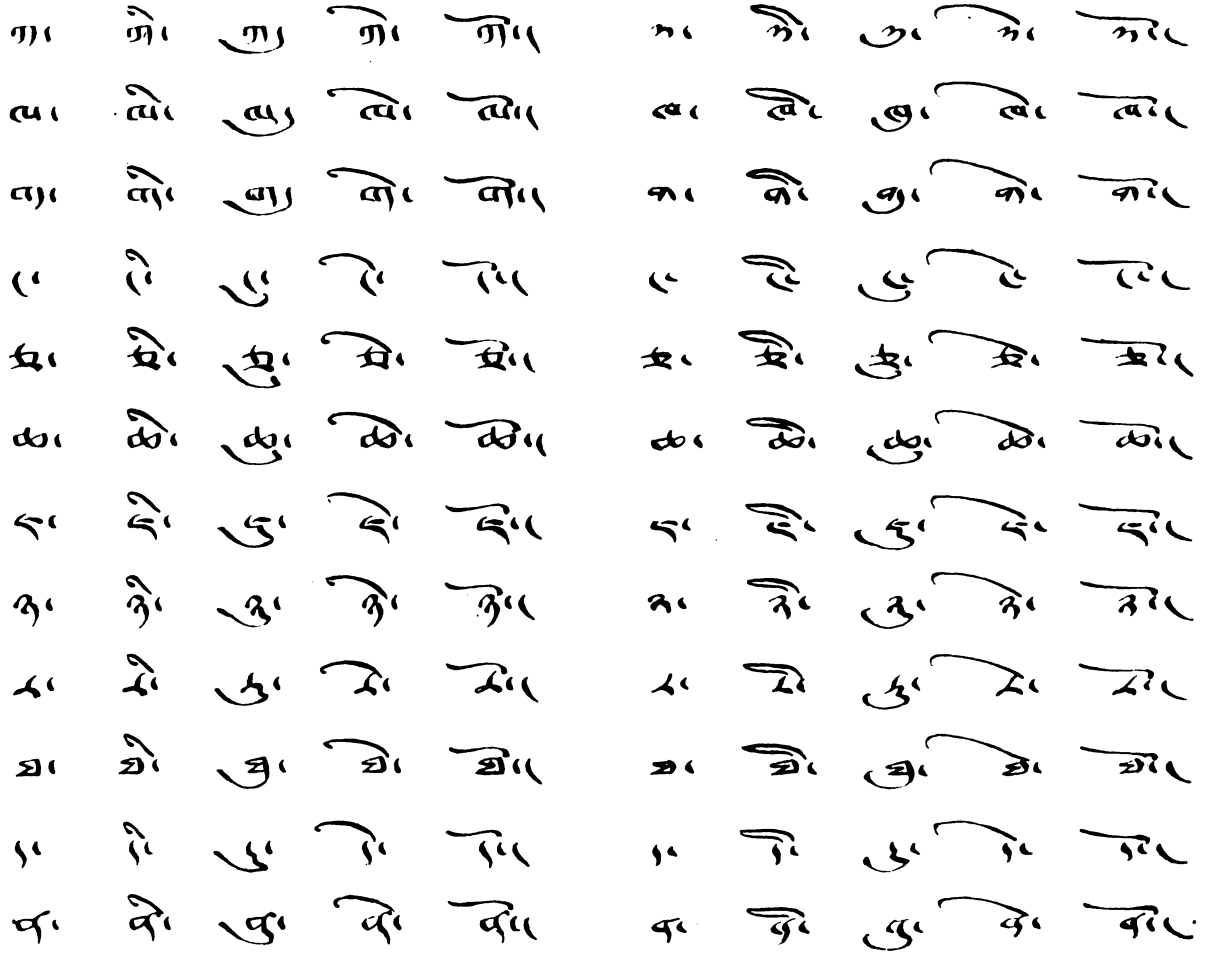
Digitized by Google

དབུমেদ། [d,vumed]

SMALL [*HEADLESS*] CHARACTERS

1. ཁྱེ་ཡིག་ [d,pè-yig] — ཁྱུག་ཡིག་ [h,khyug-yig]

N° 3. Manuscript letters for Books — *N° 4. Running hand*

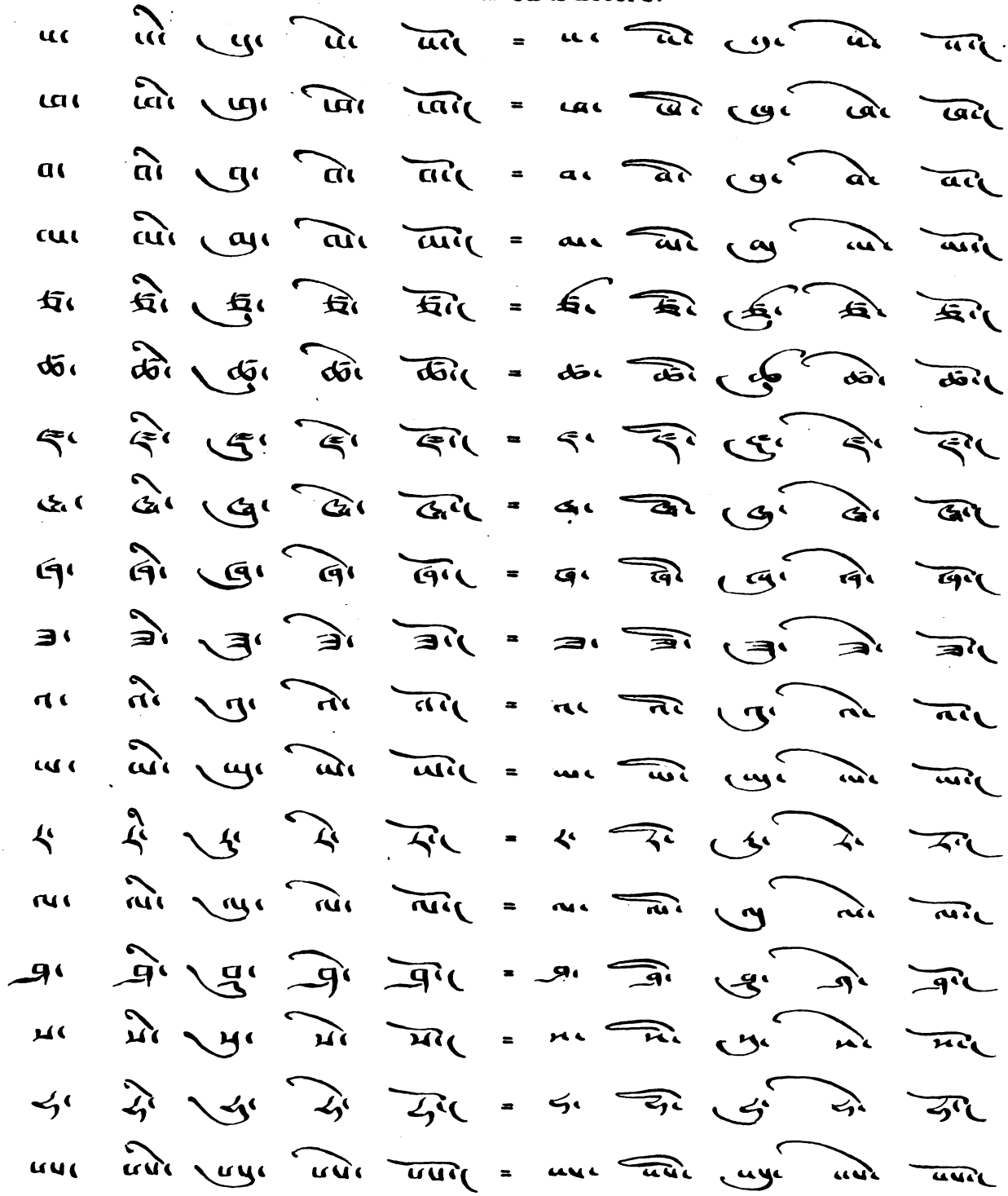


Capital Letters.

13	13	པ	པི	པུ	པེ	པོ	=	pa	pi	pu	pé	po.
14	14	ཕ	ཕི	ཕུ	ཕེ	ཕོ	=	pha	phi	phu	phé	pho.
15	15	བ	བི	བུ	བེ	བོ	=	ba	bi	bu	bé	bo.
16	16	མ	མི	མུ	མེ	མོ	=	ma	mi	mu	mé	mo.
17	17	ཙ	ཙི	ཙུ	ཙེ	ཙོ	=	tsa	tsi	tsu	tsé	tso.
18	18	ཚ	ཚི	ཚུ	ཚེ	ཚོ	=	tsha	tshi	tshu	tshé	tsho.
19	19	ཛ	ཛི	ཛུ	ཛེ	ཛོ	=	dsa	dsi	dsu	dsé	dso.
20	20	ཝ	ཝི	ཝུ	ཝེ	ཝོ	=	wa	wi	wu	wé	wo.
21	21	ཞ	ཞི	ཞུ	ཞེ	ཞོ	=	zha	zhi	zhu	zhé	zho.
22	22	ཟ	ཟི	ཟུ	ཟེ	ཟོ	=	za	zi	zu	zé	zo.
23	23	ཡ	ཡི	ཡུ	ཡེ	ཡོ	=	ya	yi	yu	yé	yo.
24	24	ཤ	ཤི	ཤུ	ཤེ	ཤོ	=	sha	shi	shu	shé	sho.
25	25	ར	རི	རུ	རེ	རོ	=	ra	ri	ru	ré	ro.
26	26	ལ	ལི	ལུ	ལེ	ལོ	=	la	li	lu	lé	lo.
27	27	ཧ	ཧི	ཧུ	ཧེ	ཧོ	=	ha	hi	hu	hé	ho.
28	28	ས	སི	སུ	སེ	སོ	=	sa	si	su	sé	so.
29	29	ཧ	ཧི	ཧུ	ཧེ	ཧོ	=	ha	hi	hu	hé	ho.
30	30	ཨ	ཨི	ཨུ	ཨེ	ཨོ	=	a	i	u	é	o.

Digitized by Google

Small Characters.



SYLLABIC SCHEME OF

Capital Letters.

II. The Seven Letters that

31	1	ཀྱ	ཀྱི	ཀྱु	ཀ্ये	ཀ্যো	।	=	kya	kyi	kyu	kyé	kyo.
32	2	ཁྱ	ཁ্যি	ཁ্যু	ཁ্যে	ཁ্যো	।	=	khya	khyi	khyu	khyé	khyo.
33	3	གྱ	ग্যি	ग্যু	ग্যে	ग্যো	।	=	gya	gyi	gyu	gyé	gyo.
34	4	པ্য	.....					=	pya	.....			
35	5	ཕ্য	ফ্যি	ফ্যু	ফ্যে	ফ্যো	।	=	phya	phyi	phyu	phyé	phyo.
36	6	ব্য	ব্যি	ব্যু	ব্যে	ব্যো	।	=	bya	byi	byu	byé	byo.
37	7	ম্য	ম্যি	ম্যু	ম্যে	ম্যো	।	=	mya	myi	myu	myé	myo.

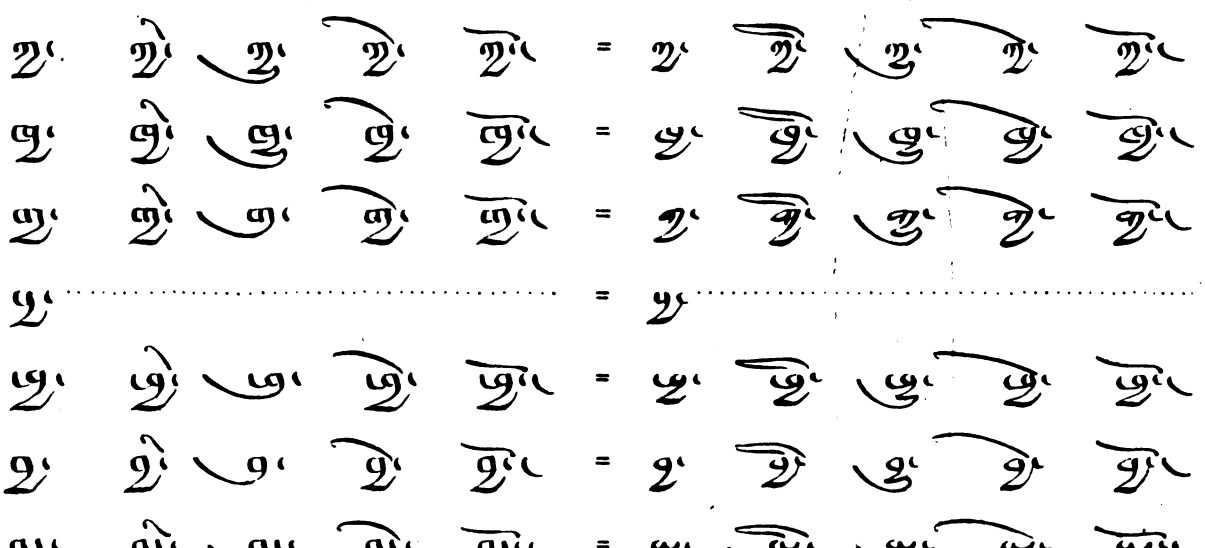
III. The fourteen Letters that

38	1	ক্র	ক্রি	ক্রু	ক্রে	ক্রো	।	=	kra	kri	kru	kré	kro.
39	2	খ্র	খ্রি	খ্রু	খ্রে	খ্রো	।	=	khra	khri	khru	khré	khro.
40	3	গ্র	গ্রি	গ্রু	গ্রে	গ্রো	।	=	gra	gri	gru	gré	gro.
41	4	ত্র	ত্রি	ত্রু	ত্রে	ত্রো	।	=	tra	tri	tru	tré	tro.
42	5	থ্র	থ্রি	থ্রু	থ্রে	থ্রো	।	=	thra	thri	thru	thré	thro.
43	6	দ্র	দ্রি	দ্রু	দ্রে	দ্রো	।	=	dra	dri	dru	dré	dro.
44	7	ন্র	.....					=	nra	.....			
45	8	প্র	প্রি	প্রু	প্রে	প্রো	।	=	pra	pri	pru	pré	pro.
46	9	ফ্র	ফ্রি	ফ্রু	ফ্রে	ফ্রো	।	=	phra	phri	phru	phré	phro.

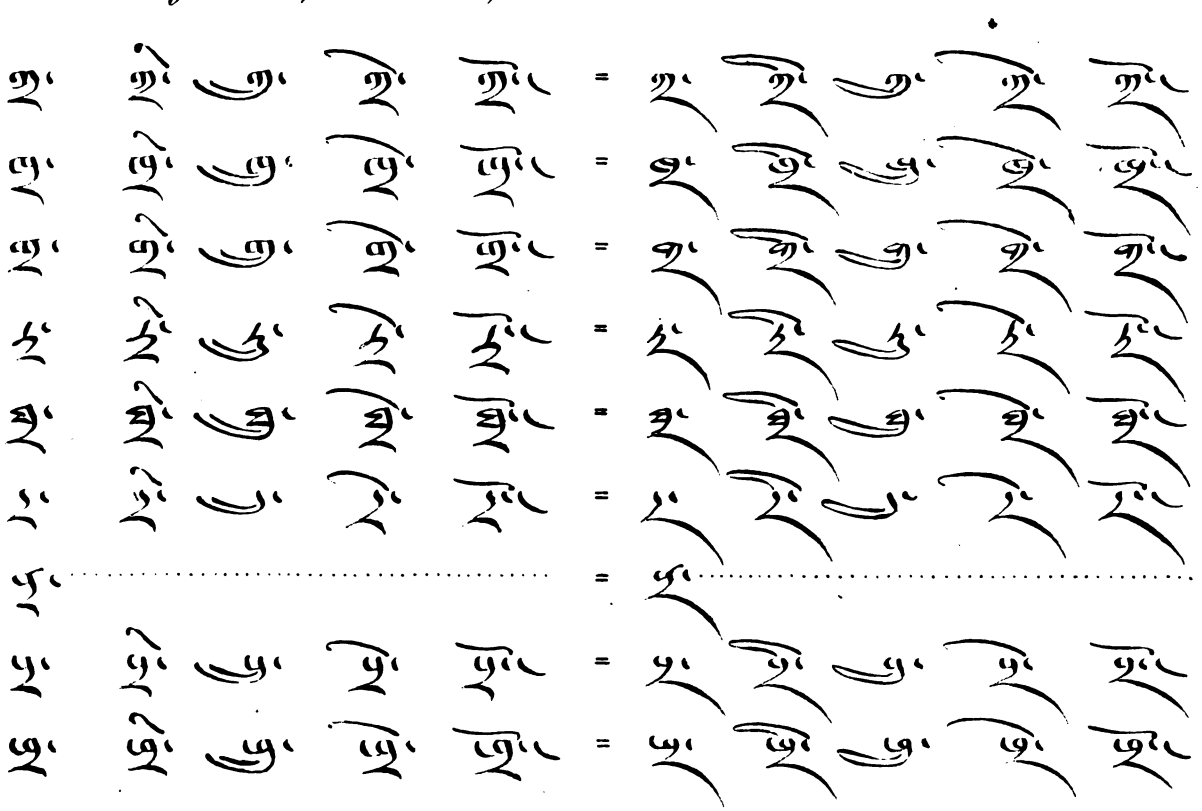
Digitized by Google

Small Characters.

have a subjoined ཡ (*y, thus:*) _____



have a subjoined ར (*r, thus:*) _____



Digitized by Google

Capital Letters.

47	10						=	*bra*	*bri*	*bru*	*bré*	*bro.*
48	11						=	*mra*				
49	12						=	*shra*	*shri*	*shru*	*shré*	*shro.*
50	13						=	*sra*	*sri*	*sru*	*sré*	*sro.*
51	14						=	*hra*	*hri*	*hru*	*hré*	*hro.*

IV. The Six Letters that

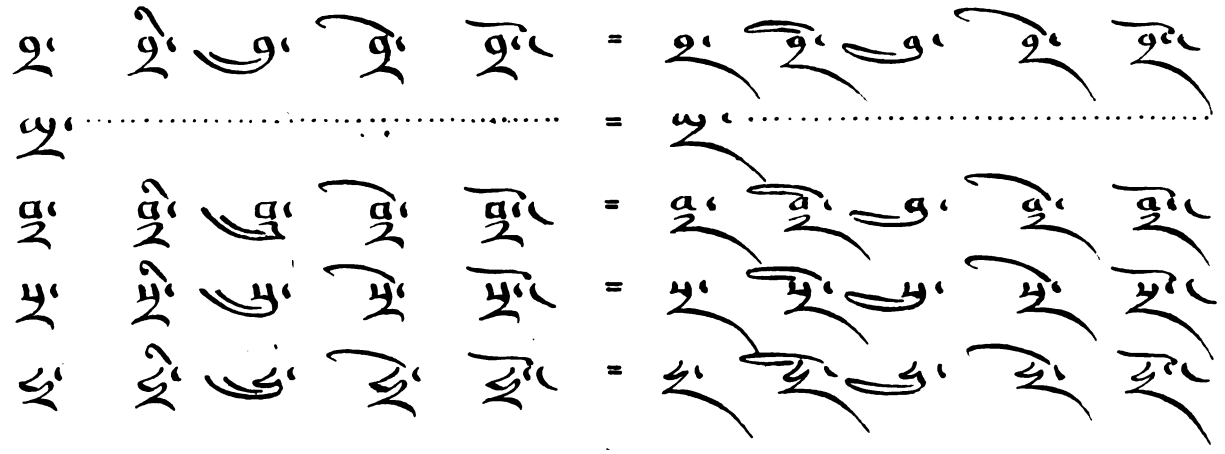
52	1						=	*kla*	*kli*	*klu*	*klé*	*klo.*
53	2						=	*gla*	*gli*	*glu*	*glé*	*glo.*
54	3						=	*bla*	*bli*	*blu*	*blé*	*blo.*
55	4						=	*zla*	*zli*	*zlu*	*zlé*	*zlo.*
56	5						=	*rla*	*rli*	*rlu*	*rlé*	*rlo.*
57	6						=	*sla*	*sli*	*slu*	*slé*	*slo.*
							=					

V. The Fifteen Letters

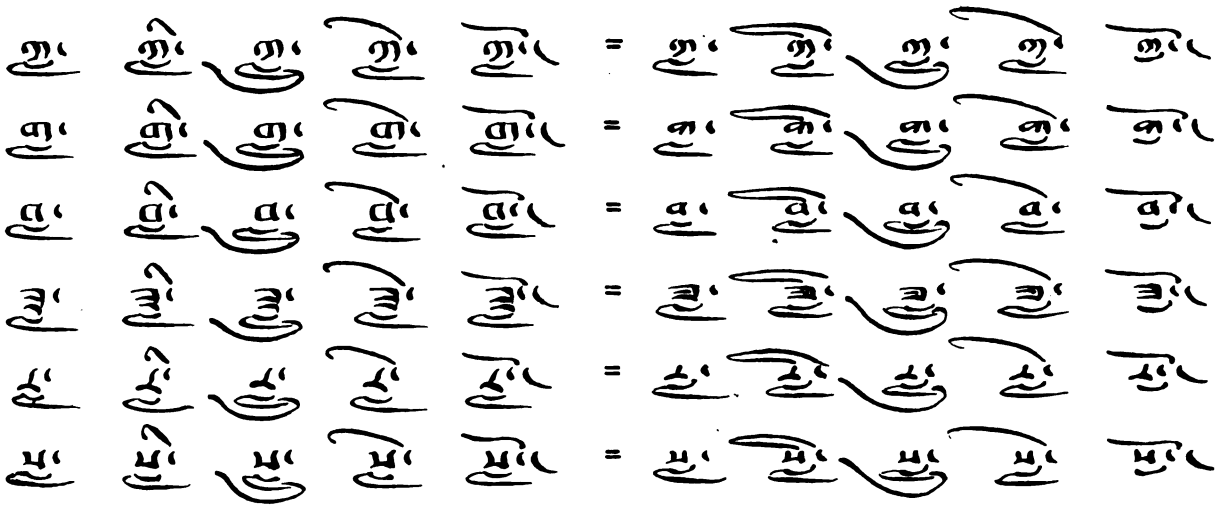
58	1						=	*r,ka*	*r,ki*	*r,ku*	*r,ké*	*r,ko.*
59	2						=	*r,kya*	*r,kyi*	*r,kyu*	*r,kyé*	*r,kyo.*
60	3						=	*r,ga*	*r,gi*	*r,gu*	*r,gé*	*r,go.*

Digitized by Google

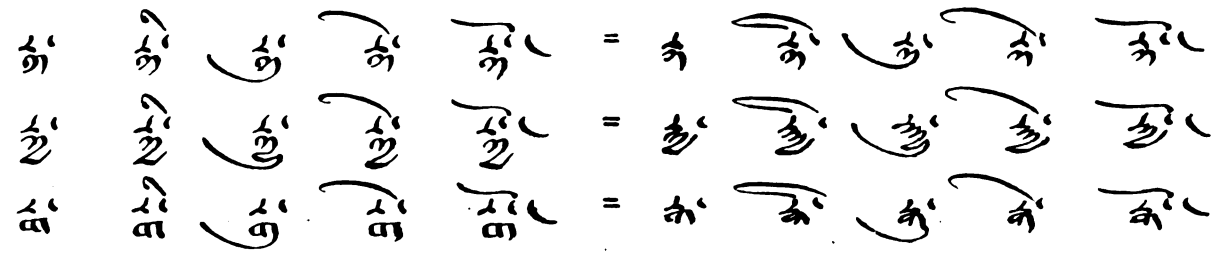
Small Characters.



have ལ (*l.*) *subjoined.*



surmounted by ར (*r.*)



Digitized by Google

Capital Letters.

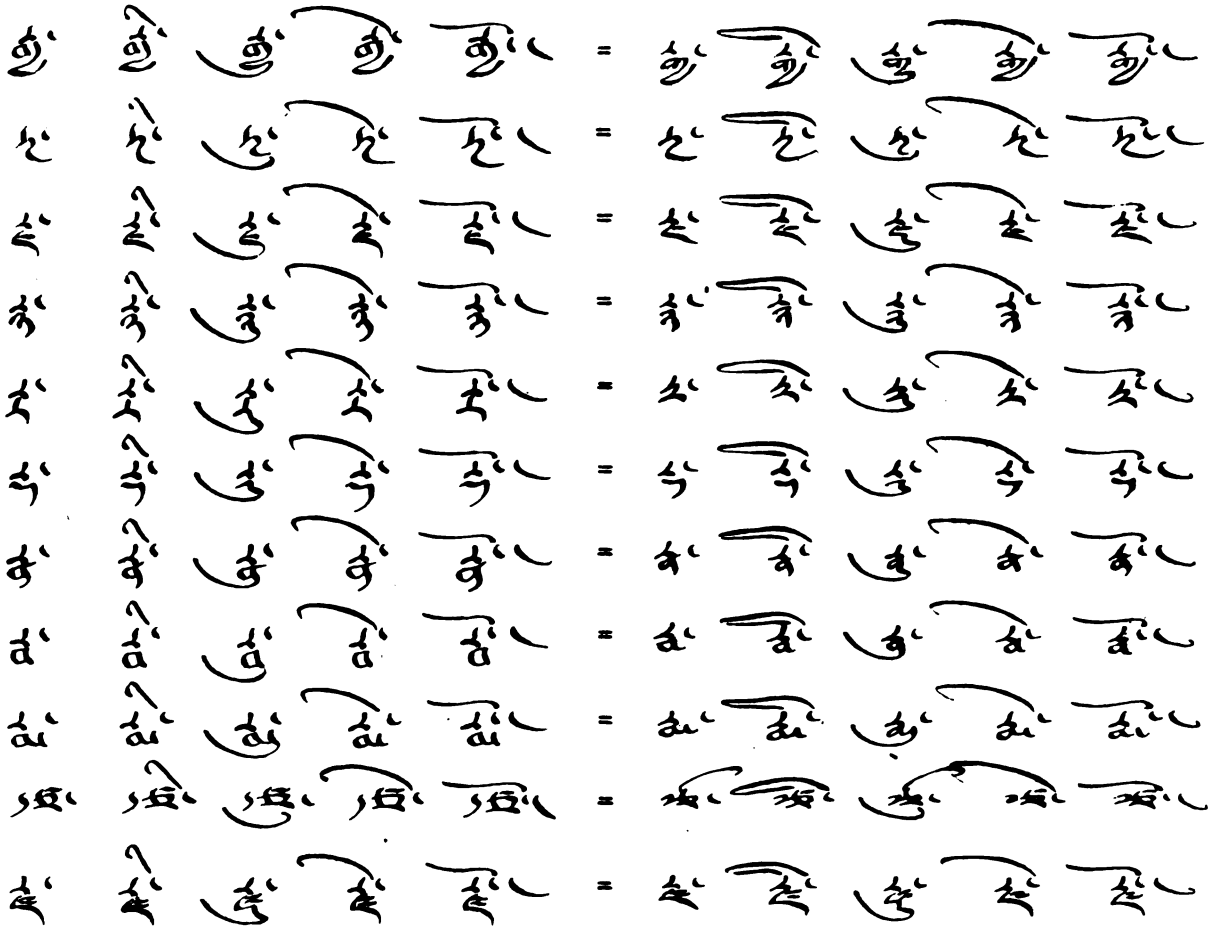
61	4						=	r,gya	r,gyi	r,gyu	r,gyé	r,gyo.
62	5						=	r,ña	r,ñi	r,ñu	r,ñé	r,ño.
63	6						=	r,ja	r,ji	r,ju	r,jé	r,jo.
64	7						=	r,nya	r,nyi	r,nyu	r,nyé	r,nyo.
65	8						=	r,ta	r,ti	r,tu	r,té	r,to.
66	9						=	r,da	r,di	r,du	r,dé	r,do.
67	10						=	r,na	r,ni	r,nu	r,né	r,no.
68	11						=	r,ba	r,bi	r,bu	r,bé	r,bo.
69	12						=	r,ma	r,mi	r,mu	r,mé	r,mo.
70	13						=	r,tsa	r,tsi	r,tsu	r,tsé	r,tso.
71	14						=	r,dsa	r,dsi	r,dsu	r,dsé	r,dso.

VI. *The Ten Letters that*

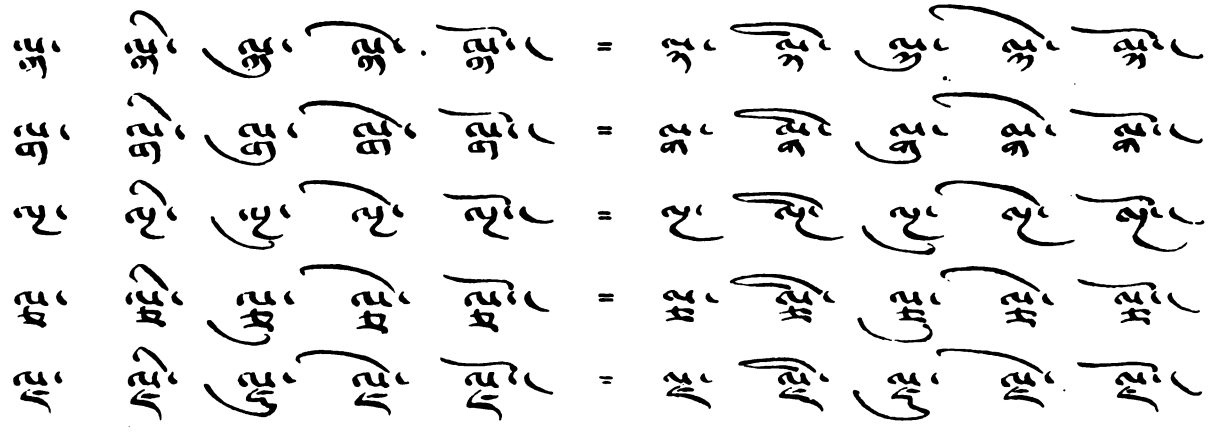
72	1						=	l,ka	l,ki	l,ku	l,ké	l,ko.
73	2						=	l,ga	l,gi	l,gu	l,gé	l,go.
74	3						=	l,ña	l,ñi	l,ñu	l,ñé	l,ño.
75	4						=	l,cha	l,chi	l,chu	l,ché	l,cho.
76	5						=	l,ja	l,ji	l,ju	l,jé	l,jo.

Digitized by Google

Small Characters.



have a surmounting ལ (*l*) _____



Digitized by Google

Capital Letters

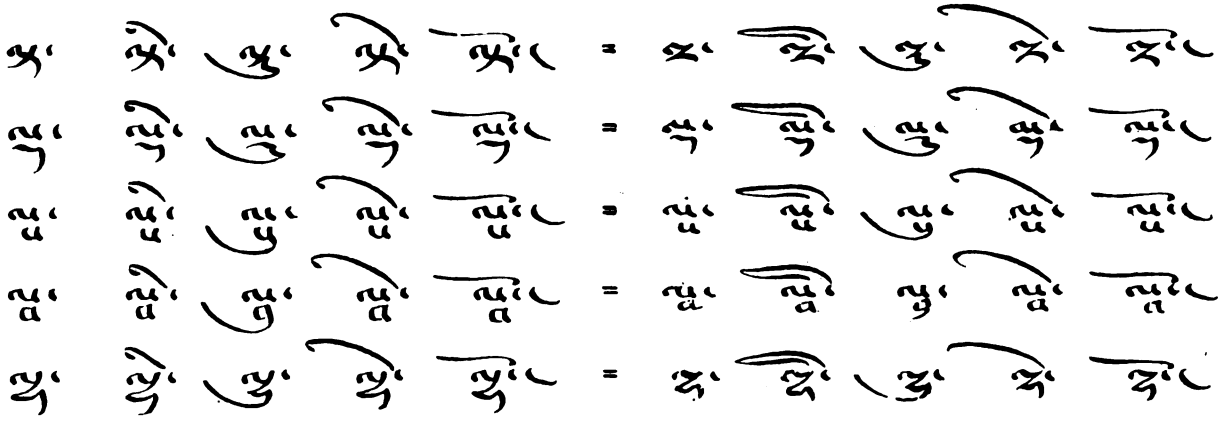
77	6						=	l,ta	l,ti	l,tu	l,té	l,to.
78	7						=	l,da	l,di	l,du	l,dé	l,do.
79	8						=	l,pa	l,pi	l,pu	l,pé	l,po.
80	9						=	l,ba	l,bi	l,bu	l,bé	l,bo.
81	10						=	l,ha	l,hi	l,hu	l,hé	l,ho.

VII. The Twenty-two Letters

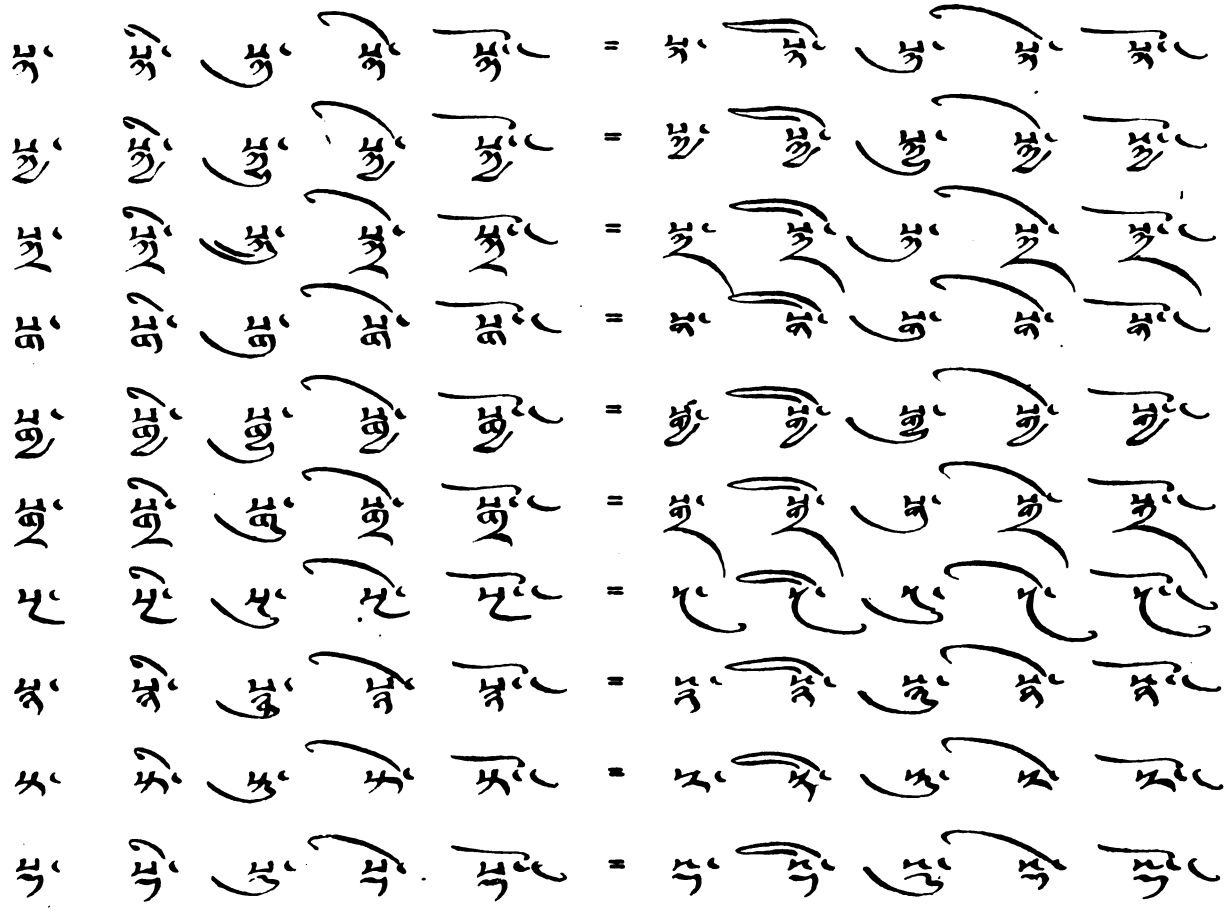
82	1						=	s,ka	s,ki	s,ku	s,ké	s,ko.
83	2						=	s,kya	s,kyi	s,kyu	s,kyé	s,kyo.
84	3						=	s,kra	s,kri	s,kru	s,kré	s,kro.
85	4						=	s,ga	s,gi	s,gu	s,gé	s,go.
86	5						=	s,gya	s,gyi	s,gyu	s,gyé	s,gyo.
87	6						=	s,gra	s,gri	s,gru	s,gré	s,gro.
88	7						=	s,ña	s,ñi	s,ñu	s,ñé	s,ño.
89	8						=	s,nya	s,nyi	s,nyu	s,nyé	s,nyo.
90	9						=	s,ta	s,ti	s,tu	s,té	s,to.
91	10						=	s,da	s,di	s,du	s,dé	s,do.

Digitized by Google

Small Characters



with a surmounting ས (*s*)



Capital Letters

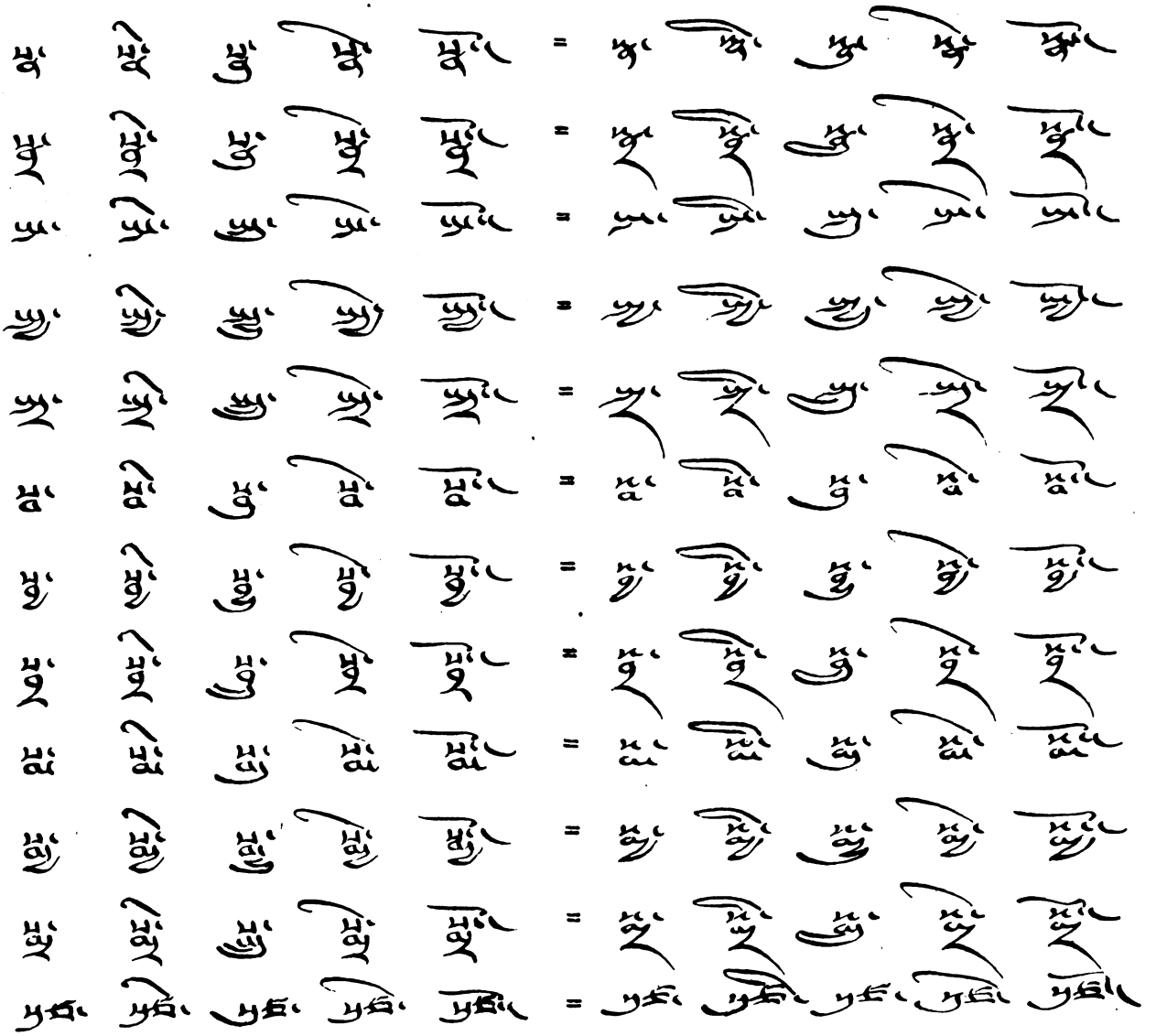
92	11	ས	ས	ས	ས	ས	=	s.na	s.ni	s.nu	s.ne	s.no.
93	12	ས	ས	ས	ས	ས	=	s.nra	s.nri	s.nru	s.nre	s.nro.
94	13	ས	ས	ས	ས	ས	=	s.pa	s.pi	s.pu	s.pe	s.po.
95	14	ས	ས	ས	ས	ས	=	s.pya	s.pyi	s.pyu	s.pye	s.pyo.
96	15	ས	ས	ས	ས	ས	=	s.pra	s.pri	s.pru	s.pre	s.pro.
97	16	ས	ས	ས	ས	ས	=	s.ba	s.bi	s.bu	s.be	s.bo.
98	17	ས	ས	ས	ས	ས	=	s.bya	s.byi	s.byu	s.bye	s.byo.
99	18	ས	ས	ས	ས	ས	=	s.bra	s.bri	s.bru	s.bre	s.bro.
100	19	ས	ས	ས	ས	ས	=	s.ma	s.mi	s.mu	s.me	s.mo.
101	20	ས	ས	ས	ས	ས	=	s.mya	s.myi	s.myu	s.mye	s.myo.
102	21	ས	ས	ས	ས	ས	=	s.mra	s.mri	s.mru	s.mre	s.mro.
103	22	ས	ས	ས	ས	ས	=	s.tsa	s.tsi	s.tsu	s.tse	s.tso.

VIII. The Eleven simple Letters

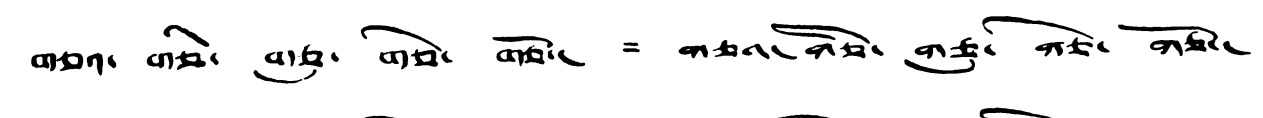
104	1	ཁ	ཁ	ཁ	ཁ	ཁ	=	g.chah	g.chi	g.chu	g.che	g.cho.
105	2	ཁ	ཁ	ཁ	ཁ	ཁ	=	g.nyah	g.nyi	g.nyu	g.nye	g.nyo.

Digitized by Google

Small Characters



with ག, (*g*) *as a prefix* _____



Digitized by Google

SYLLABIC SCHEME OF

Capital Letters

106	3	གཏཱ	གཏི	གཏུ	གཏེ	གཏོ	=	g,tah	g,ti	g,tu	g,té	g,to.
107	4	གདཱ	གདི	གདུ	གདེ	གདོ	=	g,dah	g,di	g,du	g,dé	g,do.
108	5	གནཱ	ཀ་ནི	ཀ་ནུ	ཀ་ནེ	ཀ་ནོ	=	g,nah	g,ni	g,nu	g,né	g,no.
109	6	ཀ་ཙཱ	ཀ་ཙི	ཀ་ཙུ	ཀ་ཙེ	ཀ་ཙོ	=	g,tsah	g,tsi	g,tsu	g,tsé	g,tso.
110	7	ཀ་ཞཱ	ཀ་ཞི	ཀ་ཞུ	ཀ་ཞེ	ཀ་ཞོ	=	g,zhah	g,zhi	g,zhu	g,zhé	g,zho.
111	8	ཀ་ཟཱ	ཀ་ཟི	ཀ་ཟུ	ཀ་ཟེ	ཀ་ཟོ	=	g,zah	g,zi	g,zu	g,zé	g,zo.
112	9	ཀ་ཡཱ	ཀ་ཡི	ཀ་ཡུ	ཀ་ཡེ	ཀ་ཡོ	=	g,yah	g,yi	g,yu	g,yé	g,yo.
113	10	ཀ་ཤཱ	ཀ་ཤི	ཀ་ཤུ	ཀ་ཤེ	ཀ་ཤོ	=	g,shah	g,shi	g,shu	g,shé	g,sho.
114	11	ཀ་སཱ	ཀ་སི	ཀ་སུ	ཀ་སེ	ཀ་སོ	=	g,sah	g,si	g,su	g,sé	g,so.

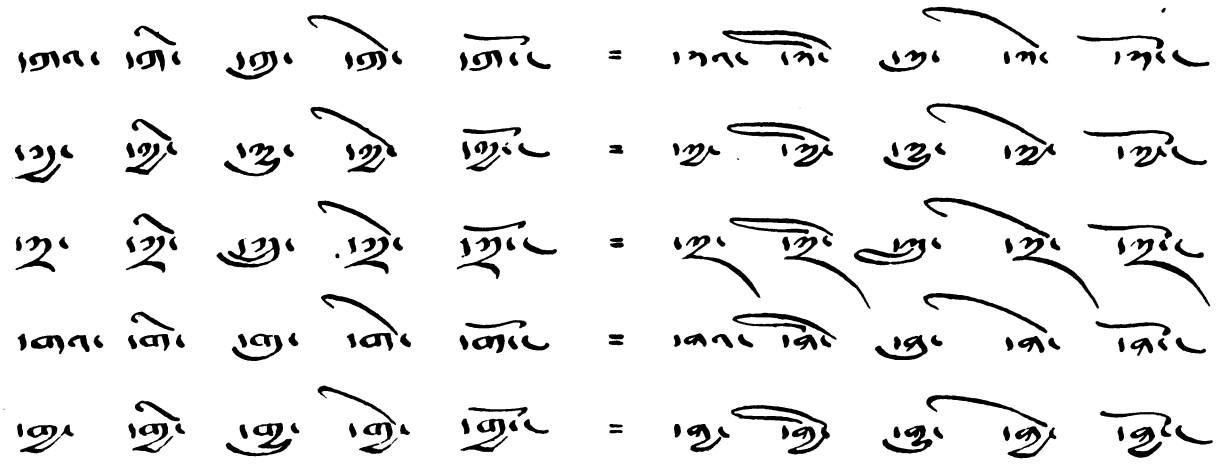
IX. The Fifteen Simple and

115	1	དཀཱ	དཀི	དཀུ	དཀེ	དཀོ	=	d,kah	d,ki	d,ku	d,ké	d,ko.
116	2	དཀྱ	དཀྱི	དཀྱུ	དཀྱེ	དཀྱོ	=	d,kya	d,kyi	d,kyu	d,kyé	d,kyo.
117	3	དཀྲ	དཀྲི	དཀྲུ	དཀྲེ	དཀྲོ	=	d,kra	d,kri	d,kru	d,kré	d,kro.
118	4	དགཱ	དགི	དགུ	དགེ	དགོ	=	d,gah	d,gi	d,gu	d,gé	d,go.
119	5	དགྱ	དགྱི	དགྱུ	དགྱེ	དགྱོ		d,gya	d,gyi	d,gyu	d,gyé	d,gyo.

Digitized by Google

Small Characters

double Letters preceded by a ད (*d*)



Digitized by Google

Capital Letters.

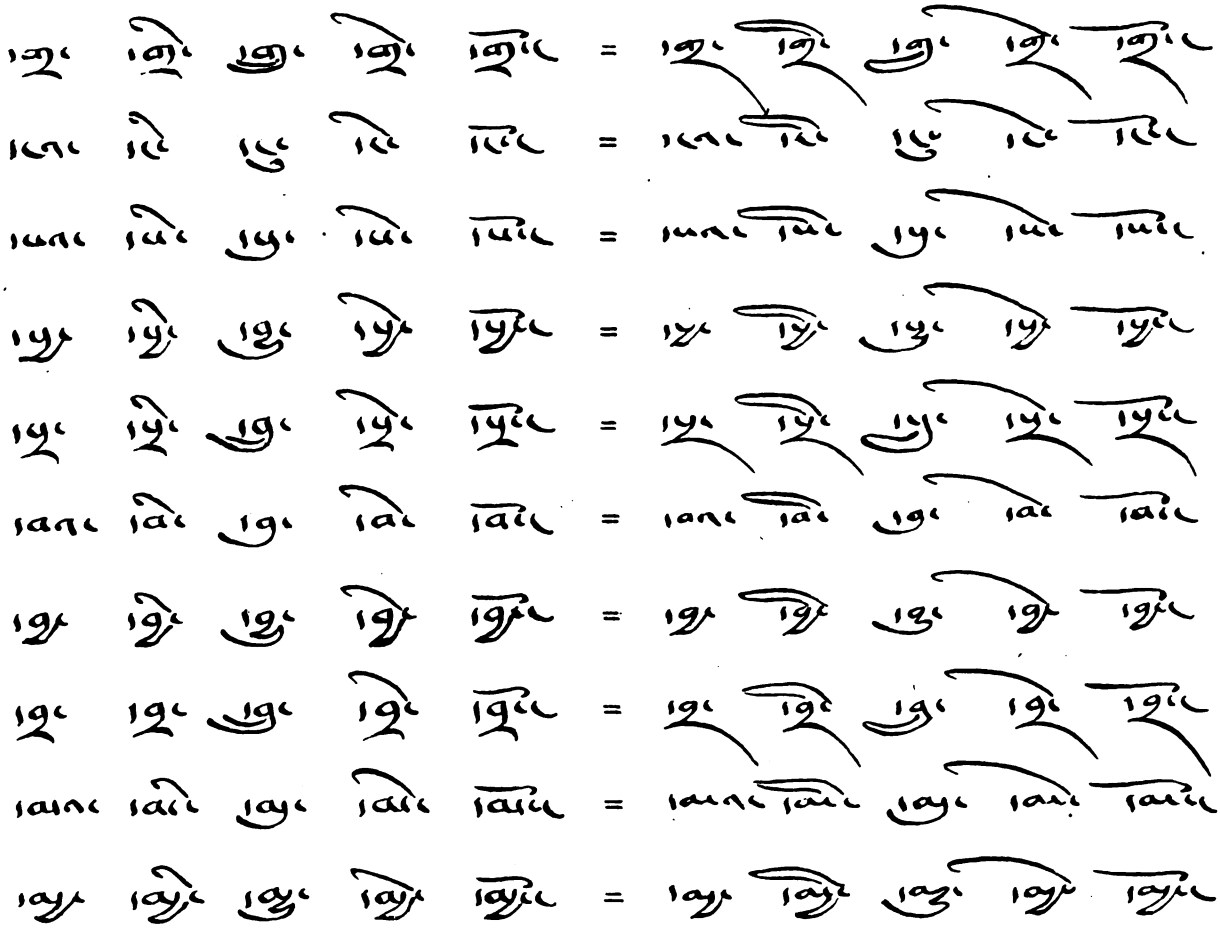
120	6	དགྲ་	དགྲི་	དགྲུ་	དགྲེ་	དགྲོ།	=	d,gra	d,gri	d,gru	d,gré	d,gro.
121	7	དཉཱ་	དཉི་	དཉུ་	དཉེ་	དཉོ།	=	d,ñah	d,ñi	d,ñu	d,ñé	d,ño.
122	8	དཔཱ་	དཔི་	དཔུ་	དཔེ་	དཔོ།	=	d,pah	d,pi	d,pu	d,pé	d,po.
123	9	དཔྱ་	དཔྱི་	དཔྱུ་	དཔྱེ་	དཔྱོ།	=	d,pya	d,pyi	d,pyu	d,pyé	d,pyo.
124	10	དཔྲ་	དཔྲི་	དཔྲུ་	དཔྲེ་	དཔྲོ།	=	d,pra	d,pri	d,pru	d,pré	d,pro.
125	11	དཕཱ་	དཕི་	དཕུ་	དཕེ་	དཕོ།	=	d,vah	d,vi	d,vu = u	d,vé	d,vo = o.
126	12	དཕྱ་	དཕྱི་	དཕྱུ་	དཕྱེ་	དཕྱོ།	=	d,vya	d,vyi	d,vyu	d,vyé	d,vyo.
127	13	དཕྲ་	དཕྲི་	དཕྲུ་	དཕྲེ་	དཕྲོ།	=	d,vra	d,vri	d,vru	d,vré	d,vro.
128	14	དམཱ་	དམི་	དམུ་	དམེ་	དམོ།	=	d,mah	d,mi	d,mu	d,mé	d,mo.
129	15	དམྱ་	དམྱི་	དམྱུ་	དམྱེ་	དམྱོ།		d,mya	d,myi	d,myu	d,myé	d,myo.

X. *The Forty five simple, double and*

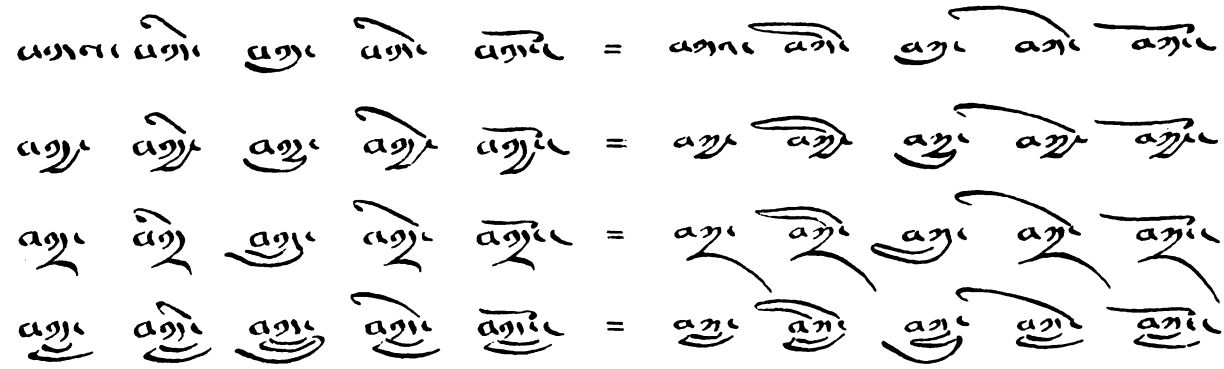
130	1	བཀཱ་	བཀི་	བཀུ་	བཀེ་	བཀོ།	=	b,kah	b,ki	b,ku	b,ké	b,ko.
131	2	བཀྱ་	བཀྱི་	བཀྱུ་	བཀྱེ་	བཀྱོ།	=	b,kya	b,kyi	b,kyu	b,kyé	b,kyo.
132	3	བཀྲ་	བཀྲི་	བཀྲུ་	བཀྲེ་	བཀྲོ།	=	b,kra	b,kri	b,kru	b,kré	b,kro.
133	4	བཀླ་	བཀླི་	བཀླུ་	བཀླེ་	བཀློ།	=	b,kla	b,kli	b,klu	b,klé	b,klo.

Digitized by Google

Small Characters.



triple Letters that take ད (*b*) *as a prefix.*



Digitized by Google

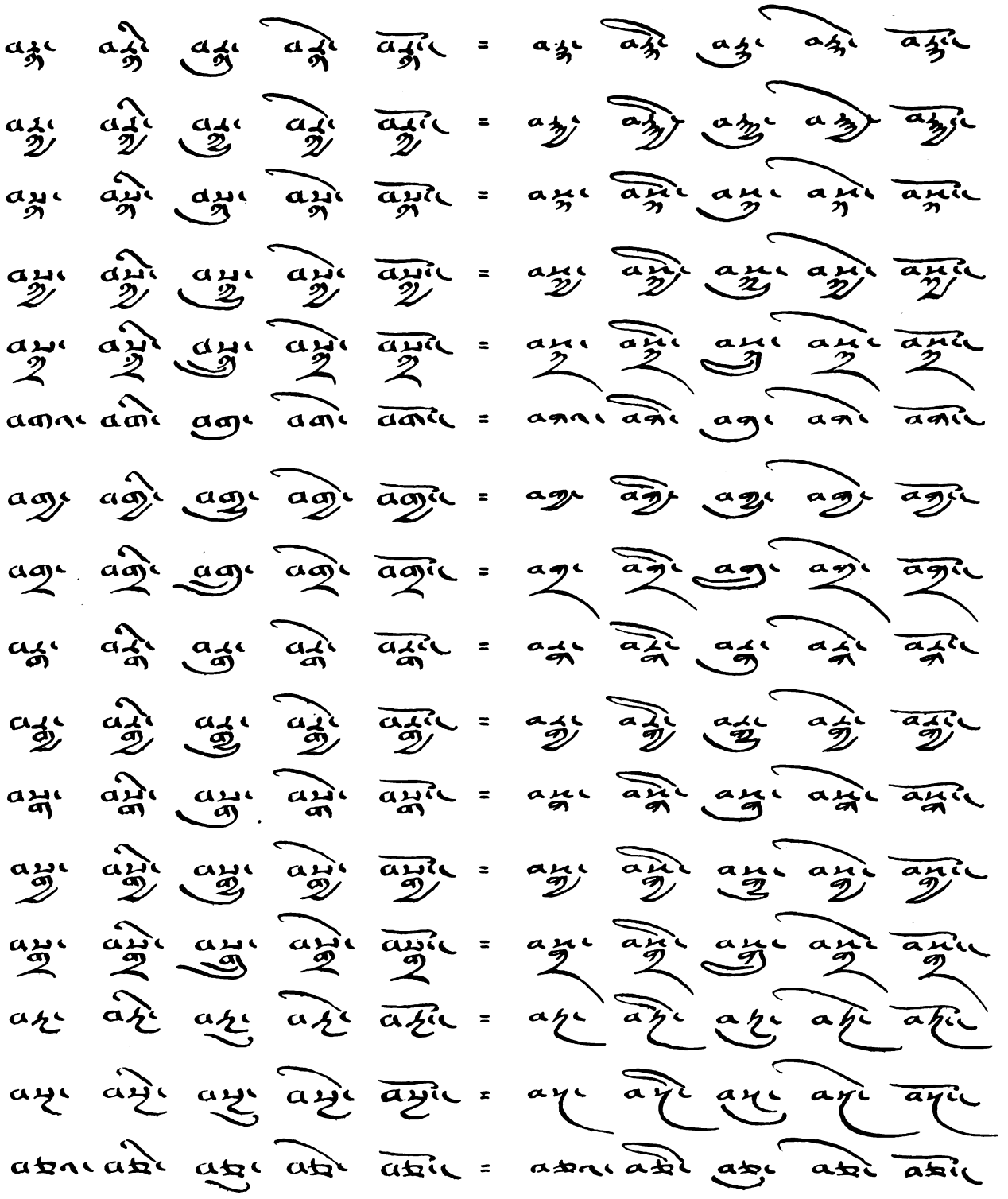
SYLLABIC SCHEME OF

Capital Letters.

134	5						=	b,ṣka	b,ṣki	b,ṣku	b,ṣké	b,ṣko.
135	6						=	br,kya	br,kyi	br,kyu	br,kyé	br,kyo.
136	7						=	bs,ka	bs,ky	bs,ku	bs,ké	bs,ko.
137	8						=	bs,kya	bs,kyi	bs,kyu	bs,kyé	bs,kyo.
138	9						=	bs,kra	bs,kri	bs,kru	bs,kré	bs,kro.
139	10						=	b,gah	b,gi	b,gu	b,gé	b,go.
140	11						=	b,gya	b,gyi	b,gyu	b,gyé	b,gyo.
141	12						=	b,gra	b,gri	b,gru	b,gré	b,gro.
142	13						=	br,ga	br,gi	br,gu	br,gé	br,go.
143	14						=	br,gya	br,gyi	br,gyu	br,gyé	br,gyo.
144	15						=	bs,ga	bs,gi	bs,gu	bs,ge	bs,go.
145	16						=	bs,gya	bs,gyi	bs,gyu	bs,gyé	bs,gyo.
146	17						=	bs,gra	bs,gri	bs,gru	bs,gré	bs,gro.
147	18						=	br,ña	br,ñi	br,ñu	br,ñé	br,ño.
148	19						=	bs,ña	bs,ñi	bs,ñu	bs,ñé	bs,ño.
149	20						=	b,chah	b,chi	b,chu	b,ché	b,cho.

Digitized by Google

Small Characters.

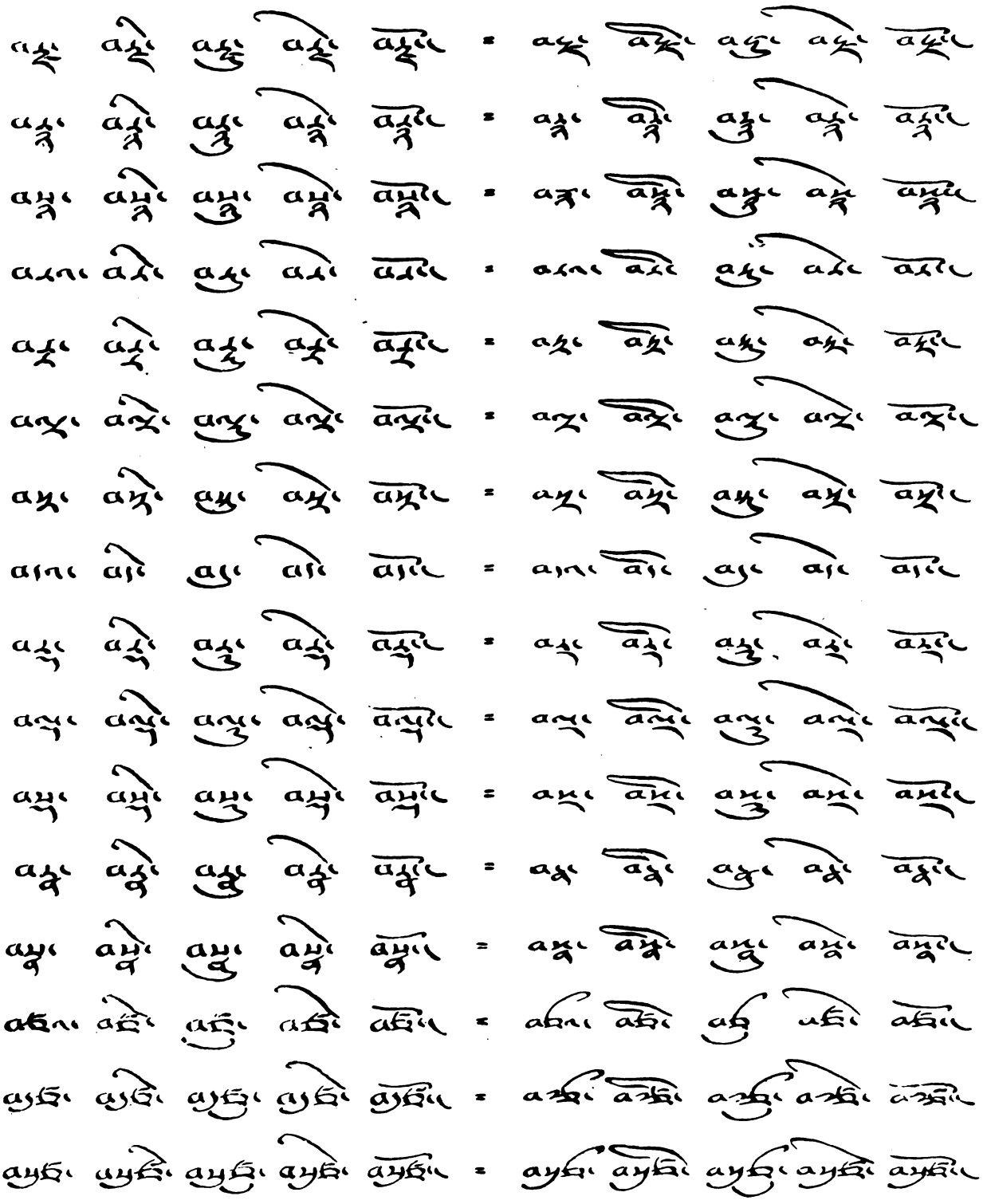


Capital Letters

150	21	ཁ	ཁ	ཁ	ཁ	ཁ	=	br,ja	br,ji	br,ju	br,jé	br,jo.
151	22	ཁ	ཁ	ཁ	ཁ	ཁ	=	br,nya	br,nyi	br,nyu	br,nyé	br,nyo.
152	23	ཁ	ཁ	ཁ	ཁ	ཁ	=	bs,nya	bs,nyi	bs,nyu	bs,nyé	bs,nyo
153	24	ཁ	ཁ	ཁ	ཁ	ཁ	=	b,tah	b,ti	b,tu	b,té	b,to.
154	25	ཁ	ཁ	ཁ	ཁ	ཁ	=	br,ta	br,ti	br,tu	br,té	br,to.
155	26	ཁ	ཁ	ཁ	ཁ	ཁ	=	bl,ta	bl,ti	bl,tu	bl,té	bl,to.
156	27	ཁ	ཁ	ཁ	ཁ	ཁ	=	bs,ta	bs,ti	bs,tu	bs,té	bs,to.
157	28	ཁ	ཁ	ཁ	ཁ	ཁ	=	b,dah	b,di	b,du	b,dé	b,do.
158	29	ཁ	ཁ	ཁ	ཁ	ཁ	=	br,da	br,di	br,du	br,dé	br,do.
159	30	ཁ	ཁ	ཁ	ཁ	ཁ	=	bl,da	bl,di	bl,du	bl,dé	bl,do.
160	31	ཁ	ཁ	ཁ	ཁ	ཁ	=	bs,da	bs,di	bs,du	bs,dé	bs,do
161	32	ཁ	ཁ	ཁ	ཁ	ཁ	=	br,na	br,ni	br,nu	br,né	br,no.
162	33	ཁ	ཁ	ཁ	ཁ	ཁ	=	bs,na	bs,ni	bs,nu	bs,né	bs,no.
163	34	ཁ	ཁ	ཁ	ཁ	ཁ	=	b,tsah	b,tsi	b,tsu	b,tsé	b,tso.
164	35	ཁ	ཁ	ཁ	ཁ	ཁ	=	br,tsa	br,tsi	br,tsu	br,tsé	br,tso.
165	36	ཁ	ཁ	ཁ	ཁ	ཁ	=	bs,tsa	bs,tsi	bs,tsu	bs,tsé	bs,tso.

Digitized by Google

Small Character



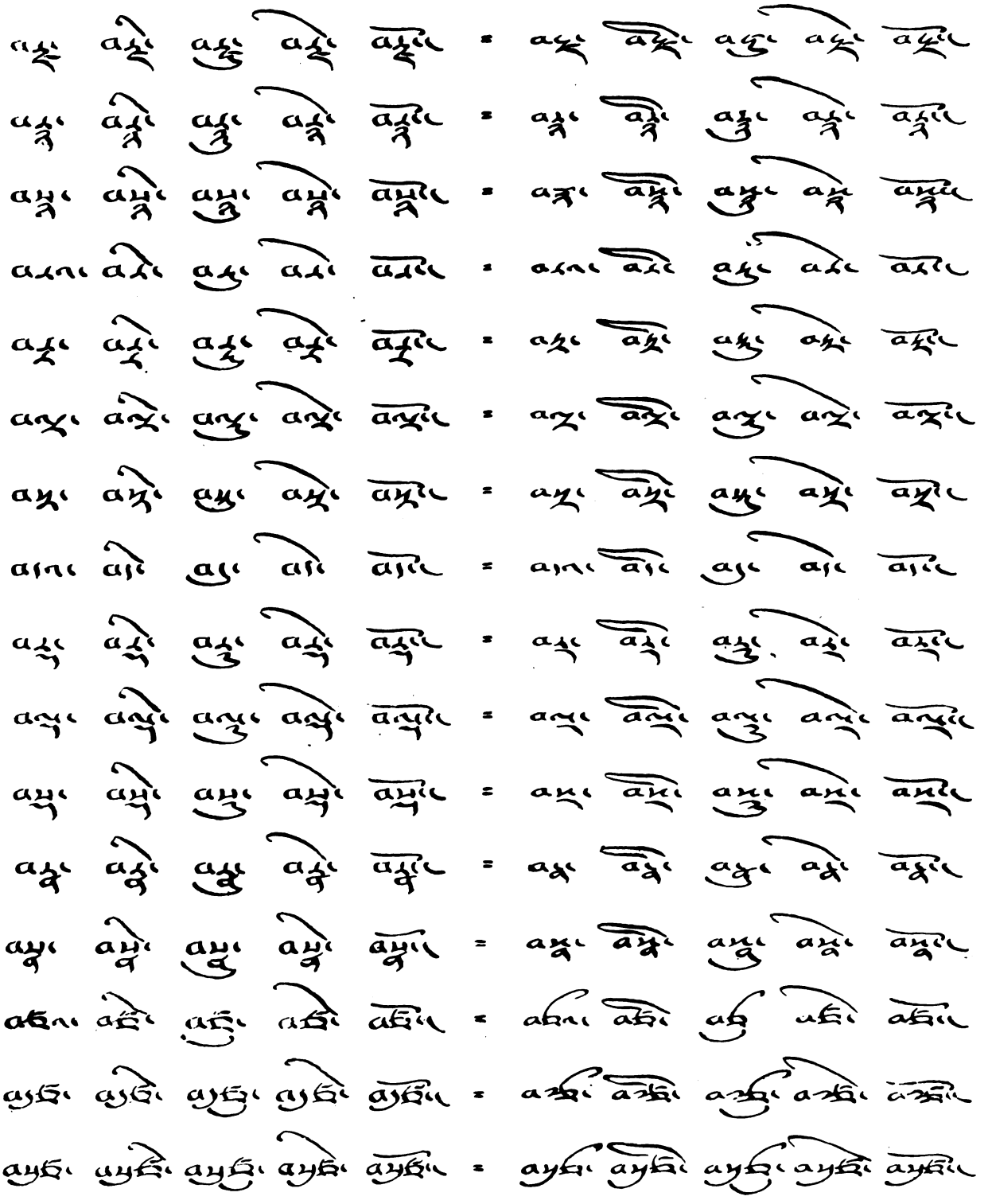
Capital Letters

150	21	བཇ་	བཇི	བཇུ	བཇེ	བཇོ།	=	br,ja	br,ji	br,ju	br,jé	br,jo.
151	22	བཉ་	བཉི	བཉུ	བཉེ	བཉོ།	=	br,nya	br,nyi	br,nyu	br,nyé	br,nyo.
152	23	བསྙ་	བསྙི	བསྙུ	བསྙེ	བསྙོ།	=	bs,nya	bs,nyi	bs,nyu	bs,nyé	bs,nyo
153	24	བཏཀ	བཏི	བཏུ	བཏེ	བཏོ།	=	b,tah	b,ti	b,tu	b,té	b,to.
154	25	བཏ	བཏི	བཏུ	བཏེ	བཏོ།	=	br,ta	br,ti	br,tu	br,té	br,to.
155	26	བལྟ	བལྟི	བལྟུ	བལྟེ	བལྟོ།	=	bl,ta	bl,ti	bl,tu	bl,té	bl,to.
156	27	བསྟ	བསྟི	བསྟུ	བསྟེ	བསྟོ།	=	bs,ta	bs,ti	bs,tu	bs,té	bs,to.
157	28	བདཀ	བདི	བདུ	བདེ	བདོ།	=	b,dah	b,di	b,du	b,dé	b,do.
158	29	བད	བདི	བདུ	བདེ	བདོ།	=	br,da	br,di	br,du	br,dé	br,do.
159	30	བལྡ	བལྡི	བལྡུ	བལྡེ	བལྡོ།	=	bl,da	bl,di	bl,du	bl,dé	bl,do.
160	31	བསྡ	བསྡི	བསྡུ	བསྡེ	བསྡོ།	=	bs,da	bs,di	bs,du	bs,dé	bs,do
161	32	བན	བնի	բնու	բնե	բնո։	=	br,na	br,ni	br,nu	br,né	br,no.
162	33

sna | ব্সনি | ব্সনু | ব্সনে | ব্সনো। | = | bs,na | bs,ni | bs,nu | bs,né | bs,no. |
163	34	ব্তচ	ব্তচি	ব্তচু	ব্তচে	ব্তচো।	=	b,tsah	b,tsi	b,tsu	b,tsé	b,tso.
164	35	ব্ৰ	ব্ৰি	ব্ৰু	ব্ৰে	ব্ৰো।	=	br,tsa	br,tsi	br,tsu	br,tsé	br,tso.
165	36	ব্স	ব্সি	ব্সু	ব্সে	ব্সো।	=	bs,tsa	bs,tsi	bs,tsu	bs,tsé	bs,tso.

Digitized by Google

Small Character



Digitized by Google

Capital Letters.

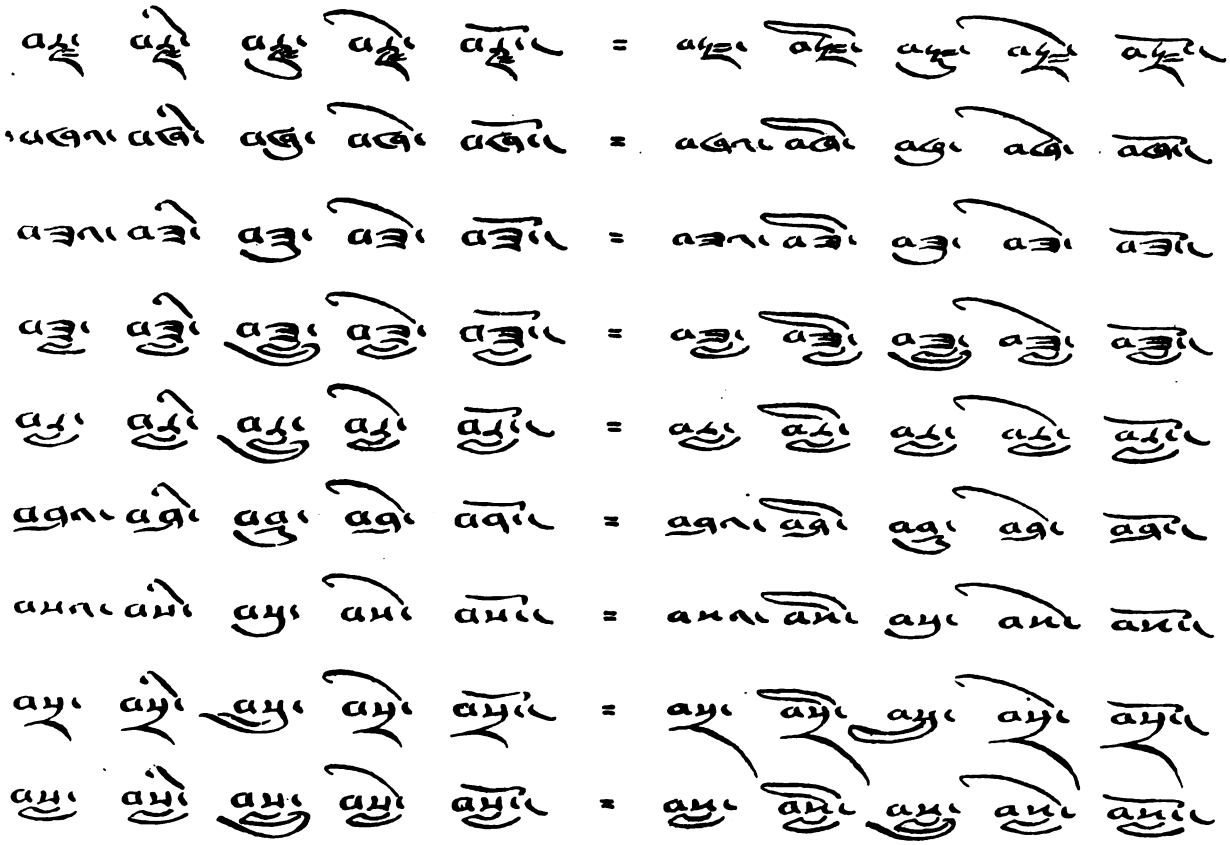
166	37	བཛ	བཛི	བཛु	བཛे	བཛོ	=	br,dsa	br,dsi	br,dsu	br,dsé	br,dso.
167	38	བཞ	བཞི	བཞु	བཞे	བཞོ	=	b,zhah	b,zhi	b,zhu	b,zhé	b,zho.
168	39	བཟ	བཟི	བཟु	བཟे	བཟོ	=	b,zah	b,zi	b,zu	b,zé	b,zo.
169	40	བཟླ	བཟླི	བཟླु	བཟླे	བཟློ	=	bz,la	bz,li	bz,lu	bz,lé	bz,lo.
170	41	བརླ	བརླི	བརླु	བརླे	བརློ	=	br,la	br,li	br,lu	br,lé	br,lo.
171	42	བཤ	བཤི	བཤु	བཤे	བཤོ	=	b,shah	b,shi	b,shu	b,shé	b,sho.
172	43	བས	བսի	բսु	բսे	բսո	=	b,sah	b,si	b,su	b,sé	b,so.
173	44	բսրա	բսրի	բսրु	բսրे	բսրո	=	b,sra	b,sri	b,sru	b,sré	b,sro.
174	45	բսլա	բսլի	բսլु	բսլे	բսլո	=	bs,la	bs,li	bs,lu	bs,lé	bs,lo.

XI. *The Fifteen simple and double*

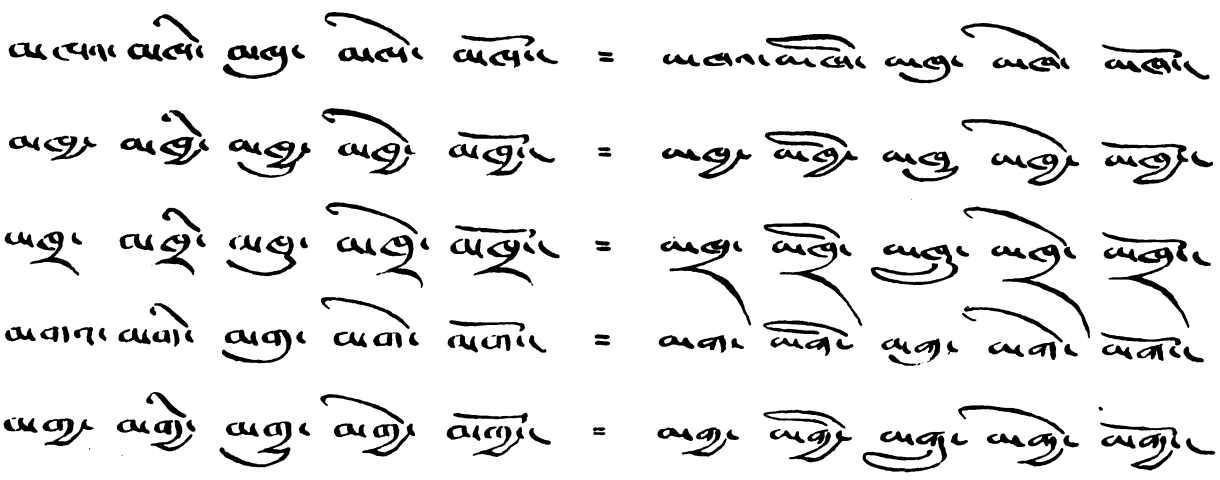
175	1	ཁ	ཁི	ཁु	ཁे	ཁོ	=	m,khah	m,khi	m,khu	m,khé	m,kho.
176	2	ཁྱ	ཁྱི	ཁྱु	ཁྱे	ཁྱོ	=	m,khya	m,khyi	m,khyu	m,khyé	m,khyo.
177	3	ཁྲ	ཁྲི	ཁྲु	ཁྲे	ཁྲོ	=	m,khra	m,khri	m,khru	m,khré	m,khro.
178	4	ག	གི	գু	գে	գো	=	m,gah	m,gi	m,gu	m,gé	m,go.
179	5	ཀྱ	ཀྱི	ཀྱু	ཀྱে	ཀྱো	=	m,gya	m,gyi	m,gyu	m,gyé	m,gyo.

Digitized by Google

Small Characters



Letters that have ཨ (*m*) *as a Prefix.*



Digitized by Google

Capital Letters

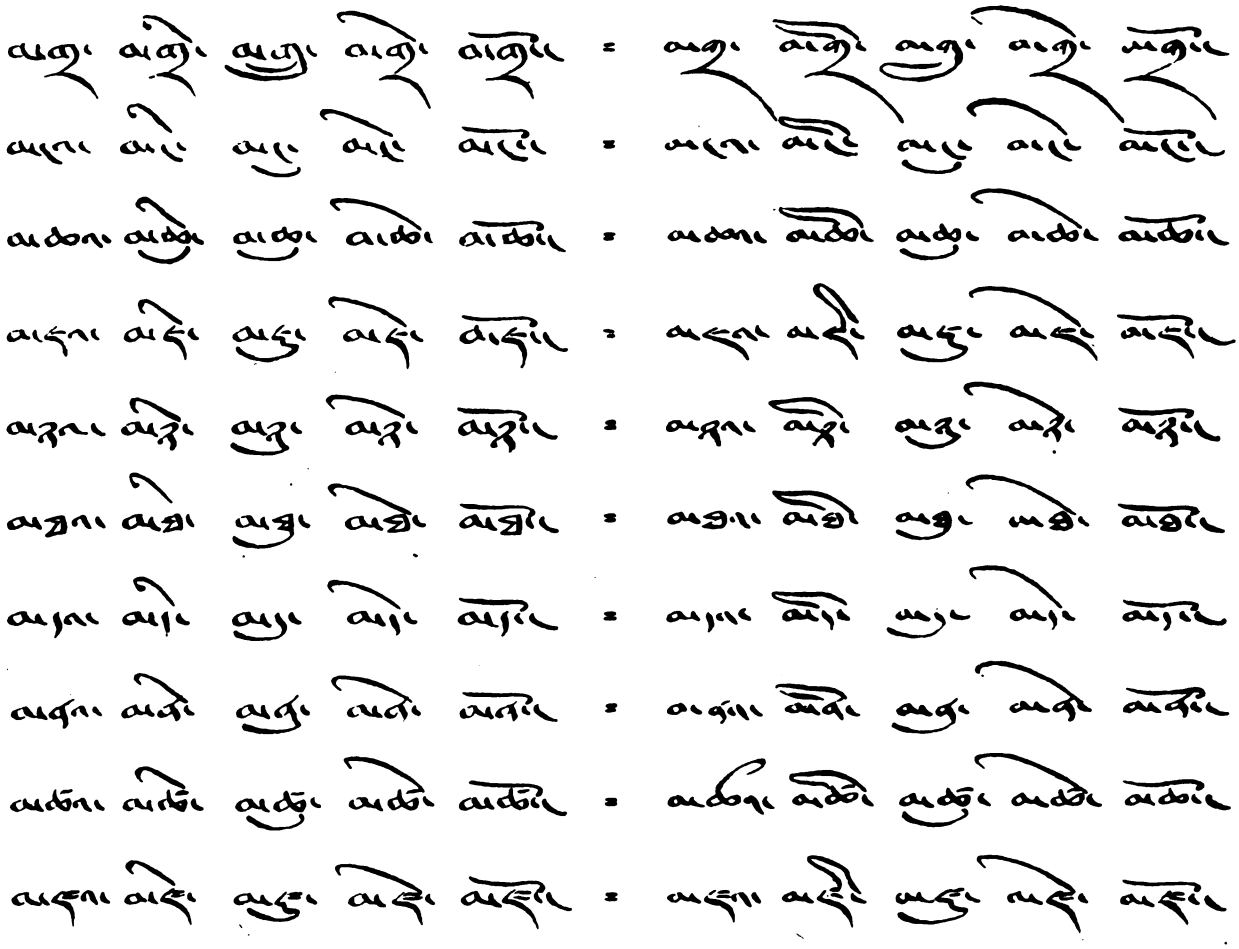
180	6	མགྲ་	མགྲི	མགྲུ	མགྲེ	མགྲོ	=	m,gra	m,gri	m,gru	m,gré	m,gro.
181	7	མཉཱ	མཉི	མཉུ	མཉེ	མཉོ	=	m,ñah	m,ñi	m,ñu	m,ñé	m,ño.
182	8	མཆ	མཆི	མཆུ	མཆེ	མཆོ	=	m,chhah	m,chhi	m,chhu	m,chhé	m,chho.
183	9	མཇ	མཇི	མཇུ	མཇེ	མཇོ	=	m,jah	m,ji	m,ju	m,jé	m,jo.
184	10	མཉ	མཉི	མཉུ	མཉེ	མཉོ	=	m,nyah	m,nyi	m,nyu	m,nyé	m,nyo.
185	11	མཐ	མཐི	མཐུ	མཐེ	མཐོ	=	m,tha	m,thi	m,thu	m,thé	m,tho.
186	12	མདཱ	མདི	མདུ	མདེ	མདོ	=	m,dah	m,di	m,du	m,dé	m,do.
187	13	མནཱ	མནི	མནུ	མནེ	མནོ	=	m,nah	m,ni	m,nu	m,né	m,no.
188	14	མཙ	མཙི	མཙུ	མཙེ	མཙོ	=	m,tshah	m,tshi	m,tshu	m,tshé	m,tsho.
189	15	མཛ	མཛི	མཛུ	མཛེ	མཛོ	=	m,dsah	m,dsi	m,dsu	m,dsé	m,dso.

XII. The Nineteen simple and double

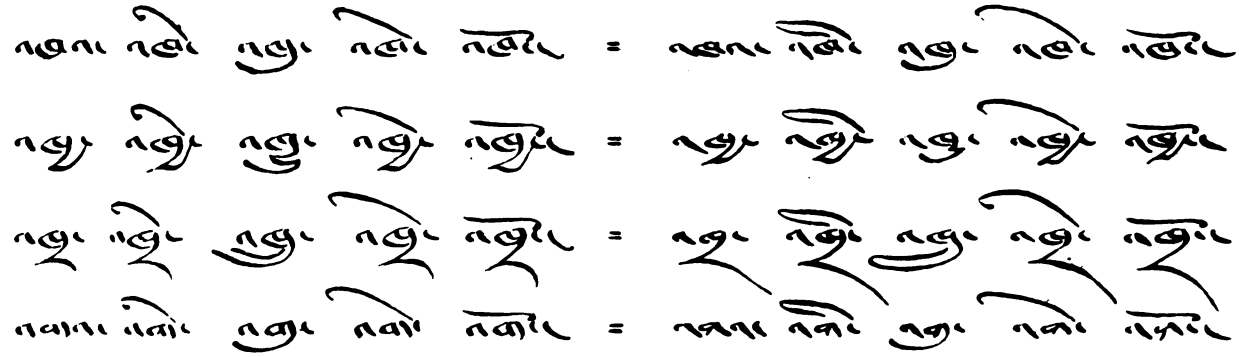
190	1	འཁ	འཁི	འཁུ	འཁེ	འཁོ	=	h,khah	h,khi	h,khu	h,khé	h,kho.
191	2	འཁྱ	འཁྱི	འཁྱུ	འཁྱེ	འཁྱོ	=	h,khya	h,khyi	h,khyu	h,khyé	h,kho.
192	3	འཁྲ	འཁྲི	འཁྲུ	འཁྲེ	འཁྲོ	=	h,khra	h,khri	h,khru	h,khré	h,khro.
193	4	འགཱ	འགི	འགུ	འགེ	འགོ	=	h,gah	h,gi	h,gu	h,gé	h,go.

Digitized by Google

Small Characters



Letters that take ཧ (h) as a prefix.



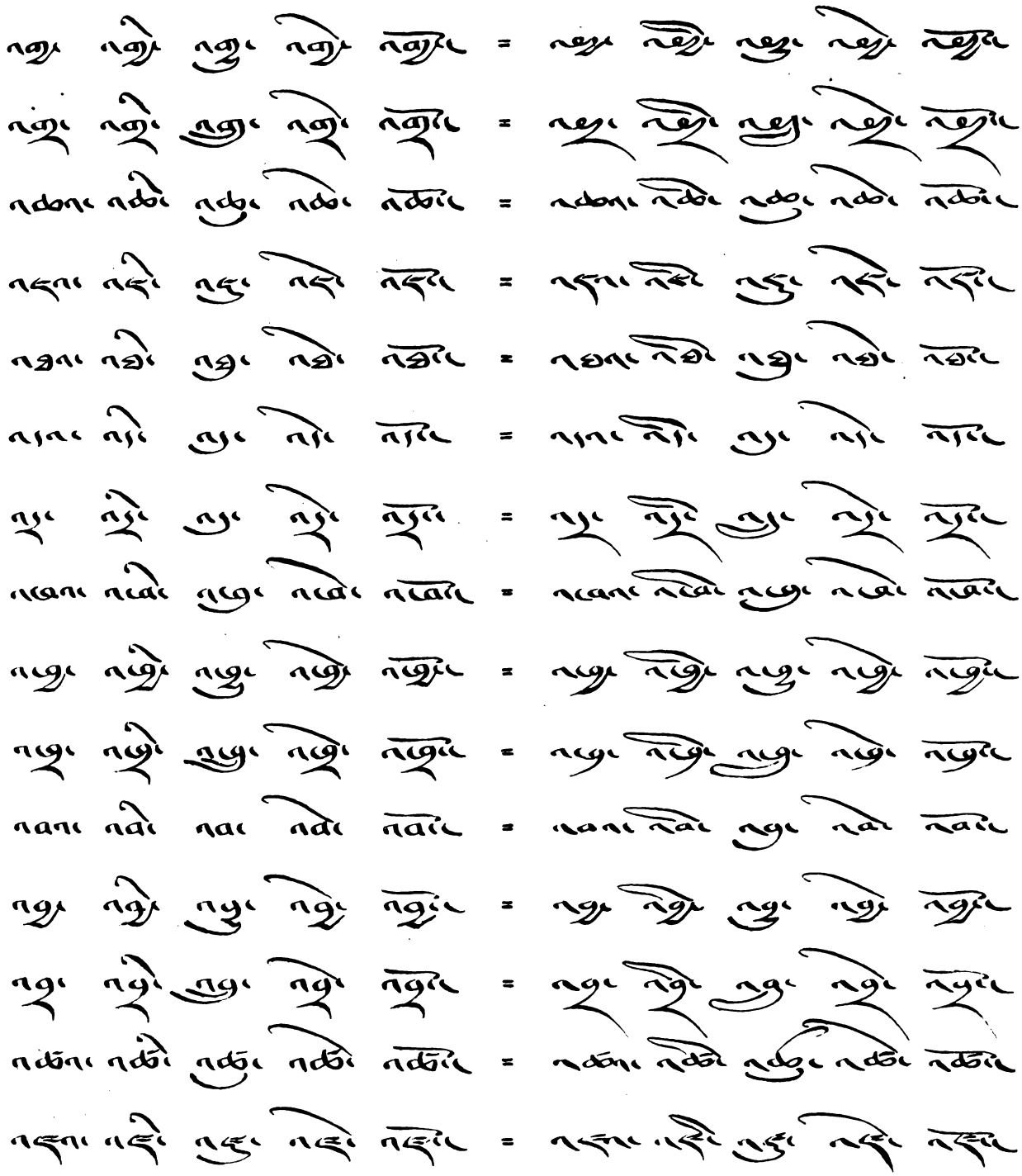
Digitized by Google

Capital Letters.

194	5	ཧྒ	ཧྒི	ཧྒུ	ཧྒེ	ཧྒོ	=	h,gya	h,gyi	h,gyu	h,gyé	h,gyo.
195	6	ཧྒྲ	ཧྒྲི	ཧྒྲུ	ཧྒྲེ	ཧྒྲོ	=	h,gra	h,gri	h,gru	h,gré	h,gro.
196	7	ཧཆ	ཧཆི	ཧཆུ	ཧཆེ	ཧཆོ	=	h,chhah	h,chhi	h,chhu	h,chhé	h,chho.
197	8	ཧཇ	ཧཇི	ཧཇུ	ཧཇེ	ཧཇོ	=	h,jah	h,ji	h,ju	h,jé	h,jo.
198	9	ཧཐ	ཧཐི	ཧཐུ	ཧཐེ	ཧཐོ	=	h,thah	h,thi	h,thu	h,thé	h,tho.
199	10	ཧདཿ	ཧདི	ཧདུ	ཧདེ	ཧདོ	=	h,dah	h,di	h,du	h,dé	h,do.
200	11	ཧདྲ	ཧདྲི	ཧདྲུ	ཧདྲེ	ཧདྲོ	=	h,dra	h,dri	h,dru	h,dré	h,dro.
201	12	ཧཕ	ཧཕི	ཧཕུ	ཧཕེ	ཧཕོ	=	h,phah	h,phi	h,phu	h,phé	h,pho.
202	13	ཧཕྱ	ཧཕྱི	ཧཕྱུ	ཧཕྱེ	ཧཕྱོ	=	h,phya	h,phyi	h,phyu	h,phyé	h,phyo.
203	14	ཧཕྲ	ཧཕྲི	ཧཕྲུ	ཧཕྲེ	ཧཕྲོ	=	h,phra	h,phri	h,phru	h,phré	h,phro.
204	15	ཧབ	ཧབི	ཧབུ	ཧབེ	ཧབོ	=	h,bah	h,bi	h,bu	h,bé	h,bo.
205	16	ཧབྱ	ཧབྱི	ཧབྱུ	ཧབྱེ	ཧབྱོ	=	h,bya	h,byi	h,byu	h,byé	h,byo.
206	17	ཧབྲ	ཧབྲི	ཧབྲུ	ཧབྲེ	ཧབྲོ	=	h,bra	h,bri	h,bru	h,bré	h,bro.
207	18	ཧཚ	ཧཚི	ཧཚུ	ཧཚེ	ཧཚོ	=	h,tshah	h,tshi	h,tshu	h,tshé	h,tsho.
208	19	ཧཛ	ཧཛི	ཧཛུ	ཧཛེ	ཧཛོ	=	h,dsah	h,dsi	h,dsu	h,dsé	h,dso.

Digitized by Google

Small Characters.



SYLLABIC SCHEME OF

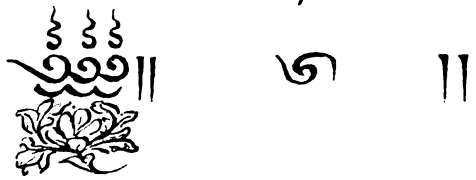
XIII. *Letters that follow the vowel either inherent or expressed, or that close a syllable.*

		Capital Letters.			Small Characters.		
209	1	ག	=	*q* or *g*.	ག	=	ག
210	2	གས	=	*qs* or *gs*.	ག-ཡ	ག-ཡ	ག
211	3	ང	=	*ṅg*.	ང	=	ང
212	4	ངས	=	*ṅgs*.	ང-ཡ	=	ང-ཡ
213	5	ད	=	*ṭ* or *d*.	ད	=	ད
214	6	ན	=	*n*.	ན	=	ན
215	7	ནད	=	*nṭ* or *nd*.	ན-ད	=	ན-ད
216	8	བ	=	*p* or *b*.	ब	=	ब
217	9	བས	=	*ps* or *bs*.	ब-ह	=	ब-ह
218	10	ཨ	=	*m*.	ম	=	ম
219	11	ཨས	=	*ms*.	ম-হ	=	ম-হ
220	12	ཧ	=	*h*.	হ	=	হ
221	13	ར	=	*r*.	র	=	র
222	14	ཤ	=	*rṭ* or *rd*.	র-ড	=	র-ড
223	15	ལ	=	*l*.	ল	=	ল
224	16	ཤ	=	*lṭ* or *ld*.	ল-ড	=	ল-ড
225	17	ས	=	*s*.	স	=	স-স

Digitized by Google

THE TIBETAN LANGUAGE.

Initial Signs, commas, and intersyllabic points, used with the Capitals *with the small Characters.*

1 

2

3

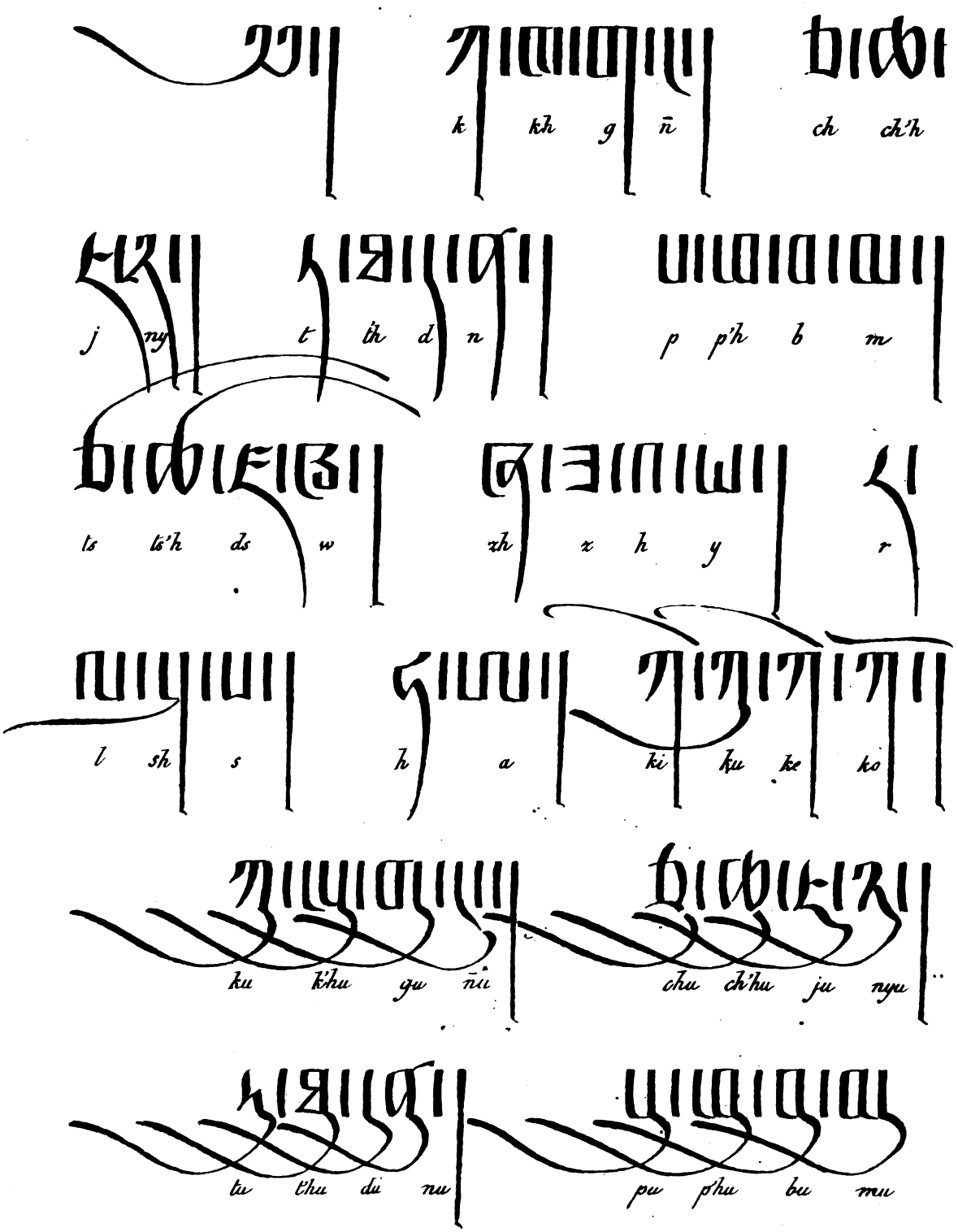
4

5

ཨཱཿ ཡིག་ཆུང་བཞི་རྒྱས་ཏཱ ཏ ཨ ཡ ཨ ཡ ཨ ཡ

TIBETAN ALPHABET

in the Bámyik (ཀ་ཁ་ཀ་ཁ) Character

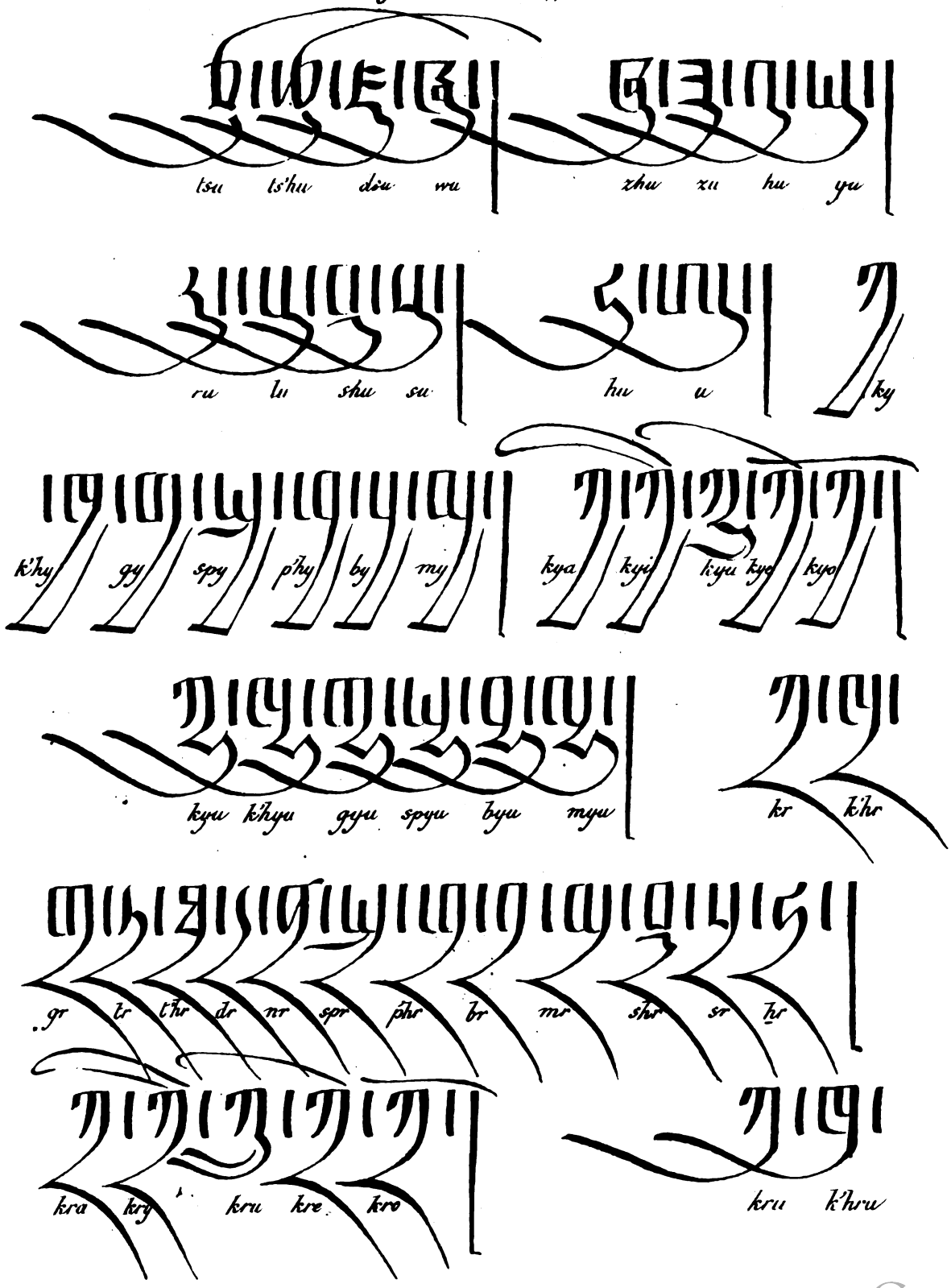


NOTE. These large characters are used in teaching to write the U-met or small characters.

Digitized by Google

TIBETAN ALPHABET

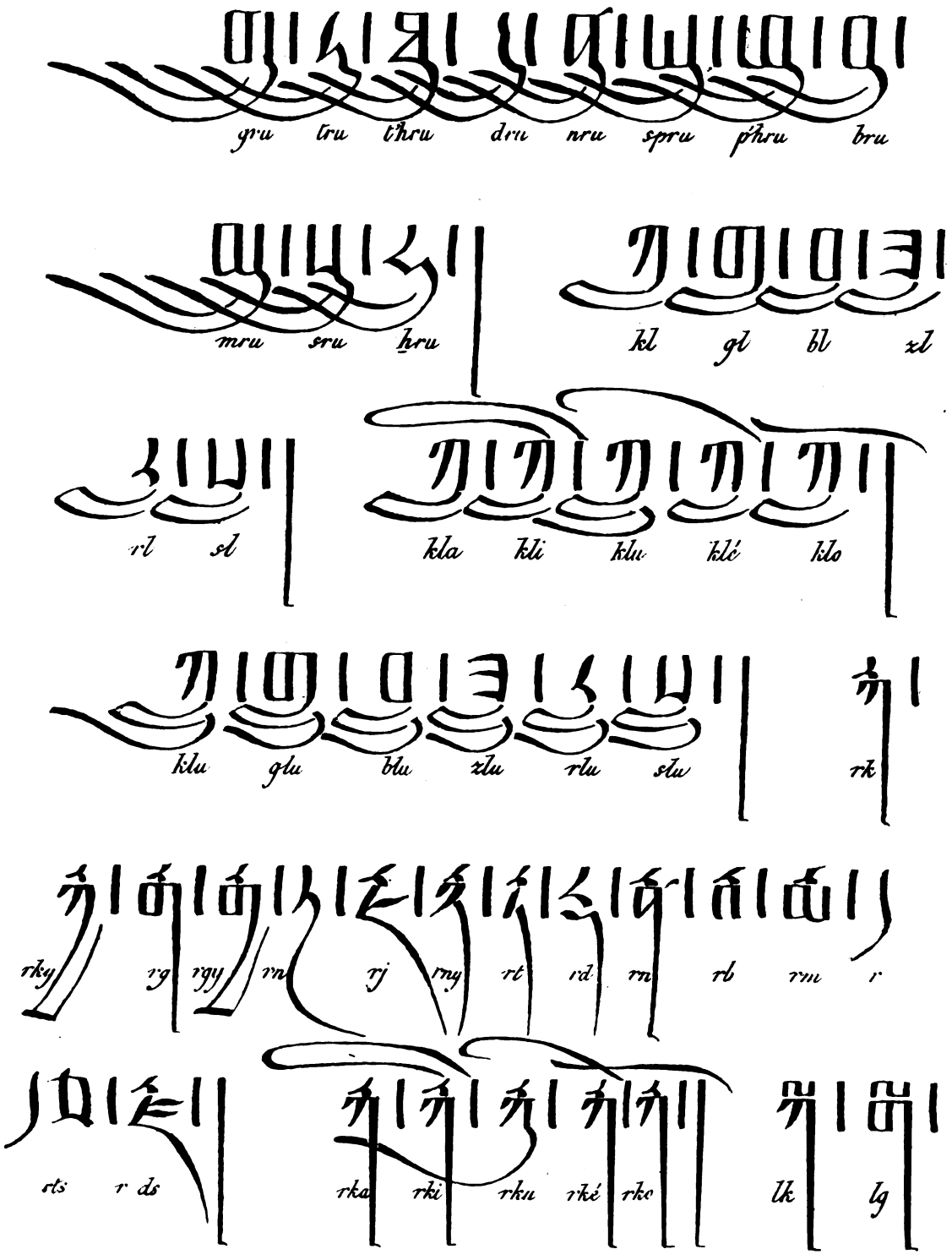
in the Bámyik (ཇཁམ·ཡིག) Character



Digitized by Google

TIBETAN ALPHABET

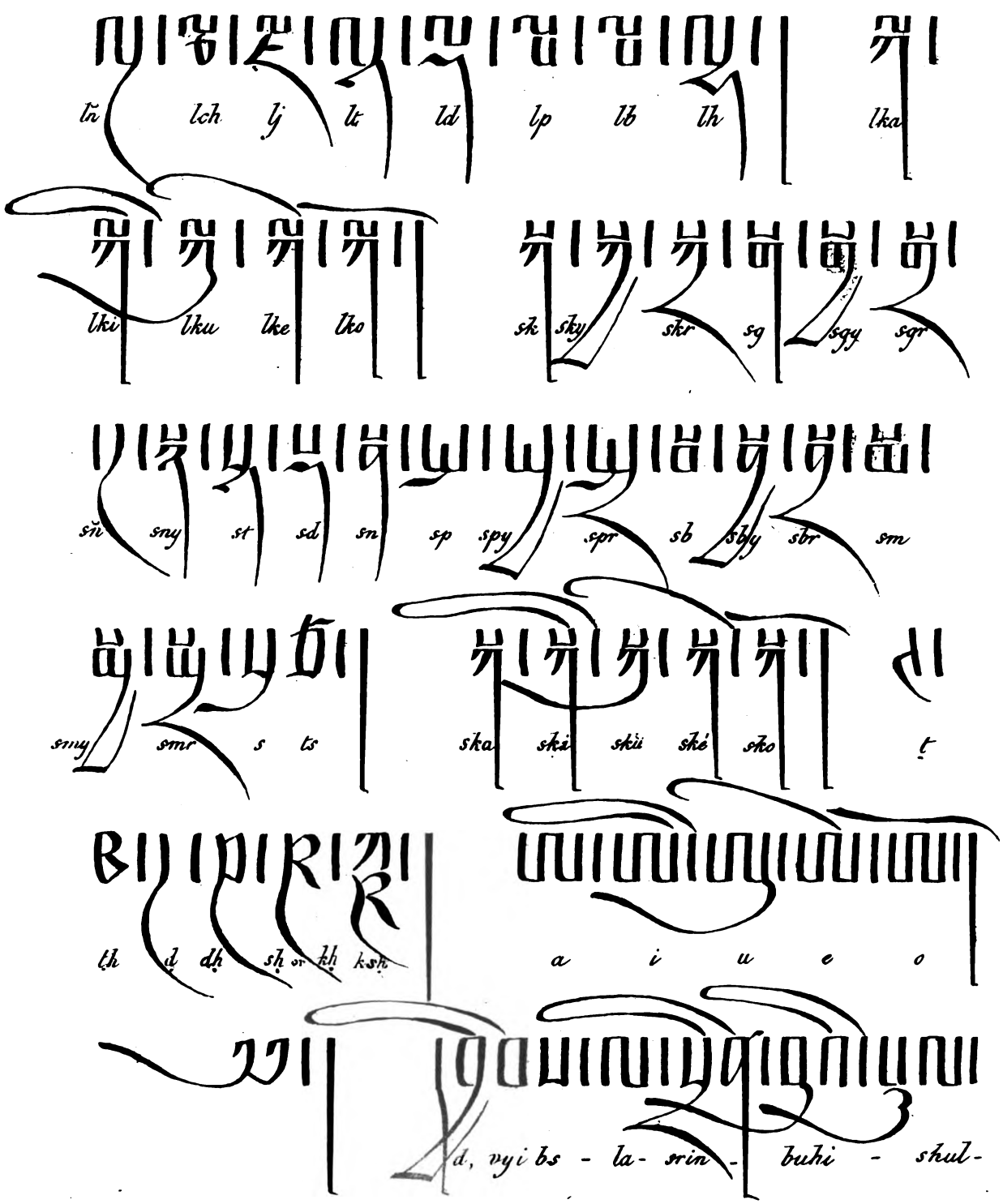
in the Bámyik (ཟབས·ཡིག) Character



Digitized by Google

TIBETAN ALPHABET

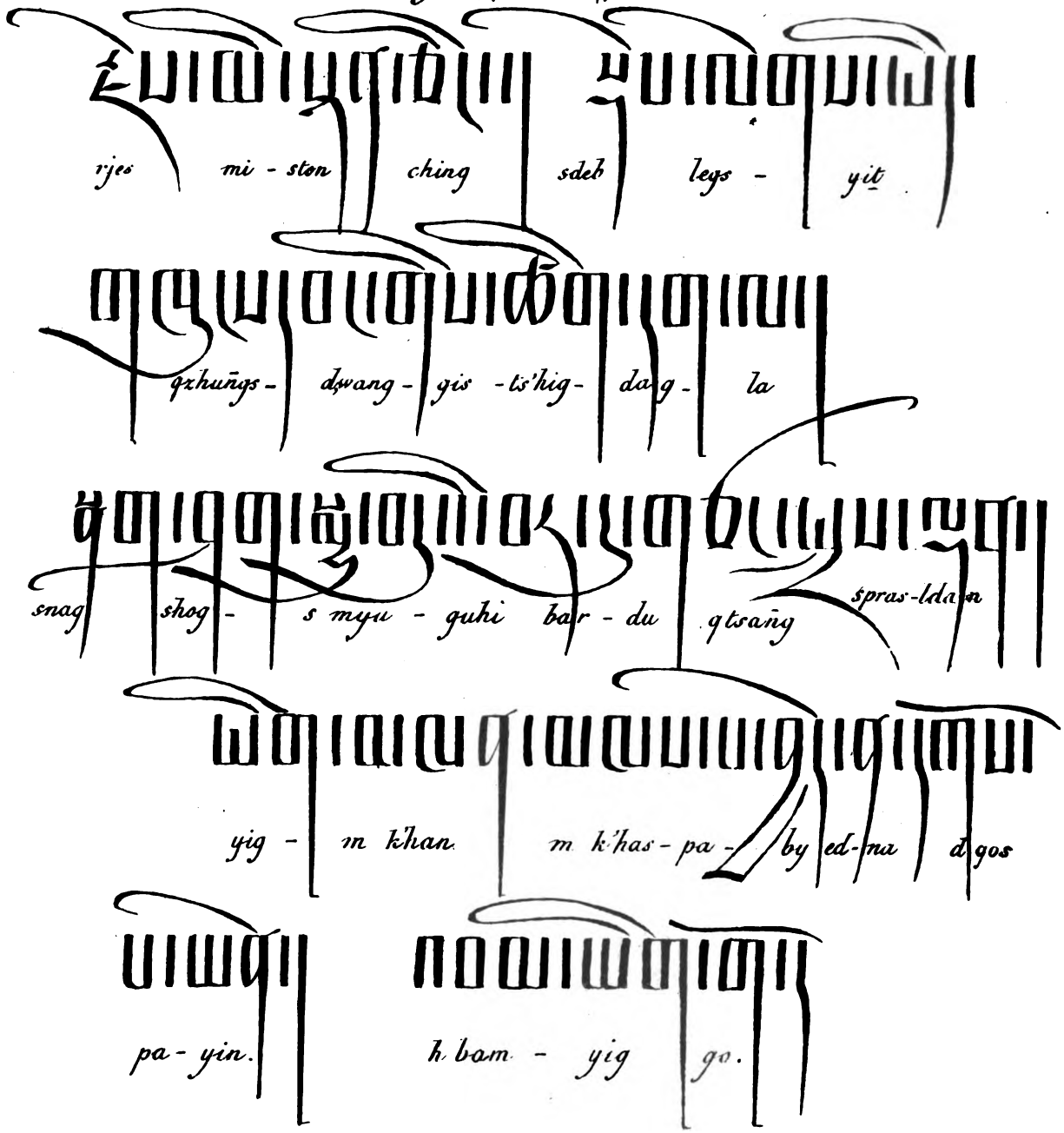
in the Bámyik (ཕ་ཁམ་ཡིག) Character



Digitized by Google

TIBETAN ALPHABET

in the Bámyik (ཕ་ཡིག) Character



Digitized by Google

TIBETAN ALPHABET

in the Bruts'ha (ཟླུ་ཏ) Character

The Bruts'ha form of the Tibetan alphabet is distinguished, like the German or old English character, by the angular shape of the letters. It is used as an agreeable variety in ornamental writing

ཀ་ཁ་ག་ང་། ཚ་ཆ་ཇ་ཉ། ཏ་ཐ་ད་ན། པ་ཕ་ཕ་ཨ།

k kh' g ñ, ch chh j ny, t th d n, p ph b m,

ཙ་ཚ་ཛ་ཝ་། ཞ་ཟ་ཧ་ཡ། ར་ལ་ཤ་ས། ཧ་ཨ།

ts tsh ds w or v, zh z h y, r l sh s h' a.

ཀ་ཀི་ཀུ་ཀེ་ཀོ། ཁ་ཁུ་གུ་ཉུ། ཆ་ཆུ་ཇུ་ཉུ། ཏ་ཐུ་དུ་ནུ།

ka ki ku ké ko, ku khu gu ñu, chu chhu ju nyu, tu thu du nu,

པ་ཕུ་བུ་མུ། ཙ་ཚུ་ཛུ་ཝུ། ཞ་ཟུ་ཧུ་ཡུ། ར་ལུ་ཤུ་སུ།

pu phu bu mu, tsu ts'hu dsu wu, zhu zu hu yu, ru lu shu su,

ཧ་ཡུ། ཀྱ ཁྱ གྱ སྤྱ ཕྱ བྱ མྱ། ཀྱ་ཀྱི་ཀྱུ་ཀྱེ་ཀྱོ།

h'u u, ky khy gy spy phy by my, kya kyi kyu kyé kyo,

ཀྱུ ཁྱུ གྱུ སྤྱུ ཕྱུ བྱུ མྱུ། ཀྲ ཁྲ གྲ ཏྲ ཐྲ དྲ ནྲ པྲ ཕྲ བྲ མྲ

kyu khyu gyu spyu phyu byu myu, kr khr gr tr thr dr nr pr phr br mr

ཤྲ ས྄ ཧྲ། ཀ্ra ki kru kré kro, ཁ্ khru gru tru thru dru nru spru phru

ཀ্ra ki kru kré kro, ཁ্ khru gru tru thru dru nru spru phru

ཀ্ra ki kru kré kro, ཁ্ khru gru tru thru dru nru spru phru

bru mru shru sru hru, kl gl bl zl rl sl, kla klu klu klé klo,

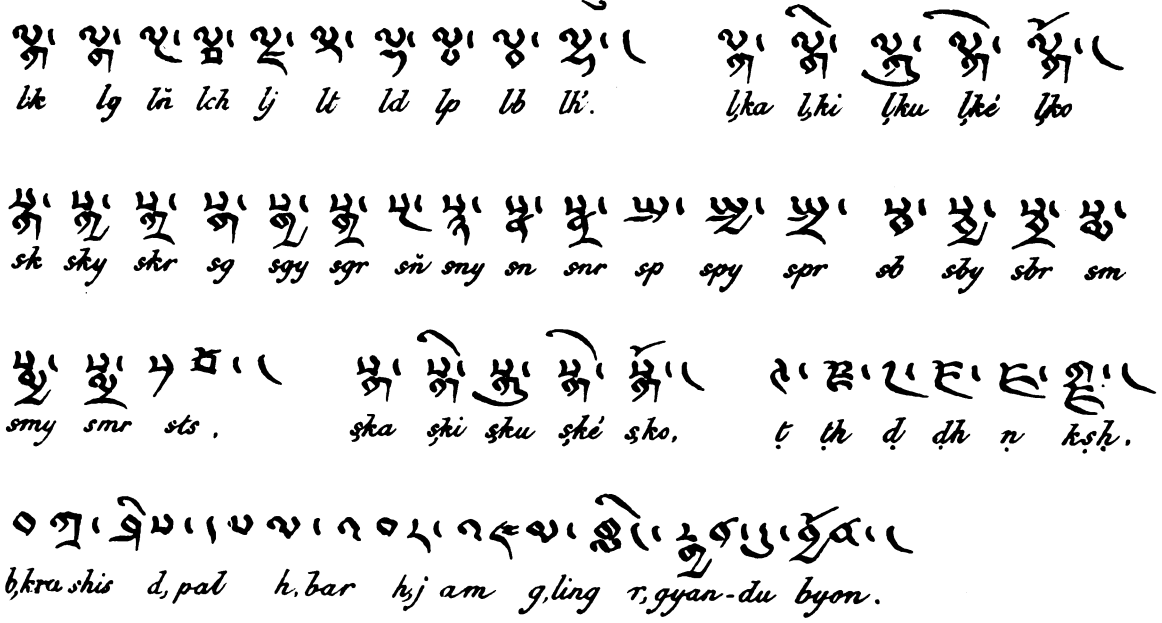
ཀ্ra ki kru kré kro, ཁ্ khru gru tru thru dru nru spru phru

rk rky rg rgy rñ rny rt rd rn rb rm rls rds, rka rki rku rké rko,

Digitized by Google

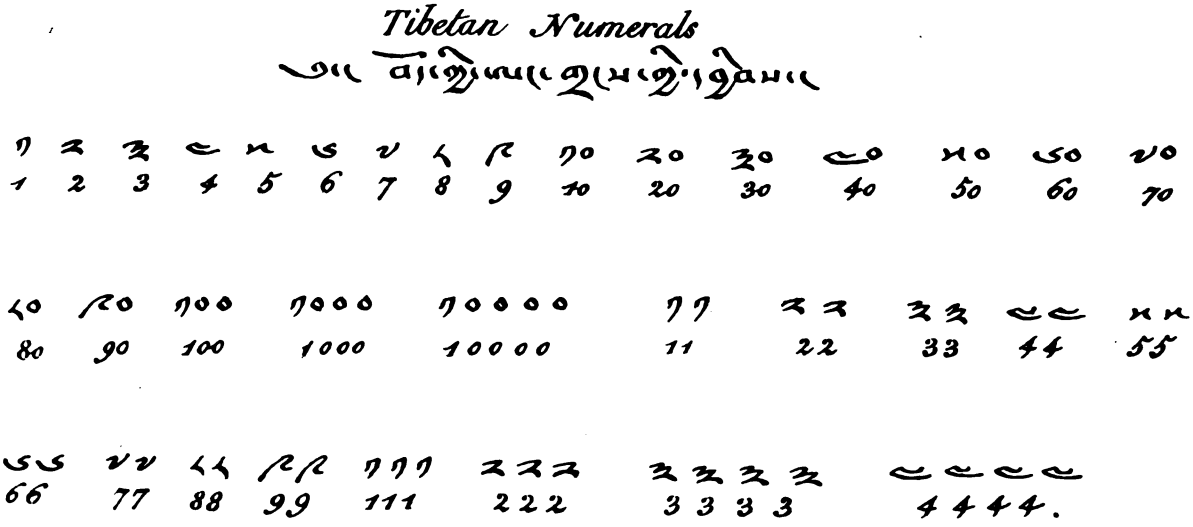
TIBETAN ALPHABET

in the Bruts'ha (འབྲུ་མཚ) Character



Tibetan Numerals

ཨང་གྲངས།



Digitized by Google

LÁNTSHA CHARACTERS

or POINTED VARIETY of the DEVANAGARI alphabet used by the Buddhists in India and Tibet.

VOWELS

ཀ ཁ ག ངཀ ངཁ ཅ ཆ ཇ ཉ ཏ ཐ ད ན ཟ ཡ ར ལ ཤ ས ཧ ཨ

ă ā ĭ ī ŭ ū rĭ rī lĭ lī ē ai ō au ang ah

CONSONANTS

k kh g gh ng ts ts'h ds ds'h ny ṭ ṭh ḍ ḍh

ṇ t th d dh n p ph b bh m

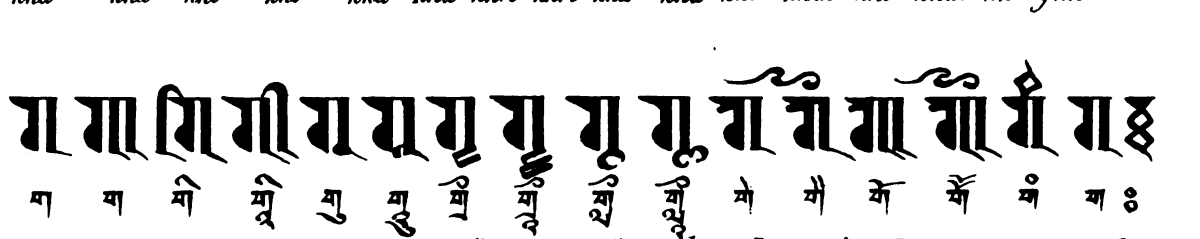
y r l v or w sh sh s h ksh

Combination of vowel signs with the first class of consonants

kă kā kĭ kī kŭ kū krĭ krī klĭ klī kē kai kō kau kang kah

Digitized by Google

khă khā khĭ khī khŭ khū khrĭ khrī khlĭ khlī khē khai khō khau khang khah



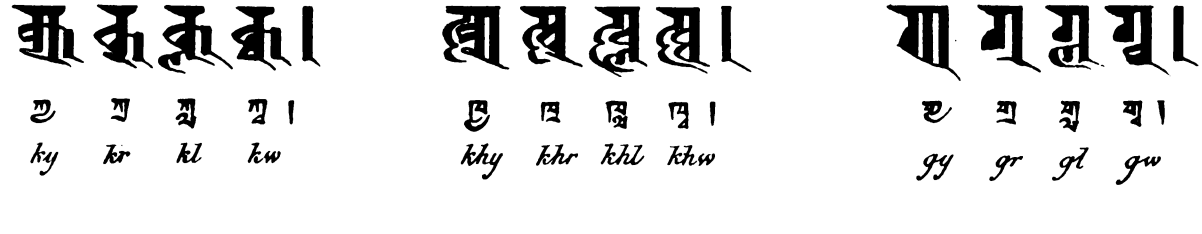
gă gā gĭ gī gŭ gū grĭ grī glĭ glī gē gai gō gau gang gah

ghĭ ghā ghĭ ghī ghŭ ghū ghrĭ ghrī ghlĭ ghlī ghē ghai ghō ghau ghang ghah

gnă gnā gnĭ gnī gnŭ gnū gnrĭ gnrī gnlĭ gnlī gnē gnai gnō gnau gnang gnah

and so on with the six other classes of Consonants

Consonants with the subjoined y, r, l and v or w.



ky kr kl kw

khy khr khl khw

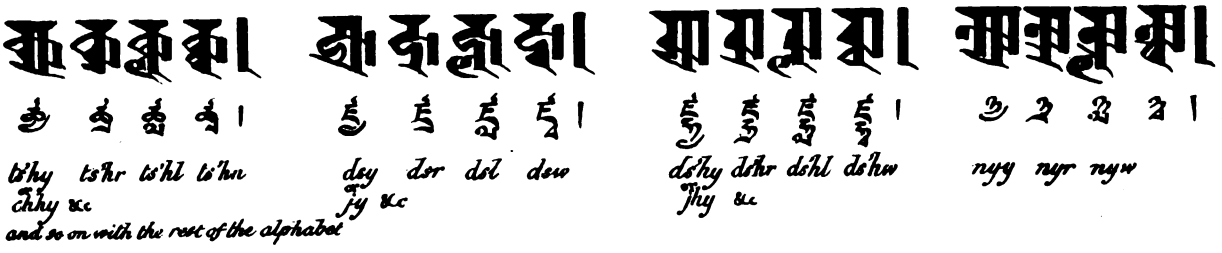
gy gr gl gw

ghy ghr ghl ghw

ngy ngr ngl ngw

tsy tsr tsl tsw
or
chy &c.

Digitized by Google

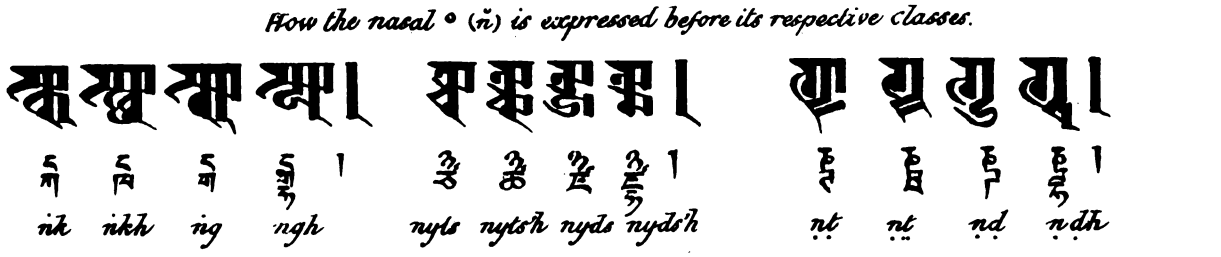


ts'hy ts'hr ts'hl ts'hw — dsy dsr dsl dsw — ds'hy ds'hr ds'hl ds'hw — nyy nyr nyw

chhy &c — jy &c — jhy &c

and so on with the rest of the alphabet

How the nasal ॰ (ṅ) is expressed before its respective classes.



ṅk ṅkh ṅg ṅgh — ṅyts ṅyts'h ṅyds ṅyds'h — ṇṭ ṇṭ ṇḍ ṇḍh

nt nth nd ndh — mp mph mb mbh

Reduplicated Consonants

kk khkh gg ghgh ṅṅ — tsts ts'hts'h dsds ds'hds'h nyny — ṭṭ ṭhṭh ḍḍ ḍhḍh ṇṇ

kwa or kova — khwa or khova — pova phova pova phova — rb rm rk rg

sar va mangalam — vi ja yantu.

FINIS

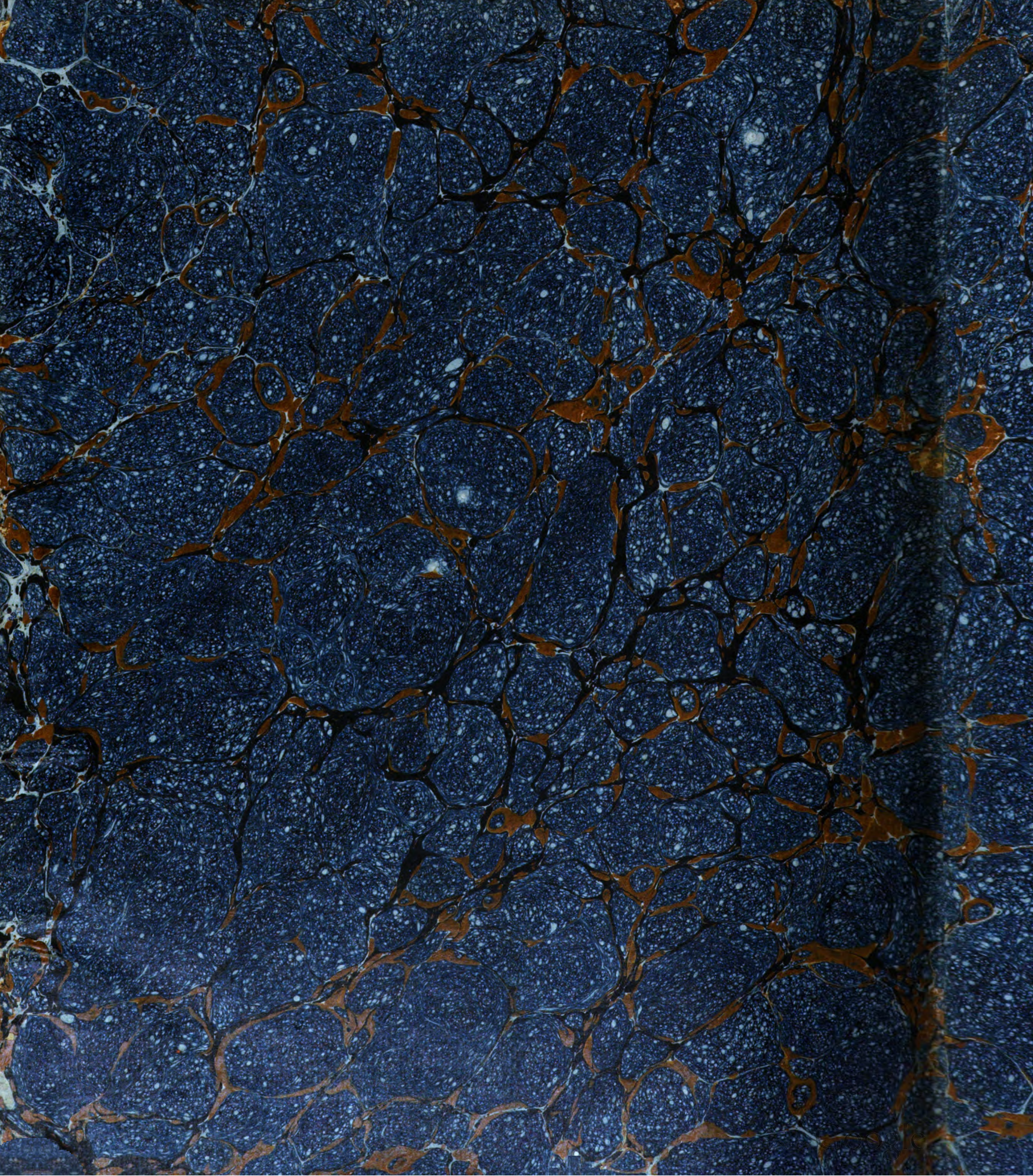
Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google



Digitized by Google