

Collected Works
of
Alexander
Csoma de Kőrös

EDITED BY

J. TERJÉK

Grammar of the Tibetan Language

BY

ALEXANDER CSOMA DE KÖRÖS



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GRAMMAR

THE TIBETAN LANGUAGE.



BY

ALEXANDER CSOMA DE KÖRÖS.

1834.

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 KÖRÖS,
SICULO-HUNGARIAN OF TRANSYLVANIA.

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1834.

། འཇམ་མཉམས་ཀྱི་བྱ་སྤྱོད་ཀྱི་ལུ་མ་ལུ་ལྷན་པུ་ལོ་
མཉམས་མཉམས་མཉམས་སོ། །

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

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

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(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.)

P R E F A C E.



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 Christianity 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

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

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.

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ERRATA AND ADDENDA.



<i>Page.</i>	<i>col.</i>	<i>line.</i>		
1	—	6	after " name" insert " and power"	
2	—	5	for <i>འབ་སྤྱུ</i> read <i>འབས་སྤྱུ</i>	
3	—	3	<i>འབྱུག</i>	<i>འབྱུག</i>
4	—	22	<i>དབྱ</i>	<i>དབྱ</i>
7	—	17	<i>Swahá</i>	<i>Swáhá</i>
13	2	27	<i>ཕྱ</i>	<i>ཕྱ</i>
18	—	5	<i>ག</i>	<i>ག</i>
21	—	—	<i>ཉྱ</i>	<i>ཉྱ</i>
—	—	6	<i>ཟ</i>	<i>ཟ</i>
—	—	24	<i>ལྷོ་ཤོ</i>	<i>ལྷོ་ཤོ</i>
—	—	27	<i>ལྷོ་ཤོ</i>	<i>ལྷོ་ཤོ</i>

Note.—In a few contracted words in this list, instead of ' or ' (as the sign of ཚྲི, ཚྲི, or ཚྲི, &c.) read འ.

23	—	6	for <i>མངས</i> read <i>མྱངས</i>
—	—	27	<i>དམྱུགས</i>
24	—	4	<i>ལྷོགས</i>
25	—	1	<i>ལྷོགས</i>
32	—	19	at the beginning, add § 63.
36	—	18	for <i>མོལ་པ</i> read <i>མོལ་པ</i>
42	—	13	<i>སྤྱུགས་ཚྲི</i>
56	2	2	<i>འབྱུག</i>
—	—	20	<i>འབྱུག</i>
—	—	25	<i>འབྱུག</i>
58	1	1	<i>ལྷོག</i>
—	—	5	<i>ལྷོག་མྱུ</i>
—	2	11	<i>ལྷོག་མྱུ,</i>
—	—	12	<i>ལྷོག་མྱུ</i>
59	—	4	<i>ལྷོག</i>
—	—	16	<i>ལྷོག</i>
61	1	17	<i>ལྷོག</i>
64	—	22	<i>ལྷོག་མྱུ</i>

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

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 ^{and pronunciation} of each expressed in Roman characters and Italics, may be represented thus :

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

§ 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

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, (ཚེས་འཇུག་ *zhes-hjug*) from their being affixed to the basis of a syllable. With respect to their sound and use, they are distinguished thus : ཀ་ ད་ བ་ ས་ are masculine, (ཤོ་ཤོ་ *po*;) མ་ ར་ ལ་ neuter, (མ་ རིང་, *ma-ning*;) and ང་ མ་ འ་, feminine, (མོ་མོ་ *mo*;) when the letters ཀ་ ད་ བ་ མ་ are followed by ས་; thus : ཀས་ དས་ བས་ མས་; or the letters མ་ ར་ ལ་ by ང་, thus མང་ རང་ ལང་, then the ས་ and ང་ are called a second affix, ཡང་འཇུག་, *yang-hjug*.

§ 8. From among the ten affixes, the following five. ཀ་ ད་ བ་ མ་ འ་, are also called prefixes, ལྷོ་ཀ་ འཇུག་, *sñon-hjug*, from their being put before the basis of a syllable. They are likewise distinguished thus : ཀ་ ད་ are called neuter, (མ་ རིང་ *ma-ning*;) བ་ masculine (ཤོ་ཤོ་ *pho*;) མ་ very feminine, (ཤིས་ རྩ་ མོ་ *shin-tu-mo*;) འ་ feminine, (མོ་ *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 proceed 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་བ་ *ka-va*, a pillar; ཀུན་ *kun*, all.

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

ཀ་ when simple, is generally sounded like *k* or *g*; but by some it is pronounced also as *g*. It may always be represented by *g*; thus in ཀུར་ *gur*, a tent; ལཱ་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་རང་ *ñā-rang*, I myself; རང་ ངམ་ *rung-gam*, is it convenient? རང་ལོ་ *rung-go*, it is proper.

ཅ is sounded like *ch* in church ; as in ཅི *chi*, what ? It may be represented by *ch*.
 ཅ is the same letter aspirated. It may be rendered by *chh* ; as in ཅམུ *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.

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

ན is *t* in tongue ; as in ནིག་ མེན *tig-men*, a ribband ; ནིག་ རིལ *tib-ri*, a tea-pot.

འ is the same letter aspirated. It may be rendered by *th* ; as in འག་ ཡ *thag-pa* a rope ; འོག་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་ཡ *dad-pa*, faith, belief ; དེ་རིང་ *de-ring*, to-day.

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

པ is like *p* in paper ; as in པར་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 ཕམ *pha*, father.

བ has three sounds: (*p, b, v.*) As initial in a word, it is sounded by some like *p* ; as in བོད *pöt* (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 ང་ འ་ ར་ ལ་ final letters, or when it has the ད་ prefix, it is generally pronounced as *v* ; as in རེ་ བ *ré-va*, hope ; དབང *d.vang*, power. In the two following cases, དབུ and དབོ (*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 by *b*.

མ is like *m* in man ; as in མི *mi*, a man ; མེ *mé*, fire ; མམ *lam*, way, road.

ཚ 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 ཚུག *tsug*, how ? ཚམ *tsam*, how much ? how many ?

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

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

this simple character; but there are many that have it with a *m* or *q* prefix, which are sounded like the simple *ṣ*; as in *ṣḥḥḥ* *mdsad-pa*, to do, make; *ḥḥḥ* *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*, (ཨྲ ཨྲ ཨྲ ཨྲ,) 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*.

ཕ occurs but in a few words. It is sounded *v* or *w*. བ and ཕ often have the same sound in Tibetan; as in བྱུང་ལྷོ་ལྷོ་ and ཕྱུང་ལྷོ་ *Váranási*, Benares. They may be represented thus: བ by *v*, and ཕ by *w*.

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

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

འ is a soft aspirate, and may be represented by *h* or *a*. Formerly it was added to every syllable ending in a vowel, thus: ཀའ *kah*, ཀིའ *kih*, ཀུའ *kuh*, ཀེའ *keh*, ཀོའ *koh*, instead of the modern ཀ ཀི ཀུ ཀེ ཀོ. 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: གམའ *gzah*, a planet; དམའ *dgah*, joy; བམའ *bkah*, precept; མདའ *mdah*, an arrow; འདའ *hdah*, to pass away. But, when there is a closing consonant, the *q* is dropt; as in འདམའ་པ *hdas-pa*, gone away.

ཡ is sounded like *y* in yard, you: as in ཡབ *yab*, father; ཡམ *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 རྩ *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 ལྷཱ *lña*, (*ña*) five.

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

སྟ is the *s* in saint; as in སྟོ་སྟོ *so-so*, different; སྟེམས *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.

ཁ is the hard aspirated *h* in heart, horn, as in མོར *Hor*, a Turk.

ཡ is sounded like *a* in far, father, as in ཡ་ཚེ *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 རམ *lam*, way, road.

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

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

They are seven in number ལ་ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ, and are represented thus: ལ *kya*, ལ *khya*, ལ *gya*, ལ *pya*, ལ *phy*, ལ *bya*, ལ *mya*. Their pronunciation is as follows:

ལ is sounded like *t* in tube, or in virtue; as in ལལ་པ *kya-lpa*, idle talk.

ལ is the preceding character aspirated; as in ལྷི *khyí*, a dog.

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

ལ in no word occurs in this simple state. It has either a surmounting ལ (thus: ལྷ *spya*) or a ལ prefix, (thus: ལལ་ *dpya*) and then, in each case, it is sounded *ch*, or *sh*; as in ལྷན་ *spyan* (*shan* or *chan*) the eye; ལལ་ *dpya* (*sha* or *cha*) tax, tribute.

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

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

ལ is sounded *ny*; as in ལོང་བ་ *myong-va* (pronounced *nyong-va*), to taste.

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

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

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 ཁ ག ན ལ ས, with ལ subjoined, have the form of ཀླ *kla*, ཁླ *gla*, གླ *bla*, ནླ *zla*, ལླ *rla*, སླ *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 ནླ *zla*, which is pronounced *da*. But this also sometimes is sounded *la*, as in ལྷུ་སླ *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 : Δ) placed below some letters. In Tibetan words it has no sound, but it is used only for distinction's sake ; as in ཚྭ *tsha*, hot ; ཚྭླ *tsha*, salt ; རྩ *rtsa*, root, vein ; རྩྭ *rtsa*, grass, herb. In ལྷི་ཏགས the Δ is added to show that the ཏ is a radical letter, not a prefix, and to be sounded accordingly. But this Δ 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 Δ is pronounced *o* in Tibet ; as in *Bodhisato*, *Sohá*, *Om ! Soti Sidham*, &c. instead of *Bodhisatwa*, *Swáhá*, *Om ! Swasti Sidham*.

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

The following fifteen letters : ཀ ཁ ག ན ལ ས ཏ ཐ ད དྷ ན ལ ས ཏ, when thus surmounted by ཨ, have the form of ཀྀ *rka*, ཁྀ *rkya*, གྀ *rga*, ནྀ *rgya*, ལྀ *rna*, སྀ *rja*, ཏྀ *rnya*, ཐྀ *rta*, དྀ *rda*, དྷྀ *rna*, ནྀ *rba*, ལྀ *rma*, སྀ *rmya*, ཏྀ *rtsa*, ཏྀ *rdsa*, and should be pronounced accordingly. But, in general, the ཨ on the top of a letter is silent, except when it is carried to the preceding syllable, terminating in a vowel ; as in རྩོ་རྩེ་ *rdo-rjé*, is pronounced *dor-jé* ; ལྷ་ལྷོ་ *u-rgyan*, *ur-gyen* ; མི་མཎམ་ *mi-rnams* (*mir-nams*), men. The ཀ ཁ ག ན ལ ས letters are sounded harder, more distinctly, with the inserted ཨ than in their simple state. ཏྀ *rtsa*, and ཏྀ *rdsa* 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 ཁ ག ན ལ ས ཏ ཐ ད དྷ, when surmounted by ལ, appear in this form ; ཀླ *lka*, ཁླ *lga*, གླ *lna*, ནླ *lcha*, ལླ *lja*, སླ *lta*, ཏླ *lda*, ཐླ *lpa*, དླ *lba*, དྷླ *lha*, and they should also be pronounced accordingly. But, in general, the ལ is silent, except in གླ, and when the preceding syllable terminates in a vowel, with which it is frequently

sounded ; as in these words: རྗེ་ལྷ་རྩེ་ (chi-ltar) *chil-tar*, how? དགའ་ལྷན་ (dgah-ldun) *gal-dan*, paradise. The ལ་ ར་ ད་ བ་ letters, with the surmounting ལ་, are sounded harder or more distinctly, than in their simple state.

§ 16. 7. Of those letters that have a surmounting ལ་ (s) :

The following twenty-two letters : ལ་ ར་ ལ་, when surmounted by ལ་, have the appearance of ལ་ *ska*, ལ་ *skya*, ལ་ *skra*, ལ་ *sga*, ལ་ *sgya*, ལ་ *sgra*, ལ་ *s'a*, ལ་ *snya*, ལ་ *sta*, ལ་ *sdu*, ལ་ *sna*, ལ་ *snra*, ལ་ *spa*, ལ་ *spya*, ལ་ *spra*, ལ་ *sba*, ལ་ *sbya*, ལ་ *sbra*, ལ་ *sma*, ལ་ *smya*, ལ་ *smra*, ལ་ *sts*a, and they should be pronounced accordingly, together with the ལ་, but it is seldom heard. The letters ལ་ ར་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ are in the present day sounded harder, or more distinctly, than in their simple state. ལ་ *skr*, and ལ་ *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་ ལ་) should be pronounced, as it were, by uttering a short vowel before them ; thus, ལ་ *erka*, ལ་ *elka*, ལ་ *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 ལ་ ལ་ ལ་ ལ་ ལ་ are called prefixes, ལ་ ལ་ ལ་ ལ་ ལ་ *sn'on-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 ལ་ prefix ; ལ་ (*ga*) is prefixed to the following eleven simple letters : ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་ ལ་, thus ; ལ་ ལ་ *gchah*, ལ་ ལ་ *gnyah*,

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 སོ་གཅིག *so-gchig*, thirty-one, is sounded as if it were སོ་གཅིག *sog-chig*, ལྷོ་བཟང་ *blo-bzang*, ingenious, by some is pronounced *lob-zang*. ཐུ་མཚོ་ *rgya-mtsho*, the sea, *gyam-tsho*; ཡ་མཚོ་ *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་ ར་ ད་ བ་ ཁྲི.) 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 (རྩིས་འཇུག་ *rjes-ljug*) 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*, ལ *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 གག <i>nag</i> ,	མིག <i>mig</i> ,	ལུག <i>lug</i> ,	འིག <i>reg</i> ,	ཐོག <i>thog</i> .
ང	རང་ <i>rang</i> ,	མིང་ <i>ming</i> ,	རུང་ <i>rung</i> ,	ཐིང་ <i>theng</i> ,	འོང་ <i>hong</i> .
ད	གད <i>nad</i> ,	ཡིད <i>yid</i> ,	ལུད <i>lud</i> ,	མེད <i>med</i> ,	ཡོད <i>yod</i> .
ན	ལན <i>lan</i> ,	རིན <i>rin</i> ,	ཀུན <i>kun</i> ,	ལེན <i>len</i> ,	དོན <i>don</i> .
བ	རབ་ <i>rab</i> ,	རིབ་ <i>rib</i> ,	ཐུབ་ <i>thub</i> ,	ལེབ་ <i>leb</i> ,	ཐོབ་ <i>thob</i> .
མ	ལམ <i>lam</i> ,	རིམ <i>rim</i> ,	ཡུམ <i>yum</i> ,	རྩམ་ <i>zem</i> ,	རྩོམ་ <i>zom</i> .
འ	བགའ <i>bkah</i> ,	—	—	—	—
ར	མར་ <i>mar</i> ,	མིར་ <i>mir</i> ,	ལུར་ <i>gur</i> ,	རྩེར་ <i>zer</i> ,	འོར་ <i>nor</i> .
ལ	བལ་ <i>bal</i> ,	རིལ་ <i>ril</i> ,	ཡུལ་ <i>yul</i> ,	ཤལ་ <i>shel</i> ,	ཡོལ་ <i>yol</i> .
ས	ལས་ <i>las</i> ,	རིས་ <i>ris</i> ,	ལུས་ <i>lus</i> ,	ཤེས་ <i>shes</i> ,	ཤོས་ <i>gos</i> .

The double ones :

གས in	པགས	རྩགས	ལྷགས	ལེགས	དོགས
	<i>pags</i>	<i>rigs</i>	<i>lugs</i>	<i>legs</i>	<i>dogs</i>
ངས	སངས	ལིངས	སྟུངས	རེངས	ལོངས
	<i>sangs</i>	<i>lings</i>	<i>srungs</i>	<i>rengs</i>	<i>hongs</i>
བས	ཐབས	ཚྭབས	ལྷབས	ཁེབས	ལོབས
	<i>thabs</i>	<i>chhibs</i>	<i>shubs</i>	<i>khebs</i>	<i>hobs</i>
མས	རམས	རྩམས	ལྷམས	སེམས	སོམས
	<i>rams</i>	<i>rims</i>	<i>shums</i>	<i>sems</i>	<i>soms</i>

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 གསནད་པ *gsand-pa*, he heard ; ལྷུརད་པ *gyurd-pa*, he became ; and གསོལད་པ *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 : གསན་པ, ལྷུར་པ and གསོལ་པ.

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

In Tibet, the final terminations -ས, ལས, ལོས, (as, us, os,) are pronounced in three different ways, in different parts of the country. As ལས *las*, work, is sounded *las*, *lu*, *lé* ; ལྷས *lus*, the body, is pronounced *lus*, *lu*, *lü*, (ü, the French u ;) ཚྭས *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 རས and ལས terminations are either pronounced accordingly as they are written, or the ལ is left silent. As in རས, which is pronounced either *ris* or *ri* ; and in རས 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

abstract, in this form, contains only the radical letters with the inherent *a* ; but, if to these roots be added the four vowel signs ॱ, ॡ, ॢ, ॣ, (i, u, e, o,) spelt in the ordinary manner : (viz. ཀ་ ཀི་ ཀུ་ ཀོ་ ཀོ་ ཀོ་ or བཀའ་ བཀི་ བཀུ་ བཀོ་ བཀོ་) 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	<i>ka</i>	<i>k</i>	—	16	མ	<i>ma</i>	<i>m</i>	—	
2		ཁ	<i>kha</i>	<i>kh</i>	—	17	ཚ	<i>tsa</i>	<i>ts</i>	—	
3		ག	<i>ga</i>	<i>g</i>	<i>k</i> or <i>q</i>	18	ཚ	<i>tsha</i>	<i>tsh</i>	—	
4		ང	<i>na</i>	<i>ñ,ng</i>	—	19	ཅ	<i>dsa</i>	<i>ds</i> or <i>dz</i>		
5		ཅ	<i>cha</i>	<i>ch</i>	—	20	འ	<i>wa</i>	<i>w</i>	<i>v</i>	
6		ཆ	<i>chha</i>	<i>chh</i>	—	21	ར	<i>zha</i>	<i>zh</i>	french <i>j</i>	
7		ཇ	<i>ja</i>	<i>j</i>	<i>ch</i>	22	ཟ	<i>za</i>	<i>z</i>	—	
8		ཉ	<i>nya</i>	<i>ny</i>	—	23	ཨ	<i>ha</i>	<i>h</i>	—	
9		ཏ	<i>ta</i>	<i>t</i>	—	24	ཨ	<i>ya</i>	<i>y</i>	—	
10		ཐ	<i>tha</i>	<i>th</i>	—	25	ར	<i>ra</i>	<i>r</i>	—	
11		ད	<i>da</i>	<i>d</i>	<i>t</i>	26	ལ	<i>la</i>	<i>l</i>	—	
12		ན	<i>na</i>	<i>n</i>	—	27	ཤ	<i>sha</i>	<i>sh</i>	—	
13		པ	<i>pa</i>	<i>p</i>	—	28	ས	<i>sa</i>	<i>s</i>	—	
14		ཕ	<i>pha</i>	<i>ph</i>	—	29	ཧ	<i>h'a</i>	<i>h'</i>	—	
15		བ	<i>ba</i>	<i>b</i>	<i>p, v</i>	30	ཨ	<i>á</i>	<i>a</i>	—	

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* = ཏ or *t*
 4 པ *pa* ཕ *pha* བ *ba* = པ or *p*
 5 ཚ *tsa* ཛ *tsha* ཝ *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,

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	ཡ	<i>kyu</i>	<i>ky</i>	--	35	5	ཡ	<i>phyu</i>	<i>phy</i>	= <i>chh</i>
32	2	ཡ	<i>khyu</i>	<i>khy</i>	—	36	6	ཡ	<i>byu</i>	<i>by</i>	<i>ch, j</i>
33	3	ཡ	<i>gyu</i>	<i>gy</i>	—	37	7	ཡ	<i>myu</i>	<i>my</i>	<i>ny</i>
34	4	ཡ	<i>pyu</i>	<i>py</i>	<i>sh</i> or <i>ch</i>						

§ 31. 3. The fourteen letters having a subjoined འ, (r or འ).

38	1	འ	<i>kra</i>	<i>kr</i>	= <i>t'</i>	45	8	འ	<i>pra</i>	<i>pr</i>	= <i>t'</i>
39	2	འ	<i>khra</i>	<i>khr</i>	<i>t'h</i>	46	9	འ	<i>phra</i>	<i>phr</i>	<i>t'h</i>
40	3	འ	<i>gra</i>	<i>gr</i>	<i>d'</i> or <i>t'</i>	47	10	འ	<i>bra</i>	<i>br</i>	<i>'d</i>
41	4	འ	<i>tra</i>	<i>tr</i>	<i>t'</i>	48	11	འ	<i>mra</i>	<i>mr</i>	—
42	5	འ	<i>thra</i>	<i>thr</i>	<i>t'h</i>	49	12	འ	<i>shra</i>	<i>shr</i>	<i>s'h</i>
43	6	འ	<i>dra</i>	<i>dr</i>	<i>'d</i>	50	13	འ	<i>sra</i>	<i>sr</i>	<i>s'h</i>
44	7	འ	<i>nra</i>	<i>nr</i>	—	51	14	འ	<i>h'ra</i>	<i>h'r</i>	<i>s'h</i>

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

52	1	ལ	<i>kla</i>	<i>kl</i>	= <i>l</i>	55	4	ལ	<i>zla</i>	<i>zl</i>	= <i>d</i> or <i>l</i>
53	2	ལ	<i>gla</i>	<i>gl</i>	<i>l</i>	56	5	ལ	<i>rla</i>	<i>rl</i>	<i>l</i>
54	3	ལ	<i>bla</i>	<i>bl</i>	<i>l</i>	57	6	ལ	<i>sla</i>	<i>sl</i>	<i>l</i>

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

58	1	འ	<i>rka</i>	<i>rk</i>	= <i>k</i>	66	9	འ	<i>rda</i>	<i>rd</i>	= <i>d</i>
59	2	འ	<i>rkya</i>	<i>rky</i>	<i>ky</i>	67	10	འ	<i>rna</i>	<i>rn</i>	<i>n</i>
60	3	འ	<i>rga</i>	<i>rg</i>	<i>g</i>	68	11	འ	<i>rba</i>	<i>rb</i>	<i>b</i>
61	4	འ	<i>rgya</i>	<i>rgy</i>	<i>gy</i>	69	12	འ	<i>rma</i>	<i>rm</i>	<i>m</i>
62	5	འ	<i>rña</i>	<i>rñ</i>	<i>ñ</i>	70	13	འ	<i>rmya</i>	<i>rmy</i>	<i>my</i> or <i>ny</i>
63	6	འ	<i>rja</i>	<i>rj</i>	<i>j</i> or <i>zh</i>	71	14	འ	<i>rtsa</i>	<i>rts</i>	<i>ts</i> or <i>s</i>
64	7	འ	<i>rnya</i>	<i>rny</i>	<i>ny</i>	72	15	འ	<i>rdsa</i>	<i>rds</i>	<i>ds</i> or <i>z</i>
65	8	འ	<i>rta</i>	<i>rt</i>	<i>t</i>						

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

I	II	III	IV	V	VI	I	II	III	IV	V	VI
73	1	𑍇	lka	lk = k		78	6	𑍈	lta	lt = t	
74	2	𑍉	lga	lg g		79	7	𑍊	lda	ld d	
75	3	𑍋	lña	lñ ñ		80	8	𑍌	lpa	lp p	
76	4	𑍎	lcha	lch ch		81	9	𑍏	lba	lb b	
77	5	𑍑	lja	lj j		82	10	𑍒	lha	lh l'	

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

83	1	𑍓	ska	sk = k		94	12	𑍕	snra	snr = nr	
84	2	𑍖	skya	sky ky		95	13	𑍘	spa	sp p	
85	3	𑍙	skra	skr kr (t,s'h)		96	14	𑍛	spya	spy py sh or ch	
86	4	𑍜	sga	sg g		97	15	𑍞	spra	spr pr, t'	
87	5	𑍟	sgya	sgy gy		98	16	𑍡	sba	sb b	
88	6	𑍣	sgra	sgr gr 'd		99	17	𑍧	sbya	sby by, j or zh	
89	7	𑍦	sña	sñ ñ		100	18	𑍩	sbra	sbr br or 'd	
90	8	𑍭	snya	sny ny		101	19	𑍮	sma	sm m	
91	9	𑍱	sta	st t		102	20	𑍵	smya	smy my or ny	
92	10	𑍷	sda	sd d		103	21	𑍺	smra	smr mr	
93	11	𑍻	sna	sn n		104	22	𑍿	stsa	stsa s	

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

105	1	𑍇𑍓𑍕	gchah	gch = ch		111	7	𑍇𑍓𑍕	gzhah	gzh = zh	
106	2	𑍇𑍓𑍖	gnyah	gny ny		112	8	𑍇𑍓𑍕	gzah	gz z	
107	3	𑍇𑍓𑍙	gtah	gt t		113	9	𑍇𑍓𑍕	gyah	gy y	
108	4	𑍇𑍓𑍜	gdah	gd d		114	10	𑍇𑍓𑍕	gshah	gsh sh	
109	5	𑍇𑍓𑍟	gnah	gn n		115	11	𑍇𑍓𑍕	gsah	gs s	
110	6	𑍇𑍓𑍡	gtsah	gts ts							

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

116	1	𑍇𑍓𑍕	dkah	dk = k		121	6	𑍇𑍓𑍕	dgra	dgr gr d' or	
117	2	𑍇𑍓𑍖	dkya	dky ky		122	7	𑍇𑍓𑍕	dñah	dñ ñ	
118	3	𑍇𑍓𑍙	dkra	dkr kr t'		123	8	𑍇𑍓𑍕	dpah	dp p	
119	4	𑍇𑍓𑍜	dgah	dg g		124	9	𑍇𑍓𑍕	dpya	dpy py, sh or ch	
120	5	𑍇𑍓𑍟	dgya	dgy gy		125	10	𑍇𑍓𑍕	dpra	dpr pr or t'	

I	II	III	IV	V	VI	I	II	III	IV	V	VI
126	11	ଦ୍ଵ	<i>dvah</i>	<i>dv</i>	$v \begin{cases} \text{ଦ୍ଵ} = u \\ \text{ଦ୍ଵ} = o \end{cases}$	128	13	ଦ୍ଵ	<i>dura</i>	<i>dvr</i>	<i>vr</i>
127	12	ଦ୍ଵ	<i>doya</i>	<i>doy</i>	<i>vy</i> or <i>y</i>	129	14	ଦ୍ଵ	<i>dmah</i>	<i>dm</i>	<i>m</i>
						130	15	ଦ୍ଵ	<i>dmya</i>	<i>dmy</i>	<i>my, ny</i>

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

131	1	କା	<i>bkah</i>	<i>bk</i>	$= k$	154	24	କା	<i>btah</i>	<i>bt</i>	$= t$
132	2	କା	<i>bkya</i>	<i>bky</i>	<i>ky</i>	155	25	କା	<i>brta</i>	<i>brt</i>	<i>t</i>
133	3	କା	<i>bkra</i>	<i>bkr</i>	<i>kr, t'</i>	156	26	କା	<i>blta</i>	<i>blt</i>	<i>t</i>
134	4	କା	<i>bkla</i>	<i>bkl</i>	<i>kl</i> or <i>l</i>	157	27	କା	<i>bsta</i>	<i>bst</i>	<i>t</i>
135	5	କା	<i>brka</i>	<i>brk</i>	<i>k</i>	158	28	କା	<i>bdah</i>	<i>bd</i>	<i>d</i>
136	6	କା	<i>brkya</i>	<i>brky</i>	<i>ky</i>	159	29	କା	<i>brda</i>	<i>brd</i>	<i>d</i>
137	7	କା	<i>bska</i>	<i>bsk</i>	<i>k</i>	160	30	କା	<i>blda</i>	<i>bld</i>	<i>d</i>
138	8	କା	<i>bskya</i>	<i>bsky</i>	<i>ky</i>	161	31	କା	<i>bsda</i>	<i>bsd</i>	<i>d</i>
139	9	କା	<i>bskra</i>	<i>bskr</i>	<i>kr, t'(sh)</i>	162	32	କା	<i>brna</i>	<i>brn</i>	<i>n</i>
140	10	କା	<i>bgah</i>	<i>bg</i>	<i>g</i>	163	33	କା	<i>bsna</i>	<i>bsn</i>	<i>n</i>
141	11	କା	<i>bgya</i>	<i>bgy</i>	<i>gy</i>	164	34	କା	<i>btsah</i>	<i>bts</i>	<i>ts</i>
142	12	କା	<i>bgra</i>	<i>bgr</i>	<i>gr, d'</i>	165	35	କା	<i>brtsa</i>	<i>brts</i>	<i>ts, s</i>
143	13	କା	<i>brga</i>	<i>brg</i>	<i>g</i>	166	36	କା	<i>btsa</i>	<i>bsts</i>	<i>s</i>
144	14	କା	<i>brgya</i>	<i>brgy</i>	<i>gy</i>	167	37	କା	<i>brdsa</i>	<i>brds</i>	<i>z</i>
145	15	କା	<i>bsga</i>	<i>bsg</i>	<i>g</i>	168	38	କା	<i>bzhah</i>	<i>bzh</i>	<i>zh</i>
146	16	କା	<i>bsgya</i>	<i>bsgy</i>	<i>gy</i>	169	39	କା	<i>bzah</i>	<i>bz</i>	<i>z</i>
147	17	କା	<i>bsgra</i>	<i>bsgr</i>	<i>gr, 'd</i>	170	40	କା	<i>bzla</i>	<i>bzl</i>	<i>d</i>
148	18	କା	<i>brña</i>	<i>brñ</i>	<i>ñ</i>	171	41	କା	<i>brla</i>	<i>brl</i>	<i>l</i>
149	19	କା	<i>bsña</i>	<i>bsñ</i>	<i>ñ</i>	172	42	କା	<i>bshah</i>	<i>bsh</i>	<i>sh</i>
150	20	କା	<i>bchah</i>	<i>bch</i>	<i>ch</i>	173	43	କା	<i>bsah</i>	<i>bs</i>	<i>s</i>
151	21	କା	<i>brja</i>	<i>brj</i>	<i>j</i> or <i>zh</i>	174	44	କା	<i>bsra</i>	<i>bsr</i>	<i>sr, s'h</i>
152	22	କା	<i>brnya</i>	<i>brny</i>	<i>ny</i>	175	45	କା	<i>bsla</i>	<i>bsl</i>	<i>l</i>
153	23	କା	<i>bsnya</i>	<i>bsny</i>	<i>ny</i>						

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

176	1	କା	<i>mkhah</i>	<i>mkh</i>	$= kh$	179	4	କା	<i>mgah</i>	<i>mg</i>	$= g$
177	2	କା	<i>mkhya</i>	<i>mkhy</i>	<i>khy</i>	180	5	କା	<i>mgya</i>	<i>mgy</i>	<i>gy</i>
178	3	କା	<i>mkhra</i>	<i>mkhr</i>	<i>kh, t'h</i>	181	6	କା	<i>mgra</i>	<i>mgr</i>	<i>gr, 'd</i>

I	II	III	IV	V	VI	I	II	III	IV	V	VI
182	7	མང	mñah	mñ	ñ	187	12	མད	mdah	md	= d
183	8	མཆ	mchah	mchh = chh		188	13	མག	mnah	mn	n
184	9	མཇ	mjah	mj	j	189	14	མཚ	mtshah	mtsh	tsh
185	10	མག	mnyah	mny	ny	190	15	མཇ	mdsah	mds	ds
186	11	མཐ	mtah	mt	th						

§ 40. 12. The nineteen simple and double letters having a འ, ལ, prefix.

191	1	འཀ	lkah	lkh = kh	201	11	འ	hdra	hdr = dr, 'd
192	2	འཇ	lkhya	lkhy khy	202	12	འལ	lphah	lph ph
193	3	འཇ	lkhra	lkhr khr, t'h	203	13	འལ	lphya	lphy phy, chh
194	4	འག	lgah	lg g	204	14	འག	lhpha	lhph l'ph
195	5	འག	lgya	lgy gy	205	15	འག	lhah	lh b
196	6	འག	lgra	lgr gr, d'	206	16	འ	lhya	lhy by, j
197	7	འཆ	lchah	lchh chh	207	17	འ	lhra	lhr br, 'd
198	8	འཇ	lhjah	lhj j	208	18	འཚ	ltshah	ltsh tsh
199	9	འཐ	lthah	lth th	209	19	འཇ	hdsa	hds ds
200	10	འད	ldah	ld d					

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

210	1	ག	ga	g = k or q	217	8	ར	ra = r
211	2	ང	ña	ñg	218	9	ལ	la l
212	3	ད	da	d t	219	10	ས	sa s mute
213	4	ཀ	na	n	220	11	གས	gs the s is
214	5	པ	ba	b p	221	12	ངས	ngs mute
215	6	མ	ma	m	222	13	བས	bs in all
226	7	འ	ha	—h	223	14	མས	ms these

To which may be added the following :

224	15	ན	nd or nt	226	17	ལ	ld or lt
225	16	ར	rd or rt				

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.

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 ཅ རྩ་ ; རྩ་ *rang* ; ལྟམ་ *lags* ; བུམ་མ་ *bsams*, &c.

4. This inherent *a* is visible, and expressed by the letter འ, 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 :

ལྟམ་ *ktah*, pawn, pledge, bail.

དྲམ་ *dgah*, joy, pleasure.

བལྟམ་ *bkah*, a precept, commandment.

མདྲམ་ *mdah*, an arrow.

འལྟམ་ *hgah*, some, any.

and inherent in such syllables or words as follow :

དམ་ *dgra*, an enemy.

བམ་ *bska*, bitter (taste).

འམ་ *hdra*, like, similar.

དམ་མ་ *dgur*, a separating.

བལྟམ་ *bkas*, split or cleft asunder.

མདྲམ་ *mdangs*, the forehead ; yesterday.

འལྟམ་ *hgram*, the jaw, &c.

5. All words or syllables, in this tongue, having the inherent or visible *a* (འ) are written and pronounced as has been explained. Those that have any of the four vowels (i, u, e, o.) marked thus : ཨ, ཨ, ཨ, ཨ, 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,

1	ka	ki	ku	ke	ko
2	kya	kyi	kyu	kyé	kyo
3	kra	kri	kru	kré	kro
4	kla	kli	klu	klé	klo
5	rka	rki	rku	rké	rko
6	lka	lki	lku	lké	lko
7	ska	ski	sku	ské	sko
8	gchah	gchi	gchu	gché	gcho
9	dkah	dki	dku	dké	dko
10	bkah	bki	bku	bké	bko
11	mkhah	mkhi	mkhu	mkhé	mkho
12	lhküh	lhki	lhku	lhké	lhko

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 that the 20 other letters of the alphabet, (as ཀ་ ཁ་ ཅ་ ཆ་ ཇ་ ཉ་ ཏ་ ཐ་ ད་ ན་ པ་ བ་ མ་ ཚ་ ཛ་ ཝ་ ཞ་ ཟ་ འ་ ཡ་) 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.

ka	ཀ་ ཁ་ ཀླ་ ཀླ་ དཀའ་ དཀའ་ དཀའ་ དཀའ་	=	ཀ་	=	ka
	ཅ་ ཅ་ -- ཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་		ཅ་		kya
	ཅ་ཀླ་ དཅ་ དཅ་ དཅ་ དཅ་ (ཅ་ ཅ་ ཅ་ དཅ་ ཅུ་)		ཅ་		t'a
	ཀླ་ཅུ་ (ཀླ་ ཅུ་ ཀླ་ ཅུ་ ཀླ་ ཅུ་ ཀླ་ ཅུ་)		ཅ་		la
kh	ཀ་ ཀླ་ དཀའ་ དཀའ་		ཀ་		kha
	ཅ་ ཅུ་ དཅུ་ དཅུ་		ཅ་		khya
	ཅ་ ཅུ་ དཅུ་ དཅུ་ (ཅ་ ཅུ་ དཅུ་)		ཅ་		t'ha
ga	ཀ་ when simple, in general				ka or qa
	ཀ་ ཀ་ ཀླ་ ཀླ་ དཀའ་ དཀའ་ དཀའ་ དཀའ་ དཀའ་ དཀའ་ དཀའ་ ཅུ་				ga
	ཅ་ ཅ་ ཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ ཅུ་				gya
	ཅ་ ཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ དཅུ་ (དཅུ་)				d'a

* Pronounced both *la* and *da*.

	ज्ञ (see श and य)	=	=	la
द ña	द ईं न् ददत् वदं वद	द		ña
च cha	च न् चत् चत् (दृच् च्)	च		cha
छ chha	छ मत्त् चत् (च् च्)	छ		chha
ज ja	when simple, commonly ..	..		c'ha
	ज ईं न् मत्त् चत् चत् चत् ..	..		ja
न nya	न ईं न् नत् नत् नत् नत् नत्	न		nya
त ta	त ईं न् तत् तत् तत् तत् तत्	त		ta
	द (see य) .. ..	..		t'a
थ tha	थ मत्त् चत्	थ		tha
द da	द when simple, commonly	द		ta
	द ईं न् दत् दत् दत् दत् दत् चत् चत् } ..			da
	दत् चत् च्			
	दत् चत् (see य) ..	..		d'a
न na	न ईं न् नत् नत् नत् नत् नत्	न		na
	नत् च् .. ..	..		nra
प pa	प न् पत् पत् (य)	प		pa
	प (see य) .. ..	..		t'a
	दृच् च् = sh or ch, see च and च	..		
फ pha	फ चत् .. ..	..		pha
	फ चत् (see च्) .. ..	..		chha
	फ चत् (see च्) .. ..	..		t'ha
ब ba	when simple in the beginning	..		pa
	ब ईं न् बत् चत् चत् ..	..		ba
	ब चत् च् .. ..	..		va
	for व see व ; व see व ; व see श and य	..		
म ma	म ईं न् मत् चत् .. ..	..		ma
	म ईं न् मत् चत् (see न)	..		nya
	मत् च् .. ..	..		mra
स tsa	स चत् चत् चत् चत् चत् (च् च् चत् च्) ..	..		sta
श tsha	श मत्त् चत् चत् .. ..	..		tsha
ड dsa	ड मत्त् चत् चत् च् .. ..	..		dsa (ja)

CONSONANTS.

क k ङ kh ङg घ gh ङ ng; क ts क tsh ङ ds ङ dsh ङ ny; र l र l'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
 ड d ढ ड'h ण n; त t थ th द d ध dh ण n; प p फ ph ब b भ bh म m; य y र r ल l
 व v or w श sh ष s' स s ह h, क ksh, ङ jñyá.
 व v or w श sh ष s' स s ह h, क ksh, ङ jñyá.

The Sanscrit Vowels are joined to the Consonants, thus :

क kă क kâ की kī की kî कु kũ कु kû क्रि kri क्रि kri के ke कै kai को ko कौ kau कांग kang कः kah
 and so on with all the thirty-four consonants.

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

The nasal ण is expressed variously by ण, ny, न, 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: क k̄ क̄ khkh ग ḡ ग̄ ghgh द d̄ ण̄, &c. The surmounting r is placed thus: क rb, क rm, क rk, क rg । षरु मङ्गलं *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 :

शुक्ल	for	शुक्लमद्भुक्ल, all-knowing.
शुक्ल	—	शुक्लमेव, omniscient.
शुक्ल	—	शुक्लवर्षिक, all-seeing.
शुक्ल	—	शुक्लवत्, from every place.
शुक्ल	—	शुक्लवै, entirely vain, not real.
शुक्ल	—	शुक्लवृत्त, misery, natural corruption.
त्रिमण्डल	—	त्रिमण्डल, the three regions or worlds.
शुक्ल	—	शुक्ल, the cheek.
शुक्ल	—	शुक्ल, the chief of any herd or flock; a bull, ram, &c. a

BUDDHA.

शुक्ल	—	शुक्ल, extension and length.
शुक्ल	—	शुक्ल, without extent.

ལྷོད	for ལྷོད་ལྷོད་, name of a star or constellation.
ལྷོག	— ལྷོག་ལྷོག་, a tent's top, or upper part.
ལྷོག	— ལྷོག་ལྷོག་, be it, let it be, may it be.
ལྷོག	— ལྷོག་ལྷོག་, a harbour, port, haven.
ལྷོག	— ལྷོག་ལྷོག་, a boatman's fee.
ལྷོག	— ལྷོག་ལྷོག་, quadrangular; a square.
ལྷོག	— ལྷོག་ལྷོག་, one that has found the supreme perfection, a sage, a saint.
ལྷོག	— ལྷོག་ལྷོག་, a town, a city.
ལྷོག	— ལྷོག་ལྷོག་, a volume, a book.
ལྷོག	— ལྷོག་ལྷོག་, importance, matter.
ལྷོག	— ལྷོག་ལྷོག་, a pestle.
ལྷོག	— ལྷོག་ལྷོག་, fierce, cruel.
ལྷོག	— ལྷོག་ལྷོག་, a shrine where relics are deposited.
ལྷོག	— ལྷོག་ལྷོག་, ditto.
ལྷོག	— ལྷོག་ལྷོག་, a bracelet, a ring; an ornament.
ལྷོག	— ལྷོག་ལྷོག་, a head-band; an excrescence on the head.
ལྷོག	— ལྷོག་ལྷོག་, an arched roof.
ལྷོག	— ལྷོག་ལྷོག་, a fathom, two yards.
ལྷོག	— ལྷོག་ལྷོག་, young, a young man.
ལྷོག	— ལྷོག་ལྷོག་, a lever, a bar.
ལྷོག	— ལྷོག་ལྷོག་, straight, upright.
ལྷོག་ལྷོག་ལྷོག་	— ལྷོག་ལྷོག་ལྷོག་, it aches, it is in pain.
ལྷོག	— ལྷོག་ལྷོག་ or ལྷོག་ལྷོག་, pain, dolour.
ལྷོག	— ལྷོག་ལྷོག་, the image of a BUDDHA, &c.
ལྷོག	— ལྷོག་ལྷོག་, a handsome body.
ལྷོག	— ལྷོག་ལྷོག་, incorporeal.
ལྷོག	— ལྷོག་ལྷོག་, chief precept; sacred scriptures.
ལྷོག	— ལྷོག་ལྷོག་, faint red colour; a garb of ditto.
ལྷོག	— ལྷོག་ལྷོག་, a part, portion.
ལྷོག	— ལྷོག་ལྷོག་, the middle of a river, &c.

ཚོད	for	ཚུ་ཕོད, a vessel for water.
ཚོན	—	ཚུ་ལྷིན, a crocodile, a dolphin.
ཚོན་ལྡན	—	ཚོ་འཕྲུལ, a miraculous change of one's self, &c.
ཚོ་གཉི་ལྔ	—	གི་ཉི, twenty.
གྱི་དུང	—	གིན་ཐུང, mid-day, noon.
གྱོ་དཔ	—	གོན་མངཔ, misery, sin.
ཉི་འོད་ལྔ	—	ཉིང་འཕྲིན་ deep meditation, ecstasy.
ཅེ་པ	—	ཅམ་པ, entire, integral.
ཅིད	—	ཅམས་ཅད, all, the whole.
ཐོས་ or ཐོས་པ	—	ཐུགས་སེ, generosity, liberality.
ཐོས་ or ཐོས་པ	—	ཐུགས་བརྟེ, mercy, love, affection.
ཐོན	—	ཐུན་བཞི, the four watches of night.
དེ་ལྟེ་པ	—	དེ་བཞིན་གསེགས་པ, a <i>Tathágata</i> .
ཅུ་ལུ	—	ཅུས་སུ, in the time of, at the time of, &c.
མོད	—	མང་ལོད, an hermit, a <i>rishi</i> .
ཚུ་ག	—	ཚུང་ལོག, a clerk, secretary, amanuensis.
དཀོལ	—	དཀར་ལོལ, porcelain, China-ware.
དཀོག	—	དཀོན་མཚོག, God.
དཀོར་མེད	—	དཀོར་མེད, wealth, riches, treasure.
དཀྱིལ	—	དཀྱིལ་འཕྲེལ, a circle, mandal.
དཀྱིལ	—	དཀྱིལ་ལྷིག, the meridian line.
དཀྱིན	—	དཀོ་འཕྲན, the clergy, priesthood.
དཀོན་པོ	—	དཀོ་ལོན, a priest, monk, friar.
དཀྱིགས་པ	—	དཀོ་ལྷགས་པ, virtuous manners.
དཀྱོག	—	དངོས་ལྷོག, natural, real.
དཔལ་ལྷན	—	དཔལ་ལྷན, noble, illustrious.
དཔལ་ལྷན་པ	—	དཔལ་ལྷན་པ, assembled troops ; an army.
འཕྲུག	—	འཕྲུག་ལྷན, <i>Ishwara</i> , Jupiter.
འཕྲུང	—	འཕྲུང་ལོད, a turban ; a crown.
འཕྲོག	—	འཕྲོག་པོན, a general.
འཕྲུང	—	འཕྲུག་འཕྲུང, a troop of soldiers or warriors.

ནམ་མཁའ་	for	ནམ་མཁའ་	the void space above, heaven.
རྩྭ་གསལ་	—	རྩྭ་གསལ་	the western quarter of the world.
རྩྭ་	—	རྩྭ་	a gem.
ཕུགས་	—	ཕུགས་ཚོགས་	perfect, best.
ཕྱོལ་	—	ཕྱོལ་ལོ་	reverence be to, or I adore, &c.
ཕྱི་	—	ཕྱི་ལས་	affair, business, commission.
ཕྱིང་	—	ཕྱིང་མིང་	fuel, wood for fire.
ཕྱིད་	—	ཕྱིད་མེད་	the female sex, a woman.
ཕྱོད་	—	ཕྱོད་	an ass.
ཕྱོགས་	—	ཕྱོགས་	a flock of birds.
ཕྱོགས་	—	ཕྱོགས་	the northern quarter.
ཕྱུ་	—	ཕྱུ་	a Bodhisatwa.
ཕྱོད་	—	ཕྱོད་ལོད་	a beast, a quadruped.
བྲམ་	—	བྲམ་	a brahman.
ཕྱོགས་	—	ཕྱོགས་པོ་	a fool, idiot.
ཐོག་	—	ཐོག་ལོགས་	prudence, understanding.
ཐོག་	—	ཐོག་པོ་	an officer, magistrate.
པལྱིས་	—	པལྱིས་	blessings ; glory.
པརྩ་	—	པརྩ་གཅིག་	eleven.
པརྩ་	—	པརྩ་གཉིས་	twelve.
པརྩ་	—	པརྩ་གསུམ་	thirteen.
པརྩ་	—	པརྩ་བཞི་	fourteen.
པརྩ་	—	པརྩ་དྲུག་	sixteen.
པརྩ་	—	པརྩ་བདུན་	seventeen.
པརྩ་	—	པརྩ་བརྩེད་	eighteen.
པརྩ་ཉི་	—	པརྩ་ཉི་ལྔ་	BHAGAVAN.
པརྩ་ཉི་	—	པརྩ་ཉི་ལྔ་འདྲམ་	Ditto.
པརྩ་	—	པརྩ་པརྩ་	respect, reverence ; civility, politeness.
པརྩ་གསལ་	—	པརྩ་གསལ་	a Sugata, BUDDHA.
པརྩ་དྲི་	—	པརྩ་དྲི་	the food of immortality, nectar.
པརྩ་ལོ་	—	པརྩ་ལོ་	any odoriferous incense.
པརྩ་ལོ་	—	པརྩ་ལོ་	distress, misery, affliction.

བརྗེས	for	བརྗེས་འགྲུབ, industry, diligent application.
བསོད་ནམས	—	བསོད་ནམས, moral merit, happiness.
བསོད་པ	—	བསོད་པ, alms.
དམིང	—	མིག་དམིང, the planet Mars.
ལྷནས	—	ལྷ་ལྷནས, a <i>Tirthika</i> , a Hindu, not <i>Buddhist</i> .
ལྷ	—	ལྷ་ལེ, famine.
ལྷིག	—	ལྷ་ཉིག, a pearl.
ལྷོན	—	ལྷ་ལེན, name of a precious stone.
མེ་ལྷོ	—	མེ་ལྷོ, a flower.
མོང	—	མོ་ལྷོང, a mirror, a looking glass.
ལྷན	—	ལྷ་དན, misery.
མཁའ་འགྲོལ་གྱི་	—	མཁའ་འགྲོལ་གྱི་, walking in the void space above, a <i>D'dkinf</i> .
མཚོན་ཆ	—	མཚོན་ཆ, a holy shrine, fane, a <i>Chaitya</i> .
མགོད་	—	མགོད་མོད, name of a city (<i>S. Shrivasti</i>).
མཐོང་ལྷོ་	—	མཐོང་ལྷོ་, a barbarous country.
མཐུན་	—	མཐུན་ཐུན, perfect, arrived at perfection, emancipated.
མཐུང་	—	མཐུན་མོང, common.
མཐོང་	—	མཐོང་མོང, the thumb.
མཐོང་ལྷོ་	—	མཐོང་ལྷོ་, <i>Swerga</i> , paradise.
མཚོན་ཆ	—	མཚོན་ཆ, criterion, definition by its criteria.
རྩེན	—	རྩེན་ལོང, sandal wood.
རྩེན་ལྷོ་	—	རྩེན་ལྷོ་, regular.
རྩེན་ལྷོ་	—	རྩེན་ལྷོ་ལྷོ་, morality ; good morals.
འོང་	—	འོང་ལྷོ་, a beam of light.
འོང་ལྷོ་	—	འོང་ལྷོ་, white brightness.
ལེ	—	ལེ་ལེ, letter, a letter or epistle.
ལིན་མ	—	ལིན་མ, is it ?
ལན་ལྷོ་	—	ལན་ལྷོ་, a number, limb ; part.
ལོ་ལྷོ་	—	ལོ་ལྷོ་, fore-knowledge, wisdom.
ལོ་ལྷོ་	—	ལོ་ལྷོ་, good quality.
རྩེན་	—	རྩེན་ལོང, of great value, precious metal.

འོ་ལ	for འོ་ལ་ཡུལ་, a country having many defiles.
འོ་ལ་	— རྒྱ་མཚོ་, the sea, ocean.
ཐུ་ལོ་	— ཐུ་ལོ་པོ་, a prince, king.
ཐོ་མ་	— ཐོ་ན་འབྲུག་, grapes.
ཐོ་མ་ལོ་ན་	— ཐོ་མ་ལོ་ན་, the reverend, a title.
ཐོ་རྩེ་	— ཐོ་རྩེ་, a <i>Vajra</i> , thunderbolt, diamond.
ཐོ་ལོ་	— ཐོ་ལོ་སེམས་, cognition, knowledge.
ཐོ་ལོ་སེམས་	— ཐོ་ལོ་སེམས་, enumeration, specification.
ཐོ་ལོ་	— ཐོ་ལོ་སེམས་, the plural sign.
ཐོ་ལོ་ལོ་	— ཐོ་ལོ་ལོ་ལོ་, a miraculous change ; juggle.
ཐོ་ལོ་ལོ་	— ཐོ་ལོ་ལོ་ལོ་, born in a miraculous or supernatural manner.
ལོ་གསུང་	— ལོ་གསུང་ལྷུང་, elegant or fine composition ; Sanscrit.
ལོ་ངོ་ལྷོ་དྲུང་	— ལོ་ངོ་ལྷོ་དྲུང་, wealth, substance.
ལོ་ངོ་ལྷོ་	— ལོ་ངོ་ལྷོ་, an emanated person (of the divinity).
ལྷེར་	— ལྷེར་སྒྲིལ་, iron, fetters.
ལྷེར་སྒྲིལ་	— ལྷེར་སྒྲིལ་, chains or fetters of iron, for the feet of a malefactor.
ཤེས་	— ཤེས་པ་འདུལ་, wit, understanding.
ཤེས་	— ཤེས་པ་ལྟུང་, what is to be known, science, learning.
སངས་	— སངས་རྒྱལ་, the most perfect Being, a BUDDHA.
སེ་དྲུང་	— སེ་དྲུང་, a lion.
སེ་ལོ་ or ལྔ་ལྔ་	— སེ་ལོ་སེམས་, the soul.
སེ་ལོ་ན་	— སེ་ལོ་སེམས་འཇགས་, animal being.
སེ་ལོ་དཔལ་	— སེ་ལོ་སེམས་དཔལ་, a valiant soul, a saint.
སོ་སོ་	— སོ་སོ་ལ་, different, various.
སོ་སོ་	— སོ་སོ་འདྲ་, asunder, differently.
སོ་སོ་ཤིག་	— སོ་སོ་སེམས་ཤིག་, let him mind or reflect on.
སློབ་མཁན་	— སློབ་མཁན་པོ་, a teaching master, professor.
སློབ་ལྟོན་	— སློབ་ལྟོན་ལྟོན་, one desirous of learning.
སློབ་ལྟོན་	— སློབ་ལྟོན་ལྟོན་, a scorpion.
སྤྱོད་པ་	— སྤྱོད་པ་ལྟོགས་, all sort of, various.
སྤྱོད་པ་	— སྤྱོད་པ་མཚན་ལྟོགས་, a menacing finger.

ལུས་གཞིགས་པ་ for ལྷན་པས་གཞིགས་པ་, Chan-ras gzigs (vulg. Chenrézi,) (S. *Avalokiteswara.*)

ལྷན་པ་ — ལྷན་པའི་, honey.

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

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

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

ABBREVIATION OF NAMES OR WORDS.

དཔོན་ལྷོ་བ་ — ལྷོ་བ་དཔོན་དང་ལྷོ་བ་མ་, the master and the pupil.

ལོ་པར་ — ལོ་རྒྱུ་བ་དང་པར་ལྷི་ཏེ་, *Lotsáva* (interpreter, translator) and pandit.

ས་པར་ — ས་ལྷུ་པར་ལྷི་ཏེ་, *Sa-skyu pandita*, (a celebrated poet, learned man, and LAMA, in Tibet, in the 13th century.)

ལྷོ་བ་ལྷོ་ན་ — ལྷོ་བ་ལྷོ་ན་ལྷོ་བ་ལྷོ་ན་, the king and the officers (or ministers).

ལྷོ་ན་ལྷོ་བ་ — ལྷོ་ན་ལྷོ་བ་དང་ལྷོ་བ་ལྷོ་ན་, the officers and the subjects, or people.

ལྷོ་བ་ལྷོ་ན་ — ལྷོ་བ་ལྷོ་ན་དང་ལྷོ་ན་ལྷོ་བ་, light and darkness.

ལྷོ་ན་ལྷོ་བ་ — ལྷོ་ན་ལྷོ་བ་དང་ལྷོ་བ་ལྷོ་ན་, day and night.

ས་ལྷོ་བ་ — ས་ལྷོ་བ་དང་ལྷོ་བ་ས་, earth and heaven.

ལྷོ་བ་ལྷོ་ན་ — ལྷོ་བ་དང་ལྷོ་ན་, husband and wife.

ལྷོ་བ་ — ལྷོ་བ་དང་ལྷོ་བ་, the father and his child.

ལྷོ་བ་ — ལྷོ་བ་དང་ལྷོ་བ་, the mother and her child.

ལྷོ་བ་ — ལྷོ་བ་ལྷོ་བ་དང་ལྷོ་བ་, a grandchild (or nephew) and maternal uncle.

ལྷོ་བ་ལྷོ་བ་ — ལྷོ་བ་ལྷོ་བ་དང་ལྷོ་བ་, grandfather and grandchild.

ལྷོ་བ་ལྷོ་བ་ — ལྷོ་བ་ལྷོ་བ་དང་ལྷོ་བ་, verse and prose.

ལྷོ་བ་ལྷོ་བ་ — ལྷོ་བ་ལྷོ་བ་དང་ལྷོ་བ་, the Kali-gyur and Stan-gyur, (S. *Veda* and *Shastra.*)

ལྷོ་བ་ — ལྷོ་བ་དང་ལྷོ་བ་, India and Tibet.

or ལྷོ་བ་ལྷོ་བ་, China and Tibet.

ལྷོ་བ་ལྷོ་བ་ — ལྷོ་བ་ལྷོ་བ་དང་ལྷོ་བ་, virtue and vice.

ལྷོ་བ་ལྷོ་བ་ — ལྷོ་བ་ལྷོ་བ་ལྷོ་བ་ལྷོ་བ་, the acquiring of virtue and purification of sins (or confession).

ལྷོ་བ་ — ལྷོ་བ་དང་ལྷོ་བ་, the LAMA (or Guru) and his disciple.

- འཕྲོ་ཐོད་ for འཕྲོ་བ་དང་ཐོད་པ་, going and sitting (or remaining, tarrying).
 རྗེ་བསྐྱོད་ — རྗེ་དང་བསྐྱོད་ཀླུ་མཁས་, life and moral merit.
 ལས་ལྔ་གསལ་ — ལས་ལྔ་པོ་དང་གསལ་པོ་, the living and the dead.
 རྩིས་པར་ — རྩིས་མ་དང་པར་མ་, a written book or manuscript, and a printed book.
 ལྷ་ལྷ་ལྷ་ — ལྷ་ལྷ་རྩི་དང་ལྷ་ལྷ་, ink and pen.
 ལྷ་ལྷ་ལྷ་ — ལྷ་ལྷ་རྩི་དང་ལྷ་ལྷ་, ink and paper.
 ལམ་ལམ་ — ལམ་དང་ལམ་ or ལྷ་མ་དང་ལྷོ་བ་མ་, father and son, or the master and the pupil.
 འཕྲོ་འཕྲོ་ལྷ་ — འཕྲོ་འཕྲོ་བ་དང་ལྷ་དང་འཕྲོ་ལྷ་, 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. ལ་ ལ་ ལ་—All these three denote a sort of definitive article. They are used thus: ལ་ after ལ་ ད་ ལ་ ལ་ ; as in ལྷ་ལ་ལ་ all the six; ལྷ་ལྷ་ལ་ the spring season; ལྷ་ལ་ལ་ the west or the very evening; ལྷ་ལྷ་ལ་ both, or all the two.

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

ལ་ after ད་ ལ་ ལ་, or any vowel; as in ལྷ་ལ་ལ་ the gut or the entrails; ལྷ་ལ་ལ་ all the three; ལྷ་ལ་ the mountain, hill; ལྷ་ལ་ལ་ both. But they are frequently confounded.

§ 47. ལྷ་ ལྷ་ ལྷ་, are conjunctions; too, also; though, although; ལྷ་ is used after ལ་ ད་ ལ་ ལ་ ; as in ལྷ་ལ་ལྷ་ though there is (or be); ལྷ་ལྷ་ thou also; ལྷ་ལྷ་ though he finds; ལྷ་ལྷ་ although he knows.

ལྷ་ is used after any vowel; as in ལྷ་ལྷ་ I also; ལྷ་ལྷ་ whatever; ལྷ་ལྷ་ though he go or goes.

ཡང is used after ང་ན་མ་འཇུག, as well as after any vowel; as in བད་ཡང, whichsoever; རྒྱ་ཡང, the very price; མཇུག་ཡང, never; ང་ཡང, I also; མཇུག་ཡང, butter also; རྒྱ་ཡང་མི་འབྲས, inhabited place even is not to be found there (or there is even no village).

§ 48. རྒྱ་ སྤྱི་ རྒྱི་ རྒྱོ་ or རྒྱི་ are genitive signs, denoting 's, of, or pertaining, belonging, relating to.

རྒྱི་ is used after ད་ བ་ ས; as in བོད་རྒྱི་ of Tibet; དྭ་རྒྱི་ of the west, western; ལེས་ལ་རྒྱི་ of the soul or the soul's, &c.

མི་ is used after མ་ ང་; as in བད་མ་མི་ of me, mine; མིང་མི་ of a wood.

ལྱི་ occurs after མ་ མ་ འ་ ལ; as in རྒྱ་ལྱི་, of the price; ལམ་ལྱི་, of the road; མལེ་འ་ལྱི་, of gold; རྒྱ་ལྱི་ of a country; མིའི་ or མི་ལི་ of a man, a man's, human.

§ 49. རྒྱི་ སྤྱི་ རྒྱི་ རྒྱོ་ or རྒྱི་ correspond to the English participial termination -ing. Put after the root of a verb, they form, with the auxiliary འབྲས, the continuative indicative present: as in རྒྱེད་རྒྱི་འབྲས, he is doing; རྒྱོམ་སྤྱི་འབྲས, he is reading; རྒྱོ་རྒྱི་འབྲས, he is showing or teaching; འགྲོ་ལྱི་, or འགྲོ་ལྱི་འབྲས, he is going. They are used after the same letters respectively, as have been enumerated above for ལྱི་.

§ 50. རྒྱི་ སྤྱི་ རྒྱི་ རྒྱོ་ རྒྱི་ རྒྱོ་ (or instead of it, -ལ), and རྒྱི་ལ, are the signs of the instrumental case, signifying, by, with; as in རྒྱེད་རྒྱི་ལ, by thee; བད་མ་མི་ལ, by me; མལེ་འ་ལྱི་ལ, with or by gold; མེ་ལ or མེ་ལི་ལ, with or by fire. They are used after the same letters as said above of ལྱི་ &c. རྒྱི་ &c.

§ 51. མཇུག་ ངམ་ དམ་ མཇུག་ བམ་ མམ་ འམ་ འམ་ ལམ་ ལམ་ and རམ་ are all of the same power, and are formed of the preceding word, by reduplicating its final letter, and affixing the མ. They are interrogative signs, or express a doubt; whether? whether or not? The term རམ་ is used only in the perfect tense after མ་ འ་ ལ (for མང་ འད་ ལད): as for example: འབྲས་མཇུག, is there? མེད་ངམ, is gone? མེད་ལམ, is there? ལྱི་མཇུག, is it? རྒྱེད་མཇུག, have you found? ང་འགྲོ་ལྱི་, shall I go? or whether I go? མལེ་འ་འམ་དཔལ, whether is it gold or silver? དཔལ་ལམ་འམ་ལམ, silver or copper? ལེས་ལམ, do you know? མལམ་མཇུག (for མལམ་མཇུག་མཇུག), have you heard? རྒྱེད་མཇུག (for རྒྱེད་མཇུག་མཇུག), has he carried away? མལོ་ལམ་མཇུག (for མལོ་ལམ་མཇུག་མཇུག), has he begged or asked?

§ 52. མོ་ ངོ་ རོ་ མོ་ མོ་ རོ་ རོ་ ལོ་ ལོ་ ལོ་ and རོ་ 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;

or of do, have. They are frequently used with the present, perfect, and future tenses. The term རྟོ་ ought to be used only in the perfect tense, after མ་ ར་ ལ (for མད་ རད་ ལད་) : for example : འདྲུག་གོ, is, there is ; སོང་ངོ, is gone ; རིང་ངོ, it is long ; ཡོད་དོ, 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 ; འགྲུའ་རྩོ, it will become ; བསོད་ནམས་ལོ, I beg, I request, &c. ; ལེགས་སོ, it is well, well ! བསམ་ན་རྟོ (for བསམ་ནད་རྟོ), I have heard ; ལྷུའ་རྟོ (for ལྷུའད་རྟོ), he has become ; བསོད་ནམས་ལོ (for བསོད་ནམས་ལོ), he has begged or requested.

§ 53. རིག་ རིག་ རིག་, 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.

རིག་ is used after མ་ ད་ བ (and sometimes after the inherent འ) thus : ལྷག་རིག་, a sheep ; ལྗོད་རིག་, a vessel ; ལྷག་རིག་, an evening, a night ; འ་རིག་, some, somebody. And again, in verbs : རྟོག་རིག་, read, let him read, he may read ; རྟོག་རིག་, explain, tell, let him explain ; ལྷུའ་རིག་, make ready, prepare, let him prepare, &c.

ཞིག་ is used after ང་ མ་ མ་ ལ་ ར་ ལ thus : འང་ཞིག་, a house ; ལན་ཞིག་, an answer ; ལམ་ཞིག་, a road ; འགྲུག་ཞིག་, anybody ; མི་ཞིག་, a man ; མཁར་ཞིག་, a fort or castle ; ལེགས་ཞིག་, a crystal. And again, with verbs, thus : བསོད་ནམས་ཞིག་ (for བསོད་ནམས་རིག་), hear, let him hear ; ལྷུའ་ཞིག་, let him die, perish ; མ་ལྷུ་ཞིག་, say not, let him not say ; རྟོ་རྩོ་ཞིག་ (for རྟོ་རྩོད་རིག་), turn round, let him turn ; བསོད་ནམས་ཞིག་ (བསོད་ནམས་རིག་), beg, ask of him, let him beg.

ཤིག་ is used after ལ thus : ལོས་ཤིག་, a garment ; ལོམས་ཤིག་, let him mind.

§ 54. རིང་ རིང་ རིང་ 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 རིག་ རིག་ རིག་. Examples : རྟོག་རིང་, reading ; བཤམས་ཤིང་, having read over or perused ; ལྷུ་ཞིང་, speaking or saying ; ལྷུས་ཤིང་, having spoken or said.

§ 55. རེ་འཇམ་ རེ་འཇམ་ རེ་འཇམ་ thus, or རེ་འོ་ རེ་འོ་ རེ་འོ, thus so, thus says he, &c. } or a sort of adverbs. Example : འདི་མཁའ་ རེ་འོ་ རེ་འོ་ རེ་འོ, so, thus ; རེ་འོ་ ལྷུས་སོ, he said so.

རེ་ན་ རེ་ན་ རེ་ན་, conjunction for : indeed, I pray, pray ; as in རི་ཕྱེད་རེ་ན་, what do you, I pray ; རི་ཕྱིའ་ཞེ་ན་, why I pray you ; ལྷུས་ བཤམས་ཤེ་ན་, pray by whom was it ordered, (or said,) commanded.

In all the particles, thus enumerated, the ར is used after མ་ ད་ བ ; the འ after

ང་ ཀ་ མ་ འ་ འ་ ལ་ ; and the ཤ་ after ས་ , in the same manner as we have seen above, in རྩམ་ ཞིག་ སྒྲིག་ .

§ 56. ཅ་ ཟ་ ཟ་ or འ་ ལ་ are dative, adverbial, infinitive future, and gerund signs, signifying : to, for, &c.

ཅ་ is used after ག་བ་ and ཀ་འ་ལ་ (for ཀད་ འད་ ལད་) ; as in རྫོག་ཅ་, for reading, or to be read ; རྩམ་ཅ་ back, towards the back or behind ; ལྷན་ཅ་ (for ལྷནད་ཅ་) everywhere.

ཟ་ is used after ད་ད་ ཀ་ མ་ འ་ ལ་ ; as in གང་ཟ་ whither, to what place? བོད་ཟ་, to Tibet ; ལན་ཟ་, in answer to ལམ་ཟ་འགྲོ་བ་, going on a journey ; ཤར་ཟ་, to the east ; རྒྱ་གར་ཟ་, into India ; བཀའ་རྒྱལ་ཟ་ གསེལ་, I beg to commend me, &c.

ཟ་ or འ་ after འ་ or any vowel, thus : ཀམ་མཁའ་ཟ་ or ཀམ་མཁའ་ འཕྲུའ་བ་, flying to heaven, (or into the air above ;) འདི་ཟ་ or འདིའ རྗེས་ hither ; དེ་ཟ་ or དེའ རྗེས་ thither.

ལ་ is used after ས་, thus : གཡས་ལ་, to the right (hand or side) ; ལྷོ་ཕྱོགས་ལ་, to, towards, on at, the western quarter or corner of the world.

§ 57. རྟེ་ དེ་ རྟེ་ joined to the participle present, or verbal root, form a sort of statistical adverb ; as འཕྲུག་ལྟེ་, sitting, or in a sitting posture ; in like manner with the perfect participle, as ལྟེ་ལཱ་, having said. The རྟེ་ is used after ཀ་འ་ལ་ས་ ; the དེ་ after ད་, and the རྟེ་ after ག་ ད་ བ་ མ་ འ་ . Examples : གསལ་རྟེ་, hearing ; འཕྲུག་རྟེ་, carrying ; གཡལ་རྟེ་, lying (on the ground) ; སེམས་རྟེ་, meditating ; ཡོད་དེ་, being ; རྒྱུག་རྟེ་, running ; འཕྱེང་རྟེ་, standing erect ; རྟོག་རྟེ་, teaching ; རྫོག་རྟེ་, imagining ; ལྟེ་, saying.

§ 58. ལ་ } are participial, adjective, verbal noun, and substantive terminations, or a
མ་ } sort of article.

ལ་ is used after ག་ད་ ཀ་ བ་ མ་ ས་ ; as in རྫོག་ལ་, reading ; ཡོད་ལ་, being ; ལྟོག་ལ་, showing ; རྟོག་ལ་, teaching ; རྫོག་ལ་, restraining ; སེལ་ལ་, knowing.

མ་ is used after ད་ འ་ འ་ ལ་ ; as in འོད་མ་, coming ; འདེད་མ་, passing away ; འགྲོ་མ་, going ; འགྲུའ་མ་, changing ; འབྲུག་མ་, offering, presenting. But in many substantives (not verbal) the ལ་ is used after every consonant ; as in རྒྱལ་ལ་, a valley ; མཁའ་ལ་, one dwelling on the boundary of a country ; ཤར་ལ་, one of the east ; ལྷན་ལ་, a country man, villager.

§ 59. ལ་འ་ } are dative, adverbial, and infinitive signs, signifying : to, for, &c. They are
ལ་འ་ } used respectively after the letters before stated. Examples : ལག་ལ་འ་, into the hand ; མཐུགས་ལ་འ་, speedily ; རྫོག་ལ་འ་, to read ; ཀ་ལ་འ་, into the ear ; གསལ་ལ་འ་, clearly ; འོད་ལ་འ་, to come.

§ 60. ཡས་ } pron. vulg. ཤེ་ } are comparative signs, signifying : than, more than ; and
 ཡལ་ } འེ་ } the pluperfect participle also is sometimes formed by
 these particles added to the perfect participle. Examples : རྩོད་པས་ང་ནག་པོ་ཡིན།, I
 am more black than thou (or you) ; ང་ལས་ཐོད་དཀར་པོ་ཡིན།, thou art more white than
 I ; ཞེས་ཀླས་པས་, after having said thus, or thus having said ; རྒྱལ་ཅ་ཉལ་ལས་, after having
 given into his hand (or presented to him). The terms ཡས་ and ཡལ་ also are used with
 the same distinction (with respect to the preceding final letter) as before stated.

§ 61. ཡོ་ } express the definite article 'the.' ཡོ་ is used, in general, after consonants, and
 ཡོ་ } ཡོ་ after vowels. But in verbal nouns that denote an agent, the ཡ་ may
 be used after a vowel also ; as in འཇོ་ཡོ་ (for འཇོ་ལ་ཡོ་) the, or a, walker. Examples
 of the ཡོ་ being used after consonants : མིན་ཡོ་, the eye ; མིང་ཡོ་, the tree or wood ;
 མེད་ཡོ་, the indigent, poor ; མཁའ་ཡོ་, the master, teacher ; རྩ་ཡོ་, deep or the deep ;
 ལམ་ཡོ་, the road, way ; རྩ་ཡོ་, the canal ; རྩ་ཡོ་, the country, inhabited place.

ཡོ་ after vowels is used thus : ལ་ཡོ་ the mouth ; རི་ཡོ་ the mountain ; རྩ་ཡོ་ the water or
 river ; མེ་ཡོ་ the fire ; མགོ་ཡོ་ the head.

§ 62. འོན་ཀྱང་། འོན་ནང་། འོན་དང་། conjunction—though, although. In all these, the terms
 འོང་། འོང་། 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 (ཞེས་འདི་སྐད་ *zhé-sahi skad*)
 together with the common or vulgar idiom *མགམ་གམ་མ་, mnyam gtam* (speech used to
 equals.)

<i>Respectful term.</i>	<i>Common term.</i>	<i>Respectful term.</i>	<i>Common term.</i>
ཡལ་, father,	.. ཡ	ལྷ་གཙམས་, the body,	.. གཙམས་ (ཡོ་)
ཡམ་, mother,	.. མ	ལྷ་ལྷས་, ditto,	.. ལྷས་-ཡོ་
ཡས་, son,	.. རྩ	ལྷ་ཕྱོད་, the upper part or trunk	
ཡས་མོ་, daughter,	.. ལྷ་མོ་	of the body,	.. ལྷས་ཕྱོད་
མཚན་, name,	.. མིང་	ལྷ་མད་, the lower part of ditto,	ལྷས་མད་
ལྷ་, person, the body,	.. གཙམས་ (ཡོ་)	ལྷ་ལྷས་, the back of ditto,	ལྷས་

ལྷ་བྱང་, the breast, བྱང་
 ལྷ་ཉེ, the belly, ཉེ་བ་
 ལྷ་མ, the flesh of the body,.. མ
 ལྷ་མཚོན་, the blood of ditto,.. རྩམ

ལྷ་གཟུང་, the bone, relics, .. རྩལ་པ་
 ལྷ་ཚེ, one's life or age, .. ཚེ
 ལྷ་མའཇམ, a great man's resi-
 dence or castle, མའཇམ

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 ལྷ, *sku*.

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

དབྱ, the head, མགོ་
 དབྱ་རྩ, the hair of the head, .. རྩ
 དབྱ་ཞ, a hat or cap, ཞ་མོ་
 དབྱ་ཤོད, a turban, a crown, .. ཤོད་
 དབྱ་མཚོན, a president, a head-
 man, འགོ་པ་
 དབྱ་ཅན, a capital letter,.. .. མགོ་ཅན
 དབྱ་མེད, a small character, .. མགོ་མེད་
 དབྱ་ཚེན, a headman, a master,.. འགོ་པ་ཚེན་པོ་
 དབྱ་རྒྱུད, a mate, འགོ་པ་རྒྱུད་པ་
 ཞལ་གདོད, the face, ལྗང་པ་
 ཞལ, the mouth, ར་
 ཞལ་ལྗངས, the lip, ར་ལྗངས་
 ཞལ་རྒྱུ་, } meat, food, .. ར་ལ་ or ར་ར་ལ་
 ཞལ་རྩལ, }
 ཞལ་སྐོམ, drink, སྐོམ་
 ཞལ་བརྗེད, a spittle-box, .. མཚེན་ལྗེད་
 ཞལ་ཆེས་པ, testament, last will, ར་ཆེས་པ་
 ཞལ་གདམས་, advice, counsel, .. གདམས་པ་
 ཚིམས, the tooth, ལོ་
 ཚིམས་ཤིང, a tooth-pick, .. ལོ་ཤིང་
 ལྷས, the tongue, ལྷེ་
 ལྷས་ཆལ, spittle, མཚེན་པ་
 ལྷས་ལྷི་མཚེན་པ, ditto, ditto.

ལྷས་ལྷེ, the tip of the tongue, ལྷེ་ལྷེ་
 ལྷས་ལྷ, the root of ditto, .. ལྷེ་ལྷ་
 འདས, the nose, ལྷ་
 འདས་ལྷ, ditto, ditto.
 འདས་ལྷེ, the tip of the nose, .. ལྷ་ལྷེ་
 འདས་ལྷུང, the nostrils, .. ལྷ་ལྷུང་
 ལྷན, the eye, ལྷིང་
 ལྷན་འབྲལས, the apple or ball of
 the eye, ལྷིང་འབྲལས་
 ལྷན་གཤོན, the eye-lash, .. ལྷིང་གཤོན་
 ལྷན་ལྷིངས, the eye-lid, .. ལྷིང་ལྷས་
 ལྷན, the ear, ལྷ་ལ་
 ལྷན་ལྷུང, the ear-hole, ལྷ་ལྷུང་
 ལྷན་ལལ, the flap of the ear, .. ལྷ་ལལ་
 ལྷན་ལས་ན, hearing with the ear, ལྷ་ལོས་
 ལྷས, the hand, ལལ་པ་
 ལྷས་ལལས, the right-hand, .. ལལ་ལལས་
 ལྷས་ལལོན, the left-hand, .. ལལ་ལལོན་
 ལྷས་ངམ, the wrist of the hand, ལལ་ངམ་
 ལྷས་དབྱུང, the arm of ditto, .. དབྱུང་པ་
 ལྷས་ལོང, the finger of ditto,.. ལལ་ལོང་, ལོང་མོ་
 ལྷས་མརྩྭ, the forefinger, .. མརྩྭ་མོ་
 ལྷས་ལེན, the nails of the finger, ལེན་མོ་
 ལྷས་བྲིས, hand-writing, .. ལལ་བྲིས་

ཕྱག་དཔེ, a book, manual, .. དཔེ་ཆ་དཔེ
 ཕྱག་ན་ལོ་རྩེ, *Vajra Páni*, .. ལག་ན་ར་རྩེ
 ཕྱག་འཕྲི, a handkerchief, a
 napkin, ལག་འཕྲི
 ཕྱག་གྲུབས, a glove for the
 hand, ལག་གྲུབས
 ཕྱག་འཕྲུམ, a walking stick, .. འཕྲུམ་པ
 ཕྱག་ཏུ་འཕྲུམ་པ, to give into his
 hand, ལག་པར་མཛོད་པ
 ལམས, the foot, ལཱ་པ
 ལམས་སྟོང, the toe, ལཱ་སྟོང
 ལམས་སེན, the nail of a toe, .. ལཱ་སེན
 ལམས་མཐོལ, the sole of the foot, ལཱ་མཐོལ
 ལམས་གྲུབས, stockings, .. ལཱ་གྲུབས
 ལམས་ལྷམ, a shoe, boot, .. ལྷམ
 ལམས་ཐིང, the heel, ལཱ་ཐིང་པ
 ལམས་རྩེས, a foot-step, track, .. ལཱ་རྩེས
 ལམས་རིན, a foot-stool, .. ལཱ་རིན
 ལམས་པལེལ, water for washing
 the feet, ལཱ་པལེལ
 ལམས་འཕྲུམ་པ, to walk on foot, ལཱ་པལས་འཕྲུམ་པ
 or འཕྲུམ་པ
 ལམས་ལ་འཕྲུམ་པ, to bow down
 to, or at one's feet, .. ལཱ་པལ་ལ་འཕྲུམ་པ
 ལྷིངས, the heart, the mind, .. ལྷིང་ས
 ལྷིངས་རྩེ, mercy, generosity, .. ལྷིང་ས་རྩེ
 ལྷིངས་རྩེ་ཅན, generous, .. ལྷིང་ས་རྩེ་ཅན
 ལྷིངས་བསྐྱེ་བ, affection, love, . ལྷིང་ས་བསྐྱེ་བ
 ལྷིངས་སྐྱུག, heart-pleasing, .. ལྷིང་ས་སྐྱུག
 ལྷིངས་དགའ་བ, of a joyful heart,
 glad, ལྷིང་ས་དགའ་བ

ལྷིངས་འཕྲོད, heart's wish, de-
 sire, wish, འཕྲོད་པ
 ལྷིངས་རྩེས, contented heart or
 mind, content, satisfied,.. ལྷིང་ས་རྩེས
 ལྷིངས་སྐྱུག, tedious, irksome,.. ལྷིང་ས་སྐྱུག
 མཉམ་ལ, sleep, repose, མཉམ་ལ
 མཉམ་ལ་བ, sleeping, མཉམ་ལ་བཤོག་པ
 མཉམ་ལ་བཤོག་པལ་པ, ditto, .. ditto.
 མཉམ་ལ་བཤོག་པལ་པ, ditto, .. ditto.
 མཉམ་ལ་ལམ, a dream, མཉམ་ལ་ལམ
 མཉམ་ལ་ལམ་གསེན་པལ་པ, to dream, མཉམ་ལ་ལམ་གསེན་པལ
 or མཉམ་ལ་ལམ་གསེན་པལ
 མཉམ་ལ་ལམ་གསེན་པལ, token or sign of a
 dream, མཉམ་ལ་ལམ་གསེན་པལ
 ལྷིང་ས་ལམ, affair, business, com-
 mission, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ་གསེན, a letter, an epistle, .. ལྷིང་ས་ལམ་གསེན
 ལྷིང་ས་ལམ, water, any liquid thing, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, the tears of the eye, .. ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, spittle, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, urine, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, bilious moisture, the
 bile, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, the necessary or
 privy, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, the door or gate, .. ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, a diploma, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, an hour, a clock,
 watch, ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, a horse, a carriage, .. ལྷིང་ས་ལམ
 ལྷིང་ས་ལམ, a stable for horses, .. ལྷིང་ས་ལམ

རྩེབས་ཆས, grain for horses, .. རྩེ་ཆས
 རྩེབས་ཆས, horse furniture, .. རྩེ་ཆས
 རྩེབས་ཐ, a saddle for a
 horse, རྩེ་ཐ
 རྩེབས་ཐ, a bridle, ཐ
 རྩེབས་ལ་བཅོམ་པ, to mount a
 horse, རྩེ་ལ་བཅོམ་པ
 རྩེབས་ལས་གཞོན་པ, to alight from
 a horse, to dismount, .. རྩེ་ལས་འབབ་པ
 རྩེབས་པ, a garment, dress, .. རྩེ་པ
 རྩེབས་པ་བཅོམ་པ, to put on a
 garment, to dress one's
 self, རྩེ་པ་བཅོམ་པ
 རྩེ་ན, disease, sickness, .. རྩེ་ན
 རྩེ་ན་ཅན, diseased, sick, .. རྩེ་ན་ཅན
 རྩེ་ན་གཞི, the cause of disease, .. རྩེ་ན་གཞི
 རྩེ་ན་མི་མངའ་པ, not to be sick, .. རྩེ་ན་མི་མངའ་པ
 རྩེ་ན་ལས་གྲོལ་པ, recovered from
 sickness, རྩེ་ན་ལས་གྲོལ་པ
 རྩེ་ལ, fire, རྩེ་ལ
 རྩེ་ལ་བཅོམ་པ, to burn in
 fire, རྩེ་ལ་བཅོམ་པ
 རྩེ་ལ or རྩེ་ལ, a corpse, a dead
 body, རྩེ་ལ
 རྩེ་ལ་ཁང, a burial place, a small
 building in which a corpse
 is burned or buried, a
 vault, a grave, .. རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, a coffin, རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, wood for burning a
 dead body, རྩེ་ལ་ཁང

རྩེ་ལ་བཅོམ་པ, to burn a dead
 body, རྩེ་ལ་བཅོམ་པ
 རྩེ་ལ་ཁང, a year, one's year, or
 age, རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, a month, རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, a day, རྩེ་ལ་ཁང
 རྩེ་ལ, flesh, རྩེ་ལ
 རྩེ་ལ, meal, meat, dinner, .. རྩེ་ལ
 རྩེ་ལ་ཁང, ditto, ditto.
 རྩེ་ལ་ཁང, ditto, ditto.
 རྩེ་ལ་ཁང་བཅོམ་པ, to dine, eat, .. རྩེ་ལ་ཁང་བཅོམ་པ
 རྩེ་ལ་ཁང་མི་བཅོམ་པ, not to dine, .. རྩེ་ལ་ཁང་མི་བཅོམ་པ
 རྩེ་ལ་ཁང, }
 རྩེ་ལ་ཁང, } are substantive verbs
 རྩེ་ལ་ཁང, } signifying, am, རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, } art, is, are, there རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, } is, there are; I have, རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, } I do, &c. .. རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, to do, make, &c. is
 used of, and to, superiors, རྩེ་ལ་ཁང
 རྩེ་ལ་ཁང, to do, make, &c. is used
 when speaking of one's self
 or of others, before a great
 personage, རྩེ་ལ་ཁང
 Both these verbs are frequently added
 to common ones, to make them more com-
 plete and respectful : as
 རྩེ་ལ་ཁང་མངའ་པ, to write, de-
 scribe, རྩེ་ལ་ཁང་མངའ་པ
 རྩེ་ལ་ཁང་མངའ་པ

འགྲི་བར་བཞིན་པ་, to write, describe, འགྲི་བ or འགྲི་བར་བྱེད་པ	གནང་བ, to grant, give, .. གནོད་བ
གནང་བར་མཛོད་པ་, to grant, permit, གནང་བ	བལྟམ་པ་, to take, put on, .. ལེན་པ་ལྟངས་ལ་ བོན་པ
བརྟམས་པ་, born, ལྱུ་ས་པ་ལམ་ཚེས་པ	བཞེས་པ་, to accept of, .. ལྟངས་བ
བྱ་བ་བརྟམས་པ་, ditto, .. ditto.	བཀའ་མཛོད་མཛོད་པ་, to discourse, ལྟངས་བ
འབྱུངས་པ་, ditto, .. ditto.	དམོངས་འབྲེལ་, a commentary, .. འབྲེལ་པ
གཞེས་པ་, to exist, live, .. འཛོལ་བ	གསྐྱེས་པ་, to see, to look on, re- gard, བལྟ་བཤམ་ཕྱོད་པ
འཇོགས་པ་, to die, decease, .. འཇོག་པ་སྤྱི་བ	མཚུགས་པ་, to know, understand, ཞེས་པ་ལའི་གཤམ་པ
གཤེགས་པ་, ditto, deceased, .. འབྲམ་པ་ལྟམ་པ	གསྐྱེས་པ་, to sleep, to rest, .. འཇམ་པ་གསོད་ འཇམ་པ
བདེ་བར་གཤེགས་པ་, ditto, .. ditto.	མཉེན་པ་, to be tired, .. འཇམ་པ
གནམ་རྩ་གཤེགས་པ་, ditto, .. ditto.	བྱུང་བ་, ditto, .. ditto.
ལྷི་བར་གཤེགས་པ་, ditto, .. ditto.	ལྷེགས་པ་, to fear, be afraid, .. འཇོགས་པ
ལོང་ལ་ལེལ་པ་, ditto, .. ditto.	བྱམ་པ་, to weep, .. ལྟ་བ
བྱ་སྟོངས་པ་, ditto, .. ditto.	ལྷུན་འཇོག་པ་, to invite, call, .. འཇོད་པ
བཞེ་བ, to grow old, ལས་པ་ལ་འབྱུང་བ	ལྷུན་འཇོང་བ, ditto, .. ditto.
གསུང་བ, } to command, or- རྒྱུ་བ	ལྷུན་འཇོངས་པ་, invited, called, .. ལོས་པ
མཛོལ་བ, } der, say, tell, ལྷུ་བ	ལྷུན་མ་འཇོངས་པ་, uninvited, .. མ་ལོས་པ
བཀའ་བྱོལ་བ, }	ལྷུན་མ་འཇོངས་པ་ལྟམ་པ, without being invited, མ་ལོས་པ་ལྟམ་པ
གསལ་བ, to hear, hearken to, .. འཇམ་པ	ལྟ་བ, to beg, ask, request, .. འཇོལ་བ
གསལ་བ, to hear, perceive, .. འཇོས་པ	གསོལ་བ, ditto, .. ditto.
བཞུགས་པ་, to sit ; to be, .. འབྲུགས་པ	ལྟམ་པ་, begged, asked, .. འཇོས་པ
བཞེངས་པ་, to stand erect, .. འབྲེངས་པ	གསོལ་བ, ditto, .. ditto.
མཉམ་པ་, to lie, lean to, .. འཇམ་པ	འབྲུགས་པ་, to offer, present, give, གནོད་པ
འཇུགས་པ་, to walk, .. འབྲུགས་པ	ལྷུགས་པ་, offered, presented, given, བཏང་བ
བཞུང་བ, to depart, .. འཇོང་བ	དབུལ་པ་ལ་ལྟམ་པ་, to be offered, &c. གནང་བར་ལྟམ་པ
གཤེགས་པ་, to go away, to go, འཇོག་པ་སྟོང་བ	
འཇོགས་པ་, to come, arrive, .. འཇོང་བ	
ལེལ་བ, to arrive, .. ལེལ་བ	
བལྟམ་པ་, to generate, beget, .. བལྟམ་པ	
ལྟོལ་བ, to give, .. གནོད་པ	

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	པ	ལག་པ, a, or the, hand ; རྫོག་པ, reading.
2	བ	ལ་བ, a, or the, pillar ; འོང་བ, coming.
3	མ	ཇ་མ, the end, རྒྱ་མ ; a superior.
4	པོ	ལམ་པོ, the way or road ; རྱེད་པོ, the maker.
5	ལོ	རྒྱ་ལོ, the water or river ; མི་ལོ, the man.
6	མོ	མ་མོ, the mother ; བ་མོ, a or the cow.
7	པ་པ	དགོན་པ་པ, a man residing in a monastery.
8	པ་མ	དགོན་པ་མ, a female person ditto.
9	པ་པོ	རྱེད་པ་པོ, a, or the, doer, maker.
10	པ་མོ	རྱེད་པ་མོ, a, or the, female ditto.
11	བ་པ	འགོ་བ་པ, } འགོ་བ་པོ, } the, or a, goer, walker.
12	བ་པོ	
13	བ་མ	འགོ་བ་མ, } འགོ་བ་མོ, } the, or a, goer, walker.
14	བ་མོ	
15	ག	དུད་ག, the spring season.
16	ཇ	དུང་ཇ, the summer.
17	ག	རི་ག, the hill or mountain ; ལན་ག, the heaven.

18	ང	ཕྱོང, the, or an, egg.
19	མེ	མེང་མེ, the, or a, lion.
20	ངེ	དེང་ངེ, deep, or the deep.
21	མི	མི་མི, the man.

(Note.—Amongst the double particles (from 7 to 14) the last ཡ and མ, ཤོ and མོ, 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 རྩ, རྩ, རྩ, རྩ, རྩ, likewise are a sort of articles either definite or indefinite ; or diminutive signs ; as in རྩ་རྩ, the, or a, little child ; རྩང་རྩ, the small or little ; རྩལོ་རྩ, the, or a, young man ; ཡང་རྩ, the, or a, little sack ; མི་རྩ, the, or a, little man, a dwarf.

§ 68. The indefinite article, properly so called, is expressed by either of these particles ཅིག, ཞིག, སིག, put after the noun respectively according to its final letter ; they signify, a, an, any, some ; as in ལུག་ཅིག, a sheep ; མི་ཞིག, a man ; ལྷ་ཞིག, any one, some body ; མོས་སིག, 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 ; ལ, a pillar ; ར, snow or the mouth ; ད, I ; ར, part, portion ; ར, tea ; ལ, fish ; ར, end ; ད, now ; ལ, sick ; ཡ, father ; ཡ, a cow ; མ, mother ; ར, hot ; ར, salt ; ཡ, fox ; ར, a cap ; ར, he eats ; ཡ, upper ; ར, a goat ; ར, a horn ; ཡ, a passage over a mountain ; ཡ, a kind of garment ; ལ, flesh ; ལ, 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 ལོ, leather ; ར, juice, sap ; ར, uncle ; ར, armour ; shield ; ར, nature ; the face ; ར what ? ར, water ; ར, master, lord ; ར, sun ; ར, principal, chief ; ད, that ; ར, male ; ར, man ; ར, female ; ར life ; ར, curds ; ར, milk ; kiss ; ར, a hill ; ར, a corpse ; ར, mixed metal or bell-metal ; ར, death, dead ; ར, who ? ར, 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 རག, hand ; རང, foot ; རང, hand,

good ; དམ, bad ; དམའ, white ; མཚུགས་ body ; སེམས་, soul ; རྗེས་, strength. All such words become dissyllabic as soon as they assume any of the above enumerated articles ; as ལ་པ, the pillar ; ར་པོ, the mouth ; ར་པ, snow, &c. ; ལོ་པ, dressed leather ; ལྗ་པོ, uncle ; མ་མོ, the mother, &c. ; བཟང་པོ, the good ; རྗེས་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་ལྷན་རྒྱལ་, *Bchom-ldan-hdas*, S. Bhagaván : དེ་བཞིན་གཤེགས་པ་, *Dé-bzhin-gshegs-pa*, S. Tathágata ; ར་ན་མ་ཐོ་བ་མེད་པ་, *kha-na-ma-tho-vamed-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 འིགས་པོ, a large drop ; འིགས་པ or འིགས་མ, a drop ; འིགས་བྱུ, a small drop.

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

With respect to animals, the gender is expressed either by different names, or by distinct articles ; as པོ for the male, and མོ for the female, which may precede or follow the primitive noun ; as མམམ་, the male *bos grunniens* or yak of Tibet ; རྩི་མོ, the female of ditto. They may be expressed also thus : མོ་མམམ་, a male : and མོ་མམམ་, a female yak ; རྩ, a horse ; རྩ་མ, a mare : or རྩ་པོ or པོ་རྩ, a horse ; རྩ་མོ or མོ་རྩ, a female horse : མམ, a swine ; མོ་མམ or མམ་པོ, a male hog ; མོ་མམ or མམ་མོ, a female hog or sow ; རྩ, a bird, fowl ; རྩ་པོ, the cock ; རྩ་མོ, the hen ; རྩི, a dog ; རྩི་པོ a male dog ; རྩི་མོ, a female dog, a bitch. The un-castrated male of quadrupeds is frequently expressed by མ, preceding the noun, thus : མ་རྩང་, a bull ; མ་མམམ་, a not castrated elephant ; མ་མམམ་, a bull yak, or not castrated yak ; མ་རྩ, a stallion ; མ་མམ, a boar.

The terminations, མ or མོ, denote a female, or any thing of an ambiguous gender ; as ར་མ, a she-goat ; རྩོ་མོ, a door ; འིགས་མ, a drop. The མུ and རུ are diminutive signs, and denote a quality or thing in a small degree.

य and ष 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 बुध्प, one being able ; वृत्प, one walking ; मत्प, a wise man ; मत्प, 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 म : as भू, prior, former, antecedent ; भू, posterior, latter, an inferior ; वृ, lower ; वृ, (or वृ) upper, superior, a superior ; वृ, inner, inward ; वृ, outer, outward.

§ 74. By the addition of य (sometimes of य), for males, and by that of म (sometimes of म), 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 वृ, a Tibetan ; वृ, a Tibetan woman ; वृ, an Indian ; वृ, a female person of India ; वृ, (or वृ), a Chinese man ; वृ, (or वृ), a Chinese woman ; वृ, a Mongol ; वृ, a Mongol woman ; वृ, a Turk ; वृ, a Turkish woman ; वृ, a man of Nepal or a Nepalese ; वृ, a Nepalese woman ; वृ, a European ; वृ, a female person of Europe ; वृ, m. वृ, f., one of British India, or a European residing in India ; वृ, (or वृ), a Cashmerian ; वृ, a Cashmerian woman ; वृ, one of the Brahman tribe, or a follower of the Hindu religion ; वृ, a Brahman's wife, or the follower of ditto ; वृ, m. वृ, f., a follower of Buddha, a Buddhist ; वृ, a trader ; वृ, a she trader ; वृ, a man of the Sa-skya religious sect in Tibet ; वृ, a woman of ditto.

§ 75. Diminutive nouns may be formed, generally, from primitives, by adding to them the particle कृ, small or little ; as वृ, 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 रु (with or without the above कृ), as from वृ a horse ; वृ, a colt ; from वृ, a cow ; वृ, a calf ; from वृ, a bird ; वृ, a little bird ; from वृ, a door ; वृ, a little door ; from वृ, a stone ; वृ, a little stone ; from वृ, a lake ; वृ, a little lake, &c. Some are formed by adding the u vowel, and so making two syllables of the former one ; as from वृ, a sheep ; वृ, a lamb ; from वृ, a rope ;

ᠠᠳ, a cord ; from ᠰᠤᠨ, a child or young, ᠰᠤᠨᠳ, a little child, the young of an animal. And, some are formed by adding to the primitives the particle ᠳ ; as from ᠰᠤ, a suck ; ᠰᠤᠳ, a little sack : or by adding ᠬ ; as from ᠰᠢ, a man ; ᠰᠢᠬ, 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 ᠰᠢᠨ, ᠰᠢᠨᠳ, ᠰᠢᠨᠬ, ᠰᠢᠨᠬ, or ᠰᠢᠨᠬ (or instead of ᠰᠢᠨᠬ by -ᠨ, the ᠰ 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 ᠨ, thus : ᠰᠢ, ᠰᠢ, ᠰᠢ, ᠰᠢ, or ᠰᠢ, signifying, 's, of, pertaining, relating, belonging to.

Note. After a vowel the adjuncts ᠰᠢ or ᠰᠢ may be used indiscriminately, (as also -ᠨ and ᠰᠢᠨ ;) the first making but one syllable with the preceding, and the last a distinct one ; as ᠰᠢᠰᠢ, ᠰᠢᠰᠢᠰᠢ (pron. ᠰᠢᠰᠢ) ᠰᠢᠰᠢ, ᠰᠢᠰᠢ ᠰᠢ, mine ; ᠰᠢᠨ, ᠰᠢᠨᠰ, or ᠰᠢᠰᠢᠨ, ᠰᠢᠰᠢᠨ, by me, I.

§ 80. The dative is formed by ᠰ, applied to the nominative indiscriminately, signifying : to, on, upon, into, unto, with regard or respect to, for, &c. Or by one of these, ᠰ, ᠰ, ᠰ or -ᠰ, ᠰ, put after the nominative, according to its final letter, signifying (in addition to what has been said before of ᠰ), 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 ᠰ of the dative.

§ 82. The vocative is the same with the nominative, except that the vocative particle ཨྱ (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 རྒྱལ་པོ་ལྟ་བུ་དག, gentlemen! དག་གྲོ་བ་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 : རག, དག, རྣམས. The first, རག, or རག་རྣམས, is peculiar to the personal pronouns, which have likewise དག, རྣམས, or དག་རྣམས. Besides these, occasionally occur རྩོག, དགུ, བཞི, མཐའ་དག, གུམ, གམས་རུང, ཡོདས, ལྷགས རྩོ, and རྩོགས, 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, | མྱིས, མྱིས, མྱིས -ས, or ཡིས; by, with. |
| 3 Genitive or possessive, | མྱི, མྱི, མྱི, འི or ཡི; of, 's. |
| 4 Dative, | ལཱ ར, ར, ར, ར or -ས ར; to, for, &c. |

5 <i>Accusative or objective,</i>	like the nominative.
6 <i>Vocative,</i>	ཨྱེ, O.
7 <i>Locative,</i>	ན or ལ ; in, at, on.
8 <i>Ablative,</i>	ནས or ལས ; from, of, out of, from on.

PLURAL.

1 <i>Nominative,</i>	རྗེས་ལཱ་ or དག (ཅག)
2 <i>Instrumentive or agentive,</i>	རྗེས་ལྱིས་ཀྱིས་ རྗེས་ལྱིས་
3 <i>Genitive or possessive,</i>	རྗེས་ལྱི་ རྗེས་ལྱི
4 <i>Dative,</i>	རྗེས་ལྱུ་ རྗེས་ལྱུ
5 <i>Accusative or objective,</i>	རྗེས་ལྱུ་ རྗེས་ལྱུ
6 <i>Vocative,</i>	ཨྱེ་ རྗེས་ལྱུ་ ཨྱེ་ རྗེས་ལྱུ་
7 <i>Locative,</i>	རྗེས་ལྱུ་ རྗེས་ལྱུ་ རྗེས་ལྱུ་
	or—ལྱུ་ རྗེས་ལྱུ་ or—ལྱུ་ རྗེས་ལྱུ་
8 <i>Ablative,</i>	རྗེས་ལྱུ་ རྗེས་ལྱུ་ རྗེས་ལྱུ་ རྗེས་ལྱུ་
	or—ལྱུ་ རྗེས་ལྱུ་ or—ལྱུ་ རྗེས་ལྱུ་

§ 87. Example: *Singular.**Plural.*

1 <i>Nom.</i>	ལངས་རྗེས་ Buddha.	ལངས་རྗེས་རྗེས་ the Buddhas.
2 <i>Inst.</i>	ལངས་རྗེས་ལྱིས་ by Buddha.	ལངས་རྗེས་རྗེས་ལྱིས་ by the Buddhas.
3 <i>Gen.</i>	ལངས་རྗེས་ལྱི་ of Buddha.	ལངས་རྗེས་རྗེས་ལྱི་ of the Buddhas.
4 <i>Dat.</i>	ལངས་རྗེས་ལྱུ་ to Buddha.	ལངས་རྗེས་རྗེས་ལྱུ་ to the Buddhas.
5 <i>Accus.</i>	ལངས་རྗེས་ Buddha.	ལངས་རྗེས་རྗེས་ the Buddhas.
6 <i>Voc.</i>	ཨྱེ་ལངས་རྗེས་ O Buddha.	ཨྱེ་ལངས་རྗེས་རྗེས་ O Buddhas.
7 <i>Locat.</i>	ལངས་རྗེས་ན on Buddha.	ལངས་རྗེས་རྗེས་ན on the Buddhas.
8 <i>Abl.</i>	ལངས་རྗེས་ནས from Buddha.	ལངས་རྗེས་རྗེས་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.

ཉིས and ཉི are used after a nominative terminating in ད, བ, or ལ ; as from རྩོད, thou ; རྩལ, the back ; རྩས, the body, are made རྩོད་ཉིས, by thee ; རྩལ་ཉིས, with the back ; རྩས་ཉིས, with or by the body. And རྩོད་ཉི, of thee, thine, thy ; རྩལ་ཉི, the back's ; རྩས་ཉི, of the body.

གིས and གི, after a nominative ending in ག, or འ ; 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.

ཉིས and ཉི, after a nominative ending in ཀ, མ, འ, or ལ ; as, རིག, price ; གནམ, speech ; གསེའ, gold ; དུངལ, silver ; form རིག་ཉིས and རིག་ཉི ; གནམ་ཉིས and གནམ་ཉི, གསེའ་ཉིས and གསེའ་ཉི ; དུངལ་ཉིས, and དུངལ་ཉི.

འིས or -ས, ཡིས and འི, or ཡི, are used after a nominative ending in any vowel ; as མ mother ; མི, man ; རྩ, water ; མེ, fire ; སོ, a tooth ; form, མས or མ་ཡིས, and མའི or མ་ཡི ; མིས or མི་ཡིས, and མའི or མི་ཡི ; རྩས or རྩ་ཡིས, and རྩའི or རྩ་ཡི ; མེས or མེ་ཡིས, and མེའི or མེ་ཡི ; སོས or སོ་ཡིས, and སོའི or སོ་ཡི.

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

ཏ is used after ག་ལ, as ལག་ཏ, into the hand ; ཏབ་ཏ, to the west. And after ཀ་འ་ལ (for ཀད, འད, ལད), as རྩཀ་ཏ (for རྩཀད་ཏ), every where ; གའ་ཏ (for གའད་ཏ), to the east ; ག་འོལ་ཏ (for ག་འོལད་ཏ), to the other side.

ཏ is used after ད, ད, ཀ, མ, འ, ལ : as མིང་ཏ, for a name ; བོད་ཏ, into Tibet ; རིག་ཏ, for a price ; ལམ་ཏ, to a way, (road journey ;) གསེའ་ཏ, into gold ; རྩལ་ཏ, into, to a place.

ཏ or འ, after འ or any vowel ; as རྩོད་ཏ or རྩོད་འ, to the south : མིའ, into a man ; མེའ, into, to, fire ; རྩའ, into water ; རྩའ, into a god.

ཏ, after a nominative ending in ལ ; as གལས་ཏ, to the right (hand or side).

Examples of Declension.

§ 89. All sorts of declinable words terminating in the letters ད, བ, or ལ, as རྩོད, thou ; རྩོད, a vessel, (an utensil ;) རྩོད, shine, lustre ; རྩལ, a needle ; རྩལ, father, (respectfully ;) རིག, fine flour or meal of parched barley, (*satu* ;) འས, cotton cloth ; ཏས, time, season ; རིས, part, division ; རྩོད་ལེས, wisdom ; རྩོད་ལེས, religion ; may be declined after the following paradigm.

	<i>Singular.</i>		<i>Plural.</i>	
1 <i>Nom.</i>	ལྗམས།	the body,	ལྗམས་རྣམས།	bodies.
2 <i>Instr.</i>	ལྗམས་ཀྱིས།	by or with the body,	ལྗམས་རྣམས་ཀྱིས།	with bodies.
3 <i>Poss.</i>	ལྗམས་ཀྱི།	of the body,	ལྗམས་རྣམས་ཀྱི།	of bodies.
4 <i>Dat.</i>	ལྗམས་ལ།	to the body,	ལྗམས་རྣམས་ལ།	to bodies.
5 <i>Acc.</i>	ལྗམས།	the body,	ལྗམས་རྣམས།	bodies.
6 <i>Abl.</i>	ལྗམས་ནས།	from the body,	ལྗམས་རྣམས་ནས།	from bodies.

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

	<i>Singular.</i>		<i>Plural.</i>	
1 <i>Nom.</i>	མིམ།	the eye,	མིག་རྣམས། or མིག་ངག།	the eyes.
2 <i>Instr.</i>	མིག་གིས།	by or with the eye,	མིག་རྣམས་ཀྱིས།	by the eyes.
3 <i>Poss.</i>	མིག་གི།	of the eye,	མིག་རྣམས་ཀྱི།	of the eyes.
4 <i>Dat.</i>	མིག་ལ།	to the eye,	མིག་རྣམས་ལ།	to the eyes.
5 <i>Acc.</i>	མིག།	the eye,	མིག་རྣམས།	the eyes.
6 <i>Abl.</i>	མིག་ནས།	from the eye,	མིག་རྣམས་ནས།	from the eyes.

Examples to be declined : གཞོན་མ།, a servant, subject ; ལྗམས།, a whole piece of cloth ; གཡག་ག།, the Tibet yak, (*Bos grunniens*;) ལག་ག།, the hand ; ལྗམས།, a sheep ; མིག།, a louse ; རྟེན།, touch ; རྩོག།, thunderbolt ; རང་།, one's self ; མིང།, wood, tree ; རྩུང།, a pair, couple ; ཡིག་ལྗང།, a line of letters ; མེ་ལོང་།, a looking glass, mirror.

§ 91. All nouns ending in the letters ན་ མ་ འ་ ལ།, (as : ལན།, answer ; ལོན།, a reward, fee ; ལམ།, way, road ; ལྗམས།, a matron, mother ; ལལ་ལ།, gold ; ལག་སྟོང།, the hand's finger ; ལྗང།, place, country ; ལག་ལྗང།, porcelain,) may be declined after the following example :

	<i>Singular.</i>		<i>Plural.</i>	
1 <i>Nom.</i>	འིན།	price,	འིན་རྣམས།	prices.
2 <i>Instr.</i>	འིན་གྱིས།	with or by a price,	འིན་རྣམས་ཀྱིས།	by prices.
3 <i>Poss.</i>	འིན་གྱི།	of the price,	འིན་རྣམས་ཀྱི།	of prices.
4 <i>Dat.</i>	འིན་ལ།	to the price,	འིན་རྣམས་ལ།	to prices.
5 <i>Acc.</i>	འིན།	the price,	འིན་རྣམས།	prices.
6 <i>Abl.</i>	འིན་ནས།	from the price,	འིན་རྣམས་ནས།	from prices.

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

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

<i>པ་</i> , father.	<i>མིང་པོ་</i> , the eye.
<i>མ་</i> , mother.	<i>གཞུགས་པོ་</i> , the body, object.
<i>མི་</i> , man.	<i>རི་པོ་</i> , the mountain.
<i>མུ་</i> , child, son.	<i>མགོ་པོ་</i> , the head.
<i>མེ་</i> , fire.	<i>རི་མོ་</i> , the figure, image.
<i>མགོ་</i> , the head.	<i>སེང་གེ་</i> , the lion.
<i>མོ་</i> , the tooth.	<i>དུད་དུས་</i> , the spring season.
<i>མོ་</i> , a year, &c.	<i>དུང་ཀླུ་</i> , the summer.
<i>ལམ་པ་</i> , the hand.	<i>རི་ག་</i> , the hill, mountain.
<i>ལོ་མ་</i> , the sun.	<i>དཔོན་པ་པ་</i> , resident in a monastery.
<i>ལ་པ་</i> , the pillar.	<i>གྲ་པ་མོ་</i> , a hired working woman.
<i>ལུས་པོ་</i> , 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, *དུན་པ་*, the bad, bad, a bad man.

Adjectives, when put before a substantive, are invariable in all cases or 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

being then invariable ; as གླམ་སྤ, dry land ; དཀར་ཕྱོགས, the white or enlightened half of the moon, or of a lunation ; རྩ་ཕྱོགས, the black or darkened half of ditto ; རྩེ་པོ, the great ; མཁས་པ, the learned ; མི་དམ, a bad man ; རང་བཟང, a good house ; ལྗང་པ་རྩ་པོ or ལྗང་རྩ, 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 འི annexed ; as བཟང་མི or བཟང་བའི་མི or བཟང་པོའི་མི, 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 ; དམ, bad ; དཀར, white ; རྩ, black ; དཀའ, difficult ; སྣ, easy, &c. But they may have also their respective articles, as : བཟང་བ, བཟང་པོ, བཟང་མོ, a, or the, good ; དམ་པ, དམ་པོ, དམ་མོ, a, or the, bad ; དཀར་བ, དཀར་པོ, དཀར་མོ, a, or the, white ; རྩ་པ, རྩ་པོ་རྩ་མོ, a, or the, black ; དཀའ་བ, དཀའ་པོ, དཀའ་མོ, difficult, hard ; སྣ་བ, སྣ་པོ, སྣ་མོ, easy, &c. In all such adjectives the termination པ and བ 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, འི, after them thus ; བཟང་བ་འི, goodness ; རྩ་པ་འི, blackness ; དཀའ་བ་འི, difficulty, hardship ; སྣ་བ་འི, easiness.

§ 96. Some adjectives have but one termination, namely, the article མ : as ལྔ་མ, former, prior ; ལྗ་མ, latter, posterior, outer ; རང་མ, inner, interior, inward ; ལྗ་མ or ལྗ་འོག་མ, outer, outward ; འོག་མ, lower, inferior ; ལོང་མ (or ལྗ་མ,) upper, superior ; མཚམས་མ, anterior, fore ; རྗང་མ or ལྗ་མ, posterior, backward ; as in འཕྲིན་ལྗང་ལྔ་མ་རྣམས, former or ancient interpreters ; འཕྲིན་ལྗང་ལྗ་མ་རྣམས, latter or modern interpreters.

§ 97. Many adjectives may be formed from substantives, adverbs, &c., by adding either of the genitive signs ; as from ལྔས, the body ; ལྔས་ལྗ, of or belonging to the body, bodily ; from དམག, war ; དམག་གི, of or belonging to war, warlike ; from མིང་, wood ; མིང་གི, of wood, wooden ; from གསེར, gold ; གསེར་ལྗ, of gold, golden ; from མི, man ; མི་ལྗ, of man, human ; from དེ་རིང, to-day ; དེ་རིང་གི, of this day, this day's ; from ད་ལྟར, now ; ད་ལྟར་ལྗ, 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, བཅས་པ, མངའ་བ, མོད་པ, signifying :

having, possessing, -ed, -ful, full of, -eous, -ous, -y, &c. ; as in **དབྱ་ཚན** or **མགོ་ཚན**, having a head, headed, capital (letter) ; **ནོར་ལྗན**, possessing wealth, wealthy ; **མཛེས་ལྗན་ཚན**, full of moisture ; **མིག་པ་དང་བཅས་པ** or **མིག་བཅས་པ**, sinful ; **ཕོན་ཉན་མངའ་བ**, talented, talented ; **དོན་ཕེད་པ**, intelligent, reasonable ; from **དབང་**, power ; **དབང་ཚན**, **དབང་ལྗན**, **དབང་ལྗན་ཚན**, **དབང་བཅས་པ**, **དབང་མངའ**, **དབང་ཕོད**, powerful, mighty ; from **ནོར**, wealth, riches . **ནོར་ལྗན**, **ནོར་ཚན**, **ནོར་ལྗན་ཚན**, **ནོར་བཅས་པ**, **ནོར་མངའ**, **ནོར་ཕོད**, wealthy, rich, opulent.

§ 99. Negative adjectives are formed by **མེད**, **མི་ལྗན**, **མི་མངའ**, **ཐལ**, **ཡས**, **མི**, **མ**, signifying : -less, wanting, not having, without, destitute of ; in (il, im, ir,) un, dis : as **དབྱ་མེད** or **མགོ་མེད**, headless or without a head, (small, not capital, character ;) **ནོར་མི་ལྗན** or **ནོར་མེད**, having no wealth, destitute of wealth ; **ཕྱོད་མི་མངའ**, without defects ; **ཐལ་ཐལ**, incorporeal ; **མཐོང་ཡས**, infinite ; **དཔག་ཡས**, immense ; **རྒྱུ་མེད**, irregular, immethodical ; **མི་འོས་པ**, unbecoming ; **མི་འཕང་བ**, inconvenient ; **མ་ཉེས་པ**, unheard ; **མ་སྐྱོན་པ**, unripe, immature, not ripe.

§ 100. Adjectives terminating, in English, in -able, and -ible, may be expressed by **འཕང་བ**, fit, convenient, apt for, put after the gerund of a verb ; as, **འཕྲུང་འཕང་བ**, potable or drinkable ; **ཟས** or **བཟས་འཕང་བ**, edible, esculent ; **ཐོག་ཅ་འཕང་བ**, legible, that may be read or perused. The negatives of these are formed by putting **མི** between them, thus ; **ཐོག་ཅ་མི་འཕང་བ**, illegible. The gerund sign is frequently dropt before **འཕང་བ**, together with the **བ** termination, as **འཕྲུང་འཕང**, potable.

§ 101. Some adjectives are expressed by the participle future in **ཅ**, as **འཚོ་ཅ**, for **འཚོ་བ་ཚན**, mortal, obnoxious to death ; **འཕྲུང་ཅ** for **འཕྲུང་བ་ཚན**, mutable, alterable : the negatives of which are formed, thus : **འཚོ་བ་མེད་པ** or **འཚོ་མེད**, immortal ; **འཕྲུང་བ་མེད་པ**, or **འཕྲུང་མེད**, immutable.

§ 102. When an adjective is reduplicated, with any of the particles **ཅུང་** **འང་** **ཡང་** put between the reduplication, it denotes a kind of superlative degree, and may be expressed by "very ;" as, **མཚོན་ཅུང་མཚོན**, very beautiful ; **ཆེ་འང་ཆེ**, very great ; **ཐང་ཡང་ཐང་**, very short.

§ 103. When the last or final letter is reduplicated with the **ེ** vowel over it, followed by the articles **བ** or **མ** ; it denotes it to be taken in a small degree, and may be expressed by ' somewhat :' as **མཚོན་ེ་བ**, somewhat beautiful ; **ཆུང་ེ་བ**, somewhat little ; **ཉོན་ེ་བ**, petty or sophistical reasoning.

OF COMPARISON.

§ 104. In adjectives the comparative degree is expressed sometimes by རྗེ, more, and the superlative by རྗེས་མེད་, most ; as, མཐོ་, high ; རྗེ་མཐོ་, more high or higher ; རྗེས་མེད་, most high, or the highest. But this form seldom occurs.

Degrees of comparison are properly expressed by the terms ལས་, ཕས་, or བས་, (signifying, than, more than) put after the name of the person or thing to which comparison is made ; as, བདག་ལས་ལྷོད་ཆེ་ or བདག་ཕས་ (or ད་བས་), ལྷོད་ཆེ་, thou art (or you are) greater than I ; འདི་ལས་དེ་བཟང་ or འདི་བས་དེ་བཟང་, that is better than this. The superlative or a comparison with totality is expressed by འཇམས་ཅད་ལས་ or ལྷན་ལས་, than all ; as, དེ་ལྷན་ལས་ or འཇམས་ཅད་ལས་ཆེ་ལོ་, that is greater than all, or that is the greatest. The particles, ལྷན་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 ; རྗེས་ཆེ་, eminently ; མིན་ཆེ་, very ; ལྷན་ཆེ་, altogether, entirely ; མཚོན་ཆེ་, chiefly ; མོད་ལས་ལྷན་, wholly ; ཡང་དག་པར་, thoroughly ; རྗེས་པར་, especially ; as, རྗེས་ཆེ་མཁའ་ལས་པ་, eminently wise, or the wisest ; ལྷན་ཆེ་བཟང་པོ་, entirely good, or the best ; མིན་ཆེ་གསལ་པོ་, very clear, or the clearest

§ 106. LIST OF ADJECTIVES.

ལྷན་, (ཕ, ཕོ, མོ) crooked.

ལྷན་ལྷན་, very crooked.

ལྷན་, all, whole, entire, every.

ལྷན་, (ཕ, ཕོ, མོ) contracted, cringing.

མོད་, (ཕ, ཕོ, མོ) concave, not plane.

མོད་ མོད་, ditto.

ལྷན་ ལྷན་ལྷན་, thick, run into clots.

ལྷན་ལྷན་, curve, crooked.

ལྷན་, (ཕ, ཕོ, མོ) straight, right.

ལྷན་ལྷན་, straight all along.

ལྷན་ ལྷན་ལྷན་, flat, not globular.

ལྷན་ལྷན་, weak, feeble.

ལྷན་ ལྷན་ལྷན་, long and flat, not globular.

ལྷན་ ལྷན་ལྷན་, round, circular.

ལྷན་ ལྷན་ལྷན་, curved, crooked, bent.

ལྷན་ ལྷན་ལྷན་, oblong.

ལྷན་ ལྷན་ལྷན་, soft, pliant, flexible.

ལྷན་ ལྷན་ལྷན་, feeble, weak.

ལྷན་ ལྷན་ལྷན་, standing in an erect posture.

ལྷན་, bitter.

ལྷན་, mighty, powerful, potent.

ལྷན་, gainful.

ལྷན་, profitless.

ལྷན་ལྷན་, haughty, proud.

ལྷན་ལྷན་, ditto.

ཁེངས་མེད, void of pride.

ཁེངས་ཐུག, ditto.

ཁེད་ཙམ། ཁེད་པར་ཙམ, special, particular ; eminent, excellent.

ཁོག, curved, crooked ; cunning.

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

ཁྲིམས་མེད, illegal ; unusual.

ཁྲིམ་ལྷན, bashful, modest.

ཁྲིམ་ཙམ, ditto.

ཁྲིམ་མོད, ditto.

ཁྲིམ་མེད, impudent.

ཁྲོ་བ་ཙམ, angry, wrathful ; cruel.

མང་, (མ, ཕོ, མོ,) full, replete.

མངས་ཙམ, snowy, icy ; full of frozen snow.

མན་ཐུག, supine, lying with the face upwards.

མཁུ་ཙམ, important, of consequence.

བྱང་, middle.

བྱས་པ་ཙམ, respectful.

མོ་བ་ཙམ, intelligent, sagacious.

མོ་ས་ཙམ, having a rank or dignity.

མང་, upper, superior.

མོམས་པ, accustomed, wonted, wont.

མ་རྒྱ་ཙམ, crafty, sly, deceitful.

མོག་པ, curved, crooked.

མོད་པོ, hard, rough, rude, impolite.

མཁས་པ་ཙམ, illustrious, famous, celebrated, renowned.

མཁས་ལྷན, ditto.

མང་, (མ, ཕོ, མོ,) cold.

མངས་ཙམ, numerous, numeral.

མངས་མེད, innumerable.

མུ་པ་ཙམ, swampy, marshy.

མིག་མ་ཙམ, shadowy, full of shade.

མུ་ཙམ, having corners or angles.

མུ་མང, having many angles, polygonal.

མུ་མ་པ, broken, maimed.

མོས་ཙམ, careful, cautious.

མོས་མེད, careless, heedless.

མེན, (ཕ, ཕོ, མོ,) foolish, stupid.

མཚང་པོ, clever, dexterous.

མཚིག, (ཕ, མ,) homogeneous, consisting of one.

མཚིག་པོ, consisting of one ; single, alone.

མཚིག་པུ, alone.

མཚེངས་པ, simple, naked.

མཚེས, (ཕ, ཕོ, མ, མོ,) dear, beloved.

མགྲིས་ས, both.

མགྲིས་པ, second.

མགྲིས་པོ, consisting of two.

མགྲུག་མ, natural, not artificial.

མགྲེན་པོ, opposite, adverse, contrary.

མགྲེང་མ་ཙམ, full of wrinkles.

མགྲོད་ཙམ, strong, vigorous.

མགྲོད་མེད, weak, feeble, languid.

མརྒྱམ, (ཕོ, ཕོ, མོ) fierce, cruel, furious.

མརྒྱལ་པ་ཙམ, mischievous, hurtful.

མནའ་, (མོ,) ancient, old, of old time.

མནོད་པ་ཙམ, hurtful.

མནོད་པ་དང་མཚས་པ, ditto.

མནོད་མཚས, ditto.

མཚོང་, (མ, ཕོ, མ, མོ,) clean, pure, clear ; holy.

མཚོ, (མོ, མོ,) chief principal.

མཚན, (ཕ, མ,) other.

བཞག་ཞིག, another.
 བཞག་ཕྱ་མེད་པ, immeasurable, immense.
 བཞག་མེད, ditto.
 བཞག་ལམ, ditto.
 བཞུ་ཅན, arched ; having a bow.
 བཞེང་ཅན, broad, wide.
 བཞེང་མེད, void of breadth, narrow.
 བཞེན, (པ, མ,) young, not old.
 བཞེན་ཅ, (མ,) young, virgin.
 བཞི་ཅན, bright, shining.
 བཞུ་ལོ, straight, right ; upright, honest.
 བཞུ་ལུ་ཅན, inconsiderate, rash.
 བཞུ་ལམ་ཅན, corporal, bodily, material.
 བཞུ་ལམ་མེད, incorporeal, immaterial, spiritual.
 བཞུང་ཕྱོད་པ, comprehensible, conceivable.
 བཞུང་ཕྱོད་མེད་པ, incomprehensible, inconceivable.
 བཞུང་ཅན, lucky, fortunate.
 བཞུང་མེད, unlucky, unfortunate.
 བཞུག་པ་ཅན, itchy.
 བཞུའ, (པོ, མོ,) borrowed, adopted.
 བཞུམ, (པ, མ,) the right (hand or side).
 བཞུང་, (ལ, པོ, མོ,) tame, domestic.
 བཞུང་ལ་ཅན, inattentive, negligent.
 བཞུ་ཅན, crafty, cunning, deceitful.
 བཞུ་ཅན, ditto.
 བཞུ་ལམ་པ, covered.
 བཞུ་ཅན, crafty.
 བཞུ་ཅ, (མ,) crafty, the left hand or side.
 བཞིག་པ, good, excellent, fine.
 བཞིག་པོ, the dead.
 བཞེའ, (ལ,) moist, wet, fresh ; recent.

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

ཆང་, (ཆང་ཏུ, ཆང་ལ་,) small, little, the younger.

ཆང་ཆང་, very small, little.

ཆེ, (ཆེ་ལ་,) great (the great, the elder).

ཆེན, (པོ་, མོ་,) great, large, big.

ཆོས་མེད, irreligious, impious.

ཆོས་ལྷན, religious, pious, godly.

ཉུང་, ། ཉུང་ཏུ, little, few.

ཉེ། ཉེ་མོ་, near, not far distant.

ཉེ་རིང་མེད་ལ་, impartial.

ཉེན་ཅན, dangerous.

ཉེས་པ་ཅན, faulty, wicked, sinful.

ཉོན་མོངས་ཅན, corrupt, wicked, sinful.

ཉོན་མོངས་མེད, sinless.

ཉི་ཤུག, bad, mean, silly.

འདྲ་དང་, (པ་,) contrary, opposite.

འཇམ་ལ་པ་, vulgar, common, mean, plebeian.

འག་རིང་, far, distant, remote.

འང་, open, plain ; clear.

འཇམས་ཅན, whole, entire, all.

འཇམ་པ་, free, freed.

འཇམ་ལ་ཅན, dusty, full of ashes.

འཇམ་ལེ་ཅན, spotted, full of spots.

འཇམ་, (པོ་, མོ་,) dense, thick, close, compact.

འཇམ་, (པོ་, མོ་,) chief, principal.

འཇམས་ཆེ་ཅན, generous, liberal.

འཇམས་ཆེ་དང་ལྷན་པ་, ditto.

འཇམས་ཆེ་མེད, illiberal.

འཇམས་ལ་ཆེ་ལ་ཅན, affectionate, loving.

འཇམས་ལྲོན, heart-trying.

འཇམ་ ། འཇམ་ཏུ, short, brief.

འཇམ་མོད, general, common.

འཇམ་, (ལ་,) soft, tame, mild.

འཇམ་མོ་ཅན, doubtful, dubious, uncertain.

འཇམ་, (པོ་, མོ་,) lame, cripple.

དག, (པ་, པོ་,) clean, pure, sincere.

དང་པོ་, first

དུངས་པ་, pure, clean, clear ; sincere.

དང་པ་ཅན, faithful, believing.

དང་མེད, faithless, unbelieving, infidel.

དམ་པ་, excellent, holy, saint ; noble.

དམ་པོ་, strict, not loose ; exact.

དམ་, (ལ་, པོ་, མོ་,) still, quiet, slow ; soft.

ཅུ་མ་, many, much.

ཅུང་པ་, bent, inclined, prone.

ཅུན་ཅན, diligent.

ཅུག་པ་, tired, weary, fatigued.

ཅུག་ཅན, tiresome.

ཅུག་མེད, unwearied, not tired, indefatigable.

ཅུག་, (ལ་, པོ་, མོ་,) soft, gentle, tame.

དྲོན, (པོ་, མོ་,) narrow, not wide, needy.

ཅན, (པོ་, མོ་,) strong, stout ; brave, valiant ;

fierce, cruel, furious ; heavy.

ཅན་གཞུག་ཅན, violent, cruel, tyrannical.

ཅན་, (པོ་, མོ་,) right, straight, upright.

ཅེགས་པ་ཅན, arrogant, proud.

ཇོ་ཇོ་པོ་ཇོ་མོ་, warm.

དཀའ, (ལ་, ལོ་, མོ་,) hard, difficult.

དཀར, (ལ་, པོ་, མོ་,) white.

དམོན་ (པ་, པོ་, མོ་,) rare, scarce, dear.

དགའ, (ལ་, ལོ་, མོ་,) glad, merry, rejoicing.

དགའ་ལ་ཅན, joyful, cheerful.

དགའ་ལྷན, ditto.

དབྱན་མེ, of winter, wintry, hyemal.
 དབྱུ, (པོ, མོ,) crooked, bent, curved, crooked.
 backed.
 དགའ་བ་ཚན, virtuous.
 དགོས་པ, necessary, needful.
 དགོས་པ་ཚན, ditto.
 དགོས་ཚན, ditto.
 དགོས་པ་མེད་པ, unnecessary.
 དགོས་མེད, ditto.
 དཀྱིས་པ, joyful, merry, glad.
 དཇ་མོ་ཚན, hostile, inimical.
 དཇ་ཚན, ditto.
 དུའ་མེ, of silver, silver.
 དངོས་ཚན, material, real.
 དངོས་མེད, immaterial, not existing.
 དཔལ་ཆ་ལོད་པ, measurable, that may be measured.
 དཔལ་ཆ་མེད་པ ། དཔལ་མེད, immeasurable.
 དཔལ་ལྔལ, measureless.
 དཔལ་ལས, immense.
 དཔའ་བ་ཚན, courageous, brave; strong.
 དཔའ་ཚན, ditto.
 དཔལ, (པོ, མོ,) noble, illustrious; prosperous.
 དམའ་ལ, of spring, vernal.
 དམང་ཚན, mighty, powerful, potent.
 དམང་ལྷན, ditto.
 དམུ་ཚན, headed, with a head, capital.
 དམུ་མེད, without a head, headless.
 དམུགས་ཚན, aspirated, aspirate.
 དམུལ, (ལ, པོ, མོ,) poor, indigent.
 དཔོན, (པོ, མོ) solitary, retired.

དུངས་ཚན, harmonious, melodious, vocal.
 དུང་མེ, of or relating to the summer, estival.
 དུངས་ལྷན, wealthy, rich, opulent.
 དུངས་མེད, indivisible, inseparable.
 དམན, (པ, པོ, མོ,) low, mean, humble.
 དམའ, (ལ, པོ, མོ,) low, mean, not high.
 དམའ, (ལ, པོ, མོ,) red.
 དམ་ཆ་ཚན, dropsical.
 དམན་པ་ཚན, dim, stupid.
 ཀན, (པ, པོ, མོ,) black.
 ཀང་མ ། ཀང་མི, inner, inward; domestic.
 ཀང་པ, intrinsic, esoteric; orthodox.
 ཀད་ཚན, sick, diseased.
 ཀད་མེད, not sick, healthy.
 ཅལ་མེ, occidental, western.
 ཅུས་པ་ཚན, efficacious, strong, nutritive.
 ཅུས་པ་མེད, inefficacious.
 ཤོན, (པ, པོ,) obscure, gloomy, dim.
 ཤོན་ཤོན, (པོ) very obscure, gloomy.
 ཤོད་ས་པ་ཚན, faulty.
 ཤོད་ཚན, wealthy, opulent.
 ཤོད་ལྷན, ditto.
 བ་ལེ, of the father, paternal.
 བ་མ་ལེ, of the father and mother, parental.
 བན་པ་ཚན, useful, wholesome.
 བལ, (པ, པོ, མོ,) common, vulgar; mean,
 coarse.
 བོད་ས་པ, indigent, poor.
 བོད་པ ། བོད་པ་ཚན, daring, bold.
 མི ། མི་མ, last, modern, of late.
 མུན, (པ, པོ, མོ,) rich, wealthy, opulent.

ཕྱེད, (ཕ, ཕོ, མ, མོ,) half, the half of.
 བྲུ, (བོ, མོ,) small, minute, subtile, thin.
 བྲོ་ལོ་ཅན, envious.
 བྲོ་ལོ་ཅན, ditto.
 ཕྱི་ལྷོ་གླིང་གི, northern, of the north.
 ཕྱི་དྲུང་, (བ, བོ,) purified, perfect, accomplished.
 ཕྱི་སྐྱོད་པ་ཅན, clement, merciful.
 ཕྱི་སྐྱོད་མེད, merciless, unmerciful.
 ཕྱི་བླ་ཅན, singular, distinguished, different.
 བྲོ་བ་ཅན, savoury, flavorful, palatable.
 བྲོ་བ་མེད ། བྲོ་མེད, insipid, tasteless.
 མཐོ, (མ,) upper, superior, higher.
 མུན, (ཕ, ཕོ, མོ,) stupid, ignorant, foolish.
 མུན་ཅན ། མུན་ལྡན ། མུན་ལྡན་ཅན, intelligent, sagacious,
 ingenious.
 མུན་མེད, unintelligent, foolish.
 མུན་མེད་ཅན, prudent, intelligent.
 མུན་མེད་མེད, imprudent.
 བསྐྱ་བ་, bitter, of a disagreeable taste.
 བདེ་བ་ཅན, happy, blissful.
 བདེན, (ཕ, ཕོ,) true, just.
 བདེན་ལྷན, unjust.
 བདེན་པ་ཅན, wealthy, rich.
 བརྩིན, (ཕོ,) secure, firm, strong.
 བརྩིན་ཅན, (ཕ, ཕོ, མ, མོ,) honourable, respectable,
 reverend.
 བརྩེ་བ་ཅན, affectionate, kind, merciful.
 བརྩེ་ལྡན, ditto.
 བརྩེ་བ་མེད་ལ། བརྩེ་མེད, unkind; merciless.
 བརྩེ་བ་མེད་པ་ཅན, ditto.
 བརྩོན་པ་ཅན, diligent, industrious.

བརྩོན་ལྡན་ཅན, diligent, industrious.
 བརྩོན་ལྡན, ditto.
 བརྩོན་མེད, idle, indolent.
 བརྩུན་ཅན or རྩུན་ཅན, lying, false.
 བཟང་, (བ, ཕོ, མོ,) good.
 བཟིལ, (བ, ཕོ, མོ,) cool, fresh, somewhat cold.
 བཟུང་ཅན, fragrant, having a scent, scented.
 བསོད, (ཕ,) fine, pleasant, savoury.
 མ་ལོ། མ་ལོ།, of the mother, maternal.
 མང་, (ཕོ,) many, much.
 མན, (ཕ, མ,) lower.
 མཁའ་མཁའ་ཏྲི, lower, last, final.
 མིག་སེར་ཅན, jealous.
 མིང་གི, nominal.
 མིང་ཅན, having a name, famous.
 མུ་མེད, boundless, infinite.
 མུ་མེད་ཅན, sulphureous.
 མུན་པ་ཅན, dark, obscure, gloomy.
 མོད་ཕོད, cheap, of little value.
 མོས་པ་ཅན, respectful, regardful.
 མུ་དུན་ཅན, sorrowful, grievous.
 མུ་དུན་མེད, sorrowless.
 མུ་སྐྱ་ཕ, intoxicated, drunk.
 མཁའ་སྐྱོད་ཅན, (ཕ, ཕོ, མོ,) wise, skilful, learned, prudent.
 མཁའ་སྐྱོད་ཅན, (ཕ, མ,) knowing, understanding.
 མཁའ་སྐྱོད་པ་ཅན, intelligent, skilful.
 མཁའ་སྐྱོད་མེད, ignorant, unskilful.
 མཁའ་སྐྱོད་ཅན, (བ, ཕོ, མོ,) hard, solid, compact.
 མཁའ་སྐྱོད་པ་ཅན, hard, solid.
 མཁའ་སྐྱོད་པ་ཅན་ཅན, hardheaded.
 མཁའ་སྐྱོད་ཅན, having a head, headed, capital.

ਅਠੋਂਕਾ, (ਪ, ਯ) swift, speedy, nimble, quick.

ਅਦੜ, (ਯ, ਯੋ, ਯੋਂ) sweet.

ਅਦੋਂਕਾ, evident, open, clear ; eminent.

ਅਨਮਾ, even, level ; equal, like.

ਅਨਮਾਮੇਦ, having no equal, unequalled.

ਅਨਮਾਬਰਾ, matchless, incomparable.

ਅਨੋਕਾ, soft, pliable.

ਅਨੁਕਾਬੰਦ, limited.

ਅਨੁਕਾਮੇਦ, unlimited, boundless.

ਅਨੁਕਾਬੰਦ, ditto, infinite.

ਅਨੁਕਾਮੇਦ, weak, feeble ; inefficacious, impotent.

ਅਨੁਕਾਮਕ, strong, powerful, potent ; efficacious.

ਅਨੁਕਾਮਾ, agreeing, concordant, similar.

ਅਠੋਂ, (ਯ) ਅਠੋਂਕਾ, (ਯੋ, ਯੋਂ) high, elevated.

ਅਠੋਂਕਾ ਤਕਾ ਅਠੋਂਕਾਮਕ, having a colour, coloured.

ਅਠੋਂਕਾਮੇਦ, colourless.

ਅਠੋਂਕਾਮਾ, equal, like.

ਅਠੋਂਕਾਮਾਮੇਦ, having no equal, matchless.

ਅਠੋਂਕਾ ਤਕ, sorrowful.

ਅਠੋਂਕਾ, (ਪ, ਮ) wise, clever, learned ; brave.

ਅਠੋਂਕਾ, (ਪ, ਮ) beautiful, handsome, fair, elegant, graceful.

ਅਠੋਂਕਾਮਕਾ ਤਕ, hasty, precipitant, hurry.

ਅਠੋਂਕਾਮਕਾ, sharp, pointed.

ਅਠੋਂ, ਅਠੋਂਕਾ, hot, biting hot, (as a spice.)

ਅਠੋਂਕਾਮਕਾ ਤਕ, hot, sultry, torrid.

ਅਠੋਂਕਾਮੇਦ, measureless ; immoderate.

ਅਠੋਂਕਾਮਕ, moderate, temperate.

ਅਠੋਂਕਾਮਕਾਮਕਾਮਕਾ, beyond measure.

ਅਠੋਂਕਾਮਕਾ ਤਕ, dangerous ; criminal, faulty.

ਅਠੋਂਕਾਮਕਾ, burnt, hurt by fire.

ਅਠੋਂਕਾਮਕਾ, content or contented, satisfied.

ਅਠੋਂਕਾਮਕਾਮਕਾ, of this side.

ਅਠੋਂਕਾਮਕਾ ਤਕ, turbulent, tempestuous, boisterous.

ਅਠੋਂਕਾਮਕਾ, regular, methodical.

ਅਠੋਂਕਾਮਕਾ, ditto.

ਅਠੋਂਕਾਮਕਾਮੇਦ, irregular.

ਅਠੋਂਕਾਮਕਾਮਕਾਮਕਾ ਤਕ, of good moral conduct.

ਅਠੋਂਕਾਮਕਾਮਕਾਮਕਾਮਕਾ, ditto.

ਅਠੋਂਕਾਮਕਾਮਕਾਮਕਾਮੇਦ, of bad morals, dissolute.

ਅਠੋਂਕਾਮਕਾਮਕਾ, longevous, living long.

ਅਠੋਂਕਾਮਕਾਮਕਾ, (ਤਕ) living a short time.

ਅਠੋਂਕਾਮਕਾ, lifeless.

ਅਠੋਂਕਾਮਕਾ, living.

ਅਠੋਂਕਾਮਕਾਮਕਾਮਕਾਮਕਾ, deceased, the late.

ਅਠੋਂਕਾਮਕਾਮਕਾ, ditto.

ਅਠੋਂਕਾਮਕਾਮਕਾਮਕਾ, amphibious

ਅਠੋਂਕਾਮਕਾ, hard, difficult.

ਅਠੋਂਕਾਮਕਾਮਕਾ ਤਕ, prickly, full of thorns.

ਅਠੋਂਕਾਮਕਾ ਤਕ, moderate, observing due measure.

ਅਠੋਂਕਾਮਕਾਮਕਾ, ditto.

ਅਠੋਂਕਾਮਕਾਮੇਦ, immoderate.

ਅਠੋਂਕਾਮਕਾ, clear, not obscure.

ਅਠੋਂਕਾ, (ਪ, ਯੋ, ਯੋਂ) lame, cripple, maimed.

ਅਠੋਂਕਾ ਤਕ greasy, oily, fat.

ਅਠੋਂਕਾਮੇਦ, destitute of fat, &c.

ਅਠੋਂਕਾ, (ਯ, ਯੋ, ਯੋਂ) blind.

ਅਠੋਂਕਾਮਕਾ, calm, quiet, still, mild, gentle.

ਅਠੋਂਕਾਮਕਾ, (ਯੋ, ਯੋਂ) minute, fine, subtle.

ਅਠੋਂਕਾਮਕਾ, (ਯ, ਯੋ) flavoured, savoury, sweet.

ਅਠੋਂਕਾ, (ਯ) fine, good, pure.

ਅਠੋਂਕਾ ਤਕ, wide, broad.

ཞེང་མེད, not wide, narrow.	འཇམ, (ཕ, ཕྱ,) soft, smooth, mild.
ཞེལ་ཕྱོ, mean, pitiful, coarse.	འཇིག་པ་ཙན, perishable, frail.
ཟག་པ་ཙན, defective, wicked, corrupt, calamitous.	འཇིགས་པ་ཙན or འཇིགས་ཙན, fearful, timorous ; dreadful, frightful.
ཟངས་ཀྱི, of copper.	འཇིགས་ལྷ་སྲང་ལ, dreadful, horrible, awful.
ཟངས་མདོག་ཙན, of copper colour, copper coloured.	འཇིགས་མེད, intrepid, fearless, bold.
ཟང་མེད, never-failing, inexhaustible.	འཇིགས་ཐོག, ditto.
ཟབ, (ཕ, ཕྱ,མྱ,) deep, profound.	འཇེལས, (ཕ, ཕྱ,) agreeable, pleasant.
ཇིག་མེད, inexhaustible.	འཇེམ་ཕྱོ, clever, dexterous, prudent, wise.
མེ་ཤི་ཙན, nitrous.	འཕྲད་ཕ, fit, meet, proper, becoming.
མོག་ཙན, crafty, cunning, deceitful.	འཇུག, (ཕྱོ, མྱ,) dense, thick, heavy, close.
མོག་མོག་ཙན, crafty, sly.	འཇུགས་ཕ, covered, overcast.
རྒྱམ་ཕྱོ, round, circular, globular.	འཇུག་ཐུས, compounded.
འོག་ཙན, entire, not castrated.	འཇུག་མ་ཐུས, uncompounded, simple.
འོད་ཙན, shining, bright.	འད, (ལ,) like, similar, equal.
འོག་ཕ, (ཕྱོ, མྱ,) deaf.	འདེམ་ཕ, mixed, mingled.
འོག་ཕ, becoming, convenient, meet, fit, worthy of.	འཕགས་ཕ, eminent, excellent, high ; venerable, respectable, reverend.
འཇུགས་ཕ, frozen, congealed.	འཕྲེལ་ལ་མེད་པ། འཕྲེལ་མེད, inseparable.
འཇུགས་ཕ, gone astray, erred.	འཕྲེལ་ལ་མེད་པ། འཕྲེལ་མེད, inseparable, incoherent.
འཇུགས་ཕ, stirred up, troubled.	འཚོག, plump, fat, thick, gross.
འཇུངས་ཕ, born, produced.	འཚོ་བ་ཙན, hurtful, mischievous, noxious.
འགགས་ཕ, prohibited ; stopped.	འཚོ་བ་མེད་ཕ, innocuous, harmless.
འགན་ཙན, burdensome.	འཚོད, ditto.
འགལ་རྒྱུ་ལ་ཙན, faulty, criminal.	འཚོདས, (ཕ, མ,) wise, clever, learned ; brave.
འགྱུར་བ་ཙན, mutable, changeable, alterable.	འཚོམ་པ་ཙན, bashful, modest.
འགྱུར་བ་མེད་ཕ or འགྱུར་མེད, immutable.	འཚོམ་པ་མེད་པ། འཚོམ་མེད, impudent.
འགྲོད་པ་ཙན, sorrowful, penitent.	ཡ་མཚན་ཙན, wonderful, strange, curious.
འཚོ་བ་མེད་ཕ or འཚོ་མེད, immortal.	ཡངས, (ཕ, ཕྱ,) wide, ample, diffuse, copious.
འཚོ་ཐ, mortal.	ཡིད་ཅ་འོད་ལ, pleasing, pleasant, delightful.

ཡིད་ཏུ་མི་འོང་བ, disagreeable.
 ཡོན་པོ, crooked ; wrong ; deceitful, false.
 ཡོམ, (པ, པོ,) inconstant, changing.
 ཡོང་པོ, dull, heavy, blunt.
 རྒྱལ་པ, large, extensive, huge, vast ; thick,
 gross.
 རྒྱལ་པ་ཚན, learned, intelligent, skilful.
 རྒྱལ་པ, reasonable, just, convenient.
 རྩང, (བ, པོ, མོ,) long ; distant.
 རྩང་པ, swift, speedy.
 རྩད, (པ, པོ, མོ,) lean, meagre.
 རྩན་ཅེན, precious, valuable, costly.
 རྩལ་ཚན, partial, siding with one party.
 རྩལ་མེད, impartial.
 རྩང་བ, convenient, apt, fit, meet, becoming.
 རྩལ, (བ, པ,) rotten, putrid.
 རྩང་པ, stiff, hard.
 རྩད་པ, ready.
 རྩམ་པ, stout, strong.
 རྩད, (པ, པོ,) stiff.
 རྩང', (པ,) simple, not compound.
 རྩན་ལྟ་ལྟ, old, aged.
 རྩལ་པ, grown old.
 རྩལ་ཏུ་ཡོད་པ, fordable.
 རྩལ་ཏུ་མེད་པ, not fordable.
 རྩད, (པ, པོ, མོ,) wild, not domestic.
 རྩལ་པ, fat, thick.
 རྩལ་པ, extensive, large, copious ; ample,
 wide.
 རྩམ་པོ, bright, shining ; awful.
 རྩན་པ, raw, not subdued by fire ; naked.

རྩང་པ་ལ་ རྩང་པ་པ, old, ancient ; worn out.
 རྩད་པ, withered, pined away.
 རྩལ་པ་ཚན, turbid, muddy ; thick, not clear.
 རྩལ་པ, firm, steady, durable, lasting.
 རྩལ་པ, copious, abundant, fat, thick.
 རྩལ་པོ, blunt, dull.
 རྩལ་པ་ཚན, judicious.
 རྩལ་པོ, blunt, dull.
 རྩང་ཏུ་བྱང་བ, malleable.
 རྩམ་པོ, maimed, mutilated, defective.
 རྩལ་ཚན, dusty.
 རྩལ་བ་ཚན, real, substantial.
 རྩལ་ཚན, purulent, full of corrupt matter.
 རྩད, (པོ,) རྩལ་པོ, sharp, acute, edged.
 རྩད་ལ་ རྩད་པོ, thick, dense.
 རྩལ་པ་ཚན, foggy, misty.
 རྩལ་པོ, dull, heavy, stupid.
 རྩལ་པ, dull, heavy ; foggy, misty, overcast.
 རྩང་པ, dull, stupid, ignorant.
 རྩལ་མེད, unskilful.
 རྩལ་ལྟ, skilful, exercised, expert.
 རྩད, (པོ,) rough, harsh, full of hard parti-
 cles.
 རྩལ, (པོ, མོ,) harsh, rough ; of unequal sur-
 face.
 རྩལ་མོ་ཚན་ལ་ རྩལ་མོ་ཚན, pointed, having a top or apex.
 རྩལ་མོ་ཚན, playful.
 རྩལ་བ་ཚན, dligent, industrious.
 རྩལ་ཚན, false, lying.
 རྩལ་པ, accomplished, perfect, complete ;
 finished, ended.

མི་པ་པོ་, vain, false, empty.

ལྷན་པ་, moist, wet.

ལྷན་པ་, moist, wet ; fresh, green, new.

ལང་རྩོམ་, adolescent, young.

ལང་རྩོམ་, stubborn.

ལས་པ་, laborious, industrious.

ལས་མེད་, idle, lazy, doing nothing.

རྒྱལ་པ་, bodily, corporal, corporeal.

རྒྱལ་མེད་, incorporeal.

ལོ་ལོ་མ་, idle, lazy, indolent, slothful.

ལེགས་པ་, good ; elegant, graceful.

ལེགས་ལྷན་, virtuous.

འཇམ་, (པོ་, མོ་) flat, not globular.

ལྷན་ལས་པ་, dumb, mute.

རྒྱུ་ལ་ ; རྒྱུ་པ་, heavy.

རྒྱུ་ལ་, ditto.

རྒྱལ་, (པ་) flexible, pliant.

ལྗང་འཇམ་, green.

རྒྱུ་པ་, heavy, grave, weighty.

རྒྱུ་ལ་, ditto.

རྒྱལ་པོ་, overflowing, full.

ལྷན་ལས་པ་, hungry, grown hungry.

ལྷན་, common ; both.

རྒྱལ་པ་, wide, ample, diffused.

ལྷན་པ་, blessed.

ལྷན་ལས་པ་, vehement.

ལྷན་པ་, strong, vigorous.

ལྷན་མེད་, impotent, weak.

ལྷན་ལས་པ་, ingenious, witty.

ལྷན་ལྷན་, intelligent, learned.

ལྷན་པ་, nitrous.

ལྷན་པ་, defective, damaged, broken.

ལྷན་པ་ for ལྷན་ལས་པ་, new, fresh, recent, virgin.

རྒྱལ་པོ་, tedious, irksome.

ལྷན་པ་, furrowed, having long trenches.

ལྷན་ལས་མེད་, inanimate.

ལྷན་ལས་ལྷན་, animate.

ལྷན་པ་, new, fresh, recent.

ལྷན་པོ་ for ལྷན་ལས་པོ་, living, alive.

ལྷན་, (པོ་, མོ་) thin, slender, lean.

ལྷན་ལྷན་, dark, obscure.

ལྷན་པ་, affectionate, passionate, desirous.

ལྷན་ལྷན་, ditto.

ལྷན་མེད་, disaffectionate, unbeloved.

ལྷན་པ་, animate, living.

ལྷན་ལྷན་, ditto.

ལྷན་མེད་, inanimate, lifeless.

ལྷན་པ་, usual, customary.

ལྷན་མེད་, unusual.

ལྷན་ (པ་, པོ་, མོ་) light, not heavy ; easy, thin.

ལྷན་ལྷན་, ditto, thin.

ལྷན་ལྷན་པ་, not to be deceived, infallible.

ལྷན་མེད་, ditto.

ལྷན་, (པ་, པོ་, མོ་) thick, dense.

ལྷན་ལྷན་, ditto.

ལྷན་པ་, sonorous, vocal.

ལྷན་, (པོ་) dry.

ལྷན་ལྷན་, happy, fortunate.

ལྷན་ལྷན་, ditto.

ལྷན་མེད་, unfortunate, unlucky.

ལྷན་, (པ་) thirsty.

ལྷན་, (པོ་) white, grey.

རྩིད, (པོ,) happy, fortunate, at ease.
 རྩུང, (པོ, མོ,) sour, acid.
 རྩུག་ཅན, hurtful, unlucky.
 རྩོན་ཅན, faulty.
 རྩོན་མེད, faultless.
 རྩལ་མེད, intrepid.
 རྩུང་པོ, crooked, curved, bent.
 རྩམ་ཅ་ཡོད་པ, conceivable, imaginable.
 རྩམ་ཅ་མེད་པ, inconceivable.
 རྩུ་ཅན, artful, crafty, cunning.
 རྩ་ལྟན, sonorous, sounding.
 རྩ་ཅན, ditto.
 རྩ་མ, first, former, prior, antecedent.
 རྩེ, (པོ,) རྩེན་པོ་པོ blue ; green.
 རྩན, (པོ,) agreeable, pleasing.
 རྩི, (པོ,) soft, gentle.
 རྩིགས་པ་པ, degenerate, grown worse.
 རྩིང་རྩེ་ཅན, merciful, generous.
 རྩིང་རྩེ་མེད་པ, unmerciful, cruel.
 རྩིན, (པ, པོ,) soft, gentle.
 རྩུན་ཅན, sick, diseased.
 རྩེགས་པ, stretched out, straight.
 རྩེས་པ་ཅན, boasting, bragging.
 རྩུག, (པ, པོ, མོ,) thick, dense ; heavy.
 རྩོང་པ, empty, void.
 རྩོབས་ཅན, strong, vigorous.
 རྩོབས་ལྟན, ditto.
 རྩོབས་མེད, weak, feeble.
 རྩང་བ་ཅན, angry, passionate.
 རྩུང་མ, trembling, frightful.
 རྩིག་ཅན, vicious, sinful.

རྩིག་མེད, sinless.
 རྩུག, (པ, པོ,) agreeable, pleasing ; fair, handsome, beautiful, delightful.
 རྩུག་བརྩུབ་ཅན, uneasy, sorrowful.
 རྩུང་ཅན, clawed.
 རྩུང་མེད, clawless.
 རྩ་རྩིགས་པ, of all sorts, several.
 རྩུ་ཅན, hairy.
 རྩུ་མེད, hairless, having no hair on.
 རྩོབས་ཅན, profitable, advantageous.
 རྩོད་ཅན, spicy, seasoned with spice.
 རྩོབས་པ་ཅན, courageous, able.
 རྩོབས་པ་མེད་པ, cowardly, fearful.
 རྩུང་, (པོ, མོ,) skilful, clever, dexterous, ready, fit.
 རྩི, general, common ; chief.
 རྩུས་པ་ཅན, busy, employed, industrious.
 རྩེག་པ, meagre, lean.
 རྩོམ, (པོ,) thick, gross, bulky.
 རྩོས་པ, swollen, puffed up.
 རྩུབས་པ, hungry.
 རྩེས་པ, frozen, stiff, hard.
 རྩིན་པ, ripe, mature, perfect.
 རྩིན་ལྗེད, maturative.
 རྩུག་པོ, dark red.
 རྩོན་པ, mad, lunatick.
 རྩོན་པ, mad, grown mad, distracted.
 རྩུང་པོ, dexterous, clever, fine.
 རྩུས་ཅན, moist, wet.
 རྩུས་མེད, void of moisture.
 རྩེག་ཅན, ample, wide.
 རྩེག་ལྗེད, very ample, wide.

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

མ་མྲིན་པ་, unripe.

མ་ཟུག་པ་, unsaid, not spoken.

མ་འོས་པ་, unheard.

མ་མཐོང་པ་, unseen.

མ་གསལ་པ་, ditto.

མ་གཟོགས་པ་, uncovered.

མ་བཞག་པ་, unhindered.

མ་བཀང་བ་, unfilled, unplete.

མ་བཟས་པ་, uneaten.

མ་བྱས་པ་, undone, not made, uncreate.

མ་བཞིན་པ་, ditto.

མ་མཚུངས་པ་, ditto.

འབྲས་མ་བྱས་པ་, uncompounded, simple.

མ་ཤོས་པ་, unbought.

མ་མཚན་པ་, undaunted, unabashed.

མ་རྟུག་པ་, unable.

མ་བཟུབས་པ་, unabolished.

མ་ཐུངས་པ་, unaccepted.

མ་བཞེས་པ་, ditto.

མ་ཚོགས་པ་, unaccomplished, unfinished.

མ་རྫིང་བ་, incomplete.

མ་དག་པ་, not clean, inaccurate, incorrect.

མ་གསལ་པ་, unaccustomed, unwonted.

མ་བཞུགས་པ་, ditto.

མ་བཞུགས་པ་, unelected.

མ་བཞེས་པ་, unacquainted, unknown.

མ་འཇོགས་པ་, unasked.

མ་འཇོགས་པ་, unmixed, pure.

མ་ཐུངས་པ་, ditto.

མ་བཟུངས་པ་, unbeaten.

མ་དད་པ་, unbelieving.

ཐུན་མ་འདུས་པ་, uninvited.

ཁ་མ་འབྲས་པ་, unopened, not yet blown.

མ་བཅོམས་པ་, unbolted, not sifted.

མ་སྐྱུ་མ་པ་, unborn.

མ་བཞུགས་པ་, unborrowed.

མ་བཟུབས་པ་, unbred, untaught.

མ་བཟུལ་བ་, unbroken, not tamed.

མ་བཟུབས་པ་, unburnt.

མ་བཟུང་བ་, uncaught, not taken.

མ་ངེས་པ་, uncertain.

བག་མ་ཡིན་པ་, unchaste.

འོས་པ་མ་ཡིན་པ་, unbecoming.

ཐུན་མོང་མ་ཡིན་པ་, uncommon.

ཐུན་པོ་མ་ཡིན་པ་, incompact.

མ་བཟུས་པ་, uncollected.

མ་བཟུང་བ་, unchewed.

མ་བསམས་པ་, unconceived, not imagined.

མ་མཚུངས་པ་, uncreate.

མ་བཟུབས་པ་, undigested; unmelted.

མ་འཇོགས་པ་, unfrozen, not congealed.

མ་མོས་པ་, untilled.

མ་ཐུག་པ་, unpleasing.

མ་འཇོགས་པ་, unfair; not well, &c.

མ་འཇོགས་པ་, unerring, not mistaking.

མ་ཐོན་པ་, not yet come, future.

མ་འཇོགས་པ་, ditto.

མ་འཇོགས་པ་, not escaped.

མ་ཐུགས་པ་, unredeemed, &c. &c.

མི་འོས་པ་, unbecoming, indecent, unsuitable.

མི་བྱེད་པ་, ditto.
 མི་གཞན་པ་, immovable.
 མི་འགྲུལ་པ་, ditto.
 མི་ཤེས་པ་, ignorant.
 མི་ཉམ་པ་, unsteady, frail, transient.
 མི་མོངས་པ་, not ignorant.
 མི་ཞིམ་པ་, unpleasant, disagreeable to the taste.
 མི་ལྗང་པ་, unpleasant (to the ear).

མི་བྱིད་པ་, impossible, impracticable.
 མི་ཟད་པ་, inexhaustible, infinite.
 མི་འདྲ་, unlike, different.
 མི་བརྟན་པ་, inconstant, mutable.
 མི་འདུལ་པ་, indefatigable.
 མི་མོངས་པ་, not to be satisfied, insatiable.
 མི་གཙོང་པ་, 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.
 འདྲམ་ཐུམ་ ། འདྲམ་མ་ཐུམ་, compound, simple.
 བཟང་དམ་, good, bad or ill.
 ཆེ་ཆུང་, great, small.
 རིང་ལྔ་, long, short.
 རྩམ་ལྗང་, large, small ; coarse, fine.
 འཇམ་རྩམ་, soft, harsh ; smooth, rough.
 ལྗང་, hard, soft.
 ལའ་ལྗང་, light, heavy.
 རྩེད་འཇམ་, hard, soft.
 ལྗང་འཇམ་ or ལྗང་, thin, thick.
 རྩེད་ལོ་ ། རྩེད་ལོ་, straight, crooked.
 དུལ་དུལ་, bent backwards, forwards.
 བརྟན་གཞན་, firm, fixed, movable.
 དམང་ཅན་ ། དམང་མེད་, powerful, impotent.
 དལའ་ལྗང་, difficult, easy.
 ལྗང་, thick, thin, (as a liquid.)

ལྗང་ལྗང་, dry, moist.
 དལ་འཇམ་, white, black.
 རྩེད་རྩེད་, sharp, blunt.
 ལྗང་ལྗང་, cold, warm.
 མཚེས་མི་མཚེས་, fair, unfair.
 ལྗང་མི་ལྗང་, agreeable, disagreeable ; pleasing, unpleasing (to the eye).
 ཞིམ་མི་ཞིམ་, agreeable, disagreeable, (to the taste or smell.)
 ལྗང་མི་ལྗང་, pleasing, unpleasing, (to the ear.)
 ལྗང་ལྗང་ ། ལྗང་ལྗང་, savoury, insipid (to the taste.)
 དལའ་ལྗང་ལྗང་, glad, sorrowful ; merry, sad.
 ལྗང་ལྗང་, near, far.
 འཇམ་ལྗང་, large, small ; gross, subtle.
 དལ་ལྗང་ ། ལྗང་ལྗང་, narrow, ample, wide.
 ལྗང་ལྗང་ལྗང་ ། ལྗང་ལྗང་ལྗང་, corporeal, incorporeal.
 རིང་ལྗང་ ། ལྗང་ལྗང་, meagre, fat.
 ལྗང་ལྗང་ ། ལྗང་ལྗང་, deep, shallow.
 ལྗང་ལྗང་ ། ལྗང་ལྗང་, broad, narrow.

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

དབྱུང་ལྗུས་, poor, rich.

འཕྲིན་པ་སྤྱད་, wise, foolish.

དཀའ་མི་དཀའ་, pure, impure ; clean, unclean.

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

མོང་ལོང་, upper, lower.

ནང་ལྗོངས་, inner, outer, &c. &c.

NUMERALS.

§ 107. The Cardinal numbers are as follows :

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|----|--|----------------|--|
| 1 | 1 གཅིག་, one. | 50 | ལྔ་བརྒྱ་ཉམ་པ་ or ལྔ་བརྒྱ་, fifty. |
| 2 | 2 གཉིས་, two. | 51 | ལྔ་བརྒྱ་ལྔ་གཅིག་ or ང་གཅིག་, fifty-one, &c. |
| 3 | 3 གསུམ་, three. | 60 | དྲུག་རྒྱ་ཉམ་པ་ or དྲུག་རྒྱ་, sixty. |
| 4 | 4 བཞི་, four. | 61 | དྲུག་རྒྱ་ལྔ་གཅིག་ or རྟེ་གཅིག་, sixty-one, &c. |
| 5 | 5 ལྔ་, five. | 70 | བརྒྱ་དྲུག་ཉམ་པ་ or བརྒྱ་དྲུག་, seventy. |
| 6 | 6 དྲུག་, six. | 71 | བརྒྱ་དྲུག་ལྔ་གཅིག་ or དོན་གཅིག་, seventy-one, &c. |
| 7 | 7 བརྒྱ་, seven. | 80 | བརྒྱ་དྲུག་ཉམ་པ་ or བརྒྱ་དྲུག་, eighty. |
| 8 | 8 བརྒྱ་དྲུག་, eight. | 81 | བརྒྱ་དྲུག་ལྔ་གཅིག་ or ལྔ་གཅིག་, eighty-one, &c. |
| 9 | 9 དམ་, nine. | 90 | དམ་བརྒྱ་ཉམ་པ་ or དམ་བརྒྱ་, ninety. |
| 10 | 10 བརྒྱ་ཉམ་པ་ or བརྒྱ་, ten. | 91 | དམ་བརྒྱ་ལྔ་གཅིག་ or མོ་གཅིག་, ninety-one, &c. |
| 11 | 11 བརྒྱ་གཅིག་, eleven. | 100 | བརྒྱ་ཉམ་པ་ or བརྒྱ་, a hundred. |
| 12 | 12 བརྒྱ་གཉིས་, twelve. | 1000 | ལྷོང་ or ལྷོང་ལྗུས་, a thousand. |
| 13 | 13 བརྒྱ་གསུམ་, thirteen. | 10000 | ལྷོང་ལྷོང་, ten thousand, a myriad. |
| 14 | 14 བརྒྱ་བཞི་, fourteen. | 100000 | འབྲུག་ or འབྲུག་ཆོ་, a hundred thousand, one lakh. |
| 15 | 15 བརྒྱ་ལྔ་, fifteen. | 1000000 | ལ་ལ་, a million. |
| 16 | 16 བརྒྱ་དྲུག་, sixteen. | 10000000 | ལྷོང་ལ་, ten millions. |
| 17 | 17 བརྒྱ་བརྒྱ་, seventeen. | 100000000 | ལྷོང་ལྷོང་, a hundred millions. |
| 18 | 18 བརྒྱ་བརྒྱ་དྲུག་, eighteen. | 1000000000 | ལྷོང་ལྷོང་ལྷོང་, a thousand millions. |
| 19 | 19 བརྒྱ་དམ་, nineteen. | 10000000000 | ལྷོང་ལྷོང་ལྷོང་ལྷོང་, ten thousand millions. |
| 20 | 20 ལྷོང་ཉམ་པ་ or ལྷོང་, a score, twenty. | 100000000000 | ལྷོང་ལྷོང་, a hundred thousand millions. |
| 21 | 21 ལྷོང་ལྔ་གཅིག་ or ལྷོང་གཅིག་, twenty-one, &c. | 1000000000000 | ལྷོང་ལྷོང་ལྷོང་ལྷོང་, ten thousand million millions. |
| 30 | 30 ལྷོང་ལྔ་ཉམ་པ་ or ལྷོང་ལྔ་, thirty. | 10000000000000 | ལྷོང་ལྷོང་, a hundred billion. |
| 31 | 31 ལྷོང་ལྔ་ལྔ་གཅིག་ or ལྷོང་གཅིག་, thirty-one, &c. | | |
| 40 | 40 བཞི་བརྒྱ་ཉམ་པ་ or བཞི་བརྒྱ་, forty. | | |
| 41 | 41 བཞི་བརྒྱ་ལྔ་གཅིག་ or བཞི་གཅིག་, forty-one, &c. | | |

Remarks.

1. The units *མཚོན་*, *གཉིས་*, *གསུམ་*, before the tens or any higher number, drop the prefix *ག*, and are written thus : *ཚོན་*, *གཉིས་*, *གསུམ་* ; as in *ཚོན་བརྒྱ*, (100) *གཉིས་བརྒྱ*, (200) *གསུམ་བརྒྱ* (300) ; *ཚོན་ལྗོངས་*, (1,000) *གཉིས་ལྗོངས་*, (2,000) *གསུམ་ལྗོངས་*, (3,000,) &c. &c. From *གཉིས་རྩ་*, (twenty) is formed, and now generally used, *གཉི་ལྔ་*.

2. *བརྒྱ* and *རྩ* are equivalent in signification, *བརྒྱ* being used after a vowel, and *རྩ*, after a consonant : as in *བཞི་བརྒྱ*, *ལྔ་བརྒྱ*, and *དྲུག་བརྒྱ* ; and *ལུས་རྩ*, *རྩ་རྩ*, *བཅའ་རྩ*, and *བརྒྱད་རྩ*.

3. After the tens are frequently found some of these words ; *འཇམ་པ་*, *ལྷན་*, *ཚོ*, denoting a collective or integral. *འཇམ་པ་* is used, commonly, after the tens up to one hundred ; *ལྷན་* after *བརྒྱ*, *ལྗོངས་*, &c. as well as after any smaller number ; as in *བཅའ་ལྷན་*, a week or seven-night. *ཚོ*, after any great number in general ; as *མི་ཚོ*, a myriad, *འབྲུག་ཚོ*, a hundred thousand ; but sometimes it is used with the smaller numbers also.

4. *བཅོ་ལྔ་* and *བཅོ་བརྒྱད་* are now commonly used, instead of the ancient terms *བརྒྱ་ལྔ་* or *བཅོ་ལྔ་*, (fifteen,) and *བརྒྱ་བརྒྱད་* or *བཅོ་བརྒྱད་*, 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 *པ་* or *མ་*) ; as *གཅིག་པོ་*, *གཉིས་པོ་*, *གསུམ་པོ་*, &c. consisting of one, two, three, &c. ; *གསུམ་རྩ་པ་*, consisting of or containing thirty, (Slocas, &c.) ; *ལྔ་བཞི་མ་*, 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་གཉིས་*, twice ; *ལན་གསུམ་*, thrice ; *ལན་བཞི་*, four times ; *ལན་བརྒྱ*, ten times ; *ལན་བརྒྱ*, a hundred times.

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

as བརྒྱ་གཅིག་པ་, the eleventh ; རྟེན་གཅིག་པ་, the twenty-first, &c. ; ཅོག་པ་, second, ཅོག་པ་, third, &c. all which are formed in conformity therewith.

§ 111. From the ordinals, adverbs are formed by affixing the letter འ, thus : འདྲེན་པ་, first, the first time, in the first place ; ཅོག་པ་འ, secondly, the second time, in the second place ; ཅོག་པ་འ, 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 ཏ, denote the numerals from 1 up to 30. Thence by adding to each letter the *i* (འི) vowel sign in this manner, ཀའི—ཏའི, the numerals from 31—60 are designed. With the *u* (ུ) vowel sign, thus : ཀུ—ཏུ, the numerals from 61—90 are expressed. With *é* (ེ) thus : ཀེ—ཏེ, those from 91—120. Lastly, with the *o* (ོ) vowel, thus : ཀོ—ཏོ, 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 :

ཀོ—ཏོ	denote the numerals	151—180
ཀོའི—ཏོའི	ditto	181—210
ཀོུ—ཏོུ	ditto	211—240
ཀོེ—ཏོེ	ditto	241—270
ཀོོ—ཏོོ	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, པ, པ་ལ པ, signifying such and such a volume, or any other thing ; and བུ or པ་ལ, denoting in such and such a volume, &c. ; as, ལ་པ, the volume, (or any other thing) marked with the letter ལ ; or the first volume, &c. : again, ལ་པའ ལ, in the volume, &c. marked with the letter ལ *ka*, or in the 1st volume, &c.

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

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.

Second Person.

ང,
 བདག,
 རྩོལ་པོ་ *masc.*
 རྩོལ་མོ་ *fem.*
 རེད་, *hon.*

I.

འང,
 ང་འང,
 ང་བདག,
 ང་གྱིས་,
 ང་ཁོ་ན་,
 ན་གྱི་,

I, myself.
 I.

བདག་འང,
 བདག་གྱིས་,
 བདག་ཁོ་ན་,
 རེད་འང, *hon.*
 རེད་གྱིས, *hon.*
 རེད་ཁོ་ན, *hon.*
 བདག་གི་,
 རེད་གི་, *hon.*

ཁྱོད་,
 ཁྱོད་, *hon.*
 ཁྱོད་འང་,
 ཁྱོད་གྱིས་,
 ཁྱོད་ཁོ་ན་,

} thou, (you.)

} thyself, or thou, you.

ཁྱོད་འང, *hon.*
 ཁྱོད་གྱིས, *hon.*
 ཁྱོད་ཁོ་ན, *hon.*

} thyself, thou; or yourself,
 you.

Third Person.

ཁོ་ *com.*
 ཁོ་པ་, *m.*
 ཁོ་མ་, *f.*
 ཁོང་, *com. hon.*
 ཁོང་པ་, *m. hon.*
 ཁོང་མ་, *f. hon.*

} he, she.

ཁོ་འང,
 ཁོ་གྱིས་,
 ཁོང་འང, *hon.*
 ཁོང་གྱིས, *hon.*
 གྱིས, *hon.*

} he himself.
 she herself.

Note. Those that are marked *hon.* are used respectfully. The pronouns རེད་, &c. I; and the second person, ཁྱོད་, &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.

§ 114. In the strictest sense, the personal pronouns are only these : ང *ng*, 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་པ་འང་ཡིས་,	by me, I.
ཡང་ག་གིས་,	ditto.
ཁོ་ལོས་ or ཁོ་ལོ་ཡིས་,	<i>m.</i> ditto.
ཁོ་མོས་ or ཁོ་མོ་ཡིས་,	<i>f.</i> ditto.
ངོང་གྱིས་,	ditto.
འང་གིས་,	ditto.
ང་འང་གིས་,	ditto.
ང་ཡང་ག་གིས་,	ditto.
ང་གིང་གྱིས་,	ditto.
ང་ཁོ་ནས་,	ditto.
ང་ནི,	emphatical and invariable before a transitive verb.
ཡང་ག་འང་གིས་,	by myself, I.
ཡང་ག་གིང་གྱིས་,	ditto.
ཡང་ག་ཁོ་ནས་,	ditto.
ངོང་འང་གིས་,	ditto.
ངོང་གིང་གྱིས་,	ditto.
ངོང་ཁོ་ནས་,	ditto.

Second Person.

ཁྱོད་གྱིས་,	by thee, thou ; you.
ཁྱེད་གྱིས་,	ditto.
ཁྱོད་འང་གིས་,	by thyself ; thou, you.
ཁྱོད་གིང་གྱིས་,	ditto.
ཁྱོད་ཁོ་ནས་,	ditto.
ཁྱེད་འང་གིས་,	by yourself, you, (one.)
ཁྱེད་གིང་གྱིས་,	ditto.
ཁྱེད་ཁོ་ནས་,	ditto.

Third Person.

ཁོས་ or ཁོ་ཡིས་,	<i>com.</i> by him, her, or he, she.
ཁོ་པས་,	<i>m.</i> ditto.
ཁོ་མས་,	<i>f.</i> ditto.
ཁོང་གིས་,	<i>com.</i> by him, her, he or she.
ཁོང་པས་,	<i>m.</i> ditto.
ཁོང་མས་,	<i>f.</i> ditto.
ཁོ་འང་གིས་,	by himself.
ཁོ་གིང་གྱིས་,	ditto.
ཁོང་འང་གིས་,	ditto.
ཁོང་གིང་གྱིས་,	ditto.
གིང་གྱིས་,	ditto.

§ 116. The nominative plural of the personal pronouns may be formed by adding either of the three following particles or plural signs : ཚག, དག, རིམས ; written also thus, ཚག་རིམས, དག་རིམས ; as, ང་ཚག, or ང་ཚག་རིམས, བདག་ཚག or བདག་ཚག་རིམས, We ; རྩོད་ཚག or རྩོད་ཚག་རིམས and རྩོད་དག or རྩོད་དག་རིམས, Ye or you ; རོ་ཚག or རོ་ཚག་རིམས, རོ་ཚག or རོ་ཚག་རིམས, They.

§ 117. The first person plural is sometimes expressed by འུ་སྟོན or འོ་སྟོན འུ་ཚག, འུ་ཚག or འུ་ཚག་ཚག, with or without the expletive རིམས after them.

The instrumentive case, or that of the agent, of the personal pronouns in the plural number, is formed by adding གིས, after ཚག and དག ; by རྩིས, after རིམས ; and རྩིས after འོ་སྟོན, as ;

ང་ཚག་གིས,	by us, we, (I.)
རྩོད་དག་གིས,	by you, ye, (thou.)
རོ་ཚག་རིམས་ཀྱིས,	by them, they.
འོ་སྟོན་གྱིས,	by us (me,) we or I.

§ 118. DECLENSION OF PERSONAL PRONOUNS.

First Person.

	<i>Singular.</i>		<i>Plural.</i>	
<i>Nom. & Acc.</i>	ང,	I, me.	ང་ཚག or ང་ཚག་རིམས,	we, us.
<i>Inst.</i>	ངས or ང་གིས.	by me.	ང་ཚག་གིས, ང་ཚག་རིམས་ཀྱིས,	by us.
<i>Gen. or Pos.</i>	ངའི or ང་གི.	of me.	ང་ཚག་གི, ང་ཚག་རིམས་ཀྱི,	of us.
<i>Dat.</i>	ང་ལ, (ངཱ.)	to me.	ང་ཚག་ལ, ང་ཚག་རིམས་ལ,	to me.
<i>Abl.</i>	ང་ནས or ང་ལས.	from me.	ང་ཚག་ནས, ང་ཚག་རིམས་ནས,	from us.

	<i>Also, Singular.</i>		<i>Plural.</i>	
<i>Nom. & Acc.</i>	ངེད,	I, (we.)	ངེད་ཚག, ངེད་རིམས or ངེད་ཚག་རིམས,	we, us.
<i>Inst.</i>	ངེད་ཀྱིས,	by me.	ངེད་ཚག་གིས, ངེད་རིམས་ཀྱིས, &c.	by us.
<i>Gen. or Pos.</i>	ངེད་ཀྱི,	of me.	ངེད་ཚག་གི, ངེད་རིམས་ཀྱི, &c.	of us.
<i>Dat.</i>	ངེད་ལ,	to me.	ངེད་ཚག་ལ, ངེད་རིམས་ལ, &c.	to us.
<i>Abl.</i>	ངེད་ནས,	from me.	ངེད་ཚག་ནས, ངེད་རིམས་ནས.	from us.

*Also, Singular.**Plural.*

<i>Nom. & Acc.</i>	བདག, I, myself, I, me.	བདག་ཅེག or བདག་ཅེག་རྣམས, we, us.
<i>Inst.</i>	བདག་གིས, by me.	བདག་ཅེག་གིས, བདག་ཅེག་རྣམས་ཀྱིས, by us.
<i>Gen. or Poss.</i>	བདག་གི, of me.	བདག་ཅེག་གི, བདག་ཅེག་རྣམས་ཀྱི, of us.
<i>Dat.</i>	བདག་ལ, to me.	བདག་ཅེག་ལ, བདག་ཅེག་རྣམས་ལ, to us.
<i>Abl.</i>	བདག་ནས, from me.	བདག་ཅེག་ནས, བདག་ཅེག་རྣམས་ནས, from us.

§ 119. *Second Person.**Singular.**Plural.*

<i>Nom. & Acc.</i>	ཁྱོད (also ཁྱེད) thou, thee.	ཁྱོད་ཅེག or ཁྱོད་རྣམས, you, ye.
<i>Inst.</i>	ཁྱོད་ཀྱིས, by thee.	ཁྱོད་ཅེག་གིས, ཁྱོད་རྣམས་ཀྱིས, by you.
<i>Gen. or Poss.</i>	ཁྱོད་ཀྱི, of thee.	ཁྱོད་ཅེག་གི, ཁྱོད་རྣམས་ཀྱི, of you.
<i>Dat.</i>	ཁྱོད་ལ, to thee.	ཁྱོད་ཅེག་ལ, ཁྱོད་རྣམས་ལ, to you.
<i>Abl.</i>	ཁྱོད་ནས, from thee.	ཁྱོད་ཅེག་ནས, ཁྱོད་རྣམས་ནས, from you.

§ 120. *Third Person.**Singular.**Plural.*

<i>Nom. & Acc.</i>	ཁོ, he, she, him, her.	ཁོ་ཅེག or ཁོ་ཅེག་རྣམས, they, them.
<i>Inst.</i>	ཁོས or ཁོ་གིས, by him or her.	ཁོ་ཅེག་གིས, &c. by them.
<i>Gen. or Poss.</i>	ཁོའི or ཁོ་གི, of him or her.	ཁོ་ཅེག་གི, &c. of them.
<i>Dat.</i>	ཁོ་ལ, to him or her.	ཁོ་ཅེག་ལ, &c. to them.
<i>Abl.</i>	ཁོ་ནས, from him or her.	ཁོ་ཅེག་ནས, &c. from them.

*Also, Singular.**Plural.*

<i>Nom. & Acc.</i>	ཁོང, he, she, him, her (respectfully).	ཁོང་རྣམས or ཁོང་ཅེག, &c. they, them.
<i>Inst.</i>	ཁོང་གིས, by him or her.	ཁོང་རྣམས་ཀྱིས, &c. by them.
<i>Gen. or Poss.</i>	ཁོང་གི, of him or her.	ཁོང་རྣམས་ཀྱི, &c. of them.
<i>Dat.</i>	ཁོང་ལ, to him or her.	ཁོང་རྣམས་ལ, &c. to them.
<i>Abl.</i>	ཁོང་ནས, from him or her.	ཁོང་རྣམས་ནས, &c. from them.

§ 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.

<i>Singular.</i>	<i>Plural.</i>
ངའི or ང་ལྱི, my, mine.	ང་ཚག་གི, our, ours.
ཡངས་གི, ditto.	ཡངས་ཚག་རྣམས་ཀྱི, ditto.
ཁོ་ལོའི, ditto.	ཁོ་ལོ་རྣམས་ཀྱི, ditto.
ངད་ཀྱི, ditto.	ངད་ཚག་གི, ditto.
ང་འདྲ་གི, ditto.	ང་འདྲ་དག་གི, ditto.

Second Person.

<i>Singular.</i>	<i>Plural.</i>
ཁོད་ཀྱི, they, thine.	ཁོད་ཚག་གི, your, yours.
ཁོད་ཀྱི, do., (your.)	ཁོད་རྣམས་ཀྱི, ditto.
ཁོད་འདྲ་གི, ditto.	ཁོད་འདྲ་དག་གི, ditto.
ཁོད་ཉིད་ཀྱི, thine, your own.	

Third Person.

<i>Singular.</i>	<i>Plural.</i>
ཁོའི or ཁོ་ལྱི, his, her.	ཁོ་ཚག་གི, their, theirs.
ཁོང་གི, ditto.	ཁོང་རྣམས་ཀྱི, ditto.
ཁོ་འདྲ་གི, his own, her own.	ཁོ་འདྲ་དག་གི, ditto.
ཁོང་ཉིད་ཀྱི, ditto.	ཁོང་ཉིད་དག་གི, ditto.

§ 122. DEMONSTRATIVES.

The *proximate* demonstrative pronouns are : འདི, this (which is also expressed emphatically, thus : འདི་མི, འདི་ལོ་ལོ, འདི་ཉིད, འདི་ཁོ་གི, འདི་ཁོ་གི་ཉིད, this very person or thing ; འདི་ས, འདི་སོ, འདི་ག, one, of this place, country, party, sect, profession, &c.) མྱི་ལྱི, མ་གི, this here ; འདི་མི, འདི་མི, this here, also sometimes occur.

The *remote* are : དེ, that (emphatically དེ་མི, དེ་ལོ་ལོ, དེ་ཉིད, དེ་ཁོ་གི, དེ་ལོ་གི་ཉིད, that very person or thing ; དེ་ས, དེ་སོ, དེ་ག, one of that place or country, party, sect, profession), མ་ལྱི, མ་གི, that there, འོ, འོ་མི, that there, also sometimes occurs.

Declension of འདི.

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom. & Acc.</i>	འདི, this.	འདི་དག, འདི་རྣམས, these.	
<i>Inst.</i>	འདིས or འདི་ལྟིས, by this.	འདི་དག་གིས, འདི་རྣམས་ཀྱིས, by these.	
<i>Gen.</i>	འདིའི or འདི་གི, of this.	འདི་དག་གི, འདི་རྣམས་ཀྱི, of these.	
<i>Dat.</i>	འདི་ལ, to this.	འདི་དག་ལ, འདི་རྣམས་ལ, to these.	
<i>Abl.</i>	འདི་ནས, from this.	འདི་དག་ནས, འདི་རྣམས་ནས, from these.	

<i>Also, Singular.</i>		<i>Plural.</i>	
<i>Nom. & Acc.</i>	དེ, that.	དེ་དག or དེ་རྣམས, those.	
<i>Inst.</i>	དེས or དེ་ལྟིས, by that.	དེ་དག་གིས, དེ་རྣམས་ཀྱིས, by those.	
<i>Gen. & Pos.</i>	དེའི or དེ་གི, of that.	དེ་དག་གི, དེ་རྣམས་ཀྱི, of those.	
<i>Dat.</i>	དེ་ལ, to that.	དེ་དག་ལ, དེ་རྣམས་ལ, to those.	
<i>Abl.</i>	དེ་ནས, from that.	དེ་དག་ནས, དེ་རྣམས་ནས, from those.	

§ 123. INTERROGATIVE PRONOUNS.

The Interrogatives are : ལྟ, who ? ཅང, which ? ཡིན་པའི, whether ? ཅི, what ? They are declined thus :

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom. & Acc.</i>	ལྟ, who ?	ལྟ་དག or ལྟ་རྣམས, who.	
<i>Inst.</i>	ལྟས or ལྟ་ལྟིས, by whom ?	ལྟ་དག་གིས, ལྟ་རྣམས་ཀྱིས, by whom.	
<i>Gen. & Pos.</i>	ལྟའི or ལྟ་གི, whose ? of whom ?	ལྟ་དག་གི, ལྟ་རྣམས་ཀྱི, of whom.	
<i>Dat.</i>	ལྟ་ལ, to whom ?	ལྟ་དག་ལ, ལྟ་རྣམས་ལ, to whom.	
<i>Abl.</i>	ལྟ་ནས, of, from whom ?	ལྟ་དག་ནས, ལྟ་རྣམས་ནས, from whom.	

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom. & Acc.</i>	ཅང, which, whether ?	ཅང་དག or ཅང་རྣམས,	
<i>Inst.</i>	ཅང་གིས, by which ? by whom ?	ཅང་དག་གིས, ཅང་རྣམས་ཀྱིས,	
<i>Gen.</i>	ཅང་གི, whose ?	ཅང་དག་གི, ཅང་རྣམས་ཀྱི,	
<i>Dat.</i>	ཅང་ལ, to which ? to whom ?	ཅང་དག་ལ, ཅང་རྣམས་ལ,	
<i>Abl.</i>	ཅང་ནས, from which ?	ཅང་དག་ནས, ཅང་རྣམས་ནས.	

*Singular.**Plural.*

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

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

§ 124. RELATIVES.

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

§ 125. RECIPROCAL.

The reciprocals are, འདྲ་, ཡང་གི་, འདྲ་གི་, ཡང་གི་, signifying : self, one's self.

EXAMPLES.

*Singular.**Plural.*

<i>Nom. & Acc.</i>	འདྲ་,	self, one's self.	འདྲ་དག་ or འདྲ་རྣམས་,	our, your or them-selves.
<i>Inst.</i>	འདྲ་གིས་.	by one's self.	འདྲ་དག་གིས་,	by selves.
<i>Gen. & Pos.</i>	འདྲ་གི་.	of one's self.	འདྲ་དག་གི་,	to selves.
<i>Dat.</i>	འདྲ་ལ་.	for one's self.	འདྲ་དག་ལ་,	for selves.
<i>Abl.</i>	འདྲ་ནས་.	of, from one's self.	འདྲ་དག་ནས་,	of, from selves.

*Also, Singular.**Plural.*

Nom. & Acc. འོན་, self.
&c. &c.

འོན་རྣམས་ or འོན་དག་, selves.
&c. &c.

§ 126. PRONOMINAL ADJECTIVES.

འཇམས་ཅད་, every, all, the whole.

གུན་, all.

འགའ་, some.

འགའ་ཞིག་, some one, some body.

འགའ་ཡང་, (with any negatives,) no one,
none.

ཁ་ཅིག་,

ག་ག་, } some, some one.

ག་ག་ཞིག་,

ག་ག་, } one's self.
རང་,

གཞན་, other.

གཞན་ཞིག་, another.

ཕྱ་ཞིག་, any one.

ཅི་ཞིག་, any thing.

འདྲ་ཞིག་, only, mere.

སྐྱ་ཡང་, every one, each.

སྐྱ་ཡང་ཅད་ལ་, whoever, whosoever.

གང་ཡང་, either, each, every one.

གང་ཡང་ཅད་ཀྱང་ལ་, whichever, whichever.

ཅི་ཡང་, every thing.

ཅི་ཡང་ཅད་ཀྱང་ལ་, whatever.

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

VERBS.

§ 127. Among the verbs there are no terminations in any tense whatever, expressive of persons. It is the preceding noun, pronoun, or the context that must show them. There are many impersonal or indefinite locutions or expressions formed by the participles : present, past, and future. Those of the participle future in ལྟོ or ལྟོ་ལྟོ and ལྟོ་ལྟོ, 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 ལ་ or ལ་. It is a participial noun, and may be taken both adjectively and substantively ; as རྒྱུ་ལ་, doing or a doing ; འགོ་ལ་, walking (going), or walking (a going) ; ལྟོ་ལ་, speaking, a speaking, speech.

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

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

§ 129. The infinitive is formed by affixing a འ, to the པ or བ terminations of the participial noun ; as, ཐེང་པ་འ, to do, make ; འཕྲོ་བ་འ, to go, walk. By the infinitive is expressed the supine and the gerund also ; but, instead of པ་འ and བ་འ, the latter may assume any of the postpositive particles ཅ, ཆ, ཇ, or འ-འ, ག ; as, ཐེང་ཅ, for doing, to do ; འཕྲོ་འ, for going, to go ; རྫོག་ཅ, for reading, to read ; བརྟེན་གསལ་གྱུ, for looking on, to look on ; བ་ཅ or བ་འ, 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 (པ་འ or བ་འ) ; as ཐེང, he does ; འཕྲོ, he goes.

2. By the reduplication of the final letter of the root, with the addition of the འ vowel over it ; as, ཐེང་ངོ, he does, འཕྲོའོ, he walks ; also འཕྲུག་མོ, he is or sits, བསྐྱེད་ངོ, he commands, ཡོད་ངོ, there is, ཡིན་མོ, it is, འབྲུབ་བོ, he performs, རྫོག་མོ, he thinks, ལྗང, he speaks, འགྲུའོ, he will be, བསོལ་འོ, he begs, ཞེས་འོ, he knows.

3. By adding to the infinitive, ཐེང or ཐེང་ངོ, and dropping the infinitive sign before them ; as, འཕྲོ་བ་འ་ཐེང or འཕྲོ་ཐེང, he does walk ; བ་བ་འ་ཐེང or བ་ཐེང, he does eat.

4. By adding, after the root of the verb, བཞིན་པ ; or either of the auxiliaries, འཕྲུག, ལྗང, preceded by any of the particles, ཅིན་, མིན་, ཅིན་, འིན་ or ཡིན་, (agreeably to the final letter of the root ;) as, ཐེང་བཞིན་པ or ཐེང་ཅིན་འཕྲུག, ཐེང་ཅིན་ལྗང, is doing ; འཕྲོ་བཞིན་པ or འཕྲོའིན་འཕྲུག, འཕྲོའིན་ (or འཕྲོ་ཡིན) ལྗང་ 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 ལ to the root of the indicative present ; as, from བསྐྱེད, he commands ; བསྐྱེད་ལ, commanded. Some drop the འ prefix only ; others drop the འ prefix, and assume a ལ affix ; as, from འགྲུའོ, he becomes, ལྗང, is become, grown ; from འབྲི, he writes, ལྗིས, wrote, written. In other cases the past tense is formed irregularly. It assumes frequently one of the particles, རྫོག, ལྗང, ཡིན, ཚིན, ལོད་ཀ

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

वेदं-उड्ग-य, was coming ; वेदन्-उड्ग-य, had come. But, as an historical imperfect, and pluperfect, they are commonly expressed thus : the imperfect by the participle perfect in य ; as, वृष्य-य, he said ; and the pluperfect, by adding to the former यीत्-य ; as, वृष्य-य-यीत्-य or वृष्य-यीत्-य, he had said.

§ 133. The indicative future is formed regularly, in many verbs, from the infinitive, by adding उद्गुः ; as, वेदं-यत्-उद्गुः, will or shall do : (sometimes the infinitive sign is dropped ; as, वेदं-उद्गुः.) The participle futures in च्, यत्-च्-य or यत्-च्-य, are formed, in many verbs, especially neuters, from the root of the indicative present ; as उच्चं-च्, उच्चं-यत्-च्-य, 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 उड्ग, do sit ; वेद, 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 च्, to eat, (or he eats,) च्, do eat ; from च्, he cures ; च्, do cure from च्च, he thinks ; च्च, do think, consider ; sometimes च्, also is affixed ; as, from च्, he says, speaks ; च्च-च-च्, say, do speak.

§ 135. The subjunctive present (or hortative or precativè mood,) is formed regularly from the imperative, by adding any of the particles, डीच्, डीच्, डीच् ; as in च्च-डीच्, let him read, he may read ; वेदं-डीच्, let him go, he may go ; च्च-डीच्, let him consider, he may consider ; or from the infinitive, by adding च्चुः-डीच्, च्च or च्च-डीच्, signifying let, may ; as, च्च-यत्-च्चुः-डीच्, (also च्च-चुः-डीच्,) may (he) know or be acquainted with it ; वेदं-यत्-च्चुः or च्च-डीच्, may it come or happen.

§ 136. The conditional forms of the conjunctive mood are formed by adding च् (na) to the roots of the indicative present and preterite : as, वेदं-च्, if you would do, and च्च-च्, if you may have done. The conjunctive future may be expressed by the past tense, with the future sign उद्गुः ; as, वृष्य-यत्-उद्गुः, shall have done ; च्च-यत्-उद्गुः, shall have read over or perused.

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

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

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

§ 139. No. 1.

<i>Indicat. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
འཇལ	བཇལ་རྩིན	བཇལ	ཇལ,	<i>v. a.</i> to spin, &c.
འཇུང	བཇུང་རྩིན	བཇུང	ཇུང,	<i>v. a.</i> to carry, to respect, &c.
འཇུག,	བཇུགས,	བཇུག	ཇུག	<i>v. a.</i> to bind, tie.
འཇིང	བཇིང	བཇི	ཇིང,	<i>v. a.</i> to conduct, lead.
འཇུང	བཇུང	བཇུ	ཇུང,	<i>v. a.</i> to wash.

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

§ 140. No. 2.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
འཇུགས	བཇུག	དཇུག	ཇུག,	<i>v. a.</i> to draw down, call, summon.
འཇུམ	བཇུམ	དཇུམ	ཇུམ,	<i>v. a.</i> to destroy, kill, murder, slay.
འཇེགས	བཇེག	དཇེག	ཇེག,	<i>v. a.</i> to hinder, prohibit.
འཇེངས	བཇེང	དཇེང	ཇེང,	<i>v. a.</i> to fill, replenish.
འཇེབས	བཇེབ	དཇེབ	ཇེབ,	<i>v. a.</i> to cover, overspread.
འཇེལ	བཇེལ	དཇེལ	ཇེལ,	<i>v. a.</i> to load.
འཇེམ	བཇེམ	དཇེམ	ཇེམ,	<i>v. a.</i> to split, cleave.
འཇོང	བཇོང	དཇོང	ཇོང,	<i>v. a.</i> to build, construct.

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>imperat.</i>	<i>signification.</i>
ଠ଼େଠ	ଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to scatter, sprinkle.
ଠଠଠ	ଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to unfold, explain.

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

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>imperat.</i>	<i>signification.</i>
ଠଠଠ	ଠଠଠଠ	ଠଠଠ	ଠଠଠ or ଠଠଠ,	<i>v. a.</i> to travel through or over; to go or pass up and down.
ଠଠଠ	ଠଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to keep, hold, wear.
ଠଠଠ	ଠଠଠଠଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to explain, tell.
ଠଠଠ	ଠଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to conceal, hide.
ଠଠଠ	ଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to prepare, make ready.
ଠଠଠଠ	ଠଠଠଠଠ	ଠଠଠଠ	ଠଠଠ,	<i>v. a.</i> to bind, tie, fasten.
ଠଠଠଠ	ଠଠଠଠଠ	ଠଠଠଠ	ଠଠଠ,	<i>v. a.</i> to mount, ascend.
ଠଠ	ଠଠଠଠ	ଠଠ	ଠଠଠ,	<i>v. a.</i> to fetch up water, to irrigate, water.
ଠଠ	ଠଠଠଠ	ଠଠ	ଠଠଠ,	<i>v. a.</i> to promise, assure.
ଠଠଠ	ଠଠଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to split, cleave; to confess, &c.
ଠଠ	ଠଠଠଠ	ଠଠ	ଠଠଠ,	<i>v. a.</i> to prepare, make ready.

§ 142. No. 4.

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>imperat.</i>	<i>signification.</i>
ଠଠଠ	ଠଠଠ	ଠଠଠ	ଠଠଠଠ,	<i>v. a.</i> to weigh, ponder, &c.
ଠଠଠ	ଠଠଠ	ଠଠଠଠ	ଠଠଠ,	<i>v. a.</i> to destroy, &c.
ଠଠଠ	ଠଠଠଠଠ	ଠଠଠ	ଠଠଠ,	<i>v. a.</i> to suck, draw out, &c.

<i>Ind. pres.</i>	<i>prel.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to depose, divest.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to digest, concoct.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to put, make, cause.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to subdue, make tame.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to express, milk.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to put, place, lay down.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to subdue, conquer, overcome, &c.

§ 143. No. 5.

ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to grind ; weave.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to let fall in drops.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to drink, to drink up.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to cut to small pieces.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to scatter, diffuse.

§ 144. No. 6.

ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to spread on the ground.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to subdue, break.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to lift up.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to cast, throw, &c.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to tie, bind.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to utter, eject, &c.

§ 145. No. 7.

ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to separate.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to make less, subtract.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to take by force.

§ 146. No. 8.

ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	} <i>v. a.</i> to bore, to pierce.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to put off.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to vault, overarch.
ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	ଠାଁଠାଁ	<i>v. a.</i> to offer, present, give.

Qཤམལ	མལ	དམལ	ཤོལ,	v. a. to make descend, to let down.
Qུང	ུང་	དུང	ུང་,	v. a. to draw or pull out.
Qཤེད	ཤེ	དཤེ	ཤེ,	v. a. to separate, divide, open.

§ 147. No. 9.

Qཚྲ	པཚྲམ	པཚྲ	ཚྲ	v. a. to sift, strain.
Qཚྲལ	པལཔལ	པལལ	ཚྲལ or ཤོལ,	v. a. to repay, give an equivalent for.
Qཚྲཱ	པཚྲཱ	པཚྲཱ	ཚྲཱ,	v. a. to express, squeeze.
Qཚྲེ	པཚྲེ	པཚྲེ or པཚྲེལ,	ཚྲེལ,	v. a. to hurt, to do harm to.
Qཚྲེད	པཚྲེད	པཚྲེ	ཚྲེལ,	v. a. to boil, dress ; dye, tinge.
Qཚྲེམ	པཚྲེམ	པཚྲེམ	ཚྲེམ,	v. a. to sew, stitch.
Qཚྲོ	པལོལ	པལོ	ལོལ	v. a. to feed, keep, nourish ; to keep alive.
Qཚྲོལ	པཚྲོལམ	པཚྲོལ	ཚྲོལ,	v. a. to cut, hew, engrave ; to prick, goad.
Qཚྲོང་	པཚྲོངམ	པཚྲོང་	ཚྲོང་,	v. a. to sell.
Qཚྲོད v. Qཚྲོད,	པཚྲོལ	པཚྲོ	ཚྲོལ,	v. a. to boil, dress ; dye, tinge.
Qཚྲོལ	པཚྲོལ་རྩེན	པཚྲོལ	ཚྲོལ,	v. a. to seek, search after.

§ 148. No. 10.

Qལྲེན	པལྲུང་	པལྲུང	ལྲུང་,	v. a. to take, seize.
Qལྲེན	པལྲེན	པལྲུན	ལྲེན,	v. a. to fit, or set, fix, plant.
Qལྲེད	པལྲེད	པལྲུད	ལྲུད,	v. a. to convert, turn, make enter into.
Qལྲེམ	པལྲེམ	པལྲུམ	ལྲུམ,	v. a. to shut, close.
Qལྲཱེ	པལྲཱུ	པལྲཱུ	ལྲཱུ,	v. a. to shun, avoid.
Qལྲེལ	པལྲུལ	པལྲུལ	ལྲུལ,	v. n. to creep in.
Qལྲེད	པལྲེད	པལྲེད	ལྲེད,	v. a. to hold, keep, receive.
Qལྲེམ	པལྲེམ	པལྲེམ	ལྲེམ,	v. n. to blush, to be ashamed for.

§ 149. *Observations on the five prefixes (ལ་ ད་ པ་ མ་ ལ་)*

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

§ 150. Use of the prefix क :

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

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
कृति	कृतिम्	कृति-यत्-०-कृत्	कृति-य, कृत्, to make water.	
कथं	कथं	कथं-यत्-०-कृत्	कथं-य, कृत्, to cover.	
कथय	कथय	कथय-यत्-०-कृत्	कथय-य, कृत्, to command, say.	
कथय	कथय-ञ्च	कथय-यत्-०-कृत्	कथय-यत्-०-कृत्, } <i>v. n.</i> to dwell, be.	

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

कच्छ	कच्छ	कच्छ	कच्छ or कच्छ, <i>v. a.</i> to cut, to cut off.
कच्छ	कच्छ <i>v.</i> कच्छ	कच्छ	कच्छ, <i>v. a.</i> to give.
कच्छ	कच्छ	कच्छ	कच्छ, <i>v. a.</i> to commit to, to entrust.
कच्छ	कच्छ	कच्छ	कच्छ or कच्छ, to kill, slay, murder.
कच्छ	कच्छ	कच्छ	कच्छ, 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 क :

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

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
कथं	कथं	कथं	कथं, <i>v. a.</i> to measure, weigh, ponder.	
कथं	कथं-ञ्च	कथं	कथं, <i>v. a.</i> to dictate, tell what to write.	
कथं	कथं	कथं	कथं, <i>v. a.</i> to hang, to hang down.	
कथं	कथं-ञ्च	कथं	कथं, <i>v. a.</i> to try, prove, judge, examine.	

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

कथं	कथं	कथं	कथं, <i>v. a.</i> to trouble, stir up.
कथं	कथं-ञ्च	कथं	कथं, <i>v. a.</i> to make a noise with a musical instrument to play on.

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

§ 152. Use of the prefix *བ*:

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

བཤོད	བཤོས	བཤོ	བཤོས་ཤིག, v. a. to divide, to give in share.
བཏིད	བཏིས	བཏི	ཏིས, v. a. to do, make.
བཟུད	བཟུས	བཟུ	ཟུས, v. a. to cleanse (rice, &c.) by beating.

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

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

མཚོ	མཚོས	མཚོ་བཟང་འགྲུམ, v. n. to go, repair to.
མཐོད	མཐོད་ཟླ	མཐོད་བཟང་འགྲུམ, v. a. to see, to look on.

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

§ 154. Use of the prefix *འ*:

Of the five prefixes, this is the one most extensively employed with the verbs.

It is retained in some verbs in all the three tenses, as :

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>signification.</i>
འཇིག	འཇིགས	འཇིག་པར་འགྲུམ,	v. n. to stick to or together.
འཇུག	འཇུགས	འཇུག་པར་འགྲུམ,	v. n. to be troubled or stirred up.
འགག	འགགས	འགག་པར་འགྲུམ,	v. n. to stop, stay, still.
འཐུང་	འཐུངས	འཐུང་བཟང་འགྲུམ,	v. a. to drink.
འདུ	འདུས	འདུ་བཟང་འགྲུམ,	v. n. to pass, go away, die.
འཇུ	འཇུས	འཇུ་བཟང་འགྲུམ,	v. n. to assemble, gather together.

It is dropped very frequently in the preterite, as:

འཇོམ	ཇོམ	འཇོམ་བཟང་འགྲུམ,	v. a. to carry.
འཇིད	ཇིད	འཇིད་པར་འགྲུམ,	v. a. to lead, conduct.
འགས	གས	འགས་པར་འགྲུམ,	v. n. to be split or cleft.
འགྲུ	གྲུ	འགྲུ་བཟང་འགྲུམ,	v. n. to become, grow, change, turn.
འཇོད	ཇོད	འཇོད་པར་འགྲུམ,	v. n. to be spent entirely.

The Q 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 :

	<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>signification.</i>
from	འཇུམ	ཇུམས	འཇུམ་པར་འགྱུར།,	<i>v. n.</i> to shrink, contract himself.
	སྐྱུམ	སྐྱུམས	སྐྱུམ,	<i>v. a.</i> to contract.
from	འཇོད	འཇོད་རྒྱུན	འཇོད་པར་འགྱུར།,	<i>v. n.</i> to settle, sit.
	འགོད	འགོད	དགོད,	<i>v. a.</i> to fix, set, build, frame,
from	འཇོར	འཇོར་རྒྱུན	འཇོར་པར་འགྱུར།,	<i>v. n.</i> to turn, go, walk round about.
	སྐྱོར	སྐྱོར་རྒྱུན	སྐྱོར།,	<i>v. a.</i> to turn round ; encircle, surround, circumambulate.
from	འགས	གས	འགས་པར་འགྱུར།,	<i>v. n.</i> to be split or cleft.
	འགོས	འགས	དགས,	<i>v. a.</i> to split, cleave.
from	འགཙ	འགཙས	འགཙ་པར་འགྱུར།,	<i>v. n.</i> to stop, be hindered.
	འགོགས	འགཙ	དགཙ,	<i>v. a.</i> to hinder, prohibit.
from	འགམ	གམ*	འགམ་པར་འགྱུར།,	<i>v. n.</i> to die, perish, be extinguished.
	འགམ་པར་འཇེད	འགམ	དགམ,	<i>v. a.</i> to destroy, kill, extinguish.
from	འགྲལ	འགྲལ་རྒྱུན	འགྲལ་པར་འགྱུར།,	<i>v. n.</i> to shake, quake, to agitated.
	གྲལ	འགྲལ་རྒྱུན	འགྲལ།,	<i>v. a.</i> to move, agitate, shake.
from	འགྲུར	འགྲུར་རྒྱུན	འགྲུར་པར་འགྱུར།,	<i>v. n.</i> to become, change, turn.
	གྲུར	འགྲུར་རྒྱུན	འགྲུར།,	<i>v. a.</i> to change, turn, translate.
from	འགྲེ	འགྲེས	འགྲེ་པར་འགྱུར།,	<i>v. n.</i> to go asunder, be diffused.
	འགྲེད	འགྲེས	འགྲེ།,	<i>v. a.</i> to scatter, disperse, diffuse, distribute.
from	འགྲེལ	འགྲེལ་རྒྱུན	འགྲེལ་པར་འགྱུར།,	<i>v. n.</i> to be turned upside down.
	འགྲེལ	འགྲེལ་རྒྱུན	འགྲེལ།,	<i>v. a.</i> to turn upside down.
from	འགྲིག	འགྲིག་རྒྱུན	འགྲིག་པར་འགྱུར།,	<i>v. n.</i> to congrue, agree, be coherent.
	འགྲིག	འགྲིགས	འགྲིག།,	<i>v. a.</i> to adjust, make agree, compose.
from	འགྲིབ	འགྲིབ	འགྲིབ་པར་འགྱུར།,	<i>v. n.</i> to be offuscated, to grow less.
	འགྲིབ	འགྲིབས	འགྲིབ།,	<i>v. a.</i> to offuscate, darken.

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

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>signification.</i>
from <i>ରୂପ</i>	<i>ରୂପ</i>	<i>ରୂପିତଂ</i> ଓ <i>ରୂପିତ</i> ,	<i>v. n.</i> to roll down, to shrink.
<i>ରୂପ</i>	<i>ସଂରୂପିତ</i>	<i>ସଂରୂପିତ</i> ,	<i>v. a.</i> to roll, wrap up.
from <i>ସଂସ୍ତୁତ</i>	<i>ସଂସ୍ତୁତ</i>	<i>ସଂସ୍ତୁତଂ</i> ଓ <i>ସଂସ୍ତୁତ</i> ,	<i>v. n.</i> to be ready, be accomplished.
<i>ସଂସ୍ତୁତ</i>	<i>ସଂସ୍ତୁତ</i>	<i>ସଂସ୍ତୁତ</i> ,	<i>v. a.</i> to make ready, accomplish.
from <i>ଉଠିବ</i>	<i>ଉଠିବ</i>	<i>ଉଠିବଂ</i> ଓ <i>ଉଠିବ</i> ,	<i>v. n.</i> to arise, stand up.
<i>ଉଠିବ</i>	<i>ଉଠିବ</i>	<i>ଉଠିବ</i> ,	<i>v. a.</i> to raise, erect.
from <i>ଢଳିବ</i>	<i>ଢଳିବ</i>	<i>ଢଳିବଂ</i> ଓ <i>ଢଳିବ</i> ,	<i>v. n.</i> to be loosened, untied.
<i>ଢଳିବ</i> or <i>ଢଳିବ</i>	<i>ଢଳିବ</i>	<i>ଢଳିବ</i> ,	<i>v. a.</i> to loosen, untie; explain; deliver, save.
<i>ଢଳିବ</i>	<i>ଢଳିବିତ</i>	<i>ଢଳିବିତ</i> ,	
from <i>ଭଙ୍ଗ</i>	<i>ଭଙ୍ଗ</i>	<i>ଭଙ୍ଗିତଂ</i> ଓ <i>ଭଙ୍ଗିତ</i> ,	<i>v. n.</i> to break.
<i>ଭଙ୍ଗିତ</i>	<i>ଭଙ୍ଗିତ</i>	<i>ଭଙ୍ଗିତ</i> ,	<i>v. a.</i> to break.
from <i>କଟ</i>	<i>କଟ</i>	<i>କଟିତଂ</i> ଓ <i>କଟିତ</i> ,	<i>v. n.</i> to be rent, dissolved.
<i>କଟିତ</i>	<i>କଟିତ</i>	<i>କଟିତ</i> ,	<i>v. a.</i> to cut off, divide.
from <i>ଉତ୍ତର</i>	<i>ଉତ୍ତର</i>	<i>ଉତ୍ତରଂ</i> ଓ <i>ଉତ୍ତର</i> ,	<i>v. n.</i> to issue, be uttered.
<i>ଉତ୍ତର</i>	<i>ଉତ୍ତର</i>	<i>ଉତ୍ତର</i> ,	<i>v. a.</i> to utter, eject.
from <i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହଂ</i> ଓ <i>ସଂଗ୍ରହ</i> ,	<i>v. n.</i> to assemble, gather together.
<i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହ</i> ,	<i>v. a.</i> to collect, gather together, amass.
from <i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହଂ</i> ଓ <i>ସଂଗ୍ରହ</i> ,	<i>v. n.</i> to agree with, be in concord.
<i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହ</i>	<i>ସଂଗ୍ରହ</i> ,	<i>v. a.</i> to make agree, reconcile.
from <i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମଂ</i> ଓ <i>ସଂକ୍ରମ</i> ,	<i>v. n.</i> to increase, be augmented.
<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i> ,	<i>v. a.</i> to augment, &c.
from <i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମଂ</i> ଓ <i>ସଂକ୍ରମ</i> ,	<i>v. n.</i> to shift, change, transmigrate.
<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i> ,	<i>v. a.</i> to shift, change.
from <i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମଂ</i> ଓ <i>ସଂକ୍ରମ</i> ,	<i>v. n.</i> to withdraw from, be separated.
<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i> ,	<i>v. a.</i> to separate.
from <i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମଂ</i> ଓ <i>ସଂକ୍ରମ</i> ,	<i>v. n.</i> to grow less.
<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i> ,	<i>v. a.</i> to make less, subtract.
from <i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମଂ</i> ଓ <i>ସଂକ୍ରମ</i> ,	<i>v. n.</i> to descend, fall, flow.
<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i>	<i>ସଂକ୍ରମ</i> ,	<i>v. a.</i> to make descend, let down.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>signification.</i>
from འབྱུང་	བྱུང	འབྱུང་པར་འབྱུང།	<i>v. n.</i> to come forth, to be produced ; be, become.
	ལྷུང	ལྷུང།	<i>v. a.</i> to draw, pull out, &c.
from འཇོ	ཇོ	འཇོ་པར་འབྱུང།	<i>v. n.</i> to open, be divided, separated.
	ཇེ	དཇེ།	<i>v. a.</i> to open, separate, analyse.
from འཇོག	གགལ	འཇོག་པར་འབྱུང།	<i>v. n.</i> to drop, fall in drops.
	གཇོག་པ	གཇོག་པ་འབྱུང།	<i>v. a.</i> to strain, let fall in drops.
from རྱུ	ལྷུ	རྱུ་པར་འབྱུང།	<i>v. n.</i> to be born, or produced.
	བལྷེད་རྒྱུ	བལྷེད།	<i>v. a.</i> to generate, produce.
from རྩལ	རྩལ་རྒྱུ	རྩལ་པར་འབྱུང།	<i>v. n.</i> to set, sink.
	བལྷུལ	བལྷུལ།	<i>v. a.</i> to abolish, destroy.

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

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

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

§ 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*, བརྒྱུགས་སོ *bzhugs-so*, མཚིག་སོ *mchhis-so*, ལགས་སོ *lags-so*, མངའ་འོ or མངའོ *mñaho*, གདའོ *gdaho*, མད་དོ *mad-do*, མོད་དོ *mod-do*, འཚོ་ལོ *htshal-lo*, གནས་སོ *gnas-so*, ལྷ་ང་ངོ *snang-go*, བཞིན་པོ *bzhin-paho*.

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

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

ཚོ་ཚེན་པོ་ཡིན, he is great; དེ་ལྟར་ཡིན་ནོ, it is so; འདི་ནང་ན་ཅི་ཡོད, what is in this? ང་ཡོད་དོ, I am, I do exist; ལྷ་འདུག, who is there? མང་པོ་འདུག་གོ, there are many; རྒྱ་པོ་ག་ག་བརྒྱུགས, where is the king? རང་བབ་ང་ག་བརྒྱུགས་སོ, he is in the palace; འདི་ན་རྩ་མཚིག, how many are here? བརྒྱ་ཅུ་མ་མཚིག་སོ, there are about one hundred; ང་ནི་གདོ་ལ་པའི་རྒྱུས་ལགས་སོ, I am of a low caste; དེ་ལྟར་ལགས, it is so; རྩོད་ལ་ནད་མི་མངའ, there is no disease to thee, (or thou art exempt from, disease.) ལངས་རྒྱས་ལ་ཡོན་ཏན་མཚོག་མངའ་འོ, Buddha has (there is to him) the chief perfection, དེ་ན་ཅི་གདའ, what is there? མད་དོ, it is true, it is so; དེ་ལྟར་མོད, it is even so; ལྱ་འཚོ་ལོ, I am begging, I do beg, (entreat;) མི་གསལ་སོ, there is not; རོ་གྲོ་ག་མིན་ལྷང, he is reading; རྩོད་ཐུ་བཞིན་པ, thou speaking, when thou art speaking.

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

INDICATIVE PRESENT.

	<i>Singular.</i>		<i>Plural.</i>
1 Person.	ང་ཡིན, I am.		ང་རྣམས་ཡིན, we are.
2 Ditto.	ཞོད་ཡིན, thou art.		ཞོད་རྣམས་ཡིན, ye are.
3 Ditto.	ཚོ་ཡིན, he, she, is.		ཚོ་རྣམས་ཡིན, they are.

IMPERFECT.

	<i>Singular.</i>		<i>Plural.</i>
1	ང་འདུག་པ, I was.		ང་རྣམས་འདུག་པ, we were.
2	ཞོད་འདུག་པ, thou wast.		ཞོད་རྣམས་འདུག་པ, ye were.
3	ཚོ་འདུག་པ, he was.		ཚོ་རྣམས་འདུག་པ, they were.

PERFECT TENSE.

Singular.

Plural.

- | | |
|--|----------------------------------|
| 1. ང་ཡོད་པ་ཡིན, vulg. <i>na yot pin</i> , I have been. | ང་ཚག་ཡོད་པ་ཡིན, we have been. |
| 2. རྩོད་ཡོད་པ་ཡིན, | རྩོད་ཚག་ཡོད་པ་ཡིན, ye have been. |
| 3. རེ་ཡོད་པ་ཡིན, | རེ་ཚག་ཡོད་པ་ཡིན, they have been. |

PLUPERFECT TENSE.

Singular.

Plural.

- | | |
|--|-----------------------------------|
| 1. ང་ཡོད་པ་ཡིན་པའོང་ཡོད་འཁྲུག་པ, I had been. | ང་ཚག་ཡོད་པ་ཡིན་པ, we had been. |
| 2. རྩོད་ཡོད་པ་ཡིན་པ, | རྩོད་ཚག་ཡོད་པ་ཡིན་པ, ye had been. |
| 3. རེ་ཡོད་པ་ཡིན་པ, | རེ་ཚག་ཡོད་པ་ཡིན་པ. they had been. |

FIRST FUTURE.

Singular.

Plural.

- | | |
|---|--|
| 1. ང་འགྱུར་འོ་འང་འགྱུར་བར་འགྱུར་འོ, I shall or will be. | ང་ཚག་འགྱུར་འོ, we shall or will be. |
| 2. རྩོད་འགྱུར་འོ, thou shalt or wilt be. | རྩོད་ཚག་འགྱུར་འོ, ye shall or will be. |
| 3. རེ་འགྱུར་འོ, he shall or will be. | རེ་ཚག་འགྱུར་འོ, they shall or will be. |

SECOND FUTURE.

Singular.

Plural.

- | | |
|--|--|
| 1. ང་ཡིན་པར་འགྱུར་འོ, I shall have been. | ང་ཚག་ཡིན་པར་འགྱུར་འོ, we shall have been. |
| 2. རྩོད་ཡིན་པར་འགྱུར་འོ, thou shalt have been. | རྩོད་ཚག་ཡིན་པར་འགྱུར་འོ, ye shall have been. |
| 3. རེ་ཡིན་པར་འགྱུར་འོ, he shall have been. | རེ་ཚག་ཡིན་པར་འགྱུར་འོ, they shall have been. |

IMPERATIVE MOOD.

Singular.

Plural.

- | | |
|----------------------------------|------------------------------|
| 1. ང་གྱུར་ཅིག, let me be. | ང་ཚག་གྱུར་ཅིག, let us be. |
| 2. རྩོད་གྱུར་ཅིག, be thou. | རྩོད་ཚག་གྱུར་ཅིག, be ye. |
| 3. རེ་གྱུར་ཅིག, let him, her be. | རེ་ཚག་གྱུར་ཅིག, let them be. |

POTENTIAL MOOD.

PRESENT TENSE.

Singular.

Plural.

- | | |
|--|--|
| 1. ང་ཡིན་པར་རྟལ་ལོ, I may or can be. | ང་ཚག་ཡིན་པར་རྟལ་ལོ, we may or can be. |
| 2. རྩོད་ཡིན་པར་རྟལ་ལོ, thou mayst or canst be. | རྩོད་ཚག་ཡིན་པར་རྟལ་ལོ, ye may or can be. |
| 3. རེ་ཡིན་པར་རྟལ་ལོ, he may or can be. | རེ་ཚག་ཡིན་པར་རྟལ་ལོ, they may or can be. |
- Also, ང་ཡིན་ཆོག, &c. &c. Or ང་ཇོ་ཤོག་ལོ, &c. &c.

PRECATIVE MOOD.

Singular.

Plural.

- 1. ད་ཡིན་པར་ཤོག, or ད་འགྲུའ་བར་ཤོག, I may be or become. ད་ཚག་ཡིན་པར་ཤོག or འགྲུའ་བར་ཤོག, may we be or become.
- 2. རྒྱལ་ཡིན་པར་ཤོག, thou mayst be or become. རྒྱལ་ཚག་ཡིན་པར་ཤོག, ye may be or become.
- 3. རྩོམ་ཡིན་པར་ཤོག, he may be or become. རྩོམ་ཚག་ཡིན་པར་ཤོག, they may be or become.

CONDITIONAL.

Singular.

Plural.

- 1. ད་ཡིན་ན, should or would I be, or if I were. ད་ཚག་ཡིན་ན, should or would we be, or if we were.
- 2. རྒྱལ་ཡིན་ན, shouldest or wouldst thou be, or if thou wert. རྒྱལ་ཚག་ཡིན་ན, should or would ye be, or if ye were.
- 3. རྩོམ་ཡིན་ན, should or would he be, or if he were. རྩོམ་ཚག་ཡིན་ན, should or would they be, or if they were.

CONDITIONAL PERFECT TENSE.

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

CONDITIONAL PLUPERFECT TENSE

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

SUBJUNCTIVE MOOD.

Singular.

Plural.

- མཁའ་རྟེ་ད་ཡིན, if I am (or be). མཁའ་རྟེ་ད་ཚག་ཡིན, if we are or be.
- མཁའ་རྟེ་རྒྱལ་ཡིན, if thou be. མཁའ་རྟེ་རྒྱལ་ཚག་ཡིན, if ye be.
- མཁའ་རྟེ་རྩོམ་ཡིན, if he be. མཁའ་རྟེ་རྩོམ་ཚག་ཡིན, if they be.

IMPERFECT TENSE.

མཁའ་རྟེ་ད་ཡིན་ན, if I were, and so on.

PERFECT TENSE.

མཁའ་རྟེ་ད་མེད་པ་ཡིན་ན, if I have been, &c. &c.

PLUPERFECT.

མཁའ་རྟེ་ད་མེད་པ་ཡིན་པ་ན, if I had been, &c.

FIRST FUTURE.

མཁའ་རྟེ་ད་འགྲུའ་འཇོག་པར་ཤོག or འགྲུའ་བར་འགྲུའ་འཇོག་པར་ཤོག, if I shall be, or shall become.

SECOND FUTURE.

མཁའ་ཉེ་ང་ཡིན་པར་འགྱུར་ན། if I should be or become.

INFINITIVE.

Present, ཡིན་པར།, to be.

Perf. ཡོད་པ་ཡིན་པར།, to have been.

PARTICIPLES.

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

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

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

INDICAT. PRES.

Singular.

Plural.

1. ང་ལ་ཡོད།, (to me is,) I have.

ང་ཚམས་ལ་ཡོད།, (to us is,) we have, &c.

2. རྩོད་ལ་ཡོད།, thou hast.

རྩོད་ཚམས་ལ་ཡོད།, ye have.

3. རེ་ལ་ཡོད།, he has.

རེ་ཚམས་ལ་ཡོད།, they have.

Imperfect. ང་ལ་ཡོད་པ་ལྷན་པ་ལ་འགྱུར་པ།, I had, and so on, with all persons, in both numbers.

Perfect tense. ང་ལ་ཡོད་པ་ཡིན་པ།, I have had, &c.

Pluperfect tense. ང་ལ་ཡོད་པ་ཡིན་པ་ལྷན་པ་ལ་འགྱུར་པ།, I had had, &c.

Future. ང་ལ་ཡོད་པར་འགྱུར་བ་ལྷན་པ་ལ་འགྱུར་བ།, I shall have (or there will be to me).

Imperat. ང་ལ་ཡོད་ཅིང་འགྱུར་བ་ལྷན་པ་ལ་འགྱུར་བ།, let me have.

Potential. ང་ལ་ཡོད་ཅོང་ཞིང་།
Pres. or ང་ལ་ཡོད་ཅོང་བ།, } I may or can have.

Imperf. ང་ལ་ཡོད་ཅོང་འགྱུར་བ་ལྷན་པ་ལ་འགྱུར་བ།, should (or could) I have.

Perfect. ང་ལ་ཡོད་པར་འགྱུར་བ།, I may or can have had.

Pluperf. ང་ལ་ཡོད་པར་འགྱུར་བ་ལྷན་པ་ལ་འགྱུར་བ།, I should (might or could) have had.

SUBJUNCTIVE MOOD.

Present. མཁའ་ཉེ་ང་ལ་ཡོད།, if I have, and so on.

Imperfect. མཁའ་ཉེ་ང་ལ་ཡོད་ཅོང་།, if I had, or should I have, &c.

Perfect. མཁའ་ཉེ་ང་ལ་ཡོད་ཅོང་འགྱུར་བ།, if I have had, or should I have had.

Pluperfect. མཁའ་ཉེ་ང་ལ་ཡོད་པར་འགྱུར་བ་ལྷན་པ་ལ་འགྱུར་བ།, if I had had.

Future. མཁའ་ཉེ་ང་ལ་ཡོད་པར་འགྱུར་བ་ལྷན་པ་ལ་འགྱུར་བ།, if I shall have, or should I have here-
after, &c.

INFINITIVE.

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

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

PARTICIPLES.

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

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

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

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

Observations :

By the aid of these two substantive verbs (and their equivalents : འདུག, བརྒྱལ་བ, མཚིས, ལགས, མངའ, མདའ, མད, མོད, འཚོལ, མགས, ལུང, བཞེས་པ ; see § 156) as also by that of the two auxiliary verbs ཐུད and འགྲུམ, 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, ད་འགྲོ་བ, འགྲོའོ or འགྲོ.

Imperfect. I was going, ད་འགྲོ་འགྲུག་པ.

Perf. p. part. I went, (gone,) ད་སོང་ཅ.

Pluperf. I was gone, (or I had went,) ད་སོང་འགྲུག་པ.

Future. I shall go, ད་འགྲོ་ཐུ or འགྲོ་རྒྱུ or ད་འགྲོ་བཟུ་འགྲུམ་ཏོ.

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

Cond. past. If I have gone, ད་སོང་ན.

Cond. fut. If I shall have gone, ད་སོང་བཟུ་འགྲུམ་ན.

Infinitive. To go, འགྲོ་བཟུ.

Infinit. future. } For going, to go, འགྲོམ or འགྲོ་ཏ.

Supine or Ger. }

PARTICIPLES.

Present. Going, འགྲོ་བ.

Pret. Gone, སོང་བ.

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

Pluperfect. Having gone, སོང་ཞིང་ or སོང་མཁུ་སོང་བཤམ also ; སོང་ཕྱི, སོང་མེས, སོང་ལ.

Future. About to go, to be gone, འགོ་ཕྱི, འགོ་རྒྱུ, འགོ་བཤམ་ཅེ་བ.

The reason of the Tibetan verbs being invariable with respect to person and number, is, that properly they are participles ; as, རྒྱུད, doing or making ; རྒྱུས, done ; ཅེ་བ or ཅེ་བཤམ, 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 མིག, འདྲམ, &c. &c. ; as, མཁ་པོ་མིག་པམ, to be black ; མིག་འདྲམ་པམ to be ripe.

§ 162. The inceptives are formed by འགྲམ and འགོ, to become, grow ; as, མཁ་པོ་འགྲམ་པམ or འགོ་བཤམ, to become, grow or turn black.

And the actives are formed by the inflection of རྒྱུད་པམ, to make ; as, མཁ་པོ་འགྲུད་པམ, to make black ; མིག་པམ་རྒྱུད་པམ, to make ripe.

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

§ 164. All such verbs as end in རྒྱུད་པོ, and have the instrumentive case before them, may be rendered in English, both in an active and passive sense ; as, ངས་ལྷོད་རྒྱུད་པམ་རྒྱུད་པོ, I beat thee, or thou art beaten by me ; but, with the nominative case, only in the passive voice ; as, ལྷོད་རྒྱུད་པམ་རྒྱུད, thou art beaten ; འཇིག་རྟེན་འཇིག་པམ་རྒྱུད, the world is destroyed ; འཇིག་རྟེན་འདི་ནི་རྒྱུད་པོ (or རྒྱུས) མེ་ལིས (མེས) དང་རྒྱུད་པོས འཇིག (or མཇིག) པམ་ཅེ་བཤམ, 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་པམ, (to put, cause, make,) in its several tenses ; as, འཇུག, for the *pres.* ; བཟུག, for the *pret.* ; མཇུག, for the *fut.* ; and རྒྱུག for the *imperative* ; as, འགྲིམ་འཇུག་པམ, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, འཇུག་པམ་འཇུག་པམ, (for འཇུག་པམ་འཇུག་པམ,) to cause to carry. Instead of འཇུག་པམ, the verb རྒྱུག་པམ, (*pret.* and *fut.* རྒྱུག་པམ,) is used for forming a causal verb, when speaking respectfully ; as, རྒྱུག་པམ་རྒྱུག་པམ, to cause to read, or to be instructed in reading.

Examples of the use of the instrumentive case ; རྒྱལ་པོས་གསུང་དོ-གསུངས་སོ-གསུང་བཤུ་
 རྒྱལ་པོ་གསུང་བཤུ་རྒྱལ་པོ་གསུང་བཤུ་གསུང་བཤུ་པམ་འབྱུང་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་ལེང་ཁྱིལ་བཞུགས, the king sits
 upon the throne ; རྩོད་བཞེངས་སེ, he has stood-up (he has lifted up himself) ; ད་མི་འགོ,
 I go not ; རྩོད་གཞིད་ལོག་འབྱུང, he sleeps.

- རྒྱལ་པོ་གྲུག་ཚིས་བསུང་བཤུ་བྱེད, the king is respected by all.
- — — — — རྩལ, the king has been respected.
- — — — — འབྱུང, the king will be respected.
- — — — — ར, the king must be respected.
- — — — — རྩོད་ཤིག, the king let him be respected.
- — — — — རྩོད་སྟོན, the king may he be respected.

§ 171. The two auxiliary verbs that most frequently occur are ; རྒྱུད་པམ, to do,
 make ; and འབྱུང་བཤུ, to become, grow, wax, change, turn. By the first are formed
 many active and passive verbs ; and by the second the neuters, actives and pas-
 sives. When speaking respectfully to or of superiors, instead of རྒྱུད་པམ, the verb
 མཁྱེད་པམ, and (if of one's self or of others before a great personage) བཞུགས་པམ 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 རྒྱུད་པམ, to do, make.

<i>Indicat. present,</i>	རྒྱུད་ or རྒྱུད་པོ,	he does, is doing, making.	
<i>Imperf.</i>	རྒྱུད་འབྱུང་བཤུ,	was doing, did.	
<i>Perf.</i>	མཁྱེད་པམ་ལེགས་པམ,	did, has done.	
<i>Comp. perf.</i>	མཁྱེད་པམ་ལེགས་པམ,	has done.	
<i>Pluperf.</i>	མཁྱེད་པམ་ལེགས་པམ་ལེགས་པམ,	had done.	
<i>Future,</i>	རྒྱུད་ or རྒྱུད་པམ་འབྱུང་བཤུ,	about to do ; will or shall do.	
<i>Imperative,</i>	རྩོད་པམ་ཤིག,	do, let him do.	
<i>Hortative,</i>	} རྩོད་པམ་ཤིག,	let him do, may he do it, may it be	
<i>Precative,</i>			} རྩོད་པམ་ཤིགས,
<i>Optative,</i>				} རྩོད་པམ་འབྱུང་བཤུ,
		done.	

CONDITIONALS.

<i>Pres. and Fut.</i>	ਭੇਦ'ਕ,	should he do, or if he would do.
<i>Pret.</i>	ਭਵ'ਕ,	should he have done.
<i>Future exact,</i>	ਭਵ'ਪੜ'ਕੁਭੁੜ'ਕ,	if he shall have done.
<i>Infinitive,</i>	ਭੇਦ'ਪੜ,	to do, make.
<i>Infin. fut,</i>	ਭੇਦ'ਤਾ ਭੜ for ਭ'ਤ or (ਭੇਦ'ਪੜ'ਭੁੜ ਭੇਦ'ਪੜ' ਚੱਕ'ਤਾ ਭ'ਸੜ'ਭੁੜ। ਭ'ਸੜ'	for doing, to do.
<i>Supine or gerund</i>			ਭੜ'ਤ)

PARTICIPLES.

<i>Present.</i>	ਭੇਦਾ ਭੇਦ'ਪ,	doing, making.
<i>Nouns of the agent,</i>	ਭੇਦ'ਮਠਕ and ਭੇਦ'ਪ,	com. (or m. et fem.) a doer, maker.
<i>Masculine,</i>	ਭੇਦ'ਪਾ ਭੇਦ'ਪ'ਪਾ ਭੇਦ'ਪ'ਧੋ ਭੇਦ'ਧੋ,	maker, doer, a maker, a doer.
<i>Femin.</i>	ਭੇਦ'ਮਾ ਭੇਦ'ਪ'ਮਾ ਭੇਦ'ਪ'ਧੋ ਭੇਦ'ਧੋ,	the maker, doer.
<i>Pret. & p. part.</i>	ਭਵ'ਪ,	done, made.
<i>Future,</i>	ਭ'ਸਾ or ਭ, ਭੇਦ'ਭੁ,	to be done; about to do, (faciendum) (facturus).
<i>Sub. Noun,</i>	ਭ'ਸ,	action, business.

PARTICIPIAL EXPRESSIONS.

<i>Present,</i>	ਭੇਦ'ਤਿਦ' । ਭੇਦ'ਦੇ,	when doing, at the time of doing.
<i>Pret.</i>	ਭਵ'ਠੇ ਭਵ'ਠਠ, ਭਵ'ਪਠ,	having done.
<i>Future,</i>	ਭ'ਠਿਦ' । ਭ'ਠੇ,	being about to do, being to be done.
<i>Part. pluperf.</i>	ਭਵ'ਠ,	after having done.

§ 173. THE VERB ਚੁੜ੍ਹ'ਸ, to become, &c.

<i>Indicat. pres.</i>	ਚੁੜ੍ਹ'ਸ or ਚੁੜ੍ਹ'ਸ'ੜ,	is becoming, changing, turning.
<i>Imperfect.</i>	ਚੁੜ੍ਹ'ਸ'ਚੁੜ੍ਹ'ਸ'ਪ,	was becoming or turning.
<i>Perf.</i>	ਚੁੜ੍ਹ'ਸ। ਚੁੜ੍ਹ'ਸ'ਪਾ ਚੁੜ੍ਹ'ਸ'ਠੇ। ਚੁੜ੍ਹ'ਸ'ਠਿਕ,	(he) became, has become, turned, changed.
<i>Comp. perf.</i>	ਚੁੜ੍ਹ'ਸ'ਠਿਕ,, &c.	has become.
<i>Pluperf.</i>	ਚੁੜ੍ਹ'ਸ'ਚੁੜ੍ਹ'ਸ'ਪ or ਚੁੜ੍ਹ'ਸ'ਠਿਕ'ਪ,	had become.
<i>Future,</i>	ਚੁੜ੍ਹ'ਸ'ਸ'ਚੁੜ੍ਹ'ਸ'ੜ,	shall or will become.
<i>Imperat.</i>	ਚੁੜ੍ਹ'ਸ। ਚੁੜ੍ਹ'ਸ'ਤਿਕ,	be, let him be, or become, turned.

<i>Hortative,</i>	} ལྟུ་རྩིག,	let him be, or become.	
<i>Precative,</i>		ལྟུ་བཤམ་ཤོག,	may he become, let him be changed, turned, &c.
<i>Optative.</i>		ལྟུ་བཤམ་ལྟུ་རྩིག,	

CONDITIONALS.

<i>Pres. & fut.</i>	ལྟུ་ན,	should he become, or if he would be.
<i>Pret.</i>	ལྟུ་ན,	should he have become.
<i>Fut. exact,</i>	ལྟུ་པམ་ལྟུ་ན,	if he shall have become.
<i>Infinitive,</i>	ལྟུ་བཤ,	to become, turn, &c.
<i>Infinit. fut.</i>	} ལྟུ་རྩ (or ལྟུ་བའི་ལྟུ་རྩ) ལྟུ་	for becoming, to become, turn,
<i>Ger. & Supine,</i>			བའི་རྩ་ན,	grow, &c.

PARTICIPLES.

<i>Present,</i>	ལྟུ་ or ལྟུ་བ,	becoming, growing, changing, turning.
<i>Nouns,</i>	ལྟུ་བ། ལྟུ་མཚན,	com. a becomer, &c.
<i>masculine,</i>	ལྟུ་བ། ལྟུ་བཤ། ལྟུ་བཤ།	
<i>fem.</i>	ལྟུ་ཤ། ལྟུ་མ། ལྟུ་བམ། ལྟུ་བམ། ལྟུ་མ།	a, or the, becomer, grower, turner, &c.
<i>Abs. Substantive,</i>	ལྟུ་བའི་ད,	change, turn, vicissitude.
<i>Part. pret.</i>	ལྟུ་པ།	grown, become, changed, turned.
<i>Part. fut.</i>	ལྟུ་པ། ལྟུ་པ།	about to become, &c. subject to change, turn, changeable.

PARTICIPIAL EXPRESSIONS.

<i>Present & fut.</i>	ལྟུ་དེ་ or ལྟུ་འདི་,	when, or at the time of becoming, changing, &c.
<i>Pret. & pluperf.</i>	ལྟུ་ཏེ་ or ལྟུ་ནས། ལྟུ་པས། ལྟུ་པ།,	having become, being turned, after having become, &c.

§ 174. The verb མཚན་པ (when used respectfully instead of ལྟེད་པ) has only one variation, the imperative and hortative being formed by མཚན་དེ་ ; the rest is supplied by the two auxiliary verbs ལྟེད་པ, and ལྟུ་བཤ.

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

§ 180. The participle future terminates in पु or पुः , *chá, chá-vá* (taken absolutely, or after a substantive), and पुर्वी or पुःपुर्वी , (taken conjunctively, or before a substantive;) as, पुःपुर्वी , *adj.* edible, *sub.* any thing to be eaten; meat, food; पुःपुर्वीः , flesh to be eaten; $\text{पुःपुर्वीःपुःपुर्वीः}$, to be read over, that must be read over; $\text{पुःपुर्वीःपुःपुर्वीःपुःपुर्वीः}$, 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:) यन् , क्या श्रीय , वीय , श्रीय , वीय or -यन् यन् श्रीय वीय श्रीय वीय and या . They are used like 'having -ed' or 'being -ed' in English (to join two or more members of a sentence); as, $\text{पुःपुर्वीःपुःपुर्वीःपुःपुर्वीःपुःपुर्वीः}$ $\text{पुःपुर्वीःपुःपुर्वीःपुःपुर्वीःपुःपुर्वीः}$, having spoken or said; $\text{पुःपुर्वीःपुःपुर्वीःपुःपुर्वीःपुःपुर्वीः}$, 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.

कम् , when?	शुक्लः ,	} continually, uninterruptedly, always, perpetually.
कदाऽप्य ,	अप्यशुक्लः ,	
कदाऽह्नि ,	ह्यशुक्लः ,	
कदाऽप्यह्नि ,	अप्यह्यशुक्लः ,	
कदाऽप्यह्नि ,	अप्यह्यशुक्लः ,	} never.
कदाऽप्यह्नि ,	अप्यह्यशुक्लः ,	
कदाऽप्यह्नि — कदाऽप्यह्नि ,	प्रथमम् , in the beginning, first.	
or कदाऽप्यह्नि — कदाऽप्यह्नि ,	मध्यम् , in the middle, secondly, afterwards.	
or कदाऽप्यह्नि — कदाऽप्यह्नि ,	अन्तम् , lastly, ultimately.	
or कदाऽप्यह्नि — कदाऽप्यह्नि ,	नवम् , newly, recently.	
पूर्वम् ,	अचानकम् , suddenly.	
पूर्वम् ,	इत्थम् , immediately, soon, readily.	
पूर्वम् ,	कदाचित् , once, at a certain time.	

རུས་རུས་ཕྱ, sometimes, now and then.

མཐུས་མཐུས་ཕྱ, occasionally.

འུ་ཞིག, for a while.

འུ་ཞིག—ཐུང་གྱིས, first—then.

དང་པོར, the first time, first.

གཉིས་པའི, the second time, secondly.

དེང་ or དིང་, }
དེང་རྗེ, } now, at this time.
དེང་རུས་, }

དེང་སང་, }
དིང་སང་, } now-a-days.

ད་རུང་, as yet, still.

ད་རུང་ཡང, now too.

ད་, }
ད་ལྟེ, } now, this very instant, or
ད་ལྟེ་ཉིད་རྩ, } time, this present.

དེ་རིང་, this day, to-day.

མདང་ or }
མདངས་, } yesterday.

ཁ་སང་, }
ཁ་སྐང་, } before yesterday, some days
ཁ་སང་, } ago, lately.
ཁ་སང་ལྷག་, }

སྐྱེན་མ་ལྷང, three days ago.

ཡང་སྐྱེན་ལྷག, four days ago.

ལྷང་སྐྱེན་ལྷག, five days ago.

སང་, }
ལྷོ་འུ་, } to-morrow.
vulg. }

གསང་ or }
གསངས་, } after to-morrow.

གསལ་, three days hence.

དམུས་, four days hence.

ལྔས་, five days hence.

ལྷག་དང་ལྷག, every day.

ལྷ་དང་ལྷ, every month.

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

ལོ་ཚལ་, every second year.

ད་ལོ་, this year.

མ་གྲིང་ or }
མ་གྲིང་, } last year.

ཞི་གིང་, two years ago, (in the third year ago.)

དང་གིང་, three years ago, &c.

ལྔ་གིང་, four years ago, &c.

མང་པའི, next year.

སང་པའི, two years hence.

ཡང་སང་ or }
དམ་པའི, } three years hence.

ལྷང་སང་ or }
ལྔ་པའི, } four years hence.

ཉིན་པའི, in the day time, by day.

ཉིན་མོ་ལ, by day.

མཚེན་མོ་ལ, by night.

ཉིན་མཚེན་རྩ, day and night.

ལྷོ་ལ, in the forenoon.

ལྷོ་ལྷོ་ལ, in the afternoon.

ལྷོ་མོ་ལ, }
མང་མོ་ལ, } in the morning, early.

ཉིན་དམང་ལ, at mid-day.

ལྷ་མོ་ལ, in the evening.

ADVERBS OF NUMBER AND TIME.

ਕਾਕੁੰਮ, how many times.

ਕਾਕੁੰਮ, once.

ਕਾਕੁੰਮ, twice.

ਕਾਕੁੰਮ, a single time.

ਕਾਕੁੰਮ, a single time each.

ਕਾਕੁੰਮ, } many times.

ਕਾਕੁੰਮ, }

ਮਰਮੁਘਸੁਪੁ, infinitely, immensely.

ਕਾਕੁੰਮ, sometimes.

ਕਾਕੁੰਮ or } sometimes, now and then, one
ਕੁੰਮ, } time or other.

ਕਾਕੁੰਮ — ਕਾਕੁੰਮ, or } sometime, other time.
ਕੁੰਮ — ਕੁੰਮ, }

ਕਾਕੁੰਮ, not a single time, never.

ADVERBS OF PLACE.

ਕਾਕੁੰਮ, }
ਕਾਕੁੰਮ, } whither ? where ? to what place ?
ਕਾਕੁੰਮ, }

ਕੁੰਮ, }
ਕੁੰਮ, } hither, to this place.

ਕੁੰਮ, }
ਕੁੰਮ, } thither, to that place.

ਕਾਕੁੰਮ—ਕੁੰਮ, *correl.* whither, there, or to
which place, to that place.

ਕਾਕੁੰਮ, whithersoever, to whatever place.

ਕਾਕੁੰਮ, to another place ; otherwise.

ਕਾਕੁੰਮ, }
ਕਾਕੁੰਮ, } where ? at what place ?
ਕਾਕੁੰਮ, }

ਕੁੰਮ, }
ਕੁੰਮ, } here, at this place.

ਕੁੰਮ, }
ਕੁੰਮ, } there, at that place.

ਕਾਕੁੰਮ—ਕੁੰਮ, *correl.* where, there, or at which
place, at that place.

ਕਾਕੁੰਮ, at whatever place, wherever.

ਕਾਕੁੰਮ, }
ਕਾਕੁੰਮ, } whence ? from what place ?

ਕੁੰਮ, from this place, hence.

ਕੁੰਮ, from that place, thence.

ਕਾਕੁੰਮ, } ਕੁੰਮ, *correl.* whence, thence, or
ਕਾਕੁੰਮ, } from which place, from that place.

ਕਾਕੁੰਮ, }
ਕਾਕੁੰਮ, } whencesoever, from
whencesoever.

ਕਾਕੁੰਮ, within.

ਕੁੰਮ, without.

ਕਾਕੁੰਮ, into.

ਕੁੰਮ, }
ਕੁੰਮ, } out, onwards.

ਕਾਕੁੰਮ, from within.

ਕੁੰਮ, from without, from abroad.

ਕਾਕੁੰਮ, }
ਕੁੰਮ, } forwards, fore, before.

ਕੁੰਮ, backwards, back.

ਕੁੰਮ, down, downwards.

ਕੁੰਮ, below, beneath.

ਕੁੰਮ, from below.

རྩོད་ཅུ་, }
 མོད་ཅུ་, } on, upon, over, to, up.
 མུ་, }
 རྩོད་ཅུ་, up, upwards, up hill.
 རྩོད་ན་, }
 མོད་ན་, } above, upon, on high.
 མུ་ན་, }
 རྩོད་ནས་, }
 མོད་ནས་, } from above.
 མུ་ནས་, }
 རྒྱལ་ རྒྱལ་ རྒྱལ་, near, at, to a near place.

རྒྱལ་རྩོད་ཀྱི་རྒྱལ་, at a far distance.
 རྒྱལ་རྩོད་ཅུ་, to a far distance, far.
 རྒྱལ་མོད་ནས་, from near, from not far.
 རྒྱལ་རྩོད་ནས་, from far, from a great distance.
 རྩོད་ན་, }
 མུ་ནས་ རྩོད་ན་, } everywhere, at whatever place.
 རྩོད་ན་ རྩོད་ན་, }
 རྩོད་ན་ རྩོད་ན་, }
 རྩོད་ན་ རྩོད་ན་, on, at, to many places.
 རྩོད་ན་ རྩོད་ན་ རྩོད་ན་, everywhere, (when followed by
 a negative) nowhere.

ADVERBS OF MANNER OR QUALITY.

རྩོད་ཅུ་, }
 རྩོད་ཅུ་, } how? on what manner?
 རྩོད་ཅུ་, }
 རྩོད་ཅུ་, } thus, so, on this manner.
 རྩོད་ཅུ་, }
 རྩོད་ཅུ་, } so, on that manner.
 རྩོད་ཅུ་, }
 རྩོད་ཅུ་—རྩོད་ཅུ་, } *correl.* as, so, on which man-
 རྩོད་ཅུ་—རྩོད་ཅུ་, } ner, on that manner.
 རྩོད་ཅུ་ རྩོད་ཅུ་, by degrees.
 རྩོད་ཅུ་ རྩོད་ཅུ་, gradually.
 རྩོད་ཅུ་ རྩོད་ཅུ་ or }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } at once.
 རྩོད་ཅུ་ རྩོད་ཅུ་, by itself, spontaneously.
 རྩོད་ཅུ་ རྩོད་ཅུ་, naturally.
 རྩོད་ཅུ་, generally, universally.
 རྩོད་ཅུ་ རྩོད་ཅུ་, especially, particularly.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } mostly, for the most part.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, vulgarly.

རྩོད་ཅུ་ རྩོད་ཅུ་, knowingly, designedly.
 རྩོད་ཅུ་ རྩོད་ཅུ་, sitting.
 རྩོད་ཅུ་ རྩོད་ཅུ་, lying.
 རྩོད་ཅུ་ རྩོད་ཅུ་, walking.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } swiftly.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } swiftly, speedily.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } very speedily.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } hastily, speedily.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } very hastily.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } slowly.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } softly, slowly, gently.
 རྩོད་ཅུ་ རྩོད་ཅུ་, }
 རྩོད་ཅུ་ རྩོད་ཅུ་, } very softly or slowly.
 རྩོད་ཅུ་ རྩོད་ཅུ་ རྩོད་ཅུ་, fearfully, with quaking and
 trembling.

རབ་ཅ, eminently.
 སྒྲིབ་ཅ, very.
 ལྷན་ཅ, altogether, entirely.
 མཚོན་ཅ, chiefly.
 གཙོ་བོར, principally.
 བོད་སྐད་ལྟར, wholly, entirely.
 ཡང་དག་པར, thoroughly, fully, completely.
 རྒྱལ་པར, especially.
 དེས་པར, certainly, really.
 དོད་སྐད་ལྟར, really.
 མངོན་པར, conspicuously.
 མངོན་ལྟར་མ་ཟུང་, evidently.
 གསལ་པོར, } clearly.
 གསལ་བར, }
 བདེན་པར, truly.
 བརྗེན་ཅ, or } falsely.
 ལྲོན་ཅ, }
 རང་པོར, aright ; rightly, honestly.
 ལོན་པར, wrong, amiss.
 བརྗེན་པོར, well.
 དན་པར, ill, badly.
 བདེ་བར, well, happily.
 ལེགས་པར, well, elegantly.
 མཚོན་པར, beautifully.
 ལེས་པར, viciously, faultily, ill.
 ལྷན་པར, more, beyond, in a higher degree.
 ལྷན་པོར, egregiously.
 ལྷན་ལྟར, after, along with.
 ལོ་ལོར, asunder.
 ལྷན་པོར, again, back.

ཡང་, again, likewise.
 ཡང་ཡང་, }
 ཡང་དང་ཡང་, } again and again.
 ཡང་དང་ཡང་རྩ, }
 ལྷན་པར་རྩ, particularly, especially.
 མཚོན་པར་པར, } equally.
 ལྷན་པར, } likewise.
 མཚོན་པར, } alike.
 ལས་ཅ, }
 གསལ་བར, } privately, clandestinely, secretly.
 དོད་སྐད་ལྟར, openly, before one's face.
 གཞན་པར་རྩ, otherwise ; else.
 གསལ་བར་རྩ, wholly ; in every way.
 གསལ་བར་རྩ་གྱི་གསལ་བར་རྩ, totally, absolutely.
 དུས་ལྟར་པར, solitarily, retiredly.
 ལྷན་པར, amply, copiously, at large.
 བརྗེན་པོར, } shortly, briefly, concisely,
 མངོན་པོར་བརྗེན་པོར, } abridgedly.
 ལྷན་པོར་ཅ, earnestly ; certainly.
 བཟོན་པོར་ཅ, inconsiderately.
 གདོན་མི་ཟ་བར, }
 ལྷན་པོར་མེད་པར, } undoubtedly.
 ལྷན་པོར་མེད་པར, }
 ལྷན་པོར་མེད་པར, } infallibly.
 ལྷན་པོར་མེད་པར, }
 བཟོན་པོར་པར, chastely, modestly.
 བཟོན་པོར་པར, unchastely, immodestly.
 བཟོན་པོར་པར, indifferently.
 ལྷན་པོར, becomingly, decently.
 མི་ལྷན་པོར, unbecomingly, indecently.

རྒྱལ་པོ་པར་, reasonably, justly.

མི་རྒྱལ་པོ་པར་, unreasonably, unjustly.

འོས་པར་, worthily, becomingly.

མི་འོས་པར་, unworthily, unbecomingly.

འགྲུལ་བ་མེད་པར་, immutably.

ཁ་འོག་དེ་, silently, still.

ADVERBS OF QUANTITY.

ཇི་མཉམ་ or ཟུ་, how much ? how many ?

འདི་ཇི་མཉམ་, thus much, or so much (here).

དེ་ཇི་མཉམ་, so much, (there.)

བརྒྱ་ཇི་མཉམ་, about ten.

བརྒྱ་ཇི་མཉམ་, about one hundred, &c. &c.

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

ལྗང་། ལྗང་ཟུ་, little, few, in a small quantity.

ཕྱེད་, half, a half.

ཕྱེད་ཇི་མཉམ་, about the half of, &c.

ཅ་ཅང་, too, very.

ཚེད་, enough.

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

ཚིང་མེད་པར་, } immense, immeasurable.

དཔག་མེད་པར་, } immensely, immeasurably.

ADVERBS OF NEGATION.

མ། མི་, not ; as in :

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

ང་ནི་དེ་མི་སྟེན་སོ་, I do not know it.

མེད་ཤ། མི་ཅེ་, there is not, it is not, as :

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

དེ་མི་ཅེ་གཞན་, that is not, another.

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

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

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

ནང་ཟུ་འགོ་བཤམ་, to go in.

ནང་ན་འཇུག་པར་, to be, or sit within.

ནང་ནས་འོད་བཤམ་, to come from within.

ཕྱི་ཟུ་ (ཕྱི་འོག་ཟུ་) འགོ་བཤམ་, to go out.

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

ཕྱི་ནས་ (ཕྱི་འོག་ནས་) འོད་བཤམ་, to come from with-
 out or from abroad.

འོག་ཟུ་འཇོག་པར་, to lay down.

ཐྱེན་ཟུ་འདེགས་པར་, to lift up.

ཐོག་ན་བརྒྱགས་པར་, to be on high, or above.

མཚན་ཟུ་འགོ་བཤམ་, to go before, (or forwards.)

ཐོག་ཟུ་ལྷོ་བཤམ་, to look back.

གཤམ་སྐྱ་འཕྲོད་པར་, to turn (in going) to the
 right (side or hand).

POSTPOSITIONS.

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

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

The genitive signs: གྱི ། གི ། གྱི ། འོ ། ཡི, signifying: of, 's.

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

The dative sign ལ, to, for.

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

§ 186. The particles དྲ ། དྲ ། དྲ or -འ ལ, (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, དྲབ་དྲ to, towards the west; འཇའ་དྲ, to the east; རྒྱ་གཤའ་དྲ, in India; རྒྱེ་དྲ or རྒྱེའ་དྲ, to or on the south; གཤམས་ལྷུ to or on the right, hand. ཀ and sometimes ལ, denote rest in, at, on a place; as, རོད་ཀ, in Tibet: རིང་ལ, on a tree. ཀས and ལས, signify motion from a place; as, རོད་ཀས, from Tibet: རིང་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.

ཕྱིའ་དྲ or ཕྱིའ, for, sake.

ཚེང་དྲ or ཚེད, account.

དོན་དྲ or དོན, cause, reason.

མཛད་དྲ or མཛད, in behalf of.

འདྲ་དྲ, to, into.

Examples.

ངའི་ཕྱིའ་དྲ, for me, for my sake.

ཚིག་ཚེད་དྲ, for what? why?

གཞན་གྱི་དོན་དྲ, for other's sake.

སྤྱི་མཛད་དྲ or སྤྱི་མཛད, for whom? in whose behalf?

ཁང་པའི་འདྲ་དྲ, into the house.

Postpositions.

- ནང་ན, in, at, among.
- ནང་ནས, from, out of, from among.
- འོག་མཚ, under (to.)
- འོག་ན, below, beneath.
- འོག་ནས, from below.
- མོང་ཏུ or རྗེང་ཏུ, to, on, upon, to the top of.
- མོང་ན or རྗེང་ན, on, upon, above.
- མོང་ནས or རྗེང་ནས, from on, from above.
- མཐུན་ཏུ, before, to.
- ན, before, in, at the sight of, &c.
- ནས, from before.
- ལྷན་ལུ, before, unto the sight of.
- ལུ་ན, before, in, at.
- ལུ་ནས, from before.
- ཐྱིབ་མཚ, } to the back of.
- རྗེང་ཏུ, } after, behind.
- ཐོས་ལུ, }
- ཐྱིབ་ན, } in, at, on the back of, behind.
- རྗེང་ན, }
- ཐོས་ན, }
- ཐྱིབ་ནས, } from the back of.
- རྗེང་ནས, }
- ཐོས་ནས, } from behind, &c.
- ཐུང་ཏུ, } to, to the side of, by, near to.
- གན་ཏུ, }
- འདྲ་ཏུ, }
- ཐུང་ན, } at the side of, by, near to.
- གན་ན, }
- འདྲ་ན, }

Examples.

- ཁང་པའི་ནང་ན, in the house.
- ཁང་པའི་ནང་ནས, out of, or from the house.
- སལའི་འོག་མཚ, under the earth or ground.
- སལའི་འོག་ན, below the earth, &c.
- སལའི་འོག་ནས, from below the earth, &c.
- དེའི་འོག་ཏུ, to or above that.
- དེའི་འོག་ན, on or above that.
- དེའི་འོག་ནས, from on that.
- མཐོང་གྱི་མཐུན་ཏུ, before (thee) you.
- — ན, in the sight of you.
- — ནས, from before you.
- ལྷ་མའི་ལྷན་ལུ, before a or the LAMA.
- — ལུ་ན, before the LAMA.
- — ལུ་ནས, from before, &c.
- རྗེང་ཐྱིབ་མཚ, to the back of the mountain.
- དེའི་རྗེང་ཏུ, after that.
- ངའི་ཐོས་ལུ, after me.
- རྗེང་ཐོས་ན, behind the hill.
- དེའི་རྗེང་ན, after or behind it.
- ངའི་ཐོས་ན, behind me.
- རྗེང་ཐོས་ནས, from behind the hill.
- དེའི་རྗེང་ནས, from behind it.
- ཁང་པའི་ཐོས་ནས, from behind the house.
- ཁོང་གི་ཐུང་ཏུ, to, near him.
- — གན་ཏུ, ditto.
- — འདྲ་ཏུ, ditto.
- ཁོང་གི་ཐུང་ན, at his side, or near him.
- — གན་ན, ditto.
- — འདྲ་ན, ditto.

Postpositions.

རྩུང་ནས, }
 བཞུན་ནས, } from the side of, from.
 འདྲ་ནས, }
 བར་ཏུ, into the middle of, between.
 བར་ལ, in, at, on the middle of, betwixt.
 བར་ནས, from the middle of, from between,
 from among.
 རྩོད་སྲུ, into, among, under, or into the
 number of.
 རྩོད་སྲུ་ལ, among, amongst.
 རྩོད་སྲུ་ནས, from among.

Examples.

རྩོད་མི་རྩུང་ནས, from him, &c.
 — — བཞུན་ནས, ditto.
 — — འདྲ་ནས, ditto.
 བཞིལ་གཉི་བར་ཏུ, into, between the two.
 — — བར་ལ, betwixt or between the two.
 — — བར་ནས, from between the two.
 མཁས་པ་ཅི་མས་ཀྱི་རྩོད་སྲུ, under (or into the
 number of) learned men.
 — — — — རྩོད་སྲུ་ལ, among ditto.
 — — — — རྩོད་སྲུ་ནས, from among the
 learned.

Postpositions of this kind may be formed from many substantives and adjectives, by adding any of the particles, མི ཟུ རྩུ or -ལ ལྟུ ལུ ལཱ ལེ ལཱུ; as has been shown in the above examples.

Postpositions.

ལྷན་ཅིག, }
 མགམ་ཏུ, } along with, in company, together
 བཅས་ལ, } with.

Examples.

རྩོད་དང་ལྷན་ཅིག, together with thee (you).
 རྩོད་དང་མགམ་ཏུ, in his company, with him.
 རྒྱལ་པོ་བཅས་ལ་ལྷན་ཅིག་དང་བཅས་ལ, the king together
 with the prime minister.

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

གྲམ, till, to, as far as.
 བར་ཏུ, till, (including from to.)
 ལས — བར, from—till, to (the whole space
 between.)

མའར་གྲམ for མའལ་རྩུ་གྲམ, to, (as far as,) the
 limit, or boundary.
 བཞིལ་ག་ཙེ་བར, till, as far as, &c. &c. S'hikatsé,
 (the capital of Tsáng in Tibet.)
 ལྷ་ས་ནས་བལ་པོ་བར, from Lhasa to Nepal, (as
 far as).

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

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

CONJUNCTIONS.

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

དང་, and.

ཅང་, } too, also ; though, although ; not-
 རང་, } withstanding.

ངེ་བས་ན, }
 རྒྱལ་ན } therefore, then.
 རེ་ལྟ་བུ་ན,
 རེ་ལྟ་ན,

* Taken from Mr. Yates' Grammar.

ཡང་ན, or, or else.

ཡང་ན—ཡང་ན, either, or, or else.

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

ཚེ་འམ, }
 ཞེ་འམ, } or, or so, or ; thus, or.
 རེ་འམ, }

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

འོ་ན་མུང་, }
 འོ་ན་ཉང་, } though, although, albeit, not-
 འོ་ན་དང་, } withstanding.

མོད་མུང་ }
 མད་མུང་, } though, although.

མོད་མུང་—ད་མུང་, although—yet.

ད་མུང་, yet, but yet, as yet.

ད་མུང་ཡང་, now too, still.

འོ་ན་ཏེ, }
 འོ་ན་ཏེ་ན, } if, but if.
 གལ་ཏེ, }
 གལ་ཏེ་ན, }

གལ་མེད་—དེ་ལྟ་ན, }
 གལ་ཏེ—དེ་ལྟ་ན, } if—then, so.
 གལ་ཏེ—དེ་རྒྱུ་ན, }

ཏེ་ལྟེ, if.

དེ་ལྟེ, if, (then).

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

དེ་ལྟེ་ཟུག་ན—དེ་ལྟེ་མ་ཟུག་ན, if you can, but if you cannot, &c.

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

དེ་འུ་མ་ཟུང་, nay, nay rather ; yea, what is more ; besides ; yet more.

ཚེ་ན, }
 ཞེ་ན, } pray, I pray ; for, because.
 རེ་ན, }

§ 189. INTERJECTIONS.

ཨོྃ, a mystical interjection, denoting the essential body or person of a BUDDHA or any other divinity.

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

ཨོྃ་ལྡན་, ditto, denoting the mind or mercy of ditto.

ཧྲཱཱྃ ཧྲཱཱྃ ཧྲཱཱྃ ཧྲཱཱྃ, }
 འགསལ་ ཧྲཱཱྃ འགསལ་, }
 ལྷ་ ལྷཱོ་ ལྷ་ལོ་, } are vocative parti-
 ཞེ་ ཞེ་ ཞེ་ ཨོྃ་ལྡན་, } cles, O, holla! &c.
 ལྷ་ དབའ་ ལྷ་ཨོྃ་ དབའ་ལྷི་, }
 ཨོྃ་ལྷཱོ་ ལྷ་ལྷཱོ་ ཨོྃ་ལྷཱོ་ ཨོྃ་ལྷཱོ་, }

ཉེ་མའ། ཉེ་ཉེ་དམ། ཉེ་ཉེ་དམ།	} <i>interj.</i> expressing grief; alas ! oh ! woe ! O !	very well ! true ! truth ! yes truly ! &c.
ཉེ་དོད་མའ། ཉེ་ཉེ་དམ།		མ་ཤམ། མ་ཤམ། } <i>interj.</i> of disapprobation, dis- pleasure.
མེ་མའ། མེ་མའོ། མེ་མའོ།	} <i>interj.</i> of admiration.	དགའ་ལོ། མའོ། འཕམ་ལོ། } <i>interj.</i> of endearment or affection.
མ་ལ་ལ། མ་ལ་ལོ།		མ་ཁ་ཁ། ཁ་ཁ་ལ། } <i>interj.</i> expressive of pain.
མ་ལ་ལ་མ་ལ་ལ།	ditto of great joy, happiness.	ཉེ་ཉེ་མ།
ཁ་ཁ།	<i>interj.</i> of joy, of admiration.	མ་ཁ་ཁ། མ་ཁ་ཁ། } ditto of sorrow or anguish.
མ་མམ། མེ་མེ་ལ་ལ།	<i>interj.</i> of recollection, ho ! yes.	མ་མ། མ་མ་མ། } ditto of pain from cold.
མ་མོ། འིགས་སོ། བཞུད་དོ།	} denote ap- probation ; O rare ! well done ! well !	མ་མ། མ་མ་མ། } ditto of pain from heat.
ལིག་སོ། དེས་སོ། བདེན་སོ།		མ་མི། མ་མི་མི། } ditto of fright, horror, dread.
ལེགས་སོ། ལེགས་སོ། ལེགས་སོ།		
མད་དོ། དེ་བཞིན་སོ། དེ་དེ་བཞིན་སོ།		

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 བདེན་ལྷིག་མེད་པའི་དཔེ་ཞིག་ལ། *in a book seen by me*, the actual order of the words will be found on translation to be exactly inverted : *me by seen book a in*.

In the Tibetan, the articles, both definite and indefinite, are put always after the noun ; as, མིག་པོ།, the eye ; མི་ཞིག་, a man ; འི་བོ།, the mountain ; ལག་པ།, a or the hand ; ལྷ་མ།, the or a superior ; བྱང་མེད་ཚིག་, a woman ; བྱ་ཞིག་, a child ; མོས་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.

<i>Nom.</i>	the hand,	ལག་པ།.
<i>Gen.</i>	of the hand,	ལག་པའི།.
<i>Inst.</i>	by or with hand,	ལག་པས།.
<i>Dat.</i>	to, into, hand,	ལག་པ་ལ། ལག་པ་ལམ། ལག་པ་ན།.
<i>Accus</i>	the hand,	ལག་པ།.

<i>Locat.</i> in the hand.	ལག་པ་ན། ལག་པར།
<i>Abl.</i> from, out of the hand.	ལག་པ་ནས།
§ 192. Relation of Prepositions and Postpositions.	
to the ocean or sea,	ཆུ་མཚོ་ལ། or ཆུ་མཚོར།
in, on ditto.	ཆུ་མཚོ་ན།
out of, from ditto.	ཆུ་མཚོ་ནས།
to, up to a hill.	རི་ལ།
on, upon ditto.	རི་ན།
from on ditto.	རི་ལས། or རི་ནས།
to mount a horse.	རྩ་ལ་བཞེན་པར།
sitting on a horse.	རྩ་ན་འདྲུག་པ།
descending from a horse.	རྩ་ལས་འབབ་པ།
to beat with the hand.	ལག་པས་བརྟུང་བར།
to go together with him.	ཁོང་དང་ལྷན་ཅིག་འགྲོ་བར།
come before me.	ངའི་མཚུན་ཏུ་ཤོག།
stay not in the way.	ལམ་ན་མ་ཤོད།
from whom hast thou that obtained.	ཁོད་ཆེས་དེ་ལྷ་ནས་འོས།
for me r	ངའི་ལྷིང་ཏུ།
to, near, by thee.	ཁོད་ལྷིང་ཏུ་ཏུ།
from the town.	མོང་ཁེར་ནས།
to the town.	— — ཏུ
In, at, the town.	— — ན
to go to, into, heaven.	གནམ་ཏུ་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་བླང་, 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་ཏུ་ཤོས་པ།, a man that has heard much (very expert) ; མི་བསྐྱབ་པར་ཐ་བ།, a man that must be taught or instructed.

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

ཚོད་ལ་དེ་སྤྱི་བུ་རྗེར་, by whom is it told or said to thee ? or, who told it you ?

སངས་ལྷན་ལ་ཡུག་འཛིན་ལོ་, reverence (be) to BUDDHA.

ཚོད་ཡུག་རིང་ཏུ་འཛིན་པར་གྱུར་ཅིག་, may you (thou) live long !

འཇུག་པ་པོས་གཟུགས་བཟང་ལ་འཇུག་པ་བཟང་ལ་ or གཟུགས་ལྷན་འཇུག་པོས་བཟང་ལ་, 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, དེ་དང་ཏུ་འབྲས་པར་, to cause make ; དེ་དང་ཏུ་འབྲས་པར་, to can make ; དེ་དང་འདོད་པར་, to wish (or will) to do ; (in these the verbs དེ་དང་ཏུ་, and དེ་དང་, 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 ; རྩང་པ་ནག་པོ་ or རྩང་ནག་, the black valley ; རྩང་པ་ནག་པོ་ལ་ or རྩང་ནག་ལ་, 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་མཛོན་, the king and the ministers ; མཐོ་དམན་, high and low ; ལྗེ་ཀུན་ཀྱི་ འཛིན་ལོ་ for ལྗེ་བ་དང་། ཀྱི་བ་དང་། ཀྱི་བ་དང་། འཛིན་ལོ་། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated ; as, རྩེ་དོན་ལ་ (for རྩེ་བ་དང་དོན་ལ་,) hope and fear or anxiety ; དབྱེ་རྒྱན་, (for དབྱེ་བ་དང་རྒྱན་ལ་,) virtue and vice ; གནམ་ལ་, (for གནམ་ག་དང་ས་གཞི་,) heaven and earth.

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

མིང་གི་རྩ་བ་	—	མིང་རྩ་བ་	, the root or bottom of a tree.
— — མེད་པ་	—	— — མེད་,	the middle part or body of ditto.
— — མེ་མོ་	—	— — མེ་,	the top of ditto.
— — མེད་པོ་	—	— — མེད་,	the stem of ditto.

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

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

§ 198. Nouns generally precede their attributes, and then it is only the last of them that is declined in the several cases ; as, མི་ཚེས་འདི་དག, these great men :—(here མི་ཚེས་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་སྟོང་མོ་, the finger of the hand ; ལཱ་པའི་མའི་ལ, the sole of the foot ; རང་པའི་ཐོག, the roof or terrace of a house ; ཡུལ་གྱི་འགོ་པ, the head or chief of a village ; ལུས་ཀྱི་ཡན་ལག་རྣམས་, the limbs or members of the body ; ཅས་པའི་མི་དོང་ཚྲི, a gold coin ; དུལ་གྱི་གཞི་པ, a silver basin ; ཤིང་གི་མོང་པ, a wooden cup ; ཅས་པའི་མི་ལྷན་སྦྱོར་གྱི་སྦྱོར་, golden fetters or chains (for a malefactor) ; རླུ་འཇུག་པ, a drop of water, &c.

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

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

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

*Singular.**Nom. & Acc.* མི་བླང་པོ་ལྟེ་, a (or the) good man.*Instr.* མི་བླང་པོ་སྟེ་, by a good man.*Gen. or Poss.* མི་བླང་པོ་ལྟེ་, a good man's.*Dat.* མི་བླང་པོ་ལྟེ་, to a good man.*Abl.* མི་བླང་པོ་སྟེ་, from a good man.*Plural.*

མི་བླང་པོ་རྣམས་, good men.

མི་བླང་པོ་རྣམས་ཀྱིས་, by good men.

མི་བླང་པོ་རྣམས་ཀྱི་, good men's.

མི་བླང་པོ་རྣམས་ལྟེ་, to good men.

མི་བླང་པོ་རྣམས་སྟེ་, 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་ཚལ་ or དམ་པའི་ཚལ་, holy religion; རྒྱམ་ས་, dry land, the continent; རྒྱམ་སར་སྐྱེ་བ་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; ལེུ་བརྒྱུ་པ་, the tenth chapter.

§ 204. Cardinals, expressive of any great quantity, require, in general, that the preceding noun be in the singular; as, མི་བརྒྱ་, ten men; ལོ་བརྒྱུ་, a hundred years; དམག་མི་ལྗོངས་ལྔ་བརྒྱ་, a hundred thousand soldiers, (or warriors); ལྗོངས་ཁྲི་ལྔ་བརྒྱུ་, a myriad of dwelling places or houses; ལྗོངས་རྒྱུ་འབྲུག་ལྔ་བརྒྱ་, a hundred thousand towns, (or cities); ལྗོངས་མི་ལ་མ་, 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, ཨུ་ and ཨུས་, who? and by whom? ཅང་, which? whether? ཅང་གིས་, by which? by whom? ཅི་, what? ཅིས་ or ཅི་ལས་, by or with what? The answer must conform with the question in the repetition of the postpositions, &c.

§ 206. ཨུ་, who? དམའོག་མཚོན་, GOD; ལངས་ཆེན་, BUDDHA; ཆེ་ལོཔོ་, the king; རྒྱ་ས་, the chief priest; ལྗོན་པོ་རྣམས་, the ministers or officers; ལྲ་བདམ་ཐམས་ཅད་, all the people or subjects.

§ 207. ལྗོན་པོ་སྟེ་མཚོན་ (ལའུས་ or ཐུས་), by whom is made this? or who has made this? དེ་དམའོག་མཚོན་གྱིས་མཚོན་, it is made by GOD, or GOD has made it.

དེ་ལངས་ཆེན་གྱིས་མཚོན་, it is made by BUDDHA, or BUDDHA has made it.

དེ་ཆེ་ལོཔོ་སྟེ་མཚོན་, it is made by the king, or the king has made it.

དེ་རྒྱ་ས་སྟེ་མཚོན་, it is made by the chief priest, or the chief priest has made it.

དེ་སློན་པོ་རྒྱལ་བུ་བྱས་པའི་ལས་ཀྱིས་, it is made by the ministers, or the ministers have made it.

དེ་འགྲུབ་པ་འགྲུབ་པ་ཅད་ཀྱིས་བྱས་པའི་ལས་ཀྱིས་, 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་རྒྱུད་ཀྱི་, this here; འདི་དག, these; འདི་དག་གི་, these here.

དེ, that; དེ་རྒྱུད་ཀྱི་, that there; དེ་དག, those; དེ་དག་གི་, those there; མ་གཅི, this here; ཡ་གཅི, that there. རྒྱ་བོ་དག, these here (on this side); ཡ་བོ་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; རྒྱུ་བ་, the little one or the younger.

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

ལྗིང་བ་, the heavy; ཡང་བ་, the light.

དཀར་པ་, the white; བཟང་པ་, the black.

ལྷན་པ་, the rich; དབྱུང་བ་, the poor.

འཇོན་པ་, the wise; ལྷན་པ་, the fool.

གཞུག་པ་, the right, (hand or side.); གཞོན་པ་, the left, (hand or side.)

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

དེ་བུ་དག་གིས་བྲིས་པའོ་, } it is written by me.

— དཔལ་, — — } or I wrote it.

— རྩོམ་པོ་, — — ditto.

— འདིས་, — — this wrote it.

— དེས་, — — that ditto.

— ཡིག་མཁའ་རྒྱུས་, — — it is written by the clerk.

or དེ་ཡི་ཆེ་པས་, — — or, the writer wrote it.

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

དཔེ་རྩ་ཞིག, a book; ལྷན་ཅིག, a sheep; གོས་དཀར་པོ་ཞིག, a white garment; ཡོས་ཤིག་ or རི་བོང་ཞིག, a hare; ལ་མོ་ཞིག, a cap or hat; འདི་དག་གི་དམག་མི་དག་ཡིན་པོ་, these are soldiers (or warriors).

དེ་ན་ཅི་ཡོད་, what is there? ལངས་ལྗོངས་ཀྱི་འགྲུབ་ལུ་, the foot step, (or the impression of the foot step) of BUDDHA; གསལ་པའི་གསལ་བྲིས་པའི་པུ་འགྲུབ་ལུ་བཟུང་བའི་, a volume written in golden character; དཔེ་རྩ་པར་མ་ཞིག, a printed book; དམག་གི་ལྷན་ཆ་དག་ལོ་ or དམག་ཆས་རྒྱལ་བུ་ལོ་, there are warlike instruments.

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

- རྗོང་གིས་ང་ལག་པས་བརྒྱུདས, he beat me with the hand.
- — — — པའི་ཐུབ་ཀྱིས —, he beat me with the back of the hand.
- — — དབུག་པས —, he beat me with a stick.
- — — ལྷག་མས —, he beat me with a rod.
- — — སིང་གི་འོ་བས —, he beat me with a wooden hammer.

§ 212. འཇིག་རྟེན་འདི་ཅེས་ (or ཅི་ཡིས) འཇིག་ or འཇིག་པར་ཉེང་ (or འཇིག་པར་འབྱུང་), by what is (or will be) this world destroyed ; མེས་ or མེ་ཡིས, by fire ; རླས་ or རླ་ཡིས, by water ; རླུང་གིས, by wind ; རྒྱ་དང་ཉེན་ལྗོན་གསུམ་གྱིས, by all sorts of efficient causes.

§ 213. འདི་ལུ་འདི་ (or ལུ་ཡི) ཡིན, whose is this ? དམོན་མཚན་གཱི, God's ; ལངས་ཐུབ་ཀྱི, BUDDHA's ; ཐུག་པོའི, the king's ; ལྷ་མའི, the chief priest's or high priest's ; ལྷོན་པོ་རྣམས་ཀྱི, the minister's or officer's ; ལུག་མི་དག་གཱི, the villagers' ; པར་ཚེན་ཀྱི, the great LAMA's of Teshi-lunpo ; (བཅས་འིས་ལྷན་པོ) རྒྱ་ནག་གོང་མ་ཚེན་པོའི, the Chinese Emperor's.

§ 214. ལུ་འདི་ལྱིང་, (-ཚེད་ཟུང་དོན་ཟུང་སྟེ,) on whose account ? in whose behalf ? for whom ? དམོན་མཚན་གཱི་ལྱིང་ (or ལྱིང་ཟུང་, ཚེད་ or ཚེད་ཟུང་, དོན་ or དོན་ཟུང་, ལྷད་ or ལྷད་ཟུང་) for God's sake, on account of God, &c. &c., (add ཚེད་ཟུང་ in the same manner to each of the genitive or possessive cases in § 213 so far as ; རྒྱ་ནག་གོང་མ་ཚེན་པོའི་ཚེད་ཟུང་, on account of, for, in behalf of the Chinese Emperor.)

§ 215. ལུ་ལ, to whom ; དམོན་མཚན་གཱི་ལ, to God ; ལངས་ཐུབ་གཱི་ལ, to BUDDHA ; ཐུག་པོ་ལ, to the king ; ལྷ་མ་གཱི་ལ, to the chief priest ; ལྷོན་པོ་རྣམས་གཱི་ལ, to the ministers or officers ; ལོང་མི་རྣམས་གཱི་ལ, to the citizens.

§ 216. དེ་ཅིང་ (for ཅི་སྲ) འབྱུང་, into what will that be changed or turned ? or, what will (or shall) that become ? དམོན་མཚན་གཱི་ལ, into God ; རྗོང་ལངས་ཐུབ་ལུ་འབྱུང་, he will become (or turn into) a BUDDHA ; ལྷང་—(for ལྷ་སྲ) ditto a God ; ཐུག་པོ་ལྱིང་འབྱུང་, he shall become a king ; ལྷ་མང་,—into a LAMA or a LAMA ; མིང་—(for མི་སྲ), into a man, or a man.

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

- དམོན་མཚན་གཱི་ནས, } of or from God.
- or — — ལས, }

ལངས་རྒྱལ་ནལ་, }
or — — ལས་, } of or from BUDDHA.

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

ཕྱོགས་ཀྱི་མཉམ་པ་ཅད་ནལ་, from all quarters.

མི་སྲུང་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 :

ཕྱ་ལ་ཡོད་, to whom is ? or who has ?

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

ལངས་རྒྱལ་ལ་སྤྱོད་ཅི་ཡང་མེད་, (there is no defect, &c.) BUDDHA has no defects, or is without imperfections.

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

ཐུ་བ་ལ་རྩལ་གྱི་རྒྱལ་གྱིད་ཡོད་, the high priest (or LAMA) has spiritual dominion.

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

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

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

“ གང་ལ་ཡོད་ཉན་ཉམས་མངའ་བུ།
ལངས་རྒྱལ་དེ་ལ་ཐུག་འཇུག་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, དང་, I ; རྩེད་, thou ; རྩོ་, he, she ; དང་ཅག་, we ; རྩེད་ཅག་, ye ; རྩོ་ཅག་, they, འགྲོ་, going : for, I go, thou goest, he goes, we go, ye go, they go.

དེ་སྐྱུལ་ཚོང་, by whom has it been brought? or who brought it?

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

དེ་ངེད་ཀྱིས་བཞགས་པོ་, I have perused (read over) it.

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

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

དེ་དག་ངེད་རྒྱལ་སྐྱུལ་བཞགས་པོ་, we have perused those (read over).

དེ་དག་ཚོད་རྒྱལ་སྐྱུལ་ — —, you have ditto.

དེ་དག་ཚོང་རྒྱལ་སྐྱུལ་ — —, they have ditto, (or they have been read over by us, you and them.)

བཙོམ་ལྷན་འདུས་ཀྱིས་བཞག་ལུགས་པ་, BHAGAVAN commanded or said.

སངས་རྒྱལ་རྒྱལ་སྐྱུལ་བཞག་ལུགས་པ་, the BUDDHAS commanded or said.

གྲུག་དག་འདོད་ལུགས་པ་, Ananda begged, (or asked, requested.)

ཉན་ཤོས་རྒྱལ་སྐྱུལ་གསོལ་པ་, the hearers (*śrāvakas*) begged (requested or asked).

§ 221. The objective is the same with the nominative in Tibetan, and this case is used before neuter and intransitive verbs, even when it denotes the object of action ; as, དང་འགྲོལ་, I go ; དེ་ཅི་ཡིན་, what is that ; ཅུལ་པོ་ག་ན་བཞགས་, where is the king ? ཚོ་གཞིད་མ་ལོག་, he has not slept ; ཚོད་ཅི་ཕྱེད་འདུག་, what art thou doing ? ཚེད་རྒྱལ་ཡེ་བས་, when are you come, (or arrived) ? ལྷི་མ་མར་སོང་ or མར་རྗེས་, the sun has arisen ; ལྷ་བ་ཕྱལ་སོང་, the moon has set ; ཚོ་རྒྱུང་བར་ཕྱེད་, he is beaten ; འཇིག་རྟེན་འཇིག་པར་ཕྱེད་, the world is destroyed.

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

ཚོས་འདི་སངས་རྒྱལ་གྱིས་གསུངས་པོ་, གསུང་ངོ་, གསུང་བར་འདུམ་ཏོ།། this doctrine has been, is, and will be taught (commanded) by BUDDHA ; or, BUDDHA has taught, is teaching, and will teach this doctrine.

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 *བ*, *va*, terminations are used with this difference, that the *པ* is put after the following final letters of the verbal root ; viz. ཅ་ད་ན་པ་མ་ལ, and the *བ* after ཅ་འ་འ་ལ (or after any vowel). The verbs in the following list, as they now stand with the *པ* and *བ* terminations, are properly participial or verbal nouns. In the infinitive the terminations would be *པར*, *par*, and *བར*, *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.

ALPHABETICAL LIST OF TIBETAN VERBS :

ཐུག་པ་, *v. a.* to read, peruse ; *v.* བཟུག་པ་.

ཐུག་པ་ཐུང་པ་ or ཐུག་པ་འཇོག་པ་, *v. a.* to censure, blame.

ཐུག་པ་, *v. a.* to mend, patch.

ཐོག་པ་, *v. a.* to read ; *v.* ཐུག་པ་.

ཐོག་པ་, *v. a.* to mend, patch shoes, &c.; *v.* ཐུག་པ་.

ཁ་མཚོན་པ་, *v. a.* to cover (the mouth of a vessel, &c.)

ཁ་གསལ་བྱེད་པ་, *v. a.* to flatter.

ཁ་ཅད་བྱེད་པ་, *v. a.* to give fair words.

ཁ་རྩེ་ལ་, *v. a.* to abuse by ill words.

ཁ་ཞེན་བྱེད་པ་, *v. a.* to say, utter, repeat with a loud voice.

ཁ་དམིགས་པ་, *v. a.* to subtract, diminish.

ཁ་འབབ་པ་, *v. n.* to snow, to fall (as snow).

ཁ་འབྲུ་པ་, *v. n.* to open, blow (as a flower).

ཁ་འཇུག་པ་, *v. n.* to change in colour.

ཁ་འཇེ་པ་, *v. n.* to open, to blow (as a flower).

ཁ་འབྱེད་པ་, *v. a.* to open his, &c. mouth.

ཁ་འོག་པ་, *v. n.* to be still, silent, not to speak.

ཁ་འོག་ཏེ་འདྲུག་པ་, *v. n.* to sit still, to hold his peace.

ཁ་མདན་བྱེད་པ་, *v. a.* to boast, brag, glory in.

ཁ་ཇུ་འཇུག་པ་, *v. a.* to change the colour of, &c.

ཐུག་པ་, *v. a.* to encompass, pervade, comprehend, include ; to conceive.

མང་བ་ or མང་ལོན་པ་, *v. n.* to be full or replete.

མང་བ་འཇུག་པ་, *v. a.* to make full, to fill.

མང་བ་འཇུག་པ་, *v. n.* to become full.

མལ་པ་, *v. n.* to abscond.

མཇུག་པ་, *v. a.* to dance.

མོ་བ་, *v. a.* to perceive, understand.

མོན་པ་, *v. a.* to put on, wear.

མོན་པ་, *v. a.* ditto.

མལ་བ་, *v. n.* to yawn, to gape.

མེད་པ་, *v. n.* to discourse, talk.

མེབ་པ་, *v. a.* to make flat, level.

མེད་པ་, *v. a.* to loose, relax, slacken.

མཚན་པ་, *v. a.* to conceive, mind, fix in the mind.

མཚད་པ་, *v. n.* to cut off.

མཚལ་བ་, *v. a.* to scatter, spread, put asunder.

མཚི་བ་, *v.* to make water.

མཚུ་བ་, *v. a.* to twist, wreath, wind.

མཚུན་པ་, *v. a.* to make soft, pliant, tame.

མཚུམ་པ་, *v. a.* to compress, include, bring one to an extremity.

མཚེར་ཉལ་བ་, *v. n.* to lie naked.

མཚོན་པ་, *v. a.* to break, to break asunder, off.

མཚོད་པ་, *v. a.* to cut ; *v.* མཚད་པ་.

མཚོར་བ་, *v. a.* to spread, scatter, disperse.

མཉུག་པ་, *v. a.* to examine, explore, spy.

མཉེར་བ་, *v. a.* to get, acquire, procure, provide.

མཉེན་པ་, *v.* to desire, wish earnestly, strive, endeavour.

མཉམ་པ་, *v. a.* to give over, to bestow on ; *v.* མཉོད་པ་.

མཉམ་པ་འཇུག་པ་, *v. a.* to give thanks ; to remunerate.

མཉམ་པ་འཇུག་པ་, *v. a.* ditto.

གནད་པ, *v. a.* to give to, intrust, commit to; *v.*
གནད་པ.

གནར་པ, *v. a.* to bleed, to let blood.

གནིག་པ, *v. n.* to drop, drip, fall in drops.

གནིག་པ, *v. n.* to be overcast with.

གཟུག་པ, *v. a.* to touch, reach to, join, meet.

གཟུག་པ, *v. a.* to cut into small pieces.

གཟུལ་པ, *v. a.* to reduce into powder, to grind.

གཞོག་པ, *v. a.* to make a noise with the fin-
gers.

གཞོགས་པ, *v. n.* to belong, appertain to, to be
taken to.

གཞོང་པ, *v. a.* to give, yield, bestow, grant; *v.*
གཞོང་པ.

གཞོང་རྩ་འབྲུག་པ, *v. c.* to cause to give.

གཞོང་བར་རྩལ་པ, to be able to give.

གཞོང་བར་མི་རྩལ་པ, not to be able to give.

གཞོང་བར་ཁྱེད་པ, the act of giving, or the state
of being given.

གཞོད་པ, *v. a.* to give, commit, entrust to; *v.*
གཞོད་པ.

གཞོར་པ, *v. a.* scatter, spread, disseminate; *v.*
གཞོར་པ.

གཞུགས་པ, *v. a.* to tie, bind, fasten, compose;
v. གཞུགས་པ.

གཞུང་པ, *v. a.* to open wide, to menace.

གཞུག་པ, *v. a.* to cast, spread, scatter; make;
v. གཞུག་པ.

གཞུགས་པ, *v. a.* to advise, counsel.

གཞུག་པ, *v. n.* to be, to be found.

གཞུང་པ, *v. a.* to spread on the ground; *v.* གཞུང་པ.

གཞུག་པ, *v. a.* to gather together; *v.* གཞུག་པ.

གཞུལ་པ, *v. a.* to make tame, break, subdue,
to discipline, educate; *v.* གཞུལ་པ.

གཞུག་པ, *v. a.* to lift, hold, take up, to weigh;
v. གཞུགས་པ.

གཞོན་པ, *v. a.* to utter, say, tell with a loud
voice; *v.* གཞོན་པ.

གཞོང་པ, *v. a.* to allow, grant; yield, permit.

གཞོགས་པ, *v. n.* to dwell, abide; be, continue.

གཞོང་པ, *v. n.* to be ashamed.

གཞོད་པ, *v. a.* to hurt, to do harm to.

གཞོན་པ, *v. a.* to depress, humble, deject; sur-
pass; *v.* གཞོན་པ.

གཞོན་པ, *v. a.* to strain, filter; let out blood;
v. གཞོན་པ.

གཞོན་པ, *v. a.* to rub together.

གཞོན་པ, *v. a.* to hurt, to do harm to; *v.* གཞོན་པ.

གཞོན་པ, *v. a.* to injure, hurt, do wrong to.

གཞོན་པ, *v. a.* to lay, place, put; *v.* གཞོན་པ.

གཞོན་པ, *v. a.* to weigh, measure; pay, repay;
v. གཞོན་པ.

གཞོན་པ, *v. a.* to try, prove, examine; to be
ruined; *v.* གཞོན་པ.

གཞོན་པ, *v. a.* to suck out; *v.* གཞོན་པ.

གཞོན་པ, *v. a.* to put, place in order, to ar-
range.

གཞོན་པ, *v. a.* to overpower, subdue, conquer;
v. གཞོན་པ.

གཞོན་པ, *v. a.* to smite, beat.

གཞོན་པ, *v. a.* to lay, put; shut; *v.* གཞོན་པ.

གཞོན་པ, *v. n.* to attend, be heedful.

གཏུང་བ, *v. a.* to cut away the branches and leaves, to prune, lop trees.

གཞེས་པ, *v. n.* to sit, be, exist.

གཞོན་པ, *v. a.* to cut, hew, chop ; *v.* འཛོལ་པ.

གཞོམ་པ, *v. a.* to subdue, vanquish, conquer, (entirely ;) *v.* འཛོམས་པ.

གཞོལ་བ, *v. a.* to apply himself earnestly to a thing.

གནམ་པ, *v. a.* to strain, percolate ; *v.* གཞོན་པ.

གནམ་པ, *v. n.* to eat up, to eat ; feed on.

གནམ་བ, *v. a.* to lay, put on.

གནས་པ, *v. a.* to begin, to have intention to do.

གནོན་པ, *v. a.* to look on, see, view, regard, behold.

གསེམ་པ, *v. n.* to go to bed, to sleep.

གསེར་བ, *v. a.* to press, squeeze, to crush, &c. ; *v.* འཛོལ་བ.

གསུག་པ, *v. n.* to ache, to be in pain.

གསུགས་པ, *v. a.* to set, place, fix, plant, fix thoroughly ; *v.* འཛོལ་པ, also བཞུགས་པ.

གསུང་བ, *v. a.* to seize, take, hold fast, conceive, comprehend ; *v.* འཛོལ་པ བསུང་བ.

གསུང་པ, *v. a.* to turn, convert to, make to enter into ; *v.* འཛོལ་པ.

གསུམ་པ, *v. a.* to shut, close entirely ; *v.* འཛོལ་པ.

གསུང་བ, *v. a.* to turn out of one's way, to go aside (not to meet, &c.) ; *v.* འཛོལ་པ.

གསུལ་བ, *v. n.* to creep or enter in an inclined posture ; *v.* འཛོལ་བ.

གསེང་པ, *v. a.* to keep, hold ; put, lay on ; *v.* འཛོལ་པ.

གསེམ་པ, *v. n.* to be ashamed, to be in confusion ; *v.* འཛོལ་པ.

གསེར་བ, *v. n.* to ache, to be in continued pain.

གསོན་པ, *v. a.* to own, to acknowledge.

གསོམ་པ, *v. n.* to be spent in vain.

གསལ་བ, *v. a.* to borrow any thing ; to adopt.

གསལ་བ, *v. n.* to yawn, gape.

གསལ་བ, *v. n.* to be hindered, stopped.

གསལ་བ, *v. n.* to bend, to bow down.

གསལ་བ, *v. n.* to fluctuate, be unsteady, be agitated ; to be inattentive.

གསལ་བ, *v.* to practise fornication.

གསལ་བ, *v. n.* to be negligent, idle ; *v. a.* to forget.

གསལ་བ, *v. n.* to be agitated, moved, shaken ; *v. a.* to dress.

གསལ་བ, *v.* to cover ; shelter.

གསལ་བ, *v. a.* to wave, shake, brandish, turn, fan.

གསལ་བ, *v. a.* to cover, offuscate, darken.

གསལ་བ, *v. a.* to bake ; dress victuals.

གསལ་བ, *v. a.* to split, cleave ; confess.

གསལ་བ for བསལ་བ, *v. a.* to unfold, explain ; tell.

གསལ་བ, *v. n.* to sit in order, series.

གསལ་བ, *v. a.* to chide, rebuke, reprehend.

གསལ་བ, *v. n.* to abuse, revile, speak ill.

གསལ་བ, (*v.* གསལ་བ) *v. a.* to split, cleave ; confess.

གསལ་བ, *v. n.* to go, walk stately ; to die.

གསལ་བ, *v. a.* to ask, beg.

- བཤོ་བ་, *v. a.* to pour out, shed, diffuse.
 བཤོ་བ་ལ་, *v. a.* to split, cleave, divide; *v.* བཤོ་བ་ལ་.
 བཤོ་དྲུག་, *v. a.* to unfold, dress, comb; *v.* བཤོ་དྲུག་.
 བཤོ་མ་, *v. a.* to put on or upon.
 བཤོ་མ་ལ་, *v. a.* to prepare, make ready.
 བཤོ་མ་ལ་, *v. a.* to measure; to let go one after another; to chase, hunt.
 བཤོ་བ་, to conceal, hide, keep secret.
 བཤོ་དྲུག་, *v. a.* to kill, slay, murder.
 བཤོ་མ་, *v. a.* to hear fully, to hearken to.
 བཤོ་བ་ལ་, *v. a.* to return a kindness; to repay.
 བཤོ་བ་ལ་, *v. a.* to cast or fling back, up.
 བཤོ་བ་ལ་, *v. a.* to toll, sound, ring; split, divide.
 བཤོ་བ་, *v. a.* to command, order, bid.
 བཤོ་བ་ or བཤོ་དྲུག་, *v. a.* to pick, cleanse, put asunder.
 བཤོ་བ་, *v. a.* to repair, mend; cure, heal; feed, bring up.
 བཤོ་བ་ལ་, *v. a.* to collect, gather together, heap up, make ready.
 བཤོ་བ་, *v. a.* to conceal, hide, keep secret; *v.* བཤོ་བ་.
 བཤོ་དྲུག་, *v. a.* to kill, slay, murder, destroy; *v.* བཤོ་དྲུག་.
 བཤོ་བ་ལ་, *v. a.* to repay a kindness, repay; *v.* བཤོ་བ་ལ་.
 བཤོ་མ་, *v. a.* to turn, brandish, (in one's hand.)
 བཤོ་མ་, *v. a.* to pray, entreat, beg, petition; to take of meat and drink; to put on a garment, &c.
 བཤོ་བ་, *v. n.* to be weary, fatigued.
- བྱ་བ་, *v. n.* to weep, lament.
 བྱ་བ་ལ་, *v. n.* to weep and sob, to weep with convulsive sighs.
 བྱ་བ་, *v. n.* to grunt, to make a grumbling noise.
 བྱ་བ་, *v. a.* to know, to be acquainted with.
 བྱ་བ་ལ་, *v. a.* to know every thing.
 བྱ་བ་, *v. n.* to be conceived, to be originated.
 བྱ་བ་, *v. n.* to begin, intend, go.
 བྱ་བ་, *v. a.* to hear, hearken to.
 བྱ་བ་, *v. n.* to lie down, to sleep.
 བྱ་བ་, *v. n.* to fall or break down.
 བྱ་བ་, *v.* to feel, touch, handle, search after.
 བྱ་བ་, *v. n.* to creep, move slowly; *v. a.* spy, observe.
 བྱ་བ་ལ་, *v. n.* to approach, go near to.
 བྱ་བ་, *v. a.* to soften, mollify, make soft; *v.* བྱ་བ་ | བྱ་བ་.
 བྱ་བ་, *v. a.* to buy, purchase.
 བྱ་བ་, *v. a.* to endeavour, be diligent.
 བྱ་བ་, *v.* to reach, go, come, to.
 བྱ་བ་, *v. a.* to find, get; discover; *v.* བྱ་བ་ལ་.
 བྱ་བ་, *v. a.* to hear, to be informed or have notice of.
 བྱ་བ་, *v. a.* to draw, cite, quote; invite; *v.* བྱ་བ་.
 བྱ་བ་, *v. n.* to remember, have in memory; *v. a.* to recollect.
 བྱ་བ་ལ་, *v. a.* to bring or put into one's memory, or notice.

དར་བྱ་བ་, *v. a.* to run a race ; to run a horse.

དམི་བ་, *v. a.* to wrap round about, wind.

དབྱུག་པ་, *v. a.* to trouble, stir, shake, move up and down ; coagulate, curdle ; to churn.

དབྱོག་པ་, *v. a.* coagulate, curdle ; to churn.

དབྱོལ་བ་, *v. a.* to play on a musical instrument.

དགག་པ་, *v. a.* to stop, hinder, preclude, prohibit ; *v.* འགོགས་པ་.

དགང་བ་, *v. a.* to fill entirely, replenish, make full ; *v.* འགོངས་པ་.

དགབ་པ་, *v. a.* to cover ; overspread ; *v.* འགེབས་པ་.

དགའ་བ་, *v. a.* to separate, seclude, fold up.

དགབ་པ་, *v. a.* to load, put a load on ; *v.* འགེབ་པ་.

དགས་པ་, *v. a.* to tear, rend, cleave, divide ; *v.* འགས་པ་.

དགུག་པ་, *v. a.* to kill, destroy, murder, extinguish ; *v.* འགེམ་ or འགེམས་པ་.

དགོངས་པ་, *v. a.* to think on, remember, be merciful to.

དགོད་པ་, *v. n.* to laugh, smile ; *v. a.* to build, frame, prepare ; *v.* འགོད་པ་.

དགོས་པ་, *v. n.* to want, to be necessary.

དགའ་བ་, *v. n.* to sit in a reclined posture.

དགའ་པ་, *v. n.* to be merry or glad.

དགམ་པ་, *v. a.* to scatter, spread ; *v.* འགེམ་པ་.

དགོང་བ་, *v. a.* to kill, murder, destroy ; *v.* འགོངས་པ་.

དགོལ་བ་, *v. a.* to unfold, untie, explain ; *v.* འགོལ་བ་ or འགོལ་བ་.

དངག་པ་ or དངགས་པ་, *v. a.* to commend, praise.

དངང་བ་, *v. n.* to be terrified, afraid.

དཔག་པ་, *v. a.* to weigh, ponder (mentally), measure, mete ; *v.* དཔོག་པ་.

དཔར་བ་, *v. a.* to dictate, say or tell what to write.

དཔོག་པ་, *v. a.* to weigh, measure, &c. ; *v.* དཔག་པ་.

དཔོར་བ་, *v. a.* to dictate, &c. ; *v.* དཔར་བ་.

དཔུང་བ་, *v. a.* to hang, suspend ; *v.* དཔུང་བ་.

དཔུད་པ་, *v. a.* to examine, prove, try, essay ; *v.* དཔུད་པ་.

དཔུད་བ་, *v. a.* *v.* དཔུང་བ་.

དཔུད་པ་, *v. a.* *v.* དཔུད་པ་.

དབག་པ་, *v. a.* to maculate, stain, spot.

དབབ་པ་, *v. a.* to let down, to put in order, arrange ; *v.* འབབས་པ་.

དབྱུག་པ་, *v. a.* to bore or pierce through ; *v.* འབྱུགས་པ་.

དབྱུབ་པ་, *v. a.* to extend, dilate, expand, cover, fix ; *v.* འབྱུབས་པ་.

འབྱུར་བ་, *v. a.* to make smooth or even.

དབྱུལ་བ་, *v. a.* to offer, present, give ; *v.* འབྱུལ་བ་.

དཔོལ་བ་, *v. a.* to pour out, empty ; *v.* འཔོལ་བ་.

དཔོག་པ་, *v. a.* to give, bestow, transfer, impart, communicate ; to maculate, stain ; *v.* དབག་པ་.

དཔོལ་བ་ (for དཔོལ་བ་,) *v. a.* to squeeze, force out.

དཔུལ་བ་, *v. a.* to blot out, efface ; *v.* འཔུལ་བ་.

དབྱུག་པ་, *v. a.* to brandish, wave, wag, move.

དཔུལ་བ་, *v. a.* to divide, separate, open ; *v.* འཔུལ་བ་.

དབྱེ་བ, *v. a.* to separate, force, or put asunder; *v. འཕྲེལ་བ.*

དམི་བ, *v. a.* to diminish, subtract, lessen; *v. འཕྲི་བ.*

དམོག་པ, *v. a.* to take or carry away by force; *v. འཕྲོག་པ.*

དམྱེལ་བ, *v. n.* to smile.

དམེ་བ, *v. a.* to defile, pollute.

དམད་པ, *v. n.* to abuse, curse, censure.

དམུལ་བ or དམུལ་བར་ཐེང་པ, *v. a.* to grind, reduce to fine powder.

དམུག་པ, *v. a.* to show, or point at.

མ་བ, *v. a.* to be sick.

མུ་བ, *v. a.* to suck, draw milk from the breast.

མུད་པ, *v. a.* to suckle, nurse.

མུལ་པ, *v. n.* to set, sink, decline, decay.

མུར་བ, *v. n.* to approach, draw near to.

མུལ་པ, *v. a.* to can, to be able to do.

མུར་བ, *v. n.* to sink down.

མུང་བ, *v. n.* to commit a fault, be faulty.

མུད་པ, *v. a.* to perceive, take, receive.

མུག་པ, *v. a.* to depress, humble, surpass, outdo; *v. མུག་པ* and *མུག་པ*.

མུམ་པ, *v. n.* to be satisfied or content with.

མུར་བ, *v. n.* to err, mistake, or to be mistaken.

མུལ་བ, *v. n.* to agree, meet.

མུམ་པ, *v. n.* to be defeated, to lose the field, not to win, to fail.

མུལ་བ, *v. n.* to come to, arrive at, a place.

མུར་བ, *v. n.* to be proper, fit, decent, becoming.

མུད་པ, *v. n.* to dare, be bold, have courage, be audacious.

མུག་པ, *v. n.* to go, walk, travel, arrive at.

མུགས་པ, *v. n.* to turn to or towards.

མུག་པ, *v.* to envy, to impart unwillingly.

མུད་པ, *v.* to meet, join, encounter, find.

མུག་པ, *v. n.* to flow.

མུད་པ, *v. a.* to do, make, act, perform.

མུང་བ, *v. a.* to take, receive, accept; *v. མུག་པ*.

མུད་པ, *v. a.* to chew, grind with the teeth.

མུམ་བ, *v. a.* to ransom, redeem.

མུག་པ, *v. a.* to pour into.

མུད་པ, *v. a.* to make or cause to drink.

མུགས་པ, *part. pret.* of མུགས་པ, to hinder, prohibit, &c.

མུགང་བ, *part. pret.* of མུགང་བ, to fill, make full.

མུགས་པ, *v. a.* to hold fast, to extend.

མུགཔ་པ, *part. pret.* of མུགཔ་པ, to cover, spread over.

མུགར་བ, to be separated, selected; banished

མུགལ་བ, to be laden, to spin.

མུགས་པ, to be split, rent, cleft.

མུགས་པ, to be drawn down; to be called, summoned, gathered together.

མུགས་པ, *part. pass.* of མུགས་པ, to destroy, kill, cut off.

མུགར་བ, *v. a.* to carry, convey, to respect, reverence, honour.

མུགས་པ, *part. pass.* of མུགས་པ, to pull, pluck, draw violently.

བསོད་པ, *part. pass.* of འགོད་པ, to frighten.

བསོད་པ, *part. pass.* or *pret.* to build, make, frame, fabricate ; bring to.

བསོད་པ, *v. n.* to be angry with.

བསོལ་པ, *v. a.* to spare, not to use much.

བསུལ་པ, *v. n.* to talk nonsense.

བསྐྱིལ་པ, *v. a.* to bind, tie ; to bind hand and foot ; *v.* འཇུག་པ.

བསྐྱེ་པ, *v. a.* to spread, diffuse, scatter.

བསྐྱེད་པ, *v. a.* to extend, widen.

བསྐྱོད་པ, *v. a.* to reprove, rebuke.

བསྐྱེད་པ, *v. a.* to select, choose.

བསྐྱེད་པ, *part. pret.* of འགྲེལ་པ, to scatter, diffuse, show, display.

བསྐྱེད་པ, *part. pret.* of འགྲེལ་པ, to unfold, explain, explicate.

བསྐྱེད་པ, *v. a.* to conduct, guide ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to wash clean, to cleanse ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. n.* to be indigent, poor, hungry.

བསྐྱེད་པ, *part. pret.* of འགྲེལ་པ or འགྲེལ་པ, to untie, unfold, explain.

བསྐྱེད་པ, *v. a.* to read over, peruse ; *v.* འགྲེལ་པ.

བསྐྱེད་པ, *v. a.* to desire earnestly, to long for.

བསྐྱེད་པ, *v. a.* to steal away ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to dig up or out ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to stretch out, extend.

བསྐྱེད་པ, *v. a.* to fulfil, accomplish, make up, satiate, satisfy, content, perform.

བསྐྱེད་པ, to be made dry.

བསྐྱེད་པ, *v. a.* to separate, fold up.

བསྐྱེད་པ, *v. a.* to besmear, bedaub, anoint.

བསྐྱེད་པ, *v. a.* to hide, conceal.

བསྐྱེད་པ, *v. a.* to contract, shrink up.

བསྐྱེད་པ, *v. a.* to send, dispatch, bestow, give.

བསྐྱེད་པ, *v. a.* to exhort, incite, bid.

བསྐྱེད་པ, *v. a.* to choose, elect.

བསྐྱེད་པ, *v. a.* to put on (as a garment).

བསྐྱེད་པ, *v. a.* to encircle, surround ; to make turn round ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to make boil, to boil ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to carry, convey, take away.

བསྐྱེད་པ, *v. a.* to spend all.

བསྐྱེད་པ, *v. a.* to protect, defend, keep safe ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to measure out.

བསྐྱེད་པ, *v. a.* to protect, defend ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to stir, move, shake up ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to repeat, add to ; keep or hold up ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to conduct, convey, carry, send ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to borrow, take on loan ; *v.* འཇུག་པ.

བསྐྱེད་པ, to be gathered together, to assemble in the middle.

བསྐྱེད་པ, *v. a.* to leave off, put aside, renounce, forsake, relinquish ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to forget ; *v.* འཇུག་པ.

བསྐྱེད་པ, *v. a.* to leave off, cast away, relinquish ; *v.* འཇུག་པ.

- བསྐྱེད་པ།, *v. a.* to produce, generate, form, make, cause, breed, rear up, beget, procreate ; *v. n.* རྐྱེད་པ།, *v. a.* རྐྱེ་བ།, *v. n.*
- བསྐྱོད་པ།, *v. a.* to move, agitate, shake ; to move one's self, to go, walk ; *v. n.* རྐྱོད་པ།.
- བསྐྱོན་པ།, *v. a.* to put, lay, hang on ; *v. n.* རྐྱོན་པ།.
- བསྐྱད་པ།, *v. n.* to expel, eject, banish ; *v. n.* རྐྱོད་པ།.
- བསྐྱུ་བ།, *v. a.* to expect, wait for.
- བསྐྱུན་པ།, *v. a.* to beget, procreate, form, make, cause, breed, rear.
- བསྐྱོག་པ།, to rattle, make a noise.
- བསྐྱུག་པ།, *v. a.* to hinder, obstruct ; *v. n.* to be stopped, hindered.
- བསྐྱད་པ།, *v.* to laugh, deride.
- བསྐྱམ་པ།, *v. a.* to try, prove, tempt.
- བསྐྱོ་བ།, *v. a.* to put on a garment, to divide.
- བསྐྱོད་པ།, *v. a.* to divide.
- བསྐྱོར་བ།, *v. n.* to linger, tarry, remain long, to be long on one's way.
- བསྐྱུང་བ།, *v. a.* to prolong, procrastinate.
- བསྐྱི་བ།, *v. a.* to do (hereafter).
- བསྐྱིད་པ།, *v. a.* to do, make, act, perform, &c.
- བསྐྱད་པ།, *v. a.* to number, count up, to compute ; *v. n.* to grow cold.
- བསྐྱད་པ།, *v. a.* to open wide, to menace.
- བསྐྱེལ་བ།, *v. a.* to roll, to roll up.
- བསྐྱུ་བ།, *v. a.* to cleanse, make clear (from the husks, &c.)
- བསྐྱུང་བ།, *v. a.* to defecate, strain. let sit down.
- བསྐྱུད་པ།, *v. a.* *v.* བསྐྱུ་བ།.
- བསྐྱེ་བ།, *v. n.* to grow old.
- བསྐྱེད་པ།, *v. a.* to raise, erect, build ; *v. n.* རྐྱེད་པ།.
- བསྐྱེ་བ།, *v.* to argue, reason, consider.
- བསྐྱོད་པ།, *v. n.* to go on or over.
- བསྐྱེལ་བ།, *v. a.* to ford ; argue, dispute ; *v. n.* རྐྱེལ་བ། or རྐྱེལ་བ།.
- བསྐྱེད་པ།, *v. a.* to extend, dilate, widen.
- བསྐྱེན་པ།, *v. a.* to adorn, embellish.
- བསྐྱེལ་བ།, *v. a.* to hurl, fling, dart, throw with violence ; *v. n.* རྐྱེལ་བ། རྐྱེལ་བ།.
- བསྐྱེལ་བ།, *v. n.* to fall down senseless, to faint.
- བསྐྱེལ་བ།, *v. a.* to put into a cord, order, series.
- བསྐྱེལ་བ།, *v. n.* to run, to run away.
- བསྐྱེལ་བ།, *v. a.* to put on oath.
- བསྐྱེལ་བ།, *v. n.* to be or become full or replete with ; *v. n.* རྐྱེལ་བ།.
- བསྐྱེལ་བ།, *v. a.* to make dense or thick.
- བསྐྱེལ་བ།, *v. a.* to expect one, to wait on, to tarry till one arrives.
- བསྐྱེལ་བ།, *v. a.* to move, agitate, shake ; *v. n.* རྐྱེལ་བ།.
- བསྐྱེལ་བ།, *v. a.* to proclaim, publish, make known ; *v. n.* རྐྱེལ་བ།.
- བསྐྱེལ་བ།, *v. a.* to conglomerate, make into an oval figure, to make round.
- བསྐྱེལ་བ།, *v. a.* to imagine, represent in one's mind ; *v. n.* རྐྱེལ་བ།.
- བསྐྱེལ་བ།, *v. a.* to detain, withhold ; thicken, &c.
- བསྐྱེལ་བ།, *v. n.* to stretch with yawning ; *v. n.* རྐྱེལ་བ།.
- བསྐྱེལ་བ།, *v. a.* to turn, change ; translate ; to multiply (as in arithmetic) ; *v. n.* རྐྱེལ་བ།.

བཞེབ་པ, *v. a.* to turn upside down, to overthrow ; *v.* ཞེབ་པ.

བསྐྱབ་པ, *v. a.* to proclaim, tell openly, publish, preach.

བསྐྱང་པ, *v. a.* to enumerate, count up ; upbraid ; to cool, make cool ; *v.* བསྐྱང་པ, བྱང་པ.

བསྐྱུ་པ, *v. a.* to save, deliver, rescue ; *v.* ཞྐྱུ་པ.

བསྐྱིན་པ, *v. a.* to adjust, compose, put together ; *v.* ཞྐྱིན་པ.

བསྐྱིལ་པ, *v. a.* to offuscate, overshadow ; *v.* ཞྐྱིལ་པ.

བསྐྱིམ་པ, to endeavour, make great efforts ; *v.* ཞྐྱིམ་པ.

བསྐྱིལ་པ, *v. a.* to wrap, roll, wind up, twist ; *v.* ཞྐྱིལ་པ.

བསྐྱུག་པ, *v. a.* to pick up, gather, collect.

བསྐྱུང་པ, *v. a.* to mix, mingle, put together ; to contrive, feign, relate falsely ; *v.* ཞྐྱུང་པ.

བསྐྱུན་པ, *v. a.* to liken, compare, estimate ; *v.* ཞྐྱུན་པ.

བསྐྱུབ་པ, *v. a.* to prepare, make ready, render propitious ; to acquire, learn, obtain, get ; *v.* ཞྐྱུབ་པ.

བསྐྱེད་པ, *v. a.* to repent, (what belongs to the same class.)

བསྐྱོད་པ, *v. a.* to go on ; perambulate ; *v.* ཞྐྱོད་པ.

བསྐྱོན་པ, *v. a.* to embellish, decorate with ; *v.* ཞྐྱོན་པ.

བསྐྱེད་པ, *v. a.* to reap, cut down ; *v.* རྐྱེད་པ.

བསྐྱོན་པ, *v. a.* to reward, give a reward ; *v.* རྐྱོན་པ.

བསྐྱུབ་པ, *v. a.* to draw in and let out breath, to inhale and exhale, to breathe ; *v.* རྐྱུབ་པ.

བསྐྱོད་པ, *v. a.* to parch or broil, to deceive ; *v.* རྐྱོད་པ.

བསྐྱོན་པ, *v. a.* to chase, hunt ; deceive ; *v.* རྐྱོན་པ.

བསྐྱུག་པ, *v. a.* to praise, commend.

བསྐྱུབ་པ, *v. n.* to be faint, weary, tired ; to decay.

བསྐྱེད་པ, *v. n.* to become green, mouldy, rotten ; to prosper ; *v. a.* to bless, give benediction ; *v.* ཞྐྱེད་པ.

བསྐྱེད་པ་རྒྱ་མཚན་པ, *v. a.* to make green ; bless, prosper.

བསྐྱོན་པ, *v. a.* to fret, vex.

བསྐྱུག་པ, *part. pret.* of བསྐྱོན་པ, *v. a.* to break, the *fut.* of རྐྱུག་པ, to walk over, perambulate ; *v. a.*

བསྐྱུང་པ, *v. a.* to wear, carry, use ; *v.* རྐྱུང་པ.

བསྐྱུན་པ, *part. pret.* of བསྐྱོད་པ, *v. a.* to cut off.

བསྐྱུབ་པ, *v. a.* to conceal, hide, keep secret, cover ; *v.* རྐྱུབ་པ.

བསྐྱུལ་པ, *v. a.* to bargain, make an agreement ; to dance, jump ; *v.* རྐྱུལ་པ.

བསྐྱུབ་པ, *v. a.* to make, prepare, make ready ; *v.* རྐྱུབ་པ.

བསྐྱུལ་པ, *v. a.* to wreath ; to pull by force.

བསྐྱུལ་པ, *part. pret.* of རྐྱུལ་པ, to weigh, ponder, measure ; pay, pay back.

བསྐྱུལ་པ, *v. a.* to bind, tie, fasten ; *v.* རྐྱུལ་པ.

བརྗེས་པ, *v. a.* to ascend, mount a vehicle, horse,
&c. ; *v.* འཕྲོལ་པ.

བརྗེས་པ་འཕྲོལ་པ, *v. a.* to squeeze, press
out entirely ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *part. pret.* of འཕྲོལ་པ, *v. a.* to depose,
divest, expel, cast out, eject, drive out,
banish.

བརྗེས་པ, *v. a.* to fetch or draw up water, &c. ;
v. འཕྲོལ་པ.

བརྗེས་པ, *part. pret.* of འཕྲོལ་པ, *v. a.* to put, lay,
place ; close, shut ; make, cause.

བརྗེས་པ, *v. n.* to contract, shrink up ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to promise, assure, affirm ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to chew or grind with the teeth ;
v. འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to heap or pile up.

བརྗེས་པ, *v. a.* to make, prepare, form ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *part. pret.* of འཕྲོལ་པ, *v. a.* to over-
come, subdue, conquer.

བརྗེས་པ, *part. pret.* of འཕྲོལ་པ, to commend,
commit to, entrust ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *v. n.* to shine, glisten, glitter, &c.

བརྗེས་པ, *v. a.* to barter, change, turn ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to honour, reverence ; to forget ;
v. འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to say, utter, pronounce ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to borrow, take from others.

བརྗེས་པ, *v. a.* to scorn, disdain, contemn.

བརྗེས་པ, *v. n.* to grow old ; be worn out ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. n.* to fade or wither away ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to find, get ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *v. n.* to be troubled or stirred up,
dirty ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to tell, say, report, give notice
of ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to extend, stretch out ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to make even or level, equal ;
to balance ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to lay flat on the ground, to lay
to sleep ; *v.* འཕྲོལ་པ, *v. a.* འཕྲོལ་པ, *v. n.*

བརྗེས་པ, *v. a.* to give over to another, to re-
turn.

བརྗེས་པ, *v. n.* to break or fall down (as a rock) ;
v. འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to dip, immerge, moisten ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to make less, to reduce ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. n.* to grow or become sick ; *v.*
འཕྲོལ་པ.

བརྗེས་པ, *v. a.* to wash, cleanse (the hands, &c.)

བརྗེས་པ or འཕྲོལ་པ, to endeavour, make haste ;
v. འཕྲོལ་པ.

བརྗེས་པ, *v. n.* to be afraid, to fear ; *v.* འཕྲོལ་པ.

བརྗེས་པ, *v.* to approach to ; propitiate, gain, to
induce to favour ; *v.* འཕྲོལ་པ.

བཞེའ་ཡ, *v. a.* to make grimaces to.

བཞེལ་ཡ, *v. a.* to forget, neglect.

བཞོན་ཡ, *v. a.* to have a desire or lust, to desire earnestly, to long for.

བཞོད་ཡ, *v. a.* to give over, to deliver, to give into one's hand.

བཞོན་ཡ, *v. a.* to accuse, charge with a crime.

བཞག་ཡ, *v. a.* to weave ; to grind,

བཞག་ཡ, *part. pret.* of བཞོད་ཡ, to give.

བཞག་ཡ, *part. pret.* of བཞོད་ཡ, to throw, cast, hurl, fling.

བཞིན་ཡ, *v. a.* to drop, to let fall in drops.

བཞིང་ཡ, *part. pret.* of བཞིང་ཡ, to spread on the ground.

བཟ་ཡ, *v. a.* to pick up, gather, collect ; *v.* བཟ་ཡ.

བཟུག་ཡ, *v. a.* to cast down one's self at the feet of another.

བཟང་ཡ, *v. a.* to drink up the whole ; *v.* བཟང་ཡ.

བཟང་ཡ, *v. a.* to bow down ; *v.* བཟང་ཡ.

བཟུམ་ཡ, *v. a.* to cover, put a cover on ; *v.* བཟུམ་ཡ.

བཟུལ་ཡ, *part. pret.* of བཟུལ་ཡ, to subdue, overcome.

བཞེག་ཡ, *part. pret.* of བཞེག་ཡ, to lift up.

བཞེག་ཡ, *v. a.* to pull, pluck, up, out.

བཞོན་ཡ, *part. pret.* of བཞོན་ཡ, to eject; cast out, draw out.

བཞོན་ཡ, *v. n.* to grow thick or fat.

བཞོན་ཡ, *v. a.* to examine, investigate, try, &c.; *v.* ཞོན་ཡ.

བཞོན་ཡ *v. n.* to be in confusion or hurry ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to pull down ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to hold, support, depend on ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to fasten with a peg and rope.

བཞོན་ཡ, *v. a.* to squeeze or force out ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to look on, behold ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to fold up, (as a garment;) *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. n.* to be full or replete, to be born.

བཞོན་ཡ, *v. a.* to put on a saddle, to saddle.

བཞོན་ཡ, *v. a.* to show ; instruct, teach ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to give, offer, present, bestow ; *v.* ཞོན་ཡ, afford.

བཞོན་ཡ, *v. a.* to decorate, embellish, put into order or series ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to receive kindly, refresh, put to rest or respite ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to chide, reproach, abuse ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to infuse, instil, inspire, pour into ; *v.* ཞོན་ཡ.

བཞོན་ཡ, *v. a.* to shorten, abbreviate ; *v.* ཞོན་ཡ.

བཞོན་ཡ.

བཞོན་ཡ, *v. a.* to make agree, concord, to confer ; *v.* ཞོན་ཡ.

བཏུན་པ་, *v. a.* to keep, hold, support, maintain ; *v.* ཏུན་པ་.

བཏུང་པ་, *v. a.* to give, bestow, grant ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to exalt, praise, commend.

བཏང་པ་, *v. a.* to carry, convey, take with, off.

བཏང་པ་, *v. a.* to file, polish, cleanse ; to fret ; whet, sharpen.

བཏུག་པ་, *v. a.* to fumigate, perfume, smoke.

བཏུང་པ་, *v. a.* to strike, beat.

བཏུང་པ་, *v. a.* to clap, beat, strike, knock : *v.* ཏུང་པ་ or ཏུང་པ་.

བཏུང་པ་, *v. a.* to whet, sharpen ; *v.* ཏུང་པ་ or ཏུང་པ་.

བཏུང་པ་, *v. n.* to spread, scatter, extend ; *v.* ཏུང་པ་ or ཏུང་པ་.

བཏུང་པ་, *v. a.* to beat, strike on, to thresh ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to beat, strike, smite ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to lick all over, to lick ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to chew the cud (entirely), to chew, to ruminate, to muse ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to repeat, say again ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. n.* to sit down ; to wait for ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to bind, tie, fasten ; oblige one's self, &c. ; *v.* ཏུང་པ་.

བཏུང་པ་ or ཏུང་པ་, *v. a.* to menace, threaten ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to collect, gather together ; to abridge ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to make agree, to reconcile ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to confer, compare.

བཏུང་པ་, *v. a.* to exchange, barter ; to mix ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to hazard, to expose to accident or danger.

བཏུང་པ་, *v. a.* to compose, prepare, make ready.

བཏུང་པ་, *v. a.* to associate, unite with.

བཏུང་པ་, *v. a.* to add together.

བཏུང་པ་, *v. n.* to mind to suffer ; to grow full of corrupt matter (as a sore).

བཏུང་པ་, *v. n.* to be suffocated or choked by any thing in the throat.

བཏུང་པ་, *v. a.* to attend or look on.

བཏུང་པ་ or ཏུང་པ་, *v. a.* to draw to, to attract.

བཏུང་པ་, *v. a.* to hurt, to make a wound on.

བཏུང་པ་, *v. a.* to increase, augment, add to.

བཏུང་པ་, *v. a.* to take into one's hand, to put on, receive, to smell the scent of ; *v.* ཏུང་པ་.

བཏུང་པ་, *v. a.* to prolong, to lengthen out, to delay, to extend far.

བཏུང་པ་, *v. a.* to draw long, to spin out, to prolong.

བཏུང་པ་, *v. a.* to suckle ; to pierce, to stab.

བཏུང་པ་, *v. a.* to abolish, destroy ; *v.* ཏུང་པ་.

- བུམ་པ, *v. a.* to smell, try the smell ; *v.*
 བུམ་པ.
- བུའ་པ, *v. a.* to make less, smaller, to bring
 nearer ; *v.* བུའ་པ.
- བུམ་པ, *v. a.* to move, shake, agitate.
- བུལ་པ, *v. a.* to mix, mingle, make a mixture
 of ; *v.* བུལ་པ.
- བུམ་པ, *v. a.* to smell, try the smell of ; *v.*
 བུམ་པ.
- བུའ་པ, *v. a.* to confound, disturb, set in
 disorder ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to strain, defecate, purify ; *v.*
 བུའ་པ.
- བུའ་པ, *v. a.* to press forward, to open a
 way to one's self by pressing among the
 multitude.
- བུའ་པ, *v. a.* to cut short.
- བུའ་པ, *v.* to watch over, to observe ; to bring
 forth, to be born.
- བུའ་པ, *v. a.* to seek, to look for ; *v.*
 བུའ་པ.
- བུའ་པ, *v. a.* to squeeze, press out.
- བུའ་པ, *v. a.* to set, plant, fix, establish ; *v.*
 བུའ་པ.
- བུའ་པ, *v. a.* to put in, to inject ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to shut or close entirely, (the
 eye ;) *v.* བུའ་པ.
- བུའ་པ, *v. a.* to hurt, injure, do harm to ; *v.*
 བུའ་པ.
- བུའ་པ, *v. a.* to sew (entirely) ; *v.* བུའ་པ.
- བུའ་པ, *v. n.* to become ripe or mature ; *v. a.*
- to boil, dress, dye, tinge, to refine ; *v.*
 བུའ་པ, བུའ་པ.
- བུའ་པ, *v. a.* to cut, hew, engrave, inoculate,
 beat, smite ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to sell away ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to dispute, argue, debate *v.*
 བུའ་པ.
- བུའ་པ, *v. a.* to begin, compose, write, make ;
v. བུའ་པ.
- བུའ་པ, *v. a.* to count or number up, to ad-
 mit, acknowledge ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to build or raise up a wall ; *v.*
 བུའ་པ.
- བུའ་པ, *v. a.* to love, be kind or merciful to.
- བུའ་པ, *v. a.* to raise one thing above another,
 to raise stories ; to grind ; bind, tie,
 truss up ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to shorten, gird or tuck up ; *v.*
 བུའ་པ.
- བུའ་པ, *v. n.* to endeavour, strive, labour.
- བུའ་པ, *v. a.* to give, bestow, afford ; *v.*
 བུའ་པ.
- བུའ་པ, *v. a.* to send, despatch, commission,
 put into ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to depress, oppress, to tread un-
 der one's feet ; to make sink ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to transform, transfigure mira-
 culously ; *v.* བུའ་པ.
- བུའ་པ, *v. a.* to menace, threaten, to make
 grimaces, to tuck, gird up ; *v.* བུའ་པ.
- བུའ་པ, *part. pret.* of བུའ་པ, to put, place, lay.

བཞེད་པ, *v. n.* to smile, laugh ; *v. a.* deride.

བཞེས་པ, *v. n.* to go or creep in unawares ;
v. འཇམ་པ.

བཞེས་པ, *v. a.* to shave, cut with a razor.

བཞེས་པ, *v. a.* to melt, to digest ; *v. འཇམ་པ.*

བཞེས་པ, *v. n.* to sit (stately), be, exist.

བཞེས་པ, *v. n.* to go, depart.

བཞེས་པ, *v. a.* to cut, chop, shave.

བཞེས་པ, *v. a.* to rise, build, erect ; to stand up.

བཞེས་པ, *v. a.* to will, wish, desire.

བཞེས་པ, *v. a.* to take, receive, accept of ; to
put on.

བཞེས་པ, *v. a.* to milk, draw milk, &c. ; *v. འཇམ་པ.*

བཞེས་པ, *v. a.* to hew, cut, chop with an axe.

བཞེས་པ, *v. a.* to eat up, to eat the whole ; to
eat ; *v. ར་པ.*

བཞེས་པ, *v. n.* to be intoxicated.

བཞེས་པ, *part. pret.* of འཇམ་པ, to take into one's
hand, to seize, to catch ; *v. འཇམ་པ.*

བཞེས་པ, *part. pret.* of འཇམ་པ, to turn out, or aside
from one's way.

བཞེས་པ, *v. a.* to keep, hold ; *v. འཇམ་པ.*

བཞེས་པ, *v. a.* to make, form, fabricate, work,
frame.

བཞེས་པ, *v. a.* to suffer, forbear, have patience.

བཞེས་པ, *v. a.* to repeat, turn round ; pass over
(a mountain), double (a cape) ; *v. འཇམ་པ* or
འཇམ་པ.

བཞེས་པ, *v. a.* to gather or bring together.

བཞེས་པ, *a.* to turn back, to force to go back, to
reform ; *v. འཇམ་པ.*

བཞེས་པ, *v. a.* to waste, destroy, rase, erase,
to turn upside down.

བཞེས་པ, *v. a.* to moisten, make wet ; *v. n.* to
grow wet.

བཞེས་པ, *v. a.* to confess, declare.

བཞེས་པ, *v. a.* to explain, tell fully ; *v. འཇམ་པ.*

བཞེས་པ, *v. a.* to prepare, make ready.

བཞེས་པ, *v. a.* to kill animals for food, to butcher.

བཞེས་པ, *v. a.* to put into series ; to measure,
to hunt.

བཞེས་པ, *v. a.* to cleanse, wash clean, purge.

བཞེས་པ, *part. pret.* of འཇམ་པ, to pull down,
destroy ; break, violate.

བཞེས་པ, *v. a.* to flay, strip, take off the skin ;
to copy.

བཞེས་པ, *v. a.* to sell, give to another.

བཞེས་པ, *v. a.* to rub.

བཞེས་པ, *v. a.* to weep over or for, to lament.

བཞེས་པ, *v. a.* to burn slightly.

བཞེས་པ, *v. a.* to confront, compare, to face.

བཞེས་པ, *v. a.* to know, to know a person or
thing unknown before.

བཞེས་པ, *v. a.* to spill, shed, pour out.

བཞེས་པ, *v. a.* to chase, course, hunt, pursue.

བཞེས་པ, *v. a.* to put away, to defer, to delay.

བཞེས་པ, *v. a.* to collect, assemble ; to hoard
up ; *v. འཇམ་པ.*

བཞེས་པ, *v. a.* to purify, cleanse, clear up.

བཞེས་པ, *part. pret.* of འཇམ་པ, to kill, murder.

བཞེས་པ, *v. a.* to return, to do like, to render,
repay, supply ; *v. འཇམ་པ.*

བསམ་པ, *v. a.* to think, meditate, muse on, to consider ; *v.* སེམ or སེམས་པ.

བསལ་པ, *v. a.* to put away, cleanse, clear, heal, cure ; *v.* སེལ་པ.

བསིག་པ, *v. a.* to agitate, shake, retake ; cast up.

བསིར་པ, *v. a.* to whirl about.

བསིལ་པ, *v. a.* to refresh, cool ; wash.

བཟུ་པ, *v. a.* to receive one ; solemnly to go to meet one, &c.

བཟུབ་པ, *v. a.* to efface, blot out, destroy.

བཟུམ་པ, *v. a.* to shut or close the mouth, &c.

བསེབ, *v. a.* to pull asunder, to anatomise.

བསེད་པ, *v. a.* to pull asunder, to pick, cleanse.

བམད་པ, *v. a.* to make right, straight, equal, to keep, hold in equilibrium, to balance.

བམན་པ, *v. n.* to harden one's self, to suffer anything.

བམག་པ, *v. a.* to refrain, hold back, to curb, to disperse.

བམཉི་པ, *v. a.* to keep, hold ; not to give much.

བམཉིང་པ, *v. a.* to make longer, to protract, to prolong, extend farther ; to bring up, breed ; to send, despatch.

བམཟུང་པ, *v. a.* to defend, take care of ; to observe, keep.

བམཟུབ་པ, *v. a.* to churn, agitate, curdle.

བམཐེ་པ, *v. a.* to add together, collect, aggregate.

བམཐེན་པ, *v. a.* to burn, to consume.

བམཐེལ་པ, *v. a.* to feed, rear, keep.

བམལོ་པ, *v. a.* to warm, heat moderately.

བམསང་པ, *v. a.* to erect, set up, raise, to lift, hold up, rouse or excite ; *v.* མོང་པ.

བམསང་པ, *v. a.* to mix, mingle, alloy.

བམསྐྱ་པ, *v. a.* to patch, mend ; *v.* མྐྱ་པ.

བམསྐྱ་པ, *v. a.* to teach ; learn fully ; *v.* མོས་པ.

བམསྐྱ་པ, *v. a.* to deceive, impose on ; *v.* མྐྱ་པ.

བམསྐྱ་པ, *v. a.* to twist, wind.

བམསྐྱ་པ, *v. n.* to arrive at a place.

བམསྐྱ་པ, *v. a.* to turn, reverse, to turn inside out.

མེད་པ, *v. a.* to swallow down.

མིན་པ, *v. n.* not to be.

མུར་པ, *v. a.* to grind or cut with the teeth ; to chew.

ཕྱལ་པ, *v. n.* to smile.

མེད་པ, *v. n.* not to be, to be wanted.

མོལ་པ, *v. a.* to command, order, say.

མོས་པ, *v. a.* to esteem, have regard for.

མུང་པ, *v. a.* to taste, enjoy.

མུལ་པ, *v. a.* to spy, investigate, explore.

མུལ་པ, *v. n.* to be intoxicated.

མུལ་པ, *v. a.* to taste, enjoy.

མུལ་པ, *v. a.* to keep, hold, embrace.

མུལ་པ, *v. a.* to know, understand.

མུལ་པ, *v. n.* to rejoice, be glad.

མུལ་པ, *v. a.* to send, commission, ablegate.

མུལ་པ, *v. a.* to curse, to wish evil to.

མུལ་པ, *v. n.* to be ; *v. a.* to have, to possess.

མུལ་པ, *v. n.* to go or repair to.

མུལ་པ, *v. n.* to be, to be there.

མཚོད་པ, *v. n.* to spread, to be diffused.

མཚོང་བ, *v. a.* to leap, jump.

མཚོད་པ, *v. a.* to offer, to sacrifice; to worship.

མཚོར་བ, *v. n.* to slip or fall out of the hand.

མཚུལ་བ, *v. a.* to meet, visit, have an interview.

མགན་པར, *v. a.* to hear fully, to hear, hear-
ken to.

མགམ་པ, *v. n.* to be even, level, equal.

མགེ་བ, *v. a.* to mollify, soften, rub gently.

མགེད་པ, *v. a.* ditto.

མགེལ་བ, *v. n.* to be weary, fatigued.

མགེས་པ, *v. n.* to be merry, glad.

མཐང་བ, *v. n.* to be freed or delivered.

མཐོང་བ, *v. a.* to see, view, look on:

མཐོལ་བ, *v. a.* to confess, declare.

མགན་པ, *v. a.* to depress, humble, conquer,
out-do; *v. རྟོག་པ, v. གཞོན་པ.*

མགབ་པ, *v. a.* to put on his clothes, dress.

མགམ་པ for ལུམ་པ, *v. a.* to smell, perceive by
the nose; to touch, feel.

མགར་བ, *v. n.* to suffer, be afflicted with.

མགལ་བ, *v. n.* to sleep.

མགོ་བ, *v. a.* to think, or fancy.

མགོག་པ, *v. n.* to be content, or satisfied with.

མགོང་བ, *v. n.* to be conscious of one's fault.

མཚོན་པ, *v. a.* to show, represent, figurate.

མཚོད་པ, *v. a.* to do, make, act, create, form.

ཚིད་པ or ཚིད་ཏུ་ཕྱེད་པ, *v. a.* to measure, prove.

ཚིར་བ, *v. n.* to be done, to be finished.

ཚིམ་པ, *v. n.* to be content or satisfied with.

ཚིར་བ, *v. a.* to feel, perceive, to hear.

ཚོལ་བ for འཚོལ་བ, to seek, look for.

ཏྱ་བ, *v. a.* to beg, request, entreat; ask.

ཏྱུང་བ, *v. a.* to twist, spin.

ལོན་པ, *v. a.* to desire, wish, will.

ལོག་པ, for འལོག་པ, *v. a.* to lay, place, put down.

ལོན་པ, *v. a.* to mount, ascend (carriage, &c.)

རྩ་བ, *v. a.* to eat, take food; *v. བྲན་པ.*

རྩལ་བ, *v. a.* to yelp, bark.

རྩེར་བ, *v. a.* to say, tell, speak.

རྩེ་བ or རྩོལ་བ, *v. a.* to pass over, to double, to
repeat.

རྩོག་པ, *v. a.* to return, make to go back.

འོང་བ, *v. n.* to come.

འོན་པ, *v. a.* to bring.

འོར་བ, *v. a.* to put, lay down.

འཇང་བ, *v. a.* to censure, accuse.

འཇམ་པ, *v. n.* to be out of one's senses, to
fall down.

འཇད་པ, *v. n.* to stop or be stopped.

འཇལ་བ, *v. a.* to spin.

འཇུ་བ, *v. a.* to vie with, to hate.

འཇུན་པ, *v. n.* to groan.

འཇུམ་པ, *v. n.* to shrink, contract.

འཇུར་བ, *v. a.* to carry, convey.

འཇུལ་བ, *v. a.* to subdue, subject.

འཇུགས་པ, *v. n.* to be stopped or hindered.

འཇིངས་པ, *v. n.* to be full, replete.

འཇོད་པ, *v. n.* to sit down, settle.

འཇོན་པ, *v. n.* to be angry with one.

འཇོབ་པ, *v. a.* to encircle, compass.

འཇོར་བ, *v. n.* to go round about, to wander.

འཕྲོལ་པ་, *v. n.* to boil, to be hot.
 འཕྲུག་པ་, *v. n.* to freeze, be congealed.
 འཕྲུམ་པ་, *v. n.* to err, wander, go astray.
 འཕྲུའ་པ་, *v. n.* to go astray, to err.
 འཕྲོག་པ་, *v. a.* to bind, tie, fasten.
 འཕྲོའ་པ་, *v. n.* to turn, go round about.
 འཕྲོལ་པ་, *v. n.* to be gathered together.
 འཕྲུ་པ་, *v. n.* to run, to run away.
 འཕྲུག་པ་, *v. n.* to run, flee.
 འཕྲུད་པ་, *v. a.* to embrace, comprise.
 འཕྲུའ་པ་, *v. n.* to be separated. divorced.
 འཕྲེད་པ་, *v. n.* to be spread, or distributed.
 འཕྲེའ་པ་, *v. a.* to carry, convey, take away.
 འཕྲོད་པ་, *v. a.* to bring.
 འཕྲོམ་པ་, *v. n.* to be stirred, moved, troubled.
 འཕྲོའ་པ་, *v. n.* to miss, fail, to be giddy.
 འཕྲེལ་པ་, *v. n.* to arrive, reach.
 འཕྲ་པ་, *v. n.* to lean to, to depend on.
 འཕྲེལ་པ་, *v. a.* to strike, beat.
 འཕྲི་པ་, *v. n.* to be involved in, to wind.
 འཕྲིག་པ་, *v. n.* to cohere, stick together.
 འཕྲེད་པ་, *v. a.* to lead, conduct.
 འཕྲིལ་པ་, *v. n.* to be twisted together or round.
 འཕྲུ་པ་, *v. n.* to wash one's self, to bathe.
 འཕྲུག་པ་, *v. n.* to be stirred, troubled.
 འཕྲུང་པ་, *v. n.* to be born, produced.
 འཕྲུད་པ་, *v. a.* to wash, cleanse.
 འཕྲུལ་པ་, *v. n.* to err, be mistaken.
 འཕྲུམ་པ་, *v. n.* to be scattered.
 འཕྲེན་པ་, *v. n.* to long for, desire.

འཕྲོལ་པ་, *v. a.* to play on a musical instrument.
 འཕྲུག་པ་, *v. n.* to stop, to cease.
 འཕྲུམ་པ་, *v. a.* to taste, to try the taste of, to put into the mouth.
 འཕྲུལ་པ་, *v. n.* to secede, withdraw from.
 འཕྲུའ་པ་, *v. a.* to transgress, violate.
 འཕྲུལ་པ་, *v. n.* to open, be split or cleft.
 འཕྲུགས་པ་, *v. a.* to draw down, to call, summon.
 འཕྲེད་པ་, *v. n.* to decay, decline, be spent.
 འཕྲུམ་པ་, *v. n.* to die, perish.
 འཕྲེལ་པ་, *v. n.* to be agitated, to move, shake.
 འཕྲོགས་པ་, *v. a.* to hinder, prohibit, stop.
 འཕྲོདས་པ་, *v. a.* to fill, replenish, make full.
 འཕྲོད་པ་, *v. a.* to diffuse, spread, extend.
 འཕྲོགས་པ་, *v. a.* to cover, overspread.
 འཕྲོམ་པ་, *v. a.* to kill, destroy.
 འཕྲུལ་པ་, *v. a.* to load, put on a burden or load.
 འཕྲོས་པ་, *v. a.* to split, cleave, divide.
 འཕྲོལ་པ་, *v. n.* to be stained, sullied, inflicted with.
 འཕྲོགས་པ་, *v. a.* to hinder, stop.
 འཕྲོད་པ་, *v. a.* to bewitch, enchant.
 འཕྲོད་པ་, *v. a.* to build, frame, construe.
 འཕྲུམ་པ་, *v. n.* to be accustomed to.
 འཕྲུའ་པ་, *v. n.* to tarry, loiter, linger.
 འཕྲོལ་པ་, *v. n.* to go astray.
 འཕྲུག་པ་, *v. n.* to be sold, spent, expended.
 འཕྲུང་པ་, *v. n.* to be a long time, or late, to be delayed.
 འཕྲོད་པ་, *v. n.* to stretch with yawning.

འགྲུ་བ་, *v. n.* to run, flee, vanish, disappear.
 འགྲུང་བ་, *v. n.* to become, be ; change, turn.
 འགྲེ་བ་, *v. n.* to go asunder, to disperse.
 འགྲེད་པ་, *v. a.* to disperse, diffuse, scatter.
 འགྲེལ་བ་, *v. n.* to be turned upside down.
 འགྲོད་པ་, *v. n.* to repent, be grieved for.
 འགྲག་པ་, *v. n.* to sound, be rumoured.
 འགྲང་བ་, *v. a.* to number, count ; be filled,
 satisfied.
 འགྲད་པ་, *v. a.* to extend wide.
 འགྲལ་པ་, *v. a.* to vie, contend, strive with.
 འགྲམ་པ་, *v. n.* to be scattered, diffused, spread.
 འགྲིག་པ་, *v. n.* to congrue, agree, suit, be co-
 herent.
 འགྲིབ་པ་, *v. n.* to grow less, decrease ; be of-
 fuscated.
 འགྲིམ་པ་, *v. n.* to go, walk.
 འགྲིལ་བ་, *v. n.* to roll, fall down.
 འགྲུ་བ་, *v. n.* to endeavour, strive.
 འགྲུབ་པ་, *v. n.* to be ready, to be produced.
 འགྲུམ་པ་, *v. n.* to be broken, maimed.
 འགྲུལ་བ་, *v. n.* to go, walk, march, pace.
 འགྲེ་བ་, *v. n.* to be repeated ; to roll about, or
 on the ground.
 འགྲེང་བ་, *v. n.* to stand, stay erect.
 འགྲེམ་པ་, *v. a.* to sprinkle, scatter ; expose to
 sale.
 འགྲེལ་བ་, *v. a.* to unfold, explain.
 འགྲོ་བ་, *v. n.* to go, walk, march.
 འགྲོགས་པ་, *v. n.* to converse, associate with.
 འགྲོད་པ་, *v. n.* to die, cease to live.

འགྲོད་པ་, *v. a.* to go on, over, to travel.
 འགྲོལ་བ་, *v. n.* to be unfolded, untied.
 འགྲལ་པ་, *v. n.* to break, to walk ; *v. a.* to full
 cloth.
 འགྲང་བ་, *v. a.* to wear, put on ; keep, hold,
 carry.
 འགྲད་པ་, *v. a.* to explain, tell, instruct ; *v. n.*
 to be rent, torn, dissolved.
 འགྲབ་པ་, *v. a.* to conceal, hide.
 འགྲམ་པ་, *v. n.* to dance, jump.
 འགྲུ་བ་, *v. a.* to prepare, make.
 འགྲུང་བ་, *v. n.* to rise, go up.
 འགྲུལ་བ་, *v. n.* to fluctuate, be unsteady.
 འགྲི་བ་, *v. n.* to die, cease to live.
 འགྲིང་བ་, *v. a.* to bind, tie, fasten.
 འགྲིབ་པ་, *v. a.* to mount, ascend.
 འགྲུ་བ་, *v. a.* to fetch or draw up water ; to
 water, irrigate.
 འགྲུལ་བ་, *v.* to yield, confess.
 འགྲུམ་པ་, *v. n.* to shrink.
 འགྲེ་བ་, *v. a.* to promise, assure.
 འགྲེག་པ་, *v. a.* to cleave, split, confess.
 འགྲེམ་པ་, *v. a.* to grind, to cut with the
 teeth.
 འགྲེལ་བ་, *v. a.* to believe, give credit to.
 འགྲོ་བ་, *v. a.* to prepare, make ready.
 འགྲོད་པ་, *v. n.* to run away, escape.
 འགྲོལ་བ་, *v. a.* to command, commit to, in-
 trust.
 འགྲོགས་པ་, *v. a.* to prepare, make ready.
 འགྲོད་པ་, *v. a.* to establish, settle, fix.

འཇམ་པ་, *v. n.* to creep in secretly.
 འཇམ་པ་, *v. a.* to weigh, ponder, pay.
 འཇོག་པ་, *v. n.* to be destroyed, ruined, to perish;
 v. a. to destroy.
 འཇུག་པ་, *v. a.* to put, place, lay, make, cause.
 འཇུག་པ་, *v. a.* to subdue, make tame.
 འཇུག་པ་, *v. n.* to shrink, be afraid of.
 འཇོག་པ་, *v. a.* to express, squeeze, milk.
 འཇོག་པ་, *v. a.* to put, place, lay down; cut,
 hew.
 འཇོག་པ་, *v. a.* to overcome, subdue, con-
 quer.
 འཇོག་པ་, *v.* to turn aside from the way.
 འཇོག་པ་, *v. n.* to be fit, meet, convenient.
 འཇོག་པ་, *v.* to fight, quarrel, dispute.
 འཇོག་པ་, *v. a.* to embrace, include.
 འཇོག་པ་, *v. n.* to pass away, go beyond.
 འཇོག་པ་, *v. n.* to drop, fall in drops.
 འཇོག་པ་, *v. a.* to pervade, diffuse over.
 འཇོག་པ་, *v. a.* to gather, collect, pick up.
 འཇོག་པ་, *v.* to drink.
 འཇོག་པ་, *v. a.* to cut into small pieces.
 འཇོག་པ་, *v. n.* to cover, cast, spread over.
 འཇོག་པ་, *v. n.* to spread wide; to smoke.
 འཇོག་པ་, *v. n.* to depart, commence a journey.
 འཇོག་པ་, *v. a.* to draw, make fast.
 འཇོག་པ་, *v. a.* to take, seize, hold fast on.
 འཇོག་པ་, *v. a.* to shut, comprise, cover, in-
 clude.
 འཇོག་པ་, *v. a.* to fret, vex.
 འཇོག་པ་, *v. a.* to pick, pluck up.

འཇོག་པ་, *v. a.* to take into one's hand; to
 hold.
 འཇོག་པ་, *v. n.* to go out, issue, be uttered.
 འཇོག་པ་, *v. n.* to doubt, hesitate, mistake; err.
 འཇོག་པ་, *v. a.* to scatter, diffuse, disperse; *v.*
 གཞོན་པ་.
 འཇོག་པ་, *v. a.* to declare, confess, not to hide.
 འཇོག་པ་, *v. n.* to become pure, clean; *v. a.* to
 lick.
 འཇོག་པ་, *v. a.* to choose, select.
 འཇོག་པ་, *v. n.* to go, pass away, to escape.
 འཇོག་པ་, *v. n.* to tremble, quake, shudder.
 འཇོག་པ་, *v. a.* to spread on the ground.
 འཇོག་པ་, *v. n.* to assemble, gather together.
 འཇོག་པ་, *v.* to represent in the mind, be
 conscious of.
 འཇོག་པ་, *v. n.* to be, exist, sit, be present.
 འཇོག་པ་, *v. n.* to bow, incline, bow down.
 འཇོག་པ་, *v. a.* to desire, wish; will.
 འཇོག་པ་, *v. n.* to be fatigued, weary, tired.
 འཇོག་པ་, *v. n.* to agree with, be in concord.
 འཇོག་པ་, *v. n.* to trot, to ride in a trot.
 འཇོག་པ་, *v. a.* to tame, break, subdue, educate.
 འཇོག་པ་, *v. a.* to lift, raise, hold up, weigh.
 འཇོག་པ་, *v. n.* to go, resort, to proceed.
 འཇོག་པ་, *v. a.* to follow, carry, convey, lead.
 འཇོག་པ་, *v. a.* to cast, throw, utter; found,
 establish.
 འཇོག་པ་, *v. a.* to say, repeat, answer to.
 འཇོག་པ་, *v. a.* to bind, tie, fasten; *v.* འཇོག་པ་.
 འཇོག་པ་, *v. n.* (*v.* འཇོག་པ་) to go, march, proceed.

འདོད་པ, *v. a.* to wish, desire, long for ; will.
 འདོན་པ, *v. a.* to utter, eject, expel ; *v. n.* to eat,
 drink.
 འདོམ་པ, *v. n.* to meet, come together, unite.
 འདོམས་པ, *v. a.* to advise, counsel.
 འདོར་པ, *v. a.* to cast off, reject, not to take.
 འདལ་པ, *v. n.* to be rent, unfolded.
 འདོད་པ, *v. a.* to ask, make a question.
 འདོད་པ, *v. a.* to deceive, impose on.
 འདོམ་པ for འདོམ་པ, *v. a.* to distribute, to give
 to each.
 འདོལ་པ, *v. a.* to roll down, turn about, fall
 down.
 འདུ་པ for འདུ་པ, *v. a.* to dig, make a hole ;
 fret, vex.
 འདུད་པ, *v. a.* to rub, file.
 འདུབ་པ, *v. a.* to sew, stitch, join together.
 འདུལ་པ, *v. n.* to become putrid, rancid.
 འདེ་པ, *v. n.* to mix, mingle, unite with.
 འདེག་པ, *v. a.* to shave with a razor.
 འདེན་པ, *v. a.* to draw ; bring, govern, invite.
 འདེད་པ, *v. n.* to slide, glide, slip.
 འཕག་པ, *v. n.* to arise ; lift up one's self ; *v. a.*
 to rear, to throw his rider (as a horse).
 འཕང་པ, *v. a.* to shoot out, ejaculate, throw.
 འཕམ་པ, *v. n.* to lose, be defeated.
 འཕར་པ, *v. n.* to spring, rise, be promoted.
 འཕྲང་པ, *v. n.* to be indigent, poor.
 འཕྲད་པ, *v. a.* to put off, (as a garment, &c.)
 འཕྲར་པ, *v. n.* to fly ; *v. a.* to cover, cast over.
 འཕྲལ་པ, *v. a.* to repel, drive back.

འཕྲེན་པ, *v. a.* to shoot, throw, cast, ejaculate.
 འཕྲེལ་པ, *v. n.* to increase, multiply, augment.
 འཕྲོ་པ, *v. n.* to shift, change, turn ; migrate.
 འཕྲོག་པ, *v. a.* to strike, hurt, touch.
 འཕྲོངས་པ, *v. n.* to be indigent, poor.
 འཕྲུ་པ, *v.* to rebuke, chide.
 འཕྲུག་པ, *v. a.* to sweep, make clean.
 འཕྲུང་པ, *v. n.* to hang down.
 འཕྲུན་པ, *v. n.* to go astray, be lost.
 འཕྲུར་པ, *v. a.* to display, exhibit, show.
 འཕྲི་པ, *v. n.* to be blotted out ; *v. a.* to wipe off,
 blot out.
 འཕྲིད་པ, *v. a.* to wipe, to blot out.
 འཕྲུག་པ, *v. n.* to blunder, mistake, err.
 འཕྲུར་པ, *v. n.* to rise up, be diffused.
 འཕྲོ་པ, *v. n.* to crawl, creep, go slowly.
 འཕྲོ་པ, *v. n.* to float, to swim on the surface
 of, &c.
 འཕྲུ་པ, *v. n.* to kick, strike with the foot.
 འཕྲུག་པ, *v. a.* to envy.
 འཕྲུབ་པ, *v. a.* to kick, strike with the foot.
 འཕྲལ་པ, *v. a.* to separate, put asunder, divide
 འཕྲི་པ, *v. a.* to subtract, diminish, lessen.
 འཕྲིག་པ, *v. n.* to palpitate, flutter.
 འཕྲིན་པ, *v. a.* to let know, to send intelligence.
 འཕྲུག་པ, *v. a.* to scratch, rub.
 འཕྲུལ་པ, *v. n.* to change, turn, (miraculously.)
 འཕྲོ་པ, *v.* to lean, incline to.
 འཕྲོ་པ, *v.* to scatter, diffuse, be scattered.
 འཕྲོག་པ, *v. a.* to take by force, to rape,
 འཕྲོད་པ, *v. n.* to be delivered, given, paid.

འབད་ལ, *v. n.* to be steeped, macerated.

འབད་ལ, *v. a.* to endeavour, make an effort.

འབད་ལ, *v. n.* to descend, fall, flow.

འབད་ལ, *v. n.* to burn, be inflamed.

འབད་ལ, *v. a.* to pick, make rough, hairy.

འབད་ལ, *v. a.* to pierce, bore.

འབད་ལ, *v. n.* to open, bud, blow.

འབད་ལ, *v. a.* to pierce, bore.

འབད་ལ, *v. a.* to exercise, endeavour.

འབད་ལ, *v. a.* to blow (the fire) ; to put off
(as a garment).

འབད་ལ, *v. n.* to itch.

འབད་ལ, *v. n.* to fall flat down.

འབད་ལ, *v. a.* to cover, vault, overarch.

འབད་ལ, *v. a.* to offer, present, give.

འབད་ལ, *v. a.* to let down, shower, rain.

འབད་ལ, *v. n.* to be poured or shed out.

འབད་ལ, *v. a.* to transfer to, confer on.

འབད་ལ, *v. a.* to call, name, invite, summon.

འབད་ལ, *v. a.* to put, place, lay down.

འབད་ལ, *v. n.* to be purified or clean.

འབད་ལ, *v. n.* to overflow, be of wide extent.

འབད་ལ, *v. n.* to stick to, adhere ; to infect.

འབད་ལ, *v. n.* to be wiped or blotted out.

འབད་ལ, *v. n.* to sink, drown, be immersed.

འབད་ལ, *v. n.* to pass away, be spent, to slide.

འབད་ལ, *v. a.* to draw, pull out ; receive in-
to, &c.

འབད་ལ, *v. a.* to besmear, bedaub.

འབད་ལ, *v. n.* to come forth, be born, rise.

འབད་ལ, *v. n.* to open, be divided, separated.

འབད་ལ, *v. a.* to open, divide, separate.

འབད་ལ, *v. n.* to disappear, vanish.

འབད་ལ, *v. a.* to pour out, transfuse.

འབད་ལ, *v. a.* to lick, touch with the tongue.

འབད་ལ, *v. n.* to be, or made ready.

འབད་ལ, *v. n.* to come, arrive.

འབད་ལ, *v. n.* to come in, arrive ; *v. a.* to find,
get, be united with.

འབད་ལ, *v. n.* to deflect, turn aside, deviate.

འབད་ལ, *v.* to bring, or be brought forth.

འབད་ལ, *v. a.* to rub, fret, scratch.

འབད་ལ, *v. a.* to snatch away.

འབད་ལ, *v. n.* to go asunder, separated
from.

འབད་ལ, *v. a.* to write, express in characters,
or figures ; *v. n.* to grow less, decrease.

འབད་ལ, *v. a.* to make less, lessen, deceive.

འབད་ལ, *v. a.* to distribute, give, share.

འབད་ལ, *v.* to pick, dig, fret, vex.

འབད་ལ, *v. a.* to rub, fret, dig.

འབད་ལ, *v. a.* to distribute, give, lend ; *v. n.*
to flow.

འབད་ལ, *v. a.* to draw, stretch, spread out.

འབད་ལ, *v. a.* to shave with a razor ; *v.* འབད་ལ.

འབད་ལ, *v.* to follow, go behind, imitate.

འབད་ལ, *v. n.* to be joined, or united with.

འབད་ལ, *v. n.* to run away, desert.

འབད་ལ, *v. a.* to sift, strain, squeeze.

འབད་ལ, *v. n.* to be pure, whole, perfect.

འབད་ལ, *v. a.* to return, repay ; supply.

འབད་ལ, *v. n.* to fear, be afraid.

- འཕྲོད་པ་, *v. n.* to be finished, to grow, be grown up.
 འཕྲོད་པ་, *v.* to do, know, require, desire, &c.
 འཕྲོད་པ་, *v. n.* to be burnt, or burnt by fire.
 འཕྲོད་པ་, *v. a.* to press, squeeze, force out.
 འཕྲོད་པ་, *v. n.* to be established, rooted.
 འཕྲོད་པ་, *v. n.* to enter into, be contained in.
 འཕྲོད་པ་, *v.* to turn, whirl, (rapidly.)
 འཕྲོད་པ་, *v. a.* to hurt, injure, do harm to.
 འཕྲོད་པ་, *v. a.* to return, repay, give back.
 འཕྲོད་པ་, *v. n.* to advance, get up, improve.
 འཕྲོད་པ་, *v. a.* to boil, dress, dye, tinge, ripen.
 འཕྲོད་པ་, *v. a.* to sew, stitch.
 འཕྲོད་པ་, *v. n.* to shine ; to grieve for.
 འཕྲོད་པ་, *v. n.* to live, to be alive ; *v. a.* to feed, cherish, nourish ; boil, dress, dye, tinge.
 འཕྲོད་པ་, *v. a.* to cut, hew, engrave ; to prick, pierce.
 འཕྲོད་པ་, *v. n.* to assemble, associate, flock, come together.
 འཕྲོད་པ་, *v. a.* to sell.
 འཕྲོད་པ་, *v. a.* to boil, dress victuals ; dye, tinge.
 འཕྲོད་པ་, *v.* to act as a deputy, to depute.
 འཕྲོད་པ་, *v. a.* to seek, look for, search after.
 འཕྲོད་པ་, *v. n.* to drop, fall in drops.
 འཕྲོད་པ་, *v. n.* to be spent, lack, want.
 འཕྲོད་པ་, *v. n.* to hang down.
 འཕྲོད་པ་, *v.* to quarrel, fight.
 འཕྲོད་པ་, *v. a.* to take, seize, hold fast, keep.
 འཕྲོད་པ་, *v. n.* to drop, fall in drops.
- འཕྲོད་པ་, *v. a.* to fix, put, sit, plant, found, establish, build.
 འཕྲོད་པ་, *v. a.* to put, place, lay ; turn, convert to.
 འཕྲོད་པ་, *v.* to wink, (close and open again the eyes,) to smile, to look gay.
 འཕྲོད་པ་, *v. n.* to turn or go aside from one's way, (not to meet.)
 འཕྲོད་པ་, *v. n.* to creep in, to enter in an inclined posture.
 འཕྲོད་པ་, *v.* to climb or ascend.
 འཕྲོད་པ་, *v. a.* to hold, contain, receive.
 འཕྲོད་པ་, *v.* to blush, be ashamed for.
 འཕྲོད་པ་, *v. n.* to be hoarse ; *v. a.* to speak, utter.
 འཕྲོད་པ་, *v. a.* to gather, heap together, (confusedly).
 འཕྲོད་པ་, *v. n.* to come together, associate, assemble, meet.
 འཕྲོད་པ་ འཕྲོད་པ་, *v. c.* to make or cause to meet.
 འཕྲོད་པ་, *v. n.* to err, mistake.
 འཕྲོད་པ་, *v. n.* to be insipid or flat.
 འཕྲོད་པ་, *v. n.* to abscond, hide one's self.
 འཕྲོད་པ་, *v. n.* to slumber.
 འཕྲོད་པ་, *v. n.* to be worthy of so much, to cost, &c.
 འཕྲོད་པ་, *v. a.* to know, understand.
 འཕྲོད་པ་, *v. n.* to be convenient, just.
 འཕྲོད་པ་, *v. n.* to be apt, fit, meet, convenient, &c.
 འཕྲོད་པ་, *v. a.* to assault, fall on, attack.

འབ་པ, *v. n.* to be rotten, putrid, rancid.

འཇ་པ, *v.* to hope.

འཇ་པ, *v. a.* to touch, feel.

འདྲ་པ or འདྲ་ལ་པ, *v. n.* to be stiff, hard.

འཇ་པ, *v. n.* to delight, or to take pleasure in,
to amuse one's self with.

འཇ་པ, *v. a.* to long for, desire earnestly.

འཇ་པ, *v. a.* to steal, thief.

འཇ་པ, *v. a.* to dig, carve, grave, cut.

འཇ་པ for འཇ་པ, *v. a.* to stretch out.

འཇ་པ, *v.* to swim.

འཇ་པ, *v. a.* to stretch out, distend, extend.

འཇ་པ, *v. n.* to become, grow old; འཇ་པ, grown
old.

འཇ་པ, *v. a.* to ford, to pass over without
swimming.

འཇ་པ, *v. n.* to laugh, to be wild.

འཇ་པ, *v.* to dispute, oppose.

འཇ་པ, *v. a.* to cast, throw, beat.

འཇ་པ, *v. a.* to throw, cast, beat.

འཇ་པ, *v. n.* to triumph, to be victorious, to
be emancipated, to arrive at final be-
atitude.

འཇ་པ, *v. n.* to rise, move, flow, proceed, go,
walk.

འཇ་པ, *v. n.* to run, flee.

འཇ་པ, *v. a.* to put into a string, series; to col-
lect, to gather together.

འཇ་པ, *v. a.* to abuse a woman with violence.

འཇ་པ, *v. a.* to extend, widen, dilate.

འཇ་པ, *v. a.* to cast, throw, hurl.

འཇ་པ, *v. a.* to reap, to cut with a sickle.

འཇ་པ, *v. a.* to reward, give a reward.

འཇ་པ, *v.* to pant, long for, wish, desire.

འཇ་པ, *v.* to long for.

འཇ་པ for འཇ་པ, idem.

འཇ་པ, *v.* to draw in, to breathe.

འཇ་པ, *v. n.* to sweat.

འཇ་པ for འཇ་པ, to be able, to may, to dare.

འཇ་པ, *v. a.* to parch, burn slightly; to deceive.

འཇ་པ, *v. a.* to chase, hunt, pursue; to deceive.

འཇ་པ or འཇ་པ, *v. n.* to grow less, abate,
decrease.

འཇ་པ, *v. a.* to barter, exchange; to change.

འཇ་པ, *v. a.* to honour, reverence.

འཇ་པ, *v. a.* to say, utter, speak, tell.

འཇ་པ, *v. a.* to cleanse, purge.

འཇ་པ, *v. n.* to grow old, to be worn out.

འཇ་པ, *v. n.* to fade, wither, pine away.

འཇ་པ, *v. n.* to break or fall down (as a rock).

འཇ་པ, *v. a.* to find, get, obtain.

འཇ་པ, *v. n.* to be stirred up, agitated, trou-
bled.

འཇ་པ, *v. a.* to snare, ensnare, entrap.

འཇ་པ, *v. n.* to be firm, steady, permanent,
lasting, never ceasing, durable.

འཇ་པ, *v. n.* to be in a hurry.

འཇ་པ, idem.

འཇ་པ, *v. n.* to be copious, abundant; fat, thick.

འཇ་པ, *v. a.* to pull, break down.

འཇ་པ, *v. a.* to keep, hold, support; *v. n.* to
lean on, to depend on

རྟོག་པ་, *v. a.* to judge, examine, try, prove.

རྟོག་པ་, *v. a.* to make to spring or gush forth, to squeeze out, to arrive at.

རབ་, *v. a.* to clap, to strike together, to beat on.

རྩ་པ་, *v. a.* to whet, to make sharp.

རྩལ་པ་, *v. a.* to spread, to extend wide.

རྩལ་པ་, *v. n.* to drop or fall down suddenly, to break in.

རྩལ་པ་, *v. a.* to beat, strike, hammer.

རྩལ་པ་, *v. a.* to strike, beat, smite.

རྩལ་པ་, *v. a.* to clap, strike together.

རྩལ་པ་, *v. a.* to whet, sharpen.

རྩལ་པ་, *v. a.* to spring out, gush forth, to issue ; spring a leak, to have a hole.

རྩལ་པ་, *v. a.* to excite, incite, spur, stir up.

རྩལ་པ་, *v. n.* to roll, or fall down.

རྩལ་པ་, *v. a.* to wound ; to ask.

རྩལ་པ་, *v.* to dream.

རྩལ་པ་, *v. a.* to bite, to wound with the teeth.

རྩལ་པ་, *v.* to snarl, wrangle, quarrel.

རྩལ་པ་, *v. n.* to be defiled, stained with.

རྩལ་པ་, *v. a.* to say, speak, ask ; to plough and sow.

རྩལ་པ་, *v. a.* to pick, cleanse (as wool).

རྩལ་པ་, *v. a.* to plough.

རྩལ་པ་, *v. a.* idem.

རྩལ་པ་, *v. n.* to yawn, gape, stretch with yawning.

རྩལ་པ་, *v. a.* to count, reckon, number ; to accept, admit, yield to.

རྩལ་པ་, *v. a.* to build, make a wall, construe.

རྩལ་པ་, *v. n.* to play, sport, amuse one's self, game, frolic, trifle.

རྩལ་པ་, *v. a.* to raise one thing above another, to tuck, truss up.

རྩལ་པ་, *v. a.* to tuck, truss up.

རྩལ་པ་, *v. n.* to play, sport, game ; *v.* རྩལ་པ་.

རྩལ་པ་, *v.* to dispute, debate, contest, fight, quarrel.

རྩལ་པ་, *v. a.* to begin, make, compose, write.

རྩལ་པ་, *v.* to endeavour, make an effort.

རྩལ་པ་, *v. a.* to press, force, squeeze, urge, oppress ; *v.* རྩལ་པ་.

རྩལ་པ་, *v. a.* to change or turn one's self into, to transform.

རྩལ་པ་, *v. a.* to tuck, truss up.

རྩལ་པ་ or རྩལ་པ་, *v. a.* to make ready, to send, despatch.

རྩལ་པ་, *v. a.* to purge, carry off, produce. an abortion.

རྩལ་པ་, *v. a.* to overthrow, lay waste, destroy.

རྩལ་པ་, *v. n.* to be wet, fresh, green.

(རྩལ་པ་) རྩལ་པ་, *v. a.* to bless, to give his benediction to.

རྩལ་པ་, *v. n.* to boast, be proud with.

ལམས་པ་, *v. n.* to be, to exist, to be found.

ལམ་པ་, *v. n.* to cough, to get up phlegm.

ལམ་པ་, *v. n.* to burst, to overflow suddenly.

ལམ་པ་, *v. n.* to remain, to be left.

ལམ་པ་, *v. a.* to take, receive, seize, fetch.

ལམ་པ་, *pret.* of ལམ་པ་, *v. n.* to turn back.

ལོང་པ, for ལེན་པ, to take, receive, seize.

ལོང་པ from ལྗོང་པ, to be blind.

ལོལ་པ, *v. a.* to learn ; *v.* ལོལ་པ.

ལྷན་པ or ལྷནས་པ, to be dumb or mute.

ལྷུ་པ for ལྷུ་པ, *v. a.* to turn round, twist, wreath ; to turn as a screw.

ལྷུང་པ, *v. a.* idem ; *v.* ལྷུང་པ.

ལྷུང་པ, *v.* to perish, destroy one's self.

ལྷོང་པ, *v. a.* to shake, quake, to be agitated ; to can, be able to do, may.

ལྷོང་པ, *v.* to enter into, penetrate, affect.

ལྷོ་པ, *v. a.* to look, behold, view, see.

ལྷོ་པ, *v. a.* to fold up, to plait.

ལྷོ་པ for ལྷོ་པ, to be full, to be born.

ལྷོང་པ, *v. n.* to fall, to sin.

ལྷོང་པ, *v. a.* to lick, touch with the tongue.

ལྷོང་པ, *v.* to get of, to be given of ; to rise up, stand up, arise, to be diffused.

ལྷོང་པ, *v. a.* to chew, cut with the teeth.

ལྷོང་པ, *v. a.* to have, possess ; to be (to one).

ལྷོང་པ, *v. a.* to repeat, reiterate.

ལྷོང་པ, *v. n.* to be faint, weary, languid.

ལྷོང་པ, *v. n.* to soar, fly aloft, float.

ལྷོང་པ, *v.* to be puffed up, to make a noise.

ལྷོང་པ, *v. a.* to pour into ; *v.* ལྷོང་པ.

ལྷོང་པ, *v. a.* to make or cause to drink (cattle).

ལྷོང་པ, *v. n.* to bask ; sit near the fire.

ལྷོང་པ, *v. n.* to quake, tremble.

ལྷོང་པ, *v. n.* to shake, quake.

ལྷོང་པ, *v. n.* to return, go back, to be turned upside down, to be upset.

ལྷོང་པ, *v. n.* to be or become blind.

ལྷོང་པ, *v. a.* to return, give or pay back.

ལྷོང་པ, *v.* to perceive easily, to be witty.

ལྷོང་པ, *v. n.* to arrive at, resort, go, come to.

ལྷོང་པ, *pret.* of ལྷོང་པ, *v. n.* to fall down from.

ལྷོང་པ, *v. a.* to twist, wreath, wind.

ལྷོང་པ (*pret.* of ལྷོང་པ, *v. n.* to die), to be dead.

ལྷོང་པ, *v. a.* to flay, strip, take off the skin ; to copy a book, &c.

ལྷོང་པ, *v. n.* to breathe with a noise by the nostrils, to snore.

ལྷོང་པ, *v. a.* to rub together, to fret.

ལྷོང་པ, *v. n.* to whisper.

ལྷོང་པ, *v. n.* to weep, lament.

ལྷོང་པ, *v. a.* to hurt, burn slightly, cut.

ལྷོང་པ, *v. a.* to know, understand.

ལྷོང་པ, *v. n.* to have room, to be received into (a vessel) ; &c. to shite, to go to stool.

ལྷོང་པ, *v. a.* to prepare, make ready.

ལྷོང་པ, *v. a.* to chase, hunt.

ལྷོང་པ, *v. a.* to prove, try, tempt, to awake.

ལྷོང་པ, *v. a.* to retake, move or lift up a little.

ལྷོང་པ, *v. a.* to soak, imbibe.

ལྷོང་པ, *v. n.* to be refreshed, recreated, satisfied with.

ལྷོང་པ, *v. n.* to cough or breathe with difficulty.

ལྷོང་པ, *v. a.* to pick, cleanse.

ལྷོང་པ or ལྷོངས་པ, *v.* to think, mind, meditate.

ལྷོང་པ, *v. a.* to cleanse, make clean, mend, repair, correct, improve, relieve, cure,

- heal, remedy; disclose, discover; v
 བསལ་བ་.
- སྟོན་པ, *v. a.* to gather together, collect, hoard
 up.
- སོང་བ, *v. n.* to go, depart, pass away; *pret.*
 and *imperat.* of འགྲོ་བ་.
- སྟོང་པ, *v. a.* to try, prove, tempt; *v.* ལང་པ་.
- སྟོན་པ for སོང་བ, to go, come, arrive at a place.
- སྟོན་པ for བསྟོན་པ, to be alive.
- ཕྱིང་བ for ཕྱིང་བ, *v. a.* to send, despatch, order,
 commission.
- ཕྱིང་བ, *v. a.* to lengthen, make longer.
- སྐྱུང་བ, *v. a.* to keep, observe, defend, preserve,
 watch, spy.
- སྐྱུབ་པ, *v. a.* to stir up, agitate, move.
- སྐྱུལ་བ, *v. a.* to make rotten.
- སྐྱུ་བ, *v. a.* to add (as in arithmetic); *v.* བསྐྱུ་བ་.
- སྐྱེ་བ, *v. a.* to burn.
- སྐྱོ་བ, *v. a.* to warm, heat moderately.
- སྐྱོང་བ, *v. a.* to make right, straight, equal, keep
 in equilibrio, equiponderate, balance.
- སྐྱུ་བ, *v. a.* to deceive, impose on.
- སྐྱོ་བ, *v. a.* to twist, wind, writhe.
- སྐྱེ་བ, *v. n.* to arrive.
- སྐྱོང་པ, *v. a.* to change, turn, convert; to turn
 the outside inward.
- སྐྱོང་བ, *v. a.* to raise up, erect, gather, amass,
 ask alms.
- སྐྱོན་པ, *v. a.* to protrude, force out.
- སྐྱོབ་པ, *v. a.* to teach, instruct; learn.
- སྐྱེ་བ, *v. a.* to separate, fold up.
- སྐྱུང་བ, *v. a.* to put under the ground, to hide,
 bury, to put into a hole.
- སྐྱུང་པ, *v. a.* to smear, bedaub.
- སྐྱུམ་པ, *v. a.* to contract, shrink up.
- སྐྱུང་བ, *v. a.* to send, despatch; bestow, give.
- སྐྱུལ་བ, *v. a.* to exhort, incite, bid.
- སྐྱེམ་པ, *v. a.* to make dry, lean, meagre.
- སྐྱོ་བ, *v. a.* to elect, choose.
- སྐྱོང་བ, *v. a.* to fulfil, accomplish.
- སྐྱོན་པ, *v. a.* to put on (as clothes).
- སྐྱོམ་པ, *v. n.* to thirst, be thirsty.
- སྐྱོང་བ, *v. a.* to turn round, encircle, surround,
 enclose.
- སྐྱོལ་བ, *v. a.* to boil, make boil; seeth.
- སྐྱུལ་པ, *v. a.* to spend, lay out, expend.
- སྐྱི་བ, *v. a.* to borrow, ask a loan, take on credit.
- སྐྱིན་པ, *v. n.* to vex.
- སྐྱིལ་བ, *v. a.* to bend, cross, or put in the form
 of a cross.
- སྐྱུལ་བ, *v. a.* to vomit, to cast up from the sto-
 mach.
- སྐྱུང་བ, *v. a.* to leave off, put aside, renounce,
 forsake, relinquish, to leave behind.
- སྐྱུང་པ, *v. a.* to forget.
- སྐྱུང་བ, *v. a.* to leave off, cast away, relinquish.
- སྐྱུལ་བ, *v. n.* to be born, to be produced, to come
 forth.
- སྐྱུང་བ, *v.* to be ashamed of.
- སྐྱུང་པ, *v. a.* to produce, generate, form, make,
 cause, breed, rear up, beget, procreate.
- སྐྱུན་པ, *v.* to make haste, to strive, to endeavour.

ལྷུ་མ་ཕ་, *v. n.* to be thirsty.

ལྷུ་ལ་ཕ་, *v. a.* to carry, convey; conduct, accompany, lead; bring; send.

ལྷོ་ཕ་, *v. n.* to grieve, be sorrowful, mournful.

ལྷོ་ང་ཕ་, *v. a.* to defend, guard, protect, keep safe.

ལྷོ་ད་ཕ་, *v. n.* to move, go, walk; *v. a.* to move, agitate, shake.

ལྷོ་ན་ཕ་, *v. a.* to put, place, lay on.

ལྷོ་ལ་ཕ་, *v. a.* to protect, defend, keep safe.

ལྷོ་མ་ཕ་, *v. a.* to stir up, move, shake, agitate.

ལྷོ་ར་ཕ་, *v. a.* to repeat, add to; keep or hold up.

ལྷོ་བ་ཕ་, *v. n.* to fear, dread, be afraid of.

ལྷོ་ང་ཕ་, *v. n.* to swell, to be swollen; to puff up.

ལྷོ་ལ་ཕ་, *v. a.* to beat the ground with one's feet.

ལྷོ་ལ་ཕ་, *v. a.* to lead, conduct; *v.* ལྷོ་ལ་ཕ་། ལྷོ་ལ་ཕ་.

ལྷོ་ད་ཕ་, *v. a.* to eject, expel, drive out.

ལྷོ་ང་ཕ་, *v. n.* to be filled or replete; to be full.

ལྷོ་ལ་ཕ་, *v. a.* to spread over, to cover with.

ལྷོ་ན་ཕ་, *v.* to wait for.

ལྷོ་ལ་ཕ་, *v. a.* to move, agitate, shake.

ལྷོ་ན་ཕ་, *v. n.* to puff, boast, brag.

ལྷོ་ལ་ཕ་, *v. a.* to bid, order, proclaim, publish.

ལྷོ་ན་ཕ་, *v. a.* to make swear, to put on oath.

ལྷོ་ང་ཕ་, *v. a.* to make round or globular, to conglomerate.

ལྷོ་མ་ཕ་, *v.* to be accustomed to, to be exercised in; to represent in the mind, to think on; to fancy, imagine.

ལྷོ་ར་ཕ་, *v. a.* to thicken, coagulate, form clots.

ལྷོ་ང་ཕ་, *v. n.* to stretch with gaping and yawning.

ལྷོ་ལ་ཕ་, *v. a.* to upset, overthrow, subvert, overturn.

ལྷོ་ད་ཕ་, *v. n.* to be hidden or secret.

ལྷོ་ང་ཕ་, *v. a.* to enumerate, reckon; *v.* ལྷོ་ང་ཕ་.

ལྷོ་ན་ཕ་, *v. a.* to adjust, compose, make agree, put together.

ལྷོ་ལ་ཕ་, *v. a.* to offuscate, shadow, darken.

ལྷོ་མ་ཕ་, *v. a.* to hold fast, twist together; to endeavour, make an effort.

ལྷོ་ལ་ཕ་, *v. a.* to roll, wrap, wind up, twist.

ལྷོ་ང་ཕ་, *v. a.* to mix, feign, relate falsely.

ལྷོ་ན་ཕ་, *v. a.* to liken, compare, estimate; to emulate, vie, contend with.

ལྷོ་ལ་ཕ་, *v. a.* to prepare, make ready; render propitious; to acquire, learn, obtain, get.

ལྷོ་ན་ཕ་, *v.* to belch, to eject wind from the stomach.

ལྷོ་ང་ཕ་, *v. a.* to raise, erect, lift up.

ལྷོ་ལ་ཕ་, *v.* to argue, reason, consider; to debate, discuss, take measures for; *v.* ལྷོ་ལ་ཕ་.

ལྷོ་ན་ཕ་, *v. a.* to proclaim, publish, preach.

ལྷོ་ད་ཕ་, *v.* to go on or over.

ལྷོ་ན་ཕ་, *v. a.* to embellish, decorate.

ལྷོ་ལ་ཕ་, *v. a.* to untie, loosen, deliver, save.

ལྷོ་ར་ཕ་, *v. n.* to snort, make a noise, &c.

ལྷོ་ལ་ཕ་, *v.* to grow green; *v. a.* to bless,

ལྷོ་ད་ཕ་, *v. a.* to tell, report, relate, say; accuse, charge with.

- धृम'प, *v.* to think, suppose.
 धृम'प, *v. n.* to be degenerated, grown worse.
 धृम'प, *v. a.* to break down, destroy.
 धृम'प, *v. a.* to dip, immerge, moisten.
 धृम'प, *v. a.* to make fewer, or less, to reduce.
 धृम'प, *v. n.* to be debilitated, sick ; *v. a.* to disease, afflict.
 धृम'प, *v. n.* to lean on, to rest against.
 धृम'प, *v.* to make haste, to strive, endeavour.
 धृम'प, *v. n.* to fear, dread, be afraid of.
 धृम'प, *v. n.* to approach ; *v. a.* to gain, procure.
 धृम'प, *v. n.* to boast, brag, be proud of.
 धृम'प, *v. a.* to feed, to give to eat and drink ; to tell.
 धृम'प, *v. a.* to lift up, stretch out ; *v. n.* to reach to.
 धृम'प, *v. a.* to make equal, level.
 धृम'प, *v. a.* to lay, place, put flat down.
 धृम'प, *v. n.* to hurry, to be in confusion.
 धृम'प, *v. a.* to put in order or series.
 धृम'प, *v. n.* to rest, refresh one's self.
 धृम'प, *v. a.* to rebuke, chide, upbraid.
 धृम'प, *v. a.* to infect, pervade, penetrate.
 धृम'प, *v. a.* to shorten, abbreviate, make short.
 धृम'प, *v. a.* to iterate, repeat ; to put together.
 धृम'प, *v. a.* to make agree, reconcile ; confer.
 धृम'प, *v. a.* to keep, hold ; to keep in pay.
 धृम'प, *v. a.* to give, bestow, grant, allow, permit.
 धृम'प, *v. n.* to be empty.
- धृम'प, *v. a.* to magnify, extol, exalt, praise.
 धृम'प, *v. a.* to show, instruct, teach.
 धृम'प, *v. a.* to give into one's hand, to give, deliver.
 धृम'प, *v. n.* to go astray, to be mingled among.
 धृम'प, *v. n.* to abhor, dislike, be angry.
 धृम'प, *v. a.* to menace, threaten with.
 धृम'प, *v. a.* to collect, gather, amass.
 धृम'प, *v. a.* to make agree, pacify, reconcile.
 धृम'प, *v. a.* to mingle, mix ; exchange, barter.
 धृम'प, *v.* to hazard, expose to chance or danger.
 धृम'प, *v.* to sit, tarry, wait for, attend.
 धृम'प, *v. a.* to bind, restrain ; oblige one's self ; to vow, promise.
 धृम'प, *v. n.* to be light, to be evident, manifest ; to seem, appear.
 धृम'प, *v. a.* to hurt, wound, injure, to do harm to.
 धृम'प, *v. a.* to take, receive ; put on.
 धृम'प, *v. a.* to prick, goad, pierce ; to suckle.
 धृम'प, *v. a.* to abolish, destroy.
 धृम'प, *v. a.* to smell, perceive by the nose.
 धृम'प, *v. a.* to make less ; bring nearer, anticipate.
 धृम'प, *v. a.* to make small pieces of, to diminish.
 धृम'प, *v. a.* to augment, increase, add more to.
 धृम'प, *v. a.* to smell, perceive by the nose ; to take, receive, put on.
 धृम'प, *v. a.* to confound, mix, mingle, disturb, to mistake.

ལྷོ་ལ་བ, *v. a.* to comprise, include, embrace.

ཐུག་པ, *v. a.* to carry, or bring by turns.

ཐང་བ, *v. a.* to leave off, renounce, quit, abandon, cast away.

ཐར་བ, *v. a.* to exalt, promote, raise.

ཐུང་བ, *v. a.* to heap up together.

ཐུད་པ, *v. a.* to adorn, embellish ; put on.

ཐུབ་པ, *v. a.* to turn upside down ; to place with the face or mouth downwards.

ཐུར་བ, *v. a.* to make fly ; to excite, to egg on.

ཐོབ་བ, *v. a.* to augment, increase.

ཐོ་བ, *v. n.* to change, shift, alter.

ཐོག་པ, *v. a.* to carry or bring forwards by turns.

ཐོང་བ, *v. a.* to leave off, cast away.

ཐོར་བ, *v. a.* to raise, promote, advance.

ཐུང་བ, *v. a.* to let down, to hang down.

ཐུད་པ, *v. a.* to use, enjoy ; practise, do.

ཐུང་བ, *v. a.* to make sink, to submerge.

ཐུག་པ, *v. a.* to expel, banish.

ཐུ་བ, *v. a.* to mock, ridicule, chide ; rail on ; blame, censure.

ཐུད་པ, *v. a.* to use, enjoy ; practise, do, perform.

ཐུག་པ, *v. n.* to come, arrive.

ཐུམ་པ, *v. a.* to show, to expose to view ; to boast, brag.

ཐུབ, *v. a.* to adorn, decorate, embellish.

ཐུང་བ, *v.* to mendicate, beg, ask alms.

ཐུང་བ, *v. a.* to give into one's hand, to deliver ; compose ; meet.

ཐུང་བ, *v. a.* to give intelligence, make acquainted with ; inform ; send orders.

ཐུག་པ, *v. a.* to shake off, cleanse ; rub, scrub.

ཐུབ་བ, *v. a.* to change or turn (miraculously)

ཐོ་བ, *v. a.* to like, wish, will, be pleased with ; to scatter, diffuse.

ཐོད་པ, *v. a.* to compose, put together.

ཐོབ་བ, *v. a.* to hide, conceal, keep secret.

ཐོག་པ, *v. a.* to dirty, foul, soil, stain.

ཐོང་བ, *v. a.* to macerate, steep in water.

ཐོམ་པ, *v. a.* to gather, collect, put together.

ཐོར་བ, *v. a.* to kindle, inflame, light.

ཐོང་བ, *v. a.* to hide, conceal, cover, keep secret.

ཐོ་བ, *v.* to puff, swell up.

ཐོག་པ, *v. a.* to make dirty, foul.

ཐོང་བ, *v. a.* to steep, macerate.

ཐོར་བ, *v. a.* to kindle, light, inflame.

ཐུང་བ, *v. a.* to take away a part, subtract ; cleanse, purify, exercise.

ཐུར་བ, *v. a.* to compose, join, put together, write ; mix, mingle ; dress, prepare.

ཐུག་པ, *v. a.* to give alms, to give, bestow, confer on.

ཐུང་བ, *v. a.* to diminish, subtract ; cleanse ; exercise.

ཐུར་བ, *v. a.* to join, put together.

ཐུག་པ, *v. a.* to bespot, besprinkle ; summon, call for aid.

ཐུང་བ, *v. n.* to sneeze ; to be numb, or benumbed.

<p>ལྷ་བ or ལྷ་དྲ་པ, <i>v. a.</i> to knead, work dough with the fist.</p> <p>ལྷེང་བ, <i>v.</i> to play on, or sound a musical instrument.</p> <p>ལྷེལ་བ, <i>v. a.</i> to join or put together.</p> <p>ལྷོན་པ, <i>v. a.</i> to call on for aid, to summon ; to bespot, besprinkle.</p> <p>ལྷད་པ, <i>v. a.</i> to blame, chide, abuse, curse ; contemn, disdain, scorn ; to bend down, depress.</p> <p>ལྷོན་པ་ལྷོན་པ, <i>v. n.</i> to be ripe or mature.</p>	<p>ལྷོ་བ, <i>v. a.</i> to mention, tell, say.</p> <p>ལྷད་པ, <i>v. a.</i> to blame, &c. ; <i>v.</i> ལྷད་པ.</p> <p>ལྷན་པ, <i>v. a.</i> to desire, wish, will, long for.</p> <p>ལྷུང་བ, <i>v. n.</i> to fast, to take no food.</p> <p>ལྷུར་བ, <i>v. a.</i> to hasten, make haste.</p> <p>ལྷུ་བ, <i>v. n.</i> to be mad, distracted.</p> <p>ལྷ་བ, <i>v. a.</i> to speak, say.</p> <p>ལྷལ་བ also ལྷལ་བ, <i>v. a.</i> to give, grant ; order.</p> <p>ལྷ་མེ་བ, (<i>v.</i> ལྷོ་བ,) <i>v. a.</i> to understand, perceive.</p> <p>ལྷིག་པ, <i>v.</i> to look to, to twinkle.</p> <p>ལྷིག་ལྷིག་ལྷེད་པ, to look hither and thither.</p>
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END OF THE GRAMMAR.

འཕགས་ལོ་འཕགས་ལོ།

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*” (རཀར་རྩིས་ or ཀར་རྩིས་, *d, kar-rtsis* or *skar-rtsis*); astrological calculations (especially the black-art), and the mode of reckoning years, in the Chinese manner, are denominated by the Tibetans “*Nak-çis*” (ལྷན་རྩིས་, *nag-rtsis*). 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.

<i>Tibetan.</i>	<i>English.</i>	<i>Tibetan.</i>	<i>English.</i>
1 ཇི་ལོ།, <i>byi-lo,</i>	the mouse-year.	7 ར་ལོ།, <i>rta-lo,</i>	the horse-year.
2 གང་ལོ།, <i>glang-lo,</i>	the ox-year.	8 ལུག་ལོ།, <i>lug-lo,</i>	the sheep-year.
3 བླ་ལོ།, <i>stag-lo,</i>	the tiger-year.	9 རྩི་ལོ།, <i>spré-lo,</i>	the ape-year.
4 རྩི་ལོ།, <i>yos-lo,</i>	the hare-year.	10 ཏ་ལོ།, <i>bya-lo,</i>	the bird-year.
5 འབྲུག་ལོ།, <i>hbrug-lo,</i>	the dragon-year.	11 རྩི་ལོ།, <i>khyi-lo,</i>	the dog-year.
6 རྩུག་ལོ།, <i>sbrul-lo,</i>	the serpent-year.	12 བཟ་ལོ།, <i>phog-lo,</i>	the hog-year.

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 *rGyel-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.

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	<i>Kya</i>	or 木	ཤིང་ (མོ)	Wood, m.
2	<i>Yi</i>	or 火	ཤིང་ (མོ)	Wood, f.
3	<i>Ping</i>	or 水	མེ (མོ)	Fire, m.
4	<i>Ting</i>	or 火	མེ (མོ)	Fire, f.
5	<i>Vou</i>	or 土	ས (མོ)	Earth, m.
6	<i>Kyi</i>	or 土	ས (མོ)	Earth, f.
7	<i>King</i>	or 金	ལྷགས (མོ)	Iron, m.
8	<i>Zin</i>	or 金	ལྷགས (མོ)	Iron, f.
9	<i>Zhin</i>	or 水	ཆུ (མོ)	Water, m.
10	<i>Kuhi</i>	or 水	ཆུ (མོ)	Water, f.

The names of the 12 animals or signs of the zodiac, as written in the Tibetan character, are—

	Chinese.		Tibetan.	English.
1	<i>Tsi</i>	or 鼠	ཕྱི,	Mouse.
2	<i>Tshihu</i>	or 牛	གང་,	Ox.
3	<i>Yin</i>	or 虎	ལྷག,	Tiger.
4	<i>Mahu</i>	or 兔	ཕོས	Hare.
5	<i>Shin (tchin?)</i>	or 龍	འབྲུག,	Dragon.
6	<i>Zi</i>	or 蛇	སྐྱུལ,	Serpent.
7	<i>Hu (u)</i>	or 馬	རྩ,	Horse.
8	<i>Wuhi</i>	or 羊	ལུག,	Sheep.
9	<i>Shing</i>	or 猴	ཤྱེ	Ape.
10	<i>Yéhu</i>	or 鳥	ཕ,	Bird.
11	<i>Zuhi</i>	or 狗	ཁྱི,	Dog.
12	<i>Hahi</i>	or 猪	ཕག,	Hog.

It should be remarked, that the animals of the cycle of 12 years are to be taken alternately, male and female, thus : མོ་ཕྱི, མོ་གང, མོ་ལྷག, མོ་ཕོས, &c. &c. to accord with the genders of the elements. After the five (or ten) elements are frequently introduced, also, the particles མོ (male), and མོ (female), thus : ཤིང་མོ་ཕྱི, ཤིང་མོ་གང, མེ་མོ་ལྷག, མེ་མོ་ཕོས, &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.

§. 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.

<i>Sanscrit.</i>	<i>Tibetan.</i>	<i>Sanscrit.</i>	<i>Tibetan.</i>
1 Prabhava,	Rab-byung.	33 Vicári,	sGyur-byed.
2 Vibhava,	rNam-hbyung.	34 Sarvapati,	Kun-ldan.
3 Shukla,	dKar-po.	35 Plava, (or Sáva),	hPhar.va.
4 Pramodi,	Rab-myos.	36 Shubhakrit,	dGé-byed,
5 Prajaputi,	sKyes-bdag.	37 Shobhana,	mDses-byed.
6 Angira,	Angira	33 Khrodhi,	Khromo.
7 Srimukha,	dPal-gdong.	39 Vishwabandhu,	} sNa-tshogs-dvyig.
8 Bhava,	dNos-po.	(or Viswávasu,)	
9 Yuvika,	Na-tshod-ldan.	40 Parábhava,	Zil-gnon.
10 Dhritu, or (Dhátá,)	hDsin-byed.	41 Pravanga,	} sPréhu.
11 Iswara,	dVang-phyug.	or Plavanga,	
12 Bahudanya,	hBru-mang-po.	42 Kilaku,	Phur-bu,
13 Pramáthi,	Myos-ldan.	43 Saumya,	Zhi.va.
14 Vikrama,	rNam-gnon.	44 Sádharána,	Thun-mong.
15 Vris'habha,	Khyu-mchhog.	45 Virodhakrit,	hGal-byed.
16 Chitra,	sNa-tshogs.	46 Paridharí,	Yongs-hdsin.
17 Bhánu,	Nyi.ma.	47 Pramádi,	Bag-med.
18 Bhánutára,	Nyi-sgrol-byed.	48 A'nanda,	Kun-dGah.
19 Pirthapa,	Sa-skyong.	49 Rékskasa,	Srin-bu.
20 Aks'haya,	Mi-zad.	50 Anala,	Mé.
21 Sarvajit,	Thams-chad-hdul.	51 Pingala,	dMar-ser-chan.
22 Sarvadhári,	Kun-hdsin.	52 Káladúti,	} Dus-kyi pho-nya.
23 Virodhi,	hGal.va.	(or Kálayukta,)	
24 Vikrita,	rNam-hgyur.	53 Siddhárthi,	Don-grub.
25 Khara,	Bong-bu.	54 Rudra,	Drag-po.
26 Nanda,	dGah.va.	55 Durmati,	hLo-nán.
27 Vijaya,	rNam-rgyal.	56 Dundubhi,	rÑa-chhen.
28 Jaya,	rGyal.va.	57 Rudhirura,	} Khrag-skyug.
29 Mada (or Manmatha)	Myos-byed.	(or Rudirodgari,)	
30 Durmukha,	gDong-nán.	58 Raktákshi,	Mig-dmar.
31 Hémalambhi,	gSer-hphyang.	59 Kródhana,	Khro-vo.
32 Vilambhi,	rNom-hphyang.	60 Ks'haya, or Ks'hayaka,	Zad-pa.

§. 233. VRIHASPATI CHAKRA, OR CYCLE OF SIXTY YEARS.

As written in the Tibetan character.

In Sanscrit and Tibetan,

In Chinese and Tibetan.

ལོ་བཅུ་དྲུ་མོའ་ཚི་མིང་གི་རྣམ་གཏམ།

	<u>ཚི་མིང་གི་རྣམ་</u>	<u>ལོ་བཅུ་མོའ་</u>	<u>ཚི་མིང་གི་རྣམ་</u>	<u>ལོ་བཅུ་མོའ་</u>	
1	ཕ་ལྷ་མོ།	འཕ་ལྷ་མོ།	甲子	甲子	1
2	མེ་ལྷ་མོ།	རྩམ་ལྷ་མོ།	乙丑	乙丑	2
3	གུ་ལྷ་མོ།	དགའ་ལྷ་མོ།	丙寅	丙寅	3
4	ཕ་མོ་ལོ།	འཕ་མོ་ལོ།	丁卯	丁卯	4
5	ཕ་ཚེ་ལོ།	ཕྱེ་ལ་ལོ།	戊辰	戊辰	5
6	མང་གི་རྩ།	མང་གི་རྩ།	己巳	己巳	6
7	གི་ལྷ་མོ།	དཔལ་གཏོང་།	庚午	庚午	7
8	ལྷ་མོ།	དངོས་ལོ།	辛未	辛未	8
9	ལྷ་མོ་ལོ།	ག་ཚེ་ལོ།	壬申	壬申	9
10	ཚི་མོ།	འཕྲོ་ཚེ་ལོ།	癸酉	癸酉	10
11	ལྷ་མོ་ལོ།	དབང་ལྷ་མོ།	甲戌	甲戌	11
12	མང་ལྷ་མོ།	འབྲུ་མང་ལོ།	乙亥	乙亥	12
13	ཕ་ལྷ་མོ། or ཕ་ལྷ་མོ།	ཕྱེ་ལ་ལོ།	丙子	丙子	13
14	མི་ལྷ་མོ།	རྩམ་ལོ་ལོ།	丁丑	丁丑	14
15	གི་ལྷ་མོ།	ལྷ་མོ་ལོ།	戊寅	戊寅	15
16	ཚི་མོ།	ཕ་ཚེ་ལོ།	己卯	己卯	16
17	ལྷ་མོ།	གི་ལོ།	庚辰	庚辰	17
18	ལྷ་མོ་ལོ།	གི་ལྷ་མོ་ལོ།	辛巳	辛巳	18
19	མི་ལྷ་མོ།	ལ་ལོ།	壬午	壬午	19
20	མང་ལྷ་མོ།	མི་ལོ།	癸未	癸未	20
21	ལ་ལྷ་མོ།	འཕམ་ལ་ལོ་འཕམ་།	甲申	甲申	21
22	ལ་ལྷ་མོ།	ལྷ་ལ་ལོ་ལྷ་།	乙酉	乙酉	22
23	ལོ་ལྷ་མོ།	འབྲུ་ལོ་ལོ།	丙戌	丙戌	23
24	ལོ་ལྷ་མོ།	རྩམ་ལོ་ལོ།	丁亥	丁亥	24
25	ལོ་ལྷ་མོ།	ལོ་ལོ།	戊子	戊子	25
26	གི་ལོ།	དགའ་ལོ།	己丑	己丑	26
27	ལོ་ལྷ་མོ།	རྩམ་ལོ།	庚寅	庚寅	27
28	ལོ་ལྷ་མོ།	ལོ་ལོ།	辛卯	辛卯	28
29	ལོ་ལྷ་མོ།	ཕྱེ་ལ་ལོ།	壬辰	壬辰	29
30	ལོ་ལྷ་མོ།	དངོས་ལོ།	癸巳	癸巳	30

CYCLE OF SIXTY YEARS, *Continued.*

	<i>In Sanscrit and Tibetan.</i>	<i>In Chinese and Tibetan.</i>	
31	नेमःशुद्धिं	नमेःशुद्धिं	नेमःशुद्धिं
32	दीर्घं	दीर्घं	दीर्घं
33	दीर्घं	दीर्घं	दीर्घं
34	दीर्घं	दीर्घं	दीर्घं
35	दीर्घं	दीर्घं	दीर्घं
36	दीर्घं	दीर्घं	दीर्घं
37	दीर्घं	दीर्घं	दीर्घं
38	दीर्घं	दीर्घं	दीर्घं
39	दीर्घं	दीर्घं	दीर्घं
40	दीर्घं	दीर्घं	दीर्घं
41	दीर्घं	दीर्घं	दीर्घं
42	दीर्घं	दीर्घं	दीर्घं
43	दीर्घं	दीर्घं	दीर्घं
44	दीर्घं	दीर्घं	दीर्घं
45	दीर्घं	दीर्घं	दीर्घं
46	दीर्घं	दीर्घं	दीर्घं
47	दीर्घं	दीर्घं	दीर्घं
48	दीर्घं	दीर्घं	दीर्घं
49	दीर्घं	दीर्घं	दीर्घं
50	दीर्घं	दीर्घं	दीर्घं
51	दीर्घं	दीर्घं	दीर्घं
52	दीर्घं	दीर्घं	दीर्घं
53	दीर्घं	दीर्घं	दीर्घं
54	दीर्घं	दीर्घं	दीर्घं
55	दीर्घं	दीर्घं	दीर्घं
56	दीर्घं	दीर्घं	दीर्घं
57	दीर्घं	दीर्घं	दीर्घं
58	दीर्घं	दीर्घं	दीर्घं
59	दीर्घं	दीर्घं	दीर्घं
60	दीर्घं	दीर्घं	दीर्घं

§ 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.

<i>Chinese.</i>	<i>Tibetan.</i>	<i>English.</i>
1 Kya tsi,	Shing byi,	Wood-mouse.
2 Yi tshihu,	Shing glang,	Wood-ox.
3 Ping yin,	Mé stag,	Fire-tiger.
4 Ting mahu,	Mé yos,	Fire-hare.
5 Vou shin, (or tchin ?)	Sa Abrug,	Earth-dragon.
6 Kyi zi,	Sa sbrul,	Earth-serpent.
7 King hu,	Ichags rta,	Iron-horse.
8 Zin wuhl,	Ichags lug,	Iron-sheep.
9 Zhin shing,	Chhu spré,	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 glang,	Fire-ox.
15 You yin,	Sa stag,	Earth-tiger.
16 Kyi mahu,	Sa yos,	Earth-hare.
17 King shin,	Ichags Abrug,	Iron-dragon.
18 Zin zi,	Ichags sbrul,	Iron-serpent.
19 Zhin hu,	Chhu rta,	Water-horse.
20 Kuhi wuhi,	Chhu lug,	Water-sheep.
21 Kya shing,	Shing spré,	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 glang,	Earth-ox.
27 King yin,	Ichags stag,	Iron-tiger.
28 Zin mahu,	Ichags yos,	Iron-hare.
29 Zhin shin,	Chhu Abrug,	Water-dragon.
30 Kuhi zi,	Chhu sbrul,	Water-serpent.

<i>Chinese.</i>	<i>Tibetan.</i>	<i>English.</i>
31 Kya hu,	Shing rta,	Wood-horse.
32 Yi wuhi,	Shing lug,	Wood-sheep.
33 Ping shing,	Mé spré,	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,	Ichags byi,	Iron-mouse.
38 Zin tshihu,	Ichags glang,	Iron-ox.
39 Zhin yin,	Chhu stag,	Water-tiger.
40 Kuhl mahu,	Chhu yos,	Water-hare.
41 Kya shin,	Shing Abrug,	Wood-dragon.
42 Yi zi,	Shing sbrul,	Wood-serpent.
43 Ping hu,	Mé rta,	Fire-horse.
44 Ting wuhi,	Mé lug,	Fire-sheep.
45 Vou shing,	Sa spré,	Earth-ape.
46 Kyi yéhu,	Sa bya,	Earth-bird.
47 King zuhi,	Ichags khyi,	Iron-dog.
48 Zin hahi,	Ichags phag,	Iron-hog.
49 Zhin tsi,	Chhu byi,	Water-mouse.
50 Kuhl tshihu,	Chhu glang,	Water-ox.
51 Kya yin,	Shing stag,	Wood-tiger.
52 Yi mahu,	Shing yos,	Wood-hare.
53 Ping shin,	Mé Abrug,	Fire-dragon.
54 Ting zi,	Mé sbrul,	Fire-serpent.
55 Vou hu,	Sa rta,	Earth-horse.
56 Kyi wuhi,	Sa lug,	Earth-sheep.
57 King shing,	Ichags spré,	Iron-ape.
58 Zin yéhu,	Ichags bya,	Iron-bird.
59 Zhin zuhi,	Chhu khyi,	Water-dog.
60 Kuhl hahi,	Chhu phag,	Water-hog.

§ 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 Kárho*, written by s, *Dé-srid Sangs-r.gyas* r, *Gya-m, ts'ho* (ཇེ་ཤིན་ལངས་ཐུན་ཐུ་མཚོ་), a regent or viceroy at *Lhasa*, in the last half of the seventeenth century of our æra. In this and indeed in all works of science, symbolical names (ཐུངས་པར་ *grangs brda*, numerical signs), are used instead of numerals, for arithmetical and astronomical calculations. As for instance: + ལག, for + 2 ; མི, for 3 ; x རྩ, for x 4 ; ÷ ལོ, for ÷ 32.

This mode of expressing numbers is 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 ཤི་མ (12), མཇཱ (0), མཚོ (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).

༡ or 1. མཉམས་པ་, *gzugs*, body ; S. *sharíram*.

མི, *sla*, the moon ; S. *chandra*.

ལོང་ལྗངས་, *hol-dkar*, white brightness, the moon ; S. *shwétá-rochis*.

བཤེ་རུ, *bse-ru*, rhinoceros ; S. *gandaka*.

* Note. The articles, (པ, བོ, བ, བོ, མ, མོ, Po, po, va, vo, ma, mo, &c.) have been omitted after the roots, since the words occur mostly in this form.

2 or 2. ལག, *lag*, the hand ; S. *bhuja*, *hasta*, or *pani*.

མིག, *mig*, the eye ; S. *nétra*, *chakshus*.

ཟང་ཕྱོགས, *zung-phyogs*, or simply ཟང, *zung*, the two sides, wings, halves, a pair, couple ; S. *chhada*, *pakshó*, &c.

འཁྲིག་ལྷ་མོ་གྲོང་, or བགྲོང་, *bgrod*, the twins ; copulation.

3 or 3. འཇིག་རྟེན, *hjig-rtan*, the world ; S. *loka*.

ཡོན་ཏན, *yon-tan*, quality ; S. *gunu*.

མེ, *mé*, fire ; S. *agni* or *anala*.

མེ, *rtsé*, top, summit ; S. *agram*.

4 or 4. མཚོ་, (also རྒྱ་མཚོ་) *mtsho*, a sea or lake ; S. *samudra*.

ཆུ, *chhu*, water ; S. *jala* or *wari*.

ཀང, *rkang*, a foot ; S. *páda*.

རིག་བྱེད, *Rig-byed*, a Véda ; S. *Véda*.

5 or 5. འབྲུང་, *hbyung*, 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*.

6 or 6. མཚོ་མལ, *mtshams*, the six cardinal points : the north, east, south, west, zenith, and nadir.

རོ་བོ་བ, *ro, bro-va*, taste, savour ; S. *rasa*.

དུས, *dus*, time, season ; S. *samaya*.

7 or 7. ཐུབ་པ, *Thub-pa*, a sage ; S. *Muni*.

ངང་སྒོང་, *Drang-srong*, an hermit ; S. *Rishi*.

རི, *ri*, a hill or mountain ; S. *parvata*.

རིལ་གཟའ, *Res-gzah*, a special or chief planet ; S. *Graha*.

8 or 8. ལྷ, *lhu*, an hydra or snake ; S. *nága*.

སྦྲུལ, *sbrul*, serpent ; S. *sarpa*.

གདོང་ལ་ཅན, *gdengs-chan*, a hooded-snake ; S. ?

ལོ་འགྲོ་, *lto-hgro*, creeping on its belly ; S. *uruga*.

འོ་འོ་འོ་འོ་འོ་འོ་འོ་འོ་འོ་, *nor* or འོ་འོ་ལྷ, *nor-lha*, wealth, or the eight gods of wealth : S. *Vasu* or *vasudéva*.

སྤོང་པ, *sred-pa*, affection, passion ; S. *Trisná*.

- 9 or 9. རྩ, *rtsa*, root (or vein) ; S. *mula*.
 བཞེར, *gter*, treasure ; S. *kosham*.
 བཟའ, *gzah*, a planet ; S. *graha*.
 བུ་ག, *bu-ga*, a hole ; S. *chiddra*.
 རྩིག་པོ, *Srin-po*, an imp or goblin ; S. *Rákshasa*.
- 10 or 10. ལྷོ་གཤམ, *phyogs*, corner, quarter, point ; S. *Dik* or *Dish*. The ten points, (4
 cardinal, 4 intermediate, the zenith and the nadir.)
- 11 or 11 རྩོག་པོ་ཕྱེད, *h,phrog-byed*, that takes by force ; S. *Hari* for *Siva*.
 རྩག་པོ, *Drag-po*, the brave or fierce ; S. *Rudra*, for *Siva*.
 བདེ་འབྱུང, *Bde-hbyung*, the source of happiness ; S. *Shambu*, a name of *Siva*.
 དབང་ལྷུག, *Dvang-phyug*, the powerful ; S. *Ishwara*, for *Siva*.
- 12 or 12. རི་མ, *Nyi-ma*, the sun ; S. *Surya*, *Arka*, *Bhānu*.
 རྩིམ, *khyim*, the sun's place in the zodiac ; S. *Griha*, the 12 zodiacal signs.
- 13 or 13. རྩོད་པ, *hdod-pa*, lust, desire, wish, Cupid ; S. *Kāma*.
 རྩོལ་ཕྱེད or རྩོལ་ཕྱེད, *myos-byed*, that infuriates or makes mad, lust, desire, wish,
 Cupido ; S. *Madana*, *Kāma Déva*.
- 14 or 14. རྩིད, *gid*, the mind ; S. *manas*.
 མན, *Manu*, ditto ; S. *manu*.
 རྩིད་པ, *Srid-pu*, existence, birth, the world ; S. *Bhuvanam*.
- 15 or 15. རྩིལ་འཁོར་ལུགས, *tshes, nyin-zhag*, the 15th day of a lunar month ; any day of the
 semi-lunation ; S. *Aha* or *Ahan*.
- 16 or 16. རྩི་བདག, *Mi-bdag*, lord of men, a sovereign ; S. *Narapati*.
 རྩོག་པོ, *Rgyal-po*, a king, prince ; S. *Rāja*.
- 18 or 18, རེས་པ, or རྩོག་པ, *nyes-pa*, or *skyon*, vice, fault, blemish ; S. *Dosha*.
- 24 or 24, རྩོག་པོ, *Rgyal-va*, he that has been victorious, a Jina or Buddha ; S. *Jina*.
- 25 or 25, རེ་ལྟོ, *de-nyid*, the same, self ; S. *tatwam*.
- 27 or 27, རྩི་མ་, *Skar-ma*, a star, one of the 27 constellations in the path of the moon ; S.
Nakshatra.
- 32 or 32, རོ, *So*, a tooth ; S. *danta*.
- 0 or 0. རྩི་མེད, *mkhal*, void, space ; S. *kha*, *ākāśha*, *gaganam*.
 རྩི་མ, *thig*, a spot, stain ; S. ? *nabhas*.
 རྩོད་པ, *Stong-pa*, the vacuum ; empty space, zero ; S. *śūnyam*.

II.—SPECIMENS OF THE TIBETAN LANGUAGE.

From the Kah-gyur and other classical Works.

1. ATTRIBUTES OF A VIRTUOUS WOMAN.

[Extracted from the *Bkañ-hgyur, mdo, kha*, leaf 106-7 ; corresponding with the 12th chapter of the *Lalitā vistara*, the original Sanskrit text.]

§. 236. The required qualities in a maiden who may aspire to be united in marriage with *ŚMA'KYA* are thus defined by himself :

See བཀའ་འགྲུལ་, མདོ་, volume 17. leaf 106-7

ལྷོ་གཤམ་ལ་ལྷོ་ལམ་ལོན་ཉན་ བདེན་པའི་རྒྱུ་མེད་པ། །
 རྒྱུ་མེད་ལལ་པ་གད་ལང་ བདག་གི་རྒྱལ་ མཉུན་མིན། །
 གང་གིས་ བདག་གི་སེམས་ནི་ མདོན་པར་དགའ་ཉེད་རིང་། །
 བཀ་ལོད་ གར་གསལ་དང་ ན་རྗེད་ རྩལ་རིགས་དག་པ་ འོས། །
 དེས་ནི་ལོན་ཉན་རྒྱུ་གསལ་གྱི་བཅའ་དེ་ལྟར་བྱས། །
 འདི་འདྲི་ རྒྱ་མོ་ མཚིས་ན་ གདག་ལ་ བཀའ་ རྩོལ་རིག། །
 རྩོལ་ལལ་པ་ མ་བཟམས་ བདག་ ལ་མཁོ་མ་ལགས། །
 ལོན་ཉན་ བཅོད་པ་འདི་ལྷན་ མཚིས་ན་ བདག་རྩོལ་རིག། །
 དེ་རིང་ གར་གསལ་ བཟང་ལམ་ལང་ གར་གསལ་གྱི་རེགས་དང་གལ། །
 རྒྱ་རྒྱ་མ་ལ་ རམས་ ལྷུ་ རམས་པའི་ སེམས་ལྷན་གིང་། །
 གཉེད་ལ་ དགའ་ཤེ་ དག་ལྷོད་ རམ་མེ་ རྩིན་རྒྱལ་ཅན། །
 དེ་འདྲི་ རྒྱ་མོ་ མཚིས་ན་ ལལ་རྩིས་ བདག་རྩོལ་རིག། །
 གང་ལ་ང་ རྩོལ་ ཁེངས་དང་ མེ་རྩང་མ་ མཚིས་གིང་། །
 གལོ་དང་ རམ་དོག་རྒྱ་རྒྱུངས་ རང་བའི་ དང་རྒྱལ་ཅན། །
 ཇི་ལམ་ན་ལང་ རྩལ་པ་གནན་ལ་རྒྱུགས་དང་གལ། །
 བདག་གི་ རྩོལ་ནི་ རོག་ འཕྲི་བ་ལྷན་ལོ་མ་བག་མཚིས་ལ། །
 རྩལས་པ་མ་མཚིས་ མི་ གལེང་ རྩང་ རྩལ་ རྒྱལ་ འཆང་གིང་། །
 ད་རྩལ་ མ་མཚིས་ འཕྲོང་དང་ རམ་བས་ རམ་མོ་བཞིན། །
 རྒྱ་རྩི་ལ་ མ་རྒྱལས་ རང་ལ་ མ་རྒྱལས་ནི། །
 འདོད་ རལ་ བཅའ་ སེམས་ མ་མཚིས་རང་གི་ལོ་རྩིས་ འཕྲི་བ། །

བདེན་ལཱ་ མཉམ་མིང་ མི་འཇུག་ མཐེང་བ་ མ་འབྲམ་པ་ །
 ངོ་རྒྱུ་མོམ་ འཛིན་ མེད་དང་ རེངས་པ་ མ་མཛིན་ མཉམ་ །
 ལྷ་དང་ བམ་རྒྱལ་ མ་མཛམས་ རིམ་རྩ་ཚོས་ལ་ བརྟོན་ །
 རྒྱས་དང་ ངག་དང་ ཡིད་ཀྱི་ ངངས་པོ་ རྩ་བ་ དམ་པ་ །
 མཉེན་དང་ རྒྱམས་པ་ མི་ མངལ་ ང་ཀྱི་ རྩེན་མཐོང་མིང་ །
 རིམས་ དང་ ལུན་ལ་ ལེགས་ པལེ་ལམ་ རིམས་ རིམ་ཕྱོད་དེ།
 རྩོམ་ ལྷུག་ མཉེས་ལའང་ རྩོན་པ་བཞིན་ཀྱི་རིམ་ མོར་ལུན་ །
 མམ་དང་ ལུན་མོ་ རྩེན་ལའང་ མངས་བཞིན་ རྩམས་ རྩེབ་བ།
 རྩད་འཛིང་ བཞིན་ཕ་ བལྟ་བཙོས་ ཚོ་མ་ འཛིན་མིང་ མཁམ་ །
 རྩད་ཀྱིས་ འལ་མིང་ རྩོན་ཕ་ མལ་ལམ་ལུང་ བཞིད་པ།
 རྩམས་པས་མེས་ལེགས་ མ་བཞིན་རྩོབ་ འཛོམ་ མ་ མཛིས་པ།
 དེ་འདྲའི་ རྩད་ མེད་ མཛིས་ལ་མཐོང་ཀྱིས་ མངས་ཕྱོད་རིམ།

དེ་ལས་ཀྱི་ལོ་ མམ་མཛིང་ མས་ རིམས་ལུ་ བཙཅད་པ་ འདི་ དམ་འོས་ལམ། ། མཚུན་ལ་ འདོན་ལ་ ལྷས་པ། །
 རྩམ་མེ་ཚེན་པོ་ རྩོད་ མེར་ཕྱུའི་ མཉམས་ཀྱི་ མེང་རྩེར་ ཚེན་པོར་ མེང་ལ། རིམ་འམས་ཅང་ཕུང་ མེང་ལ། ། རྩ་མོད་མ་
 རྩོས་ལ་ མང་ལའང་ ཅང་ལྟ་ མེང་ལམ་ དེ་ལྷ་རྩ་དམ་མེད་ལ། — — — རྩ་མོད་དམ་ འདིར་འོན་རིམ། — — དེའི་རྩོ
 རིམས་ལ་ བཙཅད་པ་ འདི་དམ་ལྷང་ལྷས་མོ་ :

རྩོབ་རིམས་ལམ་མེད་ལུ་ མོད་དང་ ། རིའུ་རིམས་དམངས་རིམས་དེ་བཞིན་མེ།
 ལུ་ལ་མོན་ལམ་འདི་མེད་པའི་ ། ལུ་མོད་མི་འདིར་འོན་རིམ།
 ང་ལི་ལུ་འདི་རིམས་དམ་དང་ ། ཅམ་ལ་ངོ་མཛིན་འཛིན་མ་ལི།
 མོན་ལམ་བཙཅད་པ་ཚོས་ཀྱི་རིམས་ ། དེ་ལ་འདི་ལི་ལིད་དམའོ། །

Translation.

"No ordinary woman is suitable to my taste and habits ; none who is incorrect in
 her behaviour ; who has bad qualities, or who does not speak the truth. But she alone will
 be pleasing and fit for me, who, exhilarating my mind, is chaste, young, of good com-
 plexion, and of a pure family and descent." He indited a catalogue of these qualifications
 in verse, and said to his father, "If there shall be found any girl with the virtues I
 have described, since I like not an unrestrained woman, let her be given to me in mar-
 riage." "She, who is young, well portioned, and elegant, yet not boastful of her beauty,
 (lit. with her body ;)—who is affectionate towards her brother, sister, and mother ;—who,
 always rejoicing in giving alms, knoweth the proper manner how to bestow them on the
 priests and brahman :—if there be found any such damsel, father, let her be brought to

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. *Mdhun-na-hdon*), to go into the great city of *Capila-vastu*, (Tib. *Ser-skya-qzhi*), 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.

མང་དམ་ འདི་ འདྲའི་ ལོན་ཉན་མེད་ཅིང་ བདེན་ ཚིག་མེད་ །

དེ་དམ་ རྗེན་མོ་ལས་ཉུང་ རྗེན་མོར་ འཕྲོལ་ རིན་རྒྱུ་ །

11. མང་ལྷིག་ ལེམས་ རྣམ་ རྣམ་ཉུ་དབང་པོ་ བརྟམས་ལྷུར་ཅིང་ །

ཡད་མ་མི་ རྩོལ་ ཚོག་ ལེམས་ཅན་ མཉན་ལ་མི་ ལེམས་པ་ །

དེ་འདྲ་བ་དམ་ལོ་རྒྱ་ བལྷིན་ཏུ་མ་ མཐོགས་ ལུང་ །

དེ་འདྲ་བ་དམ་ མདོང་ མཐོགས་ཉེ་མི་ཅི་ལྷིག་ལྷུ་ །

12. མཉན་ལང་ །

ཏང་ལོང་ ཡད་མ་ལོང་ ཚེ་དང་ མཉན་ ལེམས་ རྩོ་མཉམ་དང་ །

དེ་བལྷིན་ ལྷ་ཚོགས་ དམ་མིས་ རོ་མོའི་ བསམ་པ་དང་ །

རོ་མོའི་རྒྱལ་ ལྷིགས་ ལོན་ཉན་ རྩོལ་དང་ བསམ་ལོད་ མཚོན་ །

དེ་ཉུ་བསམ་ན་ རོ་མོས་ མདོང་ བསམ་ ཅི་ལྷིག་ དམོས་ །

དམེ་ལོང་དམེ་ རྩོལ་པོ་མས་མཚོང་མས་ རྒྱུའི་ལུ་མོ་ ལ་འཚོ་མའི་ རྩོལ་པ་དང་ བལྷན་པའི་ ཚིགས་ལུ་བཟད་པ་
རམ་པ་ འདི་ལུ་ལུ་ འདི་ལོས་ལོ་ ། རོས་ལས་ཉུང་ ཚིག་ལོང་ མཉན་ལ་མི་རངས་ཉེ་རྩལ་ཉུ་དམའ་ལོང་ དམའ་བ་དང་ལོད་
ཡད་ལ་རྗེས་ལས་ ། རས་ བཅོས་ལུ་བཟང་པོ་ རིན་པོ་ཚེ་ ཏུ་མས་ལྷས་པ་རྒྱུང་མཚིག་དང་ ། ལུ་ལྷིག་མི་དོ་འལ་ལྷང་ལྷལ་
བཅི་ལོང་ རི་ལ་དང་ ། ལུ་ལྷིག་དམར་པོ་ བཟང་ པོས་ལྷས་པའི་ མལེར་ལྷི་ ལྷང་བས་ རྒྱུའི་ལུ་ མོས་ འཚོ་མ་ལ་
བསམ་ལས་ ཚེད་ཏུ་བལྷོད་པ་འདི་ ཚེད་ཏུ་ བལྷོད་དོ་ །

13. “ རོ་མོའི་ ལུ་མི་ ལོན་ཉན་ རི་འདས་ བཅིན་པ་དང་ །
མཉན་མ་ རང་མི་ལོན་ཉན་ རི་ལུར་ རྩལ་ལྷལ་ །
ལེམས་ཅན་དམ་པ་ དེ་མལིས་ ལྷང་པར་ ལུར་པ་མི་ །
མར་དང་ མར་ལྷི་ རིང་ལུ་ རི་ལུར་ འདྲ་བ་ བལྷིན་ །”
ལུ་ལྷལ་བལྷན་པའི་ལེའུ་ རི་ལུར་ མལིས་པའོ་ །

[This is the twelfth chapter; On the displaying of dexterity in the arts.]

Literal Translation.

Thereafter **SABTŸ'NOMATŸ** (S. Gopa) the daughter of **SHAKYA** (*Lagna béchonchan* ;
ལམ་ན་མེ་ཚོན་ཅན, the gladiator) when in the sight of her father-in-law, and mother-in-law, or
of any of the domestics, neglects to conceal her face (with a veil). They say of her : “ It
would be proper that this new bride remain with some restraint, for she never veileth
herself.”

* These few lines of the text are translated only in general terms.
† This is called also **GRACE HOSUN-MA**, the celebrated woman, (ལམ་ལུ་འཚོན་མ, in Sans. YASHODHARĀ.)

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. *Ri'hi*), the great Lord (God), who is wise in knowing the hearts of others

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. མེག་པ་ཅི་ཡང་མི་ཏུ་ཉེ། "No vice is to be committed,
 དམེ་བ་ཡུན་སུམ་ཚྭ་སྤྲོད་པར་ཉེ། Virtue must perfectly be practised,—
 རང་གི་སེམས་ཀྱི་ལོངས་སུ་གཏུག། Subdue entirely your thoughts.
 འདི་ནི་སངས་རྒྱལ་བཏགས་པ་ཡིན། This is the doctrine of *Buddha*."

5. A MORAL MAXIM.

- §. 240. འཇམ་ལ་ཅད་ཚེས་ན་མཉམ་པར་ཉེ། | འོས་ནས་རབ་ཏུ་གསྲུང་བུ་ཉེ།
 "མང་ཞིག་བདག་གིང་མི་འདོད་པ། | དེ་དག་གཞན་ལ་མི་ཏུ་ཉེ།"

See བཏགས་འཇམ་ལ་ཅད་ཚེས་ན་མཉམ་པར་ཉེ།, མདོ, vol. མོ, 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་འཇིག་རྟེན་ལ། | དེ་ལྟར་གཞན་བདེ་འདོད་ལས་ལུང་།
 འཇིག་རྟེན་སྐྱུག་བཟུང་ལ་འཇིག་རྟེན་ལ། | དེ་ལྟར་བདག་བདེ་འདོད་ལས་ལུང་།

See བཏགས་འཇམ་ལ་ཅད་ཚེས་ན་མཉམ་པར་ཉེ།, མདོ, vol. ལ, leaf 27.

English.

Whatever happiness is in the world, it has all arisen from a wish for the welfare of others.

Whatever misery (distress) is in the world, it has all arisen from a wish for our own welfare.

7. WHY GOD IS CALLED KONCHOK, IN TIBETAN, "THE CHIEF OF RARITY."

- §. 242. འཇོན་མཚོན།, *dkon mchhog*, rare or precious chief)
 འཇུང་བ་དཔོན་ལྷུང་ཚི་མེད་ལྷུང་། | མཐུ་ལྷན་ལྷུང་དང་འཇིག་རྟེན་གྱི།
 རྒྱན་ལྷུང་ལྷུང་དང་མཚོན་གིད་ལྷུང་། | འཇུང་བ་མེད་ལྷུང་དཔོན་མཚོན་གིད།

See the དམར་ཚལ་ཚལ་མཚོན་གིད་ལྷུང་། (Index) to the *Kah-gyur*; also, elsewhere.

English.

On account of his rare appearance (manifestation), and on account of his spotlessness, and on account of his power, and on account of his having become the ornament of the world,

* The phrase that expresses this moral maxim, both in Latin and French, agrees very closely with the Tibetan text; thus, in Latin: "Quod tu tibi non vis, alteri non feceris." In French: "Ne faites pas à autrui ce que vous ne voudriez pas qu'on vous fit." See also St. Matth. vii. 12.

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 ?

ཉོན་པ་གཏུ་ན་མས་བམ་རྩེ་པད་མའི་ལྷིང་པོ་ལ་ །

By the teacher Goutama, (Shakya) to a brahman (called) Padma Garbbha.

See འཇུག་པ་, vol. ར, leaf 190, in the བཀའ་འགྲུའ་.

§. 243. མེ །། ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ ། ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ །
མི་ལོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ ། ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ །
ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ ། ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ །
ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ ། ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ །
ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ ། ཉོན་པོ་མཚོན་པོ་ཉོན་པོ་མཚོན་པོ་ །

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. མེ །། རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ ། རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ །
རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ ། རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ །
རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ ། རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ །
རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ ། རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ །
རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ ། རྒྱལ་པོ་ལོ་ལོ་ལོ་ལོ་ །

See བཀའ་འགྲུའ་, ལྷིང་, vol. ར, ལྷིང་ལྷ་མ, (Sans. Uttara Tantra.)

Translation.

BRAHMA, VISHNU, and the great God (ISHWARA) et cet. ;—the *Nāgās*, *Yakshās*, and *Kumbhandās* (demi-gods) ;—the sun, the moon, and the planets ; any mountain (or hill), lake, and green tree ; any rock (or large mass of stone,) and the hill gods,—all these are no protections. The only refuge for him, who aspires to true perfection, is BUDDHA alone. The two kinds of moral instruction (dogmatic and argumentative), and the collective body of priests, are no permanent refuge.

10. WITH WHOM REFUGE MAY BE TAKEN.

See བཞུག་འགྲུལ་ བཞུག་ཚིག་ལམ, vol. ལ, leaf 89.

§. 245. མཚན་ལ་ཕྱོད་མེད་མངའ་ལོང་། ། ལོན་ཉམ་དཔག་མེད་མངའ་བ་དང་། །
འཇམ་མེད་མཆོག་དང་ཐུགས་རི་ཚལ། ། དེ་ལ་བདག་གི་ཐུབས་སུ་མཚོ། །

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. མཚན་ལ་ཕྱོད་ལུག་མེད་མིག་ལ། ། ལོན་ཉམ་འཇམ་མེད་ལོང་ལ། །
ཚིག་དང་ཆུབ་འཇམ་དབང་ཐུག་ཚེ། ། དེ་ལང་གདག་གི་ཕྱོད་པ་ལོན་ཀྱང་། །

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 Bháráta*, by Vyása, the Rishi, called in Tibetan རང་ལོང་རྒྱལ་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 *Star gyur* བཞུག་ཚིག་ལམ, vol. ལ leaf 25, also leaf 51, 52.

§. 247. ཐུག་ཉི་ལྷ་ལ་མི་དེ་བཞུག་ལ། ། འཇམ་མེད་མཆོག་ཙམ་པར་གསུམ། །
མཚོན་ཐ་བཟེ་བས་མོན་པ་ལོན། ། ཐུག་པ་ལོན་གི་འདི་མཛུགས་ཀྱང་། །
ཆུབ་འཇམ་མཆོག་གིས་མཚོང་བས་ལ། ། འཇམ་པར་འདོད་དེ་གསུམ་པ་ལ། །
བདག་གི་ལུས་གི་ལྷ་མ་རྒྱུ་ཚིང་། ། །ཁ་ལང་ལོངས་སུ་སྐྱུ་པར་ཐེད། །
ང་གི་ལུས་གི་འདར་རྒྱུ་ཚིང་། ། ཐུ་ལང་ལོངས་པར་ལང་བར་འགྲུལ། །
གཞུ་གི་ལུས་ལས་ལྷ་མ་རྒྱུ་ཚིང་། ། ལུས་པར་ལང་ལོངས་སུ་རྒྱུ་པར་འགྲུལ། །
ང་གི་ལོད་གི་ལོད་ལོད་ལོད་ལོད། ། ལུས་པར་ལང་ལོངས་སུ་རྒྱུ་པར་འགྲུལ། །
ལང་གི་དོན་ཙམ་ལོད་ལོད་དང་། ། འདོད་ལོད་ལོད་ལོད་ལོད་ལོད། །
དེ་ལོད་ལོད་དང་ལོད་ལོད་ལོད། ། ལུས་ལས་ལང་ལོངས་སུ་རྒྱུ་པར་འགྲུལ། །

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 :

15. MORAL SENTENCE.

The following moral sentiment taken from Chan'aka's Niti Shástra: " Svadéshé pájyate Rájá ; Vidoán sarvatra pájyate," (the literal version of which, in Latin, is: " Suo regno colitur rex ; doctus ubique colitur,") has been thus rendered by the Tibetans :

§. 251. ཨེ གཤམ་པོ་རང་གི་ཡུལ་ན་བཟུང་། ། ཡོན་ཏན་ལྷན་པ་ལྷན་ཅ་བཟུང་། །

A king is honoured in his own dominion ; a talented man is everywhere respected.

16. REMARKABLE SAYINGS,

(taken from a work entitled, in Tibetan : ཨེག་ ལེགས་པར་བཤད་པ་རིན་པོ་ཆེའི་གཏེར་ལེས་ཐའི་བཟུན་གཙོས། in Sanscrit : *Subhás'hita Ratna Nidhi Náma Shôstra*, that is, " A Work of Elegant Sayings, entitled : *A Treasury of Jewels*," written by *Kungá Gyel-tsan* (ལྷུན་དགའ་རྩེ་བ་མཚན་), in Sanscrit *A'nanda Dwaja*, the celebrated *Sa-skya Pánd'itu*, in the 13th century after Christ.)

§. 252. ཨེག་ ལངས་རྩིས་མཐོན་པོ་ཡོངས་ཁུངས་ཏེ། ། ལྷ་གཞན་ཚོ་ལ་ཕྱག་ལུང་པ།
སྐོང་ན་གང་ལྷའི་འགྲུལ་རྩ་ནི། ། རྫོམ་ནས་ལྷན་པ་ལུང་དང་མཚུངས། །

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.

ཨེག་ ལེས་རབ་དང་མགམ་མིག་མེད་དེ། ། མོངས་པ་དང་མགམ་ལྷན་པ་མེད།
ནད་དང་འདྲ་བའི་དག་མེད་དེ། ། འཚོ་བ་དང་མགམ་འཛིགས་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.

ཨེག་ མོར་རམ་རིག་པ་ལྷན་ཁྱུང་ན། ། དམན་པ་ནི་མས་ནི་དེགས་པར་འཁྱུང། །
མོ་འཕང་གཞིས་པོ་དེ་དག་གིས། ། མཁས་པ་མིན་ཏུ་རྩལ་བར་འཁྱུང། །

Low-minded men, should they become wealthy or learned, grow arrogant : a wise man, by these excellencies, becomes the more humble.

ཨེག་ གཞན་ལས་འཚོ་ལ་ཞིང་ཟས་ཞིམ་འདོད། ། རྫོང་མོས་འཚོ་ཞིང་ཁེངས་པ་ཆེ།
བཟུན་གཙོས་ལེས་མེད་རྩོད་པར་འདོད། ། ཆོད་ཀྱི་དེ་གསུམ་བཞད་གད་ཏུ། །

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.

III. COLLOQUIAL PHRASES.

§ 253. ལྷོ་ག་པ་ལེགས་སུ་རྒྱུ་རྩིག, may you be happy (may you prosper), may it please (your honour).

རྒྱལ་བར་རྒྱུ་རྩིག, may you be victorious.

བར་སྐལ་པར་རྒྱུ་རྩིག, may you be glorified and blessed.

ལྷོག་འཕྲོག་ལོ, I salute you (I thank you).

ལྷོག་པ་ལེགས་སོ, you are welcome.

གང་ཙ་ལྷོགས་སྐྱི, please to enter.

or གང་ཙ་ལྷོད་ལྷོག, please to walk in.

གང་ག་འདི་བ་བརྒྱལས་སུ་གསོལ, I beg (you) to sit on this couch (stuffed seat).

གང་ག་བརྒྱལས་ལྷི་འདི་བ, or on this chair.

བདེ་བར་ཐེགས་པམ, are you happily arrived?

ང་བདེ་མོ་ཐེགས་ཐིག, I have happily arrived.

རྒྱ་གརྒྱལས་བདེ་མོ་འབྲས་ལམ, are you in good health?

གང་མི་མངའ་བམ, have you no sickness?

དམོག་མཚོག་གི་རྒྱལས་རིམ་ལོ། ང་ལ་ད་ལྟ་ལྷན་དང་སེམས་ཀྱི་བདེ་བ་བཞིན་ཁ་ལོད, by the grace of God,

I am well now, both in body and mind.

ལྷོད་ (or རྒྱ་གཞོགས, Sir, or your honour,) གམ་ཐེགས་, when are you come? (when did you arrive?)

གང་གི་མ་ལྷུ་ལ་མ་ག, yesterday at sunset.

ལམ་ག་རྒྱ་དལ་བར་(མལེལ་བར) མ་རྒྱུ་རྩམ, have you not been fatigued on the road?

ང་རྩིའང་དལ་མ་སོང་, I was not fatigued at all.

རྩི་བ་བཞོན་དེ་ཐེགས་, on what sort of carriage came you?

ང་འབྲོགས་དམང་ལ་འོངས་, I came in a palanquin.

རྒྱ་ཉི་འམ་སྐང་ཉི་འམ་ལ་རྒྱས་སོ, I could not find a boat (ship), neither a horse or carriage.

ད་རིམ་ག་འདི་ག་རྒྱ་དལ་གསོ་བ་མཚོད་རྩིག, now please to rest here for a while.

རྒྱལས་རིམ་མེ, (great mercy!) I thank you: (or I thank for your offered kindness).

གཞིས་ཁང་འདི་ག་བརྒྱལས་འབྲང་མཚོད་རྩིག, please to take your lodgings in this apartment.

རྒྱ་དང་རྒྱ་དམོག་པ་འབྲང་ག་ང་ལ་ལོག་རྩིག (or བཀའ་ལྷོག་རྩིག) དང་བདམ་སྐལ་དེ་ཉམས་ཅན་དམུག་བར་ལོལ,

whatever you may want, please to command me, and I will furnish it.

ནང་མོ་བདེ་ལོགས། good morning.

ཉིན་མོ་བདེ་ལོགས། good day.

ཟླ་མོ་བདེ་ལོགས། good evening.

མཚོན་མོ་བདེ་ལོགས། good night.

བདེ་བཟང་གརྒྱུ་ལྟོགས། may you sleep well.

བདེ་བཟང་གརྒྱུ་ལྟོགས་ལམ། have you slept well ?

ང་ཚེད་དང་མཉམ་པོ་གསོལ་ཁྲ་ཞིག་མི་འདོད་ཅིག་ལམ། will you not drink some tea with us ?

གཟུགས་ཚོང་དང་དཔོན་ལུང་ལམ། will you not dine and sup (with us) ?

ཞེད་ཚག་ལ་ལས་ཆང་ (h. ལྷུ་ལས་ལྷུང་) ལྷུང་ལ་ལམ། (h. འདོད་ལ་ལམ།) ལོད་དམ། have you some acid liquor (distilled from barley), and brandy ?

གཉིས་ཀ་ལྷུང་། ང་ཚེད་ལ་ལྷུང་ཆང་ལང་ (h. ལྷུང་ལྷུང་ལམ།) ལོད། ང་ལ་ལྷུང་ལ་ལྷུང་ལང་ལྷུང་ལྷུང་། I beg to give me first a little brandy.

ཞིམ་པོ་ལྷུང་ལམ། is it (savoury) pleasing to the taste ?

ཞིམ་པོ་ལྷུང་། it is pleasing.

ཞིམ་པོ་ལྷུང་ག་མི་ཚིམ་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། ལོད། ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། if you find it to your taste, please to drink, we will present you another (bottle) also.

ལྷུང་ལས་ཞེ་ཆེ། I thank you.

འདི་ཚིམ་ཚེད། this is enough.

ལས་ཆང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། this liquor of barley is a little sour.

ལྷུང་ཆང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། from what country is this wine ?

ང་ལ་ཚེད་ལ་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། it is from our vineyard.

ང་ལོ་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། ལྷུང་། this year we had fine grapes.

ཞེད་ཚག་མི་ཁང་པ་ན་ད་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། ལོད། should you still have any grapes, in your house, I beg you to favour me with some.

འདི་ནི་ལྷུང་ལྷུང་ལྷུང་། འདི་ནི་ལྷུང་ལྷུང་ལྷུང་། these are white grapes, these are black grapes.

གཉིས་ཀ་བདེ་ལོད་དང་མང་ལྷུང་། they both (each of them is) are beautiful and sweet.

ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་། ལོད། I have never seen such large grapes as these are.

ང་ལྷུང་ལྷུང་ལྷུང་། be pleased to take yet more, (to help yourself again.)

ང་ཚེད། (ཚོག་ཚོག་) མང་པོ་ལྷུང་། enough, I have eaten much.

ལྷནས་ཆེ་མེད། I thank you.

ཆེད་ཕག་ཉམས་ཅད་བདེ་མོ་བཞུགས་ཤིག། may you all remain in peace.

ཆེད་ལམ་ན་བདེ་བར་རྗེས་རྒྱུང་ཟིག། may you well proceed on your way.

དེ་ན་གསོད་པ་ཆེན་པོ་དེ་མི་ཡིན། what is that large building yonder ?

དེ་དངོས་པ་ཞིག་ཡིན། it is a monastery.

དེ་ནང་ན་ཁྱུ་དག་གནས་སོ།། who dwell there ? who inhabit it ?

ཆོས་པ་ཚམས་སོ།། or ཆོས་མཚན་པ་ཚམས་སོ།། religious men.

དེ་དག་གི་དངོས་པར་ནང་ཏུ་འགྲོ་བར་ཆད་པ། is it allowable to enter their monastery ?

ཆད་པོ། it is allowable (one may enter).

གནང་བ་ཤོད་པ་ལ་ཁ་དག་གི་ཕོད་པ་ཉམས་ཅད་བདག་གིས་ཕོད་པར་ལྷན་བཟུང་བར་འདོད་པོ། should I be permitted, I wish to see (examine thoroughly) every thing, that is to be found there.

ལྷན་ཞིག་གིས་ཉམས་ལུགས་འདེད་པས་རྒྱས་པའི་ཆོས་པ་མཚན་པ་ཕག་ཞིག་དགེ་ཏུ་རྩེ་ལོ་འདོད་པོ་ཞེས་ཞུས་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་ལོས་འཇིག་དེ་དང་ནང་ཏུ་འགྲོ། conducted by him, I will enter.

ཆེད་ཀྱི་འདོད་པ་བཞིན་ཏུ་དགེ་མོད་ཞིག་འདིར་ཡོད་པས་སོ།། here is a *gélong* (priest) come according to your wish.

ལྷན་པ་ལེགས་སོ།། you are welcome.

ཤིང་གྱི་མཚན་ན། (what is) your name ?

དགེ་ཆོས་མིང་རྒྱ་ལ་ཞེས་ཆུ་མཚོ་ཡིན། my religious name is *Tshul-khrims rGya-mtsho*, " Ocean of good Morals."

དམོག་པ་འདིའི་ནང་ན་ཇི་དང་ཇི་ཡོད་ཆེད་ཀྱིས་ང་ལ་ཞིབ་ཏུ་བཤད་ཏུ་གསོལ། I beg you to tell me, in detail, every thing that is to be found in this monastery.

ཤིང་གྱི་བཞེད་པ་བཞིན་ཏུ་བདག་གིས་དེ་ཉམས་ཅད་བཤད་པར་ཐོལ། I will explain every thing according to your (honour's) wishes.

འདི་ནི་བླ་མའི་བཞུགས་སའ་ཡིན། this (chamber) is the residence of the LAMA (superior, or high priest).

དེ་ཕྱོགས་ན་དེ་ནི་མཁན་པོའི་གསལ་ཁང་ཡིན། there on that side is the principal's chamber.

ལྷན་སའ་འདི་ནི་སྐོལ་དཔོན་གྱི་བཞུགས་སའ་ཡིན། on this side is the professor's (teacher's) apartment (or dwelling place).

ཁང་པ་ཆེན་པོ་དེ་ནང་ནས་མོང་ན་ཐུག་མཚོན་བརྒྱན་སེམས་ལོ། in that large room, in the upper story, resides the treasurer.

དེའི་འོག་ན་ཡོད་པའི་ཁང་པ་དག་ན་གཞེས་པ་ལྟན་སེམས་ལོ།, in the rooms below it, dwells the steward (butler, caterer, provider of victuals, &c.)

ཉེ་དུང་འཇམ་ལོ་གསུམ་ལྟེ་ཁང་མིག་འདི་དག་གི་དབུ་འཇམ་ལྟེ་གསུམ་ལྟེ་ཁང་དག་ལོ།, these small staired rooms (cells) above, in the middle and below, are the dwelling places of the priests (or monks)

འདི་གི་དབུ་འཇམ་ལྟེ་འཇམ་ལྟེ་ཁང་ཡིན།, this is the place of congregation for the priests.

དེའི་མོང་ན་དེ་གི་མཚོན་ཁང་ཡིན།, that above it is the place of sacrifice (or offering).

འད་དག་གི་མཚོན་པའི་ལྟེ་ཁང་དག་ལོ།, these are the implements of sacrifice.

དེའི་མོང་ན་དེ་གི་དེ་གཞི་ཁང་ཡིན།, that above the latter is the holy chapel (or shrine).

འདི་གི་ལྟེ་ཁང་ཆེན་པོ་ཞིག་ཡིན།, this is the large temple of the gods.

ལྟེ་ཁང་ན་རྒྱ་འདྲ་འདི་དག་གི་ལྟེ་ཁང་བཞི་དང་། རྩོམ་སྤྱོད་རྣམས་ཀྱི་རི་མོ་དག་ལོན་ལྟེ་ཁང་ལོ།, 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་ཆིག་པའི་ལོན་སེམས་ལོན་པའི་རི་མོ་དག་གི་སངས་རྒྱལ་དང་། རྩེད་རྒྱལ་སེམས་དཔལ་རྣམས་ཀྱི་རྒྱ་འདྲ་དག་ལོ།, the images, within, found on the side of the wall, are representations of BUDDHAS and of Bodhisatwas.

འདི་གི་རི་མོ་རྒྱའོ།, this is a picture (painted image).

འདི་གི་རྒྱུ་གསུམ་རྒྱའོ།, this is a cast (molten) image.

འདི་གི་འབྲུང་རྒྱའོ།, this is a carved image (bass-relief).

དེ་གི་ཐགས་རྒྱའོ།, that is a woven image.

འདི་གི་རྒྱ་རྟེན་དང་།
འདི་གི་གསུང་རྟེན་དང་།
འདི་གི་རྒྱགས་རྟེན་དག་ལོན་ལོ། } these here are the representations of } a Buddha's person, i. e. a Buddha image.
his doctrine, i. e. a sacred volume.
his grace or mercy, i. e. a holy shrine, or small pyramidal building.

ཐོགས་བམ་འདི་དག་ན་སངས་རྒྱལ་བཅོམ་ལྷན་འདུས་དང་ཉེད་རྒྱལ་སེམས་དཔལ་དག་དང་། ལུན་གྱི་མཁའ་པ་རྣམས་ཀྱི་གསུངས་པའི་རྩོམ་རྣམས་བརྒྱན་སེམས་ལོ།, in these volumes are contained the moral instructions, delivered (commanded) by BUDDHA, that has been victorious ; by Bodhisatwas, and by ancient learned men.

ཐུགས་མཉམ་ཞིག་བཟོ་བའི་བཅའ་ལ་བཞག་ཏུ་གསེལ། I beg you to open a volume, and to show it me.

ཐུགས་མཉམ་ལྟེང་གི་མཚོན་པར་ཡིན། this volume is printed with vermilion (red ink).

ལྟེང་གི་ཐུགས་མཉམ་གྱི་ (or མཉམ་གྱི་) ལྡང་བའི་མཚོན་པ་ལོ། in this (volume) there are about 500 leaves.

ལྟེང་གི་མཚོ། ལྟེང་གི་ མཚུགས་མོ། this is the beginning, and this the end.

མཉམ་གྱི་མཚུགས་ལོགས་དང་ཐུགས་ལོགས་འདྲེ་ལ་ཡིག་གྲངས་བཅུ་གཉིས་ལྟར་བཅུ་གཉིས་ལོད། there are on the front and back of each leaf seven lines.

པར་གསལ་ལོ་ལྟར་མ། དམ་ཡིག་དང་ལྷན་དམ་དང་དེ་དང་ལྟར་བཟོ་བའི་ལྟེང་གི་མཚོན་པ་ལོ། the print of it is clean ; if orthography and the correction of the errata be in accordance therewith, this volume is of great value.

ལྟེང་གི་མཚོན་པ་ལྟར་དང་དཔུགས་ལྟར་གྱི་པུ་ལོགས་མཉམ་མཉམ་མཚོན་པ་ལོགས་ཡིན། this is an incomplete volume, written with gold and silver pigment.

ལྟེང་གི་པར་མཉམ་། དེ་དམ་གྱི་ལོ་པར་ཐོ་དཔེ་ཆ་དམ་ཡིན་མོ། these are printed, those lithographed books.

ལྟེང་གི་མཉམ་གྱི་མཚུགས་དང་མཉམ་གྱི་མཉམ་མཉམ་གྱི་མཚུགས་ལོ། there are here many MSS. (manuscripts) also, both in the capital and small character.

ལྟེང་གི་པར་ཁང་ག་གཞི། where is (here) the printing house?

དེ་དམ་གྱི་མཉམ་གྱི་ལྟེང་། it is on that side.

མི་དེ་གི་པར་དཔོན་ཡིན། དེ་གི་ལྷན་པ་གཞན་དེ་དམ་གྱི་པར་མཉམ་གྱི་མཉམ་ལོ། that man yonder is the principal printer, the others near to him are his working men.

མི་ལྟེང་གི་མཚུགས་ཡིན། or མཚུགས་ལྟེང་གི་མཉམ་ལོ། from what place is this man? or what countryman is this man?

ལྟེང་གི་པར་ཡིན། or ལྟེང་གི་པར་ཡིན། he is from this place, or he is from this country.

དེ་པར་ཡིན། or ལྟེང་གི་པར་ཡིན། he is from thence, or from that place, he is from that country.

ལྟེང་གི་མཉམ་ལོ། ལྟེང་གི་མཉམ་ལོ། ལྟེང་གི་མཉམ་ལོ། he is from us, he is our countryman.

ལྟེང་གི་མཉམ་ལོ། ལྟེང་གི་མཉམ་ལོ། this is an Asiatic, that is an European.

ལྟེང་གི་མཉམ་ལོ། ལྟེང་གི་མཉམ་ལོ། this is an Indian, that is a Chinese man.

ང་ལྟེང་གི་མཉམ་ལོ། I am a Tájik, (a Persian.)

ལྟེང་གི་མཉམ་ལོ། ལྟེང་གི་མཉམ་ལོ། this is a Tibetan, that is a Nepalese.

ལྟེང་གི་མཉམ་ལོ། ལྟེང་གི་མཉམ་ལོ། this is a Turk, that is a Mongol.

འདི་ནི་ཉེ་མོ་ཤིག་གི་མི།, this is a Turkish woman.

འདི་ནི་ཉེ་མོ་ལུག་རྩོག་འདུག།, there is a Turkish boy.

འདི་ཁམས་པ།, དེ་དབུ་གཙང་པ་གི་མི།, this is of Khams-land (or a Khámbs), that is of Utsang (or middle Tibet).

འདི་དབུ་པ།, དེ་གཙང་པ་གི་མི།, this is of (the province) U, that is of (the province) Tsang.

འདི་ལྷོ་པ་ལྟེ་ལྷོ་འབྲུག་པ་ལྟེ་ལྷོ་ལྷོ་པ་གི་མི།, དེ་མོན་གྲུབ་པ་གི་མི།, this is of Bhután, that is a Mon.

འདི་མངའ་འདུལ་པ།, དེ་ནི་ཁ་ཆེ་པ་གི་མི།. this is of Nári, that is a Cashmerian.

འདི་ནི་ཁ་ཆེ་མོ་ཤིག་གི་མི།, this is a Cashmerian woman.

འདི་ལ་ལྷམ་པ།, དེ་ནི་ལྷམ་ཉི་ལྷམ་པ་གི་མི།, this is of Ladák, that is of Belústan or Little Tibet.

འདི་ལྷ་ས་པ།, དེ་ནི་ལྷ་ས་ལྷ་ས་པ་གི་མི།, this is of Lassa, that is of Zhikatsé.

འདི་སངས་རྒྱལ་པ།, དེ་བོན་པོ་པ་གི་མི།, this is a Buddhist, that is of the Bon religious sect.

འདི་བླ་མ་བློ་པ།, དེ་ལྷ་ཉེ་མོ་པ་གི་མི།, this is a Brahmanist, that is a Tirthka, or Tirthakara (a Jaina ?)

འདི་ཡོ་གྲུབ་པ།, དེ་མོ་ཤེས་པ་གི་མི།, this is a follower of Jesus, that is the same of Moser.

འདི་ལྷ་མོ་མེད་པ།, དེ་ལྷ་མོ་པ་གི་མི།*, this is a Muhammedan, that is an infidel, a pagan.

འདི་ནི་ཆོས་འདུལ་པ་གི་མི།, དེ་ནི་ཆོས་གཞན་པ་གི་མི།, this is of this religion, that is of another religion.

འདི་ང་ཅས་མི་ཆོས་རྒྱལ་པ་གི་མི།, this is of our religious sect.

འདི་ནི་ནང་པ་གི་མི།, དེ་ནི་རྒྱུ་པ་ (or རྒྱ་འབྲུག་པ) གི་མི།, (properly intrinsic and exotic,) this is of the orthodox, that of the heterodox, church, (or doctrine.)

བོད་ནང་ནང་པ་སངས་རྒྱལ་པ་ལྟེ་ནང་པ་ཆོས་རྒྱལ་པ་ལྟེ་སྟོན་མ་འདུག།, how many different religious sects are there in Tibet among the orthodox Buddhists ?

མོང་པོ་འདུག་མོ།, there are many.

ཆོས་རྒྱལ་པ་ཆེ་བ་དམ་འདི་དམ་གི་མི།, the principal sects are as follows : རྟིག་པ།, 1, Nyigmapá ; ལྷ་ཅིག་པ།, 2, Ugyenpá ; ལྷ་ཅིག་པ་མེད་པ།, 3, Kahdampá ; ལྷ་ཅིག་པ།, 4, Gálukpá, or ལྷ་ཅིག་པ།, 5, Gáldánpá, (or ལྷ་ཅིག་པ།, Ghéldánpá,) ལྷ་ཅིག་པ། 5, Sakyapá ; ལྷ་ཅིག་པ།, 6, Kargyutpá ; ལྷ་ཅིག་པ།, 7, Karmapá ; ལྷ་ཅིག་པ།, 8, Brikungpá ; ལྷ་ཅིག་པ།, and 9, Brukpá.

འདི་ནི་ང་དང་ཆོས་རྒྱལ་པ་གི་མི།, this person is of the same religion with me.

དེ་ནི་ཁྱེད་དང་ཆོས་རྒྱལ་པ་གི་མི།, that is of the same religion with thee.

འདི་ནི་ང་དང་ལྷ་ས་ལྷ་ས་པ་གི་མི།, 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 ལྷ་མོ་ (pronounced *Lido*) answers to the Sanscrit *Mlechchha*.

མི་འདི་དཀའ་ཉི་ལྟ་བུ་དང་ཚོས་མི་གཞིག་པ་དཀ་ཡིན་ནོ། these men are all of different countries and of different religions.



ཚོད་ལྷ་ཡིན། who art thou ? who are you ?

གང་ནས་འོངས། (h. མ་ནས་ཡོངས།), whence are you come ?

ཚོད་ལ་ལམ་ཡིག་ཡོད་དམ། have you a passport ?

ལ་དོ (or ལྔ་གསལ་པོ) ཚིམ་འབྲུག། how many companions have you ? (or how many men, &c.)

ཚོད་དང་མགམ་པོ་མི་རྩུ་རྩམ་ཡོད། how many men (or persons) are with you ?

ང་མི་རྒྱ་དང་པ་ཡིན། I am a European.

འབྲི་ནི་ཆེན་མོ་ཡ། of Great Britain.

ད་ཉུང་དེ་བུ་རྒྱ་གར་ནས། (or ཅི་མི་རྒྱ་དང་ནས།) འོངས་པ་ཡིན། I am come now hither from India, (from European or British India.)

ང་ལ་ལམ་ཡིག་མི་འབྲུག། I have no passport.

དེ་མེད་ན་ང་ཚམས་ཅིས་ཚོད་ལ་ལམ་མོ་གཏོང་། (or མཏང་ཏུ་མིན།), without it (without a passport) we will give you no way, or we will not allow you to proceed on your journey.

ཚོད་འདི་རྩེ་ལ་འོངས། why are you come hither ?

ཚོད་ཚོད་པ་ཡིན་ནམ། ཡང་ན་རྒྱལ་པོ་ཞིག་གི་ཕོ་ཉ་ཡོད། are you a merchant, or are you the envoy of any king ?

ང་ཚོད་པ་ཡང་མིན། ཕོ་ཉ་ཡང་མིན། ང་ལྟ་བུ་འཁོར་པ་ཞིག་ཡིན། I am neither merchant, nor envoy ; I am a traveller.

མོད་ཅེ་གན་རྩ་འཕགས་པའི་ལྷ་ལ་ཡིན་པའི་རྒྱུ་དང་ལ་འོང་མཐོང་བའི་འོད་པ་ཡོད་པ་ཡིན། on account of Tibet being particularly a high country, I had a desire to see it.

ལྟ་བུ་འོད་མཐོ་བ་དེད་རྒྱ་མཚོ་ལ་ཉེ་དཔག་ཚེད་ཚིམ་འབྲུག་དང་བདག་གིས་ཤེས་སོ། I know now, what is the elevation of this country above the sea, (or how many miles be, &c.)

དེ་བཞིན་རྩ་རྒྱུད་གི་ཤི་གང་དང་། རྩོ་གང་དང་། རྩམ་གཤེར་རྒྱི་རྩེད་བདག་གིས་འོ་བ་ཞོན། 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་འབྲུའི་རིགས་ཅི་རྩེ། what sort of corn is produced here ?

ང་ཚམས་ཅི་ལྟ་བུ་ལ་རྒྱ་གར་མཚོན་ལ་འབྲུ་རིགས་མང་པོ་མི་འབྲུད། in our country there do not grow so many kinds of corn, as in India.

པོད་སྐད་ལ་བཀྲགས་པའི་གཟུང་ཚིན་རྣམས་ལ་ལྷོད་ན་གི་སྐྱེ་ལྷུང་ལྷུང་ཅིག, 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་འགོ་ཐམས་ཆད་བདེ་བར་ལྷུང་ཅིག, may all, that is born and walks, be saved (or arrive at happiness. Sans. *Shubham astu sarva jagatam*).

བསྐྱེད་ཤིས, (Sans. *Mañgalam*) glory (and) praise.

ང་ལ་བོད་ཏུ་ཡོད་པའི་བཙུན་བཅོས་རྣམས་ཀྱི་དཀར་ཆག་གམ་ཐོ་ཡིག་ཅིག་ལྷུང་ལྷུང་གསེས, 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་ཕྱི་ཚིན་གངས་མེད་དེ། དེ་དག་ཐམས་ཅད་བདག་གིས་བཤད་པར་མི་ཟུག་སོ། །། ཆེ་བ་དག་འདི་ལྷུང་ལགས་སོ།།, their titles being numberless, I cannot tell all of them ; the larger ones are as follows :

1. བཀའ་འགྲུལ (ཉན་བཟུན་ལ) རྒྱལས་བམ་བརྒྱ, Translation of Commandments (in 7 classes) 100 vols. གསལ་དག་ནི, the classes are : 1, འཇུག་པ, S. *Vinaya*, discipline or education, 13 vols.
- 2, རྟེན་འབྲེལ་མ་འོག་ཏུ་རྫོག་པ, (or *contractedly* རྟེན་རྫོག་པ,) S. *Prajnyá Páramitá*, Transcendental Wisdom, 21 vols.
- 3, བདམ་རྒྱས་ཕལ་པོ་ཆེ, (or *contractedly* ཕལ་ཆེན,) S. *Buddhavata Sangha*, Association of Buddhas, 6 vols.
- 4, དཀོན་མཆོག་བསྐྱེདས་པ, (or *contractedly* དཀོན་སྐྱེདས་པ,) S. *Ratnakuta*, Accumulated Jewels, 6 vols.
- 5, མདོ་མེ (or མདོ), S. *Sutra*, Tract or Treatise, 30 vols.
- 6, ལྷ་དཀ་ལས་འདུལ་པ (or *contractedly* ལྷ་དང་འདུལ་པ), S. *Nirvanam*, Deliverance from Pain, 2 vols.
- 7, རྒྱུད, S. *Tantra*, Mysticism, 22 vols.

2. བཙུན་འགྲུལ, (collection of) literary works translated (from Sanscrit) in 225 vols. *Note* : Instead of བཀའ་འགྲུལ་དང་བཙུན་འགྲུལ་, frequently occurs this contracted form, བཀའ་བཙུན, as also, གསུང་འབྲེལ, S. *Pravachanam*, and བཙུན་བཅོས, S. *Shástram*.

The *bStan-hgyur* consists of two classes : the *rGyud* (རྒྱུད, in 88 vols.) and the *mDo* (མདོ, in 137 vols.) In the *rGyud* there are 24 different tantrika systems (contained in 2,640 tracts or different large and small treatises), among which the first is that of རྩལ་རྒྱ་འཁོར་ལོ།, S. *Kála Chakra*, the circle of time, (on the doctrine of *Adibuddha*) in 5 vols. In the *mDo* 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.

Besides the works contained in the *bKal-hgyur* and *bStan-hgyur* 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, ལུས་ཀྱི་ལོ་རྒྱུས་, oral account, tradition, traditional history, S. *Akhyānam*. 3, རྩ་བའི་ལོ་རྒྱུས་, elements (or origin and progress) of (the Buddhistic) religion. 4, རྩོམ་པ་བཞེད་, judicious sayings, (or memoirs, reflections, critiques, biographical notices.) 5, ལྷན་པའི་ལོ་རྒྱུས་, biography (of a remarkable person), legendary account. 6, ལྗང་ལུང་, a fable, tale, fiction; fabulous history. The ལེ་མེ་ལྷན་པའི་ལོ་རྒྱུས་, *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, དེ་བཞེད་ or དེ་བཞེད་ལྷན་པའི་, (a *defter*) register, records, annals. 8, དེ་བཞེད་ལོ་རྒྱུས་ལོ་རྒྱུས་, ancient records. 9, ལོ་རྒྱུས་ལོ་རྒྱུས་, records, annals, chronicle. 10, ལོ་རྒྱུས་ལོ་རྒྱུས་, ancient writ, chronicle. 11, ལོ་རྒྱུས་ལོ་རྒྱུས་, Tibetan records. 12, ལོ་རྒྱུས་ལོ་རྒྱུས་, records of the *Su-skyu* sect. 13, ལོ་རྒྱུས་ལོ་རྒྱུས་, Chinese records. 14, ལོ་རྒྱུས་ལོ་རྒྱུས་, very clear science, history. 15, ལོ་རྒྱུས་ལོ་རྒྱུས་, royal pedigree, history of dynasties. 16, ལོ་རྒྱུས་ལོ་རྒྱུས་ལོ་རྒྱུས་, a clear mirror of royal pedigree, or history of dynasties (in Tibet). 17, ལོ་རྒྱུས་ལོ་རྒྱུས་ལོ་རྒྱུས་, a work on royal pedigree or dynasty, called the all-bestowing tree (the *Kalpavṛkṣa* or *Kalpa-druma* of the Indians). 18, ལོ་རྒྱུས་ or ལོ་རྒྱུས་ལོ་རྒྱུས་, written advice or instruction. 19, ལོ་རྒྱུས་ལོ་རྒྱུས་, a hundred thousand precepts, i. e. a collection of precepts and instructions. 20, ལོ་རྒྱུས་ལོ་རྒྱུས་, testament or last will; ལོ་རྒྱུས་ལོ་རྒྱུས་, fragments of commandments or precepts. 21, ལོ་རྒྱུས་ལོ་རྒྱུས་, epistles, letters, epistolary correspondence on business. 22, ལོ་རྒྱུས་ལོ་རྒྱུས་, a collection of praises or hymns. 23, ལོ་རྒྱུས་, prayer. 24, ལོ་རྒྱུས་, a song; ལོ་རྒྱུས་, a song of praise, a hymn; ལོ་རྒྱུས་, a satirical song, a satire; ལོ་རྒྱུས་, a hundred thousand songs, i. e. a collection of songs. 25, ལོ་རྒྱུས་ལོ་རྒྱུས་, chronology or calculation of some events or epochs occurring in the sacred volumes.

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 dkar-po* (བེདུཌ་དཀར་པོ་) written by s*Dé-srid Sangs-rgyas rgya-mtsho* (ཤེ་ཤིང་སངས་རྒྱལ་རྒྱ་མཚོ་) a regent at Lhasa. (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 a. c.
ཡུལ་ཁྱེད་ལྷན་པོ་འབྱུང་བ་	From the incarnation or birth			
ནལ, ... ༢༦༥༧	of b <i>Chom-ldan hdas</i> (SHA'KYA),...	2647	962	
རྒྱ་མཚོ་ལྷན་པོ་	Since he took the religious character,	2619	934	
ལངས་རྒྱལ་རྒྱལ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་	Since he became Buddha, and commanded to teach his doctrine (first turned the wheel of the law),	2613	928	
བསྐྱེད་ལྷན་པོ་	Since he displayed great prodigies and overcame the six <i>Tir-thika</i> teachers, (2)	2591	906	
རྒྱ་མཚོ་ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་	Since he taught the <i>Kāla Chakra</i> (religious system), (3)	2567	882	
ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་	Since he was delivered from pain (or from his death),	do.	do.	
ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་	From the time that the <i>rtsa-rgyud</i> (S. <i>Mūla Tantra</i>) was col-			

				A. D.
	And since the infidels (or Muhammadans) entered Makha (Mecca),	... 1063		622
སྟོན་པོ་འབྲུག་ལུང་ལ་ཞུགས་པའི་རྒྱུ་ལས་ཀྱིས་། ...	From the birth of <i>Srong btsan</i> (<i>sgam-bo</i>), (13)	... 1058		627
སོང་ཇོ་མོ་མོད་ཅུ་ཡེ་ལས་ཀྱིས་། ...	Since the arrival of <i>Kong-cho</i> (a Chinese Princess) in Tibet, (14)	1046		639
ལྷ་སའི་འབྲུག་སྣང་གི་གཙུག་ལག་ཁང་། བརྗེས་སྡེ་ལས་། ...	Since the ' <i>phrul snang</i> college (or <i>vihar</i> , was built at Lhassa, (15)	... 1034		651
འོད་རྩེ་འབྲུག་ལུང་ལས་།	From the birth of <i>Khri srong lde btsan</i> , the master of Tibet or king, (16)	... 957		728
པད་འབྲུག་འོད་ཅུ་ཡེ་ལས་ཀྱིས་། ...	From the arrival of <i>Padjung</i> (S. Padma Sambhava) in Tibet, ...	938		747
བསམ་ཡས་བརྗེས་སྡེ་ལས་། ...	Since <i>Sam-yas</i> was built, ...	936		749
འཛིན་སྟོན་ (འབྲུག་ལུང་ལས་) ལོ་མཚན་ལས་། ...	From the decease of <i>Khri srong</i> (<i>lde btsan</i>), ...	899		786
པད་འབྲུག་རྒྱ་གར་གསལ་བསམ་ལས་། ...	Since <i>Padjung</i> returned to India,	883		802
སྟོན་པོ་འབྲུག་ལུང་ལས་། ...	From the beginning of (a new period or) astronomical calculation, ...	881		804
ལྷང་རྟ་གཙུག་ལས་། ...	From the birth of <i>gLang-dar</i> or Langtarma, ...	824		861
ལོ་རྒྱུ་འབྲུག་ལས་། ...	From the birth of <i>Khri-ral</i> (or Ralpachen), ...	821		864
ལྷང་རྟ་ལོ་སྟོན་ལུགས་ལས་། ...	Since <i>gLang-dar</i> abolished the (Buddhistic) religion, ...	786		899
ལྷང་རྟ་གཙུག་ལས་། ...	Since <i>gLang-dar</i> was murdered,	785		900
ལམ་རྒྱ་ལས་ལུང་ལས་། ...	Since the <i>Kāla-chakra</i> (religious system) was introduced into India, (17)	... 720		965

མོང་ཅ་བཟན་པ་ཧྱི་དེའོ་མ་མ་བླ་བ་ ནམ་, ... ༧༡༧	Since the beginning of the last propagation of the Buddhistic re- ligion in Tibet, (18) ... 714	A. D. 971
ཨ་ཏི་ཤ་འབྲུངས་ནམ་, ... ༧༠༥	From the birth of <i>Atisha</i> , ... 705	980
འབྲོ་མ་ལྷོ་ལྷོ་འབྲུངས་ནམ་, ... ༦༩༩	From the birth of <i>hBrom-ston</i> (or <i>Brom</i> , the teacher), ... 683	1,002
མཉམ་པ་ལྷ་མོ་མཉམ་པ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ ༡མ་, ... ༦༧༠	Since the monastery of <i>Great</i> <i>g,Sol-nag thang</i> was founded, ... 670	1,015
མེ་མཉམ་པ་མཉམ་པ་མཉམ་པ་མཉམ་པ་ ནམ་, ... ༦༥༡	From the end of the <i>Me mkhá</i> <i>rgya ntshe</i> (or period of 403 years), 661	1,024
ཅུ་ལ་འཕྲོ་མོ་མོང་ཅ་མཉམ་པ་ལྷ་མོ་ བླ་བ་ཧྱི་མ་མཉམ་པ་ནམ་, ... ༦༦༠	Since the <i>Kála Chakra</i> was introduced into Tibet, and since the 1st year of the cycle of 60 years began, ... 660	1,025
མི་ལ་འཕྲོ་མོ་མོང་ཅ་མཉམ་པ་ནམ་, ... ༦༥༧	From the birth of <i>Mi-la-ras-pa</i> , 647	1,038
ཨ་ཏི་ཤ་མཉམ་པ་། མཉམ་པ་མཉམ་པ་ འབྲུངས་ནམ་, ... ༦༩༩	From the decease of <i>Atisha</i> and the birth of <i>g,Lang rithang-pa</i> ,... 633	1,052
འཕྲོ་མོ་མོང་ཅ་མཉམ་པ་ལྷ་མོ་མཉམ་པ་ ནམ་, ... ༦༩༠	Since the college (or <i>vihar</i>) of <i>Ru sgreng</i> was founded, ... 630	1,055
འཕྲོ་མོ་མོང་ཅ་མཉམ་པ་ལྷ་མོ་མཉམ་པ་ མཉམ་པ་ལྷ་མོ་མཉམ་པ་ལྷ་མོ་མཉམ་པ་ ནམ་, ... ༦༧༧	From the birth of <i>bLo-ldan</i> <i>shes-rab</i> , the interpreter or trans- lator, ... 628	1,057
མཉམ་པ་ལྷ་མོ་མཉམ་པ་མཉམ་པ་ལྷ་མོ་ ནམ་, ... ༦༧༧	Since the monastery of <i>g,Sang</i> <i>phu</i> and that of <i>Sa-skya</i> was found- ed, (19) ... 614	1,071
ལྷ་མོ་མཉམ་པ་ལྷ་མོ་མཉམ་པ་ནམ་, ... ༦༠༤	From the birth of <i>Tugpo lha</i> <i>rje</i> , ... 608	1,077
ལྷ་མོ་མཉམ་པ་ལྷ་མོ་མཉམ་པ་ལྷ་མོ་ ནམ་, ... ༦༠༦	Since the <i>Gru thang</i> monas- tery was founded, ... 606	1,079
འཕྲོ་མོ་མོང་ཅ་མཉམ་པ་ལྷ་མོ་ ནམ་, ... ༦༠༩	From the birth of <i>Ras-chhung-</i> <i>pa</i> , ... 603	1,082

ས་ཚེན་གྲུག་དགའ་ལྷོ་པོ་འབྲུངས་ཀྱི་ལོ་	༥༠༥	From the birth of <i>Kun-dgah Snying-po</i> , the Great Sa-skya (Lama),	... 595	1090
སྐྱོ་ལྷན་ཤེས་པ་འདྲེན་པའི་ལོ་	༥༠༦	From the decease of <i>bLo-ldan .hes-rab</i> ,	... 578	1107
ཕག་མོ་གུབ་པ་འབྲུངས་ཀྱི་ལོ་	༥༠༧	From the birth of <i>Phag-mo grub-pa</i> ,	... 577	1103
ལྷན་མཐོང་རྫོགས་པའི་དུས་འདིར་སྐྱོ་ལྷན་པའི་ལོ་	༥༠༧	Since the period of 'more-seeing' being finished, that of 'deep meditation' commenced, (20)	... 567	1118
གཡུ་བྱམ་པ་འབྲུངས་ཀྱི་ལོ་	༥༠༩	From the birth of <i>gYu-brag-pa</i> ,	564	1121
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དབང་འབྲེལ་མོ་བསྐྱོད་མཚོ་བུ་ལྷམས་ནས་...	༧༥	Since <i>Nag dvang bLo bzang rgya-mtsho</i> became the master of the whole of Tibet,	45 1640
མོ་བསྐྱོད་མཚོ་བུ་ལྷམས་ནས་...	༧༩	Since he founded the <i>Potala</i> (residence), (25) ...	42 1643
དབང་འབྲེལ་མོ་བསྐྱོད་མཚོ་བུ་ལྷམས་ནས་...	༨༥	Since <i>Nag-dvang bLo bzang rgya-mtsho</i> went to (arrived in) China, (26) ...	35 1650
ལྷན་གྱི་ལོ་ལྷན་གྱི་ལོ་ལྷན་ནས་...	༩༧	Since he again returned to (arrived in) Tibet,	34 1651

དེ་ནས་ལོ་སོ་བཞི་ འདས་པ་འབྲུང་
 བར་གནིས་པའི་ཤྲོ་བ་མ་ལ་ལྟ་སྤྱོད་ཤིང་མེ་
 མོ་ལོ་ས་ལ་བེ་ལུ་རྩ་དམར་པོའི་མིས་གཞི་
 མཛོད་དོ། ། ། །

Thence thirty-four years be-
 ing elapsed, in the beginning of
 the twelfth cycle, in the year,
 (called in Sans. *Prabhava*, (in
 Tibetan) *Mé-mo Yos*, (this) *Bai-
 'durya dkar-pohi rtsis dzhi*
 (ground work on computation)
 was written, ... 0

A. D.

1686

NOTES TO THE CHRONOLOGICAL TABLE.

(1.) For the character of this regent (མེ་མིང་, 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 sñon-po* (བེ་རུ་ལྟ་ལོ་སྤྱོད་པོ་) on medicine ; which is the best commentary on the *rGyud sdé bzhi* (རྒྱུད་སྤེ་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་ཀར་ཟམ་ལྷན་གྲུང་) a work written by *Phug-pa-pa mkhar dvang lhun-grug rgya-mtsho*, and *Nor bzang rgya-mtsho* (ནོར་བཙུན་པ་པ་མཁའ་འདུན་ལྷན་གྲུང་རྒྱལ་བཙུན་པོ་འཛོམས་པོ་འཇམ་དབང་འཛོམས་པོ་). One of Tisar's other works is entitled : *gYah-sel* (གཡམ་སེལ་) "the Effacer of Stains," in which he answers the objections of several learned men, who criticised his works. He wrote also the *bBel gtam* (འབྲེལ་གསུམ་) 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 *Nag-dvang blo bzang rgya-mtsho* (ནག་དབང་བློ་བཟང་པོ་འཛོམས་པོ་) the 5th of the great Lamas, that are now styled, *rGyelva Rin-po chhê* (རྒྱལ་བ་རིན་པོ་ཆེ་), "his precious (or holy) Majesty," or as some call them "*Dalai Lama*." The Dalai Lama, upon an invitation to Peking, from the first Emperor of those Manchus who had

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. (ཡུ་ཤྲེགས་པ་ རམ་ or ཡུ་ཤྲེགས་པ་།, a Determinist.) *SHAKYA* 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 *Kûh-gyur*.

(3.) The *Kûla 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. Bengal*, vol. ii. p. 57.

(4.) The *Kûla Chakra* doctrine of *Adibuddha* was delivered by *SHAKYA*, in his 80th year, at *Skrî Dhanya kataka*, (*Cattak* in *Orissa*), called in Tib. *dPal-ldan hBras-spungs* (དཔལ་ལྷན་འབྲས་ལྷན་པ་, "the noble city, called accumulated rice,") upon the request of *zla bzang* (ལྷ་བཟང་།) pron. vulg. *Dázang* or *Dává Zángpo*, S. Chandra Bhadra (or Soma Bhadra ?) a king of *Shambhala*, a fabulous country or city in the north beyond the *Jasartes*, who in his 99th year visited *SHAKYA* there, in a miraculous manner. Upon his return home, he compiled in the course of the next year, the *rTsa-rgyud* (རྩ་རྒྱུད་, S. *Mûla Tantra*), in accordance with what he had heard from *SHAKYA*, and two years afterwards he died. This work is the source of all the subsequent voluminous compilations, increased modifications and interpolations. In the *Mûla Tantra*, *SHAKYA* 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 rgyel-po* (ཆོས་ཀྱི་རྒྱལ་པོ་།, S. *Dharma Kajú*, a religious king or patron of religion) and the others are styled *Rigs-ldan*, S. *Kulika*, "the Noble or Illustrious." He foretels also that after 600 years from that date, (or of that of his death) *Rigs-ldan Grags-pa* (རྒྱལ་ལྷན་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 *kla klo* ལྷ་ལྷོ། vulg. *Lûlo*, 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

the north. It would be interesting to ascertain how the doctrine taught at *Cuttack* in *Orissa*, was brought beyond the *Jazartes* to *Shambhala*, or what reason the Buddhists had for inventing this story.

Since in the *Múla Tantra* (མུ་རྒྱུད) *SHA'KYA* explicitly declares, in the prophetic form, that the above-mentioned *Rigs-ldan Grags-pa*, &c., will be of his own *Shákya* race, and of the nation of *Dázang*, 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 ལྷ་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* བུ་ལྷ་ལྷིམ, &c. ལྷ་བུའི་རྒྱུད་ལམ་ལ་བཅོམ་ལྷན་ལོངས་ལྷིམ།

ཨེ །། ལོ་འདི་ནས་ནི་རྒྱལ་བུའི་ལོར་།། དང་ཕྱད་ནམས་ཀྱི་མི་འདྲ་ཟུ།
འཇམ་དབྱངས་མི་བདག་ལགས་པ་ནི་།། མཚན་ལ་ཞེས་ཅེ་བར་འབྱུང་། །།
འདི་ལོ་སྐོལ་མ་ལྷ་མོ་ཚེ་།། ཕས་ནི་པད་འཇིག་འཇིག་རྟེན་དབང་།
བདག་གི་ལྷ་འདི་རིགས་བུའི་ལོར་།། ལྷང་ (or འབྱུང་) བ་རྒྱ་བཟང་ཚོད་རིགས་ལའོ།།

Literal Translation.

From this year, after 600 years, for the maturation of the hermits, (*S. Ris'his, or of religious persons*), will be born, at *Shambhala*, *hJam dvyangs mi bdag Gags-pa*, (a king, or lord of men,) called the *celebrated one* (an incarnation of) *Manyju Ghos'ha*, (he with a sweet voice.) The lady (Tib. *sgrol-ma*; Sans. *Tárá*) of this (king) is (or will be called) the great goddess (*Umá*, i. e. an incarnation of that goddess,) his son or the young prince is (or will) (be an incarnation of) *Pad-hásin hjig-rten dvang*, (*S. Padmapáni Lokéshvara*), "the lord of the world, holding a lotus in his hand;" they will be born in my own *SÁkya* race, and in your own nation, *Dázang*!

(5.) This is the first record of *Padma Sambhava's* incarnation, who, in the 8th century after Christ, was again born, in a miraculous manner, out of a lotus or water-lily, at *O'dheyana*, in the western part of India, as a celebrated *Guru*. Upon an invitation by *Khrisrong déhu tsan*, the king of Tibet, and a great patron of Buddhism, he visited that country in the beginning of the 9th century, and remained there for many years ; he wrote several works, that are still extant under his name. His memory is greatly respected in the present day by the Tibetans, who call him *Urgyen Rinpoché* (ལྷ་རྒྱལ་རིན་པོ་ཚེ), and the most ancient religious sect in Tibet, after his name, is called *Urgyempá* (ལྷ་རྒྱལ་པ), followers of *Urgyen*.

(6.) This *hjam dvyangs*, (འཇམ་དབྱངས་ ; *S. Manyju Ghos'ha*, "sweet voice,") is the same with *hjam-dpal*, (འཇམ་དཔལ་ ; *S. Manyju Sri*, "the mild noble one.") He is a metaphysical personage, a pattern or beau-ideal of wisdom ; also a spiritual son of *SÁkya*.

(7.) *kLu agrub*, (ལྷ་རྒྱལ་ལྷ་, *S. Nágarjuna*, that forms or makes perfect the *Nágas* or the serpent race.)

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 MANYU SRI, the God of Wisdom. The first philosophical system of Buddhism is attributed to him. He is respected as a second rGyelva, (རྗེ་བུ་ཤ. *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*, (རྗེ་གཤམ་ལྷན་གྲགས་པ་,) see note 4.

(9.) *Thothori* is stated, in the rGyel rabs gsal-vahi mé-long, (རྗེ་བུ་འབྲུག་གསལ་བའི་མེ་འོང་, "a clear mirror of royal pedigree," a historical work,) to have reigned 500 years after gNya-khri tsan-po, (གནའ་ཁྱི་བརྩོན་པོ་, the first king of Tibet, who originated from the Shákya Litsabyi race at *Vaisháli*, (Tib. Yangs-pa-chan, ཡངས་པ་ཙན་, the ample city,) the modern Allahabad, or the ancient *Prayága*. He kept his residence at *Yambu lha*, (or bla) sgang, ཡམ་བུ་ལྷ (or ལ་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'ha Séna*, and other Indian Buddhistic writers, in the *Stan-gyar* volumes, in the 8th, 9th, &c. centuries. They calculated the duration of the Buddhistic religion thus:

1. འབྲུག་བུ་བྱི་བཟན་པ་ or འབྲུག་བུ་བྱི་བུ་པ་, h*Bras-buhi* *btan-pa*, or h*Bras-buhi* *du*, 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*, དག་བུ་རྩོམ་པ་; S. *Arhan*. In the second, many, though less perfect, proceeded unhindered in

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. *Anúgámi*, 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 *rGyun-du zhugs-pa* རྒྱུན་དུ་ལྷུག་པ་པུ, S. *Shrota panna*, one that has entered the stream (that will carry him through life to felicity).

2. ལྷུ་བ་པའི་བསྟན་པ་ or ལྷུ་བ་པའི་དུས་, *sGrub-pahi bStan-pa*, or *sGrub-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 ལྷུ་བ་མཐོང་འདིང་འཕྲོ་མཉམ་པ་ལྷོ་མ་པ་, *lhag mthong, ting-gé hdsin dang, tshul khrims kyi agom-pa*, the exercise or practice: 1. of high speculation; 2. of deep meditation; and 3. of good moral conduct

3. ལུང་གི་དུས་, *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་པ་, 2. མདོ་ཤེ།, 3. འཕུལ་བ་གཟུགས་ལུང་གི་དུས་, 1, *mNon-pa*; 2, *mDo, sdé*; 3, *hDul-va, gsum 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. རྟག་སྐྱོན་འཕྲོ་མཉམ་པའི་དུས་, *rTags tsam hdsin-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, mkhah, rgya-mtsho* 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

Mani-kubum, (འཇིག་རྟེན་འབྲུག་ལྷ་སྐབས་, *ma-n'i bksh hbum*, "a hundred thousand precious commandments,") a historical 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 tsen Gampo* had married. In the *Mani-kubum* it is told, that, when this Tibetan king sent his plenipotentiary (called *bLon mGar*, བློན་མགར་མཚན་ལྷན་པོ་,) 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 *Tadjik* (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*, (འགྲུ་ལམ་མཚན་ལྷན་པོ་, *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 tsen Gampo* 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 détsu tsan* was an excellent king; he made many useful regulations, and having invited into Tibet *Shante rasita*; (in Tib. *Zhivañ-hishe*, རྩལ་འཇུག་ལྷན་པོ་,) but vulg. called *Bodhisato*, a learned man of *Bengal*, and upon the recommendation of this *Pandit*, also the great *Guru Padma Sambhava*, ཕུང་འབྲུག་ལྷན་པོ་, vulg. *Padjung*; he permanently fixed the Buddhist religion by founding *Samye*, (ཕུང་འཇུག་ལྷན་པོ་, *bsam-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 *Lotsdvas*, (interpreters or translators,) whom he caused to be fully instructed in Sanskrit. In the 8th and 9th centuries, under this king, and his sons, *Mund tsampo* and *Mutik tsampo*, 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 *Kdla Chakra*, (*Dus-Akhor*, དུས་འཁོར་ལྷན་པོ་,) 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 tsen Gampo*, in the 7th century, and lasted till the end of the 10th; this

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*, (སྡིག་མ་པ།) a follower of the ancient Buddhistic religion, or *Urgyempa*, 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 *Jowo* 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 *Néari*, (ཁྲ་གེ་ in མངའ་རྒྱལ།) and afterwards to *Utsang*, where he remained till his death, in 1052. *Bromston*, his pupil, founded the *Rareng* (ར་རྒྱེང་ Ra-sgreng) monastery (still existing), and with him originated the *Kadampa* sect, from which afterwards issued that of *Gélukpa* by *Troñkapa*. 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-skye* monastery and residence, in the province of *Tsang* (བཅའ་རྒྱལ་), 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.) *Shākya Śhrī*, 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-skye* *Pandit*, of whom there are many works. He, and his successor (a nephew) *Grogon phags-pa*, (གྲོག་མཚོ་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.) *Troñkapa* (called also *blo brang grags-pahi dpal* ལྷོ་བླ་མ་གྲགས་པའི་དཔལ་, S. *Sumati hirti śhrī*) 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 chémo*, (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 *Lasa*, in the 15 first days of the new year, (commonly in February with

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 *mkhan-po*, (མཎམ་པོ་; S. *Upádhya*ya,) a principal or abbot.

(24.) *dGé hdun-grub*, is a celebrated Lama, who founded the great convent of *Teshi lhun-po*, (བཙའ་ཤིས་ལུ་ན་པོ་, *bkra-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 *rGyelva* (རྗེ་ལ་བ་, S. *Jina*) has been applied. The present great Lama of Lassa, *Tshul-khrims rova-mtsho* (ལྷོ་ལ་ཁྱིམ་ས་རྗེ་མཚོ་, "an ocean of morality") is the 10th among those *rGyelvas* whom the Mongols and some Europeans call also *Dalai Lamas*.

(25.) *dGé-hdun rgya-mtsho* is the second among those Lamas styled *rGyelva*. The names of the others, down to the present Great Lama at Lassa, are as follows; 3, *bsod-noms-rgya mtsho*, (བསོད་ནམས་རྗེ་མཚོ་;) who upon an invitation by *Altun Khan*, a Mongol prince, visited him; 4, *Yon-tan rgya-mtsho*, (ཡོན་ཏན་རྗེ་མཚོ་;) 5, *Nag dvang blo bzang rgya-mtsho*, (ངག་དབང་བློ་བཟང་རྗེ་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*, (*dmar-po ri*, དམ་པོ་རི་,) an eminence near Lassa, was now rebuilt, increased with many buildings for a religious establishment, and converted into a residence of the *rGyelva Rin-po chhé*, (རྗེ་ལ་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. ཧུ་འཛིན་, *Gru hdsin*, "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*, (ཡུལ་འཕགས་ལྷོ་ལ་བ་དབང་ལྷོ་ལ་; *spyan ras gzigs dvang 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 dnyangs rgya-mtsho*, (རིན་ཆེན་ཚེངས་དབང་ས་རྗེ་མཚོ་;) 7, *bLo bzang skal ldan rgyo-mtsho*, (བློ་བཟང་སཀལ་ལྷན་པོ་རྗེ་མཚོ་;) 8, *bLo bzang hjam dpal rgya-mtsho*, (བློ་བཟང་འཇམ་དཔལ་རྗེ་མཚོ་;) 9, *Lung rtogs rgya-mtsho*, (ལུང་རྟོགས་རྗེ་མཚོ་;) 10, *Tshul khrims rgya-mtsho* (ལྷོ་ལ་ཁྱིམ་ས་རྗེ་མཚོ་.)

Note. Their distinguishing names are those immediately set before *rgya-mtsho*; the *rgyelva*, *blo-bzang*, and some others, are sometimes added, and sometimes omitted.

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 *bStan-rtsis hdod-sbyin gter-bum*, (བུག་རྩིས་འདོད་ལྷན་གཞེས་བྲམ, “*Reckoning or computation respecting the doctrine of the Buddhists,*”) or “*Treasure-Vessel yielding whatever one wishes,*” written by *rÑog hBrug Lha-dvang bLogros*, (རྩོག་འབྲུག་ལྷ་དབང་ལྷོ་ལོས,) 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 *dGah-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.
<p>༡ ཚེས་ཐུག་ལོད་པར་མཁའ་ལོ་འཕྲོ་ རྒྱལ་ལ། ལོ་བཞི་ལྷོད་དང་བརྒྱ་ མཉེས་སྤང་། ... ༤༠༡༢</p>	<p>1. According to the followers of <i>Sron-btsang sgam-po</i>, the religious king, there have elapsed four thou- sand and twelve years, (1) 4012</p>		2422
<p>༢ རྟེན་པ་པར་ཉི་མའི་རྒྱལ་ལ་ ལོ་བཅུ་ལྷོད་པར་མཁའ་ལོ་བཞི་ ལོད་། ... ༣༧༣༨</p>	<p>2. According to the followers of <i>Nelpa Pan'dita</i>, (2) there have elapsed three thousand seven hundred and thirty-eight years, ... 3738</p>		2148

(Hereafter the number of past years in words, will be omitted in English.)

३ ལ་ལྷ་པོ་ཉི་ལྔ་ལྷ་གསལ་ལམ་གྱི་
ལྷོ་བཟུང་བཅི་ཤིང་ལྷ་མོ་དང་། ... ३७३५

ॣ དབྱུང་པ་སྒོ་གསལ་བྱས་པ་
ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་
དབྱུང་པ་དང་། ... ३७३०

५ དམེ་འཇུག་འཕེལ་ཆེ་བྱས་པ་
ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་ལྷ་མོ་དང་། १ ३०००

॥ རྩོམ་དཔྱད་ཆོས་ལོ་ལོ་རྒྱུ་
བྱས་པ་ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་
གཞི་ལྷ་མོ་དང་། ... ३३ॣ३

७ ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་བྱས་པ་
ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་གཞི་བྱས་པ་
ལྷོ་དང་། .. ३३ॣ३

८ ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་གཞི་བྱས་པ་
ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་གཞི་བྱས་པ་
ལྷོ་དང་། ... ३७३ॣ

ॠ ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་གཞི་བྱས་པ་
ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་གཞི་བྱས་པ་
ལྷོ་དང་། ... ३ॣॣ०

१० རྩོམ་དཔྱད་ཆོས་ལོ་ལོ་རྒྱུ་
བྱས་པ་ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་
གཞི་བྱས་པ་དང་། ... ३ॣ३ॣ

११ དམེ་འཇུག་ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་
གཞི་བྱས་པ་ལ། ལྷ་མོ་ལྷོ་བཟུང་བཅི་ཤིང་
གཞི་བྱས་པ་དང་། ... ३७ॣॣ

3. According to the followers of
Sa-skya Pan'dita, (3) there have
elapsed, ... 3725

4. According to the followers of
Upa losal (dvus-pa blo gsal), (4) ... 3729

5. According to the followers of
dGé-hdun bphel, (5) ... 2900

6. According to the (fabulous)
narration from the *Sandal Lord* (an
image of *Shákya* made of that
scented wood), (6) ... 2342

7. According to the followers
of *U-rgyen-pa*, (the *Grub-thob* ; *S.*
Siddha,) he that has arrived at per-
fection, (7) ... 2243

8. According to the followers
both of *Shákya Shri* and *Nam*
bzang, ... 2136

9. According to the writers on
the *Kála Chakra* system, as *gYung*
ston, *Bu-ston*, *dPal-legs don-grub*;
and as *Padmakárpo* formerly
taught, (9) .. 2470

10. According to the followers
of these three : *Jo nang-pa*, *Chhos*
mGon, *rNam-rgyel grags bzang*,
(10) .. 2427

11. According to the followers of
dPal-ldan bLamu bsod-nams rgyel-
mtshan, (11) .. 2166

Years
before
J. C.

2135

2139

1310

752

653

546

880

837

576

༡༢ རྒྱལ་པ་པ་ཉེར་བཟང་ཅི་
རྫོའི་ཕད་དཀར་ལལ་ལྷང་རྒྱལ་ས་
ལ། ཉིས་ལྷོང་བཞི་བཅི་དོན་བཞི་
སོང་། ... ༢༧༧༧

༡༣ འབྲུག་པ་པད་མ་དཀར་པོའི་
བཟང་པ་མི་མ་དང་ལྷ་རེ་མ་མ་ཉིའི་
རང་རྒྱལ་ས་ལ། ཉིས་ལྷོང་རྒྱལ་བཅི་
ལྷ་བཅུ་སོང་། ... ༢༦༥༠

To the above enumerated dates may be added that of *sDé-rid sangs-rgyas rgya-mtsho*, as it has been stated before, in the Chronological Table, §. 254. Therefore,

༡༤ བོད་ཡི་རྩེ་གི་སངས་
ཅུས་ཅི་མཚོའི་བཞུག་བཅོས་ལེ
དུཅུ་དཀར་པོའི་རྒྱལ་ས་ལ། རབ་
བྱུང་བཅུ་གཉིས་པའི་མཚོ་མེ་ལོས་
'ལག་ལ། ཉིས་ལྷོང་ལྷ་བཅི་རྒྱལ་
ཅུ་ཚ་བཅུ་གསེང་། .. ༢༥༦༧

12. According to the followers of the *Pad-dkar zhal lung* work, written by *Phug-pa-pa nor bzang rgya-mtsho*, (12) ... 2474

884

13. According to Padmakāro's final decision, and as *Suréshamati* himself taught, (13) ... 2650

1080

14. According to the *Bu'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 (airvan)* 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.

Notes (to the different eras 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་ལག་མཚོ་མ་) 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* (བཤམ་ཡལ་) 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-nay thang po chhé* (སོ་ནམ་ཐང་པོ་ཅེ་) 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 khhor rgyud* (ཏུས་མཐོར་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.

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 \tilde{y} , &c. *ṛmya*, &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)

&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 *Devanāgarī* 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 Bāuddhas 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 *Devanāgarī* 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 Pālī character which is acknowledged to be the original of the Ceylonese, Burmese, Siamese, and other varieties now used in the south-eastern countries. The Pālī is indeed called *Magadha*, or of Central India, whence the Bāuddha 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 inscriptions in this peculiar type of the *Devanāgarī* alphabet.

ବ୍ରହ୍ମକ୍ଷା [*dvuchan*]

CAPITAL LETTERS

I. *The thirty simple letters of the alphabet*

N^o 1.

N^o 2.

1	1	କା	କି	କୁ	କେ	କୋ	=	ku	ki	ku	ke	ko
2	2	କ୍ଷା	କ୍ଷି	କ୍ଷୁ	କ୍ଷେ	କ୍ଷୋ	=	khu	khi	khu	khé	kho
3	3	ଗା	ଗି	ଗୁ	ଗେ	ଗୋ	=	ga	gi	gu	gé	go
4	4	ଙା	ଙି	ଙୁ	ଙେ	ଙୋ	=	n̄ga	n̄gi	n̄gu	n̄gé	n̄go.
5	5	ଚା	ଚି	ଚୁ	ଚେ	ଚୋ	=	cha	chi	chu	ché	cho
6	6	ଛା	ଛି	ଛୁ	ଛେ	ଛୋ	=	chha	chhi	chhu	chhé	chho.
7	7	ଜା	ଜି	ଜୁ	ଜେ	ଜୋ	=	ja	ji	ju	jé	jo
8	8	ଞା	ଞି	ଞୁ	ଞେ	ଞୋ	=	n̄ya	n̄yi	n̄yu	n̄yé	n̄yo.
9	9	ଟା	ଟି	ଟୁ	ଟେ	ଟୋ	=	ta	ti	tu	té	to
10	10	ଠା	ଠି	ଠୁ	ଠେ	ଠୋ	=	tha	thi	thu	thé	tho.
11	11	ଡା	ଡି	ଡୁ	ଡେ	ଡୋ	=	da	di	du	dé	do.
12	12	ଣା	ଣି	ଣୁ	ଣେ	ଣୋ	=	na	ni	nu	né	no

དབུ་མེད། [*dvumed*]

SMALL [*HEADLESS*] CHARACTERS

1. ཡི་ཡི་གེ། [*yi-yig*]

འཇུག་ཡི་གེ། [*h.khyug-yig*]

N^o 3. *Manuscript letters for Books*

N^o 4. *Running hand*

ག།	ཀོ།	ག།	ཀོ།	གོ།
ལ།	ལོ།	ལ།	ལོ།	ལོ།
ག།	ཀོ།	ག།	ཀོ།	གོ།
།	ོ།	།	ོ།	ོ།
མ།	མོ།	མ།	མོ།	མོ།
ཙ།	ཙོ།	ཙ།	ཙོ།	ཙོ།
ང།	ངོ།	ང།	ངོ།	ངོ།
ཉ།	ཉོ།	ཉ།	ཉོ།	ཉོ།
ར།	རོ།	ར།	རོ།	རོ།
མ།	མོ།	མ།	མོ།	མོ།
།	ོ།	།	ོ།	ོ།
པ།	པོ།	པ།	པོ།	པོ།

ཀ།	ཀོ།	ཀ།	ཀོ།	ཀོ།
ལ།	ལོ།	ལ།	ལོ།	ལོ།
ཀ།	ཀོ།	ཀ།	ཀོ།	ཀོ།
།	ོ།	།	ོ།	ོ།
མ།	མོ།	མ།	མོ།	མོ།
ཙ།	ཙོ།	ཙ།	ཙོ།	ཙོ།
ང།	ངོ།	ང།	ངོ།	ངོ།
ཉ།	ཉོ།	ཉ།	ཉོ།	ཉོ།
ར།	རོ།	ར།	རོ།	རོ།
མ།	མོ།	མ།	མོ།	མོ།
།	ོ།	།	ོ།	ོ།
པ།	པོ།	པ།	པོ།	པོ།

Capital Letters.

13	13	प.	पि	पु	पे	पो	=	pa	pi	pu	pe'	po.
14	14	फ.	फि	फु	फे	फो	=	pha	phi	phu	phé'	pho.
15	15	ब.	बि	बु	बे	बो	=	bu	bi	bu	be'	bo.
16	16	म.	मि	मु	मे	मो	=	ma	mi	mu	mé'	mo.
17	17	ठ.	ठि	ठु	ठे	ठो	=	tsu	tsi	tsu	tsé'	tso.
18	18	ड.	डि	डु	डे	डो	=	tsha	tshi	tshu	tshé'	tsho.
19	19	ण.	णि	णु	णे	णो	=	dsu	dsi	dsu	dsé'	dsu.
20	20	त.	ति	तु	ते	तो	=	wa	wi	wu	wé'	wo.
21	21	थ.	थि	थु	थे	थो	=	xha	xhi	xhu	xhé'	xho.
22	22	द.	दि	दु	दे	दो	=	za	zi	zu	zé'	zo.
23	23	न.	नि	नु	ने	नो	=	ha	hi	hu	hé'	ho.
24	24	क.	कि	कु	के	को	=	ya	yi	yu	yé'	yo.
25	25	ख.	खि	खु	खे	खो	=	ra	ri	ru	ré'	ro.
26	26	ग.	गि	गु	गे	गो	=	la	li	lu	lé'	lo.
27	27	घ.	घि	घु	घे	घो	=	sha	shi	shu	shé'	sho.
28	28	ङ.	ङि	ङु	ङे	ङो	=	sa	si	su	sé'	so.
29	29	च.	चि	चु	चे	चो	=	cha	chi	chu	ché'	cho.
30	30	छ.	छि	छु	छे	छो	=	a	i	u	e	o.

Capital Letters.

II. The Seven Letters that

31	1	क	के	क्ये	क्री	क्यु	क्री	क्ये	क्यु	=	<i>kya</i>	<i>kya</i>	<i>kya</i>	<i>kya</i>	<i>kya</i>
32	2	ख	खे	ख्ये	ख्री	ख्यु	ख्री	ख्ये	ख्यु	=	<i>khya</i>	<i>khya</i>	<i>khya</i>	<i>khya</i>	<i>khya</i>
33	3	ग	गे	ग्ये	ग्री	ग्यु	ग्री	ग्ये	ग्यु	=	<i>gya</i>	<i>gya</i>	<i>gya</i>	<i>gya</i>	<i>gya</i>
34	4	घ	घे	घ्ये	घ्री	घ्यु	घ्री	घ्ये	घ्यु	=	<i>pya</i>	.....		
35	5	फ	फे	फ्ये	फ्री	फ्यु	फ्री	फ्ये	फ्यु	=	<i>phya</i>	<i>phya</i>	<i>phya</i>	<i>phya</i>	<i>phya</i>
36	6	ब	बे	ब्ये	ब्री	ब्यु	ब्री	ब्ये	ब्यु	=	<i>bya</i>	<i>bya</i>	<i>bya</i>	<i>bya</i>	<i>bya</i>
37	7	म	मे	म्ये	म्री	म्यु	म्री	म्ये	म्यु	=	<i>mya</i>	<i>mya</i>	<i>mya</i>	<i>mya</i>	<i>mya</i>

III. The fourteen Letters that

38	1	क	के	क्ये	क्री	क्यु	क्री	क्ये	क्यु	=	<i>kra</i>	<i>kri</i>	<i>kru</i>	<i>kré</i>	<i>kru</i>
39	2	ख	खे	ख्ये	ख्री	ख्यु	ख्री	ख्ये	ख्यु	=	<i>khra</i>	<i>khri</i>	<i>khru</i>	<i>khri</i>	<i>khru</i>
40	3	ग	गे	ग्ये	ग्री	ग्यु	ग्री	ग्ये	ग्यु	=	<i>gra</i>	<i>gri</i>	<i>gru</i>	<i>gré</i>	<i>gru</i>
41	4	घ	घे	घ्ये	घ्री	घ्यु	घ्री	घ्ये	घ्यु	=	<i>tra</i>	<i>tri</i>	<i>tru</i>	<i>tré</i>	<i>tru</i>
42	5	च	चे	च्ये	च्री	च्यु	च्री	च्ये	च्यु	=	<i>thra</i>	<i>thri</i>	<i>thru</i>	<i>thri</i>	<i>thru</i>
43	6	ज	जे	ज्ये	ज्री	ज्यु	ज्री	ज्ये	ज्यु	=	<i>dra</i>	<i>dri</i>	<i>dru</i>	<i>dri</i>	<i>dru</i>
44	7	झ	झे	झ्ये	झ्री	झ्यु	झ्री	झ्ये	झ्यु	=	<i>nra</i>	.....		
45	8	ट	टे	ट्ये	ट्री	ट्यु	ट्री	ट्ये	ट्यु	=	<i>pra</i>	<i>pri</i>	<i>pru</i>	<i>pré</i>	<i>pru</i>
46	9	ड	डे	ड्ये	ड्री	ड्यु	ड्री	ड्ये	ड्यु	=	<i>plra</i>	<i>plri</i>	<i>plru</i>	<i>plri</i>	<i>plru</i>

Small Characters.

have a subjoined ལ (y, thus: ག)

ལྷ	ལྷེ	ལྷལ	ལྷེ	ལྷལ	=	ལྷ	ལྷེ	ལྷལ	ལྷེ	ལྷལ
ལྲ	ལྲེ	ལྲལ	ལྲེ	ལྲལ	=	ལྲ	ལྲེ	ལྲལ	ལྲེ	ལྲལ
ལྱ	ལྱེ	ལྱལ	ལྱེ	ལྱལ	=	ལྱ	ལྱེ	ལྱལ	ལྱེ	ལྱལ
ལ	.....									ལ
ལླ	ལླེ	ལླལ	ལླེ	ལླལ	=	ལླ	ལླེ	ལླལ	ལླེ	ལླལ
ལྷ	ལྷེ	ལྷལ	ལྷེ	ལྷལ	=	ལྷ	ལྷེ	ལྷལ	ལྷེ	ལྷལ
ལྲ	ལྲེ	ལྲལ	ལྲེ	ལྲལ	=	ལྲ	ལྲེ	ལྲལ	ལྲེ	ལྲལ

have a subjoined ན (r, thus: འ)

ལྷ	ལྷཱེ	ལྷཱལ	ལྷཱེ	ལྷཱལ	=	ལྷ	ལྷཱེ	ལྷཱལ	ལྷཱེ	ལྷཱལ
ལྲ	ལྲཱེ	ལྲཱལ	ལྲཱེ	ལྲཱལ	=	ལྲ	ལྲཱེ	ལྲཱལ	ལྲཱེ	ལྲཱལ
ལྱ	ལྱཱེ	ལྱཱལ	ལྱཱེ	ལྱཱལ	=	ལྱ	ལྱཱེ	ལྱཱལ	ལྱཱེ	ལྱཱལ
ལ	.....									ལ
ལླ	ལླཱེ	ལླཱལ	ལླཱེ	ལླཱལ	=	ལླ	ལླཱེ	ལླཱལ	ལླཱེ	ལླཱལ
ལྷ	ལྷཱེ	ལྷཱལ	ལྷཱེ	ལྷཱལ	=	ལྷ	ལྷཱེ	ལྷཱལ	ལྷཱེ	ལྷཱལ
ལྲ	ལྲཱེ	ལྲཱལ	ལྲཱེ	ལྲཱལ	=	ལྲ	ལྲཱེ	ལྲཱལ	ལྲཱེ	ལྲཱལ

Capital Letters.

47	10	ब्र	ब्रि	ब्रु	ब्रै	ब्रो	=	bra	bri	bru	bré	bro.	
48	11	म्र					=	mra			
49	12	श्र	श्रि	श्रु	श्रै	श्रो	=	shra	shri	shru	shré	shro.	
50	13	स्र	स्रि	स्रु	स्रै	स्रो	=	sra	sri	sru	sré	sro	
51	14	ह्र	ह्रि	ह्रु	ह्रै	ह्रो	=	hra	hri	hru	hré	hro.	

IV. The Six Letters that

52	1	क	कि	कु	कै	को	=	kla	kli	klu	klé	klo.
53	2	ग	गि	गु	गै	गो	=	gla	gli	glu	glé	glo.
54	3	ब	बि	बु	बै	बो	=	bla	bli	blu	blé	blo.
55	4	ख	खि	खु	खै	खो	=	xla	xli	xlu	xlé	xlo.
56	5	र	रि	रु	रै	रो	=	rla	rli	rlu	rlé	rlo.
57	6	स	सि	सु	सै	सो	=	sla	sli	slu	slé	slo.
							=					

V. The Fifteen Letters

58	1	क	कि	कु	कै	को	=	r,ka	r,ki	r,ku	r,ké	r,ko.
59	2	ख	खि	खु	खै	खो	=	r,kya	r,kyi	r,kyu	r,kyé	r,kya
60	3	ग	गि	गु	गै	गो	=	r,ga	r,gi	r,gu	r,gé	r,go.

Small Characters.

ཨ	ཨ་	ཨོ	ཨུ	ཨེ	=	ཨ་	ཨོ	ཨུ	ཨེ	ཨེ
ཡ					=	ཡ				
མ	མ་	མོ	མུ	མེ	=	མ་	མོ	མུ	མེ	མེ
ལ	ལ་	ལོ	ལུ	ལེ	=	ལ་	ལོ	ལུ	ལེ	ལེ
ཤ	ཤ་	ཤོ	ཤུ	ཤེ	=	ཤ་	ཤོ	ཤུ	ཤེ	ཤེ

have ལ (l) subjoined

ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ
ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ
ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ
ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ
ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ
ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ

surmounted by ཨ (r)

ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ
ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ
ཨ	ཨོ	ཨུ	ཨེ	ཨེ	=	ཨ	ཨོ	ཨུ	ཨེ	ཨེ

Capital Letters

61	4	ᳵ	ᳵ	ᳶ	᳷	᳸	᳹	ᳺ	=	rya	ryi	ryu	ryé	ryo.
62	5	᳾	᳾	᳿	᳻	᳼	᳽	᳾	=	rā	rī	rū	rē	rō.
63	6	᳿	᳿	᳾	᳾	᳾	᳾	᳾	=	rja	rji	rju	rjé	rjo.
64	7	᳽	᳽	᳾	᳾	᳾	᳾	᳾	=	rya	ryi	ryu	ryé	ryo.
65	8	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ra	rī	rū	rē	rō.
66	9	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ra	rī	rū	rē	rō.
67	10	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	rna	rni	rnu	rné	rno.
68	11	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ra	rī	rū	rē	rō.
69	12	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	rma	rmi	rnu	rné	rno.
70	13	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ra	rī	rū	rē	rō.
71	14	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ra	rī	rū	rē	rō.

VI. The Ten Letters that

72	1	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ka	kī	kū	ké	kō.
73	2	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ga	gī	gū	gé	gō.
74	3	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ra	rī	rū	rē	rō.
75	4	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	cha	chī	chū	ché	chō.
76	5	᳾	᳾	᳾	᳾	᳾	᳾	᳾	=	ja	jī	jū	jé	jō.

Small Characters

ཅི	ཅི།	ཅིའི།	ཅིའོ།	=	ཅི	ཅི།	ཅིའི།	ཅིའོ།	ཅི།
ཅེ	ཅེ།	ཅེའི།	ཅེའོ།	=	ཅེ	ཅེ།	ཅེའི།	ཅེའོ།	ཅེ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	=	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅུ	ཅུ།	ཅུའི།	ཅུའོ།	=	ཅུ	ཅུ།	ཅུའི།	ཅུའོ།	ཅུ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	=	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	=	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	=	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	=	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	=	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།

have a surmounting ཨ (ུ)

ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	•	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	•	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	•	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།
ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	•	ཅཱ	ཅཱ།	ཅཱའི།	ཅཱའོ།	ཅཱ།

SYLLABIC SCHEME OF

Capital Letters

77	6	ལཱེ	ལཱེ།	ལཱེ།	ལཱེ།	ལཱེ།	=	l _l a	l _l i	l _l u	l _l é	l _l a
78	7	ལཱེ	ལཱེ།	ལཱེ།	ལཱེ།	ལཱེ།	=	l _l a	l _l i	l _l u	l _l é	l _l a
79	8	ལཱེ	ལཱེ།	ལཱེ།	ལཱེ།	ལཱེ།	=	l _l pa	l _l pi	l _l pu	l _l é	l _l pa
80	9	ལཱེ	ལཱེ།	ལཱེ།	ལཱེ།	ལཱེ།	=	l _l ba	l _l bi	l _l bu	l _l é	l _l ba
81	10	ལཱེ	ལཱེ།	ལཱེ།	ལཱེ།	ལཱེ།	=	l _l ha	l _l hi	l _l hu	l _l é	l _l ha

VII. The Twenty-two Letters

82	1	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sh _h a	sh _h i	sh _h u	sh _h é	sh _h a
83	2	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sh _h ya	sh _h yi	sh _h ya	sh _h é	sh _h ya
84	3	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sh _h ru	sh _h ri	sh _h ru	sh _h é	sh _h ru
85	4	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sg _g a	sg _g i	sg _g u	sg _g é	sg _g a
86	5	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sg _g ya	sg _g yi	sg _g ya	sg _g é	sg _g ya
87	6	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sg _g ra	sg _g ri	sg _g ru	sg _g é	sg _g ra
88	7	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sñ _ñ a	sñ _ñ i	sñ _ñ u	sñ _ñ é	sñ _ñ a
89	8	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	sn _ñ ya	sn _ñ yi	sn _ñ ya	sn _ñ é	sn _ñ ya
90	9	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	s _l a	s _l i	s _l u	s _l é	s _l a
91	10	ཤཱེ	ཤཱེ།	ཤཱེ།	ཤཱེ།	ཤཱེ།	=	s _l a	s _l i	s _l u	s _l é	s _l a

SYLLABIC SCHEME OF

Capital Letters

92	"	sn̄	sn̄i	sn̄u	sn̄e	sn̄o	"	s,na	s,ni	s,nu	s,ne	s,no
93	"	sn̄r̄	sn̄ri	sn̄ru	sn̄re	sn̄ro	"	s,nra	s,nri	s,nru	s,nre	s,nro
94	"	sp̄	spi	spu	s,pe	spo	"	s,pa	s,pi	s,pu	s,pe	s,po
95	"	sp̄ȳ	sp̄yi	sp̄yu	sp̄ye	sp̄yo	"	s,pya	s,pyi	s,pyu	s,pye	s,pyo
96	"	sp̄r̄	sp̄ri	sp̄ru	sp̄re	sp̄ro	"	s,pra	s,pri	s,pru	s,pre	s,pro
97	"	sba	sbi	sbu	sbe	sbo	"	s,ba	s,bi	s,bu	s,be	s,bo
98	"	sbȳ	sbȳi	sbȳu	sbȳe	sbȳo	"	s,bya	s,byi	s,byu	s,bye	s,byo
99	"	sbr̄	sbr̄i	sbr̄u	sbr̄e	sbr̄o	"	s,bra	s,bri	s,bru	s,bre	s,bro
100	"	sm̄	sm̄i	sm̄u	sm̄e	sm̄o	"	s,ma	s,mi	s,mu	s,me	s,mo
101	"	sm̄ȳ	sm̄yi	sm̄yu	sm̄ye	sm̄yo	"	s,mya	s,myi	s,myu	s,mye	s,myo
102	"	sm̄r̄	sm̄ri	sm̄ru	sm̄re	sm̄ro	"	s,mra	s,mri	s,mru	s,mre	s,mro
103	"	sba	sbi	sbu	sbe	sbo	"	s,ba	s,bi	s,bu	s,be	s,bo

VIII. The Eleven simple Letters

104	"	gch̄	gchi	gchu	gche	gcho	"	g,chah	g,chi	g,chu	g,che	g,cho
105	"	gnȳ	gnȳi	gnȳu	gnȳe	gnȳo	"	g,nyah	g,nyi	g,nyu	g,nye	g,nyo

Capital Letters

106	३	गहः गहि	गहुः गहि	गहो ।	=	g, tah	g, ti	g, tu	g, tē	g, to.
107	४	गदः गदि	गदुः गदि	गदो ।	=	g, dah	g, di	g, du	g, dē	g, do.
108	५	गवः गवि	गवुः गवि	गवो ।	=	g, nah	g, ni	g, nu	g, nē	g, no.
109	६	गठः गठि	गठुः गठि	गठो ।	=	g, vah	g, vi	g, vu	g, vē	g, vo.
110	७	गणः गणि	गणुः गणि	गणो ।	=	g, zhah	g, zhi	g, zhu	g, zhē	g, zho.
111	८	गघः गघि	गघुः गघि	गघो ।	=	g, rah	g, ri	g, ru	g, rē	g, ro.
112	९	गङ्गः गङ्गि	गङ्गुः गङ्गि	गङ्गो ।	=	g, yah	g, yi	g, yu	g, yē	g, yo.
113	१०	गचः गचि	गचुः गचि	गचो ।	=	g, shah	g, shi	g, shu	g, shē	g, sho.
114	११	गजः गजि	गजुः गजि	गजो ।	=	g, sah	g, si	g, su	g, sē	g, so.

IX. The Fifteen Simple and

115	१	दकः दकि	दकुः दकि	दको ।	=	d, kah	d, ki	d, ku	d, kē	d, ko.
116	२	दक्रेः दक्रे	दक्रेः दक्रे	दक्रे ।	=	d, kya	d, kyi	d, kyū	d, kyē	d, kyō.
117	३	दक्रः दक्री	दक्रीः दक्री	दक्री ।	=	d, kra	d, kri	d, kru	d, krē	d, kro.
118	४	दकणः दकणि	दकणुः दकणि	दकणो ।	=	d, gah	d, gi	d, gu	d, gē	d, go.
119	५	दक्यः दक्यि	दक्युः दक्यि	दक्यो ।	=	d, gya	d, gyi	d, gyū	d, gyē	d, gyō.

Small Characters

མཚལ་	མཚེ	མཚུ	མཚོ	མཚོ།	=	མཚལ་	མཚེ	མཚུ	མཚོ	མཚོ།
མའལ་	མའེ	མའུ	མའོ	མའོ།	=	མའལ་	མའེ	མའུ	མའོ	མའོ།
མཔལ་	མཔེ	མཔུ	མཔོ	མཔོ།	=	མཔལ་	མཔེ	མཔུ	མཔོ	མཔོ།
མཚམ་	མཚམེ	མཚམུ	མཚམོ	མཚམོ།	=	མཚམ་	མཚམེ	མཚམུ	མཚམོ	མཚམོ།
མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།	=	མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།
མཚམ་	མཚམེ	མཚམུ	མཚམོ	མཚམོ།	=	མཚམ་	མཚམེ	མཚམུ	མཚམོ	མཚམོ།
མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།	=	མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།
མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།	=	མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།
མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།	=	མཚལ་	མཚལེ	མཚལུ	མཚལོ	མཚལོ།

double Letters preceded by a ད (d)

འཇལ་	འཇེ	འཇུ	འཇོ	འཇོ།	=	འཇལ་	འཇེ	འཇུ	འཇོ	འཇོ།
འལུ	འལེ	འལུ	འལོ	འལོ།	=	འལུ	འལེ	འལུ	འལོ	འལོ།
འལུ	འལེ	འལུ	འལོ	འལོ།	=	འལུ	འལེ	འལུ	འལོ	འལོ།
འཇལ་	འཇེ	འཇུ	འཇོ	འཇོ།	=	འཇལ་	འཇེ	འཇུ	འཇོ	འཇོ།
འལུ	འལེ	འལུ	འལོ	འལོ།	=	འལུ	འལེ	འལུ	འལོ	འལོ།

Capital Letters.

120	6	दृ	दृ	दृ	दृ	दृ	=	d,gru	d,grī	d,gru	d,grē	d,gro.
121	7	दृ	दृ	दृ	दृ	दृ	=	d,nah	d,nī	d,nū	d,nē	d,nō.
122	8	दृ	दृ	दृ	दृ	दृ	=	d,paḥ	d,pī	d,pū	d,pē	d,po.
123	9	दृ	दृ	दृ	दृ	दृ	=	d,pya	d,pyī	d,pyu	d,pyē	d,pyo.
124	10	दृ	दृ	दृ	दृ	दृ	=	d,pru	d,prī	d,pru	d,prē	d,pro.
125	11	दृ	दृ	दृ	दृ	दृ	=	d,vah	d,vī	d,vū	d,vē	d,vō.
126	12	दृ	दृ	दृ	दृ	दृ	=	d,vyā	d,vyī	d,vyu	d,vyē	d,vyo.
127	13	दृ	दृ	दृ	दृ	दृ	=	d,va	d,vī	d,vu	d,vē	d,vō.
128	14	दृ	दृ	दृ	दृ	दृ	=	d,mah	d,mī	d,mū	d,mē	d,mō.
129	15	दृ	दृ	दृ	दृ	दृ	=	d,mya	d,myī	d,myu	d,myē	d,myo.

X. *The Forty five simple, double and*

130	1	कृ	कृ	कृ	कृ	कृ	=	b,kaḥ	b,kī	b,ku	b,kē	b,ko.
131	2	कृ	कृ	कृ	कृ	कृ	=	b,kya	b,kyī	b,kyu	b,kyē	b,kyo.
132	3	कृ	कृ	कृ	कृ	कृ	=	b,ka	b,kī	b,ku	b,kē	b,ko.
133	4	कृ	कृ	कृ	कृ	कृ	=	b,kḥa	b,kḥī	b,kḥu	b,kḥē	b,kḥo.

Small Characters.

འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ
འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ
འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ
འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ
འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ
འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ
འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ
འཇེ	འཇེ	འཇེ	འཇེ	འཇེ	=	འཇེ	འཇེ	འཇེ	འཇེ	འཇེ

triple Letters that take བ (b) as a prefix. _____

བཇེ	བཇེ	བཇེ	བཇེ	བཇེ	=	བཇེ	བཇེ	བཇེ	བཇེ	བཇེ
བཇེ	བཇེ	བཇེ	བཇེ	བཇེ	=	བཇེ	བཇེ	བཇེ	བཇེ	བཇེ
བཇེ	བཇེ	བཇེ	བཇེ	བཇེ	=	བཇེ	བཇེ	བཇེ	བཇེ	བཇེ
བཇེ	བཇེ	བཇེ	བཇེ	བཇེ	=	བཇེ	བཇེ	བཇེ	བཇེ	བཇེ

SYLLABIC SCHEME OF

Capital Letters.

134	5	ब.क.	बं.कं.	ब.क.	बं.कं.	ब.कं.	=	b,ka	b,ku	br,ku	br,ke	br,ku.
135	6	ब.क्य.	बं.क्यं.	ब.क्य.	बं.क्यं.	ब.क्यं.	=	br,kyā	br,kyi	br,kyu	br,kyé	br,kyo.
136	7	ब.क्य.	बं.क्यं.	ब.क्य.	बं.क्यं.	ब.क्यं.	=	b,ka	b,ky	bs,ku	bs,ke	bs,ko.
137	8	ब.क्य.	बं.क्यं.	ब.क्य.	बं.क्यं.	ब.क्यं.	=	bs,kyā	bs,kyi	bs,kyu	bs,kyé	bs,kyo.
138	9	ब.क्य.	बं.क्यं.	ब.क्य.	बं.क्यं.	ब.क्यं.	=	bs,krā	bs,kri	bs,krū	bs,kré	bs,krō.
139	10	ब.ग.	बं.गं.	ब.ग.	बं.गं.	ब.गं.	=	bgāh	bgī	bgū	bgé	bgō.
140	11	ब.ग्य.	बं.ग्यं.	ब.ग्य.	बं.ग्यं.	ब.ग्यं.	=	bgya	bgyi	bgyu	bgyé	bgyo.
141	12	ब.ग.	बं.गं.	ब.ग.	बं.गं.	ब.गं.	=	bgā	bgri	bgū	bgé	bgō.
142	13	ब.ग.	बं.गं.	ब.ग.	बं.गं.	ब.गं.	=	br,ga	br,gi	br,ga	br,gi	br,go.
143	14	ब.ग्य.	बं.ग्यं.	ब.ग्य.	बं.ग्यं.	ब.ग्यं.	=	br,gyā	br,gyi	br,gyū	br,gyé	br,gyō.
144	15	ब.ग्य.	बं.ग्यं.	ब.ग्य.	बं.ग्यं.	ब.ग्यं.	=	bs,ga	bs,gi	bs,ga	bs,gi	bs,go.
145	16	ब.ग्य.	बं.ग्यं.	ब.ग्य.	बं.ग्यं.	ब.ग्यं.	=	bs,gyā	bs,gyi	bs,gyū	bs,gyé	bs,gyō.
146	17	ब.ग्य.	बं.ग्यं.	ब.ग्य.	बं.ग्यं.	ब.ग्यं.	=	bs,grā	bs,grī	bs,grū	bs,gré	bs,grō.
147	18	ब.न.	बं.नं.	ब.न.	बं.नं.	ब.नं.	=	br,nā	br,nī	br,nū	br,né	br,nō.
148	19	ब.न.	बं.नं.	ब.न.	बं.नं.	ब.नं.	=	bs,nā	bs,nī	bs,nū	bs,né	bs,nō.
149	20	ब.क.	बं.कं.	ब.क.	बं.कं.	ब.कं.	=	chāh	chī	chū	ché	chō.

SYLLABIC SCHEME OF

Capital Letters

150	21	बक	बके	बक्रे	बके	बके	।	=	br,ju	br,ji	br,ju	br,je	br,jo.
151	22	बक	बके	बक्रे	बके	बके	।	=	br,nyā	br,nyi	br,nyu	br,nye	br,nyo.
152	23	बक	बके	बक्रे	बके	बके	।	=	br,nyā	br,nyi	br,nyu	br,nye	br,nyo.
153	24	बक	बके	बक्रे	बके	बके	।	=	br,ah	br,i	br,u	br,e	br,o.
154	25	बक	बके	बक्रे	बके	बके	।	=	br,ta	br,i	br,u	br,e	br,o.
155	26	बक	बके	बक्रे	बके	बके	।	=	br,ta	br,i	br,u	br,e	br,o.
156	27	बक	बके	बक्रे	बके	बके	।	=	br,ta	br,i	br,u	br,e	br,o.
157	28	बक	बके	बक्रे	बके	बके	।	=	br,dah	br,di	br,du	br,de	br,do.
158	29	बक	बके	बक्रे	बके	बके	।	=	br,da	br,di	br,du	br,de	br,do.
159	30	बक	बके	बक्रे	बके	बके	।	=	br,da	br,di	br,du	br,de	br,do.
160	31	बक	बके	बक्रे	बके	बके	।	=	br,da	br,di	br,du	br,de	br,do.
161	32	बक	बके	बक्रे	बके	बके	।	=	br,na	br,ni	br,nu	br,ne	br,no.
162	33	बक	बके	बक्रे	बके	बके	।	=	br,na	br,ni	br,nu	br,ne	br,no.
163	34	बक	बके	बक्रे	बके	बके	।	=	br,rah	br,i	br,u	br,e	br,o.
164	35	बक	बके	बक्रे	बके	बके	।	=	br,ra	br,i	br,u	br,e	br,o.
165	36	बक	बके	बक्रे	बके	बके	।	=	br,ra	br,i	br,u	br,e	br,o.

Capital Letters.

166	37	पहः पहेः पहेः पहेः पहेः	=	br,daa	br,dai	br,dau	br,dai	br,daa
167	38	पहः पहेः पहेः पहेः पहेः	=	br,haa	br,hai	br,haa	br,hei	br,haa
168	39	पहः पहेः पहेः पहेः पहेः	=	br,aa	br,ai	br,au	br,ai	br,aa
169	40	पहः पहेः पहेः पहेः पहेः	=	br,la	br,li	br,lu	br,li	br,la
170	41	पहः पहेः पहेः पहेः पहेः	=	br,la	br,li	br,lu	br,li	br,la
171	42	पहः पहेः पहेः पहेः पहेः	=	br,shaa	br,shai	br,shaa	br,shai	br,shaa
172	43	पहः पहेः पहेः पहेः पहेः	=	br,aa	br,ai	br,au	br,ai	br,aa
173	44	पहः पहेः पहेः पहेः पहेः	=	br,ra	br,ri	br,ru	br,ri	br,ra
174	45	पहः पहेः पहेः पहेः पहेः	=	br,la	br,li	br,lu	br,li	br,la

XI. The Fifteen simple and double

175	1	महः महेः महः महेः महः	=	m,kaa	m,kai	m,kaa	m,kai	m,kaa
176	2	महः महेः महः महेः महः	=	m,khya	m,khyi	m,khya	m,khyi	m,khya
177	3	महः महेः महः महेः महः	=	m,khra	m,khri	m,khra	m,khri	m,khra
178	4	महः महेः महः महेः महः	=	m,ga	m,gi	m,ga	m,gi	m,ga
179	5	महः महेः महः महेः महः	=	m,gya	m,gyi	m,gya	m,gyi	m,gya

Small Characters

འདྲ	འདྲེ	འདྲཱ	འདྲེ	འདྲཱ	=	འདྲཱ	འདྲཱ	འདྲཱ	འདྲཱ	འདྲཱ
འཇལ	འཇལེ	འཇལཱ	འཇལེ	འཇལཱ	=	འཇལཱ	འཇལཱ	འཇལཱ	འཇལཱ	འཇལཱ
འཇེ	འཇེེ	འཇཱེ	འཇེེ	འཇཱེ	=	འཇཱེ	འཇཱེ	འཇཱེ	འཇཱེ	འཇཱེ
འཇཱ	འཇཱེ	འཇཱཱ	འཇཱེ	འཇཱཱ	=	འཇཱཱ	འཇཱཱ	འཇཱཱ	འཇཱཱ	འཇཱཱ
འཇཱེ	འཇཱེེ	འཇཱཱེ	འཇཱེེ	འཇཱཱེ	=	འཇཱཱེ	འཇཱཱེ	འཇཱཱེ	འཇཱཱེ	འཇཱཱེ
འཇཱཱ	འཇཱཱེ	འཇཱཱཱ	འཇཱཱེ	འཇཱཱཱ	=	འཇཱཱཱ	འཇཱཱཱ	འཇཱཱཱ	འཇཱཱཱ	འཇཱཱཱ
འཇཱཱེ	འཇཱཱེེ	འཇཱཱཱེ	འཇཱཱེེ	འཇཱཱཱེ	=	འཇཱཱཱེ	འཇཱཱཱེ	འཇཱཱཱེ	འཇཱཱཱེ	འཇཱཱཱེ
འཇཱཱཱ	འཇཱཱཱེ	འཇཱཱཱཱ	འཇཱཱཱེ	འཇཱཱཱཱ	=	འཇཱཱཱཱ	འཇཱཱཱཱ	འཇཱཱཱཱ	འཇཱཱཱཱ	འཇཱཱཱཱ

Letters that have མ (m) as a Prefix. _____

མཇལ	མཇལེ	མཇལཱ	མཇལེ	མཇལཱ	=	མཇལཱ	མཇལཱ	མཇལཱ	མཇལཱ	མཇལཱ
མཇཱ	མཇཱེ	མཇཱཱ	མཇཱེ	མཇཱཱ	=	མཇཱཱ	མཇཱཱ	མཇཱཱ	མཇཱཱ	མཇཱཱ
མཇཱེ	མཇཱེེ	མཇཱཱེ	མཇཱེེ	མཇཱཱེ	=	མཇཱཱེ	མཇཱཱེ	མཇཱཱེ	མཇཱཱེ	མཇཱཱེ
མཇཱཱ	མཇཱཱེ	མཇཱཱཱ	མཇཱཱེ	མཇཱཱཱ	=	མཇཱཱཱ	མཇཱཱཱ	མཇཱཱཱ	མཇཱཱཱ	མཇཱཱཱ
མཇཱཱེ	མཇཱཱེེ	མཇཱཱཱེ	མཇཱཱེེ	མཇཱཱཱེ	=	མཇཱཱཱེ	མཇཱཱཱེ	མཇཱཱཱེ	མཇཱཱཱེ	མཇཱཱཱེ
མཇཱཱཱ	མཇཱཱཱེ	མཇཱཱཱཱ	མཇཱཱཱེ	མཇཱཱཱཱ	=	མཇཱཱཱཱ	མཇཱཱཱཱ	མཇཱཱཱཱ	མཇཱཱཱཱ	མཇཱཱཱཱ

Capital Letters

180	6	मग्रं मग्ने मग्नुं मग्ने मग्ने ।	=	m,gra m,grī m,gru m,grē m,grō.
181	7	मदं मदे म्दं मदे मदे ।	=	m,dah m,dī m,dū m,dē m,dō.
182	8	मकं मके मकुं मके मके ।	=	m,kah m,kī m,ku m,kē m,kō.
183	9	मजं मजे म्जं मजे मजे ।	=	m,jah m,jī m,ju m,jē m,jō.
184	10	मनं मने म्नुं मने मने ।	=	m,nah m,nī m,nu m,nē m,nō.
185	11	मथं मथे म्थं मथे मथे ।	=	m,thah m,thī m,thu m,thē m,thō.
186	12	मदं मदे म्दं मदे मदे ।	=	m,dah m,dī m,dū m,dē m,dō.
187	13	मनं मने म्नुं मने मने ।	=	m,nah m,nī m,nu m,nē m,nō.
188	14	मकं मके मकुं मके मके ।	=	m,kah m,kī m,ku m,kē m,kō.
189	15	मदं मदे म्दं मदे मदे ।	=	m,dah m,dī m,dū m,dē m,dō.

XII. The Nineteen simple and double

190	1	ककं कके ककुं कके कके ।	=	k,kah k,kī k,ku k,kē k,kō.
191	2	कखं कखे क्खं कखे कखे ।	=	k,khya k,khyī k,khyu k,khyē k,khō.
192	3	ककं कके ककुं कके कके ।	=	k,krah k,khri k,khra k,khrē k,khrō.
193	4	कगं कगे क्गं कगे कगे ।	=	k,gah k,gī k,gu k,gē k,gō.

Capital Letters.

194	5	१ग़ः	१ग़ः	१ग़ः	१ग़ः	१ग़ः	-	<i>h,gya</i>	<i>h,gye</i>	<i>h,gyu</i>	<i>h,gyé</i>	<i>h,gyo.</i>
195	6	१ग्रः	१ग्रः	१ग्रः	१ग्रः	१ग्रः	-	<i>h,gra</i>	<i>h,gri</i>	<i>h,gru</i>	<i>h,gré</i>	<i>h,gro.</i>
196	7	१क़ः	१क़ः	१क़ः	१क़ः	१क़ः	-	<i>h,chrak</i>	<i>h,chi</i>	<i>h,chu</i>	<i>h,ché</i>	<i>h,cho.</i>
197	8	१हः	१हः	१हः	१हः	१हः	-	<i>h,jah</i>	<i>h,ji</i>	<i>h,ju</i>	<i>h,jé</i>	<i>h,jo.</i>
198	9	१थः	१थः	१थः	१थः	१थः	-	<i>h,thah</i>	<i>h,thi</i>	<i>h,thu</i>	<i>h,thé</i>	<i>h,tho.</i>
199	10	१दः	१दः	१दः	१दः	१दः	-	<i>h,dah</i>	<i>h,di</i>	<i>h,du</i>	<i>h,dé</i>	<i>h,do.</i>
200	11	१डः	१डः	१डः	१डः	१डः	-	<i>h,dra</i>	<i>h,dri</i>	<i>h,dru</i>	<i>h,dré</i>	<i>h,dro.</i>
201	12	१धः	१धः	१धः	१धः	१धः	-	<i>h,phah</i>	<i>h,phi</i>	<i>h,phu</i>	<i>h,phé</i>	<i>h,pho.</i>
202	13	१घः	१घः	१घः	१घः	१घः	-	<i>h,phya</i>	<i>h,phyi</i>	<i>h,phyu</i>	<i>h,phyé</i>	<i>h,phyo.</i>
203	14	१णः	१णः	१णः	१णः	१णः	-	<i>h,phra</i>	<i>h,phri</i>	<i>h,phru</i>	<i>h,phré</i>	<i>h,phro.</i>
204	15	१बः	१बः	१बः	१बः	१बः	-	<i>h,bah</i>	<i>h,bi</i>	<i>h,bu</i>	<i>h,bé</i>	<i>h,bo.</i>
205	16	१भः	१भः	१भः	१भः	१भः	-	<i>h,bya</i>	<i>h,byi</i>	<i>h,byu</i>	<i>h,byé</i>	<i>h,byo.</i>
206	17	१मः	१मः	१मः	१मः	१मः	-	<i>h,mra</i>	<i>h,mri</i>	<i>h,mru</i>	<i>h,mré</i>	<i>h,mro.</i>
207	18	१क़ः	१क़ः	१क़ः	१क़ः	१क़ः	-	<i>h,tshah</i>	<i>h,tshi</i>	<i>h,tshu</i>	<i>h,tshé</i>	<i>h,tsho.</i>
208	19	१हः	१हः	१हः	१हः	१हः	-	<i>h,doah</i>	<i>h,dai</i>	<i>h,dou</i>	<i>h,dé</i>	<i>h,do.</i>

XIII. Letters that follow the vowel either inherent or expressed, or that close a syllable.

	Capital Letters.		Small Characters.
209	1 ञ | = g or g.		ञ॥ = ञ॥
210	2 ञन | = gs or gs.		ञन॥-ञ॥ ञन-ञ॥-ञ॥
211	3 ङ | = ṅ.		ख़॥ = ख़॥
212	4 ङन | = ṅs.		ख़न॥ = ख़न॥-ख़॥
213	5 ढ | = ṭ or d.		ढ॥ = ढ॥
214	6 ढ | = n.		ढ॥ = ढ॥
215	7 ढढ | = nṭ or nd.		ढढ॥ = ढढ॥
216	8 ढ | = p or b.		ढ॥ = ढ॥
217	9 ढन | = ps or bs.		ढन॥ = ढन॥-ढ॥
218	10 म | = m.		म॥ = म॥
219	11 मन | = ms.		मन॥ = मन॥-म॥
220	12 र | = ṛ.		र॥ = र॥
221	13 र | = r.		र॥ = र॥
222	14 रढ | = rṭ or rd.		रढ॥ = रढ॥
223	15 ल | = l.		ल॥ = ल॥
224	16 लढ | = ṛṭ or ld.		लढ॥ = लढ॥
225	17 स | = s.		स॥ = स॥-स॥

in the Bámyik (འབྲུག་ཡིག་ཅེས་) Character

k	kh	g	ñ	ch	ch'

j	ny	t	th	d	n	p	p'h	b	m

l	l'h	d	w	zh	z	h	y	r

l	sh	s	h	a	ki	ku	ke	ko

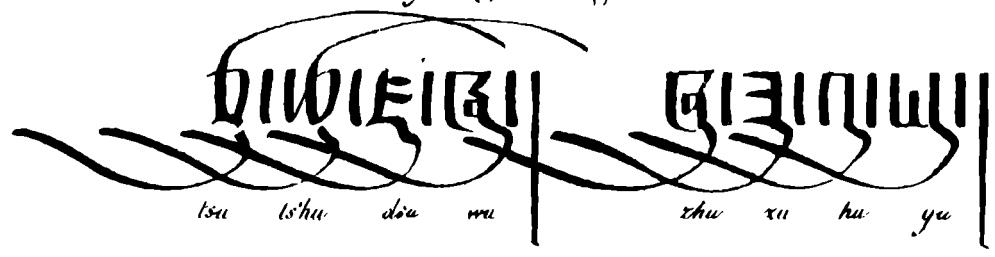
ku	khu	gu	ñu	cha	ch'u	ju	nyu

tu	thu	du	nu	pu	p'u	bu	nu

.ལོ་ཏན་. These large characters are used in teaching to write the ti-met or small characters.

TIBETAN ALPHABET

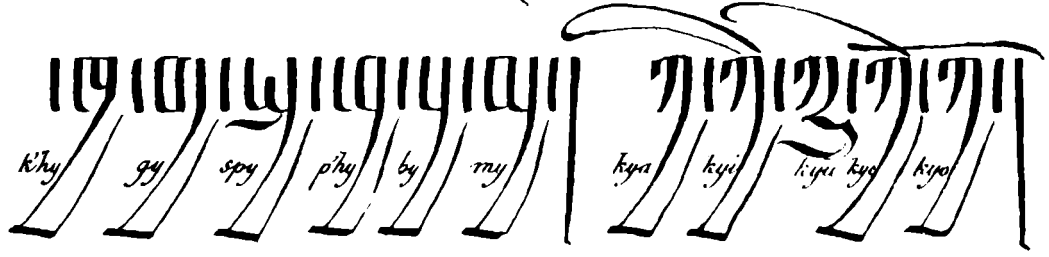
in the Bamyik (འབྲུག་ཡིག་ཅེས་པའི་) Character



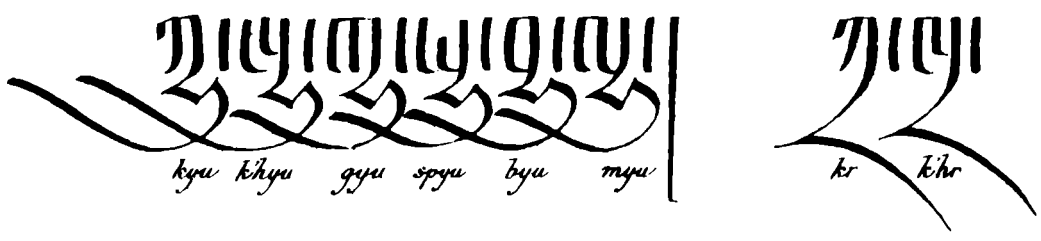
 tsu ts'hu dou mu | shu xu hu yu



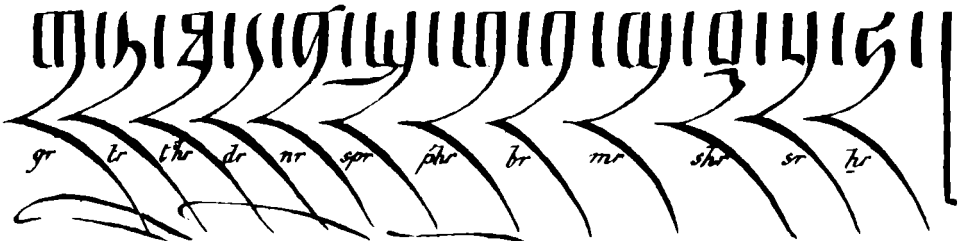
 ru lu shu su | hu u ky



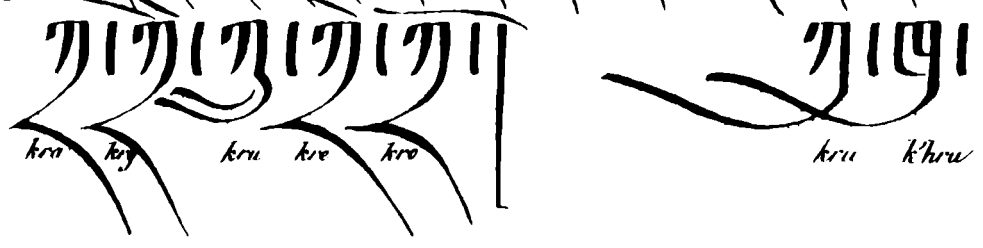
 k'hy gy spy p'hy by my | kya kyé kyé kyé kyé



 kyu k'hyu gyu spyu byu myu | kr k'hr



 gr br t'hr dr nr spr p'hr br mr shr sr tr



 kro ky kru kre kro | kru k'hr

TIBETAN ALPHABET

in the Bámyik (འབྲུག་ཡིག་) Character

ཀ ཀྱ ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

gru tru t'ru dru nru spru p'ru bru

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

mrú srú hrú kl. gl. bl. xl

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

rl. sl. kla kli klu klé klo

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ ཀྲ

klu glu blu xlu rlu slu rk

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ

rky. r'g. r'gy. r'u. r'j. r'ny. r'c. r'd. r'u. r'b. r'm. r'

ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ ཀྲ ཀླ ཀྴ ཀྵ ཀྶ ཀྷ ཀྸ ཀྐྵ ཀྲ ཀླ

rls. r'is. rka. rki. rku. rki. rko. lk. lg

TIBETAN ALPHABET

in the Bámyik (འབམ་ཡིག) Character

ཏ། ཅ། ཇ། ཉ། ཊ། ཋ། ཌ། ཌྷ། ཎ། ཏ།
to lch lj lt ld lp lb lh lka

ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ།
lki lku lke lko shk shy skr sg sqy sgr

ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ།
sn sny st sd sn sp spy spr sb sbhy sbr sm

ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ།
snny sme s to sha shi shu sho sho t

ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ།
lh l dh sh or kh koh a u e o

ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ། ཏ།
d,nyi bs - la - sren - buhi - shul-

in the Bámyik (འབྲུག་ཡིག) Character

འཇམ་མཐོན་ཅིང་སྐྱེས་པའི་ལོ་

nye mi - ston ching sdeb legs - yit

འཇམ་མཐོན་ཅིང་སྐྱེས་པའི་ལོ་

gchuñgs - dpyang - gis - ts'hiq - dang - la

སྐྱེས་པའི་ལོ་སྐྱེས་པའི་ལོ་

snag shog - s myu - guhi bar - du qtrañg spras-ldan

འཇམ་མཐོན་ཅིང་སྐྱེས་པའི་ལོ་

yig - m k'han m k'has - pa - by ed - me d'gos

པའི་ལོ་

pa - yin

འཇམ་མཐོན་ཅིང་སྐྱེས་པའི་ལོ་

h bam - yig go

TIBETAN ALPHABET
in the Bruts'ha (འབྲུ་ཤ་) 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་། ཅ་ཆ་ཇ་ཉ། ཏ་ཐ་ད་བ། ཕ་མ་མ་མ།

ka kh g n, ch chh j ny, t th d w, p ph b m,

ཚ་ཛ་ད་ཇ། ཉ་མ་ག་མ། ཏ་ཐ་ད་བ། ཕ་མ་མ་མ།

ts tsh do wa v, zh z h y, r l sh s k' a

ཀ་ཁ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ།

ka hi ku ki ko, ku khu gu nu, chu chhu ju nya, tu thru da no,

ཕ་མ་མ་མ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ།

pu phu bu mu, tsu tshu du wu, zhu zu hu yu, ru lu shu su,

ཕ་མ་མ་མ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ།

ku u, ky khy gy spy phy by my, kya kyi kyu kyé kyo,

ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ།

khyu khyu gyu spyu phyu byu myu, kr khr gr t thr dr nr pr phr br mr

ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ།

shr sr k'r, kra kri kru kri kro, kru khru gru tru thru dru nru spru phru

ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ།

iru nru shru ru k'ru, kl gl bl xl rl sl, kla klu klu klé klo,

ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ། ཉ་མ་ག་ཏ།

ré rhy ry ryy rü my rü rd ru rü rü rü, rka rki rka rkh rko,

LANTSHA CHARACTERS

*or POINTED VARIETY of the DEVANAGARI alphabet
used by the Buddhists in India and Tibet.*

VOWELS

इ	त	न	म	अ	इ	उ	य	ए	इ	ए	ए	म	म	म	म	इ
।																
अ	आ	इ	उ	ए	ऐ	ओ	रि	रि	लृ	लृ	ऐ	औ	अं	अः		
ä	ā	i	ü	ē	ai	ō	au	ang	ah							

CONSONANTS

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ड	ढ		
k	kh	g	gh	ng	ts	tsʰ	ds	dsʰ	ny	t	ʰt	d	dʰ			

ग	घ	ङ	च	छ	ज	झ	ञ	प	फ	ब	भ	म			
n	t	th	d	dʰ	n	p	ph	b	bh	m					

य	र	ल	व	श	ष	स	ह	क		
y	r	l	v	sh	sh	s	h	kʰ		

Combination of vowel signs with the first class of consonants

क	का	कि	की	कु	का	कृ	कृ	कृ	कृ	कृ	के	के	के	के	के	के
k	kā	kī	kī	kū	kā	kṛ	kṛ	kṛ	kṛ	kṛ	kē	kē	kē	kē	kē	kḥ
kḥ	kā	kī	kī	kū	kā	kṛ	kṛ	kṛ	kṛ	kṛ	kē	kai	kō	kau	kary	kah

kh khā khī khū khū khri khri khli khli khē khai khō khau khang khah

khā khā khī khī khū khū khri khri khli khli khē khē khai khō khau khang khah

gā gā gi gi gā gā gū gū gū gū gē gē gāi gō gāu gang gah

gā gā gi gi gā gā gū gū gū gū gē gē gāi gō gāu gang gah

ghā ghā ghi ghi ghā ghā ghū ghū ghū ghū ghē ghē ghai ghō ghau ghang ghah

ghā ghā ghi ghi ghā ghā ghū ghū ghū ghū ghē ghē ghai ghō ghau ghang ghah

gnā gnā gni gni gnā gnā gnū gnū gnū gnū gnē gnē gnai gnō gnau gnang gnah

gnā gnā gni gni gnā gnā gnū gnū gnū gnū gnē 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 ky ky ky

ky ky ky ky

khy khy khy khy

khy khy khy khy

gy gy gy gy

gy gy gy gy

ghy ghy ghy ghy

ghy ghy ghy ghy

ngy ngy ngy ngy

ngy ngy ngy ngy

tsy tsy tsy tsy

tsy tsy tsy tsy chy &c.

ts' ts' ts' ts' | ts' ts' ts' ts' | ts' ts' ts' ts' | ts' ts' ts' ts' |

ts'hy ts'hr ts'hil ts'hu
ts'hy etc
and so on with the rest of the alphabet
ts'hy ts'hr ts'hil ts'hu
ts'hy etc
ts'hy ts'hr ts'hil ts'hu
ts'hy etc
nyy nyr nyr

How the nasal ° (ñ) is expressed before its respective classes

ññññññ | ññññññ | ññññññ |

ññ ññ ññ ññ | ññ ññ ññ ññ | ññ ññ ññ ññ |
ññ ñññ ññ ñññ ñññ ñññ | ññ ññ ññ ñññ |

nt nt nt nt | nt nt nt nt |

nt ulh nd ndh mp mph mb mbh

Reduplicated Consonants

kkkkkk | ts' ts' ts' ts' | ts' ts' ts' ts' |

kk kkkk gg ghgh ññ ts' ts' ts' ts' ts' ts' ts' ts' ts' ts' |
kk kkkk gg ghgh ññ ts' ts' ts' ts' ts' ts' ts' ts' ts' ts' |
tt tthh dd dldh nn

ka ka | pa pa pa pa | va va va va |

ka kha pa pha pa pha va va va va |
ka kha pa pha pa pha va va va va |
ka kha pa pha pa pha va va va va |

sa va mangalam | vi ja yantu |

sa va mangalam vi ja yantu