

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.**

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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.



## 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.



Page. col. line.

1	—	6	after "name" insert "and power"
2	—	5	for <i>ရမာမ္ပ</i> read <i>ရမာမ္ပ</i>
3	—	3	<i>ဝဒ္ဓာ</i> <i>ဝဒ္ဓာ</i>
4	—	22	<i>ငဒ္ဓ</i> <i>ငဒ္ဓ</i>
7	—	17	<i>Swahá</i> <i>Swahá</i>
13	2	27	<i>ဗ</i> <i>ဗ</i>
18	—	5	<i>ဓ</i> <i>ဓ</i>
21	—	—	<i>ဓ</i> <i>ဓ</i>
—	—	6	<i>ဓ</i> <i>ဓ</i>
—	—	24	<i>ဓ</i> <i>ဓ</i>
—	—	27	<i>ဓ</i> <i>ဓ</i>

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

23	—	6	for <i>မာမ္ပ</i> read <i>မာမ္ပ</i>
—	—	27	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
24	—	4	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
25	—	1	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
32	—	19	at the beginning, add § 63.
36	—	18	for <i>မာမ္ပ</i> read <i>မာမ္ပ</i>
42	—	13	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
86	2	2	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
—	—	20	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
—	—	25	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
58	1	1	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
—	—	5	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
—	2	11	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
—	—	12	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
59	—	4	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
—	—	16	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
61	1	17	<i>မာမ္ပ</i> <i>မာမ္ပ</i>
64	—	22	<i>မာမ္ပ</i> <i>မာမ္ပ</i>

Page. col. line.

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

Page.	col.	line.		read	
122	—	7	for བཅིག་པོ་	read	བཅིག་པོ་
124	2	9	བཟུང་བ་		བཟུང་བ་
126	—	3	རྒྱུ་ལ་		རྒྱུ་ལ་
131	1	29	རྒྱུ་ལ་		རྒྱུ་ལ་
134	2	24	འདྲེན་པ་ལ་		འདྲེན་པ་ལ་
135	1	26	འཕམ་པ་		འཕམ་པ་
137	2	23	ཕྱི་བ་ལ་		ཕྱི་བ་ལ་
138	1	9	མ་ལ་		མ་ལ་
141	1	6	འགྲོ་བ་		འགྲོ་བ་
142	2	23	བཞོ་བ་		བཞོ་བ་
155	—	6	ཐངས་པ་ལ་		ཐངས་པ་ལ་
—	—	8	མེ, for 3;		—མེ, for—3;
—	—	9	in		is
156	—	28	add S. <i>Phanlaka</i> .		
157	—	27	after "a star" insert འཛོལ་ལོ་, <i>likhor-lo</i> , S. <i>Chakra</i> , the circle of the 27 <i>Nakshatras</i> .		
158	—	13	for རྒྱུ་ལ་	read	རྒྱུ་ལ་
159	—	15	ཕྱོད་པ་		ཕྱོད་པ་
—	—	28	portioned		proportioned
160	—	17	affection		affectation
—	—	19	<i>Shuddhodana</i>		<i>Shuddhodana</i>
161	—	9	འཕམ་པ་		འཕམ་པ་
162	—	30	shis		she
164	—	30	ལས་		མས་
165	—	26	ཐུང་		ཐུང་
—	—	27	ཐུང་དང་		ཐུང་དང་
169	—	2	<i>Svadēshē</i>		<i>Sva dēshē</i>

*Note.* The Remarkable Sayings, No. 16. are attributed to *kLus grub* (ལུ་གུབ་, S. *Nāgarjuna*,) a very celebrated ancient sage in India. See བཟུང་འགྲུལ་, མཛོལ་, vol. མོལ་, leaf 165, in the work entitled *S. Niti Shāstra, Prajnyā danīda*, Tib .ཐུགས་ཀྱི་བཟུང་བཅོལ་མེས་པོའི་ཐོབ་ཐུང་མཛོལ་

*Page. col. line.*  
 an ethical work (entitled) " *The Stem of Wisdom.*" The work of the *Saskya Pandita*, to which they are referred in the text, consists of about 450 Slokas, all of the same kind and tenor of verses as these here quoted from *Nāgarjuna*. These verses were found among my extracts from the work quoted in the text, and I did not distinguish the different authors. I take this opportunity of correcting my mistake.

—	—	20	for རྒྱུ་ལ་	read	རྒྱུ་ལ་
171	—	21	རྒྱུ་ལ་		རྒྱུ་ལ་
—	—	27	འབམ་		འབམ་
173	—	10	འདྲོ་		འདྲོ་
—	—	27	མེམས་		མེམས་
174	—	26	དེ་		དེ་
175	—	11	དེ་		དེ་
178	—	13	add: He made grammatical works, and translated some religious tracts.		
—	—	24	for མཚོ་ལོ་	read	མོ་ལོ་
179	—	7	མཚོ་ལོ་		མཚོ་ལོ་
180	—	4	མོ་ལོ་འབྲུང་		མོ་ལོ་འབྲུང་
—	—	20	རྒྱུ་ལ་		རྒྱུ་ལ་
181	—	4	མཚོ་		མཚོ་
—	—	23	commanded		commenced.
185	—	28	མས་		མས་
187	—	31	142		1427
188	—	12	རྒྱུ་ལ་		རྒྱུ་ལ་
—	—	13	འབྲུང་ལ་དེ་ལོ་འབྲུང་		འབྲུང་ལ་དེ་ལོ་འབྲུང་
—	—	14	མོ་ལོ་		མོ་ལོ་
198	—	7	མོ་ལོ་		མོ་ལོ་
200	—	28	ཐོབ་ཐུང་ལ་		ཐོབ་ཐུང་ལ་
—	—	24	ཐུ་གས་		ཐུ་གས་

# A GRAMMAR

OR

## 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, <sup>and position</sup> 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 ŋa <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>	ཝ dsa <i>ds</i>	ཞ wa <i>w</i>
6	ཉ zha <i>zh</i>	ལ za <i>z</i>	ཇ 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	ཏ 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



short and long, but observing a middle sound. The vowel *a*, when sounded after a consonant, is generally inherent; but when otherwise there would be confusion on account of the prefix, it is expressed by འ. The vowels *i, u, e, o*, are expressed by marks put above or below the consonants; thus ཀྱ as in ཀྱ *ki*, ཀྱ *ku*, ཀྱ *ké*, ཀྱ *ko*. These vowel signs are called ཀྱ *gi-gu*, ཀྱ *habs-kyu* ཀྱ and ཀྱ *na-ro*.

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

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

ཀ ཁ ག གྷ ང ཅ ཆ are gutturals.

ཇ ཉ ཏ ཐ ད དྷ ན } are palatials.  
ལ ཭ ཮ ཯ ཰ ཱ

པ བ ཇ ཉ ཏ ཐ ད are dentals.

མ ཙ འ ཡ ར ལ are labials.

ལ is liquid and cerebral.

But ཀྱ ཀྱ ཀྱ ཀྱ, besides what has been stated above, are likewise nasals.

§ 5. The thirty letters of the alphabet are distinguished, according to their accent or sound, by certain genders; thus: ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ are called masculine, (ཀྱ *p,ho*;) ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ neuter, (ཀྱ *ma-ning*;) ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ feminine, (ཀྱ *mo*;) ཀྱ ཀྱ ཀྱ low or barren feminine, (ཀྱ *mo-gsham*;) and the ཀྱ is said to have no gender.

§ 6. All the thirty letters, in general, may occur as initials, forming the basis of a syllable or word (ཀྱ *ming-gzhi*). From among the thirty, the following twenty, ཀྱ never occur as final letters or after any vowel. The remaining ten, ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ ཀྱ, are the

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, (མེས་ 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་ ལ་ are masculine, (ཕོ་ བོ་ ;) ཁ་ ར་ ལ་ are neuter, (མ་ རིང་, *ma-ning*;) and ང་ མ་ འ་, feminine, (མོ་ བོ་ ;) when the letters ཀ་ ང་ བ་ མ་ are followed by ལ་ ; thus: ཀ་ལ་ ང་ལ་ བ་ལ་ མ་ལ་ ; or the letters ཁ་ ར་ ལ་ by ད་, thus ཁ་ད་ ར་ད་ ལ་ད་, then the ལ་ and ད་ 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་, *sn̄on-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 (ཕོ་ བོ་ ;) མ་ very feminine, (མི་ རྩ་ མོ་ *shin-tu-mo* ;) འ་ feminine, (མོ་ བོ་.) 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 རྩ་ ཀུར་ *gur*, a tent; ལག་ ར་ *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; རྩ་ ང་མ་ *rung-gam*, is it convenient? རྩ་ ངོ་ *rung-go*, it is proper.

ཅ is sounded like *ch* in church ; as in ཅི *chi*, what ? It may be represented by *ch*.  
 ཆ is the same letter aspirated. It may be rendered by *chh* ; as in ཆུ *chhu*, water.  
 ཇ though by some people is sounded like *ch*, in choose, may always be represented by *j* in just ; as in ཇོ་བོ་ *jo-vo*, a master, lord ; ཇོ་མོ་ *jo-mo*, a mistress, lady ; a nun.

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

ཏ is *t* in tongue ; as in ཏིག་ མེན་ *tig-men*, a ribband ; ཏིབ་ འཇམ་ *tib-ri*, a tea-pot.

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

ད when simple, is sounded commonly like *t* in tool ; but by some people it is pronounced also as *d*. It may always properly be represented by *d*, and pronounced accordingly ; as in དད་པ་ *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 ཕ་ *pha*, father.

བ has three sounds: (*p, b, v*.) As initial in a word, it is sounded by some like *p* ; as in བོད་ *pö*t (for Bod), Tibet or a Tibetan. As a prefix, it is silent ; as in བསམ་ *kah* (for *bkha*), a precept or command. As an additional syllable, or article after the ད་ འ་ ར་ ལ་ final letters, or when it has the ད་ prefix, it is generally pronounced as *v* ; as in རེ་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 ; ལམ་ *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 ?

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

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

this simple character; but there are many that have it with a *མ* or *འ* prefix, which are sounded like the simple *ཎ*; as in *མཎད་པ་ mdsad-pa*, to do, make; *འཎལ་པ་ hdsin-pa*, to seize, take, &c.

The Sanscrit *ch, chh, j, jh*, characters (as they are pronounced in Bengal and by Europeans) are rendered in Tibetan books, by *ts, tsh, ds, dsh*, (ཧྲ ཧྲྱ ཏྲ ཏྲྱ) 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*.

*ལ* occurs but in a few words. It is sounded *v* or *w*. *ཡ* and *ལ* often have the same sound in Tibetan; as in *འཕྲུག་ལྷི* and *འཕྲུག་ལྷི* *Váranási*, Benares. They may be represented thus: *ཡ* by *v*, and *ལ* by *w*.

*ཇ* is the French *j*. It may be rendered by *zh*; as in *ཇལ* *zhál*, 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: *ཀམའ* *gzah*, a planet; *དཀའ* *dgah*, joy; *བཀའ* *bkah*, precept; *མདའ* *mdah*, an arrow; *འདའ* *hdah*, to pass away. But, when there is a closing consonant, the *འ* is dropt; as in *འདལ་པ་* *hdas-pa*, gone away.

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

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

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

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

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

ཁ is the hard aspirated *h* in heart, horn, as in ཁོར *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 ལམ *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: རྩ་ག་ག; or by placing one of these ར་ལ་ས (r, l, s) on the top of another, thus: ས་སྐ.ས, or by both ways at once, thus: རྩ་ལྷ་ས. We proceed now to treat of such compound letters; and first,

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

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

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

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

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

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

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

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

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

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

The following fourteen letters ས་ཁ་ག་ཏ་ཐ་ད་ན་པ་ཕ་བ་ས་ཏ་ལ་ན, subject to this addition, assume the form of ས་ཁ་ *kra*, ལ་ཁ་ *khra*, ག་ཁ་ *gra*, ཏ་ཁ་ *tra*, ཐ་ཁ་ *thra*, ཏ་ཁ་ *dra*, ཏ་ཁ་ *nra*, པ་ཁ་ *pra*, ཕ་ཁ་ *phra*, བ་ཁ་ *bra*, ས་ཁ་ *mra*, ས་ཁ་ *shra*, ས་ཁ་ *sra*, ཏ་ཁ་ *hra*: and they should also be pronounced accordingly; but, in common practice, they are sounded very obscurely, ས་, ཏ་, པ་, are sounded like *ta*; ལ་, ཐ་, ཕ་, like *tha*; བ་, ཏ་, བ་, like 'da or t'a, or all the nine like *t*: ཐ་, བ་, ཏ་, 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 *l*, *la* (ལ་ བཏགས *la btags*) :

The following six letters : ཀ་ ཁ་ ག་ ན་ ལ་ ཤ་, with *l* subjoined, have the form of ཀླ་ *kla*, ཁླ་ *gla*, གླ་ *bla*, ནླ་ *zla*, ལླ་ *rla*, ཤླ་ *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 ལྷུན་ལླ་ *spun-zla* (*spun-la*), a brother or sister.

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

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

The following fifteen letters : ཀ་ ཁྲ་ ག་ རྩ་ ང་ ཅ་ ཆ་ ཇ་ ཉ་ ཏ་ ཐ་ ད་ ན་ ལ་ ཤ་ ཌ་, when thus surmounted by *ɹ*, have the form of ཀྲ་ *rka*, ཁྲླ་ *rkya*, གྲ་ *rga*, རྲླ་ *rgya*, ངྲ་ *rna*, ཅྲ་ *rja*, ཉྲ་ *rnya*, ཏྲ་ *rta*, ཐྲ་ *rda*, དྲ་ *rna*, ནྲ་ *rba*, ལྲ་ *rma*, ཤྲ་ *rmya*, ཌྲ་ *rtsa*, ཌྲ་ *rdsa*, and should be pronounced accordingly. But, in general, the *ɹ* on the top of a letter is silent, except when it is carried to the preceding syllable, terminating in a vowel ; as in འོ་རྩེ་ *rdo-rjé*, is pronounced *dor-jé* ; ལྷུ་རྩེ་ *u-rgyan*, *ur-gyen* ; མི་རྩེ་ *mi-rnams* (*mir-nams*), men. The ཀ་ རྩ་ ཅ་ ཇ་ ཉ་ ཏ་ ཐ་ ད་ ན་ ལ་ ཤ་ ཌ་ letters are sounded harder, more distinctly, with the inserted *ɹ* than in their simple state. ཌྲ་ *rtsa*, and ཌྲ་ *rdsa* are now sounded also *sa* and *za*, instead of *tsa* and *dsu*.

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

The following ten letters, ཀ་ ཁ་ ག་ ན་ ལ་ ཤ་ ཌ་ ཌྷ་ ཎ་ ཏ་, when surmounted by *l*, appear in this form ; ཀླ་ *kla*, ཁླ་ *lga*, ལླ་ *lna*, ལླ་ *lcha*, ལླ་ *lja*, ལླ་ *lta*, ལླ་ *lda*, ལླ་ *lpa*, ལླ་ *lba*, ལླ་ *lha*, and they should also be pronounced accordingly. But, in general, the *l* is silent, except in ལླ་, and when the preceding syllable terminates in a vowel, with which it is frequently







*Note.*—The five prefixes above specified (ཅ་ ད་ བ་ མ་ འ་), according to common practice, are silent, except when carried to the preceding syllable ending in a vowel; as in ལོ་གཅིག *so-gchig*, thirty-one, is sounded as if it were ལོ་ག་ཅིག *sog-chig*, ལྷོ་བཟང་ *blo-bzang*, ingenious, by some is pronounced *lob-zang*. ལྷ་མཚོ་ *rgya-mtsho*, the sea, *gyam-tsho*; ཡ་མཚོ་གཙང་ *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 ཅ་ ཇ་ ད་ བ་ མ་). They are sounded now distinctly, without any aspiration, as *g, j, d, b, ds*. Though these prefixes occur also with the other parts of speech, yet their general use is among the verbs, for forming and distinguishing the present, preterite, and future tenses.

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

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

The affixes (རྗེས་འདྲུག་ *rjes-ljug*) are the following ten simple or single, and four double letters: ཅ་ *g*, ད་ *ng*, ད་ *d*, ཀ་ *n*, བ་ *b*, མ་ *m*, འ་ *h*, འ་ *r*, ལ་ *l*, ལ་ *s*; and ཅས་ *gs*, དས་ *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 :

ཅ་	in ཅག <i>nag</i> ,	མིག <i>mig</i> ,	ལུག <i>lug</i> ,	རིག <i>reg</i> ,	ཐོག <i>thog</i> .
ད་	རང་ <i>rang</i> ,	མིང་ <i>ming</i> ,	རུང་ <i>rung</i> ,	ཐེང་ <i>theng</i> ,	འོང་ <i>hong</i> .
ད་	ནད་ <i>nad</i> ,	ཡིད་ <i>yid</i> ,	ལུད་ <i>lud</i> ,	མེད་ <i>med</i> ,	ཡོད་ <i>yod</i> .
ཀ་	ལན་ <i>lan</i> ,	རིན་ <i>rin</i> ,	ལུན་ <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> ,	ལུམ་ <i>yum</i> ,	ཟེམ་ <i>zem</i> ,	ཟོམ་ <i>zom</i> .
འ་	བཀའ་ <i>bkah</i> ,	——	——	——	——
ར་	མར་ <i>mar</i> ,	མིར་ <i>mir</i> ,	ལུར་ <i>gur</i> ,	ཟེར་ <i>zer</i> ,	ནོར་ <i>nor</i> .
ལ་	བལ་ <i>bal</i> ,	རིལ་ <i>ril</i> ,	ལུལ་ <i>yul</i> ,	ཤེལ་ <i>shel</i> ,	ཡོལ་ <i>yol</i> .
ས་	ལས་ <i>las</i> ,	རིས་ <i>ris</i> ,	ལུས་ <i>lus</i> ,	ཤེས་ <i>shes</i> ,	གོས་ <i>gos</i> .

## The double ones :

ཅས་ in	པགས་	རྩགས་	ལུགས་	ལེགས་	ལྷོགས་
	<i>pags</i>	<i>rigs</i>	<i>lugs</i>	<i>legs</i>	<i>dogs</i>
ངས་	སངས་	ལྷིངས་	སྤྱངས་	རྩངས་	ལྷོངས་
	<i>sangs</i>	<i>lings</i>	<i>srungs</i>	<i>rengs</i>	<i>hongs</i>
བས་	ཐབས་	ཚྭབས་	ཤུབས་	ཁེབས་	ལྷོབས་
	<i>thabs</i>	<i>chhibs</i>	<i>shubs</i>	<i>khebs</i>	<i>hobs</i>
མས་	རམས་	རྩམས་	ཤུམས་	སེམས་	སྣོམས་
	<i>rams</i>	<i>rins</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 ཅས་ནད་པ་ *gsand-pa*, he heard ; ལྷུང་པ་ *gyurd-pa*, he became ; and ཅས་ལྷོལ་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 : ཅས་ཀ་པ་, ལྷུང་པ་ and ཅས་ལྷོལ་པ་.

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

In Tibet, the final terminations -ས་, ལྷས་, ལོས་, (as, us, os,) are pronounced in three different ways, in different parts of the country. As ལས་ *las*, work, is sounded *las*, *la*, *lé* ; ལུས་ *lus*, the body, is pronounced *lus*, *lu*, *lüt*, (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 ཅ and ད (*g* and *d*.)

The final ལས་ and -ས་ terminations are either pronounced accordingly as they are written, or the ས is left silent. As in རྩས་, which is pronounced either *ris* or *ri* ; and in ཁེས་ is sounded either *shes* or *shé*. And this is the case with some other letters also, especially with the ཅ 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 <sup>◌</sup>, <sup>◌</sup>, <sup>◌</sup>, <sup>◌</sup>, (*i, u, e, o,*) spelt in the ordinary manner : (viz. ཀ་ ཀི་ ཀུ་ 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>g</i>	18	ཚ	<i>tsha</i>	<i>tsh</i>	—	
4		ང	<i>ṅa</i>	<i>ṅ,ng</i>	—	19	ཌ	<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	ཀ	<i>zha</i>	<i>zh</i>	french <i>j</i>	
7		ཇ	<i>ja</i>	<i>j</i>	<i>ch</i>	22	ར	<i>za</i>	<i>z</i>	—	
8		ག	<i>nyu</i>	<i>ny</i>	—	23	ཨ	<i>ha</i>	<i>h</i>	—	
9		ཏ	<i>ta</i>	<i>t</i>	—	24	ཡ	<i>ya</i>	<i>y</i>	—	
10		ཉ	<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	ཁ	<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 <i>ka</i>	ཁ <i>kha</i>	ག <i>ga</i>	=	ཀ or <i>k</i>
2 ཅ <i>cha</i>	ཆ <i>chha</i>	ཇ <i>ja</i>	=	ཅ or <i>ch</i>
3 ཏ <i>ta</i>	ཉ <i>tha</i>	ད <i>da</i>	=	ཏ or <i>t</i>
4 པ <i>pa</i>	ཕ <i>pha</i>	བ <i>ba</i>	=	པ or <i>p</i>
5 ཚ <i>tsa</i>	ཚ <i>tsha</i>	ཌ <i>dsa</i>	=	ཚ or <i>ts</i>

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  $\varpi, \gamma$ .

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

§ 31. 3. The fourteen letters having a subjoined  $\lambda, (r \text{ or } \_)$ .

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

§ 32. 4. The six letters with a subjoined  $\varpi, l$ .

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

§ 33. 5. The fifteen letters having a surmounting  $\lambda, r$ .

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

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

I	II	III	IV	V	VI	I	II	III	IV	V	VI
73	1	𑖀	lka	lk =	k	78	6	𑖂	lta	lt =	t
74	2	𑖃	lga	lg	g	79	7	𑖄	lda	ld	d
75	3	𑖅	lña	lñ	ñ	80	8	𑖆	lpa	lp	p
76	4	𑖇	lcha	lch	ch	81	9	𑖈	lba	lb	b
77	5	𑖉	lja	lj	j	82	10	𑖊	lha	lh	t'

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

83	1	𑖋	ska	sk =	k	94	12	𑖌	snra	snr =	nr
84	2	𑖍	skya	sky	ky	95	13	𑖎	spa	sp	p
85	3	𑖏	skra	skr	kr (t,s'h)	96	14	𑖐	spya	spy	py sh or ch
86	4	𑖒	sga	sg	g	97	15	𑖔	spra	spr	pr, t'
87	5	𑖕	sgya	sgy	gy	98	16	𑖖	sha	sb	b
88	6	𑖗	sgra	sgr	gr 'd	99	17	𑖙	sbya	sby	by, j or zh
89	7	𑖛	sña	sñ	ñ	100	18	𑖜	sbra	sbr	br or 'd
90	8	𑖝	snya	sny	ny	101	19	𑖟	sma	sm	m
91	9	𑖡	sta	st	t	102	20	𑖢	smya	smy	my or ny
92	10	𑖤	sda	sd	d	103	21	𑖥	smra	smr	mr
93	11	𑖧	sna	sn	n	104	22	𑖩	stsa	stsa	s

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

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

## § 37. 9. The fifteen simple and double letters having a ࠣ 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	𑖿	dgya	dgy	gy	125	10	𑗀	dpra	dpr	pr or t'

I	II	III	IV	V	VI	I	II	III	IV	V	VI
126	11	द्व	dvah	dv	v { द्व = u द्व = o	128	13	द्व	dura	dur	ur
127	12	द्व	doya	doy	vy or y	129	14	द्व	dmah	dm	m
						130	15	द्व	dmya	dmy	my, ny

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

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

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

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

I	II	III	IV	V	VI	I	II	III	IV	V	VI
182	7	མཅཱ	mñah	mñ	ñ	187	12	མདཱ	mdah	md	= d
183	8	མཅཱ	mchhah	mchh	= chh	188	13	མཉཱ	mnah	mn	n
184	9	མཇཱ	mjah	mj	j	189	14	མཚཱ	mtshah	mtsh	tsh
185	10	མཉཱ	mnyah	mny	ny	190	15	མཇཱ	mdsah	mds	ds
186	11	མཐཱ	mtah	mt	th						

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

191	1	འཐཱ	lkah	lkh	= kh	201	11	འཌཱ	hdra	hdr	= dr, 'd
192	2	འཅཱ	lkhya	lkhy	khy	202	12	འཁཱ	hphah	hph	ph
193	3	འཇཱ	lkhra	lkhr	khr, t'h	203	13	འགཱ	hphya	hphy	phy, chh
194	4	འཉཱ	hgah	hg	g	204	14	འཁཱ	hphra	hphr	phr, t'h
195	5	འགཱ	hgya	hgy	gy	205	15	འཁཱ	hbah	hb	b
196	6	འཇཱ	hgra	hgr	gr, d'	206	16	འཁཱ	hbya	hby	by, j
197	7	འཅཱ	hchhah	hchh	chh	207	17	འཁཱ	hbra	hbr	br, 'd
198	8	འཇཱ	hjah	hj	j	208	18	འཅཱ	htshah	htsh	tsh
199	9	འཐཱ	hthah	hth	th	209	19	འཇཱ	hdsa	hds	ds
200	10	འཁཱ	hdah	hd	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	མ	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 ད རྩམ་ ; རྩང་ *rang* ; ལགས་ *lags* ; བུས་མུས་ *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 :

ཀམ་འ ཀམ་ *ktah*, pawn, pledge, bail.

དག་འ དག་ *dgah*, joy, pleasure.

བཀ་འ བཀ་ *bkah*, a precept, commandment.

མད་འ མད་ *mdah*, an arrow.

འག་འ འག་ *hgah*, some, any.

and inherent in such syllables or words as follow :

དག་དྭ་ དག་དྭ་ *dgra*, an enemy.

བས་ བས་ *bska*, bitter (taste).

འད་ འད་ *hdra*, like, similar.

དག་འ དག་འ *dgur*, a separating.

བཀས་ བཀས་ *bkas*, split or cleft asunder.

མད་དམ་ མད་དམ་ *mdangs*, the forehead ; yesterday.

འག་མ འག་མ *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 : འ, འ, འ, འ, 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 ཀ <i>ka</i>	ཀི <i>ki</i>	ཀུ <i>ku</i>	ཀེ <i>ké</i>	ཀོ <i>ko</i>
2 ཀྱ <i>kya</i>	ཀྱི <i>kyi</i>	ཀྱུ <i>kyu</i>	ཀྱེ <i>kyé</i>	ཀྱོ <i>kyo</i>
3 ཀྲ <i>kra</i>	ཀྲི <i>kri</i>	ཀྲུ <i>kru</i>	ཀྲེ <i>kré</i>	ཀྲོ <i>kro</i>
4 ཀླ <i>kla</i>	ཀླི <i>kli</i>	ཀླུ <i>klu</i>	ཀླེ <i>klé</i>	ཀློ <i>klo</i>
5 ཀྲ <i>rka</i>	ཀྲི <i>rki</i>	ཀྲུ <i>rku</i>	ཀྲེ <i>rké</i>	ཀྲོ <i>rko</i>
6 ཀླ <i>lka</i>	ཀླི <i>lki</i>	ཀླུ <i>lku</i>	ཀླེ <i>lké</i>	ཀློ <i>lko</i>
7 ཀླ <i>ska</i>	ཀླི <i>ski</i>	ཀླུ <i>sku</i>	ཀླེ <i>ské</i>	ཀློ <i>sko</i>
8 གཅའ་ <i>gchah</i>	གཅི <i>gchi</i>	གཅུ <i>gchu</i>	གཅེ <i>gché</i>	གཅོ <i>gcho</i>
9 དཀའ་ <i>dkah</i>	དཀི <i>dki</i>	དཀུ <i>dku</i>	དཀེ <i>dké</i>	དཀོ <i>dko</i>
10 བཀའ་ <i>bkah</i>	བཀི <i>bki</i>	བཀུ <i>bku</i>	བཀེ <i>bké</i>	བཀོ <i>bko</i>
11 མཀའ་ <i>mkhah</i>	མཀི <i>mkhi</i>	མཀུ <i>mkhu</i>	མཀེ <i>mkhé</i>	མཀོ <i>mkho</i>
12 རཀའ་ <i>lhah</i>	རཀི <i>lhki</i>	རཀུ <i>lhku</i>	རཀེ <i>lhké</i>	རཀོ <i>lhko</i>

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་ ཕ་ བ་ མ་ ཚ་ ཛ་ ཝ་ ཞ་ ཟ་ འ་) never close the syllable, or never are put after any vowel, but only occur as initial letters.

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

ཀ <i>ka</i>	ཀ་ ཀྱ་ ཀྲ་ ཀླ་ དཀའ་ བཀའ་ མཀའ་ རཀའ་	=	ཀ	=	<i>ka</i>
	ཀྱ་ ཀྲ་ -- ཀླ་ དཀུ་ བཀུ་ མཀུ་		ཀྱ		<i>kya</i>
	མྱ་ དམ་ བམ་ མམ་ (པ་ ད་ མ་ དམ་ ཟ་)		མ		<i>t'a</i>
	མྱ་ མམ་ (མ་ མ་ རྗ་* མ་ མ་ མམ་ མ་)		མ		<i>la</i>
ཁ <i>kha</i>	ཁ་ ཁྱ་ ཁྲ་ ཁླ་		ཁ		<i>kha</i>
	ཁྱ་ ཁྲ་ ཁླ་		ཁྱ		<i>khya</i>
	ཁྲ་ ཁླ་ ཁླ་ (ཐྲ་ ཐྲ་ ཁླ་)		ཁྲ		<i>t'ha</i>
ག <i>ga</i>	ག when simple, in general				<i>ka or ga</i>
	ག་ གྱ་ གྲ་ གླ་ དགའ་ བགའ་ མགའ་ རགའ་ ལྱ				<i>ga</i>
	ལྱ་ ལྲ་ ལླ་ དལ་ བལ་ མལ་ རལ་ ལྱ				<i>gya</i>
	ལྲ་ ལླ་ དལ་ བལ་ མལ་ རལ་ (ད་ལ)				<i>d'a</i>

\* Pronounced both *la* and *da*.

	ལ (see ལ and ལ)	=	=	la
ང <i>ŋa</i>	ང་ རྩ་ ལྷ་ ལྷ་ དངའ་ བཅོ་ བལྷ		ང	<i>ŋa</i>
ཅ <i>cha</i>	ཅ་ ལྷ་ ལཱའ་ བཱའ་ (དལ་ ལྷ)		ཅ	<i>cha</i>
ཆ <i>chha</i>	ཆ་ མཆའ་ འཆའ་ (ལྷ་ འལ)		ཆ	<i>chha</i>
ཇ <i>ja</i>	when simple, commonly ..	..	..	<i>c'ha</i>
	ཇ་ རྩ་ ལྷ་ མཇའ་ འཇའ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ..	..	..	<i>ja</i>
ག <i>nya</i>	ག་ རྩ་ ལྷ་ ལགའ་ བཅོ་ བལྷ ལྷ་ ལྷ་ ལྷ་ ལྷ་		ག	<i>nya</i>
ཉ <i>ta</i>	ཉ་ རྩ་ ལྷ་ ལྷ་ ལཱའ་ བཱའ་ བཱའ་ བཱའ་ བཱའ་		ཉ	<i>ta</i>
	ཉ (see ལ) .. ..	..	..	<i>t'a</i>
ཐ <i>tha</i>	ཐ་ མཐའ་ འཐའ་		ཐ	<i>tha</i>
ད <i>da</i>	ད when simple, commonly		ད	<i>ta</i>
	ད་ རྩ་ ལྷ་ ལྷ་ ལཱའ་ བཱའ་ མཐའ་ འཐའ་ འཐའ་ འཐའ་ བཱའ་ བཱའ་ } ..	..	..	<i>da</i>
	ལྷ་ ལྷ་ ལྷ་			
	ད་ ལྷ (see ལ) .. ..	..	..	<i>d'a</i>
ན <i>na</i>	ན་ རྩ་ ལྷ་ ལགའ་ བཅོ་ བལྷ་ མཆའ་		ན	<i>na</i>
	ན་ ལྷ་ .. ..	..	..	<i>nra</i>
པ <i>pa</i>	པ་ རྩ་ ལྷ་ དཔའ་ (ལ)		པ	<i>pa</i>
	པ (see ལ) .. ..	..	..	<i>t'a</i>
	དལ་ ལྷ = <i>sh</i> or <i>ch</i> , see ཅ and ཇ		..	
ཕ <i>pha</i>	ཕ་ འཕའ་ .. ..	..	..	<i>pha</i>
	ཕ་ འཕའ་ (see ཆ) .. ..	..	..	<i>chha</i>
	ཕ་ འཕའ་ (see ཇ) .. ..	..	..	<i>t'ha</i>
བ <i>ba</i>	when simple in the beginning	..	..	<i>pa</i>
	བ་ རྩ་ ལྷ་ ལྷ་ འབའ་ ལྷ་ ..	..	..	<i>ba</i>
	བ་ དབའ་ ལྷ་ .. ..	..	..	<i>va</i>
	for ལ see ཇ ; ལ see ལ ; ལ see ལ and ལ	..	..	
མ <i>ma</i>	མ་ རྩ་ ལྷ་ དམའ་ .. ..	..	..	<i>ma</i>
	མ་ རྩ་ ལྷ་ དམའ་ (see ཉ) .. ..	..	..	<i>nya</i>
	མ་ ལྷ་ .. ..	..	..	<i>mra</i>
ཚ <i>tsa</i>	ཚ་ བཙའ་ ལཙའ་ (ལྷ་ ལྷ་ བཙའ་)	..	..	<i>sta</i>
ཛ <i>tsha</i>	ཛ་ མཛའ་ འཛའ་ .. ..	..	..	<i>tsha</i>
ཌ <i>dsa</i>	ཌ་ མཌའ་ འཌའ་ ལྷ་ .. ..	..	..	<i>dsa (ja)</i>



## CONSONANTS.

क kh ग g घ gh ङ ng; क्त्स क्त्श क्त्स क्त्श ङन्य; क्त्स क्त्श  
for क kh ग g घ gh ङ ng; च ch छ chh ज j झ झ ny; ट t ठ th  
ड d' ढ d'h ण n'; त t थ th द d ध dh ङ 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, क्त्स ksh, ङ्त्स jñyá.

व v or w श sh ष s' स s ह h, क्त्स ksh, ङ्त्स jñyá.

The Sanscrit Vowels are joined to the Consonants, thus :

क ká क kû की kī की kī कु kû कु kû क्त्स kṛī क्त्स kṛī के kē के kai के ko कै kau कै kang कः kah  
and so on with all the thirty-four consonants.

The y r l w are subjoined thus: क्य ky क्र kr क्ल kl क्व kv, and so on with the rest.

The nasal ñ is expressed variously by ण, ny, ण, 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: क्त्स kḥ क्त्स kḥḥ क्त्स gg क्त्स ghgh क्त्स ññ, &c. The surmounting r is placed thus: र rb, र rm, र rk, र rg । सर्व 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 :

सुक्	for	सुक्-महेश, all-knowing.
सुक्	—	सुक्-शेष, omniscient.
सुक्	—	सुक्-सर्वेश, all-seeing.
सुक्	—	सुक्-सर्व, from every place.
सुक्	—	सुक्-शून्य, entirely vain, not real.
सुक्	—	सुक्-दुःख, misery, natural corruption.
सुक्	—	सुक्-सर्व, the three regions or worlds.
सुक्	—	सुक्-शिर, the cheek.
सुक्	—	सुक्-महेश, the chief of any herd or flock; a bull, ram, &c. a

## BUDDHA.

सुक्	—	सुक्-सुक्, extension and length.
सुक्	—	सुक्-शून्य, without extent.

ཐུང་	for ཐུམ་ཕྱོད་, name of a star or constellation.
ཐུག་	— ཐུང་ཐོག་, a tent's top, or upper part.
ཐུག་	— ཐུང་ཕྱིན་, be it, let it be, may it be.
ཐུག་	— ཐུ་འཛོལ་, a harbour, port, haven.
ཐུག་	— ཐུ་ཡོན་, a boatman's fee.
ཐུག་	— ཐུ་བཞི་, quadrangular ; a square.
ཐུག་	— ཐུག་ཐོབ་, one that has found the supreme perfection, a sage, a saint.
ཐོང་	— ཐོང་ཁུང་, a town, a city.
ཐོམ་	— ཐོམ་སྲ་བམ་, a volume, a book.
གཙུག་	— གཙུ་གལ་, importance, matter.
གཙུང་	— གཙུན་ཤིང་, a pestle.
གཙུམ་	— གཙུམ་མོ་, fierce, cruel.
གཙུན་	— གཙུང་ཤེན་, a shrine where relics are deposited.
གཙུན་	— གཙུང་འཛོལ་, ditto.
གཙུབ་	— གཙུབ་བྱ་, a bracelet, a ring ; an ornament.
གཙོང་	— གཙོང་ཤོང་, a head-band ; an excrescence on the head.
གཙུལ་	— གཙུ་ཕོག་, an arched roof.
གཙུམ་སྲ་	— གཙུ་འཛོལ་སྲ་, a fathom, two yards.
གཞོན་	— གཞོན་མུ་, young, a young man.
གཞུང་	— གཞུ་ཤིང་, a lever, a bar.
གཞོ	— གཞུ་ལོ་, straight, upright.
གཞུག་ལོན་འཛུག་	— གཞུག་ལོན་འཛུག་, it aches, it is in pain.
གཞུང་	— གཞུག་ཞེང་ or གཞུང་, pain, dolour.
གཞུག་སྐྱུ་	— གཞུག་སྐྱུ་, the image of a BUDDHA, &c.
གཞུག་སྐྱུ་	— གཞུག་སྐྱུ་, a handsome body.
གཞུང་	— གཞུག་སྐྱུ་མེད་, incorporeal.
གཞུང་	— གཞུང་འཇམ་, chief precept : sacred scriptures.
ཐིག་	— ཐིང་ཐིག་, faint red colour ; a garb of ditto.
ཚེས་	— ཚེས་, a part, portion.
ཚྲིལ་	— ཚྲིལ་, the middle of a river, &c.

ཚོད	for	ཚ་ཕོད, a vessel for water.
ཚོན	—	ཚ་ལྷིན, a crocodile, a dolphin.
ཚོ་ལྡོག	—	ཚོ་འཕྲུལ, a miraculous change of one's self, &c.
ཉི་ཉེ	—	ཉི་ཉེ, twenty.
ཉི་མའུ	—	ཉི་མའུ, mid-day, noon.
ཉོན་མེད་སྲ	—	ཉོན་མེད་སྲ, misery, sin.
ཉིང་ཚོན	—	ཉིང་འཕྲིན་ deep meditation, ecstasy.
ཅི་ཡ	—	ཅི་ཡ, entire, integral.
ཅིང་	—	ཅི་ཡ་ཙམ་, all, the whole.
ལྷོད་ or ལྷོད་སྲ	—	ལྷོད་སྲ་ཤེ, generosity, liberality.
ལྷོད་ or ལྷོད་སྲ	—	ལྷོད་སྲ་བཤེ, mercy, love, affection.
ལྷོན	—	ལྷོན་བཞི, the four watches of night.
དེ་མི་ལོ་ཡ	—	དེ་བཞིན་གསུངས་པ་, a <i>Tathágata</i> .
རྩལ་ལྷུ	—	རྩལ་ལྷུ, in the time of, at the time of, &c.
རྩོད	—	རྩོད་ལྷོད, an hermit, a <i>rishi</i> .
རྩོག	—	རྩོག་ལོག, a clerk, secretary, amanuensis.
དཀོལ་ལྷོ	—	དཀོལ་ལྷོ, porcelain, China-ware.
དཀོག་མཚོག	—	དཀོག་མཚོག, God.
དཀོར་ལོ་རྩེ	—	དཀོར་ལོ་རྩེ, wealth, riches, treasure.
དམིལ་ལྷོ	—	དམིལ་ལྷོ, a circle, mandal.
དམིག	—	དམིག་ལོག, the meridian line.
དམོན	—	དམོན་ལྷོན, the clergy, priesthood.
དམོད་	—	དམོད་ལྷོད, a priest, monk, friar.
དམོགས་	—	དམོགས་ལྷོགས, virtuous manners.
དམོལ་	—	དམོལ་ལྷོལ, natural, real.
དཔལ་ལྷོན	—	དཔལ་ལྷོན, noble, illustrious.
དམོན་ལྷོགས་	—	དམོན་ལྷོགས, assembled troops ; an army.
དམོག	—	དམོག་ལྷོག, <i>Ishwara</i> , Jupiter.
དམོད་	—	དམོད་ལྷོད, a turban ; a crown.
དམོན་	—	དམོན་ལྷོན, a general.
དམོད་	—	དམོད་ལྷོད, a troop of soldiers or warriors.

ཅམ་ཁའ	for ཅམ་མ་ཁའ, the void space above, heaven.
རྩ་གསལ	— རྩ་གསལ, the western quarter of the world.
རྩ་འཇུག	— རྩ་འཇུག a gem.
རྩ་གསལ	— རྩ་གསལ, perfect, best.
ཕྱོགས་ལ་འཇུག	— ཕྱོགས་ལ་འཇུག, reverence be to, or I adore, &c.
ཕྱི་ལས	— ཕྱི་ལས, affair, business, commission.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, fuel, wood for fire.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, the female sex, a woman.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, an ass.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, a flock of birds.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, the northern quarter.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, a Bodhisatva.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, a beast, a quadruped.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, a brahman.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, a fool, idiot.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, prudence, understanding.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, an officer, magistrate.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, blessings ; glory.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, eleven.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, twelve.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, thirteen.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, fourteen.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, sixteen.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, seventeen.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, eighteen.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, BHAGAVAN.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, Ditto.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, respect, reverence ; civility, politeness.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, a Sugata, BUDDHA.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, the food of immortality, nectar.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, any odoriferous incense.
ཕྱི་ལོ་ལྔ་པའི་ལོ་	— ཕྱི་ལོ་ལྔ་པའི་ལོ་, distress, misery, affliction.

བརྗེས	for	བརྗེས་འབྲུག་པ་, industry, diligent application.
བསོད་ནམས་	—	བསོད་ནམས་, moral merit, happiness.
བསྐྱོད་པ་	—	བསྐྱོད་པ་, alms.
དམིང་	—	མིག་དམིང་, the planet Mars.
མྱེས་པ་	—	མྱེས་པ་, a <i>Tirthika</i> , a Hindu, not <i>Buddhist</i> .
མྱེ	—	མྱེ་མེ, famine.
མྱེལ་	—	མྱེ་མེལ་, a pearl.
མྱེན་	—	མྱེ་མེན་, name of a precious stone.
མྱེལ་	—	མྱེ་མེལ་, a flower.
མྱེང་	—	མྱེ་མེང་, a mirror, a looking glass.
མྱེན་	—	མྱེ་མེན་, misery.
མཁའ་འགྲོ་བུ་	—	མཁའ་འགྲོ་བུ་, walking in the void space above, a <i>D'ákiat</i> .
མཚོན་པ་	—	མཚོན་པ་, a holy shrine, fane, a <i>Chaitya</i> .
མཉམ་པ་	—	མཉམ་པ་, name of a city (S. <i>Shruvasti</i> ).
མཉམ་པ་	—	མཉམ་པ་, a barbarous country.
མཉམ་པ་	—	མཉམ་པ་, perfect, arrived at perfection, emancipated.
མཉམ་པ་	—	མཉམ་པ་, common.
མཉམ་པ་	—	མཉམ་པ་, the thumb.
མཉམ་པ་	—	མཉམ་པ་, <i>Swerga</i> , paradise.
མཚོན་པ་	—	མཚོན་པ་, criterion, definition by its criteria.
རྩྭ་	—	རྩྭ་, sandal wood.
རྩྭ་ལ་	—	རྩྭ་ལ་, regular.
རྩྭ་ལ་	—	རྩྭ་ལ་, morality ; good morals.
འོད་	—	འོད་, a beam of light.
འོད་ལྗང་	—	འོད་ལྗང་, white brightness.
ལེ་	—	ལེ་, letter, a letter or epistle.
ལེན་པ་	—	ལེན་པ་, is it ?
ལན་པ་	—	ལན་པ་, a number, limb ; part.
ལོ་སྔོན་	—	ལོ་སྔོན་, fore-knowledge, wisdom.
ལོ་སྔོན་	—	ལོ་སྔོན་, good quality.
རྩྭ་	—	རྩྭ་, of great value, precious metal.



ཏྲུལ་	for རྡོང་ཡུལ་, a country having many defiles.
ལྷ་མཚོ་	— ལྷ་མཚོ་, the sea, ocean.
ལྷ་པོ་	— ལྷ་པོ་, a prince, king.
རློབ་མཚོ་	— རློབ་མཚོ་, grapes.
ལྷོ་ལོ་ལྷོ་	— ལྷོ་ལོ་ལྷོ་ the reverend, a title.
ལྷོ་རྩེ་	— ལྷོ་རྩེ་, a <i>Vajra</i> , thunderbolt, diamond.
རྣམ་ཤེས་	— རྣམ་ཤེས་, cognition, knowledge.
རྣམ་ཐངས་	— རྣམ་ཐངས་, enumeration, specification.
རྣམས་	— རྣམས་, the plural sign.
ལྷོ་འགྲུལ་	— ལྷོ་འགྲུལ་, a miraculous change ; juggle.
ལྷོ་སྐྱེས་	— ལྷོ་སྐྱེས་, born in a miraculous or supernatural manner.
ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་	— ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་, elegant or fine composition ; Sanscrit.
ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་	— ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་, wealth, substance.
ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་	— ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་, an emanated person (of the divinity).
ལྷོ་སྐྱེས་	— ལྷོ་སྐྱེས་, iron, fetters.
ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་	— ལྷོ་སྐྱེས་ལྷོ་སྐྱེས་, chains or fetters of iron, for the feet of a malefactor.
ཤེས་	— ཤེས་པ་, wit, understanding.
ཤེས་	— ཤེས་པ་, what is to be known, science, learning.
སངས་རྒྱལ་	— སངས་རྒྱལ་, the most perfect Being, a BUDDHA.
སེང་གེ་	— སེང་གེ་, a lion.
སེམས་ or སེམས་	— སེམས་, the soul.
སེམས་ཅན་	— སེམས་ཅན་, animal being.
སེམས་དཔལ་	— སེམས་དཔལ་, a valiant soul, a saint.
སོ་སོ་	— སོ་སོ་, different, various.
སོ་སོ་	— སོ་སོ་, asunder, differently.
སོ་སོ་ཤིག་	— སོ་སོ་ཤིག་, let him mind or reflect on.
སློབ་པ་	— སློབ་པ་, a teaching master, professor.
སློབ་པ་	— སློབ་པ་, one desirous of learning.
སློབ་པ་	— སློབ་པ་, a scorpion.
སློབ་པ་	— སློབ་པ་, all sort of, various.
སློབ་པ་	— སློབ་པ་, a menacing finger.

ལྷ་ལྷོ་གློ་མཁུ་ལྷོ་གློ་མཁུ་ for ལྷ་ར་ས་གློ་མཁུ་, Chan-ras gzigs (vulg. Chenrézi,) (S. *Avalokiteswara.*)

- ལྷོ་མཁུ་ — ལྷོ་མཁུ་, honey.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་ལྷོ་མཁུ་, together, in company with.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་ལྷོ་མཁུ་, a colleague in an office (that uses the same seal with his colleague).
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་ལྷོ་མཁུ་, the southern quarter or corner.

ABBREVIATION OF NAMES OR WORDS.

- དཔོན་ལྷོ་མཁུ་ — ལྷོ་མཁུ་དཔོན་དང་ལྷོ་མཁུ་མ་, the master and the pupil.
- ལོ་པར་ — ལོ་པར་ལྷོ་མཁུ་དང་ལོ་པར་ལྷོ་མཁུ་, *Lotsáva* (interpreter, translator) and pandit.
- ས་པར་ — ས་པར་ལྷོ་མཁུ་, *Sa-skya pandita*, (a celebrated poet, learned man, and LAMA, in Tibet, in the 13th century.)

- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དཔོན་དང་ལྷོ་མཁུ་མ་, the king and the officers (or ministers).
- ལྷོ་མཁུ་ལྷོ་མཁུ་ — ལྷོ་མཁུ་དཔོན་དང་ལྷོ་མཁུ་ལྷོ་མཁུ་, the officers and the subjects, or people.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, light and darkness.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, day and night.
- ས་གློ་མཁུ་ — ས་གློ་མཁུ་དང་ས་གློ་མཁུ་མ་, earth and heaven.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, husband and wife.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་, the father and his child.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་, the mother and her child.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, a grandchild (or nephew) and maternal uncle.
- ལྷོ་མཁུ་དཔོན་ — ལྷོ་མཁུ་དཔོན་དང་ལྷོ་མཁུ་མ་, grandfather and grandchild.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, verse and prose.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, the *Kah-gyur* and *Stan-gyur*, (S. *Veda* and *Shastra.*)

- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་, India and Tibet.  
or ལྷོ་མཁུ་དང་ལྷོ་མཁུ་, China and Tibet.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, virtue and vice.
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, the acquiring of virtue and purification of sins (or confession).
- ལྷོ་མཁུ་ — ལྷོ་མཁུ་དང་ལྷོ་མཁུ་མ་, the LAMA (or Guru) and his disciple.

- འགྲོ་མྱོད་ for འགྲོ་བ་དང་མྱོད་པ་, going and sitting (or remaining, tarrying).  
 རྗེ་བསྐྱོད་ — རྗེ་དང་བསྐྱོད་ཀླུ་མཁས་, life and moral merit.  
 བསྐྱོད་གསལ་ — བསྐྱོད་པོ་དང་གསལ་པོ་, the living and the dead.  
 བྲིས་པར་ — བྲིས་མ་དང་པར་མ་, a written book or manuscript, and a printed book.  
 ལྷ་ལྷ་གི་ — ལྷ་ལྷི་དང་ལྷ་ལྷ་, ink and pen.  
 ལྷ་ལྷི་གི་ — ལྷ་ལྷི་དང་ལྷི་གི་, ink and paper.  
 ཡལ་ལྷ་ལྷ་ — ཡལ་དང་ལྷ་ལྷ་ or ལྷ་མ་དང་ལྷི་བ་མ་, father and son, or the master and the pupil.  
 འཁོར་འཁོར་ལས་ — འཁོར་འཁོར་ལས་ལྷ་དང་འཁོར་ལས་, rotatory migration (or worldly existence) and deliverance from pain (or from bodily existence).

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

#### § 45. SOME ADVENTITIOUS PARTICLES.

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

§ 46. ཀ་ ལ་ ཅ་—All these three denote a sort of definitive article. They are used thus: ལ་ after ཀ་ ད་ བ་ ལ་ ; as in རྩལ་ལ་ all the six; དམྱེད་ལ་ the spring season; ལྷ་ལ་ the west or the very evening; ཅའི་ལ་ both, or all the two.

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

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

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

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

ཅང is used after ང་མ་འ་ཡ་ལ, as well as after any vowel; as in ཅང་ཅང, whichever; རྩ་ཅང, the very price; མམ་ཅང, never; ང་ཅང, I also; མའ་ཅང, butter also; རྒྱལ་ཅང་མི་འབྲས, inhabited place even is not to be found there (or there is even no village).

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

ཅི is used after ད་ བ་ ས; as in རོད་ཅི of Tibet; རྩལ་ཅི of the west, western; ལེས་མ་ཅི of the soul or the soul's, &c.

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

ཅི occurs after མ་ མ་ འ་ ལ; as in རྩྭ་ཅི, of the price; ལམ་ཅི, of the road; མལེའ་ཅི, of gold; རྒྱལ་ཅི of a country; མིའི or མི་ཅི of a man, a man's, human.

§ 49. ཅི་མ་ ཅི་མ་ ཅི་མ་ འི་མ་ or ཅི་མ་ 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 རྩེད་ཅི་མ་འབྲས, he is doing; རྩོད་ཅི་མ་འབྲས, he is reading; རྩོད་ཅི་མ་འབྲས, he is showing or teaching; འགྲོ་ཅི་མ་འབྲས, or འགྲོ་ཅི་མ་འབྲས, he is going. They are used after the same letters respectively, as have been enumerated above for ཅི.

§ 50. ཅི་མ་ ཅི་མ་ ཅི་མ་ འི་མ་, (or instead of it, -མ), and ཅི་མ་, are the signs of the instrumental case, signifying, by, with; as in རྩོད་ཅི་མ་, by thee; རང་མ་ཅི་མ་, by me; མལེའ་ཅི་མ་, with or by gold; མེས་ or མེ་ཅི་མ་, with or by fire. They are used after the same letters as said above of ཅི &c. ཅི་མ་ &c.

§ 51. མམ་ ངམ་ དམ་ མམ་ བམ་ མམ་ འམ་ རམ་ ལམ་ སམ 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་ རད་ ལང): as for example: འབྲས་མམ, is there? རྩོད་ངམ, is gone? རོད་ངམ, is there? རིན་མམ, is it? རོག་བམ, have you found? ང་འགྲོ་ལམ, shall I go? or whether I go? མལེའ་འམ་དཔལ, whether is it gold or silver? དཔལ་ལམ་བཙལ, silver or copper? མེས་སམ, do you know? མལ་མ་རམ (for མལ་མ་རམ), have you heard? རྩེད་རམ (for རྩེད་རམ), has he carried away? མལོ་ལ་རམ (for མལོ་ལ་རམ), has he begged or asked?

§ 52. མ་ ངོ་ དོ་ མོ་ བོ་ མོ་ འོ་ རོ་ ལོ་ སོ and མོ 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 ཏོ་ལྟོ་ should be used only in the perfect tense, after མ་ ར་ ལ (for མད་ རད་ ལད་) : for example : འདུག་གོ་, is, there is ; སོང་ངོ་, is gone ; རིང་ངོ་, it is long ; ཡོད་དེ་, there is ; ཡིན་ནོ་, it is ; ཐོབ་བོ་, has found ; ལམ་མོ་, it is a road ; མི་ལོ་, it is a man ; ང་འགོ་, I go, or am going ; འགྲུ་རྩོ་, it will become ; གསོ་ལོ་, I beg, I request, &c. ; ལེགས་སོ་, it is well, well ! གསལ་དོ་ (for གསལ་ནད་དོ་), I have heard ; ལྷུ་རྩོ་ (for ལྷུ་རད་དོ་), he has become ; གསོ་ལོ་དོ་ (for གསོ་ལད་དོ་), he has begged or requested.

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

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

ཞིག་ is used after ང་ མ་ མ་ ལ་ ར་ ལ thus : ལང་ཞིག་, a house ; ལན་ཞིག་, an answer ; ལམ་ཞིག་, a road ; ལག་ལ་ཞིག་, anybody ; མི་ཞིག་, a man ; མའ་ར་ཞིག་, a fort or castle ; ཤེལ་ཞིག་, a crystal. And again, with verbs, thus : གསོན་ཞིག་ (for གསོནད་ཅིག་), hear, let him hear ; ལྷུ་ཞིག་, let him die, perish ; མ་སྐྱ་ཞིག་, say not, let him not say ; རྫོང་ཞིག་ (for རྫོངད་ཅིག་), turn round, let him turn ; གསོ་ལོ་ཞིག་ (གསོ་ལད་ཅིག་), beg, ask of him, let him beg.

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

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

§ 55. ཅེ་འཇམ་ ཞེ་འཇམ་ ཤེ་འཇམ་ thus, or ཅེ་འོ་ ཞེ་འོ་ ཤེ་འོ་, thus so, thus says he, &c. } or a sort of adverbs. Example : འདི་སྐད་ ཅེས་ ལྷས་སོ་, he said so.

ཅེ་ན་ ཞེ་ན་ ཤེ་ན་, conjunction for : indeed, I pray, pray ; as in ཅི་ཕྱེད་ཅེ་ན་, what do you, I pray ; ཅི་ཕྱིར་ཞེ་ན་, why I pray you ; ལྷས་ གཏུངས་ཤེ་ན་, pray by whom was it ordered, (or said,) commanded.

In all the particles, thus enumerated, the ཅ་ is used after མ་ ད་ བ ; the ཞ་ after

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

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

ཅ་ is used after ག་བ་ and ཀ་ར་ལ་ (for ཀད་ རད་ ལད་); as in རྫོག་ཅ་, for reading, or to be read; རྩེ་ཅ་ back, towards the back or behind; རྫུན་ཅ་ (for རྫུན་ཅ་) everywhere.

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

ཉ་ or འ་ after འ་ or any vowel, thus: ཀམ་མཁའ་ཉ་ or ཀམ་མཁའ་ འགྲུའ་བ་, flying to heaven, (or into the air above; ) འདི་ཉ་ or འདི་འ་ lither; དེ་ཉ་ or དེ་འ་ thither.

ལ་ is used after ས་, thus: གཡས་ལ་, to the right (hand or side); རྒྱ་བུ་ལ་ས་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 འཇུག་རྟེ་, sitting, or in a sitting posture; in like manner with the perfect participle, as རྫས་དེ་, having said. The རྟེ་ is used after ཀ་ར་ལ་ས་; the དེ་ after ད་, and the རྟེ་ after ག་ ང་ བ་ མ་ འ་. Examples: གསལ་རྟེ་, hearing; འགྲུའ་དེ་, carrying; འཇུག་དེ་, lying (on the ground); སེམས་དེ་, meditating; ཡོད་དེ་, being; རྒྱུག་རྟེ་, running; འགྲེང་རྟེ་, standing erect; རྫོབ་རྟེ་, teaching; རྫོམ་རྟེ་, imagining; རྫས་རྟེ་, saying.

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

ཡ་ is used after ག་ ད་ ཀ་ མ་ འ་ ར་ ལ་ ; as in རྫོག་ཡ་, reading; ཡོད་ཡ་, being; རྫོག་ཡ་, showing; རྫོབ་ཡ་, teaching; རྫོམ་ཡ་, restraining; རྫས་ཡ་, knowing.

མ་ is used after ང་ འ་ ར་ ལ་ ; as in འོང་མ་, coming; འདེད་མ་, passing away; འགོ་མ་, going; འགྲུའ་མ་, changing; འབྲུག་མ་, offering, presenting. But in many substantives (not verbal) the ཡ་ is used after every consonant; as in རྩེང་ཡ་, a valley; མཐའ་ཡ་, onedwelling on the boundary of a country; ཤར་ཡ་, one of the east; རྫུན་ཡ་, a country man, villager.

§ 59. ར་ } are dative, adverbial, and infinitive signs, signifying: to, for, &c. They are  
མ་ } used respectively after the letters before stated. Examples: ལག་ཡ་, into the hand; མཐོག་ས་ཡ་, speedily; རྫོག་ཡ་, to read; ཀ་ཡ་, into the ear; གསལ་ཡ་, clearly; འོང་ཡ་, to come.

§ 60. ཡས་ } pron. vulg. *pé* { are comparative signs, signifying : than, more than ; and  
 ཡས་ } *vé* { the pluperfect participle also is sometimes formed by  
 these particles added to the perfect participle. Examples : རྩོད་ཡས་ང་ནག་པོ་ཡིན།, I  
 am more black than thou (or you) ; ང་ཡས་ལྷོད་དཀར་པོ་ཡིན།, thou art more white than  
 I ; ཞེས་ཀླུས་ཡས་, after having said thus, or thus having said ; ཐུག་ཏུ་ཐུག་ཡས་, after having  
 given into his hand (or presented to him). The terms ཡས་ and ཡས་ 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་ཡ་ཡོ་) the, or a, walker. Examples  
 of the ཡོ་ being used after consonants : མིག་ཡོ་, the eye ; སྒྲིང་ཡོ་, the tree or wood ;  
 མེད་ཡོ་, the indigent, poor ; མཁར་ཡོ་, the master, teacher ; རྩ་ཡོ་, deep or the deep ;  
 འཇམ་ཡོ་, the road, way ; ཡུར་ཡོ་, the canal ; ཡུལ་ཡོ་, the country, inhabited place.

ཡོ་ after vowels is used thus : ར་ཡོ་ the mouth ; རི་ཡོ་ the mountain ; རྒྱ་ཡོ་ the water or  
 river ; མེ་ཡོ་ the fire ; མཛོ་ཡོ་ the head.

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

SPECIMENS OF THE RESPECTFUL LANGUAGE.

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

<i>Respectful term.</i>	<i>Common term.</i>	<i>Respectful term.</i>	<i>Common term.</i>
ཕལ, father,	.. ཡ	ལྷ་གཞུགས, the body,	.. གཞུགས (ཡོ)
ལྷ་མ་, mother,	.. མ	ལྷ་ལྷས, ditto,	.. ལྷས་ཡོ
ལྷས, son,	.. ལྷ	ལྷ་ཕྱོད, the upper part or trunk	
ལྷས་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,	.. གཞུགས (ཡོ)	ལྷ་ཚལ, the back of ditto,	ཚལ

ལྷ་མེད་, the breast, .. .. མེད་  
 ལྷ་ཕྱོད་, the belly, .. .. ཕྱོད་  
 ལྷ་སྐ, the flesh of the body,.. སྐ  
 ལྷ་མཚོན་, the blood of ditto,.. མཚོན་

ལྷ་གནའ་, the bone, relics, .. གནའ་  
 ལྷ་ཚེ, one's life or age, .. ཚེ  
 ལྷ་མཁའ་, a great man's resi-  
 dence or castle, .. .. མཁའ་

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 :

དབུ, the head, .. .. མགོ་  
 དབུ་རྒྱ, the hair of the head, .. རྒྱ  
 དབུ་ལྗ, a hat or cap, .. .. ལྗ་མོ་  
 དབུ་ཕྱོད་, a turban, a crown, .. ཕྱོད་  
 དབུ་མཚོན་, a president, a head-  
 man, .. .. འགོ་པ་  
 དབུ་ཅན་, a capital letter,.. .. མགོ་ཅན་  
 དབུ་མེད་, a small character, .. མགོ་མེད་  
 དབུ་ཚེན་, a headman, a master,.. འགོ་པ་ཚེན་པོ་  
 དབུ་རྒྱུད་, a mate, .. .. འགོ་པ་རྒྱུད་པ་  
 ལུ་གཤེད་, the face, .. .. ཤེད་ཀྱི་པ་  
 ལུ་, the mouth, .. .. ལ་  
 ལུ་ལྷ་གསལ་, the lip, .. .. ལ་ལྷ་གསལ་  
 ལུ་རྒྱ་སྐ, } meat, food, .. རས་ or ལ་རས་  
 ལུ་རྒྱ་སྐ, }  
 ལུ་སྐྱེལ་, drink, .. .. སྐྱེལ་  
 ལུ་མཚེན་, a spittle-box, .. མཚེན་ཕྱོད་  
 ལུ་ཚེམས་, testament, last will, ལ་ཚེམས་  
 ལུ་གདམས་, advice, counsel, .. གདམས་ལ་  
 ཚིམས་, the tooth, .. .. ལོ་  
 ཚིམས་ཤིང་, a tooth-pick, .. ལོ་ཤིང་  
 ལྷ་གསལ་, the tongue, .. .. ལྷ་  
 ལྷ་གསལ་ཆམ་, spittle, .. .. མཚེན་མ་  
 ལྷ་གསལ་ཕྱི་མཚེན་མ་, ditto, .. .. ditto.

ལྷ་གསལ་ཕྱེ, the tip of the tongue, ལྷ་ཕྱེ  
 ལྷ་གསལ་རྩ་, the root of ditto, .. ལྷ་རྩ་  
 ཤངས་, the nose, .. .. ལྷ་  
 ཤངས་ལྷ་, ditto, .. .. ditto.  
 ཤངས་ཕྱེ, the tip of the nose, .. ལྷ་ཕྱེ  
 ཤངས་ལྷུང་, the nostrils, .. ལྷ་ལྷུང་  
 ལྷ་ལྷ་, the eye, .. .. ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the apple or ball of  
 the eye, .. .. ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་ལྷ་, the eye-lash, .. ལྷ་ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་ལྷ་, the eye-lid, .. ལྷ་ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་, the ear, .. .. ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the ear-hole, .. .. ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the flap of the ear, .. ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་ལྷ་, hearing with the ear, ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་, the hand, .. .. ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the right-hand, .. ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the left-hand, .. ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the wrist of the hand, ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the arm of ditto, .. ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the finger of ditto,.. ལྷ་ལྷ་ལྷ་, ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the forefinger, .. ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, the nails of the finger, ལྷ་ལྷ་ལྷ་  
 ལྷ་ལྷ་ལྷ་, hand-writing, .. ལྷ་ལྷ་ལྷ་



དུག་དཔེ, a book, manual, .. དཔེ་ཆ་དཔེ  
 དུག་ན་རྩེ, *Vajra Páni*, .. ལག་ན་རྩེ  
 དུག་འཕྲི, a handkerchief, a  
 napkin, .. .. ལག་འཕྲི  
 དུག་འཁྲམས, a glove for the  
 hand, .. .. ལག་འཁྲམས  
 དུག་འཇམ, a walking stick, .. འཇམ་ལ  
 དུག་ཅ་འབྲུག་ལ, to give into his  
 hand, .. .. ལག་པར་གཏོང་ལ  
 ཞབས, the foot, .. .. ཀང་པ  
 ཞབས་སྟོང, the toe, .. .. ཀང་སྟོང  
 ཞབས་སྟེན, the nail of a toe, .. ཀང་སྟེན  
 ཞབས་མཇིག, the sole of the foot, ཀང་མཇིག  
 ཞབས་འཁྲམས, stockings, .. ཀང་འཁྲམས  
 ཞབས་ལྗམ, a shoe, boot, .. ལྗམ  
 ཞབས་རྩིང, the heel, .. .. རྩིང་པ  
 ཞབས་རྩེས, a foot-step, track, .. ཀང་རྩེས  
 ཞབས་རྩེན, a foot-stool, .. ཀང་རྩེན  
 ཞབས་བལྟེག, water for washing  
 the feet, .. .. ཀང་ཆུ  
 ཞབས་འཇམ་པ, to walk on foot, ཀང་པས་འཇམ་པ  
 or འཇམ་པ  
 ཞབས་ལ་འཕྲུང་པ, to bow down  
 to, or at one's feet, .. ཀང་པ་ལ་འཕྲུང་པ  
 རྒྱལས, the heart, the mind, .. རྒྱིང་  
 རྒྱལས་རྩེ, mercy, generosity, .. རྒྱིང་རྩེ  
 རྒྱལས་རྩེ་ཅན, generous, .. རྒྱིང་རྩེ་ཅན  
 རྒྱལས་བསྐྱེ་ལ, affection, love, .. རྒྱིང་བསྐྱེ་ལ  
 རྒྱལས་སྐྱུག, heart-pleasing, .. རྒྱིང་སྐྱུག  
 རྒྱལས་དགའ་ལ, of a joyful heart,  
 glad, .. .. རྒྱིང་དགའ་ལ

རྒྱལས་འཕྲོང, heart's wish, de-  
 sire, wish, .. .. འཕྲོང་ལ  
 རྒྱལས་རྩིམ, contented heart or  
 mind, content, satisfied, .. རྒྱིང་རྩིམ  
 རྒྱལས་སྐྱུག, tedious, irksome, .. སྐྱུག་པོ  
 མནལ, sleep, repose, .. .. མནལ  
 མནལ་ལ, sleeping, .. .. མནལ་ལོག་པ  
 མནལ་གཞིམས་ལ, ditto, .. ditto.  
 མནལ་ལའ་མཛོང་ལ, ditto, .. ditto.  
 མནལ་ལམ, a dream, .. .. མི་ལམ  
 མནལ་ལམ་གཞིགས་ལ, to dream, མི་ལམ་མི་ལ or  
 མི་ལམ་མཛོང་ལ  
 མནལ་ལྟས, token or sign of a  
 dream, .. .. མི་ལྟས  
 རྒྱན་ལས, affair, business, com-  
 mission, .. .. ལས་ལས་ཀ  
 རྒྱན་ལིག, a letter, an epistle, .. ལིག  
 ཆལ, water, any liquid thing, ཆུ  
 རྒྱན་ཆལ, the tears of the eye, .. མཚིམ  
 ཞལ་ཆལ, spittle, .. .. མཚིལ་མ  
 མནང་ཆལ, urine, .. .. མཚིན  
 ཆལ་སྟོང, bilious moisture, the  
 bile, .. .. ཆུ་སྟོང  
 ཆལ་ཁུང, the necessary or  
 privy, .. .. རྒྱལས་ས  
 ཆལ་ལྗོ, the door or gate, .. ལྗོ  
 ཆལ་ཤོག, a diploma, .. .. བཀའ་ཤོག  
 ཆལ་རྩོད, an hour, a clock,  
 watch, .. .. ཆུ་རྩོད  
 ཆིལས, a horse, a carriage, .. ཆིལ་ཞོག་པ  
 ཆིལས་རྩ, a stable for horses, .. རྩ

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

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

འཕྲི་བར་བཞིན་པ་, to write, describe, འཕྲི་བ་ or  
 འཕྲི་བར་བྱེད་པ་  
 གནང་བར་མཛོད་པ་, to grant, per-  
 mit, .. .. གནང་བ་  
 བལྟམས་པ་, born, .. .. ལྷུ་ལ་ཕམ་ཚེས་པ་  
 ལྷུ་བལྟམས་པ་, ditto, .. ditto.  
 འཁྲུངས་པ་, ditto, .. ditto.  
 གཞེས་པ་, to exist, live, .. འཚོ་བ་  
 འཕྲོད་པ་, to die, decease, .. འཚོ་བ་ཤི་བ་  
 གཤེགས་པ་, ditto, deceased, .. འབྲམ་པ་ལྲམ་པ་  
 བདེ་བར་གཤེགས་པ་, ditto, .. ditto.  
 གནམ་ཅུ་གཤེགས་པ་, ditto, .. ditto.  
 ཞི་བར་གཤེགས་པ་, ditto, .. ditto.  
 ཞིང་ལ་ཤེབ་པ་, ditto, .. ditto.  
 ལྷུ་ཤོད་པ་, ditto, .. ditto.  
 བཅེ་བ་, to grow old, ལས་པ་འཕྲུམ་པ་  
 གསུང་བ་, } to command, or- རྒྱུང་བ་  
 མོལ་བ་, } der, say, tell, ལྷུ་བ་  
 བཀའ་ལློལ་བ་, }  
 གསལ་བ་, to hear, hearken to, .. ཉན་པ་  
 གསལ་བ་, to hear, perceive, .. ཉོས་པ་  
 བཞུགས་པ་, to sit ; to be, .. འཕྲུག་པ་  
 བཞེངས་པ་, to stand erect, .. འཕྲེང་བ་  
 མནལ་བ་, to lie, lean to, .. ཉལ་བ་  
 འཚུག་པ་, to walk, .. འཕྲུལ་བ་  
 བཞུང་བ་, to depart, .. འཕྲོང་བ་  
 གཤེགས་པ་, to go away, to go, འཕྲོག་པ་ལོང་བ་  
 འཕྲོན་པ་, to come, arrive, .. འཕྲོང་བ་  
 ཤེབ་པ་, to arrive, .. ཤེབ་པ་  
 བསྐྱུག་པ་, to generate, beget, .. བསྐྱེད་པ་  
 ལྷོལ་བ་, to give, .. གནོད་པ་

གནང་བ་, to grant, give, .. གནོད་པ་  
 བལྟམ་པ་, to take, put on, .. ལེན་པ་ལམ་ལམ་  
 ལོན་པ་  
 བཞེས་པ་, to accept of, .. ལུང་བ་  
 བཀའ་མཚོན་མཛོད་པ་, to discourse, ལྷོང་བ་  
 དམོན་པ་འབྲེལ་, a commentary, .. འབྲེལ་པ་  
 གསེགས་པ་, to see, to look on, re-  
 gard, .. .. བལྟ་བ་མཚོན་པ་  
 མཚུན་པ་, to know, understand, ཞེས་པ་ལའི་བ་  
 གསེགས་པ་, to sleep, to rest, .. ཉལ་བ་གསེད་  
 ལོག་པ་  
 མཉེན་པ་, to be tired, .. དལ་བ་  
 ལྷུ་དལ་བ་, ditto, .. ditto.  
 ལྷེགས་པ་, to fear, be afraid, .. འཚོགས་པ་  
 ལྷུ་མ་པ་, to weep, .. ཅ་བ་  
 ལྷུ་འཕྲོད་པ་, to invite, call, .. འཕྲོད་པ་  
 ལྷུ་འཕྲོད་པ་, ditto, .. ditto.  
 ལྷུ་འཕྲོད་པ་, invited, called, .. འཕྲོད་པ་  
 ལྷུ་མ་འཕྲོད་པ་, uninvited, .. མ་འཕྲོད་པ་  
 ལྷུ་མ་འཕྲོད་པ་ལྷུ་, without being  
 invited, .. .. མ་འཕྲོད་པ་ལྷུ་  
 ལྷུ་ལ་, to beg, ask, request, .. འཕྲོད་པ་  
 གསོལ་བ་, ditto, .. ditto.  
 ལྷུ་ལ་, begged, asked, .. འཕྲོད་པ་  
 གསོལ་བ་, ditto, .. ditto.  
 འཕྲུལ་བ་, to offer, present,  
 give, .. .. གནོད་པ་  
 ལྷུ་ལ་, offered, presented,  
 given, .. .. བཀའ་བ་  
 དལུལ་པ་ལྷུ་ལ་, to be offered,  
 &c. .. .. གནང་བར་ལྷུ་ལ་

## 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.

<i>Articles.</i>	<i>Examples.</i>
1 ཡ	ལལ་ཡ, a, or the, hand ; ལྟོལ་ཡ, reading.
2 བ	ལ་བ, a, or the, pillar ; འོད་བ, coming.
3 མ	འ་མ, the end, ལྷ་མ ; a superior.
4 རྩོ	ལལ་རྩོ, the way or road ; རྩོད་རྩོ, the maker.
5 རྩོ	རྩོ་ལྟོ, the water or river ; མི་ལྟོ, the man.
6 རྩོ	མ་ལྟོ, the mother ; བ་ལྟོ, a or the cow.
7 ཡ་ཡ	དམོག་ཡ་ཡ, a man residing in a monastery.
8 ཡ་མ	དམོག་ཡ་མ, a female person ditto.
9 ཡ་ལྟོ	འཇིག་ཡ་ལྟོ, a, or the, doer, maker.
10 ཡ་ལྟོ	འཇིག་ཡ་ལྟོ, a, or the, female ditto.
11 ལ་ལྟོ	ལྟོ་ལ་ལྟོ, } ལྟོ་ལ་ལྟོ, } the, or a, goer, walker.
12 ལ་ལྟོ	
13 ལ་མྱོ	ལྟོ་ལ་མྱོ, } ལྟོ་ལ་མྱོ, } the, or a, goer, walker.
14 ལ་མྱོ	
15 ལ	དམྱིད་ལ, the spring season.
16 ལ	དམྱེར་ལ, the summer.
17 ལ	རི་ལ, the hill or mountain ; ལན་ལ, the heaven.

18	ང	ལྗོང་, the, or an, egg.
19	མེ	ལེང་མེ, the, or a, lion.
20	ངེ	དིང་ངེ, deep, or the deep.
21	ནི	མི་ནི, the man.

(Note.—Amongst the double particles (from 7 to 14) the last ཡ and མ, རྩོ and རྩོ, 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 མ, མ, མ, མ, མ, likewise are a sort of articles either definite or indefinite ; or diminutive signs ; as in ལྷ་མ, the, or a, little child ; རྒྱང་མ, the small or little ; ལོ་མ, the, or a, young man ; ཡང་མ, the, or a, little sack ; མི་མ, 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 ; ལོ་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 ; ལ, fox ; ལ, a cap ; ར, he eats ; ཡ, upper ; ལ, a goat ; ར, a horn ; ལ, a passage over a mountain ; ལ, 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 ; ལ, juice, sap ; uncle ; ལ, armour ; shield ; ལ, nature ; the face ; ར what ? ལ, water ; ལ, master, lord ; ལ, sun ; ལ, principal, chief ; ལ, that ; ལ, male ; ལ, man ; ལ, female ; ལ life ; ལ, curds ; ལ, milk ; kiss ; ལ, a hill ; ལ, a corpse ; ལ, mixed metal or bell-metal ; ལ, death, dead ; ལ, who ? ལ, the tooth.

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

good ; ངན, bad ; ངགཏ, white ; མཉུགས body ; ལེམས, soul ; ལྗེསས, strength. All such words become dissyllabic as soon as they assume any of the above enumerated articles ; as ཀ་བ, the pillar ; ར་བོ, the mouth ; ར་བ, snow, &c. ; ལོ་བ, dressed leather ; ལྗ་བོ, uncle ; མ་མོ, the mother, &c. ; བཟང་པོ, the good ; ལྗེསས་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་པའུལ, *Bchom-lhan-hdas*, S. Bhagaván ; དེ་བཞིན་གཤེགས་པ, *Dé-bzhin-gshegs-pa*, S. Tathágata ; ཁ་ན་མ་འོ་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 སྤྱིས་པོ, a large drop ; སྤྱིས་པ or སྤྱིས་མ, a drop ; སྤྱིས་བྱ, a small drop.

The terminations, པོ and མོ, are a sort of definite articles or emphatic particles, denoting a person or thing especially or in an eminent degree ; as ལྗས་པོ, the body ; མི་མོ, the man. With some nouns, པོ and མོ, 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་བོ 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 མོ for the male, and མོ for the female, which may precede or follow the primitive noun ; as མཉུགས, the male *bos grunniens* or yak of Tibet ; ལྗི་མོ, the female of ditto. They may be expressed also thus : མོ་མཉུགས, a male : and མོ་མཉུགས, a female yak ; རྩ, a horse ; རྩ་མོ, a mare : or རྩ་མོ or མོ་རྩ, a horse ; རྩ་མོ or མོ་རྩ, a female horse : མཉུགས, a swine ; མོ་མཉུགས or མཉུགས་མོ, a male hog ; མོ་མཉུགས or མཉུགས་མོ, a female hog or sow ; རྩ, a bird, fowl ; རྩ་མོ, the cock ; རྩ་མོ, the hen ; རྩ, a dog ; རྩ་མོ a male dog ; རྩ་མོ, a female dog, a bitch. The un-castrated male of quadrupeds is frequently expressed by མ, preceding the noun, thus : མ་གྲོང་, a bull ; a not castrated elephant ; མ་མཉུགས, a bull yak, or not castrated yak ; མ་རྩ, a stallion ; མ་མཉུགས, a boar.

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

य and स 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 अयय, one being able; गच्छय, one walking; मत्स्यय, a wise man; महिस्यय, 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 पूर्वम, prior, former, antecedent; पश्चिम, posterior, latter, an inferior; तन्निचम, lower; उच्चम, (or श्रेष्ठम) upper, superior, a superior; अन्तम, inner, inward; पश्चिम, outer, outward.

§ 74. By the addition of य (sometimes of यँ), for males, and by that of म (sometimes of मँ), 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 तिब्बतय, a Tibetan; तिब्बतयँ, a Tibetan woman; भारतय, an Indian; भारतयम, a female person of India; चीनय, (or चीनयँ), a Chinese man; चीनयम, (or चीनयँ), a Chinese woman; मंगोलयँ, a Mongol; मंगोलयँ, a Mongol woman; तुर्कयँ, a Turk; तुर्कयँ, a Turkish woman; नेपालयय, a man of Nepal or a Nepalese; नेपालयँ, a Nepalese woman; युरोपयय, a European; युरोपयम, a female person of Europe; भारतययय, m. भारतययम, f., one of British India, or a European residing in India; कश्मिरय, (or कश्मिरयँ), a Cashmerian; कश्मिरयँ, a Cashmerian woman; ब्रह्मण्यय, one of the Brahman tribe, or a follower of the Hindu religion; ब्रह्मण्ययम, a Brahman's wife, or the follower of ditto; बुद्धययय, m. बुद्धययम, f., a follower of Buddha, a Buddhist; वाणिज्यय, a trader; वाणिज्ययम, a she trader; ससक्यय, a man of the Sa-skya religious sect in Tibet; ससक्ययम, a woman of ditto.

§ 75. Diminutive nouns may be formed, generally, from primitives, by adding to them the particle क्त, small or little; as गृहक्त, 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 क्त), as from अ a horse; अरु, a colt; from ग, a cow; गरु, a calf; from प, a bird; परु, a little bird; from द्वार, a door; द्वाररु, a little door; from पत्थ, a stone; पत्थरु, a little stone; from झील, a lake; झीलरु, a little lake, &c. Some are formed by adding the u vowel, and so making two syllables of the former one; as from श्व, a sheep; श्वु, a lamb; from तन्त्र, a rope;

ᳵ᳚, a cord ; from ᳵ᳚᳚, a child or young, ᳵ᳚᳚᳚, a little child, the young of an animal. And, some are formed by adding to the primitives the particle ᳚ ; as from ᳚᳚, a sack ; ᳚᳚᳚, a little sack : or by adding ᳚ ; as from ᳚᳚, a man ; ᳚᳚᳚, 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 ᳚᳚᳚, ᳚᳚᳚, ᳚᳚᳚, ᳚᳚᳚, or ᳚᳚᳚ (or instead of ᳚᳚᳚ by -᳚, the ᳚ 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 ᳚, thus : ᳚᳚, ᳚᳚, ᳚᳚, ᳚᳚, or ᳚᳚, signifying, 's, of, pertaining, relating, belonging to.

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

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

§ 83. The locative is formed by ལ 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 ལས or ལས, signifying, of, out of, from.

#### OF THE PLURAL NUMBER.

§ 85. The Plural signs in general, are : རྒྱལ, དག, རྣམས. The first, རྒྱལ, or རྒྱལ་རྣམས, is peculiar to the personal pronouns, which have likewise དག, རྣམས, or དག་རྣམས. Besides these, occasionally occur རྩོད, དབྱ, བརྒྱ, མཐའ་དག, ལྷན, གམས་ཅད, ཡོདས, ལྷན་མོ, and རྩོདས, 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,*

3 *Genitive or possessive,*

4 *Dative,*

ལྱིས, ལྱིས, ལྱིས་ས, or ལྱིས; by, with.

ལྱི, ལྱི, ལྱི, ལྱི་ལྱི་ལྱི; of, 's.

ལྱི་ལྱི་ལྱི, ལྱི་ལྱི་ལྱི་ལྱི; to, for, &c.

5 <i>Accusative or objective,</i>	like the nominative.
6 <i>Vocative,</i>	ཐེ, O.
7 <i>Locative,</i>	མ or ལ ; in, at, on.
8 <i>Ablative,</i>	མལ or ལམ ; from, of, out of, from on.

## PLURAL.

1 <i>Nominative,</i>	ཆམསལ། or དག (ཅག)
2 <i>Instrumentive or agentive,</i>	ཆམས་ཀྱིས། དག་གིས།
3 <i>Genitive or possessive,</i>	ཆམས་ཀྱི། དག་གི།
4 <i>Dative,</i>	ཆམས་ལ། དག་ལ།
5 <i>Accusative or objective,</i>	ཆམས། དག
6 <i>Vocative,</i>	ཐེ་ ཆམས། ཐེ་དག
7 <i>Locative,</i>	ཆམས་མ། དག་མ། or—ལ། དག—ལ།
8 <i>Ablative,</i>	ཆམས་མལ། དག་མལ། or—ལམ། དག—ལམ།

§ 87. Example: *Singular.**Plural.*

1 <i>Nom.</i>	ལངས་ཆུབ།	Buddha.	ལངས་ཆུབ་ཆམས།	the Buddhas.
2 <i>Inst.</i>	ལངས་ཆུབ་ཀྱིས།	by Buddha.	ལངས་ཆུབ་ཆམས་ཀྱིས།	by the Buddhas.
3 <i>Gen.</i>	ལངས་ཆུབ་ཀྱི།	of Buddha.	ལངས་ཆུབ་ཆམས་ཀྱི།	of the Buddhas.
4 <i>Dat.</i>	ལངས་ཆུབ་ལ།	to Buddha.	ལངས་ཆུབ་ཆམས་ལ།	to the Buddhas.
5 <i>Accus.</i>	ལངས་ཆུབ།	Buddha.	ལངས་ཆུབ་ཆམས།	the Buddhas.
6 <i>Voc.</i>	ཐེ་ལངས་ཆུབ།	O Buddha.	ཐེ་ལངས་ཆུབ་ཆམས།	O Buddhas.
7 <i>Locat.</i>	ལངས་ཆུབ་མ།	on Buddha.	ལངས་ཆུབ་ཆམས་མ།	on the Buddhas.
8 <i>Abl.</i>	ལངས་ཆུབ་མལ།	from Buddha.	ལངས་ཆུབ་ཆམས་མལ།	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.

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

ལྷོ་ལྷོ་ and ལྷོ་ལྷོ་, after a nominative ending in ལ, or འ ; as from ལྷོ་ལ, the eye ; ལྷོ་འ, a name ; are formed, ལྷོ་ལ་ལྷོ་ལ, by or with the eye ; ལྷོ་འ་ལྷོ་ལ, by or with a name. And ལྷོ་ལ་ལྷོ་ལ, of or belonging to the eye ; ལྷོ་འ་ལྷོ་ལ, of or belonging to a name. And so on with the rest.

ལྷོ་ལྷོ་ and ལྷོ་ལྷོ་, after a nominative ending in ལ, ལ, འ, or ལ ; as, ལྷོ་ལ, price ; ལྷོ་ལ, speech ; ལྷོ་ལ, gold ; ལྷོ་ལ, silver ; form ལྷོ་ལྷོ་ལ and ལྷོ་ལྷོ་ལྷོ་ལ ; ལྷོ་ལ་ལྷོ་ལ and ལྷོ་ལ་ལྷོ་ལྷོ་ལ, ལྷོ་ལ་ལྷོ་ལ and ལྷོ་ལ་ལྷོ་ལྷོ་ལ ; ལྷོ་ལ་ལྷོ་ལ, and ལྷོ་ལ་ལྷོ་ལྷོ་ལ.

ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་, ལྷོ་ལྷོ་ and ལྷོ་ལྷོ་, are used after a nominative ending in any vowel ; as ལྷོ་ལྷོ་ mother ; ལྷོ་, man ; ལྷོ་, water ; ལྷོ་, fire ; ལྷོ་, a tooth ; form, ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་ལྷོ་, and ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་ ; ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་ལྷོ་, and ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་ ; ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་ལྷོ་, and ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་ ; ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་ལྷོ་, and ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་.

ལྷོ་ is the general dative sign, applied to any nominative.

ལྷོ་ is used after ལྷོ་ལྷོ་, as ལྷོ་ལྷོ་, into the hand ; ལྷོ་ལྷོ་, to the west. And after ལྷོ་ལྷོ་ (for ལྷོ་, ལྷོ་, ལྷོ་), as ལྷོ་ལྷོ་ (for ལྷོ་ལྷོ་ལྷོ་), every where ; ལྷོ་ལྷོ་ (for ལྷོ་ལྷོ་ལྷོ་), to the east ; ལྷོ་ལྷོ་ (for ལྷོ་ལྷོ་ལྷོ་), to the other side.

ལྷོ་ is used after ལྷོ་, ལྷོ་, ལྷོ་, ལྷོ་, ལྷོ་ : as ལྷོ་ལྷོ་, for a name ; ལྷོ་ལྷོ་, into Tibet ; ལྷོ་ལྷོ་, for a price ; ལྷོ་ལྷོ་, to a way, (road journey ; ) ལྷོ་ལྷོ་, into gold ; ལྷོ་ལྷོ་, into, to a place.

ལྷོ་ or ལྷོ་, after ལྷོ་ or any vowel ; as ལྷོ་ལྷོ་ or ལྷོ་ལྷོ་, to the south ; ལྷོ་ལྷོ་, into a man ; ལྷོ་ལྷོ་ into, to, fire ; ལྷོ་ལྷོ་, into water ; ལྷོ་ལྷོ་, into a god.

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

### Examples of Declension.

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

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

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

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

*Examples to be declined :* ལོ་ལོ་ལོ།, a servant, subject : རྒྱལ།, a whole piece of cloth ; ལམ་ལ།, the Tibet yak, (Bos grunniens ;) ལམ།, the hand ; ལྗང།, a sheep ; ལྗང།, a louse ; ལྗང།, touch ; ལྗང།, thunderbolt ; ལྗང་།, one's self ; ལྗང།, wood, tree ; ལྗང།, a pair, couple ; ལྗང་ལྗང་།, a line of letters ; ལྗང་ལྗང་།, a looking glass, mirror.

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

<i>Singular.</i>		<i>Plural.</i>	
1 <i>Nom.</i>	ལྗང།, price,	ལྗང་རྣམས་།	prices.
2 <i>Instr.</i>	ལྗང་གྱིས་།, with or by a price,	ལྗང་རྣམས་ཀྱིས་།,	by prices.
3 <i>Poss.</i>	ལྗང་གི།, of the price,	ལྗང་རྣམས་ཀྱི།,	of prices.
4 <i>Dat.</i>	ལྗང་ལ།, to the price,	ལྗང་རྣམས་ལ།,	to prices.
5 <i>Acc.</i>	ལྗང།, the price,	ལྗང་རྣམས་།,	prices.
6 <i>Abl.</i>	ལྗང་ནས་།, from the price,	ལྗང་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>ཕྱི་ལོ་འཇམ་མེད་</i> , a, or the, king,	<i>ཕྱི་ལོ་འཇམ་མེད་མང་པོ་</i> , kings.
2 <i>Instr.</i>	<i>ཕྱི་ལོ་འཇམ་མེད་ཀྱིས་</i> , by the king,	<i>ཕྱི་ལོ་འཇམ་མེད་ཀྱིས་མང་པོ་</i> , by kings.
3 <i>Poss.</i>	<i>ཕྱི་ལོ་འཇམ་མེད་ཀྱི་</i> , the king's,	<i>ཕྱི་ལོ་འཇམ་མེད་ཀྱི་མང་པོ་</i> , kings.
4 <i>Dat.</i>	<i>ཕྱི་ལོ་འཇམ་མེད་ལ་</i> , to the king,	<i>ཕྱི་ལོ་འཇམ་མེད་ལ་མང་པོ་</i> , to kings.
5 <i>Acc.</i>	<i>ཕྱི་ལོ་འཇམ་མེད་</i> , the king,	<i>ཕྱི་ལོ་འཇམ་མེད་མང་པོ་</i> , kings.
6 <i>Abl.</i>	<i>ཕྱི་ལོ་འཇམ་མེད་ཀྱིས་ལས་</i> , from the king,	<i>ཕྱི་ལོ་འཇམ་མེད་ཀྱིས་ལས་མང་པོ་</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>མི་ལོ་འཇམ་མེད་</i> , the eye.
<i>མ་</i> , mother.	<i>གཞུང་གསལ་ལོ་</i> , the body, object.
<i>མི་</i> , man.	<i>རི་ལོ་</i> , the mountain.
<i>ཕུ་</i> , child, son.	<i>མགོ་ལོ་</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>སོ་</i> , the tooth.	<i>དབུ་དུག་</i> , the spring season.
<i>ལོ་</i> , a year, &c.	<i>དབུ་ལྷ་</i> , the summer.
<i>ལག་པ་</i> , the hand.	<i>རི་ག་</i> , the hill, mountain.
<i>ལོ་མ་</i> , the sun.	<i>དངོས་ལྷ་པ་པ་</i> , resident in a monastery.
<i>ལྷ་པ་</i> , the pillar.	<i>གྲུ་པ་མོ་</i> , a hired working woman.
<i>གྲུ་ལོ་</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, *དུག་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 རྩམ་ལ, dry land ; དཀར་ཕྱོགས, the white or enlightened half of the moon, or of a lunation ; ཀམ་ཕྱོགས, the black or darkened half of ditto ; རྩམ་པོ, the great ; མཁས་པ, the learned ; མི་དམ, a bad man ; རང་བཟང, a good house ; རྩམ་པ་ཀམ་པོ or རྩམ་ཀམ, 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 ; ཀམ, black ; དཀའ, difficult ; ལྡ, 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 ; ཀམ་པ, ཀམ་པོ་ཀམ་མོ, a, or the, black ; དཀའ་བ, དཀའ་པོ, དཀའ་མོ, difficult, hard ; ལྡ་བ, ལྡ་པོ, ལྡ་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, འིད, after them thus ; བཟང་བ་འིད, goodness ; ཀམ་པ་འིད, blackness ; དཀའ་བ་འིད, difficulty, hardship ; ལྡ་བ་འིད, easiness.

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

§ 97. Many adjectives may be formed from substantives, adverbs, &c., by adding either of the genitive signs ; as from རྩམ, the body ; རྩམ་གྱི, 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 མཉེའ, gold ; མཉེའ་གྱི, of gold, golden ; from མི, man ; མི་ལོ, of man, human ; from དེ་རིང, to-day ; དེ་རིང་གི, of this day, this day's ; from ད་ལྟུང, now ; ད་ལྟུང་གི, 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, ལོངས་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); རྩ་ལྗན་, possessing wealth, wealthy ; མཉེན་ལྗན་ཚན་, full of moisture ; རྩིག་པ་དང་བཅས་པ་ or རྩིག་བཅས་, sinful ; ལོན་ལྗན་མངའ་བ་, talented, talented ; དོན་ལོང་པ་, intelligent, reasonable ; from དབང་, power ; དབང་ཚན་, དབང་ལྗན་, དབང་ལྗན་ཚན་, དབང་བཅས་, དབང་མངའ་, དབང་ལོང་, powerful, mighty ; from རྩི་, wealth, riches . རྩི་ལྗན་, རྩི་ཚན་, རྩི་ལྗན་ཚན་, རྩི་བཅས་, རྩི་མངའ་, རྩི་ལོང་, 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 ;) རྩི་མི་ལྗན་ or རྩི་མེད་, having no wealth, destitute of wealth ; རྩོན་མི་མངའ་, without defects ; རྩལ་ཐལ་, incorporeal ; མཐོང་ཡས་, infinite ; དཔག་ཡས་, immense ; རྩི་ལོང་, irregular, immethodical ; མི་ལོས་པ་, unbecoming ; མི་བྱང་བ་, inconvenient ; མ་ཐོས་པ་, unheard ; མ་རྩིག་པ་, unripe, immature, not ripe.

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

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

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

§ 103. When the last or final letter is reduplicated with the ཨ་ 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་ལྗན་ཨ་བ་, somewhat beautiful ; རྩང་ཨ་བ་, somewhat little ; རྩོག་ཨ་བ་, petty or sophistical reasoning.

## OF COMPARISON.

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

Degrees of comparison are properly expressed by the terms ལས་, ཡས་, or ལས་ (signifying, than, more than) put after the name of the person or thing to which comparison is made ; as, བདེན་ལས་ཚོད་ཆེ་ or བདེན་ཡས་ (or ད་ལས་), ཚོད་ཆེ་, thou art (or you are) greater than I ; འདི་ལས་དེ་བཟང་ or འདི་ལས་དེ་བཟང་, that is better than this. The superlative or a comparison with totality is expressed by གྲས་ལས་ or ལྷན་ལས་, than all ; as, དེ་ལྷན་ལས་ or གྲས་ལས་ཆེན་པོ་, that is greater than all, or that is the greatest. The particles, ལྷན་པུར་, 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་པོ་, eminently ; སྐོར་པོ་, very ; ལྷན་པོ་, altogether, entirely ; མཚོན་པོ་, chiefly ; མཛོད་པོ་, wholly ; བདེན་པོ་, thoroughly ; སྐོར་པོ་, especially ; as, རྗེས་པོ་མཚོན་པོ་, eminently wise, or the wisest ; ལྷན་པོ་བཟང་པོ་, entirely good, or the best ; སྐོར་པོ་གསལ་པོ་, very clear, or the clearest

## § 106. LIST OF ADJECTIVES.

ལྷོད་, (ཕ, ཕོ, མོ) crooked.

ལྷོད་ལྷོད་, very crooked.

ལྷོད་, all, whole, entire, every.

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

ལོད་, (ཕ, ཕོ, མོ) concave, not plane.

ལོད་ ལོད་, ditto.

ལྷན་ ལྷན་ལྷན་, thick, run into clots.

ལྷན་ལྷོད་, curve, crooked.

ལྷོད་, (ཕ, ཕོ, མོ) straight, right.

ལྷོད་ལྷོད་, straight all along.

ལྷོད་ ལྷོད་ལྷོད་, flat, not globular.

ལྷོད་ལྷོད་, weak, feeble.

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

ལྷོད་ ལྷོད་ལྷོད་, round, circular.

ལྷོད་ ལྷོད་ལྷོད་, curved, crooked, bent.

ལྷོད་ ལྷོད་ལྷོད་, oblong.

ལྷོད་ ལྷོད་ལྷོད་, soft, pliant, flexible.

ལྷོད་ ལྷོད་ལྷོད་, feeble, weak.

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

ལྷོད་, bitter.

ལྷོད་, mighty, powerful, potent.

ལྷོད་, gainful.

ལྷོད་, profitless.

ལྷོད་ལྷོད་, haughty, proud.

ལྷོད་ལྷོད་, ditto.



ନିଦସ'ଭେଦ, void of pride.

ନିଦସ'ସ୍ୱଭାବ, ditto.

ନିଦ'ତକା ନିଦ'ପ'ତକ, special, particular ; eminent, excellent.

ନିଦ'କ, curved, crooked ; cunning.

ନିଦ'ସ'ଜ୍ଞ, lawful, legal ; of good morals.

ନିଦ'ସ'ଭେଦ, illegal ; unusual.

ନିଦ'ସ'ଜ୍ଞ, bashful, modest.

ନିଦ'ସ'ତକ, ditto.

ନିଦ'ସ'ଭେଦ, ditto.

ନିଦ'ସ'ଭେଦ, impudent.

ନିଦ'ସ'ଭେଦ, angry, wrathful ; cruel.

ନିଦ', (ସ, ପ, ଝ, ଞ,) full, replete.

ନିଦ'ସ'ତକ, snowy, icy ; full of frozen snow.

ନିଦ'ସ'ଭାବ, supine, lying with the face upwards.

ନିଦ'ସ'ତକ, important, of consequence.

ନିଦ', middle.

ନିଦ'ସ'ତକ, respectful.

ନିଦ'ସ'ତକ, intelligent, sagacious.

ନିଦ'ସ'ତକ, having a rank or dignity.

ନିଦ', upper, superior.

ନିଦ'ସ'ପ, accustomed, wonted, wont.

ନିଦ'ସ'ତକ, crafty, sly, deceitful.

ନିଦ'ସ'ପ, curved, crooked.

ନିଦ'ସ'ପ, hard, rough, rude, impolite.

ନିଦ'ସ'ପ'ତକ, illustrious, famous, celebrated, renowned.

ନିଦ'ସ'ଜ୍ଞ, ditto.

ନିଦ', (ସ, ପ, ଝ, ଞ,) cold.

ନିଦ'ସ'ତକ, numerous, numeral.

ନିଦ'ସ'ଭେଦ, innumerable.

ନିଦ'ସ'ତକ, swampy, marshy.

ନିଦ'ସ'ତକ, shadowy, full of shade.

ନିଦ'ସ'ତକ, having corners or angles.

ନିଦ'ସ'ତକ, having many angles, polygonal.

ନିଦ'ସ'ପ, broken, maimed.

ନିଦ'ସ'ତକ, careful, cautious.

ନିଦ'ସ'ଭେଦ, careless, heedless.

ନିଦ'କ, (ସ, ପ, ଝ, ଞ,) foolish, stupid.

ନିଦ'ସ'ପ, clever, dexterous.

ନିଦ'କ, (ସ, ଝ,) homogeneous, consisting of one.

ନିଦ'କ'ପ, consisting of one ; single, alone.

ନିଦ'କ'ପ, alone.

ନିଦ'କ'ପ, simple, naked.

ନିଦ'କ, (ସ, ପ, ଝ, ଞ,) dear, beloved.

ନିଦ'କ'କ, both.

ନିଦ'କ'ପ, second.

ନିଦ'କ'ପ, consisting of two.

ନିଦ'କ'କ, natural, not artificial.

ନିଦ'କ'ପ, opposite, adverse, contrary.

ନିଦ'କ'କ'ତକ, full of wrinkles.

ନିଦ'କ'ତକ, strong, vigorous.

ନିଦ'କ'ଭେଦ, weak, feeble, languid.

ନିଦ'କ, (ସ, ପ, ଝ, ଞ,) fierce, cruel, furious.

ନିଦ'କ'ପ'ତକ, mischievous, hurtful.

ନିଦ'କ', (ସ, ଝ,) ancient, old, of old time.

ନିଦ'କ'ପ'ତକ, hurtful.

ନିଦ'କ'ପ'ଦ'କ'ତକ'ପ, ditto.

ନିଦ'କ'ଦ'କ'ତକ, ditto.

ନିଦ'କ', (ସ, ପ, ଝ, ଞ,) clean, pure, clear ; holy.

ନିଦ'କ', (ସ, ଝ,) chief principal.

ନିଦ'କ, (ସ, ଝ,) other.

གཞན་ཞིག, another.

གཞན་ཅུ་མེད་པ, immeasurable, immense.

གཞན་མེད, ditto.

གཞན་ཡས, ditto.

གཏུ་ཅན, arched ; having a bow.

གཞེང་ཅན, broad, wide.

གཞེང་མེད, void of breadth, narrow.

གཞོན, (ཕ, མ,) young, not old.

གཞོན་ཅ, (མ,) young, virgin.

གསེ་ཅན, bright, shining.

གར་ལོ, straight, right ; upright, honest.

གར་ལུ་མ་ཅན, inconsiderate, rash.

གར་གསུ་ཅན, corporal, bodily, material.

གར་གསུ་མེད incorporeal, immaterial, spiritual.

གར་དུ་ཅུ་མེད་པ, comprehensible, conceivable.

གར་དུ་ཅུ་མེད་པ, incomprehensible, inconceivable.

གཡང་ཅན, lucky, fortunate.

གཡང་མེད, unlucky, unfortunate.

གཡན་པ་ཅན, itchy.

གཡམ, (ཕྱ, མྱ,) borrowed, adopted.

གཡས, (ཕ, མ,) the right (hand or side).

གཡང་, (ལ, ཕྱ, མྱ,) tame, domestic.

གཡོང་ལ་ཅན, inattentive, negligent.

གཡོ་ཅན, crafty, cunning, deceitful.

གཡོ་ལྷ་ཅན, ditto.

གཡོ་གསུ་པ, covered.

གཡོན་ཅན, crafty.

གཡོན, (མ,) crafty, the left hand or side.

གཤིན་པ, good, excellent, fine.

གཤིན་པོ, the dead.

གཤེ, (ལ,) moist, wet, fresh ; recent.

གསང་, (ལ,) secret, not common.

གསམ, (ཕ, ཕྱ, མྱ,) new, fresh, virgin.

གསལ, (ལ, ཕྱ, མྱ,) clear ; evident.

གསལ་གསལ, all the three.

གསལ་གསལ་གསལ, consisting of three.

གསལ་གསལ་གསལ, the third.

གསལ་ལྷོ, of gold, golden.

གསལ་ལྷོ་ཅན, golden ; gilt.

གསོན, (ཕ, ཕྱ, མ, མྱ,) living, alive.

ད་ལྷོ་ཅན, proud, arrogant.

དན, (ཕ, ཕྱ, མྱ,) bad, ill, wicked.

དན་དོན, mean, pitiful, very bad ; coarse.

དར་ཅན, strong, vigorous ; hard, sharp.

དར་མེད, weak, blunt

དར་དར་ཕྱོ, hoarse, disagreeable.

དལ་ལ, tired, fatigued, weary.

དལ་ལ་མེད་པ, indefatigable.

དལ་མེད, ditto.

དེས་པ, certain, real, true.

དོ་ཅན, natural.

དོ་ཚི་ཅན, shamefaced, bashful, modest.

དོ་ཚི་མོད, ditto.

དོ་ཚི་ལྷོ, ditto.

དོ་ཚི་མེད་པ, shameless, impudent.

དོ་མཚོ་ལྷོ་ཅན, wonderful.

དོ་མས་པ, satisfied, not wishing more.

དོ་མས་མེད, insatiable.

ཅ་ཅོ་ཅན, noisy, clamorous.

ཅི་ཅེ for ཅི་ཅེ, bald, having no hair on the head.

ཅོང་ཅོང, not flat or globular ; acuminated.

ཆང་, (ཆང་ཏྲ, ཆང་པ,) small, little, the younger.

ཆང་ཆང་, very small, little.

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

ཆེན, (པོ, མོ,) great, large, big.

ཆོས་མེད, irreligious, impious.

ཆོས་ལྷན, religious, pious, godly.

ཉུང་, ། ཉུང་ཏྲ, little, few.

ཉེ། ཉེ་མོ, near, not far distant.

ཉེ་འདྲ་མེད་པ, impartial.

ཉེན་ཅན, dangerous.

ཉེས་པ་ཅན, faulty, wicked, sinful.

ཉོན་མོད་པ་ཅན, corrupt, wicked, sinful.

ཉོན་མོད་པ་མེད, sinless.

ཉི་ལྷན, bad, mean, silly.

འདྲ་པོ, (པ,) contrary, opposite.

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

འག་འདྲ་, far, distant, remote.

འག་, open, plain ; clear.

འགས་ཅན, whole, entire, all.

འདྲ་པ, free, freed.

འཕྲ་པ་ཅན, dusty, full of ashes.

འཕྲ་ལེ་ཅན, spotted, full of spots.

འཕྲ་པ, (པོ, མོ,) dense, thick, close, compact.

འཕྲ་, (པོ, མོ,) chief, principal.

འཕྲ་ས་ཆེ་ཅན, generous, liberal.

འཕྲ་ས་ཆེ་དང་ལྷན་པ, ditto.

འཕྲ་ས་ཆེ་མེད, illiberal.

འཕྲ་ས་བརྟེ་བ་ཅན, affectionate, loving.

འཕྲ་ས་དྲོན, heart-trying.

འཕྲ་ ། འཕྲ་ཏྲ, short, brief.

འཕྲ་མོད, general, common.

འཕྲ་, (པ,) soft, tame, mild.

འཕྲ་ཆོ་མ་ཅན, doubtful, dubious, uncertain.

འཕྲ་, (པོ, མོ,) lame, cripple.

འཕྲ་, (པ, པོ,) clean, pure, sincere.

འདྲ་པོ, first

འདྲ་ས་པ, pure, clean, clear ; sincere.

འདྲ་པ་ཅན, faithful, believing.

འདྲ་མེད, faithless, unbelieving, infidel.

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

འདྲ་པོ, strict, not loose ; exact.

འཕྲ་, (པ, པོ, མོ,) still, quiet, slow ; soft.

འཕྲ་མ, many, much.

འཕྲ་པ, bent, inclined, prone.

འཕྲ་ཅན, diligent.

འཕྲ་པ, tired, weary, fatigued.

འཕྲ་ཅན, tiresome.

འཕྲ་མེད, unwearied, not tired, indefatigable.

འཕྲ་, (པ, པོ, མོ,) soft, gentle, tame.

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

འཕྲ་, (པོ, མོ,) strong, stout ; brave, valiant ;  
fierce, cruel, furious ; heavy.

འཕྲ་ལྷན་ཅན, violent, cruel, tyrannical.

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

འཕྲ་ས་པ་ཅན, arrogant, proud.

འཕྲ་འཕྲ་པོ། འཕྲ་མོ, warm.

འཕྲ་, (པ, པོ, མོ,) hard, difficult.

འཕྲ་, (པ, པོ, མོ,) white.

འཕྲ་ནི (པ, པོ, མོ,) rare, scarce, dear.

འཕྲ་, (པ, པོ, མོ,) glad, merry, rejoicing.

འཕྲ་པ་ཅན, joyful, cheerful.

འཕྲ་ལྷན, ditto.

དབྱུག་མེད་ཀྱི, of winter, wintery, hyemal.

དབྱུང་ (པོ་, མོ་) crooked, bent, curved, crooked-backed.

དབེ་བ་ཅན་, virtuous.

དབེ་ས་པ་, necessary, needful.

དབེ་ས་པ་ཅན་, ditto.

དབེ་ས་ཅན་, ditto.

དབེ་ས་པ་མེད་པ་, unnecessary.

དབེ་ས་མེད་, ditto.

དབེ་ས་པ་, joyful, merry, glad.

དབྱ་ལོ་ཅན་, hostile, inimical.

དབྱ་ཅན་, ditto.

དབྱུ་ལྷི་, of silver, silver.

དངོས་ཅན་, material, real.

དངོས་མེད་, immaterial, not existing.

དཔལ་རྒྱ་ལོད་པ་, measurable, that may be measured.

དཔལ་རྒྱ་མེད་པ་ ། དཔལ་མེད་, immeasurable.

དཔལ་ཟུང་, measureless.

དཔལ་ཡམས་, immense.

དཔའ་བ་ཅན་, courageous, brave; strong.

དཔའ་ཅན་, ditto.

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

དབྱིང་ས་, of spring, vernal.

དབང་ཅན་, mighty, powerful, potent.

དབང་ལྡན་, ditto.

དབྱ་ཅན་, headed, with a head, capital.

དབྱ་མེད་, without a head, headless.

དབྱུགས་ཅན་, aspirated, aspirate.

དབྱལ་ (པ་, པོ་, མོ་) poor, indigent.

དབེན་ (པོ་, མོ་) solitary, retired.

དབྱེད་ས་ཅན་, harmonious, melodious, vocal.

དབྱེད་མེད་, of or relating to the summer, estival.

དབྱིན་ལྡན་, wealthy, rich, opulent.

དབྱེད་མེད་, indivisible, inseparable.

དམན་ (པ་, པོ་, མོ་) low, mean, humble.

དམའ་ (པ་, པོ་, མོ་) low, mean, not high.

དམའ་ (པ་, པོ་, མོ་) red.

དམར་ཅན་, dropsical.

དམུག་པ་ཅན་, dim, stupid.

མཁ, (པ་, པོ་, མོ་) black.

མང་མ། མང་མི། inner, inward; domestic.

མང་པ་, intrinsic, esoteric; orthodox.

མད་ཅན་, sick, diseased.

མད་མེད་, not sick, healthy.

ཏུལ་མེད་, occidental, western.

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

ཏུལ་པ་མེད་, inefficacious.

མོན་ (པ་, པོ་) obscure, gloomy, dim.

མོན་མོན་ (པོ་) very obscure, gloomy.

མོད་ས་པ་ཅན་, faulty.

མོད་ཅན་, wealthy, opulent.

མོད་ལྡན་, ditto.

མ་ལོ། of the father, paternal.

མ་མ་ལོ། of the father and mother, parental.

མཚན་པ་ཅན་, useful, wholesome.

མལ་ (པ་, པོ་, མོ་) common, vulgar; mean, coarse.

མོད་ས་པ་, indigent, poor.

མོད་པ་མོད་པ་ཅན་, daring, bold.

མུ་མུ་མུ་, last, modern, of late.

ལྷན་ (པ་, པོ་, མོ་) rich, wealthy, opulent.

ཕྱད, (པ, རྩོ, མ, མོ,) half, the half of.  
 སྒ, (ལོ, མོ,) small, minute, subtile, thin.  
 སྒ་དྲོག་ཅན, envious.  
 སྒྲུ་དྲོག་ཅན, ditto.  
 རྒྱུ་མི, northern, of the north.  
 རྒྱུ་དྲ, (པ,) purified, perfect, accomplished.  
 རྒྱུ་མཉམ་པ་ཅན, clement, merciful.  
 རྒྱུ་མཉམ་མེད, merciless, unmerciful.  
 རྒྱུ་གྲག་ཅན, singular, distinguished, different.  
 རྒྱུ་པ་ཅན, savoury, flavorful, palatable.  
 རྒྱུ་པ་མེད། རྒྱུ་མེད, insipid, tasteless.  
 རྒྱ, (མ,) upper, superior, higher.  
 རྒྱུན, (པ, རྩོ, མོ,) stupid, ignorant, foolish.  
 རྒྱུ་ཅན། རྒྱུ་མཉམ་པ་ཅན། རྒྱུ་མཉམ་ཅན, intelligent, sagacious,  
 ingenious.  
 རྒྱུ་མེད, unintelligent, foolish.  
 རྒྱུ་མཉམ་པ་ཅན, prudent, intelligent.  
 རྒྱུ་མཉམ་པ་མེད, imprudent.  
 རྒྱུ་པ, bitter, of a disagreeable taste.  
 རྒྱུ་པ་ཅན, happy, blissful.  
 རྒྱུ་དྲ, (པ, རྩོ,) true, just.  
 རྒྱུ་དྲ་གྲུ, unjust.  
 རྒྱུ་དྲ་པ་ཅན, wealthy, rich.  
 རྒྱུ་དྲ, (ལོ,) secure, firm, strong.  
 རྒྱུ་དྲ, (པ, རྩོ, མ, མོ,) honourable, respectable,  
 reverend.  
 རྒྱུ་དྲ་པ་ཅན, affectionate, kind, merciful.  
 རྒྱུ་དྲ, ditto.  
 རྒྱུ་དྲ་པ་མེད་པ། རྒྱུ་དྲ་མེད, unkind; merciless.  
 རྒྱུ་དྲ་པ་མེད་པ་ཅན, ditto.  
 རྒྱུ་དྲ་པ་ཅན, diligent, industrious.

རྒྱུ་དྲ་པ་ཅན, diligent, industrious.  
 རྒྱུ་དྲ་པ་ཅན, ditto.  
 རྒྱུ་དྲ་པ་མེད, idle, indolent.  
 རྒྱུ་དྲ་པ་ཅན or རྒྱུ་དྲ་པ་ཅན, lying, false.  
 རྒྱུ་དྲ, (པ, རྩོ, མོ,) good.  
 རྒྱུ་དྲ, (པ, རྩོ, མོ,) cool, fresh, somewhat cold.  
 རྒྱུ་དྲ་པ་ཅན, fragrant, having a scent, scented.  
 རྒྱུ་དྲ, (པ,) fine, pleasant, savoury.  
 རྒྱུ་དྲ། རྒྱུ་དྲ, of the mother, maternal.  
 རྒྱུ་དྲ, (ལོ,) many, much.  
 རྒྱུ་དྲ, (པ, མ,) lower.  
 རྒྱུ་དྲ། རྒྱུ་དྲ, lower, last, final.  
 རྒྱུ་དྲ་པ་ཅན, jealous.  
 རྒྱུ་དྲ་པ་ཅན, nominal.  
 རྒྱུ་དྲ་པ་ཅན, having a name, famous.  
 རྒྱུ་དྲ, boundless, infinite.  
 རྒྱུ་དྲ་པ་ཅན, sulphureous.  
 རྒྱུ་དྲ་པ་ཅན, dark, obscure, gloomy.  
 རྒྱུ་དྲ་པ་ཅན, cheap, of little value.  
 རྒྱུ་དྲ་པ་ཅན, respectful, regardful.  
 རྒྱུ་དྲ་པ་ཅན, sorrowful, grievous.  
 རྒྱུ་དྲ་པ་ཅན, sorrowless.  
 རྒྱུ་དྲ་པ་ཅན, intoxicated, drunk.  
 རྒྱུ་དྲ་པ་ཅན, (པ, རྩོ, མོ,) wise, skilful, learned, prudent.  
 རྒྱུ་དྲ་པ་ཅན, (པ, མ,) knowing, understanding.  
 རྒྱུ་དྲ་པ་ཅན, intelligent, skilful.  
 རྒྱུ་དྲ་པ་ཅན, ignorant, unskilful.  
 རྒྱུ་དྲ, (པ, རྩོ, མོ,) hard, solid, compact.  
 རྒྱུ་དྲ་པ་ཅན, hard, solid.  
 རྒྱུ་དྲ་པ་ཅན, hardened.  
 རྒྱུ་དྲ་པ་ཅན, having a head, headed, capital.

ਮਠੋਕਾ, (ਪ, ਮ) swift, speedy, nimble, quick.  
 ਮਦੜ, (ਸ, ਪੋ, ਮੋ,) sweet.  
 ਮਦੋਕਾ, evident, open, clear ; eminent.  
 ਮਨਮਾਪ, even, level ; equal, like.  
 ਮਨਮਾਮੇਦ, having no equal, unequalled.  
 ਮਨਮਾਬੁਲ, matchless, incomparable.  
 ਮਨੇਕਾ, soft, pliable.  
 ਮਨਦਾਬੰਦ, limited.  
 ਮਨਦਾਮੇਦ, unlimited, boundless.  
 ਮਨਦਾਬਾਸ, ditto, infinite.  
 ਮਨੁਮੇਦ, weak, feeble ; inefficacious, impotent.  
 ਮਨੁਮੁਕ, strong, powerful, potent ; efficacious.  
 ਮਨੁਮੁਪ, agreeing, concordant, similar.  
 ਮਠੋ, (ਸ, ਮ) ਮਠੋਕ, (ਪੋ, ਮੋ,) high, elevated.  
 ਮਠੋਕਾਤਕਾ ਮਠੋਕਾਮੁਕ, having a colour, coloured.  
 ਮਠੋਕਾਮੇਦ, colourless.  
 ਮਨੁਨਮਾਪ, equal, like.  
 ਮਨੁਨਮਾਮੇਦ, having no equal, matchless.  
 ਮਨੁਨਮਾਤਕ, sorrowful.  
 ਮਨੁਨਮ, (ਪ, ਮ,) wise, clever, learned ; brave.  
 ਮਨੁਨਮ, (ਪ, ਮ,) beautiful, handsome, fair, elegant, graceful.  
 ਮਨੁਨਮਾਤਕ, hasty, precipitant, hurry.  
 ਮਨੁਨਮਾਤਿਕ, sharp, pointed.  
 ਮਨੁਨਮ, ਮਨੁਨਮ, hot, biting hot, (as a spice.)  
 ਮਨੁਨਮਾਤਕ, hot, sultry, torrid.  
 ਮਨੁਨਮੇਦ, measureless ; immoderate.  
 ਮਨੁਨਮੁਕ, moderate, temperate.  
 ਮਨੁਨਮਾਮੇਦਾਮਾਪ, beyond measure.  
 ਮਨੁਨਮਾਤਕ, dangerous ; criminal, faulty.  
 ਮਨੁਨਮਾਪ, burnt, hurt by fire.

ਮਨੁਨਮਾਪ, content or contented, satisfied.  
 ਮਨੁਨਮਾਪੁਠੀ, of this side.  
 ਮਨੁਨਮਾਤਕ, turbulent, tempestuous, boisterous.  
 ਮਨੁਨਮਾਤਕ, regular, methodical.  
 ਮਨੁਨਮਾਮੁਕ, ditto.  
 ਮਨੁਨਮਾਮੇਦ, irregular.  
 ਮਨੁਨਮਾਮੁਕਾਮਾਪ, of good moral conduct.  
 ਮਨੁਨਮਾਮੁਕਾਮੁਕ, ditto.  
 ਮਨੁਨਮਾਮੁਕਾਮੇਦ, of bad morals, dissolute.  
 ਮਨੁਨਮਾਮੇਦ, longevous, living long.  
 ਮਨੁਨਮੁਦ, (ਤਕ,) living a short time.  
 ਮਨੁਨਮੇਦ, lifeless.  
 ਮਨੁਨਮੇਦ, living.  
 ਮਨੁਨਮਾਮੇਦਾਮਾਪ, deceased, the late.  
 ਮਨੁਨਮਾਮੇਦ, ditto.  
 ਮਨੁਨਮਾਮੁਕਾਮਾਪ, amphibious  
 ਮਨੁਨਮਾਮੁਕ, hard, difficult.  
 ਮਨੁਨਮਾਮੁਕ, prickly, full of thorns.  
 ਮਨੁਨਮਾਤਕ, moderate, observing due measure.  
 ਮਨੁਨਮਾਮੁਕ, ditto.  
 ਮਨੁਨਮਾਮੇਦ, immoderate.  
 ਮਨੁਨਮੇਦ, clear, not obscure.  
 ਮਨੁਨਮ, (ਪ, ਮੋ, ਮੋ,) lame, cripple, maimed.  
 ਮਨੁਨਮਾਤਕ greasy, oily, fat.  
 ਮਨੁਨਮਾਮੇਦ, destitute of fat, &c.  
 ਮਨੁਨਮ, (ਸ, ਪੋ, ਮੋ,) blind.  
 ਮਨੁਨਮ, calm, quiet, still, mild, gentle.  
 ਮਨੁਨਮ, (ਪੋ, ਮੋ,) minute, fine, subtle.  
 ਮਨੁਨਮ, (ਪ, ਮੋ,) flavorful, savoury, sweet.  
 ਮਨੁਨਮ, (ਪ,) fine, good, pure.  
 ਮਨੁਨਮਾਤਕ, wide, broad.

ཞེད་མེད, not wide, narrow.	འཇམ, (ཕ, ཕོ,) soft, smooth, mild.
ཞེལ་པོ, mean, pitiful, coarse.	འཇིག་པ་ཙན, perishable, frail.
བག་པ་ཙན, defective, wicked, corrupt, calamitous.	འཇིགས་པ་ཙན or འཇིགས་ཙན, fearful, timorous ; dreadful, frightful.
བངས་ཀྱི, of copper.	འཇིགས་ལྗེ་སྲིད་པ, dreadful, horrible, awful.
བངས་མདོག་ཙན, of copper colour, copper coloured.	འཇིགས་མེད, intrepid, fearless, bold.
བད་མེད, never-failing, inexhaustible.	འཇིགས་ལྷན, ditto.
བཟ, (ཕ, ཕོ, མོ,) deep, profound.	འཇོགས, (ཕ, ཕོ,) agreeable, pleasant.
རྟོན་མེད, inexhaustible.	འཇོག་པོ, clever, dexterous, prudent, wise.
རྟོ་རྟོ་ཙན, nitrous.	འཇུང་པ, fit, meet, proper, becoming.
རྟོག་ཙན, crafty, cunning, deceitful.	འཇུག, (ཕོ, མོ,) dense, thick, heavy, close.
རྟོག་རྟོག་ཙན, crafty, sly.	འཇུགས་པ, covered, overcast.
རྒྱམ་པོ, round, circular, globular.	འཇུས་ལྷན, compounded.
འོག་ཙན, entire, not castrated.	འཇུས་མ་ལྷན, uncompounded, simple.
འོད་ཙན, shining, bright.	འད, (ལ,) like, similar, equal.
འོན་པ, (ཕོ, མོ,) deaf.	འདྲིས་པ, mixed, mingled.
འོས་པ, becoming, convenient, meet, fit, worthy of.	འཕགས་པ, eminent, excellent, high ; venerable, respectable, reverend.
འཇུགས་པ, frozen, congealed.	འབྲེལ་བ་མེད་པ། འབྲེལ་མེད, inseparable.
འཇུགས་པ, gone astray, erred.	འབྲེལ་བ་མེད་པ། འབྲེལ་མེད, inseparable, incoherent.
འཇུགས་པ, stirred up, troubled.	འཚོན, plump, fat, thick, gross.
འཇུངས་པ, born, produced.	འཚོ་བ་ཙན, hurtful, mischievous, noxious.
འགགས་པ, prohibited ; stopped.	འཚོ་བ་མེད་པ, innocuous, harmless.
འགན་ཙན, burdensome.	འཚོད, ditto.
འགལ་ཚུལ་ཙན, faulty, criminal.	འཚོད་པ, (ཕ, མ,) wise, clever, learned ; brave.
འགྱུར་བ་ཙན, mutable, changeable, alterable.	འཚོམ་པ་ཙན, bashful, modest.
འགྱུར་བ་མེད་པ 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་པ or འཚོ་མེད, immortal.	ཡངས, (ཕ, ཕོ,) wide, ample, diffuse, copious.
འཚོ་ཕ, mortal.	ཡིད་རྩ་འོད་པ, pleasing, pleasant, delightful.

ཡིད་ཅ་མི་འོང་བ, disagreeable.  
 ཡོན་པོ, crooked ; wrong ; deceitful, false.  
 ཡོམ, (པ, པོ,) inconstant, changing.  
 ཡོར་པོ, dull, heavy, blunt.  
 རགས་པ, large, extensive, huge, vast ; thick,  
     gross.  
 རིག་པ་ཅན, learned, intelligent, skilful.  
 རིགས་པ, reasonable, just, convenient.  
 རིང, (བ, པོ, མོ,) long ; distant.  
 རིངས་པ, swift, speedy.  
 རིད, (པ, པོ, མོ,) lean, meagre.  
 རིན་ཅན, precious, valuable, costly.  
 རིས་ཅན, partial, siding with one party.  
 རིས་མེད, impartial.  
 རྒྱང་བ, convenient, apt, fit, meet, becoming.  
 རྒྱལ, (བ, པ,) rotten, putrid.  
 རྐངས་པ, stiff, hard.  
 རྐེད་པ, ready.  
 རྐེན་པ, stout, strong.  
 རྐོད, (པ, པོ,) stiff.  
 རྒྱང་, (པ,) simple, not compound.  
 རྒྱུ་ལྔ་ལྔ, old, aged.  
 རྒྱས་པ, grown old.  
 རྒྱལ་ཅུ་ལོད་པ, fordable.  
 རྒྱལ་ཅུ་མེད་པ, not fordable.  
 རྐོད, (པ, པོ, མོ,) wild, not domestic.  
 རྒྱལས་པ, fat, thick.  
 རྒྱས་པ, extensive, large, copious ; ample,  
     wide.  
 རྐེན་པོ, bright, shining ; awful.  
 རྐོན་པ, raw, not subdued by fire ; naked.

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



མིང་པོ་, vain, false, empty.

ལྷན་ཚན་, moist, wet.

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

ལང་ཚོ་ཚན་, adolescent, young.

ལང་འཇམ་, stubborn.

ལས་ཚན་, laborious, industrious.

ལས་མེད་, idle, lazy, doing nothing.

རྒྱས་ཚན་, bodily, corporal, corporeal.

རྒྱས་མེད་, incorporeal.

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

ལེགས་པ་, good ; elegant, graceful.

ལེགས་ལྷན་, virtuous.

ལོ་མ་, (པོ་, མོ་) flat, not globular.

ལྷན་ལས་པ་, dumb, mute.

ལྷིང་པ་ ; ལྷིང་པ་, heavy.

ལྷིང་ཏེ་, ditto.

ལྷུ་, (པ་) flexible, pliant.

ལྷང་འཇམ་, green.

ལྷིང་ཚན་, heavy, grave, weighty.

ལྷིང་ལྷན་, ditto.

ལྷུ་མ་པོ་, overflowing, full.

ལྷུ་མས་པ་, hungry, grown hungry.

ལྷན་, common ; both.

ལྷུ་བ་ཚན་, wide, ample, diffused.

ལྷིང་པ་, blessed.

ལྷུ་མས་ཚན་, vehement.

ལྷེད་ཚན་, strong, vigorous.

ལྷེད་མེད་, impotent, weak.

ལྷེད་འཇམ་ཚན་, ingenious, witty.

ལྷེད་ལྷན་, intelligent, learned.

ལྷོ་འཇམ་, nitrous.

ལྷོ་འཇམ་, defective, damaged, broken.

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

ལྷན་པོ་, tedious, irksome.

ལྷུ་ལ་ཚན་, furrowed, having long trenches.

ལྷེམ་ལ་མེད་, inanimate.

ལྷེམ་ལ་ལྷན་, animate.

ལྷོ་མ་, new, fresh, recent.

ལྷོ་མ་པོ་ for ལྷོ་མོ་མ་པོ་, living, alive.

ལྷམ་, (པོ་, མོ་) thin, slender, lean.

ལྷམ་ལྷིང་, dark, obscure.

ལྷེད་ཚན་, affectionate, passionate, desirous.

ལྷིང་ལྷན་, ditto.

ལྷེད་མེད་, disaffectionate, unbeloved.

ལྷོ་ལ་ཚན་, animate, living.

ལྷོ་ལ་ལྷན་, ditto.

ལྷོ་ལ་མེད་, inanimate, lifeless.

ལྷོ་ལ་ཚན་, usual, customary.

ལྷོ་ལ་མེད་, unusual.

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

ལྷོ་ཏེ་, ditto, thin.

ལྷུ་བ་མེད་པ་, not to be deceived, infallible.

ལྷུ་མེད་, ditto.

ལྷན་, (པ་, པོ་, མོ་) thick, dense.

ལྷན་ཏེ་, ditto.

ལྷང་ཚན་, sonorous, vocal.

ལྷམ་, (པོ་) dry.

ལྷལ་བ་ཚན་, happy, fortunate.

ལྷལ་ལྷན་, ditto.

ལྷལ་མེད་, unfortunate, unlucky.

ལྷོ་མ་, (པ་) thirsty.

ལྷུ་, (པོ་) white, grey.

རྗེད, (པོ,) happy, fortunate, at ease.  
 རྒྱུ, (པོ, མོ,) sour, acid.  
 རྒྱལ་ཚན, hurtful, unlucky.  
 རྒྱལ་ཚན, faulty.  
 རྒྱལ་མེད, faultless.  
 རྒྱལ་མེད, intrepid.  
 རྒྱུ་པོ, crooked, curved, bent.  
 རྒྱལ་ཚ་ལོད་པ, conceivable, imaginable.  
 རྒྱལ་ཚ་མེད་པ, inconceivable.  
 རྒྱུ་ཚན, artful, crafty, cunning.  
 རྒྱལ་ལྟན, sonorous, sounding.  
 རྒྱུ་ཚན, ditto.  
 རྒྱལ་མ, first, former, prior, antecedent.  
 རྒྱལ་མོ, (པོ,) རྒྱལ་མོ་པོ blue ; green.  
 རྒྱལ་མོ, (པ,) agreeable, pleasing.  
 རྒྱལ་མོ, (པོ,) soft, gentle.  
 རྒྱལ་མེད་པ, degenerate, grown worse.  
 རྒྱལ་མོ་ཚན, merciful, generous.  
 རྒྱལ་མོ་མེད་པ, unmerciful, cruel.  
 རྒྱལ་མོ, (པ, པོ,) soft, gentle.  
 རྒྱལ་མོ་ཚན, sick, diseased.  
 རྒྱལ་མེད་པ, stretched out, straight.  
 རྒྱལ་མེད་པ, boasting, bragging.  
 རྒྱལ་མོ, (པ, པོ, མོ,) thick, dense ; heavy.  
 རྒྱལ་མོ་པ, empty, void.  
 རྒྱལ་མོ་ཚན, strong, vigorous.  
 རྒྱལ་མོ་ལྟན, ditto.  
 རྒྱལ་མོ་མེད, weak, feeble.  
 རྒྱལ་མོ་ཚན, angry, passionate.  
 རྒྱལ་མོ་མ, trembling, frightful.  
 རྒྱལ་མོ་ཚན, vicious, sinful.

རྒྱལ་མོ་མེད, sinless.  
 རྒྱལ་མོ, (པ, པོ,) agreeable, pleasing ; fair, handsome, beautiful, delightful.  
 རྒྱལ་མོ་ལྟན་ཚན, uneasy, sorrowful.  
 རྒྱལ་མོ་ཚན, clawed.  
 རྒྱལ་མོ་མེད, clawless.  
 རྒྱལ་མོ་ལྟན་པ, of all sorts, several.  
 རྒྱལ་མོ་ཚན, hairy.  
 རྒྱལ་མོ་མེད, hairless, having no hair on.  
 རྒྱལ་མོ་ཚན, profitable, advantageous.  
 རྒྱལ་མོ་ཚན, spicy, seasoned with spice.  
 རྒྱལ་མོ་ལྟན་ཚན, courageous, able.  
 རྒྱལ་མོ་ལྟན་མེད་པ, cowardly, fearful.  
 རྒྱལ་མོ, (པོ, མོ,) skilful, clever, dexterous, ready, fit.  
 རྒྱལ་མོ, general, common ; chief.  
 རྒྱལ་མོ་ཚན, busy, employed, industrious.  
 རྒྱལ་མོ་པ, meagre, lean.  
 རྒྱལ་མོ, (པོ,) thick, gross, bulky.  
 རྒྱལ་མོ་པ, swollen, puffed up.  
 རྒྱལ་མོ་པ, hungry.  
 རྒྱལ་མོ་པ, frozen, stiff, hard.  
 རྒྱལ་མོ་པ, ripe, mature, perfect.  
 རྒྱལ་མོ་ལྟན, maturative.  
 རྒྱལ་མོ་པོ, dark red.  
 རྒྱལ་མོ་པ, mad, lunatick.  
 རྒྱལ་མོ་པ, mad, grown mad, distracted.  
 རྒྱལ་མོ་པོ, dexterous, clever, fine.  
 རྒྱལ་མོ་ཚན, moist, wet.  
 རྒྱལ་མོ་མེད, void of moisture.  
 རྒྱལ་མོ་ཚན, ample, wide.  
 རྒྱལ་མོ་མེད, very ample, wide.

Negative participial adjectives are formed from affirmative ones by the addition of *म*, or *मि*; as in the following list, from *मिक्*, ripe; *वृक्*, said; *श्रुक्*, heard, &c. are formed:

ममिक्, unripe.  
 मवृक्, unsaid, not spoken.  
 मश्रुक्, unheard.  
 ममर्द्ध, unseen.  
 मकश्चित्, ditto.  
 मकथंन, uncovered.  
 मवन्त, unhindered.  
 मवन्त, unfilled, unreplete.  
 मवन्त, uneaten.  
 मकृत, undone, not made, uncreate.  
 मकृत्, ditto.  
 मकृत्, ditto.  
 मकृत, uncompounded, simple.  
 मकृत, unbought.  
 मकृत, undaunted, unabashed.  
 मकृत, unable.  
 मकृत, unabolished.  
 मकृत, unaccepted.  
 मकृत, ditto.  
 मकृत, unaccomplished, unfinished.  
 मकृत, incomplete.  
 मकृत, not clean, inaccurate, incorrect.  
 मकृत, unaccustomed, unwonted.  
 मकृत, ditto.  
 मकृत, unelected.  
 मकृत, unacquainted, unknown.  
 मकृत, unasked.  
 मकृत, unmixed, pure.  
 मकृत, ditto.  
 मकृत, unbeaten.

मदद, unbelieving.  
 मकृत, uninvited.  
 मकृत, unopened, not yet blown.  
 मकृत, unbolted, not sifted.  
 मकृत, unborn.  
 मकृत, unborrowed.  
 मकृत, unbred, untaught.  
 मकृत, unbroken, not tamed.  
 मकृत, unburnt.  
 मकृत, uncaught, not taken.  
 मकृत, uncertain.  
 मकृत, unchaste.  
 मकृत, unbecoming.  
 मकृत, uncommon.  
 मकृत, incompact.  
 मकृत, uncollected.  
 मकृत, unchewed.  
 मकृत, unconceived, not imagined.  
 मकृत, uncreate.  
 मकृत, undigested; unmelted.  
 मकृत, unfrozen, not congealed.  
 मकृत, untilled.  
 मकृत, displeasing.  
 मकृत, unfair; not well, &c.  
 मकृत, unerring, not mistaking.  
 मकृत, not yet come, future.  
 मकृत, ditto.  
 मकृत, not escaped.  
 मकृत, unredeemed, &c. &c.  
 मकृत, unbecoming, indecent, unsuitable.

མི་བྱེད་པ་, ditto.  
 མི་གཞན་པ་, immovable.  
 མི་འགྲུག་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་ལྷན་པ་, unpleasant (to the ear).

མི་བྱིད་པ་, impossible, impracticable.  
 མི་མཐར་པ་, inexhaustible, infinite.  
 མི་འདྲ་, unlike, different.  
 མི་བརྟན་པ་, inconstant, mutable.  
 མི་དུག་པ་, indefatigable.  
 མི་ངོམས་པ་, not to be satisfied, insatiable.  
 མི་གཙོང་པ་, unclean, impure, unholy, defiled.

### SOME ADJECTIVES WITH THEIR OPPOSITES.

མཐོ་དམག་, high (and) low.  
 འདྲ་མི་འདྲ་, like, unlike.  
 མཉམ་མི་མཉམ་, even, uneven ; equal, unequal.  
 འབྲས་པུས་ ། འབྲས་མ་པུས་, compound, simple.  
 བཟང་དང་, good, bad or ill.  
 ཆེ་ཆུང་, great, small.  
 རིང་ལྡང་, long, short.  
 རྩོམ་ལྔ་, large, small ; coarse, fine.  
 འཇམ་སྐྱུ་ལ་, soft, harsh ; smooth, rough.  
 ལྷ་ལྷི་, hard, soft.  
 ལང་ལྷི་, light, heavy.  
 རྩེད་འཕྲོ་ལ་, hard, soft.  
 ལྷ་ལ་འགྲུག་ ། ལྷ་ལ་, thin, thick.  
 རྩེད་ལོ་ ། རྩེད་ལོ་, straight, crooked.  
 དུལ་དུལ་, bent backwards, forwards.  
 བརྟན་གཞན་, firm, fixed, movable.  
 དམང་ཚན་ ། དམང་མེད་, powerful, impotent.  
 དལ་འདྲ་, difficult, easy.  
 ལྷ་ལྔ་, thick, thin, (as a liquid.)

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

མདོག་ཅན་ མདོག་མེད, coloured, colourless.  
 དུལ་ལྗུག, poor, rich.  
 འཕྲིན་ལ་སྐྱུག, wise, foolish.  
 དག་ མེད་ག, pure, impure ; clean, unclean.

ལྔ་ཕྱི, former, latter ; prior, posterior ; first, last.  
 མོང་ལོག, upper, lower.  
 གང་ཕྱི, inner, outer, &c. &c.

NUMERALS.

§ 107. The Cardinal numbers are as follows :

- |    |  |                       |  |
|----|--|-----------------------|--|
| ༡  | 1 གཅིག, one.                                       | ༥༠                    | 50 ལྔ་བརྒྱ་ཉམ་པ་ལ་ or ལྔ་བརྒྱ, fifty.              |
| ༢  | 2 གཉིས, two.                                       | ༥༡                    | 51 ལྔ་བརྒྱ་ཙ་གཅིག་ or ད་གཅིག, fifty-one, &c.       |
| ༣  | 3 གསུམ, three.                                     | ༦༠                    | 60 རྒྱ་བརྒྱ་ཉམ་པ་ or རྒྱ་བརྒྱ, sixty.              |
| ༤  | 4 བཞི, four.                                       | ༦༡                    | 61 རྒྱ་བརྒྱ་ཙ་གཅིག་ or རྒྱ་གཅིག, sixty-one, &c.    |
| ༥  | 5 ལྔ, five.  | ༧༠                    | 70 བརྒྱ་བརྒྱ་ཉམ་པ་ or བརྒྱ་བརྒྱ, seventy.          |
| ༦  | 6 རྒྱ, six.  | ༧༡                    | 71 བརྒྱ་བརྒྱ་ཙ་གཅིག་ or རྒྱ་གཅིག, seventy-one, &c. |
| ༧  | 7 བརྒྱ, seven.                                     | ༨༠                    | 80 བཅིང་བརྒྱ་ཉམ་པ་ or བཅིང་བརྒྱ, eighty.           |
| ༨  | 8 བཅིང, eight.                                     | ༨༡                    | 81 བཅིང་བརྒྱ་ཙ་གཅིག་ or བཅིང་གཅིག, eighty-one, &c. |
| ༩  | 9 དག, nine.  | ༩༠                    | 90 དག་བརྒྱ་ཉམ་པ་ or དག་བརྒྱ, ninety.               |
| ༡༠ | 10 བརྒྱ་ཉམ་པ་ or བརྒྱ, ten.                        | ༩༡                    | 91 དག་བརྒྱ་ཙ་གཅིག་ or མོ་གཅིག, ninety-one, &c.     |
| ༡༡ | 11 བརྒྱ་གཅིག, eleven.                              | ༡༠༠                   | 100 བཅིང་ཉམ་པ་ or བཅིང་, a hundred.                |
| ༡༢ | 12 བརྒྱ་གཉིས, twelve.                              | ༡༠༠༠                  | 1000 རྗོང་ or རྗོང་ལྗུག, a thousand.               |
| ༡༣ | 13 བརྒྱ་གསུམ, thirteen.                            | ལྔ་ལྔ་ལྔ་             | ལྔ་ལྔ་ལྔ་, ten thousand, a myriad.                 |
| ༡༤ | 14 བརྒྱ་བཞི, fourteen.                             | འབྲུག་ or འབྲུག་ཚྭ་   | འབྲུག་ or འབྲུག་ཚྭ་, a hundred thousand, one lakh. |
| ༡༥ | 15 བཅོ་ལྔ, fifteen.                                | ས་ལ་                  | ས་ལ་, a million.                                   |
| ༡༦ | 16 བརྒྱ་དྲུག, sixteen.                             | ཆེ་ལ་                 | ཆེ་ལ་, ten millions.                               |
| ༡༧ | 17 བརྒྱ་བརྒྱ, seventeen.                           | རྒྱ་ལྔ་               | རྒྱ་ལྔ་, a hundred millions.                       |
| ༡༨ | 18 བཅོ་བཅིང, eighteen.                             | ལྔ་ལྔ་འབྲུག་          | ལྔ་ལྔ་འབྲུག་, a thousand millions.                 |
| ༡༩ | 19 བརྒྱ་དག, nineteen.                              | ལྔ་ལྔ་འབྲུག་ཚྭ་       | ལྔ་ལྔ་འབྲུག་ཚྭ་, ten thousand millions.            |
| ༢༠ | 20 ཉི་ཉུ་ཉམ་པ་ or ཉི་ཉུ་, a score, twenty.         | ལྔ་ལྔ་འབྲུག་ཚྭ་ལོ་    | ལྔ་ལྔ་འབྲུག་ཚྭ་ལོ་, a hundred thousand millions.   |
| ༢༡ | 21 ཉི་ཉུ་ཙ་གཅིག་ or ཉི་ལྔ་གཅིག, twenty-one, &c.    | ལྔ་ལྔ་འབྲུག་ཚྭ་ལོ་ལོ་ | ལྔ་ལྔ་འབྲུག་ཚྭ་ལོ་ལོ་, a billion.                  |
| ༢༢ | 22 ཉི་ཉུ་ཙ་གཅིག་ or ཉི་ལྔ་གཅིག, twenty-one, &c.    |                       |  |
| ༢༣ | 23 ཉམ་བརྒྱ་ཉམ་པ་ or ཉམ་བརྒྱ, thirty.               |                       |  |
| ༢༤ | 24 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༢༥ | 25 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༢༦ | 26 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༢༧ | 27 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༢༨ | 28 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༢༩ | 29 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༠ | 30 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༡ | 31 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༢ | 32 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༣ | 33 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༤ | 34 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༥ | 35 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༦ | 36 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༧ | 37 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༨ | 38 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༣༩ | 39 ཉམ་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, thirty-one, &c.     |                       |  |
| ༤༠ | 40 ལོ་གཅིག་ཉམ་པ་ or ལོ་གཅིག་བརྒྱ, forty.           |                       |  |
| ༤༡ | 41 ལོ་གཅིག་བརྒྱ་ཙ་གཅིག་ or ལོ་གཅིག, forty-one, &c. |                       |  |

*Remarks.*

1. The units **କଟିକା**, **କଦିକା**, **କପ୍ରକା**, before the tens or any higher number, drop the prefix **କ**, and are written thus : **କିକା**, **ଦିକା**, **ପ୍ରକା** ; as in **କିକା-ସଠି**, (100) **ଦିକା-ସଠି**, (200) **ପ୍ରକା-ସଠି** (300) ; **କିକା-ହେଁ**, (1,000) **ଦିକା-ହେଁ**, (2,000) **ପ୍ରକା-ହେଁ**, (3,000,) &c. &c. From **ଦିକା-ଦୁ**, (twenty) is formed, and now generally used, **ଦି-ଦୁ**.

2. **ସଦୁ** and **ଦୁ** are equivalent in signification, **ସଦୁ** being used after a vowel, and **ଦୁ**, after a consonant : as in **ସଦି-ସଦୁ**, **ଦୁ-ସଦୁ**, and **ଦକ୍ର-ସଦୁ** ; and **ସୁକା-ଦୁ**, **ଦୁକା-ଦୁ**, **ସଦକା-ଦୁ**, and **ସକିଦ-ଦୁ**.

3. After the tens are frequently found some of these words ; **ଶକା-ପ**, **ସକା**, **କି**, denoting a collective or integral. **ଶକା-ପ** is used, commonly, after the tens up to one hundred ; **ସକା** after **ସଠି**, **ହେଁ**, &c. as well as after any smaller number ; as in **ସଦକା-ସକା**, a week or seven-night. **କି**, after any great number in general ; as **କି-କି**, a myriad, **ଦୁସକା-କି**, a hundred thousand ; but sometimes it is used with the smaller numbers also.

4. **ସତ୍ତ-ଦୁ** and **ସତ୍ତ-ସଠିଦ** are now commonly used, instead of the ancient terms **ସଦୁ-ଦୁ** or **ସଦ-ଦୁ**, (fifteen,) and **ସଦୁ-ସଠିଦ** or **ସଦ-ସଠିଦ**, 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 : **କଟିକା-କଟିକା**, single, only one ; **କସୁକା-କସୁକା**, three by three (as in multiplication), three at once, three to each, &c. ; **ଦୁକା-ଦୁକା**, 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 **ପି** (sometimes **ପ** or **କା**) ; as **କଟିକା-ପି**, **କଦିକା-ପି**, **କସୁକା-ପି**, &c. consisting of one, two, three, &c. ; **ପ୍ରକା-ଦୁ-ପ**, consisting of or containing thirty, (Slocas, &c.) ; **ଦେଫୁ-ସଦି-କା**, containing four chapters.

§ 109. From the same cardinals, adverbs are formed by putting before them the particle **ଦକ**, (turn, time) as, **ଦକ-କଟିକା**, once ; **ଦକ-କଦିକା**, twice ; **ଦକ-କସୁକା**, thrice ; **ଦକ-ସଦି**, four times ; **ଦକ-ସଦୁ**, ten times ; **ଦକ-ସଠି**, a hundred times.

§ 110. The ordinals are formed from the cardinals, by adding to them the article **ପ** in general (and sometimes **କା** for the female). The first word is however an exception, since instead of **କଟିକା-ପ**, the first, **ଦକ-ପି** is used : but elsewhere the rule is regular ;

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

§ 111. From the ordinals, adverbs are formed by affixing the letter འ, thus : དང་པོ་འ, first, the first time, in the first place; ཅུ་པ་འ, secondly, the second time, in the second place; བའུ་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 མ, denote the numerals from 1 up to 30. Thence by adding to each letter the *i* (འི) vowel sign in this manner, ཀའི—མའི, the numerals from 31—60 are designed. With the *u* (ུ) vowel sign, thus : ཀུ—མུ, the numerals from 61—90 are expressed. With *é* (ེ) thus : ཀེ—མེ, those from 91—120. Lastly, with the *o* (ེ) vowel, thus : ཀོ—མོ, 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—མོ	denote the numerals	151—180
ཀོའི—མོའི	ditto	181—210
ཀོུ—མོུ	ditto	211—240
ཀོེ—མོེ	ditto	241—270
ཀོོ—མོོ	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 ཕ, ཕའ, ཕའལ ཕ, signifying such and such a volume, or any other thing; and ཕའ or ཕའལ, denoting in such and such a volume, &c. ; as, ཀའལ, the volume, (or any other thing) marked with the letter ཀ; or the first volume, &c. : again, ཀའལའ or ཀའལའལ, in the volume, &c. marked with the letter ཀ *ka*, or in the 1st volume, &c.

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

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,  
 བདམ,  
 རེ་མོ་ *masc.*  
 རེ་མོ་, *fem.*  
 ཇེད, *hon.*

I.

འང,  
 ང་འང,  
 ང་བདམ,  
 ང་གི་དྲི,  
 ང་ལ་ནི,

I, myself.

I.

མ་གྲི,  
 བདམ་འང,  
 བདམ་གི་དྲི,  
 བདམ་ལ་ལ་ནི,  
 ཇེད་འང, *hon.*  
 ཇེད་གི་དྲི, *hon.*  
 ཇེད་ལ་ལ་ནི, *hon.*  
 བདམ་གི་དྲི,  
 ཇེད་གི་དྲི, *hon.*

ལྷོད,  
 ལྷོད, *hon.*  
 ལྷོད་འང་,  
 ལྷོད་གི་དྲི,  
 ལྷོད་ལ་ལ་ནི,

} thou, (you.)

} thyself, or thou, you.

ལྷོད་འང, *hon.*  
 ལྷོད་གི་དྲི, *hon.*  
 ལྷོད་ལ་ལ་ནི, *hon.*

} thyself, thou; or yourself,  
 you.

*Third Person.*

ལོ་ *com.*  
 ལོ་པ, *m.*  
 ལོ་མ, *f.*  
 ལོ་ང་, *com. hon.*  
 ལོ་ང་པ, *m. hon.*  
 ལོ་ང་མ, *f. hon.*

} he, she.

ལོ་འང,  
 ལོ་གི་དྲི,  
 ལོ་ང་འང, *hon.*  
 ལོ་ང་གི་དྲི, *hon.*  
 ལོ་དྲི, *hon.*

} he himself.  
 she herself.

*Note.* Those that are marked *hon.* are used respectfully. The pronouns ཇེད, &c. I; and the second person, ལྷོད, &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་ཁྱེད་, I; ཁྱོད་, *khyod*, thou ; ཁོ་, *kho*, he, she. But since the others also frequently occur, both in books and common conversation, when speaking with more or less degree of emphasis, and respect, they have been enumerated at length. The Tibetans make frequent use of the compound pronouns, in place of the simple ones.

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

*First Person.*

ངས་ or ང་ཡིས་,	by me, I.
ཡང་ག་མིས་,	ditto.
ཁོ་བོས་ or ཁོ་བོ་ཡིས་, <i>m.</i>	ditto.
ཁོ་མོས་ or ཁོ་མོ་ཡིས་, <i>f.</i>	ditto.
ངོང་གྱིས་,	ditto.
ང་ཡང་གིས་,	ditto.
ང་ཡང་ག་མིས་,	ditto.
ང་ཡང་ག་མོས་,	ditto.
ང་གིས་ཀྱིས་,	ditto.
ང་ཁོ་ནས་,	ditto.
ང་གི་, emphatical and invariable before a transitive verb.	
ཡང་ག་ཡང་གིས་,	by myself, I.
ཡང་ག་གིས་ཀྱིས་,	ditto.
ཡང་ག་ཁོ་ནས་,	ditto.
ངོང་ཡང་གིས་,	ditto.
ངོང་གིས་ཀྱིས་,	ditto.
ངོང་ཁོ་ནས་,	ditto.

*Second Person.*

ཁྱོད་ཀྱིས་,	by thee, thou ; you.
ཁྱོད་ཀྱིས་,	ditto.
ཁྱོད་ཡང་གིས་,	by thyself ; thou, you.
ཁྱོད་གིས་ཀྱིས་,	ditto.
ཁྱོད་ཁོ་ནས་,	ditto.
ཁྱོད་ཡང་གིས་,	by yourself, you, (one.)
ཁྱོད་གིས་ཀྱིས་,	ditto.
ཁྱོད་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་ཡང་གིས་,	by himself.
ཁོ་གིས་ཀྱིས་,	ditto.
ཁོང་ཡང་གིས་,	ditto.
ཁོང་གིས་ཀྱིས་,	ditto.
གིས་ཀྱིས་,	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, རིགས་ ; written also thus, ཚག་རིགས་, དག་རིགས་ ; as, ང་ཚག, or ང་ཚག་རིགས་, ཡང་ག་ཚག or ཡང་ག་ཚག་རིགས་, We ; རྩོད་ཚག or རྩོད་ཚག་རིགས་ and རྩེད་དག or རྩེད་དག་རིགས་, Ye or you ; ཁོ་ཚག or ཁོ་ཚག་རིགས་, ཁོ་ཚག or ཁོ་ཚག་རིགས་, They.

§ 117. The first person plural is sometimes expressed by འུ་ལོལ་ or འོ་ལོལ་ འུ་ཚག, འུ་ལྱ་ཚག or ལྱ་ལྱ་ཚག, with or without the expletive རིགས་ 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 གྱིས་, after རིགས་ ; and གྱིས་ after འོ་ལོལ་, as ;

ང་ཚག་གིས་,	by us, we, (I.)
རྩེད་དག་གིས་,	by you, ye, (thou.)
ཁོ་ཚག་རིགས་ཀྱིས་,	by them, they.
འོ་ལོལ་གྱིས་,	by us (me,) we or I.

§ 118. DECLENSION OF PERSONAL PRONOUNS.

*First Person.*

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

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

**Also, Singular.**

<i>Nom. &amp; Acc.</i>	བདག, I, myself, I, me.
<i>Inst.</i>	བདག་གིས, by me.
<i>Gen. or Poss.</i>	བདག་གི, of me.
<i>Dat.</i>	བདག་ལ, to me.
<i>Abl.</i>	བདག་ནས, from me.

**Plural.**

བདག་ཅག or བདག་ཅག་རྣམས, we, us.
བདག་ཅག་གིས, བདག་ཅག་རྣམས་ཀྱིས, by us.
བདག་ཅག་གི, བདག་ཅག་རྣམས་ཀྱི, of us.
བདག་ཅག་ལ, བདག་ཅག་རྣམས་ལ, to us.
བདག་ཅག་ནས, བདག་ཅག་རྣམས་ནས, from us.

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

<i>Nom. &amp; Acc.</i>	ཁྱོད (also ཁྱེད) thou, thee.
<i>Inst.</i>	ཁྱོད་ཀྱིས, by thee.
<i>Gen. or Poss.</i>	ཁྱོད་ཀྱི, of thee.
<i>Dat.</i>	ཁྱོད་ལ, to thee.
<i>Abl.</i>	ཁྱོད་ནས, from thee.

**Plural.**

ཁྱོད་ཅག or ཁྱོད་རྣམས, you, ye.
ཁྱོད་ཅག་གིས, ཁྱོད་རྣམས་ཀྱིས, by you.
ཁྱོད་ཅག་གི, ཁྱོད་རྣམས་ཀྱི, of you.
ཁྱོད་ཅག་ལ, ཁྱོད་རྣམས་ལ, to you.
ཁྱོད་ཅག་ནས, ཁྱོད་རྣམས་ནས, from you.

**§ 120. Third Person.****Singular.**

<i>Nom. &amp; Acc.</i>	ཁོ, he, she, him, her.
<i>Inst.</i>	ཁོས or ཁོ་ལོས, by him or her.
<i>Gen. or Poss.</i>	ཁོའི or ཁོ་ལོའི, of him or her.
<i>Dat.</i>	ཁོ་ལ, to him or her.
<i>Abl.</i>	ཁོ་ནས, from him or her.

**Plural.**

ཁོ་ཅག or ཁོ་ཅག་རྣམས, they, them.
ཁོ་ཅག་གིས, &c. by them.
ཁོ་ཅག་གི, &c. of them.
ཁོ་ཅག་ལ, &c. to them.
ཁོ་ཅག་ནས, &c. from them.

**Also, Singular.**

<i>Nom. &amp; Acc.</i>	ཁོང, he, she, him, her (respectfully).
<i>Inst.</i>	ཁོང་གིས, by him or her.
<i>Gen. or Poss.</i>	ཁོང་གི, of him or her.
<i>Dat.</i>	ཁོང་ལ, to him or her.
<i>Abl.</i>	ཁོང་ནས, from him or her.

**Plural.**

ཁོང་རྣམས or ཁོང་ཅག, &c. they, them.
ཁོང་རྣམས་ཀྱིས, &c. by them.
ཁོང་རྣམས་ཀྱི, &c. of them.
ཁོང་རྣམས་ལ, &c. to them.
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་གི, my, mine.	ང་ཚལ་གི, our, ours.
ཡངས་མི, ditto.	ཡངས་ཚལ་རྣམས་ཀྱི, ditto.
ཁོ་ལོའི, ditto.	ཁོ་ལོ་རྣམས་ཀྱི, ditto.
ངད་ཀྱི, ditto.	ངེད་ཚལ་གི, ditto.
ང་མང་གི, ditto.	ང་མང་དང་ལྟ་གི, ditto.

*Second Person.*

<i>Singular.</i>	<i>Plural.</i>
ཁོད་ཀྱི, they, thine.	ཁོད་ཚལ་གི, your, yours.
ཁོད་ཀྱི, do., (your.)	ཁོད་རྣམས་ཀྱི, ditto.
ཁོད་མང་གི, ditto.	ཁོད་མང་དང་ལྟ་གི, ditto.
ཁོད་གིད་ཀྱི, thine, your own.	

*Third Person.*

<i>Singular.</i>	<i>Plural.</i>
ཁོའི or ཁོ་གི, his, her.	ཁོ་ཚལ་གི, their, theirs.
ཁོང་གི, ditto.	ཁོང་རྣམས་ཀྱི, ditto.
ཁོ་མང་གི, his own, her own.	ཁོ་མང་དང་ལྟ་གི, ditto.
ཁོང་གིད་ཀྱི, ditto.	ཁོང་གིད་དང་ལྟ་གི, ditto.

## § 122. DEMONSTRATIVES.

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

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

*Declension of འདི་.*

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

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

## § 123. INTERROGATIVE PRONOUNS.

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

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom. &amp; Acc.</i>	ལྟོ, who ?	ལྟོ་དག་ or ལྟོ་ཚོས་, who.	
<i>Inst.</i>	ལྟོས་ or ལྟོ་ལྟིས་, by whom ?	ལྟོ་དག་གིས་, ལྟོ་ཚོས་ཀྱིས་, by whom.	
<i>Gen. &amp; Pos.</i>	ལྟོའི་ or ལྟོ་ལྟི་, whose ? of whom ?	ལྟོ་དག་གི་, ལྟོ་ཚོས་ཀྱི་, of whom.	
<i>Dat.</i>	ལྟོ་ལ་, to whom ?	ལྟོ་དག་ལ་, ལྟོ་ཚོས་ལ་, to whom.	
<i>Abl.</i>	ལྟོ་ནས་, of, from whom ?	ལྟོ་དག་ནས་, ལྟོ་ཚོས་ནས་, from whom.	

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

<i>Singular.</i>		<i>Plural.</i>
<i>Nom. &amp; Acc.</i>	ཇི, what ?	ཇི་དག,
<i>Inst.</i>	ཇིས་ or ཇི་ལོས་, by what ?	ཇི་དག་གིས་,
<i>Gen. &amp; Pos.</i>	ཇིའི་ or ཇི་ལེ, of what, &c.	ཇི་དག་གི,
<i>Dat.</i>	ཇི་ལ, to, for what ?	ཇི་དག་ལ,
<i>Abl.</i>	ཇི་ནས་, of, from what ?	ཇི་དག་ནས་.

*Note.* The above interrogatives frequently assume the particle ཇིག, after them. thus ཇི་གིག, who ? (quisnam ?) ཇིག་གིག, which ? ཇི་ཇིག, what ? (quidnam ?) And then the postpositive particles must be added accordingly.

#### § 124. RELATIVES.

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

#### § 125. RECIPROCAL.

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

#### EXAMPLES.

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom. &amp; Acc.</i>	འདྲ་, self, one's self.	འདྲ་དག་ or འདྲ་རྣམས་,	our, your or themselves.
<i>Inst.</i>	འདྲ་གིས་. by one's self.	འདྲ་དག་གིས་,	by selves.
<i>Gen. &amp; 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.*

*Nom. & Acc.* འདྲི, self.  
&c. &c.

#### *Plural.*

འདྲི་རྣམས་ or འདྲི་དག, selves.  
&c. &c.

## § 126. PRONOMINAL ADJECTIVES.

ཐམས་ཅད, every, all, the whole.

ཀླན, all.

འགའ, some.

འགའ་ཞིག, some one, some body.

འགའ་ཡང, (with any negatives,) no one,  
none.ཁ་ཚིག, }  
ལ་ལ, } some, some one.  
ལ་ལ་ཞིག, }བདག, }  
རང, } one's self.

གཞན, other.

གཞན་ཞིག, another.

ལྷ་ཞིག, any one.

རྟི་ཞིག, any thing.

འདྲ་ཞིག, only, mere.

སྐྱ་ཡང, every one, each.

སྐྱ་ཡང་ཅད་ལ་བ, whoever, whosoever.

གང་ཡང, either, each, every one.

གང་ཡང་ཅད་ལ་བ, whichever, whichever.

རྟི་ཡང, every thing.

རྟི་ཡང་ཅད་ལ་བ, whatever.

*Note.* སྐྱ་ཡང, གང་ཡང and རྟི་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 རྒྱ or པར་རྒྱ and བར་རྒྱ, 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 ས or ར. It is a participial noun, and may be taken both adjectively and substantively ; as བྱེད་ས, doing or a doing ; འགྲོ་ས, walking (going), or walking (a going) ; རྒྱ་ས, speaking, a speaking, speech.

When it denotes the agent, the article may be expressed in several modes ; as for a male : བྱེད་ས for བྱེད་ས་པ, a doer ; བྱེད་པོ for བྱེད་པོ་པོ, 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 : འཕོ་ཐེང་པ་མ. འ-མ, f. འཕོ་མཚན་པ་མ. འ-མ, f. འཕོ་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 ; འཕོ་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, ཅ, ཅ, or -འ, ལ ; as, ཐེང་ཅ, for doing, to do ; འཕོ་འ, for going, to go ; རྫོག་ཅ, for reading, to read ; བརྟེན་ལུ, for looking on, to look on ; ར་ཅ or ར་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 ; འཕོ, he goes.

2. By the reduplication of the final letter of the root, with the addition of the འ vowel over it ; as, ཐེང་འོ, he does, འཕོའོ, he walks ; also འཕྱག་འོ, he is or sits, བཟུང་འོ, he commands, ཡོང་འོ, there is, ཡིན་འོ, it is, འབྲུག་འོ, he performs, ལྗོངས་འོ, he thinks, ལྟུང་འོ, he speaks, འཇུང་འོ, he will be, བསོན་འོ, he begs, ཞེས་འོ, he knows.

3. By adding to the infinitive, ཐེང or ཐེང་འོ, and dropping the infinitive sign before them ; as, འཕོ་བ་འཕོང or འཕོ་ཐེང, he does walk ; ར་བ་འཕོང or ར་ཐེང, he does eat.

4. By adding, after the root of the verb, བཞིན་པ ; or either of the auxiliaries, འཕྱག, ལྗང, preceded by any of the particles, རྩིན, རྩིན, རྩིན, འིན or ཡིན, (agreeably to the final letter of the root ; ) as, ཐེང་བཞིན་པ or ཐེང་རྩིན་འཕྱག, ཐེང་རྩིན་ལྗང, is doing ; འཕོ་བཞིན་པ or འཕོའིན་འཕྱག, འཕོའིན (or འཕོ་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 བཟུང, he commands ; བཟུངས, commanded. Some drop the འ prefix only ; others drop the འ prefix, and assume a ལ affix ; as, from འཇུང, he becomes, ཇུང, is become, grown ; from འབྲི, he writes, བྲིས, wrote, written. In other cases the past tense is formed irregularly. It assumes frequently one of the particles, རྩིན, ཇུང, ཡིན, རྩིན, རྩིན

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



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

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

§ 134. The imperative, in some cases, is the same with the root of the present or preterite indicative; as, in འདུག་, do sit; འོང་, 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 རྗེད་, to eat, (or he eats,) རྗེད་, do eat; from འཇོག་, he cures; འོག་, do cure from འཇོག་པ་, he thinks; འོག་པ་, do think, consider; sometimes ལ, also is affixed; as, from ལུས་, he says, speaks; ལུས་ལུས་, say, do speak.

§ 135. The subjunctive present (or hortative or precativ mood,) is formed regularly from the imperative, by adding any of the particles, ཚིག་, ཞིག་, སྐྱེག་ ; as in རྗེད་ཚིག་, let him read, he may read; འོང་ཞིག་, let him go, he may go; འོག་ལུས་ཞིག་, let him consider, he may consider; or from the infinitive, by adding ལྟར་ཚིག་, ཞིག་ or འོག་ཚིག་, signifying let, may; as, འཇོག་པར་ལྟར་ཚིག་, (also འཇོག་ལྟར་ཚིག་,) may (he) know or be acquainted with it; འོང་པར་ཞིག་ or འོག་ཚིག་, may it come or happen.

§ 136. The conditional forms of the conjunctive mood are formed by adding འ (na) to the roots of the indicative present and preterite: as, རྗེད་འ, if you would do, and ལྗེད་འ, if you may have done. The conjunctive future may be expressed by the past tense, with the future sign འགྲུང་ ; as, ལྗེད་པར་འགྲུང་, shall have done; ལྗེད་པར་འགྲུང་, 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 (མ་ད་ལ་མ་འ་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་མ་ཚ་ཎ, འ་ད་ལ་མ་འ་འ, 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>
འལལ	མལལ་རྩིན	མལལ	ལོལ,	<i>v. a.</i> to spin, &c.
འལྲཱ	མལྲཱ་རྩིན	མལྲཱ	ལྲཱ,	<i>v. a.</i> to carry, to respect, &c.
འལྲིག,	མལྲིགས,	མལྲིག	ལྲིག	<i>v. a.</i> to bind, tie.
འལྲིད	མལྲིད	མལྲི	ལྲིད,	<i>v. a.</i> to conduct, lead.
འལྲུད	མལྲུད	མལྲུ	ལྲུད,	<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 མ prefix, and the aspirate ར, into the sharp མ. 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>
འབྲམས	མལྲམ	དབྲམ	ལྲམ,	<i>v. a.</i> to draw down, call, summon.
འབྲམ	མལྲམ	དབྲམ	ལྲམ,	<i>v. a.</i> to destroy, kill, murder, slay.
འབྲམས	མལྲམ	དབྲམ	ལོམ,	<i>v. a.</i> to hinder, prohibit.
འབྲངས	མལྲང	དབྲང	ལོང་,	<i>v. a.</i> to fill, replenish.
འབྲམས	མལྲམ	དབྲམ	ལོམ,	<i>v. a.</i> to cover, overspread.
འབྲལ	མལྲལ	དབྲལ	ལོལ,	<i>v. a.</i> to load.
འབྲལ	མལྲལ	དབྲལ	ལོལ,	<i>v. a.</i> to split, cleave.
འབྲོད	མལྲོད	དབྲོད	ལོད,	<i>v. a.</i> to build, construct.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠ଼େମ	ସଞ୍ଚମ	ଠ଼େମ	ଠ୍ଠିମ,	<i>v. a.</i> to scatter, sprinkle.
ଠ଼େଞ୍	ସଞ୍ଚେଞ୍	ଠ଼େଞ୍	ଠ୍ଠିଞ୍,	<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 ଞ. From the future, the preterite is formed by turning the ଠ into ସ, and the hard ଞ into the sharp ଞ. The imperative is formed from the indicative present, by dropping the ଠ, and the second affix ଞ; and by turning the hard ଞ into the aspirate ଞ, 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>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠଠଞ	ସଠଞସ	ସଠଞ	ଠଠଞ or ଠଠଞ,	<i>v. a.</i> to travel through or over; to go or pass up and down.
ଠଠଢ	ସଠଢସ	ସଠଢ	ଠଠଢ,	<i>v. a.</i> to keep, hold, wear.
ଠଠଢ	ସଠଢଞିଞ	ସଠଢ	ଠଠଢ,	<i>v. a.</i> to explain, tell.
ଠଠସ	ସଠସସ	ସଠସ	ଠଠସ,	<i>v. a.</i> to conceal, hide.
ଠଠଠ	ସଠସ	ସଠଠ	ଠଠସ,	<i>v. a.</i> to prepare, make ready.
ଠଠିଢ	ସଠିଢସ	ସଠିଢ	ଠଠିଢ,	<i>v. a.</i> to bind, tie, fasten.
ଠଠିସ	ସଠିସସ	ସଠିସ	ଠଠିସ,	<i>v. a.</i> to mount, ascend.
ଠଠ	ସଠସ	ସଠ	ଠଠସ,	<i>v. a.</i> to fetch up water, to irrigate, water.
ଠଠ	ସଠସ	ସଠ	ଠଠସ,	<i>v. a.</i> to promise, assure.
ଠଠଞ	ସଠଞସ	ସଠଞ	ଠଠଞ,	<i>v. a.</i> to split, cleave; to confess, &c.
ଠଠ	ସଠସ	ସଠ	ଠଠସ,	<i>v. a.</i> to prepare, make ready.

## § 142. No. 4.

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
ଠଠଞ	ସଠଞ	ଠଠଞ	ଠଠଞ,	<i>v. a.</i> to weigh, ponder, &c.
ଠଠଞ	ସଠଞ	ଠଠଞ	ଠଠଞ,	<i>v. a.</i> to destroy, &c.
ଠଠିସ	ସଠିସସ	ସଠିସ	ଠଠିସ,	<i>v. a.</i> to suck, draw out, &c.

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

## § 143. No. 5.

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

## § 144. No. 6.

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

## § 145. No. 7.

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

## § 146. No. 8.

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

འཇུག་པ་	མཇུག་	དཇུག་	མཇུག་	v. a. to make descend, to let down.
འཇུང་	ཇུང་	དཇུང་	ཇུང་	v. a. to draw or pull out.
འཇུང་	ཇུང་	དཇུང་	ཇུང་	v. a. to separate, divide, open.

## § 147. No. 9.

འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་	v. a. to sift, strain.
འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་ or ཇུག་	v. a. to repay, give an equivalent for.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to express, squeeze.
འཇུག་	ཇུག་	ཇུག་ or ཇུག་	ཇུག་	v. a. to hurt, to do harm to.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to boil, dress ; dye, tinge.
འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་	v. a. to sew, stitch.
འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་	v. a. to feed, keep, nourish ; to keep alive.
འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་	v. a. to cut, hew, engrave ; to prick, goad.
འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་	v. a. to sell.
འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་	v. a. to boil, dress ; dye, tinge.
འཇུག་	ཇུག་པ་	ཇུག་	ཇུག་	v. a. to seek, search after.

## § 148. No. 10.

འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to take, seize.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to fit, or set, fix, plant.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to convert, turn, make enter into.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to shut, close.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to shun, avoid.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. n. to creep in.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. a. to hold, keep, receive.
འཇུག་	ཇུག་	ཇུག་	ཇུག་	v. n. to blush, to be ashamed for.

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

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 *མ* :

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>
མཚི	མཚིས	མཚི་པར་འགྱུར	མཚིས་ཤིག, to make water.	
མལོག	མལོགས	མལོག་པར་འགྱུར	མལོགས་ཤིག, to cover.	
མཐུང	མཐུངས	མཐུང་པར་འགྱུར	མཐུང་ཤིག, to command, say.	
མགས	མགས་མྱོན	མགས་པར་འགྱུར	མགས་པར་ གྱུར་ཤིག, } v. n. to dwell, be.	

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

མཚོད	མཚད	མཚད	ཚོད or མཚོད, v. a. to cut, to cut off.
མཁོད	མཁད v. མཁདས	མཁད་	ཁོད, v. a. to give.
མཁོད	མཁད	མཁད	ཁོད, v. a. to commit to, to entrust.
མཁོད	མཁད	མཁད	ཁོད or མཁོད, to kill, slay, murder.
མཁོན	མཁན	མཁན	ཁོན, to hear, hearken to.

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

§ 151. Use of the prefix *ད* :

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

<i>Ind. pres.</i>	<i>pret.</i>	<i>fut.</i>	<i>imperat.</i>	<i>signification.</i>
དཔོག	དཔགས	དཔག	པོག, v. a. to measure, weigh, ponder.	
དཔོར	དཔར་མྱོན	དཔར	པོར, v. a. to dictate, tell what to write.	
དཔྱོད་	དཔྱདས	དཔྱད	པྱོད, v. a. to hang, to hang down.	
དཔྱོད	དཔྱད་མྱོན	དཔྱད	པྱོད, v. a. to try, prove, judge, examine.	

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

འགྲུག	དགྲུགས	དགྲུག	ལྲུག, v. a. to trouble, stir up.
འགྲོལ	དགྲོལ་མྱོན	དགྲོལ	ལྲོལ, v. a. to make a noise with a musical instrument to play on.

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

§ 152. Use of the prefix *བ*:

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

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 :

མཚི	མཚིས	མཚི་བཟུང་།	v. n. to go, repair to.
མཐོད	མཐོད་ཤིག	མཐོད་བཟུང་།	v. a. to see, to look on.

In a few instances it is used only in the preterite and future tenses; as in *མགས་པུ*, v. a. to hear fully, to listen to; and in *མནན་པུ*, 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་པུ་འགྱུར།	v. n. to stick to or together.
འཇུག	འཇུགས	འཇུག་པུ་འགྱུར།	v. n. to be troubled or stirred up.
འགག	འགགས	འགག་པུ་འགྱུར།	v. n. to stop, stay, still.
འཇུང་	འཇུངས	འཇུང་བཟུང་།	v. a. to drink.
འདེ	འདས	འདེ་བཟུང་།	v. n. to pass, go away, die.
འཇ	འཇས	འཇ་བཟུང་།	v. n. to assemble, gather together.

It is dropped very frequently in the preterite, as :

འཇེར	ཇེར	འཇེར་བཟུང་།	v. a. to carry.
འཇིད	ཇིད	འཇིད་པུ་འགྱུར།	v. a. to lead, conduct.
འགས	གས	འགས་པུ་འགྱུར།	v. n. to be split or cleft.
འགྱུར	གྱུར	འགྱུར་བཟུང་།	v. n. to become, grow, change, turn.
འཇོད	ཇོད	འཇོད་པུ་འགྱུར།	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	འཇུག	ཇུགས	འཇུག་པར་འཇུམ།,	<i>v. n.</i> to shrink, contract himself.
	ཇུག	བཇུགས	བཇུག,	<i>v. a.</i> to contract.
from	འཚོད	འཚོད་རྒྱན	འཚོད་པར་འཇུམ།,	<i>v. n.</i> to settle, sit.
	འཚོད	བའོད	དམོད,	<i>v. a.</i> to fix, set, build, frame,
from	འཚོམ	འཚོམ་རྒྱན	འཚོམ་པར་འཇུམ།,	<i>v. n.</i> to turn, go, walk round about.
	ཚོམ	བཚོམ་རྒྱན	བཚོམ།,	<i>v. a.</i> to turn round ; encircle, surround, circumambulate.
from	འགས	གས	འགས་པར་འཇུམ།,	<i>v. n.</i> to be split or cleft.
	འགས	བགས	དགས།,	<i>v. a.</i> to split, cleave.
from	འགཅ	འགཅས	འགཅ་པར་འཇུམ།,	<i>v. n.</i> to stop, be hindered.
	འགཅས	བགཅ	དགཅ།,	<i>v. a.</i> to hinder, prohibit.
from	འབྲམ	བྲམ*	འབྲམ་པར་འཇུམ།,	<i>v. n.</i> to die, perish, be extinguished.
	འབྲམ་པར་ཉེད	བའྲམ	དབྲམ།,	<i>v. a.</i> to destroy, kill, extinguish.
from	འབྲལ	འབྲལ་རྒྱན	འབྲལ་པར་འཇུམ།,	<i>v. n.</i> to shake, quake, to agitated.
	བྲལ	བའྲལ་རྒྱན	བའྲལ།,	<i>v. a.</i> to move, agitate, shake.
from	འབྲུམ	འབྲུམ་རྒྱན	འབྲུམ་པར་འཇུམ།,	<i>v. n.</i> to become, change, turn.
	བྲུམ	བའྲུམ་རྒྱན	བའྲུམ།,	<i>v. a.</i> to change, turn, translate.
from	འབྲེ	ཐེས	འབྲེ་པར་འཇུམ།,	<i>v. n.</i> to go asunder, be diffused.
	འབྲེད	བའྲེས	བའྲེ།,	<i>v. a.</i> to scatter, disperse, diffuse, distribute.
from	འབྲེལ	ཐེལ་རྒྱན	འབྲེལ་པར་འཇུམ།,	<i>v. n.</i> to be turned upside down.
	ཐེལ	བའྲེལ་རྒྱན	བའྲེལ།,	<i>v. a.</i> to turn upside down.
from	འབྲིན	འབྲིན་རྒྱན	འབྲིན་པར་འཇུམ།,	<i>v. n.</i> to congrue, agree, be coherent.
	འབྲིན	བའྲིནས	བའྲིན།,	<i>v. a.</i> to adjust, make agree, compose.
from	འབྲིབ	འབྲིབ	འབྲིབ་པར་འཇུམ།,	<i>v. n.</i> to be offuscated, to grow less.
	འབྲིབ	བའྲིབས	བའྲིབ།,	<i>v. a.</i> to offuscate, darken.

\* In the neuter verbs, the future is often formed with the preterite also, thus ;  
འབྲམ་པར་འཇུམ།.



<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>signification.</i>
from	ଠିଏ	ଠିଏ'ସ'ଠୁଅ,	<i>v. n.</i> to roll down, to shrink.
	ଠିଏ	ସଠିଏ,	<i>v. a.</i> to roll, wrap up.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to be ready, be accomplished.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to make ready, accomplish.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to arise, stand up.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to raise, erect.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to be loosened, untied.
	ଠୁଏ or ଠୁଏ	ଠୁଏ,	<i>v. a.</i> to loosen, untie ; explain ; deliver, save.
	ଠୁଏ	ସଠୁଏ,	
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to break.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to break.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to be rent, dissolved.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to cut off, divide.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to issue, be uttered.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to utter, eject.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to assemble, gather together.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to collect, gather together, amass.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to agree with, be in concord.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to make agree, reconcile.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to increase, be augmented.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to augment, &c.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to shift, change, transmigrate.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to shift, change.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to withdraw from, be separated.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to separate.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to grow less.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to make less, subtract.
from	ଠୁଏ	ଠୁଏ'ସ'ଠୁଅ,	<i>v. n.</i> to descend, fall, flow.
	ଠୁଏ	ସଠୁଏ,	<i>v. a.</i> to make descend, let down.

<i>Ind. pres.</i>	<i>pret.</i>	<i>ful.</i>	<i>signification.</i>
from འབྱུང་	ལྷན	འབྱུང་པར་འབྱུང་།	<i>v. n.</i> to come forth, to be produced ; be, become.
	ལྷོང	ལྷོང་།	<i>v. a.</i> to draw, pull out, &c.
from འཇོ	ཇོ	འཇོ་པར་འབྱུང་།	<i>v. n.</i> to open, be divided, separated.
	ཇོེ	དཇོེ།	<i>v. a.</i> to open, separate, analyse.
from འཇོག	གསལ	འཇོག་པར་འབྱུང་།	<i>v. n.</i> to drop, fall in drops.
	མཇོག་པ	མཇོག་པ་འབྱུང་།	<i>v. a.</i> to strain, let fall in drops.
from རྱེ	རྱུབ	རྱེ་པར་འབྱུང་།	<i>v. n.</i> to be born, or produced.
	མཚུང་བྱེད	མཚུང་།	<i>v. a.</i> to generate, produce.
from རྩབ	རྩབ་མྱོེ	རྩབ་པར་འབྱུང་།	<i>v. n.</i> to set, sink.
	མཐུབ་པ	མཐུབ་།	<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 neutrals. 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་པ, མཚིན, འགལ, མངའ, མངའ་པ, མད, མོད, འཇོག, གསལ, ལྷང, མཚུང་པ. The negatives of them are thus expressed : མིན་པ་མེད, མོད་པ་མི་འདུག, མི་བཞུགས་པ, མ་མཚིན་པ, མ་འགལ་པ, མི་མངའ་པ, མི་མངའ་པ་མེད་པ་མིན, མི་འཇོག་པ, མི་གསལ་པ, མི་ལྷང་པ, མི་མཚུང་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 འཇོག 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་པ་མཇེད་པ་མི་ཇོག་པ་ལྟོ, 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, ལྷོང་།.

§ 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*, མཚིས་སོ *mchhis-so*, ལགས་སོ *lags-so*, མངའ་འོ or མངའོ *mñaho*, གདའོ *gdaho*, མད་དོ *mad-do*, མོད་དོ *mod-do*, འཛམ་ལོ *htshal-lo*, གནས་སོ *gnas-so*, ལྷ་ང་ངོ *snang-ggo*, བཞིན་པའོ *bzhin-paho*.

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

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

ཁོ་ཚེས་པོ་ཡིན, he is great; དེ་ལྟར་ཡིན་ནོ, it is so; འདི་ནང་ན་མི་ཡོད, what is in this? ད་ཡོད་དོ, I am, I do exist; ལྷ་འདུག, who is there? མང་པོ་འདུག་གོ, there are many; རྒྱ་པོ་གར་བརྒྱུགས, where is the king? རང་བཟང་ན་བརྒྱུགས་སོ, he is in the palace; འདི་ན་ཅ་མཚིས, how many are here? བརྒྱ་ཅི་མ་མཚིས་སོ, there are about one hundred; ད་ནི་གདོ་ལ་པའོ་རིགས་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, desase.) ལངས་རྒྱས་ལ་ཡོན་ཏན་མཚོག་མངའ་འོ, Buddha has (there is to him) the chief perfection, དེ་ན་མི་གདའ, what is there? མད་དོ, it is true, it is so; དེ་ལྟར་མོད, it is even so; ལྷ་འཚོག་ལོ, I am begging, I do beg, (entreat;) མི་གནས་སོ, there is not; ཁོ་གྲོག་གིན་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.

*Singular.*

*Plural.*

- 1 Person. ད་ཡིན, I am.
- 2 Ditto. རྩོད་ཡིན, thou art.
- 3 Ditto. ཁོ་ཡིན, he, she, is.

- ད་རྣམས་ཡིན, we are.
- རྩོད་རྣམས་ཡིན, ye are.
- ཁོ་རྣམས་ཡིན, they are.

IMPERFECT.

*Singular.*

*Plural.*

- 1 ད་འདུག་པ, I was.
- 2 རྩོད་འདུག་པ, thou wast.
- 3 ཁོ་འདུག་པ, he was.

- ད་ཅག་འདུག་པ, we were.
- རྩོད་ཅག་འདུག་པ, ye were.
- ཁོ་ཅག་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་པའང་ཡོད་འདྲམ་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་འགྲུའམ་འོ་འང་འགྲུའམ་འམ་འགྲུའམ་འོ, I shall or will be. | ང་ཚག་འགྲུའམ་འོ, we shall or will be.    |
| 2. རྩོད་འགྲུའམ་འོ, thou shalt or wilt be.                  | རྩོད་ཚག་འགྲུའམ་འོ, ye shall or will be. |
| 3. རེ་འགྲུའམ་འོ, he shall or will be.                      | རེ་ཚག་འགྲུའམ་འོ, they shall or will be. |

SECOND FUTURE.

*Singular.*

*Plural.*

- |   |   |
|---|---|
| 1. ང་ཡིན་པམ་འགྲུའམ་འོ, I shall have been.       | ང་ཚག་ཡིན་པམ་འགྲུའམ་འོ, we shall have been.    |
| 2. རྩོད་ཡིན་པམ་འགྲུའམ་འོ, thou shalt have been. | རྩོད་ཚག་ཡིན་པམ་འགྲུའམ་འོ, ye shall have been. |
| 3. རེ་ཡིན་པམ་འགྲུའམ་འོ, he shall have been.     | རེ་ཚག་ཡིན་པམ་འགྲུའམ་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་པམ་རྟལ་ལོ, I may or can be.           | ང་ཚག་ཡིན་པམ་རྟལ་ལོ, we may or can be.    |
| 2. རྩོད་ཡིན་པམ་རྟལ་ལོ, thou mayst or canst be. | རྩོད་ཚག་ཡིན་པམ་རྟལ་ལོ, ye may or can be. |
| 3. རེ་ཡིན་པམ་རྟལ་ལོ, he may or can be.         | རེ་ཚག་ཡིན་པམ་རྟལ་ལོ, they may or can be. |
| Also, ང་ཡིན་ཆོག, &c. &c.                       | Or ང་ཇོ་ཤོག་གོ, &c. &c.                  |

**PRECATIVE MOOD.**

*Singular.*

*Plural.*

- 1. ད་ཡིན་པར་ཤོག, or ད་འགྱུར་བར་ཤོག, I may be or become.
- 2. རྩོད་ཡིན་པར་ཤོག, thou mayst be or become.
- 3. རྩོད་ཡིན་པར་ཤོག, he may be or become.

- ད་ཚག་ཡིན་པར་ཤོག or འགྱུར་བར་ཤོག, may we be or become.
- རྩོད་ཚག་ཡིན་པར་ཤོག, ye may be or become.
- རྩོད་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.
- 2. རྩོད་ཡིན་ན, shouldest or wouldst thou be, or if thou wert.
- 3. རྩོད་ཡིན་ན, should or would he be, or if he were.

- ད་ཚག་ཡིན་ན, should or would we be, or if we were.
- རྩོད་ཚག་ཡིན་ན, should or would ye be, or if ye were.
- རྩོད་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་ཉེ་ད་ཡིན, if I am (or be).
- མཁའ་ཉེ་རྩོད་ཡིན, if thou be.
- མཁའ་ཉེ་རྩོད་ཡིན, if he be.

- མཁའ་ཉེ་ད་ཚག་ཡིན, if we are or be.
- མཁའ་ཉེ་རྩོད་ཚག་ཡིན, if ye be.
- མཁའ་ཉེ་རྩོད་ཚག་ཡིན, if they be.

**IMPERFECT TENSE.**

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

**PERFECT TENSE.**

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

**PLUPERFECT.**

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

**FIRST FUTURE.**

- མཁའ་ཉེ་ད་འགྱུར་པར་ཤོག or འགྱུར་བར་འགྱུར་པར་ཤོག, if I shall be, or shall become.

**SECOND FUTURE.**

མཁ་ནེ་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་ to be (to one, to be there).*

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

**INDICAT. PRES.**

*Singular.*

*Plural.*

1. ང་ལ་ཡོད།, (to me is,) I have.

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

2. རྩོད་ལ་ཡོད།, thou hast.

རྩོད་རྩམ་ལ་ཡོད།, ye have.

3. རེ་ལ་ཡོད།, he has.

རེ་རྩམ་ལ་ཡོད།, they have.

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

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

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

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

*Imperat.* ང་ལ་ཡོད་ཅིག་ལ་འདྲུག་པ། or ཡོད་པར་འགྱུར་ཅིག་ལ་འདྲུག་པ།, let me have.

*Potential.* ང་ལ་ཡོད་ཆོག།, } I may or can have.  
*Pres.* or ང་ལ་ཡོད་ཅང་།, }

*Imperf.* ང་ལ་ཡོད་འགྱུར་ལ་འདྲུག་པ།, should (or could) I have.

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

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

**SUBJUNCTIVE MOOD.**

*Present.* མཁ་ནེ་ང་ལ་ཡོད།, if I have, and so on.

*Imperfect.* མཁ་ནེ་ང་ལ་ཡོད་ན།, if I had, or should I have, &c.

*Perfect.* མཁ་ནེ་ང་ལ་ཡོད་འགྱུར་ན།, if I have had, or should I have had.

*Pluperfect.* མཁ་ནེ་ང་ལ་ཡོད་པར་འགྱུར་ལ་འདྲུག་པ་ན།, if I had had.

*Future.* མཁ་ནེ་ང་ལ་ཡོད་པར་འགྱུར་ལ་འདྲུག་པ་ན།, if I shall have, or should I have here-  
after, &c.

## INFINITIVE.

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

*Perfect.* (ལྷ་ཞིག་ལ་) ཡོད་པ་ཡིན་པའ, 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 ང་ཡོད or ང་ཡོད་དོ, signifies I am, I exist, or I do exist.

## Observations :

By the aid of these two substantive verbs (and their equivalents : འཇགས, བརྒྱལས, མཚིས, ལམས, མངའ, མངའ, མང, མོད, འཚོལ, མཚས, ལུང, མཞེན་པ ; see § 156 ) as also by that of the two auxiliary verbs ཐུད and འགྲུའ, which will be described hereafter, (see § 171, 172,) may be formed and conjugated all the tenses of the verbal roots ; as also of every verb in the Tibetan language.

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

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

*Imperfect.* I was going, ང་འགྲོ་འགྲུག་པ.

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

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

*Future.* I shall go, ང་འགྲོ་ཐུ or འགྲོ་རྒྱུ or ང་འགྲོ་བའ་འགྲུའ་ལོ.

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

*Cond. past.* If I have gone, ང་སོང་ན.

*Cond. fut.* If I shall have gone, ང་སོང་བའ་འགྲུའ་ན.

*Infinitive.* To go, འགྲོ་བའ.

*Infinit. future.* } For going, to go, འགྲོའ or འགྲོ་བ.

*Supine or Ger.* }

## PARTICIPLES.

*Present.* Going, འགྲོ་བ.

*Pret.* Gone, སོང་བ.

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

*Pluperfect.* Having gone, མོང་ཞིང་ or མོང་ནམ་མོང་བལ also ; མོང་ཏེ, མོང་མིས, མོང་ལ.

*Future.* About to go, to be gone, འགོ་ཏེ, འགོ་རྒྱུ, འགོ་བས་ཏེ་བ.

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

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

§ 162. The inceptives are formed by འགྱུར and འགོ, to become, grow ; as, ནག་པོས་འགྱུར་བས or འགོ་བས, to become, grow or turn black.

And the actives are formed by the inflection of རྒྱེད་པས, to make ; as, ནག་པོས་རྒྱེད་པས, to make black ; མིན་པས་རྒྱེད་པས, to make ripe.

§ 163. Active and passive verbs ending in རྒྱེད or རྒྱེད་དོ, can be discriminated only by the instrumentive and the nominative cases expressed before them ; as, དམ་རྒྱུང་བས་རྒྱེད་དོ, (he) is beaten by me, or I do beat (him) ; ད་རྒྱུང་བས་རྒྱེད་དོ, I am beaten.

§ 164. All such verbs as end in རྒྱེད་དོ, and have the instrumentive case before them, may be rendered in English, both in an active and passive sense ; as, དམ་ཚོད་རྒྱུང་བས་རྒྱེད་དོ, I beat thee, or thou art beaten by me ; but, with the nominative case, only in the passive voice ; as, ཚོད་རྒྱུང་བས་རྒྱེད, thou art beaten ; འཇིག་རྟེན་འཇིག་པས་རྒྱེད, the world is destroyed ; འཇིག་རྟེན་འདི་ནི་རྩ་མེས (or རྩས) མེ་མེས (མེས) དང་རྒྱུང་མིས འཇིག (or ནམ་ཞིག) པས་རྒྱེད, 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་པས, (to put, cause, make,) in its several tenses ; as, འཇུག, for the *pres.* ; བརྩམ, for the *pret.* ; མཉམ, for the *fut.* ; and རྩམ for the *imperative* ; as, འགྲིམ་འཇུག་པས, to cause to write or to be written. Sometimes the gerund sign is dropt ; as, འཇུག་པས་འཇུག་པས, (for འཇུག་པས་འཇུག་པས,) to cause to carry. Instead of འཇུག་པས, the verb རྩམ་པས, (*pret.* and *fut.* རྩམ་པས,) is used for forming a causal verb, when speaking respectfully ; as, རྩམ་པས་རྩམ་པས, to cause to read, or to be instructed in reading.



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

§ 167. Potentials are formed by adding to the verbal root, or to the infinitive, either བྱ་པ་, རྒྱལ་པ་, རོ་ཤོག་པ་, or ཡོད་པ་, to can, be able, to may, to have power, to have courage, to dare ; as, རྒྱུད་བྱ་པར་, to can do ; འཇུག་རྒྱལ་པར་, to be able to carry away ; བཞོད་པར་རོ་ཤོག་པར་, to can or be able to praise one ; ང་ནི་དེར་འགོ་བར་མི་ཡོད་པོ་, I can, or dare, not go thither.

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

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

*Examples,* རོ་མཁལ་པར་ལྷུང་ནོ།, he has become learned ; ང་ནི་དེ་མ་ཞེས་རྒྱུ་།, I have not known that ; དཔེ་ཆ་འདི་ད་ཅུང་མ་ཚེས་།, this book has not yet been finished ; ལྷི་མ་ཤར་སོང་།, the sun has arisen ; ལྷུ་བ་འཕྱལ་སོང་།, the moon has set ; རོ་མི་སོང་།, he has died, or, he is dead.

§ 170. Active and causal verbs require before them, in general, the instrumentive case (i. e. the nominative with any of these particles ; རྒྱུ་། རྒྱུ་པ། རྒྱུ་ཡིས་། རྒྱུ་ནོ། རྒྱུ་རྒྱུ་། རྒྱུ་རྒྱུ་པ། རྒྱུ་རྒྱུ་ནོ། རྒྱུ་། རྒྱུ་པ། རྒྱུ་ཡིས་། ཚེས་། ཚེས་པ། ཚེས་ནོ། ཚེས་རྒྱུ་། ཚེས་རྒྱུ་པ། ཚེས་རྒྱུ་ནོ། སོང་། སོང་ཚེས་། སོང་བ་ཡི་ནོ།

But, when the active verb is intransitive, the nominative is used ; as, རོ་འགྲོ་བ་ལྷོད་པར་, he walks ; ང་མི་འགྲོ་བ་, I do not walk or go. Instead of the instrumentive case, the nominative is also used with the emphatical I ; as, ང་ནི་དེ་མ་ལྷོད་པར་སོ། for ངས་དེ་མ་ལྷོད་པར་སོ།, I have not told (or not said) to (or by me it has not been said). As also, when the objective case takes the ལ་ particle, the nominative (or accusative) is used, instead of the instrumentive ; as, བདག་ཚོད་ལ་ཞེས་ནོ། for བདག་གིས་, ཚོད་ལ་ཞེས་ནོ། I have told thee (or you), it has been said by me to you.

Examples of the use of the instrumentive case ; ལྔ་པོས་མཚན་དོ་བཅད་པས་ལོ་བཅད་པར་  
 འཇུག་པ་ལོ་བཅད་པར་ལྟུང་ཚིག་མཚན་གྱི་མཚན་པར་འཇུག་པ་གསུང་བ་དང་འཇུག་པ་གསུང་བ་ལྟུང་གི་དང་ &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 : ལྔ་པོ་ལེང་ཞི་ག་བཅུགས་, the king sits  
 upon the throne ; ལོང་བཞེངས་སོ།, he has stood-up (he has lifted up himself) ; ད་མི་འགོ།  
 I go not ; ལོ་གཞིན་ལོག་འདུག་, he sleeps.

- ལྔ་པོ་ཀྱོན་ཚིག་གསུང་བར་ལྟུང་།, the king is respected by all.
- — — — — ལྟུང་།, the king has been respected.
- — — — — འཇུག་པ་།, the king will be respected.
- — — — — ལུ།, the king must be respected.
- — — — — ལྔ་པོ་ལོག་པ་།, the king let him be respected.
- — — — — ལོག་པ་།, the king may he be respected.

§ 171. The two auxiliary verbs that most frequently occur are ; ལྟེང་བ་དང་།, to do,  
 make ; and འཇུག་པ་དང་།, 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 ལྟེང་བ་དང་།, the verb  
 མཚན་པ་དང་།, and (if of one's self or of others before a great personage) བཞེང་བ་དང་། 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 ལྟེང་བ་, to do, make.

<i>Indicat. present,</i>	ལྟེང་། or ལྟེང་བོ།,	he does, is doing, making.	
<i>Imperf.</i>	ལྟེང་བཅུག་པ་།,	was doing, did.	
<i>Perf.</i>	ལྟེང་པ་། ལྟེང་པ་། ལྟེང་སོ།,	did, has done.	
<i>Comp. perf.</i>	ལྟེང་པ་གྱིན་པ་།,	has done.	
<i>Pluperf.</i>	ལྟེང་བཅུག་པ་། or ལྟེང་པ་གྱིན་པ་།,	had done.	
<i>Future,</i>	ལྟེང་། or ལྟེང་པ་ལྟེང་བར་འཇུག་པ་།,	about to do ; will or shall do.	
<i>Imperative,</i>	ལྟོང་། ལྟོང་ཞིག་།,	do, let him do.	
<i>Hortative,</i>	} ལྟོང་ཞིག་།,	let him do, may he do it, may it be	
<i>Precative,</i>			done.
<i>Optative,</i>			
	} ལྟེང་པར་ལྟུང་ཚིག་།,		

CONDITIONALS.

<i>Pres. and Fut.</i>	ཅེད་ན,	should he do, or if he would do.	
<i>Pret.</i>	ཅམ་ན,	should he have done.	
<i>Future exact,</i>	ཅམ་པ་འགྲུའ་ན,	if he shall have done.	
<i>Infinitive,</i>	ཅེད་པའ,	to do, make.	
<i>Infn. fut,</i>	} ཅེད་ཟུམ་ཅེད་ལྗོད་ལུགས་ལྟར་ཅེད་པ་འགྲུའ་ལྟར་ ཅེད་པ་ལུགས་ལྟར་ ཅེད་པ་འགྲུའ་ལྟར་ ཅེད་པ་ལྗོད་ལྟར་ ཅེད་པ་འགྲུའ་ལྟར་ ཅེད་པ་ལྗོད་ལྟར་ ཅེད་པ་འགྲུའ་ལྟར་ ཅེད་པ་ལྗོད་ལྟར་ ཅེད་པ་འགྲུའ་ལྟར་ ཅེད་པ་ལྗོད་ལྟར་	for doing, to do.	
		<i>Supine or gerund</i>	ཅེད་པ་ལྗོད་ལྟར་ ཅེད་པ་འགྲུའ་ལྟར་

PARTICIPLES.

<i>Present.</i>	ཅེད་ཅེད་པ,	doing, making.
<i>Nouns of the agent,</i>	ཅེད་མཁན་ཅེད་པ,	com. (or m. et fem.) a doer, maker.
<i>Masculine,</i>	ཅེད་པ་ཅེད་པ་པའ་ཅེད་པ་པོ་ཅེད་པོ,	maker, doer, a maker, a doer.
<i>Femin.</i>	ཅེད་མའ་ཅེད་པ་མའ་ཅེད་པ་མོ་ཅེད་མོ,	the maker, doer.
<i>Pret. &amp; p. part.</i>	ཅམ་པ,	done, made.
<i>Future,</i>	ཅེད་པ་ལྗོད་ལྟར་ ཅེད་པ་འགྲུའ་ལྟར་	to be done; about to do, (facien- dum) (facturus).
<i>Sub. Noun,</i>	ཅེད་པ,	action, business.

PARTICIPIAL EXPRESSIONS.

<i>Present,</i>	ཅེད་ཚིང་ ཅེད་དེ,	when doing, at the time of doing.
<i>Pret.</i>	ཅམ་ཏེ ཅམ་ནམ་ ཅམ་པམ་,	having done.
<i>Future,</i>	ཅེད་ཚིང་ ཅེད་པེ,	being about to do, being to be done.
<i>Part. pluperf.</i>	ཅམ་ལ་,	after having done.

§ 173. THE VERB འགྲུའ་བ, to become, &c.

<i>Indicat. pres.</i>	འགྲུའ་ འགྲུའ་འ,	is becoming, changing, turning.
<i>Imperfect.</i>	འགྲུའ་འགྲུའ་པ,	was becoming or turning.
<i>Perf.</i>	འགྲུའ་ འགྲུའ་པའ་ འགྲུའ་ཏེ འགྲུའ་སྐྱོན་,	(he) became, has become, turned, changed.
<i>Comp. perf.</i>	འགྲུའ་པ་ཡིན་,, &c.	has become.
<i>Pluperf.</i>	འགྲུའ་འགྲུའ་པ་ འགྲུའ་པ་ཡིན་པ,	had become.
<i>Future,</i>	འགྲུའ་བ་འགྲུའ་འ,	shall or will become.
<i>Imperat.</i>	འགྲུའ་ འགྲུའ་ཚིག་,	be, let him be, or become, turned,

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

CONDITIONALS.

<i>Pres. &amp; fut.</i>	འཇུང་ན,	should he become, or if he would be.
<i>Pret.</i>	ལྟུ་ན,	should he have become.
<i>Fut. exact,</i>	ལྟུ་པའ་འཇུང་ན,	if he shall have become.
<i>Infinitive,</i>	འཇུང་བའ,	to become, turn, &c.
<i>Infinit. fut.</i>	} འཇུང་ཅ (or འཇུང་བའི་ལྟུང་།) འཇུང་	for becoming, to become, turn,
<i>Ger. &amp; Supine,</i>		

PARTICIPLES.

<i>Present,</i>	འཇུང་ or འཇུང་བ,	becoming, growing, changing, turning.
<i>Nouns,</i>	འཇུང་བའ་ འཇུང་མཇུག,	com. a becomer, &c.
<i>masculine,</i>	འཇུང་བའ་ འཇུང་བ་པའ་ འཇུང་བ་པོ།	
<i>fem.</i>	འཇུང་པོ། འཇུང་མ། འཇུང་བ་མ། འཇུང་བ་མོ། འཇུང་མོ།	a, or the, becomer, grower, turner, &c.
<i>Abs. Substative,</i>	འཇུང་བ་ཉིད,	change, turn, vicissitude.
<i>Part. pret.</i>	ལྟུང་པ།	grown, become, changed, turned.
<i>Part. fut.</i>	འཇུང་ཅ། འཇུང་ཅུ།	about to become, &c. subject to change, turn, changeable.

PARTICIPIAL EXPRESSIONS.

<i>Present &amp; fut.</i>	འཇུང་དེ་ or འཇུང་ཉིད,	when, or at the time of becoming, changing, &c.
<i>Pret. &amp; pluperf.</i>	ལྟུང་དེ་ or ལྟུང་ནས། ལྟུང་པས། ལྟུང་ལ།	having become, being turned, after having become, &c.

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

§ 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 *च* or *च्*, *chá, chá-úá* (taken absolutely, or after a substantive), and *चि* or *चि*, (taken conjunctively, or before a substantive;) as, *बृह, adj.* edible, *sub.* any thing to be eaten, meat, food; *बृही*, flesh to be eaten; *यज्ञश्च्युच्य*, to be read over, that must be read over; *यज्ञश्च्युच्य*, 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 :) *यस, क्वाप्ति, कीप्ति, क्ति, क्ति* or *-क्त्वाप्ति, क्त्वाप्ति, क्त्वाप्ति* and *क्त्वाप्ति*. They are used like 'having-ed' or 'being-ed' in English (to join two or more members of a sentence); as, *कृत्वाप्यक्त्वाप्ति कृत्वाप्ति कृत्वाप्ति कृत्वाप्ति कृत्वाप्ति*, having spoken or said; *गच्छंति कृत्वाप्ति कृत्वाप्ति*, 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?	कृष्ण, } उपकृष्ण, } continually, uninterruptedly, कृष्ण, } always, perpetually. उपकृष्ण, } कृष्ण, } कृष्ण, } never. उपकृष्ण, } उपकृष्ण, in the beginning, first. उपकृष्ण, in the middle, secondly, afterwards. उपकृष्ण, lastly, ultimately. उपकृष्ण, newly, recently. उपकृष्ण, suddenly. उपकृष्ण, immediately, soon, readily. उपकृष्ण, once, at a certain time.	
कम्, } at what time? when?		
कम्, } at this (or such a) time.		
कम्, } at that time.		
कम्, } correlatively: at which		
or कम्, } time, at that time.		
or कम्, } in old times, of old, formerly, an-		
कम्, } ciently.		
कम्, } once, at a certain time.		
कम्, } once, at a certain time.		
कम्, } once, at a certain time.		

རུས་རུས་ལྟ, sometimes, now and then.

སྐབས་སྐབས་ལྟ, occasionally.

འདྲིམ, for a while.

འདྲིམ—སྐད་ཀྱིས, first—then.

དང་པོར, the first time, first.

གཉིས་པར, the second time, secondly.

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

དེང་སང་,  
དིང་སང་,  
} now-a-days.

ད་རུང་, as yet, still.

ད་རུང་ལང, now too.

དེ,  
ད་ལྟ་,  
ད་ལྟ་ཉིད་ཅུ,  
} now, this very instant, or  
time, this present.

དེ་འིང་, this day, to-day.

མདང་ or  
མདངས་,  
} yesterday.

ཁ་སང་,  
ཁ་སྐད་,  
ཁར་སང་,  
ཁར་སང་ལམ,  
} before yesterday, some days  
ago, lately.

སྟོན་མ་ལམ, three days ago.

ལང་སྟོན་ལམ, four days ago.

ལྷང་སྟོན་ལམ, five days ago.

སང་,  
ཐོ་འི, vulg.  
} to-morrow.

གནངས་ or  
གནངས་,  
} after to-morrow.

གཞིས, three days hence.

དངུས, four days hence.

ཅུས, five days hence.

ཞག་དང་ཞག, every day.

ཟླ་དང་ཟླ, every month.

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

ལོ་ཚམ, every second year.

ད་ལོ, this year.

ཀ་ཉིད་ or  
ཀ་ཉིད་,  
} last year.

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

དངུ་ཉིད་, three years ago, &c.

ཅུ་ཉིད་, four years ago, &c.

གང་པར, next year.

སང་པར, two years hence.

ལང་སང་ or  
དངུ་པར,  
} three years hence.

ལྷང་སང་ or  
ཅུ་པར,  
} four years hence.

དིན་པར, in the day time, by day.

དིན་མོ་ལ, by day.

མཚམས་མོ་ལ, by night.

དིན་མཚམས་ཅུ, day and night.

སྔ་ཟོ་ལ, in the forenoon.

ཐོ་ཟོ་ལ, in the afternoon.

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

དིན་དངུང་ལ, at mid-day.

རྒྱལ་མོ་ལ, in the evening.

ADVERBS OF NUMBER AND TIME.

ལན་རྩམ་, how many times.

ལན་གཅིག་, once.

ལན་གཉིས་, twice.

ལན་རྩེ་, a single time.

ལན་རྩེ་རྩེ་, a single time each.

ལན་མང་སྡེ་, } many times.

ལན་ཟུ་མའ་, }

མཐོང་ལམ་པར་, infinitely, immensely.

ལན་འགའ་ཞིག་, sometimes.

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

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

ལན་འགའ་ཡང་, not a single time, never.

ADVERBS OF PLACE.

གང་སྡེ་, }  
གང་སྡེ་, } whither? where? to what place?  
གང་སྡེ་, }

འདི་སྡེ་, }  
འདི་སྡེ་, } hither, to this place.

དེ་སྡེ་, }  
དེ་སྡེ་, } thither, to that place.

གང་སྡེ་—དེ་སྡེ་, *correl.* whither, there, or to  
which place, to that place.

གང་སྡེ་འདྲང་སྡེ་, whithersoever, to whatever place.

གཞན་གང་སྡེ་, to another place; otherwise.

གང་གི་, }  
གང་གི་, } where? at what place?  
གང་གི་, }

འདི་གི་, }  
འདི་གི་, } here, at this place.

དེ་གི་, }  
དེ་གི་, } there, at that place.

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

གང་གི་འདྲང་སྡེ་, at whatever place, wherever.

གང་གི་སྡེ་, }  
གང་གི་སྡེ་, } whence? from what place?

འདི་གི་སྡེ་, from this place, hence.

དེ་གི་སྡེ་, from that place, thence.

གང་གི་སྡེ་, } དེ་གི་སྡེ་, *correl.* whence, thence, or  
གང་གི་སྡེ་, } from which place, from that place.

གང་གི་སྡེ་འདྲང་སྡེ་ or } whencesoever, from  
གང་གི་སྡེ་འདྲང་སྡེ་, } whencesoever.

ནང་གི་, within.

ཕྱི་འདྲེན་གི་, without.

ནང་སྡེ་, into.

ཕྱི་འདྲེན་སྡེ་, }  
ཕྱི་འདྲེན་སྡེ་, } out, onwards.

ནང་གི་སྡེ་, from within.

ཕྱི་འདྲེན་གི་སྡེ་, from without, from abroad.

མཚན་སྡེ་, }  
ལྷུན་གཤམ་, } forwards, fore, before.

ལྷུན་གཤམ་, backwards, back.

འོག་སྡེ་, down, downwards.

འོག་གི་, below, beneath.

འོག་གི་སྡེ་, from below.



བྱང་ཅུ, }  
 མོང་ཅུ, } on, upon, over, to, up.  
 མུ, }  
 མུམ་ཅུ, up, upwards, up hill.  
 བྱང་ན, }  
 མོང་ན, } above, upon, on high.  
 མུ་ན, }  
 བྱང་ནས, }  
 མོང་ནས, } from above.  
 མུ་ནས, }  
 བཤམ་གྱི་མོ་གྱི་མོའུ, near, at, to a near place.

འག་རྒྱང་གི་མོང་གི་, at a far distance.  
 འག་རྒྱང་ཅུ, to a far distance, far.  
 བཤམ་གྱི་ནས, from near, from not far.  
 འག་རྒྱང་གི་ནས, from far, from a great distance.  
 འག་རྒྱ, }  
 འག་གི་སྐད་འག་རྒྱ, } everywhere, at whatever place.  
 འག་རྒྱའུ་ཅུ, }  
 འག་རྒྱའུ་ཅུ་ལྔ་ཅུ, on, at, to many places.  
 འག་རྒྱའུ་ཅུ་ལྔ་ཅུ་ལྔ་ཅུ, everywhere, (when followed by  
 a negative) nowhere.

ADVERBS OF MANNER OR QUALITY.

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

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

འཇམ་མཚན།, eminently.  
 མིག་མཚན།, very.  
 ལྷན་མཚན།, altogether, entirely.  
 མཚོན་མཚན།, chiefly.  
 མཚོན་མཚོ།, principally.  
 ལོངས་སྤངས།, wholly, entirely.  
 ལམ་དུ་མཚན།, thoroughly, tully, completely.  
 མཚན་པར།, especially.  
 དེས་པར།, certainly, really.  
 དེས་སྤངས།, really.  
 མངོན་པར།, conspicuously.  
 མངོན་སྤངས་པར།, evidently.  
 མཚན་པར་ལོ།, } clearly.  
 མཚན་པར་བཟ།, }  
 བདེན་པར།, truly.  
 བརྗེན་པར།, or } falsely.  
 ལྷན་པར།, }  
 རུང་པར།, aright ; rightly, honestly.  
 ལོན་པར།, wrong, amiss.  
 བཟང་པར།, well.  
 དན་པར།, ill, badly.  
 བདེ་བཟ།, well, happily.  
 ལེན་པར།, well, elegantly.  
 མཚོན་པར།, beautifully.  
 ལེན་པར།, viciously, faultily, ill.  
 ལྷན་པར།, more, beyond, in a higher degree.  
 ལྷན་པར།, egregiously.  
 ལྷན་པར།, after, along with.  
 ལྷན་པར།, asunder.  
 ལྷན་པར།, again, back.

ལམ་དུ་མཚན།, again, likewise.  
 ལམ་དུ་མཚན།, }  
 ལམ་དུ་མཚན།, } again and again.  
 ལམ་དུ་མཚན།, }  
 ལྷན་པར།, particularly, especially.  
 ལྷན་པར།, } equally.  
 ལྷན་པར།, } likewise.  
 ལྷན་པར།, } alike.  
 ལྷན་པར།, }  
 ལྷན་པར།, } privately, clandestinely, secretly.  
 ལྷན་པར།, openly, before one's face.  
 ལྷན་པར།, otherwise ; else.  
 ལྷན་པར།, wholly ; in every way.  
 ལྷན་པར།, ལྷན་པར།, totally, absolutely.  
 ལྷན་པར།, solitarily, retiredly.  
 ལྷན་པར།, amply, copiously, at large.  
 ལྷན་པར།, } shortly, briefly, concisely,  
 ལྷན་པར།, } abridgedly.  
 ལྷན་པར།, earnestly ; certainly.  
 ལྷན་པར།, inconsiderately.  
 ལྷན་པར།, } undoubtedly.  
 ལྷན་པར།, }  
 ལྷན་པར།, }  
 ལྷན་པར།, } infallibly.  
 ལྷན་པར།, }  
 ལྷན་པར།, chastely, modestly.  
 ལྷན་པར།, unchastely, immodestly.  
 ལྷན་པར།, indifferently.  
 ལྷན་པར།, becomingly, decently.  
 ལྷན་པར།, unbecomingly, indecently.

རིགས་པའ, reasonably, justly.

མི་རིགས་པའ, unreasonably, unjustly.

འོས་པའ, worthily, becomingly.

མི་འོས་པའ, unworthily, unbecomingly.

འགྲུའ་བ་མེད་པའ, immutably.

ཁ་འོག་ནི, silently, still.

ADVERBS OF QUANTITY.

ཚིམ་ལའ ར, how much? how many?

འདི་ཚིམ, thus much, or so much (here).

དེ་ཚིམ, so much, (there.)

བརྒ་ཚིམ, about ten.

བརྒ་ཚིམ, about one hundred, &c. &c.

མང་ལ མང་པོ་མང་ར, } much, many, in a great  
 ར་མ, } quantity.

ལྗང་ལ ལྗང་ར, little, few, in a small quantity.

ཕྱད, half, a half.

ཕྱད་ཚིམ, about the half of, &c.

ཉ་ཅང་, too, very.

ཚིད, enough.

ཚོག་མེད་ཚོག་ཚོག, it is enough, it is sufficient.

ཚིད་མེད་ལའ, } immense, immeasurable.

དཔག་མེད་ལའ, } immensely, immeasurably.

ADVERBS OF NEGATION.

མལ་མི, not; as in:

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

ང་ནི་དེ་མི་ཤེས་སོ, I do not know it.

མེད་ལ མིན, there is not, it is not, as:

དེ་ནང་ན་ཚི་འདེད, there is nothing in it.

དེ་མིན་གཞན, that is not, another.

ཚོད་ནམ་ཡང་མི་འོང, you never come, &c.

ཚོད་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་ར་འགོ་བའ, to go in.

ནང་ན་འཇུག་པའ, to be, or sit within.

ནང་ནས་འོད་བའ, to come from within.

ཕྱིར (ཕྱི་འོག་ན) འགོ་བའ, to go out.

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

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

འོག་ར་འཇོག་པའ, to lay down.

ཕྱོག་ར་འདོགས་པའ, to lift up.

ལྗང་ན་བཞུགས་པའ, to be on high, or above.

མཚན་ར་འགོ་བའ, to go before, (or forwards.)

ཐིག་ར་ལྟོ་བའ, to look back.

གཡས་ལྷ་འཇོམ་བའ, 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 : མི་མི་ མི་ལོ་ མི་ལྟི་, signifying : of, 's.

The signs of the active or instrumentive case : མི་ལ། མི་ལྟི། མི་ལྟི། —ལ or མི་ལ། signifying : by, with.

The dative sign ལ།, to, for.

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

§ 186. The particles ལ། ལ། ལ། or -ལ 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, ལྔ་ལ། ལ། to, towards the west; ལྔ་ལ། ལ།, to the east; ལྔ་ལ། ལ།, in India; ལྔ་ལ། ལ། or ལྔ་ལ། ལ།, to or on the south; ལྔ་ལ། ལ། to or on the right, hand. ལ། and sometimes ལ།, denote rest in, at, on a place; as, ལྔ་ལ། ལ།, in Tibet : ལྔ་ལ། ལ།, on a tree. ལས། and ལས།, signify motion from a place; as, ལྔ་ལས། ལ།, from Tibet : ལྔ་ལས། ལ། 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.*

ལྔ་ལ། ལ། or ལྔ་ལ། ལ།, for, sake.

ལྔ་ལ། ལ། or ལྔ་ལ། ལ།, account.

ལྔ་ལ། ལ། or ལྔ་ལ། ལ།, cause, reason.

ལྔ་ལ། ལ། or ལྔ་ལ། ལ།, in behalf of.

ལྔ་ལ། ལ།, to, into.

*Examples.*

ལྔ་ལ། ལྔ་ལ། ལ།, for me, for my sake.

ལྔ་ལ། ལྔ་ལ། ལ།, for what? why?

ལྔ་ལ། ལྔ་ལ། ལ།, for other's sake.

ལྔ་ལ། ལྔ་ལ། ལ། or ལྔ་ལ། ལ།, for whom? in whose behalf?

ལྔ་ལ། ལྔ་ལ། ལ།, into the house.

*Postpositions.*

- ནང་ན, in, at, among.
- ནང་ནས, from, out of, from among.
- འོག་མུ, 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.
- མཚན་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་མུ, } to the back of.
- རྗེང་ཏུ, } after, behind.
- རྗེས་ལུ, }
- ཐྱིབ་ན, } in, at, on the back of, behind.
- རྗེང་ན, }
- རྗེས་ན, }
- ཐྱིབ་ནས, } from the back of.
- རྗེང་ནས, }
- རྗེས་ནས, } from behind, &c.
- རྒྱང་ཏུ, }
- གན་ཏུ, } to, to the side of, by, near to.
- ཤད་ཏུ, }
- རྒྱང་ན, }
- གན་ན, } at the side of, by, near to.
- ཤད་ན, }

*Examples.*

- ཁང་པའི་ནང་ན, in the house.
- ཁང་པའི་ནང་ནས, out of, or from the house.
- སའི་འོག་མུ, under the earth or ground.
- སའི་འོག་ན, below the earth, &c.
- སའི་འོག་ནས, from below the earth, &c.
- དེའི་རྗེང་ཏུ, to or above that.
- དེའི་རྗེང་ན, on or above that.
- དེའི་རྗེང་ནས, from on that.
- ཁྱེད་ཀྱི་མཚན་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.
- རྗེས་ཐྱིབ་མུ, to the back of the mountain.
- དེའི་རྗེང་ཏུ, after that.
- དེའི་རྗེས་ལུ, after me.
- རྗེས་ཐྱིབ་ན, behind the hill.
- དེའི་རྗེང་ན, after or behind it.
- དེའི་རྗེས་ན, behind me.
- རྗེས་ཐྱིབ་ནས, from behind the hill.
- དེའི་རྗེང་ནས, from behind it.
- ཁང་པའི་རྗེས་ནས, from behind the house.
- ཁོང་གི་རྒྱང་ཏུ, to, near him.
- — གན་ཏུ, ditto.
- — ཤད་ཏུ, ditto.
- ཁོང་གི་རྒྱང་ན, at his side, or near him.
- — གན་ན, ditto.
- — ཤད་ན, ditto.

*Postpositions.*

ལྷོང་ལས་, }  
 ལྷོང་ལས་, } from the side of, from.  
 ལྷོང་ལས་, }  
 ལྷོང་ལས་, into the middle of, between.  
 ལྷོང་ལས་, in, at, on the middle of, betwixt.  
 ལྷོང་ལས་, from the middle of, from between,  
 from among.  
 ལྷོང་ལས་ལུ་, into, among, under, or into the  
 number of.  
 ལྷོང་ལས་ལས་, among, amongst.  
 ལྷོང་ལས་ལས་, from among.

*Examples.*

ལྷོང་ལས་ལྷོང་ལས་, from him, &c.  
 — — ལྷོང་ལས་, ditto.  
 — — ལྷོང་ལས་, ditto.  
 ལྷོང་ལས་ལྷོང་ལས་ལྷོང་ལས་, into, between the two.  
 — — ལྷོང་ལས་, betwixt or between the two.  
 — — ལྷོང་ལས་, from between the two.  
 ལྷོང་ལས་ལས་, from among.  
 ལྷོང་ལས་ལུ་, into, among, under, or into the  
 number of) learned men.  
 — — — — ལྷོང་ལས་ལས་, among ditto.  
 — — — — ལྷོང་ལས་ལས་, from among the  
 learned.

Postpositions of this kind may be formed from many substantives and adjectives, by adding any of the particles, ལྷོང་ ལྷོང་ ལྷོང་ or -ལྷོང་ ལྷོང་ ལྷོང་ ལྷོང་; as has been shown in the above examples.

*Postpositions.*

ལྷོང་ལས་ལྷོང་ལས་, }  
 ལྷོང་ལས་ལྷོང་ལས་, } along with, in company, together  
 ལྷོང་ལས་ལྷོང་ལས་, } with.

*Examples.*

ལྷོང་ལས་ལྷོང་ལས་ལྷོང་ལས་, together with thee (you).  
 ལྷོང་ལས་ལྷོང་ལས་ལྷོང་ལས་, in his company, with him.  
 ལྷོང་ལས་ལྷོང་ལས་ལྷོང་ལས་ལྷོང་ལས་, the king together  
 with the prime minister.

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

ལྷོང་, till, to, as far as.

ལྷོང་ལྷོང་ for ལྷོང་ལྷོང་ལྷོང་, to, (as far as,) the limit, or boundary.

ལྷོང་ལྷོང་, till, (including from to.)

ལྷོང་ལྷོང་ལྷོང་ལྷོང་, till, as far as, &c. &c. S'hikàtsé,  
 (the capital of Tsáng in Tibet.)

ལྷོང་ — ལྷོང་, from—till, to (the whole space between.)

ལྷོང་ལྷོང་ལྷོང་ལྷོང་, from Lhassa 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>apu,</i>	un, de,	ལྷག་པར, <i>lhag-par.</i>
5	अपि <i>api,</i>	to,	སར, <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,	བྲལ་བ, <i>brul-va.</i>
14	परा <i>pará,</i>	far,	མཚོན་ཏུ, <i>mchhog-tu.</i>
15	परि <i>pari,</i>	round,	མོངས་སུ, <i>yougs-su.</i>
16	प्र <i>pra,</i>	forth,	རབ་ཏུ, <i>rab-tu.</i>
17	प्रति <i>prati,</i>	re,	སོ་སོར, <i>so-sor.</i>
18	वि <i>vi,</i>	in,	རྣམ་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་, }  
 ཡང་, } too, also ; though, although ; not-  
 ཡང་, } withstanding.

དེ་བལ་ན, }  
 ངེས་ན } therefore, then.  
 དེ་ལྟ་བལ་ན, }  
 དེ་ལྟ་ན, }

\* Taken from Mr. Yates' Grammar.

ཡང་ན, or, or else.

ཡང་ན—ཡང་ན, either, or, or else.

མམ, }  
 ངམ, }  
 དམ, } are interrogative signs, or express  
 ཀམ, } a doubt, whether, or ? they  
 ཇམ, } may be formed of any word, by  
 ཉམ, } reduplicating its final letter,  
 ཏམ, } and adding a མ ; as in བདམ་  
 ཐམ, } བམ་ཞོང ; ངཏམ་ཞོ, whether I or  
 ཌམ, } he, I or he ?  
 ཎམ, }

ཅེ་ལམ, }  
 ཞེ་ལམ, } or, or so, or ; thus, or.  
 ཉེ་ལམ, }

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

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

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

མོད་ཟུང་—ད་ཟུང་, although—yet.

ད་ཟུང་, yet, but yet, as yet.

ད་ཟུང་ཡང་, now too, still.

འོ་ན་ནེ, }  
 འོ་ན་ནེ་ན, } if, but if.  
 མལ་ནེ,  
 མལ་ནེ་ན,

མལ་གྱིད་—དེ་ལྟ་ན, }  
 མལ་ནེ—དེ་ལྟ་ན, } if—then, so.  
 མལ་ནེ—དེ་ཚེ,

ཇི་ལྟེ, if.

དེ་ལྟེ, if, (then).

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

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

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

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

ཅེ་ན, }  
 ཞེ་ན, } pray, I pray ; for, because.  
 མེ་ན, }

§ 189. INTERJECTIONS.

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

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

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

ཨློ་ཨློ་ཨློ་ཨློ་ཨློ་, }  
 འཇམ་མཉམས་ཨློ་འཇམ་མཉམས་, }  
 སྐལ་སྐལ་ཨློ་སྐལ་, } are vocative parti-  
 རྒྱལ་ལྷོ་ལྷོ་ཨློ་ཨློ་ཨློ་ཨློ་ཨློ་, } cles, O, holla! &c.  
 ཨློ་ལྷོ་ཨློ་ལྷོ་ཨློ་ལྷོ་ཨློ་ལྷོ་ཨློ་ལྷོ་, }



ཐེ་མཉམས་ཐེ་ཐུང་ཐེ་ཐུང་། } *interj.* expressing grief;  
 འོ་དོ་དེ་མཉམས་། } alas ! oh ! woe ! O !

མེ་མཉམས་མེ་མཉམས་། } *interj.* of admiration.  
 མེ་མཉམས་མེ་མཉམས་། } ditto of wonder.

མེ་མཉམས་མེ་མཉམས་། ditto of great joy, happiness.  
 ཀ་ཀ། *interj.* of joy, of admiration.

མ་མཉམས་མ་མཉམས་། *interj.* of recollection, ho ! yes.

མ་མཉམས་མ་མཉམས་།	} denote ap- probation ; Or rare ! well done ! well !
ཡི་མཉམས་ཡི་མཉམས་།	
ལེགས་མཉམས་ལེགས་མཉམས་།	
མད་དོ་དེ་མཉམས་མཉམས་།	

very well ! true ! truth ! yes truly ! &c.

མ་མཉམས་མ་མཉམས་། } *interj.* of disapprobation, dis-  
 འོ་དོ་དེ་མཉམས་། } pleasure.

དགའ་དོ་མཉམས་། } *interj.* of endearment  
 དགའ་དོ་མཉམས་། } or affection.

མ་མཉམས་མ་མཉམས་། } *interj.* expressive of pain.  
 མ་མཉམས་། } ditto of sorrow or anguish.

མ་མཉམས་མ་མཉམས་། } ditto of sorrow or anguish.  
 མ་མཉམས་མ་མཉམས་། } ditto of sorrow or anguish.

མ་མཉམས་མ་མཉམས་། ditto of pain from cold.

མ་མཉམས་མ་མཉམས་། ditto of pain from heat.

མ་མཉམས་མ་མཉམས་། ditto of fright, horror, dread.

SYNTAX.

§ 190. If the structure or construction of the Tibetan language be compared to that of the English, the first seems, in many instances, to be totally the reverse of the last. Thus in the sentence བདེ་ལོ་མཉམས་མཉམས་ལེགས་མཉམས་།, *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, མི་ལོ།, the eye ; མི་ལོ།, a man ; རི་ལོ།, the mountain ; ལག་ལ།, a or the hand ; ལྷ་ལ།, the or a superior ; ལྷ་ལོ།, a woman ; ལྷ་ལོ།, a child ; ལོ་ལོ།, 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་ལ།.
<i>Gen.</i>	of the hand,	ལག་ལོ།.
<i>Inst.</i>	by or with hand,	ལག་ལས།.
<i>Dat.</i>	to, into, hand,	ལག་ལ་ལ། ལག་ལ་ལ། ལག་ལ།.
<i>Accus</i>	the hand,	ལག་ལ།.

<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,	ཇི་མཚོ་ལ or ཇི་མཚོར།
in, on ditto.	ཇི་མཚོ་ན།
out of, from ditto.	ཇི་མཚོ་ནས།
to, up to a hill.	རྩི་ལ།
on, upon ditto.	རྩི་ན།
from on ditto.	རྩི་ལས or རྩི་ནས།
to mount a horse.	རྩ་ལ་བཞེས་པར།
sitting on a horse.	རྩ་ན་འདུག་པ།
descending from a horse.	རྩ་ལས་འཕབ་པ།
to beat with the hand.	ལག་པས་བརྒྱུང་བར།
to go together with him.	ཁོང་དང་ལྷན་ཅིག་འཕྱོ་བར།
come before me.	ངའི་མཚན་ཏུ་ཤོག།
stay not in the way.	ལམ་ན་མ་ཐོད།
from whom hast thou that obtained.	མེད་ཅིས་དེ་ལྟ་ནས་ཤོབ།
for me r	ངའི་མིར་ཏུ།
to, near, by thee.	མེད་ཅི་ཏུང་ཏུ།
from the town.	མོང་མཚར་ནས།
to the town.	— — ཏུ
in, at, the town.	— — ན
to go to, into, heaven.	གསལ་ཏུ་གཞེགས་པར།
to sit, or be in ditto.	གསལ་ན་བཞུགས་པར།
to descend from ditto.	གསལ་ནས་འཕབ་པར།

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

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

ཚོད་ལ་དེ་ལུས་རྟེན།, by whom is it told or said to thee ? or, who told it you ?

ལངས་ཐུས་ལ་ལྷན་འཛིན་ལོ།, reverence (be) to BUDDHA.

ཚོད་ལྷན་རིང་ཏུ་འཛོལ་བར་གྱུར་རྒྱུ།, may you (thou) live long !

འདུལ་བ་པོས་གཏད་ལ་བར་ཤ་བ་དག་བཅུལ། or གཏད་ཤ་འདུལ་པོས་བཅུལ།, the subduer (instructor) has subdued (disciplined) those that were to be subdued (civilized).

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

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

The article is likewise dropt in short and general enumeration ; as, ཆེ་ཆུང་, great and small ; ཐུན་ལྷོན།, the king and the ministers ; མཐོ་དམན།, high and low ; རླུང་། རྒྱ་། རྒྱ་། འཚི་ for རླུང་བ་དང་། རྒྱ་བ་དང་། རྒྱ་བ་དང་། འཚི་བཤེས། there is birth, old age, sickness, and death.

But it is dropt especially, when nouns in opposition are enumerated ; as, རྩ་དོན་སྲ (for རྩ་བ་དང་དོན་སྲུང་པ།,) hope and fear or anxiety ; དག་ལྷན།, (for དག་བ་དང་ལྷན་པ།,) virtue and vice ; ལན་མ་ས།, (for ལན་མ་ག་དང་ས་གཞི།,) heaven and earth.

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

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

- མིང་གི་ཕལ་མ      མིང་ཕལ,    the branch of a tree.
- — ལོ་མ        — ལོ,      the leaf of ditto.
- — འབྲས་མ      — 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་སྟེང་མེ, the finger of the hand ; སང་པའི་མཉེན་, the sole of the foot ; རང་པའི་ཤྭ་, the roof or terrace of a house ; ཡུལ་གྱི་འགོ་པོ་, the head or chief of a village ; ལུས་ཀྱི་ཡན་ལག་རྣམས་, the limbs or members of the body ; ལས་ཀྱི་རྩི་འདྲ་རྩི, a gold coin ; དངུལ་གྱི་མཚན་པོ་, a silver basin ; མིང་གི་མོ་ལྷ་པོ་, a wooden cup ; ལས་ཀྱི་རྩི་ལྷ་སྟེང་ལྷོ་, golden fetters or chains (for a malefactor) ; རླུ་འཇུག་ལྷ་པོ་, a drop of water, &c.

The genitive sign sometimes is dropt, thus: ལུངས་ཀྱི་སྐད་ལྟར་ (for ལུངས་ཀྱི་སྐད་ལྟར་) 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་རྒྱ་མི་ལ་སོགས་ཀྱིས་སངས་རྒྱལ་ལ་ཐུག་ཐུག་སོ་, the gods, Nagas, men, et cetera, paid homage to (reverenced or saluted) BUDDHA ; ལྷོ་གློག་འབདས་ཐམས་ཅད་ཀྱི་སྐྱབས་གཟིག་པོ་, the only refuge (or protection) of the king, ministers, and of all the subjects (or vassals) ; རང་གི་མ་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་བཟང་པོ་, a (or the) good man.*Instr.* མི་བཟང་པོས་, by a good man.*Gen. or Poss.* མི་བཟང་པོའི་, a good man's.*Dat.* མི་བཟང་པོ་ལ་, to a good man.*Abl.* མི་བཟང་པོ་ནས་, from a good man.*Plural.*

མི་བཟང་པོ་རྣམས་, good men.

མི་བཟང་པོ་རྣམས་ཀྱིས་, by good men.

མི་བཟང་པོ་རྣམས་ཀྱི་, good men's.

མི་བཟང་པོ་རྣམས་ལ་, to good men.

མི་བཟང་པོ་རྣམས་ནས་, from good men.

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

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

§ 204. Cardinals, expressive of any great quantity, require, in general, that the preceding noun be in the singular; as, མི་བཅུ་, ten men; ལོ་བརྒྱ་, a hundred years; དམག་མི་ཕྱེད་ལྔ་ལ་བརྒྱ་, a hundred thousand soldiers, (or warriors); མོང་ཁྲི་ཚོ་གཅིག་, a myriad of dwelling places or houses; མོང་རྒྱུ་འབྲུག་ལྔ་, a hundred thousand towns, (or cities); མོང་མི་ས་ལ་, 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, ལྟ་ and ལྟས་, who? and by whom? གང་, which? whether? གང་གིས་, by which? by whom? ཟི་, what? ཟིས་ or ཟི་ལས་, by or with what? The answer must conform with the question in the repetition of the postpositions, &c.

§ 206. ལྟ་, who? དཔེན་མཚོན་, GOD; ལངས་ཅུས་, BUDDHA; ཅུ་ལ་པོ་, the king; ལྷ་ས་, the chief priest; མོན་པོ་རྣམས་, the ministers or officers; ལྲ་བའ་ཤམས་ཅད་, all the people or subjects.

§ 207. ལྲ་བའ་ཤམས་མཚོན་ (ལྲ་བའ་ or ལྲས་), by whom is made this? or who has made this? དེ་དཔེན་མཚོན་གྱིས་མཚོན་, it is made by GOD, or GOD has made it.

དེ་ལངས་ཅུས་ཀྱིས་མཚོན་, it is made by BUDDHA, or BUDDHA has made it.

དེ་ཅུ་ལ་པོས་མཚོན་, it is made by the king, or the king has made it.

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

དེ་ལྟོན་པོ་རྒྱལ་སྐྱོན་བྱུང་བ་ལྟོས་, it is made by the ministers, or the ministers have made it.

དེ་འདྲའི་མང་མོ་ཚད་ལྟོས་བྱུང་བ་ལྟོས་, it is made by all the people, or all the people have made it.

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

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

དེ་, that ; དེ་ནི་, that there ; དེ་དམ་, those ; དེ་དག་ནི་, those there ; མ་གྱི་, this here ; ས་གྱི་, that there. རྒྱ་ལོ་དམ་, these here (on this side) ; ས་ལོ་དམ་, those there (on the other side).

གང་, གང་གིས་, whether ? or which of two or of more ?

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

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

སྒུ་བ་, the heavy ; ཡང་བ་, the light.

དཀར་པ་, the white ; བཟང་པ་, the black.

ལྷན་པ་, the rich ; དུལ་པ་, the poor.

འཇོན་པ་, the wise ; ལྷན་པ་, the fool.

གཤམ་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.

— དམ་, — — } or I wrote it.

— འོ་ལོ་ལོ་, — — ditto.

— འདིས་, — — this wrote it.

— དེས་, — — that ditto.

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

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

§ 210. དེ་ཅི་འདྲའི་གཞི་ or ཅི་ཡིས་, what is it ? དེ་རྒྱལ་སྐྱོན་ཅི་དག་གིས་, what are they or those ?

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

དེ་ག་ཅི་ཡོད་, what is there ? སངས་རྒྱལ་གྱི་ལྷན་པའོ་, the foot step, (or the impression of the foot step) of BUDDHA ; གསལ་པོ་ཡིག་མཁའ་ལྷན་པའོ་, a volume written in golden character ; དཔེ་རྒྱ་པར་མ་ལོ་, a printed book ; དམག་གི་ལྷན་པའོ་ or དམག་རྒྱལ་སྐྱོན་པའོ་, there are warlike instruments.

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

- རོང་གིས་ང་ལག་པས་བརྒྱུདས, he beat me with the hand.
- པའི་ཚུབ་ཀྱིས ——, he beat me with the back of the hand.
- དབྱུག་པས ——, he beat me with a stick.
- ལྷག་མས ——, he beat me with a rod.
- སྒོང་གི་ཤོ་བས ——, he beat me with a wooden hammer.

§ 212. འཇིག་རྟེན་འདི་ཅིས (or ཅི་ཡིས) འཇིག or འཇིག་པར་ཉེད (or འཇིག་པར་འབྱུང), by what is (or will be) this world destroyed ; མེས or མེ་ཡིས, by fire ; རླས or རླ་ཡོས, by water ; རླུང་གིས, by wind ; རྒྱ་དང་རྩིས་ལ་རྩོལས་ཀྱིས, by all sorts of efficient causes.

§ 213. འདི་ལུའི (or ལུ་ཡི) ཡིན, whose is this ? དཀོན་མཆོག་གི, God's ; ལངས་རྒྱལ་གྱི, BUDDHA's ; རྒྱལ་པོའི, the king's ; ལྷ་མའི, the chief priest's or high priest's ; ལྷོན་པོ་རིམས་ཀྱི, the minister's or officer's ; ཡུལ་མི་དག་གི, the villagers' ; པར་ཆེན་གྱི, the great LAMA's of Teshi-lunpo ; (བཟ་སྐལ་ལྷན་པོ) རྒྱ་ནག་གོང་མ་ཆེན་པོའི, the Chinese Emperor's.

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

§ 215. ལུ་ལ, to whom ; དཀོན་མཆོག་ལ, to God ; ལངས་རྒྱལ་ལ, to BUDDHA ; རྒྱལ་པོ་ལ, to the king ; ལྷ་མ་ལ, to the chief priest ; ལྷོན་པོ་རིམས་ལ, to the ministers or officers ; ལོང་མི་རིམས་ལ, to the citizens.

§ 216. དེ་ཅིང (for ཅི་རྩ) འབྱུང, into what will that be changed or turned ? or, what will (or shall) that become ? དཀོན་མཆོག་རྩ, into God ; རོང་ལངས་རྒྱལ་སུ་འབྱུང, he will become (or turn into) a BUDDHA ; ལྷར——(for ལྷ་རྩ) ditto a God ; རྒྱལ་པོར་འབྱུང, he shall become a king ; ལྷ་མར,——into a LAMA or a LAMA ; མིར——(for མི་རྩ), into a man, or a man.

§ 217. ལུ་ནས or ལུ་ལས, of whom ? from whom ?  
 དཀོན་མཆོག་ནས, } of or from God.  
 or —— ལས, }

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

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

ཕྱོགས་ཀྱི་ཕྱི་ཕྱོགས་སུ་ནལ་, from all quarters.

མི་ཀྱུན་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 :

སྤྱི་ལོ་ཡོད་, to whom is? or who has ?

དཀོན་མཆོག་གི་ལོ་ཡོད་ཅན་ཀྱི་ཕྱི་ཕྱོགས་སུ་ཡོད་, (to GOD are, &c.) or GOD has all good qualities or perfections.

སངས་རྒྱལ་གྱི་ལོ་ཡོད་ཅི་ཡང་མེད་, (there is no defect, &c.) BUDDHA has no defects, or is without imperfections.

རྒྱལ་པོ་གི་ལོ་ཡོད་ཅན་ཡོད་, the king has riches.

མཁའ་མཆོག་གི་རྒྱལ་པོ་ཡོད་, the high priest (or LAMA) has spiritual dominion.

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

ཕྱུག་མི་ནམས་ལ་ཕྱི་ལ་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་ཅན་མཆོག་མངའ་བུ།  
སངས་རྒྱལ་དེ་གི་ལྷན་འཛུགས་ལོ།”

“ I pay homage to that BUDDHA,  
Who has the chief perfection.”

(or salutation to the Supreme Intelligence).

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



དེ་སྐུལ་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་སོ, 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་ཅམས་ཀྱིས་བཞགས་སོ, we have perused those (read over).

དེ་དག་ཚོད་ཅམས་ཀྱིས་ — —, you have ditto.

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

བཙོམ་ལྷན་འདས་ཀྱིས་བཀའ་ལྷུག་པ, BHAGAVAN commanded or said.

ལངས་ཀྱིས་ཅམས་ཀྱིས་བཀའ་ལྷུག་པ, the BUDDHAS commanded or said.

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

གན་ཤོས་ཅམས་ཀྱིས་གསོལ་པ, the hearers (*shrāvakas*) 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, ད་འགོའོ, I go ; དེ་ཅི་ཡིན, what is that ; ཐུལ་པོ་ག་ན་བཞུགས, where is the king ? ཚོ་གཞིད་མ་ལོག, he has not slept ; ཚོད་ཅི་ཕྱེད་འདུག, what art thou doing ? ཚེད་ཅམས་ལེགས, when are you come, (or arrived) ? ཞི་མ་ཤར་སོང་ or ཤར་རྗེས, the sun has arisen ; ལྷ་བ་ལྟམ་སོང་, the moon has set ; ཚོ་རུང་བར་བྱེད, 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་བདག་གིས་རང་གི་ལག་པས་བྲིས, I wrote it with my own hand, or it is written by me ; ཐུལ་པོ་གུན་ཐིས་བཞུར་ or བཞུར་བར་བྱེད, the king is respected by all, or, all do respect the king.

ཚས་འདི་ལངས་ཀྱིས་གསུངས་སོ, གསུང་ངོ, གསུང་བར་འགྲུར་རྟོ ། 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 ཡ, *pa*, and ར, *va*, terminations are used with this difference, that the ཡ is put after the following final letters of the verbal root ; viz. ག་ད་ཀ་ཕ་མ་ལ, and the ར after ཅ་འ་ཡ་ལ (or after any vowel). The verbs in the following list, as they now stand with the ཡ and ར terminations, are properly participial or verbal nouns. In the infinitive the terminations would be ཡམ, *par*, and རམ, *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 :

- རྒྱུག་པ་, *v. a.* to read, peruse ; *v.* བསྐྱེད་པ་.  
 རྒྱུག་པ་ལྟེན་པ་ or རྒྱུག་པ་ལྟེན་པ་, *v. a.* to censure, blame.  
 རྒྱུག་པ་, *v. a.* to mend, patch.  
 རྒྱུག་པ་, *v. a.* to read ; *v.* རྒྱུག་པ་.  
 རྒྱུག་པ་, *v. a.* to mend, patch shoes, &c.; *v.* རྒྱུག་པ་.  
 རྒྱུག་པ་, *v. a.* to cover (the mouth of a vessel, &c.)  
 རྒྱུག་པ་ལྟེན་པ་, *v. a.* to flatter.  
 རྒྱུག་པ་ལྟེན་པ་, *v. a.* to give fair words.  
 རྒྱུག་པ་, *v. a.* to abuse by ill words.  
 རྒྱུག་པ་ལྟེན་པ་, *v. a.* to say, utter, repeat with a loud voice.  
 རྒྱུག་པ་, *v. a.* to subtract, diminish.  
 རྒྱུག་པ་, *v. n.* to snow, to fall (as snow).  
 རྒྱུག་པ་, *v. n.* to open, blow (as a flower).  
 རྒྱུག་པ་, *v. n.* to change in colour.  
 རྒྱུག་པ་, *v. n.* to open, to blow (as a flower).  
 རྒྱུག་པ་, *v. a.* to open his, &c. mouth.  
 རྒྱུག་པ་, *v. n.* to be still, silent, not to speak.  
 རྒྱུག་པ་ལྟེན་པ་, *v. n.* to sit still, to hold his peace.  
 རྒྱུག་པ་ལྟེན་པ་, *v. a.* to boast, brag, glory in.  
 རྒྱུག་པ་, *v. a.* to change the colour of, &c.  
 རྒྱུག་པ་, *v. a.* to encompass, pervade, comprehend, include ; to conceive.  
 རྒྱུག་པ་ or རྒྱུག་པ་ལྟེན་པ་, *v. n.* to be full or replete.  
 རྒྱུག་པ་ལྟེན་པ་, *v. a.* to make full, to fill.  
 རྒྱུག་པ་ལྟེན་པ་, *v. n.* to become full.  
 རྒྱུག་པ་, *v. n.* to abscond.
- རྒྱུག་པ་, *v. a.* to dance.  
 རྒྱུག་པ་, *v. a.* to perceive, understand.  
 རྒྱུག་པ་, *v. a.* to put on, wear.  
 རྒྱུག་པ་, *v. a.* ditto.  
 རྒྱུག་པ་, *v. n.* to yawn, to gape.  
 རྒྱུག་པ་, *v. n.* to discourse, talk.  
 རྒྱུག་པ་, *v. a.* to make flat, level.  
 རྒྱུག་པ་, *v. a.* to loose, relax, slacken.  
 རྒྱུག་པ་, *v. a.* to conceive, mind, fix in the mind.  
 རྒྱུག་པ་, *v. n.* to cut off.  
 རྒྱུག་པ་, *v. a.* to scatter, spread, put asunder.  
 རྒྱུག་པ་, *v.* to make water.  
 རྒྱུག་པ་, *v. a.* to twist, wreath, wind.  
 རྒྱུག་པ་, *v. a.* to make soft, pliant, tame.  
 རྒྱུག་པ་, *v. a.* to compress, include, bring one to an extremity.  
 རྒྱུག་པ་, *v. n.* to lie naked.  
 རྒྱུག་པ་, *v. a.* to break, to break asunder, off.  
 རྒྱུག་པ་, *v. a.* to cut ; *v.* རྒྱུག་པ་.  
 རྒྱུག་པ་, *v. a.* to spread, scatter, disperse.  
 རྒྱུག་པ་, *v. a.* to examine, explore, spy.  
 རྒྱུག་པ་, *v. a.* to get, acquire, procure, provide.  
 རྒྱུག་པ་, *v.* to desire, wish earnestly, strive, endeavour.  
 རྒྱུག་པ་, *v. a.* to give over, to bestow on ; *v.* རྒྱུག་པ་.  
 རྒྱུག་པ་ལྟེན་པ་, *v. a.* to give thanks ; to remunerate.  
 རྒྱུག་པ་ལྟེན་པ་, *v. a.* ditto.

- བཏང་པ་, *v. a.* to give to, intrust, commit to; *v.*  
 བཏོད་པ་.  
 བཏང་པ་, *v. a.* to bleed, to let blood.  
 བཏོག་པ་, *v. n.* to drop, drip, fall in drops.  
 བཏོག་པ་, *v. n.* to be overcast with.  
 བཏུག་པ་, *v. a.* to touch, reach to, join, meet.  
 བཏུབ་པ་, *v. a.* to cut into small pieces.  
 བཏུལ་པ་, *v. a.* to reduce into powder, to grind.  
 བཏོག་པ་, *v. a.* to make a noise with the fin-  
 gers.  
 བཏོགས་པ་, *v. n.* to belong, appertain to, to be  
 taken to.  
 བཏོང་པ་, *v. a.* to give, yield, bestow, grant; *v.*  
 བཏང་པ་.  
 བཏོང་བཟང་པ་, *v. c.* to cause to give.  
 བཏོང་བཟང་པ་, to be able to give.  
 བཏོང་བཟང་མི་ཟུག་པ་, not to be able to give.  
 བཏོང་བཟང་ཐུང་པ་, the act of giving, or the state  
 of being given.  
 བཏོད་པ་, *v. a.* to give, commit, entrust to; *v.*  
 བཏང་པ་.  
 བཏོར་པ་, *v. a.* scatter, spread, disseminate; *v.*  
 བཏོར་པ་.  
 བཏངས་པ་, *v. a.* to tie, bind, fasten, compose;  
*v.* བཏངས་པ་.  
 བཏང་པ་, *v. a.* to open wide, to menace.  
 བཏང་པ་, *v. a.* to cast, spread, scatter; make;  
*v.* བཏངས་པ་.  
 བཏངས་པ་, *v. a.* to advise, counsel.  
 བཏང་པ་, *v. n.* to be, to be found.  
 བཏང་པ་, *v. a.* to spread on the ground; *v.* བཏང་པ་.
- བཏང་པ་, *v. a.* to gather together; *v.* བཏང་པ་.  
 བཏུབ་པ་, *v. a.* to make tame, break, subdue,  
 to discipline, educate; *v.* བཏུབ་པ་.  
 བཏུག་པ་, *v. a.* to lift, hold, take up, to weigh;  
*v.* བཏུགས་པ་.  
 བཏོག་པ་, *v. a.* to utter, say, tell with a loud  
 voice; *v.* བཏོག་པ་.  
 བཏང་པ་, *v. a.* to allow, grant; yield, permit.  
 བཏོག་པ་, *v. n.* to dwell, abide; be, continue.  
 བཏོང་པ་, *v. n.* to be ashamed.  
 བཏོད་པ་, *v. a.* to hurt, to do harm to.  
 བཏོག་པ་, *v. a.* to depress, humble, deject; sur-  
 pass; *v.* བཏོག་པ་.  
 བཏོག་པ་, *v. a.* to strain, filter; let out blood;  
*v.* བཏོག་པ་ བཏོག་པ་.  
 བཏོག་པ་, *v. a.* to rub together.  
 བཏོག་པ་, *v. a.* to hurt, to do harm to; *v.* བཏོག་པ་.  
 བཏོག་པ་, *v. a.* to injure, hurt, do wrong to.  
 བཏོག་པ་, *v. a.* to lay, place, put; *v.* བཏོག་པ་.  
 བཏོག་པ་, *v. a.* to weigh, measure; pay, repay;  
*v.* བཏོག་པ་.  
 བཏོག་པ་, *v. a.* to try, prove, examine; to be  
 ruined; *v.* བཏོག་པ་.  
 བཏོག་པ་, *v. a.* to suck out; *v.* བཏོག་པ་.  
 བཏོགས་པ་, *v. a.* to put, place in order, to ar-  
 range.  
 བཏོགས་པ་, *v. a.* to overpower, subdue, conquer;  
*v.* བཏོགས་པ་.  
 བཏོག་པ་, *v. a.* to smite, beat.  
 བཏོག་པ་, *v. a.* to lay, put; shut; *v.* བཏོག་པ་.  
 བཏོག་པ་, *v. n.* to attend, be heedful.

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

གཞིས་པ, *v. n.* to sit, be, exist.

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

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

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

གཟག་པ, *v. a.* to strain, percolate ; *v.* གཟོག་པ.

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

གཟར་བ, *v. a.* to lay, put on.

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

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

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

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

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

གཟུགས་པ, *v. a.* to set, place, fix, plant, fix thoroughly ; *v.* གཟུག་པ, also བཟོག་པ.

གཟུང་བ, *v. a.* to seize, take, hold fast, conceive, comprehend ; *v.* གཟོན་པ། བཟུང་བ.

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

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

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

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

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

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

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

གཟོན་བ, *v. a.* to own, to acknowledge.

གཟོན་པ, *v. n.* to be spent in vain.

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

གཟུལ་བ, *v. n.* to yawn, gape.

གཟུགས་པ, *v. n.* to be hindered, stopped.

གཟུར་བ, *v. n.* to bend, to bow down.

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

གཟུམ་པ, *v.* to practise fornication.

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

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

གཟུལ་བ, *v.* to cover ; shelter.

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

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

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

གཟུག་པ, *v. a.* to split, cleave ; confess.

གཟུད་པ for བཟུད་པ, *v. a.* to unfold, explain ; tell.

གཟུགས་པ, *v. n.* to sit in order, series.

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

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

གཟུག་པ, (*v.* གཟུག་པ) *v. a.* to split, cleave ; confess.

གཟུགས་པ, *v. n.* to go, walk stately ; to die.

གཟུང་བ, *v. a.* to ask, beg.

བཤོ་བ་, *v. a.* to pour out, shed, diffuse.  
 བཤོ་བ་པ་, *v. a.* to split, cleave, divide; *v.* བཤོ་བ་པ་.  
 བཤོ་དྲ་པ་, *v. a.* to unfold, dress, comb; *v.* བཤོ་དྲ་པ་.  
 བཤོ་མ་པ་, *v. a.* to put on or upon.  
 བཤོ་མ་པ་, *v. a.* to prepare, make ready.  
 བཤོ་མ་པ་, *v. a.* to measure; to let go one after another; to chase, hunt.  
 བཤོ་བ་, to conceal, hide, keep secret.  
 བཤོ་དྲ་པ་, *v. a.* to kill, slay, murder.  
 བཤོ་མ་པ་, *v. a.* to hear fully, to hearken to.  
 བཤོ་བ་པ་, *v. a.* to return a kindness; to repay.  
 བཤོ་བ་པ་, *v. a.* to cast or fling back, up.  
 བཤོ་བ་པ་, *v. a.* to toll, sound, ring; split, divide.  
 བཤོ་བ་པ་, *v. a.* to command, order, bid.  
 བཤོ་བ་ or བཤོ་དྲ་པ་, *v. a.* to pick, cleanse, put asunder.  
 བཤོ་བ་, *v. a.* to repair, mend; cure, heal; feed, bring up.  
 བཤོ་བ་པ་, *v. a.* to collect, gather together, heap up, make ready.  
 བཤོ་བ་པ་, *v. a.* to conceal, hide, keep secret; *v.* བཤོ་བ་པ་.  
 བཤོ་དྲ་པ་, *v. a.* to kill, slay, murder, destroy; *v.* བཤོ་དྲ་པ་.  
 བཤོ་བ་པ་, *v. a.* to repay a kindness, repay; *v.* བཤོ་བ་པ་.  
 བཤོ་མ་པ་, *v. a.* to turn, brandish, (in one's hand.)  
 བཤོ་བ་པ་, *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.

བཤོ་བ་, *v. n.* to weep, lament.  
 བཤོ་བ་པ་, *v. n.* to weep and sob, to weep with convulsive sighs.  
 བཤོ་བ་, *v. n.* to grunt, to make a grumbling noise.  
 བཤོ་བ་པ་, *v. a.* to know, to be acquainted with.  
 བཤོ་བ་པ་, *v. a.* to know every thing.  
 བཤོ་བ་པ་, *v. n.* to be conceived, to be originated.  
 བཤོ་བ་པ་, *v. n.* to begin, intend, go.  
 བཤོ་བ་པ་, *v. a.* to hear, hearken to.  
 བཤོ་བ་པ་, *v. n.* to lie down, to sleep.  
 བཤོ་བ་པ་, *v. n.* to fall or break down.  
 བཤོ་བ་པ་, *v.* to feel, touch, handle, search after.  
 བཤོ་བ་པ་, *v. n.* to creep, move slowly; *v. a.* spy, observe.  
 བཤོ་བ་པ་, *v. n.* to approach, go near to.  
 བཤོ་བ་པ་, *v. a.* to soften, mollify, make soft; *v.* བཤོ་བ་པ་ བཤོ་བ་པ་.  
 བཤོ་བ་, *v. a.* to buy, purchase.  
 བཤོ་བ་པ་, *v. a.* to endeavour, be diligent.  
 བཤོ་བ་པ་, *v.* to reach, go, come, to.  
 བཤོ་བ་པ་, *v. a.* to find, get; discover; *v.* བཤོ་བ་པ་.  
 བཤོ་བ་པ་, *v. a.* to hear, to be informed or have notice of.  
 བཤོ་བ་པ་, *v. a.* to draw, cite, quote; invite; *v.* བཤོ་བ་པ་.  
 བཤོ་བ་པ་, *v. n.* to remember, have in memory; *v. a.* to recollect.  
 བཤོ་བ་པ་, *v. a.* to bring or put into one's memory, or notice.

དར་ལྷོ་བ་, *v. a.* to run a race ; to run a horse.  
 དར་མོ་བ་, *v. a.* to wrap round about, wind.  
 དར་ལྷོ་བ་, *v. a.* to trouble, stir, shake, move up  
 and down ; coagulate, curdle ; to churn.  
 དར་ལྷོ་བ་, *v. a.* coagulate, curdle ; to churn.  
 དར་ལྷོ་བ་, *v. a.* to play on a musical instrument.  
 དར་ལྷོ་བ་, *v. a.* to stop, hinder, preclude, pro-  
 hibit ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to fill entirely, replenish, make  
 full ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to cover ; overspread ; *v.*  
*འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to separate, seclude, fold up.  
 དར་ལྷོ་བ་, *v. a.* to load, put a load on ; *v.*  
*འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to tear, rend, cleave, divide ; *v.*  
*འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to kill, destroy, murder, ex-  
 tinguish ; *v. འགྲོགས་པ་* or *འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to think on, remember, be  
 merciful to.  
 དར་ལྷོ་བ་, *v. n.* to laugh, smile ; *v. a.* to build,  
 frame, prepare ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. n.* to want, to be necessary.  
 དར་ལྷོ་བ་, *v. n.* to sit in a reclined posture.  
 དར་ལྷོ་བ་, *v. n.* to be merry or glad.  
 དར་ལྷོ་བ་, *v. a.* to scatter, spread ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to kill, murder, destroy ; *v.*  
*འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to unfold, untie, explain ; *v.*  
*འགྲོགས་པ་* | *འགྲོགས་པ་*.

དར་ལྷོ་བ་ or དར་ལྷོ་བ་, *v. a.* to commend, praise.  
 དར་ལྷོ་བ་, *v. n.* to be terrified, afraid.  
 དར་ལྷོ་བ་, *v. a.* to weigh, ponder (mentally),  
 measure, mete ; *v. དཔོན་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to dictate, say or tell what to  
 write.  
 དར་ལྷོ་བ་, *v. a.* to weigh, measure, &c. ; *v. དཔོན་པ་*  
 དར་ལྷོ་བ་, *v. a.* to dictate, &c. ; *v. དཔོན་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to hang, suspend ; *v. དཔོན་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to examine, prove, try, essay ;  
*v. དཔོན་པ་*.  
 དར་ལྷོ་བ་, *v. a.* *v. དཔོན་པ་*.  
 དར་ལྷོ་བ་, *v. a.* *v. དཔོན་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to maculate, stain, spot.  
 དར་ལྷོ་བ་, *v. a.* to let down, to put in order,  
 arrange ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to bore or pierce through ; *v.*  
*འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to extend, dilate, expand, cover,  
 fix ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to make smooth or even.  
 དར་ལྷོ་བ་, *v. a.* to offer, present, give ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to pour out, empty ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to give, bestow, transfer, im-  
 part, communicate ; to maculate, stain ;  
*v. དཔོན་པ་*.  
 དར་ལྷོ་བ་ (for དར་ལྷོ་བ་) *v. a.* to squeeze, force out.  
 དར་ལྷོ་བ་, *v. a.* to blot out, efface ; *v. འགྲོགས་པ་*.  
 དར་ལྷོ་བ་, *v. a.* to brandish, wave, wag, move.  
 དར་ལྷོ་བ་, *v. a.* to divide, separate, open ; *v.*  
 དཔོན་པ་.

དཔྲལ་བ, *v. a.* to separate, force, or put asunder ; *v.* འཕྲལ་བ.

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

དཔོན་པ, *v. a.* to take or carry away by force ; *v.* འཕྲོན་པ.

དམྱལ་བ, *v. n.* to smile.

དམེ་བ, *v. a.* to defile, pollute.

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

དཔྱལ་བ or དཔྱལ་བར་ཕྱེད་པ, *v. a.* to grind, reduce to fine powder.

དཔྱུན་པ, *v. a.* to show, or point at.

ན་བ, *v. a.* to be sick.

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

རྩད་པ, *v. a.* to suckle, nurse.

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

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

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

རྩེར་བ, *v. n.* to sink down.

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

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

རྩོན་པ, *v. a.* to depress, humble, surpass, outdo ; *v.* བརྩོན་པ and བརྩན་པ.

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

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

རྩོལ་བ, *v. n.* to agree, meet.

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

མེབ་པ, *v. n.* to come to, arrive at, a place.

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

མོད་པ, *v. n.* to dare, be bold, have courage, be audacious.

ཕྱིན་པ, *v. n.* to go, walk, travel, arrive at.

ཕྱོགས་པ, *v. n.* to turn to or towards.

ཕྱུག་པ, *v.* to envy, to impart unwillingly.

ཕྱད་པ, *v.* to meet, join, encounter, find.

ཕྱུག་པ, *v. n.* to flow.

ཕྱེད་པ, *v. a.* to do, make, act, perform.

ལུང་བ, *v. a.* to take, receive, accept ; *v.* ལེན་པ.

ལུད་པ, *v. a.* to chew, grind with the teeth.

ལྷུ་བ, *v. a.* to ransom, redeem.

ལྷུན་པ, *v. a.* to pour into.

ལྷུད་པ, *v. a.* to make or cause to drink.

ལགས་པ, *part. pret.* of ལེགས་པ, to hinder, prohibit, &c.

ལགང་བ, *part. pret.* of ལེངས་པ, to fill, make full.

ལགན་པ, *v. a.* to hold fast, to extend.

ལགབ་པ, *part. pret.* of ལེབས་པ, to cover, spread over.

ལགར་བ, to be separated, selected ; banished

ལགལ་བ, to be laden, to spin.

ལགས་པ, to be split, rent, cleft.

ལགུན་པ, to be drawn down ; to be called, summoned, gathered together.

ལགུམ་པ, *pret. pass.* of ལུམས་པ, to destroy, kill, cut off.

ལགུར་བ, *v. a.* to carry, convey, to respect, reverence, honour.

ལགོན་པ, *part. pass.* of ལེོན་པ, to pull, pluck, draw violently.



བསོད་པ, <i>part. pass.</i> of འགོད་པ, to frighten.	བསྐྱམ་པ, to be made dry.
བསོད་པ, <i>part. pass.</i> or <i>pret.</i> to build, make, frame, fabricate ; bring to.	བསྐྱར་པ, <i>v. a.</i> to separate, fold up.
བསོམ་པ, <i>v. n.</i> to be angry with.	བསྐྱུ་པ, <i>v. a.</i> to besmear, bedaub, anoint.
བསོལ་པ, <i>v. a.</i> to spare, not to use much.	བསྐྱུང་པ, <i>v. a.</i> to hide, conceal.
བཅུལ་པ, <i>v. n.</i> to talk nonsense.	བསྐྱུམ་པ, <i>v. a.</i> to contract, shrink up.
བཅུའི་པ, <i>v. a.</i> to bind, tie ; to bind hand and foot ; <i>v.</i> འཇུག་པ.	བསྐྱུར་པ, <i>v. a.</i> to send, dispatch, bestow, give.
བཅེུ་པ, <i>v. a.</i> to spread, diffuse, scatter.	བསྐྱུལ་པ, <i>v. a.</i> to exhort, incite, bid.
བཅེུད་པ, <i>v. a.</i> to extend, widen.	བསྐོེ་པ, <i>v. a.</i> to choose, elect.
བཅོུམ་པ, <i>v. a.</i> to reprove, rebuke.	བསྐོམ་པ, <i>v. a.</i> to put on (as a garment).
བསྐྱབ་པ, <i>v. a.</i> to select, choose.	བསྐོར་པ, <i>v. a.</i> to encircle, surround ; to make turn round ; <i>v.</i> སྐོར་པ.
བསྐྱམ་པ, <i>part. pret.</i> of འགྲེམ་པ, to scatter, diffuse, show, display.	བསྐོལ་པ, <i>v. a.</i> to make boil, to boil ; <i>v.</i> སྐོལ་པ.
བསྐལ་པ, <i>part. pret.</i> of འགྲེལ་པ, to unfold, explain, explicate.	བསྐྱུ་པ, <i>v. a.</i> to carry, convey, take away.
བསྐོེ་པ, <i>v. a.</i> to conduct, guide ; <i>v.</i> འཇུག་པ.	བསྐྱུག་པ, <i>v. a.</i> to spend all.
བསྐྱུ་པ, <i>v. a.</i> to wash clean, to cleanse ; <i>v.</i> འཇུང་པ.	བསྐྱུང་པ, <i>v. a.</i> to protect, defend, keep safe ; <i>v.</i> སྐོང་པ.
བསྐེམ་པ, <i>v. n.</i> to be indigent, poor, hungry.	བསྐྱུད་པ, <i>v. a.</i> to measure out.
བསྐོལ་པ, <i>part. pret.</i> of འགྲེལ་པ or འགྲོལ་པ, to untie, unfold, explain.	བསྐྱུབ་པ, <i>v. a.</i> to protect, defend ; <i>v.</i> སྐོབ་པ.
བསྐྱུག་པ, <i>v. a.</i> to read over, peruse ; <i>v.</i> གྲུག་པལ་སྐོག་པ.	བསྐྱུམ་པ, <i>v. a.</i> to stir, move, shake up ; <i>v.</i> སྐོམ་པ.
བསྐྱུམ་པ, <i>v. a.</i> to desire earnestly, to long for.	བསྐྱུར་པ, <i>v. a.</i> to repeat, add to ; keep or hold up ; <i>v.</i> སྐོར་པ.
བསྐྱུ་པ, <i>v. a.</i> to steal away ; <i>v.</i> སྐྱུ་པ.	བསྐྱུལ་པ, <i>v. a.</i> to conduct, convey, carry, send ; <i>v.</i> སྐོལ་པ.
བསྐོེ་པ, <i>v. a.</i> to dig up or out ; <i>v.</i> སྐོེ་པ.	བསྐྱི་པ, <i>v. a.</i> to borrow, take on loan ; <i>v.</i> སྐྱི་པ.
བསྐྱུང་པ, <i>v. a.</i> to stretch out, extend.	བསྐྱིལ་པ, to be gathered together, to assemble in the middle.
བསྐྱུང་པ, <i>v. a.</i> to fulfil, accomplish, make up, satiate, satisfy, content, perform.	བསྐྱུང་པ, <i>v. a.</i> to leave off, put aside, renounce, forsake, relinquish ; <i>v.</i> སྐྱུང་པ.
	བསྐྱུད་པ, <i>v. a.</i> to forget ; <i>v.</i> སྐྱུད་པ.
	བསྐྱུར་པ, <i>v. a.</i> to leave off, cast away, relinquish ; <i>v.</i> སྐྱུར་པ.

- བསྐྱེད་པ། *v. a.* to produce, generate, form, make, cause, breed, rear up, beget, procreate ; *v.* 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.* རྐྱོད་པ།.
- བསྐྱོན་པ།, *v. a.* to put, lay, hang on ; *v.* རྐྱོན་པ།.
- བསྐྱད་པ།, *v. n.* to expel, eject, banish ; *v.* རྐྱོད་པ།.
- བསྐྱ་བ།, *v. a.* to expect, wait for.
- བསྐྱུན་པ།, *v. a.* to beget, procreate, form, make, cause, breed, rear.
- བསྐྱོན་པ།, to rattle, make a noise.
- བསྐྱུན་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.
- བསྐྱོབ་པ།, *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.* རྐྱེད་པ།.
- བསྐྱེལ་བ།, *v.* to argue, reason, consider.
- བསྐྱོད་པ།, *v. n.* to go on or over.
- བསྐྱེལ་བ།, *v. a.* to ford ; argue, dispute ; *v.* རྐྱེལ་བ། or རྐྱེལ་བ།.
- བསྐྱེང་བ།, *v. a.* to extend, dilate, widen.
- བསྐྱིན་པ།, *v. a.* to adorn, embellish.
- བསྐྱེལ་བ།, *v. a.* to hurl, fling, dart, throw with violence ; *v.* རྐྱེལ་བ། རྐྱིལ་བ།.
- བསྐྱེལ་བ།, *v. n.* to fall down senseless, to faint.
- བསྐྱུ་བ།, *v. a.* to put into a cord, order, series.
- བསྐྱུལ་པ།, *v. n.* to run, to run away.
- བསྐྱུལ་པ།, *v. a.* to put on oath.
- བསྐྱུང་བ།, *v. n.* to be or become full or replete with ; *v.* རྐྱུང་བ།.
- བསྐྱུར་བ།, *v. a.* to make dense or thick.
- བསྐྱུལ་པ།, *v. a.* to expect one, to wait on, to tarry till one arrives.
- བསྐྱེལ་བ།, *v. a.* to move, agitate, shake ; *v.* རྐྱེལ་བ།.
- བསྐྱོབ་པ།, *v. a.* to proclaim, publish, make known ; *v.* རྐྱོབ་པ།.
- བསྐྱོང་བ།, *v. a.* to conglomerate, make into an oval figure, to make round.
- བསྐྱོམ་པ།, *v. a.* to imagine, represent in one's mind ; *v.* རྐྱོམ་པ།.
- བསྐྱོར་བ།, *v. a.* to detain, withhold ; thicken, &c.
- བསྐྱིད་པ།, *v. n.* to stretch with yawning ; *v.* རྐྱིད་པ།.
- བསྐྱུར་བ།, *v. a.* to turn, change ; translate ; to multiply (as in arithmetic) ; *v.* རྐྱུར་བ།.

བཞེལ་པ, *v. a.* to turn upside down, to over-throw ; *v.* ཞེལ་པ.

བཟླག་པ, *v. a.* to proclaim, tell openly, publish, preach.

བཟང་པ, *v. a.* to enumerate, count up ; up-braid ; to cool, make cool ; *v.* བཟང་པ, *v.* ཟང་པ.

བཟུལ་པ, *v. a.* to save, deliver, rescue ; *v.* ཟུལ་པ.

བཟླིག་པ, *v. a.* to adjust, compose, put together ; *v.* ཟླིག་པ.

བཟླིལ་པ, *v. a.* to offuscate, overshadow ; *v.* ཟླིལ་པ.

བཟློམ་པ, to endeavour, make great efforts ; *v.* ཟློམ་པ.

བཟློལ་པ, *v. a.* to wrap, roll, wind up, twist ; *v.* ཟློལ་པ.

བཟུག་པ, *v. a.* to pick up, gather, collect.

བཟུང་པ, *v. a.* to mix, mingle, put together ; to contrive, feign, relate falsely ; *v.* ཟུང་པ.

བཟུན་པ, *v. a.* to liken, compare, estimate ; *v.* ཟུན་པ.

བཟུབ་པ, *v. a.* to prepare, make ready, render propitious ; to acquire, learn, obtain, get ; *v.* ཟུབ་པ.

བཟླེ་པ, *v. a.* to repeat, (what belongs to the same class.)

བཟོད་པ, *v. a.* to go on ; perambulate ; *v.* ཟོད་པ.

བཟོན་པ, *v. a.* to embellish, decorate with ; *v.* ཟོན་པ.

བཟང་པ, *v. a.* to reap, cut down ; *v.* ཟང་པ.

བཟོན་པ, *v. a.* to reward, give a reward ; *v.* ཟོན་པ.

བཟུབ་པ, *v. a.* to draw in and let out breath, to inhale and exhale, to breathe ; *v.* ཟུབ་པ

བཟོད་པ, *v. a.* to parch or broil, to deceive ; *v.* ཟོད་པ.

བཟོན་པ, *v. a.* to chase, hunt ; deceive ; *v.* ཟོན་པ.

བཟུག་པ, *v. a.* to praise, commend.

བཟུལ་པ, *v. n.* to be faint, weary, tired ; to decay.

བཟུལ་པ, *v. n.* to become green, mouldy, rotten ; to prosper ; *v. a.* to bless, give benediction ; *v.* ཟུལ་པ.

བཟུལ་པར་མཛོད་པ, *v. a.* to make green ; bless, prosper.

བཟུལ་པ, *v. a.* to fret, vex.

བཟུག་པ, *part. pret.* of ཟུག་པ, *v. a.* to break, the *fut.* of ཟུག་པ, to walk over, perambulate ; *v. a.*

བཟང་པ, *v. a.* to wear, carry, use ; *v.* ཟང་པ.

བཟང་པ, *part. pret.* of ཟང་པ, *v. a.* to cut off.

བཟབ་པ, *v. a.* to conceal, hide, keep secret, cover ; *v.* ཟབ་པ.

བཟུམ་པ, *v. a.* to bargain, make an agreement ; to dance, jump ; *v.* ཟུམ་པ.

བཟུབ་པ, *v. a.* to make, prepare, make ready ; *v.* ཟུབ་པ.

བཟུལ་པ, *v. a.* to wreath ; to pull by force.

བཟུལ་པ, *part. pret.* of ཟུལ་པ, to weigh, ponder, measure ; pay, pay back.

བཟོད་པ, *v. a.* to bind, tie, fasten ; *v.* ཟོད་པ.

མཚོམ་པ, *v. a.* to ascend, mount a vehicle, horse, &c. ; *v.* འཚོམ་པ.

མཚོར་བ for མཚོར་མ་བ, *v. a.* to squeeze, press out entirely ; *v.* འཚོར་བ.

མཚོལ་བ, *part. pret.* of འཚོལ་བ, *v. a.* to depose, divest, expel, cast out, eject, drive out, banish.

མཚུམ་བ, *v. a.* to fetch or draw up water, &c. ; *v.* འཚུམ་བ.

མཚུག་པ, *part. pret.* of འཚུག་པ, *v. a.* to put, lay, place ; close, shut ; make, cause.

མཚུམ་པ, *v. n.* to contract, shrink up ; *v.* འཚུམ་པ.

མཚེ་བ, *v. a.* to promise, assure, affirm ; *v.* འཚེ་བ.

མཚེམ་པ, *v. a.* to chew or grind with the teeth ; *v.* འཚེམ་པ.

མཚེར་བ, *v. a.* to heap or pile up.

མཚོ་བ, *v. a.* to make, prepare, form ; *v.* འཚོ་བ.

མཚོམ་པ, *part. pret.* of འཚོམ་པ, *v. a.* to overcome, subdue, conquer.

མཚོལ་བ, *part. pret.* of འཚོལ་བ, to commend, commit to, entrust ; *v.* འཚོལ་བ.

མཚོན་པ, *v. n.* to shine, glisten, glitter, &c.

མཚེ་བ, *v. a.* to barter, change, turn ; *v.* ཚེ་བ.

མཚོད་པ, *v. a.* to honour, reverence ; to forget ; *v.* ཚོད་པ.

མཚོད་པ, *v. a.* to say, utter, pronounce ; *v.* ཚོད་པ.

མཚོན་པ, *v. a.* to borrow, take from others.

མཚོན་པ, *v. a.* to scorn, disdain, contemn.

མཚོད་བ, *v. n.* to grow old ; be worn out ; *v.* ཚོད་བ.

མཚོད་པ, *v. n.* to fade or wither away ; *v.* ཚོད་པ.

མཚོད་པ, *v. a.* to find, get ; *v.* ཚོད་པ.

མཚོན་པ, *v. n.* to be troubled or stirred up, dirty ; *v.* ཚོན་པ.

མཚུང་པ, *v. a.* to tell, say, report, give notice of ; *v.* ཚུང་པ.

མཚུམ་པ, *v. a.* to extend, stretch out ; *v.* ཚུམ་པ.

མཚུམ་པ, *v. a.* to make even or level, equal ; to balance ; *v.* ཚུམ་པ.

མཚུལ་བ, *v. a.* to lay flat on the ground, to lay to sleep ; *v.* ཚུལ་བ, *v. a.* འཚུལ་བ, *v. n.*

མཚོན་པ, *v. a.* to give over to another, to return.

མཚོན་པ, *v. n.* to break or fall down (as a rock) ; *v.* ཚོན་པ.

མཚུག་པ, *v. a.* to dip, immerge, moisten ; *v.* ཚུག་པ.

མཚུང་བ, *v. a.* to make less, to reduce ; *v.* ཚུང་བ.

མཚུན་པ, *v. n.* to grow or become sick ; *v.* ཚུན་པ.

མཚུལ་བ, *v. a.* to wash, cleanse (the hands, &c.)

མཚོན་པ or མཚུག་པ, to endeavour, make haste ; *v.* ཚོན་པ.

མཚོད་བ, *v. n.* to be afraid, to fear ; *v.* ཚོད་བ.

མཚོན་པ, *v.* to approach to ; propitiate, gain, to induce to favour ; *v.* ཚོན་པ.

མཐེང་ལ, *v. a.* to make grimaces to.

མཐེལ་ལ, *v. a.* to forget, neglect.

མཐོན་ལ, *v. a.* to have a desire or lust, to desire earnestly, to long for.

མཐོད་ལ, *v. a.* to give over, to deliver, to give into one's hand.

མཐོན་ལ, *v. a.* to accuse, charge with a crime.

མཐུག་ལ, *v. a.* to weave ; to grind.

མཐང་ལ, *part. pret.* of མཐོང་ལ, to give.

མཐུག་ལ, *part. pret.* of འདེགས་ལ, to throw, cast, hurl, fling.

མཐོན་ལ, *v. a.* to drop, to let fall in drops.

མཐོང་ལ, *part. pret.* of འདྲིང་ལ, to spread on the ground.

མཐུ་ལ, *v. a.* to pick up, gather, collect ; *v.* འགྲུ་ལ.

མཐུག་ལ, *v. a.* to cast down one's self at the feet of another.

མཐུང་ལ, *v. a.* to drink up the whole ; *v.* འགྲུང་ལ.

མཐུད་ལ, *v. a.* to bow down ; *v.* འགྲུད་ལ.

མཐུམ་ལ, *v. a.* to cover, put a cover on ; *v.* འགྲུམ་ལ.

མཐུལ་ལ, *part. pret.* of འགྲུལ་ལ, to subdue, overcome.

མཐོན་ལ, *part. pret.* of འདེགས་ལ, to lift up.

མཐོན་ལ, *v. a.* to pull, pluck, up, out.

མཐོན་ལ, *part. pret.* of འདོན་ལ, to eject; cast out, draw out.

མཐོང་ལ, *v. n.* to grow thick or fat.

མཐོན་ལ, *v. a.* to examine, investigate, try, &c. ; *v.* འདོན་ལ.

མཐོན་ལ *v. n.* to be in confusion or hurry ; *v.* འདོན་ལ.

མཐོན་ལ, *v. a.* to pull down ; *v.* འདོན་ལ.

མཐོན་ལ, *v. a.* to hold, support, depend on ; *v.* འདོན་ལ.

མཐོད་ལ, *v. a.* to fasten with a peg and rope.

མཐོན་ལ, *v. a.* to squeeze or force out ; *v.* འདོན་ལ.

མཐུ་ལ, *v. a.* to look on, behold ; *v.* འཇུ་ལ.

མཐུག་ལ, *v. a.* to fold up, (as a garment) ; *v.* འཇུག་ལ.

མཐུམ་ལ, *v. n.* to be full or replete, to be born.

མཐུད་ལ, *v. a.* to put on a saddle, to saddle.

མཐུན་ལ, *v. a.* to show ; instruct, teach ; *v.* འཇུན་ལ.

མཐུག་ལ, *v. a.* to give, offer, present, bestow ; *v.* འཇུག་ལ, afford.

མཐུང་ལ, *v. a.* to decorate, embellish, put into order or series ; *v.* འཇུང་ལ.

མཐུལ་ལ, *v. a.* to receive kindly, refresh, put to rest or respite ; *v.* འཇུལ་ལ.

མཐུང་ལ, *v. a.* to chide, reproach, abuse ; *v.* འཇུང་ལ.

མཐུམ་ལ, *v. a.* to infuse, instil, inspire, pour into ; *v.* འཇུམ་ལ.

མཐུང་ལ, *v. a.* to shorten, abbreviate ; *v.* འཇུང་ལ.

མཐུད་ལ, *v. a.* to repeat, to do many times ; *v.* འཇུད་ལ.

མཐུན་ལ, *v. a.* to make agree, concord, to confer ; *v.* འཇུན་ལ.

བཏེན་པ་, <i>v. a.</i> to keep, hold, support, maintain ; <i>v.</i> ཏེན་པ་.	བསྐྱུ་བ་, <i>v. a.</i> to collect, gather together ; to abridge ; <i>v.</i> བྱུ་བ་.
བཏེར་པ་, <i>v. a.</i> to give, bestow, grant ; <i>v.</i> ཏེར་པ་.	བསྐྱུམ་པ་, <i>v. a.</i> to make agree, to reconcile ; <i>v.</i> བྱུམ་པ་.
བཏོད་པ་, <i>v. a.</i> to exalt, praise, commend.	བསྐྱུར་པ་, <i>v. a.</i> to confer, compare.
བཏང་པ་, <i>v. a.</i> to carry, convey, take with, off.	བསྐྱུལ་པ་, <i>v. a.</i> to exchange, barter ; to mix ; <i>v.</i> ཏེལ་པ་.
བཏར་པ་, <i>v. a.</i> to file, polish, cleanse ; to fret ; whet, sharpen.	བསྐྱོ་བ་, <i>v. a.</i> to hazard, to expose to accident or danger.
བཏུག་པ་, <i>v. a.</i> to fumigate, perfume, smoke.	བསྐྱོན་པ་, <i>v. a.</i> to compose, prepare, make ready.
བཏུང་པ་, <i>v. a.</i> to strike, beat.	བསྐྱོད་པ་, <i>v. a.</i> to associate, unite with.
བཏེལ་པ་, <i>v. a.</i> to clap, beat, strike, knock : <i>v.</i> ཏེལ་པ་ or ཏེལ་པ་.	བསྐྱོམ་པ་, <i>v. a.</i> to add together.
བཏར་པ་, <i>v. a.</i> to whet, sharpen ; <i>v.</i> ཏར་པ་ or ཏར་པ་.	བསྐྱོན་པ་, <i>v. n.</i> to mind to suffer ; to grow full of corrupt matter (as a sore).
བཏེལ་པ་, <i>v. a.</i> to spread, scatter, extend ; <i>v.</i> ཏེལ་པ་ or ཏེལ་པ་.	བསྐྱོང་བ་, <i>v. n.</i> to be suffocated or choked by any thing in the throat.
བཏུང་པ་, <i>v. a.</i> to beat, strike on, to thresh ; <i>v.</i> ཏུང་པ་.	བསྐྱོན་པ་, <i>v. a.</i> to attend or look on.
བཏེན་པ་, <i>v. a.</i> to beat, strike, smite ; <i>v.</i> ཏེན་པ་.	བསྐྱུ་བ་ or བྱུར་པ་, <i>v. a.</i> to draw to, to attract.
བཏུག་པ་, <i>v. a.</i> to lick all over, to lick ; <i>v.</i> ཏུག་པ་.	བསྐྱུད་པ་, <i>v. a.</i> to hurt, to make a wound on.
བཏུང་པ་, <i>v. a.</i> to chew the cud (entirely), to chew, to ruminate, to muse ; <i>v.</i> ཏུང་པ་.	བསྐྱུན་པ་, <i>v. a.</i> to increase, augment, add to.
བཏུལ་པ་, <i>v. a.</i> to repeat, say again ; <i>v.</i> ཏུལ་པ་.	བསྐྱུམ་པ་, <i>v. a.</i> to take into one's hand, to put on, receive, to smell the scent of ; <i>v.</i> ཏུམ་པ་.
བཏུང་པ་, <i>v. n.</i> to sit down ; to wait for ; <i>v.</i> ཏུང་པ་.	བསྐྱུར་པ་, <i>v. a.</i> to prolong, to lengthen out, to delay, to extend far.
བཏུམ་པ་, <i>v. a.</i> to bind, tie, fasten ; oblige one's self, &c. ; <i>v.</i> ཏུམ་པ་.	བསྐྱུལ་པ་, <i>v. a.</i> to draw long, to spin out, to prolong.
བཏུམ་པ་ or བཏུམ་པ་, <i>v. a.</i> to menace, threaten ; <i>v.</i> ཏུམ་པ་.	བསྐྱུན་པ་, <i>v. a.</i> to suckle ; to pierce, to stab.
	བསྐྱུལ་པ་, <i>v. a.</i> to abolish, destroy ; <i>v.</i> ཏུལ་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.
- བུལ་པ, *v. a.* to move, shake, agitate.
- བུལ་པ, *v. a.* to mix, mingle, make a mixture  
 of ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to smell, try the smell of ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to confound, disturb, set in  
 disorder ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to strain, defecate, purify ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to press forward, to open a  
 way to one's self by pressing among the  
 multitude.
- བུལ་པ, *v. a.* to cut short.
- བུལ་པ, *v.* to watch over, to observe ; to bring  
 forth, to be born.
- བུལ་པ, *v. a.* to seek, to look for ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to squeeze, press out.
- བུལ་པ, *v. a.* to set, plant, fix, establish ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to put in, to inject ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to shut or close entirely, (the  
 eye ; ) *v.* བུལ་པ.
- བུལ་པ, *v. a.* to hurt, injure, do harm to ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to sew (entirely) ; *v.* བུལ་པ.
- བུལ་པ, *v. n.* to become ripe or mature ; *v. a.*
- to boil, dress, dye, tinge, to refine ; *v.*  
 བུལ་པ, བུལ་པ.
- བུལ་པ, *v. a.* to cut, hew, engrave, inoculate,  
 beat, smite ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to sell away ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to dispute, argue, debate *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to begin, compose, write, make ;  
*v.* བུལ་པ.
- བུལ་པ, *v. a.* to count or number up, to ad-  
 mit, acknowledge ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to build or raise up a wall ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to love, be kind or merciful to.
- བུལ་པ, *v. a.* to raise one thing above another,  
 to raise stories ; to grind ; bind, tie,  
 truss up ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to shorten, gird or tuck up ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. n.* to endeavour, strive, labour.
- བུལ་པ, *v. a.* to give, bestow, afford ; *v.*  
 བུལ་པ.
- བུལ་པ, *v. a.* to send, despatch, commission,  
 put into ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to depress, oppress, to tread un-  
 der one's feet ; to make sink ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to transform, transfigure mira-  
 culously ; *v.* བུལ་པ.
- བུལ་པ, *v. a.* to menace, threaten, to make  
 grimaces, to tuck, gird up ; *v.* བུལ་པ.
- བུལ་པ, *part. pret.* of བུལ་པ, to put, place, lay.

བཞད་པ, *v. n.* to smile, laugh ; *v. a.* deride.  
 བཞབ་པ, *v. n.* to go or creep in unawares ;  
     *v. འཇམ་པ.*  
 བཞེ་པ, *v. a.* to shave, cut with a razor.  
 བཞུ་པ, *v. a.* to melt, to digest ; *v. འཇུ་པ.*  
 བཞུགས་པ, *v. n.* to sit (stately), be, exist.  
 བཞུད་པ, *v. n.* to go, depart.  
 བཞུའུ་པ, *v. a.* to cut, chop, shave.  
 བཞེང་པ, *v. a.* to rise, build, erect ; to stand up.  
 བཞེད་པ, *v. a.* to will, wish, desire.  
 བཞེས་པ, *v. a.* to take, receive, accept of ; to  
     put on.  
 བཞེ་པ, *v. a.* to milk, draw milk, &c. ; *v. འཇེ་པ.*  
 བཞེག་པ, *v. a.* to hew, cut, chop with an axe.  
 བཞེལ་པ, *v. a.* to eat up, to eat the whole ; to  
     eat ; *v. ར་པ.*  
 བཞེ་པ, *v. n.* to be intoxicated.  
 བཞུང་པ, *part. pret.* of འཇུག་པ, to take into one's  
     hand, to seize, to catch ; *v. བཞུང་པ.*  
 བཞུའུ་པ, *pret.* of འཇུའུ་པ, to turn out, or aside  
     from one's way.  
 བཞེད་པ, *v. a.* to keep, hold ; *v. འཇེད་པ.*  
 བཞེ་པ, *v. a.* to make, form, fabricate, work,  
     frame.  
 བཞེད་པ, *v. a.* to suffer, forbear, have patience.  
 བཞུ་པ, *v. a.* to repeat, turn round ; pass over  
     (a mountain), double (a cape) ; *v. ཞུ་པ* or  
     ཞུ་པ.  
 བཞུ་པ, *v. a.* to gather or bring together.  
 བཞུག་པ, *a.* to turn back, to force to go back, to  
     reform ; *v. ཞུག་པ.*

བཞུག་པ, *v. a.* to waste, destroy, rase, erase,  
     to turn upside down.  
 བཞུག་པ, *v. a.* to moisten, make wet ; *v. n.* to  
     grow wet.  
 བཞུག་པ, *v. a.* to confess, declare.  
 བཞུད་པ, *v. a.* to explain, tell fully ; *v. འཇུད་པ.*  
 བཞུམ་པ, *v. a.* to prepare, make ready.  
 བཞུལ་པ, *v. a.* to kill animals for food, to butcher.  
 བཞུལ་པ, *v. a.* to put into series ; to measure,  
     to hunt.  
 བཞུལ་པ, *v. a.* to cleanse, wash clean, purge.  
 བཞུག་པ, *part. pret.* of འཇུག་པ, to pull down,  
     destroy ; break, violate.  
 བཞུག་པ, *v. a.* to flay, strip, take off the skin ;  
     to copy.  
 བཞུ་པ, *v. a.* to sell, give to another.  
 བཞུད་པ, *v. a.* to rub.  
 བཞུམ་པ, *v. a.* to weep over or for, to lament.  
 བཞུའུ་པ, *v. a.* to burn slightly.  
 བཞུའུ་པ, *v. a.* to confront, compare, to face.  
 བཞུས་པ, *v. a.* to know, to know a person or  
     thing unknown before.  
 བཞུ་པ, *v. a.* to spill, shed, pour out.  
 བཞུའུ་པ, *v. a.* to chase, course, hunt, pursue.  
 བཞུལ་པ, *v. a.* to put away, to defer, to delay.  
 བཞུག་པ, *v. a.* to collect, assemble ; to hoard  
     up ; *v. ཞུག་པ.*  
 བཞུད་པ, *v. a.* to purify, cleanse, clear up.  
 བཞུད་པ, *part. pret.* of བཞུད་པ, to kill, murder.  
 བཞུལ་པ, *v. a.* to return, to do like, to render,  
     repay, supply ; *v. འཇུལ་པ.*



བསམ་པ, *v. a.* to think, meditate, muse on, to consider ; *v.* སེམ or སེམས་པ.

བསལ་བ, *v. a.* to put away, cleanse, clear, heal, cure ; *v.* སེལ་བ.

བསྐྱོད་པ, *v. a.* to agitate, shake, retake ; cast up.

བསྐྱོར་བ, *v. a.* to whirl about.

བསྐྱོལ་བ, *v. a.* to refresh, cool ; wash.

བསྐྱེད་པ, *v. a.* to receive one ; solemnly to go to meet one, &c.

བསྐྱེད་པ, *v. a.* to efface, blot out, destroy.

བསྐྱེད་པ, *v. a.* to shut or close the mouth, &c.

བསྐྱོད་པ, *v. a.* to pull asunder, to anatomise.

བསྐྱོད་པ, *v. a.* to pull asunder, to pick, cleanse.

བསྐྱོད་པ, *v. a.* to make right, straight, equal, to keep, hold in equilibrium, to balance.

བསྐྱོད་པ, *v. n.* to harden one's self, to suffer anything.

བསྐྱོད་པ, *v. a.* to refrain, hold back, to curb, to disperse.

བསྐྱོད་པ, *v. a.* to keep, hold ; not to give much.

བསྐྱོད་པ, *v. a.* to make longer, to protract, to prolong, extend farther ; to bring up, breed ; to send, despatch.

བསྐྱོད་པ, *v. a.* to defend, take care of ; to observe, keep.

བསྐྱོད་པ, *v. a.* to churn, agitate, curdle.

བསྐྱོད་པ, *v. a.* to add together, collect, aggregate.

བསྐྱོད་པ, *v. a.* to burn, to consume.

བསྐྱོད་པ, *v. a.* to feed, rear, keep.

བསྐྱོད་པ, *v. a.* to warm, heat moderately.

བསྐྱོད་པ, *v. a.* to erect, set up, raise, to lift, hold up, rouse or excite ; *v.* སྐྱོད་པ.

བསྐྱོད་པ, *v. a.* to mix, mingle, alloy.

བསྐྱོད་པ, *v. a.* to patch, mend ; *v.* སྐྱོད་པ.

བསྐྱོད་པ, *v. a.* to teach ; learn fully ; *v.* སྐྱོད་པ.

བསྐྱོད་པ, *v. a.* to deceive, impose on ; *v.* སྐྱོད་པ.

བསྐྱོད་པ, *v. a.* to twist, wind.

བསྐྱོད་པ, *v. n.* to arrive at a place.

བསྐྱོད་པ, *v. a.* to turn, reverse, to turn inside out.

བསྐྱོད་པ, *v. a.* to swallow down.

བསྐྱོད་པ, *v. n.* not to be.

བསྐྱོད་པ, *v. a.* to grind or cut with the teeth ; to chew.

བསྐྱོད་པ, *v. n.* to smile.

བསྐྱོད་པ, *v. n.* not to be, to be wanted.

བསྐྱོད་པ, *v. a.* to command, order, say.

བསྐྱོད་པ, *v. a.* to esteem, have regard for.

བསྐྱོད་པ, *v. a.* to taste, enjoy.

བསྐྱོད་པ, *v. a.* to spy, investigate, explore.

བསྐྱོད་པ, *v. n.* to be intoxicated.

བསྐྱོད་པ, *v. a.* to taste, enjoy.

བསྐྱོད་པ, *v. a.* to keep, hold, embrace.

བསྐྱོད་པ, *v. a.* to know, understand.

བསྐྱོད་པ, *v. n.* to rejoice, be glad.

བསྐྱོད་པ, *v. a.* to send, commission, ablegate.

བསྐྱོད་པ, *v. a.* to curse, to wish evil to.

བསྐྱོད་པ, *v. n.* to be ; *v. a.* to have, to possess.

བསྐྱོད་པ, *v. n.* to go or repair to,

བསྐྱོད་པ, *v. n.* to be, to be there.

- མཚོད་པ, *v. n.* to spread, to be diffused.  
 མཚོད་པ, *v. a.* to leap, jump.  
 མཚོད་པ, *v. a.* to offer, to sacrifice ; to worship.  
 མཚོར་པ, *v. n.* to slip or fall out of the hand.  
 མཇུག་པ, *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.  
 མགོ་པ, *v. a.* to mollify, soften, rub gently.  
 མགོད་པ, *v. a.* ditto.  
 མགོལ་པ, *v. n.* to be weary, fatigued.  
 མགོས་པ, *v. n.* to be merry, glad.  
 མཐང་པ, *v. n.* to be freed or delivered.  
 མཐོང་པ, *v. a.* to see, view, look on.  
 མཐོལ་པ, *v. a.* to confess, declare.  
 མནན་པ, *v. a.* to depress, humble, conquer,  
     out-do ; *v. རྟོག་པ, v. ཅག་པ.*  
 མནག་པ, *v. a.* to put on his clothes, dress.  
 མནམ་པ for ལུམ་པ, *v. a.* to smell, perceive by  
     the nose ; to touch, feel.  
 མནར་པ, *v. n.* to suffer, be afflicted with.  
 མནལ་པ, *v. n.* to sleep.  
 མནོ་པ, *v. a.* to think, or fancy.  
 མནོག་པ, *v. n.* to be content, or satisfied with.  
 མནོད་པ, *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.  
 ཚོད་པ or ཚོད་རྩེད་པ, *v. a.* to measure, prove.  
 ཚོར་པ, *v. n.* to be done, to be finished.  
 ཚོམ་པ, *v. n.* to be content or satisfied with.  
 ཚོར་པ, *v. a.* to feel, perceive, to hear.
- ཚོལ་པ for འཚོལ་པ, to seek, look for.  
 ལྱ་པ, *v. a.* to beg, request, entreat ; ask.  
 ལྲ་པ, *v. a.* to twist, spin.  
 ལེན་པ, *v. a.* to desire, wish, will.  
 ལེག་པ, for འཇོག་པ, *v. a.* to lay, place, put down.  
 ལེན་པ, *v. a.* to mount, ascend (carriage, &c.)  
 ལ་པ, *v. a.* to eat, take food ; *v. ལྟུང་པ.*  
 ལྷག་པ, *v. a.* to yelp, bark.  
 ལོར་པ, *v. a.* to say, tell, speak.  
 ལྷ་པ or ལྷོ་པ, *v. a.* to pass over, to double, to  
     repeat.  
 ལྷོག་པ, *v. a.* to return, make to go back.  
 ལོང་པ, *v. n.* to come.  
 ལོན་པ, *v. a.* to bring.  
 ལོར་པ, *v. a.* to put, lay down.  
 ལུང་པ, *v. a.* to censure, accuse.  
 ལུམ་པ, *v. n.* to be out of one's senses, to  
     fall down.  
 ལུང་པ, *v. n.* to stop or be stopped.  
 ལུལ་པ, *v. a.* to spin.  
 ལུལ་པ, *v. a.* to vie with, to hate.  
 ལུལ་པ, *v. n.* to groan.  
 ལུལ་པ, *v. n.* to shrink, contract.  
 ལུར་པ, *v. a.* to carry, convey.  
 ལུལ་པ, *v. a.* to subdue, subject.  
 ལུལ་པ, *v. n.* to be stopped or hindered.  
 ལུང་པ, *v. n.* to be full, replete.  
 ལུང་པ, *v. n.* to sit down, settle.  
 ལུང་པ, *v. n.* to be angry with one.  
 ལུལ་པ, *v. a.* to encircle, compass.  
 ལུར་པ, *v. n.* to go round about, to wander.

འཕྲོལ་ལྔ, *v. n.* to boil, to be hot.  
 འཕྲུག་ལྔ, *v. n.* to freeze, be congealed.  
 འཕྲུམ་ལྔ, *v. n.* to err, wander, go astray.  
 འཕྲུང་ལྔ, *v. n.* to go astray, to err.  
 འཕྲིག་ལྔ, *v. a.* to bind, tie, fasten.  
 འཕྲིར་ལྔ, *v. n.* to turn, go round about.  
 འཕྲིལ་ལྔ, *v. n.* to be gathered together.  
 འཕྲུ་ལྔ, *v. n.* to run, to run away.  
 འཕྲུག་ལྔ, *v. n.* to run, flee.  
 འཕྲུད་ལྔ, *v. a.* to embrace, comprise.  
 འཕྲུང་ལྔ, *v. n.* to be separated. divorced.  
 འཕྲེད་ལྔ, *v. n.* to be spread, or distributed.  
 འཕྲེར་ལྔ, *v. a.* to carry, convey, take away.  
 འཕྲོང་ལྔ, *v. a.* to bring.  
 འཕྲོམ་ལྔ, *v. n.* to be stirred, moved, troubled.  
 འཕྲོར་ལྔ, *v. n.* to miss, fail, to be giddy.  
 འཕྲོལ་ལྔ, *v. n.* to arrive, reach.  
 འཕྲ་ལྔ, *v. n.* to lean to, to depend on.  
 འཕྲབ་ལྔ, *v. a.* to strike, beat.  
 འཕྲོབ་ལྔ, *v. n.* to be involved in, to wind.  
 འཕྲིག་ལྔ, *v. n.* to cohere, stick together.  
 འཕྲེད་ལྔ, *v. a.* to lead, conduct.  
 འཕྲེལ་ལྔ, *v. n.* to be twisted together or round.  
 འཕྲུ་ལྔ, *v. n.* to wash one's self, to bathe.  
 འཕྲུག་ལྔ, *v. n.* to be stirred, troubled.  
 འཕྲུང་ལྔ, *v. n.* to be born, produced.  
 འཕྲུད་ལྔ, *v. a.* to wash, cleanse.  
 འཕྲུལ་ལྔ, *v. n.* to err, be mistaken.  
 འཕྲུམ་ལྔ, *v. n.* to be scattered.  
 འཕྲིར་ལྔ, *v. n.* to long for, desire.

འཕྲོལ་ལྔ, *v. a.* to play on a musical instrument.  
 འཕྲུག་ལྔ, *v. n.* to stop, to cease.  
 འཕྲུམ་ལྔ, *v. a.* to taste, to try the taste of, to put into the mouth.  
 འཕྲུལ་ལྔ, *v. n.* to secede, withdraw from.  
 འཕྲུར་ལྔ, *v. a.* to transgress, violate.  
 འཕྲུལ་ལྔ, *v. n.* to open, be split or cleft.  
 འཕྲུག་ལྔ, *v. a.* to draw down, to call, summon.  
 འཕྲུད་ལྔ, *v. n.* to decay, decline, be spent.  
 འཕྲུམ་ལྔ, *v. n.* to die, perish.  
 འཕྲུལ་ལྔ, *v. n.* to be agitated, to move, shake.  
 འཕྲུག་ལྔ, *v. a.* to hinder, prohibit, stop.  
 འཕྲེད་ལྔ, *v. a.* to fill, replenish, make full.  
 འཕྲེད་ལྔ, *v. a.* to diffuse, spread, extend.  
 འཕྲེལ་ལྔ, *v. a.* to cover, overspread.  
 འཕྲུམ་ལྔ, *v. a.* to kill, destroy.  
 འཕྲུལ་ལྔ, *v. a.* to load, put on a burden or load.  
 འཕྲུལ་ལྔ, *v. a.* to split, cleave, divide.  
 འཕྲོལ་ལྔ, *v. n.* to be stained, sullied, inflicted with.  
 འཕྲོག་ལྔ, *v. a.* to hinder, stop.  
 འཕྲེད་ལྔ, *v. a.* to bewitch, enchant.  
 འཕྲེད་ལྔ, *v. a.* to build, frame, construe.  
 འཕྲུམ་ལྔ, *v. n.* to be accustomed to.  
 འཕྲུར་ལྔ, *v. n.* to tarry, loiter, linger.  
 འཕྲོལ་ལྔ, *v. n.* to go astray.  
 འཕྲུག་ལྔ, *v. n.* to be sold, spent, expended.  
 འཕྲུང་ལྔ, *v. n.* to be a long time, or late, to be delayed.  
 འཕྲིང་ལྔ, *v. n.* to stretch with yawning.

འགྲུ་བ་, *v. n.* to run, flee, vanish, disappear.

འགྲུར་བ་, *v. n.* to become, be ; change, turn.

འགྲེ་བ་, *v. n.* to go asunder, to disperse.

འགྲེད་པ་, *v. a.* to disperse, diffuse, scutter.

འགྲེལ་བ་, *v. n.* to be turned upside down.

འགྲོད་པ་, *v. n.* to repent, be grieved for.

འགྲུག་པ་, *v. n.* to sound, be rumoured.

འགྲུང་བ་, *v. a.* to number, count ; be filled,  
satisfied.

འགྲུང་པ་, *v. a.* to extend wide.

འགྲུག་པ་, *v. a.* to vie, contend, strive with.

འགྲུམ་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.

འགྲེད་པ་, *v. n.* to stand, stay erect.

འགྲེལ་བ་, *v. a.* to sprinkle, scatter ; expose to  
sale.

འགྲེལ་བ་, *v. a.* to unfold, explain.

འགྲོད་པ་, *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.

འགྲུག་པ་, *v. n.* to break, to walk ; *v. a.* to full  
cloth.

འགྲུང་བ་, *v. a.* to wear, put on ; keep, hold,  
carry.

འགྲུང་པ་, *v. a.* to explain, tell, instruct ; *v. n.*  
to be rent, torn, dissolved.

འགྲུབ་པ་, *v. a.* to conceal, hide.

འགྲུམ་པ་, *v. n.* to dance, jump.

འགྲུལ་བ་, *v. a.* to prepare, make.

འགྲུར་བ་, *v. n.* to rise, go up.

འགྲུལ་བ་, *v. n.* to fluctuate, be unsteady.

འགྲོད་པ་, *v. n.* to die, cease to live.

འགྲོད་པ་, *v. a.* to bind, tie, fasten.

འགྲོལ་པ་, *v. a.* to mount, ascend.

འགྲུ་བ་, *v. a.* to fetch or draw up water ; to  
water, irrigate.

འགྲུག་པ་, *v.* to yield, confess.

འགྲུམ་པ་, *v. n.* to shrink.

འགྲེ་བ་, *v. a.* to promise, assure.

འགྲེལ་བ་, *v. a.* to cleave, split, confess.

འགྲེལ་པ་, *v. a.* to grind, to cut with the  
teeth.

འགྲེལ་བ་, *v. a.* to believe, give credit to.

འགྲོད་པ་, *v. a.* to prepare, make ready.

འགྲོད་པ་, *v. n.* to run away, escape.

འགྲོལ་བ་, *v. a.* to command, commit to, in-  
trust.

འགྲོལ་བ་, *v. a.* to prepare, make ready.

འགྲུག་པ་, *v. a.* to establish, settle, fix.

འཇམ་པ་, *v. n.* to creep in secretly.  
 འཇམ་པ་, *v. a.* to weigh, ponder, pay.  
 འཇིག་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.  
 འཇུམ་པ་, *v. n.* to shrink, be afraid of.  
 འཇོམ་པ་, *v. a.* to express, squeeze, milk.  
 འཇོག་པ་, *v. a.* to put, place, lay down; cut,  
     hew.  
 འཇོམས་པ་, *v. a.* to overcome, subdue, con-  
     quer.  
 འཇོལ་པ་, *v.* to turn aside from the way.  
 འཇམ་པ་, *v. n.* to be fit, meet, convenient.  
 འཇམ་པ་, *v.* to fight, quarrel, dispute.  
 འཇམ་པ་, *v. a.* to embrace, include.  
 འཇམ་པ་, *v. n.* to pass away, go beyond.  
 འཇིག་པ་, *v. n.* to drop, fall in drops.  
 འཇིམ་པ་, *v. a.* to pervade, diffuse over.  
 འཇུམ་པ་, *v. a.* to gather, collect, pick up.  
 འཇུང་པ་, *v.* to drink.  
 འཇུབ་པ་, *v. a.* to cut into small pieces.  
 འཇུམ་པ་, *v. n.* to cover, cast, spread over.  
 འཇུལ་པ་, *v. n.* to spread wide; to smoke.  
 འཇེག་པ་, *v. n.* to depart, commence a journey.  
 འཇེག་པ་, *v. a.* to draw, make fast.  
 འཇེབས་པ་, *v. a.* to take, seize, hold fast on.  
 འཇེམས་པ་, *v. a.* to shut, comprise, cover, in-  
     clude.  
 འཇོ་འཇོམས་པ་, *v. a.* to fret, vex.  
 འཇོག་པ་, *v. a.* to pick, pluck up.

འཇོགས་པ་, *v. a.* to take into one's hand; to  
     hold.  
 འཇོག་པ་, *v. n.* to go out, issue, be uttered.  
 འཇོམ་པ་, *v. n.* to doubt, hesitate, mistake; err.  
 འཇོམ་པ་, *v. a.* to scatter, diffuse, disperse; *v.*  
     ཇོམ་པ་.  
 འཇོལ་པ་, *v. a.* to declare, confess, not to hide.  
 འཇོག་པ་, *v. n.* to become pure, clean; *v. a.* to  
     lick.  
 འཇམ་པ་, *v. a.* to choose, select.  
 འཇུང་པ་, *v. n.* to go, pass away, to escape.  
 འཇུའ་པ་, *v. n.* to tremble, quake, shudder.  
 འཇུང་པ་, *v. a.* to spread on the ground.  
 འཇུམ་པ་, *v. n.* to assemble, gather together.  
 འཇུམེས་པ་, *v.* to represent in the mind, be  
     conscious of.  
 འཇུག་པ་, *v. n.* to be, exist, sit, be present.  
 འཇུད་པ་, *v. n.* to bow, incline, bow down.  
 འཇུག་པ་, *v. a.* to desire, wish; will.  
 འཇུབ་པ་, *v. n.* to be fatigued, weary, tired.  
 འཇུམ་པ་, *v. n.* to agree with, be in concord.  
 འཇུའ་པ་, *v. n.* to trot, to ride in a trot.  
 འཇུལ་པ་, *v. a.* to tame, break, subdue, educate.  
 འཇེགས་པ་, *v. a.* to lift, raise, hold up, weigh.  
 འཇེང་པ་, *v. n.* to go, resort, to proceed.  
 འཇེད་པ་, *v. a.* to follow, carry, convey, lead.  
 འཇེམས་པ་, *v. a.* to cast, throw, utter; found,  
     establish.  
 འཇོམ་པ་, *v. a.* to say, repeat, answer to.  
 འཇོགས་པ་, *v. a.* to bind, tie, fasten; *v.* ཇོགས་པ་.  
 འཇོང་པ་, *v. n.* (*v.* འཇེང་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.

འཐུག་པ, *v. n.* to be rent, unfolded.

འདྲི་པ, *v. a.* to ask, make a question.

འདྲིང་པ, *v. a.* to deceive, impose on.

འདྲིམ་པ for འདྲིམ་པ, *v. a.* to distribute, to give to each.

འདྲོག་པ, *v. a.* to roll down, turn about, fall down.

འདྲུ་པ for འདྲུ་པ, *v. a.* to dig, make a hole ; fret, vex.

འདྲུང་པ, *v. a.* to rub, file.

འདྲུག་པ, *v. a.* to sew, stitch, join together.

འདྲུག་པ, *v. n.* to become putrid, rancid.

འདྲེ་པ, *v. n.* to mix, mingle, unite with.

འདྲེག་པ, *v. a.* to shave with a razor.

འདྲེན་པ, *v. a.* to draw ; bring, govern, invite.

འདྲེད་པ, *v. n.* to slide, glide, slip.

འདམ་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.

འཕྲུག་པ, *v. a.* to repel, drive back.

འཕེན་པ, *v. a.* to shoot, throw, cast, ejaculate.

འཕེལ་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.

འཕྲིང་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.

འཕྲེ་པ, *v. n.* to crawl, creep, go slowly.

འཕྲེད་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.

འཕྲུག་པ, *v. a.* to kick, strike with the foot.

འཕྲུག་པ, *v. a.* to separate, put asunder, divide

འཕྲེ་པ, *v. a.* to subtract, diminish, lessen.

འཕྲེན་པ, *v. n.* to palpitate, flutter.

འཕྲེན་པ, *v. a.* to let know, to send intelligence.

འཕྲུག་པ, *v. a.* to scratch, rub.

འཕྲུག་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་མ, *v. n.* to be steeped, macerated.  
 འབད་པ, *v. a.* to endeavour, make an effort.  
 འབལ་པ, *v. n.* to descend, fall, flow.  
 འབར་མ, *v. n.* to burn, be inflamed.  
 འབལ་མ, *v. a.* to pick, make rough, hairy.  
 འཕྱིན་པ, *v. a.* to pierce, bore.  
 འབྱ་མ, *v. n.* to open, bud, blow.  
 འབྱམ་པ, *v. a.* to pierce, bore.  
 འབྱུང་པ, *v. a.* to exercise, endeavour.  
 འབྱུང་པ, *v. a.* to blow (the fire); to put off  
 (as a garment).  
 འབྱུན་པ, *v. n.* to itch.  
 འབྱུབ་པ, *v. n.* to fall flat down.  
 འབྱུབས་པ, *v. a.* to cover, vault, overarch.  
 འབྱུལ་མ, *v. a.* to offer, present, give.  
 འབེབས་པ, *v. a.* to let down, shower, rain.  
 འཕོ་མ, *v. n.* to be poured or shed out.  
 འཕོགས་པ, *v. a.* to transfer to, confer on.  
 འཕོད་པ, *v. a.* to call, name, invite, summon.  
 འཕོར་མ, *v. a.* to put, place, lay down.  
 འཕྱང་མ, *v. n.* to be purified or clean.  
 འཕྱམ་པ, *v. n.* to overflow, be of wide extent.  
 འཕྱར་མ, *v. n.* to stick to, adhere; to infect.  
 འཕྱི་མ, *v. n.* to be wiped or blotted out.  
 འཕྱིང་མ, *v. n.* to sink, drown, be immersed.  
 འཕྱིད་པ, *v. n.* to pass away, be spent, to slide.  
 འཕྱིན་པ, *v. a.* to draw, pull out; receive in-  
 to, &c.  
 འབྱུག་པ, *v. a.* to besmear, bedaub.  
 འབྱུང་མ, *v. n.* to come forth, be born, rise.  
 འཕྱེ་མ, *v. n.* to open, be divided, separated.

འཕྱེད་པ, *v. a.* to open, divide, separate.  
 འཕྱེར་མ, *v. n.* to disappear, vanish.  
 འཕྱོལ་མ, *v. a.* to pour out, transfuse.  
 འཕྱོག་པ, *v. a.* to lick, touch with the tongue.  
 འཕྱོང་མ, *v. n.* to be, or made ready.  
 འཕྱོན་པ, *v. n.* to come, arrive.  
 འཕྱོར་མ, *v. n.* to come in, arrive; *v. a.* to find,  
 get, be united with.  
 འཕྱོལ་མ, *v. n.* to deflect, turn aside, deviate.  
 འབྱང་མ, *v.* to bring, or be brought forth.  
 འབྱད་པ, *v. a.* to rub, fret, scratch.  
 འབྱལ་པ, *v. a.* to snatch away.  
 འབྱལ་མ, *v. n.* to go asunder, separated  
 from.  
 འབྲི་མ, *v. a.* to write, express in characters,  
 or figures; *v. n.* to grow less, decrease.  
 འབྲིད་པ, *v. a.* to make less, lessen, deceive.  
 འབྲིམ་པ, *v. a.* to distribute, give, share.  
 འབྲུ་མ, *v.* to pick, dig, fret, vex.  
 འབྲུད་པ, *v. a.* to rub, fret, dig.  
 འབྲུབ་པ, *v. a.* to distribute, give, lend; *v. n.*  
 to flow.  
 འབྲེ་མ, *v. a.* to draw, stretch, spread out.  
 འབྲེག་པ, *v. a.* to shave with a razor; *v.* འབྲེག་པ.  
 འབྲེང་མ, *v.* to follow, go behind, imitate.  
 འབྲེལ་མ, *v. n.* to be joined, or united with.  
 འབྲེལ་པ, *v. n.* to run away, desert.  
 འཚྲུག་པ, *v. a.* to sift, strain, squeeze.  
 འཚྲུང་མ, *v. n.* to be pure, whole, perfect.  
 འཚྲུབ་པ, *v. a.* to return, repay; supply.  
 འཚྲུབས་པ, *v. n.* to fear, be afraid.

- འཕྲོད་པ་, *v. n.* to be finished, to grow, be grown up.  
 འཕྲོག་པ་, *v.* to do, know, require, desire, &c.  
 འཕྲོག་པ་, *v. n.* to be burnt, or burnt by fire.  
 འཕྲོད་པ་, *v. a.* to press, squeeze, force out.  
 འཕྲོགས་པ་, *v. n.* to be established, rooted.  
 འཕྲུད་པ་, *v. n.* to enter into, be contained in.  
 འཕྲུབ་པ་, *v.* to turn, whirl, (rapidly.)  
 འཕྲོལ་པ་, *v. a.* to hurt, injure, do harm to.  
 འཕྲོག་པ་, *v. a.* to return, repay, give back.  
 འཕྲོང་པ་, *v. n.* to advance, get up, improve.  
 འཕྲོད་པ་, *v. a.* to boil, dress, dye, tinge, ripen.  
 འཕྲོམ་པ་, *v. a.* to sew, stitch.  
 འཕྲོད་པ་, *v. n.* to shine ; to grieve for.  
 འཕྲོལ་པ་, *v. n.* to live, to be alive ; *v. a.* to feed, cherish, nourish ; boil, dress, dye, tinge.  
 འཕྲོག་པ་, *v. a.* to cut, hew, engrave ; to prick, pierce.  
 འཕྲོགས་པ་, *v. n.* to assemble, associate, flock, come together.  
 འཕྲོང་པ་, *v. a.* to sell.  
 འཕྲོད་པ་, *v. a.* to boil, dress victuals ; dye, tinge.  
 འཕྲོག་པ་, *v.* to act as a deputy, to depute.  
 འཕྲོག་པ་, *v. a.* to seek, look for, search after.  
 འཕྲོག་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.  
 འཕྲོག་པ་, *v. a.* to take, seize, hold fast, keep.  
 འཕྲོད་པ་, *v. n.* to drop, fall in drops.
- འཕྲོགས་པ་, *v. a.* to fix, put, sit, plant, found, establish, build.  
 འཕྲུད་པ་, *v. a.* to put, place, lay ; turn, convert to.  
 འཕྲོམ་པ་, *v.* to wink, (close and open again the eyes,) to smile, to look gay.  
 འཕྲུད་པ་, *v. n.* to turn or go aside from one's way, (not to meet.)  
 འཕྲུབ་པ་, *v. n.* to creep in, to enter in an inclined posture.  
 འཕྲོག་པ་, *v.* to climb or ascend.  
 འཕྲོད་པ་, *v. a.* to hold, contain, receive.  
 འཕྲོམ་པ་, *v.* to blush, be ashamed for.  
 འཕྲོད་པ་, *v. n.* to be hoarse ; *v. a.* to speak, utter.  
 འཕྲོག་པ་, *v. a.* to gather, heap together, (confusedly).  
 འཕྲོམ་པ་, *v. n.* to come together, associate, assemble, meet.  
 འཕྲོམ་པ་འཕྲོགས་པ་, *v. c.* to make or cause to meet.  
 འཕྲོག་པ་, *v. n.* to err, mistake.  
 འཕྲོག་པ་, *v. n.* to be insipid or flat.  
 འཕྲོག་པ་, *v. n.* to abscond, hide one's self.  
 འཕྲུད་པ་, *v. n.* to slumber.  
 འཕྲོག་པ་, *v. n.* to be worthy of so much, to cost, &c.  
 འཕྲོག་པ་, *v. a.* to know, understand.  
 འཕྲོགས་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.



རྩལ་བ, *v. n.* to be rotten, putrid, rancid.

རི་བ, *v.* to hope.

རིག་པ, *v. a.* to touch, feel.

རིང་བ or རིངས་པ, *v. n.* to be stiff, hard.

རྩོལ་བ, *v. n.* to delight, or to take pleasure in,  
to amuse one's self with.

རྣམ་པ, *v. a.* to long for, desire earnestly.

རླུ་བ, *v. a.* to steal, thief.

རྩལ་བ, *v. a.* to dig, carve, grave, cut.

རྒྱང་བ for རྒྱོང་བ, *v. a.* to stretch out.

རྒྱལ་བ, *v.* to swim.

རྒྱོང་བ, *v. a.* to stretch out, distend, extend.

རྣམ་བ, *v. n.* to become, grow old; རྣས་པ, grown  
old.

རྩལ་བ, *v. a.* to ford, to pass over without  
swimming.

རྩོད་པ, *v. n.* to laugh, to be wild.

རྩོལ་བ, *v.* to dispute, oppose.

རྩལ་བ, *v. a.* to cast, throw, beat.

རྩལ་བ, *v. a.* to throw, cast, beat.

རྩལ་བ, *v. n.* to triumph, to be victorious, to  
be emancipated, to arrive at final be-  
atitude.

རྩལ་བ, *v. n.* to rise, move, flow, proceed, go,  
walk.

རྩལ་བ, *v. n.* to run, flee.

རྩལ་བ, *v. a.* to put into a string, series; to col-  
lect, to gather together.

རྩོད་བ, *v. a.* to abuse a woman with violence.

རྩོང་བ, *v. a.* to extend, widen, dilate.

རྩོལ་བ, *v. a.* to cast, throw, hurl.

རི་བ, *v. a.* to reap, to cut with a sickle.

རིག་པ, *v. a.* to reward, give a reward.

རིག་པ, *v.* to pant, long for, wish, desire.

རིམ་པ, *v.* to long for.

རིམས་པ for རིམས་པ, idem.

རྩལ་བ, *v.* to draw in, to breathe.

རྩལ་བ, *v. n.* to sweat.

རྩོལ་བ for རྩོལ་བ, to be able, to may, to dare.

རྩོད་པ, *v. a.* to parch, burn slightly; to deceive.

རྩོལ་བ, *v. a.* to chase, hunt, pursue; to deceive.

རྩོད་པ or རྩོད་པ, *v. n.* to grow less, abate,  
decrease.

རྩོལ་བ, *v. a.* to barter, exchange; to change.

རྩོད་པ, *v. a.* to honour, reverence.

རྩོད་པ, *v. a.* to say, utter, speak, tell.

རྩོད་པ, *v. a.* to cleanse, purge.

རྩོད་པ, *v. n.* to grow old, to be worn out.

རྩོད་པ, *v. n.* to fade, wither, pine away.

རྩོལ་བ, *v. n.* to break or fall down (as a rock).

རྩོད་པ, *v. a.* to find, get, obtain.

རྩོལ་བ, *v. n.* to be stirred up, agitated, trou-  
bled.

རྩོད་པ, *v. a.* to snare, ensnare, entrap.

རྩོལ་བ, *v. n.* to be firm, steady, permanent,  
lasting, never ceasing, durable.

རྩོལ་བ, *v. n.* to be in a hurry.

རྩོལ་བ, idem.

རྩོལ་བ, *v. n.* to be copious, abundant; fat, thick.

རྩོལ་བ, *v. a.* to pull, break down.

རྩོལ་བ, *v. a.* to keep, hold, support; *v. n.* to  
lean on, to depend on

ཉམ་པ, *v. a.* to judge, examine, try, prove.

ཉམ་པ, *v. a.* to make to spring or gush forth, to squeeze out, to arrive at.

ཉམ་པ, *v. a.* to clap, to strike together, to beat on.

ཉམ་པ, *v. a.* to whet, to make sharp.

ཉམ་པ, *v. a.* to spread, to extend wide.

ཉམ་པ, *v. n.* to drop or fall down suddenly, to break in.

ཉམ་པ, *v. a.* to beat, strike, hammer.

ཉམ་པ, *v. a.* to strike, beat, smite.

ཉམ་པ, *v. a.* to clap, strike together.

ཉམ་པ, *v. a.* to whet, sharpen.

ཉམ་པ, *v. a.* to spring out, gush forth, to issue ; spring a leak, to have a hole.

ཉམ་པ, *v. a.* to excite, incite, spur, stir up.

ཉམ་པ, *v. n.* to roll, or fall down.

ཉམ་པ, *v. a.* to wound ; to ask.

ཉམ་པ, *v.* to dream.

ཉམ་པ, *v. a.* to bite, to wound with the teeth.

ཉམ་པ, *v.* to snarl, wrangle, quarrel.

ཉམ་པ, *v. n.* to be defiled, stained with.

ཉམ་པ, *v. a.* to say, speak, ask ; to plough and sow.

ཉམ་པ, *v. a.* to pick, cleanse (as wool).

ཉམ་པ, *v. a.* to plough.

ཉམ་པ, *v. a.* idem.

ཉམ་པ, *v. n.* to yawn, gape, stretch with yawning.

ཉམ་པ, *v. a.* to count, reckon, number ; to accept, admit, yield to.

ཉམ་པ, *v. a.* to build, make a wall, construe.

ཉམ་པ, *v. n.* to play, sport, amuse one's self, game, frolic, trifle.

ཉམ་པ, *v. a.* to raise one thing above another, to tuck, truss up.

ཉམ་པ, *v. a.* to tuck, truss up.

ཉམ་པ, *v. n.* to play, sport, game ; *v.* ཉམ་པ.

ཉམ་པ, *v.* to dispute, debate, contest, fight, quarrel.

ཉམ་པ, *v. a.* to begin, make, compose, write.

ཉམ་པ, *v.* to endeavour, make an effort.

ཉམ་པ, *v. a.* to press, force, squeeze, urge, oppress ; *v.* ཉམ་པ.

ཉམ་པ, *v. a.* to change or turn one's self into, to transform.

ཉམ་པ, *v. a.* to tuck, truss up.

ཉམ་པ ལྷོང་པ ལྷོང་པ, *v. a.* to make ready, to send, despatch.

ཉམ་པ, *v. a.* to purge, carry off, produce. an abortion.

ཉམ་པ, *v. a.* to overthrow, lay waste, destroy.

ཉམ་པ, *v. n.* to be wet, fresh, green.

(ཉམ་པའི་ཉམ་པ) ཉམ་པ, *v. a.* to bless, to give his benediction to.

ཉམ་པ, *v. n.* to boast, be proud with.

ཉམ་པ, *v. n.* to be, to exist, to be found.

ཉམ་པ, *v. n.* to cough, to get up phlegm.

ཉམ་པ, *v. n.* to burst, to overflow suddenly.

ཉམ་པ, *v. n.* to remain, to be left.

ཉམ་པ, *v. a.* to take, receive, seize, fetch.

ཉམ་པ, *pret.* of ཉམ་པ, *v. n.* to turn back.

ལོང་བ, for ལེན་པ, to take, receive, seize.

ལོང་བ from ལྗོང་བ, to be blind.

ལོ་ལ, *v. a.* to learn ; *v.* ལྟོ་ལ.

ལྷན་པ or ལྷན་པ་ལ, to be dumb or mute.

ལྷོ་བ for ལྷུ་བ, *v. a.* to turn round, twist, wreathe ; to turn as a screw.

ལྷོང་པ, *v. a.* idem ; *v.* ལྷུང་བ.

ལྷོལ་པ, *v.* to perish, destroy one's self.

ལྷོན་པ, *v. a.* to shake, quake, to be agitated ; to can, be able to do, may.

ལྷོན་པ, *v.* to enter into, penetrate, affect.

ལྷོ་བ, *v. a.* to look, behold, view, see.

ལྷོ་ལ, *v. a.* to fold up, to plait.

ལྷོ་ལ for ལྷོ་ལ་ལ, to be full, to be born.

ལྷོང་བ, *v. n.* to fall, to sin.

ལྷོ་ལ, *v. a.* to lick, touch with the tongue.

ལྷོང་བ, *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.

ལྷོན་པ, *v. a.* to have, possess ; to be (to one).

ལྷོལ་པ, *v. a.* to repeat, reiterate.

ལྷོང་བ, *v. n.* to be faint, weary, languid.

ལྷོང་བ, *v. n.* to soar, fly aloft, float.

ལྷོང་བ, *v.* to be puffed up, to make a noise.

ལྷོན་པ, *v. a.* to pour into ; *v.* ལྷོན་པ.

ལྷོང་པ, *v. a.* to make or cause to drink (cattle).

ལྷོ་བ, *v. n.* to bask ; sit near the fire.

ལྷོན་པ, *v. n.* to quake, tremble.

ལྷོལ་པ, *v. n.* to shake, quake.

ལྷོན་པ, *v. n.* to return, go back, to be turned upside down, to be overset.

ལྷོང་བ, *v. n.* to be or become blind.

ལྷོན་པ, *v. a.* to return, give or pay back.

ལྷོལ་པ, *v.* to perceive easily, to be witty.

ལྷོན་པ, *v. n.* to arrive at, resort, go, come to.

ལྷོང་བ, *pret.* of ལྷོང་བ, *v. n.* to fall down from.

ལྷོ་བ, *v. a.* to twist, wreathe, wind.

ལྷོ་བ (*pret.* of ལྷོ་བ, *v. n.* to die), to be dead.

ལྷོ་བ, *v. a.* to flay, strip, take off the skin ; to copy a book, &c.

ལྷོང་བ, *v. n.* to breathe with a noise by the nostrils, to snore.

ལྷོང་པ, *v. a.* to rub together, to fret.

ལྷོལ་པ, *v. n.* to whisper.

ལྷོལ་པ, *v. n.* to weep, lament.

ལྷོང་བ, *v. a.* to hurt, burn slightly, cut.

ལྷོན་པ, *v. a.* to know, understand.

ལྷོང་བ, *v. n.* to have room, to be received into (a vessel) ; &c. to shite, to go to stool.

ལྷོལ་པ, *v. a.* to prepare, make ready.

ལྷོང་བ, *v. a.* to chase, hunt.

ལྷོང་པ, *v. a.* to prove, try, tempt, to awake.

ལྷོན་པ, *v. a.* to retake, move or lift up a little.

ལྷོལ་པ, *v. a.* to soak, imbibe.

ལྷོལ་པ, *v. n.* to be refreshed, recreated, satisfied with.

ལྷོང་བ, *v. n.* to cough or breathe with difficulty.

ལྷོང་པ, *v. a.* to pick, cleanse.

ལྷོལ་པ or ལྷོལ་པ, *v.* to think, mind, meditate.

ལྷོལ་པ, *v. a.* to cleanse, make clean, mend, repair, correct, improve, relieve, cure,

heal, remedy; disclose, discover; v མཉམ་པ་	མཉམ་པ་, v. a. to put under the ground, to hide, bury, to put into a hole.
སྒྲིལ་པ་, v. a. to gather together, collect, hoard up.	སྒྲིལ་པ་, v. a. to smear, bedaub.
སྒྲིལ་པ་, v. n. to go, depart, pass away; <i>pret.</i> and <i>imperat.</i> of འགྲོ་པ་	སྒྲིལ་པ་, v. a. to contract, shrink up.
སྒྲིལ་པ་, v. a. to try, prove, tempt; v. མཉམ་པ་	སྒྲིལ་པ་, v. a. to send, despatch; bestow, give.
སྒྲིལ་པ་ for འགྲོ་པ་, to go, come, arrive at a place.	སྒྲིལ་པ་, v. a. to exhort, incite, bid.
སྒྲིལ་པ་ for མཉམ་པ་, to be alive.	སྒྲིལ་པ་, v. a. to make dry, lean, meagre.
མྱོང་པ་ for མྱོང་པ་, v. a. to send, despatch, order, commission.	སྒྲིལ་པ་, v. a. to elect, choose.
མྱོང་པ་, v. a. to lengthen, make longer.	སྒྲིལ་པ་, v. a. to fulfil, accomplish.
སྒྲིལ་པ་, v. a. to keep, observe, defend, preserve, watch, spy.	སྒྲིལ་པ་, v. a. to put on (as clothes).
སྒྲིལ་པ་, v. a. to stir up, agitate, move.	སྒྲིལ་པ་, v. n. to thirst, be thirsty.
སྒྲིལ་པ་, v. a. to make rotten.	སྒྲིལ་པ་, v. a. to turn round, encircle, surround, enclose.
སྒྲིལ་པ་, v. a. to add (as in arithmetic); v. མཉམ་པ་	སྒྲིལ་པ་, v. a. to boil, make boil; sceth.
སྒྲིལ་པ་, v. a. to burn.	སྒྲིལ་པ་, v. a. to spend, lay out, expend.
སྒྲིལ་པ་, v. a. to warm, heat moderately.	སྒྲིལ་པ་, v. a. to borrow, ask a loan, take on credit.
སྒྲིལ་པ་, v. a. to make right, straight, equal, keep in equilibrio, equiponderate, balance.	སྒྲིལ་པ་, v. n. to vex.
སྒྲིལ་པ་, v. a. to deceive, impose on.	སྒྲིལ་པ་, v. a. to bend, cross, or put in the form of a cross.
སྒྲིལ་པ་, v. a. to twist, wind, writhe.	སྒྲིལ་པ་, v. a. to vomit, to cast up from the sto- mach.
སྒྲིལ་པ་, v. n. to arrive.	སྒྲིལ་པ་, v. a. to leave off, put aside, renounce, forsake, relinquish, to leave behind.
སྒྲིལ་པ་, v. a. to change, turn, convert; to turn the outside inward.	སྒྲིལ་པ་, v. a. to forget.
སྒྲིལ་པ་, v. a. to raise up, erect, gather, amass, ask alms.	སྒྲིལ་པ་, v. a. to leave off, cast away, relinquish.
སྒྲིལ་པ་, v. a. to protrude, force out.	སྒྲིལ་པ་, v. n. to be born, to be produced, to come forth.
སྒྲིལ་པ་, v. a. to teach, instruct; learn.	སྒྲིལ་པ་, v. to be ashamed of.
སྒྲིལ་པ་, v. a. to separate, fold up.	སྒྲིལ་པ་, v. a. to produce, generate, form, make, cause, breed, rear up, begot, procreate.
	སྒྲིལ་པ་, v. to make haste, to strive, to endeavour.

ལྷོ་མ་པ་, *v. n.* to be thirsty.

ལྷོ་ལ་པ་, *v. a.* to carry, convey; conduct, accompany, lead; bring; send.

ལྷོ་ལ་པ་, *v. n.* to grieve, be sorrowful, mournful.

ལྷོ་ད་པ་, *v. a.* to defend, guard, protect, keep safe.

ལྷོ་ད་པ་, *v. n.* to move, go, walk; *v. a.* to move, agitate, shake.

ལྷོ་ལ་པ་, *v. a.* to put, place, lay on.

ལྷོ་ལ་པ་, *v. a.* to protect, defend, keep safe.

ལྷོ་མ་པ་, *v. a.* to stir up, move, shake, agitate.

ལྷོ་ལ་པ་, *v. a.* to repeat, add to; keep or hold up.

ལྷོ་ལ་པ་, *v. n.* to fear, dread, be afraid of.

ལྷོ་ད་པ་, *v. n.* to swell, to be swollen; to puff up.

ལྷོ་ལ་པ་, *v. a.* to beat the ground with one's feet.

ལྷོ་ལ་པ་, *v. a.* to lead, conduct; *v.* འཕྲིད་པ། བཅིག་པ་.

ལྷོ་ད་པ་, *v. a.* to eject, expel, drive out.

ལྷོ་ད་པ་, *v. n.* to be filled or replete; to be full-filled.

ལྷོ་ལ་པ་, *v. a.* to spread over, to cover with.

ལྷོ་ལ་པ་, *v.* to wait for.

ལྷོ་ལ་པ་, *v. a.* to move, agitate, shake.

ལྷོ་ལ་པ་, *v. n.* to puff, boast, brag.

ལྷོ་ལ་པ་, *v. a.* to bid, order, proclaim, publish.

ལྷོ་ལ་པ་, *v. a.* to make swear, to put on oath.

ལྷོ་ད་པ་, *v. a.* to make round or globular, to conglomerate.

ལྷོ་ལ་པ་, *v.* to be accustomed to, to be exercised in; to represent in the mind, to think on; to fancy, imagine.

ལྷོ་ལ་པ་, *v. a.* to thicken, coagulate, form clots.

ལྷོ་ད་པ་, *v. n.* to stretch with gaping and yawning.

ལྷོ་ལ་པ་, *v. a.* to upset, overthrow, subvert, overturn.

ལྷོ་ད་པ་, *v. n.* to be hidden or secret.

ལྷོ་ད་པ་, *v. a.* to enumerate, reckon; *v.* བསྐྱད་པ་.

ལྷོ་ལ་པ་, *v. a.* to adjust, compose, make agree, put together.

ལྷོ་ལ་པ་, *v. a.* to offuscate, shadow, darken.

ལྷོ་ལ་པ་, *v. a.* to hold fast, twist together; to endeavour, make an effort.

ལྷོ་ལ་པ་, *v. a.* to roll, wrap, wind up, twist.

ལྷོ་ད་པ་, *v. a.* to mix, feign, relate falsely.

ལྷོ་ལ་པ་, *v. a.* to liken, compare, estimate; to emulate, vie, contend with.

ལྷོ་ལ་པ་, *v. a.* to prepare, make ready; render propitious; to acquire, learn, obtain, get.

ལྷོ་ལ་པ་, *v.* to belch, to eject wind from the stomach.

ལྷོ་ད་པ་, *v. a.* to raise, erect, lift up.

ལྷོ་ལ་པ་, *v.* to argue, reason, consider; to debate, discuss, take measures for; *v.* བསྐྱོ་པ་.

ལྷོ་ལ་པ་, *v. a.* to proclaim, publish, preach.

ལྷོ་ད་པ་, *v.* to go on or over.

ལྷོ་ལ་པ་, *v. a.* to embellish, decorate.

ལྷོ་ལ་པ་, *v. a.* to untie, loosen, deliver, save.

ལྷོ་ལ་པ་, *v. n.* to snort, make a noise, &c.

ལྷོ་ལ་པ་, *v.* to grow green; *v. a.* to bless.

ལྷོ་ད་པ་, *v. a.* to tell, report, relate, say; accuse, charge with.

ब्रम'य, *v.* to think, suppose.

ब्रिगस'य, *v. n.* to be degenerated, grown worse.

ब्रिग'य, *v. a.* to break down, destroy.

ब्रुग'य, *v. a.* to dip, immerge, moisten.

ब्रुद'य, *v. a.* to make fewer, or less, to reduce.

ब्रुक'य, *v. n.* to be debilitated, sick ; *v. a.* to disease, afflict.

ब्रु'य, *v. n.* to lean on, to rest against.

ब्रुग'य, *v.* to make haste, to strive, endeavour.

ब्रुदस'य, *v. n.* to fear, dread, be afraid of.

ब्रुक'य, *v. n.* to approach ; *v. a.* to gain, procure.

ब्रुम'य, *v. n.* to boast, brag, be proud of.

ब्रुद'य, *v. a.* to feed, to give to eat and drink ; to tell.

ब्रु'य, *v. a.* to lift up, stretch out ; *v. n.* to reach to.

ब्रुम'य, *v. a.* to make equal, level.

ब्रु'य, *v. a.* to lay, place, put flat down.

ब्रु'य, *v. n.* to hurry, to be in confusion.

ब्रु'य, *v. a.* to put in order or series.

ब्रु'य, *v. n.* to rest, refresh one's self.

ब्रुद'य, *v. a.* to rebuke, chide, upbraid.

ब्रुम'य, *v. a.* to infect, pervade, penetrate.

ब्रुद'य, *v. a.* to shorten, abbreviate, make short.

ब्रुद'य, *v. a.* to iterate, repeat ; to put together.

ब्रुक'य, *v. a.* to make agree, reconcile ; confer.

ब्रुक'य, *v. a.* to keep, hold ; to keep in pay.

ब्रु'य, *v. a.* to give, bestow, grant, allow, permit.

ब्रुद'य'थि'य, *v. n.* to be empty.

ब्रुद'य, *v. a.* to magnify, extol, exalt, praise.

ब्रुक'य, *v. a.* to show, instruct, teach.

ब्रु'य, *v. a.* to give into one's hand, to give, deliver.

ब्रु'य, *v. n.* to go astray, to be mingled among.

ब्रुद'य, *v. n.* to abhor, dislike, be angry.

ब्रुगस'य, *v. a.* to menace, threaten with.

ब्रुद'य, *v. a.* to collect, gather, amass.

ब्रुम'य, *v. a.* to make agree, pacify, reconcile.

ब्रु'य, *v. a.* to mingle, mix ; exchange, barter.

ब्रु'य, *v.* to hazard, expose to chance or danger.

ब्रुद'य, *v.* to sit, tarry, wait for, attend.

ब्रुम'य, *v. a.* to bind, restrain ; oblige one's self ; to vow, promise.

ब्रुद'य, *v. n.* to be light, to be evident, manifest ; to seem, appear.

ब्रुद'य, *v. a.* to hurt, wound, injure, to do harm to.

ब्रुम'य, *v. a.* to take, receive ; put on.

ब्रुक'य, *v. a.* to prick, goad, pierce ; to suckle.

ब्रु'य, *v. a.* to abolish, destroy.

ब्रुम'य, *v. a.* to smell, perceive by the nose.

ब्रु'य, *v. a.* to make less ; bring nearer, anticipate.

ब्रु'य, *v. a.* to make small pieces of, to diminish.

ब्रुक'य, *v. a.* to augment, increase, add more to.

ब्रु'य, *v. a.* to smell, perceive by the nose ; to take, receive, put on.

ब्रु'य, *v. a.* to confound, mix, mingle, disturb, to mistake.

ཕྱོག་པ་, *v. a.* to comprise, include, embrace.

ཐུག་པ་, *v. a.* to carry, or bring by turns.

ཐུང་པ་, *v. a.* to leave off, renounce, quit, abandon, cast away.

ཐུར་པ་, *v. a.* to exalt, promote, raise.

ཐུང་པ་, *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་པ་, *v. a.* to make fly ; to excite, to egg on.

ཐེག་པ་, *v. a.* to augment, increase.

ཐོ་པ་, *v. n.* to change, shift, alter.

ཐོག་པ་, *v. a.* to carry or bring forwards by turns.

ཐོང་པ་, *v. a.* to leave off, cast away.

ཐོར་པ་, *v. a.* to raise, promote, advance.

ཐུང་པ་, *v. a.* to let down, to hang down.

ཐུད་པ་, *v. a.* to use, enjoy ; practise, do.

ཐོང་པ་, *v. a.* to make sink, to submerge.

ཐུག་པ་, *v. a.* to expel, banish.

ཐུ་པ་, *v. a.* to mock, ridicule, chide ; rail on ; blame, censure.

ཐུད་པ་, *v. a.* to use, enjoy ; practise, do, perform.

ཐོག་པ་, *v. n.* to come, arrive.

ཐོམ་པ་, *v. a.* to show, to expose to view ; to boast, brag.

ཐུ་པ་, *v. a.* to adorn, decorate, embellish.

ཐུང་པ་, *v.* to mendicate, beg, ask alms.

ཐུད་པ་, *v. a.* to give into one's hand, to deliver ; compose ; meet.

ཐོད་པ་, *v. a.* to give intelligence, make acquainted with ; inform ; send orders.

ཐུག་པ་, *v. a.* to shake off, cleanse ; rub, scrub.

ཐུག་པ་, *v. a.* to change or turn (miraculously)

ཐོ་པ་, *v. a.* to like, wish, will, be pleased with ; to scatter, diffuse.

ཐོད་པ་, *v. a.* to compose, put together.

ཐ་པ་, *v. a.* to hide, conceal, keep secret.

ཐག་པ་, *v. a.* to dirty, foul, soil, stain.

ཐང་པ་, *v. a.* to macerate, steep in water.

ཐམ་པ་, *v. a.* to gather, collect, put together.

ཐར་པ་, *v. a.* to kindle, inflame, light.

ཐོང་པ་, *v. a.* to hide, conceal, cover, keep secret.

ཐོ་པ་, *v.* to puff, swell up.

ཐོག་པ་, *v. a.* to make dirty, foul.

ཐོང་པ་, *v. a.* to steep, macerate.

ཐོར་པ་, *v. a.* to kindle, light, inflame.

ཐུང་པ་, *v. a.* to take away a part, subtract ; cleanse, purify, exercise.

ཐུར་པ་, *v. a.* to compose, join, put together, write ; mix, mingle ; dress, prepare.

ཐུག་པ་, *v. a.* to give alms, to give, bestow, confer on.

ཐོང་པ་, *v. a.* to diminish, subtract ; cleanse ; exercise.

ཐོར་པ་, *v. a.* to join, put together.

ཐུག་པ་, *v. a.* to bespot, besprinkle ; summon, call for aid.

ཐོད་པ་, *v. n.* to sneeze ; to be numb, or benumbed.

<p>ལུ་བ་ or ལུད་པ་, <i>v. a.</i> to knead, work dough with the fist.</p> <p>སྒྲུང་བ་, <i>v.</i> to play on, or sound a musical instrument.</p> <p>སྒྲེལ་བ་, <i>v. a.</i> to join or put together.</p> <p>སྒྲོན་པ་, <i>v. a.</i> to call on for aid, to summon ; to bespot, besprinkle.</p> <p>སྒྲད་པ་, <i>v. a.</i> to blame, chide, abuse, curse ; contemn, disdain, scorn ; to bend down, depress.</p> <p>སྒྲིན་པ་ལྷིན་པ་, <i>v. n.</i> to be ripe or mature.</p>	<p>སྒྲོ་བ་, <i>v. a.</i> to mention, tell, say.</p> <p>སྒྲོད་པ་, <i>v. a.</i> to blame, &amp;c. ; <i>v. n.</i> སྒྲད་པ་.</p> <p>སྒྲོན་པ་, <i>v. a.</i> to desire, wish, will, long for.</p> <p>སྒྲུང་བ་, <i>v. n.</i> to fast, to take no food.</p> <p>སྒྲུར་བ་, <i>v. a.</i> to hasten, make haste.</p> <p>སྒྲོ་བ་, <i>v. n.</i> to be mad, distracted.</p> <p>སྒྲུ་བ་, <i>v. a.</i> to speak, say.</p> <p>སྒྲུབ་པ་ also ལྷོ་བ་བ་, <i>v. a.</i> to give, grant ; order.</p> <p>ཆ་ཇེ་བ་, (<i>v. n.</i> ཇེ་བ་,) <i>v. a.</i> to understand, perceive.</p> <p>ཆིལ་པ་, <i>v.</i> to look to, to twinkle.</p> <p>ཆིལ་ཆིལ་ཇེད་པ་, to look hither and thither.</p>
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END OF THE GRAMMAR.

བཟ་ཤིལ།





# 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*" (འཕྲུ་རྩིས་ or སྐྲུ་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*" (ལྷ་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 རི་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 སྤེ་ལོ།, <i>sprt-lo,</i>	the ape-year.
4 ཡོ་ལོ།, <i>yos-lo,</i>	the hare-year.	10 ཐ་ལོ།, <i>bya-lo,</i>	the bird-year.
5 འབྲུག་ལོ།, <i>hbrug-lo,</i>	the dragon-year.	11 སྐྱི་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	མེང (མོ)	Wood, m.
2	<i>Yi</i>	or 火	མེང (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	ཕི,	Mouse.
2	<i>Tshihu</i>	or 牛	ལང,	Ox.
3	<i>Yin</i>	or 虎	ལམ,	Tiger.
4	<i>Mahu</i>	or 兔	ཡོས	Hare.
5	<i>Shin (tchin ?)</i>	or 龍	འབྲུག,	Dragon.
6	<i>Zi</i>	or 蛇	སྦྲུལ,	Serpent.
7	<i>Hu (u)</i>	or 馬	རྩ,	Horse.
8	<i>Wuhi</i>	or 羊	ལུག,	Sheep.
9	<i>Shing</i>	or 猴	ཤི,	Ape.
10	<i>Yéhu</i>	or 鳥	ཕྱ,	Bird.
11	<i>Zuhi</i>	or 狗	ཆུ,	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་ཕི, མོ་ལང, མོ་ལམ, མོ་ཡོས, &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 : མེང་མོ་ཕི, མེང་མོ་ལང., མོ་མོ་ལམ, མོ་མོ་ཡོས, &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-Idan.
3 Shukla,	dKar-po.	35 Plava, (or Sáva),	hPhar-va.
4 Pramodi,	Rab-myos.	36 Shubhakrit,	dGé-byed,
5 Prajapati,	sKyes-bdag.	37 Shobhana,	mDses-byed.
6 Angira,	Angira	38 Khrodhi,	Khromo.
7 Srimukha,	dPal-gdong.	39 Vishwabandhu,	} sNa-tshogs-dvyig.
8 Bhava,	dNos-po.	(or Viswávasu,)	
9 Yuvika,	Na-tshod-Idan.	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 Kilaka,	Phur-bu,
13 Pramáthi,	Myos-Idan.	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-sgröl-byed.	48 A'nanda,	Kun-dGah.
19 Pirthapu,	Sa-skyong.	49 Rókskasa,	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,	dGal-va.	55 Durmati,	hLo-ñan.
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-ñan.	58 Raktákshi,	Mig-dmar.
31 Hémalambhi,	gSer-hphyang.	59 Kródhana,	Khro-vo.
32 Vilambhi,	rNam-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.*

ཤོ་རྒྱལ་རྒྱ་མཚོ་རྒྱ་མཚོ་སྐད་ལོ་ལྔ་མ་འཁོར་ལ།

ལོ་གྲངས་རྒྱ་མཚོ་	ཤོ་རྒྱལ་རྒྱ་མཚོ་	ལོ་གྲངས་ལོ་གྲངས་	ལོ་གྲངས་ལོ་གྲངས་	ཤོ་རྒྱལ་རྒྱ་མཚོ་	
1	ཕུ་བུ	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	1
2	འཕྲོ་བུ	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	2
3	ལུ་གྲུ	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	3
4	ཕུ་མོ་	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	4
5	ཕུ་མོ་ལྷོ་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	5
6	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	6
7	ལོ་གྲངས་	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	7
8	ལོ་གྲངས་	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	8
9	ལོ་གྲངས་	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	9
10	ལོ་གྲངས་	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	10
11	ལོ་གྲངས་	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	11
12	ལོ་གྲངས་	རྒྱ་མཚོ་	ལོ་གྲངས་	ལོ་གྲངས་	12
13	ལོ་གྲངས་ or ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	13
14	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	14
15	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	15
16	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	16
17	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	17
18	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	18
19	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	19
20	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	20
21	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	21
22	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	22
23	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	23
24	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	24
25	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	25
26	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	26
27	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	27
28	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	28
29	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	29
30	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	ལོ་གྲངས་	30

CYCLE OF SIXTY YEARS, *Continued.*

<i>In Sanscrit and Tibetan.</i>		<i>In Chinese and Tibetan.</i>			
31	ने.म.वर्षे	मने.र.उ.पु.द.	ने.द.थे.उ	मे.उ	३१
32	दीर्घे	ने.म.उ.पु.द.	पु.त्रु.रे	म.ठि	३२
33	दीर्घे	पु.र.उ.दे	ठि.उ.रे	म.थ.म	३३
34	म.म.प.र्ष	गु.न.म.न	मि.द.ऊ	पु.म.म.उ	३४
35	गु.म	उ.थ.र.म	त्रि.न.ऊ.उ	पु.म.म.म.द.	३५
36	उ.पु.मि.न	द.म.उ.दे	ने.न.थि.न	कु.पु.म	३६
37	मि.म.न	म.ने.म.उ.दे	मि.र.म.उ	कु.थे.म	३७
38	मि.मि	मि.म	मि.मि.न	मि.द.उ.पु.म	३८
39	दी.म.म.न.उ	पु.ऊ.म.म.द.उ.म	थि.मि	मि.द.पु.म	३९
40	प.उ.पु.म	मि.म.म.ने.न	मि.द.उ	मे.न	४०
41	प.म.म	मि.उ	ने.द.पु.रे	मे.पु.म	४१
42	मि.म.म	पु.र.मु	पु.मि.द.	म.मि	४२
43	मि.मि	ने.म	ठि.थे.उ	म.उ	४३
44	म.उ.र.र	पु.न.म.द	मि.द.त्रु.रे	पु.म.म.ठि	४४
45	मि.र.उ.मि.न	उ.म.म.उ.दे	मि.न.उ.रे	पु.म.म.थ.म	४५
46	प.मि.उ.मि	थे.द.म.उ.ने.न	ने.न.ऊ	कु.मि	४६
47	म.मि.द	म.म.मे.द	मि.र.ऊ.उ	कु.म.द.	४७
48	पु.न.न.द	गु.न.द.म.उ	मि.थि.न	मि.द.पु.म	४८
49	उ.पु.म	मि.न.मु	थि.म.उ	मि.द.थे.म	४९
50	म.न.म	मे	मि.द.मि.न	मे.उ.पु.म	५०
51	मि.द.म.म	द.म.र.मे.र.ऊ.न	ने.द.मि	मे.पु.म	५१
52	म.म.उ.मि	उ.म.मि.थे.म	पु.उ	म.न	५२
53	मि.द.मि.म	द.न.पु.म	ठि.पु.रे	म.पु.म	५३
54	उ.उ	उ.म.मि	मि.द.मि.द.	पु.म.म.मि	५४
55	उ.म.मि	मि.द.न	मि.न.थे.उ	पु.म.म.उ	५५
56	उ.न.उ.मि	द.ऊ.न	ने.न.त्रु.रे	कु.मि	५६
57	उ.मि.उ.म	मि.म.पु.म	मि.र.उ.रे	कु.थ.म	५७
58	उ.म.म.मि	मि.म.द.म.र.।	मि.न	मि.द.मि	५८
59	मि.मि.न	मि.मे.।	थि.ऊ.उ	मि.द.म.द.	५९
60	गु.म.म	म.द.प.।	मि.द.थि.न	मे.पु.म	६०

§ 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 ðbrug,	Earth-dragon.
6 Kyi zi,	Sa sbrul,	Earth-serpent.
7 King hu,	Ichags rta,	Iron-horse.
8 Zin wuhi,	Ichags lug,	Iron-sheep.
9 Zhin shing,	Chhu spré,	Water-ape.
10 Kuhi yéhu,	Chhu bya,	Water-bird.
11 Kya zubi,	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 ðbrug,	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 ðbrug,	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 wuhl,	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 Kuhi mahu,	Chhu yos,	Water-hare.
41 Kya shin,	Shing lbrug,	Wood-dragon.
42 Yi zi,	Shing sbrul,	Wood-serpent.
43 Ping hu,	Mé rta,	Fire-horse.
44 Ting wuhl,	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 Kuhi tshihu,	Chhu glang,	Water-ox.
51 Kya yin,	Shing stag,	Wood-tiger.
52 Yi mahu,	Shing yos,	Wood-hare.
53 Ping shin,	Mé lbrug,	Fire-dragon.
54 Ting zi,	Mé sbrul,	Fire-serpent.
55 Vou hu,	Sa rta,	Earth-horse.
56 Kyi wuhl,	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 Kuhi hahi,	Chhu phag,	Water-hog.

## § 236. 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'darya Kārpo*, written by s, *Dé-srid Sangs-r,gyas r, Gya-m, ts'ho* (འཇམ་མཉམས་ལྷོ་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 : + ལམ, for + 2 ; མེ, for 3 ; x རྩ, for x 4 ; ÷ ལྷ, 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 ལྷ་མ (12), མཇུ (0), མཚོ (4), the other writes 4012, &c. This method is the same with that followed in the *Shāstras* 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. མཐུགས་པ་, *gzugs*, body ; S. *śarīram*.

མེ, *sla*, the moon ; S. *chandra*.

ལྷོ་ལྷམ་, *hol-dkar*, white brightness, the moon ; S. *śhwēta-rochis*.

མལ་ལྷ, *bse-ru*, rhinoceros ; S. *gandaka*.

\* Note. The articles, (ལ, ལྷ, མ, མྷ, མ, མྷ, མ, མྷ, Pa, po, ca, co, 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*.

རྩང་ཕྱོགས, *zung-phyogs*, or simply རྩང, *zung*, the two sides, wings, halves, a pair, couple ; S. *chhada*, *pakshó*, &c.

འཁྲིག ལྗེ་, or བཟློང, *bgrod*, the twins ; copulation.

3 or 3. འདྲིལ་རྟེན, *hjig-rtan*, the world ; S. *loka*.

ཡོན་ཏན, *yon-tan*, quality ; S. *guna*.

མེ, *mé*, fire ; S. *agni* or *anala*.

རྩེ, *rtsé*, top, summit ; S. *agram*.

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*.

རྩིག་ཕྱེད, *Rig-byed*, a Vêda ; S. *Vêda*.

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་མས, *mtshams*, the six cardinal points : the north, east, south, west, zenith, and nadir.

རྩོ་བྱོ་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་སྟོང, *Drang-srong*, an hermit ; S. *Rishi*.

རི, *ri*, a hill or mountain ; S. *parvata*.

རྩིས་གྲམ, *Res-gzah*, a special or chief planet ; S. *Graha*.

8 or 8. ལྷ, *klu*, an hydra or snake ; S. *nága*.

སྦུལ, *sbrul*, serpent ; S. *sarpa*.

གདོངས་ཅན, *gdengs-chan*, a hooded-snake ; S. ?

ལྷོ་ལྷོ, *lto-hgro*, creeping on its belly ; S. *uraga*.

ནོར་ལྷོ་དང་ནོར་ལྷོ་ལྷོ, *nor-lha*, wealth, or the eight gods of wealth ; S. *Vasu* or *vasudêva*.

སྦྲེད་པ, *sred-pa*, affection, passion ; S. *Trisná*.

- ୯ or 9. ୱ, *rtsa*, root (or vein) ; S. *mula*.  
 ୱཤེ, *gter*, treasure ; S. *kosham*.  
 ୱམའ, *gzah*, a planet ; S. *graha*.  
 ୱུ་ག, *bu-ga*, a hole ; S. *chiddra*.  
 ୱིག་པོ, *Srin-po*, an imp or goblin ; S. *Rákshasa*.
- ୧୦ or 10. ୱུ་ལྗེ, *phyogs*, corner, quarter, point ; S. *Dik* or *Dish*. The ten points, (4  
 cardinal, 4 intermediate, the zenith and the nadir.)
- ୧୧ or 11. ୱལྲུ་གྲེད, *h-phrog-byed*, that takes by force ; S. *Hari* for *Siva*.  
 ୱལ་པོ, *Drag-po*, the brave or fierce ; S. *Rudra*, for *Siva*.  
 ୱད་འབྲུང, *Bde-hbyung*, the source of happiness ; S. *Shambu*, a name of *Siva*.  
 ୱལང་ཕྱུག, *Dvang-phyug*, the powerful ; S. *Ishwara*, for *Siva*.
- ୧୨ or 12. ୱི་མ, *Nyi-ma*, the sun ; S. *Surya*, *Arka*, *Bhānu*.  
 ୱིམ, *hhyim*, the sun's place in the zodiac ; S. *Griha*, the 12 zodiacal signs.
- ୧୩ or 13. ୱདོད་པ, *hdod-pa*, lust, desire, wish, Cupid ; S. *Kāma*.  
 ୱོས་ཐྱེད or ୱོས་ཐྱེད, *myos-byed*, that infuriates or makes mad, lust, desire, wish,  
 Cupido ; S. *Madana*, *Kāma Déva*.
- ୧୪ or 14. ཡིད, *gid*, the mind ; S. *manas*.  
 མན, *Manu*, ditto ; S. *manu*.  
 ཡིད་པ, *Srid-pu*, existence, birth, the world ; S. *Bhuvanam*.
- ୧୫ or 15. ཚེས་འགྲུབ་ལམ, *tshes, nyin-zhag*, the 15th day of a lunar month ; any day of the  
 semi-lunation ; S. *Aha* or *Ahan*.
- ୧ଁ or 16. མི་བདམ, *Mi-bdag*, lord of men, a sovereign ; S. *Narapati*.  
 རྒྱལ་པོ, *Rgyal-po*, a king, prince ; S. *Rāja*.
- ୧୮ or 18. དེས་པ, or རྩོལ, *nyes-pa*, or *skyon*, vice, fault, blemish ; S. *Dosha*.
- ୧୯ or 24. རྒྱལ་བ, *Rgyal-va*, he that has been victorious, a Jina or Buddha ; S. *Jina*.
- ୨୦ or 25. དེ་དོད, *de-nyid*, the same, self ; S. *tatwam*.
- ୨୧ or 27. སྐར་མ, *Skar-ma*, a star, one of the 27 constellations in the path of the moon ; S.  
*Nakshatra*.
- ୩୧ or 32. སྟོ, *So*, a tooth ; S. *danta*.
- ୦ or 0. མཁམ, *mkhah*, void, space ; S. *kha*, *ākāsha*, *gaganam*.  
 མིག, *thig*, a spot, stain ; S. ? *nabhas*.  
 སྟོང་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 *Bkaḥ-gyur, 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 *SMĀKYA* are thus defined by himself :

See *བཀའ་འགྲུལ་*, *མདོ*, volume 18. leaf 106-7

ལྷོ་གཤམ་ལ་ལྷོ་ལམ་ལོ་མ་མཁུ་བདེན་པའི་རྒྱུ་མེད་པ།  
 ལྷོ་མེད་ལལ་པ་མད་ལང་བདེན་གྱི་རྒྱལ་མཐུན་མེན།  
 གང་ཞིག་བདེན་གྱི་ལེམས་ཀྱི་མདོན་པར་དགའ་ལེད་རིང་།  
 བཀ་ལོད་གཟུགས་དང་ན་ཚོད་རྩལ་རྒྱལ་དམ་པ་ལོམ།  
 དེས་ཀྱི་ལོན་མཁུ་རྒྱལ་སྤུ་བཅད་དེ་ལོ་མེད་ལྷོ་ལ།  
 འདི་འདྲི་བུ་མོ་མཚིས་ན་གདག་ལ་བཀའ་ལྷོ་ལ་རིག།  
 ལྷོ་ལོ་ལལ་པ་མ་བཟམས་བདེན་ལ་མཚོ་མ་ལལ།  
 ལོན་མཁུ་བཟོད་པ་འདི་ལྷན་མཚིས་ན་བདེན་ལྷོ་ལ་རིག།  
 དར་རིང་གཟུགས་བཟང་ལུག་ལང་གཟུགས་ཀྱི་རྩལ་དང་ཐལ།  
 ལུ་རྩལ་མ་ལ་ཐལ་ལ་ལྷན་ཐལ་པའི་ལེམས་ལྷན་ཞིང་།  
 གཞོད་ལ་དགའ་ལོ་དག་ལྷོད་ཐལ་ལོ་ལྷན་རྒྱལ་ཅན།  
 དེ་འདྲི་བུ་མོ་མཚིས་ན་ལལ་ལྷོ་ལ་བདེན་ལྷོ་ལ་རིག།  
 གང་ལ་དང་ལྷོ་ལ་ཁེད་པ་དང་ལེ་ལང་མ་མཚིས་ཤིང་།  
 གལ་ལོད་ལལ་དོག་ལྷོ་ལྷོད་པ་དང་ལའི་དང་རྒྱལ་ཅན།  
 ལི་ལམ་ན་ལང་ལྷོ་ལ་པ་ལལ་ལ་ལལ་དང་ཐལ།  
 བདེན་གྱི་ལོམ་ནི་ཚོག་འཚིབ་ལྷན་ལོམ་ལལ་མཚིས་ལ།  
 ལྷོ་ལ་པ་མ་མཚིས་མི་གཞིང་རྩང་ལྷོ་ལ་རྒྱལ་ལྷོད་ཤིང་།  
 ད་རྒྱལ་མ་མཚིས་འཚོད་དང་ཐལ་ལལ་ལྷན་ལོ་ལལ།  
 ལྷོ་ལྷོ་ལ་མ་ལལ་ལང་ལ་མ་ལལ་ལི།  
 འདོད་ལལ་ལལ་ལེམས་མ་མཚིས་པར་ལི་ལོམ་ལྷོ་ལ།

ସଦୃଶଂ ସା ସାଧ୍ୟାଂ ନିଦଂ ସିଂହଂ କରୋତ୍ୟା ସାଂସାଧ୍ୟାଂ ପା ।  
 ଦିଂଶ୍ଚିତ୍ତୋଽକ୍ଷୟଂ ଚିତ୍ତଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ସାଂସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ହୃଦୟଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ସାଧ୍ୟାଂ ।  
 ହୃଦୟଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।

ଦେବୀଂଶ୍ଚିତ୍ତୋଽକ୍ଷୟଂ ଚିତ୍ତଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ସାଂସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ସାଂସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।  
 ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ନିଦଂ ସାଧ୍ୟାଂ ।

ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ।  
 ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ।  
 ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ।  
 ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ଶ୍ରେୟଂ ।

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 complexion, 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 marriage." "She, who is young, well portioned, and elegant, yet not boastful of her beauty, (lit. with her body ;)—who is affectionate towards her brother, alster, and mother ;—who, always rejoicing in giving alms, knoweth the proper manner how to bestow them on the priests and brahmans :—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་ ལའི་ འཕའི་ མོན་ཉམ་མེད་ཅིང་ མདེན་ ཚིག་མེད །

དེ་དམ་ རྩེན་མོ་མལ་ཁུང་ རྩེན་མོ་འཕའི་ རིག་ཅུ །

- 11. མང་ཞིག་ ལེན་ལ་ རྩེན་ རྩེན་ལུ་དམང་པོ་ མཇམ་ལ་ལུ་ཅིང་ །  
 མདེན་མི་ རྩེན་ རྩེན་ ལེན་ལ་ཅན་ མཇམ་ལ་མི་ ལེན་ལ་པ །  
 དེ་འཕའི་མ་དམ་ལེ་ལྷ་ མཇམ་ལ་ཕ་མ་ མཇམ་ལ་ ལུང་ །  
 དེ་འཕའི་མ་དམ་ མཇམ་ལ་ མཇམ་ལ་ཉེ་མི་ཅི་ཞིག་ལུ །

- 12. མཇམ་ལང་ །  
 རང་ལོང་ མདེན་ལེད་ རྩེ་དང་ མཇམ་ ལེན་ལ་ རྩེ་མཇམ་ལང་ །  
 དེ་མཇམ་ རྩེ་ཚིག་ལ་ དམ་མི་ལ་ རྩེ་མོའི་ མཇམ་ལ་དང་ །  
 རྩེ་མོའི་ཚིག་ རྩེ་ལ་ མོན་ཉམ་ རྩེ་དང་ མཇམ་ལོད་ མཇམ་ །  
 དེ་ལྷ་མལ་ལ་ རྩེ་མོན་ མཇམ་ལ་ ཅི་ཞིག་ དམོན་ལ་ །

དམ་ལོང་དམ་ རྩེ་ལ་པོ་མལ་མཚོང་མལ་ ལྷུའི་ལུ་མོ་ ལ་འཕའི་མོའི་ རྩེ་མལ་ལ་དང་ མཇམ་ལེད་ ཚིག་ལ་ལུ་མཇམ་ལ་  
 མལ་ལ་ འཕའི་ལྷ་ལུ་ འཕའི་ལོ་ལ་ལོ ། ལོ་ལ་མལ་ཁུང་ ཚིག་ལེད་ མཇམ་ལ་ལེ་ རང་ལ་ཉེ་འཕའི་ལུ་དམང་ཞིང་ དམང་མ་དང་ལེད་  
 མདེ་མཇམ་ལ་ལལ་ ། རྩེ་ མཇམ་ལུ་མཇམ་ལོད་ རྩེ་ལོ་ཚེ་ ཕ་མལ་ལུ་ལུང་མཚིག་དང་ ། ལྷ་ཞིག་ལེ་ དོ་མལ་ལུང་ལུ་  
 མཇམ་ལོད་ རྩེ་དང་ ། ལྷ་ཞིག་དམང་པོ་ མཇམ་ ལོ་ལུ་ལུ་ལེད་ ལལ་ལུ་ རྩེ་ རྩེ་དམ་ ལྷུའི་ལུ་ མོ་ལ་ འཕའི་ལ་  
 མཇམ་ལ་ལལ་ རྩེ་དང་མཚོད་ལ་འཕའི་ རྩེ་དང་ མཇམ་ལོད་ །

- 13. “ རྩེ་མོའི་ལུ་མི་ མོན་ཉམ་ རྩེ་འཕའི་ མཚིག་ལ་དང་ །  
 མཇམ་ལ་ རང་ལེ་མོན་ཉམ་ རྩེ་ལུ་ རྩེ་ལུ་ལ །  
 ལེན་ལ་ཅན་དམ་ལ་དེ་ མཇམ་ལ་ ལུང་ལུ་ ལུང་ལ་ལེ །  
 མཇམ་དང་ མཇམ་ལེ་ རིང་ལུ་ རྩེ་ལུ་ འཕའི་ མཇམ་ ལུ །”  
 ལྷ་ལུ་མཇམ་ལེད་ལེད་ རྩེ་ལུ་ མཇམ་ལེད་ །

[This is the twelfth chapter; On the displaying of dexterity in the arts.]

*Literal Translation.*

Thereafter SAHYS'NOMAT (S. GOPA) the daughter of SHAKYA (*Lagna béchonchan* : ལལ་ལ་ལེ་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 HDSIN-MA, the celebrated woman, (ལལ་ལ་ལེ་ཚོན་མ, in Sans. YASHODHARĀ.)

Then, SHATS'BOMA, 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-SHONG, (S. *Ris'hi*), the great Lord (God), who is wise in knowing the hearts of others

yea, also the whole company of the gods, know my thoughts, my good morals, my virtues, my vows, and my chastity. Therefore, why should I conceal my face?"

*Zas-Qtsang-ma*, (S. *Shuddhodana*, the father of SHAKYA,) her father-in-law, was much pleased with these expressions, and presented her with several precious things. He uttered at the same time a *śloka*, the meaning of which is this: 13 "My son being adorned with such qualities as he has, and my daughter-in-law having such virtuous qualifications as she describes; to see two such pure persons united together, is like when butter and ghee (clarified butter) are mixed together."

3. RATNAVALI'S LETTER TO SHAKYA.

§. 238. *Mutig-chen*, (S. *Ratnavali*), a young princess of Ceylon, the daughter of the king of Singala, having been informed by some merchants of Central India (*Madhyam*) of Buddha and of his doctrine, she was much pleased with it; and, when those merchants returned home, she sent some presents to CHOM-DAN-DAS (SHAKYA), with a letter of the following contents:

། ལྷ་ལྷ་དང་ལྷ་མིན་མི་ལོ་སྐྱུ་བྱུ་བཞིས་པ། ། རྗེ་དང་བལྟ་དང་བཞེད་ལམ་དེས་ཐོ་ལ་མིང་། །  
གཙོ་བོ་ཐབས་པ་རྒྱ་རྗེ་རྩལ་ཐབས་པ། ། རང་ཐོང་བཟད་མི་ཆ་ལས་འཁྲུགས་མོས་གཞོང་། །

"Reverenced by the *Suras*, *Asuras*, and men; really delivered from birth, sickness, and fear; Lord! who art greatly celebrated by thy far extending renown, from the sage's ambrosial portion, kindly grant me! (meaning religious instruction or wisdom.)"

SHAKYA received this letter, and sent to the princess a picture of *Buddha* on cotton cloth, with some verses written above and below the image, containing the terms upon which refuge is obtained with *Buddha*; *Dharma*, and *Sangha*, and a few fundamental articles of the faith; together with two stanzas recommendatory of Buddhism. In a letter to the king of Singala, SHAKYA prescribes with what solemnity this image should be received, the letter perused, and made known in Ceylon.

The stanzas are these. See *Dulvā*, vol. 5, leaf 30.

1. ལྷ་ལྷ་བཟུམ་པར་ཁྱེད་ལོང་འབྱུང་བར་ཅ། ། ལངས་རྒྱུ་བཟུམ་ལ་འཁྲུག་པར་ཅ། །  
འདམ་བྱུའི་མི་ལ་ཐང་ཆེན་བཞིན། ། འཛི་བདག་མེ་མི་གཞིས་པར་ཅ། །
2. ལང་མིན་རྩལ་ལྷ་བཟུམ་པོད་པར། ། ཆོས་འབྱུང་འདི་ལ་ལྷོད་རྒྱུ་པ། །  
རྗེ་བའི་འཛོལ་བ་རྩལ་ཐབས་ལ། ། ལྷ་བཟུམ་ལ་འཁྲུག་པོད་པར་འབྱུང་། །

1. "Arise, commence a new course of life. Turn to the religion of *Buddha*. Conquer the host of the lord of death, (the passions,) that are like an elephant in this muddy

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 *Dulvâ*, 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. མེད་པ་ཅི་ཡང་མི་བྱེད།                      "No vice is to be committed,  
དབེ་བ་ལྷན་སྲུང་རྫོགས་པར་བྱ།              Virtue must perfectly be practised,—  
འདྲ་མི་སེམས་ནི་ཡོངས་སྲུང་བྱེད།      Subdue entirely your thoughts.  
འདི་ནི་ཡངས་རྒྱུ་བཟུང་པ་ཡིན།              This is the doctrine of *Buddha*."

5. A MORAL MAXIM.

§. 240. མེད་པ་ཅི་ཡང་མི་བྱེད། ། འདྲ་མི་སེམས་སྲུང་བྱེད། །  
"མང་ཞིག་བདག་གི་མི་འདྲོད་པ། ། དེ་དག་གཞན་ལ་མི་བྱེད། །"

See བཟུང་འགྲུའ, 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. མེད་པ་ཅི་ཡང་མི་བྱེད་པ། ། དེ་ལྟར་གཞན་བདེ་འདོད་ལས་བྱུང་། །  
འདྲ་མི་སེམས་སྲུང་བཟུང་མི་བྱེད་པ། ། དེ་ལྟར་བདག་བདེ་འདོད་ལས་བྱུང་། །

See བཟུང་འགྲུའ, 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. མེད་པ་ཅི་ཡང་མི་བྱེད། ། (དམོག་མཚོག, *dkon mchhog*, rare or precious chief)  
འབྱུང་བ་དམོག་མཚོག་ཅི་ཡེད་མི་འདྲ། ། ། མཐུ་ལྷན་མཚོག་དང་འདྲིམ་ཉེན་མི།  
མཚོག་མཚོག་མི་འདྲ་དང་མཚོག་ཉེན་མི། ། ། འབྱུང་བ་མེད་མི་འདྲིམ་ཉེན་མི། །

See the དམའ་རྒྱུ་ (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 ?

ཉེན་པ་གཏུ་ཏ་མས་བམ་རྩེ་པད་མའི་ལྷིང་པོ་ལ་ །

By the teacher Goutama, (Shakya) to a brahman (called) Padma Garbbha.

See བཀའ་པ་, vol. 13, leaf 190, in the བཀའ་འགྲུམ་.

§. 243. །། ལྷིན་ལྷོག་མཚོད་ལྷན་ཅམས་ཀྱི་མཚོག་ ། ། རྩེ་བ་ལྷོ་མཚོག་ནི་དེ་མའི་ལྷ་ །  
མི་ལི་མཚོག་ནི་ལྷོ་པོ་ལྷོ་ ། ། ལྷི་མཚོ་ལྷོ་ལོ་ཅམས་ཀྱི་མཚོག་ །  
རྩེ་བ་ལྷོ་ལྷོ་ཅམས་ཀྱི་མཚོག་ ། ། ལྷི་མ་ལྷོ་ལྷོ་ཅམས་ཀྱི་མཚོག་ །  
ལྷོ་དང་ལྷོ་དང་ལྷོ་དང་ལྷོ་དང་ ། ། ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ །  
ལྷོ་དང་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ། ། ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ །

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. །། ཚིངས་པ་དང་ནི་ལྷོག་ལྷོག་དང་ ། ། མཉམ་དེ་ལྷོ་ལོ་ལོ་ལོ་དང་ །  
རྩེ་དང་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་དང་ ། ། ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་དང་ །  
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་དང་ ། ། ལྷོ་དང་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ །  
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ། ། ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ །  
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ། ། ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ །  
ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ། ། ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ །

See བཀའ་འགྲུམ་, ལྷོ་, vol. 13, ལྷོ་ལྷོ་ལྷོ་, (Sans. Uttara Tantra.)

Translation.

BRAHMA, VISHNU, and the great God (ISHWARA) et cet. ;—the *Nágás*, *Yakshás*, and *Kumbhandás* (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 བཏུན་འཇུག་ལཱ་མཚན་ལཱ་, vol. ༩, leaf 80.

§. 245. མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །

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.

§. 246. མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །

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 *Muhá Bháráta*, by Vyása, the Rishi, called in Tibetan དང་ལོང་རྒྱལ་པ་ (Drang arong rgyaspa, 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 *Sten gyur* བཏུན་འཇུག་ལཱ་མཚན་ལཱ་, vol. ༩ leaf 25, also leaf 51, 52.

§. 247. མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །  
མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ ། མཚན་ལཱ་མཚན་ལཱ་མཚན་ལཱ་ །

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 :

“Having beheld, O Vishnu, my kindred waiting ready for the fight, my body is seized with horror, my mouth also is entirely dry ; my frame trembleth with anguish, the hair standeth on end upon my body ; my bow escaped (escapeth) from my hand, my skin also is all over parched. My mind being in confusion, I am unable to fix it. Those for whom I wished dominion, wealth, and the enjoyments of life, they, abandoning life and fortune are ready to fight against me.”

12. THE NATURE OF THE SOUL.

ibid. leaf 35.

§. 248. ལྷོ། ། འདི་ནི་མཚོན་གྱིས་མི་གཙོད་ཅིང་། ། འདི་ནི་མོ་ཡིས་མི་འཚོག་ལ།  
རྒྱ་ཡིས་འབྲུལ་བར་མི་འབྲུང་དེ། ། འདི་ནི་རླུང་གིས་སྐྱེམས་མི་འབྲུང་།

Translation.

The weapon cutteth it (this) not ; the fire burneth it not ; the water corrupteth it not ; the wind drieth it not away\*.

13. HOW THE DOCTRINE OF SHAKYA SHOULD BE RECEIVED BY THE LEARNED, AND THE PRIESTS.

See བཀའ་འབྲུང་། མདོ།, vol. 13 leaf 230, also བཟུམ་འབྲུང་། མདོ།, vol. 3 leaf 26, and elsewhere.

§. 249. ལྷོ། ། བཟེགས་བཙུང་བར་པའི་གསེར་བཞིན་ཅུ། ། མཁས་པ་ནིམས་གྱིས་ཡོངས་བདོགས་ནས།  
བདག་གསུང་སྐང་ལྷ་དམེ་སྲོང་དག། ། ལྷུས་པའི་ལྷོང་ནི་མ་ཡིན་ནོ། །

Translation.

Priests! like as gold is tried by burning, cutting and filing, the learned must examine my commandments (doctrine) and receive them accordingly, and not out of respect (for me).

14. SHAKYA OF THE SCYTHIAN RACE.

བཀའ་འབྲུང་། མདོ།, vol. 3, leaf 288, 291, in the Lankavatara Sutra.

§. 250. ལྷོ། ། ། ང་ནི་སྐྱ་རྒྱུ་ལ་གྲོ་རྒྱལ། ། གཙོང་མའི་གནས་ནས་བྱུང་བ་ཟེ།  
ལྷ་དམ་འདས་པའི་མེད་འཕོ་བའི། ། རྩོལ་ནི་སེམས་ཅན་རྣམས་ལ་ཕྱོད་ཀྱི། །

Translation.

I (Shakya) am of the Scythian nation, born of an undefiled place. I teach a religion (doctrine) to animal beings (men) for entering into the city exempt from pain, (i. e. I teach how to be emancipated, or delivered from bodily existence.)

\* When the author was prosecuting his Tibetan studies at the monastery of Kanum, he was struck with two passages in the *Stan-gyur* collection, which he immediately recognised as having met with in a duodecimo volume of Robertson's *Disquisition on India*, presented to him by Mr. Moorcroft in Cashmir. The two extracts in the text above are those alluded to ; he mentioned to Dr. Gerard having found these Tibetan translations from the *Mahábhárata*, and was some months afterwards surprized to see in the *Calcutta newspapers*, an announcement that he had discovered the *lost volumes* of that great Indian epic ! The object of the present note is merely to correct the misapprehension which thus got abroad, as it was only from Dr. Wilkin's English translation of the passages in question that he was enabled to recognise the Tibetan translations to be taken from the same work.

15. MORAL SENTENCE.

The following moral sentiment taken from Chan'aka's *Niti Shástra*: "*Svadéshé pújyate Rájá ; Vidoán sarvatra pújyate,*" (the literal version of which, in Latin, is: "*Suo regno colitur rex ; doctus ubique colitur,*") has been thus rendered by the Tibetans :

§. 251. ལྷོ་ཀླ་པོ་འདྲ་བའི་ཡུལ་ན་བརྟུན། ། ཡོན་ཏན་ལྷན་པ་རྣམས་ལྟར་བརྟུན། ། །

A king is honoured in his own dominion ; a talented man is everywhere respected.

16. REMARKABLE SAYINGS,

(taken from a work entitled, in Tibetan : ལྷོ་ཀླ་ལེགས་པ་རྣམས་པ་རྒྱ་པོ་ཚེ་འཇིགས་པའི་བཀའ་བརྟུན་གྱི་བཀའ་བརྟུན། in Sanscrit : *Subhós'hita Ratna Nidhi Nôma Shástra*, that is, "A Work of Elegant Sayings, entitled : *A Treasury of Jewels,*" written by *Kungh Gyel-tsan* (ཀུན་དགའ་རྒྱ་ལ་མཚོ་བོ།), in Sanscrit *A'nanda Dwaja*, the celebrated *Sa-skya Pánd'ita*, in the 13th century after Christ.)

§. 252. ལྷོ་ཀླ་སངས་རྒྱལ་མཐོན་པོ་ལོངས་སྤངས་ཏེ། ། ལྷ་བཞན་ཚེ་བཟུག་ཉེད་པ། །  
ཐོད་ལང་གཤེན་གྱི་འཇམ་རྩ་ནི། ། རྣམ་གསལ་ལྷན་པ་ཉེད་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.

ལྷོ་ཀླ་ཤེས་པ་དང་མཉམ་མིག་མེད་དེ། ། མིངས་པ་དང་མཉམ་སྣུན་པ་མེད། །  
ནད་དང་འདྲ་བའི་དུག་མེད་དེ། ། འཚི་བ་དང་མཉམ་འཇིགས་པ་མེད། །

There is no eye like the understanding: there is no blindness like ignorance : there is no enemy like sickness : nothing dreaded like death.

ལྷོ་ཀླ་མོར་རམ་རྒྱལ་པ་ལྷན་གྱུར་ན། ། དམན་པ་ནི་མས་སི་དེ་གསལ་པར་འགྱུར། །  
མོ་འཕང་གཤིས་པོ་དེ་དུག་མིས། ། མཁས་པ་ཤིན་ཏུ་རྩལ་བར་འགྱུར། །

Low-minded men, should they become wealthy or learned, grow arrogant : a wise man, by these excellencies, becomes the more humble.

ལྷོ་ཀླ་གཞན་གསལ་འཇོག་གིང་ཐོས་གིས་འདོད། ། རྣོད་མོས་འཇོག་གིང་ཁེངས་པ་ཚེ། །  
བཤུན་བརྟུན་ཤེས་མེད་ཚོད་པར་འདོད། ། རྣོད་ལྷོ་དེ་གསལ་བཞད་གད་རྒྱ། །

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. ལྷོག་པ་ལེགས་སུ་རྒྱུ་རྗེས། may you be happy (may you prosper), may it please (your honour).

རྒྱུ་བཟང་རྒྱུ་རྗེས། may you be victorious.

བཟང་གིས་པར་རྒྱུ་རྗེས། may you be glorified and blessed.

ཐུག་འཕྲིད་ལོ།, I salute you (I thank you).

ཐོན་པ་ལེགས་སོ།, you are welcome.

གད་ཅུ་ལྟུགས་ཤིག།, please to enter.

or གད་ཅུ་ལྟོད་རྗེས།, please to walk in.

གདན་འདོད་ལ་བརྒྱུགས་སུ་གསོལ།, I beg (you) to sit on this couch (stuffed seat).

ཡང་ག་བརྒྱུགས་ཤི་འདོད།, or on this chair.

མདེ་བཟང་མེགས་སམ།, are you happily arrived?

ང་མདེ་མོ་མེགས་གིན།, I have happily arrived.

རྒྱ་གརྒྱུགས་མདེ་མོ་འབྲས་ལམ།, are you in good health?

གད་མི་མངའ་འམ།, have you no sickness?

དཔེགས་མཚོགས་ཤི་ལྟུགས་རྩེ་ཡིས། | ང་ལ་ད་ལྟ་ལུས་དང་སེམས་ཀྱི་མདེ་བ་གསལ་གསོད།, by the grace of God,

I am well now, both in body and mind.

མེད་ (or རྒྱ་གཞོན་ལས།, Sir, or your honour,) གསེ་མེགས།, when are you come? (when did you arrive?)

མདེ་གི་མ་རྒྱུགས་ལ།, yesterday at sunset.

ལམ་ག་རྒྱ་ངལ་བཟང་(མདེལ་བཟང་) མ་རྒྱུ་རྟམ།, have you not been fatigued on the road?

ང་རྩིང་ངལ་མ་སོང་།, I was not fatigued at all.

རྩི་ལ་བཞེན་དེ་མེགས།, on what sort of carriage came you?

ང་འཕྲོགས་དམང་ལ་འོངས།, I came in a palanquin.

རྒྱ་རྩི་འམ་ཤིང་ཏེ་ཐོབ་མ་རྒྱལ་སོ།, I could not find a boat (ship), neither a horse or carriage.

ང་འདི་ག་འདོད་ལ་རྒྱ་ངལ་གསོ་བ་མཚོད་རྗེས།, now please to rest here for a while.

ལྟུགས་རྩེ་ཚེ།, (great mercy!) I thank you: (or I thank for your offered kindness).

གསལ་ཁང་འདི་ག་བརྒྱུགས་འབྲང་མཚོད་རྗེས།, please to take your lodgings in this apartment.

མི་དང་རྩི་དཔོས་པ་འབྲང་ག་ང་ལ་མོལ་རྗེས། (or བསའ་ལྟོད་རྗེས།) དང་མདེགས་ལོས་དེ་འམས་ཅན་དམུག་བཟང་ཐུལོ།

whatever you may want, please to command me, and I will furnish it.

ནང་མོ་བདེ་ལེགས། good morning.

ཉིན་མོ་བདེ་ལེགས། good day.

ཟླ་མོ་བདེ་ལེགས། good evening.

མཚོན་མོ་བདེ་ལེགས། good night.

བདེ་བཟང་གསལ་སྐྱེ། may you sleep well.

བདེ་བཟང་གསལ་སྐྱེ་ལ། have you slept well ?

ང་ཚག་དང་མགམ་པོ་གསོལ་ཁ་ཞིག་མི་འདོད་ཅི། will you not drink some tea with us ?

གཟུགས་ཚོད་དང་དཔོན་ལ་འཇམ་མི་གསོལ་ལ། will you not dine and sup (with us) ?

ཞེད་ཚག་ལ་ལས་ཆང་ (h. ཞེད་ལ་འཇམ་ལ་) དང་ཨ་འཇམ་ (h. འདོད་ལ་འཇམ་) མོད་དམ། have you some acid liquor (distilled from barley), and brandy ?

གཉིས་ལ་འཇམ། ང་ཚག་ལ་ལྷན་ཆང་ལང་ (h. ལྷན་ཞེད་ལ་) མོད། ང་ལ་ལྷན་ལ་ལྷན་ཆང་འཇམ་ལ་འཇམ་ལ། I beg to give me first a little brandy.

ཞིམ་པོ་འཇམ་ལ། is it (savoury) pleasing to the taste ?

ཞིམ་པོ་འཇམ་ལ། it is pleasing.

ཞིམ་པོ་འཇམ་ལ་ཞེ་ཚིག་འཇམ་ལ་འཇམ་ལ་འཇམ་ལ་འཇམ་ལ་འཇམ་ལ། if you find it to your taste, please to drink, we will present you another (bottle) also.

ཞུགས་ཞེ་ཚེ། I thank you.

འདི་ཚིག་ཚེད། this is enough.

ལས་ཆང་འདི་ལྷན་ཆང་ལྷན་ལ་འཇམ་ལ། this liquor of barley is a little sour.

ལྷན་ཆང་འདི་གང་ཡུལ་ནས་ཡིན། from what country is this wine ?

དང་ཚག་གི་ལྷན་ཆང་ལས་ཡིན། it is from our vineyard.

ད་ལོ་ལྷན་ལྷན་ལ་ལས་ལ་འཇམ་ལ་འཇམ་ལ། ལྷན། this year we had fine grapes.

ཞེད་ཚག་གི་ཁང་པ་ན་ད་ལྷན་ལྷན་ལ་འཇམ་ལ་འཇམ་ལ་འཇམ་ལ་འཇམ་ལ། should you still have any grapes, in your house, I beg you to favour me with some.

འདི་ནི་ལྷན་ལྷན་ལ་འཇམ་ལ། འདི་ནི་ལྷན་ལྷན་ལ། these are white grapes, these are black grapes.

གཉིས་ལ་བདེ་མོད་དང་མངའ་མོད་འཇམ་ལ། they both (each of them is) are beautiful and sweet.

ལྷན་ལྷན་ལ་འདི་ཚིག་ཚེད་པོ་བདེ་གསལ་སྐྱེ་ལས་ལས་ལས་ལ། I have never seen such large grapes as these are.

ད་ལྷན་ལྷན་ལ། be pleased to take yet more, (to help yourself again.)

ད་ཚེད། (ཚོག་ཚོག་ལ།) མངའ་པོ་ལ། enough, I have eaten much.

ཐུགས་རྩེ་ཚེ, I thank you.

ཚེད་ཙག་ཐམས་ཅད་བདེ་མོ་བརྒྱུགས་ཤིག, may you all remain in peace.

ཚེད་ལམ་གྱི་བདེ་བར་སྐྱོད་ཅིག, may you well proceed on your way.



དེ་ག་བཀོད་པ་ཚེན་པོ་དེ་ཅི་ཡིན, what is that large building yonder ?

དེ་དགོན་པ་ཞིག་ཡིན, it is a monastery.

དེ་ནང་ག་སྐྱ་དག་གསལ་སོ, who dwell there ? who inhabit it ?

ཚོས་པ་དྲམས་སོ, or ཚོས་མཚན་པ་དྲམས་སོ, religious men.

དེ་དག་གི་དགོན་པར་གང་ཏུ་འགྲོ་འདྲེན་ཅུང་ངམ, is it allowable to enter their monastery ?

ཅུང་དོ, it is allowable (one may enter).

གནང་བ་ཤོས་གཤེད་གང་ག་ཕོད་པ་ཐམས་ཅད་བདག་གིས་ཕོད་སྐྱ་བཏུ་བར་འདོད་དོ, should I be permitted, I wish to see (examine thoroughly) every thing, that is to be found there.

ཕྱ་ཞིག་གིས་དྲིས་ལན་འདོད་པས་ཏུས་པའི་ཚོས་པ་མཚན་པ་ཙག་ཞིག་དཀྱིང་ཏུ་འདྲི་མོག་ཏུས་ཤིག, let any one (go and) request (or beg of) an intelligent *gelong* (religious man) who is able to answer my inquiries, to come hither to me.

དེ་ལྟིས་ཁྱིད་དེ་ང་ནང་ཏུ་འགྲོ, conducted by him, I will enter.

ཚེད་ཀྱི་འདོད་པ་བཞིན་ཏུ་དགོན་པ་ལྗོངས་ཀྱི་འདྲི་མོག་པ་སོ, here is a *gelong* (priest) come according to your wish.

ཚེན་པ་ལེགས་སོ, you are welcome.

ཞིད་ཀྱི་མཚན་ག, (what is) your name ?

ངའི་ཚོས་མེད་རྒྱལ་ལྷོ་ཐུག་མཚན་ཡིན, my religious name is *Tshul-khrims rGya-mtsho*, "Ocean of good Morals."

དགོན་པ་འདྲི་འདྲི་གང་ག་ཇི་དང་ཇི་ཡོད་ཚེད་ཀྱིས་ང་ལ་ཞིབ་ཏུ་བཤད་ཏུ་གསལ་ལ, I beg you to tell me, in detail, every thing that is to be found in this monastery.

ཞིད་ཀྱི་བཞེད་པ་བཞིན་ཏུ་བདག་གིས་དེ་ཐམས་ཅད་བཤད་པར་ཉེ, I will explain every thing according to your (honour's) wishes.

འདྲི་མོག་གི་མཚན་པ་ལྷོ་ཐུག་གསལ་ས་ཡིན, this (chamber) is the residence of the LAMA (superior, or high priest).

དེ་ཕྱོགས་ན་དེ་ནི་མཚན་པ་པོའི་གསེབ་ཁང་ཡིན, there on that side is the principal's chamber.

ཕྱོགས་འདྲི་མོག་གི་སྐོབ་དཔོན་གྱི་བརྒྱུགས་གསལ་སོ, on this side is the professor's (teacher's) apartment (or dwelling place).

ཁང་པ་ཆེན་པོ་དེ་ནང་ན་ རོང་ན་ཕྱག་མཚོན་བརྒྱུན་པ་ལོ།, in that large room, in the upper story, resides the treasurer.

དེའི་འོག་ན་ལོད་པའི་ཁང་པ་དག་ན་གཞེས་པ་གསལ་ལོ།, in the rooms below it, dwells the steward (butler, caterer, provider of victuals, &c.)

ཉེད་ཀྱི་བར་འོག་གི་བརྒྱུན་པ་པའི་ཁང་མིག་འདི་དག་གི་དམེ་འཇུག་གི་གསལ་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་དམེ་འཇུག་གི་འཇུག་ཁང་ལོ།, this is the place of congregation for the priests.

དེའི་མོང་ན་དེ་གི་མཚོན་ཁང་ལོ།, that above it is the place of sacrifice (or offering).

འད་དག་གི་མཚོན་པའི་ལག་ཆ་དག་ལོ།, these are the implements of sacrifice.

དེའི་མོང་ན་དེ་གི་རི་མཚོན་ཁང་ལོ།, that above the latter is the holy chapel (or shrine).

འདི་གི་ལྷ་ཁང་ཆེན་པོ་ཞིག་ལོ།, this is the large temple of the gods.

ལྷ་ཁང་ན་ལྷ་འདྲ་འདྲི་དག་གི་ཕྱི་ལ་ཆེན་བཞི་དང་། ། ཚོས་སྤོང་རིམ་སྐྱི་རི་མོ་ དག་ལོན་བཞུགས་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་རྒྱུ་པའི་ལོགས་ན་ལོད་པའི་རི་མོ་དག་གི་སངས་རྒྱས་དང་། ། རུང་རྒྱ་བ་སེམས་དཔའ་རིམ་སྐྱི་ལྷ་འདྲ་དག་ལོ།, the images, within, found on the side of the wall, are representations of BUDDHAS and of Bodhisatwas.

འདི་གི་བོས་སྤོང་།, this is a picture (painted image).

འདི་གི་བྱ་གསལ་སྤོང་།, this is a cast (molten) image.

འདི་གི་འཇུག་སྤོང་།, this is a carved image (bass-relief).

དེ་གི་འགས་སྤོང་།, that is a woven image.

འདི་གི་སྐྱ་རྟེན་དང་།, these here } a Buddha's person, i. e. a Buddha image.

འདི་གི་གཟུང་རྟེན་དང་།, } are the repre- } his doctrine, i. e. a sacred volume.

འདི་གི་རྒྱམས་རྟེན་དག་ལོན་ལོ། } sentations of } his grace or mercy, i. e. a holy shrine, or small

pyramidal building.

ལྷོགས་བམ་འདི་དག་གི་སངས་རྒྱས་ལོན་པའི་ལྷོགས་ལྷན་འདྲུབ་ལོན་པའི་ལྷོགས་ལྷན་ལོ། ། ལྷོགས་ལྷན་ལྷན་ལོ། ། ལྷོགས་ལྷན་ལྷན་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་ལམ་ཞིག་བཞེས་ནི་བདག་ལ་བཞག་ཏུ་གསེས། I beg you to open a volume, and to show it me.  
ཐུགས་ལམ་འདི་ཀི་མཚོན་པར་ཡིན། this volume is printed with vermilion (red ink).

འདི་ནང་གི་ཐུགས་ལམ་ (or འོག་ལམ་) ལཱ་བཅི་ཚམ་མཚོན་སོ།, in this (volume) there are about 500 leaves.

འདི་ཀི་མཚོ།, འདི་ཀི་ མཇུག་མོ།, this is the beginning, and this the end.

འོག་ལམ་འདི་མཇུག་ལོགས་དང་ཐུགས་ལོགས་འདི་ལོགས་ལོགས་ལྟེན་ལྟེན་གྱིས་ཐོབ་ཐོབ་བཞུག་བཞུག་ཡོད།, there are on the front and back of each leaf seven lines.

པར་གསལ་ལོ་འདྲ་བ།, དག་གིས་དང་ཉུག་དག་དང་དེ་དང་འདྲ་བ་ཡོད་ན་འདི་ལ་རྒྱ་ཚུན་ལོ་མཚོན་སོ།, the print of it is clean ; if orthography and the correction of the errata be in accordance therewith, this volume is of great value.

འདི་ཀི་གསེར་ཐུང་དང་དུལ་ཐུག་གིས་པུའི་ཐུགས་ལམ་མ་ཚང་བ་ཞིག་ཡིན།, this is an incomplete volume, written with gold and silver pigment.

འདི་དག་གི་པར་མ།, དེ་དག་གི་ལོ་པར་ཐོ་དཔེ་ཆ་དག་ཡིན་ནོ།, these are printed, those lithographed books.

འདི་གི་ལོ་ཐོ་དཔེ་ཆ་དག་མེད་ཏེ་བྱོ་བྱིས་ མ་མཚམས་བྱང་མདའ་ལོ་བཞུགས་སོ།, there are here many MSS. (manuscripts) also, both in the capital and small character.

འདི་གི་པར་ཁང་གི་ནང་ཡོད།, where is (here) the printing house ?

དེ་དེ་ཐོག་གི་ནང་ཡོད།, it is on that side.

མི་དེ་ཀི་པར་དཔོན་ཡིན།, དེའི་དྲུང་གི་གཞན་དེ་དག་གི་པར་ལམ་ལོགས་མཚམས་སོ།, that man yonder is the principal printer, the others near to him are his working men.

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མི་འདི་གི་གང་པ་ཡིན་ or གང་གྲུབ་པ་ཡིན།, from what place is this man ? or what countryman is this man ?

འོ་འདི་པ་ཡིན་ or ཡུལ་འདི་པ་ཡིན།, he is from this place, or he is from this country.

དེ་པ་ཡིན་ or ཡུལ་དེ་པ་ཡིན།, he is from thence, or from that place, he is from that country.

འོ་ང་མཚམས་པ་ཡིན། འོ་ང་མཚམས་གི་ཡུལ་པ་ཡིན།, he is from us, he is our countryman.

འདི་འཕྲུལ་གྱི་ཡིན།, དེ་ཡི་གླིང་པ་ཡིན།, this is an Asiatic, that is an European.

འདི་ཐི་གཟུ་པ་, དེ་ཐི་གཟུ་པ་ཡིན།, this is an Indian, that is a Chinese man.

ང་ན་ཕྱི་པ་ཡིན།, I am a Tájik, (a Persian.)

འདི་བོད་པ།, དེ་བཟའ་པོ་པ་ཡིན།, this is a Tibetan, that is a Nepalese.

འདི་ཚོར་པ་, དེ་མོག་པོ་ཡིན།, this is a Turk, that is a Mongol.

འདི་ནི་ཉེ་མོ་མོ་མི་ལཱ་ལཱི་, this is a Turkish woman.

འདི་ནི་ཉེ་མོ་མོ་ལཱ་ལཱི་ལཱ་ལཱི་, there is a Turkish boy.

འདི་ཁམ་ལཱ་ལཱི་, དེ་དབུ་གཙང་ལཱ་ལཱི་, this is of Khams-land (or a Khámbs), that is of Utsang (or middle Tibet).

འདི་དབུ་ལཱི་, དེ་གཙང་ལཱ་ལཱི་, this is of (the province) U, that is of (the province) Tsang.

འདི་ལྷོ་ལཱི་ or ལྷོ་ལཱི་ལཱི་ལཱི་ལཱི་ལཱི་, དེ་མོན་ལྷན་ལཱི་ལཱི་, this is of Bhután, that is a Mon.

འདི་མངའ་ལཱི་ལཱི་, དེ་ནི་ཁ་ཆེ་ལཱི་ལཱི་. this is of Néri, that is a Cashmerian.

འདི་ནི་ཆེ་མོ་མོ་མི་ལཱི་, this is a Cashmerian woman.

འདི་ལཱ་ལཱི་ལཱི་, དེ་ནི་ལཱ་ལཱི་ལཱི་ལཱི་, this is of Ladák, that is of Beltistan or Little Tibet.

འདི་ལཱ་ལཱི་, དེ་ནི་ལཱ་ལཱི་ལཱི་, this is of Lassa, that is of Zhikatsé.

འདི་ལཱ་ལཱི་ལཱི་, དེ་ནི་ལཱ་ལཱི་ལཱི་, this is a Buddhist, that is of the Bon religious sect.

འདི་ལཱ་ལཱི་, དེ་ནི་ལཱ་ལཱི་ལཱི་, this is a Brahmanist, that is a Tirthika, or Tirthakara (a Jaina ?)

འདི་ལཱ་ལཱི་, དེ་ནི་ལཱ་ལཱི་, this is a follower of Jesus, that is the same of Moses.

འདི་ལཱ་ལཱི་, དེ་ནི་ལཱ་ལཱི་, this is a Muhammedan, that is an infidel, a pagan.

འདི་ནི་ཆོས་འདི་ལཱི་, དེ་ནི་ཆོས་འདི་ལཱི་, this is of this religion, that is of another religion.

འདི་དེ་ཆོས་འདི་ལཱི་, this is of our religious sect.

འདི་ནི་ལཱི་, དེ་ནི་ལཱི་ (or ལཱི་ལཱི་) ལཱི་, (properly intrinsic and exotic,) this is of the orthodox, that of the heterodox, church, (or doctrine.)

འདི་ནི་ལཱི་ལཱི་ལཱི་, འདི་ནི་ལཱི་ལཱི་ལཱི་ལཱི་, how many different religious sects are there in Tibet among the orthodox Buddhists ?

འདི་ལཱི་ལཱི་, there are many.

འདི་ནི་ལཱི་ལཱི་ལཱི་, the principal sects are as follows : ལཱི་ལཱི་, 1, Nyigmpá ; ལཱི་ལཱི་, 2, Urygenpá ; ལཱི་ལཱི་ལཱི་, 3, Kahdampá ; ལཱི་ལཱི་ལཱི་, 4, Gálukpá, or ལཱི་ལཱི་ལཱི་, Gáldánpá, (or ལཱི་ལཱི་ལཱི་, Ghóldánpá.) ལཱི་ལཱི་, 5, Sakyapá ; ལཱི་ལཱི་ལཱི་, 6, Kargyutpá ; ལཱི་ལཱི་, 7, Karmapá ; ལཱི་ལཱི་ལཱི་, 8, Brikungpá ; ལཱི་ལཱི་ལཱི་, and 9, Brukpá.

འདི་ནི་དེ་དང་ཆོས་འདི་ལཱི་, this person is of the same religion with me.

དེ་ནི་འདི་དང་ཆོས་འདི་ལཱི་, that is of the same religion with thee.

འདི་ནི་དེ་དང་ལཱི་ལཱི་ལཱི་, 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 ལཱི་ (pronounced *Lolo*) answers to the Sanscrit *Mlechchha*.

མི་འདི་དཀའ་མི་ཡུལ་དང་ཚོས་མི་གཅིག་པ་དཀའ་ཡིན་ནོ། these men are all of different countries and of different religions.

ཚོད་ཕུ་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 ?

ཡང་ (or ཟོགས་པོ) ཚིམ་འདུག། how many companions have you ? (or how many men, &c.)

ཚོད་དང་མཉམ་པོ་མི་སྐུ་ཚུམ་ཡོད། how many men (or persons) are with you ?

ང་མི་སྐུང་པ་ཡིན། I am a European.

འབྲི་ནི་ཆེན་མོ་པ། of Great Britain.

ད་ལྟ་འདི་སྐུ་ཆུ་གཤམ་ནས། (or ཆུ་མི་སྐུང་ནས།) འོངས་པ་ཡིན། I am come now hither from India, (from European or British India.)

ང་ལ་ལམ་ཡིག་མི་འདུག། I have no passport.

དེ་མེད་ན་ང་ཚམས་གིས་ཚོད་ལ་ལམ་མོ་གཏོང་ (or གནང་ཏེ་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་འདྲི་འོངས། why are you come hither ?

ཚོད་ཚོང་པ་ཡིན་ནམ། ཡང་ན་ཆུལ་པོ་ཞིག་གི་མོ་ག་ཡོད། are you a merchant, or are you the envoy of any king ?

ང་ཚོང་པ་ཡང་མིན། ཡོ་ག་ཡང་མིན། ང་ཡུལ་འཕྲོད་པ་ཞིག་ཡིན། I am neither merchant, nor envoy : I am a traveller.

བོད་ཆེ་བྱུང་ཆུ་འཕགས་པའི་ཡུལ་ཡིན་པའི་ཆུང་ངུ་ལ་འདྲི་མཐོང་བའི་འདོད་པ་ཡོད་པ་ཡིན། on account of Tibet being particularly a high country, I had a desire to see it.

ཡུལ་འདིའི་མཐོ་བའི་གུང་ཆུ་མཚོ་ལ་ཉེ་དཔག་ཚོད་ཚིམ་འདུག་ད་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་རྒྱུང་གི་སྤྱི་ཡང་དང་། རྩོ་གང་དང་། རྒྱུ་གཤེད་ཆུ་ཚོད་བདག་གིས་ཤོད་བཤེན། 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་འབྲུག་འི་གས་ཚི་སྤེ། what sort of corn is produced here ?

ང་ཚམས་མི་ཡུལ་ལ་ཆུ་གཤམ་མཚོ་གས་འབྲུག་འི་གས་མང་པོ་མི་འབྲུང་། in our country there do not grow so many kinds of corn, as in India.

ཆིང་བོད་པ་དམ་ཉེན་པ་ཕྱི་པ་བཟུང་པ་ལ་དགའ་བའི་བོད་མངའ་སྡེ་དཔལ་གྱི་བུ་པོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, you, who are Tibetans, in what teacher's doctrine do you delight? (who is the teacher or founder of your religion?) or what religious sect are you ?

ང་ཚུལ་མི་བཙུགས་ལུ་འཇུག་པའི་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, we believe in the holy religion taught by Bhagavan Shākya Muni, (the triumpher, the mighty Shākya.)

ཆིང་བོད་པ་དམ་ཉེན་པ་ཕྱི་པ་བཟུང་པ་ལ་དགའ་བའི་བོད་མངའ་སྡེ་དཔལ་གྱི་བུ་པོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, this triple division was of the Shākya race, in India.

ལྷ་མོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ || Shākya the Great, Shākya Litsabyi, and Shākya the mountaineer or highlander.

བོད་པ་རྒྱལ་པོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, in Tibet, the kings begin with Nyākhris tsāmpo (about 250 years before Christ.)

དེ་ཆིང་བོད་པ་དམ་ཉེན་པ་ཕྱི་པ་བཟུང་པ་ལ་དགའ་བའི་བོད་མངའ་སྡེ་དཔལ་གྱི་བུ་པོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, he was born of the Litsabyi race, in India.

དེ་ཆིང་བོད་པ་དམ་ཉེན་པ་ཕྱི་པ་བཟུང་པ་ལ་དགའ་བའི་བོད་མངའ་སྡེ་དཔལ་གྱི་བུ་པོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, he being expelled from India, (or after being defeated in battle,) went to Tibet, and by the Bons of Tibet was honored (acknowledged) as their king.

ཆིང་བོད་པ་དམ་ཉེན་པ་ཕྱི་པ་བཟུང་པ་ལ་དགའ་བའི་བོད་མངའ་སྡེ་དཔལ་གྱི་བུ་པོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, in the family (generation or dynasty) of this king, there came (succeeded) many princes in a regular series.

ལྷ་མོ་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, the 27th is Lha Thothori, (500 years after the first king, in the 3rd century after Christ.)

ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, this (prince) founded (built) the residence at Yambu.

ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, in the time of this (king) there fell from heaven a precious chest.

ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ || there was found in it a Sutra (treatise) called the “Constructed Vessel” (a work on moral subjects), and a *chaitya* of gold, &c. (a small pyramidal shrine).

ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, at that time, no one knew those letters.

ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, the 32nd (king) is “Srongsan Gamba.”

ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, he lived about 80 years.

ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་ལོ་མ་ལོ་གྲུབ་སྐུ་བུ་གིས་, this (king) married (took his wives) from Nepal and China.



ལྷ་མོ་འདི་དག་གིས་སངས་རྒྱལ་གྱི་སྐབས་སྐབས་དང་དམ་པའི་ཚོས་གི་རྒྱལ་ལམ་མཐོང་བའི་རྒྱ་ཁྲོན་པ་, by these ladies, images of Buddha, and some volumes containing orthodox (or holy) religion, were brought to Tibet.

དེ་ནས་རྒྱ་མོ་འདི་དག་གིས་གཙུག་ལག་ཁང་དམ་བཞེད་སྐྱོང་བའི་ལཱ་ལངས་རྒྱལ་གྱི་བལྟན་པ་དང་, afterwards, these queens (or princesses) having erected colleges, the religion of Buddha was propagated also in Tibet.

བོད་ཀ་མཁའ་པ་སྐམས་གྱི་འོག་མ་བླ་མི་སམ་ཕུ་ལྷོ་ལོན་, in Tibet, "Thumi Sembhota" was the first learned man.

འདིས་རྒྱ་གར་ན་ལེགས་སྦྱར་གྱི་སྐད་ལེགས་པར་བསྐབས་དང་ཁ་ཚའི་ཡི་གེ་གསལ་དཔེ་སྒྲུངས་ཏེ་བོད་གྱི་ཡིག་གར་གསལ་དབྱ་ཅན་དབྱ་མེད་གྱི་རྒྱ་ལ་བལྟན་དང་། ། ལྷ་ལ་ར་ཀྲའི་བལྟན་བཅོས་སྐམས་མཛད་དང་། ། ཚོས་རྩ་བ་སྒྲུང་དཔ་ཡོན་, he became well acquainted with the Sanskrit language in India. And, in conformity with the Cashmerian characters, he taught the manner of forming the figures of the Tibetan letters, both capital and small.

རྒྱ་པོ་བླ་མ་རྒྱ་མ་བཅུད་པ་ཁི་ཕོང་ལྷུ་བཅོམ་གྱི་རྩལ་ལྷ་དང་། ། དེའི་སྐལ་དང་ཚེ་བོ་ (or དབོན་པོ) རིང་ལ་དམ་པའི་ཚོས་དང་ཏེ་བོན་པོའི་ཚོས་རྩལ་པར་གྱུར་ཏེ་།། in the time of "Khri srong dehu tsan" (in the 8th and 9th century after Christ) the 38th king, and under his sons and grandsons, the orthodox (Buddhistic) religion being propagated, that of the "Bonpo" declined.

རལ་པ་ཅན་ཀམ་ཁི་ཕོང་བཅོམ་གྱི་རྩལ་ལྷ་གར་གྱི་པར་འི་ཏ་དང་བོད་ཁི་ལོ་རྩུ་བ་མང་པོ་དག་གིས་རྒྱ་གར་སྐད་གསལ་བོད་སྐད་རྒྱ་ལེགས་བམ་མང་པོ་བསྒྱུར་ད་རྩིན་, in the time of "Ralpachen" or "Khri de srong tsán" (in the 9th century) there were translated many volumes from Sanskrit into Tibetan, by several Indian Pandits and Tibetan Lotsavas, (interpreters, translators.)

དེ་རྒྱལ་ནས་སྐད་དང་མས་སངས་རྒྱལ་བལྟན་པ་བལྟབས་, afterwards (in the 10th century) Langtarma abolished the Buddhistic religion.

ལང་ལོ་ལྷིང་གསལ་རྒྱ་གར་ཁི་པར་འི་ཏ་གཙོ་བོ་ལ་ཉི་ཤ་དང་། ། བོད་ཀྱི་དམེ་བ་སེལ་འབྲུག་ལོ་སེལ་པ་མཁའ་པ་མང་པོ་དག་གིས་སྐར་བསེས་ཏེ་དམ་པའི་ཚོས་ཁ་བ་ཅན་ཤམས་ཅད་རྒྱ་ལང་ལྷུར་ཏེ་།། again (in the 11th century) the holy religion being revived by "Chovo Atisha" (the lord Atisha) by the Tibetan learned priest "Bromston" and by many other learned men, it was diffused (or propagated) in the whole snowy country, (Tibet.)

དམ་པའི་ཚོས་ལྷན་རིང་རྩ་གསལ་པར་གྱུར་ཅིག་, may the holy religion remain (or continue) long.

ལྷ་ལ་སྐྱུ་མ་ཚོས་འདོད་པ་དག་ལ་སྒྲོགས་པར་གྱུར་ཅིག་, may it be proclaimed (preached) in every country, to such as wish for religious instruction.

བོད་མངའ་ལ་བཞུགས་པའི་མཐུང་རིན་ཐོས་སའི་བྱེད་ཀ་གི་ལྷ་ཁྲུང་ལྷ་མིན་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.

ཕྱོད་ལོ་ཐམས་ཅད་བདེ་བར་ལྷུང་ཅིག, may all, that is born and walks, be saved (or arrive at happiness. Sans. *Shubham astu surva jagatam*).

བསྟོགས་ཤིག, (Sansk. *Mañgalam*) glory (and) praise.

ང་ལ་བོད་ཕྱོད་པའི་བཞུན་བཅོས་ཐོས་ཐིང་གི་ཚབ་བཤམ་འོ་ཡིག་ཅིག་ལྷ་ཁྲུང་གསེས།, I beg (you) to favour me with a register or list of the literary works that are to be found in Tibet.

དེ་ཐོས་ཐིང་གི་ཚོན་གངས་མེད་དེ། དེ་དག་ཐམས་ཅད་བདག་གིས་བཤད་པར་མི་རྒྱས་ལོ། །། ཆེ་བ་དག་འདི་ལྷུང་ལགས་ལོ།, their titles being numberless, I cannot tell all of them; the larger ones are as follows :

1. བཀའ་འཁྲུང་(ཐམས་ཅད་ལུང་) རྟེན་ལས་བཤམ་བཅུ།, Translation of Commandments (in 7 classes) 100 vols. རྟེན་ལས་དཔྱད་ཀྱི།, the classes are : 1, འཕྲུལ་བ་, S. *Vinaya*, discipline or education, 13 vols.
- 2, རྟེན་ལས་འཕྲི་ལ་འོལ་བྱ་ལྟོན་པ།, (or *contractedly* རྟེན་ལྟོན།,) S. *Prajnyá Páramítá*, Transcendental Wisdom, 21 vols.
- 3, སངས་རྒྱལ་ལལ་པོ་ཆེ།, (or *contractedly* ལལ་ཆེན།,) S. *Buddhavata Sangha*, Association of Buddhas, 6 vols.
- 4, དགོན་མཚོ་ག་བཞེས་པ།, (or *contractedly* དགོན་ཞེས།,) S. *Ratnakuta*, Accumulated Jewels, 6 vols.
- 5, མདོ་རྗེ། (or མདོ།), S. *Sutra*, Tract or Treatise, 30 vols.
- 6, ལྷ་དག་ལས་འདས་པ། (or *contractedly* ལྷ་དཔྱད་པ།), S. *Nirvanam*, Deliverance from Pain, 2 vols.
- 7, ལྷུང་, S. *Tantra*, Mysticism, 22 vols.

2. བཞུན་འཁྲུང།, (collection of) literary works translated (from Sanscrit) in 225 vols.

Note : Instead of བཀའ་འཁྲུང་དང་བཞུན་འཁྲུང།, frequently occurs this contracted form, བཀའ་བཞུན།, as also, མཐུང་འཕྲུལ།, S. *Pravachanam*, and བཞུན་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་གྱི་འཕེལ་ལོ།, S. *Kóla 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 *bKah-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, འོ་རྒྱལ་མཛན་པོ་, annals, chronicle, history. 2, ལམ་མཁའ་རྒྱུད་, oral account, tradition, traditional history, S. *Akhyánam*. 3, རྩ་བའི་ལོ་རྒྱུས་, elements (or origin and progress) of (the Buddhistic) religion. 4, རྩོམ་སྐུ་བཞེད་, judicious sayings, (or memoirs, reflections, critiques, biographical notices.) 5, རྩམ་པའི་མཛན་པོ་, biography (of a remarkable person), legendary account. 6, རྒྱུད་མཛན་, a fable, tale, fiction; fabulous history. The ལེ་སུ་མཛན་པོ་, *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་མཛན་པོ་ or དེ་བཞེད་མཛན་པོ་, (a *defter*) register, records, annals. 8, དེ་བཞེད་མཛན་པོ་ལོ་རྒྱུས་, ancient records. 9, ཡིག་མཛན་པོ་, or ཡིག་མཛན་པོ་, records, annals, chronicle. 10, ཡིག་མཛན་པོ་, ancient writ, chronicle. 11, ཡོད་ལྷོ་ཡིག་མཛན་པོ་, Tibetan records. 12, ལ་ལྷོ་ཡིག་མཛན་པོ་, records of the *Sa-skyu* sect. 13, ལྷོ་ཡིག་མཛན་པོ་, Chinese records. 14, རྩམ་པའི་ལོ་རྒྱུས་ལམ་ལུགས་, very clear science, history. 15, ལྷོ་ཡིག་མཛན་པོ་, royal pedigree, history of dynasties. 16, ལྷོ་ཡིག་མཛན་པོ་ལོ་རྒྱུས་, a clear mirror of royal pedigree, or history of dynasties (in Tibet). 17, ལྷོ་ཡིག་མཛན་པོ་དཔལ་ལུགས་ལོ་རྒྱུས་, a work on royal pedigree or dynasty, called the all-bestowing tree (the *Kalpavrixa* or *Kalpa-druma* of the Indians). 18, རྩམ་པའི་ལོ་རྒྱུས་ or ལམ་ལུགས་ལོ་རྒྱུས་, written advice or instruction. 19, ལམ་ལུགས་ལོ་རྒྱུས་, a hundred thousand precepts, i. e. a collection of precepts and instructions. 20, ལམ་ལུགས་ལོ་རྒྱུས་, testament or last will; ལམ་ལུགས་ལོ་རྒྱུས་, fragments of commandments or precepts. 21, ལྷོ་ཡིག་མཛན་པོ་, epistles, letters, epistolary correspondence on business. 22, ལྷོ་ཡིག་མཛན་པོ་, a collection of praises or hymns. 23, ལྷོ་ཡིག་མཛན་པོ་, prayer. 24, ལྷོ་ཡིག་མཛན་པོ་, a song; ལྷོ་ཡིག་མཛན་པོ་, a song of praise, a hymn; ལྷོ་ཡིག་མཛན་པོ་, a satirical song, a satire; ལྷོ་ཡིག་མཛན་པོ་, a hundred thousand songs, i. e. a collection of songs. 25, ལྷོ་ཡིག་མཛན་པོ་, chronology or calculation of some events or epochs occurring in the sacred volumes.

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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* (བེདུཤ་དཔལ་པོ་) written by s*Dé-srid Sangs-rgyas rgya-mtsho* (ཤེ་ཤིང་སངས་རྒྱལ་རྒྱ་མཚོ་) a regent at Lhasaa. (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 era A. D.
ལྷ་ཀླུ་མ་གཟུང་ལྷ་མོ་འཇམ་མཉམས་པའི་ལོ་ནས་	From the incarnation or birth of b <i>Chom-ldan hdas</i> (SHA'KYA),...	...	2647	962
རྣམ་ཐོབ་ལྷ་མོ་འཇམ་མཉམས་པའི་ལོ་ནས་	Since he took the religious character,	...	2619	934
ལྷ་མོ་འཇམ་མཉམས་པའི་ལོ་ནས་	Since he became Buddha, and commanded to teach his doctrine (first turned the wheel of the law),	...	2613	928
ལྷ་མོ་འཇམ་མཉམས་པའི་ལོ་ནས་	Since he displayed great prodigies and overcame the six <i>Tirthika</i> teachers, (2)	...	2591	906
ལྷ་མོ་འཇམ་མཉམས་པའི་ལོ་ནས་	Since he taught the <i>Kāla Chakra</i> (religious system), (3)	...	2567	882
ལྷ་མོ་འཇམ་མཉམས་པའི་ལོ་ནས་	Since he was delivered from pain (or from his death),	...	do.	do.
ལྷ་མོ་འཇམ་མཉམས་པའི་ལོ་ནས་	From the time that the <i>rtsa-rgyud</i> (S. <i>Mūla Tantra</i> ) was col-	..	2566	

		lected (or compiled) by <i>Zla-bzang</i> , the king of Shambhala, (4) ... 2566	B. C 881
ཐུ་བཟང་གསལ་གསལ་ནལ་, ... 2462		From the death of <i>Zla-bzang</i> , 2564	879
པད་མ་འབྲུག་གསལ་འབྲུག་ནལ་,... 2462		From the birth of <i>Padma hbyung g,nas</i> (pron. <i>Padma jungné</i> , S. <i>Padma Sambhava</i> ), (5) ... 2563	878
ཐུ་གཟུང་ཏུ་མེ་བརྒྱན་འཇམ་དཔལ་དཔལ་ལྷོ་ལྷོ་ ཤིང་ལས་འབྲུག་ནལ་, ... 2422		From the birth of the revered master <i>hjam dvyangs</i> (6) (S. <i>Manju ghos'ha</i> ) in China, out of the Trik- s'ha tree, ... 2523	838
ལྷ་རྒྱལ་འབྲུག་ནལ་, ... 2767		From the birth of <i>kLu-sgrub</i> (S. <i>Nāgarjuna</i> ), (7) ... 2167	482
ཤམ་རྒྱལ་ལའ་རིགས་ལྷན་ལྷན་པ་རྒྱལ་ སའ་ལོ་བས་ནལ་, ... 7062		Since <i>Rigs-ldan grags-pa</i> (8) suc- ceeded to the throne, in Shambhala, 1963	278
ཡོད་མྱོ་རྒྱལ་པོ་ཤོ་ཤོ་རི་གཞན་བཅོན་ འབྲུག་ནལ་, ... 7022		From the birth of <i>Tho-tho-ri</i> <i>gNyan-btsan</i> , the king of Tibet,... 1433	Aft. Chr. 252
མདོ་རྩེ་ར་མ་ཉོག་སྐྱེས་ཤོ་ཤོ་རི་ མཁའ་རྒྱལ་བས་ནལ་, ... 7242		Since a chest with the treatise <i>Zamatog</i> (a religious book), &c. fell from heaven into the court of <i>Tho-tho-ri</i> , (9) ... 1354	331
གཞན་བཅོན་གསལ་གསལ་ནལ་, ... 7272		From the death of <i>gNyan btsan</i> (or <i>Tho-tho-ri</i> ), ... 1314	371
འབྲས་ལྷོ་བཟུན་པ་ལྷོ་གསལ་ཏེ་ལྷུ་བ་ པའི་བཟུན་པ་རྒྱལ་ནལ་, ... 7062		Since the doctrine of endeavour- ing perfection succeeded to that of fruits (immediate consequences of good morals), (10) ... 1067	618
ཤམ་རྒྱལ་ལའ་རྒྱ་མཚོ་ཙམ་རྒྱལ་ལོ་བས་ མེ་མཁའ་རྒྱ་མཚོ་ལོ་མགོ་རྒྱལ་མཁའ་ ལྷོ་ལྷོ་གསལ་ནལ་, ... 7062		Since <i>rgya-mtsho rNam-rgyal</i> (11) (a king) arrived at Shambhala. Since the period of 403 years, call- ed <i>Mekha gya-tso</i> , commenced, (12)	

			A. D.
	And since the infidels (or Muhammadans) entered Makha (Mecca),	... 1063	622
ལོང་བཙུན་ (ལམ་པོ)འབྲུངས་ཀྱི་ལོ་ནས་, ...	From the birth of <i>Srong btsan</i> ( <i>sgam-bo</i> ), (13)	... 1058	627
ལོང་ཚོ་ལོང་ཅུ་ལོ་ནས་ཀྱི་, ...	Since the arrival of <i>Kong-cho</i> (a Chinese Princess) in Tibet, (14)	1046	639
ལྷ་ལོ་འབྲུག་ལུང་ལོ་གཞི་གསུང་ལྷ་ཁང་བཙུན་ཀྱི་ལོ་ནས་, ...	Since the ' <i>phrul snang</i> college (or <i>vihar</i> , was built at Lhasa, (15)	... 1034	651
ལོང་ཚོ་ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	From the birth of <i>Khri srong ldé btsan</i> , the <i>master</i> of Tibet or king, (16)	... 957	728
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	From the arrival of <i>Padjung</i> (S. Padma Sambhava) in Tibet, ...	938	747
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	Since <i>bSam-yas</i> was built, ...	936	749
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	From the decease of <i>Khrisrong</i> ( <i>ldéhu btsan</i> ),	... 899	786
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	Since <i>Padjung</i> returned to India,	883	802
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	From the beginning of (a new period or) astronomical calculation,	... 881	804
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	From the birth of <i>gLang-dar</i> or Langtarma,	... 824	861
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	From the birth of <i>Khri-ral</i> (or Ralpachen),	... 821	864
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	Since <i>gLang-dar</i> abolished the (Buddhistic) religion,	... 786	899
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	Since <i>gLang-dar</i> was murdered,	785	900
ལོང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་, ...	Since the <i>Kôla-chakra</i> (religious system) was introduced into India, (17)	... 720	965

ལོ་ཙ་མཉམ་པ་ལྷི་དང་འོག་མ་བྱང་ ལས, ... ༧༡༥	Since the beginning of the last propagation of the Buddhistic re- ligion in Tibet, (18) ... 714	A. D. 971
མ་ཉི་ཤ་འབྲུངས་ལས, ... ༧༠༥	From the birth of <i>Atisha</i> , ... 705	980
འབྲུངས་ལས་ལས, ... ༧༤༩	From the birth of <i>hBrom-ston</i> (or Brom, the teacher), ... 683	1,002
གསོ་ལ་ལས་འདྲུང་ཆེན་ལྷི་དགོན་པ་བཙུག་ ལས, ... ༧༧༠	Since the monastery of <i>Great</i> <i>g,Sol-nag thang</i> was founded, ... 670	1,015
མེ་མཁའ་ལྷི་མཚོའི་འཕེལ་ལོ་རྒྱུ་ལས་ ལས, ... ༧༥༡	From the end of the <i>Me mkhá</i> <i>rgya mtsho</i> (or period of 403 years), 661	1,024
ཏུང་འོག་མ་ལྷི་ལས, ... ༧༦༠	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་འཕེལ་པ་འབྲུངས་ལས, ... ༧༥༧	From the birth of <i>Mi-Ja-ras-pa</i> , 647	1,038
མ་ཉི་ཤ་གསེན་ལས   རྒྱང་འོག་ལས་ འབྲུངས་ལས, ... ༧༩༩	From the decease of <i>Atisha</i> and the birth of <i>g,Lang rithung-pa</i> ,... 633	1,052
འོག་ལོ་གསུམ་ལས་ལས་ལས་ ལས, ... ༧༩༠	Since the college (or <i>vihar</i> ) of <i>Ru sgreng</i> was founded, ... 630	1,055
ལོ་རྒྱུ་ལས་ལས་ལས་ལས་ལས་ལས, ... ༧༩༤	From the birth of <i>bLo-ldan</i> <i>shes-rab</i> , the interpreter or trans- lator, ... 628	1,057
གསང་ལྷི་ཆེན་ལས་ལས་ལས་ལས་ ལས, ... ༧༧༥	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
ལྷི་ལོ་རྒྱུ་ལས་ལས, ... ༧༠༤	From the birth of <i>Tugpo lha</i> <i>rje</i> , ... 608	1,077
ལྷི་ལྷི་ལས་ལས་ལས, ... ༧༠༦	Since the <i>Gru thang</i> monas- tery was founded, ... 606	1,079
འཕེལ་ལས་ལས་ལས, ... ༧༠༩	From the birth of <i>Ras-chhung-</i> <i>pa</i> , ... 603	1,082

ས་ཚེན་གྱི་ལྷན་པོ་ལྷན་པ་	404	From the birth of <i>Kun-dgah Snying-po</i> , the Great Sa-skye (Lama),	... 595	1090
གློ་ལྷན་ལེས་པའི་གཤེགས་ལས་	... 426	From the decease of <i>Lo-ldan .hes-rab</i> ,	... 578	1107
ཕག་མོ་གྱུ་པ་ལྷན་པ་	... 427	From the birth of <i>Phag-mo grub-pa</i> ,	... 577	1103
ལྷན་པོ་དོན་རྒྱུ་ལས་ཀྱི་དུས་ལྷན་པ་	... 432	Since the period of 'more-seeing' being finished, that of 'deep meditation' commenced, (20)	... 567	1118
གཡུ་བྱམ་པ་ལྷན་པ་	... 433	From the birth of <i>gYu-brag-pa</i> ,	564	1121
ཤཱ་ཀྱ་སྐྱི་ལྷན་པ་	... 436	From the birth of <i>Shakya Sri</i> , (21)	... 560	1125
མངའ་བའི་ལྷན་པ་	... 447	From the birth of <i>Nyang</i> , the prince or lord,	.. 551	1134
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	...	(arrived in) Tibet,	1651
	...	34	

དེ་ནས་ལོ་སེ་བཞི་ འདས་པ་རབ་བྱུང་  
བརྒྱ་གཉིས་པའི་འོག་མ་ལ་ལྷ་ལྷ་ཞེས་མེ  
མོ་ལོ་ལ་ལ་ལོ་རྒྱུ་འདས་པའི་ལོ་རྒྱུས་གཞི་  
མཛད་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 dkarpo hi rtsis dzhi*  
(ground work on computation)  
was written, ... 0

A. D.

1686

NOTE TO THE CHRONOLOGICAL TABLE.

(1.) For the character of this regent (ལྷ་ལྷིད, 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* (བེར་འུ་ལྷོ་ལོ་པོ་) on medicine; which is the best commentary on the *rGyud sdé bzhi* (རྒྱུད་སྡེ་བཞི་) a large volume, translated from the Sanscrit. This work has not been introduced either into the *Kak-gyur* or the *Stan-gyur* compilation; the contents of both which, in an English translation, I have had the honour to present to the Asiatic Society, through Mr. H. H. Wilson. This author compiled the *Baidúrya Karpo*, a work on Astronomy, Astrology, &c. (from which the present Chronological Table has been taken; from the *Padkar Zhal-lung* (པད་དཀར་ལྷ་ལྷ་ལྷ་ལྷ་) a work written by *Phug-pa-pa mkhas dvang lha-grug rgya-mtsho*, and *Nor bzang rgya-mtsho* (ནོར་བཙུན་པ་པ་མཁའ་ལྷ་ལྷ་ལྷ་ལྷ་) 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. (ལྷ་ལྷོ་གཞུང་པ་ or ལྷ་ལྷོ་གཞུང་པ་, a Determinist.) *Śha'kyā* 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 *Kūh-gyur*.

(3.) The *Kāla Chakra*, religious system, to which so many volumes of the *Stan-gyur* and other works are devoted, is not mentioned in the really ancient Buddhistic works of India, with the exception of one. This system in fact was first introduced into India towards the end of the tenth century (in 965), and afterwards, viâ *Kashmir* into Tibet. See *Journal As. Soc. of Bengal*, vol. ii. p. 57.

(4.) The *Kāla Chakra* doctrine of *Adibuddha* was delivered by *Śha'kyā*, in his 80th year, at *Śhrī 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 *Shambha la*, a fabulous country or city in the north beyond the *Jazartes*, who in his 99th year visited *Śha'kyā* there, in a miraculous manner. Upon his return home, he compiled in the course of the next year, the *rTsa-rgyud* (རྩ་རྒྱུད་, S. *Mūla Tantra*), in accordance with what he had heard from *Śha'kyā*, and two years afterwards he died. This work is the source of all the subsequent voluminous compilations, increased modifications and interpolations. In the *Mūla Tantra*, *Śha'kyā* 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་རྒྱལ་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* (རྩ་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. *Lúlo*, 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 *Jaxartes* to *Shambhala*, or what reason the Buddhists had for inventing this story.

Since in the *Múla Tantra* (མི་རྒྱུད) *SHA'KYA* explicitly declares, in the prophetic form, that the above-mentioned *Rigs-ldan Gags-pa*, &c., will be of his own *Shákya* race, and of the nation of *Dásang*, 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 *རྩེ་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* བུམ་མེད་ཀྱི་ལཱ་, &c. རྩེ་རྒྱུད་ལཱ་ ། བུམ་མེད་ཀྱི་ལཱ་ །

། ། ལོ་འདྲི་ལྟ་ལྟོ་ལྟོ་བུ་ལྟོ་ལོ་། ། རང་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་། །  
ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་། ། ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་། །  
ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་། ། ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་། །  
ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་། ། ལྟོ་ལྟོ་ (or ལྟོ་ལྟོ་) ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་ལྟོ་། །

*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) *Manju Ghos'ha*, (he with a sweet voice.) The lady (Tib. *sgrol-ma*; Sans. *Tará*) 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-hsin hjig-rten dvang*, (S. *Padmapáni Lokeshvara*,) "the lord of the world, holding a lotus in his hand;" they will be born in my own *Shákya* race, and in your own nation, *Dásang!*

(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'dharyana*, 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* (ཡུ་རྫོག་རིན་པོ་ཆེ), and the most ancient religious sect in Tibet, after his name, is called *Urgyenpa* (ཡུ་རྫོག་པ་), followers of *Urgyen*.

(6.) This *hjam dvyangs*, (ལྟོ་ལྟོ་ལྟོ་ལྟོ་; S. *Manju Ghos'ha*, "sweet voice,") is the same with *hjam-dpal*, (ལྟོ་ལྟོ་ལྟོ་ལྟོ་; S. *Manju Sri*, "the mild noble one.") He is a metaphysical personage, a pattern or beau-ideal of wisdom; also a spiritual son of *Shákya*.

(7.) *kLu sgrub*, (ལྷ་རྒྱལ་, 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 *Nalanda* convent. He was a spiritual son of *MANJU SRI*, the God of Wisdom. The first philosophical system of Buddhism is attributed to him. He is respected as a second rGyelva, (རྗེ་ལ་པ་ *S. Jina*;) he is the *founder* or parent of the *Madhyamika* philosophy. There are many works, under his name, in the *Stan-gyar* upon several subjects.

(8.) For *Rigs-ldun Grags-pa*, (རྗེ་ལྷ་འདྲུན་གྲགས་པ་) see note 4.

(9.) *Thothori* is stated, in the *rGyel rabs gsal-vahi mé-long*, (རྗེ་ལ་པ་རབ་གསལ་བའི་མེ་ལོང་, "a clear mirror of royal pedigree," a historical work,) to have reigned 500 years after *gNya-khri tsan-po*, (མགོ་མཁའ་མཁའ་པོ་, the first king of Tibet, who originated from the *Shákya Litsnyi* race at *Vaisháli*, (Tib. *Yangs-pa-chan*, ཡངས་པ་ཅན་, the ample city,) the modern Allahabad, or the ancient *Prayága*. He kept his residence at *Yambu lha*, (or *bla*) *sgang*, ཡམ་བུ་ལྷ་ (or ལྷ་ཡམ་), where there are still some plastic images of the ancient kings with some other antiquities. Under his reign, there fell a chest from heaven, containing a small volume of a religious tract on Buddhism, (part of the *Kah-gyur*), a holy shrine, and some other sacred things. No one could read the volume; but a voice was heard from heaven that after so many generations (in the 7th century) the contents should be made known. The king paid every respect to that heavenly gift, and, by its blissful influence, he lived 120 years.

(10.) The duration of the doctrine or religion established by *Shákya* is differently stated in different works of the sacred volumes. As for instance, 500, 1,000, 1,500, 2,000, 2,500, 3,000, and 5,000 years. The first (500) has been applied by some to the time of *Kaniska*, 400—500 after the death of *Shákya*, when the Buddhists had separated themselves into 18 sects, under four principal divisions, when there arose among them many disputes about various points, and when there was made a third compilation of the Buddhistic doctrine. The last (5,000 years) is according to the speculation of *Dans'hta Séna*, and other Indian Buddhistic writers, in the *Stan-gyar* volumes, in the 8th, 9th, &c. centuries. They calculated the duration of the Buddhistic religion thus:

1. འབྲས་བུའི་བཟའ་པ་ or འབྲས་བུའི་རྩལ་, *hBras-buhi bstan-pa*, or *hBras-buhi dus*, the time of the wonderful effects of the doctrine for immediately becoming perfect or possessed of supernatural powers. This period of 1,500 years commenced with the death of *Shákya*, and was again divided into three smaller ones, each of 500 years, according to the three different degrees of perfection. In the first period, upon hearing his doctrine, some became immediately possessed of superhuman powers, or overcame the enemy, became a *dGra bChom-pa*, དག་བརྩམ་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 milongva*, རྩིང་མེ་འོང་བ S. *Anúgámí*, 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 shugs-pa* རྩུན་དུ་ཉུགས་པ, S. *Śrota panna*, one that has entered the stream (that will carry him through life to felicity).

2. རྩུབ་པའི་བཟུང་པ or རྩུབ་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 ལྷན་མཁོང་འདིང་ངེ་འཛིན་དང་། རྩུབ་ཀྱི་མཁུ་བྱི་ལྷན་པ, *lhag mthong, ting-gé hdsin dang, tshul khrims kyi sgom-pa*, the exercise or practice: 1. of high speculation; 2. of deep meditation; and 3. of good moral conduct

3. རྩུང་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་མེ། 3. འཕྲུབ་པ་གསུམ་རྩུང་གི་དུས, 1, *mNon-pa*; 2, *mDo, adé*; 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. རྟགས་རྩིམ་འཛིན་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-kabum*, (མ་རྩ་བཀའ་འགྲུབ་, *ma-n'i bkañ 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 tsan Gambo* had married. In the *Mani-kabum* it is told, that, when this Tibetan king sent his plenipotentiary (called *bLon mGar*, བློན་མགས་ཀྱི་མཁུན་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 *Gésar*, (མེ་ལཱ་ཧྲཱི་, *Gésar*.) the warlike king of the North. The envoy of the Tibetan king at last succeeded in obtaining the princess by address.

(15.) This college (*Bihar* or *Vihar*) was built by that princess, whom *Srong tsan Gambo* had married from *Népal*. She on account of her being first married (or having first passed the lintel or threshold) pretended to have precedence before the Chinese princess. There were many disputes between them.

(16.) *Khri srong déhu tsan* was an excellent king; he made many useful regulations, and having invited into Tibet *Shanta rasita*; (in Tib. *Zhivah-hishe*, སྐྱི་བ་རྩ་ཚྭ་ལྷོ་མེ་ལྷོ་མེ་) but vulg. called *Bodhisato*, a learned man of *Bengal*, and upon the recommendation of this *Pandit*, also the great *Guru Padma Sambhava*, ཕུ་འགྲུབ་པོ་ལྷོ་མེ་ *Padjung*; he permanently fixed the Buddhist religion by founding *Somye*, (བཟུང་མེ་ལྷོ་མེ་, *bsam-yes*.) 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 *Lotsdvds*, (interpreters or translators,) whom he caused to be fully instructed in Sanskrit. In the 8th and 9th centuries, under this king, and his sons, *Muné tsanpo* and *Mutik tsanpo*, and his grandsons, *Khri dé srong tsan*, *Khri-ral* or *Ralpathen*, this religion greatly flourished, till in the beginning of the 10th century, *Lang darms* oppressed, and endeavoured entirely to abolish it; for which reason he was murdered by a priest.

(17.) For the *Káls Chakra*, (ཏུ་ལ་མཁོ་རྩ་ལྷོ་མེ་) see note (3) also (4).

(18.) There are two periods of the propagation of Buddhism in Tibet, called the anterior and the posterior; that began with *Srong tsang Gambo*, in the 7th century, and lasted till the end of the 10th; this

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, *Nyigmaya*, (ལྷན་མ་ལུ།) a follower of the ancient Buddhist religion, or *Urgyenpa*, a disciple of *Urgyen* or *Padma-sambhava*, and they are very numerous, especially in those parts of Tibet that lie near to Népal and other parts of India. In the second (or posterior) period, in the 11th century, in the time of *Atisha*, (called by the Tibetans *Jowo* or *Chowo 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 *Gogé* in *Nari*, (ལྷ་མོ་འཇམ་མེད་ལྷ།) and afterwards to *Utsang*, where he remained till his death, in 1052. *Bromston*, his pupil, founded the *Rareng* (ར་རྒྱུང་ Ra-sgrang) monastery (still existing), and with him originated the *Kadampa* sect, from which afterwards issued that of *Gélukpa* by *Tsongkhapa*. About this time there arose several religious sects, in Tibet, for the names of which see p. 175 of the Grammar. And for the date of the foundation of several monasteries or convents, see the preceding Chronological Table.

(19.) The *Sa-skya* monastery and residence, in the province of *Tsang* (བཅོམ་ཇོ་མཆོ།), 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 Shri*, a celebrated *Pandit* of *Cashmir*, who, in the beginning of the 13th century, about the time of Mahammed Gori's conquests, was in Central India; but afterwards retired to Tibet. He remained there, wrote several works, and assisted the Tibetans in the translation of Sanskrit books.

(22.) This is the celebrated *Sa-skya Pandit*, of whom there are many works. He, and his successor (a nephew) *Grogon phags-pa*, (འཇམ་མེད་ལྷ་མོ་ལྷ་མོ་ལྷ།) 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.) *Tsongkhapa* (called also *blo bzang grags-pahi dpal* ལྷོ་བཟང་འཇམ་མེད་ལྷ་མོ་ལྷ།, S. *Sumati kirti shri*) is greatly respected by the Tibetans and Mongols, especially by the *Gélukpa* sect, of which he is the founder. There are many of his works extant; the most celebrated is that of *Lam rim chhenmo*, (ལམ་རིམ་ཆེན་མོ།) "the large work on the gradual way to perfection." The great feast of general prayers, or supplication, established by him, is still yearly celebrated at *Lassa*, in the 15 first days of the new year, (commonly in February with

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*, (མཎན་པོ་; S. *Upádhyáya*,) a principal or abbot.

(24.) *dGé hdun-grub*, is a celebrated Lama, who founded the great convent of *Teshi lhun-po*, (བཤེ་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 rgya-mtsho* (ཚུལ་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 Manchus.) 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*, དམར་པོ་རི་, ) an eminence near Lassa, was now rebuilt, increased with many buildings for a religious establishment, and converted into a residence of the *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. རྩ་ལྗོན་, *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*, (ཡུམ་ཇམ་ས་བཟང་ལྷ་མོ་; *spyen 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 dvyangs rgya-mtsho*, (རིན་ཆེན་ཚེངས་དབང་ས་རྗེ་མཚོ་;) 7, *bLo bzang skal ldan rgyo-mtsho*, (བློ་བཟང་སཀ་ལྷ་བཟང་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* (ཚུལ་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*, (*འཇུག་སྤྱིམ་འདོད་ལྗོན་གཞེས་བྱམ་*, "*Reckoning or computation respecting the doctrine of the Buddhists,*") or "*Treasure-Vessel yielding whatever one wishes,*" written by *rÑog hBrug Lha-dvang bLogros*, (*འོག་འབྲུག་ལྷ་དབང་བླ་མོས་*), or according to his Sanskrit name, *Surśhamati*, 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 ཚོས་རྒྱལ་ལོ་དང་བའི་ལྷན་སྐྱེས་ལོ་འོ་                      ལྷན་སྐྱེས་ལོ་ ༡ ལོ་བའི་ལོ་དང་དང་བའི་                      ལོ་འོ་སྤོང་། ... ༣༠༡༢</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 རྒྱལ་ལོ་ལྷན་སྐྱེས་ལོ་འོ་ལྷན་སྐྱེས་ལོ་                      འོ་ལྷན་སྐྱེས་ལོ་དང་བའི་ལོ་འོ་བའི་                      ལོ་དང་། ... ༣༧༣༤</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
<p>(Hereafter the number of past years in                      words, will be omitted in English.)</p>			

३ ས་ལྷ་པ་རྩི་ཉེ་རྒྱལ་ལ་ལྷ་མ་  
ཉེ་བར་ལྷ་མ་ལྷ་མ་ལྷ་མ་ལྷ་མ་ ... ३७३५

ॣ དུལ་པ་ལྷོ་གསལ་རྒྱལ་མ་  
ལ། ལྷ་མ་ལྷ་མ་ལྷ་མ་ལྷ་མ་  
དུལ་ལྷ་མ་ལྷ་མ་ ... ३७३०

५ དལ་ལྷ་མ་ལྷ་མ་ལྷ་མ་  
ལ། ལྷ་མ་ལྷ་མ་ལྷ་མ་ལྷ་མ་ ... ३०००

० རྩི་ལྷ་མ་ལྷ་མ་ལྷ་མ་  
རྒྱལ་མ་ལྷ་མ་ལྷ་མ་ལྷ་མ་  
གཞི་ལྷ་མ་ལྷ་མ་ ... ३३ॣ३

७ ལྷ་མ་ལྷ་མ་ལྷ་མ་  
ལ། ལྷ་མ་ལྷ་མ་ལྷ་མ་  
ལྷ་མ་ལྷ་མ་ ... ३३ॣ३

२ ལྷ་མ་ལྷ་མ་ལྷ་མ་  
རྒྱལ་མ་ལྷ་མ་ལྷ་མ་  
ལྷ་མ་ལྷ་མ་ ... ३७३०

ॣ ལྷ་མ་ལྷ་མ་ལྷ་མ་  
རྒྱལ་མ་ལྷ་མ་ལྷ་མ་  
ལྷ་མ་ལྷ་མ་ ... ३ॣॣ०

१० ལྷ་མ་ལྷ་མ་ལྷ་མ་  
རྒྱལ་མ་ལྷ་མ་ལྷ་མ་  
ལྷ་མ་ལྷ་མ་ ... ३ॣॣॣ

११ དལ་ལྷ་མ་ལྷ་མ་  
རྒྱལ་མ་ལྷ་མ་ལྷ་མ་  
ལྷ་མ་ལྷ་མ་ ... ३१ॣॣ

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 hphel*, (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

676

༡༩ ལྷག་པ་པ་ལོ་འཇུག་གི་  
རྒྱུ་ལྟར་ དཀར་ལྷན་གྱི་ལྷག་པ་  
ལཱ་ ལོ་ལྷན་གྱི་ལྷག་པ་ ལྷག་པ་  
ལོ་ལྷན་ ་་་ ༩༧༧

༡༢ ལྷག་པ་པ་ལོ་འཇུག་གི་  
ལྷག་པ་ལོ་ལྷན་གྱི་ལྷག་པ་  
ལོ་ལྷན་གྱི་ལྷག་པ་ ལྷག་པ་  
ལོ་ལྷན་ ་་་ ༩༧༧

To the above enumerated dates may be added that of *sDê-rrid sangs-rgyas rgya-mtsho*, as it has been stated before, in the Chronological Table, §. 254. Therefore,

༡༣ ལོ་ལྷན་གྱི་ལྷག་པ་ལོ་  
ལྷན་གྱི་ལྷག་པ་ ལོ་ལྷན་གྱི་  
ལྷག་པ་ ལོ་ལྷན་གྱི་ ལྷག་པ་  
ལོ་ལྷན་ ་་་ ༩༧༧

12. According to the followers of the *Pad-dkar zhal lung* work, written by *Phug-pa-pa nor bzang rgya-mtsho*, (12) ... 2474

13. According to Padmakârpo's final decision, and as *Surêshamati* himself taught, (13) ... 2650 1000

14. According to the *Baï'dûrya 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 (nirvana)* 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 *Mésaktson* (མེས་ལག་ཚེས་) 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* (བསལ་མ་ཡུལ་) two days journey from Lassa, a large convent, by the Guru *Urgyen* (or Padma Sambhava), in the 8th or 9th century.

(8.) This is derived from a calculation, made at *Sol-nag thang po chhé* (སོ་ལ་ནག་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 hkhor rgyud* (དུས་ལོ་རྒྱུ་རྒྱུ) 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 *ḡ*, &c. *rniya*, &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 Bauddhas of Népal and Bhot," in the 16th vol. of the *Asiatic Researches*, p. 420.

The Tibetan alphabet itself, as has been noticed in other places, is stated to have been formed from the *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 Pali character which is acknowledged to be the original of the Ceylonese, Burmese, Siamese, and other varieties now used in the south-eastern countries. The Pali is indeed called *Mugadha*, or of Central India, whence the Bauddha religion and literature of all these countries was derived. I abstain from making any lengthened remarks on this subject here, but the circumstance noticed may help to fix the epoch of incriptions in this peculiar type of the *Devanāgarī* alphabet.

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द्वुच्चा [ *dvuchan* ]

CAPITAL LETTERS

I. *The thirty simple letters of the alphabet*

N<sup>o</sup> 1.

N<sup>o</sup> 2.

1	1	क	क	ख	ग	ग	=	ka	ki	ku	ke	ko
2	2	ख	ख	ख	ख	ख	=	kha	khi	khu	khé	kho
3	3	ग	ग	ग	ग	ग	=	ga	gi	gu	gé	go
4	4	ग	ग	ग	ग	ग	=	n̄ga	n̄gi	n̄gu	n̄gé	n̄go.
5	5	च	च	च	च	च	=	cha	chi	chu	ché	cho
6	6	छ	छ	छ	छ	छ	=	chha	chhi	chhu	chhé	chho.
7	7	ज	ज	ज	ज	ज	=	ja	ji	ju	jé	jo
8	8	ञ	ञ	ञ	ञ	ञ	=	n̄ya	n̄yi	n̄yu	n̄yé	n̄yo.
9	9	ट	ट	ट	ट	ट	=	ta	ti	tu	té	to
10	10	थ	थ	थ	थ	थ	=	tha	thi	thu	thé	tho.
11	11	ड	ड	ड	ड	ड	=	da	di	du	dé	do.
12	12	ण	ण	ण	ण	ण	=	na	ni	nu	né	no

# THE TIBETAN LANGUAGE

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དབུ་མེད། [ *drumed* ]

## SMALL [ *HEADLESS* ] CHARACTERS

1. ཡི་ཡི་གེ། [ *spe-yig* ]

འཇུག་ཡི་གེ། [ *h.khyug-yig* ]

N<sup>o</sup> 3. *Manuscript letters for Books*

N<sup>o</sup> 4. *Running hand*

ག།	ཀ།	ག།	ཀ།	ག།
ལ།	ལ།	ལ།	ལ།	ལ།
ག།	ཀ།	ག།	ཀ།	ག།
།	།	།	།	།
མ།	མ།	མ།	མ།	མ།
མ།	མ།	མ།	མ།	མ།
ང།	ང།	ང།	ང།	ང།
ཅ།	ཅ།	ཅ།	ཅ།	ཅ།
ཡ།	ཡ།	ཡ།	ཡ།	ཡ།
མ།	མ།	མ།	མ།	མ།
།	།	།	།	།
པ།	པ།	པ།	པ།	པ།

ཀ།	ཀ།	ཀ།	ཀ།	ཀ།
ལ།	ལ།	ལ།	ལ།	ལ།
ཀ།	ཀ།	ཀ།	ཀ།	ཀ།
།	།	།	།	།
མ།	མ།	མ།	མ།	མ།
མ།	མ།	མ།	མ།	མ།
ང།	ང།	ང།	ང།	ང།
ཅ།	ཅ།	ཅ།	ཅ།	ཅ།
ཡ།	ཡ།	ཡ།	ཡ།	ཡ།
མ།	མ།	མ།	མ།	མ།
།	།	།	།	།
པ།	པ།	པ།	པ།	པ།

SYLLABIC SCHEME OF

Capital Letters.

13	13	प.	प	पः	पः	पः	पः	=	pa	pi	pu	pe	po.
14	14	फ.	फ	फः	फः	फः	फः	=	pha	phi	phu	phe	pho
15	15	ब.	ब	बः	बः	बः	बः	=	ba	bi	bu	be	bo.
16	16	म.	म	मः	मः	मः	मः	=	ma	mi	mu	me	mo.
17	17	च.	च	चः	चः	चः	चः	=	cha	chi	chu	che	cho
18	18	छ.	छ	छः	छः	छः	छः	=	cha	chi	chu	che	cho.
19	19	ज.	ज	जः	जः	जः	जः	=	cha	chi	chu	che	cho.
20	20	झ.	झ	झः	झः	झः	झः	=	cha	chi	chu	che	cho.
21	21	ट.	ट	टः	टः	टः	टः	=	cha	chi	chu	che	cho.
22	22	ठ.	ठ	ठः	ठः	ठः	ठः	=	cha	chi	chu	che	cho.
23	23	ड.	ड	डः	डः	डः	डः	=	cha	chi	chu	che	cho.
24	24	ढ.	ढ	ढः	ढः	ढः	ढः	=	cha	chi	chu	che	cho.
25	25	न.	न	नः	नः	नः	नः	=	na	ni	nu	ne	no.
26	26	र.	र	रः	रः	रः	रः	=	ra	ri	ru	re	ro.
27	27	ल.	ल	लः	लः	लः	लः	=	la	li	lu	le	lo.
28	28	व.	व	वः	वः	वः	वः	=	va	vi	vu	ve	vo.
29	29	श.	श	शः	शः	शः	शः	=	sha	shi	shu	she	sho.
30	30	स.	स	सः	सः	सः	सः	=	sa	si	su	se	so.
		ह.	ह	हः	हः	हः	हः	=	ha	hi	hu	he	ho.
		ळ.	ळ	ळः	ळः	ळः	ळः	=	la	li	lu	le	lo.
		ण.	ण	णः	णः	णः	णः	=	na	ni	nu	ne	no.

Small Characters.

ཨ	ཨེ	ཨོ	ཨུ	ཨའ	=	ཨ	ཨོ	ཨུ	ཨའ	ཨའ
ཀ	ཀེ	ཀོ	ཀུ	ཀའ	=	ཀ	ཀོ	ཀུ	ཀའ	ཀའ
ག	གེ	གོ	གུ	གའ	=	ག	གོ	གུ	གའ	གའ
ང	ངེ	ངོ	ངུ	ངའ	=	ང	ངོ	ངུ	ངའ	ངའ
ཅ	ཅེ	ཅོ	ཅུ	ཅའ	=	ཅ	ཅོ	ཅུ	ཅའ	ཅའ
ཆ	ཆེ	ཆོ	ཆུ	ཆའ	=	ཆ	ཆོ	ཆུ	ཆའ	ཆའ
ཇ	ཇེ	ཇོ	ཇུ	ཇའ	=	ཇ	ཇོ	ཇུ	ཇའ	ཇའ
ཉ	ཉེ	ཉོ	ཉུ	ཉའ	=	ཉ	ཉོ	ཉུ	ཉའ	ཉའ
ཏ	ཏེ	ཏོ	ཏུ	ཏའ	=	ཏ	ཏོ	ཏུ	ཏའ	ཏའ
ཐ	ཐེ	ཐོ	ཐུ	ཐའ	=	ཐ	ཐོ	ཐུ	ཐའ	ཐའ
འ	འེ	འོ	འུ	འའ	=	འ	འོ	འུ	འའ	འའ
ག	གེ	གོ	གུ	གའ	=	ག	གོ	གུ	གའ	གའ
ཀ	ཀེ	ཀོ	ཀུ	ཀའ	=	ཀ	ཀོ	ཀུ	ཀའ	ཀའ
ཇ	ཇེ	ཇོ	ཇུ	ཇའ	=	ཇ	ཇོ	ཇུ	ཇའ	ཇའ



Capital Letters.

II. The Seven Letters that

31	1	क	क	क	क	क	=	kya	kya	kya	kya	kya	
32	2	ख	ख	ख	ख	ख	=	khya	khyi	khyu	khyé	khyo.	
33	3	ग	ग	ग	ग	ग	=	gya	gyi	gyu	gyé	gyo.	
34	4	घ	घ	घ	घ	घ	=	gya	.....				
35	5	ङ	ङ	ङ	ङ	ङ	=	phya	phyi	phyu	phyé	phyo.	
36	6	च	च	च	च	च	=	bya	byi	byu	byé	byo.	
37	7	ज	ज	ज	ज	ज	=	mya	myi	myu	myé	myo.	

III. The fourteen Letters that

38	1	क	क	क	क	क	=	kra	kri	kru	kré	kro.	
39	2	ख	ख	ख	ख	ख	=	khra	khri	khru	khre	khro.	
40	3	ग	ग	ग	ग	ग	=	gra	gri	gru	gré	gro.	
41	4	घ	घ	घ	घ	घ	=	tra	tri	tru	tré	tro.	
42	5	ङ	ङ	ङ	ङ	ङ	=	thra	thri	thru	thre	thro.	
43	6	च	च	च	च	च	=	dra	dri	dru	dré	dro.	
44	7	ज	ज	ज	ज	ज	=	nra	.....				
45	8	झ	झ	झ	झ	झ	=	pra	pri	pru	pré	pro.	
46	9	ञ	ञ	ञ	ञ	ञ	=	phra	phri	phru	phre	phro.	

Small Characters.

have a subjoined ཡ (y, thus: ཡ)

ཡ	ཡེ	ཡུ	ཡེ	ཡེ	=	ཡ	ཡེ	ཡུ	ཡེ	ཡེ
ལ	ལེ	ལུ	ལེ	ལེ	=	ལ	ལེ	ལུ	ལེ	ལེ
ཤ	ཤེ	ཤུ	ཤེ	ཤེ	=	ཤ	ཤེ	ཤུ	ཤེ	ཤེ
ཡ	.....				=	ཡ	.....			
ལ	ལེ	ལུ	ལེ	ལེ	=	ལ	ལེ	ལུ	ལེ	ལེ
ཤ	ཤེ	ཤུ	ཤེ	ཤེ	=	ཤ	ཤེ	ཤུ	ཤེ	ཤེ
ལ	ལེ	ལུ	ལེ	ལེ	=	ལ	ལེ	ལུ	ལེ	ལེ

have a subjoined ར (r, thus: ར)

ར	རེ	རུ	རེ	རེ	=	ར	རེ	རུ	རེ	རེ
ལ	ལེར	ལུར	ལེར	ལེར	=	ལ	ལེར	ལུར	ལེར	ལེར
ཤ	ཤེར	ཤུར	ཤེར	ཤེར	=	ཤ	ཤེར	ཤུར	ཤེར	ཤེར
ར	རེ	རུ	རེ	རེ	=	ར	རེ	རུ	རེ	རེ
ལ	ལེར	ལུར	ལེར	ལེར	=	ལ	ལེར	ལུར	ལེར	ལེར
ཤ	ཤེར	ཤུར	ཤེར	ཤེར	=	ཤ	ཤེར	ཤུར	ཤེར	ཤེར
ར	.....				=	ར	.....			
ལ	ལེར	ལུར	ལེར	ལེར	=	ལ	ལེར	ལུར	ལེར	ལེར
ཤ	ཤེར	ཤུར	ཤེར	ཤེར	=	ཤ	ཤེར	ཤུར	ཤེར	ཤེར

SYLLABIC SCHEME OF

Capital Letters.

47	10	𑌒	𑌒ꣳ	𑌒ꣳꣳ	𑌒ꣳꣳꣳ	𑌒ꣳꣳꣳꣳ	=	<i>bra</i>	<i>bri</i>	<i>bru</i>	<i>bré</i>	<i>bro.</i>
48	11	𑌒ꣳ	𑌒ꣳꣳ	𑌒ꣳꣳꣳ	𑌒ꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳ	=	<i>mra</i>	.....			
49	12	𑌒ꣳꣳꣳ	𑌒ꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳ	=	<i>shra</i>	<i>shri</i>	<i>shru</i>	<i>shré</i>	<i>shro.</i>
50	13	𑌒ꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>sra</i>	<i>sri</i>	<i>sru</i>	<i>sré</i>	<i>sro</i>
51	14	𑌒ꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>hra</i>	<i>hri</i>	<i>hru</i>	<i>hré</i>	<i>hro.</i>

IV. The Six Letters that

52	1	𑌒ꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>kla</i>	<i>kli</i>	<i>klu</i>	<i>klé</i>	<i>klo.</i>
53	2	𑌒ꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>gla</i>	<i>gli</i>	<i>glu</i>	<i>glé</i>	<i>glo.</i>
54	3	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>bla</i>	<i>bli</i>	<i>blu</i>	<i>blé</i>	<i>blo.</i>
55	4	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>xla</i>	<i>xli</i>	<i>xlu</i>	<i>xlé</i>	<i>xlo.</i>
56	5	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>rla</i>	<i>rli</i>	<i>rlu</i>	<i>rlé</i>	<i>rlo.</i>
57	6	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>sla</i>	<i>sli</i>	<i>slu</i>	<i>slé</i>	<i>slo.</i>

V. The Fifteen Letters

58	1	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>r,ka</i>	<i>r,ki</i>	<i>r,ku</i>	<i>r,ké</i>	<i>r,ko.</i>
59	2	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>r,kya</i>	<i>r,kyi</i>	<i>r,kyu</i>	<i>r,kyé</i>	<i>r,kya</i>
60	3	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	𑌒ꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳꣳ	=	<i>r,ga</i>	<i>r,gi</i>	<i>r,gu</i>	<i>r,gé</i>	<i>r,go.</i>

Small Characters.

ཨ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨེ	ཨོ	ཨེ	ཨོ
---	----	----	----	----	---	----	----	----	----

ཨ	.....				=	ཨ	.....			
---	-------	--	--	--	---	---	-------	--	--	--

ཨ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨེ	ཨོ	ཨེ	ཨོ
---	----	----	----	----	---	----	----	----	----

ཨ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨེ	ཨོ	ཨེ	ཨོ
---	----	----	----	----	---	----	----	----	----

ཨ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨེ	ཨོ	ཨེ	ཨོ
---	----	----	----	----	---	----	----	----	----

have ཨ (l) subjoined

ཨེ	ཨོ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨེ	ཨོ	ཨེ	ཨོ
----	----	----	----	----	----	---	----	----	----	----

ཨོ	ཨེ	ཨོ	ཨེ	ཨོ	ཨེ	=	ཨོ	ཨེ	ཨོ	ཨེ
----	----	----	----	----	----	---	----	----	----	----

ཨོ	ཨེ	ཨོ	ཨེ	ཨོ	ཨེ	=	ཨོ	ཨེ	ཨོ	ཨེ
----	----	----	----	----	----	---	----	----	----	----

ཨོ	ཨེ	ཨོ	ཨེ	ཨོ	ཨེ	=	ཨོ	ཨེ	ཨོ	ཨེ
----	----	----	----	----	----	---	----	----	----	----

ཨོ	ཨེ	ཨོ	ཨེ	ཨོ	ཨེ	=	ཨོ	ཨེ	ཨོ	ཨེ
----	----	----	----	----	----	---	----	----	----	----

surmounted by ཨ (r)

ཨ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨ	ཨེ	ཨོ	ཨེ	ཨོ
---	----	----	----	----	---	---	----	----	----	----

ཨ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨ	ཨེ	ཨོ	ཨེ	ཨོ
---	----	----	----	----	---	---	----	----	----	----

ཨ	ཨེ	ཨོ	ཨེ	ཨོ	=	ཨ	ཨེ	ཨོ	ཨེ	ཨོ
---	----	----	----	----	---	---	----	----	----	----

SYLLABIC SCHEME OF

Capital Letters

61	4	ᳵ	ᳵ	ᳶ	᳷	᳸	=	ɾga	ɾgi	ɾgu	ɾgé	ɾgo.
62	5	᳹	᳹	ᳺ	᳻	᳼	=	ɾna	ɾni	ɾnu	ɾné	ɾno.
63	6	᳽	᳽	᳾	᳿	᳾	=	ɾja	ɾji	ɾju	ɾjé	ɾjo.
64	7	᳾	᳾	᳿	᳾	᳾	=	ɾnya	ɾnyi	ɾnyu	ɾnyé	ɾnyo.
65	8	᳿	᳿	᳾	᳾	᳾	=	ɾta	ɾti	ɾtu	ɾté	ɾto.
66	9	᳾	᳾	᳾	᳾	᳾	=	ɾda	ɾdi	ɾdu	ɾdé	ɾdo.
67	10	᳾	᳾	᳾	᳾	᳾	=	ɾna	ɾni	ɾnu	ɾné	ɾno.
68	11	᳾	᳾	᳾	᳾	᳾	=	ɾba	ɾbi	ɾbu	ɾbé	ɾbo.
69	12	᳾	᳾	᳾	᳾	᳾	=	ɾma	ɾmi	ɾmu	ɾmé	ɾmo.
70	13	᳾	᳾	᳾	᳾	᳾	=	ɾwa	ɾwi	ɾwu	ɾwé	ɾwo.
71	14	᳾	᳾	᳾	᳾	᳾	=	ɾda	ɾdi	ɾdu	ɾdé	ɾdo.

VI. The Ten Letters that

72	1	᳾	᳾	᳾	᳾	᳾	=	lka	lki	lku	lké	lko.
73	2	᳾	᳾	᳾	᳾	᳾	=	lga	lgi	lgu	lgé	lgo.
74	3	᳾	᳾	᳾	᳾	᳾	=	lna	lni	lnu	lné	lno.
75	4	᳾	᳾	᳾	᳾	᳾	=	lcha	lchi	lchu	lché	lcho.
76	5	᳾	᳾	᳾	᳾	᳾	=	lja	lji	lju	ljé	ljo.

Small Characters

ཅུ	ཅུ་	ཅུ།	ཅུ།	•	ཅུ་	ཅུ།	ཅུ།	ཅུ།	ཅུ།
ཅཱ	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།

have a surmounting ལ (l) \_\_\_\_\_

ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།
ཅཱ་	ཅཱ་	ཅཱ།	ཅཱ།	•	ཅཱ་	ཅཱ།	ཅཱ།	ཅཱ།	ཅཱ།

SYLLABIC SCHEME OF

					Capital Letters								
77	6	ཅཱ་	ཅཱི་	ཅཱུ་	ཅཱེ་	ཅཱོ་	—	=	ḷta	ḷti	ḷtu	ḷtḥi	ḷta
78	7	ཅཱུ་	ཅཱུའི་	ཅཱུའུ་	ཅཱུའེ་	ཅཱུའོ་	ཅཱུ་	=	ḷda	ḷdi	ḷdu	ḷdḥi	ḷda
79	8	ཅཱེ་	ཅཱེའི་	ཅཱེའུ་	ཅཱེའེ་	ཅཱེའོ་	ཅཱེ་	=	ḷpa	ḷpi	ḷpu	ḷpḥi	ḷpa
80	9	ཅཱོ་	ཅཱོའི་	ཅཱོའུ་	ཅཱོའེ་	ཅཱོའོ་	ཅཱོ་	=	ḷba	ḷbi	ḷbu	ḷbḥi	ḷba
81	10	ཅཱོ་	ཅཱོའི་	ཅཱོའུ་	ཅཱོའེ་	ཅཱོའོ་	ཅཱོ་	=	ḷha	ḷhi	ḷhu	ḷhḥi	ḷha

VII. The Twenty-two Letters

82	1	ཅཱ་	ཅཱི་	ཅཱུ་	ཅཱེ་	ཅཱོ་	—	=	ṣka	ṣki	ṣku	ṣkḥi	ṣka
83	2	ཅཱུ་	ཅཱུའི་	ཅཱུའུ་	ཅཱུའེ་	ཅཱུའོ་	ཅཱུ་	=	ṣkya	ṣkyi	ṣkyu	ṣkyḥi	ṣkya
84	3	ཅཱེ་	ཅཱེའི་	ཅཱེའུ་	ཅཱེའེ་	ཅཱེའོ་	ཅཱེ་	=	ṣkra	ṣkri	ṣkru	ṣkrḥi	ṣkra
85	4	ཅཱོ་	ཅཱོའི་	ཅཱོའུ་	ཅཱོའེ་	ཅཱོའོ་	ཅཱོ་	=	ṣga	ṣgi	ṣgu	ṣgḥi	ṣga
86	5	ཅཱུ་	ཅཱུའི་	ཅཱུའུ་	ཅཱུའེ་	ཅཱུའོ་	ཅཱུ་	=	ṣgya	ṣgyi	ṣgyu	ṣgyḥi	ṣgya
87	6	ཅཱེ་	ཅཱེའི་	ཅཱེའུ་	ཅཱེའེ་	ཅཱེའོ་	ཅཱེ་	=	ṣgra	ṣgri	ṣgru	ṣgrḥi	ṣgra
88	7	ཅཱོ་	ཅཱོའི་	ཅཱོའུ་	ཅཱོའེ་	ཅཱོའོ་	ཅཱོ་	=	ṣṇa	ṣṇi	ṣṇu	ṣṇḥi	ṣṇa
89	8	ཅཱུ་	ཅཱུའི་	ཅཱུའུ་	ཅཱུའེ་	ཅཱུའོ་	ཅཱུ་	=	ṣnya	ṣnyi	ṣnyu	ṣnyḥi	ṣnya
90	9	ཅཱེ་	ཅཱེའི་	ཅཱེའུ་	ཅཱེའེ་	ཅཱེའོ་	ཅཱེ་	=	ṣta	ṣti	ṣtu	ṣtḥi	ṣta
91	10	ཅཱོ་	ཅཱོའི་	ཅཱོའུ་	ཅཱོའེ་	ཅཱོའོ་	ཅཱོ་	=	ṣḍa	ṣḍi	ṣḍu	ṣḍḥi	ṣḍa





SYLLABIC SCHEME OF

Capital Letters

92	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=	sna	sni	snu	sne	sno.
93	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
94	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
95	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
96	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
97	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
98	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
99	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
100	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
101	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
102	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					
103	"	sz.	sz.)	sz.	sz.)	sz.	sz.)	sz.	sz.)	=					

VIII. The Eleven simple Letters

104	1	gchah	gchi	gchu	gche	gcho	=	gchah	gchi	gchu	gche	gcho
105	2	gnyah	gnyi	gnyu	gnye	gnyo	=	gnyah	gnyi	gnyu	gnye	gnyo



## Capital Letters

106	१	गहः गहि	गहुः गहे	गहो ।	=	g,rah	g,ri	g,ru	g,ri'	g,ro.
107	४	गदः गदि	गदुः गदे	गदो ।	=	g,dah	g,di	g,du	g,di'	g,do.
108	६	गवः गवि	गवुः गवे	गवो ।	=	g,vah	g,vi	g,vu	g,vi'	g,vo.
109	६	गठः गठि	गठुः गठे	गठो ।	=	g,ṭah	g,ṭi	g,ṭu	g,ṭi'	g,ṭo.
110	७	गजः गजि	गजुः गजे	गजो ।	=	g,rhah	g,rhi	g,rhu	g,rhi'	g,rho.
111	८	गरः गरी	गरुः गरे	गरो ।	=	g,rah	g,ri	g,ru	g,ri'	g,ro.
112	९	गयः गयि	गयुः गये	गयो ।	=	g,yah	g,yi	g,yu	g,yi'	g,yo.
113	१०	गशः गशि	गशुः गशे	गशो ।	=	g,shah	g,shi	g,shu	g,shi'	g,sho.
114	११	गसः गसि	गसुः गसे	गसो ।	=	g,sah	g,si	g,su	g,si'	g,so.

## IX. The Fifteen Simple and

115	१	दकः दकि	दकुः दके	दको ।	=	d,kah	d,ki	d,ku	d,ki'	d,ko.
116	२	दक्यः दक्यि	दक्युः दक्ये	दक्यो ।	=	d,kya	d,kyi	d,kyu	d,kye'	d,kyo.
117	३	दक्रः दक्री	दक्रुः दक्रे	दक्रो ।	=	d,kra	d,kri	d,kru	d,kre'	d,kro.
118	४	दकगः दकगि	दकगुः दकगे	दकगो ।	=	d,gah	d,gi	d,gu	d,gi'	d,go.
119	५	दक्यः दक्यि	दक्युः दक्ये	दक्यो ।	=	d,gya	d,gyi	d,gyu	d,gye'	d,gyo.

Small Characters

མམམ་	མམམེ	མམམུ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ

double Letters preceded by a ད (d)

མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ
མམམེ	མམམེ	མམམེ	མམམེ	མམམེ	=	མམམེ	མམམེ	མམམེ	མམམེ	མམམེ

## Capital Letters.

120	6	दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,gru	d,grī	d,gru	d,gré	d,gro.
121	7	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,ñah	d,ñi	d,ñu	d,ñé	d,ño.
122	8	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,paḥ	d,pi	d,pu	d,pé	d,pa.
123	9	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,pya	d,pyi	d,pyu	d,pyé	d,pya.
124	10	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,pru	d,pri	d,pru	d,pré	d,pro.
125	11	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,vah	d,vi	<u>d,vu</u>	d,vé	<u>d,vó.</u>
126	12	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,vyā	d,vyi	d,vyu	d,vyé	d,vyo.
127	13	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,vra	d,vri	d,vru	d,vré	d,vro.
128	14	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,maḥ	d,mi	d,mu	d,mé	d,mo.
129	15	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	d,mya	d,myi	d,myu	d,myé	d,myo.

## X. The Forty five simple, double and

130	1	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	b,kaḥ	b,ki	b,ku	b,ké	b,ko.
131	2	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	b,kya	b,kyi	b,kyu	b,kyé	b,kyo.
132	3	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	b,kra	b,kri	b,kru	b,kré	b,kro.
133	4	दृ॒दृ॒	दृ॒ः	दृ॒ः	दृ॒ः	दृ॒ः	=	b,kla	b,kli	b,klu	b,klé	b,klo.

Small Characters.

འཇུ་	འཇུའི་	འཇུ་	འཇུའོ་	འཇུའོ་ =	འཇུ་འཇུའི་	འཇུ་འཇུའོ་	འཇུའོ་འཇུའི་	འཇུའོ་འཇུའོ་
འཇུའི་	འཇུའིའི་	འཇུའི་	འཇུའིའོ་	འཇུའིའོ་ =	འཇུའི་འཇུའིའི་	འཇུའི་འཇུའིའོ་	འཇུའིའོ་འཇུའིའི་	འཇུའིའོ་འཇུའིའོ་
འཇུའིའི་	འཇུའིའིའི་	འཇུའིའི་	འཇུའིའིའོ་	འཇུའིའིའོ་ =	འཇུའིའི་འཇུའིའིའི་	འཇུའིའི་འཇུའིའིའོ་	འཇུའིའིའོ་འཇུའིའིའི་	འཇུའིའིའོ་འཇུའིའིའོ་
འཇུའིའོ་	འཇུའིའོའི་	འཇུའིའོ་	འཇུའིའོའོ་	འཇུའིའོའོ་ =	འཇུའིའོ་འཇུའིའོའི་	འཇུའིའོ་འཇུའིའོའོ་	འཇུའིའོའོ་འཇུའིའོའི་	འཇུའིའོའོ་འཇུའིའོའོ་
འཇུའོའི་	འཇུའོའིའི་	འཇུའོའི་	འཇུའོའིའོ་	འཇུའོའིའོ་ =	འཇུའོའི་འཇུའོའིའི་	འཇུའོའི་འཇུའོའིའོ་	འཇུའོའིའོ་འཇུའོའིའི་	འཇུའོའིའོ་འཇུའོའིའོ་
འཇུའོའོའི་	འཇུའོའོའིའི་	འཇུའོའོའི་	འཇུའོའོའིའོ་	འཇུའོའོའིའོ་ =	འཇུའོའོའི་འཇུའོའོའིའི་	འཇུའོའོའི་འཇུའོའོའིའོ་	འཇུའོའོའིའོ་འཇུའོའོའིའི་	འཇུའོའོའིའོ་འཇུའོའོའིའོ་
འཇུའོའོའོའི་	འཇུའོའོའོའིའི་	འཇུའོའོའོའི་	འཇུའོའོའོའིའོ་	འཇུའོའོའོའིའོ་ =	འཇུའོའོའོའི་འཇུའོའོའོའིའི་	འཇུའོའོའོའི་འཇུའོའོའོའིའོ་	འཇུའོའོའོའིའོ་འཇུའོའོའོའིའི་	འཇུའོའོའོའིའོ་འཇུའོའོའོའིའོ་

triple Letters that take བ (b) as a prefix. \_\_\_\_\_

བཤུང་	བཤུངའི་	བཤུང་	བཤུངའོ་	བཤུངའོ་ =	བཤུང་བཤུངའི་	བཤུང་བཤུངའོ་	བཤུངའོ་བཤུངའི་	བཤུངའོ་བཤུངའོ་
བཤུངའི་	བཤུངའིའི་	བཤུངའི་	བཤུངའིའོ་	བཤུངའིའོ་ =	བཤུངའི་བཤུངའིའི་	བཤུངའི་བཤུངའིའོ་	བཤུངའིའོ་བཤུངའིའི་	བཤུངའིའོ་བཤུངའིའོ་
བཤུངའིའི་	བཤུངའིའིའི་	བཤུངའིའི་	བཤུངའིའིའོ་	བཤུངའིའིའོ་ =	བཤུངའིའི་བཤུངའིའིའི་	བཤུངའིའི་བཤུངའིའིའོ་	བཤུངའིའིའོ་བཤུངའིའིའི་	བཤུངའིའིའོ་བཤུངའིའིའོ་
བཤུངའིའོ་	བཤུངའིའོའི་	བཤུངའིའོ་	བཤུངའིའོའོ་	བཤུངའིའོའོ་ =	བཤུངའིའོ་བཤུངའིའོའི་	བཤུངའིའོ་བཤུངའིའོའོ་	བཤུངའིའོའོ་བཤུངའིའོའི་	བཤུངའིའོའོ་བཤུངའིའོའོ་

SYLLABIC SCHEME OF

Capital Letters.

134	5	पकः	पंकिः	पकिः	पंकिः	पकिः	=	b,sha	bzhu	br,ku	br,ke	br,ko.
135	6	पकुः	पंकिः	पकुः	पंकिः	पंकिः	=	br,kya	br,kyi	br,kyu	br,kye	br,kyo.
136	7	पकः	पंकिः	पकः	पंकिः	पंकिः	=	bs,ka	bs,ky	bs,ku	bs,ke	bs,ko.
137	8	पकुः	पंकिः	पकुः	पंकिः	पंकिः	=	bs,kya	bs,kyi	bs,kyu	bs,kye	bs,kyo.
138	9	पकः	पंकिः	पकः	पंकिः	पंकिः	=	bs,kra	bs,kri	bs,kru	bs,kri	bs,kro.
139	10	पकः	पंकिः	पकः	पंकिः	पंकिः	=	bgah.	bgci	bgcu	bgé	bgó.
140	11	पकुः	पंकिः	पकुः	पंकिः	पंकिः	=	bgya	bgyc	bgycu	bgyci	bgycó.
141	12	पकः	पंकिः	पकः	पंकिः	पंकिः	=	bgra	bgri	bgru	bgri	bgro.
142	13	पकः	पंकिः	पकः	पंकिः	पंकिः	=	br,ga	br,gi	br,gu	br,gi	br,go.
143	14	पकुः	पंकिः	पकुः	पंकिः	पंकिः	=	br,gya	br,gyi	br,gyu	br,gye	br,gyo.
144	15	पकः	पंकिः	पकः	पंकिः	पंकिः	=	bs,ga	bs,gi	bs,gu	bs,ge	bs,go.
145	16	पकुः	पंकिः	पकुः	पंकिः	पंकिः	=	bs,gya	bs,gyi	bs,gyu	bs,gye	bs,gyo.
146	17	पकः	पंकिः	पकः	पंकिः	पंकिः	=	bs,gra	bs,gri	bs,gru	bs,gre	bs,gro.
147	18	पकः	पंकिः	पकः	पंकिः	पंकिः	=	br,na	br,ni	br,nu	br,ne	br,no.
148	19	पकुः	पंकिः	पकुः	पंकिः	पंकिः	=	bs,na	bs,ni	bs,nu	bs,ne	bs,no.
149	20	पकः	पंकिः	पकः	पंकिः	पंकिः	=	hchah	hchi	hchu.	hche	hcho.

Small Characters.

ཨ	ཨ་	ཨ།	ཨ༎	ཨ༏	=	ཨ	ཨ་	ཨ།	ཨ༎	ཨ༏
ཨཱ	ཨཱ་	ཨཱ།	ཨཱ༎	ཨཱ༏	=	ཨཱ	ཨཱ་	ཨཱ།	ཨཱ༎	ཨཱ༏
ཨུ	ཨུ་	ཨུ།	ཨུ༎	ཨུ༏	=	ཨུ	ཨུ་	ཨུ།	ཨུ༎	ཨུ༏
ཨེ	ཨེ་	ཨེ།	ཨེ༎	ཨེ༏	=	ཨེ	ཨེ་	ཨེ།	ཨེ༎	ཨེ༏
ཨོ	ཨོ་	ཨོ།	ཨོ༎	ཨོ༏	=	ཨོ	ཨོ་	ཨོ།	ཨོ༎	ཨོ༏
ཨའ	ཨའ་	ཨའ།	ཨའ༎	ཨའ༏	=	ཨའ	ཨའ་	ཨའ།	ཨའ༎	ཨའ༏
ཨཡ	ཨཡ་	ཨཡ།	ཨཡ༎	ཨཡ༏	=	ཨཡ	ཨཡ་	ཨཡ།	ཨཡ༎	ཨཡ༏
ཨར	ཨར་	ཨར།	ཨར༎	ཨར༏	=	ཨར	ཨར་	ཨར།	ཨར༎	ཨར༏
ཨལ	ཨལ་	ཨལ།	ཨལ༎	ཨལ༏	=	ཨལ	ཨལ་	ཨལ།	ཨལ༎	ཨལ༏
ཨཤ	ཨཤ་	ཨཤ།	ཨཤ༎	ཨཤ༏	=	ཨཤ	ཨཤ་	ཨཤ།	ཨཤ༎	ཨཤ༏
ཨཥ	ཨཥ་	ཨཥ།	ཨཥ༎	ཨཥ༏	=	ཨཥ	ཨཥ་	ཨཥ།	ཨཥ༎	ཨཥ༏
ཨཧ	ཨཧ་	ཨཧ།	ཨཧ༎	ཨཧ༏	=	ཨཧ	ཨཧ་	ཨཧ།	ཨཧ༎	ཨཧ༏
ཨཨ	ཨཨ་	ཨཨ།	ཨཨ༎	ཨཨ༏	=	ཨཨ	ཨཨ་	ཨཨ།	ཨཨ༎	ཨཨ༏
ཨམ	ཨམ་	ཨམ།	ཨམ༎	ཨམ༏	=	ཨམ	ཨམ་	ཨམ།	ཨམ༎	ཨམ༏
ཨཙ	ཨཙ་	ཨཙ།	ཨཙ༎	ཨཙ༏	=	ཨཙ	ཨཙ་	ཨཙ།	ཨཙ༎	ཨཙ༏



SYLLABIC SCHEME OF

Capital Letters

150	21	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ju	br,ji	br,ju	br,ji	br,ju.
151	22	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,nyā	br,nyi	br,nyu	br,nyi	br,nyā
152	23	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,nyā	br,nyi	br,nyu	br,nyi	br,nyo
153	24	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.
154	25	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.
155	26	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.
156	27	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.
157	28	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.
158	29	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,da	br,di	br,du	br,di	br,da.
159	30	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,da	br,di	br,du	br,di	br,da.
160	31	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,da	br,di	br,du	br,di	br,da.
161	32	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,na	br,ni	br,nu	br,ni	br,na.
162	33	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,na	br,ni	br,nu	br,ni	br,na.
163	34	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.
164	35	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.
165	36	ब॒हः	ब॒हः	ब॒हः	ब॒हः	ब॒हः	=	br,ta	br,ti	br,ta	br,ti	br,ta.



## Capital Letters.

166	37	वह्. वहे. वहु. वहे. वहे ।	=	br,da	br,di	br,du	br,de	br,do.
167	38	वहः. वहे. वहु. वहे. वहे ।	=	h,shah	h,shi	h,shu	h,shé	h,sho.
168	39	वहः. वहे. वहु. वहे. वहे ।	=	h,xah	h,xi	h,xu	h,xé	h,xo.
169	40	वहः. वहे. वहु. वहे. वहे ।	=	bx,la	bx,li	bx,lu	bx,le	bx,lo.
170	41	वहः. वहे. वहु. वहे. वहे ।	=	br,la	br,li	br,lu	br,le	br,lo.
171	42	वहः. वहे. वहु. वहे. वहे ।	=	h,shah	h,shi	h,shu	h,shé	h,sho.
172	43	वहः. वहे. वहु. वहे. वहे ।	=	h,sah	h,si	h,su	h,sé	h,so.
173	44	वहः. वहे. वहु. वहे. वहे ।	=	h,ra	h,ri	h,ru	h,ré	h,ro.
174	45	वहः. वहे. वहु. वहे. वहे ।	=	bs,la	bs,li	bs,lu	bs,le	bs,lo.

## XI. The Fifteen simple and double

175	1	महः. महे. महु. महे. महे ।	=	m,shah	m,shi	m,shu	m,shé	m,sho.
176	2	महः. महे. महु. महे. महे ।	=	m,khya	m,khyi	m,khyu	m,khyé	m,khyo.
177	3	महः. महे. महु. महे. महे ।	=	m,khra	m,khri	m,khru	m,khré	m,khro.
178	4	महः. महे. महु. महे. महे ।	=	m,gah	m,gi	m,gu	m,gé	m,go.
179	5	महः. महे. महु. महे. महे ।	=	m,gya	m,gyi	m,gyu	m,gyé	m,gyo.



## Capital Letters

180	6	मग्रा	मग्रे	मग्रु	मग्री	मग्रो		=	<i>m,gra m,gre m,gru m,gré m,gro.</i>
181	7	मदा	मदे	मदु	मदी	मदो		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
182	8	मका	मके	मकु	मकी	मको		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
183	9	मजा	मजे	मजु	मजी	मजो		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
184	10	मना	मने	मनु	मनी	मनो		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
185	11	मदा	मदे	मदु	मदी	मदो		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
186	12	मना	मने	मनु	मनी	मनो		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
187	13	मका	मके	मकु	मकी	मको		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
188	14	मजा	मजे	मजु	मजी	मजो		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>
189	15	मदा	मदे	मदु	मदी	मदो		=	<i>m,rah m,ri m,ru m,ré m,ro.</i>

## XII. The Nineteen simple and double

190	1	हका	हके	हकु	हकी	हको		=	<i>h,kah h,ke h,ku h,ké h,ko.</i>
191	2	हगा	हगे	हगु	हगी	हगो		=	<i>h,khya h,khyi h,khyu h,khyé h,kha.</i>
192	3	हका	हके	हकु	हकी	हको		=	<i>h,khra h,khri h,khru h,khré h,khro.</i>
193	4	हगा	हगे	हगु	हगी	हगो		=	<i>h,gah h,gi h,gu h,gé h,go.</i>



# SYLLABIC SCHEME OF

## Capital Letters.

୫	ଏକ୍ଷା	ଏକ୍ଷା	ଏକ୍ଷା	ଏକ୍ଷା	ଏକ୍ଷା	୧	h,yya	h,yye	h,yyu	h,yyé	h,yya.
୬	ଏଗ୍ରା	ଏଗ୍ରା	ଏଗ୍ରା	ଏଗ୍ରା	ଏଗ୍ରା	୨	h,gra	h,gri	h,gru	h,grí	h,gra.
୭	ଏକ୍ଷହ	ଏକ୍ଷା	ଏକ୍ଷା	ଏକ୍ଷା	ଏକ୍ଷା	୩	h,shah	h,shi	h,shu	h,shé	h,sha.
୮	ଏହା	ଏହା	ଏହା	ଏହା	ଏହା	୪	h,jah	h,ji	h,ju	h,jé	h,ja.
୯	ଏଥା	ଏଥା	ଏଥା	ଏଥା	ଏଥା	୫	h,thah	h,thi	h,thu	h,thé	h,tha.
୧୦	ଏଦା	ଏଦା	ଏଦା	ଏଦା	ଏଦା	୬	h,dah	h,di	h,du	h,dé	h,da.
୧୧	ଏଦ୍ରା	ଏଦ୍ରା	ଏଦ୍ରା	ଏଦ୍ରା	ଏଦ୍ରା	୭	h,dra	h,dri	h,dru	h,drí	h,dra.
୧୨	ଏପା	ଏପା	ଏପା	ଏପା	ଏପା	୮	h,phah	h,phi	h,phu	h,phé	h,pha.
୧୩	ଏପ୍ପା	ଏପ୍ପା	ଏପ୍ପା	ଏପ୍ପା	ଏପ୍ପା	୯	h,phya	h,phyi	h,phyu	h,phyé	h,phya.
୧୪	ଏପ୍ପା	ଏପ୍ପା	ଏପ୍ପା	ଏପ୍ପା	ଏପ୍ପା	୧୦	h,pra	h,prí	h,pru	h,pré	h,pra.
୧୫	ଏବା	ଏବା	ଏବା	ଏବା	ଏବା	୧୧	h,bah	h,bi	h,bu	h,bé	h,ba.
୧୬	ଏବ୍ପା	ଏବ୍ପା	ଏବ୍ପା	ଏବ୍ପା	ଏବ୍ପା	୧୨	h,bya	h,byi	h,byu	h,byé	h,bya.
୧୭	ଏବ୍ରା	ଏବ୍ରା	ଏବ୍ରା	ଏବ୍ରା	ଏବ୍ରା	୧୩	h,bra	h,bri	h,bru	h,bri	h,bra.
୧୮	ଏକ୍ଷହ	ଏକ୍ଷା	ଏକ୍ଷା	ଏକ୍ଷା	ଏକ୍ଷା	୧୪	h,tshah	h,tshi	h,tshu	h,tshé	h,tsha.
୧୯	ଏହା	ଏହା	ଏହା	ଏହା	ଏହା	୧୫	h,doah	h,dai	h,dou	h,dé	h,do.






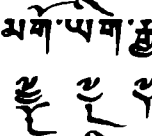
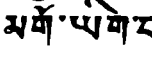



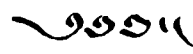


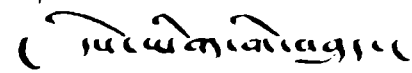
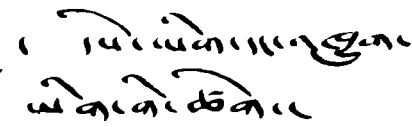


XIII. Letters that follow the vowel either inherent or expressed, or that close a syllable.

	Capitul Letters.		Small Characters.
209	1 ष   = ṣ or ṣ.		ṣṣ = ṣṣ
210	2 षन्   = ṣṣ or ṣṣ.		ṣṣṣ-ṣṣ ṣṣ-ṣṣ-ṣṣṣ
211	3 ङ   = ṅ.		ṅṅ = ṅṅ
212	4 ङन्   = ṅṅ.		ṅṅṅ = ṅṅṅ-ṅṅṅ
213	5 ढ   = ḍ or ḍ.		ḍḍ = ḍḍ
214	6 ढ   = ṇ.		ḍḍ = ḍḍ
215	7 ढ्ढ   = ṇḍ or ṇḍ.		ḍḍḍ = ḍḍḍ
216	8 ब   = p or b.		ḍḍ = ḍḍ
217	9 बन्   = ḍḍ or ḍḍ.		ḍḍḍḍ = ḍḍḍḍ-ḍḍḍḍ
218	10 म   = m.		ḍḍḍ = ḍḍḍ
219	11 मन्   = mṣ.		ḍḍḍḍḍ = ḍḍḍḍḍ-ḍḍḍḍḍ
220	12 ङ   = ḥ.		ḍḍḍ = ḍḍḍ
221	13 ङ   = ṛ.		ḍḍḍ = ḍḍḍ
222	14 ङ्ङ   = ṛḥ or ṛḍ.		ḍḍḍḍḍ = ḍḍḍḍḍ
223	15 थ   = ḷ.		ḍḍḍḍ = ḍḍḍḍ
224	16 थ्थ   = ḷḥ or ḷḍ.		ḍḍḍḍḍḍ = ḍḍḍḍḍḍ
225	17 न   = s		ḍḍḍḍ = ḍḍḍḍ-ḍḍḍḍ

Initial Signs, Commas, and intersyllabic points, used with the Capitals with the small Characters.

- 1  ||      །      ||
- 2  |      |
- 3  |      |
- 4  |
- 5  |
- 6  མག་ཡིག་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།  
 མག་ཡིག་བསྐྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 7 ཨ།      ཨ།  
ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ། ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 8 ||      ||བཞི་བ་འདུ།
- 9 |      |གཞུ་བ་འདུ།
- 10 |      |ཚེ་བ་འདུ།
- 11 །།      །།ཚེ་བ་འདུ་ཞེ་བཞི་བ་འདུ།
- 12 །།      །། །། །།
- 13 །།      །།
- 14 །།      །།ཚེ་བ་འདུ་ཞེ་བཞི་བ་འདུ།
- 15 །།      །།ཚེ་བ་འདུ་ཞེ་བཞི་བ་འདུ།
- 16 །།      །།ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ། ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 17 །།      །།ཚེ་བ་འདུ་ཞེ་བཞི་བ་འདུ།

- 18  །།  
གཞུ་བ་འདུ།
- 19  །།  
ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 20  །།  
ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 21 ||      || །།ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 22  །། །།ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 23  །། །།ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།
- 24  །། །།ཨ་རྒྱུ་པ་འེ་རྣམ་གྲངས་སྟེ།

Note - The Nos. 1, 2, 3, 4, 5 show the initial signs in a book written in large characters.  
 No. 6 those of minor divisions.  
 7 initial signs, in books attributed to Urgyen Padma Guru.  
 8, 9, 10 design: 4, 2 and 1 commas or points.  
 11-15 are pointed commas equivalent to the former (Nos. 8, 9, 10)  
 16 the comma of Urgyen Padma's books - &c.  
 17 denote the large, middle, and small intersyllabic points.  
 18, 19, 20 denote the initial signs used before the alphabet (when teaching to write) in books written in small characters, in running hand.  
 21 four commas placed before the alphabet.  
 22 the 2 commas of the Bamypik.  
 23 the comma in book-letter.  
 24 the intersyllabic point of the book-letter & running hand.

# TIBETAN ALPHABET

in the Bámyik (ཨུམ་ལྷན་) Character

	k	kh	g	ñ	ch ch'h

j	ny	t	th	d	n	p	p'h	b	m

ls	ls'h	ds	w	zh	z	h	y	r

l	sh	s	h	a	ki	ku	ke	ko









ku	khu	gu	nu	chu	chhu	ju	nyu

tu	thu	di	nu	pu	phu	bu	nu












NOTE. These large characters are used in teaching to write the u-met or small characters.







# TIBETAN ALPHABET













in the Bāmyik (འབར་ཡིག) Character







							
<i>tsu</i>	<i>lshu</i>	<i>dou</i>	<i>mu</i>	<i>zhu</i>	<i>xu</i>	<i>hu</i>	<i>yu</i>

						
<i>ru</i>	<i>lu</i>	<i>shu</i>	<i>su</i>	<i>hu</i>	<i>u</i>	<i>ky</i>

										
<i>khy</i>	<i>gy</i>	<i>spy</i>	<i>p'hy</i>	<i>by</i>	<i>my</i>	<i>kya</i>	<i>kyā</i>	<i>kyaḥ</i>	<i>kyaḥ</i>	<i>kyaḥ</i>

							
<i>kya</i>	<i>khyu</i>	<i>gyu</i>	<i>spyu</i>	<i>byu</i>	<i>myu</i>	<i>kr</i>	<i>k'hr</i>


											
<i>gr</i>	<i>ḥr</i>	<i>k'hr</i>	<i>dr</i>	<i>nr</i>	<i>spr</i>	<i>p'hr</i>	<i>ḥr</i>	<i>mr</i>	<i>shr</i>	<i>sr</i>	<i>ḥr</i>

						
<i>kra</i>	<i>k'ry</i>	<i>kru</i>	<i>kre</i>	<i>kro</i>	<i>kru</i>	<i>k'hr</i>

TIBETAN ALPHABET

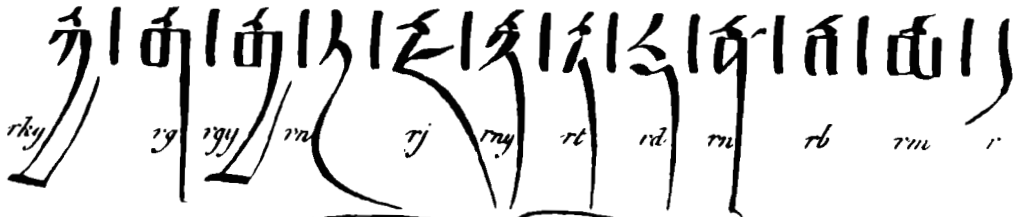
in the Bámyik (འབྲུག་ཡིག་) Character


  
 gru tru thru dru nru spru phru bru


  
 mru sru hru kl gl bl xl


  
 rl sl kla kli klu klé klo


  
 klu glu blu xlu rlu slw rk


  
 rky rj rny rt rd ru rb ru r


  
 rls r'as rka rki rku rke rko lk lg

in the Bámyik (འབྲས་ལེན་) Character

ཏ ཧ ཉ ཏ ཏ ཧ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ

ta lch lj lt ld lp lb lh lku

ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ

lki lku lke lko shk shk' skr sg shk' sgr

ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ

su sny st sd sn sp spy spr sb shk' sbr sm

ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ

snug sme s ts ska shk' shk' shk' shk' t

ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ

lh il dh sh or kh kok a i u e o

ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ ཏ

d,nyi bs - la - rin - buhi - shud -

in the Bámyik (ཨ་མ་ལག་ལས་) Character

རྗེས་མེད་ལུ་ཁོ་བོ་ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ལྷོ་ལྷོ་

*rjes mi - ston ching sdeb legs - yit*

ཁུ་མུང་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ལྷོ་ལྷོ་

*qchuungs - dwang - gis - ts'hiq - dag - la*

སྒྲ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ལྷོ་ལྷོ་

*snag shog - s myu - guhi bar - du qtwang spras-ldan*

ཡིག་མཚན་ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ལྷོ་ལྷོ་

*yig - m k'han m k'has - pa - by ed - na d'gus*

པ་ཡིག་

*pa - yin.*

མཚན་ལྷོ་ལྷོ་ ལྷོ་ལྷོ་ལྷོ་ལྷོ་

*h bam - yig go.*

TIBETAN ALPHABET

in the Bruts'ha (འབྲུ་ཧ་) 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

འམ་ལ ཏཱ་ཡིག་གི་འབྲུ་ཧ་ཡི་འབྲུ་ཧ་པ་ལ

ཀ་ཀྱི་ཀོ། ཁ་ཁྱི་ཀོ། ཉ་ཉི་ཉོ། ཏ་ཏཱ་ཏོ།  
k kh y ni, ch chh j ny, t th d n, p ph b m,

ཌ་ཌོ་ཌོ། ལ་ལྱ་ལོ། ར་ལྷ་ལོ། ལ་ལོ།  
ts tsh do wav, zh z h y, r l sh s k' a

ཀའི་ཀའི་ཀོ། ཀུ་ཀུ་ཀུ། ཀྱི་ཀྱི་ཀྱོ། ཀཱི་ཀཱི་ཀོ།  
ka ki ku ki ko, ku kku gu nu, chu chhu ju nya, tu thū du nu,

ཕུ་ཕུ་ཕུ། ཕྱི་ཕྱི་ཕྱོ། ཕྱུ་ཕྱུ་ཕྱོ། ཕཱི་ཕཱི་ཕོ།  
pu phū bu mu, tou tshū dōu wu, zhu zu hu yu, ru lu shu su,

ཕྱུ། ཀྱུ་ཀྱུ་ཀྱུ་ཀྱུ་ཀྱུ། ཀྱུ་ཀྱི་ཀྱི་ཀྱི།  
ku u, ky khy gy spy phy by my, kya kyi kyu kye kyo,

ཀྱུ་ཀྱུ་ཀྱུ་ཀྱུ་ཀྱུ། ཀྱི་ཀྱི་ཀྱི་ཀྱི་ཀྱི། ཀྱོ་ཀྱོ་ཀྱོ་ཀྱོ་ཀྱོ།  
khyu khyu gyu spyu phyu byu myu, ki khr gr tr thr dr nr pr phr br nr

ཀྱོ་ཀྱོ། ཀྱོ་ཀྱི་ཀྱི་ཀྱི། ཀྱོ་ཀྱོ་ཀྱོ་ཀྱོ་ཀྱོ།  
shr sr kī, kra kri kru krī kro, kru khru gru lru thru dru nru spru phru

ཀྱོ་ཀྱོ་ཀྱོ་ཀྱོ། ཀྱོ་ཀྱོ་ཀྱོ་ཀྱོ། ཀྱོ་ཀྱོ་ཀྱོ་ཀྱོ།  
ōru mru shru oru kru, kl gl bl xl rl ol, kla kḷa klḷa klḷe' klo,

རྩ་རྩ་རྩ་རྩ་རྩ་རྩ། རྩ་རྩ་རྩ་རྩ།  
rk rhy rg rgy ri rny ri rd rn rb rm rls rls,



# TIBETAN ALPHABET

in the Britsha (འགྲེལ་) Character

ཀ། ཀ། ལ། ཀ། ལ། ཀ། ལ། ཀ། ལ། ཀ། ལ།	ཀ། ཀ། ལ། ཀ། ཀ།
ka ky la kh ly lt ld lo lk	lha lhi lhu lhi lho

ཀ། ལ། ལ། ཀ། ལ། ལ། ལ། ཀ། ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ། ལ།
sk sky skr sy sgy spr si sy sm sr sp spy spr st sky sbr sm

ལ། ལ། ལ། ལ།	ཀ། ཀ། ལ། ཀ། ཀ།	ཀ། ལ། ལ། ལ། ལ། ལ། ལ། ལ།
smv smr stv	ska shi sku shi sho	t th d dh n ksh

འགྲེལ་ཤིས་དཔལ་འཕེལ་བའི་རྒྱ་ལྗོངས་སུ་བཞུགས་པའི་འགྲེལ་ལྡེང་།  
*bkra shis d, pal h, bar h, j am g, ling r, gyan-du byon.*

## Tibetan Numerals

། འགྲེལ་ལྡེང་ལྡེང་ལྡེང་ལྡེང་།

། རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ
1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70

། རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ
80 90 100 1000 10000 11 22 33 44 55

། རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ རྩ
66 77 88 99 111 222 3333 4444



ख खा खी खी खय खय खु खु खु खु खै खै खौ खौ खङ्खङ्

ख ख खी खी खु खु खु खु खै खै खौ खौ खङ् खङ्  
khā khā khī khī khū khū khri khri khli khli khē khai khō khau khang khah

ग गा गी गी गय गय गु गु गु गु गौ गौ गा गा गी गी गङ्

ग ग गी गी गु गु गु गु गौ गौ गा गा गी गी गङ् गङ्  
gā gā gī gī gū gū gū gū gō gō gā gā gī gī gā gā

घ गा घी घी गय गय गु गु गु गु गौ गौ गा गा गी गी गङ्

घ घ घी घी गु गु गु गु गौ गौ गा गा गी गी गङ् गङ्  
ghā ghā ghī ghī ghū ghū ghū ghū ghō ghō ghā ghā ghī ghī ghā ghā

ङ गा ङी ङी गय गय गु गु गु गु गौ गौ गा गा गी गी गङ्

ङ ङ ङी ङी गु गु गु गु गौ गौ गा गा गी गी गङ् गङ्  
ṅā ṅā ṅī ṅī ṅū ṅū ṅū ṅū ṅō ṅō ṅā ṅā ṅī ṅī ṅā ṅā  
and so on with the six other classes of Consonants

Consonants with the subjoined y, r, l and v or w.

क क क क।

क क क क।  
ky kr kl kw

ख ख ख ख।

ख ख ख ख।  
khy khr khil khw

ग ग ग ग।

ग ग ग ग।  
gy gr gl gw

घा घा घा घा।

घा घा घा घा।  
ghy ghr ghl ghw

ङा ङा ङा ङा।

ङा ङा ङा ङा।  
ṅy ṅr ṅl ṅw

श श श श।

श श श श।  
tsy tsr tsl tsw  
chy &c.

കകകക | കകകക | ധധധധ | ധധധധ

ക ക ക ക | ക ക ക ക | ധ ധ ധ ധ | ധ ധ ധ ധ

kiky k'kr k'hl k'ku      ddy dor del dew      d'hy d'hr d'hl d'hu      ngy ngr nyr

and so on with the rest of the alphabet

How the nasal ' (ñ) is expressed before its respective classes

കകകക | കകകക | ധ ധ ധ ധ

ക ക ക ക | ക ക ക ക | ധ ധ ധ ധ | ധ ധ ധ ധ

nk nkh ng ngh      nyk nykh nyd nydh      nt nt nd ndh

പകപക | ധ ധ ധ ധ

പ പ പ പ | ധ ധ ധ ധ

pk pth pd pdh      mp mpt mb mbh

Reduplicated Consonants

ക ക ക ക | ക ക ക ക | ധ ധ ധ ധ

ക ക ക ക | ക ക ക ക | ധ ധ ധ ധ | ധ ധ ധ ധ

kk kkkh gg ghgh nn      tsk tskh dsd dskh ngy      tt tkh dd dkh nn

ക ക | ധ ധ | ധ ധ ധ ധ

ക ക | ധ ധ | ധ ധ ധ ധ

kwa khwa      pava phava      rv rm rh rg

kova khova

സ വ മ മ | വി ജ യ വ

സ വ മ മ | വി ജ യ വ

sar va margalam      vi ja yantu