



A GRAMMAR
OF THE
BHOTANTA, OR BOUTAN LANGUAGE

REV. FREDERIC CHRISTIAN G. SCHRETER

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EDITED BY
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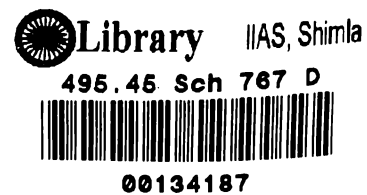
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DICTIONARY

OF THE

Bhotanta, or Boutan Language.

PRINTED FROM A MANUSCRIPT COPY

MADE BY

THE LATE REV. FREDERIC CHRISTIAN GOTTHELF SCHRÖETER,

EDITED BY JOHN MARSHMAN.

TO WHICH IS PREFIXED

A GRAMMAR

OF THE

BHOTANTA LANGUAGE.

By FREDERIC CHRISTIAN GOTTHELF SCHRÖETER.

EDITED BY W. CAREY, D. D. F. L. S. F. G. S.

SERAMPORE :

1826.

P R E F A C E.

THE work now presented to the public consists of a Grammar, and Dictionary of the language of Thibet and Bhotā, more frequently written Bhotāntā, but called Boutan by Europeans. This, however, is not only the language of Thibet and Boutan, but is also ascertained to be the language of little Thibet; and as these countries are a thousand miles distant from each other, it is inferred that this language is spoken throughout the whole of the region on the summit of the Himalaya mountains, usually called Chinese Tartary, and some other countries bordering thereon, all of which are mostly, if not altogether under the dominion or influence of China, and occupy the space between the English and the Russian possessions.

In a political point of view, a knowledge of the countries bordering on our own territories, and of the languages spoken in them, is of great importance, as furnishing facilities for friendly intercourse with the people who inhabit them, and opening to us all the commerical advantages which those countries afford: while, at the same time, it affords equal facilities for discovering hostile intentions when they exist, and furnishes an intelligible medium of negotiation with the people.

The mutual affinities of different languages will always be considered important by those who study human nature, as conducting us to some of the most rational conclusions respecting the relations of the different nations of the earth to each other. The labours of philologists have thrown much light on things connected with this subject which are in their nature exceedingly obscure, and by opening the way to a knowledge of the religion,

the philosophy, the jurisprudence, and the popular customs of different nations have presented a wide and highly interesting field to the view of those who study the history of their species.

Most of the languages spoken on the earth may be placed in certain classes, perhaps few in number, at the head of each of which stands the language which is accounted the parent of the rest. All the Indian languages, for instance, are confessedly derived from the *Sungskrita*, the Arabic and its congeners from Hebrew; the Greek, the Latin, the Teutonic, the Slavonic, and perhaps the Chinese will also stand at the head of their respective classes. It is highly probable that equally strong affinities exist between many of the Tartar languages, and perhaps also, between the different languages of Africa, and those of the American Indians, which, however, yet remain to be distinguished from each other, and classically arranged, before the relations of the different classes of those languages, with those spoken in other parts of the world, can be traced out.

There is a more than ordinary importance in the languages which form the extreme limits of each class; the foreign words introduced into these bordering dialects, or the corruption of words from their original form, if accurately marked, would prove a highly interesting subject and lead to important results. In this point of view the language of Boutan must be of the first importance as it occupies a line of a thousand miles, or more, of border land between the languages of India, derived from the *Sungskrita*, and the languages spoken throughout Russian and independent Tartary, of which, at present, we know very little.

It is highly probable that the following Dictionary was written by some of the Roman Catholic missionaries who formerly laboured in Thibet. A copy of it was in the possession of the late Major Latter, which was copied by the late Rev. Mr. Schröeter, a missionary belonging to the Church Missionary Society. Mr. Schröeter was placed at Tentaliya, a military post in Poornea, and received a salary from Government. On his demise his Manuscripts were sub-

mitted to the inspection of the editor, and at his recommendation, the printing of the whole was sanctioned by Government, and the expense supported by a generous subscription.

The Dictionary was originally written in Italian, and has been partly translated into English by Mr. Marshman. Some few words, the explanation of which was very obscure, are marked with a *.—The arrangement is that of the Alphabet, as exhibited in the Grammar, with this exception that the letters of the third class, which are very few, are mixed with those of the second, and must be sought for among them. This was not observed till the printing was too far advanced to remedy it, without reprinting the whole of the words beginning with the letters of these two classes; and as the words are very few, and the inconvenience scarcely perceptible, it was not thought an object of sufficient magnitude to warrant the reprint.

The Grammar is very short, and deficient in some important points; but it is all that Mr. Schræter had written. The editor therefore did not think himself warranted in attempting any additions; and, indeed, his knowledge of the Boutan language is too slight to admit of it. It is therefore given to the public as left by its author, those few verbal alterations excepted, which the author's imperfect knowledge of the English language rendered necessary.

W. CAREY.

A

GRAMMAR

OF

The Bhotan Language.

SECTION I.

Of the mode of writing, and the signs.

THE Tibetians use two kinds of characters, one, they denominate (རྩ་ཅན་) Oo-chen, which signifies *headed*, or *having a head*; e. g. ཀ་ཁ་ས་ང་, &c. ; the other is called (རྩ་མེད་) Oo-medh, which signifies *having no head*; e. g. ག། ལ། ས། ཅ།, &c.

The characters called རྩ་ཅན་ Oo-chen are used chiefly in their sacred writings, and other printed works ; but the other kind called རྩ་མེད་ Oo-medh, in correspondence or for business. There is no difference between them beside that of form, the sound of the characters is the same in both, and both Alphabets run parallel with each other. The Tibetians use various signs in their writings and books, which have no meaning in themselves, but are placed either at the beginning of a work, or page, or at the beginning and end of a sentence, or between each syllable, and at the end of a work. Those placed at the beginning of a work are most generally the following : ཨོཾ་ ཨུཾ་ ཨཱཾ་ ཨྤཾ་

Those at the end of a sentence are such as follow : e. g. འཕྲོ་སྒྲུབ་པུ་, Bhoke-dhoo, *in the language of Bhotan*; or འཕྲོ་གར་ཀོ་ཐུ་, Gya-ghar-ko-dhoo, *in the language of Bengal*; and when the subject is quite finished, two perpendicular

A

strokes are put, as ཁ. The syllables are divided by a point (.) as will be seen in the following line : ཆའི་ཕ་རྩ་ལྷོ་ཁ་ chhooi-pha-rol-dhoo-do, *Go beyond the river or water* ; but at the end of a work every author or writer makes a mark according to his own fancy ; perhaps in this manner ཁ་འཕྲིན་ཁ་ ཁ་འཕྲིན་ཁ་.

SECTION II.

Of the Consonants.

We now proceed to the Alphabet ; and as the characters called རྩ་ཕྱི་མ་, Oo-chen, are most employed in printed works, and are read with greater ease, it will be proper to take that form in preference to the other. The Tibetan Alphabet consists of thirty consonants, and four signs for vowels. The consonants are called ཀ་ཀ་ kama, and are divided into eight classes, each class having four letters, the latter excepted, which has only two. Every consonant has its inherent vowel a, and is thus capable of forming a syllable of itself ; for instance : ཀ་ nya, *a fish* ; ཁ་ kha, *the mouth* ; ལ་ sa, *the earth*. Besides this, the Tibetians have also an artificial way of making letters, by placing different consonants either above or near each other, which they are under the necessity of doing to produce sounds not directly in their alphabetical system, and also to distinguish things and words in writing from each other, which in speaking are denoted by the same sound, as we shall see hereafter. The thirty consonants are written in the following order. In reading, pronounce the inherent vowel as a in half, craft, &c.

ཀ་ ཀ་	ཁ་	ག་	ང་
ka	kha	gha	nga
ཅ་	ཆ་	ཇ་	གྲ་
cha	chha	jha	nya
ཏ་	ཐ་	ཌ་	ན་ ཏ་
ta	tha	dha	na
ཕ་	པ་	བ་	མ་ ཏ་
pa	pha	bha	ma

ཨ་	ཨ་	ཨ་	ཨ་
tsa	tsha	dsha	wa
ལ་	ལ་	ལ་	ལ་
sha	sa	a	ya
ར་	ལ་	ལ་	ལ་
ra	la	sha	sa
	ཨ་	ཨ་	
	ha	a	

Five of these letters, namely, the third of each of the first five classes : ལ་ ལ་ ལ་ ལ་ ལ་ change their sound ; for the Tibetians, having no signs for g, j, d, b, and dsa, in their alphabetical system, supply their place by the following position of letters :

ར་ལ་	ལ་ལ་	ལ་ལ་	ལ་	ལ་	ལ་
ga	ga	ga	ga	ga	ga
ལ་ལ་	ལ་ལ་	ལ་	ལ་		
ja.	ja	ja	ja		
ལ་ལ་	ལ་ལ་	ལ་ལ་	ལ་	ལ་	ལ་
da	da	da	da	da	da
ལ་ལ་	ལ་	ལ་	ལ་		
ba	ba	ba	ba or wa		
ལ་ལ་	ལ་ལ་	ལ་	ལ་		
dsa	dsa	dsa	dsa		

Hear the reader must be cautioned not to confound the syllables ལ་ལ་ ལ་ལ་ ལ་ལ་ ལ་ལ་ with ལ་ ལ་ ལ་ ལ་ for these consisting only of two consonants, are read dhagh, magh, bhá, má ; it must be understood, that ལ་ gha, and ལ་ dha become g and d, only in syllables of three consonants, or of two consonants with a vowel, *e. g.* ལ་ ལ་ ལ་ gawa, *joy* ; ལ་ ལ་ ལ་ gewa, *virtue, piety* ; ལ་ ལ་ ga, ལ་ go, *the head* ; ལ་ ལ་ da, ལ་ ལ་ depa, *peace* ; ལ་ ལ་ da, *an arrow* ; ལ་ ལ་ do, *a kind of book* : with regard to the rest no mistake can occur.

Five consonants, viz. ཀ་ ཅ་ ཁ་ ལ་ ག་ are frequently mute at the beginning of a word or syllable ; ཅ་ and ལ་ are mute at the end of a word or syllable ; and ཅ་ ལ་ have the power of changing the preceding vowel into a diphthong. This will be more fully explained in treating of each letter separately.

SECTION III.

Of the Vowels.

Besides the vowel a, which is inherent in every consonant, four other vowels, called by the Tibetians ཡན་ རྟན་ yon-lagh, or རྩུངས་ལྟེན་ the first word signifying *a member or joint* ; the second *singing or sounding letters*, the signs and names used for them in spelling are the following :

Name.	Shape.	Power.
ཀི་ཀུ་ ki-koo	ˆ	i as in will
ངེང་བ་ deng-bhoo	˘	e in ell
ཞབས་ཀྱི་ shabh-choo	˜	oo in good
ན་རོ་ na-ro	˘˘	o in robe

The first, second, and fourth of these vowels are placed above the consonant, and the third beneath it ; for instance: ཀི་ ki, ཀེ་ ke, ཀུ་ koo, ཀོ་ ko, &c.

To make these vowels long, ག་ is put underneath the consonant, and then they stand thus :

ཀ	ཀྱ	ཀི	ཀྱི	ཀེ	ཀྱི	ཀུ	ཀུ
a	ā	i	ee	e	i	oo	oo
ཡ	ཡྱ	ཡི	ཡྱི	ཡེ	ཡྱི	ཡུ	ཡུ
o	ō	ri	ree	li	lee	am	ah

When connected with consonants, they are read in the following manner :

ཀ་	ཀྱ་	ཀི་	ཀྱི་	ཀེ་	ཀུ་
ka	kā	ki	kee	ke	ki

ཀ་	ཀོ་	ཀེ་	ཀོ་	ཀེ་	ཀ་ or ཀམ་
koo	koo	ko	kô	kam	ka kah

Sometimes the vowels are placed double above each other and then they are pronounced as a long vowel ; but it is more frequently the case that they denote an abbreviation of the word, so that the reader ought to make two syllables of it, as we shall see hereafter among the abbreviations. Sometimes the vowel *i* is placed over a letter in an opposite direction to that above mentioned, for instance : ཀ་ཀོ་ཀོ་, &c. but though the shape is altered the sound is the same ; it is used to express the Sungskṛta ཀ་.

SECTION IV.

The combination of the Vowels with the Consonants.

To show the combination of the vowels with the consonants more fully, and to facilitate thereby the reading of the language, the Tibetians make thirty sections or classes of the thirty consonants combined with the vowels, and exhibit them in the following manner :

ཀ་	ཀེ་	ཀོ་	ཀོ་ཀེ་	ཀི་	ཀེ་	ཀོ་	ཀོ་ཀེ་
kā	ke	koo	kön	nyi	nye	nyoo	nyön
ཁ་	ཁེ་	ཁོ་	ཁོ་ཀེ་	ཁི་	ཁེ་	ཁོ་	ཁོ་ཀེ་
khi	khe	khoo	khom	ti	te	too	togh
ག་	གེ་	གོ་	གོ་ཀེ་	ཅི་	ཅེ་	ཅོ་	ཅོ་ཀེ་
ghi	gho	ghoo	ghor	thi	the	thoo	thobh
ང་	ངེ་	ངོ་	ངོ་ཀེ་	དི་	དེ་	དོ་	དོ་ཀེ་
ngi	nge	ngoo	ngor	dhi	dhe	dhoo	dhon
ཅ་	ཅེ་	ཅོ་	ཅོ་ཀེ་	ཎི་	ཎེ་	ཎོ་	ཎོ་ཀེ་
chi	che	choo	chol	ni	ne	noo	nor
ཆ་	ཆེ་	ཆོ་	ཆོ་ཀེ་	པི་	པེ་	པོ་	པོ་ཀེ་
chhi	chhe	chhoo	chhö	pi	pe	poo	pong
ཇ་	ཇེ་	ཇོ་	ཇོ་ཀེ་	ཕི་	ཕེ་	ཕོ་	ཕོ་ཀེ་
jhi	jhe	jhoo	jhön	phi	phe	phoo	phö

SECTION V.

On Pronunciation.

Before we proceed to those characters which are compounded with yata and rata it is necessary to lay down a common rule for the pronunciation of each letter separately.

ཀ་ ka, is pronounced as k in king. This letter is mute when written over ལ་ la, as in ལ་ la.

ཁ་ kha, is pronounced as kh in black horse.

ཁ་ gha, as gh in log-house. This letter is the first of those, which lose their power and change their sound : as particularized below. See also page 3.

1. ཁ་ gha having ར་ dha, ལ་ a, or མ་ ma, prefixed, or ར་ ra, ལ་ la, or ས་ sa placed over it, is pronounced as g in give.

2. ཁ་ gha without a vowel either above or underneath it, at the beginning of a syllable consisting of three or more consonants, is mute, when prefixed to the following eleven letters, ར་ ཁ་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་ ར་. Hence read ར་ཁ་ chæ, ར་ཁ་ nya, ར་ཁ་ ta, ར་ཁ་ dadh, ར་ཁ་ na, ར་ཁ་ tsa, ར་ཁ་ sha, ར་ཁ་ sa, ར་ཁ་ ya, ར་ཁ་ sha, ར་ཁ་ sa.

3. ཁ་ gha, is mute over ལ་ la, as in ར་ la.

4. If a word or syllable terminate in ཁ་ gha, it is pronounced, but if in ར་ it is mute, these two letters being written for the sign (:) called in the Sungskrita language visarga. Hence read ར་ཁ་མ་ seghma, a breach, but ར་ཁ་མ་ sooh, shape, a body.

ཁ་ gna, a nasal sound.

ཇ་ cha, is sounded as ch in church.

ཆ་ chha, has the sound of *chh* in *coach-house*.

ཇ་ jha, is j aspirated. This is the second letter which loses its power, it is however never mute. When ཏ་ a, or མ་ ma, are prefixed, or འ་ ra, or ལ་ la, placed on the head of it, it is pronounced as j in judge. See also page 3.

ག་ nya, a nasal sound.

ཏ་ ta, is the dental t.

ཐ་ tha, the last letter, sensibly aspirated.

ཌ་ dha, the dental d aspirated. This letter is the third that changes its sound; and loses its power, as particularised below. See also page 3.

1. ཌ་ dha having བ་ bha, མ་ ma, or ཏ་ a, prefixed, or འ་ ra, ལ་ la, or ལ་ sa, placed on the top of it, becomes the unaspirated d. Hence read the following : ཏཌ་ da, བཌ་ da, མཌ་ da, ཌ་ da, ལ་ da, ལ་ da.

2. ཌ་ dha, without a vowel either above or underneath it, at the beginning of a syllable consisting of three or more consonants, is mute when prefixed to the following six letters ; ཀ་ ཁ་ ཅ་ ཇ་ ཉ་ ཏ་. Hence read : ཀཌ་ ka, ཁཌ་ ga, ཅཌ་ nga, ཇཌ་ pa, ཉཌ་ ba, ཏཌ་ ma.

3. ཌ་ dha at the end of a syllable has the power of changing the preceding vowels, namely, the inherent vowel a into â, as pronounced in the word mare ; ུ་ oo into the French u or German ü, and ོ་ o, into the French eu or German ö.* Exam. རྩཌ་ is not read tshadh as it regularly would be, but tshâ or tshâdh ; རྩཌ་པ་ is not read chhoodh-pa, but chhü-pa or chhüdh-pa ; ལཌ་ is not read shodh, but shö or shödh.

* Those unacquainted with the exact sound of these foreign diphthongs had better read the oo and unaltered.

ཏ་ na, is pronounced like the English n. At the end of a word or syllable it has the same effect as the preceding ར་ dha; viz. it occasions the preceding vowels to be changed into diphthongs, namely, ུ into the French u or German ü, ེ into the French eu or German ö, and the inherent vowel into á, pronounced like a in mare. It never changes its sound, and is never mute. *Exam.* རྩ་ is not read phoon as it regularly would be, but as phün; རྩ་ is not read pon but pön; རྩ་ is not read ngan but ngán.

པ་ pa, has the sound of the English p.

ཕ་ pha, is pronounced as p with an aspiration, sensibly, though closely expressed as one letter only.

བ་ bha, is b with an aspiration. This letter is the fourth which changes its sound and loses its power.

1. བ་ bha having འ་ prefixed or ར་ ra, ལ་ la, ས་ sa, placed over it, loses its proper sound and is pronounced as the English b.

2. བ་ bha, without a vowel either above or underneath it, at the beginning of a word or syllable consisting of three or more letters, is mute when prefixed to the following ten letters: ཀ་ ཁ་ ཏ་ ཨ་ ར་ ལ་ ས་ ཐ་ ཅ་ བ་. *Exam.* བཀའ་ ka, བག འ་ ga, བཏའ་ ha, བཨའ་ ta, བརའ་ da, བལའ་ tsa, བསའ་ sha, བཐའ་ sa, བཅའ་ sha, བབའ་ sa.

3. བ་ bha, is never mute at the end of a syllable or word, but it is mute when it stands above another letter, or is the first member of a compound letter: e. g. ལྷོ་ lo, *the mind*; ལྷ་མ་ lama, *a priest, a spiritual teacher*.

4. བ་ bha, is often written for ར་ wa, especially when it is the termination of the infinitive, and then it is pronounced as w; for instance, འཕྱེད་ da-wa, *to go*; it is also pronounced wa after the letters ར་ འ་ ར་ ལ་ ས་ ཐ་ ཅ་ བ་.

5. བ་ bha, with ར་ dha prefixed, becomes wa, as in རབ་ wang, *a king, or ru-*

ler. It is also used in the same manner as ལ and becomes mute as in འ ལ ལ ལ, *a head*; འ ལ ལ ལ, *poor, low, mean*. In this case it serves only as a head to the vowel.

མ ma, is sounded as the English m.

1. མ ma, without a vowel above or beneath it, at the beginning of a syllable consisting of three or more letters, is mute when prefixed to the following eleven letters : ཁ ག ང ཅ ཆ ཇ ཉ ཏ ཐ ད དྷ. *Exam.* མཁལ་ kha, མགལ་ ga, མངལ་ nga, མཅལ་ chha, མཆལ་ ja, མཉལ་ nya, མཏལ་ tha, མཐལ་ da, མཏལ་ na, མཐལ་ tsha, མཐལ་ dsa.

2. When prefixed to ག gha, ང dha, ཅ jha, ཆ dsha, it causes them to become unaspirated.

3. It is represented by a small round circle ོ, written over the letter, for instance in ོ ཁ kom, *dry*; ོ ག nam, *all*; ོ ཏ ལ ལ ལ tham-che, *all*; or ོ ཏ ལ ལ ལ tham-che, *all*; these words would otherwise be written ོ ཁ kom, ོ ག nam, ོ ཏ ལ ལ ལ tham-che.

ཐ tsa, a sound which cannot be expressed in the English tongue by a single letter.

ཐ tsha, the former aspirated.

ཐ dsha, a sound not existing in the English tongue. When ལ a, or མ ma, is prefixed, or ར ra, or ལ la, placed over this letter, it loses its aspiration and becomes dsa.

ལ wa, has the sound of the English w.

ཞ sha, ཞ sa, have a hollow sound strongly pronounced in the throat.

ཞ sa, placed over ལ la, is pronounced ཞ da, as in ཞ ལ ལ dawa, *the moon*.

ལ a, has a deep guttural sound like ཞ and ཞ.

1. ག་ prefixed to ག་ gha, ར་ dha, ར་ jha, ར་ dsha, occasions them to become unaspirated.

2. This letter without a vowel either above or beneath it, at the beginning of a syllable consisting of three or more letters, is mute when prefixed to the following ten letters : ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་. *Exam.* ག་ kha, ག་ ga, ག་ chha, ག་ ja, ག་ tha, ག་ da, ག་ pha, ག་ ba, ག་ tsha, ག་ dsa.

ཡ་ ya, has the sound of the English y in yoke. This letter is often compounded with a preceding consonant and its powers when thus compounded will be treated of in the next Section.

ར་ has the sound of the English r. It is always mute when placed over the following twelve letters : ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་. *Exam.* ག་ ka, ག་ ga, ག་ nga, ག་ ja, ག་ nya, ག་ ta, ག་ da, ག་ na, ག་ ba, ག་ ma, ག་ tsa, ག་ dsa.

ལ་ la, has the power of the English l. It is always mute at the top of the following letters : ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་. *Exam.* ག་ ka, ག་ ga, ག་ nga, ག་ cha, ག་ ja, ག་ ta, ག་ da, ག་ pa, ག་ ba, or wa.

ལ་ la, written at the foot of ག་, becomes da; hence read ག་ dawa, *the moon*; when placed over ག་ it is written and pronounced ག་ lha.

ཤ་ sha, has the sound of the English sh.

ས་ sa, is pronounced like s in sin. It is always mute when written at the top of the following twelve letters : ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་ ག་. *Exam.* ག་ ka, ག་ ga, ག་ nga, ག་ nya, ག་ ta, ག་ da, ག་ na, ག་ pa, ག་ ba, ག་ ma, ག་ tsa, ག་ la.

ས་ sa, like ར་ dha, and ག་ na, occasions the change of the preceding vowels into diphthongs, making ག་ oo take the sound of the French u or German ü, and ག་ o, that of the French eu or German ö; and the inherent vowel a that of a in mare; the ག་ is then always mute. *Exam.* ག་ is not pronounced dhoo,

but dhu; ཨྲ is not pronounced chho, but chhö; སྲ is not pronounced sa, but sá.

ཁ ha, has the power of h in the English word horse.

འ a, as a in father.

SECTION VI.

Of the signs Yata and Rata.

The letters ཡ and ར ra, in a different form, are frequently joined with a preceding consonant to form compound letters, and are placed at the foot of the other consonant; the first is called ཡ་རྟཱཱྱ Yata, and has this form ཡ; the other is called ར་རྟཱཱྱ Rata, and is written thus ར. They both occasion the consonants under which they are placed to alter their original sound, and either give them an additional power, or change them altogether.

The sign ཡ yata is a symbol to represent the letter ཡ ya, and has the same power. Yata may be annexed to the following eight letters : ཀ ka, ཁ kha, ཅ gha, ཇ pa, ཉ pha, ཏ bha, ན ma, ལ ra. *Exam.* རྩ kya, རྩྭ kh'ya, རྩྭ gh'ya, རྩྭ cha, རྩྭ chya, རྩྭ jhya, རྩྭ nya, རྩྭ ya.

རྩ kya, is sometimes though seldom pronounced cha as the English ch in church : the mute letters ལ ra, ཏ sa may be placed over it, when it is written thus : རྩྭ kya, རྩྭྱ kya.

རྩྭ khya is sometimes pronounced ཨྲ chha, as in the pronoun རྩྭྱ khyo, *you*, which may be read khyo and chho.

རྩྭ ghya, is sometimes pronounced jha. What has been said in the rules (See page 7.) concerning the letter ཏ gha, is applicable here also, viz. རྩྭ gh'ya with རྩྭ dha, ཏ a, ན ma, prefixed, or ལ ra, ཏ la, ཏ sa, placed over it, becomes gya. *Exam.* རྩྭྱ gya, རྩྭྱྱ gya, རྩྭྱྱྱ gya, རྩྭྱྱྱྱ gya, རྩྭྱྱྱྱྱ gya, རྩྭྱྱྱྱྱྱ gya.

ཅ་ cha, and ཅ་ chha are not altered in sound by yata but have the same power with ཅ་ cha, ཅ་ chha. When the mute letter ཁ་ is placed over them, they are written thus, ཅ་ cha, ཅ་ chha.

ཇ་ jha, has the same sound as ཇ་ jha. What has been said (page 9.) relating to the letter ཁ་ bha, is partly applicable here also.

1. If འ་ be prefixed to, or the mute letter ཁ་ be placed over this letter, it loses its aspiration and is pronounced as the English j in judge. *Exam.* འ་ཇ་ ja, ཅ་ ja.

2. ཇ་ jha, becomes ར་ ya, when ར་ dha, is prefixed to it, and is then pronounced as the letter ཡ་ ya, or the English y in you. *Exam.* ར་ཇ་ ying, height; ར་ཇ་ཡ་ yang-pa, to float; ར་ཇ་ཡ་ ye-wa, to open.

These compound letters admit all the vowels to be placed above and beneath them, in the same manner as the simple ones. The following syllables will serve as a specimen.

ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅན་	ཅས་	ཅམ་	ཅུམ་
kyi	kye	kyoo	kyo	kyen	kye	kyom	khyüm
ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅིས་	ཅེས་	ཅོས་	ཅུས་
khyi	khye	khyoo	khyo	khyi	khye	khyogh	khyool
ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅིམ་	ཅེམ་	ཅོང་	ཅུན་
ghyi	ghye	ghyoo	ghyo	ghyim	ghyen	ghyodh	ghyün
ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅཱ་	ཅཱ་	ཅན་	ཅུལ་
chi	che	choo	cho	chagh	cha	chen	choobh
ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅཱ་	ཅཱ་	ཅར་	ཅོལ་
chhi	chhe	chhoo	chho	chhar	chham	chhe	chhobh
ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅས་	ཅིན་	ཅོམ་	ཅུངས་
jhi	jhe	jhoo	jho	jhe	jhin	jhom	jhoong
ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅཱ་	ཅཱ་	ཅཱ་	ཅོང་
nyi	nye	nyoo	nyo	nyagh	nyoor	nyel	nyödh
ཅི་	ཅེ་	ཅུ་	ཅོ་	ཅོས་	ཅོན་	ཅོང་	ཅུམ་
yi	ye	yoo	yo	yö	yen	yedh	yoom

The sign ৳ Rata is the representative symbol of ৳ ra, and is placed at the foot of the consonant. It is used to give to some consonants an additional sound, and to change others entirely. The letters under which the sign Rata may be written are the following fourteen :

ক	খ	গ	ঙ	চ	ছ	জ
ka	kha	gha	ta	tha	dha	na
প	ফ	ব	ম	শ	স	হ
pa	pha	bha	ma	sha	sa	ha

Which, Rata being subjoined to them, have the following appearance and sounds :

ত	থ	দ	ধ	ত	ধ	ন
ta	tha	dha	ta	tha	dha	nra
ত	থ	দ	ম	শ	স	হ
ta	tha	dha	mra	shra	sra	hra

Observe the following remarks :

ত দ ত sound almost like the English t ; they agree with the Bengalee ট, or Naguree ट.

থ ঞ ঞ sound almost like the English t aspirated ; they agree with the Bengalee ঠ or Naguree ठ.

দ ঞ দ sound almost like the English d aspirated ; they agree with the Bengalee ढ or Naguree ढ. But द dha loses its aspiration when the mute letters ৳ dha, ৳ a, ৳ ma, are prefixed to it, or ৳ be placed over it. *Exam.* ৳দা da, ৳দা da, ৳দা da. In the same manner ৳ and ৳ become unaspirated, when any of the mute letters are prefixed to, or placed on the top of them.

These compound letters admit all the vowels like simple letters, as may be seen from reading the following syllables :

ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐེམ་	ཐུས་	ཐེན་	ཐོལ་
ti	te	too	to	tim	tu	ten	tol
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐིག་	ཐེལ་	ཐུས་	ཐོམ་
t'hi	t'he	t'hoo	t'ho	thigh	thel	thü	thom
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐེས་	ཐམ་	ཐུབ་	ཐོམས་
dhi	dhe	dhoo	dho	dhe	dham	dhoo bh	d'hom
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐིག་	ཐེན་	ཐུམ་	ཐོས་
ti	te	too	to	ti gh	ten	toom	to
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐན་	ཐོམ་	ཐེར་	ཐང་
thi	the	thoo	tho	then	thom	the	thang
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐོས་	ཐེམ་	ཐུལ་	ཐོལ་
dhi	dhe	dhoo	dho	dhö	dhem	dhoo gh	dhil
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐྱག་	ཐྱམ་	ཐྱར་	ཐོལ་
nri	nre	nroo	nro	nrag h	nr um	nre	nrol
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐོས་	ཐོལ་	ཐིང་	ཐུན་
ti	te	too	to	tö	tel	tí	tün
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐྱག་	ཐོན་	ཐུལ་	ཐིང་
thi	the	thoo	tho	thag h	then	thool	thi
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐེས་	ཐུལ་	ཐིན་	ཐོམ་
dhi	dhe	dhoo	dho	dhe	dhool	dhin	dhom
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐོས་	ཐོན་	ཐོས་	ཐུལ་
mri	mre	mroo	mro	mri	mre	mro	mrool
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐྱག་	ཐྱན་	ཐྱར་	ཐོམ་
shri	shre	shroo	shro	shrag h	shrün	shre	shroom
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐྱར་	ཐྱན་	ཐྱེལ་	ཐོམ་
hri	hre	hroo	hro	sra	srün	sre	srom
ཐི་	ཐེ་	ཐུ་	ཐོ་	ཐིམ་	ཐུལ་	ཐིན་	ཐོལ་
hri	hre	hroo	hro	hrim	hiü	hren	hrol

The letter ཁ་ in the form of a triangle is also placed at the foot of letters ; it has the sound of w. *Exam.* ཡི་དྲུག་ ye-daw.

SECTION VII.

The Tibetians have at the end of their Alphabet a series of letters which they use to write Sanskrit words, they are the following :

त'	ठ'	ड'	ढ'	न'	श'	घ'	झ'	ब'	ग'	ख'
ta	tha	dha	da	na	sha	gha	dha	bha	gna	khya

Observations.

त' ta, the English t ; the Bengalee ট.

ठ' tha, the English t, aspirated ; the Bengalee ठ.

ड' dha, as the English d ; the Bengalee ड.

ढ' dha, as the English d, aspirated ; the Bengalee ढ.

न' na, as the English n, or Bengalee ন.

श' sha, is also pronounced kha ; the Bengalee শ.

घ' gha, as the English g, in give ; or Bengalee ঘ.

झ' dha, the dental d, aspirated ; the Bengalee ঙ.

ब' bha, as the English b, aspirated ; the Bengalee ভ.

ग' gniya, a nasal sound, corresponding with the Bengalee ঙ.

ख' khya, corresponding with the Bengalee क.

The subsequent is a table which exhibits all the superscribed mute letters, mentioned in the preceding rules.

ल'	ळ'	ल'	ळ'	ल'	क्ष'	क्ष'	क्ष'	क्ष'	क्ष'
la	la	la	da	la	la	ka	ga	nga	cha

ཇ་	ཏ་	ཉ་	པ་	འ་	ད་	ཏ་	ཉ་	མ་	ལ་
ja	ta	da	pa	ba or wa	da	ta	da	mra	nra
ལ་	མ་	མ་	ང་	ལ་	ལ་	ལ་	ལ་	ལ་	ལ་
lha	ka	ga	nga	nya	k'ya	g'ya	cha	ch'ha	ja
ཏ་	ཏ་	ཏ་	ཏ་	ཏ་	ཏ་	ཏ་	ཏ་	ཏ་	ཏ་
ta	da	na	pa	p'ha	nya	gya	g'ya		
མ་	མ་	མ་	མ་	མ་					
ba	ma	tsa	dsa	ta					

Though one sound may be expressed in so many different ways, yet in writing and reading, the greatest attention ought to be paid to them, as the meaning of the thing expressed depends on the mute letter which is used, for instance, ཇ་ nga, signifies *five*, but ཏ་ nga, signifies, *a drum*.

SECTION VIII.

Having found the translating the English Alphabet into Tibetan, and placing all the letters and syllables of one sound in one row, to be useful in studying the alphabet, I will here do the same to assist the learner to read Tibetan without having occasion to consult the rules, which have been laid down.

The Tibetan characters and syllables corresponding with them.

English letters.		Nagree corresponding letters.
a, ཨ་ ཨ་ ཨ་ or ཨ་ ཨ་ ཨ་		अ आ
b, འ་ འ་ འ་ འ་ འ་ འ་		ब
ch, as in church, ཅ་ ཅ་ ཅ་ ཅ་ ཅ་ ཅ་		च
Aspirated chh, ཅ་ ཅ་ ཅ་ ཅ་ ཅ་ ཅ་		छ
English d, ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་		ड
English dh, ཏ་ ཏ་ ཏ་ ཏ་ ཏ་ ཏ་		ढ

[illegible]

For letters not corresponding with these in the English Alphabet, see the Alphabet.

SECTION IX.

Of Numerals.

The Cardinal Numbers, from one to one hundred, with the European and Tibet figures adopted to represent them, are as follows :

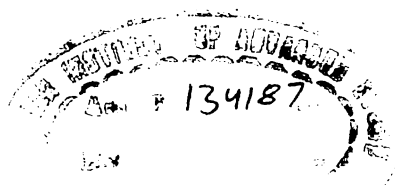
<i>Figures.</i>				<i>Denomination.</i>	
<i>European.</i>	<i>Tibet.</i>				
1	༡	ཅིག་		chigh.	
2	༢	གཉིས་		nyi.	
3	༣	གསུམ་		soom.	
4	༤	བཞི་		shi.	
5	༥	ལྔ་		nga.	
6	༦	དྲུག་		dhoogh.	
7	༧	བདུན་		dün.	
8	༨	བརྒྱུ་		gyed.	
9	༩	རྒྱ་		goo.	
10	༡༠	བརྩ་ རམས་ བ་		chootham-bha.	
11	༡༡	བརྩ་ ཅིག་		choo-chigh.	
12	༡༢	བརྩ་ གཉིས་		choo nyi.	
13	༡༣	བརྩ་ གསུམ་		choo soom.	
14	༡༤	བརྩ་ བཞི་		choo shi.	
15	༡༥	བརྩ་ ལྔ་		choo nga.	
16	༡༦	བརྩ་ དྲུག་		choo dhoog.	
17	༡༧	བརྩ་ བདུན་		choo dün	
18	༡༨	བརྩ་ བརྒྱུ་		choo g'yed.	
19	༡༩	བརྩ་ རྒྱ་		choo goo.	
20	༢༠	གཉི་ ག་		nyi shoo.	གཉི་ ག་ མས་པ་ །
21	༢༡	གཉི་ ཅིག་		nyer chigh.	གཉི་ ཅིག་ །
22	༢༢	གཉི་ གཉིས་		nyer, n'yi.	གཉི་ གཉིས་ །
23	༢༣	གཉི་ གསུམ་		nyer soom.	

<i>Figures.</i>			
<i>European.</i>	<i>Tibet.</i>		<i>Denomination.</i>
24	༤༤	ཉེར་པའི་	nyer shi.
25	༤༥	ཉེར་ལྔ་	nyer nga.
26	༤༦	ཉེར་རྒྱལ་	nyer dhoogh.
27	༤༧	ཉེར་བརྒྱན་	nyer dün.
28	༤༨	ཉེར་བརྒྱད་	nyer gyed.
29	༤༩	ཉེར་རྒྱ་	nyer goo.
30	༥༠	སྟོ་ཅུ་	soom choo.
31	༥༡	སྟོ་ཅིག་	so chigh.
32	༥༢	སྟོ་གཉིས་	so nyi.
33	༥༣	སྟོ་གསུམ་	so soom.
34	༥༤	སྟོ་པའི་	so shi.
35	༥༥	སྟོ་ལྔ་	so nga.
36	༥༦	སྟོ་རྒྱལ་	so dhoogh.
37	༥༧	སྟོ་བརྒྱན་	so dün.
38	༥༨	སྟོ་བརྒྱད་	so gyed.
39	༥༩	སྟོ་རྒྱ་	so goo.
40	༦༠	པའི་ཅུ་	shi choo.
41	༦༡	པའི་ཅིག་	she chigh.
42	༦༢	པའི་གཉིས་	she nyi.
43	༦༣	པའི་གསུམ་	she soom.
44	༦༤	པའི་པའི་	she shi.
45	༦༥	པའི་ལྔ་	she nga.
46	༦༦	པའི་རྒྱལ་	she dhoogh.
47	༦༧	པའི་བརྒྱན་	she dün.
48	༦༨	པའི་བརྒྱད་	she gyed.
49	༦༩	པའི་རྒྱ་	she goo.
50	༧༠	ལྔ་ཅུ་	nga choo.
51	༧༡	ལྔ་ཅིག་	nga chigh.

སྟོ་ཅུ་གསུམ་པ་

པའི་ཅུ་གསུམ་པ་

<i>Figures.</i>			
<i>European.</i>	<i>Tibet.</i>		<i>Denomination.</i>
52	༥༢	ང་ གཉིས་	nga nyi.
53	༥༣	ང་ གཟུམ་	nga soom.
54	༥༤	ང་ བཞི་	nga shi.
55	༥༥	ང་ ལྷ་	nga nga.
56	༥༦	ང་ རྩལ་	nga dhoogh.
57	༥༧	ང་ བརྩན་	nga dün.
58	༥༨	ང་ བརྩར་	nga gye.
59	༥༩	ང་ རྩ་	nga goo.
60	༦༠	རྩལ་ རྩ་	dhoog choo. རྩལ་ བརྩ་ གཟུམ་ པ།
61	༦༡	རྩ་ གཉིས་	re chigh.
62	༦༢	རྩ་ གཉིས་	re nyee.
63	༦༣	རྩ་ གཟུམ་	re soom.
64	༦༤	རྩ་ བཞི་	re shi.
65	༦༥	རྩ་ ལྷ་	re nga.
66	༦༦	རྩ་ རྩལ་	re dhoogh.
67	༦༧	རྩ་ བརྩན་	re dün.
68	༦༨	རྩ་ བརྩར་	re gyed.
69	༦༩	རྩ་ རྩ་	re goo.
70	༧༠	བརྩན་ རྩ་	dün choo. བརྩན་ བརྩ་ གཟུམ་ པ།
71	༧༡	དོན་ གཉིས་	dön chigh.
72	༧༢	དོན་ གཉིས་	dön nyi.
73	༧༣	དོན་ གཟུམ་	dön soom.
74	༧༤	དོན་ བཞི་	dön shi.
75	༧༥	དོན་ ལྷ་	dön'nga.
76	༧༦	དོན་ རྩལ་	dön dhoogh.
77	༧༧	དོན་ བརྩན་	dön dün.
78	༧༨	དོན་ བརྩར་	dön gyed.
79	༧༩	དོན་ རྩ་	dön goo.



<i>Figures.</i>				
<i>European.</i>	<i>Tibet.</i>		<i>Denomination.</i>	
80	༩༠	པརྩུང་རྩ་	gye choo.	པརྩུང་པརྩ་ཐམས་པ།
81	༩༡	ཐུང་གཤིག་	gya chigh	
82	༩༢	ཐུ་གཤིས་	gya nyi.	
83	༩༣	ཐུ་ཁུམ་	gya soom.	
84	༩༤	ཐུ་པའི་	gya shi.	
85	༩༥	ཐུ་ལྷ་	gya nga.	
86	༩༦	ཐུ་རྩལ་	gya dhoogh.	
87	༩༧	ཐུ་བརྩན་	gya dün.	
88	༩༨	ཐུ་པརྩུང་	gya gyed	
89	༩༩	ཐུ་རྩུ་	gya goo.	
90	༡༠	རྩུ་པརྩ་	goo choo.	རྩུ་པརྩ་ཐམས་པ།
91	༡༡	མོ་གཤིག་	go chigh.	
92	༡༢	མོ་གཤིས་	go nyi.	
93	༡༣	མོ་ཁུམ་	go soom.	
94	༡༤	མོ་པའི་	go shi.	
95	༡༥	མོ་ལྷ་	go nga.	
96	༡༦	མོ་རྩལ་	go dhoogh.	
97	༡༧	མོ་བརྩན་	go dün.	
98	༡༨	མོ་པརྩུང་	go gyed.	
99	༡༩	མོ་རྩུ་	go goo.	
100	༡༠༠	པརྩུ་ཐམས་པ།	gya tham pa.	པརྩུ་ཐམས་པ།
101	༡༠༡	པརྩུ་གཤིག་	gya chigh.	
102	༡༠༢	པརྩུ་གཤིས་	gya nyi.	
103	༡༠༣	པརྩུ་ཁུམ་	gya soom.	
110	༡༡༠	པརྩུ་པརྩ་	gya choo.	
115	༡༡༥	པརྩུ་པརྩ་ལྷ་	gya choo nga.	
200	༢༠༠	ཉིས་པརྩུ་	nyee gya.	
1000	༡༠༠༠	མོང་ཐམས་	dong-dhagh.	

PART II.

Of the Parts of Speech.

There are eight Parts of Speech: Noun Substantive, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.

The Particle མི་ answers to the article ‘the’ for instance, མི་ལུ་མི་, *the throat*; ཐུང་ལུ་མི་, *the business, work*.

SECTION I.

Of the Noun Substantive.

A word which can be declined through different numbers and cases, is called a Noun; of which we have to observe,

1st. The *Gender*, or distinction of sex, whether Masculine, Feminine, or Neuter.

2d. The *Number*, i. e. the Singular or Plural.

3d. The *Case*, or the different terminations or endings of a noun; these are:

The Nominative; the Genitive; the Dative; the Accusative; the Vocative, and the Ablative.

4th. The *Declension* which is produced by the various Cases and Numbers.

Of the Gender.

Masculine Nouns end in ལྷ་; Feminine Nouns in ལྷ་; for instance, མཉམས་ལྷ་, *a host*. མཉམས་ལྷ་, *an hostess*.

In masculine and feminine nouns, the different cases are formed by affixing the following terminations:

Genitive.	ཉི་མི་ ཉི་ལྟི་	Ablative.	ནས་ལས་
Dative.	ལ་	Instrumental.	རྩ་
Accusative.	ལྟ་	Locative.	རྩ་ལས་ལྟ་ལྟ་ལྟ་

Remarks on the Sign of the Genitive.

If the word end in རྩ་ལས་ the possessive case must be formed by ཉི་; *Exam.* ཉི་མི་, your, ཉི་ལྟི་, of a side, ཉི་ལས་, of the right.

If the word terminate in ལ་ the genitive or possessive case must end in ལི་; *Exam.* ལ་ལ་ལི་, mine; ལ་ལི་, of the foot.

If the word terminate in a vowel the genitive is to be expressed by ཉི་ or ལི་; *Exam.* མཉི་, of a mother; མཉི་, of earth; མཉི་, of water; མཉི་, of a day.

If the word terminate in ལ་ལས་, the possessive or genitive case must be expressed by ཉི་; *Exam.* རྩ་ཉི་, of a cause; ལས་ཉི་, of the east; ལས་ལས་ཉི་, of a word; ལས་ལས་ཉི་, of riches, grandeur, or excellency.

The same rules are applicable to the instrumental, ཉི་ལ་ ལི་ལ་ ལི་ལ་ ལི་ལ་, with the knife; here is ལ་, the sign of the instrumental.

Remarks on the Sign of the Locative.

If the word terminate in ལ་ལ་, the locative case must be expressed by ལ་; *Exam.* ལ་ལ་ ལ་, ལ་ལ་ ལ་

If the word terminate in ལ་ལ་ ལ་ལ་ ལ་ལ་ the locative case must be expressed by ལ་; *Exam.* ལ་ལ་ལ་ ལ་ལ་ལ་, in a vessel; ལ་ལ་ལ་ ལ་ལ་ལ་, in haste.

ལ་ is sometimes employed as the termination of the nominative plural.

Examples.

<i>Singular.</i>	<i>Plural.</i>
ལྟ་ལྟ་, lungs.	ལྟ་ལས་, lungs.
ལྟ་ལྟ་, bowels.	ལྟ་ལས་, bowels.

Observing these rules there is but one declension of nouns ; nor except as above mentioned, is there any termination to express the plural number, but the plural is formed by adding the adjectives နမ္မာ, ဝတ္ထု, all, to the singular, placing the signs of the cases after the adjectives, as will appear from the following example of a declined Noun.

Example.

	<i>Singular.</i>	<i>Plural.</i>
N.	ဤ, a house.	ဤနမ္မာ, or ဝတ္ထု, houses.
G.	ဤ၏, of a house.	ဤနမ္မာ၏, of houses.
D.	ဤသို့, to a house.	ဤနမ္မာသို့, to houses.
Acc.	ဤ, a house.	ဤနမ္မာ, houses.
Abl.	ဤမှ or သို့, from a house.	ဤနမ္မာမှ, or သို့, from houses.
Inst.	ဤဖြင့် or ဤ, with or by a house.	ဤနမ္မာဖြင့်, with or by houses.
Loc.	ဤ၌ or မှ or သို့, in a house.	ဤနမ္မာ၌, in houses.

	<i>Singular.</i>	<i>Plural.</i>
N.	မိ, a mother.	မိဝတ္ထု, mothers.
G.	မိ၏, a mother's.	မိဝတ္ထု၏, mothers'.
D.	မိသို့, to a mother.	မိဝတ္ထုသို့, to mothers.
Acc.	မိ, a mother.	မိဝတ္ထု, mothers.
Abl.	မိမှ or သို့, from a mother.	မိဝတ္ထုမှ, or သို့, from mothers.
Inst.	မိဖြင့်, by a mother.	မိဝတ္ထုဖြင့်, with or by mothers.
Loc.	မိ၌, in a mother.	မိဝတ္ထု၌, or မှ or သို့, in mothers.

The word နမ္မာ signifying many, a multitude, may also be employed to form the plural number ;

Example.

	<i>Singular.</i>	<i>Plural.</i>
N.	ဖခင်, a father.	ဖခင်နမ္မာ, fathers.
G.	ဖခင်၏, a father's.	ဖခင်နမ္မာ၏, fathers'.
D.	ဖခင်သို့, to a father.	ဖခင်နမ္မာသို့, to fathers.
Acc.	ဖခင်, a father.	ဖခင်နမ္မာ, fathers.

<i>Singular.</i>		<i>Plural.</i>	
Abl.	ཡལ་ཅས་ or ལས་, from a father.	ཡལ་ཚྭ་ཅས་ or ཅས་, from fathers.	
Inst.	ཡལ་ལ་ཡལ་གྱིས་, by or with a father.	ཡལ་ཚྭ་ཅས་གྱིས་, by or with fathers.	
Loc.	ཡལ་ཏུ་, in a father.	ཡལ་ཚྭ་ཅས་ལུ་, in fathers.	
N.	ཆུ་, water.	Abl.	ཆུ་ཅས་, from water.
G.	ཆུའི་, of water.	Inst.	ཆུར་ or ཆུས་, by water.
D.	ཆུ་ལ་, to water.	Loc.	ཆུ་ལ་ or ཆུ་ཏུ་ or ཆུ་ན་ or ཆུ་ལུ་, in water.
Acc.	ཆུ་ལྔ་, water.		

SECTION II.

Of Nouns Adjective.

An Adjective expresses the quality of a thing. It may be declined like a noun substantive, and then receives the same signs of the cases. When placed after a noun substantive; it stands thus, རྒྱུ་ a tree, and མང་པ་ many, written རྒྱུ་མང་པོ་ and declined in the following manner.

Example.

N.	མིང་མང་པོ་ 1. many trees.	Abl.	མིང་མང་པོ་ཅས་ or ལས་ 1, from many trees.
G.	མིང་མང་པོའི་ of many trees.		
D.	མིང་མང་པོ་ལ་ 1, to many trees.	Inst.	མིང་མང་པོས་, by many trees.
Acc.	མིང་མང་པོ་ལྔ་ 1, many trees.	Loc.	མིང་མང་པོ་ན་ or ཏུ་, in or among many trees.

<i>Singular.</i>		<i>Plural.</i>	
N.	མཐུགས་མཆོས་, a fine body.	མཐུགས་མཆོས་རྣམས་ 1, fine bodies.	
G.	མཐུགས་མཆོས་ཀྱི་, of a fine body.	མཐུགས་མཆོས་རྣམས་ཀྱི་, of fine bodies.	
D.	མཐུགས་མཆོས་ལ་ 1, to a fine body.	མཐུགས་མཆོས་རྣམས་ལ་ 1, to fine bodies.	
Acc.	མཐུགས་མཆོས་ལྔ་ 1, a fine body.	མཐུགས་མཆོས་རྣམས་ལྔ་ 1, fine bodies.	
Abl.	མཐུགས་མཆོས་ཅས་ or ལས་, from a fine body.	མཐུགས་མཆོས་རྣམས་ལས་ or ཅས་, from fine bodies.	
Inst.	མཐུགས་མཆོས་གྱིས་, by or with a fine	མཐུགས་མཆོས་རྣམས་གྱིས་, by or with fine bodies.	
Loc.	མཐུགས་མཆོས་ཏུ་ or ལུ་, in a fine body.	མཐུགས་མཆོས་རྣམས་ཏུ་ or ན་ or ལ་, or ལུ་, in fine bodies.	

Of the Comparison of Adjectives.

There are three degrees of comparison, the positive, the comparative, and the superlative.

The comparative is formed by affixing *ལས་* or *ལས་* to the positive; and the superlative is formed by prefixing *འཕགས་* or *ཤིན་ཏུ་* before the positive; for instance, the adjective in the positive, *ཆེན་པོ་* great, will be in the comparative *ཆེན་པོ་ལས་* or *ཆེན་པོ་ལས་* greater, and in the superlative *འཕགས་ཆེན་པོ་* or *ཤིན་ཏུ་ཆེན་པོ་* very great or greatest. *Exam.* *མེ་ལས་ཆེན་* hotter than fire.

SECTION III.

Of Pronouns.

Pronouns are declined like Nouns, as follows; thus; *ང་* I;.

	<i>Singular.</i>	<i>Plural.</i>
N.	<i>ང་</i> , I.	<i>ང་ཚམས་</i> , we.
G.	<i>ང་གི་</i> or <i>ངལི་</i> or <i>ངལིས་</i> , mine, or my.	<i>ང་ཚམས་ཀྱི་</i> , our, our's.
D.	<i>ང་ལ་</i> , to me.	<i>ང་ཚམས་ལ་</i> , to us.
Acc.	<i>ང་ལ་</i> , me.	<i>ང་ཚམས་ལ་</i> , us.
Abl.	<i>ང་ནས་</i> or <i>ལས་</i> , from me.	<i>ང་ཚམས་ནས་</i> or <i>ལས་</i> , from us.
Inst.	<i>ངས་</i> or <i>ངས་</i> or <i>ང་གིས་</i> , by or with me.	<i>ང་ཚམས་ཀྱིས་</i> , with or by us.
Loc.	<i>ང་ན་</i> or <i>ང་ཏུ་</i> or <i>ང་ཏུ་ང་ལ་</i> or <i>ང་ལ་</i> , in me.	<i>ང་ཚམས་ན་</i> or <i>ཏུ་</i> or <i>ལ་</i> or <i>ལ་</i> , in us.
	<i>Singular.</i>	<i>Plural.</i>
N.	<i>དང་</i> , I.	<i>དང་ཚམས་</i> , we.
G.	<i>དང་གི་</i> , mine, my.	<i>དང་ཚམས་ཀྱི་</i> , our, our's.
D.	<i>དང་ལ་</i> , to me.	<i>དང་ཚམས་ལ་</i> , to us.
Acc.	<i>དང་ལ་</i> , me.	<i>དང་ཚམས་ལ་</i> , us.
Abl.	<i>དང་ནས་</i> or <i>ལས་</i> , from me.	<i>དང་ཚམས་ལས་</i> or <i>ནས་</i> , from us.
Inst.	<i>དང་གིས་</i> , with or by me.	<i>དང་ཚམས་ཀྱིས་</i> , with or by us.
Loc.	<i>དང་ན་ལ་</i> or <i>ང་</i> , in me.	<i>དང་ཚམས་ན་</i> or <i>ལ་</i> or <i>ཏུ་</i> , in us.

	<i>Singular.</i>	<i>Plural.</i>
N.	ཁྱེ་ or ཁྱོད་, thou.	ཁྱེ་ཐམས་ཅད་, you.
G.	ཁྱེ་གྱི་ or ཁྱོད་ཀྱི་, thine, thy.	ཁྱེ་ཐམས་ཅད་ཀྱི་, your, your's.
D.	ཁྱེ་ལ་ or ཁྱོད་ལ་, to thee.	ཁྱེ་ཐམས་ཅད་ལ་, to you.
Acc.	ཁྱེ་ལ་ or ཁྱོད་ལ་, thee.	ཁྱེ་ཐམས་ཅད་ལ་, you.
Abl.	ཁྱེ་ནས་ or ཁྱོད་ནས་ or ལས་, from thee.	ཁྱེ་ཐམས་ཅད་ནས་ or ལས་, from you.
Inst.	ཁྱེ་གྱིས་ or ཁྱོད་ཀྱིས་, with or by thee.	ཁྱེ་ཐམས་ཅད་ཀྱིས་, with or by you.
Loc.	ཁྱེ་ན་ or ཁྱོད་ན་ or རྩ་ or ལ་, in thee.	ཁྱེ་ཐམས་ཅད་ན་ or རྩ་, in you.

The following word is used when the person or thing spoken of is at a distance.

He, or she.

	<i>Singular.</i>	<i>Plural.</i>
N.	ཡ་གྱི་, he, she.	ཡ་གྱི་ཚོ་ཐམས་ཅད་, they, those.
G.	ཡ་གྱི་ལྱི་, his, her's.	ཡ་གྱི་ཚོ་ཐམས་ཅད་ཀྱི་ or ཡ་གྱི་ཚོ་ལྱི་, their, their's.
D.	ཡ་གྱི་ལ་, to him, to her.	ཡ་གྱི་ཚོ་ཐམས་ཅད་ལ་, to them.
Acc.	ཡ་གྱི་ལ་, him, her.	ཡ་གྱི་ཚོ་ཐམས་ཅད་ལ་, them.
Abl.	ཡ་གྱི་ནས་ or ལས་, from him, from her.	ཡ་གྱི་ཚོ་ཐམས་ཅད་ནས་ or ལས་, from them.
Inst.	ཡ་གྱི་སྟེ་, by him, by her.	ཡ་གྱི་ཚོ་ཐམས་ཅད་ཀྱིས་, by them.
Loc.	ཡ་གྱི་ན་, in him, in her.	ཡ་གྱི་ཚོ་ཐམས་ཅད་ན་, or རྩ་, in them.

When the person or thing spoken of is near.

He, she.

	<i>Singular.</i>	<i>Plural.</i>
N.	ཁོང་, he, she.	ཁོང་ཚམས་, they, these.
G.	ཁོང་གི་, his, her's.	ཁོང་ཚམས་ཀྱི་, of these.
D.	ཁོང་ལ་, to him to her.	ཁོང་ཚམས་ལ་, to these.
Acc.	ཁོང་ལ་, him, her.	ཁོང་ཚམས་ལ་, these.
Abl.	ཁོང་ནས་ or ལས་, from him, from her.	ཁོང་ཚམས་ནས་ or ལས་, from these.
Inst.	ཁོང་གིས་, with or by him, or her.	ཁོང་ཚམས་ཀྱིས་, with or by these.
Loc.	ཁོང་ན་ or རྩ་, in him, or her.	ཁོང་ཚམས་ན་ or རྩ་, in these.

<i>Singular.</i>		<i>Plural.</i>	
N.	ངེང་གིང་ or ང་འང་, I myself.	ངེང་རྒྱམས་གིང་, we ourselves.	
G.	ངེང་གིང་གྱི་ or ང་འང་གི་, of myself.	ངེང་རྒྱམས་གིང་གྱི་, of ourselves.	
D.	ངེང་གིང་ལ་ or ང་འང་ལ་, to myself.	ངེང་རྒྱམས་གིང་ལ་, to ourselves.	
Acc.	ངེང་གིང་ལ་ or ང་འང་ལ་, myself.	ངེང་རྒྱམས་གིང་ལ་, ourselves.	
Abl.	ངེང་གིང་ནས་ or ལས་ or ང་འང་ལས་, from myself. [myself.	ངེང་རྒྱམས་གིང་ནས་ or ལས་, from ourselves.	
Inst.	ངེང་གིང་གྱིས་ or ང་འང་གིས་, by or with	ངེང་རྒྱམས་གིང་གྱིས་, with or by ourselves.	
Loc.	ངེང་གིང་ན་ or ན་ or ང་འང་ན་, in myself.	ངེང་རྒྱམས་གིང་ན་ or ན་, in ourselves.	

<i>Singular.</i>		<i>Plural.</i>	
N.	ཁྱེང་གིང་, thyself.	ཁྱེང་རྒྱམས་གིང་, yourselves.	
G.	ཁྱེང་གིང་གྱི་, of thyself.	ཁྱེང་རྒྱམས་གིང་གྱི་, of yourselves.	
D.	ཁྱེང་གིང་ལ་, to thyself.	ཁྱེང་རྒྱམས་གིང་ལ་, to yourselves.	
Acc.	ཁྱེང་གིང་ལ་, thyself.	ཁྱེང་རྒྱམས་གིང་ལ་, yourselves.	
Abl.	ཁྱེང་གིང་ནས་ or ལས་, from thyself.	ཁྱེང་རྒྱམས་གིང་ནས་ or ལས་, from yourselves.	
Inst.	ཁྱེང་གིང་གྱིས་, with or by thyself.	ཁྱེང་རྒྱམས་གིང་གྱིས་, by or with yourselves.	
Loc.	ཁྱེང་གིང་ན་, in thyself.	ཁྱེང་རྒྱམས་གིང་ན་, in yourselves.	

<i>Singular.</i>		<i>Plural.</i>	
N.	ཁོང་འང་, thyself.	ཁོང་རྒྱམས་འང་, yourselves,	
G.	ཁོང་འང་གི་, of thyself.	ཁོང་རྒྱམས་འང་གི་, of yourselves.	
D.	ཁོང་འང་ལ་, to thyself.	ཁོང་རྒྱམས་འང་ལ་, to yourselves.	
Acc.	ཁོང་འང་ལ་, thyself.	ཁོང་རྒྱམས་འང་ལ་, yourselves.	
Abl.	ཁོང་འང་ནས་ or ལས་, from thyself.	ཁོང་རྒྱམས་འང་ནས་ or ལས་, from yourselves.	
Inst.	ཁོང་འང་གིས་, with or by thyself.	ཁོང་རྒྱམས་འང་གིས་, by or with yourselves.	
Loc.	ཁོང་འང་ན་, in thyself.	ཁོང་རྒྱམས་འང་ན་, in yourselves.	

<i>Singular.</i>		<i>Plural.</i>	
N.	ཁོ་འང་, he himself.	ཁོང་རྒྱམས་འང་, they themselves.	
G.	ཁོ་འང་གི་, of himself.	ཁོང་རྒྱམས་འང་གི་, of themselves.	
D.	ཁོ་འང་ལ་, to himself.	ཁོང་རྒྱམས་འང་ལ་, to themselves.	
Acc.	ཁོ་འང་ལ་, himself.	ཁོང་རྒྱམས་འང་ལ་, themselves.	

	<i>Singular.</i>	<i>Plural.</i>
Abl.	ཁོ་རང་ནས་ or ལས་, from himself.	ཁོང་རྣམས་ཀྱི་རང་ནས་ or ལས་, from themselves.
Inst.	ཁོ་རང་གིས་, by or with himself.	ཁོང་རྣམས་ཀྱི་རང་གིས་, by or with themselves.
Loc.	ཁོ་རང་ཟུ་, in himself.	ཁོང་རྣམས་ཀྱི་རང་ཟུ་, in themselves.

	<i>Singular.</i>	<i>Plural.</i>
N.	འདི་, this.	འདི་རྣམས་ or འདི་ཚོ་ནས་, these.
G.	འདི་ཡི་, of this.	འདི་རྣམས་ཀྱི་ or འདི་ཚོ་ཡི་, of these.
D.	འདི་ལུ་, to this.	འདི་རྣམས་ལུ་ or འདི་ཚོ་ལུ་, to these.
Acc.	འདི་ལུ་, this.	འདི་རྣམས་ལུ་ or འདི་ཚོ་ལུ་, these.
Abl.	འདི་ནས་ or ལས་, from this.	འདི་རྣམས་ནས་ or ལས་, from these.
Inst.	འདི་གིས་, by this, with this.	འདི་རྣམས་གིས་, with or by these.
Loc.	འདི་ན་ or འདི་ལ།, in this.	འདི་རྣམས་ན་ or ཟུ་ or ལུ་, in these.

		<i>Singular.</i>	
N.	དེ་, it, that.	Abl.	དེ་ནས་ or ལས་, from it, from that.
G.	དེ་གི་, of it, of that.	Inst.	དེ་གིས་, by it, by that.
D.	དེ་ལུ་, to it, to that.	Loc.	དེ་ན་, in it, in that.
Acc.	དེ་ལུ་, it, that.		

Of the Interrogative.

		<i>Singular.</i>	
N.	ཅེ་, who ? which ? what ?	Abl.	ཅི་ནས་ or ལས་, from whom ? from what ?
G.	ཅི་གི་, whose ? of what ?	Inst.	ཅི་གིས་, by whom ? by what ?
D.	ཅི་ལུ་, to whom ? to what ?	Loc.	ཅི་ན་ or ཟུ་ or ལུ་, in whom ? in what ?
Acc.	ཅི་ལུ་, whom ? what ?		

		<i>Singular.</i>	
N.	ལྟ་, who ? which ? what ?	Abl.	ལྟ་ནས་ or ལྟ་ལས་, from whom ?
G.	ལྟ་གི་, whose ?	Inst.	ལྟ་གིས་པུང་, by whom ? with whom
D.	ལྟ་ལུ་, for whom ?	Loc.	ལྟ་ལུ་ or ཅེ་ or ཟུ་, ལྟ་ལུ་, in whom ?
Acc.	ལྟ་ལུ་, whom ?		

Singular and Plural.

N.	ཅང་, what ?	Abl.	ཅང་ནས་ or ལས་ from what ?
G.	ཅང་གི་, of what ?	Inst.	ཅང་གིས་ or ཅང་ཕྱིས་, with or by what ?
D.	ཅང་ལ་, to what ?	Loc.	ཅང་རྩ་ ཅང་ན་ ཅང་ལ་ ཅང་གུ་, in what ?
Acc.	ཅང་ལྔ་, what ?		

The Thibetians besides this Interrogative Pronoun, employ the syllable འམ་ am, affixed to the end of the question, as an Interrogative sign. It may be affixed to the following nine letters ག་ར་ན་བ་མ་ལ་ཤ་ས་ལ་; the last consonant of the syllable, or the final letter must be repeated. *Exam.* དུ་ག་མི་ ཡོད་པོ་ ཡིན་ན་ ཟུག་པོ་ ཟམ་མི་འཕྲུང་པོ་ འཛིན་པོ་ ཞེས་པོ་མོ་ འཁོ་ འ

Indefinites.

N.	ལ་ལ་ནི་ འ, a, any, some.	Abl.	ལ་ལ་ནས་ or ལ་ལ་ལས་ འ, from any, from some.
G.	ལ་ལ་གི་ འ, of any, of some.	Inst.	ལ་ལ་གིས་ or ལ་ལ་ས་ འ, with any, with some.
D.	ལ་ལ་ལ་ འ, to any, to some.	Loc.	ལ་ལ་ལ་ or ལ་ལ་རྩ་, in any, in some.
Acc.	ལ་ལ་ལ་ འ, any, some.		

SECTION IV.

Of Verbs.

1st. A Verb is a word which signifies to do, or to be, and which is conjugated through certain modes, times, persons, and numbers.

2d. The Thebetians have in their language but one conjugation.

3d. There are two voices, the active which signifies to do, and the passive which signifies to be.

4th. There are three modes the indicative, the subjunctive and the imperative.

5th. There are six tenses or times, the present, the imperfect, the perfect, the pluperfect, the future imperfect (shall or will) and the future perfect (shall or will have.)

6th. As in the declensions of nouns substantive, so in the conjugation of verbs there is no distinction between the singular and the plural number.

7th. The Imperative in the second person singular, being the most simple form of the verb, may be considered as the root from which all other tenses are formed. *Exam.* རྒྱུ་ make, do ; རྒྱུ་ go. རྒྱུ་ bring.

8th. The Infinitive is made by adding ལ་ or ལ་ to the root;

Examples.

From རྒྱུ་, do, make,	is formed རྒྱུ་ལ་, to do, to make.
—— རྒྱུ་, go,	—— རྒྱུ་ལ་, to go.
—— རྒྱུ་, bring,	—— རྒྱུ་ལ་, to bring.

The infinitive may also be used as a noun substantive.

9th. The Present Participle is formed by adding རྒྱུ་ to the Infinitive mode ; for instance,

From རྒྱུ་ལ་, to do,	is formed རྒྱུ་ལ་རྒྱུ་, doing.
—— རྒྱུ་ལ་, to go,	—— རྒྱུ་ལ་རྒྱུ་, going.
—— རྒྱུ་ལ་, to bring,	—— རྒྱུ་ལ་རྒྱུ་, bringing.

The Conjugation of the Verb

ལ་ལ་ to go.

Indicative, Present.

Singular.

- 1 ང་ ལ་ལ་, or ང་ལ་ལ་ལ་, or ལ་ལ་ལ་ལ་, I go.
- 2 རྒྱུ་, or རྒྱུ་ལ་, or རྒྱུ་ལ་ལ་ལ་, thou goest.
- 3 རྒྱུ་ལ་ ལ་ལ་, he goes.

Plural.

- ང་ or ང་ལ་ལ་ or ང་ལ་ལ་ལ་ལ་, we go.
- ལ་ལ་ ལ་ལ་, ye go.
- ལ་ལ་ལ་ལ་ལ་, they go.

*Imperfect.**Singular.*

1. ང་ འཕྱོག་པ་ཡིན་ །, I went.
2. ཁྱེད་ འཕྱོག་པ་ཡིན་ །, thou wentest.
3. ཁོ་འདྲ་ འཕྱོག་པ་ཡིན་, he went

Plural.

- ངེད་རྣམས་ འཕྱོག་པ་ཡིན་ །, we went.
 ཁྱེད་རྣམས་ འཕྱོག་པ་ཡིན་ །, ye went.
 ཁོ་འདྲ་རྣམས་ འཕྱོག་པ་ཡིན་ །, they went.

*Perfect Definite.**Singular.*

1. ང་ འཕྱོག་སྐྱོད་པ་ །, I have gone.
2. ཁྱེད་ འཕྱོག་སྐྱོད་པ་ །, thou hast gone.
3. ཁོ་འདྲ་ འཕྱོག་སྐྱོད་པ་ །, he has gone.

Plural.

- ངེད་རྣམས་ འཕྱོག་སྐྱོད་པ་ །, we have gone.
 ཁྱེད་རྣམས་ འཕྱོག་སྐྱོད་པ་ །, ye have gone.
 ཁོ་འདྲ་རྣམས་ འཕྱོག་སྐྱོད་པ་ །, they have gone.

*Perfect Indefinite.**Singular.*

1. ང་ འཕྱོག་སྐྱོད་ །, I went.
2. ཁྱེད་ འཕྱོག་སྐྱོད་ །, thou wentest.
3. ཁོ་འདྲ་ འཕྱོག་སྐྱོད་, he went.

Plural.

- ངེད་རྣམས་ འཕྱོག་སྐྱོད་ །, we went
 ཁྱེད་རྣམས་ འཕྱོག་སྐྱོད་ །, ye went.
 ཁོ་འདྲ་རྣམས་ འཕྱོག་སྐྱོད་ །, they went.

*Pluperfect.**Singular.*

1. ང་ འཕྱོག་སྐྱོད་པ་ཡིན་ །, I had gone.
2. ཁྱེད་ འཕྱོག་སྐྱོད་པ་ཡིན་ །, thou hadst gone.
3. ཁོ་འདྲ་ འཕྱོག་སྐྱོད་པ་ཡིན་ །, he had gone.

Plural.

- ངེད་རྣམས་ འཕྱོག་སྐྱོད་པ་ཡིན་ །, we had gone.
 ཁྱེད་རྣམས་ འཕྱོག་སྐྱོད་པ་ཡིན་ །, ye had gone.
 ཁོ་འདྲ་རྣམས་ འཕྱོག་སྐྱོད་པ་ཡིན་ །, they had gone.

*Future.**Singular.*

1. ང་ འཕྱོག་གི་པ་ །, I shall or will go.
2. ཁྱེད་ འཕྱོག་གི་པ་ །, thou shalt or wilt go.
3. ཁོ་འདྲ་ འཕྱོག་གི་པ་ །, he shall or will go.

Plural.

- ངེད་རྣམས་ འཕྱོག་གི་པ་ །, we shall or will go.
 ཁྱེད་རྣམས་ འཕྱོག་གི་པ་ །, ye shall or will go.
 ཁོ་འདྲ་རྣམས་ འཕྱོག་གི་པ་ །, they shall or will go.

Imperative.

འཕྱོག་ or འཕྱོག་ མིག་ །, go thou.

Infinitive.

འཕྱོག་པ་ །, going, to go.

Gerund.

འགྲོ་བཤམ་ཏེ།, going.

Participle.

Past. འགྲོ་ནས་ཏེ།, gone, having gone.

Pres. འགྲོ་བཤམ་ཏེ།, going, or that goes.

Ger. འགྲོ་བཤམ་ཏེ་ཕྱིར།, to go.

Gerund. འགྲོ་བཤམ་ཏེ་རྟོག་ཏུ་, for the going.

*Present.**Singular.*

1. ཇ་ཡིན་ཏེ།, I am.
2. ཁྱེད་ཡིན་ཏེ།, thou art.
3. ཡོན་ཏེ་ཏེ། ཡོད་ཏེ།, he is.

Plural.

- ང་རྣམས་ཡིན་ཏེ།, we are.
- ཁྱེད་རྣམས་ཡིན་ཏེ།, ye are.
- ཁོང་རྣམས་ཡིན་ཏེ།, they are.

Future.

1. ཇ་ཡོད་ཏེ།, I shall be.
2. ཁྱེད་ཡོད་ཏེ།, thou shall be.
3. ཡོན་ཡོད་ཏེ།, he shall be.

Note by the Editor.—The past tenses of this verb, and the conjugation of a verb in the passive voice ; as also the observations on indeclineable words, and the Syntax, are wanting in the author's Manuscript.

COLLOQUIES.

ཐོང་ཐོ་ལ་སོང་།, (khyödh thom la song,) go to the Market.

ཡང་ཅུ་ངོ་ཚོའི་འཕྱིར་འཕུལ་ཐུང་གོ།, (yangchar ngedhtshoi chhir de khyershogh,) and bring rice for me.

ངོ་འཕྱུག་པ་ཆེ་བ་ཤིང་།, (ngedh topa chhe bhar yödh,) I am very hungry.

དེ་ལྟོ་དེས་ཅི་ལྟ་ཡོད་།, (dhetai ngo chita,) what is the price of that?

རྒྱུ་ལྔ་དེ་ནས་ཐོང་བ་བྱིན་ཡོང་།, (gyetam nga nge ne khjodh la jin yong,) I will give you five rupees.

ཅི་ལྟ་ཞིག་ཐོང་སྟོང་ས་ཡིན་།, (chitashigh khyodh long wa yin,) how much do you want?

ཡང་ན་རྒྱུ་ལྔ་ཅིག་སྟངས་ཅིག་ཡོད་།, (yang nagya tamcheg tedh na digh yodh,) what, is not one rupee enough?

ཐོངས་གཅིག་རྒྱུ་ཆང་ཆང་དེ་།, (khong chigh gyoo chhoong chhoong redh,) that is a small thing.

ཡང་ཐོང་དེ་ལ་རྒྱུ་ཆེ་བ་གཅིག་པེར་མི་ཐོབ་པ་མ་།, (yang khgodh nge la gyoo chhewa chig ter mi thoobh-pa ma,) what, cannot you give me a greater thing?

སྟོ་ཁ་འཕྱེ་།, (dom kha chhe,) open the trunk.

ངོ་འཕྱུག་པ་ཐོང་བ་རྒྱུ་ཅི་ཡོད་།, (ngedh ta-go-pa, khyodh la gyoo chi yödh,) I will see what you have.

ཐོང་གཞིས་ཁ་བྱིན་ཡོང་དེ་ཡང་ན་།, (khyodh shikha jin yong nge, yang na yang,) do you pay taxes or not?

དེ་མ་བྱིན་ན་རྒྱལ་པོ་ཐོང་ཅིང་ཞུག་ཡོང་།, (dhama jin nagyah poi khyodh ching te shag yong,) If you do not pay, the raja will confine you.

མ་ཁྱོད་ཐོག་མེད་ཚེ་ ཁ, (nam khyödh lebh yong tshe,) when you come back.

དེ་ནས་དང་འགོ་བཤི་ངང་ ཁ, (dhene ngedh dowai dhang,) then I shall go.

ཐྱ་ཤ་རེ་ཐྱ་ཤ་རེ་ཤོག་གི་མ་རེ་རེ་བཞིན་ཤོག་ ཁ, (share share shogh (or) ngi marereshin shogh) come daily.

ཁང་པ་ཇི་ལྟ་བུ་ཡོད་ ཁ, (khang jhitabhooyödh,) how is that?

གང་ཡོད་ ཁ ཤོག་ ཁ, (ghar godh,—pho-na,) where is it ? there.

ཡང་ཁོངས་འཛུལ་མི་ནམས་ག་ན་འདུག་ ཁ, (yang khong-tsho ni nam ghana doogh,) where are all those men?

དང་ཁྱི་དེ་མ་མཐོང་ ཁ, (ngedh kyi dhe ma thong,) I have not seen him.

དེ་ཁོ་ན་ཁྱ་ལ་ཁོང་ངང་ ཁ, (dhe koi nenta södh dhang,) beat him well.

འདི་ལྟ་ཡིས་ ཡང་ཁོངས་བཀའ་མི་གན་པུ་ཡོད་ འདུག་ ཁ, (di-ta yi yang khong ka mi nyen par jödh doogh,) for he does not mind the order.

ངང་ཁྱོད་ལ་ཤེས་པུ་ ཡོད་ ཁ, (nge chhö la she par yödh,) I know you.

ཡོ་རྟོན་པོ་ཁྱོད་ཇི་ལྟར་བཀའ་བཏགས་པ་དེ་ ཁ, (pom-po khyödh jhitar ka tsalpadhe,) O Lord, as thou hast commanded.

འདི་ལྟར་ཁ་རོན་ལྟར་ཐུག་འཇགས་ ཁ, (ditai kha, dhöntar jhe do la,) so it has been done.

ཁྱོད་ལོ་ངོས་ལ་སོང་ ཁ, (khyödh lan ngö la song,) go towards the road.

ཡང་ཅའ་ཐོག་མ་ལྟོ་ལ་ལྟོ་ཏེ་ ཁ, (yang char dao nam la mrö ta,) and call the people.

འདི་ནི་ངོས་ཀྱི་གང་སོང་ཅན་ ཁ, (dine ngö kyi khyin ghang song chen) that my house may be filled.

ཡི་མཁའ་ངའི་ཁྱོད་ལ་ཤོད་རྒྱུ་ལ་ ཁ, (yi-kyang ngai khyedh la shodh gyoo la,) for I say unto you.

འདོད་ངང་ཡང་ཅའ་ཐས་ཐོ་དེ་ཆ་སྒྲིལ་ཐེངས་ ཁ, (dhödh dhang yang char segodhe ch-ha ngom jhedh gö,) sit down and calculate the expence.

རལ་ལ་ལོ་ལྟོ་བཟ་ཤིས་ ཁ, (pal lo le ta she,) Shree, (the goddess of prosperity), all is well. &c.

ཇི་ལྟར་ཇི་ལྟར་བཀའ་ནི་གནང་བ་ན་ ཁ, (jhitar jhitar kani nang-waha,) as you command.

འདེང་མཚན་གཅིག་བཞིན་ལ་ཡོངས་འཕུག་པ།, (dedh-khen chigh tingla young doogh), a sower
went to sow his seed.

ཡང་ཅང་གང་མི་འོ་འགྲོ་བུ་ལྟ་ ༡, (yangchar ghangchü do dil jhoong), and some fell up-
on a rock.

ཡང་ཅང་འོ་འགྲོ་བུ་ལྟ་འོ་འགྲོ་བུ་ལྟ་ ༡, (yang char di-i no-oo la di nyidh di dhang,) and
his brother asked him.

གང་འགྲོ་བུ་ལྟ་ རྒྱུ་འགྲོ་བུ་ལྟ་ལྟ་ ༡, (ghang-*chhir* dhön khyödh ditai le jheso), where-
fore have you done such work.

ཁོང་ལྟ་བུ་ལྟ་ལྟ་ ༡, (khong lenngai shedh pa), he answered and said.

ཁོང་ལྟ་ ༡, (khyödh loo gin), who are you?

ངེ་ཁོང་ལྟ་ལྟ་ལྟ་ ༡, (ngedh khyödh-nyidh she-pa medh), I dont know you.

ཕར་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (phar ghyi ngedh kyi sar-nyam-dhoo ma yong), be
gone! Dont come near me.

ལྟ་ལྟ་ལྟ་ ༡, (nam yong tsche,) when you come.

ངེ་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (dhe ne ngedh khyödh la ngen mre tang-yong,) then
I will give you plenty of abuse.

ངེ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (dhe tshoi nge dhe ta shedh), his mother said to him.

གང་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (ghangtarlang-pa-khyödh ngedh la di
tai dooghngel jheso), wherefore have you given us such trouble.

ཁོང་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (khyödh rang pha ma yang char ngei
nyidhtshoi shibhsi kabhsode), thy father and I have sought thee.

ངེ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (dhe-ti dhe yin shödh), he said unto them.

གང་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (ghang khyödh nyidh rang tshoi shibhsi kabh
soode), why did you seek me?

གང་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (ghang khyodh ma she-pei kabh soode), what did you
not know.

ཁོང་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (khong dhe tshoi nyam dhoo do song), he went with
them.

ཡང་ཅང་ལྟ་ལྟ་ལྟ་ལྟ་ལྟ་ ༡, (yang char dhe tshoi ma la tam di lo la shogh,) and his mother kept this word in mind.

ཁྱོད་ཀྱི་ཚེ་རེ་ལ་རེ་མ་གཅིག་བཏང་གྱིན་ཀྱི།, (khyödh nyidh tshor chhö pe chha chigh tang jin,) send me a book.

ར་ཚོ་ལ་རངས་པོ་ཤི་གྱི་མཚན་ཀྱི།, (dhe tsho la ngö ngedh kyi jin chhogh,) I will give you its price.

དེ་མས་དེ་ལ་ཡང་རུ་ཁྱོད་ལ་རག་པ་ཡོད་པས་ཀྱི།, (dhene ngedh la yang char khyödh la gawa yang wa,) then shall you and I be glad.

མ་ཁྱོད་ཕྱི་ཡོད་པ་ལས་ཀྱི།, (nam khyödh chhir yang pa le,) when you come back.

དེ་མས་ཁྱོད་ལ་གཏོ་གྱིང་ཐུག་མཚན་ཀྱི།, (dhe ne ngedh khyödh dhang tan nying jhe chhogh,) then I shall converse with you.

དེ་མས་ཁྱོད་རེ་ལ་ཐུ་བཤོར་བློ་ཕྱོད་ཡོད་ཀྱི།, (dhe ne khyödh rabhtoo gödh dho jhedh yong,) then you will laugh very much.

དེང་གི་ཡ་ཐུག་སོ།, (nyedh digh pa jheso,) I have sinned.

ཁྱོད་ཀྱི་རག་པར་ཕྱིར་རསོས་ཀྱི།, (khyödh kyi dhagh par jhedhgo,) forgive me.

ང་ཀྱི་རེ་ཚོ་ལ་འཕྲོ་བས་ཡོད་ཀྱི།, (ngai dhe ts'ho tabhar dowe yong,) I am going to see them.

གཉིས་པར་བཤང་རང་ཀྱི།, (nyi par shedh dhang,) the second said.

གསུམ་པར་བཤང་རང་ཀྱི།, (soom par shedh dhang,) the third said.

ང་ལ་བུ་མེད་ཐུག་མས་ཡོད་ཀྱི།, (ngai bhir medh jhe ne yödh,) I have taken a wife.

འདི་སང་དེ་དེ་ཡོད་མི་ཐུག་ཀྱི།, (dilang-te ngai yong mi thoobh,) therefore I cannot come!

ཁྱོད་ལ་ཐུ་རྩ་སོང་ཀྱི།, (thom la myoor dhoo song,) go quickly into the market.

མིག་མང་དེ་འདིར་ཁྱོད་ཀྱི།, (mighmedh dhedir theedh shogh,) bring the blind here.

ཁྱོད་རང་གང་ཕྱོད་ or ཁྱོད་རང་ཕྱི་ཕྱོད་ཀྱི།, (chedh rang ghang jhedh khyedh rang chi jedh,) what are you doing?

ཁྱོད་རང་ལ་གང་རོས་ཀྱི།, (khyödh rang la ghaug gö,) what do you wish for?



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