

GRAMMAR
THE TIBETAN LANGUAGE.



BY

ALEXANDER CSOMA DE KÖRÖS.

1834.

A
GRAMMAR
OF
THE TIBETAN LANGUAGE,
IN
ENGLISH.



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

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

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

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

P R E F A C E.



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

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

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

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

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

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

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

A. CSOMA DE KÖRÖS.

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ERRATA AND ADDENDA.

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1	—	6	after "name" insert "and power"
2	—	5	for འཕྲུག་ཀྱི་ལྷ་མོ་ read འཕྲུག་ཀྱི་ལྷ་མོ་
3	—	3	འཕྲུག་ read འཕྲུག་
4	—	22	འཕྲུག་ read འཕྲུག་
7	—	17	Swahá read Swahá
13	2	27	ཕྱི་ read ཕྱི་
18	—	5	ཕྱི་ read ཕྱི་
21	—	—	ཕྱི་ read ཕྱི་
—	—	6	ཕྱི་ read ཕྱི་
—	—	24	ཕྱི་ read ཕྱི་
—	—	27	ཕྱི་ read ཕྱི་

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

23	—	6	for རྩི་མོ་ read རྩི་མོ་
—	—	27	འཕྲུག་ཀྱི་ལྷ་མོ་ read འཕྲུག་ཀྱི་ལྷ་མོ་
24	—	4	ཕྱི་མོ་ read ཕྱི་མོ་
25	—	1	ཕྱི་མོ་ read ཕྱི་མོ་
32	—	19	at the beginning, add § 63.
36	—	18	for རྩི་མོ་ read རྩི་མོ་
42	—	13	ཕྱི་མོ་ read ཕྱི་མོ་
56	2	2	འཕྲུག་ read འཕྲུག་
—	—	20	འཕྲུག་ read འཕྲུག་
—	—	25	འཕྲུག་ read འཕྲུག་
58	1	1	ཕྱི་ read ཕྱི་
—	—	5	ཕྱི་ read ཕྱི་
—	2	11	ཕྱི་མོ་, read ཕྱི་མོ་
—	—	12	ཕྱི་མོ་, read ཕྱི་མོ་
59	—	4	ཕྱི་མོ་ read ཕྱི་མོ་
—	—	16	ཕྱི་ read ཕྱི་
61	1	17	ཕྱི་ read ཕྱི་
64	—	22	ཕྱི་—ཕྱི་ read ཕྱི་—ཕྱི་

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

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122	—	7	for བཞིག་པ	read བཞིག་པ
124	2	9	བཟུབ་པ	བཟུབ་པ
126	—	3	རྟེན་པ	རྟེན་པ
131	1	29	ཚིང་པ	ཚིང་པ
134	2	24	འདེགས་པ	འདེགས་པ
135	1	26	འཕམ་པ	འཕམ་པ
137	2	23	ཡིག་པ	ཡིག་པ
138	1	9	མ་པ	མ་པ
141	1	6	འཕྱོག་པ	འཕྱོག་པ
142	2	23	བཟོག་པ	བཟོག་པ
155	—	6	ཐུངས་པར་	ཐུངས་པར་
—	—	8	མེ, for 3;	—མེ, for—3 ;
—	—	9	in	is
156	—	28	add S. <i>Phaṇaka</i> .	
157	—	27	after "a star" insert འཕྲོ་འཕྲོ་ལོ་ hkhor-lo, S. <i>Chakra</i> , the circle of the 27 <i>Nakshatras</i> .	
158	—	13	for ཚིགས་ read ཚིགས་	
159	—	15	ཡོང་ཏན་	ཡོན་ཏན་
—	—	28	portioned	proportioned
160	—	17	affection	affectation
—	—	19	<i>Shaddhodana</i>	<i>Shuddhodana</i>
161	—	9	འཕམས་	འཕམས་
162	—	30	shis	she
164	—	30	ཡས་	ནས་
165	—	26	ཐུང་	ཐུང་
—	—	27	ཐུང་དང་	ཐུང་དང་
169	—	2	<i>Svadéshé</i>	<i>Sva déshé</i>

Note. The Remarkable Sayings, No. 16. are attributed to k*Lus grub* (ལུ་སྐྱུ་བ, S. *Nāgarjuna*,) a very celebrated ancient sage in India. See བཟུན་ འབྲུང་, མདོ་, vol. གླ་, leaf 165, in the work entitled S. *Niti Shāstra*, *Prajnyādanāda*, Tib གྲུགས་ཀྱི་བཟུན་བཅོས་ཤེས་པ་སྤྲོད་བྱ་,

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 རིག་པ	read རིག་པར་
171	—	21	ཅན་གྱི་	ཅན་གྱི་
—	—	27	འབམ	འབྲམ
173	—	10	འདོ་	འདི་
—	—	27	མེམས་	མེམས་
174	—	26	དི་	དི་
175	—	11	དི་	དི་
178	—	13	add: He made grammatical works, and translated some religious tracts.	
—	—	24	for བཅོ་པོ་ read རོ་པོ་	
179	—	7	གསེན་	གསེན་
180	—	4	ཚོས་འབྲུང་	ཚོས་འབྲུང་
—	—	20	ཚིགས་	ཚིགས་
181	—	4	མཚོ་	མཚོ་
—	—	23	commanded	commenced.
185	—	28	སས་	ནས་
187	—	31	142	1427
188	—	12	ཚོས་	ཚོས་
—	—	13	འབྲུངས་དཔེ་འཕྲན་	འབྲུངས་དཔེ་འཕྲན་
—	—	14	གིས་	ཀྱིས་
198	—	7	ཐིམས་	ཐིམས་
200	—	28	ཐོན་པ་ལ་	ཐོན་པ་ལ་
—	—	24	ཐུགས་	ཐུགས་